GREEK HOPLITE

From Gedalje's Wartburg and Xenophon
THE

ANABASIS OF XENOPHON

EDITED WITH INTRODUCTION AND COMMENTARY

BY

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PREFACE

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

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

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

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

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

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INTRODUCTION

I

XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*See the interesting remark of Cicero (Ep. ad Q. Fratrem, 1, 1, 8, 23), “Quos quidem libros (i. e. the Cyropædia) non sine causa noster ille Africanus de manibus ponere non solebat; nullum est enim praetermissum in his officium diligentis et moderati imperii.”
4. Ἀγεσίλαος: a eulogistic sketch of the Spartan king, under whom Xenophon served in Asia Minor, and with whom he contracted a warm friendship.

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

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

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

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

9. Ἱέρων ἡ πτανικός: a tract, contrasting the life of the tyrant with that of the private citizen.

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

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

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

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

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

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

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

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

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

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

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

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

II

PERSIA TO THE TIME OF CYRUS THE YOUNGER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III

CYRUS AND HIS EXPEDITION

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

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

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

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

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

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

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

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

Xenias, an Arcadian (I, 2, § 3), with 4000 hoplites.
Proxenus, a Bocotian (ibid.), with 1500 hoplites and 500 light-armed.
Sophaenetus, an Arcadian (ibid.), with 1000 hoplites.
Socrates, an Achaean (ibid.), with 500 hoplites.
Pasion, a Megarian (ibid.), with 300 hoplites and 300 peltasts.
Menon, a Thessalian (I, 2, § 6), with 1000 hoplites and 500 peltasts.
Clearchus, a Lacedaemonian (I, 2, § 9), with 1000 hoplites.
800 peltasts, 200 bowmen, and 40 horse.
Sosis, a Syracusan (ibid.), with 300 hoplites.
Agias (?), an Arcadian (ibid.), with 1000 hoplites.*

* See the note on 1, 2, 56.
Chrisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites. There is also mention of the troops which had been besieging Milétus (I, 2, § 2); these may, or may not, have been included in those brought by Pasion and Socrates, or by Xenias, since he was in general command of Cyrus’ garrison troops; and lastly we are told of 400 deserters from the king’s army (I, 4, § 3).

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

The heavy-armed soldier (ὅπλιτης: see the frontispiece) was equipped with helmet (κράνος), cuirass (θόραξ, or σπολάκ), shield (ἀσπίς), and greaves (κνημίδες), and carried a spear (δόριον) and a short, straight, double-edged sword (ξίφος). The light-armed troops embraced (1) peltasts (πελτασταῖ), who carried a target (πέλτη) and spears; (2) javelin-throwers (ακονισταῖ), who carried javelins alone,* (3) bowmen (τοξοταῖ), whose equipment consisted of the bow (τόξον), quiver (φαρέτρα), and arrows (τοξείματα, or οἰστοί), and slingers (σφειδόνταῖ), who carried merely their slings (σφειδόνταῖ) and stones or slugs for hurling. No force of slingers was, however, organized until during the retreat (III, 3, §§ 16ff.).

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

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

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

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

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

The army marched as a rule in column, and owing to the baggage train the line must have been of great length. During the retreat the hollow square was at first adopted as the wisest formation, but it was found to be impracticable. The battle line was ordinarily drawn up eight deep, but for a charge on
rough or irregular ground the companies might be arranged in column, with open spaces between the columns (IV, 8, §§ 10ff.). The unit of organization was the enomoty (ἐνομοτία), or company of twenty-four men with their commander (ἐνομόταρχος); four of these made up the λόχος, under command of a captain (λοχαγός). Each unit was drilled so that the shift from column to line of battle and vice versa was attended with no confusion, and the rear men in each file were trained to act as leaders, when the order, "About face," was given (IV, 3, §§ 26 and 29).

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

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

29. THE ANABASIS, OR UPWARD MARCH.—At the head of the forces enumerated above, Cyrus set out from Sardis in March, 401 B. C. His course led him through Lydia and Phrygia, the general direction being somewhat south of east (as though he were indeed moving against the Pisidians), until he reached the city of Celaenae. Here he made a halt of thirty days, as some of his troops had not yet joined him. From this point he turned back and proceeded in a north-westerly direction to Ceramon Agora, whence the eastern march was again resumed. By this otherwise surprising detour, Cyrus avoided passing through a rugged country, in which it might have been difficult to obtain supplies and where he might have been delayed by opposition on the part of the very mountaineers against whom his expedition was ostensibly directed. At the same time the change in direction would not of necessity tend to arouse suspicion as to his ultimate goal.
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hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (1, 5, §§ 11 ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IV

MISCELLANEOUS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Very striking is his fondness for what is called ποικιλία, or variation of phrase. This is scarcely to be noticed in early
Greek, but in Xenophon it is common. We have e. g. βούλε, ἔθελος, and χρύζεως in immediate succession in III, 4, § 41 (cf. II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἀχρι, μέχρι, and ἐστε; in I, 9, § 19, ἐκτώντο is immediately followed by ἐπέστατο, and in II, 6, § 21, ἡμιβάνοι by κηρδαίνοι. Sometimes the variation is simply one of form, as when ἡξύε is immediately followed by σχύσει in III, 5, § 11, in II, 6, § 9, ἐνιότε by ἐσθ' ὠτε, and in III, 1, § 20, ᾤδειν by ᾤδη; or of syntax, as when ἀγάλλομαι is used first with ἐπὶ and the dat., and then with the simple dat. (II, 6, § 26).

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

Again, Xenophon is very fond of the figure, anaphora, and frequently begins successive clauses with an identical phrase. Instances abound; e. g. ἐπιδεικνύς μὲν . . . ἐπιδεικνύς δέ (I, 3, § 16); ὀρῶσι μὲν . . . ὀρῶσι δέ, . . . ὀρῶσι δέ (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in ὄκνοιν μὲν . . . φοβοῦμαι δέ (I, 3, § 17), or in ἐπεδίαν δέ . . . ἐπεδίαν δέ . . . ἐπὶ δὲ τῷ τρίτῳ (II, 2, § 4).

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

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, e. g. μὲν is omitted after ἔχομεν, because its use would have given
an ill-sounding phrase; and the same grounds may have led to the omission of ἄν before ἀναστρέφων in 11, 5, § 14; similarly we have the infrequent τῶν πολεύουσαν in I, 10, § 12, because the normal τῶν γενόμενον would have given an unpleasant assonance with the following γενόσκειν. Possibly the choice of the infrequent infinitive construction after λέγει in III, 1, § 26, is similarly to be accounted for.

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

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

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

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

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

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

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

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

BOOK I

I. Δαρείου καὶ Παρυσάτιδος γεγονοίται παιδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. ἐπεὶ δὲ ἥσθενει Δαρείος καὶ ὑπώππευε τελευτήν τοῦ βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρω παρεῖναι. οὐ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε.
there. The supplementary partic. contains the main idea (G. 1586; H. 984; B. 600 n.).

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

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

ἀρχής, province; see the Introd., §§ 17 and 24.

σατράπην, satrap, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses ἄραξις as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. παράδειγμα and παρασάγγης, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

6 ἐποίησε... ἀπέδειξε: translate as if ppfs. (H. 837; B. 519, note 1; 523, 1; G. M. T. 58). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

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

πάντων ὁσοι: ὁσο is the normal form of the relative when the antecedent is τᾶς.

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

ἀναβαίνει... ἀνέβη: histor. pres. and aor. side by side, as not infrequently. For the form ἀνέβη, see G. 798; 799; H. 489; B. 209; 211. Note the force of ἀνα-

ὁ Κύρος: the art. with proper names may serve (a) to mark the individual as famous; (b) to contrast him with someone else; or (c) it refers back to someone already mentioned.

λαβὼν... ἡχὼν: circumstantial particles. (G. 1563; H. 963b; B. 652). It is a mistake to assume that with suffices as a translation. Cyrus took with him (λαβὼν) Tissaphernes, and went up at the head of (ἡχὼν) his troops. Note the chiastic order (ἀναβαίνει... λαβὼν... ἡχὼν... ἀνέβη), often a mere rhetorical device, although at times the most natural arrangement. See the Introd., § 39.

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

8 ὡς φίλον: Cyrus' rapid advance-
ment had aroused the jealousy of Tissaphernes. Perhaps Cyrus saw this, and took him with him, because he dared not leave him behind—or was he himself deceived?

τῶν Ἐλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the Introd., §23. The gen. τῶν Ἐλλήνων is partitive (G. 1088; H. 729e; B. 355).

9 Ἐνιαν: see the Introd., §38. Of the Greeks deemed worthy of special mention in the Anabasis many are Arcadians (cf. VI, 2, §10). Find Parrhasia on the map. ἐπεὶ δὲ ἐπελεύθησε: ἐπεὶ, with the aor. may generally be rendered by the Eng. plpf.; in temporal clauses the Greek plpf. is exceptional.

10 κατέστη: with ἐσ, because motion is implied.

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

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

12 ὅ δέ: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 654e; B. 443, 1). In such cases it is best written with the accent.

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

13 ἔξαιτησαμένη . . . ἀποπέμπει, begged him off (as a favor to herself, mid.) and sent him back. Greek often uses a partic. and vb., instead of two vbs. coupled by καλ. It is rich in partics., while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Parysatis, see the Introd., §26.

14 ὅ δέ, i. e., Cyrus, another shift of subject.

ὡς: temporal; cf. Lat. ut.

βουλεύεται . . . ἀντὶ ἑκείνου, planned that he might never again be in the power of his brother, but, if possible, might be king in his place. For the use of the fut. indic. in an obj. clause, see G. 1372; H. 885; B. 593. Such a clause must, of course, take as
its negative μη, not υ; see G. 1610; H. 1021; B. 431, 1 and 4.

15 ἢν διόνηται, strictly, if he should be able, a fut. condition (G. 1403; H. 898; B. 604). The subjv. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).

16 μέν: balanced by δὲ, 1. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δὴ, as here, μέν often marks the dismissal of one topic and the passing on to another.

ὑπήρχε, favored, supported. Observe the force of the prep., he had her to count upon.

17 βασιλεύοντα: the partic. is a virtual adj.

18 ὅστις ἄφικνεῖτο: when a rel. has a general or an indefinite antecedent, it regularly takes the constructions of the general conditional sentence (G. 1429; 1431, 1 and 2; H. 913; 914b; B. 620; 625). The opt. would, therefore, be normal here, but the past indic. (as in the Eng. idiom) is also found; see G. 1432; H. 918; 894c; G. M. T. 535. This is especially common with ὅστις, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art., serves as a substantive (G. 952, 1 and 2; H. 666a, 621; B. 451, 1).

The phrase is a condensed one; the full form would be, ὅστις δὲ τῶν παρὰ βασιλεῖ ἄφικνεῖτο παρὰ βασιλέως; cf. I, 2, §18, οἷς τὰς ἄγορας. This condensation is regular in Greek. βασιλεῖς normally omits the art., G. 957; H. 660c; B. 446, note.

πάντας: legitimately follows ὅστις, which implies a plural. The relative, after πᾶς, is usually ὅσοι. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.

19 ὃστε... εἶναι: G. 1449, 1450; H. 953; B. 595. With the infin. (tendency) contrast the indic., ἡσθάνετο, below, l. 39 (actual result). οὕτω often leads up to ὃστε.

αὐτῷ: for the case, see G. 1174; H. 765; B. 376.

μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φιλαίτερον, I, 9, §29; cf. μᾶλλα φίλοι, VII, 6, §15.

20 καὶ... δὲ: see above, l. 6. δὲ is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks
the contrast, τῶν παρὰ βασιλέως . . . τῶν παρ' έαυτῷ.

τῶν βαρβάρων: for the case, see G. 1102; H. 712; B. 356. The subj. of a depend. clause is often brought forward and made the obj. of the main vb. (prolepasis; see H. 878; B. 717, 18). This arrangement, very common in Greek, is infrequent in English, although it occurs in poetry, and in the authorized translation of the New Testament the Greek idiom is sometimes kept (I knew that thou art an hard man, Matt. XXV: 24).

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

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

21 εὐνοικός ἔχουσιν: ἔχω, with advs., expresses a state or condition, and is best rendered by our vb. to be, with an adj.

τὴν δὲ Ἐλληνικὴν δύναμιν: note again the emphatic position.

22 ἢθυροίζεν: he set about collecting. Note the tense.

ὁς μάλιστα ἐδώματο ἐπικρυπτόμενος, with all possible secrecy. How lit.?

ὀτώς λάβοι: G. 1365; H. 881; B. 590. ὀτώς is Xenophon’s favorite final particle, although ἵνα is freely used, and also ὅς (e. 3. 69). See G. M. T. 312, 3 and App. III.

ὁτι ἀπαρακευότατον: ὅτι and ὅς are frequently used to intensify the meaning of a superlative (cf., below, ὅτι πλείστους). With ὅς, not ὅτι, the vb. of ability is often expressed (above, l. 22).

24 ὅδε: as a rule, ὅδε looks forward, ὀτώς back (G. 1005; H. 636; B. 482). The remainder of the chapter is taken up with the narrative of the various ways in which Cyrus sought to raise troops.

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

ὀπόσας εἶχε . . . λαμβάνειν, to the commanders of all the garrisons which he had in the cities he gave orders that they should severally enlist. More regularly the Greek would be, φιλακῶν ὀπόσαν εἶχε (by attraction for ὀπόσας εἶχε, G. 1031; H. 994; B.
25 τοὺς πόλεσι παρίγγυλε τοῖς φρουράρχοις ἐκάστους λαμβάνειν ἀνδρὰς Πελοποννησίων ὅτι πλείστους καὶ βελτίστους, ὡς ἐπι-
βουλεύοντος Τισσαφέρνους τοὺς πόλεσι. καὶ γὰρ ἦσαν αἱ 'Ἰω-
νικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναι,
τότε δὲ ἄφειστήκεσαν πρὸς Κύρου πᾶσαι πλὴν Μιλήτου. ἐν Μι-
7 λῆτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταύτα βουλευμέ-
νους, ἀποστήναι πρὸς Κύρου, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δὲ
28 τὸ ἀρχαῖον: G. 1060; H. 719;
B. 336.
ἐκ βασιλέως, by the king. ἐκ,
common in Ionic Greek, may be
used even in Attic of the agent,
considered as the source; cf.
ἀπό, l. 47.
29 ἄφειστήκεσαν: for the form, see
G. 528; H. 359a; B. 172, 2.
πλὴν Μιλήτου: Tissaphernes kept
the Milesians in check by a
strong fortress which he had
built.
30 προαισθόμενοι... βουλευμένους,
perceiving that some were form-
ing this same plan (προ-, before
their plan was ripe for execu-
tion). Observe that the aor.
partic. denotes an action prior
to that of the principal vb.
τὰ αὐτὰ (often written ταύτα): to
be distinguished from ταύτα (G.
399; H. 679; B. 475, 1). The
case is acc. of the inner obj. (G.
1054; H. 716b; B. 334). In such
phrases the pl. is normal in
Greek, although Eng. often re-
quires the sing.
βουλευμένους: partic. in indir. disc.
(G. 1588; H. 982; B. 661). The
indef. subj. of the partic. is
omitted.
31 ἀποστήναι: in appos. with τὰ
αὐτὰ ταύτα.
tοὺς μὲν... τοὺς δὲ, some...
εξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγουτας συλλέξας στράτευμα ἐπολιόρκει Μιλησίων καὶ κατὰ γῆν καὶ κατὰ θάλασσαν καὶ ἑπειράτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὗτη αὐ τῇ ἀλλή πρόφασις ἢν αὐτῷ τοῦ ἄθροισει στρατεύμα. πρὸς δὲ βασιλέα 35
πεμπὼν ἥξιον ἀδελφὸν ὦν αὐτὸν δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἡ Τισσαφέρνη ἄρχειν αὐτῶν, καὶ ἡ μύτηρ συνεπραττένα αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν ὄν ἥσσαντο, Τισσαφέρνη δὲ ἐνομίζει πολεμοῦντα αὐτὸν ἀμφὶ τὰ

others. For the art. as a demonstr. see on δ δέ, l. 12.

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

32 ὑπολαβῶν ... συλλέξας ... ἐπολιόρκει, having taken the exiles under his protection (ὑπό), collected an army and laid siege to. Observe that φεύγω supplies a passive to ἐκβάλλω; cf. ἐκπεπτωκότας, below.

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

ἐκπεπτωκότας: ἐκπιπτῶ is the normal passive of ἐκβάλλω.

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

35 αὐτῷ: dat. of possess. (G. 1173; H. 768; B. 379).

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

Xen. is fond of the articular intin.

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

ἄν, inasmuch as he was.

δοθῆναι οἱ: the infin. is the obj. of ἥξιον (G. 1518; H. 948; B. 638).

οἱ is the indir. refl. (G. 957; H. 685; B. 471; 472); i. e., while occurring in a subord. clause, it refers back to the main subj. Though enclitic, it is accented when emphatic (G. 144, 1; H. 263; B. 71, 2).

37 ἄρχειν, continue to rule.

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

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

38 ὅστε: see the note on ὅστε εἶναι, l. 19.

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

39 Τισσαφέρνει: emphatic, thought it was against T. that he was warring, etc. For the dat., see
G. 1177; H. 772; B. 392, 1, with the note. The partic. πολεμοῦντα is, of course, not due to indir. disc., but the emphasis is best brought out by some such rendering as that given above.

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

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

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

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

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

ἀπέπεμπτε, continued to remit; observe the tense. ἀπο—does not merely indicate separation; the revenues belonged to the king; so ἀποδίδωμι, give back what is due, ἀπαίτω, ask what is due, etc. Cf. Lat. re-

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

42 ἐκ τῶν πόλεων...ἔχων, from the cities belonging to T., which he (Cyrus) happened to hold. The possess. gen. Τισσαφέρους is incorporated in the rel. clause; see the notes on Τισσαφέρους ἱσαν, ll. 27 f., and on ὅποσα εἶχε φυλακᾶς, l. 24. ὃν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἔτυγχανεν, see l. 4 and the note.

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

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

τῇ κατ’ ἀντιπέρας Ἀβύδου: it was at Abydus that Xerxes crossed the Hellespont. For the gen., see G. 1148; H. 757; B. 360. Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; 667; 668; B. 452.

44 τόνδε τὸν τρόπον, in the following manner. See the note on ὅς, l. 24. For the acc. as an adv., cf. τὸ ἄφραξιν, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.
μόνος φυγας ἤν· τοῦτο συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν 45
καὶ διδώσων αὐτῷ μυρίων δαρεικοῦς. ὃ δὲ λαβὼν τὸ χρυσὸν
στράτευμα συνελέξεν ἀπὸ τοῦτον τῶν χρημάτων καὶ ἐπολέμει ἐκ
Χερρονήσου ὁμόμενος τοῖς Θραξί τοῖς ὑπὲρ Ἐλλησποντον οἰ-
κουσι καὶ ὀφέλει τοὺς Ἐλληνας. ὡστε καὶ χρήματα συνεβάλ-
λοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἰ Ἐλλησποντιακαὶ 50
πόλεις ἐκοῦσαν. τοῦτο δὲ αὐτῷ τρεφόμενον ἐλάνθανεν αὐτῷ
τὸ στράτευμα.

Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὁν ἔτυγχανεν αὐτῷ, καὶ
πιεζόμενος ὑπὸ τῶν οἰκοῦ ἀντιστασιωτῶν ἔρχετα πρὸς τὸν Κῦρον

Κλίαρχος: see the Introd., §38, and II, 6, §§1-16. Asyndeton (omis-
sion of the connective) is not felt
when the sentence but explains
a preceding phrase, as here, or
when the clause begins with a
rel. pron. Often, too, although
not always, a demonstr. serves
as a connective (cf. the next clause in the text). Elsewhere
as yndeton is rare in Greek,
which abounds in connecting
particles, and is generally a
mark of haste or passion; see
H. 1039; B. 717, 3.

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

ἡγάσθη, took a liking to him,
progressive aor. (G. 1260; H. 841;
B. 529).

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

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

ἀπὸ: of the means; cf. ἐκ of the
agent, l. 28.

ἐκ Χερρονήσου: the natural base
for operations against Thrace.

48 τοῖς Θραξί τοῖς ὑπὲρ: the formal
attrib. posit.; see on τῇ κατ' ἀντι-
πέρας, l. 43 f.

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

49 ὡστε καὶ: καὶ is intensive, not
connective.

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

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

tοῦτο: with τὸ στράτευμα, despite
the separation.

τρεφόμενον ἐλάνθανεν, was secretly
maintained (cf. παρὼν ἔτυγχανε,
l. 4, and the note).

53 Ἀρίστιππος: an aristocratic
name.

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

ξένος, guest-friend: but below,
1. 55, ξένοις, mercenaries; see
the vocab.

54 οἰκοῦ: an attrib.; see on τῇ ... ἐπιβολὴν, l. 38.

ἀντιστασιωτῶν: Thessaly was con-
55 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὖτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὦ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἐξ μηνῶν μισθόν, καὶ δεῖtau αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὖτω δὲ αὕτω ἐν Θητταλίᾳ ἐλάνθανεν ἀυτῷ τρεφόμενον στράτευμα.

Πρόξενον δὲ τῶν Βοιώτων ξένων ὁμα ἐκείλευσε λαβόντα ἄν- δρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος

stantly disturbed by strife among the nobles.
55 αἰτεῖ αὐτόν . . . μισθόν, asked him for pay (G. 1069; H. 724; B. 340).

εἰς δισχιλίους . . . μισθόν, pay for two thousand mercenaries and for three months. Both phrases qualify μισθόν. For the gen. μηνῶν, see G. 1085; 5; H. 729d; B. 352.

ἄντιστασιωτῶν: for the case, see G. 1120; H. 749; B. 354.

57 δεῖται αὐτοῦ μη, begged him not to. δέομαι, taking the gen. (as a vb. expressing want, G. 1112; H. 743; B. 356), may take also an acc. of the inner obj. (here the infin. καταλύσαι, G. 1114; H. 743a). Observe that the infin., unless in indir. disc., if negativated, takes μη, not οὐ (G. 1611; H. 1023; B. 633).

58 πρόσθεν: merely leads up to πρὶν; it should not be translated. Cf. οὖτω . . . ὡστε, ll. 18 f.

καταλύσαι πρὸς, come to terms with. The vb. means bring to an end, and may be used e.g. both with πόλεμον and εἰρήνην; here the context makes clear which is to be supplied.

πρὶν ἂν . . . συμβουλεύσηται, until he should have consulted with him (Cyrus). πρὶν (until) normally takes a finite mood; πρὶν (before) the infin. (G. 1470). For the subj. with ἂν, see G. 1471, 2; H. 924, 921; B. 627, 623. Cf. ἄν δύνηται, l. 15, and the note.

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

λαβόντα . . . παραγενέσθαι, to enlist and come; see on ἐξαιτησαμην ἀποσέμεια, l. 13.

62 ὅτι πλείστους: see on ὅτι ἀπαρεσ- 

κενόστατον, ll. 22 f.

παραγενέσθαι: vbs. compounded with παρά very often imply motion; so even παρῆσαν, e. 2.11.

ὡς . . . βουλόμενοι . . . ὡς . . . παρεχόντων: in both cases ὡς gives the reason alleged by Cyrus; see on ὅτι ἀποκεντῶν, l. 12.

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

65 Στυμφάλιον . . . 'Αχαιών: find Stymphalus and Achaea on the map, and consult the note on Σενίαν, l. 9.

66 ξένους ούντας καὶ τούτους, who were also guest-friends of his.

Chapter II

1 ἐπεὶ δ' . . . ἄνω, but when at length it seemed good to him to proceed inland. Note the force of ἄνω, and cf. ἀνάβαιν, ἀνάβαις (the opposite is κατα--; see the vocab.). This was in the early part of 401 B.C.

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

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

4 ἑνταῦθα: i.e. to Sardis.
καὶ, also, not and.
παραγγέλλει: common in military writers; cf. pass the word.
λαβόντι ἤκειν, to come bringing. The partic. is in agreement with Κλεάρχω (cf. συναλλαγέντι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infinit. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is oftener acc., especially when it stands at a distance from the noun and in close proximity to the infinit. See G. 928, 1; H. 911; B. 631, 1, and cf. λαβόντα, below, l. 8, after Ξενία.

5 ὅσον ... στράτευμα: the noun is incorporated in the rel. clause; see on ὅποσοι εἶχε, c. 1. 24.

Ἀριστίππῳ: Aristippus appears to have sent Menon in his place; see l. 31.

συναλλαγέντι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.

6 τῶν οἰκοί: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.

7 Ξενία: he afterward proved a deserter (I, 4, § 7).

αὐτῷ, under him (Cyrus). This dat. is often best rendered by the Eng. possess., was in command of his mercenaries.

τοῦ ἕνικοῦ: see on τὸ βαρβαρικόν, l. 3.

8 πλῆν ὁπόσοι ... φυλάττειν, save as many as would suffice to defend the citadels. The antecedent of the rel. is unexpressed, as often; if expressed, it would be τοσοῦτων. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., e. g. Ἀθῆναι.

9 φυλάττειν: cf. πολεμεῖν, c. 1. 20, and the note.

δὲ καὶ, see on καὶ δὲ, c. 1. 6.

ἐκάλεσε ... ἐκέλευσε: note the chiastic order; see on λαβῶν ... ἔχων, c. 1. 7.

τοὺς Μίλητον πολιορκοῦντας: the partic., with the art., is often best rendered by a rel. clause.

11 ὑποσχόμενος ... οἰκαδε: direct, ἐὰν καλῶς καταπράξῃ ἔφ' & στρατεύομαι, οὗ πρόσθεν παύσομαι πρὶν ἀν ἅμα καταγάγω. For ἐὰν καταπράξῃ, see on ἦν δύνηται, c. 1. 15; for πρὶν ἀν καταγάγω, on πρὶν ἀν συμβουλεύσηται, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, στρατεύομαι might have been changed to στρατεύοντο: but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the
μὴ πρόσθευν παύσασθαι πρὶν αὐτοὺς καταγάγοι οὐκαδε. οὔ ὃδε 3 ἤδεως ἐπείθοντο· ἐπίστευν γὰρ αὐτῷ· καὶ λαβώντες τὰ ὀπλὰ παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακαχιλίους. Πρὸς 15 ξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Ἀμαρίος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀρχινός ὀπλίτας ἔχων ψω πεντακοσίους, Πασίων δὲ ὁ Μεγαρέως τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἤν δὲ καὶ οὕτως καὶ 20 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὕτωι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο.

substitution of the past indic. (G. 1501, 1489; H. 936; B. 676). This corresponds to the Eng. idiom. παύσασθαί is governed by the vb. of promising, regarded as a vb. of will; hence the infin. is timeless and the neg. is μὴ, not ὦ (see G. 1496; H. 1024, end; B. 549, note). With vbs. of this class the fut. infin. is commoner; see G. 1286; H. 948a; B. 549, 2, with the note.

ἐφ’ ὁ: the antecedent is omitted, as commonly when it is indef. (G. 1026; 1027; H. 996; B. 486); cf. πλην ὑπόσοι, c. 1. 8. Trans., the objects of his expedition.

12 πρόσθεν . . . πρὶν: see c. 1. 58, and the note.

καταγάγοι: cf. κατάγεναι, c. 1. 34, and the note.

14 παρῆσαν εἰς: see on παραγενέσθαι, c. 1. 62. Sardis was the capital of Lydia; see the map.

tοὺς ἐκ τῶν πόλεων: see on τῶν παρὰ βασιλέως, c. 1. 18.

15 ὀπλίτας: see the Introd., § 28.

eis, about, to the number of. It is still a prep., however, and governs the acc.; so does ἀμφὶ (l. 59); ὦ (below, l. 18), and ὅσον (I, 8, § 6), on the other hand, are advs., and do not govern a case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρέως: find Megara on the map.

20 πελταστὰς: see the Introd., § 28.

ἡ: the vb. agrees with the nearer of two subj.; see G. 901; H. 607; B. 496, 1.

21 τῶν . . . στρατευομένων: the partic. is simpf., not pres.; see G. 1289; H. 856a; B. 542, 1. Render by the Eng. plpf. For the pred. gen., cf. ὅποσαφερνος, c. 1. 28 (there possess., here partit.).

οὕτωι μὲν: no connective is needed; see on τοῦτῳ, c. 1. 45. μὲν indicates that others came later (consult the note on μὲν ὃ, c. 1. 16). The total number of the troops thus far mentioned is 8,100, 7,300 of them hoplites.

22 αὐτῷ, at his summons. The translation of such dat. must vary in different connections; see the references given in the note on αὐτῷ, c. 1. 43.
Τισσαφέρνης δὲ κατανοήσας ταύτα, καὶ μείζωνα ἡγησάμενος εἶναι ἦ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα 25 ἢ ἐδύνατο τάχιστα ἱππεῖς ἔχων ὡς πεντακοσίους, καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἦκουσε Τισσαφέρνους τὸν Κύρον στόλου, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὖς εἰρήκα ὀρμάτω ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἶκοσι 30 καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτῳ τὸ εὐρὸς δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐπτὰ ἐξευγμενὴ πλοίοις. τούτων 6

23 μείζωνα: brought to the head of the clause for emphasis, although belonging to the pred.
24 εἶναι: see the note on δαπανᾶν, c. 1. 40.

η ὡς ἐπι, freely, than would be needed against.

ως βασιλεία: ὡς, as a prep., denoting the limit, is used only with the acc. of words denoting persons; ἐς may not be used in such cases; see on ἐς Πισίδας, c. 1. 62.

25 ἢ ἐδύνατο τάχιστα, with all possible speed; cf. ὡς μᾶλιστα ἐδύνατο, c. 1. 22, and Tissaphernes' own statement, Π, 3, § 19.

26 μὲν δὴ: see on c. 1. 16.

ηκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.

28 οὖς εἰρήκα, the forces I have mentioned.

ὁρμάτο: the date, according to accepted chronology, was Mar. 6th, 401 B.C.

29 σταθμοὺς: acc. of extent (G. 1062; II. 720; B. 338, with the note); so παρασάγγας, also.

παρασάγγας: a Persian word, made to look like Greek; see on σατράπην, c. 1. 5. For the length of the parasang, see the Introd., § 29.

εἶκοσι καὶ δύο: the καὶ might have been omitted; see G. 382, 1; H. 291b; B. 153.

30 Μαίανδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word meander.

δύο πλέθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (e. g. 1. 17); or, less frequently, the adj. (e. g. πλέθραδ ὄν I, 5, § 4); again εὑρὸς may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718; B. 337). ἐστὶ, when a mere copula, is often omitted.

31 ἐπτὰ ἐξευγμενὴ πλοίοις, made of (lit. joined by) seven boats. For the dat., see G. 1181; H. 776; B. 387. ζευγνύναι γέφυραν and ζευγνύναι ποταμὸν are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.
32 διαβάς: for the tense, see on ἔκατσαμένη, c. 1. 13; for the form, G. 798; 799; H. 489; B. 209; 211.

33 Κολοσσάς: see the map; in Xenophon’s time a place of some importance, and even in Christian times the seat of one of the churches of Asia (cf. Paul’s epistle). In common with almost all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

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

εὐδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon’s.

34 ἡμέρας: acc. of duration; cf. the note on σταθμῶς, I. 29.

35 Μένων: apparently sent by Aristippus; see on 1. 5. For a sketch of his character, see II, 6, §§ 21-30, and the Introd., § 38.

36 ἔτευθεν: note the constant omission of the connective with these demonstr. advs., and consult the note on τοῦτο, c. 1. 45. Regarding the style of this passage, see the Introd., § 39.

38 Κύρω: see on αὐτό, c. 1. 35.

39 Βασίλεια: distinct from βασίλεια (c. 1. 10). For the use of the pl., cf. Lat. aedes.

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

44 παράδεισος: another Persian word; see on σαράπην, c. 1. 5. Hunting has always been a favorite pastime with royalty (cf. I, 9, § 6. of Cyrus himself), and the Persian nobles often had game preserves, or parks; cf. I, 4, § 10.

35 ἀγρίων θηρίων: gen. with an adj. expressing fulness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

40 ἀπὸ ἵππου, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ’ ἵππου, also a common phrase, merely denotes the position of the rider on his horse.
40 ἐπτοῦ, ὃποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἐπτοὺς. διὰ μέσου δὲ τοῦ παραδείσου ἐγὼ ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτὸν εἰςὶν ἐκ τῶν βασιλεῶν· ἐγὼ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν ἑις Κελαιναίς ἐρυμνὰ ἐπί ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῆς ἀκροπόλεις· ἐγὼ δὲ καὶ ὦτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον· τὸ δὲ Μαρσύου τὸ εὐρός ἔστιν εἰκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν

εμβάλλει, empties into. The vb.
47 ποδῶν: pred. gen. of measure; see the note on ὅποιο πλήθρα, II. 30 f.
λέγεται: the pers. construction in
40 ὃποτε . . . βούλοιτο, whenever he
the middle of the park.
41 διὰ μέσου . . . τοῦ παραδείσου,
through the middle of the park.
42 αὐτοῦ: for the position, see G.
43 ἐστὶ: for the accent, see G. 114,
5; H. 480, 2; B. 262, 1.
μεγάλου βασιλέως: no art.; see on
c. 1. 18.
45 καὶ ὦτος, this too (as well as
the Meander).

emphatically. The art.
47 ποδῶν: pred. gen. of measure; see the note on ὅποιο πλήθρα, II. 30 f.
λέγεται: the pers. construction in
indir. disc. is decidedly preferred in Greek; see G. 1522, 1; H. 944; B. 634. In the pass. λέγω regularly takes the infin.; in the
act. almost always ὃ or δι, with
a finite vb. (The infin. occurs, however, with the act., III, 1, §26; V, 4, §34; and VII, 5, §13; and is regular when λέγω means
bid, move, etc. The partic. also
occurs, I. 3, §15.)

Μαρσύαν: the story is as follows:
Athena once, while playing the
flute, chanced to catch sight of
the reflection of her face in a
pool of water, and, in disgust at
her inflated cheeks and consequent
disfigurement, flung the reed from her.
The satyr Marsyas found it, and, putted up
with pride at the divine music
he was able to produce upon it,
dared to challenge Apollo to a
contest. It was agreed by both
that the victor might do what
he would with the vanquished.
Marsyas was defeated, the Muses
MARSYAS
(From Baumeister's Denkmäler)
νικήσας ἐρίζοντα ἦν περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι εἰς τῷ ἀντρῷ ὅθεν αἱ πηγαῖ. διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.

ἐνταῦθα Ἐρέχθη, ὡς ἐκ τῆς Ἑλλάδος ἤπηθείς τῇ μάχῃ ὡς εὑρέθη, λέγεται οἰκοδομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα, καὶ ἤκε Κλέαρχος ὁ Λακεδαιμόνιος φυγᾶς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Ὀράκας ὀκτακοσίους καὶ τοξότας Κρῆτας διακοσίους. ἀμα δὲ καὶ Σώσις παρῆν ὁ Συρακοσίους ἔχων ὀπλίτας 55 τριακοσίους, καὶ Σοφαίνετος Ἀρκάδας ἔχων ὀπλίτας χιλίους.

being judges, and, in punishment for his presumption, Apollo tied him to a tree and flew him alive. Ovid, _Metamorphoses_, VI, 352-97, gives the story in brief. In Eng., see Matthew Arnold’s _Empedocles on Etna_ (the song of Charicles) and L. Morris’s _Epic of Hades_. The legend furnished a favorite theme to ancient artists; the cut reproduces a statue in the Uffizi at Florence.

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

σοφίας, skill, especially, as here, musical skill.

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

49 ὅθεν: the use of an adv., instead of a prep., with the rel. is common also in Eng. For the omission of εἰς, see 1. 101. Cf., also, the note on εἰς ἐκ τῶν βασιλείων, above, l. 42.

50 Ἐρέχθη: see the Introd., § 20.

tῆς Ἑλλάδος: Ἑλλάς, properly an adj., regularly has the art.

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

51 λέγεται οἰκοδομησά: the pers. construction again; see on λέγεται ἐκδείραι, above, l. 47.

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

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

54 Ὀράκας...Κρῆτας: both words are nouns, not adjgs.; they are in appos. with πελταστάς and τοξότας respectively. The Cretans were famous bowmen.

55 Σώσις: utterly unknown, and not again mentioned.

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

57 ἐξετασίων: other reviews are mentioned in §14 of this chapter, in I, 7, §1, and in V, 2, §3. For the use of ποιώ with a verbal noun, cf. ἐποιέω τὴν συλλογήν, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, the whole number amounted to.

μύριοι χλιοί: note the Greek method of counting, not ἐνδεκα χλιοί.

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

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

60 ἐνετεύθη: i.e. from Celaenae.

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

62 τὰ Λύκαια ἔθυσε, celebrated (with sacrifice) the Lycaeus, i.e. the festival of Ζεὺς Λύκαιος; see the vocab. Find Mt. Lycaeus on the map. Xenias, though absent, remembers the annual rite. Primitive worship often centers about mountain-tops; cf. the “high places” of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ αὐτὰ ταῦτα, c. 1. 30.

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

ἐθηκε: for the form, see G. 670; H. 432; B. 265.

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

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

64 Κεράμων ἀγοράν: cf. Newmarket, as the name of a town.
μων ἀγοράν, πόλιν ὁικομένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 65 ἑντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καύστρου πεδίον, πόλιν ὁικομένην. ἑνταῦθ᾽ ἐμείνει ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὁφείλετο μισθὸς πλέον ἡ τριῶν μηνῶν, καὶ πολλάκις ίόντες ἐπὶ τὰς θύρας ἀπῆτον. ὅ δὲ ἐλπίδας λέγων διήγη καὶ δήλος ἡν ἀνιώμενος· οὐ γὰρ ἦν πρὸς 70 τοῦ Κύρου τρόπου ἐχοντα μὴ ἀποδιδόναι. ἑνταῦθα ἀφίκεται Ἠπύαξα ἡ Συνεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κύρον.

65 ἐσχάτην πρὸς, the last in the direction of.
67 Καύστρου πεδίον: practically one word; cf. Eng. names of towns ending in field.
68 πλέον: here indeclinable, as often.
τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, § 21) would amount to nearly $200,000, without allowing for the higher pay of the officers; see the Introd., § 28.
69 ἐν τὰς θύρας: more than to the door of his tent. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, αἱ βασιλέως θύραι, therefore, often denotes the king's court (I, 9, § 3; II, 1, § 8); cf. II Sam. XV:2-6; Esther II:19; and our modern phrase, The Sublime Porte, referring to the Turkish government.
ἀπητοῦν, they kept demanding it.
For the force of the prep., see on ἀπέτεμπε, c. 1. 41.
70 λέγων διήγη, kept talking of.
For the suppl. partic., see on παρὼν ἐνυχανε, c. 1. 4.
δήλος ἡν ἀνιώμενος, was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἔλεγετο, below, l. 73.
πρὸς ... τρόπου, in keeping with Cyrus' character. τοῦ belongs to τρόπου, not to Κύρον.
71 ἐχοντα, if able; the acc., despite the preceding gen., Κύρον; see on λαβόντα, l. 4, adding to the references there given G. 928, 2; B. 631, 1.
μῆ: for the neg., see c. 1. 57, and the note.
72 Συνεννέσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (cf. Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (cf. below, § 21).
tοῦ ... βασιλέως: in appos. with
καὶ ἐλέγετο Κύρω δοῦναι χρήματα πολλὰ. τῇ δ' οὖν στρατιᾷ 12
tότε ἀπέδωκε Κύρως μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κλίσσαν
75 φυλακὴν περὶ αὐτὴν Κλίκας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ
sυγγενέσθαι Κύρων τῇ Κλίσσῃ.

'Εντεύθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς 13
Θύμβριον, πόλιν οἰκουμένην. ἐνταύθα ἦν παρὰ τῇ ὁδῷ κρήνη
ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἡ λέγεται Μίδας
τὸν Σάτυρον θηρεύεσαι οὖν κεράσας αὐτήν. ἐντεύθεν ἐξελαύνει 14
σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.
ἐνταύθα ἐμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθήναι ἡ Κλίσσα
Κύρων ἐπιδείξει τὸ στρατευμα αὐτῆ· βουλόμενος οὖν ἐπιδείξαι

Συνενέσθαι. It is only when
designating the king of Persia
that βασιλεύς omits the art.
73 ἐλέγετο . . . δοῦναι, *it was
rumored that she gave;* but in
the Greek the construction is
personal; see on λέγεται, l. 47.
Below, l. 75, we have ἐλέγεο, with the acc. and infin., a much
rarer use.
8' οὖν, *be that as it may,* a regular
formula in passing from rumor
to fact; cf. below, § 22.
75 Ἀσπενδίους: consult the map.
78 Θύμβριον: Cyrus has resumed
his eastern march; see the map.
ἡν . . . κρήνη . . . καλουμένη: retain
the Greek order, and note the
effect of the third attrib. po-
sition; see on τῇ κατ' ἀντιπέρας,
c. 1. 43 f. When a form of εἰσι
precedes its subj., it is often
best rendered by our English
phrase, *there is, there was,*
etc.
παρὰ τῇν ὁδόν: *motion is implied;
hence the acc.;* see the note on
ὑπὲρ Κληθήσατον, c. 1. 48, and cf.
eἰσιν ἐκ, l. 42.

80 τὸν Σάτυρον: *i. e. Silenus.*
οὖν κεράσας αὐτήν: *οὖν is dat. of
association, rather than dat. of
means;* see G. 1175; H. 772; B.
392. For the formation of the
present, *κεράννησα,* see G. 608; 797,
1; H. 402e; B. 196, 5. Having
thus caught Silenus, Midas did
him no harm, but restored him
to Dionysus, who, in return,
allowed him to choose his own
reward. Midas foolishly chose
that whatever he touched might
become gold. Of this plague
he was finally healed by bathing
in the river Pactolus, the sands
of which were thereafter rich
in gold. See Ovid, *Met. XI, 90–
145, and Saxe's poetical travesty,
The Choice of King Midas.
81 Τυριάειον: *of uncertain situa-
tion.*
82 δεηθήναι: *with gen. and
infin.;* see on δητα, c. 1. 57 f.
83 ἐπιδείξαι: *Cyrus' object was not
only to please the queen, but
also to impress her with the
splendor and strength of his
Greek troops.*
εξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
15 ἐκέλευσε δὲ τοὺς Ἑλλήνας ὡς νόμος αὐτοῖς εἰς μάχην οὕτως ἑκάστῳ τοῦ ἑαυτοῦ. ἔταχθησαν οὖν ἐπὶ τεττάρων· εἰκε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοὶ· ἔθεωρε οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οὗ δὲ παρῆλαυν τεταγμένοι κατὰ 90 ἱλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλλήνας, παρελαυνὼν ἑπ'...

84 τῶν Ἑλλήνων . . . τῶν βαρβάρων: the repeated art. marks the two divisions as separate. How many barbarians Cyrus had at this time is not stated; in I. 7, § 10 they are said to number 100,000. Xenophon's interest, and ours, centers in the Greek troops.
85 οὕτω: resuming the ὡς-clause, may be omitted in translating; a demonstr. word is frequently so used after a rel.
86 στήναι: the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aors., ἐστην and ἐσχον.
87 ἕκαστον: sc. στρατηγοῦ.
τοὺς ἑαυτοῦ, his own men. For the omitted noun, cf. τῶν παρὰ βασιλέως, c. 1. 18.
88 ἐπὶ τεττάρων, four deep. Cyrus wishes the army to present as impressively an appearance as possible. Arranged in line of battle, four deep, 12,000 men (including the light-armed) would present a front nearly two miles long. Observe, also, that the barbarians march by Cyrus and the queen, but that the Greeks remain in battle array, while Cyrus and the queen drive past their front. On another occasion, when it was desirable that the Greeks should make an impression by their numbers, Clearchus has them march by, two abreast and with frequent halts, ὥστε τὸ στρατευμα καὶ (even) αὐτοὶ τοῖς Ἑλλησι δόξαι τάμων εἶναι (seemed to be of vast extent), καὶ τὸν Πέρσην ἑκτεπλήξθαι (was filled with amazement) θεωροῦντα.
89 τὸ . . . δεξιὸν: no noun need be supplied; see the note on τὸ . . . βαρβαρικῶν, l. 3.
88 οἱ σὺν αὐτῷ, his men; scarcely different from οἱ ἐκείνου, below. Xen. makes wider use of the prep. σὺν than is permitted in normal Attic prose.
89 τὸ . . . εὐώνυμον, the left; see the vocab. Antique superstition avoided mentioning what was ill-omened, and often substituted a euphemistic term. In soothsaying the left was the side of ill omen; hence the word ἀριστερός was ordinarily avoided. Xen. has it, however, e. g. Π, 3, § 11; Π, 1, § 28.
89 πρῶτον μὲν: balanced by εἶτα δὲ, below, l. 91.
91 τοὺς Ἑλλήνας: sc. ἐθεώρει.
93 χαλκά: for the form see G. 310; H. 223; B. 118. Bronze was far more widely used in antiquity than it is now; steel and iron far less widely.

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

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

96 προβαλέσθαι τὰ ὁπλα, to advance arms (in readiness for a charge).

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

98 ἐσάλπιγξ: so-called impers. vbs. really contain their own subj.

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

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 62.

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

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

φόβος: forms of εἰμι, when it is a mere copula, may at any time be
Кілісса ефунев еπί τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλυόντες τὰ ὀμα ἐφυγον. οἱ δὲ "Ελληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἤθελον. η δὲ Κίλισα ίδονσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἔθαυμα. Κύρος δὲ ἦσθη τὸν ἐκ 105 τῶν Ἕλληνων εἰς τοὺς βαρβάρους φόβον ἴδων.

'Εντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἰκοσισ κυν Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεύθεν ἐξελαύνει διὰ τῆς Λυκαιονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάζοντας τοὺς "Ελληνους ὡς πολεμίαν ὑσσαν. ἐντεύθεν Κύρος τὴν Κίλισαν εἰς τὴν Κυλικίαν ἀποπέμπη τὴν ταχιστήν ὁδόν· καὶ συνεπεμψεν αὐτῷ στρατιώτας ὡς Μένων εἰχε καὶ αὐτῶν. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτε}

omitted, but such omissions are common only in the third person and are rare in other moods than the indic.

102 οἱ ἐκ τῆς ἀγορᾶς: see on τῶν παρὰ βασιλέως, c. 1. 18.
katalupóntes, abandoning, not simply leaving; the prep. is intensive.

103 ἐφυγον: the repetition of the vb. adds to the effect.

ἐπὶ τὰς σκηνάς, to their tents; not, as above, to the camp.

105 τάξιν: even in their charge the Greeks had not broken ranks.

ἐθαύμασε, was seized with wonder.
Observe the tense, and see the note on ἱγάσθην, c. 1. 45. So, too, ἦσθη, below.

τὸν...φόβον: all that intervenes between the art. and the noun serves as an attrib. of the noun: the terror literally proceeds from the Greeks into the hearts of the barbarians.

108 Ἰκόνιον: familiar from the Book of Acts, e. g. XIII: 51.

ιςχάτην: cf. l. 65. and see the map.

110 διαρπάζα: infin. of purpose, G. 1532; H. 951; B. 592. Cyrus has now left his own province, and, furthermore, the Lycaonians were rebellious (II, 2, § 23).

111 ὡς: with ὑσσαν; see on ὡς ἀποκτένων, c. 1. 12.

112 τὴν... ὁδόν, by the shortest road; a so-called adv. acc., here plainly a development from the inner obj. (cognate acc.).

113 καὶ αὐτὸν, and (Menon) himself. This manoeuvre, by which a considerable force (Menon had 1,500 men, ll. 34 f.) was unexpectedly sent into Citicia, made Syennesis’ preparations for defense futile (assuming that they were seriously meant); see, below, § 21, end. Cyrus himself, with the main army, made a wide detour; see the map. This short road was, presumably, impassable for the baggage train.
115 ταρας παρασάγγας εἰκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-
μένην μεγάλην καὶ εὐδαίμονα. ἑνταῦθα ἦμειναν ἡμέρας τρεῖς-
ἐν ὧν Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστήν
βασιλείου, καὶ ἑτερόν τινα τῶν υπάρχων δυνάστην, αἰτιασάμε-
νος ἐπιβουλεύειν αὐτῷ.

120 Ἕσπερον πλοῦτος εἰσβάλλειν εἰς τὴν Κιλικίαν· ἥ δὲ εἰσ-
βολὴ ἦν ὡς ἀμαξίτος ὤρθια ἰχυρὰς καὶ ἁμήχανος εἰσελθεῖν
στρατεύματι, εἰ τις ἑκόλυνε. ἔλεγετο δὲ καὶ Συέννεσις εἶναι
ἐπὶ τῶν ἁκρῶν φυλάττων τὴν εἰσβολὴν· διὸ ἦμειναν ἡμέραν ἐν
τῷ πεδίῳ. τῇ δὲ υστεραίᾳ ἦκεν ἀγγελος λέγων ὅτι λελοίπως

115 Δάνα: see the map.

117 ἐν φί: we should have expected ἐν αἷς; cf. 61 f. In this phrase
and in the similar ἐφ' οὖ, since
(III, 2, § 14), the proper form of
χρόνος is ordinarily supplied (ἐν
tούτῳ τῷ χρόνῳ is a common
phrase); but the rel. is certainly
neat. in εἰς δ. until.

φοινικιστὴν βασιλείου, either, wearer
of the royal purple, or, as
a title, dye of the purple, indic-
ating one set in charge of the
fisheries (the purple dye was ob-
tained from a shell-fish) or the
dye-houses of the king.

118 ἑτερόν . . . δυνάστην, another
man of rank among his sub-
ordinates.

119 ἐπιβουλεύειν, of plotting: infin.
in indir. disc., as αἰτιασάμενος im-
plies saying. αὐτῶς readily sup-
plies itself; and, in general, what
supplies itself may be omitted.

120 ἑπειρῶντο: durative tense of
effort.

εἰσβάλλειν: intrans., as εἰσβάλλει,
above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass be-
tween lofty mountains (7,000 to
8,000 feet in elevation) of the

Taurus range, so completely
commanding the approach to
Asia Minor (Cilicia) from the
S. E. that it was called Κιλικίας
πύλα.

121 ἀμαξίτος: the army was, of
course, accompanied by an ex-
tensive baggage train; see the
Introd., § 28.

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

ἀμήχανος εἰσελθεῖν στρατεύματι, dif-
icult for an army to enter.
The adj. governs the dat. and
the infin. as well. G. 1163; 1526;
H. 767; 952; B. 378, 641.

122 εἰ τίς ἑκόλυνε, if anyone tried
to prevent it. For the tense, see
G. 1255; H. 832; B. 527.

ἐλέγετο: again the personal con-
struction; see on λέγεται ... ἐκδέιρα, l. 47.

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

124 τῇ δ' υστεραίᾳ: ἡμέρα is regular-
ly omitted in this phrase. For the case, see G. 1192; H. 782; B. 385.

ηκεν ... λέγων: the remainder of the section is in indir. disc. after this secondary tense.

λελειπώς εἰ: direct λελιεπτε. For the opt., see on ἐπιβουλέως, c. 1. 11; for the form, see G. 733; H. 157; B. 221, 1.

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

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

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

127 τὰς Δακ. ... καὶ αὐτοῦ Κύρου: for the order, see on τὴν ἀντιπέρας, c. 1. 44. For Cyrus’ relations with the Lacedaemonians, see the Introd., § 26.

128 δ’ οὖν: cf. l. 73, and the note.

129 οὖνδενος κωλύντος, without opposition. See the note on ἐπιβουλέωντος Τισαφέρους, c. 1. 26f. τὰς σκηνάς: cf. l. 101, and the note.

οὗ, where.

ἐφύλαττον, had been keeping guard.

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

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

131 δενδρων ... ἀμπέλων: gens. with an adj. of fulness; see on θηρίων, l. 39. σύμπλεος itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

τολύ: agreeing only with the nearest noun, but to be taken, also, with the others, G. 923; H. 620a; B. 421.
σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυρὸς καὶ κριθὰς φέρει. ὁρος δ' αὐτὸ περιείχεν ὁχυρὸν καὶ ψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν. καταβᾶς δὲ διὰ τοῦτο τοῦ πεδίου ἡλάσες σταθ- 23
135 μοὺς τέταρας παρασάγγας πέντε καὶ έκοσιν εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ ευδαιμονα, οὔ ἢ τὰ Συνενέσιος βασίλεια τοῦ Κιλίκου βασιλέως: διὰ μέσου δὲ τῆς πόλεως ἐκ τοπαμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην τὴν πόλιν 24 ἐξέλιπον οἱ ἑνοικοῦντες μετὰ Συνενεσίων εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὀργ. πλην οἱ τὰ καπηλεία ἑχοντες· ἐμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

'Επώαξα δὲ ἡ Συνενέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25 ραῖς εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῇ εἰς τῇ

132 φερεῖ: pres. of lasting truth; cf. ἄρσοιςται, of habitual action, c. 1. 7.

πυρὸς καὶ κριθὰς: both words are regularly used in the pl.

133 αὐτὸ: is r. τὸ πεδίον.

ἐκ θαλάττης εἰς θάλατταν: see the map.

134 ἡλάσε: Xen. prefers the compound, ἐξελαύνω, as a rule.

135 Ταρσοῦς: familiar as the birthplace of St. Paul. Ancient cities often had plural names ('Ἀθῆνα, Σάρδης, and, below, Σόλοι and Ἰσσοί). but, in this case, the sing., Ταρσός, is also found. Plural names may be due to the upper and lower city; cf. the note on ἀκρόπολες, l. 9.

137 μέσον: used as a noun (G. 932.1; H. 621b; B. 424) with τῆς πόλεως depending on it, as a partit. gen. (gen. of the whole) (G. 1088; H. 729c; B. 354, 355, last example).

138 ὄνομα ... εὔρος: aces. of specification (G. 1058; H. 718; B. 337).

εὔρος δύο πλέθρων: see the note on δύο πλέθρα, ll. 30 f. δύο is frequently treated as indeclinable.

139 ἐξέλιπον εἰς, had abandoned (and fled to), a condensed phrase; cf. εἰσὶν ἐκ. 1. 42.

οἱ ἑνοικοῦντες, the inhabitants. A partic. with the art. is often equivalent to a noun. G. 1560; H 966; B. 650, 1.

140 πλην: here a conjunc. ὅπως ἐξέλιπον is, therefore, to be understood. As a prep. πλην governs the gen. (see c. 1. 29) although there the gen. (antecedent to a rel.) is omitted.

ὁ οἱ τὰ καπηλεία ἑχοντες: these men were willing to take chances, hoping for business.

παρὰ τὴν θάλατταν: for the acc. cf. ἐντρ 'Ελλάσποντον, c. 1. 48. Find Soli and Issi on the map.

142 προτέρα ... ἡμέραις, five days before Cyrus. For the adj., where Eng. uses the adv., see G. 926; H. 619; B. 125; for the gen. Κύρων G. 1153; H. 755; B. 363; and for the dat., ἡμέραις, G. 1181; H. 781; B. 388.

143 τῇ ὑπερβολῇ ... τῇ εἰς τὸ πεδίον: the formal attrib. position; see on τῇ κατ' ἀντιπέρας, c. 1. 43 f. For
the use of a prep. with its case as an attrib., see on πρὸς έαυτόν, c. 1. 38.

144 οἱ μὲν ... οἱ δὲ: see on τοὺς μὲν ... τοὺς δὲ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλαρχος, c. 1. 41.

145 ἄρπάζοντας τι κατακόπτηναι, that, while engaged in some act of plunder, they had been cut to pieces. τι is the inner obj. of ἄρπάζοντας; see on τὰ αὐτὰ ταύτα, c. 1. 30. αὐτῶν, subj. of κατακόπτηναι, supplies itself; see on l. 119. οἱ δὲ: sc. ἔφασαν αὐτῶν.

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

tὸ ἄλλο στράτευμα, the rest of the army: see the vocab. So, below, οἱ ἄλλοι, the rest, i. e. of Menon's force.

147 εἶτα, then, resuming the parts.; cf. οὕτω, resuming ὅσι, l. 85. δ' οὖν: cf. l. 73, and the note.

148 ἔκατον: ordinarily a single λόχος numbered 100 men (IV, 8, § 15). οἱ δ' ἄλλοι: emphasized by being placed before ἐπεί; so Κύρος, l. 150. πόλιν ... Ταρσοῦς: apposition.

151 μετεπέμπτο: note the durative tense. For the voice, see on c. 1. 5. Here the force of the vb. is strengthened by the addition of πρὸς έαυτόν.

152 δ' ... ἢθελε, but he declared that he had never before come into the power of anyone mightier than himself, and now he refused to come into Cyrus' power. Syennesis said οὗκ ἢθελω, which is thrown into the infin. after ἔφη (cf. ἐπιβουλεύω, l. 119, and the note). In such cases the neg., which belongs properly with the principal vb., is expressed with the vb. of saying (οὗκ ἔφη ἐλθεῖν, instead of ἔφη οὗκ ἐλθεῖν: cf. Lat. nego). The neg. here is οὔτε, not οὐκ, because ἔφη is made parallel with ἢθελε, although the parallelism (neither ... nor) should not be kept in translating. οὔτε is used, not τιν, because it follows a neg.; see G. 1619; H. 1030; B. 433. For the dat., see G. 1175; 1177; H. 772a; B. 392; and cf. εἰς λόγους σοι ἐλθεῖν, Π. 5, § 4. ἐθέλω, with the neg., often means refuse. For the case of ἐαυτῷ, see Κύρος, l. 142, and the note. With Κέρφε, εἰς χεῖρας is to be supplied.
χεῖρας ἐλθεῖν ἔφη οὕτε τότε Κύρω τείναι ἰθέλε, πρὶν ἡ γυνὴ 
αὐτὸν ἔπειε καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἔπει 
συνε- 27 
155 γένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρω χρήματα πολλὰ 
εῖς τὴν στρατιάν, Κύρως δὲ ἐκείνῳ δῶρα ἀ νομίζεται παρὰ 
βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦ 
καὶ ψέλια καὶ ἀκινάκην χρυσοῦ καὶ στολήν Περσικῆν, καὶ 
τὴν χώραν μηκετί διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα. 
160 ἦν που ἐνυγχαῖνων ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινεν ὁ Κύρω καὶ ἡ στρατιὰ ἡμέρας εἰκοσίν. 1 
οἱ γὰρ στρατιώται, ὅς ἐφασαν τείνα τοῦ πρόσω. ὑπώπτευον γὰρ

153 πρὶν: see c. 1. 58, and the note.
All temporal parts., when referring to definite past time, take,
of course, the indic. For the subjv., with πρὶν, see συμβουλεύ-
στην, c. 1. 59, and the note; for the opt., καταγάντα, l. 12. Ob-
serve that πρὶν, until, regularly follows a neg.

154 ἔπεσε ... ἔλαβε: a rapid shift 
of subj., common in Greek.

155 χρήματα πολλὰ: cf. l. 73.

156 εἷς: cf. c. 1. 50.

Κύρως δὲ: see ἔδωκε.

παρὰ βασιλεῖ, at court. parā,
with the dat. of persons, regu-
larly denotes, not nearness only,
but characteristic locality—the 
place where the person in ques-
tion properly is. Cyrus here
usurps royal prerogatives; his 
gifts are such as the king alone 
could rightly bestow (Xen. Cyro-
paedia, VIII, 2, 8).

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

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

159 τὴν χώραν ... διαρπάζεσθαι, that 
his country should no longer be

pillaged (δειραπασα, above, l 149).
The clause supplies another obj.
to ἔδωκε, as does also the fol-
lowing infin. clause, τὰ δὲ ... 
ἀπολαμβάνειν. For the neg. μηκετί,
see on μὴ ... καταλάβα, c. 1. 58.

160 ἦν που ἐνυγχαῖνων, wherever 
they should find them. For the 
subjv., cf. ἦν δώνηται, c. 1. 15, and 
the note. The conditional with 
an indef. adv. is often tanta-
mount to a rel.

ἀπολαμβάνειν: force of the prep.? 
See on ἀπέπεμπε, c. 1. 41.

Chapter III

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

2 οὐκ ἔφασαν τείνα, declared they 
would not go. They said, οὐκ 
ἔμεν (ἐμέ is a fut., G. 1257; H. 
477a; B. 524 note), but, in the 
infin. phrase, the neg. is ex-
pressed with the vb of saying, see 
on οὕτε ἔφη, c. 2. 152. The pron. 
subj. of the infin., is regularly 
omitted when it is the same as 
the subj. of the vb. upon which 
decl. depends (G. 895, 2; H. 
940; B. 630); cf. μισθωθήναι, below.

tοῦ πρόσω, forward, a local gen. 
(partit.); see G. 1138: H. 760a; 
B. 358.
καταπετρωθήναι: for the force of the prep., cf. κατακοπήναι, c. 2. 145.
7 ἐγνω, saw, came to know. For the form, see G. 799; H. 489, 15; B. 209; cf. 256.
οτι οὖ δυνήσται, that he would not be able. Eng. requires would, although in the Greek the direct form is retained (save for the necessary change of person; direct, οὖ δυνήσομαι). The change to the opt., after a secondary tense (see on ἐπιβουλέω, c. 1. 11), is never obligatory and is less common in the fut. than in other tenses.
8 συνήγαγεν: for the form, see G. 536; H. 436; B. 208, 1.
7 πρῶτον μὲν . . . εἰτα δὲ: cf. c. 2. 89–91.
9 ἔδάκρυ: the Greeks, like most southern peoples, were much more frank than we in emotional expression. These were, however, "crocodile tears."
πολύν χρόνον: see the note on ἡμέρας, c. 2. 34.

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

τοιάδε, about as follows; cf. the
note on ὁδε, c. 1. 21. Xen. may not have heard the speech himself, but he could hardly have failed to learn what was said. This is not, then, one of the cases in which, for the sake of dramatic effect, the antique historian has permitted the insertion of an imaginary speech. See the Introd., § 40.

11 ἀνδρεῖς στρατιῶται, Fellow soldiers. ἀνδρεῖς is regularly added to such vocatives. In comedy we have even ἀνδρεῖς ἔχεινες, and in Lucian, ἀνδρεῖς θειί. The familiar phrase in the Book of Acts, Men and brethren, is a mistranslation of ἀνδρεῖς δόθησαν.

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

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

18 ἀφαίρεσθαι . . . γῆν, to rob the Greeks dwelling there of their land. For the two accus., see G. 1069; H. 724; B. 340. This vb. may also take an acc. and a gen. (separation), as in IV, 4, 12; see G. 1118; H. 748a; B. 362 note.
his hands. For the final clause, see on ὅτοις λάβω, c. 1. 22 f.; for ἐπεὶ τι δόθω, representing λάν τι δέχω, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form ψυχλήν, G. 737; H. 374a, end; B. 199, 1. ἀν' ἃν stands for ἀντὶ τούτων ἃ, the antecedent being omitted and the rel. attracted to the case it would have had. if expressed; see the notes on ἐφ' ἃ, c. 2. 11, and on ὅπως εἰχέ φυλακάς, c. 1. 24. ὑπ' ἐκεῖνον is used because εὑ ἐπαθον is a virtual passive; see G. 1241; H. 820; B. 513. ἐκεῖνον is more emphatic than αὐτόν.

20 ὅμως: emphatic, as personal pronouns always are when expressed in the nom.; see G. 935; H. 677; B. 467. Observe this in what follows.

21 ἀνάγκη ... μοι, I must. ἔτι is usually omitted in this phrase. For μοι, with the following acc., προδότα, see the note on λαβόντες ἥκειν, c. 2. 1 f.

γὰρ ... χρησίματι, to enjoy the friendship of Cyrus. The dat., with χρῶμαι, is dat. of means; see G. 1183; H. 777; B. 357 note.

22 εἰ, whether, introducing an indir. ques.; see G. 16. 5; H. 1016; B. 578.

23 δ' οὖν: cf. c. 2. 73.

σὺν: cf. c. 2. 88, and the note.

24 ὅτι ἃν δέη, whatever may be necessary. The rel. is conditional; hence the subj. with ἃν; see G. 1434; H. 916; B. 620; 623; cf. the note on ὅστις ἀφικνεῖτο, c. 1. 18.

οὐποτε ... οὐδεὶς, never shall anyone say. For the repeated neg., see on οὐδεί, c. 2. 152. In a neg. sentence indef. words regularly become neg.

ὦ ... εἰλόμην: quoted, but, after the primary tense, there is no change of mood.

25 εἰς, into the country of; see the note on c. 1. 62.

26 έμοι: indir. obj. (G. 1159; 1160; H. 764, 2; B. 376).

27 σὺν ὑμῖν ἐφομαί: ἔφομαί usually takes the simple dat. ὅτι ἃν δέη: see above, l. 24.

28 νομίζω: with acc. and infin., in indir. disc.

29 σὺν ὑμῖν ... τίμιος, with you, I think I should be held in honor. ὁμαί resumes νομίζω, and is expressed again in the next
line. The direct form was σὺν ὑμῖν τίμιος ἄν εἶναι (potential opt., for which see G. 1327 ff.; H. 872; B. 563). Here σὺν ὑμῖν supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with ἄν, see G. 1494; H. 904; B. 671. Observe that ἄν, like ὅ (see the note on ὅτε ἐγέρ, c. 2.152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes ἄν to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. ἄν may then be repeated later on in the sentence (see below). By remembering that ἄν may not be used with the pres. indic., the student will be prevented from construing it with the vb. of saying.

ὅπου ἄν ὡς, wherever I may be, another condit. rel. clause; see on ὡς ἄν ὅτε, l. 24. The subjv. is retained, although the opt. (by assimilation to ἄν ... ἐγέρ, implied in ἄν εἶναι) would be more regular. See the note on ἃ ὅτε, below, § 17, and compare the retention of the subjv. after a secondary tense (see on ἦν δύναται, c. 1.15).

ὑμῶν δὲ ἐρήμος, but bereft of you. (G. 1140; H. 753c; B. 362, 2). This like σὺν ὑμῖν, above, supplies a protasis for the following potential clause.

30 οὕτω τῇ γυνῇ ἔχετε.

30 οὐκ ἄν ... εἶναι: direct, οὐκ ἄν ... εἶναι, as above.

οὔτ' ἄν ... ἀλέξασθαι, either to ... or to. We have ὅτε ... ὅτε, because a neg. precedes (see the note on ὅτεν, c. 2.152). ἄν, repeated with both inffs., belongs only with εἶναι. These inffs. are governed by ἰκαίος (see the note on c. 1.20). ἁλέξασθαι is a poetic vb.; see the Introd., §39.

31 ἔχθρον, a personal foe, not merely a man with whom one happens to be at war (πολέμος).

ὡς ἐμοῦ ... υμεῖς, that, therefore, I shall go wherever you go (ἵπτε is to be supplied with υμεῖς, another condit. rel. clause). καὶ marks the parallelism between ἐμοῦ and υμεῖς. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with ὡς (see the note on ὡς ἐπίσυνεοντος, c. 1.26 f.), is here a virtual form of indir. disc. See G. 1593, 2; B. 661, note 4; G. M. T. 918.

32 οὕτω ... ἔχετε, be of this opinion. οὕτω merely resumes the preceding ὡς-clause; see the note on οὕτω ταχθήναι, c. 2.85. In Eng. it is more natural to reverse the order of the clauses, and to translate, simply, be of this opinion, then, that I, etc. τῇ γυνῇ ἔχετε is tantamount to γεννάωσκετε; see the note on ἐπιοίκο τῇ συλλογῇ, c. 1.21.
7 Ταύτα εἶπεν· οἱ δὲ στρατιώται οἱ τε αὐτῶν ἐκείνων καὶ οἱ ἄλλοι ταύτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἦ δισχίλιοι 33 λαβόντες τὰ ὁπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ τούτων ἀπορῶν τε καὶ λυπούμενος μετεπέμβατο τὸν Κλεάρχον· δὲ δὲ ἱέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπτων αὐτῷ ἀγγελον ἔλεγε ταρρεῖν ὡς καταστη-σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαί δὲ ἐκείλευεν αὐτῶν. 40 αὐτὸς δ’ οὐκ ἐφη ἱέναι.

33 ταύτα εἶπεν: normal asyn.; see on Κλέαρχος, c. 1. 44.
οὐ τε: the accent of οὐ is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.
οὐ... ἐκείνου, his own. How lit.?
34 ταύτα: despite the principle stated in the note on ὃς, c. 1. 24, τοῦτο and ταῦτα often look forward to an explanatory clause. The words ὅτι... πορεύεσθαι are omitted by some editors, as a needless gloss.
οὐ φαίη: for the position of the neg., see on οὔτε ἐφη, c. 2. 152.
πορεύεσθαι: direct; οὐ πορεύομαι, I am not going. The pres. is freq. used for the fut., when the action depends solely on the will of the subj.; this is common also in Eng.
35 πλείους: not acc.; see G. 358; H. 236; B. 121. This episode gives a good idea of the lack of organization among Cyrus' troops, regarded as an army. Discipline, in a sense, there was, but it was coupled with a strong sense of democracy.
36 παρὰ Κλεάρχῳ: for the force of παρά, see c. 2. 156, and the note.
37 τούτως ἀπορῶν: see 1. 12, and the note.
μεταπέμπετο: force of the tense?
 Cf. c. 1. 2, and the note.
38 οὐκ ἢθελε: cf. c. 2. 152, and the note.
λάθρα: with the gen.; see G. 1150; H. 757a e.r.d; B. 418.
39 ἔλεγε, bade; so generally, when (in the act.) it takes the infin. When used as a simple vb. of saying, λέγω (in the act.) almost invariably takes ὅτι or ὃς; see the note on λέγεσαι, c. 2. 47.
ὡς... τὸ δέον, assuring him that (ὡς) this would turn out all right. See the note on ὃς ὑποβουλεύοντος, c. 1. 26 f. τὸ δέον (partic. of δέω) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.
40 μεταπέμπεσθαι: note the dura-
tive tense.
41 αὐτὸς: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, αὐτὸς δ’ οὐκ ἔμω, for my part I will not come (cf. οὔτε ἐφη, c. 2. 152, and the note).
Metà δὲ ταῦτα συναγαγὼν τοὺς θ’ ἑαυτοῦ στρατιώτας καὶ τῶν προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεγεν τοιάδε. "Ἀνδρεῖς στρατιώται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως εἶχε πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνου. οὔτε γὰρ ἡμεῖς εἰκόνον ἐτί στρατιώται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἐτὶ ἡμῖν μισθοδότης. οὐ μέντοι ἀδικεῖσθαι νομίζει γὰρ ἡμῶν οἶδα· ὅστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἔθελον ἐλθεῖν, τὸ 10 μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος ὑμῖν αὐτὸν, ἐπειτα καὶ δεδώσῳ μὴ λαβῶν με δίκην ἐπιθῇ ὁν νομί-

42 θ': i.e. τε.
43 τοὺς προσελθόντας: i.e. the men of Xenias and Pasion; see l. 35.
44 ἀνδρεῖς στρατιώται: cf. l. 11, and the note.
45 οὕτως . . . ἐτὶ: equivalent to ὅπερ, but serving to mark the parallelism of the two neg. clauses. Note the omission of ἐστὶν and ἐστὶν.
46 στρατιώται: no art., soldiers of his. ἐπεί γε: γε regularly emphasizes the preceding word.
47 ἡμῖν, our; see G. 1174; H. 765a; B. 376; and cf. the note on αὐτῷ, c. 2. 7.
48 καὶ μεταπεμπομένου αὐτοῦ, even though he keeps sending. See G. 1573; H. 979. B. 656, 2.
49 αἰσχυνόμενος, from shame. As Greek is far richer in partes. than Eng. (see the note on ἔξωτος, c. 1.13), the translation should vary with the context.
50 αἰσχυνόμενοι, above. for the form. see G. 523; H. 365; B. 178, 1. The partic. is quoted after σύνοιδα (see the note on ἕξωτα, c. 2. 127). For the case, see on αὐτός, l. 41: although here we might have had the dat., in agreement with ἐμαυτῷ (G. 1590; H. 982a; B. 661 note 2).
11 ζεί υπ' ἐμόν ηδικήσθαι. ἐμοὶ οὖν δοκεῖ ὦχ ὀρα εἶναι ἡμῶν καθεύδειν ὦδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ,τι χρῆ ποιεῖν ἐκ τούτων. καὶ ἔως γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὁπως ὃς ἀσφαλέστατα μενοῦμεν, εἰ τε ηὗ δοκεῖ ἀπιεναί, ὁπως ὃς ἀσφαλέστατα ἀπιμεν, καὶ ὁπως τὰ ἐπιτιθεῖαι ἐξομεν. 55 ἀνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὀφελος οὔδεν. ὁ
12 δ' ἀνὴρ πολλοῦ μὲν ἄξιοις ὃ ἀν φίλοις ἦ, χαλεπῶτατος δ' ἐχθρός ὃ ἀν πολέμιοις ἦ, ἐχεὶ δὲ δύναμιν καὶ πεζῆν καὶ ἱππικὴν καὶ

μῆ . . . ἐπιθῆ: see G. 1378; H. 887; B. 594.
ἀν . . . ηδικήσθαι, lit., for the things in which he thinks he has been wronged by me. ἀν stands for τοῦτων ἃ (cf. l. 20, and the note), à representing the inner obj. of ἡδικήσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).
51 ἐμοὶ: emphatic by position; retain the Greek order.
δοκεῖ, it seems, with depend. infin.; but in the Greek the construction is personal, with ὀρα as subj. This is regular in Greek (see the note on λέγεται, c. 2.47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2.1.
καθεύδειν: with ὀρα; see G. 1521: H. 952; B. 641.
52 ἡμῶν αὐτῶν, ourselves (G. 401: H. 266; B. 141). For the case, see G. 1102; H. 742; B. 356.
δ',τι χρῆ ποιεῖν, sc. ἡμᾶς, what we are to do. δ',τι is the indir. interrog. (G. 1600; H. 1011; B. 580).
53 ἐκ τούτων, in view of this, not mere sequence.

ἔως, while. For γε, cf. ἐπεί γε, above l. 46, and the note.
αὐτοῦ, here, the adv. of the intensive. Cf. the note on τοῦ πρῶσω, l. 2.
σκεπτέον . . . εἶναι: direct, σκεπτέον ἐστί. For the use of the verbal adj., see G. 1597; H. 990; B. 665.
54 ὁπως μενοῦμεν: for the obj. clause, after a vb. of striving, see the note on ὁπως ἐσται, c. 1. 15.

ἀσφαλέστατα: see c. 1. 22 f., and the note.
δοκεῖ, seems best, not seems.
55 ἀπιμεν: a fut.; see l. 2, and the note.
56 ἀνευ . . . οὐδέν, for without these neither general nor private is of any use whatever. οὐδέν, for τι, in a neg. clause; see c. 2.152, and the note. Neg. words, at the end of a clause, are regularly emphatic.
δ' ἀνὴρ: i. e., Cyrus.
57 πολλοῦ ἄξιος, valuable. For the gen., see G. 1135; H. 753f; B. 353, 1.
ἀν φίλοις ἦ: see the note on δ',τι ἀν δέγαγε, l. 24.
ἐχθρός . . . πολέμιος: cf. l. 31, and the note.
58 καὶ . . . καὶ . . . καὶ: the poly-
syndeton marks the gravity of the situation.
59 ὁμοίως: intensifies πάντες.
60 δοκούμεν: the construction with δοκῶ is nearly always personal.
αὐτῷ: with πόρρω, far from him. See G. 1149; H. 757; B. 362, 3.
ὡρα: see above, l. 51. Note how cleverly Clearchus, who, at the outset, had won the good will of his listeners by his promise to stand by them, now leads them to realize the dangers that threaten them if they break with Cyrus.
62 ἐκ τοῦ αὐτομάτου: cf. c. 2. 100.
λέοντες: fut. part. of purpose; see on ὡς ἄποκτενῶ, c. 1.12. With ἐπιδεικνύτες, below, l. 63, the idea of purpose is less apparent, and the partic. is rather circumstantial.
63 οἴ δὲ καί, and others too.
ἐγκέλευστοι: the verbal adj. in -τος is often equivalent to a perf. pass. partic. (cf. the Lat. partic. in -tus); see G. 716, 2; H. 1475, 1; B. 667; hence we have ὑπὸ, with the gen.
64 οἷα, how utter. οἷα is qualitative, ὃς quantitative.
absurd the man's proposal was. The Greeks and the barbarians had separate camps. For the ἄγορα, cf. I, 5, § 6, and the Introd., § 28.

69 ἐλθόντα: in agreement with the unexpressed subj. of αἰτεῖν. One readily supplies τινὰς.

αἰτεῖν: with two accs.; see c. 1. 55, and the note.

ὡς ἀποστέλλειν: purpose; see c. 1. 22, and the note.

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

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

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

72 τὴν ταχύστην, with all speed, an adv. acc.; see the note on τὸ ἀρχαῖον, c. 1. 28. Cf. τὴν ταχύστην ὀδὸν, c. 2. 112.

προκαταληψιμένους: cf. λέοντες, above, l. 62, and the note, and, for the omission of the subj. of the partic., ἐλθόντας, above, l. 69.

τὰ άκρα: i.e. the pass through which they had come, or the heights commanding it.

73 ὡς μὴ . . . καταλαβόντες, that neither Cyrus nor the Cilicians should seize them first. For the partic. with φθάσω, see the note on παρῆν ἐτῶν τίθανεν, c. 1. 4. Note the various ways in which purpose has been expressed in this section.

74 ὃν: the antecedent is οἱ Κιλικεῖς.

The gen. goes both with πολλοὺς and with πολλὰ χρήματα) many men and much property); with the former it is partitive, with the latter it is a gen. of possession.

ἐχομεν ἀνηρπάκοτες, have seized and hold; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 536, 2. With the use of the first person, the speaker falls into dir. disc.; cf. the note on ἐὰν δὲ μὴ διδῶ, above, l. 70.

75 τοιαῦτα, to this effect.

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

ὡς μὲν . . . λέγετο, let no one speak of me as intending to assume
This command. This, like ὃς ἐμοῦ..., ὅποιος, I. 31 (where see the note), amounts to indir. disc., although λέγω does not take the partic. construction; see G. 1593; B. 661, note 4; and G.M.T. 919. On the analogy of the preceding passage, this may be construed as acc. abs. (G. 1569; 1570; H. 973; 974; B. 658, with the note).

77 στρατηγίαν: cogn. acc. (inner obj.); see the note on τὰ αὐτὰ ταύτα, c. 1. 30.

πολλὰ... δὲ ὰ, many reasons why.

78 ποιητέον: sc. ἐστι; cf. σκεπτέον 1. 53, and the note. Here it may be taken either as personal or impersonal.

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

ὅν ἄν ἐλήφητε: cf. δ', τι ἄν δέχθη, 1. 24, and the note. Observe that here the rel. is not attracted to the full extent of my power. Cf. δὲ ἀπαρακθηθάτου, c. 1. 22 f., and the note.

καὶ ἄρχεσθαι: i.e. be ruled as well as rules.

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

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

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

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

ὦ... παρᾶν, whose undertaking we are ruining—another shift to direct speech, always easy for the Greek. For the dat. ὦ, cf. αὐτῷ, c. 2. 7, and the note.
μανωμέθα τήν πράξιν. ei de kal tò ἡγεμόνι πιστεύσομεν ὅν ἂν Κύρος διδῷ, τί κωλύει καὶ τὰ ἀκρα ἡμῖν κέλευεν Κύρον προκα- 85 17 ταλαβείν; ἐγὼ γάρ ὁκνοιήν μὲν ἂν ἐις τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δὲ ἂν τῷ ἡγεμόνι ὅν δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἐξελθεῖν. βουλοίμην δὲ ἂν ἀκούσω ἄπιων Κύρου λαθεῖν αὐτόν ἀπελθῶν; ὅ οὐ δυνατὸν ἔστιν. ἀλλ' ἐγὼ φημι ταῦτα 90 18 μὲν φλυαρίας εἶναι. δοκεῖ δὲ μοι ἄνδρας ἐλθόντας πρὸς Κύρον.

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

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

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

ὁκνοίην ἂν: potential opt., for which the following condit. rel. clause supplies the protasis. Cf. σὺν ὑμῖν . . . ἂν εἶναι, 1. 29, and the note. The vb., in such a rel. clause, generally agrees in mood with the subj. or opt. upon which it depends; see G. 1270, 2; 1436; H. 919a; 917; B. 624; G. M. T. 177, 1, a.

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

88 ὅν δοίη: the mood exactly as in ἂ δοίη, above. Again the rel. is not attracted to the case of its antecedent.

ὁθὲν, (to a place) whence.

οὐκ ἔσται, it will be impossible—stronger than οὐκ ἂν εἰνη.

89 βουλοίμην . . . ἀπελθῶν, and I should wish, were I to try to go away (ἀπίων) without Cyrus’ consent, to get off without his knowledge—another potent. opt., for which ἀπίων supplies a protasis. ἀκούσω Κύρος is gen. abs. In this construction the partic. ἄντισι is almost never omitted, save with words which can, of themselves, be felt as partic. (ἐκάων, ἐκαπν, etc.); see G. 1571; H. 972. For the phrase, λαθεῖν . . . ἀπελθῶν, cf. τρεφόμενον ἐλάνθανεν, c. 1. 51. Note the shift of tense, ἄπιών . . . ἀπελθῶν; and see G. 1586; 1290; H. 856b; B. 543.

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

ἐγὼ: again strongly emphatic.

91 δοκεῖ δὲ μοι, freely, I recommend. Five following infs. stand as subj., to δοκεῖ.

ἄνδρας ἐλθόντας . . . ἐρωτάν, that
οἵτινες ἐπιτῆδειοι σὺν Κλεάρχῳ ἔρωταν ἐκεῖνον τί βούλεται ἡμῖν χρήσθαι· καὶ εὰν μὲν ἡ πρᾶξις ἡ παραπλησία οἰάσηρ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἐπεσθαί καὶ ἡμᾶς καὶ μή
95 κακίως εἶναι τῶν πρόσθεν ταύτω συναναβάντων· ἐὰν δὲ μείζων 19
ἡ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικιν-
δυστέρα, ἄξιον ἡ πείσαντα ἡμᾶς ἄγειν ἡ πεισθέντα πρὸς
φιλιάν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῶ καὶ
πρόθυμοι ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅτι
δὲ ἂν πρὸς ταύτα λέγη ἀπαγγείλαι δεύο· ἡμᾶς δ’ ἀκούσαντας
πρὸς ταύτα βουλεύεσθαι.

'Εδοξε ταύτα, καὶ ἀνδρᾶς ἐλόμενοι σὺν Κλεάρχῳ πέμπου-

suitable men go . . . and ask.
The student should distinguish between αἰτεῖν and ἔρωταν.
92 οἵτινες ἐπιτῆδειοι: sc. εἰς. δόσις
often serves to characterize.
τι . . . χρήσθαι, what use he wishes
to make of us. τι is the inner
obj., ἡμῖν, the dat. of means.
93 ή: subj. of εἰμι.
οἰάσηρ: attracted from the acc.
(cf. τι, above) to the case of the
unexpressed antecedent. For
the dat., see G. 1175; H. 773; B.
392, 2.
94 πρόσθεν: the reference is to
the expedition mentioned in I,
1, § 2.
ἐπεσθαί καὶ ἡμᾶς, that we too follow
(as well as they).
μή: not οὐ, for the infin. is not in
indir. disc.
95 κακίως: for the form, cf. πλείους,
1. 35; there nom., here acc.
τούτῳ: i. e. Κύρος. The dat. is due
to the compound vb.; cf. αὐτῷ,
c. 1. 37.
τῶν συναναβάντων: for the gen., see
the note on Κύρος, c. 2. 142.
96 τις πρόσθεν: πράξεως supplies
itself. For the case, cf. τῶν συ-
ναναβάντων, above.
ἐπιπονωτέρα: for the form, see G.
350, end; H. 249: B. 132, 1.
97 ἄξιον: another subj. of δοκεῖ.
Upon it, in turn, ἄγειν and ἀφιέναι
depend. As its subj. we may
supply ἀνδρᾶς (i. e. the envoys;
cf. 1. 91), or ἡμᾶς (that we
demand, acting through the
envoys).
πείσαντα: in agreement with αὐτῶν,
i. e. Κύρος, to be supplied as
subj. of ἄγειν. The "persuasion"
meant is, of course, increase of
pay.
πρὸς φιλιάν, in friendship. The
prep., with its case, takes the
place of an adv.; cf. ἀπὸ τοῦ
αὐτοματοῦ, c. 2. 100.
98 ἐπόμενοι . . . ἀπίοντες: equiva-
lent to εἰ ἐποίμεθα . . . εἰ ἀπίοιμεν.
φίλοι . . . πρόθυμοι: pred. adj.
100 ἀπαγγείλαι: sc. the envoys. This
infin. and, finally, βουλεύεσθαι, are
still subs. of δοκεῖ.
101 πρὸς ταύτα, in view of this.
102 ἑδοξε ταύτα, this was deter-
mined on, a stock legal phrase.
No connective is, of course, needed; cf. ταύτα ἔστει, l. 33, and the note.

103 οἱ ἡρώτων . . . τῆς στρατιάς, who asked Cyrus the questions decided on by the army. The vb. has both outer and inner obj.

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

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

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

ἀπέχοντα: with Ἀβροκόμαν.

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

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

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

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

107 πρὸς ταύτα: cf. above l. 100.

108 αἰρετοὶ: for the force of the suffix -τος, see the note on ἐγκέλεστοι, l. 63.

tois δὲ: see the note on δ δέ, c. 1. 12.

109 ὅτι ἄγει: pres. indic., as well as opts., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng. ἐδόκει (cf. αὐτοῖς), they concluded. The tense implies deliberation.

110 προσαίτουσι: note the force of the prep.

111 δῶσειν: indir. disc. after ὑποςχεῖται; for the other construction, see c. 2. 11, and the note.

οὗ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμίδολον
tor μνὼς τῷ στρατιωτῇ· ὅτι δὲ ἐπὶ βασιλέα ἀγον οὐδὲ ἤνταῦθα ἥκουσεν οὔδεις ἐν τῷ γε φανερῷ.

IV. Ἐντεύθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα 1 ἐπὶ τῶν Ψάρων ποταμῶν, οὗ ἦν τὸ εὕρος τριά πλέθρα. Ἐντεύθεν ἐξελαύνει σταθμοὺς ἕνα παρασάγγας πέντε ἐπὶ τῶν Πύραμον ποταμῶν, οὗ ἦν τὸ εὕρος στάδιον. Ἐντεύθεν ἐξελαύνει σταθμοὺς 5 δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοῦς, τῆς Κελλίκιας ἑσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ ευδαίμονα. Ἐνταῦθα ἤμειναι ἡμέρας τρεῖς· καὶ Κύρων παρῆσαν αἱ ἐκ Πελο-2 πονηρόνυμον νῆς τρίακοντα καὶ πέντε καὶ ἐπὶ αὐταῖς ναῦρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐταῖς Ταμώς Αἰγύπτιος 10 εἰς Ἐφέσον, ἔχων νάῦς ἐτέρας Κύρου πέντε καὶ εἰκοσιν, αἰσ ἐπολιόρκεις Μίλητον ὅτε Τισαφέρνει φίλη ἦν, καὶ συνεπολέμει

is felt as a comparative; cf. Κύρων, c. 2. 142, and the note, and G. 1154.

ἐφερόν: had been receiving. Cf. ἐφόλαττον, c. 2. 129, and the note.
With this use of φέρω. cf. μυσθοφόροι, I. 4, § 3.

δορικοῦ: cf. c. 1. 46, and the note.

112 τοῦ μηνὸς τῷ στρατιώτῃ, per month per man. The art. is distributive, G. 951; H. 657c. For the gen. μῆνος, see G. 1136: H. 759; B. 359.

οὐδὲ: cf. c. 2. 146, and the note.

113 εἰν τῷ γε φανερῷ: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note. γε implies that there was a secret understanding between Cyrus and some of the Greek leaders. This charge is made in I. 1, § 12.

Chapter IV

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

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

6 οἰκουμένην, situated.

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

παρῆσαν: cf. c. 2. 14, and the note.
For the mention of the fleet, cf. c. 2. 127.

Πελοπονήσου: on the conection of Sparta with the expedition, see the Introd., § 27.

8 ἐπ' αὐταῖς, in command of them.
Contrast ἐπὶ τῶν νεῶν (below, l. 12), on board of.

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

11 ἐπολιόρκει . . . συνεπολέμει: cf. ἐφερόν, above, c. 3. 111, and the
3 Κύρω πρῶς αὐτῶν. παρῆν δὲ καὶ Χειρόσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, δὲν ἐστρατήγη αἱ παρὰ Κύρῳ. αἱ δὲ νῆες ὄρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἑλληνες ἀποστάντες ἦλθον παρὰ Κύρου τετρακώσιον ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4 Ἑντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πῦλας τῆς Κυλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχων, καὶ τὸ μὲν ἐσωθεν τὸ πρὸ τῆς Κυλικίας Συνέννεσις εἴχε καὶ Κυλικῶν φυλακῆς, τὸ δὲ ἐξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ἰδὶ τούτων ποταμὸς Κάρσος

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

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

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

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

παρὰ Κύρῳ, under Cyrus.

ἀρμόνων, lay at anchor.

15 σκηνῶν: for the case, see Ἑλλησ-πουτον, c. 1. 48, and the note.

Ἀβροκόμα: a Doric form of the gen. (G. 185. 3; H. 146D). Cf. Συνεννέσιος (Ionic), c. 2. 72, and the note.

19 πῦλας: practically a proper name; hence no art. For a de-

scription of this pass, see the Introd., § 29.

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

20 τὸ μὲν ἐσωθεν: sc. τείχων. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κυλικίας, as, below, τὸ δὲ ἐξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrit. posit. lends itself to explicitness. With the use of the adv. ἐν-θεν, cf. the use of ἐκ in, e. g., ἐκ δεξιᾶς, on the right, where the Greek point of view differs from ours.

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

21 βασιλέως: emphatic position.

22 μέσου: a noun. as above, c. 2. 137. Upon this word the gen τούτων depends; cf. below, τὸ μέσον τῶν τείχῶν.
ονόμα, εὑρός πλέθρου. ἀπαν δὲ τὸ μέσον τῶν τεῖχῶν ᾦσαν στίδοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλασσαν καθήκοντα, ὑπέρθεν δὲ ᾦσαν πέτραι ἡλιβατοί. ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφευστήκεσαν πῦλαι. ταύτης ἦν κατά τὴν παρόδου Κύρου τὰς ναῦς 5 μετεπέμψατο, ὅπως ὅπλατα ἀποβιβάσεις εἴσω καὶ ἔξω τῶν πυλῶν βιασμένους τοὺς πολεμίους εἰ φυλάττοιειν ἐπὶ ταῖς 30 Συρίαις πύλαις, ὁπερ ἐκεί ποιήσεις ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τούτο εἴποιησεν. ἀλλ' ἐπεὶ ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπῆλθανεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιάς.

23 εὑρός πλέθρου: see the note on δῶν πλέθρα, c. 2. 30.
ἀπαν τὸ μέσον, the whole space between.
ἡσα: attracted to the number of the pred. noun, although the subj. is sing. Cf. ἡσα, c. 2. 63, and the note.
25 καθήκοντα: with ἦν, but not quite equivalent to καθήκε. The partic. has the force of an adj. (like στενῇ); cf. φυλάττων, c. 2. 123, and the note.
26 ἡλιβατοί: a poetical word of uncertain etymology; see the Introd., §39.
ἀμφοτέροις: for the posit., see c. 1. 4, and the note.
ἐφευστήκεσαν, had been set (and so were) on.
27 ταύτης: retain the Greek order, it was because of this pass that. Cyrus’ preparations had been shrewdly planned.
28 εἰσὼ καὶ ἔξω: Cyrus himself is on the Cilician side; he means to land troops between the two walls (εἰσὼ), and also on the Syrian side (ἔξω), so as to be in a position to attack Abrocomes both in front and in the rear. For the gen. πυλῶν, see G. 1148; Η. 757; B. 360.
29 βιασμένους: fut. partic. of purpose.
ἐφι φυλάττοιεν: cf. εἴ τι δέοιτο, c. 3. 19, and the note.
30 ὁπερ: -περ makes the reference of the rel. more explicit.
31 ἔχοντα, since he had.
32 ἦκουσε . . . δῶτα: cf. c. 2. 126, and the note.
ἀναστρέψας, turning back.
33 ὡς ἐλέγετο: it was doubtless impossible for Xen. to get at the truth in matters like this, but it was easy for the Greek to believe in the vast size of the Persian armies; cf. I, 7, §§11 and 12. Probably Abrocomes, like Syennesis, was waiting to see which side was to win before openly antagonizing either Cyrus or the king.
τριάκοντα . . . στρατιάς: cf. I, 10. §1. τέτταρες δ’ ἐλέγοντο παρασάγγαι εἶναι τῆς ὡδοῦ. With this inversion of the usual case relation-
ship, contrast the normal gen.
of measure (e.g., c. 2. 47).
36 οἰκουμένης: here the two mean-
ings inhabited and situated are
blended.
37 τὸ χωρίον: the subj., not the pred. noun, has the art.; see G. 956; H. 669; B. 449.
αὐτόθι: an older form of αὐτὸ, there.
ὀλκάδες: cf. πλοῖον, as contrasted with ναῦς (c. 3. 87, and the note).
39 ἐμβάντες εἰς: note the preps., and cf. ἐμβάλλει εἰς, c. 2. 45.
τὰ πλείστου ἄξια, their most valu-
able effects. Cf. c. 3. 57, and the note.
40 ὃς μὲν τοῖς πλείστοις: note μὲν; others thought differently.
ἰδόκουν: personal, in a case where Eng. requires the impersonal use; cf. c. 2. 47, and the note.
φιλοτιμήθεντες ὅτι . . . ἔχειν, jealous because Cyrus had permitted Clearchus to keep, etc. For the form εἰα, see G. 537: H. 359; B. 172, 2.
41 τοὺς . . . ἀπελθόντας, who had gone over. For the facts, see c. 3. 35.
42 ὃς ἀπίσταται: cf. ὃς ἀπόκτενων, c. 1. 12, and the note. For εἰμι, as a fut., see c. 3. 2, and the note.
44 διώκοι, was pursuing; not would pursue; direct, διόκει.
45 ηὔχοντο . . . ληφθῆναι, prayed that they might be captured.
el ἀλώσουτο, if they were to be captured. For the fut., cf. πισ-
teúšome, c. 3. 84, and the note, and, for the implied indir. disc., the note on el τι δέουσα, c. 3. 19. Cyrus’ severity had already been shown (I, 2, § 20); cf., also, the Orontas episode in chap. vi, and Xenophon’s own words in I, 9, § 13.
47 γε μένοι: γε emphasizes the preceding word and μένοι is adversative, however.
48 ἀποδεδράκασιν: the word im-
50 φεύγασιν· ἕχω γὰρ τριήρεις ὡστε ἐλείν τὸ ἑκέινων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἐγὼγε αὐτοὺς διώξω. οὔδ᾿ ἐρεῖ οὐδεὶς ὡς ἐγὼ ἔως μὲν ἀν παρῆ τις χρώμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ· ἀλλὰ ἱόντων εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἑκέινους· καίτοι ἕχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρονουόμενα· ἀλλ᾿ οὖθε τούτων στερήσονται, ἀλλὰ ἀπολήψονται τῆς πρόσθεν ἑνεκα περὶ ἐμὲ ἀρετῆς· καὶ ὡς μὲν ὑ ταῦτα εἶπεν· οἱ δὲ Ἑλληνες· εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν

The order of the words brings αὐτῶν and χρήματα into strong contrast.

54 ἱόντων: imperat., not partic.
κακίους· not acc.; cf. πλεῖον, c. 3. 35, and the note.
περί, toward; so again three lines below.
55 γε· cf. γε μέντοι, above, l. 47, and the note.
tέκνα καὶ γυναῖκας: in this phrase τέκνα commonly stands first (cf. III, 4, §46; V, 3, §1; yet see IV, 1, §8; VII, 4, §5, etc.). It is a word connoting affection. In the enumeration in III, 1, §3, παιδῶν comes last.

56 Τράλλεσι: in Caria; see the map.
φρονουόμενα: neut., since the women and children are regarded as chattels.
οὐδὲ: see c. 2. 146, and the note.
στερησόνται: fut. mid. as pass. In the act., vbs. of depriving take either two accs. or acc. and gen.; see the note on ἀφαίρεσθαι, c. 3. 18.
58 εἶ τις καὶ . . . ἢν, freely, even those who had been.
ἀθυμότερος, rather disheartened—a frequent force of comp. adjs.
ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέταρτας παρασάγγας εἰκοσις ἐπὶ τὸν Χάλου ποταμόν, ὕστα τὸ εὔρος πλέθρου, πλήρη δὲ ἰχθύων μεγάλου καὶ πραιῶν, οὐς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ ἐφών οὐδὲ τὰς περιστέρας. αἱ δὲ κώμαι ἐν αἷς ἐσκήνουν Παρυσάτιδοι ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγάς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὔρος πλέθρου. ἐνταῦθα

59 ἀρετήν, magnanimity; but it may well have been policy.

ἡδίον . . . προθυμότερον: for these advs., see G. 369; H. 259; B. 138.

61 μετὰ ταῦτα: no connective is needed; see the note on Κλέαρχος, c. 1. 44.

62 εὔρος πλέθρου: see the note on δύο πλέθρα, c. 2. 30 f. We have the opposite construction (of εὔρος), below, l. 67.

63 πλήρη: acc. masc. sing.; see G. 313; H. 230; B. 120.

64 ἰχθύων: for the case, see θηρίων, c. 2. 39, and the note.

65 Παρυσάτιδος: cf. Τισσαφέρνους, c. 1. 28, and the note.

66 ζώνην, for girdle money, as we might say for pin money. The student will easily read the following passage from Plato, χώραν . . . ἡ καλεῖν (ἐφη) τοὺς ἐπιχωρίους (the natives) ζώνην τῆς βασιλείας γυναικός· εἶναι δὲ καὶ άλλην ἢν αὐτοῦ καλοῦτον καλύπτραν (veil), καὶ άλλον πόλεος τόπους (districts) καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον (adornment) ἐξηρμηνεύου τῆν τῆς γυναικός (Alc. I, 123b). See also Cicero, Verr. II, 3, 33, 76: Solero atnum reges barbaror Persarum ac Syrorum plures uxores habere, his autem uxoribus civitates attribuere hoc modo: Haec civitas mulier in redimiculum

either, a second obj. to ἀδικεῖν. The words may be an interpolation. Fish were sacred to the Syrian goddess, Derceto, who, the legend said, had been changed into a fish, as her daughter Semiramis had been changed into a dove (Ovid, Met. IV, 44 ff.). Modern travelers speak of this superstition regarding fishes as still surviving in this region.

68 ἤθαν... βασιλεία; see the note on ἤθα, v. c. 2. 38.

ἄξιαντος: note the tense; a previous ruler must be meant, or, possibly, Belesys had relinquished his authority and fled as Cyrus approached.

Συρίας: for the case, cf. c. 1. 37, and the note.

παραδείσος: cf. c. 2. 38, and the note.

69 ἐχων... φύσιν: the Greek loved the beauty of a rich vegetation; a barren, treeless land oppressed him. Herodotus (IV, 61) speaks of the steppes of Scythia as γῆ άλοις ἄξιοις (terribly treeless). Xenophon’s enthusiasm is, therefore, natural.

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

70 αὐτόν: i. e. τὸν παραδείσον.

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

73 αὐτόθι: cf. l. 37, and the note.

Θάψακος: see the Introd., § 29.

όνομα: here acc., but in 1, 5, § 4 it is nom. Cf. the two constructions of ἔφος (see c. 2. 30, and the note).

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

βασιλεία: no art., even when used with an epithet; see the note on c. 2. 45. Observe the prep. used; πρὸς is more personal than εἰς.

77 ἀναπείθειν, try to induce.

ποιησαντες ἐκκλησιαν: cf. συνήγαγεν ἐκκλησίαν, v. 3. 8.

78 ἐκαλέσαιον: perhaps no more than made a show of anger, for they must have seen the truth for some time past. Still by this attitude they hope to extort from Cyrus a promise of higher pay; and they are mercenaries, after all. For the dat., στρατηγοί, see G. 1150; H. 764, 2; B. 376.

79 πάλαι... κρύπτειν, had long been hiding. For the pres., with πάλαι, see G. 1258; H. 826; B. 522. Cf. the similar use of iam duum, in Latin.
καὶ οὐκ ἔφασαν λέναι, ἕαν μὴ τις αὐτοὶς χρήματα διδῆ, ὡσπερ so
tοῖς προτέροις μετὰ Κύρου ἀναβάσαι, καὶ ταῦτα οὐκ ἔπι μάχην
13 ἱόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. ταῦτα οἱ στρα-
τηγοὶ Κύρον ἀπῆγγελλον. δὲ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
πέντε ἀργυρίου μνᾶς, ἐπὶ αὐτὰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν
ἐνετῆ μέχρι ἂν καταστῆση τοὺς Ἑλλήνας εἰς Ἡωνίαν πάλιν. ὥς
τὸ μὲν δὴ πολὺ τοῦ Ἑλλήνικοῦ οὕτως ἐπείσθη.
Μένων δὲ πρὶν δῆλον εἶναι τι ποιήσουσιν οἱ ἄλλοι στρα-
τιῶται, πότερον ἐξονται Κύρῳ ἢ οὐ, συνελέξε τὸ αὐτοῦ στρά-

εἰσότας: concessive, although
knowing.
80 οὐκ ἔφασαν λέναι: cf. c. 3. 2, and
the note.
ἐὰν μὴ τις διδῆ: cf. c. 1. 15, and the
note. τις is, of course, Cyrus;
but they are more concerned
with the gift than with the
giver.
χρήματα, bounty, largess, not pay
(μισθός).
81 τοῖς προτέροις ... ἀναβάσαί, lit.
the former ones who went up;
but see c. 3. 95, τῶν πρῶτων ἀνα-
βάσατον, those who went up
before. There is no real differ-
ence in meaning. Greek often
prefers an adj. in cases where
Eng. calls for an adv.; see the
note on προτέρα, c. 2. 142. The
reference is, of course, to the
expedition mentioned in I, 1, § 2.
καὶ ταῦτα, and that too.
82 ἱόντων: see. ἐκείνων. The gen.
abs. frequently stands where we
might have looked for a case
in agreement (here ἱόντοι). The
partic. is again concessive; κα-
λοῦντος, below, is causal.
83 ὑπέσχετο δώσειν: cf. c. 2. 11, and
the note.
84 πέντε μνᾶς: not far from §100.
ἀργυρίου: gen. of material (G. 1085,
4; H. 729 f.; B. 352, with the
note).
ἐπὶ αὐτὰς Βαβυλῶνα ἥκωσι, when they should
reach Babylon. The direct
form is retained, as so often.
Cf. μέχρι ἂν καταστῆσῃ, below.
μισθὸν ἐνετῆ: i.e. the daric and a
half, already promised (c. 3. 110),
paid in full even after their
service was properly over. From
the Greek point of view this was
munificence indeed, and doubts
might easily arise on reflection
(see I, 7, § 5); but, for the present,
they are won.
86 τὸ ... πολὺ, the greater part
(G. 967; H. 635).
μὲν δῆ: cf. c. 1. 16, and the note.
87 πρὶν δῆλον εἶναι: for the con-
structions of πρὶν, see the notes
on πρὶν ἃν ... συμβουλεύσαται, c.
1. 58 f., and on πρὶν ἐπείαση, c. 2.
154. Cf. this same phrase 7 lines
below, and also l. 102.
τί: the direct interrogative in an
indir. quest. (G. 1012; H. 700;
B. 490); below, in the same con-
nection, we have the more regu-
lar ὡς, etc.
88 πότερον ... ἢ, whether ... or;
a further explanation of τί ποιή-
τεμαχια χωρις των άλλων και ἐλεξε τάδε. Ἄνδρες, εάν μοι 11
90 πεισθήτε, οὔτε κινδυνεύσαντες οὔτε ποιήσαντες τῶν ἄλλων
πλέον προτιμήσασθε στρατιώτων ὑπὸ Κύρου. τί οὖν κελεύω
ποιήσατε; νῦν δεῖται Κύρος ἐπεσθαί τοὺς Ἑλληνας ἐπὶ βασιλέα.
ἐγώ οὖν φημι χρημα διαβήναι τὸν Εὐφράτην ποταμὸν
πρὶν δῆλων εἰναι, οτι οἱ ἄλλοι Ἑλληνες ἀποκρινοῦνται Κύρῳ.
95 ἦν μὲν γὰρ ψηφίσωνται ἐπεσθαί, ύμεῖς δόξετε αἰτίοι εἰναι 1ε
ἀρξαντες τοῦ διαβαίνειν, καὶ ὦς προθυμοτάτους οὖσιν ύμῖν χάριν
εἰσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἰ τις καὶ ἄλλος· ἦν
δὲ ἀποψηφίσασθαι οἱ ἄλλοι, ἀπιμην μὲν ἀπαντες τοὺμπαλλιν,
ὑμῖν δὲ ὅς μόνοις πειθομένοις πιστοτάτους χρησεται καὶ εἰς
100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὕτων ἄν δεήσθε οἶδα ὅτι

90 πεισθήτε: deponent, not passive, hearken to, obey.
οὔτε ... ποιήσαντες, without in-cur-ing either toil or danger.
τῶν ἄλλων ... στρατιώτων: the gen. is due to the comp. vb.
(G. 1132; H. 751; B. 370), and the meaning is further empha-
sized by the redundant πλέον (which would itself call for a gen.; see on Κύρων, c. 2. 142). Cf.
1, 6, § 5, προτιμηθήναι μάλιστα τῶν Ἑλλήνων. For the fut. mid.,
used as a pass., cf. στερηθοῦσαι, l. 56, and the note.
91 τί οὖν ... ποιήσατε: a rhetorical ques-tion.
92 δεῖται: with acc. and infin., asks that the Greeks follow. The
construction with gen. and infin. (asks of the Greeks that they
follow) is commoner. See, e. g.,
c. 2. 82 f., and the note.
93 ἐγώ: strongly emphatic.
χρημα: quoted after φημι, and
itself governing διαβήναι.
96 ἀρξαντες, because you began.
For τοῦ διαβαίνειν, see G. 1547; H.
959; B. 639; for the case, G. 1099;
H. 738; B. 356.
καὶ ὥς ... ἀποδώσει, and to you,
as being the most zealous, Cy-
rus will feel gratitude and will
show it. Cf. the Lat. phrases,
gratias habere and gratias
reverre. ὦς gives us Cyrus' thought: so, below, l. 101.
97 ἐπίσταται: sc. χάριν ἀποδόουναι.
εἰ τις καὶ ἄλλος: cf. c. 3. 80, and the
note.
98 ἀποψηφίσωνται: for the neg.
force of the prep., cf. ἀπεγευκέωνα (I, 7, § 19) and ἀποδέχη (II, 3, § 9).
ἀπαντες, all alike, i. e., we no less
than they.
τοῦμπαλιν: by crasis (G. 42; H.
76; B. 43) for τῶ ἐμπαλιν.
99 ύμῖν: emphatic.
πιστοτάτοις, as most trustworthy.
100 φρούρια ... λοχαγίας: desir-
able positions.
καὶ ἄλλοι ... δεήσει, and what-
ever else you may want. Cf. ὃ, τι ἂν δέχῃς, c. 3. 24, and the note. ἄλλοι is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but τεῦξεθε may itself properly take a gen. (e. g. 1, 9, § 29). Similarly Κύρου may be taken as dependent on φίλω, or as expressing the source (with τεῦξεθε).

103 διαβεβηκότας (sc. αὐτῶς), that they had crossed. For the partic. in indir. disc., cf. ἔχοντα, c. 2. 127, and the note. With the partic. ἀισθάνομαι denotes actual perception; contrast ἤσθεν ὅτι, c. 2. 125.

ησθη: cf. ἤγαςθη, c. 1. 45, and the note.

104 Γλούν: he was the son of Tamos, Cyrus’ admiral.

εὖω . . . ὑμᾶς . . . ὑμεῖς ἔμε: all strongly emphatic. For the chiastic order, see the Introd., § 39.

ὁπως . . . ἐπαινέσετε: subj. clause after μελήσει: see the note on βουλευθησάτω ὅπως . . . ἔσται, c. 1. 14. The subj. clause takes the place of the usual gen. with the

impers. μέλα (G. 1105; H. 742; B. 356). Cf. I. 8, § 13, end.

107 ἦχοντο . . . εὕτυχήσαι: c., ἦχοντο . . . ληφθήναι, I. 45.

ἐλέγετο πέμψαι: for the pers. construction, see c. 2. 47, and the note.

108 μεγαλοπρεπῶς, in princely fashion.

109 ἄπαν: emphatic by postponement. They did not propose to sever connections with their paymaster.

110 τῶν μαστῶν: gen. with the comp. ἀνωτέρω: The pl. is used, because μαστὸς does not mean breast (i. e. chest), but one of the breasts.

ὑπό: a slight personification.

112 γένοετο, had been, opt. in indir. disc.; the aor. instead of the plpf., as often.

εἰ μὴ, except.

ἄλλα πλοῖα: sc. διαβατὸς γένοετο.

A pontoon bridge had been built here by Xerxes.

ἀ . . . διαβή: a statement added by Xen., not, of course, included in the quotation. The use of
the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἐδόκει ... βασιλέως, it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king. The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Phintarch (Lucull. 21) tells a story similar to this. Alexander crossed by means of boats.

118 μεσταλ: with the gen., as πληρης, c. 2. 39.

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

CHAPTER V

2 ἐχὼν, keeping. Cf. the note on c. 1. 8.
3 τὸτω, region.
πεδίων ἀπαν ὀμαλές, wholly a level plain. ἀπαντα, in agreement with γῆ, would be more natural to us.
4 ὄσπερ βάλλεται: reference to the sea was always easy to the Greek.
εἰ δὲ τι: equivalent to ὅτι δὲ, whatever.
5 ὑλης, brush, as is plain from what follows.
ἀπαντά ἦσαν: see the note on c. 2. 38. For ἀπαντα, after τι, cf. πάντας, after ὅστις, c. 1. 18.
εὐώδη: commonly the case in waterless districts.
6 δενδρον: note the position, trees there were none. For the
Greek love of trees, see the note on c. 4 69.

7 στρουθοί αἱ μεγάλαι, ostriches. later called στρουθακάμηλοι. Note the order; αἱ μεγάλαι comes in as an afterthought, added for the sake of clearness. Without it στρουθοί might mean sparrowrows.

8 οἱ ἵππεῖς: the horsemen mentioned below (§ 13), as forming a part of Clearchus' force, are the only ones mentioned in the enumeration of the Greek troops. See the Introd., § 28.

9 ἐπεὶ τις διώκων: cf. ὡπότε βοῦ λαῖτο, c. 2. 40, and the note, and ἐπεὶ πλησιάζων, below.

προδραμοῦντες ἐστασαν, would run forward and stop. ἐστασαν, though plpt. (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of ἔστημι is practically a pres.

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

11 ταῦτα: cf. the note on τὰ αἰτά, c. 1. 30, and for the crisis, on τοῦμπαλιν, c. 1. 98. In this form the final ν often appears (G. 400; H. 265).

ἡν, it was possible; cf. c. 4. 24.

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

12 θηρίων: the opt., as διώκων and πλησιάζων, above; here conditional, there temporal.

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

στρουθοί: note the position; cf. τὰς ὀνίδας, below, 1. 16.

15 ἀπέσπα, it drew off (intrans.). τοῖς μὲν ... χρωμένη, lit. using its feet in running and its wings (raising them) like a sail. Both ποσὶ and πτέρυξιν are dats. of means with χρωμένη, δρόμῳ is dat. of manner, and αἴρουσα (sc. αὐτᾶς, i. e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. ἵστημι naturally stands in the same case as πτέρυξιν. In reality the ostrich merely steadies itself with its wings.

16 ἐν τις ... ἀνυστῇ, if one start
ἀνιστῇ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ όσπερ πέρδικες καὶ ταχῦ ἀπαγορεύονσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦται ἐπὶ τῶν 20 Μάσκαν ποταμῶν, τὸ εὑρὸς πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέθη δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλω. ἐνταῦθ' ἐμείναν ἣμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεύθεν ἔξελαυνε σταθμοῖς ἐρήμους τρεῖς καὶ 5 δέκα παρασάγγας ἐνενήκοντα τὸν Ἑὐφράτην ποταμὸν ἐν δεξιᾷ ἐξων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψυλὴ ἦν ἄπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἄλετας παρὰ τῶν ποταμῶν ὀρύττουντες καὶ ποιοῦντες εἰς Βαβυλώνα ἡγοῦν καὶ ἐπώλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. general condit.
17 ἔστι: cf. ἦν, above, I. 11, and, for the accent, c. 2. 43, and the note.
18 ἀπαγορεύοντες, give out.
19 ἦν: the past tense resumes the narrative, after the general statements.
20 πλεθριαῖον: equivalent to πλέθρον: see the note on δῶ πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.
21 ἐρήμη: of a city, this would naturally mean uninhabited (111, 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμοῖς ἐρήμωσιν, l. 2 (here, situated in the desert?), or had the inhabitants fled at Cyrus’ approach? This, however, Xen. would surely have stated plainly (cf. c. 2. 139). πόλει ἐρήμη forms one idea, so there is no connective between it and the following adj.

όνομα δ’ αὐτῇ: sc. ἦν. ὄνομα varies in construction, as εὑρός does.

περιερρέθη ὑπὸ: the act. of this vb. is treated as trans., so the passive construction is legitimate.
22 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.
23 ἐπεσιτίσαντο: this region is now a desert.
24 ἐνενήκοντα: very rapid marching; cf. below, § 7.
25 ὑπὸ λιμοῦ: preferred to λιμφ, because of the slight personification.
26 οὐδ’ ἄλλο οὐδὲν δένδρον, nor any tree either. For this idiomatic use of ἄλλος, see G. 966, 2; II. 705; B. 492 note 2.
27 ὄνους ἄλετας, (upper) millstones. ἄλετα is properly a noun, but it serves as an adj. The lower mill-stone was fixed; the upper one revolved upon it and was often turned by an ass; hence the name.
29 ποιοῦντες, shaping.
30 πρίασθαι; sc. σίτον.
31 εἰ μὴ, save; cf. c. 4. 112.
Δυδία: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep alive the warlike spirit; see Herod. I, 155.

βαρβαρικό: no noun expressed; cf. c. 2. 3. For the market, cf. c. 3. 68, and the note.

32 ἀλεύρων ἡ ἀλφίτων: gens. of material, G. 1085, 4; H. 729f; B. 352 note. Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned (§0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: gen. of price, G. 1133; H. 746; B. 353. The σίγλος (cf. shekel) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about §0.225.

by eating meat, therefore, that the soldiers got along. The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.

35 ἦν ... ἡλαυνεν, some of these were the longest day's marches Cyrus made (lit. there were of these day's marches some which Cyrus marched very long). For ἦν oβs, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἡλαυνεν), and the vb. remains unchanged. This is common with ἐστιν, and εἰσίν οἱ (oβs) also occurs; but ἦν is very rare. μακρούς is, of course, pred.

36 ὅποτε ... βούλωτο: cf. c. 2. 40, and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.

38 καὶ δὴ ποτὲ: δὴ, as often, singles something out for special mention. Cf. c. 3. 65.
Δυσπορεύτων ἐπέστη ὁ Κύρος σὺν τοῖς περί αὐτὸν ἀρίστοις καὶ
40 εὐδαιμονεστάτοις καὶ ἐταξίζε Γλούν καὶ Πήγρητα Καβάντας τοῦ
Βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἔπει δ’ εἶδόκουν ὁ
αὐτῶ σχολαίως ποιεῖν, ὡσπερ ὤργῃ ἐκέλευσε τοὺς περὶ αὐτὸν
Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ἀμάξας. ἐνθα δὴ
μέρος τι τῆς ἐνταξίας ἤν θεάσασθαι. ῥίγαντες γὰρ τοὺς πορ-
45 φυροὺς κάνους ὅπου ἔτυχεν ἐκαστὸς ἐστικῶς, ἐντο ὡσπερ ᾧ
δράμων τις ἐπὶ νῖκη καὶ μάλα κατὰ πραγμάς ῥηλόφου, ἔχοντες
τοὺς τε πολυτελεῖς χιτώνας καὶ τὰς ποικίλας ἀναξύριδας, ἐνοὶ
de καὶ στρεπτοὺς περὶ τοῖς τραχύλοις καὶ ψέλια περὶ ταῖς
χερσίν· εὐθὺς ὃς σὺν τούτοις εἰςπηδόσαντες εἰς τὸν πηλὸν
50 βάττων ἢ ώς τις ᾧ ὁ ἕτοι μετεφόρουσ εξεκόμισαν τὰς ἀμάξας. τὸ 9

φανέντος; in agreement with the
neaker of the two subj.
ταῖς ἀμάξαις: for the dat., cf.
στρατεύματι, c. 2. 122.
39 σὺν τοῖς . . . εὐδαιμονεστάτοις,
with the noblest and wealthiest
of his retinue.
40 τοῦ . . . στρατοῦ: partitive
gen., with λαβότας, G. 1097, 1;
II. 736; B. 356.
43 συνεπισπεύσαι: in commands
the aor. is more peremptory
than the pres.
ἐνθα δὴ . . . θεάσασθαι, then it was
that one might behold. . . . δὴ
is very commonly used with
temporal words. θεάσασθαι is stronger
than ἰδεῖν.
44 τῆς ἐνταξίας: their (famous)
discipline. Cf. τῇ μάχῃ, c. 2. 50.
πορφοροῦς: purple (scarlet)
has always been the color of royalty
and nobility. For the form of
the adj., cf. χαλκᾶ, c. 2. 93.
45 κάνδυς: these were long,
flowing robes which impeded
action.
ὅπου ἔτυχεν . . . ἐστικῶς, where each
one happened to be standing.
(Cf. the note on παρών ἐτύγχανε,
c. 1. 4. Observe the force of the
perf. partic.
ὡσπερ . . . νίκη, as one would run
in a race. References to the
great games are naturally very
common in Greek literature.
ἀν δράμωι is a potent. opt., for
which ἐπὶ νῖκη supplies a prota-
sis; cf. σὺν ὑμῖν, c. 3. 29.
46 καὶ μάλα, very, modifying πρά-
νους. καὶ and μάλα are not to be
separated (cf. IV, 1, § 23; IV, 6,
§ 16).
ἐχοντες, having on.
47 τοὺς τε . . . καὶ τοὺς: the art.
as with ἐνταξίας, above, l. 44.
ἀναξύριδας is another Persian
word; cf. the note on σατράπην,
c. 1. 5.
48 στρεπτοὺς . . . ψέλια: both men-
tioned by Herodotus (IX, 80)
as stripped in quantities from
the Persian dead at Plataea.
περὶ τοῖς τραχύλοις . . . χερσίν: a
purely local use of the prep.
περὶ, with the dat., is uncommon
in prose.
50 βάττων . . . ὁ ἕτοι, more quickly
than one would have thought.
For the potential indic., see G. 1335-1337; B. 565. òs is redundant and should be omitted in translating.

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

tò δὲ σύμπαν, and in general (adv. acc.).

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

πᾶσαν τὴν ὀδὸν: acc. of extent.

52 διατρίβων: construed as σπεύ-δων, above.

διὸν μη, except where. The rel. is often equivalent to a conditional clause (e. g. διότι = ἐὰν τίς); so this phrase is equivalent to ἐὰν μῆ ποι. Similarly, 1. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχείσθαι, thinking that the more quickly he should advance the more unprepared he should find (lit.

fight against) the king. With ὅσι . . . τοσοῦτῳ, cf. quanto . . . tanto, and consult the note on ἡμέρας, c. 2. 142.

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

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

καὶ συνιδεῖν . . . τὸν νοῦν, and moreover (καὶ) one who gave close attention could see at a glance (συν-). For the dat., see G. 1172; H. 771; B. 332.

56 ἡ βασιλείως ἀρχή . . . οὖσα, that the king's empire was. The nom. partic. follows, as though δῆλη ἦν (cf. 1 51) had preceded, instead of συνιδεῖν ἦν.

πλήθει: G. 1182; H. 780; B. 290.

The word goes both with χώρας (extent) and with ἀνθρώπων (multitude). μήκει and τῷ διεσπάσθαι stand in this same construction.

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

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

59 ἐποιεῖτο: for the mood, cf. ἐκδώλωσ, c. 2. 122; the condition is felt as logical rather than as general.
Пέραν δὲ τοῦ Ἐυφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ-μοὺς ὤν πόλεις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιώται ἡγόραξον τὰ ἐπιτίθεια, σχεδίαις διαβαινοντες ὄδε. διψθέρας ἃς εἴχον στεγάσματα ἐπίμπλασαν χόρτου κούφου, εἴτα συνήγον καὶ συνέσπων, ὡς μη ἀπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτίθεια, οἰνὸν τε ἐκ τῆς βαλάνου πεποιημένου τῆς ἀπὸ τοῦ φοίνικος καὶ σίτου μελίνης· τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστοι.

Ἀμφιλεξάντων δὲ τι ἐνταῦθα τὸν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγάς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἐαυτοῦ στρα-

60 τοῦ ποταμοῦ: gen. with πέραν, an improper prep., like λάθρα, c. 3. 38.
61 ὄνομα: nom. or acc.?
62 ἡγόραξον: the supplies already laid in must have been nearly, or quite, exhausted.
63 ὄδε: cf. c. 1. 24, and the note. With what follows cf. II, 4, §28, and III, 5, §9, and the description, in Arrian (Ἀ. ΙII, 29), of Alexander’s crossing the Oxus. Inflated skins have long been used in Eastern countries (where wood is scarce), as a means of crossing rivers, whether singly, as a support for the individual swimmer, or collectively, as rafts or bridges. An account of methods, strikingly similar to those described in the text, in the German army of our own day, is given in the Illustrierte Zeitung for 1835, no. 2718 (Vollbrecht).

ἀς εἴχον στεγάσματα, which they had as (tent-) coverings.
χόρτου: for the case, cf. θήριον, c. 2. 39.
64 συνέσπων, sewed together.

Arrian uses ἐφράσαι, of the same act.

ὡς: for ὄστε, a usage rare in most prose writers, (G. 1456; H. 1054, 1 f.; B. 595; 615). See, further, the note on c. 1. 19, and, for the neg., on c. 1. 57.

κάρφης: for the case, see G. 1099; H. 738; B. 356.

66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ φοίνικος, the date. For this the Greek has no word, hence the specifying phrase added to βάλανος (n.t.). Note the formal attrib. posit., and the exact use of the preps. ἐκ and ἀπό. Palm wine is said still to be much used in this region; cf. II, 3, §14, where it is called simply οἶνος φοίνικων.

67 μελίνης: descript. gen. with σίτου.

tούτο: neut., although referring to μελίνης, a construction always allowable in the case of words designating things.

68 ἀμφιλεξάντων τι, having had some quarrel. τι is, of course, the inner obj.

69 κρίνας . . . ἐνέβαλεν, deciding that Menon’s man was in the
wrong, flogged him. The sing.,
div, implies that the original dis-
pute was between two men only.
The flogging was doubtless done
with the staff (βακτρία), which
the Spartan commander regu-
larly carried; cf. II, 3, §11—an-
other instance of the severity of
Clearchus, for which see also II,
6, §9, and the Introd., §38. Such
occurrences were not rare: Xenop-
thon was himself accused of
having flogged soldiers; see his
defense in V, 8, §1.

72 ἡμέρα: dat. of time; see the
note on ἀστεράξα, c. 2. 124.

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

74 ἄγοραν: evidently the sutlers,
bringing food across the river
from Charmande, had arranged
a market where they landed.

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

76 διελαύνων, as he rode through
(the camp), a circumstantial
partic.

77 ἦσι... ἀξίνη: with vbs. of throw-
ing or pelting the word denoting
the missile is often omitted, or,
if expressed, is, as a rule, not
acc., but dat. (means). The
person or thing pelted is regu-
larly the dir. obj., e. g. c. 3. 5,
which, in the case of ἐμμ, would
be a gen. See the note on
κάρφης, l. 64.

78 αὐτοῦ: gen. with ἐμάρτεν,
classed by some as partitive
(see the references just given),
by others, more correctly, as abl.
(II. 748).

79 λίθῳ: sc. ἐμς.

80 καταφεύγει, fled for refuge
(kata-).

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

82 τοὺς Θράκας: mere barbarian
birelings, not Greeks. There were 800 of them among Clear-
chus' troops. Some of them
desert (II, 2, § 7).

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

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

84 ἐκπεπλήχθαι, were filled with
terror. The perf., especially of
vbs. of emotion, may denote
intense action. Observe that
the infin. after ὅστε may denote
the actual result (G. M. T. 583).

85 οἱ δὲ: as if οἱ μὲν had preceded.
ἐστασαν, stood riveted to the spot
(Dakyns).

86 ὅστερος: cf. προτέρα, c. 2, 142.
and the note.

87 τάξις . . . ἐπομένῃ: sc. ἔτυχε.
οὖν: resumptive, after the paren-
thetic words.

88 τὸ μέσον: cf. c. 1, 23.
ἐθετο τὰ ὅπλα, halted under arms.
This is the commonest meaning
of the phrase; for a different
one, see below, § 17.

89 αὐτοῦ . . . πάθος, when he (Cle-
archus) had barely escaped being
stoned to death. he (Proxenus)
spoke lightly of his experience.
ὁλίγον is gen. after ἐθετοστοις: for
the phrase, see the vocab.

90 λέγοι: opt. in a causal sentence;
see G. 1506; II, 925b; B. 508,
note.

αὐτοῦ refers, with emphasis, to the
main subj.

91 τε: thus used, without a bal-
ancing τε or καί, τε is rare in
prose.

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

92 τὰ παλτά; the Persian warrior
regularly carried two spears.

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

94 οἱ ἄλλοι: in apposition with
 puteis, implied in the vb. Such
appositives must take the art.,
and are often found in connec-
tion with vocatives.

Κλέαρχε . . . Προξένε: Cyrus
VI. Ἐνευθεῖν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπτρος. 
καὶ ἵ καζέτο δ' εἰναι ὁ στίβος ὡς δισχιλίων ἵππων. οὕτω προϊόντων ἐκαίων καὶ χιλῶν καὶ εἰ τι ἄλλο χρήσιμον ἤν. Ὀρότας δὲ Πέρσης ἄνηρ γένει τε προσήκον βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρο καὶ 5

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 ei συνάψετε: in conditional clauses implying a warning or a threat, ei, with the fut. indic., is regularly preferred to éav, with the subjv.; see G. 1405.

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

κατακεκόψεθαι: the fut. perf. stands as a strong fut., with stress on the permanence of the result (and that will be the end of it), G. 1266; H. 855b; B. 538, note.

97 κακῶς ... ἱχόντων: the gen. abs. supplies a protasis to ἐσονται.

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

99 τῶν ... ὀντῶν, than those with the king are; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἐαυτῷ ἐγένετο, came to his senses.

katá χώραν, in their quarters.

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

Chapter VI

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

ἐφαίνετο, there kept appearing. For the sing. vb., cf. ἤρ, c. 2, 38, and the note.

2 ός, about; cf. c. 2, 18.

ἵππων: pred. gen. of possession.

οὕτω: ἵππω, of course, implies ἵππως.

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

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

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

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

5 λεγόμενος, reckoned.

καὶ προσθεν, formerly also (as well as now).
πρόσθεν πολεμήσας, καταλλαγεὶς δὲ. οὖτος Κύρρω εἶπεν, εἰ 2 αὐτῷ δοὶ ἵππεας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππεας ἦ κατακαίνων ἄν εὐεργεῦσας ἢ ξύντας πολλοὺς αὐτῶν ἄν ἐλοι καὶ κωλύσεις τοῦ καίειν ἐπιόντας, καὶ ποιήσεις ὅστε μήποτε
dύνασθαι αὐτοὺς ἴδοντας τὸ Κύρου στρατεύμα βασιλεῖ διαγ
γεῖλαι. τῷ δὲ Κύρρῳ ἀκούσαντι ταῦτα ἐδόκει ὦφέλιμα εἶναι,
kai ἐκέλευν αὐτὸν λαμβάνειν μέρος παρ’ ἑκάστου τῶν ἡγεμό


10 νων. ὁ δ’ Ὀρόντας νομίσας ἐτοίμος εἶναι αὐτῷ τοὺς ἵππεας 3


γράφει ἐπιστολὴν παρὰ βασιλεῖ ὃτι ἡξυὶ ἐχὼν ἵππεις ὡς ἄν


δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἵππευσιν ἐκέλευν


ὡς φίλιον αὐτῶν ὑποδέχεσθαι. ἐνὶν δὲ ἐν τῇ ἐπιστολῇ καὶ τῇ


πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως· ταυτὴν τὴν ἐπισ
tολὴν δίδωσι πιστῶ ἀνδρί, ὡς ῥετο· ὃ δὲ λαβὼν Κύρρω δίδωσιν,


ἀναγνωσὶ δὲ αὐτὴν ὁ Κύρρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ 4


20 εἰς τὴν ἑαυτοῦ σκηνήν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτῶν


ἐπτὰ, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν πλίτας


6 καταλλαγεῖς: cf. συναλλαγέντι, c. 2. 5.

ei . . . δοὶ: this clause forms part of the quotation, despite its position before ὅτε. It is unusual to have ὅτε so far post-


poned, although a single word is not infrequently placed before it for emphasis. Cf., however, II, 2, § 20.


8 κατακαίνω: a poetical vb., used by Xen. alone among Attic prose writers. In his works, however, it is not infrequent. He has the simple καλῶ (ΠΠ, 2, § 39). ἄν, expressed with this vb. and with the following ἔλεος, is to be supplied also with κωλύσεις and with ποιήσεις. In general, if expressed with one opt., ἄν may be omitted with others immediately following, in the same construction.


9 τοῦ καλῶν ἱππόντας, from breaking


as they advanced. The partic.


agrees with the omitted subj. of καλῶ. For the infin. with τοῦ, see the note on τοῦ διαβαλέων, c. 4. 96, and add G. 1549; H. 963, 2; B. 613, 2.


ποιήσεις . . . αὐτοὺς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener ὡστε is omitted.


11 ἐδοκεῖ: personal; ταῦτα is subj.


12 τῶν ἡγεμόνων: i.e., of course. from the Persian, not the Greek, commanders.


14 ἡξοῖ: direct ἡξω; but in δύνη
tαι the mood of dir. disc. is re-


tained.


ὡς ἄν . . . πλείστους: cf. e. 1. 22, and the note.


15 φράσαι: the subj. is αὐτῶν, i.e., βασιλεῖ. This infin. governs ὑπο
dέχεσθαι.


21 ἐπτά: limiting τοὺς ἄριστους.
Seven was a sacred number among the Persians.

22 ἰθεσθαί τὰ ὀπλα: cf. c. 5. 88, and the note. Cyrus evidently fears trouble, and takes ample precautions. Three thousand Greek hoplites would form a strong guard, and would effectually prevent any attempt at rescue.

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

ὁς γε: causal. The rel. is often equivalent to ὅτι with the demonstr.

25 προτιμηθήναι...τῶν Ἑλλήνων: cf. c. 4. 91, and the note.

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

27 ἐφή: sc. Κλέαρχος.

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

ὁπως, in order that; the vb. is πράξω, l. 30.

29 πρὸς, in the sight of.

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

τούτου: equivalent to a gesture; see G. 412; H. 274; B. 147.

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

32 ταχθείς, ordered.

ὡς ἐφη αὐτός, as he himself said. αὐτός in the nom. is always intensive, =ipse, unless immediately preceded by the art. (ὁ αὐτός = idem).

33 αὐτὸν: redundant with ὅστε δόξαι αὐτῷ. There is a shift in the construction: αὐτῶν is expressed, as though παύσασθαι were to follow (I made him cease); but, instead of this, we have ὅστε δόξαι αὐτῷ (so that he thought it better), whereby αὐτῶν is left without grammatical dependence (προσπολεμῶν would require a dat.). The result is that Orontas’ act in concluding peace is represented as a voluntary one, not as one forced upon
him; so that his present defec-
tion is the more worthy of pun-
ishment (Rehdantz). For the
infin. with ὤστε, after ἐποίησα, cf.
l. 9, and the note.

35 μετὰ ταῦτα: resumptive; the
preceding vbs. have been intro-
duced by ἐπει. Now comes the
apodosis, in the form of a direct
address to Orontas. ἐφη is, there-
fore, parenthetic.

36 ἔστιν ... ἡδίκησα, is there any-
thing in which I have wronged
you? ὦ, τι is the inner obj.; cf.
οὐδέν, below, l. 45.

ἀπεκρινατο ὅτι οὗ, he answered, No.
ὅτι, introducing a direct quo-
tation, is a somewhat uncommon
use; see G. 1177.

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

οὐκοῦν: what answer is expected?
See the vocab., and G. 1603;
H. 1015; B. 572, 1. The vb. is,
of course, ἐποίησα, two lines be-
low.

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

οὐδέν: inner obj. of ἀδικοῦμενος,
which is concessive. Cf. the act.
construction, ὦ, τι se ἡδίκησα,
above, l. 36.

38 εἰς Μυσοῦς: see the note on εἰς
Ηασίδας, c. 1.62. For the Mysians,
cf. 111, 2, §§ 23 and 24.

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

39 ὦ, τι ἐδύνω, as far as you were
able. The inner obj. has passed
into an ace. of respect.

ἐφη, said, Yes.

40 δύναμιν, weakness. The word is
relative, and the context deter-
nines its meaning.

τῆς Ἀρτέμιδος: probably the fa-
mous Ephesian Artemis; see
Acts, chap. XIX. The altar has
always been a place of refuge
for the fugitive and the sup-
pliant; but no more may be
meant than that the oaths men-
tioned were sworn at Artemis' altar.

41 μεταμελεῖν σοι: he said, μετα-
μελεῖ μοι; cf. the biblical It re-
penteth me (Gen. IV.7), and the
L.t. use of paenitet. μετα-,
in composition, often implies
change.
πάλιν ἐδωκάς μου καὶ ἔλαβες παρ’ ἐμοῦ; καὶ ταῦθ’ ὁμολογεῖς Ὁρώντας. Τί οὖν, ἐφι Οὐρος, ἀδικηθεῖς ὑπ’ ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύω μου φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὁρώντα ὅτι οὐδὲν ἀδικηθεῖς, ἤρωτήσεν οὐ Κύρος αὐτὸν. Ὁμο-45 λογεῖς οὖν περὶ ἐμὲ ἀδίκος γεγενήθαι: Ἡ γὰρ ἀνάγκη, ἐφι Ὁρώντας. ἐκ τοῦτου πάλιν ἤρωτήσεν οὐ Κύρος. Ἕτι οὖν ἂν γένοι τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός: ὁ δὲ ἀπεκρίνατο ὅτι οὐδ’ εἰ γενοῦμην, οὐ Κύρε, σοὶ γ’ ἂν ποτὲ ἐτι δόξαμι. πρὸς ταῦτα Κύρος εἴπε τοῖς παροῦνοι. ὁ μὲν ἄνηρ 50 τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὥς Κλέαρχε, ἀπόφημαι γνώμην ὅτι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῦθ’: καὶ is intensive, not connective.
43 τὸ τρίτον: adv. acc.
44 ἐπιβουλεύων: with φανερὸς γέγονας; cf. δῆμος ἦν ἀνιμωμένος, c. 2. 70, and the note.
45 Ὁρώντα: for the form of the gen., cf. Ἀβρακόμα, c. 4. 15, and the note.
οὐδὲν ἀδικηθεῖς: Cyrus’ question supplies the vb.
46 περὶ, toward; cf. c. 4. 54. περὶ regularly takes the acc. after vbs. of action, the gen. after vbs. of saying.

γεγενήθαι: quoted after ὁμολογεῖς; retain the tense. Note that, when the subj. of the infin. is the same as the subj. of the vb. of saying, it is unexpressed, and that a pred. noun or adj. is nom., not acc.
η: one of the very few particles that may be rendered by indeed.

Note that γὰρ often implies assest, yes, for.

47 ἂν γίνοι: potential opt. No protasis is to be supplied.

49 ὅτι: again introducing direct quotation; cf. l. 36, and the note.

οὐδ’ εἴ: a good instance of the fondness of the neg. for the emphatic position at the head of the sentence. Grammatically it goes, of course, with δόξαμι (even if ... I should never seem).

σοί γε: for the force of γε, see c. 3. 46, and the note.

50 πρὸς ταῦτα, in the light of these statements.

51 τοιαῦτα μὲν ... τοιαῦτα δὲ: the figure anaphora: see the Introd., § 39.

πρῶτος: different from πρῶτον; see c. 3. 4, and the note.

52 ἀπόφημαι: aor. inv. mid., as is shown by the accent. Remember that the 1st aor. infin. act. always accents the penult, and that the infrequent opt. form, ἀπόφημαι (regularly ἀποφή-μαι), has a long ultima (G. 113; Η. 102b; B. 63).

ὅτι ... δοκεῖ: an indir. quest., since ἀπόφημαι γνώμην implies statement.
έπε τάδε. Συμβουλεύω ἐγώ τὸν ἀνδρα τούτων ἐκποδών ποιεῖσθαι ὡς τάχιστα. ὡς μικρή ἐγε τούτων φυλάπτεσθαι, ἀλλὰ 55 σχολή ἣ ἡμῖν τὸ κατὰ τούτων εἶναι τοὺς ἐθελοντὰς φίλους εὐ ποιεῖν. ταύτη δὲ τῇ γνώμῃ ἐφι καὶ τοὺς ἄλλους προσθέσατι.

Μετὰ ταύτα, ἐφι, κελεύοντος Κύρου ἔλαβον τῆς ξώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἀπάντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν 60 οἴπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ

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

ἐκποδῶν ποιεῖσθαι, to put out of our way. Note the voice: if the phrase were pass., γλυγεῖσθαι would be used.

54 ὡς: purpose.

tούτων: obj. of φυλάπτεσθαι; see the vocab.

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

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

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

εὖ ποιεῖν: cf. κακῶς ἐπολεῖς, above, 1. 38, and the note.

56 ἐφι: sc. Κλαρχος. The indir. disc. is resumed, although only for a line. In the next line ἐφι is parenthetich, and refers the narrative to Clearchus, not to Xen.

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

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

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

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

καὶ τότε ... καίπερ, even then ... although. καίπερ (although) takes a partic.; καίτοι (and yet) a vb. (e.g., c. 4. 55).
11 eídótes óti ἐπὶ θάνατον ἀγωτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου
σκηνὴν εἰσῆλθεν τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ
taῦτα οὔτε ζώντα ὀρόντας οὔτε τεθυγκότα οὔδεις εἰδὲ πῶποτε
οὔδὲ ὁποῖς ἀπέθανεν οὔδεις εἰδὼς ἐλεγεν· ἥκαζον δὲ ἄλλοι
ἀλλωσ· τάφος δὲ οὔδεις πῶποτέ αὐτοῦ ἐφάνη.

1 VII. Ἐντεύθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοῦ
treis παρασάγησις δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος
ἐξέστη σκοτεινὰ τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐν τῷ
πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἐώς ἥξειν
βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρ-5
χον μὲν τοῦ δεξιοῦ κέφως ἡγείσθαι, Μέινωνα δὲ τοῦ εὐωνύμου,
2 αὐτὸς δὲ τοῦ ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέστησιν ἀμα τῇ

61 ἐπὶ θάνατον: limit of motion; not as ἐπὶ θανάτῳ, above.
63 οὔτε . . . ἐλεγεν, neither alive nor dead did anyone ever see
Orontas, nor could anyone say with knowledge in what manner
he was put to death. For the accumulation of negatives, cf.
οὐδεποῦ, c. 2. 152, and the note. Observe, also, the force of the neg.
with the impf. (could not or would not); see the note on
c. 4. 64. Orontas may have been
buried alive, Herodotus, VII, 114.
64 ἀλλοι· ἀλλως: cf. alii aliter (H.
704a; B. 492, note 3).

CHAPTER VII

3 ἐξέστησιν σκοτεινα: cf. c. 1. 24, and
the note.
4 νύκτας: pl., as we speak of the
watches of the night.
ἐδόκει, he thought. This use of
δοκέω is not very common in Attic
Greek.
es . . . ἐω, next morning. See
G. 1207b; H. 796b; B. 405, and
cf. II, 3, 25; III, 1, 3; and IV, 1,
§ 15. These phrases seem often
scarcely to differ from simple
dats. of time. For the acc. ἐω,
see G. 199; H. 161; B. 92, 3.
5 μαχούμενον, to offer battle; see
the note on ἀποκτενῶν, c. 1. 12.
6 κέφως: for the form, see G. 228;
H. 191: B. 115, 10; for the case, G.
1109; H. 741; B. 356. The dat.
also occurs with ἡγείσθαι (e. g.,
c. 4. 9; but the gen. prevails in
cases where the individual is at
the head of his own troops—i. e.,
is leader de iure, as well as de
facto. τὸ δεξιὸν occurs, c. 2. 87,
without any noun; see the note
there. The right wing was the
post of honor and of danger, for
the side unprotected by the
shield was exposed to a flank
attack (see I, 8, § 13).

τοῦ εὐωνύμου: i. e., of the Greek
force. For the word, cf. c. 2. 88,
and the note. The arrangement
here given was followed in the
battle (I, 8, § 4), the barbarians
having their position on the
Greek left.

7 ἀμα . . . ἡμέρα, at dawn on the
following day. ἐπιοῦσῃ is not
10 Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβολεύετο τε πῶς ἄν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρῆνε βαρβάρων τοιάδε. Ὅ άνδρες Ἑλληνες, οὐκ 3 ἀνθρώπων ἀπορῶν βαρβάρων συμμάχοις ὑμᾶς ἀγω, ἀλλὰ νομίζων ἁμείνονας καὶ κρείττοσι πολλῶν βαρβαρῶν ὑμᾶς εἶναι, διὰ τούτο προσέλαβον. ὡσοὶ οὖν ἔσεσθε άνδρες ἄξιοι τῆς ἐλευθερίας ἂς κέκτησθε καὶ ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἢστε ὅτι τὴν ἐλευθερίαν ἐλοῖμην ἂν ἄντι ὅν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὡσοὶ δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε 4

usually added to this common phrase, but serves to make it more explicit. For the dat., see G. 1173, 1176; H. 772c; B. 392, 3.
10 τοὺς στρατηγοὺς καὶ λοχαγοὺς: the art., expressed but once, shows that both groups are regarded as forming a single class.
11 συνεβολεύετο, asked their advice; contrast the art., above, c. 6. 53.

πῶς ἂν . . . ποιοῖτο, how he should conduct the battle, a potential opt., in an indir. quest. ὡσοὶ would have been more normal than πῶς, but the dir. interrog. is often kept; see G. 1600; H. 1011; B. 580. Note the position of ἄν at the head of the clause.
12 τοιάδε, (substantially) as follows.

ō άνδρες Ἑλληνες: ō is commonly expressed with the voc. in Greek. For άνδρες, cf. c. 3. 11, and the note. With this word contrast ἀνθρώπων βαρβάρων (so again in § 1), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, ὁτι πολλοὶ μὲν ἄνθρωποι ἔλει, ὡσοὶ δὲ άνδρες.

13 ἀπορῶν: causal. Trans., it is not because I lack barbarians that I . . . . For the gen. ἀνθρώπων, see the note on c. 1. 29.
14 ἁμείνον . . . κρείττοσ, braver . . . stronger.
15 διὰ τούτο: resumes, with emphasis, the causal partic.

ὁσοὶ . . . ἔσεσθε, see that ye be. See G. 1352, 1353; H. 885, 886; B 583 note 3 (cf. 593).
16 ἂς κέκτησθε, which you possess, another case of attraction.

καὶ ἂς . . . εὐδαιμονίζω, and for which I congratulate you. The gen. is causal (G. 1126; H. 774; B. 366). Cyrus uses ἓγὼ with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.

17 ἢστε: inv., not indic.

ἄντι ὅν ἔχω πάντων, in preference to all that I possess. For the incorporation of the antecedent in the rel. clause, see the note on c. 1. 21.
18 εἰς οἴον . . . ἁγώνα, into what sort of a contest, another indir. quest.
ἀγώνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγὴ πολλὴ ἐπίσων. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μου δοκῶ οἶκοι ἢμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὗ τῶν ἐμῶν γενομένων, ἡγώ ὑμῶν τὸν μὲν οἰκάδε βουλόμενον ἀπίεναι τοῖς οἴκοι ζηλωτῶν ποιῆσω ἀπελθέων, πολλοὺς δὲ οἴμαι ποιῆσειν τὰ παρ’ ἐμοὶ ἔλεσθαι ἀντὶ τῶν οἴκων.

5 Ἑυταῦθα Γαυλίτης παρὸν φυγᾶς Σάμιος, πιστὸς δὲ Κύρω, εἰπεν. Καὶ μήν, δὲ Κύρε, λέγονσι τινες ὅτι πολλὰ ὑπισχυὴν νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσωπίτος, ἂν δὲ εὗ γένηται τι, οὐ μεμνησθεῖσθαι σὲ φασίν. ἐνιοὶ δὲ οὐδ’ εἰ μεμνησθος τε

20 ἐπίσων: fut., see the note on ἐνιαί, c. 3. 2.
ταῦτα: i. e. τὸ πλήθος καὶ τὴν κραυγὴν.
τὰ ἄλλα ... ἀνθρώπους, for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be. The indir. quest., οὖν ... γνώσεσθε, is introduced by αἰσχυνεῖσθαι; ήμῖν is the ethical dat., and ὄντας is in indir. disc. after γνώσεσθε.
22 οὖν ... γενομένων: the gen. abs. in both instances expresses condition. ἀνδρῶν is emphatic, as above.
τῶν ἐμῶν is neut., my affairs.
ἐγὼ ... ἀπελθεῖν, I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home. τῶν ... βουλόμενον is lit. him that wishes, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. ζηλωτῶν.
25 τὰ παρ’ ἐμοὶ, freely, what I can offer here. τῶν οἴκοι is here neut., not masc.
26 φυγᾶς: an exile from a Greek state often found an asylum at one of the Persian courts.

πιστὸς: not here a title, one of "the Faithful" (see c. 5. 93, and the note), but simply trusted by, in contrast with φυγᾶς. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μήν, and yet.
28 διὰ τὸ ... εἶναι, because you are in such a critical position. For the articular infin., see the note on c. 1. 35. ἐν τοιούτῳ is further explained by τοῦ κινδύνου προσώπος, best taken as gen. abs. (now that the danger is approaching).
29 τι, your affairs; but the vague word is purposely chosen.
μεμνησθεῖσαι; a mere fut., since μέμνησαι is a present.
ἐνιοὶ δὲ: sc. φασί.
οὐδ’ εἰ ... ὑπισχυὴ, that, even if you should remember and should wish to, you would not be able to repay all that you promise. For the form μεμνῆσο, see G. 734, 1; H. 465α: B. 227, note. δύνασθαι ἂν represents an original δύναι ἂν.
31 ἔστι: not the copula, but a full vb.; hence the accent (cf. c. 2. 43, and the note). Trans. with πρός, extends to. Note the asseverative force of μὲν.

ήμιν: dat. of advantage, not of possessor. Note the pl. of majesty.

32 μέχρι οὗ, to a point where.

33 τὰ δ’ . . . πάντα, all that lies between. For this use of μέσα, see c. 1. 23.

34 σατραπεῖον, administer as satraps. In III, 4, § 31 the vb. (in the meaning, be satrap of) governs the more regular gen.

35 ἢμεις . . . ἢμετέρους: in emphatic contrast to what precedes.

36 ἐγκρατεῖς ποιήσαι, to put in control of. The gen., τοῦτοι, goes with this phrase, as with a vb. of ruling.

τούτο: when referring to a following clause, τοῦτο is more common than τὸδε, despite the normal rule (see c. 1. 24, and the note).

μη οὐκ ἔχω, that I shall not know (have). For the double neg., see G. 1362, 3; 1334; H. 887, 1033; B. 594; 432.

37 ὅ,τι δῶ, what to give. The deliberative subjv. appears in the indir. quest. (G. 1358; 1490; H. 866; 3; 932; B. 577; 581). οἷς δῶ, below, is to be explained in the same way. That sentence is rel., not interrog., but in such cases the subjv. seems to follow the analogy of the subjv. in deliberative questions; see G. M. T. 572. Others explain the words as a condit. rel. clause, with ἄν omitted. The rel. and the interrog. are not always strictly differentiated in Greek, Lat., or Eng.

ἄν εὖ γενήται, if all goes well.

38 ύμῶν δὲ: possibly the whole Greek force is meant, but, more probably, only the generals and captains present at the interview. The gen. depends on ἐκάστῳ, both words being emphasized by their separation from one another.

στέφανον . . . χρυσοῦν: in this Cyrus is adopting a Greek custom. Among them crowns were regularly bestowed as rewards of extraordinary merit. The extravagance of Cyrus' promises is in keeping with his character as an oriental prince; yet he was doubtless sincere.
8 χρυσοῦν δῶσω. οἱ δὲ ταὐτὰ ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοὺς ἀλλαὶς ἔξηγγελλον.

Εἰσήσαν δὲ παρ' αὐτῶν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιόντες εἰδέναι τι σφόσιν ἔσται, ἐὰν κρατησίως. ὦ δὲ ἐμπιστόλας ἀπάντων τὴν γνώμην ἀπέτεμπε. 9 παρεκελεύοντο δὲ αὐτῷ πάντες ὅσους πρεπεῖ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅποσθεν ἐαυτῶν τάττεσθαι. ἐν δὲ τῷ καὶ ρω͵ τοῦ Κλέαρχος 40 χως ᾧδε πῶς ἤτερο τὸν Κύρον. Οὐεί γάρ σοι μαχεῖσθαι. ὁ Κύρη, τὸν ἀδελφὸν; Νὴ Δι', ἐφη ό Κύρος, εἰπὲ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφὸς, ὦκ ἀμαχεί ταύτ' ἐγώ λήψομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμῷ ἐγένετο τῶν μὲν 50 Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι

39 αὐτοὶ: see c. 6. 37, and the note.
40 ἔξηγγελλον: i.e. to those who had not been called in for consultation.
41 εἰσήγααν: note the tense. If the following words, οἱ τε στρατηγοὶ, are genuine, we must assume that the generals severally sought for confirmation of the promise.
42 τι σφόσιν ἔσται: for the indir. reflexive, cf. οnonnull, c. 1. 36, and the note. Observe, also, that in the fut. the indic. is regularly retained in an indir. statement or quest. (also in an obj. clause after a secondary tense), although the fut. opt. exists only for the needs of indir. disc.
44 μάχεσθαι: i.e. in person.
45 ἀντῶν: with ὑποθεν. The reflexive is indir.; yet ἀντῶν is preferred to σφῶν, which is rarely used. According to Plutarch, Artiox. 8, Cyrus' answer was, τι λέγεις, ὁ Κλέαρχε; σὺ κελεύεις με τὸν βασιλείαν ὅρεγόμενον (reaching out for) ἀναξίων εἶναι βασιλείας.
46 οἷς γάρ, why, do you suppose? To the veteran Clearchus the mere fact that they have come so far without opposition is proof that the king will not dare to fight.
47 νὴ Δι': for the acc. in an oath, cf. μὰ τοὺς θεοὺς, c. 4. 51.
48 ἐμὸς δὲ ἀδελφὸς, and a brother of mine.
49 ἀμαχεῖ: emphatic.
50 ταῦτα: i.e. the realm, described in § 6, perhaps said with a gesture.
51 ἀσπίς: i.e. ὑπλίται. It was as easy for the Greek to use ἀσπίς in this collective sense, as, e.g., ἐπιτό. So, in Eng., we speak of so many horse. The totals here
kai pevantakösiou, tén dè metà Kýrou barbáron deka muiriádes kai ármata drepantvphóra áμψi tâ eíkosi. tón dè polleívón 11 elégontó eînai ékaton kai eíkosi muiriádes kai ármata drepantv-
55 phóra diakóisia. allloi dè ἤσαν ἀξικερχίλιου ἅππεις, ὅν Ἦρσα-
gépseis ἤρχεν· óu'toi d' aú prò autoú basilewos tetagménoi ἤσαν. tòu dè basilewos stratétvmatos ἤσαν ἀρχοντες téttaros, 12 triakonta muiriádów ékastos, 'Aβροκόμas, Τισσαφέρνης, Γωβ-
ryas, 'Arbákis. tou'ton dè paragéngontos ën ÿ' máchá enenvkónta
60 muiriádes kai ármata drepantvphóra ékaton kai pevntíkonta.
'Αβροκόμas dè ústérisse ÿ'ís máchís ἤμερais pénte, èk Φοινíkhs
ēlánwos. tápta dè ἤγγελλον pròs Kýrou òi áutoumolhántes 13
parà megálwos basilewos prò ÿ'ís máchís, kai metà ÿ'ís máchh
òi ústereon élýfshesan tòwn polleíwów tápta ἤγγελλον.
65 Ênuteíthe dè Kýros éxeiñvei stathmòn ëna paraságges 14
tréis svntetagméno tò stratévmati pantí kai tò 'Ellhniká
kai tò barbárikó vòtò gár tápta ÿ' ímēra máxeísat

given cause difficulty; see the
Introd., § 28.
52 deka muiriádes: for the method
of counting, regular in Greek,
cf. c. 2. 58, and the note.
53 ármata drepantvphóra: described
in § 10 of the next chapter.
54 ékaton ... muiriádes, probably
the statement is grossly ex-
aggerated (cf. c. 4. 33, and the
note); Xen. gives it as a mere
rumor. Ctesias (see the
Introd., § 30) fixed the number
as 400,000 (Plutarch, Artox.
13).
55 allloi, besides; cf. c. 5. 27, and
the note.
'Artaqépseis: slain by Cyrus him-
self, c. 8, § 24.
56 aú, on their part.
tóu: with stratévmatos, not with
basilewos.
58 'Aβροκόμas: he seems to have
been careful to keep out of
Cyrus' way; cf. c. 4. 31.
61 ÿís máchís: gen., since ústérisse
implies comparison.
åmérais: cf. c. 2. 143, and the note.
62 ἤγγελλον ... ἤγγελλον: the ar-
rangement, causing the sentence
to close with a word prominent
at the opening (palindromic
chiasm), throws great stress on
ṽaggeleu (cf. I, 10, § 3). Xen. is
careful to give the source of his
information and to assure us that
it was subsequently corre-
borated. Had he Ctesias’ counter-
statement in mind (Rehdantz)?
64 tápta: not tápta.
66 svntetagméno tò stratévmati: note
that the posit. is pred.
This dat. (of accompaniment) is
especially common in military
writers (G. 1189; 1190; H. 774;
B. 392. 1.


βασιλεάς: κατὰ γὰρ μέσον τῶν σταθμῶν τούτων τάφρος ἦν ὀρυκτὴ βαθεία, τὸ μὲν εὕρος ὀργυαῖ πέντε, τὸ δὲ βάθος ὀργυαῖ

15 τρεῖς. παρετέτατο δὴ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70 παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέταρτις, τὸ μὲν εὕρος πλεθριαῖο, βαθείαὶ δὲ ἱσχυροὶ, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιτάγων: εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δὲ ἐκάστῃ παρασάγγῃ, γέφυραι δὲ ἐπείσιν.] ἦν δὲ παρὰ τὸν 75 Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἰκοσὶ ποδῶν τὸ εὕρος· ταύτην δὲ τὴν τάφρον βασιλεύς

63 μέσον: for the position, cf. c. 2. 41, and the note.

τάφρος . . . ὀρυκτή: i. e. clearly artificial; cf., below, ll. 77 f., βασιλεῖς ποιεῖ.

69 εὕρος ὀργυαῖ πέντε: Plutarch (Artoc. 7) gives less credible measurements (depth and width ten fathoms each).

70 παρετέτατο: for the form, see G. 647; H. 448ab; B. 224 note.

ἀνω, inland.

δώδεκα παρασάγγας: this agrees closely with Plutarch's σταθοὺς τετρακοσίους.

71 τοῦ Μηδίας τείχος: the wall is described in ll. 4, 12, where see the note. It seems originally to have been built from river to river to protect Babylonia from northern invaders. By Xen.'s time the southwestern end, at least, must have fallen in ruins, so that this trench was dug to bar Cyrus' advance.

[ἐνθα . . . ἐπείσιν]: this passage, which interrupts the narrative, is probably a note added by some editor or copyist.

διώρυχες: sc. εἰσί.

73 πλεθριαῖαι: adj, corresponding to the gen. of measure; cf. c. 2. 30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45. διαλείπουσι: for the force of δια-, cf. διαστάντες, c. 5. 11. With ἐκάστῃ, in apposition with the subj. of a pl. vb., cf. the use of quisque. in Lat.

76 πάροδος: apparently Cyrus' rapid advance had prevented the completion of the trench; the opposite view—that the passage was left, in order that Cyrus might be enticed within—lacks all probability. Why this position, however, was not defended remains an unanswerable enigma. It would have been impossible for Cyrus to force it; and he had no supplies. Artaxerxes and his counselors seem to have been thoroughly afraid—and with good reason, as the sequel showed. Plutarch, Artoc. 7, states that the king actually purposed abandoning the whole of the western part of his empire; but was dissuaded by Tiribazus.

77 ὡς, about, cf. c. 2. 18. ποιεῖ: render by the Eng. plpf.,
and of the note on ἐφώλασσον, c. 2
129.

78 μέγας: the position is unusual; is contempt implied (Rehdantz)?

80 οἴκον καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικόν τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρα πρὸτερον

85 θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν. Οὐκ ἄρα ἐτί μαχεῖται, εἰ ἐν ταῦται οὐ μαχεῖται ταῖς ἡμέραις: ἐὰν δ' ἀληθεύσῃ, ύπισχνοῦμαι σοι δέκα τάλαντα. τοῦτο τὸ χρυσὸν τότε ἄπεδωκεν, ἐπεὶ παρῆλθον αὐτῷ δέκα ἡμέρας. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυνε βασιλεὺς τὸ

90 Κῦρον στράτευμα διαβαίνειν, ἐδοξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι. ὡστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο

echoing Silanus' words, and οὐ μαχεῖται forms a single neg. idea (G. 1383; B. 600 note).

87 ἐὰν δ' ἀληθεύσῃ, if you shall prove to have spoken the truth.

88 δέκα τάλαντα: equivalent to the 3,000 darics mentioned above. A silver talent, therefore (§1,080), was worth 300 darics. On this basis the daric was worth only §3.60, while, by the weight of the gold, it should be §5.40. This shows that silver was worth half as much again, with reference to gold, as it is in our coinage, and practically three times as much as it is now in fact. The purchasing power of both metals was much greater than now.

ἀπεδώκεν: note the force of the prep. Cyrus is paying a debt.

89 οὐκ ἐκώλυνε, made no attempt to prevent.

90 ἐδοξε: personal.

91 ἀπεγνωκέναι τοῦ μάχεσθαι, to have
20 ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τοῦ ἀρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὀπλῶν τοὺς στρατιώτας πολλὰ ἐπὶ ἀμαξῶν ἦγοντο καὶ ὑποζυγίων.

1 VIII. Καὶ ἦδη τε ἦν ἀμφὶ ἀγορᾶν πλήθουσαν καὶ πλησίον ἦν ὁ σταθμός ἐνθα ἐμελεῖ καταλύειν, ἦνικα Πατηγύσα ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρων χρηστός προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἰππῷ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ ἐλληνικῶς ὦτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἐνθα

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

92 ἡμελημένος: an adv. formed from the partic. ἡμελημένος. This is not overcommon; but the partic., felt as an adj., may even be compared (e. g. ἐρραμενέστεροι, III, 1, § 42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολὺ: practically = οἱ δὲ πολλοί. For such generalized neuters, see the note on τὸ . . . βαρβαρικῶν, c. 2. 3.

ἀνατεταράγμένον, in a state of complete disorder.

τῶν ὀπλῶν: partitive gen. with πολλά.

95 τοῖς στρατιώτασι: dat. of advantage; contrast αὐτῷ, above.

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

Chapter VIII

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

2 σταθμός, halting-place.

καταλύειν, to halt, i. e. for the morning meal (ἀρωτον); cf. I, 10, § 19.

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

ἵδρουντι τῷ ἰππῷ, with his horse bathed in sweat. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἐβόα: note the tense. Xenophon's description is very graphic.

βαρβαρικός: i. e. in Persian.

6 προσέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ἐνθα δὴ . . . ἐγένετο, then indeed ensued a scene of great confusion. The form, τάραξος, is
a. Paphlyonian cavalry.
b. Greek light-armed.
c. Greek hoplites.
d. Cyrus and his native troops.
e. Cyrus' camp.
f. Army of Artaxerxes.
g. Position of Artaxerxes.
BATTLE OF CUNAXA

SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—i. e., outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.
found several times in Xen.; ταραχη is far commoner.

7 αὐτικά: with ἐπιπεσείσθαι, but brought to the head of the clause for emphasis.

ἐδόκουν, they thought; cf. c. 7. 4.

8 σφίσιν: the reflexive is indirect. ἐπιπεσείσθαι: the context makes clear what the subj. is. For the form, see G. 666; H. 426; B. 214.

9 τοῦ ἅρματος: the art. with this and with the following nouns is possessive.

10 τῶν ἰππῶν: Plutarch, Artox. 9 (from Ctesias; see the Introd., § 30), describes Cyrus’ horse as γενναῖον (high-bred), ἄστομον (hard-mouthed), and ὑβριστήν (fiery); cf. Alexander’s Bucephalus.

13 τὰ δεξία τοῦ κέρατος, the extreme right; see the plan and the Introd., § 30. The Greeks, as a body, formed the δεξίων κέρας of the whole force. With the form κέρατος contrast κέρως, c. 7. 6.

14 ἐχόμενος, next to him (sc. αὐτῶ, partitive gen.).

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

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

τοῦ δὲ βαρβαρικοῦ: brought by its position into strong contrast with the preceding Ἑλληνικοῦ. The gen. is partitive with ἰππεῖς.

17 εἰς, to the number of; cf. c. 2. 15. παρὰ Κλέαρχον: acc., since ἐστησαν expresses motion.

ἐν τῷ δεξίῳ: these troops were, therefore, between Clearchus’ hoplites and the river.
18 τῷ εὐωνύμῳ: i.e., of the whole force.
'Αριαίος: see the Introd., § 32.
19 καὶ ἵππεις τοῦτον, and horsemen of his, a body-guard of horsemen.
20 σον, about; see the note on c. 2. 15.
<κατὰ τὸ μέσον>: these words are conjecturally inserted as required by the sense. We must supply ἑστησαν.
ἀυτοί: contrasted with oi δ' ἵπποι, below, l. 22.
21 πλὴν Κύρου: this has reference to the helmet alone, as the context shows. Cyrus was otherwise fully armed.
22 ψιλὴν: pred. The word is emphasized by its position. Plutarch (Artox. 11) states that Cyrus wore the tiara—the badge of kingly authority.
oi δ' ἵπποι: δὲ answers to μὲν, above, l. 20. That cavalry horses should be protected by armor is recommended by Xen. in his treatise De Re Equestri XII, 8 (cf., also, Cyrop. VI, 4, 1). It seems not to have been a Greek custom.
25 ἡδὴ τε ἤν ... καί: cf. the opening words of the chapter.
26 δείλη, (early) afternoon. In III, 3. § 11, the word means evening. When doubt might exist in the mind of the hearer or reader, the adj. πρωί (early) might be added.
ἐγίγνετο, was getting to be.
ἐφάνη, there appeared. Retain the Greek order in this graphic description.
27 λευκῆ: a cloud of dust, seen in the distance, seems white in the sunshine.
χρόνῳ ... πολὺ, and, some time afterward, a sort of (τὸ) blackness on the plain, extending over a great distance.
28 καὶ χαλκός τις ἡστραπτε, their bronze (armor) too (καὶ) began to flash here and there (τὸ).
30 λευκοθώρακες: probably these
númou τῶν πολεμίων. Τισαφήρνης ἐλέγετο τούτων ἀρχείων· ἕχομεν οἱ γερροφόροι, ἕχομεν οἱ ὑπλῆται σὺν ποδήρεσι, ἔυλιναις ἁσπίσιν. Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἑπτεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνος ἐν πλασίῳ 35 πλήρεις ἀνθρώπων ἐκαστὸν τὸ ἔθνος ἐπορεύοντο. πρὸ δὲ αὐτῶν 10 ἅρματα διαλείποντα συχνῶν ἀπ' ἄλληλων τὰ δὴ δρεπανοφόρα καλούμενα· εἴχον δὲ τὰ δρέπανα ἐκ τῶν ἄξων ἐσ πλάγιον ἀποτεταμένα καὶ ὑπὸ τοὺς δίφρους εἰς γῆν βλέποντα, ὡς διακόπτειν ὁτω ἐντυγχάνοιεν. ἦ δὲ γνώμη ἡν ὡς εἰς τὰς τάξεις 40 τῶν Ἑλλήνων ἐλώντα καὶ διακόψοντα. ὤ μέντοι Κυρὸς εἶπεν 11 ἄτε καλέσας παρεκκελεύετο τοῖς Ἑλλησὶ τὴν κραυγὴν τῶν βαρ-

cuirasses were of linen (IV, 7, §15).
31 Τισαφήρνης: normal asyndeton.
32 ἕχομενοι: cf. ἔχομενοι, above, 1.14, and the note.
γερροφόροι: i.e., the Persian infantry. These wicker shields and
the wooden Egyptian shields are mentioned (II. 1, §6) as found in
great quantities on the battlefield next day.
33 Αἰγύπτιοι: as Egypt was at this
time in revolt, these may be
assumed to be descendants of the
Egyptians whom Cyrus
the Great had settled in Persia
(Xen., Cyrop. VII, 1, 45).
34 πάντες . . . ἐπορεύοντο, all of
these were marching nation by
nation (a Persian custom). each
nation in a solid square. ἐκαστὸν
tὸ ἔθνος is in apposition with οὗτοι.
36 ἅρματα: retain the Greek order,
and observe that ἅρματα has no
article, while τὰ δὴ δρεπανοφόρα is
purposely postponed. For the
partic. καλούμενα, cf. c. 2. 79.
37 ἐλώντα . . . διακόψοντα, the
purpose was that they should
drive through the ranks of the
Greeks and cut them down.
The partics., ἐλώντα and διακό-
ψοντα, are in the acc. abs., a
construction unusual, save with
impers. vbs.
40 ὤ μέντοι . . . εἶπεν: cf. c. 7. 20.
The antecedent is τοῦτο, below.
41 τοῖς Ἑλλησὶ: dat. with παρεκ-
κελεύετο, the obj. of καλέσας being
unexpressed. This is regular in
Greek.
βάρων ἀνέχεσθαι, εἰσεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ σιγὴ ὡς ἀνυστῶν καὶ ἴσως καὶ βραδέως προσήχαν.

12 Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πήρητι τῷ ἐρμηνεύ καὶ ἄλλως τρισὶν ᾗ τέτταρσι τῷ Κλέαρχῳ ἐβοᾷ ἀγειν ὅτι ἐκεῖ βασιλεὺς εὐθὺς καὶ τοῦτον ἵνα μέσον τὸ τῶν πολεμίων, ὦτι ἐκεῖ βασιλεὺς τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὦτι ἐκεῖ βασιλεὺς εὐθὺς καὶ τοῦτον ἵνα μέσον τὸ τῶν πολεμίων, ὦτι ἐκεῖ βασιλεὺς

42 τοῦτο, in this, acc. of specification.
οὐ γὰρ κραυγὴ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (Artax. 7) also speaks of the Greek surprise at the orderly advance of the Persians. σιγὴ ὡς ἀνυστῶν, as quietly as possible. ἀνυστῶν is a poetical equivalent of ὀνυστῶν.

43 ἐν ἑσῷ, in even line; cf. ὀμαλός, l. 55.
44 αὐτός, by himself, i.e. unattended. In such cases αὐτός practically = ὑπότος.
45 ἐβόα, kept crying out to. The vb. is construed as a vb. of commanding.

51 οὐκ ἦθελεν, would not. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὦτι αὐτῷ μέλει, that he was taking care. Our idiom would more naturally have, he would see; but the Greek is pres., not fut. ὦτις καλῶς ἔχοι, that all should be with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ὁρῶν, although he saw; so ἀκοῦω, below.

48 τὸ μέσον στίφος, the solid body at the centre (i.e. the 6,000, mentioned, c. 7. 55.

Κῦρος: cf. Τισαφέρνους, c. 2. 26, and the note.

ὁντα: cf. c. 2. 120, and the note.

49 πλήθει: for the case, see G. 1182; H. 780; B. 390.

50 τοῦ: with ἐωςμοῦν, not with Κῦρος. The former is governed by ἐξω; the latter is possessive.

ἀλλ' ὄμος, despite all this, resuming the concessive particles above.

51 οὐκ ἦθελεν, would not. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὦτι αὐτῷ μέλει, that he was taking care. Our idiom would more naturally have, he would see; but the Greek is pres., not fut. ὦτις καλῶς ἔχοι, that all should be
Kai ev tu'tw to kairo to mén barbarikon strateuma 14 55 omalw proso, to de 'Ellhnikon eti ev to aútô ménon sunetatteto ek tov n eti prosoiéonton. kai ol Kýros paraleíwvov ou pánu prós aútô to strateúmati katebâto ekaterwse apologéwv eis te touz polemious kai touz filon. یدًو دë اًتوٜ 15 ἀπὸ τοῦ Ἑλληνικοῦ Ἐνοφὸν Ἀθναῖος, πελάσας ὡς συναντήσαι ἥρετο εἰ τι παραγγέλλων. ο δὲ ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πάσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. Ταύτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἱόντως, καὶ 16 ἥρετο τῖς ὁ θόρυβος εἰη. ο δὲ εἶπεν ὅτι σύνθημα παρέρχεται

well. For the opt. in the obj. clause, see the note on ὃς εἴησαν, c. 1. 21. Plutarch (Artoc. 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, ὃ δὲ (i. e. Kléarchos) aútô mélexei εἴπων ὅπως ἔξει κάλλιστα, τὸ πάν διέφθειρε. In this view modern scholars have generally concurred.

54 τὸ μὲν barbarikon strateuma: i. e. the king's army.
55 omalws: cf. ἐν τῷ. above, l. 43. sunetatteto, was completing its formation.
56 τῶν ἐτι prosoiántov: the army marched in column, so that the line was long.
57 κατεβάτω: attentive observation from a point of outlook (κατα-).
59 ξενοφῶν Ἀθηναίος: the first mention of Xen. in the Anabasis. For his position in the army, see III, 1, §§ 4 ff., and the Introd., § 4. Note the modest omission of the art. with Ἀθηναίος.

πελάσας ὡς συναντήσαι, coming up to meet him. πελάσας is one of Xen.'s poetic words. ὃ stands here for ὃστε, as above, l. 38.

60 εἰ τι παραγγέλλων, whether he had any commands to give.

61 τὰ ἱερὰ: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγια were omens drawn from the movements of the victims. It is now held that ἱερὰ was the general term for sacrifice and that σφάγια denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of καλὰ.

62 ταύτα ... λέγων, while saying this; note the tense.

θορύβων ... ἱόντως: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς ... εἰ: dir. interrog., in an indir. ques. Just below we have
deuteron ἡδη. καὶ ὦ ἑθαύμασε τὸς παραγγέλλει καὶ ἥρετο ὅτι εἶ ἦ τὸ σύνθημα. ὦ δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 65 ὦ δ' ἐκεῖ ἀκούσας 'Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπῆλαυνε.

Καὶ οὐκέτι τρία ἡ τέτταρα στάδια διεισέτην τὸν φάλαγγα ἀπ' ἀλλήλων ἦνικα ἐπιαινίζον τε οἱ 'Ελληνες καὶ ἡρχοντο ἀντίοι λέαν τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινε τι τοῦ τῆς φάλαγγας, τοῦ ὑπολειπόμενον ἥξατο δρόμω θεῖν· καὶ ἀμα ἐφθέγξαντο πάντες οἴνον τῷ 'Ενναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

8,11 εἴη. Both forms are common. Note, also, the free use of the indic., instead of the opt., in this section.

64 deuterov: the watchword was passed down the line and back again.

ηδη: brought into prominence by its postponement.

καὶ ὦς, and he (Cyrus). The rel. with demonstrative force is found chiefly in this phrase (G. 1023, 2; H. 655a; B. 144a).

ἐθαύμασε: he himself should have been the one to give it.

66 ἀλλὰ δέχομαι, well, I accept it.

τοῦτο ἔστω, so be it. This probably means no more than be this the watchword; not as some have assumed, may victory be ours.

67 χώραν: cf. c. 5. 101. Where was Cyrus' position?

68 τῷ φάλαγγε: for the form τῷ, as a fem., see G. 388; H. 272a; B. 144.

69 ἑπαινίζον: see the Introd., § 30.

ἡρχόντο: these augmented forms are always, in Attic prose, to be referred to ἄρχομαι, never to ἄρχομαι.

70 ἀντίοι: see the note on προτέρα. c. 2. 142.

πορευομένων: sc. αὐτῶν; cf. προϊόντων, c. 2. 99, and the note.

ἐξεκύμαινε ..., φάλαγγας, a part of the phalanx billowed out. The metaphor is graphic, but was natural to the Greek; cf. ὦσπερ θάλασσα, c. 5. 4, and the note.

71 τὸ ὑπολειπόμενον: the neut. is all the more natural, because of the preceding τι. In general, however, such phrases are common; see the note on τὸ βαρβαρικόν, c. 2. 3.

δρόμῳ θεῖν, to charge at double quick. The use of θεῖν is almost limited to this phrase in most prose writers. In Xen. it has a wider range (in IV, 8, § 28 there is no military connotation). The Greeks regularly charged the enemy on the run; see Herodotus' account of Marathon (VI, 112).

72 οἴνον, such a shout as, inner obj. 'Ενναλίῳ: an epithet of Ares, the destroyer; cf. V, 2, § 14.

ἐλελίζουσι: the vb. is formed directly from the cry ἐλέλω (hurrah). This is the case with many vbs. in -ον.

73 λέγουσι δὲ τινες: probably an-
ēdouπησαν φόβουν ποιούντες τοῖς ἰπποῖς. πρὶν δὲ τὸξεμα 19
75 ἐξικνείσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν. καὶ ἐν-
tαῦθα δὴ ἐδώκων μὲν κατὰ κράτος οἱ "Ἐλληνες, ἐβόων δὲ
ἀλλήλοις μὴ θείν δρόμω, ἀλλ' ἐν τάξει ἐπεσθαί. τὰ δ' 20
ἀρματα ἑφέροντο τὰ μὲν δὲ αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
dιὰ τῶν 'Ἐλλήνων κενά ὡνίχων. οὐ δ' ἔπει προϊόσειν, δίισ-
tαυτό: ἔστι δ' ὡστὶ καὶ κατελήφθη ὡστερ ἐν ἰπποδρόμῳ
ἐκπλαγεῖς καὶ οὐδὲν μεντοι οὐδὲ τούτων παθεῖν ἐφασαν, οὐδ' ἄλλος δὲ τῶν 'Ἐλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς
οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθηναί τις ἔλεγεν.

Κύρος δ' ὅρων τοὺς "Ἐλληνας νικώντας τὸ καθ' αὐτοῖς καὶ 21
85 διώκοντας, ἣδομενος καὶ προσκυνούμενος ἡδη ὡς βασιλεὺς ὑπὸ

other interpolated note, not by Xen. On this view τινες design-
nates other historians; others consider that Xen. is quoting
statements made by certain of the Greeks themselves after the
battle, which seems very un-
likely. With the whole passage
cf. IV, 5, § 18.

74 ἔδουπησαν is a poetic word; Xen.
has also the noun δοῦτος, II, 2,
§ 19.

πρὶν δὲ . . . ἐξικνείσθαι, freely, be-
fore the Greeks were within bow-
shot of them. For the syntax of
πρὶν, see the note on c. 2. 153.

76 κατὰ κράτος: cf. ἀνὰ κράτος,
above, I. 4.

ἐβόων: cf. I. 5.

77 θείν δρόμῳ: here the phrase im-
plies breaking ranks.

τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δὲ: 
partitive apposition (G. 914; II;
624d; B. 319).

78 ἑφέροντο: the vb. often denotes
violent, uncontrollable motion;
cf. IV, 2, § 3. The pl. vb. (see the
note on c. 2. 38) is perhaps to
be explained by the assumption

that Xen. thinks of the chariots
severally, rather than collect-
ively.

79 κενὰ ὡνίχων: the gen. as with
ἐρήμος, c. 3. 30.

ἔπει προϊόσειν: see the note on
ἀπό τα βοώλοτα, c. 2. 40.

διίσταντο, opened ranks. Note
the prep., and cf. διαλείποντα,
above, I. 36.

80 ἕστι δ' ὡστὶ, there was one man
who. The Greek expresses the
indefinite idea by the rel.; Eng.
by the antecedent. In these
phrases the vb. is generally pre-
sent, even in cases where the past
would seem more logical.

Cf. the note on ἤν οἷς, c. 5. 35.
Xen. plainly refers to a single
individual; cf. τούτων, below.

καὶ, actually.

81 ἐκπλαγεῖς, scared out of his wits.

οὐδὲ . . . οὐδὲ, not even . . . nor.

82 οὐδεὶς οὐδἐν: indef. words assume
neg. form in a neg. sentence; see
the note on οὐδὲν, c. 2. 152.

84 τὸ καθ' αὐτοῖς, those opposite
them, another collective neut.

85 ἣδομενος . . . προσκυνούμενος:
both concessive. For the latter vb., cf. c. 6. 60.
86 οὖδ’ ὡς, not even thus, resuming the preceding particles. For the use of ὡς (always accented) in the sense of ὁδός, see G. 138. 3; H. 120. It survives in prose only after an intensive, καί or οὖδε (μηδέ).
συνεπεραμένην έχον, keeping in close order.
87 έπεμελείτο, waited to see, followed by an indir. ques.
88 ἦδει αὐτόν ὅτι, knew that he. For the prolepsis, see c. 1. 20, and the note.
90 μέσον . . . αὐτών, holding the centre of their own force.
91 οὖλω: resumes the partíc., and is itself explained by the following condit. clause.
92 καὶ εὖ . . . χρήζοιεν, and, should they wish to give any orders.
93 καί . . . δὴ τότε, and so in this case. δὴ often introduces the particular instance of a general truth. Cf. c. 3. 65.
95 αὐτοῦ: with ἔμπροσθεν.
96 ὡς εἰς κύκλωσιν, as if to surround (the enemy). For this movement, see the second position on the plan.
98 τοῖς ἐξακοσίοις: see l. 20.
99 τοὺς ἐξακισθιλίους: see c. 7. 55 f. The words are postponed to emphasize the contrast—six hundred men routed six thousand.
100 αὐτὸς . . . χείρι, himself with his own hand. αὐτῶς is redundant but forcible (G. 997; H. 688; B. 473).
'Αρταγέρσην τὸν ἀρχοντα αὐτῶν. ως δ' ἡ τροπὴ ἐγένετο, 25
diaσπείρονται καὶ οἱ Κύρων ἐξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
πλὴν πάνω ὅλιγοι ἀμφὶ αὐτῶν κατελείφθησαν, σχεδὸν οἱ ὀμο-
τράπεζου καλοῦμενοι. σὺν τούτοις δὲ ἐν καθορᾷ βασιλέα καὶ 26
τὸ ἀμφὶ ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ ἤνεχετο, ἀλλ’ εἰπόν,
Τὸν ἁνδρὰ ὀρῶ, ἵνα ἔπαι αὐτὸν καὶ παίεω· κατὰ τὸ στέρνον καὶ
τυτρόσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ Ιατρός, καὶ
ἰάσθαι αὐτὸς τὸ τραύμα φησί.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν 27
βιαιώς· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ
ἀμφὶ αὐτοῖς ὑπὲρ ἐκατέρων, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα
ἀπέθνησιον Κτῆσίας λέγει· παρ' ἐκεῖνῳ γὰρ ἦν· Κύρος δὲ

101 Ἀρταγέρσην: see Plutarch,
Artox. 9, for an account of the
combat between the two.
102 εἰς τὸ διώκειν, in pursuit.
103 πλὴν: the conjunc., not the
prep.; see the note on c. 2. 140.
oἱ ὀμοτράπεζοι καλοῦμενοι, his table
companions, so called. This
was a title of honor among the
Persians for the king's most
trusted and most devoted fol-
lowers. They were allowed to
dine in the same room with the
king, or in one immediately ad-
joining. No one might sit at
the king's own table. In 1, 9, 31
they are called συντράπεζοι.
104 καθορᾷ, he caught sight of
(properly used of one looking
down [κατα-] from a point of vantage).
105 στίφος: doubtless the king's
ὁμοτράπεζος, loyally rallying to his
defense, although the main body
of the 6,000 had fled.
οὐκ ἤνεχετο, lost control of him-
self. For the double augment,
see G. 514; H. 361a; B. 175 note.
107 Κτῆσίας: see the Introd., § 30.
He was for years the Persian
court physician. Xen. men-
tions him only here and below,
l. 112.
καὶ ἰάσθαι ... φησι, and declares
that he himself healed the
wound. It is not necessary to
assume that the rel. ὡς has
fallen out after ἱατρός, ἰάσθαι, if
right, is the impf. infin. (G.
1285, 1; H. 853a; B. 671; G. M. T.
119). Some read, on conjecture,
ἰάσασθαι.
109 τις: Mithradates, in Ctesias' ac-
count.
110 μαχόμενοι: translate as if gen.
abs. The structure of the sen-
tence shifts, so that, instead of
the expected vb., we have the in-
dir. ques., ὡς δ’ ἀπέθνησικον.
Dio-
dorus, perhaps drawing from
Ephorus, a historian of the
fourth century B.C., states that
over 15,000 fell on the side of
Artaxerxes, and 3,000 of Cyrus' barbarian troops.
112 ἀπέθνησικον ... ἀπέθανε: the
IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὃν Περσῶν τῶν μετὰ Κύρου τὸν ἄρχαῖον γενομένων βασιλικώτατος τε καὶ ἄρχειν ἄξιώτατος, ὡς παρὰ πάντων ὀμολογεῖται τῶν Κύρου δοκοῦντων

imperf. of the multitude, the aor. of the individual.

113 ἐκεῖνο: κεῖμαι is a passive of τίθημι: were laid low.

114 Ἀρταμάτης: see c. 6. 61.

116 περιπεσεῖν, to have flung himself about him.

αὐτῷ: the dat. is due to the compound vb. (G. 1179; H. 775; B. 394); cf. Κυροφ, below.

117 ἐαυτὸν ἐπισφαξάσθαι: the reflexive is redundant with the mid. vb., but serves to emphasize the reflexive idea (cf. αὐτὸς . . . ἐαυτῶν χειρί, l. 100). As a rule, the simple mid. is used of actions that are normal or natural, the act. with the reflexive of actions that are abnormal.

119 ἐφόρει, wore. φορῶ is the frequentative of φέρω.

ωσπερ . . . Περσῶν: for the dress and decorations of the Persian noble, see I, 2, § 27, and I, 5, § 8.

CHAPTER IX

This chapter is noteworthy as being, perhaps, the oldest bio-

graphical sketch in literature. It is, of course, idealized. Xen. portrays only the favorable sides of his hero’s character; yet modern historians have generally followed him. It is striking that Xen. interrupts his account of the battle in order to introduce this sketch. Cf. the biographical sketches in II, 6.

1 ἀνὴρ ὃν, a man who was.

Περσῶν: partit. gen. with the following superlatives.

tὸν . . . γενομένων: note the effect of the third attrib. position; see the note on c. 5, 7, and cf. Κύρον τὸν ἄρχαῖον, below.

2 Κύρον τὸν ἄρχαῖον: Cyrus the Great, the founder of the Persian Empire (b.c. 560-529). Of his character and training Xen. gives an account in his Cyropaedia.

3 παρὰ: of the agent, like the normal ὑπὸ; cf. ἐκ, c. 1. 28, and II, 6, § 1, in an exactly parallel phrase.

tὸν . . . γενόσθαι, who are reputed to have been intimately acquainted with Cyrus.
ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἐτί παῖς ὄν ὦτ' ἐπαιδεύετο 2
5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντω
κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἁρίστων Ηρεσόν 3
παῖδες ἐπὶ ταῖς βασιλείοις θύραι παίδευονται: ἐνθα πολλὴν
μὲν σωφροσύνην καταμαθοῦν ἃν τις, αἰσχρὸν δ' οὐδὲν οὕτ' ἀκούσαι
οὐτ' ἱδεῖν ἔστι. θεώνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλ.
4
5
8
10
λέως καὶ ἀκούοντι, καὶ ἄλλους ἀτιμαξομένους· ὡστε εὐθὺς παῖδες
ὑντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι· ἐνθα Κύρος αἰδής
5
15
μονέστατος μὲν πρῶτον τῶν ἥλικιωτῶν ἐδόκει εἶναι, τούς τε
πρεσβυτέρους καὶ τῶν ἑαυτοῦ ὑποδεστρέων μᾶλλον πειθεσθαί,
ἐπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἁρίστα χρῆσθαι· ἐκρινὸν
ς, φιλομαθέστατοι εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ ἡ
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this was the prime virtue in the eyes of the Greek. We have no equivalent word. It may be rendered, in various con-
nexions, by temperance, modesty, self-control, or even wisdom. Note the stress that falls on the
obj. because of its position; cf. αἰσχρὸν δ' οὕτ', below.

for the meaning and the
accent, see the notes on c. 2. 43
and c. 5. 11. We may question
whether this statement is liter-
ally true.

τιμωμένους: sc. τιμα.
11 αἰδημονέστατος: note the em-
phatic position. The word would
naturally follow πρῶτον μὲν.

12 τοῖς τε . . . πειθεσθαί, and to be
even (καὶ) more obedient to his
electors than his inferiors (were).
te, standing alone, without a
balancing word (τε, καί, οὕτε, or
μὴ τε), is unusual in prose.

14 φιλιππότατος: sc. εἴδοκει εἶναι.
χρῆσθαι, το μανάγε; sc. εἴδοκει,
simply.

ἐκρινόν: the indef. third pers.; so,
very commonly φαί, they say.

15 ἐργῶν: the gen. depends on the
following adjs. (G. 1142; H. 754a;
B. 351).

16 ἐπεί . . . ἔπρεπε, freely, when
he was of the proper age.

18 ἀρκτον: the word is epicene (G.
158; H. 127).

ἐπιφερομένην: cf. ἐφέροντο. I. 78, and
the note.

όυκ ἐτρεσεν: a poetic vb. in a preg-
nant sense (did not flee from).
αλλα συμπεσων κατεπάσθη ἀπὸ τοῦ ἵππου, καὶ τα μὲν ἐπαθειν, ὥς καὶ τὰς ὦτειλας εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον 20 μὲντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7 Ἕπει δὲ κατεπέμφθη ὕπο τοῦ πατρὸς σατράτης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀδροιζθαί, πρῶτον μὲν ἐπεδείξαν αὐτὸν ὅτι περὶ πλείστου ποιοίτο, 25 εἰ το σπεύσαιτο καὶ εἰ τῷ συνθοίτο καὶ εἰ τῷ ὑπόσχοιτο τι, 8 μιδαμός ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπομεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἰ τὶς πολέμιος ἐγένετο, σπευσάμενον Κύρων ἐπίστευε μηδὲν ἄν παρὰ τὰς σπονδὰς

19 συμπεσών, grappling with it (the bear). Cf. περιπεσεῖν, l. 116. τὰ μὲν ... τέλος δὲ: not infrequently some other word than τὰ stands with δὲ, balancing τὰ μὲν. τέλος is adv. ace.

20 κατέκανε: for this poetic vb., see the note on c. 6. 8.

καὶ ... μέντοι, and yet; i. e. despite the fact that help had been unnecessary.

21 πολλοῖς ... ἐποίησεν: see c. 7. 24, and the note.

22 κατεπέμφθη: i. e. down to the coast.

σατράτης, as satrap; see c. 1. 15, and the Introd., § 24.

23 Φρυγίας τῆς μεγάλης: i. e. the Persian province, as contrasted with the region in N. W. Asia Minor, also called Phrygia by the Greeks. Consult the map. Note again the third attributive position.

στρατηγὸς δὲ καὶ: emphatic; cf. c. 1. 6.

24 πάντων ... οἰς: in the parallel passage, just cited, we have more exactly πάντων ὅσοι.

οἰς καθήκει, whose duty it is.

25 πρῶτον μὲν: balanced, loosely, by φανερὸς δὲ in l. 36.

ἐπεδείξαν αὐτὸν ὅτι: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.

περὶ πλείστου ποιοίτο, counted it of the utmost importance. Cf. περὶ παντὸς, in l. 57. In these phrases the old sense of περὶ, abore, survives. The following conditions are all general, and would have ἐὰν with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.

26 τῷ: i. e. τινι; see G. 416, 1; H. 277; B. 148.

συνθοίτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. προοίμιο (προοιμίο) l. 34.

27 καὶ γὰρ, and (this policy had its effect) for.

ἐπίστευον μὲν ... ἐπίστευον δ': an instance of anaphora (see the Introd., § 39), a figure much affected in rhetorical passages. The Greek order may be retained, if we render, he won the confidence of.

29 μηδὲν ἄν ... παθεῖν: direct,
30 παθείν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πάσαι αἱ ἁπλεὶς ἔκοψαι Κύρον ἐξέπλησε αὐτὶ Τισσαφερνούς πλὴν Μιλησίων. οὐτοὶ δὲ ὅτι οὐκ ἦθελε τοὺς φεύγοντας προέσβαι ἐφοβοῦντο αὐτόν. καὶ γὰρ ἐργῷ ἐπεδείκνυτο καὶ ἐλεγεν ὅτι οὐκ ἂν ποτὲ 10 προοίτο, ἐπεὶ ἀπάξ φίλος αὐτοὺς ἐγένετο, οὐδ' εἶ ἐτι μὲν μείον, 35 γένοιτο, ἐτι δὲ κάκιον πράξειαν.

Φανερὸς δ' ἐν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, 11 νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινὶς αὐτοῦ ἐξέφερον ὡς εὐχαίτο τοσοῦτον χρόνον ἢ μὲν ἐστε νικών καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-
12 ὠντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνι γε ἀνδρὶ τῶν ἐφ' ἴμων ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40 ἐαυτῶν σώματα προέσθαί. οὐ μὲν δὴ οὔδὲ τούτ' ἀν τις εἴποι ὡς τοὺς κακούργους καὶ ἁδίκους εἷνα καταγελάν, ἀλλὰ ἀφειδέστατα πάντων ἐπιμορεῖτο· πολλάκις δὲ ἦν ἰδεῖν πάρα τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὡστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ "Ελλην καὶ βαρ- 45 βάρῳ μηδὲν ἁδικοῦντι ἁδεῖος πορεύεσθαι ὅπη τις ἠθελεν, ἔχοντι ὅ,τι προχωροῖ.

ἐως is the normal word, although μέχρι also occurs, and πρὶν is regular after real or implied negatives.

39 ἀλεξόμενος, paying like for like, another poetic word (see c. 3. 31, and the note).

πλείστοι δὴ, by far the greatest number.

αὐτῷ . . . ἐφ' ἴμων, to him above all other men of our time. The dat. follows προέσθαι, below. εἰν γε ἀνδρὶ stands in apposition with αὐτῷ. It adds a superlativa force; hence the partit. gen. τῶν ἐφ' ἴμων.

40 χρήματα . . . σώματα: note the climax.

41 προέσθαι, entrust. Contrast the meaning, abandon, above, l. 34; yet note that both usages come from the same original meaning.

οὐ μὲν δὴ . . . ὡς, not, however, that anyone might say this, that. In connection with δὴ, μὲν often retains its original force as a particle of asseveration (= μὴν). τούτῳ, in such phrases, regularly looks forward; cf. c. 7. 36.

42 κακούργους καὶ ἁδίκους: one class, hence the art. is expressed but once; cf. c. 7. 10, and the note.

καταγελάν: the word implies with impunity; cf. II, 4, § 4.

43 ἦν ἰδεῖν: see c. 4. 24; 5. 11, and cf. ἐγένετο, below, l. 45.

44 ὁδοῖς: the Persians maintained a system of roads connecting the different satrapies, although no other people in antiquity built roads as the Romans did. The Greeks themselves were not road-builders, using their ships as a means of communication; hence Greek writers often remark upon the Persian highways.

ποδῶν: this and the following gens. depend upon στερομένους. Barbarous mutilations have characterized oriental methods of punishment in all ages.

46 μηδὲν ἁδικοῦντι: the neg., μηδὲν, shows that the partic. is conditional.

ὅπη τις ἠθελεν, wherever he chose. Note the indic. ἠθελεν. With words indefinite in themselves the indic. is often found, instead of the subjv. (with ἄν), or the opt.; see G. 1432; H. 918 (cf. 894c). Cf. ἀφίκνετο, c. 1. 18.

47 ὅ,τι προχῳροὶ, whatsoever it was to his interest (to have).
Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ϑυμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἢν αὐτῷ πόλεμος πρὸς Πισίδας 50 καὶ Μυσοῦς· στρατευόμενος οὖν καὶ αὐτὸς εἰς τάυτας τὰς χώρας οὖς ἔωρα ἐθελόντας κινδυνεύειν, τούτους καὶ ἀρχοντὰς ἐποίει ἢς κατεστρέφετο χώρας, ἐπειτα δὲ καὶ ἄλλοις δῷροις ετίμα· ὡστε 15 φαίνεσθαι τούς μὲν ἀγαθοὺς ευδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τοὺτῶν ἄξιος εἶναι. τοιγαροῦν πολλὴ ἢν ἀφθονία 55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅποι τις οὖστο Κύρον αἰσθησαί. εἰς γε μὴν δικαιοσύνην εἰ τις φανερὸς γένοιτο ἐπίδεικνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ζήν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδοῦντων. καὶ γὰρ οὖν 17 ἄλλα τε πολλὰ δικαῖως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθείας note: the force of the proper name used instead of the pronoun.

48 τοὺς γε μέντοι ... τιμᾶν: the emphasis due to the order is best retained by the Eng. paraphrase, it was, however, the brave that he honored especially. ϑυμολόγητο is personal. It may be rendered by a subordinate clause, as all men acknowledged. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

diaφερόντως: an adv. formed from the partic. See the note on ἡμελημένος, c. 7. 92.

49 πρῶτον μὲν: these words go in, effect, with ἀρχοντὰς ἐποίε, below, l. 51, and are balanced by ἐπιτειτα δὲ, l. 52. The clause, ἢν ... πόλεμος, may be made subordinate in translating.

50 καὶ αὐτὸς, in his own person. In this phrase καὶ is regular, but may rarely be translated.

51 ἔωρα: indic., as ἠθέλεν, above. ἦς ... χώρας: incorporation; cf. c. 1. 24, and the note.

55 ὁποῦ ... οἷοντο: see the note on εὐ τίς ... ποιήσειν, l. 36.
καὶ: singling out an important fact after ἄλλα; cf. c. 3. 13, and the note.

ἄληθινος, worthy of the name. The Greek army is meant, as is shown by what follows.

60 ἐκτικός, acquired, secured.

The aor. is impressive; cf. the note on ἡγάθη, c. 1. 45. Contrast διεχείριζετο, above.

61 ἐπλευσαν: the means of motion is normally expressed in Greek; hence the frequent use of πλεῖν.

ἐγνωσαν: again impressive, although second aor.; cf. ἐσχον and ἐστην.

62 υπάρχειν, to serve.

κατὰ μήνα, monthly.

63 τι: inner obj. of ὑπηρετήσειν.

οὐδέν ... προσθμίαν, in the case of no one did he ever allow his zeal to go unrewarded.

64 κράτιστοι δή: cf. πλείστοι δή, 1. 39.

65 ἐλέχθησαν: personal in Greek, impersonal in Eng. Render, it was said that Cyrus had. Κύρως is dat. of possessor.

66 οὖντα: partic. in indir. disc.; so the two following parts.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἄδικου, I. 58.

Trans. as an adj. with οἰκονόμον.

67 ἦς ἄρχον χώρας: incorporation, as above, 1. 52, ἦς καταστρέφετο χώρας, but here the antecedent is attracted to the case of the rel. ἄρχον follows, of course, the construction of ὁρφή.

68 οὐδένα ... ἀφελέτο, he would never deprive him of it. The ἄν is iterative (G. 1296; H. 835a; B. 568). Note that this gives the aor. the force of an impf.; with an impf. ἄν, in this sense, is sometimes found, but is never necessary. For οὐδένα, after τίνα, cf. the note on οὐδένι, above, I. 63. Observe that pl. vbs. follow. For the two accs. (χώραν being understood), see G. 1069; H. 724; B. 340. Cf. ἐκτικότεν, below, I. 70.

69 ἐπέπαθο: a poetic vb. used several times by Xen. (again in III, 3, § 18). For the tense, see the note on κτίστη, c. 7. 16.

70 οὐ γὰρ φθόνων ... πειράμενος, for he plainly did not envy ... but sought. Distinguish between φανερῶς with the infin. (seem to
be) and φαίνεσθαι with the partic. (manifestly to be).

73 φίλους: doubly emphasized by its position and by the following parts. It is the obj. of θεραπεύειν. I. 76.

όσους: the rel. is conditional; hence the opts.

όντας: quoted after γροιή.

74 ικανούς . . . κατεργάσεσθαι, judged to be adequate co-workers in whatever he might wish to accomplish.

75 πρὸς πάντων: πρὸς, of the agent, is rare.

76 αὐτὸ τοῦτο . . . ἐπιθυμοῦντα, the very thing, on account of which he thought he had need of friends, namely, that he might have co-workers, he on his own part (καὶ αὐτὸς) sought to bring about by being a most energetic co-worker with his friends in whatever he saw that each of them desired. αὐτὸ τοῦτο is obj. acc., but, instead of expressing the governing vb. (e.g. πράττειν or παρέχειν), the writer substitutes the more explicit phrase, συνεργός . . . εἶναι κ.τ.λ. Exactly similar is ΙΙΙ, 5, §5. In Eng. the sentence may be rendered as above or αὐτὸ τοῦτο ὀπισ . . . ἐνεκα may be rendered, for the very reason for which. In that case ἐπιθυμάτο . . . εἶναι follows naturally. ὀπισ is used, not the simple ὃς, because of the preceding intensive, αὐτὸς. τοῦτο is governed by συνεργός, ὃτου by ἐπιθυμοῦντα.

79 εἰς γε ἀνήρ: cf. I. 39, εἰ δὲ ἄνδρι.

80 πάντων δὴ μάλιστα, above all men.

διεδίδου: force of the prep.? Cf. c. 5. 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The gen. depends on δεῖκμενον.

83 ὡς . . . ὡς: giving the idea of the sender.

καὶ . . . ἔφασαν, also in the case of these they (i. e. people generally) said that he was wont to say. λέγειν is impf. infin. Cf. λασθαί, c. 8. 108, and the note.
τούτων λέγειν αὐτῶν ἐφασαν ὅτι τὸ μὲν ἐαυτὸν σῶμα οὐκ ἂν δύνατο τούτοις πᾶσιν κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμή- 85
24 μένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ τὸ μὲν τὰ μεγάλα νικάν τοις φίλους εὐθύς ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ
dυνατότερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περείναι τῶν φίλων καὶ
tῷ προδιομέσθαι χαριζέσθαι, ταύτα ἐμοιγε μᾶλλον δοκεῖ ἀγαστὰ
25 εἶναι. Κύρος γὰρ ἐπεμπεῖ βίκους οὖν ἡμιδεῖες πολλάκις, ὅποτὲ παῖν ἡδὼν λάβαι, λέγων ὃτι οὔπω δὴ πολλοῦ κρόνου
tούτοις ἡδίοις οὐν ἐπίτυχοι· τοῦτοι οὖν σοι ἐπεμψε καὶ
deitai σοι τῷ μεγάλῳ τούτοις ἐκπείνει καὶ δέθαι σοι τῷ μεγάλῳ τούτοις ἐκπείνει σὺν ὁι μᾶλλον δικεῖς.
26 πολλάκις δὲ χήμιμβρότους ἐπεμπεῖ καὶ ἀρτιῶν ἡμίσεως καὶ
ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἡσθη 95
27 Κύρος• βουλεῖται οὖν καὶ σὲ τοῦτοις γεῦσασθαι. ὃπον δὲ χίλιος
σπάνιος πάνυ εἰ, αὐτὸς δὲ δύνατο παρασκευάσασθαι διὰ τὸ
πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμελέιαν, διαπέμπτων
ἐκέλευε τοὺς φίλους τοῖς τὰ ἐαυτῶν σώματα ἄγουσιν ἕποισ

84 οὐκ ἂν δύνατο: potential opt.;
νομίζοι, opt. in indir. disc.
86 καὶ τὸ μὲν ... ἡμιθαμματόν, now
for him to outdo his friends in
confering great benefits was
nothing strange. τὰ μεγάλα is
emphasized by its separation
from εὐ ποιοῦντα, of which it is the
inner obj.
89 τῷ προδιομέσθαι: dat. of respect,
as the preceding ἐπιμελεία.
ταύτα: resuming τὸ ... περείναι,
which, owing to the two explana-
tory dat., has the effect of a
pl. ἁγαστὸς, used several times
by Xen., is rare in Attic Greek.
91 οὔπω ... κρόνου, not for a long
time. For the gen., see G. 1136;
H. 759; B. 359.
92 τούτων: the gen. follows the
cmp. ἱδιον.
ἐπιτύχοι: direct, ἐπίτυχον, as said
by Cyrus.

ἐπεμψε: the tense used by the mes-
senger; cf. the epistolary impf.
in Lat. With the shift from
ἐπεμψε to δέθαι, cf. that from ἡσθη
to βουλεῖται below, l. 96.
93 σὺν ὦς: i.e. σὺν τοῦτοις ὦς.
95 ἐπιλέγαν, to say (in addition to
the gift).
96 τούτων: partit. gen. with γεῦ-
sασθαι. Cf. ἡμείς, c. 6.57. To
receive gifts from the king’s table
was accounted a high honor.
97 σπάνιος πάνυ: the adv. gains
force by its postponement. Cf.
2.121.
διὰ τὸ ... ἔχειν: parallel with
ἐπιμελέιαν. Cf. above, l. 89. The
matter of supplies was carefully
attended to by Persian military
officials.
99 ἄγουσιν: partic., in agreement
with ἕποισ. σώματα is its obj.
Observe that ἐαυτῶν refers to
100 ἐμβάλλειν τούτον τὸν χιλὸν, ὡς μὴ πεινῶτες τοὺς ἐαυτοῦ φίλους ἀγωσίν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλεῖστοι μὲλλονεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπονδαλολογεῖτο, ὡς δηλοὶν ὡς τιμᾶ. ὥστε ἔγω μὲν γε ἐξ ὁν ἀκούοι ωὐδένα κρίνω ὑπὸ πλεῖονον πεφιληθαί νύτε Ἐλλήνων οὔτε βαρβάρων. τεκμήριον δὲ τούτον καὶ τόδε. παρὰ μὲν Κύρων δούλου ὄντος ωὐδεὶς ἀπήγαγος βασιλέα, πλὴν Ὄροντας ἐπεχείρησε· καὶ ὄντος δὴ ὁν φηστον τὸν ὅτι τὸν ἔμπρος Κύρῳ φιλαίτερον ᾩ ἐαυτῷ· παρὰ δὲ βασιλέας πολλοὶ πρὸς Κύρων ἀπῆλθον, έπειδὴ πολεμοὶ ἀλλήλοις ἐγένοντο, καὶ οὕτοι μέντοι οἱ μάλιστα ὑπ’ αὐτῶν ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἀν τιμῆς τυχάνειν ἦ παρὰ βασιλείας. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῶν γενόμενον ὅτι καὶ αὐτός ἦν ἀγαθὸς καὶ κρίνειν ὅρθος ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαιοὺς.

φίλους, but ἐαυτῷ, two lines below, to Cyrus. The context makes the reference of a reflexive clear.

101 ὄψεσθαι: the infin. after μέλλω is most commonly fut., although the pres. also occurs and, very rarely, the aor. Save for this use, the fut. infin. is found chiefly in indir. disc.

102 ἐσπονδαλολογεῖτο = σπουδῇ διελεγέτο. The word is a rare one, occurring in Xen. alone of classical writers (Rehd.).

103 ὁσ τιμᾶ: more definite than ὅσ τιμῆ. In rel. clauses in which the direct form has the indecl. not ἀν with the subj., the change to the opt. is avoided.

104 'Ελλήνων . . . βαρβάρων: both gens.gos with ωὐδένα. The separation adds emphasis.

tekμήριον . . . τόδε: ἐστι is regularly omitted with this word. Note the exact use of the prons.

105 δούλου ὄντος, slave though he was. See the note on c. 7. 16.

106 ὄντος δὴ: contemtuous. For the facts, see c. 6. 18.

107 οἱ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστοῦ.

αὐτῶν: here resuming the preceding rel. For this ὃντος is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj.

φιλαίτερον: G. 352; H. 250b; cf. B. 132. 2. The form is a rare one. We have μᾶλλον φίλους, c. 1. 19.

109 ύπ’ αὐτοῦ: i.e. the king.

110 ἀγαπώμενοι, beloved, and therefore honored.

111 τὸ . . . γενόμεν, that which happened. With tekμήριον, ἐστι is again omitted.

112 τοὺς: expressed but once with the three adjs., since they designate a single class. Cf. φίλοι καὶ συντράπεζοι, H. 114 f.
31 ἀποδήνησκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτοῦ φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριάδου. οὗτος 115 δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐνοῦμῳ τοῦ ἵππικοῦ ἄρχων· ὥς δὲ ἡσθετο Κύρου πεπτωκότα, ἐφυγεν ἤχων καὶ τὸ στράτευμα πάν οὐ ἤγειτο.

1 Χ. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεῖρ ἡ δεξιὰ. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰςπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οὐ μὲν μετὰ Ἀριάδου οὐκέτε ἰστανται ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταβμῶν ἐνθεν ὄρμηντο· τέταρτες δὲ ἔλεγοντο παρασάγγαι εἶναι τῆς ὀδοῦ. 5 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἀλλὰ πολλὰ διαρτάξουσι

114 συντράπεζοι: cf. ὀμοτράπεζοι, c. 8. 103.
115 πλὴν: how different from πλὴν, above, l. 106.
116 τεταγμένος ... εὐνώμῳ: see the plan, facing p. 76. For the use of the partic., cf. παρὼν ἑτύγχανε, c. 1. 4.

τοῦ ἵππικοῦ: gen. with ἄρχων. Ari- aeus is elsewhere spoken of as commanding the whole of Cyrus' barbarian force. We can hardly assume that all were mounted.

118 οὐ ἤγειτο: for the force of the gen., as contrasted with the dat., after ἡγοῦμαι, see c. 4. 9 and the note.

CHAPTER X

1 Ἐνταῦθα: the adv. resumes the narrative interrupted by c. 9.

ἀποτείμνεται: according to Persian custom; yet to the Greeks it seemed wanton barbarity. Cf. III, 1, §17.

2 [καὶ οἱ σὺν αὐτῷ]: these words may be an interpolation. If genuine, they are to be regarded as parenthetic, since both vb. and partic. are in the sing., agreeing with βασιλεὺς.

3 Κύρειον: equivalent to Κύρου. The use of the adj. instead of the gen. is common in poetry, but, in the case of proper names, is very rare in prose. It occurs also in English poets (Tennyson, A Niobe, Daughter).

οἱ μὲν μετὰ Ἀριάδου: in the Greek of Xen.'s day such a phrase included the individual (Ariaces and his men); later it became a somewhat pompous phrase for the individual alone. Above, l. 2, and below, l. 6, we have βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ, where the individual is brought into greater prominence.

4 ἐνθεν ὄρμηντο: i. e. on that morning. Some temporal adv. may have fallen out.

5 τῆς ὀδοῦ: for the case, see the note on στρατιᾶς, c. 4. 34. The clause affords a good instance of the Greek fondness for personal constructions.

6 διαρτάξουσι ... λαμβάνει: the former vb. expresses an act of the whole force, the latter an act
of the king's, i. e. one done at his bidding; hence the change of number.

τά τε ἀλλα... καί: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλως τε καί means, especially. See c. 3. 12, and the note.

7 τὴν Φωκαΐδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (ἡ μῦλτος = red cheek), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. Artax. 26; Pericles 21; Aelian, Variæ Historiae XII, 1).

σοφήν: not witty; Aelian speaks of her intelligence (σοφία) and states that Cyrus often turned to her for counsel.

9 γυμνή: i. e. without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, towards the Greeks (cf. II, 2, § 4). Others regard the gen. as partitive and supply τούτων or τινάς; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances πολλοὺς μὲν, with a shift of construction.

12 οὗ μὴν ἔφυγὼν γε: spoken with the pride of a Greek. μὴν should always be felt as a particle of asseveration.

ταύτην: i. e. τὴν Μιλτίαν.

ὁπόσα: the antecedent is πάντα, postponed for emphasis.

13 ἐγένοτο: the pl. is here due to the vicinity of ἀνθρώπου.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on ἡγεῖλον, c. 7. 62.

14 διεσχόν: cf. διεισῆται, c. 8. 68.

15 οἱ μὲν διώκοντες: i. e. the Greeks. The order is, therefore, chiastic.

18 αὖ, on his part.

19 Τισσαφέρους: for the case, see c. 2. 26. Here the ὅτι-clause supplies the place of the acc.

νικῶν... οἰχονταί: the shift of
mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ο δι Κλεάρχος: the order is again chiastic—Greeks, king, king, Clearchus.


ει...ἡ: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1190; H. 866, 3; 932, 2; B. 577; 581).

23 ἀρήξωντες: a poetic vb.

ἐν τούτῳ: is the asyndeton felt?

24 δῆλον ἢ προσίων: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφέντες: wheeling; not simply “about face,” but by a countermarch, so that the companies had the same men as before in their front ranks. The Greeks now face up-stream; see the plan facing p. 76.

δὲ: both with προσίωντο (gen. abs.; sc. αὐτὸν) in the expectation that, and with δεξίμενοι, with the intention of.

27 παρῆλθεν: plpf. in Eng. For the fact, see c. 8. 96.

εὐωνύμοι: referring to the original position of the Greeks. See the plan.

ταύτῃ: this postponement of the antecedent, very common in Greek, is rare in Eng.

καὶ...καὶ...καὶ: the first two only are co-ordinate.

28 αὐτομολῆσαντας: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

29 ὅ γὰρ Ῥ., for, you remember, Ῥισσ.—resuming the narrative of c. 8.

30 δι-, παρά, κατά: note the prepositions. Where were the Greek peltasts stationed?

32 κατέκανε: see c. 6. 8, and the note.
οικότιξον αὐτοῖς· Ἐπισθένης δὲ Ἀμφιπολίτῃς ἐχρεῖ τῶν πελαταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.

35 ὁ δὲ ὅνω Τισσαφέρνης ὡς μείον ἔχων ἀπηλλαγή, πάλιν μὲν 8 ὦκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικομένος τὸ τῶν Ἑλλήνων ἔκει συντυχάναι βασιλεῖ, καὶ ὡμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. ἐπεὶ δὲ ἤσαν κατὰ τὸ εὐόνυμον τῶν Ἑλλήνων κέρας, 9 ἐδείξαν οἱ Ἐλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιστύ- ἔγεντες ἀμφοτέρωθεν αὐτοῖς κατακόψειαν· καὶ ἔδοκε αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν, ἐν φ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμεινώσαμεν 10 εἰς τὸ αὐτὸ σχῆμα κατέστησεν αὐτίκα τὴν φάλαγγα ὡστέρ τὸ πρῶτον μαχοῦμενος συνήε. ὃς δὲ εἶδον οἱ "Ἑλληνες ἔγγυς τε ὦντας καὶ παρατεταγμένους, αὖθις παῖασαντες ἐπὶ σαντι πολὺ προδυμότερον ἡ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ

33 Ἀμφιπολίτης: where was Amphipolis?
34 γενέθαι, to have shown himself.
35 ὡς . . . ἀπηλλαγή, having come off with the worst of it. For the phrase μείον ἔχων, cf. III, 2, § 17; III, 4, § 18. ἀπαλλάττομαι generally implies being well rid of a thing.
πάλιν . . . ἀναστρέφει: he dared not charge the Greeks again. Note the emphatic position of οὐκ.
37 ὡμοῦ δὴ: sarcastic.
38 τὸ εὐόνυμον: see the note on c. 2. 88.
39 ἐδείσαν: ingressive aor.
προσάγοιεν . . . κατακόψειαν: see the references cited in the note on μὴ ἐπιθῇ, c. 3. 50. περιπτύσσω is a poetic vb. So, too, ἀναπτύσσω, below.
41 ἀναπτύσσειν: what the proposed manoeuvre was cannot be determined with certainty. The most plausible view is that the Greeks, menaced with an attack upon their right flank, purposed to wheel so that their line should be parallel to the river instead of at right angles to it. The vb. ἀναπτύσσειν (fold back) admits of this view, and the phrase ποιήσασθαι ὅπισθεν τὸν ποταμὸν distinctly favors it. Others, understanding the vb. to mean fold out, unfold, assume an extension of the wing: and still others imagine that the wing alone wheeled, not the whole line, so that the Greek front presented the appearance of two sides of a hollow square. The following phrase ἐν φ . . . ἐβουλεύοντο has led many to the belief that the projected manoeuvre was not carried out.
45 ὦντας . . . παρατεταγμένους: particulars, in indir. disc.
46 ἐδέχοντο: note the tense: they could not bring themselves to.
ἐκ πλέονος ἢ τὸ πρόσθεν ἐφευγον. οἱ δὲ ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δὲ ἐστησαν οἱ Ἑλληνες· ὑπὲρ γὰρ τῆς κώμης γῆλοφος ἦν, ἐφ’ οὐ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οἰκεῖ, τῶν δὲ ἱππεῶν ὁ λόφος ἐνεπλήσθη, ὡστε τὸ ποιοῦμενον 50 μὴ γιγνώσκειν. καὶ τὸ βασιλείου σημείον ὅραν ἐφασαν αἰετὸν τινα χρυσοῦν ἐπὶ πέλη ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθ’ ἐχώρον τοι Ἑλληνες, λείποιοι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἐτὶ ἄθροι άλλ’ ἄλλοι ἄλλοθέν· ἐψιλοῦτο δ’ ὁ λόφος τῶν ἱππεῶν· τέλος δὲ καὶ πάντες ἀπεχώρησαν. οὐν Κλέαρχος 55 οὐκ ἀνεβίβαξεν ἐπὶ τὸν λόφον, ἄλλ’ ὑπ’ αὐτὸν στῆσας τὸ στρα-

47 ἐκ πλέονος, when at a greater distance.
κώμης τινός: perhaps Cunaxa; see Plut. Art. oxi. 8.
49 ἀνεστράφησαν, rallied; note the prep.
oi ἀμφὶ βασιλέα: according to Diodorus (XIV, 23), Tissaphernes was their leader.
50 τῶν δ’ ἱππεῶν: a slight shift of construction, permissible also in Eng.
ὡστε ... γεγυνώσκειν: see the note on c. 1. 19. Tendency may include result, and when ὡστε takes the infinitive, there is no indication that the result does not follow. When used with the indic., however, there is positive indication that it does.
tὸ ποιοῦμενον, what was going on. As a rule, γεγυνώσκειν supplies the pass. to ποιῶ, ποιεῖσθαι being used strictly of what is put into poetry.
51 ἐφασαν: does this indicate that Xen. was not with the main body? Cf. II, 1, § 14.
52 τινα, a sort of. Cf. μελανία τις, c. 8. 27. The Persian standard is again described by Xen. in Cyrop. VII, 1, 4, as ἀετὸς χρυσοῦν ἐπὶ δόρατος μακροῦ ἀνατεταμένος. From this it would appear that πέλη here means, not a target, but a lance; and in the Greek lexicographers it is glossed by ὅμοιον, ἀκώτιον, and λόγχη. But these may be mere guesses from this passage. (Does ἐπὶ πέλη mean against a background in the shape of a shie’d? [Smith].) A bas-relief, representing such a standard, has been found at Kuyunjik, the ancient Nineveh. See, further, Curtius. III, 3, 16. ἀνατεταμένον: Curtius has pinnus extendenti. ἐνταῦθ’: loosely used of the limit, as there in Eng.
53 δὴ: contemptuous again.
54 ἄλλοι ἄλλοθέν: the Greek, as often, expresses the “whence” idea. In Eng. we prefer to state the direction. For the phrase, see the note on ἄλλοι ἄλλοι, c. 6. 64. ἐψιλοῦτο: the tense paints the progress of the action; contrast ἀπεχώρησαν, below.
56 ἀνεβίβαξεν: apparently intrans., but the obj. supplies itself. ὑπ’ αὐτὸν, at its foot. στῆσας and στάσ must be distinguished.
58 κατιδόντας: καθοράω is regularly used of a scout or lookout. He looks down from some point of vantage. Cf. c. 8. 104.

υπέρ, beyond.

τί ἐστιν: τι sums up the preceding τά; it refers to the whole, as τά to the details. The clause is best construed with κατιδόντας (prolepsis).

59 ἀνά κράτος: see c. 8. 4, and the note.

60 σχέδον . . . ἤν, freely, about this time. καὶ marks the two events as parallel.

ήλιος: with such words the art. is generally omitted.

61 θέμενοι τά ὄπλα: see c. 5. 88 and the note.

62 φαίνοιτο: opt. in a causal sentence; cf. c. 5. 90. With the whole cf. II, 1, § 2.

63 τεθηκότα: indir. disc. In the perf. and plpf. the simple vb. is common.

64 ἕκασθαν . . . προεληλακέναι, they fancied that they had either gone off in pursuit or had pushed forward to seize some position. ὄψωμαι has, as usual, the force of a perf.

65 εἶ . . . ἤ: cf. 1. 22.

αὐτοῦ, where they were.

66 ἕδοξεν: the asyndeton is striking here. Cf. its normal use, e.g. c. 3 102.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δείπνον was the Attic word for the evening meal—the chief meal of the day. (δόρ-

ηπόν is common in Homer, and δορπηστὸςoccurs once in Aristophanes Wasps 103). In Greece, as in Europe to-day, there were but two regular meals daily—

the ἄρατον (déjeuner à la fourchette), taken a little before noon, and the δείπνον. A barley cake, dipped in unmixed wine, was eaten on rising, and sup-

plied the place of the modern eufé. On this subject, see Gulick, Life of the Ancient Greeks 141–52.

68 ταύτης μὲν: μὲν concludes the
λαμβάνονσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἰ τι σιτίον ἢ ποτὸν ἢν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων τὸ καὶ οίνου, ὡς παρεσκευάσατο Κύρος, ἵνα εἰ ποτε σφόδρα τὸ στράτευμα λάβοι ἐνδεία, διαδίδοιη τοὺς Ἐλληναν—ὑσαν δ' αὐταί τετρακόσιαι ὡς ἐλέγοντο ἀμάξαι—καὶ ταύτας τότε οἱ σὺν βασιλείᾳ διήρπασαν. ὡστε ἄδειπνοι ἤσαν οἱ πλεῖστοι τῶν Ἐλλήνων ἤσαν δὲ καὶ ἀνάριστοι. πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα τοῦ πρὸς ἀριστον βασιλεὺς ἔφανη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

episode, as so often. Cf. μὲν δὴ, c. 1. 16, and μὲν οὖν, below, l. 76. 70 εἰ τι . . . ἢν, whatever there was to eat or drink. Cf. c. 5. 4f., with the note. σιτίον is much rarer than σῖτος.

τὰς ἀμάξας: obj. of διήρπασαν, l. 74. After the parenthesis it is resumed by καὶ ταύτας.

μεστὰς, which had been full of; but the ellipsis of ὀφέλος, the impf. partic. (G. 1289; H. 856a; B. 542, 1), is hardly felt.

73 ὡς ἐλέγοντο: a striking instance of the pers. construction.

74 ἤσαν . . . ἀνάριστοι: an emphatic clause. The chiasm heightens the effect.

75 καταλύσαι: cf. c. 8. 2.

77 διεγένοντο: cf. c. 5. 34, and the note. μὲν in this clause is balanced by δὲ in II, 1, § 2. The originally connected narrative is interrupted by the later division into books and the introductory paragraph prefixed to Book II; see the next note. The part of the work properly called the Anabasis ends here.
BOOK II

I. ['Ως μὲν οὖν ἡθροῖσθη Κὺρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὁσα ἐν τῇ ἀνόδῳ ἐπιράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἔλθοντες οἱ Ἑλληνες ἐκοιμήθησαν 5 οἰάμενοι τὰ πάντα νικᾶν καὶ Κύρον ξῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωσαν.] ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαῦμαζον ὅτι Κύρος οὐτε ἀλλον πέμπει σημανοῦντα ὅτι χρῆ ποιεῖν οὔτε αὐτὸς φαῖνοντο. ἐδοξεῖν οὖν αὐτοῖς συσκευασμένοις ἣν καὶ ἐξοπλισμένοις προίέναι εἰς τὸ πρόσθεν ἐώς Κύρῳ 10 συμμείξειαν. ἧδη δὲ ἐν ὀρμή ὃντων ἀμα ἥλιῳ ἀνέχοντι ἥλθεν Προκλῆς ὁ Τευθρανίας ἁρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ

Chapter I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, §19 and II, 1, §2 (μεν—δέ) has been noted above.

3 ὡς, how. The five indirect questions in this section are subsjs. of ἐδεῆ/σαζαι.
5 νικᾶν, be victorious, has often the force of a perf., to have conquered (G. 1256; Η. 827; B. 521).
6 δεδήλωσα, stands recorded.
7 σημανοῦντα: purpose.
8 συσκευασμένοις: for the case of this and the following partic., see the note on λαβοῦντι, I, 2, 4 f.
9 εἰς τὸ πρόσθεν: cf. I, 10, 19 f. The direction was presumably toward Babylon.
10 Ἦδη . . . ὃντων, when they were now on the point of starting, gen. abs. with omitted subj. Cf. προίστον, I, 2, 90.
11 Τευθρανίας: see the map. This district had been given to Damasatus by Darius.

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12 Λόγος: cf. I, 4, 104. He seems suddenly to have changed sides.

13 μετα αύθινον: intro. indir. disc. which continues to the end of the section. τέθηκεν (direct form retained), ἐφι and λέγει (with φαίν which resumes it) are quoted after ἔλεγον ἄτι. λέγει ὅτι governs περιμένον (direct, perimένουν) and ἀπείναι depends upon φαίν. We have, therefore, double indir. disc.


Oî μὲν ὁχοῦτο, Κλέαρχος δὲ περείμενε· τὸ δὲ στράτευμα 6 ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὅνους· ἔφελοι δὲ ἐχρῶντο μικρῶν προϊόντες ἀπὸ τῆς 30 φάλαγγος οü ἡ μάχη ἔγενετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὐς ἡμάγκαζοι οι "Ελληνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἄσπισι ταῖς ἐνυλίαις ταῖς Ἀιγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἀμαξαὶ ἦσαν φέρεσθαι ἔρημοι· οὐς πάσι χρώμενοι κρέα ἐψοντες ἱδθιον ἑκείην τῆν 35 ἕμεραν.

Καὶ ἦδη τε τε ἦν ἀμφι πλῆθουσαν ἀγορὰν καὶ ἔχονται παρὰ 7 βασιλέως καὶ Τισσαφέριος κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἶς "Ελλην, ὅς ἐτύγχανε παρὰ Τισσαφέριοι ὄν καὶ ἐντίμως ἐχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι

its own force. For ξένος, see the vocab. and I, 1, 53.

27 οἱ μὲν: a somewhat striking asyndeton.

περείμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., loaf around.

28 σίτον: here food, in the broadest sense.

ὅπως ἐδύνατο, as best it could. ὅπως is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because στράτευμα implies στρατιῶται.

τοὺς βοῦς καὶ ὅνους: the art. expressed but once; cf. I, 7, 10, and the note.

29 ἔφελοι, as fuel, in appos. with οἰστοῖς, γέρροις, and ἄσπισι, all of which are governed by ἐχρῶντο, the intervening clauses being parenthetic.

31 ἡμάγκαζον: trans. as if in plpf. ἐκβάλλειν: i.e. out of their quivers. αὐτομολούντας: cf. I, 7, 62.

33 ἦσαν φέρεσθαι: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted οὖσαι with ἔρημοι, cf. I, 10, 70.

34 κρέα, bits of meat. The obj. is, as usual, expressed with but one of the two governing words (ἐψοντες ἱδθιον).

36 καὶ ἦδη τε τε ἦν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 οἱ μὲν ἄλλοι: in appos. with κήρυκες. This would naturally be followed by εἰς δ' αὐτῶν Φαλίνος "Ελλην, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. Artos. 13) that he himself was a member of the embassy.

39 ἐντίμως ἐχων: equivalent to ἐντίμως ὄν; cf. εὐνοίκωσ ἐχων, I, 1, 21.

προσεποιεῖτο: Xen. seems to believe him an impostor.
8 τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. οὕτωι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἐλλήνων ἀρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς "Ελληνας, ἐπεὶ νυκῶν τυγχάνει καὶ Κύρον ἀπέκτενο, παραδόντας τὰ ὀπλα ἱόντας ἐπὶ βασιλεῶς θύρας εὐφρίσκεσθαι ἃν τι δύνονται ἁγαθὸν. ταῦτα μὲν εἶπον οἱ βασιλεῶς κύρικες· οἱ δὲ "Ελληνες βαρέως μὲν ἥκουσαν, ὁμοι δὲ 45 Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νυκῶντων εἶη τὰ ὀπλα παραδιδόναι· ἀλλ', ἐφθ., ὑμεῖς μὲν, ὁ ἄνδρες στρατηγοί, τούτως ἀποκρίνασθε ὃτι κάλλιστον τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. ἕκαλεσε γὰρ τις αὐτῶν τῶν ὑπηρετῶν, ὅπως ἔδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυμόνοις.

90 Ἐνθὰ δὴ ἀπεκρίνατο Κλέανωρ ὁ Αρκάς πρεσβύτατος ὅν ὅτι πρόσθεν ἄν ἀποθάνοιν ἢ τὰ ὀπλα παραδόησαν· Προξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; Υ. 754a; B. 351. ἐπιστήμων is used especially of scientific knowledge.

41 λέγουσιν ὅτι: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.


44 αὖ τι . . . ἁγαθὸν, whatever favor they could. See the note on εἰ δὲ τι, I, 5, 4.

45 βαρέως, with anger, rather than with heavy hearts.

46 τοσοῦτον, (only) thus much, an example of Spartan brevity. Cf. I, 3, 76.

47 ἀλλὰ: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, ἐφή (said he) being parenthetic.

48 καλλιστὸν τε καὶ ἄριστον, most to your honor and to your advantage.

49 αὐτίκα, presently. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§16, 17, and 23; II, 3, §9; and II, 4, §26), yet in the end he was completely hoodwinked by Tiss.

50 ἐξηρημένα, which had been taken out (from the victim). The inspection of the entrails, especially the nobler organs, was considered of great importance.

51 Κλέανωρ: see the Introd., §38. πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, §1 Phileius and Sophocles are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, §34, and Xenophon's words regarding himself, III, 1, §25 end.

52 ὅτι . . . παραδόησαν, that they
δὲ ὁ Ὁθηβαῖος, 'Ἀλλ' ἐγὼ, ἐφη. ὁ Φαλίνης, θαυμάζω πότερα ὡς κράτων βασιλεὺς αἰτεῖ τὰ ὅπλα ἡ ὡς διὰ φιλίαν δῶρα. εἰ μὲν 53 γὰρ ὡς κράτων, τί δεῖ αὐτὸν αἰτεῖν καὶ ὡς λαβεῖν ἐλθόντα; εἰ δὲ πείσας θεοληταί λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εάν αὐτῷ ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλίνος εἶπε: Βασιλεὺς ἱκάνων ἡγείται, ἔπει Κύρον ἀπέκτεινε. τὶς γὰρ αὐτῷ ἔτι τής ἀρχῆς ἄντιποιεῖται; νομίζει δὲ καὶ ὡμᾶς ἔσταυν εἶναι, ἕχων ἐν 90 μέσῃ τῇ ἐαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ' ὡμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχου ὡμῖν δύναισθε ἄν ἀποκτεῖναι. μετὰ τούτου Θεόπομπος Ἀθη- ναίος εἶπεν: 'Ὡ Φαλίνης, νῦν, ὡς σὺ ὀρᾶς, ἡμῖν οὐδὲν ἔστιν 12 ἀγαθὸν ἄλλο εἰ μή ὅπλα καὶ ἄρετή. ὅπλα μὲν οὖν ἔχοντες 65 οἰόμεθα ἣν καὶ τῇ ἄρετῇ χρῆσθαι, παραδόντες δ' ἀν ταῦτα καὶ τῶν σωμάτων στερηθήναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὡμῖν παραδόσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ύμετέρων ἁγαθῶν μαχούμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλίνης ἐγελασε καὶ 13 εἶπεν: Ἀλλὰ φιλοσόφω μὲν ἔσικας, ὡ νεανίσκε, καὶ λέγεις οὐκ

would die before they would give up their arms. ἂν goes with both vbs.

Πρὸξενος: Xenophon's friend. See the Introd. §38, and III, 1, §§4-10.

53 ὡς κρατῶν: gives the view of the king, not that of the Greeks; so, below. ὡς διὰ φιλίαν δῶρα, as gifts, alleging that he is our friend.

56 πείσας: contrasted with ὡς κρατῶν.

ἔαν ... χαρίσωνται, if they grant him this favor. With the whole sentence cf. I, 7, 42.

58 αὐτῷ: dat. after the vb. of contending (G. 1177; H. 772; B. 376).

59 ἀρχής: G. 1128; H. 739a; B. 366. ἐαντοῦ: cf. ἐκάτων, l. 46. ἔχων: causal, as δυνάμενος, below.

60 μέσῃ: for the position, see I, 2, 41. and the note.

61 ὅσον ... ἀποκτεῖναι, so great that, even if he should put them in your power, you would not be able to slay them.

62 Θεόπομπος: mentioned only here. The inferior MSS. give Ἐνοφῶν: yet see the note on ἐφασαν, below, l. 72.

63 ὡς σὺ ὀρᾶς, as you can see for yourself.

64 εἰ μή, except. Cf. I, 4, 112.

65 ἔχοντες: equivalent to εἰ ἐχομεν; cf. παραδόντες, below.

66 ἔγελασε, burst into a laugh. an impressive aor.
ἀχάριστα· ἵσθι μέντοι ἀνόητος ὄν, εἰ οἶει τὴν ὑμετέραν ἀρετὴν τὸ
περιγενέσθαι ἄν τῆς βασιλείας δυνάμεως. ἄλλοις δὲ τινας
ἐφασαν λέγειν ὑπομαλακτιζόμενοι ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο
καὶ βασιλεῖ ἄν πολλοῦ ἄξιοι γένοντο, εἰ Βουλίτου φίλος
γενέσθαι· καὶ εἶτε ἄλλο τι θέλοι χρῆσθαι εἶτ' ἐπ' Ἁγιοπτον
στρατεύειν, συγκαταστρέψαμεν' ἄν αὐτῷ.

75 'Εν τούτῳ Κλέαρχος ἦκε, καὶ ἥρωτησεν εἰ ἢδη ἀποκεκρι-
μένοι εἶεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν· Οὐτοὶ μὲν, ὥς Κλέαρχος,
ἄλλος ἄλλα λέγει· σὺ δ' ἥμιν εἰπτε τί λέγεις. δ' εἶπεν· 'Εγώ
σε, ὥς Φαλίνε, ἀσμενος ἕφικα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες·
σὺ τε γὰρ 'Ελλην εἰ καὶ ἡμεῖς τοσοῦτοι ὄντες ὀσοὺς σὺ ὃρας· εἰν
θοιοῦτοι δὲ ὄντες πράγμασι συμβουλευόμεθα σοι τί χρῆ ποιεῖν

69 ἄλλα, well.

70 φιλοσόφου: i.e. one trained in arg-
ument, but unliitted for action.

71 ἀχάριστα: ironical, as we might
say. You argue very prettily.

72 ἵσθι, ... ὃν, know that you are.
See G. 1588; H. 982 B. 661.

73 περιγενέσθαι ἄν, could (possibly)
get the better of. Cf. I, 1, 56.
and the notes.

74 ἐφασαν: Xen. again appears to
give the narrative at second
hand; cf. I, 8, 73.

75 θέλω: for this form, see the vocab.

76 ἐν τούτῳ: asyndeton of rapid
narrative; observe that Pha-
linus' answer is not given.

77 ὑπολαβῶν: absolute, as often,
interrupting.

78 εἶπε: for the accent, see G. 131,
2; H. 387b; B. 210 note.

79 ἀσμενος: adj., where we use the
adv. Cf. προτέρα, I, 2, 142, and
the note.

80 τοσοῦτοι ὄντες ὀσοὺς: stronger
than πάντες ὀσοὺς. 'Ελληνες ἐσμὲν
is easily supplied.

81 πράγμασι, troubles, plight.

συμβουλευόμεθα: note the meanings
of the act. and the mid. of this vb.

τί, as to what, indir. ques.
περὶ δὲν λέγεις. σὺ οὖν πρὸς θεῶν συμβουλευσον ἡμῖν ὅτι σοι 17 δοκεί κάλλιστον καὶ ἁριστον εἶναι, καὶ ὅ σοι τιμήν οἴσει εἰς τὸν ἑπειτα χρόνον ἀεὶ λεγόμενον, οτι Φαλίνως ποτε πεμφθεῖς παρὰ 85 βασιλέως κελεύσων τοὺς" Ἐλληνας τὰ ὁπλα παραδούναι συμβουλευσον ἐφεξῆς καὶ αὐτοῖς τάδε. ὅσθα δὲ ὅτι ἀνάγκη λέγεσθαι εν τῇ Ἐλλάδι ἃ ἀν συμβουλευσῇς. ὁ δὲ Κλέαρχος ὁ 87 ταῦτα ὑπήγετο βουλόμενος καὶ αὐτον τὸν παρὰ βασιλέως προσβεύοντα συμβουλευσαι μὴ παραδούναι τὰ ὁπλα, ὅτως εὐελπίδες μᾶλλον εἴεν οἱ "Ελληνες. Φαλίνως δὲ ὑποστρέψα τα τὴν δόξαν αὐτοῦ εἶπεν. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις 19 ύμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεί, συμβουλεὺσ μὴ παραδίδοναι τὰ ὁπλα. εἰ δὲ τοι μηδεμία σωτηρίας ἐστίν ἐλπίς ἀκοντος βασιλέως, συμβουλεὺσ σώζεσθαι ύμῖν ὅτι δυνατόν. 90 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν. 'Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις. 20 παρ' ἡμῶν δὲ ἀπάγγελτε τάδε ὅτι ἡμεῖς οἴσμεθα, εἰ μὲν δέοι βασιλεί φίλους εἶναι, πλείονος ἃν ἄξιοι εἶναι φίλοι ἔχοντες τὰ

82 πρὸς θεῶν: he is put upon oath, as it were.
83 χρόνον, for all future time.
84 καὶ λεγόμενον, when from time to time told. The text is uncertain.
85 οὗτος: far more effective than σὺ. Xen. is giving the words of the supposed future narrator.
86 τάδε, thus and so. The actual advice is of course not given.
87 αὐτοῦ: for the omission of ἐστι, see I, 3, 21, and the note.
88 ταῦτα ὑπήγετο, sough cunningly (ὑπό-) to draw him on in this. ταῦτα is the inner obj.
89 ταῦτα καὶ αὐτοῦ τῶν . . . προσπεύοντα, even the very one who was serving as ambassador.
90 υποστρέψα, cunningly evading him. The metaphor is from wrestling.
91 τῶν μυρίων ἐλπίδων: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.
92 σωθῆναι: the infin. depends upon ἐλπίς, understood with μία τις. Below we have σωτηρίας in a corresponding phrase.
94 στάδει, thus and so. The exact use of ταῦτα and τάδε with the emphatic pronouns σὺ and ἡμεῖς. Cf. 1st and 3rd person.
95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάδε with the emphatic pronouns σὺ and ἡμεῖς. Cf. 1st and 3rd person.
97 πλείονος: cf. I, 3, 60.
II, Chap. II

ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολέμειν, ἅμεινον ἂν
21 πολέμειν ἔχοντες τὰ ὁπλὰ ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος
eἰπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἄλλα καὶ τάδε ὑμῖν εἰπὲιν
100 ἐκέλευσε βασιλεὺς ὃτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν,
προῖοσι δὲ καὶ ἀπιοῦσι πόλεμος. εἰπατε οὐν καὶ περὶ τούτου
πότερα μενείτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ’ ὑμῶν
22 ἀπαγγελώ. Κλέαρχος δὲ ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ
tούτου ὃτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τὴ οὖν
105 ταῦτα ἔστων ἡφυ ο Φαλῖνος. ἀπεκρίθη ὁ Κλέαρχος· Ἡν μὲν
23 μένωμεν, σπονδαὶ, ἀπιοῦσι δὲ καὶ προῖοσι πόλεμος. δὲ
τὰ πάλιν ἠρώτησε· Σπονδαὶς ἡ πόλεμον ἀπαγγείλω; Κλέαρχος δὲ
ταῦτα πάλιν ἀπεκρίνατο. Σπονδαὶ μένουσιν, ἀπιοῦσι δὲ ἡ
προῖοσι πόλεμος. ὅτι δὲ ποιήσοι οὐ διεσήμην.

1 II. Φαλῖνος μὲν δὴ ἔχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
Ἀριαίον ἦκον Προκλῆς καὶ Χειρίσοφος. Μένον δὲ αὐτὸν ἔμενε
παρὰ Ἀριάιο· οὔτω δὲ ἔλεγον ὅτι πολλοὺς φαίν ὁ Ἀριαῖος εἶναι
Πέρσας ἐαυτῷ βελτίων, οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύ-

πολέμοιμεν. The particles, ἔχοντες and παραδόντες supply in each
case a new protasis.
101 μένουσι: conditional, as προῖοσιν, and ἀπιοῦσι, below.
eἰπατε: direct εἰπατε. The pres. often
covers the fut.; cf. εἰπαν, two lines
below. Do not trans., would be.
102 εἰπατε: in the forms εἰπατε and
eἰπατε (indic. or inv.) this second
aor. often has the first aor. vowel.
103 ὡς πολέμου ὄντος, that there is
104 ἀπαγγείλω: observe that the
subjv. question is followed by
an inv. answer.
105 καὶ ἡμῖν ... καὶ βασιλεῖ: a rel.
indicating sameness is regularly
followed by καὶ. Often, as here,
cαὶ is expressed in both clauses
emphasizing the parallelism.
106 ἀπεκρίθη: one of Xen.'s un-
classic forms: ἀπεκρίνατο would
be regular. Note the asyndeton;
the answer comes quickly.
107 σπονδαὶ ... πόλεμος: note the
chiasm.
110 ποιήσοι: fut. opts. are always
due to indir. disc. (G. 1287; H.
855a; B. 518).

Chapter II

2 ἦκον, came back.
αὐτόν: the adv. (cf. I, 3, 11), further
explained by παρὰ Ἀριάιῳ. For
the relations of these two men
to one another, see c. 1. 26.
3 ἔλεγον ... φαίν: the former of
these vbs. has, in the act., almost
invariably the construction with
ὄτι; the latter virtually only the
infin.
πολλοὺς: emphatic position.
4 βελτίων: i.e. in rank; cf. ἀρίστος,
110

5 οὐντος· ἄλλ' εἰ βούλεσθε συναπτέναι, ἦκεν ἦδη κελεύει τῆς νυκτὸς. εἰ δὲ μὴ, αὐρίον πρῷ ἀπείναι φησίν. ὃ δὲ Κλέαρχος 2 εἶπεν· ἄλλ' οὖτω χρῆ ποιεῖν· εὰν μὲν ἦκεμεν, ὡσπερ λέγετε· εἰ δὲ μὴ, πράττετε ὅποιον ἄν τι ύμῖν οἴσθε μᾶλιστα συμφέρειν. ὃτι δὲ ποιήσοι οὐδὲ τούτοις εἴπε.

10 Μετὰ ταύτα ἦδη ἤλιον δύνοντος συγκαλέσαι στρατηγοὺς καὶ 3 λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ὁ ἄνδρες, θυμομένι τέναι ἐπὶ βασιλεία ὦν εὐγνητο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ εὐγνητο· ὥς γὰρ ἐγὼ νῦν πυθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμὸς ἐστὶ ναυσίπορος, ὅν οὐκ ἄν δυναίμεθα ἀνευ πλοίων διά-

15 βῆναι. πλοία δὲ ἢμείς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ τε μένειν οἶον τε· τὰ γὰρ ἐπιτιθεία οὐκ ἔστιν ἔχειν· τέναι δὲ παρὰ τοῖς

I, 5, 30. Xen. uses comparative forms both with and without the ν.

οὐς ... βασιλεύοντος, who would not endure his being king. The influence of φαντ. extends (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 671 note. The direct form was οἷς οὖκ ἂν ἀνάσχοιντο. αὐτὸν βασιλεύοντος is gen. abs. Cf αὐτῶν πολεμοῦντων, I, 1, 40.

5 ἄλλ' εἰ βούλεσθε: a sudden shift to direct speech.

τῆς νυκτὸς: for the gen. of time, see the note on ἠμερῶν, I, 7, 85.

6 εἰ δὲ μὴ, otherwise. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to εἲν δὲ μὴ ἐκπετε, and below, I. 8, it follows εἲν with the subj. See G. 1417; H. 906; B. 616, 3.


7 ὡσπερ λέγετε: the ellipsis is easily supplied.

8 πράττετε: the inv. is more vivid than a clause with χρῆ.

ὁποῖον ... τι: τι is often added, to indefinite words.

9 ὃ, τι ... εἴπε: retain the order in translating and remember οὐδέ is more than not.


11 λέαν: dat. infin. of purpose; cf. φέρεσθαι, c. 1. 33.

12 οὐκ εὐγνητο, would not prove favorable, i. e. after repeated trials. Contrast the aor. in IV, 5, § 8, εγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια.

ἀρα, as I now see, a constant use with the impf.

13 εἰν μέσῳ, between. Cf. I. 7, 34.

Τίγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

15 πλοία: note the emphatic position, and cf. τὰ γὰρ ἐπιτιθεία, below.

οὐ μὲν δὴ: not that it is.

16 οἶον τε: see G. 1024b; H. 1000;
4 Kýrou fílous pánu kalá ἡμῖν τὰ ιερὰ ἡν. ὅδε οὖν χρῆ ποιεῖν· ἀπίστους δευτερεῖν ὁ,τι τις ἔχει· ἐπειδὰν δὲ σμμήνῃ τὸ κέρατι ὡς ἀναπαύεσθαι, συσκευάζοντε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ υποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἑπεσθε τὸ ἱγουμένῳ, τὰ μὲν 20 υποζύγια ἑχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὀπλα ἐξω. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἑποίουν οὕτω, καὶ τὸ λοιπὸν ὁ μὲν ἥρχεν, οὐ δὲ ἐπείθοτο, οὔχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οί δὲ τῶν ἄρχοντα, οἱ δ' ἄλλοι ἀπε- 6 ροὶ ἴσων. [Ἀριθμὸς τῆς ὄδοι ἡν ἠλθον ἐξ Ἐφέσου τῆς Ἰωνίας 25 μέχρι τῆς μάχης σταθμὸι τρεῖς καὶ ἑνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἔξακχιλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἰναὶ εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

ἐνα: cf. l. 11.

18 σμμήνῃ: the vb. contains its own subj. Cf. ἐσάλπιγες, I, 2. 98.

τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the σάλπιγς.

ὡς: Clearchus plans to deceive the enemy.

20 τῷ ἠγουμένῳ, the van, a collective neut.

21 πρός, on the side of.

22 ἀπῆλθον ... ἑποίουν: contrast the tenses.

23 τὸ λοιπὸν, in future. In this general sense the gen., τοῦ λοιποῦ (e. g. V, 7, § 34), is somewhat commoner. The acc. often means the rest of, and may have a dependent gen. (e. g. III, 4, § 16).

5 μὲν: i. e. Clearchus; see the Introd., § 38.

24 ἐφρόνει: the vb. is past indic., rather than opt., since the narrator looks back over the past.

25 ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

τῆς Ἰωνίας: a regular use of the gen. with local words.

26 μάχης, battlefield; so again below.

τρεῖς καὶ ἑνενήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six staðmol remains. It will be noted that, if we allow eighteen parasangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

28 ἐλέγοντο: of this Xen. could
speak only from hearsay. Plut. 
Artox. 8, gives the distance as 500 stadia.

30 Ἐντεύθεν: i.e. from the plundered camp.

31 ἱππέας: see the note on I, 5, 82 f.

35 μέσας νύκτας: for the pl., see I, 7, 4, and the note.

36 θέμενοι τὰ ὀπλα: see I, 5, 88, and the note. The partic. includes the troops, although agreeing with στρατηγοῖ and λοχαγοί.

38 μῆτε . . . τε, not . . . but. The parallelism calls for τε . . . τε, even when one clause is neg. In such cases Eng. generally uses the adversative, but. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. μῆ, never ὥ.

39 προσώμοσαν καὶ, swore in addition that they would also.

40 ἀδόλως, without guile. The word occurs often in treaties; cf. II, 3, § 26.

41 εἰς ἀσπίδα, so that the blood ran into a shield. Cf. εἰς τομάων, IV, 3, § 18. In solemn compacts three gods were often invoked and three victims slain (cf. the suovetaurilia of the Romans). The dipping of a weapon in the blood is doubtless symbolic: the one giving the oath invokes a like fate upon himself, if he prove faithless (Vollbrecht). The corrector of the Paris MS. adds a wolf to the list of victims, and, according to Plutarch, the wolf was the proper victim to sacrifice to Ahriman, the power of evil and darkness.

This is the most solemn compact recorded in the Anabasis. In most instances the oath and the giving of the hand suffice. (e.g. I, 6, 35, and II, 3, § 25). Perhaps Xen. wished to make the subsequent treachery of Ariæus appear the more black.

42 ἐγένετο, had been exchanged. γιγνόμαι must be translated as
"Αγε δή, ὤ Αριαίε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἦμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἀπιμεν ἦπερ ἠλθομεν ἡ ἀλλήν τινὰ ἐννενόηκέναι δοκεῖς ὃδον κρεῖττω. ὦ δὲ 45 εἶπεν. Ὡν μὲν ἠλθομεν ἀπιόντες παντελῶς ἀν ὑπὸ λυμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἦμῖν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτων οὐδὲ δεύο όντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ἐνθα δὲ τι ἦν, ἡμεῖς διαπορεύομένου κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50 μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἦμῖν τῶν πρῶτων σταθμῶν ὡς ἀν δυνάμεθα μακροτάτους, ὑν φίλης ἄν αἰειστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἀπαξ δύο ἢ τριῶν ἡμερῶν ὃδον ἀπόσχωμεν, οὐκέτι μη δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ολίγος μὲν γὰρ στρατεύματι οὐ τολμή 55 σει ἐφεσθαί πολὺν δ' ἐχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανεῖ· ταῦτην, ἐφη, τὴν γνώμην ἐχω ἐγώγη. 13 Ὡν δὲ αὕτη ἡ στρατηγία οὐδὲν ἀλλο δυναμένη ἡ ἀποδράναι

the context demands. It may supply a passive to almost any vb.
43 ἀγε δή, come now.
44 ἦπερ, the same as; sc. δόδρ.
46 ὑπὸ λυμοῦ: a slight personification, common with this word.
47 ὑπάρχει, have to count upon, more than = ἐστὶ.
48 σταθμῶν: gen. of time.
ἐγγυτάτω: adv. as an attributive.
49 εἴχομεν, were we able.
50 κατεδαπανήσαμεν: for the force of the prep., cf. καθηυδυνάθησα, I, 3, 15.
μακροτέραν: sc. ὃδον.
51 ἐπιτηδείων: gen. with a word expressing want.
πορευτέον: verb. adj. in the impersonal construction, with acc. of the inner obj. (G. 1597; H. 990; B. 665). Trans., we must make.
Cf. I, 5, 35.
52 ὡς ἃν . . . μακροτάτους, as long as possible.
53 ἀπαξ: cf. I, 9, 34.
54 ἡμερῶν: gen. of measure, with ὃδον.
οὐκέτι μὴ δύνηται: emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2).
57 σπανεῖ: for the form, cf. καθεῖν, c. 1, 23.
58 ἐγώγη, I, for my part. Note, also, the emphatic postponement of the word.
59 ἦν . . . δυναμένη, now this was a form of generalship which amounted to nothing else. The resolved vb. form (for ἐδώματο) brings the partic. into stronger
60 ἡ ἀποφυγεῖν· ἢ δὲ τύχῃ ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἠμέρα ἐγένετο, ἐπορεύοντο ἐν ἀδειά ἐξοντες τὸν ᾦλιον, λογιζόμενοι ἦσεν ἀμα ἥλιο δύνευτι εἰς κόμας τῆς Βαβυλωνίας χώρας· καὶ τούτῳ μὲν οὐκ ἐγεύσθησαν. ἔτι δὲ ἀμφὶ δεῖλην ἐδοξάν πολεμίους ὁρᾶν ἰππεάς· καὶ τὸν τε Ἐλλήνων οἱ μὴ ἐτυχὼν εἰς ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἑθεον, καὶ Ἄριαῖος, ἐτύγχανε γὰρ ἐφ’ ἀμάξις πορευόμενος διότι ἐτέρωτο, καταβας ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ὕ δὲ ὦπλιζοντο Ἦκων λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἰππεῖς εἰσὶν ἀλλ’ ὑποζύμα νέμοντο. καὶ εὐθὺς ἐγνωσαν πάντες ὅτι ἐγγὺς ποὺ ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κόμαις οὐ πρόσω.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγεν· οὗτε γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἡ γὰρ καὶ ὑπὲ ἦν· οὐ μὲντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοί φεύγει, ἀλλ’ εὐθύωρον ἄγον ἀμα τῷ ἥλιῳ δυνομένῳ εἰς τὰς ἐγγύτατας κόμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἔξε δὲν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίων ἐξῆλα. οἱ μὲν οὖν πρώτοι ὄμως τρόπῃ τινὶ ἐστρατοπεδεύσαντο, 17 οἱ δὲ ὑστεροὶ σκοπαῖοι προσώπεις ὅστε ἐτύγχανον ἐκαστοὶ ἡνίλι-


ἀποδράναι ... ἀποφυγεῖν: cf. I, 4, 49.

60 τύχῃ: almost personified.


τοῦτο ... ἐφεύσθησαν: cf. I, 8, 42.

63 δείην: cf. I, 8, 26, and the note.

It was not yet sunset, § 16.

64 οὐ μὴ ἐτυχὼν: the neg. shows that the rel. is indefinite.

65 ἐφ’ ἀμάξις: cf. I, 7, 92.


68 εἶν ... νέμοντο: opt., since λέγοντες takes the time of ἵκον. For the pl. vb. with neut. pl. subj., cf. I, 2, 38, and the note.

71 ἤγεν: the obj., τὸ στρατεύμα, is omitted.

72 ἀπειρηκότας, were worn out. Cf. ἀπαγορεύομαι. I, 5, 18.

73 οὐ μὲντοι οὐδὲ ἀπέκλινε, however he did not even turn aside either.

74 εὐθύωρον, straight on. a poetic word. The adj. supplies the place of an inner obj.

75 ἕξ ὁudev ... ἐξῆλα: retain the order, from which there had been taken ... even the very timbers. For the pregnant use of the prep., cf. παρά. I, 1, 18, and the note.

77 τρόπῳ τινι, after a fashion.

78 σκοταίοι: adj. for adv. again. ἡνίλιοντο: the circumstances account for the choice of the
ζοντο, καὶ κραυγὴν πολλὴν ἔποιον καλοῦντες ἀλλήλους, ὡστε καὶ τοὺς πολεμίους ἀκοῦειν. ὡστε οἱ μὲν ἐγγύτατα τῶν πολεμιῶν καὶ ἐφυγον ἐκ τῶν σκηνωμάτων. δὴ λούν δὲ τούτῳ τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ’ οὐδὲν ἐφανὴ ὀὔτε στρατόπεδον οὔτε κατιδὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δὲ, ὡς έοικε, καὶ Βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐξήλωσε δὲ τοῦτο οἶς τῇ ὑστεραίᾳ ἐπραττε. προϊόνσις μὲν τοῖς τῆς νυκτὸς 88 ταύτης καὶ τοῖς "Ελληνι φόβοις ἐμπτήτει, καὶ θάρυσος καὶ δοῦ. 20 πος ἢν οἶον εἰκὸς φόβον ἐμπεσόντος γίγνεσθαι. Κλέαρχος δὲ Τολμίδην Ἑλείον, ὅν ἐτύγχανεν εἶχον παρ’ ἑαυτῷ κήρυκα ἀριστον τῶν τότε, ἀνειπεὶν ἐκέλευσε σηχὴν κηρύκαντα ὅτι προαγωγεύουσιν οἱ ἀρχοντες, δὲ ἀπ᾿ τῶν ἀφεύτα τοῦ ὄνον εἰς τὰ ὀπλα 90 μηνύης, ὅτι λήφσεται μισθὸν τάλαντον. ἐπεῖ δὲ ταύτα ἐκηρύξθη, ἐγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἰ καὶ οἱ ἀρχοντες σώοι. ἀμα δὲ ὄρθρῳ παρηγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὀπλα τίθεσθαι τοὺς "Ελλήνας ἦπερ εἶχον ὅτε ἢν ἢ μάχη.

1 III. Ο δὲ δὴ ἐγγραφα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῶδε δὴ λούν ἢν. τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπων τὰ ὀπλα παραδίδοναι ἐκέλευε, τότε δὲ ἀμα ἠλιών ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπονδῶν. οὐ δ’ ἐπεὶ ἡλθον πρὸς τοὺς προφύλακας,
5 ἐξῆτον τοὺς ἀρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφυλάκες, 
Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκόπων εἶπεν τοῖς προφυ-
λαξὶ κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἄν σχολάσῃ. ἐπεὶ 3 
δὲ κατέστησε τὸ στράτευμα ὡστε καλὸς ἔχειν ὀράσθαι πάντη 
φάλαγγα πυκνήν, ἐκτὸς τῶν ὁπλῶν δὲ μηδένα καταφανῆ εἶναι,
10 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐσπο-
λικῶς τῶν ἀὐτοῦ στρατιωτῶν καὶ τῶν ἄλλων στρατηγοῖς ταύτα ἐφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγ-
γέλους, ἀνηρώτα τὰ βουλούμενα. οὗ δὲ ἔλεγον ὅτι περὶ σπονδῶν 
ὁκοιεν ἄνδρες οὐτίνες ίκανοι ἐσονται τὰ τε παρὰ βασιλέων τοῖς 
15 Ἐλλήνων ἀπαγγέλλαι καὶ τὰ παρὰ τῶν Ἐλλήνων βασιλεῖ. 
ο δὲ ἀπεκρίνατο. Ἀπαγγέλλετε τοῖς νων αὐτῷ ὅτι μάχης δεὶ-5 
πρῶτον. ἀριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν

in the king's attitude, commented on in III. 1, § 23.
6 ἐπισκόπων: supplementary partic. with τυχῶν.
7 ἄχρι, until. This word lacks prose warrant. It has been as-
sumed that Xen. means to rep-
resent Clearchus as speaking in his own dialect; but, in view of
our author's many poetisms,
this is, at best, highly uncertain. 
Cf. his use of ἔστε, below 1. 30, a
word used by no other prose
author.
8 ὡστε . . . ὀράσθαι, so that it pre-
sented a fine appearance. This
phrase is further explained by 
πάντη φάλαγγα πυκνήν. ὀράσθαι
limits and defines καλὸς (for the
looking). See G. 1528; H. 952;
B. 641. The act, infin. is regular
in these phrases (cf. ὥραν στυγνός
[II, 6, § 9]), so that it may be re-
garded as doubtful whether we
have here the pass., or the un-
Attic mid. in the sense of the act.
9 ἐκτὸς τῶν ὁπλῶν, except the armed
men. The closed ranks of the
hoplites in front would prevent
the unarmed from being seen.
10 αὐτὸς τε: correlative with καὶ
τῶν ἄλλων, below: the interven-
ing τε and καὶ connect the adjs.
12 ταύτα: i.e. they were to follow
his example.
14 ἤκοιεν, had come, since ἤκω is in
force a perf.
οὔτινες . . . ἐσονται: a rel. clause
of purpose. Cf. δας . . . ἀπά-
ξει, I, 3, 70 f. Observe that in
such a clause the indic. is usually
retained, even after a secondary
tense.
16 μάχης . . . πρῶτον: both words
are emphasized by their position.
17 ἀριστον . . . ἀριστον: for the
order, cf. ἡγγελλον . . . ἡγγελλον,
1. 7, 62 ff., and the note.
18 ἔστιν: for the accent, see G. 144.5:
II. 480; B. 262, 1.
odore (sc. ἔστι), nor lives there
a man who will dare.
6 λέγειν τοῖς "Ελλησι μὴ πορίσας ἀριστον. ταῦτα ἀκούσαντες οἱ ἀγγελοὶ ἀπήλαννον, καὶ ἦκον ταχύ. ὁ καὶ δῆλον ἦν ὅτι ἔγγον πον βασιλεύς ἦν ἡ ἅλλος τις ὁ ἐπετέκτο ταῦτα πράπησεν. 20 ἐλεγαν δὲ ὅτι εἰκότα δοκοὶ ἔδειν λέγειν βασιλεῖ, καὶ ἦκοεν ἤγεμόνας ἐχοντες οἱ αὐτοὺς, έλαν σπονδαὶ γένονται, ἀξούσιον ἐνθεν ἐξουσι
7 τά ἐπτιθεία. δὲ ἡρώτα εἰ αὐτοὶ τοῖς ἀνδραῖς σπένδωτο τοῖς ἱοῦσι καὶ ἀπιοῦσι, ἦ καὶ τοῖς ἅλλοις ἐσόντο σπονδαῖ. οἱ
dὲ, Ἀπασιν, ἐφασαν, μέχρι ἂν βασιλεῖ τά παρ' ῥμών διαγγελθῇ. 25
8 ἐπεὶ δὲ ταῦτα ἐδόθαν, μεταστησάμενοι αὐτοὺς ὁ Κλέαρχος ἐβουλεύσετο καὶ ἐδόκει τάς σπονδάς ποιεῖσθαι ταχύ καὶ καθ' ἴσων.
9 χίαν ἐθεῖν τε ἐπὶ τά ἐπτιθεία καὶ λαβεῖν. δὲ Κλέαρχος ἐπτε. Δοκεὶ μὲν κάμα ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελθό, ἄλλα διατρῆσα ἔστ' ἃν ὄνωπισων οἱ ἀγγελοὶ μὴ ἀποδόξα ἠμίν 30
τάς σπονδάς ποιήσασθαι. οἰμαί γε μέντοι, ἐφη, καὶ τοῖς ἵματοις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει
καίρος εἶναι, ἀπήγγελλεν ὅτι σπένδωτο, καί εὖθυς ἡγεῖσθαι ἐκέλευε πρὸς τάπιθεία.

18 μὴ πορίσας: conditional, as is shown by the neg. Cleftus keeps up his bold bearing, and with success; the envoys are ready enough to procure supplies.
19 ῥ, whereby.
20 ἐπετέκτο, to whom commands had been given. See I, 6, 59, and the note.
21 δοκοῖν ἂν ἤκοεν έξουσι: direct, δοκαίτε ἂν ἦκοεν ἐξουσι. Note the rapid shift of subj. always easy in Greek.
23 τοῖς λούσι: i.e. those going with the Persian envoys to obtain supplies. As a matter of fact, Cleftus leads the whole army (§ 6).
25 μέχρι ἂν ... διαγγελθῇ: in this chapter we have already had μέχρι in the sense of until (I. 7, where see the note) and ἔστε occurs below, I. 30, μέχρι is not rare in prose, but is not nearly as common as ἕως. After negs. πρίν is regular; see I, 2, 12.
26 μεταστησάμενοι αὐτοὺς, having them retire. Cf., with change of voice, μεταστάτε, below (1.86).
27 ἐδόκει: i.e. to the deliberating generals. Cleftus' own opinion follows.
30 οἰμαί ... παρέσεσθαι: these words show that Cleftus, despite his bold front, was not unaware of the gravity of their situation.
33 σπένδοιτο: he said σπένδοιτο,
35 Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν 10 σπονδὰς ποιησάμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει, καὶ αὐτὸς ὑποσθεοῦλακε. καὶ ἐνετύγχανον τάφροι καὶ αὐλῶσιν ὑδατος πλῆσιν ὡς μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ' ἐποιοῦσι διαβάσεις ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτωκότες, 10 τοὺς δὲ καὶ ἕξεκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11 ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἰ τις αὐτῷ δοκοῖ τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτίθεον ἐπαίσεξεν ἄν, καὶ ἀμα αὐτὸς προσελάβασεν εἰς τὸν πηλὸν ἐμβαίνων· ὡστε πᾶσιν 45 αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν. καὶ ἐπάληθησαν πρὸς αὐτὸ 12 οἱ εἰς τριάκοντα ἐτὶ γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐόρων σπουδήσας, 13 διαβαίνειν. 35 μέντοι: balances μὲν, but is more strongly adversative than δὲ. 36 ποιησάμενος: concessive. ἐν τάξει: ready, in case of an attack. He feared treachery. 37 ἐνετύγχανον: frequentative. αὐλῶσιν: doubtless smaller ditches intersecting the τάφρον. The whole represents an elaborate system of irrigation, whereby the natural fertility of Babylonia was greatly enhanced. Cf. II, 4, § 13. From § 13 we infer that these had been flooded, in order to impede the progress of the Greeks. 38 ἐς μὴ δύνασθαι: cf. I, 5, 64, and the note. 39 διαβάσεις: cf. I, 5, 73, and the note. Many editors omit the word, as γεφυρὰς readily supplies itself as the obj. οἷς ἦσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἔχεστοκέσαν); each element has its own force. Cf. the note on ἐναὶ . . . φυλάττων, I, 2, 122 f. 40 Κλέαρχος: prolepsis; see on τῶν βαρβάρων, I, 1, 20. 41 τῇ ἀριστερᾷ χειρὶ: he is not cumbered with a shield, but carries his spear (τὸ δόρυ) in the left hand, leaving the right free to wield a stick (no art.). For the stick, see I, 5, 70, and for Clearchus as a disciplinarian, II, 6, § 8. 42 εἰ . . . δοκοῖ . . . ἐπαίσεξ ἄν: the ἄν is frequentative (see I, 9, 68) and the condition is general. 44 εἰς τὸν πηλόν: cf. I, 5, 49. 45 μὴ οὐ συσπουδάζειν, not to be equally zealous. Such an infin. has regularly the neg. μὴ; it takes μὴ οὐ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὡστε αἰσχύνην εἶναι implies negation. See G. M. T. 817, and cf. Anab. III, 1, § 13,where, however, the question, τι ἐμποδοῦν; , is equivalent to ὡστε ἐμποδοῦν. Such cases are exceptional. πρὸς αὐτὸ: αὐτὸς is often used of the matter in hand.
II. δάζοντα, προσελάμβανον καὶ οἱ προσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδεῖν, ὑποπτεύων μὴ αἰὲι οὕτω πλήρεις εἶναι τὰς τάφρους ὑδατος, οὐ γὰρ ἢν ἀρα οἷα τὸ πεδίον ἀρδεῖν. ἀλλ' ἵνα ἤδη πολλὰ προφαίνωτο τοῖς Ἑλλησὶ δεινὰ εἰς τὴν πορείαν, 50 τούτων ἕνεκα βασιλέα ὑπόπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφείκεναι.

14 Πορευόμενοι δὲ ἀφίκοντο εἰς κύμας οἴθην ἀπέδειξαν οἱ ἤγεμόνες λαμβάνειν τὰ ἐπιτίθεια. ἐνήν δὲ σίτος πολὺς καὶ οἶνος 15 φοινίκων καὶ ὄξος ἑτητον ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι 55 τῶν φοινίκων οἷα μὲν ἐν τοῖς Ἑλλησιν ἐστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσια τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὅψις ἕλεκτρου οὐδὲν

46 οἱ... γεγονότες, those thirty years old and under.
47 οἱ προσβύτεροι: observe how the chiastic order emphasizes this word.
48 ὑποπτεύων μὴ... εἶναι: for the neg., see the note on μηδὲν ἄν... παθεῖν, I, 9, 29. Some explain by assuming that the direct form was interrog., μὴ αἰὲι εἰσάην;
49 οἷα... ἀρδεῖν: cf. the use of the infin. with ὡστε, ὡσ ἐς τε, and ὡσ ἐν τε (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.
50 ἤδη, at the start.
51 τούτων ἐνεκά: resuming the final clause.
53 ὄξος... αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.
βάλανοι: cf. I, 5, 66, and the note. For the partitive appos., see the note on ἄρματα, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.
55 ἐν τοῖς Ἑλλησιν: even when the name of a country is in common use (as ἡ Ἑλλάς) the Greek often prefers to use the name of the people in the pl. Cf. ἤς Ποιείδας, I, 1, 62, and the note.
57 ἀπέκειντο, were laid aside. καὶ... ὑποστήριξι να often supplies a pass. to τίθημι.
58 κάλλους... μεγέθους: causal gens. (G. 1126; H. 744: B. 366).
ἕλεκτρου: i. c. ἕλεκτρου ὅψεως. This shorter form of comparison is often preferred. Cf. III, 1, § 23, ἄρματα ἵππωστερα τοῦτων, and see G. 1178: H. 773b. For ἕλεκτρον, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσοβάλανοι: so that Xen. very probably had in mind the metal.
διέφερεν· τάς δέ τινας ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ
ήν καὶ παρὰ πότον ἤδυ μέν, κεφαλαλγεῖς δέ. ἑνταύθα καὶ τῶν 16
ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιώται, καὶ οἱ
πόλλοι ἔθαύμαζον τὸ τε ἐίδος καὶ τὴν ἱδίοτητα τῆς ἰδονῆς. ἦν
dὲ σφόδρα καὶ τούτο κεφαλαλγεῖς. ὦ δὲ φοίνιξ ὁθεν ἐξαιρεθεῖν
ὁ ἐγκέφαλος ὅλος ηὐαίνετο.

65 Ἐνταύθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως 17
ἣκε Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς καὶ
Ἀλλὸι Πέρσαι τρεῖς· δόνλοι δὲ πόλλοι ἔποντο. ἐπεῖ δὲ
ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἐλεγε πρῶτος
Τισσαφέρνης δὴ ἐρμηνεύει τοιάδε. Ἐγώ, ὦ ἄνδρες Ἑλληνες, 18
70 γείτονοι ὀικῷ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἴδον εἰς πολλὰ καὶ
ἀμήχανα πεπτωκότας, εὔρημα ἐποιησάμην εἰ πῶς δυναῖν
παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσώσαι ὑμᾶς εἰς τὴν
Ἑλλάδα. οἴμαι γὰρ ἀν ὅσοι ἀχαρίστως με ἔχειν οὔτε πρὸς ὑμῶν
οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἤτούμην βασιλέα, 19

59 τὰς δὲ τινὰς: τις is often added
to ὁ μὲν and ὁ δὲ; cf. ΗΙ, 3, § 19.
τραγήματα, for sweetmeats.
60 ἦν: the subj. is probably vague.
It is unnecessary to evolve τὸ
τράγημα from τραγήματα. ἢδυ is
the substantive neut. in the pred.
(a pleasant thing); see G. 925;
II. 617; B. 423; and cf. II, 5, § 9.
61 ἐγκέφαλον τοῦ φοίνικος, the Cuba-
bage of the palm. Cf. Pliny,
Η. N., XIII, 4. Dulcis medulla
earum (i.e. palmarum) in cacu-
mine quoead cerebrum apellant.
πρῶτον, for the first time; contrast
πρῶτος, below, 1. 68.
62 ἱδίοτητα . . . ἰδονῆς, its peculiar
flavor.
63 ἐξαιρεθεῖν: frequentative.
66 γυναικὸς: her name was Statira.
70 γείτων: remember that ἤ Ἑλλάς
includes the Greek cities of
Asia Minor.
71 εὔρημα ἐποιησάμην, I counted it
a piece of good fortune.
ἐλ δυναῖν: oblique for ἐὰν δύνωμαι.
72 αἰτήσασθαι, to win my request.
Note the tense and the voice.
δοῦναι, that he should grant, obj.
of αἰτήσασθαι (cf. δοθῆναι, I, 1, 36),
and itself governing ἀποσώσαι.
73 οἴμαι . . . ἔχειν, for I think it
would not be a thankless task.
For the position of ἄν, cf. I, 3, 20,
and the note. Here ἄν precedes
ὄν because of the latter's close
connection with ἀχαρίστως.
πρὸς: cf. I, 6, 29.
74 τῆς πάσης Ἑλλάδος: for πᾶς in
the attrib. position, see G. 979;
II. 672; B. 455.
ἡτούμην: note the tense, and con-
trast αἰτήσασθαι, above.
Book II, Chap. III

λέγων αὐτὸ ὅτι δικαίως ἂν μοι χαρίζω το, ὅτι αὐτῷ Κύρον τε ἐπὶ-75 στρατεύοντα πρῶτος ἥγειλα καὶ βοήθειαν ἔχων ἀμα τῇ ἁγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνεμείζα βασιλεῖ ἐν τῷ ύμετέρῳ στρατοπέδῳ ἐνθα βασιλεῖς ἀφίκετο, ἔπει Κύρον ἀπέκτεινε καὶ τοὺς ἔναν Κύρον Βαρβάρους ἐδιώκει σὺν τοῖς τοῖς παροίσι νῦν 80 μετ’ ἐμοῦ, όπερ αὐτῷ εἰσὶ πιστότατοι. καὶ περὶ μὲν τούτων ὑπέσχετο μοι βουλεύσεσθαι· ἐρέσθαι δὲ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἐνεκεν ἐστρατεύσατε ἐπ’ αὐτόν. καὶ συμβουλεύων ὑμῶν μετρίως ἀποκρίνασθαί, ὑμᾶς μοι εὐπρακτότερον ἀν αὐτῷ δίνομαι ἀγαθὸν νῦν παρ’ αὐτὸν διαπράξασθαί.

21 Πρὸς ταῦτα μεταστάντες οἱ "Ελληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλεάρχος δ’ ἔλεγεν. Ἡμεῖς οὔτε συνήθωμεν ὡς βασιλεῖ πολεμήσοντες οὔτε ἐπορεύομεθα ἐπὶ βασιλεᾶ, ἀλλὰ πολλαὶ προφάσεις Κύρος ἡμίσκεν, ὡς καὶ σὺ εὖ ὀίσθα, ἦν 22 ὑμᾶς τε ἀπαρασκεύοντα λάβω καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ 90 μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὅντα, ᾿Ησιώνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after ἥγειλα. ἄγγελλω permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.

78 διήλασα: cf. I, 10, 30

79 ενθα: cf. I, 10, 2 ff., and the note.

ἀπέκτεινε: Plut. Aris. 14 states that the king claimed to have slain Cyrus with his own hand.

80 τοῖς: said with a gesture.

81 αὐτῷ: i.e. the king.

82 ἐρέσθαι: in chiasitic order with βουλεύσεσθαι.

84 μετρίως: i.e. less haughtily than before.

85 εὐπρακτότερον: verbal adjs. may of course be compared. For particulars, see the note on ἡμελημένως, I, 7, 92.

88 διαπράξασθαί, win. Cf. διαπράγματος, below, I, 104. The prep. emphasizes the idea of accomplishment.

86 μεταστάντες: cf. μεταστηθάμενος, above, I, 26, and note the difference in voice.

87 ἔλεγεν, was spokesman.


᾿Ησιώνθημεν . . . αὐτὸν, we were ashamed both before gods and men to betray him. αἰρήνορα takes an acc. of the thing of which one is ashamed, and also of the person before whom one feeleshame. Here we have both, προδοῦναι supplying the place of one acc. See G. 1049, 1519; H. 712, 918; B. 329, 1; 638.

92 παρέχοντες: impf. partic., as is clear from the context.
χοντες ἡμᾶς αὐτοὺς εὑρεῖν. ἐπεὶ δὲ Κύρος τέθηκεν, οὔτε 23 βασιλεὶς ἀντιποιούμεθα τὴς ἀρχῆς οὔτ' ἐστιν ὅτου ἐνεκα βουλοῦ- 95 μεθα ἄν τὴν βασιλείας χώραν κακῶς ποιεῖν, οὔτ' αὐτοῦ ἀπο- κτεῖναι ἀν ἑθέλοιμεν, πορευομέθα δ' ἂν οἴκαδε, εἰ τις ἡμᾶς μὴ λυποῖτ' ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύ- νοσθαι· ἡν μέντοι τις ἡμᾶς καὶ εὑροῖν ὑπάρχῃ, καὶ τούτου εἰς γε δύσμαμι οὐχ ἤτησόμεθα εὑροῖντες. ὃ μὲν οὕτως εἰπεν·

100 ἀκούσας δὲ τὸ Τισσαφέρνης Ταῦτα, ἐφη, ἐγὼ ἀπαγγέλω βασιλεὶς καὶ ὑμῖν πάλιν τὰ παρ' ἑκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰ σπουδαὶ μενότων· ἀγορὰν δὲ ἡμεῖς παρέξωμεν.

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἤκεν· ὡσθ' οἱ Ἔλληνες 25 ἐφροντίζουσιν. τῇ δὲ τρίτῃ ἦκων ἐλεγεν ὅτι διαπεπραγμένοις ἦκοι 105 παρὰ βασιλεῶν δοθῆναι αὕτω σάξειν τοὺς Ἔλληνας, καὶ πέρ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἰ μὲν βασιλεὶ ἀφεῖναι τοὺς ἔφ' ἐαυτὸν στρατευσμένους. τέλος δὲ εἰπε. Καὶ νῦν ἑξεστὶν ὑμῖν 26 πιστὰ λαβεῖν παρ' ἡμῶν ἡ μὴν φιλίαν παρεξείν ὑμῖν τὴν χώραν

93 εὑρεῖν: infin. of purpose.
94 ἀντιποιούμεθα: cf. c. 1. 59.
95 οὔτ' ἐστιν ὅτον ἐνεκα, nor is there any reason why.
96 τις: often used when a definite person is meant (cf. II, 4, § 22 end). Here the threatening tone is manifest.
97 ἀδικοῦντα μέντοι, him that wrongs us, however. The emphatic order should be retained.
98 καὶ εὑροῖν: καὶ marks this phrase as parallel with ἀδικοῦντα.
99 εὑροῖντες, in doing good, circumstantial partic. with ἤτησο- μεθα.
100 ὁ μὲν: is the asyndeton felt?
101 ἦκω: what mood?
102 μενότω: not a partic.
104 διαπεπραγμένοις: cf. διαπράξασθαι, above, I. 85. Its obj. is the infin. clause.
105 δοθηναι... Ἔλληνας. Cf. δω- ναι, above, I. 72.
106 ἄξιον, becoming.
108 πιστὰ λαβεῖν: the phrase implies a promise, and so legitimately governs the infin.
καὶ ἀδόλως ἀπάξεν εἰς τὴν Ἑλλάδα ἀγοράν παρέχοντας. ὅπον δὲ ἀν μή ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας εάσομεν τὰ ἐπιτίθεια. ὑμᾶς δὲ ἀν ἦμιν δεῖσει ὁμόσαι ἡ μῆν πορεύεσθαι ὡς διὰ φιλίας ἀσινώς σῖτα καὶ ποτὰ λαμβάνοντας ὅποτα μὴ ἀγοράν παρέχομεν. ἦν δὲ παρέχομεν ἀγοράν, ὄνυμένους ἔξειν τὰ ἐπιτίθεια. ταῦτα ἔδοξε, καὶ ὁμοσαν καὶ δεξιὰς ἔδοσαν αὐτῷ Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἐλαβόν παρὰ τῶν Εὐλήνων. μετὰ δὲ ταῦτα Τισσαφέρης ἐίπεν. Νῦν μὲν δὴ ἀπεμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξομαι ἕ δέσαμαι, ἦξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιῶν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.

1 IV. Μετὰ ταῦτα περιέμενον Τισσαφέρην οὗ τε Ἑλλήνης καὶ ὁ Ἀριαιὸς ἔγνυ Ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείουσιν ἡ ἐκκοσιν. ἐν δὲ ταύτας ἀφικνοῦται πρὸς Ἀριαιὸν καὶ οἱ ἀδελφοί καὶ οἱ ἄλλοι ἀναγκαίοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

η μήν, verily, a stereotyped formula in oaths.
109 ἀδόλως: cf. c. 2. 40.
ἀγοράν: see the Introd., § 28.
ὀποῦ... ἔσομεν: a change to direct speech. η, of course, means, be possible.
112 διὰ φιλίας: sc. τῆς χώρας; cf. I, 3, 70 f., and the note.
113 ὄνυμένους, by purchase.
ἔξειν: governed by the vb. of swearing.
114 ταῦτα ἔδοξε: the asyndeton is normal; cf. I, 3, 102.
δέσας: cf. I, 6, 35. The Persians make a great show of friendliness at the start, doubtless in order to induce the Greeks to leave their present position, in which they might well have maintained themselves indefinitely; cf. II, 4, § 22, and III, 2, § 24 ff.
ἄ δέσαμαι: the antecedent is definite; contrast ὡς τινὰν ἰν δέση, I, 3, 24.

CHAPTER IV
1 περιέμενον: it was idle waiting; cf. c. 1. 27, and the note. During this time, according to Diodorus, XIV, 26, Tiss. went to Babylon, whither the king had gone to celebrate his victory. There he received high honors at the hands of the king, being invested with the command of the provinces that had belonged to Cyrus, and receiving, besides, the daughter of the king as his wife. On his part he promised to destroy the Greeks.
4 ἀναγκαῖοι: cf. necessarii; properly blood-relations.
5 τινες, <οἶ> παρεθάρρυνον τε καὶ δεξίας ἐνίοις παρὰ βασιλεῶς ἔφερον μὴ μυθισκακήσειν βασιλεά αὐτοῖς τῆς σὺν Κύρη ἐπι-
στρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ ἡ γνωριμένων ἐνδήλω ἦσαν οἱ περὶ 'Αρμιῶν ἤττον προσέχοντες
τοῖς Ἐλληνῶν οὐκ ἤρεσκον, ἀλλὰ προσίστενε τῷ Κλεάρχῳ ἔλε-
γον καὶ τοῖς ἄλλοις στρατηγοῖς. Τι μένομεν; ἡ οὖκ ἐπιστάμεθα 3 ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσασί τινα καὶ
tοῖς ἄλλοις Ἐλληνος φόβος εἶ ἐπὶ βασιλεά μέγαν στρατεύειν;
καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ
15 στρατεύμα· ἐπην δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν
ὁποὶ οὖκ ἐπιθήσεται ἡμῖν. ὦς δέ που ἡ ἀποσκάπτει τι ἡ

5 παρεθάρρυνον: cf. the simple vb. I, 7, 12. For the force of the prep., cf. παρακελεύω (I, 7, 44), and παρακαλώ (III, 1, § 44).

6 μὴ μυθισκακήσειν: the infin. after δεξίας ἔφερον, as after πιστά λαβέων, above, c. 3, 104. The neg. must, of course, be μὴ.

ἐπιστρατείας: causal gen.

8 ἐνδήλω ἦσαν . . . προσέχοντες: cf. δήλω ὦν ὄνταώρεις, I, 2, 70. Heretofore they had felt that their own safety depended on their alliance with the Greeks.

9 τοῖς . . . πολλοῖς: see the note on τὸ . . . πολὺ, I, 4, 86.

10 ἤρεσκον . . . ἔλεγον: again a rapid shift of subj.

11 ἡ οὖκ: ἡ properly introduces the second member of a double question, but here the first member is not expressed.

12 περὶ παντὸς ποιήσασίτο: cf. περὶ πλείστον ποιῶσί, I, 9, 25, and the note

Ἀνάβασις

13 στρατεύειν: after φόβος εἶν, as after φοβοῦμαι.

14 ὑπάγεται: cf. c. 1, 88, and the note.

διὰ τὸ διεσπάρθαι: cf. τῷ διεσπάσθαι, I, 5, 57.

15 ἐπην . . . ἀλισθῇ: render by the fut. perf., as regularly after ἐπε-
δάν. ἀλισθὼ is one of Xen.'s poetic words; it recurs VI, 3, § 3, and, in composition with σῶν, VII, 3, § 48.

οὐκ ἔστιν ὅποις οὖκ, it is not possible that he will not; i.e. he cer-
tainly will. Cf. οὐκ ἢν ὅπου οὐ, IV, 5, § 31.

16 τι: the inner obj., is digging some trench to cut us off (ἀπο-). Cf. I, 10, 64.
17 έκών γε: strongly emphatic, not at least, if he can help it.
19 τοσοίδε δόντες, although so few. Cf. τοσοῦτον, c. 1, 46.
ἐπὶ ταῖς θύραις, at his very doors, a pardonable hyperbole. For θύραις, see I, 2, 69.
20 καταγελάσαντες: cf. I, 9, 42.
21 καὶ ταῦτα πάντα, all this and more (Pretor).
ἐννοῶ: varied from ἐνθυμοῦμαι.
22 εἰ... ἀπιμέν: observe the warning tone.
ἐπὶ πολέμῳ, on a basis of war, rather than indicating purpose, as ordinarily rendered. Cf. ἐπὶ γάρω, below. § 8.
ἀπιέναι: a pres., not a fut.
24 ὁδιν, freely, an opportunity to. How lit.? For the fut. in such clauses, cf. ἀπάξει, I, 3, 71, and the note.
ὁ ἡγησόμενος: cf. ὁ τολμήσων, c. 3, 17, and ἡ τοιοῦσα, III, 1, § 42.
26 λειψάτει: the tense denotes the state, we shall find that, etc.

With the whole passage cf. III, 1, § 2.

δόντες: sc. φίλοι.

27 ποταμός: note the emphatic position, which may be kept if the word be rendered as if it were an accr. of specification. Cf. Εὐφράτην, below, I, 28, and βασιλέα, I, 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. 1, 9, 56, and the note.


28 διαβατέω: the personal construction (G. 1595; H. 989; B. 664).

δ' οὖν: cf. I, 2, 73, and the note.

Εὐφράτην: felt as the obj. of οἰδα-μεν, rather than of διαβήναι (prolepsis: cf. βασιλέα, below, I, 33). For the Ionic form, οἰδάμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

οὐ μὲν δὲ: cf. I, 9, 41.

30 ἰππεῖς: on the absence of cavalry in the Greek army, see the
126 Anabasis

εἰσιν οἱ πλείστοι καὶ πλείστου ἀξίοι· ὥστε νικώτες μὲν τίνα ἀν ἀποκτείναμεν; ἡπτωμένων δὲ οὐδένα οἴων τε σωθῆναι. ἐγὼ 7 μὲν οὖν βασιλέα, ὁ οὕτω πολλά ἐστὶ τὰ σύμμαχα, εἴπερ προ-
thυμεῖται ἰμᾶς ἀπολέσαι, οὐκ οἶδα ὅτι δει αὐτῶν ὁμόσαι καὶ 35 δεξίαν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ εὐαυτοῦ πιστὰ ἀπίστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. τοιαῦτα πολλά ἔλεγεν.

'Εν δὲ τούτῳ ἤκε Τισσαφέρνης ἔχον τὴν εὐαυτοῦ δύναμιν ὡς 8 εἰς οἴκον ἄπιών καὶ Ὄροντας τὴν εὐαυτοῦ δύναμιν. ἤγε δὲ καὶ τὴν θυγατέρα τὴν βασιλείως ἐπὶ γάμῳ. ἐνευθεῖν δὲ ἡδὴ Τισσα- 9

Note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ ... ἀξίοι, while of the en-
emy the most numerous and the
most serviceable troops are
cavalry. The statement is, of
course, exaggerated; but the
cavalry under Tissaphernes were
the only ones who had made
any show of fighting against the
Greeks at Cunaxa. Some edi-
tors omit οἱ (before πλείστων),
others render, the most, with
reference to other nations, which
is impossible.

31 τίνα ἀν ἀποκτείναμεν: the rhet-
torical question is quite in keep-
ing with the tone of the whole
passage, which is due, of course,
to Xen., not to Clearchus.

32 ἡπτωμένων: sc. ἡμῶν.

οὐδένα ... σωθῆναι, it is impos-
sible that a single one should
escape. For οἴων τε (sc. ἑστών), cf.
c. 2, 1, and the note. Observe
the change from opt. to indic.,
marking the gravity of the situa-
tion.

33 βασιλέα: for the position, see
the note on ποταμὸς, above, I. 27.
Here the word is so far removed
from the vb. that it is resumed
by αὐτόν.

σύμμαχα: neut., because referring
not to troops alone, but to situa-
tion, supplies, etc. Trans., whom
so many things conspire to help.
εἴπερ, assuming that.

34 ὅ,τι δεί αὐτόν, what need he has,
an indir. ques. For the acc. ὅ,τι,
cf. I, 6, 33.

35 καὶ ... καὶ ... καὶ: the poly-
syndeton heightens the cumu-
lative effect.

θεοὺς: for the case, see G, 1049: Η,
712; Β, 329, 1.

πιστὰ ἀπίστα: such instances of
paronomasia are not rare in
rhetorical passages.

36 τοιαῦτα: asyndeton with a de-
monstrative.

37 ὡς ... ἀπίων: this was Tissa-
phernes' avowed intention.

38 εἰς οἴκον, homeward. The art.
is omitted in many old preposi-
tional phrases.

'Ὀρόντας: he was satrap of Ar-
menia; cf. III, 5, § 17.
MAP OF A PART OF BABYLONIA
From actual survey
SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND
(From Dakyns' Xenophon)
II, Chap. IV

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Diæthóntes δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μνήμια καὶ λούμενοι τείχος, καὶ παρῆλθον εἰσό αὐτοῦ. ἦν δὲ φικοδομημένον

39 τὴν θυγατέρα: her name, according to Plutarch, was Rhodogune.

ἐπὶ γάμῳ, as his wife. Cf. ἐπὶ πολέμῳ, above, I. 22, and the note.

40 ἐπορεύοντο, began their march.

Note that the next clause begins with the same vb. (epanastrophe).

41 Ἀριάδος: for his changed bearing, cf. § 1 of this chapter.

43 ὑφορώντες, regarding with suspicion.

αὐτοὶ ἐφ' ἑαυτῶν, alone by themselves. The intensive is often combined with the reflexive; cf. I, 8, 100. For αὐτὸς virtually = μόνος, cf. I, 8, 44.

45 ἄλληλων: i. e. the Greeks on the one hand and Tiss. and Ariaeus, with their armies, on the other.

μετόν: so the MSS. πλέον has been conjectured, and seems to us more natural.

ἐφυλάττοντο ... ἄλληλοις, were ever on their guard against one another.

48 πληγάς ἐνέτεινον: of the simple vb. πλήττω only πέληγμα, ἐπλή-

γη, and πληγῆσωμαι were in common use. Other tenses were supplied by other vb. (παύω, πατάσσω, τύπτω), or by periphrases, as I, 5, 70, and in the present case.

50 τὸ ... τείχος: see I, 7, 71, and the note.

51 παρῆλθον εἰσό αὐτοῦ, either, passed within it, i. e. from the outside, or, passed along its inner side. The former rendering is the more natural one, but it is hard to see how the Greeks, after passing the trench described on I, 7, 68 ff., could have got outside the wall again. Possibly Xen. was in error in saying that the trench actually reached the wall, or, if the wall was largely broken down, they may have passed it without his mentioning the fact. At the same time, it seems impossible that the Greeks should by this time have got so far to the West. The accompanying map, reproduced, by permission from Dakyns’ Xenophon, sug-


pλίνθοις ὁπταὶς ἐν ἀσφάλτῳ ψηλόμεναις, εὐροῖς εἰκοσὶ ποδῶν, ύψος δὲ ἐκατόν· μῆκος δ’ ἐλέγετο εἶναι εἰκοσὶ παρασαγγῶν. ἀπείχε δὲ Βαβυλῶνος οὐ πολύ. ἐνετέθει δ’ ἐπορεύθησαν σταθμοὺς δύο 13 παρασάγγας ὄκτω· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξενυμένην πλοῖοι ἐπτά· αὐτὴ δ’ ἦσαν ἀπὸ τοῦ Τύγρητος ποταμοῦ· κατετέθησαν δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔτειπτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ χειτοῖς, ὧσπερ ἐν τῇ Ἔλλαδὶ ἐπὶ τάς μελίνας.

Καὶ ἀφικνοῦνται ἐπὶ τὸν Τύγρητα ποταμὸν· πρὸς δὲ πόλις ἤν μεγάλη καὶ πολυάνθρωπος ἡ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν "Ελληνες παρ’ 14 αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δάσεως παντοίων δέντρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τύγρητα· 65 οὐ μέντοι καταφανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἐτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὀπλῶν Πρόξενος καὶ Ξενοφῶν· καὶ προσ-


gests a widely different location for the wall (usually identified with the ruins known as Siddi-Nimrud) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ἡν ... ψιχοδομημένον = ψιχοδομημένο, although the forms are not always identical in meaning. In the resolved form the participle, often has an independent (adjectival) meaning. Cf. εἶναι φυλάττων, 1, 2, 122 f., and the note.

52 πλίνθοις ὁπταῖς: i.e. not merely sun-dried, as often.

ἐκοσὶ ποδῶν: see 1, 2, 30 f., and the note. εὐροῖς, ὕψος, and μῆκος are all acc.

54 οὐ πολύ: this agrees with the identification given on the map, rather than with the common view.

55 διώρυχας ... τὴν μὲν ... τὴν δὲ: partitive apposition.


58 ἐλάττους: for the form, see the note on 1, 3, 35.

61 μεγάλη καὶ πολυάνθρωπος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamped near it and do not cross until next morning (§21).

ὁνόμα: nom., as I, 5, 21; more frequently it is acc.

63 δασίως: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, §6, δασίω πίτυσι. Others regard δασίω as abs., and the gen. as dependent on παράδεισος, which seems most unlikely.

64 οἱ δὲ βάρβαροι: see ἐσκήνησαν.

66 τῶν ὀπλῶν; the camp. Cf. III 1, §3.

Πρόξενος καὶ Ξενοφῶν: for their
friendship see the Introd., § 38, and III, 1 § 4

67 ποῦ ἐν ἴδιοι: potential opt. in an indir. ques. Cf. I, 6, 47f.

68 καὶ ταῦτα...ὁν: and that too, although he came. The circumstance was in itself suspicious; the warning would naturally have been given to Menon.

69 ὀτί: introducing dir. disc.; cf. I, 6, 33.


71 πιστοῦ...ἐννοϊ: the chiastic order is often the natural one, when emphasis is desired (here on ἐννοϊ).

73 ἔστι: accented at the head of the sentence (G. 144, 5; H. 480, 2; B. 262, 1).

74 παρὰ τὴν γέφυραν: an exception to the rule that παρὰ, expressing the limit, is, in prose, used only of persons.

75 ὃς διανοεῖται: causal; but, below, ὃς μὴ διαβήτη, final.

78 φράζουσιν: φράζω regularly means, tell in detail; it is more than λέγω.

79 ἐταράξθη...ἐφοβεῖτο: note the tenses.

80 νεανίσκος: it has been assumed that this was Xen. himself, or possibly the Theopompus of c. 1. 62. ἐννοῆσας, on reflection.

81 τὸ τε...καὶ τὸ λύσεων, the intention of attacking and of destroying. For the fut. infin., thus used, see G. 1277; H. 855α; B. 548, 549; G. M. T. 113.

82 ἐπιτιθεμένους: sc. αὐτοῦ. It is equivalent to ἐὰν ἐπιτιθῶντα.

83 οὐδὲ...σωμόμεν, for not even
'Ακούσας δὲ ὁ Κλέαρχος ταῦτα ἦρετο τὸν ἀγγελον πόση τις 21 εἰς χώρα ἴ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὃ δὲ εἶπεν 90 ὃτι πολλὴ καὶ κόμαι ἔνεισι καὶ πόλεις πολλαί καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη ὃτι οἱ βάρβαροι τὸν ἀνθρωπον ὑποτεμψαίερ, 22 ὁκνοῦντες μὴ οἱ Ἑλληνες διελόντες τὴν γέφυραν μεῖναι εὖ τῇ νῆσῳ ἐρύματα ἔχοντες ἐνδειχε khí οὐκ ῥυθμία τῷ Τίγρητα, ἐνδειχὲ δὲ τὴν διώρυχα. τὰ δὲ ἐπιτίθεται ἐχοιεν εἰκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ 95 ἀγαθῆς οὐσίας καὶ τῶν ἐργασμοῦν ἐνώτων. εἶτα δὲ καὶ ἀποστροφή γένοιτο εἰ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπάνοντο. ἐπὶ μὲν τοῦ τῆς γέφυραν ὁμος 23 φυλακὴν ἐπεμψαν· καὶ οὔτε ἐπέθετο οὔδες οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὔδες ἤλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπηγγέλλουν. ἐπειδὴ δὲ ἐως ἐγένετο, διεβαίνον τῆς γέφυραν ἐξενυμένην 24 πλοίοις τριάκουτα καὶ ἐπτὰ ὡς οὕν τε μάλιστα πεθυλαγμένως· εξίγγελλον γὰρ τίνες τῶν παρὰ Τισσαφέρνου Εὐλήσων ὡς δια-

...
102 Ἐλλήνων: mercenaries, doubtless. Many Greeks took service under Persian princes; cf. the instances of Gaulites (I, 7, 26), Ctesias (I, 8, 107), and Phalinus (c. 1. 38).

dιαβαίνοντων: gen. abs., with subj. omitted. We should have expected the dat. after εἰπιθήσεσθαι; see, however, προϊόντων, I, 2, 99, and a more striking instance, below, 1.104, where αὐτοῖς follows.

104 σκοπῶν, to see whether. The pres. partic. (conative) may express purpose.

105 υἱότερον ἀπελαύνον, he rode off. The circumstantial partic. with ὑἱότερον often expresses the means of motion.

109 πρὸς ἦν: motion is implied.

111 Βοσθῆσον: he was too late, as Abrocomas was (I, 7, 61).

112 παρερχομένους: ἔρχομαι is rarely found, in prose, save in the pres. indic.

113 εἰς δύο, two abreast. With the whole passage, cf. the note on ἐπὶ τετάρτων, I, 2, 87.


115 ἐπιστήσει: frequentative.

116 καί αὐτοῖς τοῖς Ἐλλησι: the καὶ is intensive, not parallel with καί τὸν Πέρσην.

117 ἐκπεπλήξθαι: see c. 3, 83, and the note.

121 ἐπεγγελὼν: different from καταγελάσαντες, 1. 20, in that ἐπὶ, in
such compounds, denotes exultation over a fallen foe.


pten andrapodwv: i.e. they might not enslave the inhabitants.

124 ev de . . . Kaival: a very similar sentence occurs I, 5, 60 f.

127 schedias diaferinas: described in the passage just cited.

arrous . . . oion: asyndeton in an enumeration.

Chapter V

1 Zapata: at last a geographical point, the identification of which seems certain. See the map.

2 hmeras treis: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 upoysiai: the pl. of abstract nouns is often concrete and has a cumulative force.

4 xugygenesbai, to have an interview with.

5 paidae: also governed by edoxen.

prin, before. See I, 1, 58, and the note.

8 tade: on this speech see the Introd., § 40.

9 Tiasafene: a rare voc. form, as if of the first declension. Accusatives in -tv, on the other hand, are not uncommon; see e.g. Tiasafene, I, 1, 37.

gegenmenvov: cf. eteine, c. 2, 42.

10 adikesen: cf. parrez, c. 3, 108.

fulaptomev . . . antifulaptomebha: for the order, cf. the note on ygeleov, I, 7, 62. For the fact, cf. c. 4, 43 ff.

12 ou te se . . . engote: otht hmas
would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clearchus had certain knowledge. For the correlation of ὠτε with τε, cf. μήτε...τε, c. 2, 38.

14 εἰς λόγους σοι ἑλθείν: cf. εἰς χείρας ἑλθείν, I, 2, 152 f., and the note.

15' ἡδί, ere now.

16 οὗ...ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of parts. Cf. III, 2, §23. Some, however, read δοτε, for οὗ.

17 φθάσαι...πρίν: a frequent combination. Cf. πρόσθεν and πρότερον, leading up to πρίν (c. g. I, 1, 58).

18 τοὺς...μέλλοντας...βουλομένους: obj. of ἐποίησαν κακά: cf. I, 9, 36. μέλλοντας may perhaps be rendered intending, though it need not be regarded as trans.

19 συνουσίας: emphatic position.

21 πρῶτον μὲν: balanced by τῶν δ': ἀνδρωπίνων, below, I. 29.

οἱ θεῶν...ὀρκοι, our oaths (sworn in the name) of the gods. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 ὡστὶ...σύνοιδεν: ὡστὶ, being itself indefinite, does not need the generalized construction; cf. ὡστὶ ἀφικνεῖτο, I, 1, 18, and the note.

23 τούτων: after παρημεληκός; cf. ἡμῶν αὐτῶν, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐγενσυμένος, I, 3, 49, and the note.

22 τὸν...πόλεμον, a war against the gods. The gen. is better taken as objective than as subjective (the war the gods wage), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with οἶδα (prolepsis), rather than with ἀποφύοι.
24 ἀπό, with. Cf. I, 1, 47.

φεύγων . . . ἀποφύγοι: observe the change of tense, and cf. the note on αἰτήσασθαι, c. 3. 70.

25 ἀποδεραία: see the note on ἀποδέ-

δράκασιν, I, 4, 48. For the thought, cf. Ps. cxviii: 7–12.

26 ἔχυρον: the form ὄχυρο is found I, 2, 133 and 193, and IV, 7, § 17.

πάντη . . . πάντα . . . πάντων: a noteworthy instance of paronomasía.

27 πάντων: masc., not neut. It is the obj. of κρατοῦσι.

τῶν θεῶν . . . ὀρκῶν: not a case of hendiadys (τὸν θεον ὀρκω); each noun has independent value.

28 παρ' οὖς . . . κατεθέμεθα, into whose keeping we consigned the friendship which we contracted.

29 τῶν δ' ἀνθρωπίνων, of things hu-

man; neut., not masc.

30 μέγιστον . . . ἀγαθόν: ἀγαθόν has become a substantive and itself takes an adj.

31 πᾶσα . . . ὄδος, every road; con-

tr. st πᾶσα . . . ἡ ὄδος. below, I, 32, all our way.

32 πᾶσα μὲν . . . πᾶς δέ: for the ana-

phora, cf. I, 3, 16.

34 φοβερῶτατον: for the neut., cf. 

ἡδέ, c. 3. 60. Note the chiasm.

35 έστιν: a bold oxymoron.

The literal rendering is perhaps the best.

36 άλλο τι . . . ή = nonne (G. 1604; H. 1015b; B. 573, note).

κατακτεινάντες: purposely chosen, in a rhetorical passage, instead of the usual ἀποκτεινάντες. Xen. has also κατακαίνω (e. g. I, 6, 8).

37 ἐφεδρόν, a reserve combatant, i. e. one who draws a bye and fights the winner of the bout.
Metaphors from the games are very common.

πολεμήσουμεν: more effective than the opt. with ἄν. 39 ταύτα: resuming the indir. ques., δισων ... στερήσαμι.

40 τῶν τότε: cf. c. 2. 89. σέ: note the position. Cf. σοι, below, I. 43.

42 ἔχρητο: cf. II, 6, §13. 43 ξύμμαχον: fem.; see G. 304; H. 225; B. 119.

τούτων ... οὖντων, quae cum ita sint.

44 ὀστὶς οὗ βούλεται: a rel. clause expressing result (G. 1445; H. 910; B. 507), where we might have looked for ὡστε μὴ βούλεσθαι. ὀστὶς often serves to characterize. Cf. the use of oĭtus, below, I. 83, and ὀστὶς, II, 6, §6.

άλλα μὴν ... γάρ: with αλλά γάρ; there is regularly an ellipsis, as with καὶ γάρ; here, but (we can also be of service to you) for. The irregularity consists in the fact that what, to us, is the principal vb. is contained in the γάρ-clause. Cf. III, 2, §11. For ἀλλά μὴν, cf. I, 9. 62, and below, 1. 52.

46 οἶδα μὲν ... οἶδα δὲ: anaphora again.


48 ἀκοῦω: with the infin. of hearsay.

49 ἐνοχλούντα, from disturbing.

50 Ἀιγυπτίων, as for the Egyptian. By so rendering we keep the emphatic order. The word is, of course, obj. of κολάσασθε.

μάλιστα ... τεθυμωμένος: because of their revolt; see I, 8, 33. The perf. partic. is intensive.

52 τῆς ... οὐσίας = ἡ τῇ ... οὐσία. άλλα μὴν: resuming the thought of §11.
πέριξ οἰκούσι σὺ εἰ μὲν βούλου ϕίλος ὡς μέγιστος ἃν εἴης, εἰ
dε τὶς σε λυποίη, ὡς δεσπότης ἀναστρέφοι ἔχων ἡμᾶς υπηρέ-
tas, οὐ σοι οὐκ ἂν μισθοῦ ἔνεκα υπηρετοῖμεν ἀλλὰ καὶ τῆς
χάριτος ἢν σωθῆτες ὑπὸ σοῦ σοι ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15
ταῦτα πάντα ἐνθυμομενέω ὦτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ
ἡμῖν ἀπιστείν ὡστε καὶ ἢδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τὶς ὦτως
ἐστὶ δεινὸς λέγειν ὡστε σε πεῖσαι λέγων ὡς ἡμεῖς σοι ἐπίβου-
λεύομεν. Κλέαρχος μὲν ὄνο τοσάντα εἴπε· Τισαφέρνης δὲ
性价 ἀπημείϕη.

'Αλλ' ἢδομαί μὲν, ὁ Κλέαρχε, ἀκούσων σου φρονίμους λό-
γους· ταῦτα γὰρ γυγνωσκὼν εἰ τι ἐμοὶ κακὸν βουλεύοις, ἄμα ἂν
μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. ὡς δ' ἂν μάθης ὅτι οὔδ',
ἀν ἡμεῖς δικαίως οὔτε βασιλεῖ ὦτ' ἐμοὶ ἀπιστοῖτε, ἀντάκουσον,
ἐγὼ γὰρ ὑμᾶς ἐβούλομεθα ἀπολέσαι, πότερα σοι δοκοῦμεν ἰππεὼν

54 ἀναστρέφοι, would conduct yourself. For the omission of
ἄν, cf. I, 6, 9 and the note. The particle could, however, easily
have been omitted by a copyist before ἀναστρέφοι, and many in-
sert it.

ὑπηρέτας: a strong word; they
would do his bidding in all
things.

55 οὐκ ἄν: for the position of ἄν,
μισθοῦ: a frank admission of
the fact that they are mercenaries.

56 ἢν: ἢς, with attraction, would
be more regular.

σοῦ σοι: the collocation adds em-
phasis, as does also the post-
ponement of δικαίως. Cf. ἡμεῖς
σοι, below, I. 59.

57 τὸ . . . ἀπιστεῖν, your distrust
of us. The articular infin. is a
favorite construction with Xen.

58 τὸ ὄνομα τίς: a blending of two
constructions, ἀκούειν τίς, and
ἀκούειν τὸ ὄνομα τοῦτον διτᾶς.

59 λέγων, by his mere words, since
proofs are lacking.

60 ἀπημείϕη: another of Xen.'s
poeticisms. ἀμείβοσθαι, in this
sense, has no footing in prose.

61 'Αλλ' ἢδομαί: for ἀλλὰ, begin-

62 ἀν . . . δοκεῖς . . . εἶναι: ἄν goes,
of course, with εἶναι; cf. I, 3,
29, and the note. Observe that
the personal construction cannot
here be retained in Eng. Cf.,
below, ἀπορεῖν . . . ἄν . . . σοι δο-
κοῦμεν.

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poeticisms. ἀμείβοσθαι, in this
sense, has no footing in prose.
the more pointed rhetorical ques-
tion, equally natural in Eng.

67 ἐν ἂν, by means of which.

68 ἐίμεν ἂν; ideal, not unreal; but
the shift is an easy one. With
the following οὐδεὶς κίνδυνος, ἂν ἐι
is to be supplied.

69 οὐ = nonne. The vb. is ὀράτε,
below.

tοσαῦτα μὲν... τοσαῦτα δὲ... το-
σοῦτοι: the anaphora is rhetori-
cal, but vigorous.

70 φίλα ὄντα: concessive.

71 ὄντα πορεύεται: indir. disc., after
ὁράτε. For the construction of
the verbal, see the note on dia-
bαρεός, c. 4. 28. It goes also with
πεδία, above, both phrases being
an extension of ὡς ἐν πορεύεται.

72 εἰςτι, are there not? The inter-
rog. force of ὡς is still felt.

74 εἰςτι δ᾽... οὕς: cf. ἦν... οὕς,
I, 5, 35, and the note.

75 διαπορεύομεν: no other instance
of the occurrence of this com-
 pound in the act. is known; δια-
βιβάζω supplies its place. The
act. of the simple vb. occurs in
a causative sense, but is rare in
prose.

76 ἀλλὰ... ἐστὶν, yet, at any rate,
fire, as you know, is.

77 κατακαῦσαντες: Tiss: tries this,
III, 5, §3. Cf., also, I, 6, 3.

78 πῶς ἂν: for the position of ἂν,
cf. I, 3, 29. It is repeated below,
1. 80.

79 μηδένα: not ὡδένα; ἔχοντες
is felt as conditional.

81 πρὸς: cf. I, 6, 29.

82 ἐστι, belongs to, is characteris-
tic of. The gens. are possessive.
καὶ ἐν ἀνάγκῃ ἐξομένων, καὶ τούτων πονηρῶν, οὕτως ἔθελον 
δι’ ἐπιρρόκας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράτ-
σσ τειν τι. οὕχ οὕτως ἡμεῖς, ὁ Κλέαρχε, οὕτε ἀλόγιστοι οὕτε ἡλι-
θοί έσμεν. ἀλλὰ τι δὴ ὡμᾶς ἔξων ἀπολέσαι οὐκ ἐπὶ τοῦτο 22 
ἡθομεν; εὖ ἵσθι ὅτι 郤 ὁ ἐμὸς ἔρως τούτου αὐτίος τὸ τοῖς Ἐλληνῶν 
ἐμὲ πιστῶν γενέσθαι, καὶ ὥ Κύρος ἀνέβη ξενικῶ διὰ μισθοδοσίας 
πιστεύων τούτῳ ἐμὲ καταβήναι δι’ εὐφρεσίαν ἑσχύνων. ὅσα δ’ 23 
90 ἐμὸι χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἰπας, τὸ δὲ μέγιστον 
ἔγω οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἐξε-
στιν ὀρθὴν ἔχειν, τὴν δ’ ἐπὶ τῇ καρδίᾳ ἰσώς ἀν ὡμῶν παρόντων 
καὶ ἑτέρως εὔπεπτῶς ἔχοι.

Ταῦτα εἰπών ἐδοξε τῷ Κλεάρχῳ ἅληθῆ λέγειν. καὶ εἰπεν: 24 
95 Οὐκοῦν, ἐφη, οὕτως τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκη ἐξομένων, the thrills of necessity. Cf. ἀνάγκη κατεχομέ-

νον (I, 6, §13).

καὶ τούτων πονηρῶν: cf. καὶ ταῦτα. 

1, 81. Observe the climax.

οὕτως ἔθελον: as if ἀποροφ ἔστι 

had preceded. We should have looked for the simple infin.; cf. 

the use of ὅστις, II, 6, §6.

86 ἔσων: acc. abs. (G. 1563; H. 973; 

B. 343). Note that the acc. abs. 

generally expresses an adversa-

tive relation, although we had 

ever chance to destroy you.

87 ἐρως, passion, burning desire, 

a strong word.

τούτου: i. e. τοῦ ἡμᾶς μὴ ἐπὶ τοῦτο 

ἐλθεῖν. The gen. depends on α-

τῖος.

τὸ ... γενέσθαι ... καταβῆναι: a 

clause, in the acc., defining the 

verbal noun ἐρως. Trans., my 

burning desire to show myself 

... and to go down.

88 ὥ ... ξενικῶ: military dat. of 

accompaniment: see on I, 7, 66. 

For the incorporation of the 
noun in the rel. clause, cf. I, 2, 5 

and for the order (rel. first, re-

sumed by demonstrative), cf. 

I, 9, 107.

μισθοδοσίας: acc., not gen.

89 ὅσα, in what respects. Cf. the 

acc. with χρώμα, e. g. I, 3, 93.

90 ἐστε: stronger than ἑσθε. 

Note the emphatic pronouns.

εἰπας: for the form, see c. 1, 102. 

and the note.

91 τιάραν ... ὀρθὴν: a symbol of 

royalty. It is debatable whether 

by τὴν δ’ ἐπὶ τῇ καρδίᾳ (sc. ὀρθὴν) 

Tiss. means to indicate a desire 

on his part to set himself up as 

king with the help of the Greeks, 

or whether the phrase simply 

denotes the enjoyment of kingly 

power. The former view seems 

preferable.

93 ἑτέρος: more modest than ἑγὼ 

Cf. the use of τίς to denote a 

definite individual (e. g. I, 4, 80).

94 εἰπεν: the subj. is easily sup-

plied from the preceding dat.

95 οὖκοῦν: cf. I, 6, 37, and the note.
Book II, Chap. V

ρώται διαβάλλοντες ποιήσαι πολεμίους ἡμᾶς ἄξιοὶ εἰς τὰ ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρης, εἰ βούλεσθε μοι οἳ τε στρατηγοὶ καὶ οἳ λοχαγοὶ ἔλθειν, εὖ τῷ ἐμφανεὶ λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σῦν ἐμοὶ στρατιᾷ. 'Εγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100 σοι αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκοῦω. ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ σύνειπτον ἐποίησατο.

Τῇ δὲ ύστεραι οἱ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τῇ ἡμέρᾳ πάντων φιλικῶς οἰόμενος διακείσκεται τῷ Τισσαφέρῃν 105 καὶ ἀ ἐλεγεν ἐκείνος ἀπτήγγελλεν, ἔφη τε χρὴναι ἰέναι παρὰ Τισσαφέρην οὐσ ἐκέλευσεν, καὶ οὐ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν 'Ελλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἐλλήσιν ἔφη: repeating ἐπε; it is parenthetic.

tοιούτων... ὑπαρχόντων, when we have such grounds for; see the note on ὑπάρχει, I, I, 16.

98 μοι: with ἔθειν; less formal than πρὸς με.

oὶ... στρατηγοὶ... λοχαγοὶ: apposition with ὑπεύθυνος, contained in the vb.; cf. I, 5, 94, and the note. The art. is repeated, since the two groups do not form one class.

ἐν τῷ ἐμφανεὶ: cf. ἐν τῷ γε φανερῷ, I, 3, 113. Note the punctuation; this clause goes with λέξω, not with ἔθειν.

101 ὅθεν=those from whom.

δὴ: the particle emphasizes the treachery of Tiss.

102 φιλοφρονούμενος, with a great show of friendliness.

103 σύνειπτον ἐποίησατο, made him his guest at dinner (note the mid.). This was a pledge of friendship among eastern peoples. Cf. ὁμοτράπεζοι, I, 8, 103 f., and συντράπεζοι, I, 9, 114 f., and the reference to the present passage in III, 2, §4.

105 δηλὸς τῇ ἡμέρᾳ... διακείσκεται, evidently thought that he stood on very friendly terms with. For the use of δῆλος with a partic., see I, 2, 70, and for διακείσκεται, expressing a state, cf. II, 6, §12, and III, 1, §3. It serves as a pass. of διατίθεσαι (cf. διατίθεσις, I, 1, 19). Clearchus evidently felt flattered by the attention shown him.

107 οὗσ ἐκέλευσεν: the subj. is Tiss., not Clearchus.

οἷ ἀν... Ἐλλήνων, whoever of the Greeks should be found guilty of making false charges.

108 αὐτοὺς: less frequent in resuming a rel. than τῶν οὐ... τῶν οὐ... τῶν, however, would properly have stood at the head of the sentence, and would thus have deprived ὡς προδότας of its emphatic position.
οντας τιμωρηθηναι. ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα. 28
110 εἰδὼς αὐτὸν καὶ συγγεγενημένου Τισσαφέρνει μετ’ Ὅραιον καὶ
στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν
πρὸς αὐτὸν λαβῶν φίλος ὁ Τισσαφέρνει. ἐβούλετο δὲ καὶ 29
Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην
καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν
115 ἀντελεγόν τινας αὐτῷ μὴ ἑιναι πάντας τοὺς λοχαγοὺς καὶ στρα-
τηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς 30
κατέτεινε, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἑιναι, εἰκοσὶ
δὲ λοχαγοὺς· συνηκολούθησαν δὲ ὂς εἰς ἀγορᾶν καὶ τῶν ἄλλων
στρατιωτῶν ὡς διακόσιοι.
120 Ὁ Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ 31
παρεκλήθησαν εἰς Ὁ, Πρόξενος Βοιώτιος, Μένων Θεταλός, Ὅριας
Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ὀχαιῶς· οἱ δὲ λοχαγοὶ
ἐπὶ θύραις ἐμενον. οὐ πολλῷ δὲ ὑστερον ἀπὸ τοῦ αὐτοῦ σή- 32

109 τιμωρηθηνai: the infinit. is gov-
erned by χρῆναι, above.
Μένωναι: for the strife between
Clearchus and Menon, see I, 5,
68 ff. Clearchus' precedence
dates from the events narrated
in I, 3 (cf. I, 6, §5), and seems
not to have been affected by
Menon's action at Thapsacus
(I, 4, §§13-17). Ctesias (see the
Introd. 30) says: Κλεάρχη ἀπαύτα
ὁ Κύρος συνεβουλεῦε, τοῦ δὲ Μένωνος
λόγος οὐδεὶς ἦν.
110 μετ’ Ὅραιον: for his friend-
ship with Menon, see e. 1. 26.
111 αὐτῷ: i.e. Κλέαρχος.
112 καὶ Κλέαρχος: a remark show-
ing Xen.'s fairness: Menon was
not the only schemer.
113 ἅπαν τὸ στράτευμα: a chiastic
variation from τὸ στράτευμα ἅπαν,
above.
115 ἀντελεγον, protested, a du-
rative tense, as κατέτεινε, below.
The vb. takes μή, as implying a
command.
116 ὁ δὲ Κλέαρχος: Ctesias' ver-
sion is different. According to
him, Menon was the prime mover
and Clearchus was forced by the
troops to go against his will. It
was natural that Xen. should
emphasize the activity of Cle-
archus, and Ctesias (in the Per-
sian camp) that of Menon. We
may well believe that each was
scheming to get the other out of
the way.
118 ὡς εἰς ἀγοράν: i.e. unarmed.
120 ἐπὶ θύραις... Τισσ.: note the
position; cf. I, 1, 43f., and the
note. For θύραις, cf. I, 2, 69,
and the note.
123 πολλῷ: dat. of measure, but
indistinguishable from the adv.
πολὺ.
ἀπό, at. The signal is said to have
been the raising of a red flag over the tent of Tiss.

124 ἐνελαμβάνοντο . . . κατεκόπησαν: note the change in tense. With the whole cf. Caesar’s action toward the Uspipites and Tencteri (B. G. IV, 13). It was thus, also, that the Parthians seized Crassus.

125 τινές: for the position, cf. III, 3, §4. It is permitted in Attic only when the subst. has an attrib. adj., but is common in Herodotus.

126 ὑπινυγχάνοιεν: see the note on ὅστις ἀφικνεῖτο, I, 1, 18, where again ὅστις is followed by a pl.

128 ἐποίουν: instead of ποιοῖεν; see I, 2, 11, and the note.

130 ἠμφεγνόυσιν: for the double augment, cf. ἠνέσχετο, I, 8, 105, and the note.

140 στρατηγοὶ μὲν . . . ἔσον αὐτοῖς: Xen. held no rank, hence the two groups.

142 τὰ περὶ, the news about. A common phrase, often with the
κόμη τιν έδεν αλλοις επιστιξομένοις. ἐπειδὴ δὲ ἑστήσαν εἰς τις ἐπήκοον, εἰπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὁ ἄνδρες Ἑλληνες, ἐπεί ἐπιορκὼν τε ἐφάνη καὶ ταῖς σπονδᾶς λύων, ἔχει τὴν δίκην καὶ τέθηκε, Πρόξενος δὲ καὶ Μένον, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσὶν. ὑμᾶς δὲ βασιλεῖς τά ὀπλα ἀπαίτει· αὐτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δοῦλον. πρὸς ταύτα ἀπεκρίναντο οἱ Ἑλληνες, ἔλεγεν 39 δὲ Κλεάνωρ ὁ Ὀρχομένιος. Ω κάκιστο ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοῦ οὔτε ἀνθρώπους, οἴνινς ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδότες ἡμᾶς σὺν Τισαφέρει τῷ ἄθεωστῷ τε καὶ πανουργοτάτῳ τοὺς τε ἀνδρα ἄυτοις οἷς ὀμνυτε ἀπολω- λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες έξω τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; ο δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν 40 ἐπιβουλεύων φανερὸς ἐγένετο Τισαφέρει τε καὶ Ὀρόντα, καὶ πάσιν ἡμῖν τοὺς έξω τοὺς τούτοις. ἐπὶ τούτῳ Ἑυνοφῶν τάδε εἶπε. 41 Κλέαρχος μὲν τοίνυν εἶ παρὰ τοὺς ὄρκους ἔλευς τὰς σπονδᾶς. 160 τὴν δίκην ἔχει· δικαιοῦ γὰρ ἀπολύσαθαι τοὺς ἐπιορκοῦντας.

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.
Χειρίσοφος: his subsequent prominence justifies the special mention of him here.
143 ἔστησαν εἰς: motion, followed by rest.
145 ἐφάνη, was proved: cf. φανερὸς ἐγένετο, below, i. 157. See the note on ἐφαίνετο, I, 9, 70.
τὴν δίκην, his deserts.
148 ἀπαιτεῖ: for the two aces., see the note on I, 1, 55. Observe the emphatic position of ἡμᾶς and of αὐτοῦ, below.
ήμαν: pl, despite the neut. pl. subj.; see the note on I, 2, 38.
149 ἐκείνου: i. e. the king, said from the standpoint of Ariaeus. δοῦλον: cf. I, 9, 105, and the note.
ἀπεκρίναντο ... ἔλεγε: cf. c. 3, 87.
150 Κλεάνωρ: called πρεσβύτατος, c. 1. 51, and therefore entitled to take a prominent place. His words well express his outraged moral sense. Compare his words in III, 2, §§ 4 ff.
θεοῦ ... ἀνθρώπους: for the case, see the note on c. 3. 91.
152 οἴνινς, seeing that you. The rel. is often causal (G. 1461; H. 910; B. 598; 619, note).
ἡμῖν: the dat. goes with ὁμόσαντες, but is felt also with τοὺς αὐτοὺς (the same as we).
155 προδεδωκότες: varied from προδότες, above. The repetition adds emphasis.
156 γάρ, (we are not traitors) for.
γάρ is very common in answers, the context supplying yes or no. Here it may be rendered but.

161 Πρόξενος...Μένων: best regarded as a real anacolouthon (nom. abs.). The emphasis may be retained by translating, as regards Proxenus and Menon. Cf. the note on ποταμός, c. 4. 27.

Chapter VI

2 τάς κεφαλάς: acc. of the part affected (G. 1058; H. 718; B. 335; cf. III, 1, § 31, τὰ ὡτα τετρυπημένον, with his ears pierced). Used with a pass. this suggests an act. construction ἀποτείμενεν τινά τὴν κεφαλήν (cf. βάλλειν with two accs.). Instead of this we have III, 1, § 17, τοῦ ἄδελφου...ἀποτειμών τὴν κεφαλήν, and I, 10, 1 the regular pass., Κύρον ἀποτείμενεται ἡ κεφαλή.

εἰς μὲν: balanced by Πρόξενος δὲ, § 16. It is a form of partitive appos. with οἱ στρατηγοὶ, εἰς μὲν

serving to bring the individual into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introd., § 38. ἐκ πάντων: with ὁμολογομένως, in the opinion of all. For this u. e of ἐκ, cf. I, 1, 28, and the note.

τῶν...ἐξόντων, those acquainted with him. Cf. I, 9, 3 f.

4 δόξας, reputed.

5 ἐσχάτος: a strong word in emphatic position.

δῆ: a specific instance of a general truth. The two characteristics (πολέμος and φιλοπόλεμος) are taken up in reverse (chiastic) order. Cf. III, 1, § 20.

πόλεμος: the Peloponnesian war, 431–404 B.C.

6 παρέμενεν, could find service at home (Dakyns).

7 τοὺς Ἑλλήνας: i.e. those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85. ὡς ἐδύνατο, no matter how. Intrigue is implied.
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καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς
deinοῖς φρόνιμοις, ὡς οἱ παροντες πανταχοῦ πάντες ὁμολογοῦν.
8 καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατον ἐκ τοῦ τοιούτου τρόπου
οἰον κάκεινος εἶχεν. ἴκανος μὲν γὰρ ὡς τις καὶ ἄλλος φροντί
ζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἑπιτηδεία καὶ παρασκευ
άζειν ταῦτα, ἴκανος δὲ καὶ ἐμποτίσαι τοῖς παροῦσιν ὡς πειστέον
9 εἰ Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπῶς εἶναι· καὶ γὰρ
ὁραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκολαζέτει τε ἱσχυρῶς, καὶ
ὄργῃ ἐνιότε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' 35
ἐκολαζέν· ἀκολάστον γὰρ στρατεύματος οὐδὲν ἥγειτο ὅφελος
eῖναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην
φοβεῖσθαι μάλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἴ μέλλοι ἡ
φυλακὰς φυλάζειν ἡ φίλων ἀφέξεσθαι ἡ ἀπροφασίστως ἵναι
11 πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἡθελον αὐτοῦ

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκινήσου. Do
not connect ἄγων with ἤν. For
the gens. ἡμέρας and νυκτός, cf.
I, 7, 85, and the note.
28 φρόνιμοι: cf. I, 10, 34.
πανταχοῦ πάντες: cf. e. c. 5. 26.
29 ὡς ... εἶχεν, as far as was
possible for a man with such a
temper as he had. καί with rel.
words may often be left untrans-
lated; cf. καί ἄλλος, just below,
and see the notes on I, 3, 31, and
I, 4, 97.
31 ὅπως ἔχοι: obj. clause after
φροντίζειν.
32 ἐμποτίσαι τοῖς παροῦσιν, to in-
spire in those about him (the
feeling that). For the vb., cf.
below, I, 69.
33 Κλεάρχῳ: the use of the proper
name instead of the pron. has
always a distinct force.
ἐκ τοῦ ... εἶναι, by being. Cf. I, 1,
41 σφόδρα: with ἄκουεν (yield absolute obedience), rather than with ἡθέλον. Cf. σφόδρα πειθομένοις ἔχρητο.
42 τὸ στυγνὸν . . . φαίνεσθαι: strongly rhetorical, his gloominess then shown as a bright light. φαιδόρον is pred. to φαίνεσθα (note the alliteration). αὐτῶν, by its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of very doubtful interpretation: either among the faces of the rest (in which fear was seen), or reflected in the faces of the rest. Some omit ἄλλοις, in which case αὐτῶν ἐν τοῖς προσώποις means simply in his face, a poetical use of the pl. πρόσωπα referring to a single individual (Gildersleeve, Syntax, 48, 50).
44 σωτήριον ὁκέτι χαλεπῶν: Plutarch (Marius 14) uses similar language of Marius.
45 ἀρξομένους, to take service, fut. mid. in pass. sense.
46 τὸ . . . ἐπίχαρι, charm of manner. Retain the order.
47 διέκειντο: cf. c. 5. 105, and the note.
50 ύπὸ . . . δεῖσθαι: with κατεχόμενῳ, and therefore parallel with the following dat., but the use of ύπὸ gives a slight personification.
51 σφόδρα . . . ἔχρητο, he exacted absolute obedience.
52 μεγάλα: the order must be retained, else this word loses its emphasis.
53 τὸ . . . ἔχειν, boldness in the face of the foe.
56 οὐ μάλα, not much, but meaning, not at all (litotes).
Πρόξενος δὲ ὁ Βουώτιος εὐθὺς μὲν μειράκιον ὃν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἐδοκεί Γοργία ἀργύριον τῷ Δεούντω. ἐπεὶ δὲ συνε-60 γένετο ἐκεῖνο, ἰκανός νομίζας ἣδη εἶναι καὶ ἀρχεῖν καὶ φίλος ὅν τοῖς πρώτοις μὴ ἠττᾶσθαι εὐεργετών, ἢδην εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾦτο κτίσισθαι ἐκ τούτων ὄνομα μέγα
καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσοῦτον δὲ ἐπιθυμῶν σφόδρα ἐνδήλων ἂν καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν 65 θελοί κτάσαθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾦτο
dεῖν τούτων τυγχάνειν, ἀνεν δὲ τούτων μὴ. ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνάτος ἢν· οὐ μέντοι ὡτ' αἰ.defer τῶν στρατιώτας ἐαυτοῦ οὕτε φόβον ἰκανός ἐμποίησαι, ἀλλὰ καὶ ἴσχυνετο μᾶλλον τῶν στρατιώτατος ἦ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβου-70 μενος μᾶλλον ἢν φανερὸς τὸ ἀπεχθάνεσθαι τῶν στρατιώτατος ἦ
οἱ στρατιώται τὸ ἀπιστεῖν ἐκεῖνο. ᾦτο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλὸς ποιοῦτα ἑπανεῖν, τὸν
dὲ ἀδικοῦτα μὴ ἑπανεῖν. τουγαρῶν αὐτῷ οἱ μὲν καλοὶ τε καὶ

57 τὰ πεντήκοντα: for the art., cf. τοὺς δισεκατομμύριους, 1, 2, 59.
58 Πρόξενος δὲ: see the Introd., § 38. δὲ balances μὲν in 1. 2.
ἐπεθύμει, cherished the desire. How different from ἐπεθύμησε?
60 Γοργία: the most famous, perhaps, of the Greek “sophists.”
His fee is stated to have been 100 minae (nearly $2,000). Where was Leontini?
συνεγένετο ἐκεῖνο, had completed his course with him. συνεγένετο and συνεῖναι are regularly used to express the relations of teacher and pupil.
62 τοῖς πρῶτοι, the first men (of his day).
ἐυρήγετῶν: after ἠττᾶσθαι; cf. c. 3. 99.
63 καὶ ἐπανεῖν: in enumerations both polysyndeton and asyndeton (l. 93) are common.
65 ἐνδήλων . . . εἶχεν, yet he made this too clear.
67 μὴ: not οὐ, because going with τυγχάνειν, not with δεῖν; cf. μὴ ἑπανεῖν, below, 1. 74.
καλῶν . . . ἀγαθῶν, gentlemen, i. e. men endowed with the ideal qualities, comeliness and manliness.
The phrase is a common one; cf. § 20 and IV, 1, § 19.
68 αἰ.defer . . . ἐαυτοῦ, respect for himself, obj. gen. For ἐμποίησαι, cf. 1. 32.
70 οἱ ἀρχόμενοι: a synonym instead of the word just used.
φοβούμενοι: after φανερὸς ἢ. Several instances of this use of the partic. occur in §§ 21 and 22. Cf. I, 1, 70, and the note.
72 ἀρκεῖν: the subj. is the clause τὸν μὲν . . . τὸν δὲ . . . ἑπανεῖν.
73 ἀρχικὸν: acc., not nom., since
the notion is an abstract one and there is no reference to the main subj.; contrast l. 33.
76 ὅτε δὲ ἀπεθνησκεν: Xen. varies the phrase in each case, both in stating the fact of death and in giving the age.
ἐτῶν: gen. of measure.
77 Μένων: see the Introd., § 38.
ἐπιθυμῶν: note the triple anaphora.
78 ὅπως ... ἦν: note the varied phrases.
79 φίλος τε: for the solitary τε, cf. l. 34, and the note.
80 μέγιστα: adv. modifying δυναμένου.
άδικῶν ... δίκην: note the alliteration.
ἐπὶ ... ὅδον, the shortest road leading to the accomplishment of his desires. Why is ἐπιθυμοῖν opt.?
83 τὸ αὐτό, the same thing as, synonymous with. For the dat., see G. 1175; H. 773; B. 392, 2.
στέργων: a strong word, properly denoting natural affection. Note the strong emphasis that falls both on στέργων and on οὐδένα, and also the chiastic order.
85 τῶν ... διελέγετο, while, as for his associates, his whole conversation turned upon their ridicule. The gen. is governed by καταγέλων.
88 μόνος ... εἰδέναι, thought that he knew better than any one else. Cf. the use of εἰς in ἐν ἔν τε ἀνδρὶ, 1, 9, 39.
89 οὖν: partic. in indir. disc. after εἰδέναι.
ἀφύλακτα: trans. as causal.
92 ἀγάλληται: with ἐπὶ, but below, ἡγάλλητο, with the simple dat.
26 ὀσπέρ δὲ τις ἀγάλλεται ἑπὶ θεοσεβεία καὶ ἀληθεία καὶ δικαιότητι, οὕτω Μένων ἡγάλλετο τῷ ἐξαιταίν δύνασθαι, τῷ πλασσάσθαι ψευδή, τῷ φίλουν διαγελάν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἂει ἐνόμιζεν εἶναι. καὶ παρ’ οἷς μὲν ἐπεχείρει πρω-93 τεύειν φιλία, διαβάλλων τοὺς πρότον τοῦτο ἱετο δεῖν κτῆσασθαι. 27 τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδ-κείν αὐτοῖς ἐμηχανάτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίον ἐπιδεικνύμενος ὅτι πλείστα δύνατο καὶ ἑθελοῖ ἄν ἄδικείν. εὐερ-γεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος 100 αὐτῷ όυκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἄφανη ἐξεστὶ περὶ αὐτοῦ ψευδοθαι, ἀ δὲ πάντες ἰσασὶ τάδ’ ἐστὶ. παρὰ Ἀριστίπ-που μὲν ἐτί ἄφαις δὲν στρατηγεῖν διεστράτατο τῶν ἐξέων, Ἀριαῖῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἤδετο, οἰκεῖστατος ἐγένετο, αὐτὸς δὲ παϊδικὰ εἶχεν Θαρύπταν ἀγένειον ὃν γενεώντα. 105 ἀποθησκόντων δὲ τῶν συστρατιῶν ὅτι ἐστράτευεν ἑπὶ βασι-λεά ξὺν Κύρῳ, ταυτὰ πεποιηκὸς όυκ ἀπέθανε, μετά δὲ τὸν ἄλλων θάνατον στρατηγῶν τιμωρηθέεις ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὀσπέρ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς δικαιότητι: a Xenophontic word, for which δικαιοσύνῃ is usual.

93 τῷ . . . τῷ . . . τῷ: note the effect of the asyndeton.

94 διαγελάν: a rare compound.

95 ἐπεχείρει: we should have expected the opt.; cf. ὡστις ἀφίκνετο, I, 1, 18, and ὅποτε τις . . . ἀφι-στάτο, below.

96 διαβάλλων: in agreement with the main subj., although logically subordinated to δεῖν.

97 τοῖς πρῶτοι: i.e. those already first in their friendship.

τοῦτο: i.e. τὸ πρωτεύειν φίλα.

99 δύνατο καὶ ἑθελοῖ ἄν: direct, δύναμαι καὶ ἐθέλουμ’ ἄν. The shift of construction is appropriate to the meanings of the two vbs.

100 χρώμενος, while associated with him.

101 αὐτόν: emphatic repetition after ἀντ. Generally the pron., is expressed but once.

δῆ: emphasizing the contrast between ἄφανη and ἀ . . . πάντες ἰσα-σί. By ἄφανῆ Menon’s assumed treachery is doubtless meant.

102 Ἀριστίππου: cf. I, 1, 52 ff.

103 βαρβάρῳ δέντι: said with indignation.

105 ἀγένειος . . . γενεώντα: contemptuous contrast.

107 πεποιηκῶς: concessive.

110 κεφαλάς, ὁσπερ τάξιστος θύνατος δοκεῖ εἶναι, ὅλλα ζῶν αἰκισθείς ἐνιαυτῶν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

'Αγίας δὲ ὁ Ἀρκάς καὶ Σωκράτης ὁ Ἀχαῖος καὶ τούτω ἀπε-30 θανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακοῦ οὐδεῖς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφητο. ἦστην δὲ ἀμφό ἀμφὶ τὰ 115 πέντε καὶ τριάκοντα ἐτη ἀπὸ γενέας.

110 ὁσπερ: the rel. is attracted to the gender of the pred. noun. ζῶν αἰκισθείς ἐνιαυτῶν, tortured alive for a year. aikeisteis suggests mutilation, but we know nothing of the manner of his end.

112 'Αγίας ... Σωκράτης: of these men nothing is known beyond what the Anabasis tells us. καὶ τούτω: they too, but Eng. omits the pron. The d:al groups the two together as contrasted with the others, but it is not consistently used.

114 εἰς, with reference to.

αὐτοὺς: μέμφομαι more often takes a dat.

115 ἀπὸ γενέας: note the varied phrase.
BOOK III

1 I. ['Όσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἑλληνες ἐπραξαν μέχρι τῆς μάχης, καὶ οὐσ ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἐλλήνων σὺν Τισσαφήρει ἐν ταῖς σπονδαίς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμενοὶ ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστόμενοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστόμενοι ἦσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλείσθως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἐθνη καὶ πόλεις πολεμικὰ ἦσαν, ἀγορὰν δὲ οὐδεὶς ἐτὶ παρέξειν ἐμελλεν, ἀπείχον δὲ τῆς Ἐλλάδος οὐ μεῖον ἡ μῦρα στάδια, ἡγεμόνι δὲ οὐδεὶς τῆς ὀδοῦ ἦν, ποταμοὶ δὲ διείργησαν ἀδιάβατοι ἐν μέσῳ τῆς ὀκαδε ὀδοῦ, προὔδεδωκεσαν δὲ αὐτοῖς καὶ οἱ σὺν Κύρῳ ἀναβάστες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν οὐδὲ ἰππεὰ οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν

Chapter 1

1 'Όσα ... δεδήλωται: with this introductory paragraph cf. II, 1, 1, and the note.

3 ἀπιόντων: temporal.

4 συνειλημμενοί ἦσαν ... ἀπωλέσασαν: plpf. in a temp. clause, instead of the normal aor.; see the note on ἐτελεύτησε, I, 1, 9.

7 ἐννοούμενοι: after eight depend. clauses, in which the despondency of the Greeks is effectively portrayed, this is resumed by ταῦτα ἐννοοοῦμενοι, I, 15.

επὶ ... θύραις: cf. I, 2, 69, and the note. The phrase is here an exaggerated one, but they are at least in the heart of the king's country.

ἦσαν: past indic., not opt., and so in the following clauses. This accords with Xen.'s point of view at the time of the composition of the Anabasis.

8 πολλά: to be taken with both nouns, although agreeing in gender with the nearer only; so, too, πολέμια, in the pred.

ἀγοράν δὲ: with this passage cf. the words of Clearchus in II, 4, § 5.

10 μῦρα στάδια: a round number, like our a thousand miles. In reality the distance by the route over which they had come was far greater.

διείργαν, barred their progress. ἐν μέσῳ is best taken in its literal sense, in the midst of.

13 ἰππεὰ οὐδένα: cf. with the whole passage II, 4, § 6, and the notes there.
agreeing with one another, ἢττηθέντων δὲ αὐτῶν
15 οὐδέσι ἂν λειψθείη, ταῦτ' ἐνοοούμενοι καὶ ἀδύμως ἔχοντες ὀλίγους 3
μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγου δὲ πῦρ ἀνέ-
καυσαν, ἔπὶ δὲ τὰ ὀπλα πολλοὶ ὥσ ἥλθον ταῦτῃ τὴν νύκτα,
ἀνεπαύοντο δὲ ὅτ' ἐτύγχανεν ἐκαστὸς, οὐ δυνάμενοι καθεύδειν
ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὐς
20 ὅποτ' ἐνομίζον ἐτι ὑψεθαί. οὕτω μὲν δὴ διακείμενοι πάντες
ἀνεπαύοντο.

Ἡν δὲ τις ἐν τῇ στρατιᾷ Ἐνοφῶν ᾧ θναίας, οὐς οὔτε στρα-
τηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὁν συνηκολούθει, ἀλλὰ
Πρόξενος αὐτῶν μετεπέμψατο οὐκοθεν ἐξένος ὁν ἀρχαῖος. ὑπισχ-
25 νείτο δὲ αὐτῷ, εἰ ἐλθοί, φίλοι αὐτῶν Κύρο ποιήσευν, οὐν αὐτὸς
ἐφ’ κρείττω ἐαυτῷ νομίζειν τῆς πατρίδος. ο้มεντοὶ Ἐνοφῶν 5
ἀναγνωσ τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ ᾧ θναίῳ
περὶ τῆς ποιείας. καὶ ὁ Σωκράτης ὑποπτεύονται μη τὶ πρὸς τῆς

14 κατακάνονειν: for the vb., cf. 1, 6, 8, and the note.
15 ὀλίγοι μὲν ... ὀλίγοι δὲ: part-
tive apposition with anaphora.
17 ἐπὶ ... τὰ ὀπλα, to their quar-
ters.
18 ὅποτ' ἐτύγχανεν: cf. II, 2, 78.
There the pl. was used, denoting
groups, here the sing. of indi-
viduals; cf. the note on ἐκάστος,
I, 1, 25.
19 ὑπὸ: again a slight personi-
fication.
πατρίδων: there were many states
in Greece. Note the asyndeton
and the order of the words. We
begin with the most emphatic,
and we have chiastic alliteration.
20 διακείμενοι: cf. διακείσθαι, II, 5,
105, and the note.
22 Ἡν δὲ τις: Xen. introduces him-
self modestly. He has been
mentioned before, but only cas-
ually (I, 8, §§ 15 and 16, and II,
I, § 15); now he comes to the
front.
18 θναίας: no art., but below, Σω-
κράτει τῷ ᾧ θναίῳ, since Socrates
was famous.
24 αὐτῶν: the rel. construction is
given up, as regularly (G. 1010;
H. 1007: B. 487).
25 εἰ ἐλθοί ... ποιήσευν: direct.
ἐὰν ἐλθῃ ... ποιῆσῳ.
αὐτὸς: for the combination of the
intensive and the reflexive, cf. I, 
8, 100, and the note.
26 τῆς πατρίδος: Boeotia.
27 ἀνακοινοῦται, consulted with.
but, below, the act., ἀνακοινοῦσαι,
simply, lay the matter before.
28 ὑποπτεύοντας ... γενόθαι, sus-
pecting that his becoming a
friend of Cyrus' might prej-
dice him with the state. The
infin. clause (φίλοι ... γενόθαι)
is the subj. of εἰ. τι goes closely
with ὑπαίτων, a matter for accu-
snation.
30 ἀπολλων θεος οῖς έδει θύειν. ἑπεὶ δὲ πάλιν ἦλθε, 35 λέγει τὴν μαντείαν τῷ Σωκράτε. δ' ἀκούσας ἢτιάτο αὐτῶν ὅτι οὖ τοῦτο πρῶτον ἡρώτα πότερον λόγον εἰσ αὐτῶ πορεύεσθαι ἡ μένει, ἀλλ' αὐτὸς κρίνας ἵπτεν εἰσι τοῦτ' ἐπυναθέντο ὅπως ἀν καλλιστα πορευθεῖν. ἑπεὶ μέντοι οὗτος ἦρων, ταῦτ', ἐφη, 8 χρή ποιεῖν ὡσα ο θεὸς ἐκέλευον. ὁ μὲν δὴ Ξενοφόν οὖτοι θυσά- 40 μενος οῖς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδει Πρὸξενον καὶ Κύρον μέλλοντας ἥδη ὅρμαν τὴν ἀνω ὄδον, καὶ 9 συνεστάθη Κύρω. προβυπομενον δὲ τοῦ Προξένου καὶ ὁ Κύρος

31 ἄθλοντα: for the acc. after the dat., cf. I, 2, 4, and the note.
32 τῷ θεῷ: Apollo, of course; see below.
33 τίνι ... σωθεί, freely, to whom of the gods he should sacrifice in order to.
34 ἀνείλεν ... θεῖεν, made answer (naming) the gods to whom he was to sacrifice. θεῖος is dat. by inverse attraction; see the note on ἄλλον, I, 4, 100. These gods were doubtless Zeus, Hermes, and Heracles. In any case Zeus was one of them; see VI, 1, § 22. For the religious side of Xen. nature, see the Introd., § 11.
37 τούτο: looking forward to the question; so again l. 38; cf. I, 3, 34, and the note.
39 ὁπως ... πορευθεί: direct, πῶς ἂν ... πορευθήσθαι; cf. I, 7, 2.
40 θυσάμενος: what is the force of θυσάμενα, as contrasted with θεσάιν; 42 ὅρμαν, to set out on, with cogn. acc., as ἔλθων, above. The act. of this vb. is often intrans., like the mid.
43 συνεστάθη, was presented to.
συμπροσθυμεῖτο μὲν ἂντῶν, εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἦ
45 στρατεῖα λήξᾳ, εὐθὺς ἀποτέμψει ἂντῶν. ἐλέγετο δὲ ὁ στόλος
εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἧξατηθεὶς— 10
οὐχ ὑπὸ Προξένου. οὐ γὰρ ἦδε τὴν ἐπὶ βασιλέα ὁρμῆν οὐδὲ
ἀλλος οὕδες τῶν Ἐλλήνων πλὴν Κλεάρχου. ἐπεὶ μέντοι εἰς
Κιλικίαν ἤλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἰ
tοι βασιλέα. φοβοῦμενοι δὲ τὴν οἶδον καὶ ἀκοντες ὤμοι οἱ
πολλοὶ δὲ αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολοῦθησαν,
ὅδι καὶ Ξενοφόν ὤν.

'Epeι δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἀλλοῖς καὶ οὐκ
11 ἐδύνατο καθεῦδεν· μικρὸν δ' ὑπνοι λαχών ἐδέν ὄναρ. ἐδοξέν
55 αὐτῷ βροντῆς γενομένης σκηπτός πεσείν εἰς τὴν πατρῴαν οἰκίαν,
καὶ ἐκ τούτου λάμμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12
καὶ τὸ ὄναρ τῇ μὲν ἐκρινεν ἀγαθῶν, ὅτι ἐν πόνοις ὄν καὶ κινδύ-
νοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἐδοξεῖ· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ
Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει

45 λήξῃ... ἀποτέμψει: the direct
form is retained in both vbs.
46 Πισίδας: cf. I. 2, 62.
ἐστρατεύετο... ἧξατηθεὶς: retain
the order.
51 ἀλλήλων... Κύρου: obj. gens.
after αἰσχύνην.
οἱ πολλοὶ: only Xenias and Pasion
deserted (I, 4, § 7). The tone of
the whole passage suggests that
Xen. is defending his own course
in the matter; cf. the notes on
§ 5 of this chapter.
54 ὑπνοι: partitive gen. with μι-
κρὸν. In such cases the word
denoting the part stands, of
course, in the acc., even if the
vb. might properly take a gen.
ἐδέν ὄναρ: cf. IV, 3, § 8, for a similar
occurrence. Dreams have in all
ages been regarded as fraught
with meaning; cf. Iliad I, 63,
καὶ γὰρ τ' ὄναρ ἐκ Διός ἔστων.

ἐδοξεν αὐτῷ: explanatory asynde-
ton.
56 πᾶσα: note the emphatic po-
sition.
περίφοβος, in great fear. For the
force of the prep., cf. περιγενέσθαι,
περιείναι, and the phrase περὶ πολ-
λοῦ (παντός) ποιεῖσθαι.
57 τῇ μὲν... τῇ δὲ, partly... partly.
The construction shifts
slightly. ὅτι is causal in both
clauses.
58 φῶς: not a mere variant for
σκηπτός, but chosen because it
commonly denotes a light of
safety; so constantly in Homer.
ἀπὸ Διὸς... βασιλέως, from Zeus as
king: i.e. King Zeus suggested
King Artaxerxes.
59 κύκλῳ: strongly emphatic.
60 μη οὐ: for the double neg., cf.
I. 7, 36, and the note.
τῆς χώρας... τῆς βασιλέως: the
λάμπεσθαι τὸ πῦρ, μὴ οὐ δύνατο ἐκ τῆς χώρας ἐξελθεῖν τῆς 60
βασιλέως, ἀλλ’ εἰργαίτο πάντοθεν ὑπὸ τινῶν ἀπορίων. ὁποίον
tί μὲν δὴ ἔστι τὸ ποιοῦτον οὐρα ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν
συμβάντων μετὰ τὸ οὖν. γεγονεῖ γὰρ τάδε. εὖθες ἐπειδή
ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπύπτετι. τί κατάκειμαι;
ἡ δὲ νύξ προβαίνει. ἀμα δὲ τῇ ἱμέρᾳ εἰκός τοὺς πολέμιους ἥξεαν. 65
ei δὲ γενήσομεθα ἐπὶ βασιλεί, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν
tὰ χαλεπότατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας
ὑβριζομένους ἀποθανεῖν; ὅπως δ’ ἀμυνούμεθα οὐδεὶς παρασκευ-
ἀζείται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡσπερ ἐξὸν ἤσυχίαν
ἀγείν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ το
ταῦτα πράξειν; ποιαν δ’ ἱλικίαν ἐμαυτῷ ἐλθεῖν ἀναμείνω; οὐ
gὰρ ἐγών ἔτι πρεσβύτερος ἐσομαι, εάν τῇμερον προδὸ ἐμαυτὸν
tοὺς πολέμιους.

formal order of the words (cf.
I, 1, 43, and the note) suits well
the gravity of the situation.
61 ὅποιον . . . ἔστι, now what it
betokens.
62 ἐκ τῶν συμβάντων: a sage re-
flexion.
64 πρῶτον μὲν: there is no ἔπειτα
δὲ, but ἐκ τοῦτον follows in l. 74.
τί κατάκειμαι: a vivid dramatic
touch, quite in Homer’s man-
ner.
65 εἰκός: sc. ἔστι, which is often
omitted.
66 εἰ δὲ γενήσομεθα: note the warn-
ning tone of the condition; cf.
I, 5, 96, and the note.
ἐπὶ βασιλεί: cf. ἐπὶ τῷ ἀδελφῷ, I, 1,
15.
τί ἐμποδῶν . . . ἀποθανεῖν, what is
to prevent our beholding . . .
suffering . . . and then being
slain? μὴ οὐ is used, not μὴ
alone, since the question, τί
ἐμποδῶν, implies a neg.; see on
μὴ οὐ συνπουδάζειν, II, 3, 45.
67 ἐπιδόντας: so Priam says of
himself (Iliad XXII, 61) κακὰ
τόλμῃ ἐπιδόντα, having lived to
see many ills.
68 ὅπως . . . ἀμυνούμεθα: obj.clause
after παρασκευάζεσθαι.
70 ἐγὼ . . . πράξειν, lit., now I, for
my part, expect the general from
what city to do this? ἐγὼ is
strongly emphasized by being
placed before the interrogative
word: although neither general
nor captain he must act. Note
that πολας connotes quality; it is
more than τίνος. What state,
indeed, if not Athens?
71 ἀναμείνω: for the subjv. ques-
tion, cf. I, 7, 37, and the note.
ἡλικίαν: Xen. was probably about
thirty years old at this time;
see the Introd., § 1. Note the
modest tone of the whole; yet
the Greeks owed their salvation
to his energetic action.
'Εκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένους πρῶτον 15
λοχαγοῦς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν. 'Εγώ, ὁ ἄνδρες λοχα-
γοὶ, οὐτε καθεύδειν δύναμαι, ὡσπερ οἶμαι οὐδὲ ὑμεῖς, οὐτε κατα-
κείσθαι ἐτι, ὅρων ἐν οἷοι ἑσμέν. οἱ μὲν γὰρ πολέμων δῆλον 16
οτι οὗ πρῶτον πρὸς ἡμᾶς τὸν πόλεμον ἔξεφηναν πρὶν ἐνόμισαν
καλὸς τὰ ἐαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὔθεν οὐδέν ἀντεπι-
μελεῖται ὡς κάλλιστα ἀγωνισμέθα. καὶ μὴν εἰ ὑφησόμεθα 17
καὶ ἐπὶ βασιλεῖς γεννήσομεθα, τὸ οἴμεθα πείσεσθαι; ὡς καὶ τὸν
ὁμομητρίον ἀδελφὸν καὶ τεθυντικότος ἡδὴ ἀποτελοῦν τὴν κεφαλὴ
cαὶ τὴν χείρα ἀνεσταύρωσεν. ἡμᾶς δὲ, οἷς κηδεμών μὲν οὔθεν
πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως
ποιήσοντες καὶ ἀποκτηνοῦντες εἰ δυναίμεθα, τὸ ἀν οἴμεθα πα-
θεῖν; ἀρ' οὐκ ἂν ἐπὶ πάν ἄλθοι ὡς ἡμᾶς τὰ ἑσφατα αἰκισάμενος
πᾶσιν ἀνθρώπως φῶβον παράσχοι τὸν στρατεύσαί ποτε ἐπ'
ποιητέων has its own obj., πάντα. The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, §35, and the note.

89 έστε μέν: balanced by ἔπει μέντοι in l. 98. For the poetic word, έστε, cf. I, 9, 38, and the note.

90 οἰκτίρων ... μακαρίζων: suppl. parts. with ἐπανόμην.

91 αὐτῶν, in regard to them. A personal gen. is frequently found with vbs. of observing, wondering, etc., often in connection with the acc. of a demonstr. pron. (e. g. σον ταῦτα θαυμάζει). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, §18.

92 χρυσόν ... ἑσθῆτα: the omission of the exclamatory rel. is natural at the end of the enumeration (αὐταί, and gold and raiment). For ἑσθῆτα, cf. the note on στολήν, I, 2, 158.

93 τὰ ... τῶν στρατιωτῶν, the lot of our men, further explained by the ὅτι-clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζων are taken up in chiastic order; cf. II, 6, 5.

94 εἰ μὴ πριαίμεθα: direct, εάν μὴ πριώμεθα.

95 ἔχοντας: indir. disc. after ἵδειν; κατέχοντας, after ἵδην.

96 ἀλλως ... πως ... ἡ ὁνομένοις, otherwise than by purchase.

97 ἐνίοτε: cf. ἔστιν ὅτε, II, 6, 35.
νῦν τὸν πόλεμον. ἔπει μὲν τοι έκείνου ἔλυσαν τὰς σπονδάς, λε-21 λύσθαι μοι δοκεῖ καὶ ή ἐκείνων ὕβρις καὶ ή ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὀπότεροι ἄν ἡμῶν ἄνδρες ἀμείνονες ὄσιν, ἀγωνιζότατοι δ’ οἱ θεοὶ εἰσίν, οἱ σὺν ἡμῖν, ὡς τὸ εἶκόν, ἐσονται. οὕτω μὲν γὰρ αὐτοὺς ἐπιωφκήκασιν ἤμεις 22 δὲ πολλὰ ὀρώντες ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὀρκοὺς· ὡστε ἐξείναι μοι δοκεῖ εἶναι ἐπὶ τὸν ἀγώνα 105 πολὺ σὲν φρονήματι μείζονι ἦ τούτοις. ἐτι δ’ ἐχομεν σώματα 23 ἰκανώτερα τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἐχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὀσπερ τὸ πρόσθεν

98 ἔλυσαν . . . λελύσθαι: the chiastic order gives to the second vb. an emphasis that well suits the meaning. Note, also, the force of the tense. 99 ἐν μέσῳ: in the great games of Greece the prizes were set forth in plain view. All such metaphors were easy for the Greek. 100 ἄθλα, as prizes, pred. ὀπότεροι . . . ὄσιν, for whichever of us (the two contending parties). 101 ἀγωνιζότατοι, judges; cf. the phrase ἀγώνα ἐθήκε, I, 2, 62. 102 αὐτοὺς: for the acc., cf. θεοὺς, II, 4, 35, and the note. 103 τοὺς . . . ὀρκοὺς: cf. II, 5, 21, and the note. 104 ἐξείναι: sc. ἡμῖν, it is permitted us. 105 πολὺ: strongly emphasized by its separation from μείζονι; cf. I, 5, 9. 106 τούτων, than theirs. For the "short comparison," cf. ἡλέκτρου, ΠΙ, 3, 58, and the note. 107 σὺν τοῖς θεοῖς, with heaven's help. The Greek shunned expressions which sounded like idle boasting. 108 τρωτοὶ . . . θνητοὶ: i. e. their armor is poorer and they are physically inferior. There are many flings at Persian effeminacy in Greek writers: the memory of Marathon and Salamis lived long, and Xen.'s hearers had had experience of their own to confirm it. Cf., also, the words of Cyrus in I, 7, 14. 109 ἄλλως γὰρ: there is no ellipsis: ἄλλω introduces the appeal
νίκην ἡμῖν διδόσιν. ἀλλ' ἵσως γὰρ καὶ ἄλλοι ταύτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένομεν ἄλλους ἐφ' ἡμᾶς ἔλθειν 110 παρακαλοῦντας ἐπὶ τὰ καλλιστα ἔργα, ἀλλ' ἡμεῖς ἀρξόμεθα τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετῆν. φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἄξιοστρατηγότεροι. κἂγὼ δὲ, εἰ μὲν ἡμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταύτα, ἐπεσθαί ἤμιν βούλομαι, εἰ δ' ἡμεῖς τάττετ' ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, 115 ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακὰ.

"Ο μὲν ταύτ' ἐλέξειν, οἱ δὲ ἄρχηγοι ἀκούσαντες ἡγεῖσθαι ἐκείλευν πάντες, πλὴν Ἀπολλωνίδης τις ἡν ὑπονομάζων π' ἡφιήν. οὖτος δ' εἴπεν ὅτι φλυαροῖς ὡστὶς λέγει ἄλλως πως σωτηρίας ἂν

(μὴ ἀναμένωμεν), γάρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεῶν (II, 1, 82). For the subjv., see G. 1314; H. 866, 1; B. 585.

111 παρακαλοῦντας: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκάλεσα with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλω as against ποιῆσο). The same principle holds if the vowel ε is added to the theme (μαχοῦμαι, but γενησομαι).

ἀλλ' ... ἀρξόμεν, nay, let us be first to. With τοῦ ἐξορμῆσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάνητε: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of λοχαγοί.

115 εἰ δ' ἡμεῖς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὐδὲν ... τὴν ἡλικίαν: the inner and the outer obj. of προφασίζομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the Introd., §1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 ἐρύκειν: a poetic word. Xen. has ἀπήρυξα, V, 8, §25. The infin. is governed by ἀκμάζειν, as a vb. of ability.

117 ἄρχηγοι: another poeticism; many read λοχαγοί.

118 πλὴν: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause.

βοιωταῖον τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλυαροῖς ... λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

ἀλλάς πως ... ἦ: cf. above, 1, 95 f. ἂν τυχένιν: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal ἃτι ... ἂν τύχοι had been used here, we
120 tuçhein ἡ βασιλεὰ πείσας, εἰ δύνατο, καὶ ἣμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Ἐνοφών μεταξὺ ύπολαβῶν ἔλεξεν ὦδε. Ω 27 θαυμασιώτατε ἀνθρώπε, σύγε ὦδε ὅρων γεγυνάσκεις ὦδε ἰκούν μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τοῦτος οὔτε βασιλεύς, ἐπεὶ Κύρος ἀπέθανε, μέγα φρονίμασις ἐπὶ τούτῳ πέμπτων ἐκέλευε
125 παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἦμείς οὐ παραδόντες, ἀλλ' ἐξο- 28 πλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπτων καὶ σπουδαῖς αὐτῶν καὶ παρέχων τὰ ἐπιτηδεία, ἐστε σπουδῶν ἐτύχεν: ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, 29 ὀσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἀνευ ὀπλῶν ἠλθον
130 πιστεύσαντες ταῖς σπουδαῖς, οὐ νῦν ἐκείνων παιόμενοι, κεντοῦ- μενοι, ὑβριζόμενοι οὐδὲ ἀποβακεῖν οἱ τλῆμονες δύνανται, καὶ μᾶλ' οὐκ ἐρώτοντες τοῦτον; ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνοσθαι κελεύοντας φλυαρεῖν φήμης, πείδωμεν δὲ πάλιν κελεύεις ἰόντας; ἐμοὶ, 30 ὃ ἄνδρες, δοκεῖ τὸν ἀνθρώπων τοῦτον μήτε προσιέσθαι εἰς ταύτο
should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that πείσας is nom., not acc. The sentence is not general, but personal.
121 μεταξὺ: sc. λέγοντα. in the midst of his talk. For ύπολαβῶν, cf. II, 1, 77.
122 οὐδὲ . . . οὐδὲ, not even . . . nor. Demosthenes (XXV, 89) cites the proverb, ὀρώντας μὴ ὄραν καὶ ἀκούοντας μὴ ἀκοῦειν. Cf., also, Isa.vi:9 and Matt. xiii:13. Note the varied phrase in our text.
123 ἐν ταύτῳ . . . τούτωι, present (lit., in the same place) with these men. Cf. εἰς ταύτα ἵμα, below, § 30.
124 οἰκ βασιλεὺς: the allusion is to II, 1, §§ 7 ff.
125 τι οὐκ ἐποίησε: cf. ἀρ οὐκ ἂν ἔπι τὰν ἐλθο, above, 1. 86. For the events here alluded to, see II, 3, §§ 1 ff.
127 αἰτῶν . . . παρέχων: the order is chiasitic.
130 οὐ . . . οὐδὲ . . . δύνανται, are they not . . . unable even to die? The first neg. is interrogative, the second intensive (nonne . . . ne quidem).
παιόμενοι . . . ὑβριζόμενοι: the asyndeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the Introd., § 40.
132 ἐρώτησις τούτου: i.e. τοῦ ἀποδα- νείν, a strong phrase; cf. the note on ἐρωτ, II, 5, 87. The gen. is used as with ἐπιθυμῶ (e.g. IV, 1, § 14).
133 ἐμοὶ, . . . δοκεῖ, I move.
ήμιν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιοῦτῳ χρήσθαι. οὕτως γὰρ καὶ τὴν πατρίδα κατασχύνει καὶ πάσαν τὴν Ἑλλάδα, ὅτι Ἑλλην ὃν τοιοῦτος ἔστιν. ἐντεύθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἴπεν. Ἀλλὰ τοῦτο γε οὕτε τῆς Βουωτάς προσήκει οὐδὲν οὕτε τῆς Ἑλλάδος παντάπασιν, ἐπεῖ δέ γω αὐτῶν εἴδον ὡσπερ Λυδῶν ἁμφότερα τὰ ὅτα τετρυ-

32 πημένον, καὶ εἴχεν οὕτως. τούτων μὲν οὖν ἀπήλασαν.

Οἱ δὲ ἀλλοι παρὰ τὰς τάξεις ἱόντες ὅπου μὲν στρατηγὸς σώος εἶ τὸν στρατηγὸν παρεκάλουν, ὅποθεν δὲ οἴχοιτο τὸν ὑποστράτηγον, ὅποιν δ' αὐ τὸ λοχαγὸς σώος εἶ τὸν λοχαγὸν.

33·ἐπεῖ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὁπλῶν ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἔκατον. ὅτε δὲ ταύτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. ἑνταῦθα Ἰερώνυμος Ἰλείος πρεσβύτατος ὃν τῶν Προξένου λοχαγῶν ἥρχετο λέγειν ὅδε. Ἦμιν, ὥ ἄνδρες στρατηγὸς καὶ λοχαγὸς, ὄροσὶ τὰ παρόντα ἐδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὡμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἰ τι δύναμθα ἀγαθόν. λέξων δ', ἐφ', καὶ σὺ, ὃ Ξενοφῶν, ἀπερ καὶ πρὸς ἡμᾶς.

135 ἀφελομένους . . . χρήσθαι, to deprive him of his command and packing our baggage on . him to use him in that capacity (ὡς σκευοφόρῳ). The chiastic order emphasizes the contrast between λοχαγίαν and σκεύη.

136 τὴν πατρίδα: assuming him to be a Boeotian.

κατασχύνει: the prep. is intensive.

137 ἐντεύθεν: cf. ἐκ τοῦτο, l. 74.

138 τοῦτο . . . προσῆκε: cf. τῶν μὲν . . . μετείη, l. 93.

140 ὡσπερ Λυδῶν: gentile names of barbarian races were often used by the Greeks as synonymous with slave, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on Λυσία ἄγορά, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

143 εἰ . . . οἰχοιτο: for the mood, see the note on ὡστὶς ἁμφινεῖα, I, 1, 18.

145 εἰς . . . ὁπλὼν, in front of. For the acc. (rest following motion), see the note on I, 2, 78.

146 ἐγένοντο: cf. I, 2, 58.


148 πρεσβύτατος: see the note on Κλεάνθος, II, 1, 51.

150 καὶ αὐτοῖς . . . καὶ, ourselves to come together and . . . The
intensive may be of any person; here it agrees with ἡμῖν.

152 ἀπερ καί: see the note on I, 3, 31.


155 ἡμῖν: partitive gen. with ὅς.


156 ἡμῖν δέ: ye: the contrast is, of course, with βασιλείας καὶ Τισσ., although formally δέ balances ταῦτα μὲν.

157 πάντα ποιήτα: how different from πάντα ποιητῶν, I. 88?

ὁς ... γενώμεθα: in view of the parallel sentence in § 18 (which cannot be final), this is best regarded as an obj. clause of an irregular type; cf. the note on ὅς εἶπον, I, 1, 20 f.

158 ὑμεῖς: this pron. is expressed ten times in this and the following sections.

τοσοῦτοι ... ὅσοι: cf. II, 1, 80.

159 καιρόν, opportunity.

161 αὐτοὶ τε: cf. αὐτοῖς, above, l. 150, and the note.

162 παρασκευαζόμενοι: cf. the note on ἀνίκωμεν, I, 2, 70.

163 εὖ ὅτε ὅτι: inserted for emphasis; not a mere adv., as δῆλον ὅτι.

164 διαφέρειν τί, to excel in a measure. τί is the inner obj.; cf. οὐδὲν διεφέρεν, II, 3, 58 f.

165 τοῦτων: thrice in this section after a word implying comparison.

ὑμεῖς γάρ ... ὑμεῖς ... ὑμεῖς: for the emphatic repetition, cf. Arnold’s Rugby Chapel,

We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.

166 χρήματι: i. e. higher pay.

167 ἄξιον δεῖ, it is right to demand that.
38 τούτων καὶ προπονεῖν, ἢν πού δὲν. καὶ νῦν πρῶτον μὲν οἴομαι ἃν ύμᾶς μέγα ὑφελήσαι τὸ στράτευμα, εἰ ἐπιμεληθείτε ὡς ἑπως 170 ἀντὶ τῶν ἀποσκώλωτων ὃς τὰχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντι-κατασταθῶσιν. ἀνεν γὰρ ἀρχόντων οὐδὲν ἃν οὐτε καλὸν οὔτε ἀγαθὸν γένοιτο ὃς μὲν συνελοντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σόξειν δοκεῖ, ἡ 39 δὲ ἀταξία πολλοὺς ἢδη ἀπολολέκευν. ἐπειδὰν δὲ καταστή-σησθε τοὺς ἀρχόντας ὅσους δεῖ, ἢ καὶ τους ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύντε, οἴμαι ἃν ύμᾶς πᾶν ἐν καιρῷ ποίησαι. νῦν γὰρ ὦσι καὶ ύμεῖς αἰσθάνεσθε ὃς ἀθύμως μὲν ἥλθον ἐπὶ τὰ ὀπλα, ἀθύμως δὲ πρὸς τὰς φυλακές· ὡστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅτι ἃν τις χρὴσαυτοι αὐτοῖς εἴτε νυκτὸς δεόι 180 εἴτε καὶ ἡμέρας. ἡ μὲν τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ

168 αὐτοῖς· as αὐτοῖς. l. 150.
προσωλεέων ... προπονεῖν: force of the prep. ? Plan and labor for, or in a higher degree than? Probably the former.
169 πρῶτον μὲν: balanced by ἐπει-δαν δὲ, at the beginning of § 39.
οἴμαι ἃν: for the order, cf. I, 3, 29, and the note. The type of condition chosen suits Xen.'s advisory tone. He has no authority.
170 ὤς ... ἀντικατασταθῶσιν: again the subj. in an obj. clause, but this time with the normal ὤς., not ὡς.
172 οὐδὲν ἃν: ἀρ is often expressed with the neg. (the emphatic word), even though far removed from its vb.
173 ὡς ... εἰπεῖν, in a word. For the dat., cf. G. 1172, 2; H. 771b; B. 382; for the infl., G. 1534; H. 956; B. 612, 1. The phrase modifies the strong word οὐδαμοῦ. ἐν δὲ δὴ: the specific after the general; cf. I, 3, 65.
174 εὐταξία ... ἀταξία: note the rhetorical tone: anaphora with paronomasia.
175 ἀπολολέκευν: the empiric (gnomic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, Syntax, 257.
ἐπειδὰν ... καταστήσῃ, when you shall have appointed (see the note on II, 4, 15). After this subj. the condit. clause has naturally the corresponding type, yet the apodosis is again in the ideal form.
177 πάνυ ἐν καιρῷ, at a very opportune time.
179 ἀθύμως δὲ: with the omission of ὃς, cf. χρυσὸν ... ἐσθήτα, c. 1. 92 f.
οὐτω γ' ἐχόντων (sc. αὐτῶν), while they are thus minded.
180 ὡς ... αὐτοῖς, what use any one could make of them. Cf. I, 3, 92 f.
νυκτὸς ... ἡμέρας: cf. II, 6, 27.
181 αὐτῶν: with γνώμας, not with τις.
τοῦτο μόνον ἐννοοῦται τί πείσονται ἀλλὰ καὶ τί ποιήσουσιν, πολὺ εὐθυμότερον ἐσονται. ἐπιστάσθη ὡρὰ δὴ ὅτε οὔτε πλήθος εἴστιν οὔτε ἴσχὺς ἢ ἐν τῷ πολέμῳ τὰς νύκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἦσιν ἐπὶ τοὺς πολεμίους, τοῦτος ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντεθύμημαι δ' ἐγω, δ' ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζήν ἐκ παντὸς τρόπου ἐν τοῖς πολέμι-κοις, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνῄ-σουσιν, ὁπόσοι δὲ τοῦ μὲν θάνατον ἐγνώκασι πάσι κοινῷ εἶναι καὶ ἀναγκαῖον ἄνθρωποι, περὶ δὲ τοῦ καλῶς ἀποθνῄσκειν ἀγωνίζονται, τοῦτος ὅρῳ μάλλον πως εἰς τὸ γῆρας ἀφικνου-μένους καὶ ἔως ἄν ξώσιν εὐδαιμονεστέρον διάγοντας. ὃ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καίρῳ ἐσμεν, 195 αὐτοὺς τε ἄνδρας ἄγαθον εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. δ' ἡμᾶς εἰπὼν ἐπαύσατο.

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος: Ἀλλὰ πρόσθεν μὲν, ὡς Ἑνοφὼν, τοσοῦτον μόνον σε ἐγκυρωσκον ὄσον ἠκούων 'Ἀθηναίον εἶναι, νῦν δὲ καὶ ἐπαίνω σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ 200 βουλοίμην ἂν ὑπὶ πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἰη τὸ ἄγαθον. καὶ νῦν, ἐφη, μὴ μέλλωμεν, ὃ ἄνδρες, ἀλλ' ἀπελ-θόντες ἢδη αἰρεῖσθε οἱ δεόμενοι ἀρχοντας, καὶ ἐλόμενοι ἤκετε

184 ἐ... ποιοῦσα, that which brings about. Cf. c. 2, 96. Here the partic. is attracted from the abstract neut. to the gender of ἴσχυς.
185 ὁπότεροι ἂν... ἦσιν: cf. 1.100. Note the position of the rel. clause, resumed by τοῦτοι, below.
186 ὃς ἐπὶ τὸ πολὺ, for the most part: cf. below, l. 189.
187 τοῦτο ὅτι: in this use τοῦτο regularly looks forward; cf. 1, 7, 36, and the note.
188 μαστεύουσι: a poetic word, used several times by Xen.
189 εκ παντὸς τρόπου, at all hazards, by hook or crook.
192 τούτους ὅρῳ... ἀφικνουμένους: a more effective form of statement than οὗτοι δὲ... ἀφικνουῦται.
193 αὐτοὺς: cf. αὐτοῖς, l. 150.
198 τοσοῦτον... ὅσον, to this extent only, that.
201 μὴ μέλλωμεν: cf. μὴ ἀναμένωμεν, l. 110.
202 αἰρεῖσθε... ἤκετε: inv., not indic. The shift to the second
εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἤγετε· ἐπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἀλλοὺς στρατιώτας. παρέστω δ' ἡμῖν, ἐφ' ὡς, καὶ Τολμίδης ὁ κήρυξ. καὶ ἀμα ταύτ' εἰπὼν ἀνέστη, ὡς 205 μῆ μέλλοιτο ἄλλα περαινοῖτο τὰ δέοντα. ἐκ τούτου ἤρθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαίος, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὄρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαίος, ἀντὶ δὲ Προξένου Ἑνοφῶν Ἀθηναῖος.

1 Π. Ἐπει δὲ ἤρθηντο, ἠμέρα τε σχεδὸν ὑπέφαινοι καὶ εἰς τὸ μέσον ἤκον οἱ ἄρχοντες, καὶ ἐδοξέ αὐτοῖς προφυλακὰς καταστήσαντας συγκάλειν τοὺς στρατιώτας. Ἐπει δὲ καὶ οἱ ἄλλοι στρατιώται συνήλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Δακε- δαμόνος καὶ ἔλεξεν ὁδό. "Ανδρεῖσ στρατιώται, χαλεπὰ μὲν τὰ 5 παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

pers. is natural; Chirisophus is a general already.
oi δεόμενοι, you who lack them.
204 συγκαλοῦμεν: fut.; cf. the note on c. 1. 111.
205 Τολμίδης: cf. ΠΠ, 2, 88.
ως μή μέλλοιτο, that there might be no delay. Strictly the vb. is pass. with τὰ δέοντα as its subj.
a rare use.
207 Δαρδανεύς: Dardanus, a city in the Troad; cf. map. Timasian had served under Clearchus, V, 6, § 24.
208 Κλεάνωρ: see the Introd., § 38.
As he was already a general (although not mentioned in connection with the mustering of the army in book I; (see, however, the note on Σοφαλβητός, I, 2, 56), he seems to have had the troops of Agias added to his own. Observe the art. before Ὄρχομενιος; Cleanor was well known.
209 Φιλήσιος: mentioned in V, 3, § 1 as being, with Sophaneus, πρεσβύτατος.
210 Ἑνοφῶν: we are prepared for his election after the events of this night.

Chapter II.
1 ἤρθηντο: plpf. again; cf. c. 1. 4, and the note.
ὑπέφαινε, for the force of the prep., cf. ὑπομαλακισμένοις, II, 1, 72.
2 προφυλακάς: collective, but προφυλακάς (II, 3, 4) individual.
καταστήσαντας: for acc. after the dat., cf. note on λαβόντι, I, 2, 4.
4 Χειρίσοφος: see the Introd., § 38.
From now on he and Xen. eclipse all the others. Remember that Chirisophus held a commission from Sparta, then the leading state in Greece. πρῶτον μὲν is balanced by ἐπὶ τούτῳ, in 1. 13.
5 "Ἀνδρεῖσ στρατιώται: cf. I, 3, 11.
The omission of ὁ makes the address less formal.
6 ὁπότε: seeing that.
ἀνδρῶν στρατηγῶν: apposition.
στερόμεθα: a perf. in sense, but with
λοχαγὸν καὶ στρατιωτῶν, πρὸς δ’ ἐτί καὶ οἱ ἀμφὶ Ἀριάδνος ὀπτὲς προδοσίας ἐν ἡμᾶς· ὅψως δὲ δεῖ ἐκ 3 τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ υφίστασθαι, ἀλλὰ 10 περίσσαται ὅταν ἦν μὲν δυνάμεθα καλῶς νικῶτες σφιξόμεθα·
εἰ δὲ μὴ, ἀλλὰ καλῶς τὸ ἀποδοθήσκωμεν, ὑποσχέσιος δὲ μηδέποτε
genόμεθα ξῶτες τοὺς πολεμίους. οὐκομαί γὰρ ἂν ἡμᾶς τοιαῦτα
παθεῖν ὕλα τοὺς ἐχθροὺς οἱ θεοί ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ 4
ὁ Ὅρχομενος ἀνέστη καὶ ἐλέεσθε ὠδε. Ἀλλ’ ὀράτε μὲν, ὡ
ἀνδρεῖς, τὴν βασιλείαν ἐπιορκίαν καὶ ἀσέβειαν, ὀράτε δὲ τὴν
Τισαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γεῖτον τε εἰή τῆς
Ἐκλάδος καὶ περὶ πλείστου ἂν ποιῆσαι σῶσαι ἡμᾶς, καὶ ἐπὶ
toútois autós ὁμόσας ἡμῖν, autós deξιὰς δούς, autós ἔξαπατήσας
συνέλαβε τοὺς στρατηγούς, καὶ οὐδέ Δία ξένων ἡδέσθη, ἀλλὰ
20 Κλεάρχω καὶ ὄμορφανεος γενόμενοι autóis toútois ἔξαπατήσας

vbs. of depriving the durative
tenses prevail.

πρὸς δ’ ἐτί, and furthermore.
The prep. is a mere adv.

tελέθειν: poetic for γίνεσθαι. For
subj. supply ἡμᾶς.

τοῦ... σφιξόμεθα: obj.clause,
instead of another infin.

τοῦ... μὴ: cf. II.2,6, and the note.
The phrase generally, as here,
introduces the unfavorable alter-
native.

ἀλλὰ... γε, yet at any rate.

ἀποθνησκομεν... γενόμεθα: best
regarded as governed by ὅψως,
like σφιξόμεθα, above. The alter-
native is to regard them as hort-
tative (cf. ἀναμένωμεν, above, c. 1.
110).

ὑποσχέσιοι... ξόντες: both strongly
emphasized by their position.

ποιήσειαν: a wish; see G.1507;
II.870; B.587. Observe that in
the imprecation the speaker uses
ἐχθροῦς, not πολεμίους; see the

Κλεάνωρ: with the speech, cf. Cle-
anor’s words in II, 5, §39.

όστις, a man who. οὕτως is fre-
cently used to characterize.

λέγων: the reference is to the
speech of Tiss. in II, 3, §§18 ff.

εἰ... ἂν ποιῆσαι: direct, εἰμι...
ἀν ποιῆσαι. The former
vb. states a fact, the latter is
hypothetical. [this.

ἐπὶ τούτοις, in confirmation of

ἀυτός: note the indignant re-
petition of this word and the asy-
deton.

ἡδέσθη: cf. αἰδοσθέεις, below, I.24.
The vb. is far stronger than
αἰσχύνομαι (cf. II, 5, 151).

ὁμορφάτης γενόμενος: see II,
5, §27.

ἀυτός τούτοις, by these very means.
The pl. embraces the various
details mentioned.

Ἀριάδνος δὲ... καὶ οὕτος, and
Ἀριάδνος... he too. For the
facts alluded to, see II, 1, §4, and
II, 2, §§8 ff.
5 tovs andras apolowlekev. Ariaioi de, on hmeis hthetaimeno bapsilea kathistana, kai edwkaiven kai elabomeven pistata mi pro-
dosein allhoun, kai outos outhe tovs theou deisas outhe Kouron tebynikota aideshesive, timomegaio maliosta upo Kouron zontos vin provs tovs ekeinon exhistous apostasa hmais tovs Kouron filous 25 kakous potein peiratai. Alla toytous men oi theoi apostesiainto-
hmais de deai tauta orontas mhtote exapetihmai eti upo

toyn, alla mahomeneous os an dwnomeba kraitsta toytos o,ti

an dokhi tois theoisпасχεν.

7 'Ek toytov Xenofon avistatai istorlemenos eti polemon os 30 edunato kalxista, norimou, eite vikin didioen oi theoi, ton
kalxiston kosmon tiv ukain prpeteiv, eite telentan deoi, orhous
exen tov kalxiston eautoν aixowanta en toytos tis telenthis

8 tynxanew, tov logou di hreachto oide. Tiv men tov barbaron
epiorkiain te kai apistian legei men Kleanor, epistasa the de 35
kai hmeis oimai. ei men oyn boulometha palin autois dia filias

22 edwkaiven: the rel. is not re-
expressed in a different case;
cf. c. 1. 24. Pl. forms, like edw-
kaiven, are rare; G. 670; H. 432;
B. 205.

mη prodoxein: after elabomeven pistata;

23 Kouron . . . Kouron . . . Kouron:
note the pathetic repetition.

25 exhistous: the adj., although
superlative, is felt as a noun;
hence the gen. ekelion. Some-
what similar is tis autων polemias
χωρας, IV, 7, § 19.

26 apostesaineto: another impre-
cation. Note the force of the
prep. (as is their due).

28 toytos o,ti: ordinarily in such
phrases toytos is not expressed
unless it follows the rel.

30 'Ek toytov . . . avistatai: note
the asyndeton and the graphic
force of the pres.

istorlemenos, arrayed. Xen. wishes
to make an impression, and he
knows that his appearance will
count for much.

32 orhous exen, that it was right.

33 aixowanta: the context supplies
the pronominal subj.

34 tov logou di, his speech, con-
trasted with his action just men-
tioned. This speech is worthy of
a close rhetorical study.

Tiv men: men dismisses the topic
and paves the way for another;
there is no balancing di. Observe
that the art. is expressed but
once; the two nouns form one
idea.

36 autois . . . lenai, to be on terms
of friendship with them. Cf.
below, dia pantωs polemon lenai, be
on terms of absolute hostility.
For the dat., cf. I, 2, 152, and
the note.
ιέναι, ἀνάγκη ἡμᾶς πολλῆν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς ἑπταγούς, οἱ διὰ πίστεως αὐτῶς ἐαυτοὺς ἐνεχειρίσαν, oία πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὀπλοῖς ὑν τε 40 πεποιήκασι δίκην ἐπιθείναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἑλπίδες εἰς ἥστηρίας.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ 9 στρατιώται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ 45 Ἐυνοφῶν εἶπε· Δοκεῖ μοι, ὃ ἀνδρές, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἴων τοῦ Δίος τοῦ σωτῆρος ἐφάνη, εὐξασθαί τῷ θεῷ τούτῳ θύσειν σωτηρία ὧν ἀν πρότον εἰς φιλίαν χώραν ἀφικόμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτω δοκεὶ ταῦτ', ἐφη, ἀνατεινάτω τὴν χειρά. καὶ 50 ἀνετέιναν ἄπαντες. ἐκ τούτου ἡμῖν τοι καὶ ἐπαινῆσαν. ἐπεὶ δὲ τὰ τῶν θεών καλῶς εἴχειν, ἰχθυτε· πάλιν ὥδε.

Ἐτύγχανον λέγον τι πολλαὶ καὶ καλαὶ ἑλπίδες ἡμῖν εἶν 10 σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδούμεν τοὺς τῶν θεών ὀρκοὺς, οἱ δὲ πολέμιοι ἐπιορκίκασι τε καὶ τὰς σπουδὰς 55 παρὰ τοὺς ὀρκοὺς λελύκασιν. ὄντω δ' ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγοὺς: prolepsis. 39 ἃν: i.e. τούτων ἃ; cf. I, 3, 20, and the note. 40 τὸ λοιπὸν: cf. II, 2, 23, and the note. 41 πολλαὶ...καὶ καλαί: cf. πολλά καὶ ἀμήχανα, ΙI, 3, 70f. 43 πτάρνυται: in antiquity (Hom. Od. 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of σωτηρία. So Xen. himself regards it as sent by Zeus Soter. 44 προσεκύνησαν: cf. I, 6, 60, although here it bears the religious sense, worshipped. τὸν θεόν: i.e. the god who sent the omen. 46 όιων, omen, a common use, see the vocab. 47 θύσειν σωτηρία, to make thank-offerings for safety. Cf. I, 2, 62, and the note. The fut. infin. follows εὐχασθαί, as it follows vbs. of promising. ὧν ἃν...ἀφικόμεθα: this vow was performed at Trapezus, IV, 8, §25. 48 συνεπεύξασθαι: note the force of both preps., to make at the same time an additional vow. 49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands. 53 τοὺς...ὀρκοὺς: cf. II, 5, 21, and the note. 55 ὄντω δ' ἐχόντων, since this is so. Cf. c. I. 141.
57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.

58 καν: i. e. καί λάν, even if.

59 ἐπειτα... γάρ: with the whole cf. II, 5, 44 f., and the note. We may render by omitting γάρ, and treating ἀναμνήσως as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐθνότον μὲν γάρ.

60 ἀγαθός: the pred. adj. takes the case of υμῖν. προσήκει may also take the acc. and infin. (below l. 80).

62 ἐθνότον μὲν: balanced by ἐπειτα ὅτε, below, l. 67.

63 ἀφανιστῶν, to blot out of existence. Cf. ὡς ἀποκτενῶν, I, 1, 12.

64 ἐνίκησαν: i. e. at Marathon, 490 B.C.

65 τοσαύτας χιμαίρας: according to the scholiast on Aristophanes' Knights, 657, the vow was originally to sacrifice heifers, but because of the large number (Herodotus VI, 117 states that 6,400 of the barbarians were slain) an annual sacrifice of 500 she-goats was substituted.

66 ἀποθούσων: the prep. would naturally mean that the debt had not yet been paid in full (see on ἀπετέμπε, I, 1, 41). The number 6,400, however, would have been reached in thirteen years, so that we must assume that an annual sacrifice was instituted. It appears to have been continued for centuries.

68 τὴν ... ὀστρακίαν: for the art., cf. τῇ μάχῃ, I, 2, 50. Herodotus
makes the army of Xerxes to number more than two and a half millions of fighting men.

69 ἐνίκων: imperf., since there was a series of victories—Salamis, Plataea, and Mycale.

70 ἐστὶ... ὄραν: cf. II, 3, 56.

71 τεκμηρία: pred., as proofs.

72 ἐλευθερία: if εστὶν ὄραν is supplied, the construction must be personal (cf. ἀφῄ, I, 7, 31). Observe, however, that ἐστὶ would suffice, and that the shift would be an easy one.

73 ἀλλὰ, nay, on the contrary.

75 οὗ μὲν δὴ: cf. I, 9, 41.

76 οὗ πολλαί... ἀφ’ οὗ, not many days ago.

77 πολλαπλασιοῦς ὑμῶν, although many times your number. For the gen., cf. οὗ, I, 3, 111, and the note. Observe the acc., despite the nearness of the dat., ἐγκώνως.

79 πολὺ: for the position, cf. c. 1. 105.

80 ὑμᾶς: προσῆκεi far more frequently takes the dat. (above, l. 60).

83 ἀμετρον: pred.; se οὖν.

84 εἰς αὐτοὺς, into their midst, stronger than the normal εἰς αὐτοῦς.

ὀπότε... ὧτι, when from your experience with them you know that.

87 µηδὲ... δόξητε: G. 1346; II. 871; B. 584. For δοξάω, meaning think, cf. I, 7, 4, and the note.

τούτῳ µείων... ἔχειν, that you are
at a disadvantage in this. Cf. I, 10, 35.

ei: see G. 1423; H. 926; B. 598, 1.

oi Kúreoi: cf. I, 10, 3. The word must here denote Arriaeus and his men—Cyrus' barbarian troops. The text is perhaps corrupt.

88 eti: strongly emphatic. For its position, cf. poló, l. 79.

89 ékeínoi: i.e. tois úφí 'úmōn éktagménoi. With πρὸς, which the MSS. give, but which some editors omit, the meaning is: they sought safety by fleeing for refuge to cowards; therefore they are the greater cowards. It is literally true that Arriaeus' and Cyrus' barbarian troops had bought their safety by going over to the king's side. Xen. attempts in this and the next section to make the best of a bad situation by adopting a jocular tone, but he does not do this until he is sure of his ground. Contrast the words of Clearchus in II, 4, § 5.


93 énuµikheúte: as though ύμείς. not tis 'úmōn, had preceded.

oi múrioi: for the art. with round numbers, cf. I, 2, 59.

96 oi poioúntes: cf. ἦ... poioúnta, c. 1. 184.

γίγνηται: plainly the pass. of poiein, cf. II, 2, 42, and the note. With this passage contrast III, 3, § 16, where Xen. points out their need of cavalry. It is to be noted that his audience is composed largely of Peloponnesians, among whom, owing to the mountainous character of the country, cavalry was little used and little esteemed.

97 íppévōn: gen. after the comparative. Note again the emphatic position of poló.

98 kρέμανται, sit clinging.

99 bébékótes, with feet firmly planted, note the tense.
ὅτου ἄν βουλόμεθα τευξόμεθα· ἐνὶ δὲ μόνῳ προέχουσιν ὦι ἵππεῖς· φεύγειν αὐτοὶς ἀσφαλέστεροι ἐστίν ἣ ἡμῖν. εἴ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἤγγεσθαι οὐδε βασιλεὺς ἄγοράν παρέξει, τοῦτο ἅχθεσθε, σκέψασθε πότερον κρείττον Τισσαφέρνης ἤγεμόνα ἔχειν, ὃς ἐπιβουλεύσων ἡμῖν φανερός ἐστίν, ἢ ός ἄν ἡμεῖς ἀνδράς λαβόντες ἠγείροντες κελεύσωμεν, οἱ ἔσονται ὅτι ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπιτήδεια πότερον ἡμεῖς κρείττον ἐκ τῆς ἄγορᾶς ἢς οὗτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἐτὶ ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἡνπερ κρατῶμεν, μέτρῳ χρωμένους ὀπόσῳ ἄν ἐκαστὸς βούληται.

εἴ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἀπὸρον νομίζετε εἶναι καὶ μεγάλως ἠγείρον ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἢρα τοῦτο καὶ μορότατον πεποίηκασιν οἱ βάρβαροι. τάντες γὰρ ποταμοὶ, εἰ καὶ πρὸςω τῶν πηγῶν

101 τευξόμεθα, shall hit.
102 τὰς . . . μάχας θαρρεῖτε, have courage for the fighting. The acc. is used as after ἐπτρεπεσ, I, 9, 18.
104 τοῦτο: resuming the ὅτε-clause.
It is the inner obj. of ἅχθεσθε; cf. ὥδεν ἥχεσθο, I, 1, 40.
105 κρείττον: sc. ἔστι.
106 ἀνδράς: incorporated in the rel. clause; cf. I, 1, 24.
107 περὶ . . . σώματα: i.e. they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after περὶ, cf. I, 4, 51. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.
108 τὰ δὲ ἐπιτήδεια: see the note on ποταμός, II, 4, 27.
109 μηδὲ . . . ἔχοντας: cf. c. 1. 95.
The partic. agrees with ἡμᾶς, understood. We have μηδὲ, not ὥδε, because of the infin. construction.

αὐτοὺς: cf. αὐτοῖς, c. 1. 150, and the note.
113 ταῦτα: prolepsis. Observe how this serves to emphasize the word.
114 ἀπὸρον, a hopeless difficulty. (cf. ὥδε, II, 3, 60, and the note.
διαβάντες: causal.
115 σκέψασθε . . . βάρβαροι, consider whether this is not the most foolish thing the barbarians have done. We insert not, since an affirmative answer is expected. The thought is that the Persians would have done well to have got rid of the Greeks as soon as possible, instead of putting obstacles in their way—and besides the obstacles are not unsurmountable.
116 εἰ καί, even if; i.e. it makes no difference.

πρόσω: with the gen., far from.


117 proisioṹi: for the dat., cf. 


119 diŷsouσin, shall let us pass.

120 oū́' ὤς: cf. I, 8, 86, and the note.


123 Πυσίδας: see I, 1, 62.


124 τοῦ́των: after βασιλέως, an easy


125 ἢν ἔφη, I should say. The

prostasis is not expressed, al-


though ἀλλὰ γάρ δέδοικα, below, 


l. 131, suggests that Xen. had 
in mind ἢν μὴ ἐδεδολίζη. ἔφη, of


course, governs χρῆναι.


126 ὀρμημένους: after φανερῶς εἶναι: 

cf. I, 2, 70, and the note.


128 τοῦ́ ... ἐκτέμησεν, that he 


would send them forth without 


guile. The gen. depends on 


ὀμήρους; cf. τοῦ́ στρατεύσα, c. 1. 87. 


For the fut. infin. with the art., 

cf. ἐπιθύσεσθαι and λύσειν, II, 4, 81, 


and the note.


129 καὶ εἶ: different from εἰ καὶ, 


above, I. 116, in that here the 


supposition is a most unlikely 


one.


130 οἴδ' ὦ́: parenthetical; see the 


note on δῆλον ὦ́, I, 3, 44.


προσάρμοσεν: adj. where we use the 


adv.; cf. προτέρα, I, 2, 142, and 


ἀγολ, below, which is parallel 


with ἐν ἀφθόνοις. The use of προσ- 


(or its equivalents), with inten-


sive force, is very common in
κατασκευαζομένους. ἀλλὰ γὰρ δεδοικα μή, ἀν ἀπάξ μάθωμεν 25 ἀργοὶ ἥπι καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαίς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ὦστερ οἱ λατοφάγοι ἐπιλαθόμεθα τῆς σοικάδε ὀδοῦ. δοκεῖ οὖν μοι ἐκὸς 26
καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἕλλαδα καὶ πρὸς τοὺς οἰκείους πειράσθαι ἁφικνείσθαι καὶ ἑπίδειξαι τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἔδων αὐτοῖς τοὺς νῦν σκληρῶς ἐκεὶ πολεμεύοντας ἐνβάδε κομισμένους πλούσιους ὀρᾶν.

ἀλλὰ γὰρ, ὦ ἀνδρείς, πάντα ταῦτα τάγαθα δῆλον ὅτι τῶν
κρατοῦντων ἐστὶ: τοῦτο δὲ δεῖ λέγειν ὅπως ἄν πορευομέθα τε 27 ὃς ἀσφαλέστατα καὶ εἰ μάχεσθαι δέοι ὃς κράτιστα μαχοῦμεθα. πρῶτον μὲν τοῖς, ἐφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἀσ ἐχομεν, ἵνα μη τὰ ξεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευομέθα ὅτι ἄν τῇ στρατιᾷ συμφέρῃ· ἐπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι.

αὐταὶ γὰρ αὖ ὅχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ᾽ οὐδὲν

Greek. Cf. Vergil's ter quaterque beati (Aen. I, 94) and the Eng. use of thirce—

ἀν . . . ἐποίει, εἰ ἐώρα: a shift from the ideal to the unreal; note the position of ἄν.

131 ἀλλὰ γὰρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, but the fact is.


133 μὴ ὁπέρ: μὴ is repeated after the interpolated condit. clause; so ἄν frequently, and in §35, εἰ.

καλαίς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφάγοι: see Odyssey IX, 83–104, and Herodotus IV, 177, and cf. Tennyson's "Lotus Eaters." The fruit of the lotus is actually used as a food in north Africa.

136 ἐκόντες, of their own choosing. Cf. τρισάςμενος, above, I, 130.

137 ἔδων, when they might. Cf. II, 5, 86, and the note. The acc. abs. most frequently expresses an adversative relation.


140 τοῦτο: looking forward to the ὅπως-clause.

ὁπως ἄν: with μαχοῦμεθα, as well as with πορευομέθα. For the opt. with ἄν in an indir. quest., cf. πῶς ἄν . . . ποιῶτο, I, 7, 11. Some of Xen.'s "irregular" object clauses with ὅπως ἄν are merely indir. quests. (e.g. IV, 3, §14; V, 7, §20). The two vbs., with their modifiers, are given in chaisitic order.

143 ἡμῶν: with στρατηγῆ; see the note on I, 4, 11.

145 ὅχλον . . . ἄγειν, are a nuisance to carry. ἄγειν defines ὅχλον(in the matter of carrying).
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28 ou te iis to ma xesthai ou' eis to tα epititheia echein. eti de kai
tων αλλων σκευων τα περιττα απαλλαξωμεν πλην όσα πολεμου
ένεκεν ς σιτων ς ποτων έχομεν, ίνα ός πλειστοι μεν ήμων εν
tois οπλων δωσιν, ός έλαχιστοι δε σκευοφορωσι. κρατουμενων
μεν γαρ έπιστατηθει θι πάντα αλλοτρια: ήν de θα κρατωμεν, και 150
tων πολεμίων δει σκευοφόρους ήμετέρους νομίζεις.

29 λοιπον μοι ειπειν οπερ και μεγιστον νομιζω ειναι. όρατε γαρ
και των πολεμίων οτι ου πρόσθεν εξενεγκειν εσολυμησαν προς
ημας πολεμον πριν τους στρατηγους ήμων συνελαβον, νομιζοντες
ιντων μεν των αρχοντων και ήμων πειθομενων ικανους ειναι 155
ημας περιγενεσθαι το πολέμω, λαβοντες δε τους αρχοντας άναρ-
χια άν και αταξια ένομιζον ήμας απολεσθαι. δει ουν πολυ μεν
tων αρχοντας επιμελεστερους γενεσθαι τους ιναι των πρόσθεν,
πολυ δε τους αρχομενους ευτακτοτερους και πειθομενους μαλλων
τους αρχουσι ιναι η πρόσθεν· ήν δε τις άπειθη, ψηφισασθαι τον 160
αι ήμων ένυγχανοντα συν το αρχοντι κολαζειν: ουτως οι πολε-

It may be felt as acc. or dat. Cf. οραν, II, 6, 34, and the note.

147 απαλλαξωμεν, let us get rid of.
See the note on απηλλαγη, I, 10, 35. For the subjv., cf. αναμενομεν, ch. 1. 110. The advice here given is carried out, c. 3. § 1.

148 ένεκεν: with all three gens.

149 κρατουμενον: Xen. purposely avoids expressing ήμων or using a vb. in the first person (μι ... 
κραταμεθα, parallel with ήν de κραταμεν, below). Render, when 
men are conquered.

150 πάντα αλλοτρια, all their goods 
become the property of others 
(i.e. of the foe). γινεται or έστι is easily supplied.

καλ: i.e. in addition to the bearers 
we have now.

152 λοιπον (sc. έστιν), it remains.

όρατε γαρ: the rest of the section is parenthetic. The important 
matter is told in § 30, with re-
sumptive ουν.

153 τους πολεμίους: prolepsis.
ου πρόσθεν . . . πριν, not until.
Cf. I, 2. 58, and the note.

155 ήμων πειθομενον . . . ήμας: cf. 
ώτων, I, 4, 82, with the note. 
Here the absolute construction was necessitated by the preced-
ning gen. abs.

157 άν: with απολεσθαι. For its 
position, see I, 3, 29, and the 
note.

πολυ μεν . . . πολυ δε: anaphora 
of the strongly emphatic adv. 
(see the note on c. 1. 105) instead 
of the simple parallelism, τοις μεν 
αρχοντας . . . τοις δε αρχομενους.

158 τους ιναι των πρόσθεν: for the 
emphatic collocation, cf. σε εγω, 
II, 5, 29.

160 ψηφισασθαι: sc. δει.

161 κολαζειν: cf. the note on πληγάς
μιοι πλείστουν ἐψευσμένου ἐσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίων ὄφονται ἀνθ’ ἐνὸς Κλεάρχου τοὺς οὗδενὶ ἐπιτρέψοντας κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαιώνῃ ἡδὸν ὠρᾶ· ὅσως γὰρ οἱ πολέμιοι 32 αὐτίκα παρέσονται. ὅτως οὖν ταῦτα δοκεῖ καλός ἔχειν, ἑπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαιήσῃ· εἰ δὲ τὰ ἄλλα βέλτιον ἥ ταύτη, τολμᾶτω καὶ ὁ ἰδιῶτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας σεόμεθα.

Μετὰ ταῦτα Χειρίσσοφος εἶπεν· ἩΛλ’ εἰ μὲν τινος ἄλλου 33 δεὶ πρὸς τούτους οἷς λέγει Ἑνοφῶν, καὶ αὐτίκα ἐξεστάτους ποιεῖν· ἀ δὲ νῦν ἐνήρηκε δοκεῖ μου ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτω δοκεῖ ταῦτα, ἀνατείνατο τὴν χεῦρα. ἀνέτειναν πάντες.

ἀναστὰς δὲ πάλιν εἴπε Ἑνοφῶν· Ὡ άνδρες, ἀκούσατε δὲν 34 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἐξομον τὰ ἐπιτήδεια· ἀκοῦω δὲ κώμας εἶναι καλᾶς οὐ πλέον ἔκοσι σταδίων ἀπεχοῦσας· οὐκ ἂν οὖν βαμμάζοιμεν εἰ οἱ πολέμιοι, ὡστερ οἱ 35· δειλοὶ κύνες τοὺς μὲν παριῶντας διώκοντες καὶ δάκνουσιν, ἥν δυνὸνται, τοὺς δὲ διώκοντες φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῦσι. ὅσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαί· 36

ἐνέβαλεν. I. 5, 69. Xen. alludes to this compact, V. 8, § 21.
162 ἐψευσμένου ἐσονται, will find themselves deceived. The compound form of the fut. perf., regular in the act., is not infrequent in the pass., and may be the only form in use.
163 Κλεάρχου: i.e. stern disciplinarians like him. See the note on I. 5, 69.
τοὺς . . . ἐπιτρέψοντας, who will not permit.
κακῷ: cf. ἀγαθός, I. 60, and the note.
164 περαιῶν: with ὕρα: cf. καθεύ-
dein. I. 3, 51.
167 καὶ ὁ ἰδιῶτης, even though he be a private.
170 καὶ αὐτίκα: i.e. presently (as well as now).
ποιεῖν, attend to, carry out; cf. below, l. 194.
172 ἀνέτειναν: vivid asyndeton.
174 δὲν προσδοκεῖ μοι, what further measures recommend themselves to me.
177 εἰ οἱ πολέμιοι: resumed, after the simile, by εἰ καὶ αὐτοῖ.
178 διώκοντες καὶ δάκνουσιν: the kai is intensive, not connective—
go so far as to bite.
179 εἰ καὶ αὐτοῖ, if they too, I say.
180 πλαίσιον: here a hollowsquare; see the Introd., § 34. Contrast I, 8, 35.
σιον τοις συμμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὀχλος ἐν ἀσφαλεστέρῳ εἰη. εἰ οὖν νῦν ἀποδειχθεὶ τίνας χρή ἤγεισθαι τοῦ πλαστοῦ καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἰναι, τίνας δ’ ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιν βουλευόνται ἡμᾶς δεοί, ἀλλὰ χρόνος μεθα ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον ὀρᾶ, ἄλλωσ ἔχειν: εἰ δὲ, Χειρίσοφος μὲν ἡγοῦτο, ἐπειδή καὶ Δακέδαιμονός ἔστι τῶν δὲ πλευρῶν ἐκατέρων δίῳ τῷ πρεσβυτάτῳ στρατηγῷ ἐπιμελεῖσθην, ὀπισθοφυλακοίμεν δ’ ἡμεῖς οἱ νεῶται τοῖς καὶ Τιμασίων τῷ νῦν εἶναι. τὸ δὲ λοιπὸν πειράμενοι ταύτης τῆς τάξεως βουλευόμεθα ὅτι ἂν ἂν κράτιστον δοκή εἶναι. εἰ δὲ τοῖς ἄλλο ὀρᾶ βέλτιον, λέγατω. ἐπεὶ δ’ οὖδες ἀντέλεγεν, εἰπεν· 'Ὅτω δοκεῖ ταῦτα, ἀνατεινῶ τὴν χείρα.

39 ἐδοξε ταῦτα. Νῦν τοῖς, ἐφη, ἀπιόντας πολεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκεῖους ἐπιθυμεῖ ιδεῖν, μεμνήσθω ἂν ἄγαθος εἶναι· οὐ γὰρ ἐστιν ἄλλος τούτου τυχεῖν· ὅστις τε ἐξή ἐπιθυμεῖ, πειράσθω νικάν· τῶν μὲν γὰρ νικῶντων τὸ καίνειν, τῶν δὲ ἡπτωμένων τὸ ἀποθυμήσκειν ἔστι· καὶ εἰ τοῖς δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἔστι καὶ τὰ ἐκατωτῶν σῶζειν καὶ τὰ τῶν ἡπτωμένων λαμβάνειν.

181 τῶν ὀπλῶν = τῶν ὀπλατῶν, as often.
182 ἐν ἀσφαλεστέρῳ: i.e. in the center.
185 ὁπότε ... ἕλθοιν: for the mood, cf. δοίη, I, 3, 87, and the note.
187 εἰ δὲ: exceptional for εἰ δὲ μή (G. Μ. Τ. 478, 2; Η. 906b). We may understand καλῶς ἔχει, or something of that sort. Observe that if εἰ δὲ μή were used, it would not here, as usual, introduce the unfavorable alternative.
188 δακέδαιμονός: this was the period of Spartan supremacy, and an Athenian is speaking.
190 τὸ νῦν εἶναι, for the present; cf. I, 6, 55.
194 τὰ δεδογμένα: cf. τὰ δόξαντα, I, 3, 103.
195 ὅστις τε: note the parallel clauses, ὅστις τε ... ὅστις τε ... εἰ τις.
μεμνήσθω εἶναι, let him remember to be.
197 τῶν ... νικῶντων ... τῶν ... ἡπτωμένων: both gens. are possessive.
καίνειν: Xen. has the simple form of this poetic vb. here and Cyrop. IV, 2, 24. For the compound, κατακαίνειν, cf. the note on I, 6, 8.
Chapter III

1 κατέκαιον, set about burning; cf. the following impfs.
2 τῶν ... περιττῶν: partitive; ὅτι, with δέοστο.
3 ἐρρίπτον: Xen. uses both ρήπτω and ρίπτω (ἐρρίπτον, IV, 8, §3). A difference in meaning is not to be insisted on.
5 Μιθραδάτης: cf. II, 5, 131.
8 εἰμί ... διάγων: for such forms, see the note on εἶναι ... φυλάττων, I, 2, 122. Here we may render, And here I am—living in great fear.
11 ὡς φίλον: ὡς. ὃς πρὸς φίλον. The prep. may be omitted before ὃς and ὃςτε, as it often is before rel. prons.

13 εἰ μὲν τις εἶ, if we are permitted. For τις, cf. I, 4, 80.
15 ἁσινίστατα: cf. the note on ἁσινῖς, II, 3, 112.
τῆς ὄδου: gen. with the vb. of hindering (separation).

διαπολεμεῖν, fight it out. Observe the parallelism in structure between the two clauses and the fact that both end with a superl. adv. In the second clause the threatening form of condition (εἰ τις ... ἐπικωλύτε) is avoided.

17 ὡς, how, rather than that.

βασίλεως ἁκοντος: cf. ἁκοντος Κύρου, I, 3, 89, and the note.

18 ὑπόπεμπτος: cf. ὑποπέμψαεν, II, 4, 91.
19 τις: for the position, cf. II, 5, 125.
III, Chap. III

5 férnous tis oíkeiów parēkholouθήkēi pístews éneca. kai ektou'tou éódóke toís stratēgoiēs bélτiwn éinai dòýma poú̄tasaθhai 20 tón pòlemou akýn̄uctou éinai èst' en tì pòlemia éieu. diēθειρουν γ' ar prosoûntes toús stratíōtatas, kai énā ge loxagōn diēθειραν Níkarhχou 'Arkaθá, kai ðxheto ãπiōn nuktós sún āndρóπous ös eîkosì.

6 Mêtà tauta àριστήθa'nves kai diaβántes tôn Zápátan pòta-25 μóν époreúontos tetaγμένoi ta úpō̄γyia kai tôn ðxhóon én mésof ōxontes. ou polu dé proē̄l̄ý̄mòtnov aútvov ep̄ifαin̄etai pál̄n ò Mí̄θradάτh, ðp̄p̄eas ðxovn ós diakosíous kai toxò̄ta kai 7 sfe̔n̄dò̄ntas eîs tētrakosíous μála èlaφroûs kai eύzōνous. kai proso̔he méν ów̄ fíλos ðvn pròs tòus "E̔llhñs. épeti ð' èγ̄gû̄s 30 èḡn̄̄v̄n̄to, èx̄apí̄n̄w̄s oî méν aútvov ètò̄x̄en̄w̄ kai ðp̄p̄eis kai ðe̔z̄oî, oî ð' èsf̄en̄ðó̄n̄w̄ kai èt̄īr̄w̄sk̄oû. oî ðê óπîθ̄o̔θ̄o̔θ̄o̔θ̄o̔θ̄o̔ka̔kes tòv 'E̔llhñw̄n̄ èp̄a̔s̄h̄n̄w̄n̄ mév̄ kákw̄s̄, ànt̄e̔p̄oû̂n̄ ð' ᵁû̄dên̄. òî te γ' ar Krî̄t̄e̔s̄ b̄r̄a̔x̄ú̔t̄e̔ra̔ tòv̄ Pë̔rsò̔n̄ èt̄ò̂x̄en̄w̄ kai ám̄a fîl̄îoî ȭn̄tes̄ 8 eî̄w̄ tòv̄ ðp̄l̄oû̄ kاط̄è̄k̄è̄l̄w̄ntὁ, oî ðê ák̄ò̄n̄t̄îst̄a̔i̔ b̄r̄a̔x̄ú̔t̄e̔ra 35 ḫ̄k̄ò̄nt̄îz̄ὁn̄ òî ð̄s̄ ð̄x̄îk̄w̄n̄e̔t̄h̄a̔ tòv̄ sfe̔n̄dò̔nt̄ò̔n̄. èk tò̔t̄òu̔ Þ̄n̄β̄φ̄ò̔nti̔ èd̄d̄ò̔ke̔ ði̔w̄k̄t̄e̔w̄n̄ èi̔n̄w̄ kai ð̄d̄i̔w̄k̄o̔n̄ tòv̄ ð̄p̄l̄ît̄òw̄ kai tòv̄

parēkholouθήkēi: the tense denotes the permanent relation.
pístews éneca, to secure his good faith (he had formerly been Kúro̔ píst̄s̄t̄at̄os, II, 5, 134).
dòýma poú̄tasaθhai: cf. èp̄o̔i̔t̄o t̄n̄ sulk̄loḡn̄, I, 1, 21, and the note.
21 èst': see the note on I, 9, 33.
diēθειροὑn̄ ... diēθειρἁn̄: the former vb. is conative, the latter records an actual occurrence.
23 Níkarhχou: can this be the Ni̔c̣arḥχus mentioned in II, 5, 128?
26 teta̔ḡm̄n̄w̄o: ì. e. in the formation suggested by Xenoph̄n̄, e. 2. 180 f.
31 èx̄apí̄n̄w̄s: an Ionicism, but more frequent in the Anabasis than the normal èx̄apí̄f̄n̄s.
kàî̔p̄p̄eis kai̔ pe̔z̄oî: apposition with oî méν.
32 èt̄i̔r̄w̄sk̄oû̔: the subj. is the whole body (oî méν as well as oî ðê).
33 ànt̄e̔p̄oû̂n̄ ð' ᵁû̄dên̄, could do nothing in retaliation. Note the tense, and see the note on I, 4, 61.
34 Krî̄t̄e̔s: see the note on I, 2, 54.
35 b̄r̄a̔x̄ú̔t̄e̔ra ... òî ð̄s̄, not far enough to (a shorter distance than so as to).
36 tòv̄ sfe̔n̄dò̔nt̄ò̔n̄: for the gen., see G. 1099; H. 730; B. 356.
37 ð̄p̄l̄ît̄òw̄ ... pe̔l̄ta̔s̄t̄òw̄: partitive with oî.
πελταστῶν οἱ ἔτυγχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες
dὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε γὰρ ἰππεῖς ἦσαν 9
τοῖς Ἐλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς φεύγοντας ἐδύνατο
καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶνον τε ἤν ἀπὸ
tοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ Βαρβαροὶ ἰππεῖς καὶ 10
φεύγοντες ἀμα ἐπίτροποι εἰς τούτωσθεν τοξεῦοντα ἀπὸ τῶν
ἵππων, ὅποσον δὲ διώξειαν οἱ Ὁλληνες, τοσοῦτον πάλιν ἐπανα-
χωρεῖν μαχαρέον ἕδει. ὦστε τῆς ἧμέρας διήλθον οὐ πλέον 11
πέντε καὶ ἐκισοὶ σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κόμας.
ἐνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσσοφος καὶ οἱ πρεσβύ-
tατοι τῶν στρατηγῶν Ἐνοφόντα ἤτιοντο ὅτι ἐδιώκεν ἀπὸ τῆς
φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδέν
50 μᾶλλον ἐδύνατο βλάπτειν. ἄκούσας δὲ Ἐνοφόν ἑλέγεν ὅτι 12
ὄρθως αὐτῖκον καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖ. ἀλλ' ἐγὼ,
ἐφι, ὑπαγάκασθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένεις κακῶς
μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυνάμενος. ἐπειδὴ δὲ ἐδιώ-
κομεν, ἀλῆθη, ἐφι, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδέν
55 μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχοροῦμεν δὲ παγχαλέπως.
tοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ρώμη ἀλλὰ σὺν ὀλίγοις 14
Ἠλθον, ὦστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι δὲ ὄν δεόμεθα.

39 κατελάμβανον: the tense, as ἀντεποίην, above. Cf. ἐδύνατο κα-
tαλαμβάνειν, below.
41 πολύ: in emphatic position be-
cause contrasted with ὀλίγῳ χωρίῳ.
οὐχ οἶνον τε ἤν: cf. II, 2, 16, and the
note.
42 καὶ φεύγοντες ἀμα, even while
fleeing. Cf. εὔδος with partic.,
I, 9, 10.
43 εἰς τούτωσθεν, backwards. This
method of fighting, made famous
by the Parthians, is said still to
be characteristic of the Persians.
44 ὅποσον, as far as.
45 μαχαρέον: i. e. the Persians
in turn pursued them.

τῆς ἧμέρας, in the course of the
day. See the note on I, 7, 85. Cf.
δεῖλη, below. They had, however, not started until after
their ἂρστον.
46 τὰς κόμας: i. e. those men-
tioned, c. 2. 176.
49 οὐδέν μᾶλλον, none the more;
i. e. than if he had not incurred
the risk. οὐδέν is, of course, inner obj.; so μεγάλα, below,
l. 57.
51 τὸ ἔργον, the result.
52 εν τῷ μένειν, while staying
(where we were).
54 ἀλῆθη . . . λέγετε: i. e. it was
as you say.
56 τοῖς . . . χάρις, thank Heaven.
15 ἕν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονώσιν ὡς οὕτε οἱ
Κρήτες ἀντιτοξεύειν δύνανται οὕτε οἱ ἐκ χειρὸς βάλλοντες ἐξι-
κνείσθαι. ὅταν δὲ αὐτοὶ διώκομεν, πολὺ μὲν οὐχ οἶον τε χωρίον
ἀπὸ τοῦ στρατεύματος δίωκες, ἐν ὁλίγῳ δὲ οὐδὲ ταχὺς εἶν
16 πέξοις πέξον ἃν διώκων καταλαμβάνει οὐκ ἕκατον ῥύματος. ἡμεῖς
οὖν εἰ μέλλοιμεν τούτῳ εἰργεῖν ὡστε μὴ δύνασθαι βλάπτειν
ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταξιστὴν δεῖ καὶ ἵππεον.
ἀκοῦσ᾽ εὖ εἶναι ἐν τῷ στρατεύματι ἡμῶν Ὀδίους, ἢν τοὺς πολλοὺς
65 φανὼν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλά-
17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖνα γὰρ διὰ τὸ
χειροπληθεῖν τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ
18 Ὄδιοι καὶ ταῖς μολυβδίσιν ἐπίστασται χρῆσθαι. ἥν οὖν αὐτῶν
ἐπισκέψῳμεθα τίνες πέπανται σφενδονῶς, καὶ τοῦτῳ μὲν δῶμεν
70 αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκεις ἐθέλοντι ἄλλο ἀργύριον
tελόμεν, καὶ τῷ σφενδονάν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην
tινᾶ ἄτελειαι εὔρισκομεν, ίσως τινὸς φαιοῦνται ἱκανὸν ἡμᾶς
19 ὥφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὡς: of space, as ὡς, above, 1. 44.
59 οἱ ἐκ χειρὸς βάλλοντες: i. e. οἱ ἀκοντισταὶ.
62 ἐκ τοξοῦ ῥύματος, with a bow-
shot the start. Cf. ἐκ πλέωνος.
I, 10, 47.
ἡμεῖς: assimilated to μέλλομεν,
where we should have expected
ἡμῶν (with δεῖ). Trans., as if the
construction were personal, we,
if we are to . . . , have need of.
Cf. also the note on ποταμός, II, 4,
27. With μέλλω the potential
form is less frequent; εἰ μέλλομεν
would have been normal.
64 τὴν ταξιστὴν, at once. The ell-
ipsis of a fem. noun (οὖν;) is
hardly felt.
65 ἄκουσα δ᾽ εἶναι: see I, 3, 105, and
the note.
ὁν . . . εἰσίστασθαι: acc. and infin.
in a rel. clause, as c. 2. 120 f.
Note, however, that the rel. con-
struction is given up in the next
clause.
66 καὶ . . . φέρεσθαι, carries even
twice as far. For the vb. cf.
I, 8, 78.
67 διὰ τὸ . . . σφενδονὰν, because
the stones they sing are as
large as the fist. Note that the
adj. is pred.
69 αὐτῶν: see the note on c. 1. 91.
70 πέπανται: for the vb. cf. I, 9, 69,
and the note. There was as yet
no troop of slingers in the army.
τοῦτο: = τῷ τεταγμένῳ (κεκτημένῳ);
sing. despite the preceding pl.
71 αὐτῶν, for them, i. e. the slings.
72 ἐν τῷ τεταγμένῳ, wherever sta-
tioned.
ἀλλὴν . . . ἄτελειαν, exemption from
some other duty.
75 τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφορώντας. ἀν' οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδώμεν, τοὺς δὲ ἵππους εἰς ἵππεας κατασκευάζομεν, ἵσως καὶ οὕτω τι τοὺς φεύγουτας ἀνιαύσωσιν. ἐδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδο-...

80 νῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἵππεις ἐδοκιμάσθησαν τῇ υστεραιᾷ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μειώνατες δὲ ταύτην τῇ ἡμέρᾳ τῇ ἅλλῃ ἐπορεύοντο προφαίτερον ἀναστάντες. χαράδραν γὰρ ἐδει αὐτοὺς διαβῆμαι ἐφ' ἤ ἐφοβοῖντο μὴ ἐπιθοίντο αὐτοῖς διαβαινόντων οἱ πολέμιοι. διαβέβηκοι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἐχὼν ἤππεας 5 χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ἦτησε Τισσαφέρνην, καὶ ἔλαβεν ὑποσχόμενος, ἄν τούτους λάβῃ, παραδόσεων αὐτῶ τοῖς "Ἑλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἐπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνώμιζε ποιῆσαι. ἐπεὶ δὲ οἱ "Ἑλληνες διαβεβη-3


75 παρ' ἐμοί: Xen., as a man of means, had brought horses with him.

tῶν Κλεάρχου: for Clearchus' troop of horse see 1, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.

77 σκευοφόρα . . . ἀντιδώμεν, put pack-animals in their places.

78 εἰς ἵππεας, for cavalry.

79 καὶ ταῦτα: καὶ is intensive, not connective. The asyndeton is regular.

80 ἐγένοντο, were equipped. γίνομαι may supply a passive to almost any vb.

ἐδοκιμάσθησαν: the vb. is suggested by the Attic custom of having all candidates for cavalry service pass certain tests (a δοκυμασία) before the βουλή (Senate).

Chapter IV

1 μειώνατες: i.e. this day was occupied with the equipment of the cavalry.

2 χαράδραν: i.e. a deep water course, presumably dry.

3 ἐπιθοίντο: for the form see the note on I, 9, 26.


7 λάβῃ, παραδώσαν: he said, ἄν . . . λάβῃ, παραδώσω, καταφρονήσα: note the tense, having come to despise.

8 οὐδέν, πολλά: an effective chiasm.
kōtes ἀπείχον τῆς χαράδρας ὡς ὅκτω σταδίων, διέβαινε καὶ ὁ 10 Μιθραδάτης ἔχων τὴν δύναμίν. παρήγγειλτο δὲ τῶν τε πελταστῶν οὐς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεσιν εἰρήτο 4 θαρροῦι διώκειν ὡς ἐφευρομένης ἰκανής δυνάμεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατειλήφει, καὶ ἤδη σφευδόναι καὶ τοξεύματα ἐξικνύοντο, ἐσήμην τοῖς "Ελληνι πῇ σάλπιγγι, καὶ εὐθὺς ἔθεσεν 15 ὠμός οὐς εἰρήτο καὶ οἱ ἵππεις ἥλαλον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ’ 5 ἐφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἵππεων ἐν τῇ χαράδρᾳ ξωὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποδιούντας αὐτοκελευστοῖς οἱ "Ελληνες ἥκισαντο, ὡς ὅτι φοβερώτατοι τοὺς πολέμιους 20 εἶχη ὄραν.

6 καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπήλθον, οἱ δὲ "Ελληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν

7 Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὅνομα δ’ αὐτῇ ἦν Δάρισα. ὄχουν δ’ αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ 25

10 οὕτων, about; cf. I, 2, 15.
11 παρήγγειλτο ... εἰρήτο, word had been passed ... commands had been given. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the impers. pass. common in Greek—a marked contrast with Latin. Cf. οἷς εἰρήτω, below.
πελταστῶν ... ὀπλιτῶν: partitive with οἷς.
13 θαρροῦσι, boldly.
16 οἷς εἰρήτω: trans. as if pers., those who had been ordered.
17 τοῖς βαρβάροις, on the part of the barbarians.
19 αὐτοκελευστοῖ: see the vocab. for similar compounds.
21 ὄραν: cf. ὀρᾶσθαι, I, 3, 8, and the note.

ἀφίκοντο ... ποταμόν: this proves that they had crossed the Zab at a point some distance above its junction with the Tigris.

25 Δάρισα: the ruins now called Nimrud, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns.

Μῆδοι: Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but
teίχοις αὐτῆς ἦν τὸ εὔρος πέντε καὶ εἰκοσὶ πόδες, ὑψὸς δ᾿ ἐκατόν·
τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι. Ὁκοδόμητο δὲ πλιν·
θοις κεραμεᾶς· κρῆτις δ᾿ ὑπὴν λιθίνη τὸ ὑψὸς εἰκοσὶ ποδῶν.
ταύτην βασιλεὺς Περσῶν ὅτε παρὰ Μῆδων τὴν ἀρχήν ἐλάμβα·
30 νον Πέρσαι πολυρκῶν οὐδὲν τρόπῳ ἐδύνατο ἔλειν· ἥλιον δὲ
νεφέλη προκαλύψασα ἥφανισε μέχρι ἔξελιπον οἱ ἄνθρωποι, καὶ
οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν 9
εὐρός ἐνὸς πλέθρου, τὸ δὲ ὑψὸς δύο πλέθρων. ἐπὶ ταύτης
πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίων κωμῶν ἀποτε—
35 φεύγοτε.

ἐντεῦθεν δ᾿ ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἢς πρὸς 10
τείχος ἔρημον μέγα κείμενον· ὁνομα δὲ ἦν τῇ πόλει Μέσπιλα·

it is more likely that he is speaking loosely. Neither he
nor his readers felt interested in the history of the desired
barbarians, so he has nothing to
say of the glory of Nineveh,
“that great city.”
26 πόδες: cf. πλέθρα, I, 2, 30, and
the note. Contrast ὑψὸς, acc.,
and ποδῶν (below, l. 28).
27 πλινθοῖς: cf. II, 4, 52.
28 εἰκοσὶ ποδῶν: a statement cor-
rorobated by excavations.
29 βασιλεὺς Περσῶν: Cyrus the
Great.
30 ἥλιον . . . ἥφανισε: cf. “I will
cover the sun with a cloud,”
Ezek. xxxii: 7. The passage is
one of doubtful interpretation
(the MSS. give ἥλιος . . . νεφέλην
προκαλύψας). Xen. may have
meant that the city was shrouded
in fog, or that there was an
eclipse (there was one in 556 B.C.).
Probably both here and in § 12
he is giving local traditions. To
the popular mind there has al-
ways seemed a connection be-
tween darkness and disaster.

32 πόλιν: for the case, cf. I, 2, 78,
and the note.

πυραμίς: not a pyramid, but, as
the ruins still to be seen make
clear, a structure of several
stories, each smaller than the
last. Its present height is said
to be 141 feet and the base is
150 feet square. Presumably
Xen. took no measurements him-
self, and it may well be that in
his time the height was greater,
in proportion to the base, than
now.

λιθίνη: really of brick, with a
stone facing. This was a natu-
ral and common mode of build-
ing: the base of durable stone
and upon this a superstructure
of material lighter and more
easily worked.

34 ἦσαν . . . ἀποτεφευγότες: each
element has its own force; see
on εἶναι . . . φυλάττων, I, 2, 122.

36 παρασάγγας ἢ: the actual dis-
tance between the ruins of Nim-
rud and those of Kuyunjik
(Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Λάρισα,
above, Nineveh was destroyed by Cyrus the Great in 549 B.C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 60 miles. (This agrees with Jonah iii:3, “Now Nineveh was an exceeding great city of three days’ journey.”) The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μηδοι . . . φικου: see the note on l. 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 εξ παρασάγγαι: apparently exaggerated; eight miles is the estimate of modern travelers.

45 βροντή κατέπληξ: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.


49 ἔχων: if the text is right this must be taken with ἦλθεν (cf. ἕχων ἀνέβη and ἕχων ἐβοήθει, below, and see the note on I, 1, 8, and also with ἐπεφάνη. Properly ἔχων should have been expressed.
again, but, as it is, we have ἔχω three times and ἔχοντο once in this sentence.

Ὀρόντα: for the form see I, 4, 15, and the note.


51 ὁ βασιλέως ἀδελφός: cf. II, 4, 110.

52 ἢτε . . . ἐφανή: cf. II, 4, 116 f.

53 τὰς μὲν . . . τὰς δὲ: i.e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν . . . διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἄνδρας, his man.

οὐδὲ . . . ῥάδιον ἢν: because of the dense ranks of the enemy.


63 καὶ τῶν τοξοτῶν, even than the bowmen. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 63 f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll, in order that ὁπόσα may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

διεκόλουχοι χρώμενοι, they made constant use of. Cf. Νεῖγων διήγε. 1, 2, 70.

66 ἄνω ἔντεις: i.e. so that they could recover the arrows.

νεῦρα, cords; not bowstrings (νευρα).
The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.

A. Original formation of the square.

BC. Possible arrangements with the six companies.

1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).
μόλυβδος, ὡστε χρήσθαι εἰς τὰς σφενδόνας. καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἔπειτα κατεστρατοπεδέυσαν ὁι "Ελληνες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείουν ἔχοντες τῇ ἄκροβολίσει. 70 τῇ δ' ἐπιοῦσαν ἡμέραν ἐμείναν ὁι "Ελληνες καὶ ἐπεστίλασαν· ἥν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις. τῇ δὲ ὑστέρα, ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρης εἶπετο ἀκροβολιζόμενος.

ἐνθα δὲ οἱ "Ελληνες ἐγνωσαν πλαίσιον ἑσπερευρόν ὅτι πονηρά τάξις εἰς πολεμίων ἐπομένων. ἀνάγγυ γάρ ἐστιν, ἡν συγκύπτη 75 τὰ κέρατα τοῦ πλαίσιου ἡ ὀδὸς στενότερας οὕσης ἡ ὁρέων ἀναγκαζόντων ἡ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονηρῶς, ἀμα, μὲν πιεζομένους, ἀμα δὲ ταραττομένους, ὅστε 20 δυσχρήστους εἶναι ἀτάκτους ὑπερα. ὅταν δ' αὐ διάσχξ τὰ κέρατα, ἀνάγγυ διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενῶν 80 γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀδυμεῦν τοὺς ταύτα πά- σχοντας πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνεν ἡ ἄλλην τινὰ διάβασιν, ἐσπευδεν ἐκαστος βουλόμενος φθάσαι 21 πρῶτος καὶ εὑπεθετὸν ἡν ἐνταῦθα τῶι πολεμίωι. ἐπεὶ δ' 20 ταῦτ' ἐγνωσαν οἱ στρατηγοὶ, ἐποίησαν εξ λόχους ἀνὰ ἐκατὸν 85 ἀνδρας, καὶ λοχαγοὶ ἐπέστησαν καὶ ἄλλους πεντηκοντάρας

70 μείουν ἔχοντες: cf. I, 10, 35.
72 πολύς σῖτος: the plain is still noted for its fertility.
74 ἐγνωσαν, came to know, found (ingressive aor.).
πλαίσιον: prolepsis.
πονηρὰ τάξις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i. e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.

75 ἡν συγκύπτη: the opposite of ὅταν ... διάσχξ, below, I. 79. The following parties are causal.
77 γεφύρας: sc. ἀναγκαζόντης.
80 τότε, in the former case.
81 τὸ μέσον, the space between; cf. I, 4, 23.
82 ὅποτε δέοι: a shift to the past, referring to their actual experience.
83 φθάσαι πρῶτος: redundant, but effective. Cf. πλέον προτιμήσεσέ, I, 4, 91.
84 εὑπεθετὸν ἡν: probably impers. ὑπεθετῃ ἦν ἐπιστίλασα.
85 ἀνὰ . . . ἀνδρας, of a hundred men each.
καὶ ἄλλους ἐνωμοτάρχους. οὕτω δὲ πορευόμενοι ὅποτε μὲν συγκύπτοι τὰ κέρατα ὑπέμενον, οἱ μὲν ὕστεροι, ὡστε μὴ ἐνοχλεῖν τοῖς κέρασι, τοὺς δὲ παρήγον ἐξωθεὶν τῶν κεράτων. ὅποτε δὲ 90 διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἄν ἐξεπίπλασαν, εἰ μὲν στενότερον εἰὼ τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῖς, εἰ δὲ πάντως πλατύ, κατ’ ἐνωμοτίας. ὡστε ἀεὶ ἐκπλεοῖ εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δεός διά- 23 βασιν ἢ γέφυραν, οὐκ ἔταράστουτο, ἀλλ’ ἐν τῷ μέρει οἱ λόχοι 95 διεβαινοῦ· καὶ εἰ ποὺ δεός τι τῆς φάλαγγος, ἐπιπαρηγῆσαν οὕτω. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθοῦσ᾽ τέτταρας.

ἡμίκα δὲ τῶν πέμπτων ἐπορεύνοτο, εἴδον βασιλείαν τι καὶ 24 περὶ αὐτὸ κόμας πολλὰς, τὴν δὲ ὄδον πρὸς τὸ χωρίον τούτο διὰ γηλόφων υψηλῶν γιγνομένην, οἱ καθηκόν ἀπὸ τοῦ ὅρους ψήφῃ δ’ ἤ 100 ἤν ἢ κώμη. καὶ εἴδον μὲν τοὺς λόφους ᾠσμενοί οἱ Ἑλληνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἰππέων· ἐπεί δὲ πορευόμενοι ἐκ τοῦ 25 πεδίου ἀνέβησαν ἐπὶ τὸν πρόπον γηλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἔτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ υψηλοῦ εἰς τὸ πρανεῖς ἐβάλλον, ἐσφενδώσων, ἐτό- 26 ἐκεόνων ὑπὸ μαστίγων, καὶ πολλοὺς ἑπτάρσωσκόν καὶ ἑκράτησαν τῶν Ἑλλήνων γυμνῆτων καὶ κατέκλεισαν αὐτοὺς εἰσὶ τῶν

87 οὕτω δὲ: the nom. is continued by ὅλον . . . τοῦ δὲ (part. appos.), but stands itself without pred. The text is again uncertain. οἱ μὲν is a conjecture, adopted by recent editors. The MSS. give οἱ λοχαγοι, after ὕστερον, but this appears to be but a gloss, explaining οὕτω. For the manoeuvres here described, see the plan.

90 αἱ πλευραί: identical with τὰ κέρατα, above.


91 τὸ διέχον, the gap.


95 ποὺ: with τῆς φάλαγγος, at any part of.

97 βασιλείαν τι, a sort of palace.

The pl. βασιλεία is more common.

98 τὴν δὲ ὄδον . . . γιγνομένη: render by an independent clause. For the extended use of γιγνομαι, cf. II, 2, 42, and the note.

100 ἁσμενοί: cf. ἁσμενος, I, 1, 79.

104 εἰς τὸ πρανεῖς, down hill.

ἐβάλλον . . . ἐτοξεῦον: note the graphic asyndeton.

105 ὑπὸ μαστίγων: i. e. like slaves.

Cf. Herodotus’ account of the battle of Thermopylae (VII, 22).
άπλων· ὡστε παντάπασι ταύτην τὴν ἡμέραν ἀχρηστοῦ ἦσαν ἐν
27 τῷ ὄχλῳ οὕτε καὶ οἱ σφενδονίται καὶ οἱ τοξόται. ἐπει δὲ
πιεζόμενοι οἱ Ἐλληνες ἐπεχείρησαν διώκειν, σχολὴ μὲν ἐπὶ τὸ
ἄκρον ἀφικνοῦσιν ὁπλῖται οὕτε, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων.
110 28 πάλιν δὲ ὡπότε ἀπίοιεν πρὸς τὸ ἀλλο στράτευμα ταῦτα ἐπασχον,
καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὡστε ἀπὸ τοῦ
τρίτου γηλόφου ἐδοξεῖν αὐτοῖς μὴ κινεῖν τοὺς στρατιῶτας πρὶν
ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαίσιον ἀνήγαγον πελταστὰς
29 πρὸς τὸ ὄρος. ἐπει δ' οὕτου ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε-
μῶν, οὐκέτι ἐπετίθεντο οἱ πολεμίοι τοῖς καταβαίνουσιν, δέδοι-
κότες μὴ ἀποτρυπθῆσαι καὶ ἀμφιτέρωθησαν αὐτῶν ἐγένοντο οἱ
30 πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ
ὄδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφί-
κοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὠκτώ· πολλοὶ 120
γὰρ ἦσαν οἱ τετρωμένοι.
31 ἐνταῦθα ἐμείναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἑνεκα καὶ
άμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθᾶς ἱπποὺς συμβε-
βλημένας πολλάς. ταῦτα δὲ συνεννηγεμένα ἦν τῷ σατραπεύοντι
32 τῆς χώρας. τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ 125
de κατελαβὲν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐ-
tοὺς ἢ ἀνάγκη κατασκηνοῦσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ
πορεύεσθαι ἐτὶ μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ
tε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: i.e. the baggage train. These had from the first
(c. 2, § 36) been within the hol-
low square.
113 πρὶν ... ἀνήγαγον, until they
had brought; not, until they
should have brought (πρὶν ... ἀναγάγον). The indic.
follows, as usual a neg. expression (ἐδοξεῖν ...
μὴ κινεῖν being tantamount
to ὁκ ἐκινησαί).
116 ἐπιτίθεντο: note the tense.
117 οἱ πολέμιοι: i.e. the Greeks,
from the Persian standpoint.
118 οἱ μὲν: the main body.
119 οἱ δὲ: the peltasts.
120 ἱατροὺς: hardly more than
nurses.
123 εἶχον: an independent clause,
where we might have looked for ἔχοντες.
ἄλευρα ... κριθὰς: asyndeton in
an enumeration.
124 τῷ σατραπεύοντι: dat. of the
agent—or of advantage?
127 κατασκηνοῦσαι: the word is
general; they had burned their
tents.
130 Ὀπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσώπησε, πολὺ περιῆγαν οἱ Ἔλληνες. πολὺ γὰρ διέφερεν ἐκ χώρας ὄρμοντας ἀλεξάθαι ἡ πορευομένους ἔπιοισε τοῖς πολεμίοις μάχεσθαι.

ἡμικά δὲ ἡ ἤδη δεῖλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὔποτε 34

133 γὰρ μείων ἀπεστρατοπεδέυοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ εξήκοντα σταδιῶν, φοβοῦμεν μὴ τῆς νυκτὸς οἱ Ἔλληνες ἐπιθύνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἑστὶ στράτευμα Περσικῶν. 35 οἱ τε γὰρ ἵπποι αὐτοῖς δεδενται καὶ ὡς ἐπὶ πολὺ πεποδισμένου εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθεῖσαν, εάν τε τις θορύβος γιγνηται, δει ἐπισάξαι τοῦ ἱππον Πέρση ἀνδρί καὶ χαλινώσαι, δει καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τοῦ ἱππον. ταῦτα δὲ πάντα χαλεπὰ νῦκτιο καὶ θορύβου ὄντος. τούτοις ἕνεκα πόρρω ἀπεσκήνησαν τῶν Ἐλλήνων.

ἐπεὶ δὲ ἐγιγνωσκον αὐτοὺς οἱ Ἔλληνες βουλομένους ἀπιέναι 36

140 Πέρση ἀνδρί: the dat. and infin. with δε is so unusual that this is best rendered, a Persian's horse must be saddled and bridled for him. Thus the dat. is essentially the same as αὐτοῖς, above (although not here disadvantage), and we must understand θέραπτον (squire) or possibly πτα as the subj. of the infin., if a subj. be required (yet it is not the squire, but the horseman himself, that is subj. of ἀναβῆναι). It should be remembered that χρῆ, too, takes properly the acc. and infin. (not the dat.). Exceptions to this rule are few and, for the most part, merely apparent.

ἐπισάξαι: the "saddle" was but a cloth.

142 θορύβου ὄντος: the gen. abs. is parallel with the adv.

145 διαγγελλομένους, passing the
word (from rank to rank): para-
is commoner.

έκήρυξ: for the omission of the subj., cf. ἐσάλπηγγες, I, 2, 98, and the note.

147 οὐ γὰρ . . . λύειν, it did not seem to be worth while. λύειν is here used, as not rarely by the poets, in the sense of λυστελεῖν.

νυκτὸς: with both the following infinites.

150 καὶ αὐτοὶ, they too (as well as the Persians). αὐτός is frequently thus used with καὶ. Often it is best to leave the pron. untranslated and to render the whole simply, also. English is much more restricted in its use of pronouns than Greek is.

ἀνάξεύχαντες: freely used; they had burned their wagons. Cf. κατασκαφήσαντι, l. 127, and the note.

153 χωρίον ὑπερβάζον, a commanding position on their right.

154 ἀκρωνυχιάν: appos. with χω-ρίον.

155 υφί ἢν: why not υφ' ἢ; See the note on παρὰ τὴν ὀδόν, I, 2, 78. The Tigris was on their left, so that they could not make a détour.

156 ἐπείδη δὲ ἔωρα: the following vivid narrative is in Xen.'s best style.


159 οὐκ ἤγεν: he could not, as the next sentence shows.

160 αὐτός: almost =μόνος.

161 ἔξεστιν . . . ἔστι: the former is the stronger word.

162 εἰ μὴ . . . ἀποκόψομεν: a "warning" condition, marking the
toûtous ἀποκόψομεν. ἀλλὰ τι οὐκ ἤγες τοὺς πελταστὰς; ὦ δὲ 40 λέγει ὃτι οὐκ ἐδόκει αὐτῷ ἔριμα καταλιπεῖν τὰ ὁπίσθεν πολέμιον ἐπιφαινομένων. Ἀλλὰ μὴν ὣρα γ', ἐφ' ἐβουλέωσθαι τὸς τις τοὺς ἀνδρας ἄπελα ἀπὸ τοῦ λόφου. ἐνταῦθα Ἑνοφῶν 41 ὀρᾶ τοῦ ὄρους τὴν κορυφῆν ὕπερ αὐτοῦ τοῦ ἑαυτῶν στρατευματος οὐσαν, καὶ ἀπὸ ταύτης ἐφοδοῦ ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει: Κράτιστον, ὃ Χειρίσοφε, ἦμιν ἔσθαι ὡς τάξιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνατόν μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μὲν ἐπὶ τῷ στρατευματί, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρὴζεις, πορεύον ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ διδωμί σοι, ἐφ' ὁ Χειρίσοφος, 42 ὀπότερον βούλει ἔλθει. εἰπὼν ὁ Ἑνοφῶν ὅτι νεώτερος ἐστιν 43 αἵρεται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἀνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς, ἔλαβε δὲ τοὺς κατὰ μέσον πλασίου. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς τριακοσίους οὓς αὐτὸς εἴχε τῶν ἐπιλέκτων ἐπὶ τὸ στόματι τοῦ 44 πλασίου.

ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάξιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς

gravity of the situation. τούτους is said with a gesture.

166 τῶς . . . ἄπελα, how we shall dislodge—an indir. ques. with dir. interrog. (cf. I, 8, 63, and the note). The indefinite third pers. is far commoner in Greek than in Eng.

167 κορυφήν: called below τὸ ἄκρον and τὸ ὄρος. This was, of course, higher than the spur (ἀκρωνυχίαν) held by the enemy.

ὑπὲρ αὐτοῦ . . . στρατεύματος: the pron. is intensive; the whole may be rendered, right above their own army.

172 ἐγὼ δ' ἐθέλω, I am ready, volunteer. Note the emphatic ex-

pression of the subj.; the one who proposes the plan is also ready to carry it out. Observe that the balancing σῦ μὲν is omitted. The language is varied (βούλει, ἐθέλω, χρὴζεις), as often.

174 εἰπών: asyndeton in rapid narrative.


177 τοὺς ἀπὸ τοῦ στόματος: cf. the note on τῶν παρὰ βασίλεως, I, 1, 18. ἔλαβε: i.e. to replace those taken by Xen.

178 τοὺς τριακοσίους: since these are called "picked men" they may well have been three of the
καὶ αὐτοὶ ὤρμησαν ἀμιλλάσθαι ἐπὶ τὸ ἀκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευμένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευμένων. Ἐξοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἱπποῦ παρεκκελέστο. Ἀνδρές, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναίκας, νῦν ὅλῳν πονησάντες ἀμαχεὶ τὴν λοιπὴν πορευόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος ἔτεν. Οὐκ ἔξ ἤσο, ὁ Ἐξοφῶν, ἐσμέν. σὺ μὲν γὰρ ἔφ᾽ ἱπποῦ ὀχὴ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀστίδα φέρων. καὶ ὅσ ἁκοῦσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἱπποῦ ὀθείται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀστίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἐχὼν ἐπορεύετο. ἐτύγχανε δὲ καὶ θώρακα ἐχὼν τὸν ἱππικὸν-ώστ᾽ ἐπιείξετο. καὶ τοῖς μὲν ἐμπροσθεν ὑπάγειν παρεκκελέστο, τοῖς δὲ ὑποσθεν παριέναι μόλις ἑπόμενος. οἱ δ᾽ ἀλλοὶ στρατιώται παῖδος καὶ βάλλουσι καὶ λιοδοροῦσι τὸν Σωτηρίδαν, ἑστέ ἡμᾶς καθαυτὸν ἀναλαβόντα τὴν ἀστίδα πορεύεσθαι. ὁ δ᾽ ἀναβάζας, ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἱπποῦ ἦγεν, ἐπεὶ δὲ ἄβατα ἦν,
200 καταληκτῶν τῶν ἵππων ἐσπευδὲ πεζῷ. καὶ φθάνουσιν ἐπὶ τῷ ἀκρῷ γενόμενοι τῶν πολεμίων.

V. ἔνθα δὴ οἱ μὲν βάρβαροι στρατέυτες ἐφευγοῦν ἦ ἐκαστὸς ἐκδύνατο, οἱ δὲ Ἑλλήνες εἴχον τὸ ἄκρον. οἱ δὲ ἁμφὶ Τισσαφέρνη καὶ Ἀριαιὸν ἀποτραπόμενοι ἄλλην ὄδον ὄχοιτο. οἱ δὲ ἁμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολυλῶν ἀγαθῶν. ἤσαν δὲ καὶ ἄλλαι κάμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμῶν. ἤνικα δ’ ἴν δείλῃ ἐξαπίνῃς οἱ πολέμοι εἰπραίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψαν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρπαγήν. καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβάζομεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα 3 Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχειρήσαν τὰς κόμας. καὶ τῶν Ἑλλήνων μᾶλα ἡθύμησαν τινὲς, ἐννοοῦμενοι μὴ τὰ ἐπιτηδεία, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ 4 μὲν ἁμφὶ Χειρίσοφον ἀπῆραν ἐκ τῆς βοηθείας. ο δὲ Ξενοφόν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἤνικα ἀπὸ τῆς βοηθείας ἀπῆρνησαν [οι Ἑλλῆνες] ἔλεγεν. Ὁράτε, ὃ ἀνδρες Ἑλλήνες, 5

horse. With these adjs. no noun need be supplied; cf. βατά, IV, 6, § 17.

200 φθάνουσιν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

Chapter V

3 Ἑλλῆν ὄδον: an extension of the inner obj.: trans., by another road. Such accs. are often virtual advs.

5 ἄγαθῶν = ἐπιτηδείων.

7 ἐξαπίνης: cf. c. 3.31, and the note.

9 νομαλ.... βοσκημάτων, grazing herds.

διαβιβαζόμεναι, while being transported; note the tense.

11 καίειν ἐπεχειρήσαν: cf. the words of Tiss., II, 5, 76.

12 μὴ... οὐκ ἔχοιεν: ἐννοοούμενοι implies fear. For μὴ οὐκ, cf. II, 3, 45, and the note.

13 ὁπόθεν λαμβάνοιεν: direct, τόθεν λαμβάνομεν; with the whole cf. the note on δὲ, τι δὲ, I, 7, 37.

14 βοηθείας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπεὶ κατέβη: he had a longer and a harder descent to make—from the kouπφη.

16 [οἱ Ἑλλῆνες]: i. e. οἱ ἁμφὶ Χειρίσοφον; but the words have all the appearance of a gloss, indicating that ἀπῆρνησαν has not here a hostile sense.
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υφίέντας τὴν χώραν ἡδή υμετέραν εἶναι; ἡ γὰρ οτὲ ἐσπέινοτο διεπράττοντο, μη καίειν τὴν βασιλείας χώραν, νῦν αὐτοὶ καίουσιν ὡς ἅλλοτριάν. ἀλλ' εἶν ποὺ καταλείποσι γε αὐτοῖς ἐπιτήδεια, ὁ ὁψοντα καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὁ Χειρίσοφε, 20 ἐφη, δοκεὶ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν· Οὐκον ἐμοιγε δοκεὶ· ἀλλὰ καὶ ἡμεῖς, ἐφη, καίωμεν, καὶ οὗτο βάττον παύσονται.

7.'Επεὶ δὲ ἐπὶ τὰς σκηνὰς ἠλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή- δεια ἡςαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα 25 πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὁρὴ ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω- 8 μένοι τοῦ βάθους. ἀπορομένοις δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ρόδιος εἶπεν· Ἑγὼ θέλω, ὁ ἄνδρες, διαβιβάσαι ύμᾶς κατὰ τετρακυκλίων ὀπλίτας, ἀν ἐμοὶ ὃν δὲομαί ὑπηρετήσῃ τε 30 καὶ τάλαντον μισθόν πορίσῃ. ἐρωτόμενος δὲ ὅτου δέοιτο, ἀσκῶν, ἐφη, διασχίζων δεήσομαι· πολλὰ δ' ὅρῳ πρόβατα καὶ αἰγάς καὶ βοῦς καὶ ὄνους, ὃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως 10 ἂν παρέχω τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 υφίέντας: sc. αὑτοὺς, i. e. τοὺς Πέρσας.

ά γὰρ ... χώραν, lit. the thing which they stipulated, when they made the treaty, that we should not do. a for δ, as frequently τάδα for τοῦτο—a course of action, rather than a concrete act.

18 νῦν αὐτοὶ καίουσιν: we should have expected ποιόσιν, but a more explicit word is substituted; cf. I, 9, 76.

21 βοηθεῖν ἐπὶ, bear aid against, as always.

22 καίομεν: cf. the note on ἀναμέ- νομεν, c. 1. 110.

24 ἐπὶ τὰς σκηνὰς, to their quarters.
Cf. the note on κατασκηνῆσαι, c. 4. 127.

περὶ ... ἡςαν, were busied with.

26 ἔνθεν μὲν ... ἔνθεν δὲ, on the one side ... on the other.

27 ὡς=ὡςτε; cf. I, 5, 64, and the note.

πειρομένοις τοῦ βάθους, when they tried the depth. For the dat., see the note on προσέχοντι, I, 5, 56. Cf. διαβατι, below, l. 54.

29 θλω, volunteer; cf. c. 4. 172.

30 κατὰ: distributive; cf. I, 8, 34. ὑπηρετήσῃ, freely, supply.

33 ἃ, beasts which, although with ψηφιάτικα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέντα.

34 διάβασιν, means of crossing; cf. the note on I, 5, 73. The Rhod- dian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

δεσμῶν, thongs.
35 χρήσθε περὶ τὰ ὑποζύγια. τοῦτος ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὀρμίσας ἐκαστὸν ἄσκον λίθους ἀρτήσας καὶ ἄφεις ὠσπερ ἀγκύρας εἰς τὸ ύδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. ὅτι μὲν οὖν οὐκ ἔμεινε ἀναδύσεσθε αὐτίκα μᾶλα εἰσεθεῖ. τὰς γὰρ ἄσκους δὲν ἀνδρὰς ἔξει τοῦ μῆ καταδύναι. ὡστε δὲ μη ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχῆσεi ἀκούσαι ταύτα τοῖς στρατηγοῖς τὸ μὲν εὐθύμηµα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργων ἀδύνατον. ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλὸν ἰππεῖς, οἱ εὑρᾶς τοὺς πρῶτοι οὐδὲν ἄν ἐπέτρεπον τούτων ποιεῖν.

45 ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοὺμπαλιν εἰς τὰς ἀκαύστους κώµας, κατακαύσαντες ἐνθὲν ἐξήσαν. ὡστε οἱ πολέμιοι οὐ προσήλουν, ἀλλὰ ἔθεωντο καὶ ὁμοίων ἦσαν θαυμάξουσιν ὅποι ποτε τρέφονται οἱ Ἑλληνες καὶ τί ἐν νῷ ἔχοιεν.

35 perí, in connection with, not merely around (of girths).
36 · · · δήσας, note the array of parts. . . . ἀρτήσας, ὄρμισας, διαγαγὼν, and δήσας are co-ordinate, and give the successive stages of construction. ἀρτήσας and ἄφεις are subordinate to ὄρμισας (anchoring them by attaching and letting down).
37 διαγαγὼν . . . δήσας: the line of inflated skins was to be carried across the stream and made fast on both banks.
38 ἐπιβαλὼ . . . ἐπιφορής: chiasm.
39 ξεῖ τοῦ μῆ καταδύναι, will keep from sinking. For the gen. of the infin. (after a vb. of hindering), cf. τοῦ καλεῖν, I, 6, 9, and the note. For μη, cf. I, 3, 6, and the note. Below we have the varied phrase, ὡστε μη ὀλισθάνειν.
40 σχῆσει: sing., since έλη and γῆ form one idea (the covering of earth and brush).
41 χαρίεν: cf. οὐκ ἀχάριστα, II, 1, 70.
42 οἱ κωλύσοντες, men to prevent it. With this πολλοὶ ἰππεῖς stands in appos.
43 ἐν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.
45 τὴν ὑστεραίαν: acc. of duration. εἰς τοὐμπαλιν: the opposite of εἰς τὸ πρῶσειν (1, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.
47 ὁμοίως . . . θαυμάζουσιν, seemed lost in wonder. The best MS. has θαυμάζειν.
48 τρέφονται . . . ἔχοιεν: the fut. is of all tenses the one least apt.
14 ἐνταῦθα οἱ μὲν ἄλλοι στρατῖωται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐκαλωκότας 50 ἥλεγχον τὴν κύκλῳ πάσαν χώραν τὴς ἐκάστη εἰς. οἱ δὲ ἥλεγχον ὤτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἰς καὶ Μιδιᾶν, δι' ἠσπερ ἥκοιεν, ἡ δὲ πρὸς ἑώ ἐπὶ Σοῦσα τε καὶ Ἐκβάτανα φέροι, ἐνθαθερίζειν λέγει τα Βασιλείας, ἢ δὲ διαβάντι τὸν ποτα-μὸν πρὸς ἐσπέραν ἐπὶ Αὐδιᾶν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ τῶν 55 ὀρέων καὶ πρὸς ἀρκτον τετραμμένη ὁτι εἰς Καρδούχους ἁγοι.

51 ἥλεγχον . . . εἶνα, asked about the whole surrounding country, what it was in each direction (ἐκάστῃ). The prolepsis is admissible in Eng.

52 τὰ πρὸς, the region toward.

53 δι' ἠσπερ ἥκοιεν, the very road over which they had come.

54 θερίζεων: in Cyrop. VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatana.

55 διαβάντι: see the note on πειρωμέ-νοις, above, I. 27 f.

56 ὤτι: note the repetition—possibly intended to emphasize the route finally decided on.

el$ Καρδούχους: see the note on εἰς Πισίδας, I, 1, 62.

57 ἀνα: distributive, throughout, among.

πολεμικοὺς: the Kurds of today defy the Turks, and mock at their attempts to collect tribute.

58 ἀκούειν, obey; cf. II, 6, 41.

59 δώδεκα μυριάδας: appos. with στρατιᾶν; we might have looked for the gen.

ἀπονοστῆσαι: another poeticism.

60 ὁπότε . . . σπείρας: still governed by ἥλεγχον; direct, ὁπόταν σπείρας. In the following, σφῶν and ἐαντοὺς denote the Persians (properly indir. reflexives, but ἐαντοὺς is substituted for the infrequent σφῶς); ἐκέλνων and ἐκέλ-

61 νων the Carduchi. With σφῶν and ἐκέλνων supply τίνας. kal, before ἐπιμειγνύναι, is intensive (actually, even).

63 τοὺς . . . εἰδέναι, those who
65 ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τοῦτοι γὰρ διελθόντας ἔφασαν εἰς Ἡρμενίαν ἦσεν, ἡς Ὀρώντας ἤρχε πολλῆς καὶ εὐδαίμονος. ἐντεύθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτους ἐθύσαντο, ὅπως ἴνικα 18 καὶ δοκοίη τῆς ὁρας τὴν πορείαν ποιώντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθεὶς· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσανεν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἐπεσθαί ἴνικ’ ἀν τις παραγγέλλῃ.

claimed to know the country in each direction.

66 ἔφασαν: i.e. the captives; direct, τοῦτοι διελθόντες ἦσεν.

68 ἐθύσαντο: cf. 1, 7, 85, and the note.

ίνικα . . . ὁρας, at whatsoever (καὶ) time it might seem best. ἴνικα takes the gen., as local advs. do.

69 ὑπερβολὴν: prolepsis.

72 ἴνικ’ . . . παραγγέλλῃ, when the word should be passed (i.e. from mouth to mouth; no signal was to be given).
I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὁσα μετὰ τὴν μάχην ἐν ταῖς σπονδαίς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἐλληνες ἐποιήσαντο, καὶ ὁσα παραβάντος τὰς σπονδαίς βασιλέως καὶ Τισαφέρνους ἐπολεμήθη πρὸς τοὺς Ἐλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5 πρῶτῃ λόγῳ δεδήλωται. ἔπει δὲ ἀφίκοντο ἐνθα δὲν Τίγρης ποταμὸς παντάπασιν ἀποροὶ ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἔδοκε δὲ τοῖς στρατηγοῖς διὰ τῶν ὅρεων 3 πορευτέον εἶναι. ἦκονον γὰρ τῶν ἀλισκομένων ὅτι εἶ διελθοῦει 10 τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβῆσονται, ἦν δὲ μὴ βούλωνται, περιέστη. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσῳ τοῦ 4 Τίγρητος εἶναι, καὶ ἔστιν οὗτως ἔχουν. τὴν δὲ εἰς τοὺς Καρδούχους ἐμβολὴν ὅδε ποιοῦνται, ἀμα μὲν λαθεῖν πειρόμενοι, ἀμα 15 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἀκρα.]
Anabasis

ηνίκα δ' ἤν ἀμφί τὴν τελευταίαν φυλαχήν καὶ ἐλείπετο τῆς 5
νυκτὸς ὅσον σκοταιών διελθείν τὸ πεδίον, ηνικάυτα ἀναστάντες
ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦται ἀμα τῇ ἡμέρᾳ πρὸς
20 τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος λα-6
βῶν τὸ ἀμφὶ αὐτὸν καὶ τοῖς γυμνήτας πάντας, Ἐνεοφὸν δὲ σὺν
τοῖς ὀπισθοφύλαξιν ὀπλίταις ἐκεῖτο οὐδένα ἑχον γυμνήτα. οὐδεὶς
γὰρ κίνδυνος ἑδόκει εἶναι μή τις αἶν ἐκ τῶν πορευομένων ἐκ τοῦ ὀπίσθεν
ἐπισπευτο. καὶ ἔτι μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὸς 7
25 τινας ἀισθένθησα τῶν πολεμίων. ἔπειτα δ' ὕψηγείτο. ἐφείπτο
δὲ το ὑπερβάλλου τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν
toῖς ἄγκεσι τε καὶ μυχοῖς τῶν ὄρεων. ὑσθα δὴ οἱ μὲν Κάρδονχοι 8
ἐκλπίουται τὰς οἰκίας ἔχοντες καὶ γυναίκας καὶ παιδέας ἐφευγόν
ἐπὶ τὰ ὀργ. τὰ δὲ ἐπιτήδεια πολλά ἦν λαμβάνειν, ἱσαν δὲ καὶ
30 χαλκόμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὅτι οὐδέν
ἔφεφον οἱ Ἑλλήνες, οὔτε τοὺς ἀνθρώπους ἐδώκον, ὑποφειδόμενοι,
εἰ πως ἐθελήσειαν οἱ Κάρδονχοι διενέα αὐτοὺς ὡς διὰ θυσίας
τῆς χώρας, ἐπείπερ βασιλεῖ πολέμιοι ήσαν τὰ μέντοι ἐπιτή-9
dεια ὅτω τὰς ἐπιτυγχάνου ἐλάμβανεν. ἀνάγκη γὰρ ἦν. οἱ δὲ

18 ὅσον ... πεδίον, enough for
crossing the plain in the dark.
For the infin., cf. σία ... ἄρθεν,
II, 3, 49, and the note. Cf. c. s. §12.

σκοταίων: adj. for adv.; cf. προτέρα,
I, 2, 112, and the note.

19 ἀπὸ παραγγέλσεως: cf. the last
note on the preceding book.

21 τὸ ἀμφὶ αὐτὸν: no noun need be
supplied; cf. τὸ ὑπερβάλλον, be-
low, I, 26, and the note on I, 2, 3.

22 ὀπλίταις: in appos. with the preceding
noun.

23 πορευομένων: sc. αὐτῶν. We
might have looked for the dat.,
but cf. the note on I, 2, 99. As a
matter of fact the Persians pur-
sued them no farther.

26 ἀεὶ: primarily with ἐφείπτο, al-
though it is felt also with τὸ

ὑπερβάλλον=each division as it
crossed.

27 μυχοῖς: a poetic word, used also
by Thucyd. VII, 5, 2.

28 γυναίκας ... παιδάς: cf. I, 4,
55, and the note.

31 ἐφεφον: cf. the note on II, 6,
18. Observe the force of the
tense of this vb. and of the fol-
lowing ἑδώκον.

ὑποφειδόμενοι: note the force of
the prep.; they had an object in
view. Cf. ὑπῆγετο, II, 1, 88, and
the note.

32 εἰ πως, in the hope that. See
G. 1420: Π, 907.

33 διέναι: cf. διήσοσαν. III, 2, 119.
φιλίας: pred., cf. I, 3, 71, and the
note.

34 ὀτρ: collective sing. after a pl.;
cf. ὅστις ... πάντας, I, 1, 18. The
Kardouxhòi oûte kaloúntov òptíkon ou òute allò filikòv ouvèn 35
étoíouv. épetè de òi teleanuatì òtv Êllhòn katebainon eîs
tàs kóma òpò tvò úkrou òdò skotaiò—dîa gàp to stévnì
eînai òtv òdòv òlìov òtvn òmèran ò ònàbasìs aûtòis égèneto kai
katàbasìs—tòte òd hè sullégèntes tîvès òtvn Kardouxhòv toû
teleunaitì òpetîdènto, kai àpektenin òtias kai lîdòis kai 40
tòxeûmasi katètróswap, òlìgou òntes· àx àprousokítîou gàp aû-
tòtoû òpetèse to 'Ellhnikov. èi méntû toû te pleîous suneleûghsan,
èkndûnusev ån diâfharînai polû toû strateûmatos. kai taû-
tîn mév òtvn nûkta oûtôs èn taîs kómaîs ñulìsthìsan· òì de
Kardouxhòi purâ pollà èkainov kûklo Èpti òtvn òrènov kai suneôwrov 45
àllhînov.

àma de tà òmèra sunebòwsi toûs strateûgôvs kai loxagôv
tôn 'Ellhòn èdoxe toûv te òpòzyniôv tà ànagnàia kai dûnàtô-
tata èxonîas po-reûsthaî, kataîpatîntas tâlla, kai ósa åv
nèwstî aìxhâmàçta åndràpoda èn tà stratiû pánta àfènai. 50
scolalâvan gàp èpoîouv òtîn porèían pollà ònta tà òpòzynià kai
tà aìxhâmàçta, polloî de òi èpti toûtoû òntes àpômàxhôi òsà,

Best attested reading is òti, emended by some to òtov.
35 kaloúntov: sc. aútôv, when they called. Again note the force of
the impf. with the neg. (òptíkon).
37 dià gàp to . . . èînai, on account of
the narrowness of the road.
Cf. the note on I, 1, 35.
38 ègèneto, lasted. The aor. may
be used with words expressing
duration and the impf. with
words implying speed. It de-
dpends on the point of view; with
èpetîdènto we shift to the impf.
41 àx àprousodokítîou: cf. èpò tòv aû-
tomâtv, I, 2, 100, and the note.
With this phrase, cf. the Lat. ex
improviso.
42 pleîous, in larger numbers.
43 èkivûnusev åv diâfharînai,
would have been in danger of
destruction.
polû, much of; but tà polû, I, 4,
86, the greater part of.
45 suneôwrov, kept each other in
view (Pretor)—presumably by
means of fire signals; but sune-
bòw is a plausible emendation
(cf. VI, 3, § 6); see, however, VI,
2, § 13.
48 ànagnàia, indispensable.
49 èxonîas . . . kataîpatîntas: acc.
after dat. See the note on I, 2, 4.
51 scolalâvan: note the emphasis
given to this word by its posi-
tion.
èpoîouv, rendered. The mid., I, 1,
21, is different. The subj. is
neut., but the idea of plurality is
marked.
52 ἀπόμαχοι: cf. III, 4, 128.
53 διπλάσια: not to be taken literally; yet the train was large.
54 δόξαν...ταύτα: acc. abs.; see the note on ἐξόν, II, 5, 86. ταύτα is best taken as subj. (cf. ταύτα ἐδοξεῖ). Xen. has also δόξαντα ταύτα (Hell. III, 2, 19), δοξάντων τούτων (Hell. I, 7, 30), and δοξάντος τούτου (Hell. I, 1, 36).
55 ὑποστήσαντες, posting men (with a covert purpose, ὑπό--; cf. II, 1, 88).
56 εἰ τι, whatever; cf. I, 5, 4.
57 τῶν εἰρημένων, of the objects above mentioned. This is simpler than to take the phrase, as is usually done, as = τούτων ἐκ οὗ ἀφείναι, of the things they had been ordered to abandon.
58 εὑτρεπτῶν: part. gen. The other gens. are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (obj. of ἐκλεψεν).
59 τὰ μὲν...τὰ δὲ, now...now. For the added τι, cf. II, 3, 59.
60 εἰς: cf. 1, 7, 4.
61 χειμών: it was now about the middle of November.
62 ἀναχάζοντες: a poetic word, as is also the ἄμα, below.
63 παρηγγέλλεν: i. e. to Chrisophus.
64 ἐπικέοντο: frequentative.
65 ἀλλοτρίατο: whenever word was passed. Impers. pass.; see on παρηγγελτο, III, 4, 11.
69 \textit{prágma ti}, some trouble.
parélhonti: the omission of \textit{tou} or Σενοφώντι is natural; so in Eng., \textit{there was no time to go forward and see.}
73 diámperes, straight through, a poetic word.
\textit{tìn kefalh}: (sc. τοξευθείς). For the acc., see the note on \textit{tás kephalás}, II, 6, 67 f.
74 ώσπερ εἴχεν, just as he was; emphasizing εἴδος.
75 ύπέμενεν . . . ἤναγκάζοντο: rapid shift of subj.
76 kal và: transition to dir. speech.
kaló te kal ágathó: cf. II, 6, 67, and the note.
77 téthnavon, are lying dead. Note the tense.
áneléxthai: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Argi-
nusae, 406 n.c., are the best illustration of this.)
78 átopkrínetai: asyndeton in dialogue. After this vb. the following εἴη is redundant; it is none the less often inserted in colloquial narrative.
79 μιὰ δ' αὕτη . . . ὀρθα, there is this one road which you see, a steep one. With numerals οὗτος omits the art. It is here said with a gesture (so τοσοῦτον, below). Cf. c. 7. § 4.
81 ékbasin: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called ύπερβολή.
\textit{tai}: best taken as the inner obj. of ἐσπευδον, although it is sometimes used for διὰ ταῦτα.
82 εἰ πως: cf. i. 32, and the note.
όδον. ο δὲ Ξενοφῶν λέγει· Ἄλλα ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ 85 γὰρ ἡ μὲν πράγματα παρείχον, ἐνηδέευσαν, ὦπερ ἡ μᾶς καὶ ἀναπνεύσας ἐποίησε, καὶ ἀπεκτείνατο τινάς αὐτῶν, καὶ ζῶντας προδειχθῆμεν λαβέιν αὐτοῦ τούτου ἐνεκα ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησάμεθα.

Καὶ εὐθὺς ἀγαγοῦτες τοὺς ἀνθρώπους ἥλεγχον διαλαβόντες 90 εἰ τινα εἰδειδεύν ἀλλην ὁδὸν ἡ τὴν φανεράν. ο μὲν οὖν ἔτερος οὐκ ἐφὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὄφελιμον ἐλεγεν, ὀρῶντος τοῦ ἐτέρου κατασφάγη. ο δὲ λοιπὸς ἐλέξειν 24 ὅτι οὕτως μὲν οὐ φαίη διὰ ταῦτα εἰδεύναι ὅτι αὐτῷ ἐτύγχανε θυγατὴν ἐκεί παρὶ ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἐφὶ ἡγήσεθαι δυνατὴν ἑρωτώμενος δ' εἰ εἰ ὅτι εἰνὲ ἔτι ἐν αὐτῇ 25 δυσπαρίτων χωρίον, ἐφῃ εἰνὲ ἄκρον ὃ εἰ μὴ τις προκαταλήψῃτο, ἀδύνατον ἔσεθαι παρελθεῖν.

ἐνταῦθα δ' εἶδοκε συγκαλέσατας λοχαγοὺς καὶ πελτάστας 26 καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτάν εἰ τις αὐτῶν

85 πράγματα παρείχον, were bothering us; cf. I, 1, 63.
διπέρ: neut., because referring to the preceding clause.
86 ἀναπνεύσαι: the word recalls Homeric usage and was, therefore, probably felt as a poeticism, although Demost. also has it (18, 195).
87 ἡγεμόσιν, as guides; sc. αὐτοῖς.
88 διαλαβόντες: note the force of the prep.
89 εἰδεύν: indir. ques.; dir., ἵπτε.
οὐκ ἐφὶ, said, No. It is not necessary to supply εἰδεύν.
90 φόβων: here concrete; threats, or possibly forms of torture. Cf. ὑποφία, II, 5, 3, and the note.
91 ἐλεγεν: note the tense; he persistently refused to speak.
92 ὀρῶντος τοῦ ἐτέρου, before the eyes of the other.
93 ὅτι ... ἐκδεδομένη, because he happened to have a married daughter living there with her husband. Note that παρά (like the German bei and the French chez) implies characteristic locality (at her husband’s house).
94 δυνατήν ... ὁδὸν, a road over which even the beasts of burden could travel. The personal construction should be noted.
96 δ' εἰ μὴ τις προκαταλήψῃτο: the rel. and condit. clauses are combined, as rarely in Eng.; render, and if they should not first occupy this. Note that the condit. is of the warning type.
98 συγκαλέσαντας: acc., despite its nearness to έδόκεια
λοχαγοὺς ... τῶν ὀπλιτῶν, the captains, both those who were pet-tasts and those of the hoplites.
99 εἰ τις ... γενέσθαι, if there was
PLAN TO ILLUSTRATE IV

A B Steep road.
C Position of Carduchi.
D Ravine
E Position seized by the volunteers.
1 First hill seized by Xenophon.
2 Second hill seized by Xenophon.
3 Height which the volunteers were to have seized, and third hill seized by Xenophon.
4 Hill opposite the height (c. 2, 75).

The Greeks are passing along a road ACB which leads up a steep ascent to a plateau beyond (c. 1, 79). A point C on this road is occupied by the Carduchi. The guide agreed to lead them by a circuitous route AEB (c. 1, 94) over which even the baggage train could pass; the sequel showed that the train could not have proceeded by the road ACB. This circuitous road was commanded by a height (c. 1, 96) which must be seized. For this purpose a call for volunteers was issued (c. 1, 99). These set out, two thousand strong, along the road AE, with instructions to seize and occupy the hill and at daybreak to advance against the enemy at C. The main body was to make a simultaneous attack along the direct road (c. 2, 5). As the volunteers started, Xenophon, to divert the attention of the enemy (c. 2, 9) led the rear-guard along the road toward C. Crossing this was a ravine D (c. 2, 11) which it was impossible to cross, as the enemy rolled down huge stones from their position at C. Meanwhile the volunteers reached the point E (c. 2, 22) and there found a guard of the enemy sitting about a fire. These they dispersed, and themselves occupied the position (c. 2, 24), thinking that it was the height. It was not, however; and the guide seems not to have deceived them. At daybreak they proceeded against the position C (c. 2, 29), which the Carduchi abandoned at their approach (c. 2, 32). Here at
C the volunteers were joined by Chrisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEIB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchhi (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a détour re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchhi agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchhi rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chrisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).
any one among them who would be glad to show his valor. For γενέσθαι = show oneself, cf. I, 10, 34.

100 καὶ . . . πορεύεσθαι, freely, by offering to go as a volunteer. Grammatically πορεύεσθαι depends upon ἔθελοι ἂν.

101 ύψισταται: asyndeton, as below, l. 107. Note that all the volunteers from the hoplites are Arcadians, and cf. the note on I, 1, 9.

104 ἐγὼ . . . ἐμοὶ: said with pride.

106 γυμνὶτων ταξιάρχων: appos., as πελταστὰς, above, l. 98.

ἐθέλοι, was ready. Not potential, as above.

Chapter II

1 δείλῃ: cf. I, 8, 26, and the note. Ὁ δὲ: i.e. Xen. and Chrisophus. ἐμφαγόντας, to eat something and.

This cpd. is used of hasty eating.

3 συντίθενται, made an agreement with them (i.e. Xen. and Chrisophus with the volunteers).

ἀκρον: the height mentioned above, c. l. 20. For this whole episode, study the plan and the accompanying comments.

4 τοὺς . . . ἀνῷ ὄντας: the volunteers.

5 τὴν φανερὰν ἐκβασιν: cf. c. l. 21.

6 αὐτὸι δὲ συμβοηθῆσεν: construed after συντίθεντα, as after a vb. of promising (that they themselves would).


8 ὕδωρ . . . ἔξ οὐρανοῦ, rain.
10 ἔπει δὲ ἦσαν ἔπι χαράδρα, οἱ ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὀρθίον ἐκβαίνειν, τηνικάντα ἐκυλίνδουν οἱ βάρβαροι ὀλοιπρόχους ἀμαξίαίους καὶ μελζοὺς καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας παύοντες διεσφενδοῦντο· καὶ παντα-
15 πασιν οὐδὲ πελάσαι οἶνον τ᾽ ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, 4 εἰ μὴ ταύτη δύναντο, ἀλλὰ ἐπειρῶντο· καὶ ταύτα ἐποίουν μέχρι σκότος ἐγένετο· ἔπει δὲ ὄντο ἀφανεὶς εἶναι ἀπὶ ὑπότατοι, τότε ἀνὴλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι οἴνοις.

αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύ-
20 σαντο δὲ ὀλιγὸς τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ᾽ ἦν τῷ ψόφῳ.

οἱ δ᾽ ἔχοντες τὸν ἡγεμόνα κύκλῳ περιόντες καταλαμβάνουσι 5 τοὺς φύλακας ἀμφὶ πόρο καθημένους· καὶ τοὺς μὲν κατακαίνοντες τοὺς δὲ καταδώζαντες αὐτοὶ ἐνταῦθ᾽ ἐμενον ὡς τὸ ἀκρον κατε-
25 χοντες. οἱ δ᾽ οὐ κατείχον, ἀλλὰ μαστός ἦν ὑπὲρ αὐτῶν παρ᾽ ἐ

10 προσέχοιεν τῶν νοῦν: cf. I, 5, 56.
11 ἢν ἔδει ... ἐκβαίνειν, which they must cross in order to make their way out up the ascent.
13 ὀλοιπρόχους: an Homeric word.
ἀμαξίαίους: Xen. has the word again, Hell. II, 4, 7. It is not a mere gloss on the preceding.
14 φερόμενοι: cf. ἐφέρωντο, I, 8, 78, and the note.

διεσφενδοῦντο, were flung as from slings in all directions.
καὶ ... ἦν, and it was absolutely impossible even to approach. For the poetic πελάσαι, cf. I, 8, 59.
15 εἰσόδῳ, the entrance, i.e. to the ἐκβασις, which must have been a pass through the mountains.
16 εἰ μὴ ... δύναντο: general condit. with frequentative impf. in the apodosis.
18 τὸ δεῖπνον: for the Greek meals, see I, 10, 67, and the note.

19 οἱ ὀπισθοφυλακήσαντες: these had been fighting steadily (c. 1. § 16).

οὐδὲν ἐπαύσαντο: οὐδὲν in such cases is stronger than οὐκ.
23 τοὺς φύλακας: i.e. of the Carduchi.
κατακαίνοντες: cf. I, 6, 8, and the note.
24 ὡς ... κατέχοντες, in the belief that they held.
25 οἱ δ᾽: note that here (exceptionally) the subj. does not change.

μαστός, a hill; see the vocab., and cf. below, §§ 14, 18, and 20. The word thus used savors of poetry, although such metaphors were easy to the Greek (cf. ἀκρανυχία). This was apparently the ἀκρον which they were to have occupied.
δὲ ἡ στενὴ αὐτὴ ὁδὸς ἔφῃ ἡ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερῇ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. ἐπεῖς δὲ ἡμέρα ὑπέφαινεν, ἐπορεύοντο σχῆμα συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμιλῆς ἔγενετο, ὥστε ἐλαθον ἐγγὺς προσελθόντες· ἐπεὶ δὲ εἶδον ἀλλήλους, ἢ τε σάλπηρις ἐφθάνεται καὶ ἀλαλάξαντες ἔντο ἐπὶ τοὺς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λυπόντες τὴν ὁδὸν φεύγουσε ὀλίγοι ἀπέθνησκον· εὐξώνοι γὰρ ἠσαν. οἱ δὲ ἀμφὶ Χερίσοφον ἀκούσαντες τῆς σάλπηρις εὐθὺς ἔντο ἀνω κατὰ τὴν φανερὰν ὁδὸν· ἀλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβέεσ 35 ὁδοὺς ἐπορεύοντο ἡ ἐτυχὼν ἐκαστοὶ ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνύμων ἀλλήλους τοῖς ἄρασι. καὶ οὕτω πρῶτοι συνέμειξαν τοὺς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἐξον τῶν ὀπισθοφυλάκων τοὺς ἡμῖσεις ἐπορεύετο ἤπερ οἱ τὸν ἠγεμόνα ἔχοντες· εὐσωτάτη γὰρ ἡν τοὺς ὑποζυγίοις· 40

26 ἡ στενὴ αὐτὴ ὁδὸς: for the position of αὐτή, see G. 975; Π. 673c; B. 458. This path led to the main position of the Carduchi; hence the guard.

27 αὐτόθεν: i. e. from where they were, although they had not taken the height. They are thus able to carry out their original plan of attacking the main body of the enemy, as outlined in §1.

28 διήγαγον: here with dir. obj.; it is abs. in III, 1, 193; III, 3, 8.

29 ὑπέφαινεν: cf. III, 2, 1, and the note.

31 ἐφθάνεται: we, also, speak of the trumpeter's voice.

ἀλαλάξαντες: ἀλαλάξαω is a poetical equivalent of ἔλειφω (I, 8, 72). It occurs again in VI, 5, §§26, and 27.

32 τοὺς ἀνθρώπους: i.e. the enemy, as often; cf. ἀνδρεί, III, 1, 107. Note the rapidity with which the subj. shifts in this section.

33 ὀλίγοι: limiting appos.

εὐξώνοι: cf. III, 3, 29. This clause gives the reason why but few were killed.

34 ἔντο . . . ἐπορεύοντο: chiasm.

36 ὡς ἐδύναντο, as best they could.

37 ἀνύμων: the word is a graphic one; it is used of drawing buckets from a well.

συνέμειξαν: cf. II, 1, 10.

38 τὸ χωρίον: i.e. the position which the enemy had been occupying.

39 Ξενοφῶν δὲ: we now learn of the experiences of the rear-guard and the train, while they endeavored to follow the circuitous road over which the volunteers had gone.

τοὺς ἡμῖσεις: assimilation in gender; we also have τὸ ἡμῖσυ, as a noun.

40 εὐσωτάτη: it was, in fact, the only road; see below.
208 Anabasis

toû δὲ ἡμίσεις ὑπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δὲ ἐντυγχάνουσα λόφω ὑπὲρ τῆς ὄδου κατειλημμένω ὑπὸ τῶν πολεµίων, οὐς ἢ ἀποκόψασα ἦν ἀνάγκη ἢ διεξεύχασε ἀπὸ τῶν ἄλλων Ἐλλήνων. καὶ αὐτοῖς μὲν ἂν ἐπορεύθησαν ἵππερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἡ ταύτη ἐκβήναι. ἐνθα δὴ παρακε

λευσάµενοι ἀλλήλως προσβάλλουσι πρὸς τὸν λόφον ὀρθίως τῶν λόχων, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἀφόδου τοὺς πολεµίους, εἰ βούλουντο φεύγειν. καὶ τέως μὲν αὐτοῖς ἀναβαίνοντας ὀπτὴ ἐδύ

νατο ἐκαστὸς οἱ βάρβαροι ἐτόξευον καὶ ἐβάλλον, ἐγγὺς δὲ οὐ προσίευτο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἐλληνες καὶ ἔτερον ὀρθῶς ἐμπροσθεν λόφου κατεχόμενον ἐπὶ τούτῳ αὐτὸς ἐδόκει πορεύεσθαι. ἐννοῆσας δὲ ὁ Ἐλευσοφῶν μὴ, εἰ ἔρημον καταλίπτω τὸν ἕαλωκότα λόφον, πάλιν λαβόντες οἱ πολέµιοι ἐπιθυμόντα τοῖς ὑποζυγίοις παροῦσιν—ἐπὶ πολὺ δὲ ἄν τὰ ὑποζύγια ἄτε διὰ στενῆς τῆς ὄδου πορευόμενα—καταλείπει ἐπὶ τοῦ λόφου λιχαγούς Κηφισόδωρον Κηφισοφῶντος Ἀθηναίον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναίοι καὶ Ἀρχα-

42 λόφω: this was not the ἄκρον (μαστός); see the plan.
43 διεξεύξθαι, to be cut off once for all; note the tense.
44 τὰ δὲ ὑποζύγια: subj. of διαβῆναι.
46 ὀρθίως τοῖς λόχοις, with companies in column. See the Intro., §28. Such a formation was well adapted to rough ground, where the phalanx could hardly have been used.
47 ἀφοδον: they did not wish to force an engagement.

εἰ βούλουντο: see G. 1420; H. 907; B. 613.
50 προσίευτο: for the vb., cf. III, 1, 131.

τε ... καὶ: co-ordination; freely, when the Greeks had passed this, they saw another. (ὁρῶν is dat. of the partic., with ἐδοκεί.) This second hill is also distinct from the ἄκρον; see the plan.
52 ἐννοῆσας: cf. III, 5, 12. The aor. is ingressive.
54 ἐπιθυμόντο: for the form, see G. 741; H. 445b; B. 170, 4.
55 ἄτε: with causal partic.: see G. 1575; H. 977; B. 656, 1. For the difference between ἄτε and ἤς, see the note on I, 1, 12. Cf. c. 5, §18; c. 8, §27.
56 στενής: pred. (because the road over which they were passing was narrow).
56 Κηφισοφῶντος ... Ἀμφιδήμου: in such cases the omitted word is regularly vis. These men are both Athenians, and at Athens it was the custom to
γόραν Ἀργείον φυγάδα, αυτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τούτον αἰρότατον. 14 ἐτὶ δὲ αὐτοῖς τρῖτος μαστός λοιπός ἦν πολὺ ὀρθωτάτος ὁ 60 ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεῖσας φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἑθελοντῶν. ἐπεὶ δὲ ἐγγὺς ἐγένοντο οἱ Ἑλληνες, λείποντοι οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαυμαστὸν πάσι γενέσθαι καὶ ὑπόπτευον δείσαντας αὐτοὺς μὴ κυκλῳθέντες πολυρκοῖντο ἀπολυτεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορώντες τὰ ὁπίσθεν 65 γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐγὼρον. καὶ Ξενο-φῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμε-ξειαν, καὶ προελθόντας κατὰ τὴν ὄδον ἐν τῷ ὀμαλῷ θέσθαι τὰ ὁπλα. 70 καὶ ἐν τούτω τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργείος πεφευ-γὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου καὶ ὅτι τεθνάσι

give the father's name as well as that of the man in question.
60 τρῖτος μαστός: this was the ἄκρον of c. 1. 25, which the vol-
unteers should have occupied.
61 ... ἑθελοντῶν, the one above the outpost which had been sur-
prised at the fire during the night by the volunteers. In
such cases it is not necessary that all the defining words
should stand between art. and noun (G. 969; H. 667a). Had
they done so in this case the sentence would have been less
clear.
63 ἀμαχητί: but I, 7, 48, and else-
where, ἀμαχελ.
64 αὐτοὺς ... ἀπολυτεῖν: quoted
after ὑπ᾽ ὄπτευον (subj., the
Greeks); δείσαντας is causal. Note
the shift from the infin. after ὥστε to an independ. vb.
65 ἄρα, as it proved.
66 τοὺς ὀπισθοφύλακας: i. e. those
left to guard the first hill, as
§ 17 shows. The Carduchi had
seen from their position on the
height what was happening in
their rear, and now make a dé-
tour, intending to overpower
these men and attack the Greeks
from behind.
67 νεωτάτοις: the younger men
were often chosen for arduous or
hazardous duty; cf. II, 3, 45f.
By occupying this height Xen.
secures the road for the passage
of the train.
68 ὑπάγειν, lead on slowly; not
quite as III, 4, 195.
69 θέσθαι τὰ ὁπλα: cf. I, 5, 88, and
the note.
71 πεφευγός: not equivalent to
φυγάς, but = having made his
escape; cf. II, 1, 13. Note the
vivid indics. in indir. disc.
Κηφισσόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὡσιοὶ μὴ ἀλάμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα 18 δὲ διατράβηκαν εἰς βάρβαροι ἦκον ἐπὶ ἀντίτορον λόφον τῷ μαστῷ καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνευόντων σπονδών καὶ τοὺς νεκροὺς ἀπήτευ. οὐ δὲ ἔφασαν ἀποδώσειν ἐφ᾽ ὦ 19 μὴ καίειν τὰς οἰκίας. συνωμολογεῖ ταῦτα ὁ Ξενοφῶν. ἐν δὲ τὸ μὲν ἄλλο στράτευμα παρῆκε, οὐ δὲ ταῦτα διελέγεντο, πάντες 20 οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν ἐνταῦθα πολέμου. καὶ ἐπεὶ ἡρξαντο καταβάειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὑπόλεια ἐκείνην, ἐντὸς δὴ οἱ πολέμου πολλῷ πλήθει καὶ θορύβῳ καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ᾽ οὗ Ξενοφῶν κατέβαινε, ἐκυλίδουν πέτρους καὶ ἔνδος μὲν κατέαζαν ἐκ δὲ τούτου πάν ὁμοῦ ἐγένετο τὸ Ἑλληνικὸν, καὶ ἐσκήνησαν 22 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείως δαψίλετο καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κοιναῖοι εἶχον. Ξενο-

73 ὁσιοὶ μῆ, all who had not. μῆ is generic: cf. II, 2, 64, and the note.
75 ἀντίτορον, opposite, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.
77 τοὺς νεκροὺς: cf. the note on c. 1. 77.
78 ἐφ᾽ ὦ μῆ καίειν, on condition that they should not burn. See G. 1460; H. 999a; B. 596.
78 ἐν φε, while. For such phrases, cf. the note on I, 2, 117.
80 οἱ ἐκ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.
81 ἡρξαντο: i. e. Xen. and the νεώτατοι.
82 ἐνθα τὰ ὑπόλεια ἐκείνην, where the hoplites stood under arms. The phrase is the pass. of τίθεσα τὰ ὑπόλα.
84 ἐκυλίδουν... κατείβαν: note the tenses.
85 ἀπελιπέν, had left in the lurch, doubtless through fear.
87 προβεβλημένος, with his shield thrown before them both. With this use of the mid. cf. δηγκυλομένουs and ἐπίβεβλημένουs, c. 3. § 23.
88 τοὺς συντεταγμένουs: cf. above, § 16.
89 ὀδηγεῖ: a poetic word, used occasionally by Xen.; cf. c. 4. § 2. 91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and
Armenia. The custom was familiar to the Greeks, as well.

92 διεπρέαζεντο ὡστε: cf. ποιήσειεν ὡστε, I, 6, 9, and the note. Here the use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

93 τὸν ἁγιόν: cf. c. 1. §24.

toίς ἀποθανόντιν, in honor of the dead. Cf. the note on c. 1. 77.

94 ἐκ τῶν δυνατῶν: limiting πάντα. νομίζεται, is held right.

96 ὡστε ἐν, wherever there was. Cf. the general temporal sentences below.

ἐκόλονον: conative, as κωλύοντες, below.

97 τὰς παράδους, their passage. The pl. refers to the several occasions.

98 ἀπόφραξιν, blockade, a rare word.

104 ἦν δὲ καὶ ὡστε, and sometimes, too. Cf. ἐσθ' ὡστε, II, 6, 35, and the note on ἦν οἷς, I, 5, 35.

αὐτοῖς, freely, even.

πράγματα παρείχον: cf. I, 1, 63.

105 Ἀλαφρόι: tantamount to εὐξοι (l. 33), with which it is joined, III, 3, 29.

106 ὡστε ... ἀποφέυγεν, so as to make good their escape even when fleeing from near at hand. For ἀποφέυγεν, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκ πλένος, I, 10, 47, and ἐκ τόξου βύματος, III, 3, 62.

108 ἐγγύς, nearly.

109 πρὸς τὸ κάτω ... προσβαίνοντες, planting the left foot against the base of the bow. Some assume that Xen. means to indicate a sort of cross-bow, but

112 ἀκοντίοις: appos. with αὐτοῖς. ἐναγκυλῶντες: the javelin was fitted with a thong (ἄγκυλη) attached to the middle of the shaft. By means of this greater force and greater certainty of aim were attained. See the Introd., § 28, and cf. διαγκυλωμένου, c. 4. 28.

113 Κρήτης: *cf.* I, 2, 51, and the note.

Chapter III

2 Κεντρίτην ποταμόν: the present Butan Tchai, an eastern tributary of the Tigris; see the map.

3 διπλέθρον: *cf.* πλεθραίων, I, 5, 20, and the note. Consult, also, the note on δύο πλέθρα, I, 2, 30 f.

4 ἀνέπτευσαν: *cf.* c. 1, 86. ἀσμενοι: *cf.* προτέρα, I, 2, 142, and the note.

5 τῶν Καρδούχων: with ὥρεων.

7 πολλὰ: inner obj. of μημονεύοντες. Render freely, often. The thought is a common one. Most familiar is, perhaps, Vergil's *Forsan et haec olim meminisse iuvabit.*

8 ἐπτά: only five days have been enumerated. The difficulty is usually met by assuming that Xen. includes the next two days, in which they were beset by the same enemies.


κακά: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.
3 "Ἀμα δὲ τῇ ἡμέρᾳ ὀρόσιν ἵππεάς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δὲ ἐπὶ ταῖς ὀχθαῖς παρατεταγμένους ἄνω τῶν ἱππεῶν ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα 15 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροι τε καὶ ἄλκμοι εἶναι: ὄπλα δ' εἶχον 5 γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὀχθαὶ αὐτοὶ ἐβ' ἄν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὄδὸς δὲ μία ὀρωμένη ἣν ἁγουσά ἄνω ὡσπερ χειροποίη- 20 τος· ταύτη ἐπειρώντο διαβαίνειν οἱ Ἐλληνες. ἐπεὶ δὲ πειρωμένους τὸ τε ὦδορ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτ' ἐν τῷ ὦδατι τὰ ὄπλα ἦν ἐκεῖνα,—εἰ δὲ μή, ἦρπαξέν ὁ ποταμός—ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἰ τις φέρει, γυμνοὶ ἐγύρισον πρὸς τὰ τοξεύματα καὶ τάλλα βέλη, ἀνεχόρησαν καὶ αὐτοῦ ἑστρατοπεδεύσαντο 7 παρὰ τῶν ποταμῶν. ἐνθα δὲ αὐτοὶ τὴν πρώοθεν νῦκτα ἦσαν ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπηλλαγμένοι: cf. ἀπηλλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.
16 ἐκβαίνειν: used as ἐκβαίνω, c. 2.5, and below, I. 88.
'Oρόντα ... 'Αρτούχα: for these gen. forms, cf. 'Αβρόκομα, I, 4, 15, and the note.
17 ἐλεύθεροι: yet they were nominally under Persian rule.
18 ἄλκμοι: a poetic word, occurring again, c. 7. §15.
19 ὄπλα: appos., as ἄκορτοις, above, c. 2. 112.
20 οἶδος ... ἁγουσά, freely, there was a single road in sight, which led. For the form ἦν ἁγουσά, cf. the note on εἶναι ... φυλαττων, I, 2, 122 f. Here, too, each element has its own force.
22 ὁ ποταμός, the river bed.
23 οὔτ᾽: balanced by τε, below.
24 εἰ δὲ μή: cf. ΠΙ, 2, 6, and the note. This clause is parenthetic.
25 γυμνὸ ... πρός, exposed to. Note the pl. after the collective τος, and the postponement of the condit. part. (cf. the note on ΠΙ, 4, 27).
27 παρὰ τῶν ποταμῶν: further defining αἰτοῦ (where they were).

Ησαν, had been. See the note on ΠΙ, 2, 129.
ἐν τοῖς ὁπλοῖς. ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἐλλησιν, 30 ὄρωσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρώσι δὲ τοῖς διαβαίνειν κωλύσοντας, ὀρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὁπίσθεν.

ταύτην μὲν ὄνω τὴν ἡμέραν καὶ νύκτα ἐμειναν ἐν πολλῇ 8 ἀπορίᾳ ὄντες. Ξενοφῶν ὁ δὲ ὄναρ εἶδεν. ἔδοξεν ἐν πέδαις δεδέσθαι, 35 αὕτω δὲ αὐτῷ αὐτόματα περιρρυθῆναι, ὥστε λυθῆναι καὶ δια-
βαίνειν ὅπόσον ἐβούλετο. ἐπεὶ δὲ ὥρθος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐπιτίδας ἔχει καλὸς ἔσεσθαι, καὶ διη-
γείται αὐτῷ τὸ ὄναρ. ὦ δὲ ἤδετο τε καὶ ὡς τάχιστα ἐώς ὑπὲ-
9 φανεν ἐθύμοντο πάντες παρόντες οἱ στρατηγοὶ. καὶ τὰ ἵππα καλὰ
40 ἦν εὐθὺς ἐπὶ τοῦ πρῶτου. καὶ ἀπίστως ἀπὸ τῶν ἱερῶν οἱ στρα-
τηγοὶ καὶ λοχαγοὶ παρήγγειλον τῇ στρατιᾷ ἀριστοποίεσθαι.

καὶ ἀριστώτωτι τῷ Ξενοφῶντι προσέπτερχον δύο νεανίσκων. ἡδε-
σαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστώτωτι καὶ δεπυνοῦντι
προσελθεῖν καὶ εἰ καθεῦδοι ἐπεγείραντα εἰπεῖν, εἰ τίς τι ἔχοι
45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύ-
γανα συλλέγοντες ὡς ἐπὶ πύρ, καπέτει κατίδοιεν ἐν τῷ πέραν
ἐν πέτραις καθηκούσαις ἐπ’ αὐτῶν τὸν ποταμὸν γέροντα τε καὶ

30 ὄρωσι μὲν . . . ὄρωσι δὲ . . . ὄρωσι
31 ἐπικεισομένους: cf. c. 1. 65. We
have ἐπιθήκεσθαί, 11, 4, 81.
34 ὄναρ: cf. III, 1, 54.
35 περιρρυθῆναι, to slip off his feet.
37 ἐπιτίδας ἔχει = ἐπιτίζει, and so fol-
lowed by the fut. infin. Cf. the
note on πιστὰ λαβέιν, II, 3, 108.
38 ὡς τάχιστα: ὡς is the temp.
conjunct, not, as so often, an
intensifying adv.
40 ἐπὶ τοῦ πρῶτου: cf. VI, 5, § 2,
where the word ἱερέων (victim) is
added.
43 αὐτῷ: i.e. Ξενοφῶντι; dat. after
προσελθεῖν.
44 ἤχοι: sc. λέγειν.
45 καὶ τότε, and so in this case—
an illustration of what has just
been said.
46 τυγχάνοιεν: imperf. opt.; see G.
1488; H. 935b; B. 675, 1, note.
The vbs. were in dir. disc. τυγ-
χάνομεν and κατεῖδομεν.
γυναίκα καὶ παιδίσκας ὃσπερ μαρσίπους ἰματίων κατατιθέμενος ἐν πέτρα ἀντρώδει. ἱδούς δὲ σφίσι δόξαν ἄσφαλες εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίωις ὅπεσεν προσβατον εἶναι 50 κατὰ τοῦτο. ἐκδύνες δὲ ἔφασαν ἔχουντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν ἑβρεῖαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἴματα πάλιν ἥκειν.

13 εὐθὺς οὖν Ἑυνοφὼν αὐτὸς τε ἐσπευδῆ καὶ τοῖς νεανίσκοις ἐγχείν 55 ἐκεῖνος καὶ εὐχεσθαι τοῖς φίλαις θεοῖς τὰ τε ὅνειρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείρας δὲ εὐθὺς ἧγε τοὺς νεανίσκους παρὰ τῶν Χειρόσφοιν, καὶ διηγοῦνται ταύτα.

14 ἀκούσας δὲ καὶ ὁ Χειρόσφος σπουδᾶς ἐποίει. σπείραντες δὲ τοῖς μὲν ἄλλοις παρῆγγελλον συσκευάζοντες, αὐτοὶ δὲ συγκαλοῦσαν ἐπηρεάζοντες τοὺς στρατηγοὺς ἐβουλεύοντο ὡς ἄν καλλίστα διαβαίνειν καὶ τοὺς τε ἐμπροσθεν οἰκοῦν καὶ ὑπὸ τῶν ὁπίσθεν μηδὲν

15 πάρχοιεν κακῶν, καὶ ἐδόξαν αὐτοῖς Χειρόσφον μὲν ἡγεῖσθαι καὶ διαβάνειν ἔχουτα τὸ ἡμιον τοῦ στρατεύματος, τὸ δὲ ἡμιον εἶτι ὑπομενεὶν σὺν Ἑυνοφῶντι, τὰ δὲ ὑποξύγια καὶ τὸν ἤχλον ἐν ὁμέσῳ τούτων διαβαίνειν.

48 ὃσπερ, freely, what appeared to be.
49 δόξαι: infin., as though ἔφασαν, not ἔλεγον ὅτι, had preceded. This is of common occurrence.
52 ὡς νευσόμενοι, thinking that they would have to swim.
53 πρόσθεν . . . πρὶν: cf. Ἱ, 1, 58, and the note. Observe the neg. force of πρὶν. We might render πρὶν βρεξαν, without wetting.
55 λαβόντες: this explains their motive in crossing—to steal the clothing.
56 φίλαις, who had shown. This has both ὅνειρατα and πόρον as objs. The former is perhaps pl. because the dream had two distinct phases.

καὶ . . . ἐπιτελέσαι, lit., that they would bring to accomplishment also the remaining blessings (i.e. whatever was wanting to success). The infin. is governed by εὐχεσθαι.

59 σπουδᾶς ἐποίη = ἐσπευδῆ.
64 τὸ ἡμιον: probably felt as a noun, although στρατεύματος is
The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chrisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chrisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.
ἐπεὶ δὲ ταύτα καλῶς εἶχεν ἐπορεύοντο. ἠγαύωντο δὲ οἱ νεα-
νίκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν. ὤδος δὲ ἦν ἐπὶ τὴν
dιαβασίαν ως τέταρτες στάδιοι. τορευομένων δὲ αὐτῶν ἀντιπα-
70 ῥίσαν αἱ τάξεις τῶν ἰππεῶν. ἐπειδὴ δὲ ἦσαν κατὰ τὴν
dιαβασίαν καὶ τὰς ὀχήμας τοῦ ποταμοῦ, ἐθευτο τὰ ὀπλα, καὶ αὐτὸς πρῶτος
Χειρίσοφος στεφανωσάμενος καὶ ἀπόδεις ἐλάμβανε τὰ ὀπλα καὶ
tοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν
ἀγεν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ
75 ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγίαζοντο εἰς τὸν ποταμὸν· οἱ
δὲ πολέμιοι ἐτέξεων καὶ ἐσφενδόνων· ἀλλ᾽ οὐπο ἐξικνοῦντο· ἐπεὶ
70 δὲ καλὰ ἦν τὰ σφάγα, ἐπαινύζουν πάντες οἱ στρατιώται καὶ
ἀνυλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἀπασαί. πολλὰ
gύρ ἦσαν ἑταίραι ἐν τῷ στρατεύματι.
80 καὶ Χειρίσοφος μὲν ἐνέβασε καὶ οἱ σὺν ἐκεῖνο. ὁ δὲ Ἐνοφών
τῶν ὀπισθοφυλάκων λαῆδων τοὺς εὔξωνοτάτους ἔθει ἀνὰ κράτος
πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασίν τὴν εἰς τὰ τῶν
Ἀρμενίων ὄρη, προσποιούμενος ταύτην διαβασίαν ἀποκλείσεων τοὺς

itself neut. Cf. the note on τῶν
ήμισιος, c. 2. 39.
69 ἀντιπαρήσαν, kept abreast of
them (on the opposite bank).
70 διαβασίαν: i.e. the ford dis-
covered by the youths.
κατὰ . . . τὰς ὀχήμας, at the ford
and opposite the bluffs (§ 3).
72 στεφανωσάμενος: a Spartan cus-
tom. Xen. Repub. Lac. 13, 8,
gives as a law of Lycurgus,
πηδένα Λακεδαιμωνίων ἀστεφάνωτω
ἐλαι (i.e. when facing the foe).
 Cf. Plut. Lycurg. 22).
73 παρήγγελλε: i.e. to follow his
example.
74 τοὺς λόχους ὀρθίους: cf. c. 2.
46, and the note.
75 ἐσφαγίαζοντο εἰς: cf. σφάξαντες
eἰς, II, 2, 40 f., and the note.
78 ἀνυλάλαζον, συνωλόλυζον: for the
former vb., cf. c. 2. 31, and the
note. The latter is almost in-
varily used of a cry raised by
women, whether of fear or
(oftener) of joy. Note the chias-
tic order.
79 ἑταίραι: cf. Motley's descrip-
tion of the army of Alva (Dutch
Republic, Part III, chap. i).
82 τὸν πόρον τὸν κατὰ: the formal
position is due to a desire for
clearness. This was the regu-
lar ford which the enemy had
been guarding. For ἐκβασίν, cf.
c. 2. 5.
83 προσποιούμενος . . . ἀποκλείσειν,
pretending that he was going
to cross there and cut off.
21 parà tôn potamôn ἵππεῖς. οἱ δὲ πολέμιοι ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὑπτέως τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς 85 ἀμφὶ Ξενοφόντα θέοντας εἰς τοῦμπαλιν, δεῖσαντες μὴ ἀπολυθηθεῖσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἀνω ἐκβασιν. ἔτει δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἀνω πρὸς 22 τὸ ὄρος. Δύκιος δ’ ὅ τὴν τὰξιν ἔχων τῶν ἵππεών καὶ Αὐσχίνης ὅ τὴν τὰξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἔτει ἑώραν ἀνὰ 90 κράτος φεύγουσιν, ἐπονομ. οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεις τεσθαι, ἀλλὰ συνεκβαίνεις ἐπὶ τὸ ὄρος. Χειρίσοφος δ’ αὖ ἔτει διέβη, τοὺς ἱππέας οὐκ ἔδιωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὀχθας ἐπὶ τὸν ποταμὸν ἐξεβαινεν ἐγὼ τοὺς ἀνω πολεμίους. οἱ δὲ ἀνω, ὁρῶντες μὲν τοὺς ἐαυτῶν ἵππεας φεύγουσιν, ὁρῶντες 95 δ’ ὀπλίτας σφίσσων ἐπινότας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24 Ξενοφόν δ’ ἔτει τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχύτητιν πρὸς τὸ διαβαίνου στράτευμα· καὶ γὰρ οἱ Καρ-δούχοι φανερὸν ἤδη ἦσαν εἰς τὸ πεδίον καταβαινοντες ὡς ἐπιθη· 100 σομενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἀνω κατείχε,

84 ορῶντες μὲν ... ορῶντες δὲ: anaphora, as so often; cf. I. 30.
87 ὡς πρὸς ... ἐκβασιν, apparently to the road which led up from the river. τὸν ποταμὸν is governed by the prep. in the verbal noun ἐκβασιν. Others construe with ἀνω, but the order is against this.
88 ἔτεινον, they hastened on, not a common prose use. They made no attempt to defend the road after all.
89 Δύκιος: cf. III, 3, 82. Aesches- nes is mentioned again, c. 4. § 18.
91 στρατιῶται: i. e. the hoplites with Chrisophus.
92 ἐβόων ... ὁρῶς, kept shouting to them not to fall behind, but to pursue them right up to the mountain. The vbs. were inv. in dir. disc. The alternative rendering, protested that they (the hoplites) should not be left behind, but should join in the pursuit, is unlikely. The heavy armed men would be no help, but rather a hindrance.
93 ἀπεχώρει: on his part, contrasted with Lycius and Aeschines.
94 ὀχθας: the πέτραι of § 11. For the order, cf. c. 2. 75.
95 τοὺς ἀνω πολεμίους: cf. § 3.
98 ἀπεχώρει: i. e. from the main fold to that discovered by the youths.
100 φανερὸν ... ἦσαν: with partic.; cf. δῆλος ἦν ἀνώμενος, I, 2, 73.
Λύκιος δὲ σὺν ὄλγοις ἐπιχειρήσας ἐπιδιόρξας ἔλαβε τῶν σκευοφόρων τὰ ὑπολειτόμενα καὶ μετὰ τούτων ἐσθήτα τε καλὴν καὶ ἐκπόματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὀχλὸς 26 ἀκμὴν διέβαινε, Ἑνοφὸν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ’ ἐνωμοτίας ποιήσασθαι ἐκαστὸν τὸν ἐαυτοῦ λόχον, παρ’ ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος. καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵναι, 110 οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Κάρ- 27 δοῦχοι ὡς ἐώρων τοὺς ὁπισθοφύλακας τοῦ ὀχλοῦ ψιλομένους καὶ ὄλγους ἡδὴ φαινομένους, θάττον δὴ ἐπῆσαν φῶς τινας ἀδόντες. οὗ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ’ αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ἑνοφόντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ 115 τοξότας καὶ κελεύει ποιεῖν ὅτι ἀν παραγγέλλῃ.

ἰδὼν δ’ αὐτοὺς διαβάινοντας Ἑνοφὸν πέμψας ἄγγελον 28 κελεύει αὐτὸν μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας. ὅταν δ’

102 τῶν σκευοφόρων: i. e. of the enemy.
103 τὰ ὑπολειτόμενα, those that kept falling behind; note the tense.
105 ἀκμὴν διέβαινε, were in the midst of crossing. Cf. ἀρχήν and τέλος used as advs.
106 κατ’ ἐνωμοτίας: the troops were presumably formed in company columns (§17). Xen. now orders his captains to form by enomoties and by deploying the companies to the left (παρ’ ἀσπίδα) to form the phalanx.
110 οὐραγοῦς, rear men. These were picked men, trained in tactics, for whenever the order

“about face!” was given, they became the leaders; so in this case. The omission of the art. is striking.
111 τοῦ ὀχλοῦ: here the main body; not the train, which would be absurd.
112 θάττον δὴ: marks their confidence.
113 φῶς τινας: the war chant of the barbarians seems hardly music to the Greek.
114 πέμπει: i. e. back across the stream. Note that one art. suffices for the three following nouns.
117 αὐτοῦ μεῖναι, to stay where they were.
ἐπὶ, on the bank of.
μὴ διαβάντας, without crossing. μὴ, not ὅ, because of the command.
Book IV, Chap. III

118 αὐτοῖ: Xen. and his men.
ἐναντίοις, to meet them.
ἐνθεν καὶ ἐνθεν σφῶν, above and below them.
119 διηγκυλωμένους, with their fingers on the thong (of the javelin).
120 ἐπιβεβλημένους, with their arrows on the string. Both parts are mid., not pass. With the latter phrase, cf. V, 2, §12.
πρόσω ... τοῦ ποταμοῦ, far into the river. The gen. is local (partitive); cf. I, 3, 2, and the note. Contrast πρόσω τῶν πηγῶν, III, 2, 116 (far from their sources).
122 ψοφῆ, ring, when struck by a missile.
els: stronger than ἐπί, as indicating a hand-to-hand conflict.
124 ὁ σαλπτητῆς: rarely expressed (cf. I, 135); see the note on ἵσαλπητεῖ, I, 2, 98.

τὸ πολεμικὸν: of course to deceive the enemy.
ἐπὶ δόρυ: contrast παρ’ ἁσπίδα, above, I. 107.
126 ἐξεν: instead of ἐχο; see the note on III, 1, 7.
127 ὅτι, adding that. A vb. of saying is, as often, implied in the preceding vb. of commanding.
129 τῶν μὲν εἰς τεταγμένων: really half of the army; cf. §15.
133 ὡς ... ἵκανως, well enough for mountaineers. In such phrases ὡς has a limiting force; cf. Lat. ut.
ἵκανος ... ἵκανος: note that the chiasitic order best brings out the emphasis. The Carduchi were doubtless without defensive armor, save the shield; and so were no match for hoplites.
έπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὖν ἰκανόν. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμοι 32 ἐφευγον πολὺ ἔτι θάττον, οἱ δὲ "Ελλήνες τάναντια στρέψαντες ἐφευγον διὰ τοῦ ποταμοῦ ὦτι τάχιστα. τῶν δὲ πολεμίων οἱ 33 μὲν τινες αἰσθόμενοι πάλιν ἐδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ολίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν οὖντων τῶν Ἐλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες 34 ἀνδρεύμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὑπερευροῦν τῶν μετὰ Ἑνοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἢμέρας 1 ἐπορεύθησαν διὰ τῆς 'Αρμενίας πεδίων ἅπαν καὶ λείους γηλόφους οὐ μείον ἡ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κόμματι διὰ τῶν πολέμων τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 2 5 ἦν ἀφίκοντο κόμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τὸ σατράπη καὶ ἐπί ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια δὲ ἦν δαψιλῆ. ἐντεύθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρα-3 σάγγας δέκα μέχρι υπερήλθον τάς πηγάς τοῦ Τίγρητος ποταμοῦ.

136 τάναντια στρέψαντες, wheeling about so as to face the opposite direction (stronger than ἀνα-στρέψαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.


139 καὶ . . . 'Ελλήνων, even when the Greeks were on the other side.

140 οἱ δὲ ὑπαντήσαντες: i.e. those sent by Chrisophus.

141 προσωτέρῳ τοῦ καιροῦ, farther than they should have.

CHAPTER IV

2 πεδίων . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the actual character of the country; but their route is wholly uncertain. If they turned westward it accords well (Karb, Marseh der Zehntausend, p. 27).

5 κόμην: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil's Urbem quam statuo vestra est (Aen. I, 673).

tó σατράπη: Orontas.

6 τύρσεις: a statement true of the architecture in these regions today.

7 δαψιλῆ: cf. c. 2, 90, and the note.

8 υπερήλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),
εντεθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμὸν· οὗτος δ' ἦν καλὸς μεν, 10 μέγας δ' οὐ· κώμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. ὑπάρχος δ' ἦν αὐτὴς Τιριβαζὸς, οὗ καὶ βασιλεῖς φίλος γενόμενος, καὶ ὅποτε 5 παρεῖ, οὔδεις ἄλλος βασιλέα ἐπὶ τὸν Ἰππον ἀνέβαλλεν. οὗτος προσήλασεν ἐπίπεδας ἔχον, καὶ προπέμψας ἐρμηνεύει εἰπεν ὦτι 15 βούλοιτο διαλεχθήναι τοῖς ἄρχονσι. τοῖς δὲ στρατηγοῖς ἔδοξεν 6 ἀκούσαι· καὶ προσελθόντες εἰς ἐπίκοιον ἡρώτων τι θέλει. ὁ δὲ εἶπεν ὦτι σπείσασθαι βούλοιτο ἐφ' ὦ μήτε αὐτὸς τοὺς Ἐλληνας ἀδικεῖν μήτε ἐκείνους καὶ καίν τὰς οἰκίας, λαμβάνειν τε τὰ τάπιτηδεῖα ὅσων δέοντο. ἔδοξε δαυτά τοῖς στρατηγοῖς καὶ ἐσπείρασαν 20 ἐπὶ τούτοις.

7 'Εντεθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τιριβαζὸς παρηκολούθει ἔχον τὴν ἑαυτοῦ δύναμιν ἀπέχων ως δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας πέριξ πολλὰς πολλῶν τὸν ἐπιτηδείων 25 μεστὰς. στρατοπεδευμένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἐσθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐῴρων πολέμουν οὔδένα καὶ

whatever its identification, plainly flows into the Euphrates.

Τιγρητός: certainly not the Tigris proper, but some tributary. Just what stream it was cannot be determined.

12 ἡ πρὸς ἐσπέραν, western.

ὑπάρχος, lieutenant (cf. I, 1, 5), apparently subordinate to Oron- tas, although some assume that Tiribazus, too, was satrap (of western, as Orontas of eastern, Armenia).

14 ἀνέβαλλεν, assisted to mount. The ancients had no stirrups.

17 εἰς ἐπίκοιον: cf. II, 5, 143f. They are on their guard.

18 ἔφ' ἕ: cf. c. 2. 77, and the note.

20 ἔδοξε: normal asyndeton.


23 παρηκολούθει: doubtless waiting for an opportunity to attack.

25 πολλῶν: pred., in great abundance. The paronomasia is intentional.

26 χιῶν πολλή: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

ασφαλεσ εδοκει ειναι δια το πληθος της χιώνος. ενταθα ειχον 9

30 οσα εστιν αγαθα, ιερεια, σιτων, ουνους παλαιους ευωδεις, αστα-
φιδαι, οσπρια παντοδαπα. των δε άποσκεδασμουμείων τινες
απο του στρατοπέδου ελεγον ότι κατίδοιεν νύκτωρ πολλα πυρά
φαινοντα. εδοκει δη τοις στρατηγοις ουκ ασφαλες ειναι δια-
σκηνοιν, άλλα συμπαγειν το στράτευμα πάλιν. ενετεθεν

35 συνήλθον· και γαρ εδοκει διαιθριάζειν. νυκτερευοντων δ' αυτων 11
ενταθα επιπίπτει χιών ἀπλετος, ὡστε ἀπέκρυψε καὶ τα ὀπλα
καὶ τους ἀνθρώπους κατακειμένους· καὶ τα υποζύμια συνε-
πόδισεν ἡ χιών· καὶ πολὺς ὁκνος ἦν ἀνύστασθαί· κατακειμένων
γαρ ἀλευρον ἦν ἡ χιών ἐπιπεπτωκυια ὑπο μὴ παραρρυειν.

40 ἔπει δὲ Ξενοφων έτόλμησε γαμμός ἀναστάς σχίζειν ξύλα, τάχ' 12
ἀναστάς τις καὶ ἄλλος ἐκεῖνον ἀφελόμενος ἐσχίζεν. ἐκ δὲ
τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἐκαίνω καὶ ἐχρίοντο· πολὺ 13
γαρ ἐνταθα ηυρίσκετο χρίμα, θ' ἐχρώνωτο ἀντ' ἐλαίον, σύνειον

30 ιερεία: properly sacrificial beasts, but freely used of ani-
mals slaughtered for food. For the asyndeton in an enumera-

31 τινες: another instance of free-
dom of position.

33 φαινοντα, blazing.

έδοκει: with different meanings
with the two following infinites.—
first seemed, then seemed best.
So not infrequently.

34 ενετεθεν: cf. εκ τούτου.

35 διαιθριάζειν, to be clearing up.
With such vbs. the subj. ο Ζεων,
ο θεος, is sometimes expressed
(Aristoph. Birds 1501 f.; Xen.
Cyn. 8, 1). For the omitted subj.,
see the note on ἐσάλπτετε, I, 2, 98.
δια, of course, denotes the break-
ing up of the clouds.

36 ἀπλετος: another poetic word.

37 συνεποδίσευς: cf. πεποδισμένοι εἰσιν,
III, 4, 133.

38 κατακειμένων: gen. abs. with
omitted subj. (cf. προδότων, I, 2, 99, and the note); for the abs.
construction, where we might have looked for the dat., cf. I, 4, 82, and the note.

39 ἀλευρον, a source of warmth.
For the neut. adj. thus used, cf.
ἡδον, II, 3, 60, and the note.

30 ὅτω μή, freely, if it didn't slip off
one. The rel. is equivalent to the
gen. condit.

40 ἔτολμησε, summed up courage.
γυμνος, without his cloak; cf. I, 10.

41 τις καὶ ἄλλος: cf. I, 3, 80. [0.
ἀφελόμενος: se την ἐξίσων or τα ἡξίλα.
This vbs. is often construed with
with two accs. (e. g. I, 3, 18).

42 ἔχριοντο: the use of oil to keep
the skin in good condition and
the limbs supple was universal
among the Greeks.

43 ἐλαίον: this was the normal un-
guent in Greece.
44. ἐκ τῶν πικρῶν: added for clearness' sake. The preceding adj. supplies the noun. The whole phrase = ἐκ τῶν πικρῶν ἀμυγδαλῶν; but the adj. form is preferred in order to conform to what preceedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, made from these same ingredients. 

Cf. Π, 3, 55.

47 εἰς στέγας, under cover; it is, therefore, not redundant after εἰς τὰς κώμας.

σὺν πολλῇ ... ἡδονῇ, with loud shouts of joy—a good instance of hendiadys, (one idea expressed by two words).

49 ὑπὸ ἀτασθαλίας, in wanton folly. The word is Homeric.

51 Τημνίτην: Temmus was a city in Aeolis; but the text is uncertain.

54 τὰ μῆ ὄντα: the generic μῆ (giving the class); see G. 1613; H. B. 431, 1. Below we have ὁκ ὄντα, because in each case he reported ὁκ ἔστι.

πορευθεὶς, on his return.

55 ἦκεν ἄγων, brought with him.

56 Ἀμαξόνες: familiar to Xen.'s readers from many works of art.

59 τὸ στράτευμα: prolepsis. This was the army which had been reported in §9.

60 εἰς ἔχων, it was T., with.

62 παρεσκευάσθαι ... ἔφη: if in indir. disc. a vb. of saying is re-expressed, it is almost invariably
τοῖς στενοῖς ὑπερ μοναχῇ εἰς πορεία, ἐνταύθα ἐπιθησόμενον τοῖς "Ἐλλησίων.

\[65\] ἄκουσαί τοῖς στρατηγοῖς ταῦτα ἐδοξῆ τὸ στρατεύμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταληπτόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἐχοντες ἤγεμόνα τὸν ἀλώτα ἀνθρωπον. ἐπειδὴ δὲ υπερέβαλλον τὰ οργ. οἱ πελ. τασταὶ προϊόντες καὶ κατιδώντες τὸ στρατόπεδον ὅπως ἔμειναν τὸς ὀπλίτας, ἀλλ' ἀνακραγόντες ἐθεον ἐπὶ τὸ στρατόπεδον. οἱ 21 δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπεμειναν, ἀλλ' ἐφεύγον· ὦμοι δὲ καὶ ἀπέθανον τινες τῶν βαρβάρων καὶ ἐποιεὶ ἐάλωσαν εἰς ἐκκοσι καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐἐλω καὶ ἐν αὐτῇ κλῖναι ἄργυρόποδες καὶ ἐκπόματα καὶ οἱ ἄρτοκοποί καὶ οἱ 75 οἰνοχοί φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἐδοκεῖ αὐτοῖς ἀπείναν τὴν ταχιστὴν ἐπὶ τὸ στρατόπεδον, μὴ τὸς ἐπίθεσις γένοιτο τοῖς καταλειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο ἀνθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραία ἐδοκεῖ πορευτέον εἶναι ὅπῃ δύναντο 1 τάχιστα πρὶν ἡ συλλεγήναι τὸ στρατεύμα πάλιν καὶ καταλα-

a form of φῆμι, no matter what the original vb. was. So, too, a second clause often has the infin., even when φημί is not inserted. Note the tense of παρεσκευᾶς, all was in readiness.

ὁς: with ἐπιθησόμενον.

63 ἐνταύθα: resumptive, as demonstr. words so often are.

65 ἐπὶ, in command of.

67 Σοφαίνετον: see the Introd., §38.

ἡγεμόνα: cf. ἀκοντιος, c. 2. 112, and the note.

69 τὸ στρατόπεδον: i. e. that of Tibræus.

70 ἀνακραγόντες, raising a shout (ingressive aor.)

74 κλῖναι: similarly Herodotus(IX, 80 and 82) mentions among the spoils captured in the camp of Mardonius at Plataea, κλῖνας τε χρυσέως καὶ ἄργυρεις εὐ ἐστρωμένας καὶ τραπέζας τε χρυσέως καὶ ἄργυρεις καὶ παρασκευῆς (dishes) μεγαλοπερπεῖα. There is mention there, too, of ἄρτοκοπος and ὑφοποιοι (cooks).

75 φάσκοντες εἶναι, claiming to be; cf. καλοῖμενοι: 1, 8, 104.

76 τὸ στρατόπεδον: i. e. their own camp, guarded by Sophacenus.

77 ἐπίθεσις γένοιτο: i. e. on the part of Tibræus.

78 ἀνακαλεσάμενοι, sounding a recall.

Chapter V

2 πρὶν ἦ: this poetical equivalent of the simple πρὶν is found twice
225
3 

again in Xen. and once in Thucy-
dides, but is otherwise foreign
to Attic prose. See G. M. T. 652.

3 ἡ γεμόνας: apparently prisoners
taken in the attack on the camp.

7 τὸν Ἐφράτην: ἰ. ἐ. the eastern
branch, now known as the Mur-
rad Su.

10 διὰ ... πεδίον, over a plain
covered with deep snow.

11 παρασάγγας δέκα: the text is
uncertain, but so little can be
said with definiteness about the
route of the Greeks after they
crossed the Centrites, that sure
emendation is impossible.

12 ἐναντίοις, in their faces.

13 ἐπι σφαγάσασθαί, bade sacri-
fice. No subj. of the infinit. need
be supplied; so, too, σφαγάζεται
may be rendered, sacrifice was
made. To the Greeks the winds
were divinities, and the Atheni-
ans, in particular, worshiped
Boreas, who had wedded, the
legend said, Oreithyia, the
daughter of Erechtheus.

17 διεγένοντο ... καλύντες, they got
through the night, however, by
keeping up fires. Cf. I, 5, 34.
20 ού προσέσαν, would not admit to. Cf. III, I, 134.

21 πυρόν: with μεταδόθανα the obj. shared is commonly in the partitive gen. (cf. below, διν εἴχαν). The acc. is rare (save in the case of the word μέρος, part) and denotes, of course, the part given.

22 ἀλλο εἰ τι, whatever else, εἰ τι ἄλλο, or ὅτι ἄλλο, would have been more usual.

23 ἡστε ἡστε, clear to. For ἡστε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (Anab. VI, 4, § 26), and in V, 5, § 4 (a spurious passage) we have ἄχρι εἰς .

24 διάπεσον: a poetic word.

25 θεία, it was possible.

26 ἕβουλμίσαν, were attacked by bouling (ravenous hunger). bou- in composition often denotes something huge (βουτάς, a great overgrown boy); so, too ἵππο- and horse- in Eng. (horse-radish, horse-laugh).

27 τοὺς πίπτοντας τῶν ἀνθρώπων, those of the men who sank exhausted. Note the tense.

28 διεδίδον: cf. 1, 9, 80.

29 διδότας, to give; sc. τινά. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἐπεφάνη σκοτῶν, 11, 4, 104). It is more graphic. παρατρέχειν, to run along the ranks.

30 τοῖς βουλμίσσωιν: the dat. is governed by διδότας.

31 κέφας: a poeticism. [κέφας.

32 ἐκ τῆς κόμης: with γναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the
γναϊκας και κορας καταλαμβανει ἐμπροσθεν τοῦ ἐρύματος. 35
αυταί ἱρώτων αυτούς τίνες εἰεν. ὁ δ' ἐρμηνεύει εἰπε περσιστὶ ὅτι
παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρί
ναυτὸ ὅτι ὁυκ ἑνταύθα εἰη, ἀλλ' ἀπέχει ὁσον παρασάγην, οἱ
d', ἐπεὶ ὅψε ἦν, πρὸς τὸν κοιμάρχην συνεισέχονται εἰς τὸ ἐρύμα
σῶν ταῖς ὑδροφόροις. Χειρίσοφοσ μὲν ὤν καὶ ὅσοι ἐδυνήθησαν 40
tοῦ στρατεύματος ἑνταύθα ἐστρατοπεδεύσαντο, τὸν δ' ἄλλου
στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὀδὸν ἐνυκτέρευσαν
ἀσιτοι καὶ ἄνευ πυρὸς. καὶ ἑνταύθα τίνες ἀπώλοντο τῶν στρα-
τιωτῶν.
12 ἑφείποντο δὲ τῶν πολεμίων συνειλεγμένων τίνες καὶ τὰ μὴ 45
dυνάμενα τῶν ὑποζυγίων ἄρταζον καὶ ἀλλήλοις ἐμάχοντο περὶ
αυτῶν. ἔλειποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ύπὸ
tῆς χιόνος τοὺς ὄθαλμους οἱ τε ύπὸ τοῦ ψύχους τοὺς δακτύλους
13 τῶν ποδῶν ἀποσεισηπότες. ἢν δὲ τοῖς μὲν ὄθαλμοις ἐπικοὺ-
ρίμα τῆς χιόνος εἰ τις μέλαι τι ἐχὼν πρὸ τῶν ὄθαλμῶν ἐπο-
ρεύετο, τῶν δὲ ποδῶν εἰ τις κυνὸτα καὶ μηδέποτε ἦσυχιὰν ἔχοι
14 καὶ εἰς τὴν νύκτα ὑπολύουστο· ὅσοι δὲ ἐποδεδεμένοι εἰκομόντο
εἰσεδύοντο εἰς τοὺς πόδας οἱ ἰμάντες καὶ τὰ ὑποδήματα περιε-
πῆγινοντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλυσε τὰ ἀρχαία ὑποδήματα,
καρβάτινα πεποιημένα ἐκ τῶν νεοδάρτων βοῶν.

villagers had a common spring, as usual.
38 ὅσον, about; cf. I, 2, 15. [bodied.
40 ὅσον ἐδυνήθησαν, all the able.
42 οἱ μὴ δυνάμενοι: the generic μὴ
gain; cf. τὰ μὴ δυνάμενα, below.
47 οἱ τε ... τοὺς ὄθαλμοὺς, those
whose eyes had been blinded.
48 οἱ τε ... ἀποσεισηπότες, those
who had lost their toes through
mortification (as a result of their
having been frozen). For the
accs. ὄθαλμοὺς and δακτύλους, cf.
the note on τὰς κεφαλὰς, II, 6, 2.
ὑπὸ, as so often, gives a slight
personification. Note that the
order is chiastic.
49 τοῖς ... ὄθαλμοις: dat. of ad-
vantage.
ἐπικούρημα τῆς χιόνος, a protection
against the snow. The gen. is
objective.
50 ἐπορεύετο: the logical indic., in-
stead of the generalized opt.
Contrast κυνότα and the follow-
ing opts., below.
51 τῶν δὲ ποδῶν, and (a protection)
for the feet. Another objective
gen., but in a different sense.
52 ὑπολύστο, took off his shoes.
Contrast ὑποδεδεμέναι, below,
(with their shoes on).
54 ἦσαν: sc. αὕτοις, they had.
55 καρβάτιναι: not the normal
sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοών, oxen, and so (by metonymy) ox-hides.

56 ἀνάγκας, straits.
57 διὰ τὸ ἐκλειστεῖνα: the clause explains μέλαν. For the infin. with the art. see the note on 1, 6, 9.

59 ἢν ἀτμίζουσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπτη: the form νάπτος occurs three times in VI, 5.

60 πορεύεσθαι: what they said was οὐ πορεύεμεθα, we are going no farther. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on 1, 2, 152.

ὀπισθοφύλακας, a detachment of the rear-guard.

61 πάτη τέχνη καὶ μηχανή, by all manner of means. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens εἰδείτο, itself a strong word.

63 τελευτῶν, finally.

ἐχαλέπαινεν: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had been bidden to carry. The time of the flogging is there given as ὅτου καὶ βίμεν ἀπωλλυμέθα καὶ χών πλείστη ἢν.

σφάττειν: neither subj. nor obj. need be expressed. The men said simply σφάττε.

64 ἀν δύνασθαι: supply ἐφασαν, from ἐκέλευον; cf. v. 4. 62, and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὅν... διαφερόμενοι, quar-
IV. 221 νον μὲν καὶ οἱ σὺν αὐτῷ εἶπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑπερεῖα ἡξουσί τινες ἐπὶ αὐτοὺς, πορευόμενοι πρὶν τέταρτα στάδια διελθεῖν. ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυμένοις 75 ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ ὀυδεμία καθεστήκει καὶ ἀνίστασαν αὐτοὺς. οἱ δ' ἔλεγον 20 ὅτι οἱ ἐμπρόσθεν οὐχ ὑποχωροῦεν. δ' δὲ παρῶ καὶ παραπέμπων τῶν πελαταστῶν τοὺς ἵσχυροτάτους ἐκέλευσε σκέψασθαι τί εἶπ τὸ κολυκ. οἱ δ' ἀπῆγγελλον ὅτι ὅλον ὦτος ἀναπαῦοιτο 80 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ἐννοφόντα ηὐλίσθησαν αὐτοῦ ἀνεῦ πυρὸς καὶ ἄδειπνοι, φυλακᾶς οἵας ἐδύνατο καταστήσαμεν. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, δ' μὲν Ἐννοφὸν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προΐναι.

22 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκεψομένους πῶς ἔχομεν οἱ τελευταῖοι. οἱ δ' ἁσμενοὶ ἵδουτες τοὺς μὲν ἀσθενοῦντας τούτους παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
αυτοὶ δὲ ἐπορεύοντο, καὶ πρὶν ἐκοσὶ στᾶντι διεληλυθέναι ἦσαν
90 πρὸς τὴν κόμην ένθα Χειρίσοφος ἦνλύζετο. ἐπεὶ δὲ συνεγένοντο 23
ἀλλήλως, ἐδοξε κατὰ τὰς κόμας ἀσφαλὲς εἶναι τὰς τάξεις σκη-
νοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οὶ δὲ ἄλλοι διαλαχόντες
ἀς ἐώρων κόμας ἐπορεύοντο ἐκαστὸς τοὺς ἐαυτῶν ἐχοντες. ἐνθα 24
δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἄφιεται ἐαυτὸν·
95 καὶ λαβῶν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἦν εἰληχεὶ Ξενο-
φῶν καταλαμβάνει πάντας ἐνδον τοὺς κωμίτας καὶ τὸν κωμάρ-
χην καὶ πόλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπτακαίδεα, καὶ
tὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν χειραμαμένην. οὐ
dὲ ἂνηρ αὐτῆς λαγὸς ἤχετο θηράσων καὶ οὐχ ἐδὼν ἐν τῇ κόμη.

100 αἱ δὲ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὠσπέρ φρέατος, 25
κἀτω δὲ εὐρείαν. αἱ δὲ έἰσοδοι τοὺς μὲν ύποξύνιας ὦρκται, οἱ
dὲ ἀνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν
αιγες, οἶς, βόες, ὀρνιθες, καὶ τὰ ἐκγονα τούτων· τὰ δὲ κτήν
πάντα χιλιῶν ἐνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ 26

92 αὐτοῦ: i.e. in the village where
he was.

94 ἐκέλευσεν, urged; as a subordin-
ate he could hardly order.

95 θέων: this vb. is rarely used
without military connotations; 
cf. the note on I, 8, 71.

96 καὶ . . . καὶ . . . καὶ: in enu-
merations we have either poly-
syndeton, as here, or asyndeton,
as below, l. 103.


100 κατάγειοι: Xenophon's de-
scription of these underground,
or semi-underground, houses
agrees, in the main, with the
accounts of modern travelers.
They are not, to be sure, entire-
ly underground nor are they
entered by a hole in the roof,
but they are none the less large-
ly covered with earth for the
sake of warmth, often being ex-
cavated in hill-sides; and the
inhabitants share them with the
domestic animals.

tὸ μὲν στόμα: probably in partitive
appos. with οἰκίαι, which is im-
mEDIATELY resumed as subj. It
may also be taken as acc. of
specification.

103 ὀρνιθῆς, poultry, as often.

104 ἐτρέφοντο: for the pl. vb. with
neut. pl. subj., see the note
on I, 2, 38. Observe that here
the idea of plurality is emphasized.

105 οἶνος κρίθινος, barley-wine (i.e. beer).

106 ἵσοχειλεῖς, floating level with the brim.

107 γόνατα, joints. For such metaphors, cf. ἀκρωνυχία, III, 4, 151, and μαστός, c. 2. 25.

108 ἀκρατος, strong. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθαντί, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 συνέδειπνον ἐποιήσατο: cf. II, 5, 103.

111 οὔτε . . . τέ: cf. II, 2, 38, and the note. The parallelism is sought even where the subj. changes.

112 στερήσωτο: fut. mid. as pass. ἀντεμπλήσαντες . . . ἀπίασιν, they would fill (in recompense) before they left.

113 ἐξηγησάμενος φαινηται, should prove to have suggested. Cf. the note on I, 9, 70.

114 ἐστ' ἀν. see the note on I, 9, 38.

115 οἶνον: prolepsis. This was doubtless grape wine.

116 ἐν πάσιν ἄφθονοις: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 οὐδαμοθεν ἄφιεσαν, in no case would they let them go.
αὐτοῖς ἀριστον· οὐκ ἢν δὲ ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὁπάτε δὲ 32 τις φιλοφρονοῦμενὸς τῷ βοῦλοιτο προπιείν, εἰλκεν ἐπὶ τὸν κρατήρα, ἐνθὲν ἔπικυψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ,τε βοῦλοιτο. ὦ δὲ ἄλλο μὲν οὐδὲν ἔδεχετο, ὅπου δὲ τίνα τῶν συγγενῶν ἴδοι, πρὸς ἕαυτον ἀεὶ ἐλάμβανεν. ἐπεὶ δ’ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33 κάκεινους σκηνοῦντας ἐστεφανωμένους τοῦ ἦπου χιλοῦ στεφάνους, καὶ διακοινοῦντας Ἀρμενίων παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισίν ἐδεικνύσαν ὥσπερ ἑνεῖς ὁ,τι δέοι ποιεῖν.

135 ἐπεὶ δ’ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ἐνο-3 φῶν, κοινὴ δὴ ἀνηρῶτων τῶν κωμάρχην διὰ τοῦ περσίζοντος ἐρμηνεῶς τὸς εὖ ἡ χώρα. δ’ ἐκεῖνον ὅτι Ἀρμενία. καὶ πάλιν ἡρῶτον τίνι οὐ ιππο τρέφονται. δ’ ἐλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἐφ’ εἰναι Χάλνβας, καὶ τὴν 140 ὄδον ἐφραζεν ἡ εἰς. καὶ αὐτῶν τότε μὲν ὄχετο ἄγων ὁ Ἐνοφῶν 35 πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ Ἰππον οὖν εἰλήφει παλαιτέρον

διακοινοῦτας, below, l. 132), is the regular word for serving at table.
123 οὐκ ἢν δ’ ὅπου οὐ· for the strong phrase, cf. οὐκ ἐστιν ὅπως οὐκ, II, 4, 15, and the common οὐδεὶς ὅτις οὐ (everybody).
126 προπιείν, to drink his health.
127 βοῦν: attracted to the case of αὐτῶν. We should have looked for θεός (sc. πίνει).
129 ἔδεχετο: note the tense; he would accept nothing else.
130 σκηνοῦτας: here=ἐνωχουμένους.
131 ἐστεφανωμένους: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὥσπερ ἑνεῖς: the boys, of course, understood no Greek.
139 Χάνβας: the name of the people for the name of the country; cf. Πασίδας, I, I, 62, and the note.
140 αὐτῶν: the comarch. The word is strongly emphasized by its position.
141 τότε μὲν: contrast ἐπεὶ δ’, below, c. 6. 1.

141 πρὸς . . . οἰκέτας, to his family (i.e. the comarch's). The reflexive refers back to the emphatic word, here the obj., not the subj. of the sentence; see G. 934; H. 683, b; B. 170. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24).
διδώσα τῷ κωμάρχῃ ἀναθέφαντι καταθύσαι, ὅτι ἤκοινεν αὐτὸν ἰερὸν εἶναι τοῦ Ἡλίου, δεδιώσ μὴ ἀποθάγῃ: ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας: αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἀλλῶν 36 στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δὲ οἱ ταύτῃ ἦπποι μείωσεν μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τούς πῶδας τῶν ἦππων καὶ τῶν ὕποξηγίων σακία περιειλεῖν, ὅταν διὰ τῆς χύνος ἀγωσίν: ἀνεύ γὰρ τῶν σακίων κατεδύνυτο μέχρι τῆς γαστρῶς. 1

1 VI. Ἐπεὶ δ’ ἡμέρα ἦν ὑγδόη, τὸν μὲν ἠγεμόνα παραδίδωσι Χειρισόφω, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νιό τοῦ ἁρτί ἡβάσκοντος· τοῦτον δὲ Πλεισθένει Ἀμφιπολίτη δίδωσι φυλάττειν, ὅπως εἶ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο 5 2 πλείστα, καὶ ἀναζεύζαντες ἐπορεύοντο. ἡγεῖτο δ’ αὐτοῖς ὁ κω- 

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by modern travelers. We think of the mustang of our western plains.

145 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

CHAPTER VI

1 τὸν μὲν ἡγεμόνα, him (i.e. the comarch), as guide. τῷ κωμάρχῃ just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως . . . ἀπίοι, intending, if he should prove an honest guide, to let him go home, taking his son with him.

7 λελυμένος, free from bonds. Contrast c. 2. 2.

καὶ ἡδὴ τε ἦν . . . καί: cf. I, 8, 1. The vb. is probably impers., as there.
σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι υἱκ εἰς κώμας ἔγγεν. ὦ δὲ ἔλεγεν ὅτι υἱκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὥ δὲ
10 Χειρίσοφος αὐτὸν ἑπαισὲν, ἔδησε δ' οὖ. ἐκ δὲ τοῦτον ἐκείνος τῆς 3 νυκτὸς ἀποδρᾶς φιλετο καταλιπτῶν τὸν υἱόν. τούτῳ γε δὴ
Χειρίσοφῳ καὶ Ξενοφόντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἠγεμόνος κάκωσις καὶ ἀμέλεια. Πλευσθεὶς δὲ ἡράσθη
τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐξήρτο.
15 μετὰ τούτῳ ἐπορεύθησαν ἐπὶ τὰ σταθμοῦ ἀνὰ πέντε παρα-4
σάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὗρος πλευριαῖον.
ἐντείθεν ἐπορεύθησαν σταθμοῦς δύο παρασάγγας δέκα· ἐπὶ 5
δὲ τῇ εῖς τὸ πεδίον ὑπερβολῇ ἀπήνυτησαν αὐτοῖς Χάλυβες καὶ
Τάοχοι καὶ Φασιανοὶ. Χειρίσοφος δ' ἔπει κατεΐδε τοὺς πολε-6
20 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς
τριάκοντα σταδίων, ἕνα μὴ κατὰ κέρας ἄγων πλησιαίας τοῖς
πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἀλλοις παράγεν τοὺς λόχους,
ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στρατεύμα. ἐπεὶ δὲ ἦλθον οἱ 7
ὄπσιθοφύλακες, συνεκάλεσε στρατηγοὺς καὶ λοχαγούς, καὶ
25 ἔλεξεν ὀδὴ. Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχουσι τὰς ὑπερβο-
λάς τοῦ ὄρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἄγωνι-

8 ἐχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.
9 οὐκ εἰς κώμας: from the description in § 25 it will be clear that vil-
lages could easily have escaped notice, unless the guide chose to reveal them; Chrisophus’ anger may, therefore, have been justified. At the same time, if
the villages were widely scattered, the guide may have been honest.
10 ἔδησε δ' οὖ: said not to mark Chrisophus’ clemency, but his lack of caution.
11 ἀποδρᾶς φίλετο: cf. II, 1, 105, and the note.
12 διάφορον, disagreement.
13 ἡράσθη: ingressive aor.; cf. I, 1, 45.
14 ἔχρητο, found. Cf. the Lat. utor.
16 Φᾶσιν: certainly not the fa-
imiliar Phasis, which flows into
the Euxine from the east, al-
though the Greeks doubtless thought it was. It must have been a branch of the Araxes; see the map.
17 πλευριαῖον: cf. I, 2, 30 f., and the note.
18 ὑπερβολῇ: cf. I, 2, 143.
21 κατὰ κέρας, in column—the or-
der of march.
22 παράγειν: i. e. παρ’ ἄσπιδα.
26 ὅπως... ἄγωνιομέθα: cf. I, 1, 14, and the note.
8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ήμᾶς δὲ βουλέεσθαι εἰτὲ τήμερον εἰτὲ αὑριόν
9 δοκεῖ ὑπερβάλλειν τὸ ὄρος. Ἐμοὶ δὲ γε, ἐφη ὁ Κλέανωρ, δοκεῖ, ἐπὶ τάχιστα ἀριστήσωμεν, ἑξοπλισαμένους ὡς κράτιστα 30
ἐνέα ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, 
οἱ τε νῦν ήμᾶς ὁρῶντες πολέμους παραρρέοτερου ἐσονται καὶ 
ἀλλοις εἰκὸς τοῦτων βαρούντων πλείους προσγενέσθαι.
10 μετὰ τούτων Ἐνοφῶν εἶπεν. Ἐγὼ δ’ οὖτος γιγνώσκω. εἰ μὲν 
ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι οὕτως ὡς κρα-
τιστα μαχούμεθα. εἰ δὲ βουλόμεθα ὡς ράστα ὑπερβάλλειν, τοῦτο 
μοι δοκεῖ σκεπτέον εἶναι οὕτως ὡς ἐλάχιστα μὲν τραύματα λάβω-
μεν, ὡς ἐλάχιστα δὲ σώματα ἁνδρῶν ἀποβάλλωμεν. τὸ μὲν οὖν 
ὁρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ’ ἐξήκοντα στάδια, ἄνδρες δ’ 
οὐδαμοῦ φυλάττοντες ήμᾶς φανερὸι εἰσὶν ἀλλ’ ἢ κατ’ αὐτὴν τὴν 40 
ὁδὸν. πολὺ οὖν κρείττον τοῦ ἐρήμου ὁρῶς καὶ κλέψαι τι πει-
ράσθαι λαθόντας καὶ ἀρπάσαι φθάσαντες, εἰ δυναῖμεθα, μᾶλλον 
ἡ πρὸς ἴσχυρὰ χωρία καὶ ἀνθρώπως παρεσκευασμένους μάχεσθαι.

28 ήμᾶς δὲ: expressed for the sake of emphasis, although there is 
no change of subj.
29 ὑπερβάλλειν: note the tense.
Κλέανωρ: see the Introd., § 38.
31 εἰ γὰρ διατρίψομεν: a warning 
condition; cf. I, 5, 95, and the 
note.
33 πλείους: pred. (in larger num-
bers).
προσγενέσθαι: after eikὸς the pres. 
or aor. infin. is common, not the 
fut. alone.
34 Ἐνοφῶν: the following rhetorical 
speech is in marked con-
trast with the author’s narrative 
style; see the Introd., § 40.
37 οὕτως . . . λάβομεν . . . ἀποβά-
λωμεν: subj. clause with subj.; 
cf. I, 1, 20, and the note.
38 σώματα ἁνδρῶν: a strong phrase 
for men.
39 τὸ ὀρώμενον: with ὄρος. Its posi-
tion suggests that it was an 
after-thought.
ἐπὶ: cf. ἐπὶ πολὺ, I, 8, 28.
40 ἀλλ’ ἢ: save only.
41 τοῦ ἐρήμου ὁρῶς: partitive gen. 
with τοῦ. The position is emphatic.
κλέψαι . . . καὶ ἀρπάσαι: both in-
fins. depend on πειράσθαι. The 
former has reference to stealth, 
the latter to a sudden dash, such 
as that described in III, 4, §§ 44 ff. 
The distinction is made clearer 
by the accompanying parts. 
Note that the usual construction 
of λαύθων and φθάνω is here 
reversed; see G. M. T. 893.
42 εἰ δυναῖμεθα: ideal opt., where 
ἤν δυνάμεθα might have been ex-
pected.
μᾶλλον ἢ: after κρείττον; the second 
comp. is, of course, redundant.
44 πολὺ γὰρ ῥάον ὀρθίων ἀμαχεὶ ἵναι ἢ ὁμαλὲς ἐνθεὶ καὶ ἐνθεὶ
45 πολεμίων ὄντων, καὶ νῦκτωρ ἀμαχεὶ μᾶλλον ἀν τὰ πρὸ ποδῶν
ὅφη τις ἢ μεθ᾽ ἡμέραν μαχόμενος, καὶ τὰ ταχεΐα τοῖς ποσίν ἀμαχεὶ ἱόσιν εὐμενεστέρα ἢ ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένους.
καὶ κλέψαι δ᾽ οὐκ ἀδύνατον μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 13
ἵναι, ὡς μὴ ὦρᾶσθαι, ἐξὸν δ᾽ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθῆσιν
50 παρέχειν. δοκοῦμεν δ᾽ ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν
ἐρημοτέρῳ ἀν τὸ ὅρει χρῆσθαι: μένοιν γὰρ αὐτὸν μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτάρ τί ἐγώ περὶ κλοπῆς συμβάλλομαι; 14
ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκοῦω τοὺς Δακεδαίμονίους ὡςοι
ἐστὶ τῶν ὁμοίων εὐθὺς ἐκ παῖδων κλέπτειν μελετάν, καὶ οὐκ
55 αἰσχρῶν εἶναι ἀλλὰ καλὸν κλέπτειν ὡς μὴ κολυκεῖ νόμος.
ὅπως δὲ ὡς τάχιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμι- 15

literally rendered. For the repeated ἄν, cf. I, 3, 29, and the
note.
51 μένοιν: ἄν is to be supplied from the preceding sentence. Only in
such cases may the potential opt. omit ἄν; see the note on
I, 6, 8, and G. M. T. 226.
52 ἀτάρ: save in Plato, not com-
mon in Attic prose. Note that
the style here is conversational.
ἐγώ: note the emphasis and the
contrast with ὑμᾶς.
συμβάλλομαι: sc. λόγου or γνώμην,
express an opinion.
53 ὑμᾶς . . . τοῖς Δακεδαίμονίους,
54 τῶν ὁμοίων, the peers, a tech-
nical name for those of Dorian
stock at Sparta. The other in-
habitants were restricted in
civic rights (Helots, Perioeci).
55 ὡςα μὴ κωλεῖ νόμος: the rations
served to Spartan boys were but
scanty and they were allowed to
μον παρ' ύμιν ἐστίν, ἐὰν ληφθήτε κλέπτουτες, μαστιγοῦται. νῶν οὖν μάλα σοι καιρὸς ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ


τὸν ὀροὺς, ὥς μὴ πληγάς λάβωμεν.

60 'Αλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἂν ύμᾶς τοὺς Ἀθηναίους ἀκοῦω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὤντος δεινὸν κυνύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὕμιν οἵ κράτιστοι ἄρχειν ἀξιοῦνται: ὡστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 'Εγὼ μὲν τοῖνυν, ἔφη ὁ Ξενοφῶν, 65 ἐτοιμός εἰμι τοὺς ὁπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἴναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας: οἱ γὰρ γυμνῖτες τῶν ἐπομένων ἢμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες: τούτων καὶ πυθάνομαι ὅτι οὐκ ἅβατον ἔστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν: ὡστε εάντερ ἀπαξ λάβωμεν τι 70 τὸν ὀροὺς, βατὰ καὶ τοῖς ὑποζυγίοις ἐσταῖ. ἐλπίζω δὲ οὖνδε τοὺς


steal food. If caught, however, they were severely punished.

58 μάλα ... καιρὸς ἐστιν: cf. πάνω ἐν καιρῷ, ΠΠ, 1, 177.

ἐπιδείξασθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγάς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγάς δέδωκα. Cf. the note on ΠΠ, 4, 48.

62 δεινοὺς ... κλέπτειν, terrible fellows at stealing. From such a use it is easy to see how δεινὸς comes to mean clever. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.

δεινοῦ: chosen to refer back to δεινοὺς. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, your best men.

64 εἴπερ, that is, if.

ὑμῖν: ethical dat. (to be your rulers). The asperity of Chrisophon's answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

65 ἐπιδείκνυσθαι, perhaps, to set about showing; not exactly as ἐπιδείξασθαι, above.

68 κλωπῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5, § 12.

70 τούτων καὶ πυθάνομαι, I learn from them, besides other things.

71 βατὰ: cf. ΠΠ, 4, 199.
πολεμίους μενείν ἐτί, ἐπειδ' ἦδοσιν ἡμᾶς ἐν τῷ ὀμοίῳ ἐπὶ τῶν ἀκρῶν· οὔδε γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἵσον ἡμῶν. ὁ δὲ Χειρίσοφος εἶπε. Καὶ τί δεῖ σὲ ἴμαι καὶ ἀπεῖν τὴν 1975 ὀπτισθοφιλακίαν: ἀλλὰ ἄλλους πέμψων, ἄν μὴ τίνες ἐθέλοντες ἀγαθοὶ φαίνονται.

ἐκ τούτου Ἀριστώνυμος Μεθυδρίεις ἔρχεται ὀπλίτας ἔχων 20 καὶ Ἀριστέας ὁ Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν 80 πολλὰ· ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἄριστου προήγαγεν ὁ Χειρίσοφος τὸ στρατεύμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοῖ ταύτῃ προσάξειν.

'Ἐπείδη δὲ εἶδεν προς καὶ νῦς ἐγένετο, οἱ μὲν ταχθέντες 22 ὑποντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ 85 ἀνεπαύντο. οἱ δὲ πολέμιοι ἔπει ήθοντο τὸ ὄρος ἐχόμενον, ἐγρηγόρεσαν καὶ ἔκατον πυρὰ πολλὰ διὰ νυκτὸς. Ἐπείδη δὲ 23 ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἧγε κατὰ τὴν ὀδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήσαν. τῶν δὲ 24 πολεμίων τὸ μὲν πολὺ ἐμενὲν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος 90 δ' αὐτῶν ἄπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοί εἶναι τοὺς

72 ἐν τῷ ὀμοίῳ, on a level with them.
73 εἰς τὸ ἵσον ἡμῶν, to the same level with us.
75 ἀλλὰ, no, or rather. It implies a preceding negation (Do not go yourself).
77 Ἀριστώνυμος . . . Ἀριστέας: cf. c. 1. §§ 27 and 28. The use of the art. with Χίος is perhaps intended to signalize Aristeas' well-known bravery. Cf. Σωκράτεις τῷ Ἀδραίῳ, ΠΙ, I, 27.
78 Οἰταῖος: find Mount Oeta on the map.
79 σύνθημα ἐποιήσαντο = συνέβητο; cf. ταῦτα συνθέμενοι, below, and the note on I, I, 21. The mid. is reciprocal. Cf. c. 2. 7.
80 ἐκ . . . τοῦ ἄριστου, immediately after breakfast (lunch).
83 οἱ μὲν ταχθέντες: i.e. the volunteers, § 20.
86 ἐγρηγόρεσαν, kept watch. When the perf. of a vb. has the force of a pres. (e. g. ἐγρήγορα, am awake), the plpf. has, of course, the force of an impf.
88 διὰ νυκτὸς: cf. the stronger phrase δὲ ἔλης τῆς νυκτὸς, c. 2. 20.
87 θυσάμενος: cf. I, 7, 85: contrast ὄσαντες, below, l. 98.
89 κατὰ τὰ ἄκρα ἐπήσαν, advanced against them along the heights.
90 τὸ μὲν πολὺ: cf. I, 4, 86.
90 τοὺς πολλοὺς: i.e. the two main bodies. The following gen., ἀκλήσωρ, depends upon ὁμοί, which
here follows the analogy of ἐγγύς and πλησιον. Ordinarily, as a word denoting sameness, it takes a dat.

92 οἱ ἐκ τοῦ πεδίου: i. e. the main body of the Greeks. Note the partitive appos. in the following.


94 βάδην ταχῦν, at a quick pace.

95 τοῦ ἄνω = τοὺς ἄνω, their men above. For the neut., cf. the note on I, 2, 3.

98 τρόπαιον στήσάμενοι: This was the regular sequel to a Greek victory. The trophy, whether elaborate, as often, or simple, as it must have been in this case, was at once a thank-offering to the gods and a monument to their own valor (note that the vb. is regularly mid.)

100 γεμοῦσας: after so many privations Xen. uses strong words to express abundance, when they meet it. Cf. c. 2. § 22.

CHAPTER VII

1 'Εκ δὲ τούτων: probably neut., after these events, rather than fem., out of these villages.

eis Ταόχους: note again the name of the people, instead of the name of the country. This name still survives.

2 ἐπέλειπε: cf. I, 5, 30, but note the difference in tense.

3 εἰν οίς: not eis a, because of εἰ-χον. They kept the provisions in the strongholds, whither they had brought them. For the phrase εἰχον ἀνακεκομισμένοι, cf. ἐχομεν ἀντιπακότες, I, 3, 74, and the note.

5 συνεληλυθότες ... ἡσαν, had gathered. The plpf. is not rarely resolved into perf. partic. and copula; see, however, the note.
αὐτὸσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ—Χειρίσοφος
μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκον· ἐπειδὴ δὲ ἡ πρώτη
tάξις ἀπέκαμεν, ἄλλη προσήχει καὶ αὕθις ἄλλη· οὐ γὰρ ἦν
ἀθρῶν περιστηναί, ἀλλὰ ἀπότομον ἦν κύκλω.

10 ἐπειδῆ δὲ Ἐνοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα-
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος. Εἷς καλὸν
ἤκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ
ἐπιτηδεία, εἴ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῆ ἐξο-
λεύνοντο· καὶ τοῦ Ἐνοφῶντος ἑρωτῶντος τὸ τὸ κωλὺν εἰη
15 εἰςελθεῖν εἶπεν ὁ Χειρίσοφος· Μία αὐτῆ πάροδος ἐστιν ἢν ὀρᾶς· ὅταν δὲ τις ταύτῃ πειρᾶται παρεῖναι, κυλινδοῦσι λίθους ὑπὲρ
tαύτης τῆς ὑπερεχούσης πέτρας· δὲ δὲ ἀν καταληφθῇ, οὖτω
dιατίθεται. ἀμα δὲ ἐδείξει συντετριμμένους ἀνθρώπους καὶ σκέλη
cαὶ πλευρᾶς. *Ην δὲ τοὺς λίθους ἀναλώσωσιν. ἐφ' ὅ Ἐνοφῶν, 5
20 ἀλλο τι ἥ οὐδὲν κωλύει παρεῖναι· οὐ γὰρ δὲ ἐκ τοῦ ἑναντίου
ὅρῳμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων ὑπὸ ἡ τρεῖς
ὡπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾶς, σχεδὸν τρία ἡμί-
πλεβρά ἐστιν δὲ βαλλομένους διελθεῖν· τοῦτον δὲ ὅσον
πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὄν ἐστηκότες

on ἢσαν ἐκπεπτωκότες. II, 3, 39, and
on εἰραι . . . φυλάσσων, I, 2, 122 f.
6 αὐτὸσε: the rel. construction is
given up as often.
Χειρίσοφος μὲν οὖν: the sentence
makes a new start (anacolouthon).
7 εὐθὺς ἥκον, immediately on his
arrival.
11 εἰς καλὸν, opportunely.
12 τὸ χωρίον . . . τὸ χωρίον: note
the effect of the chiasitic order.
(cf. I, 7, 62, and the note.
13 εἰ μὴ ληψόμεθα: a warning con-
15 Μία . . . ὀρᾶς: cf. c. 1. 79, and
the note.
16 κυλινδοῦσι: for the form, cf.
ἐρριπτοῦν, III, 3, 3, and the note.
17 οὖτω διατίθεται, faves thus. For
the vb. cf. διαπεμπεις, I, 1, 19.
18 σκέλη καὶ πλευρᾶς: cf. the note
on τὰς κεφαλὰς. II, 6, 2.
ζκ τοῦ ἑναντίου, on the other side.
21 εἰ μὴ, except.
tούτους, render. No art.
22 χωρίον, space.
τρία ἡμίπλεθρα: i. e. 150 ft. For
the form of expression, cf. τρία
ἡμιδαρακά, I, 3, 110.
23 βαλλομένους, under fire.
24 δασὺ πίτυσι: the adj. has here
its normal construction (with a
dat. of means). In II, 4, 63, it
was construed with a gen., after
the analogy of words expressing fullness. See the note there.

*καλείπονσαις, standing at intervals. Cf. I, 5, 11.

*ἄνθ' ὄν, behind which.

*5 τί ἂν πάσχοιν: the incorporation of the question in the rel.
clause adds vividness.

*φερομένοι: cf. I, 8, 78, and the note, and φέροντα, below, l. 28.

*29 πολλοί, pred., in large numbers.

*aπό ... εἰν: that is the very thing we want.

*30 ἐνδείκτας, (to a point) whence.

*μικρόν τι: i.e. the space estimated as 50 ft. (§ 6).

*31 ἀπελθεῖν, to get back: i.e. if an advance should prove impossible.

*33 Καλλίμαχος: cf. c. 1. 103.

34 ὀπισθοφυλάκων λοχαγῶν: appos.

35 ἐκεῖνῃ τῇ ἡμέρᾳ: from this it appears that the several λόχοι held the front position (the post of danger) on successive days.

36 ἀπῆλθον, departed, set out; not as ἀπελθεῖν, above.

37 ὁς ἐβδομήκοντα: i.e. his λόχος. καθ' ἑνα, one at a time. Cf. κατὰ ἑδρα, I, 8, 34, and the corresponding distributive use of ἑνα (e.g. c. 6. 15).

38 Ἀγασίας: cf. the Introd., § 38.


40 καὶ ἄλλοι δὲ, and others, too.

42 προτρεπεῖν: explanatory asyndeton. Note the tenses.

43 βήματα: acc. of extent.

ἀνέχαζεν: for the vb., cf. c. 1. 65, and the note.
αὐτῶς· ἐφ’ ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἀμαξι
πετρῶν ἀνηλίσκοντο. ὁ δὲ Ἀγασίας ὡς ὅρᾷ τὸν Καλλίμαχον 11
α ἐποίει, καὶ τὸ στράτευμα πάν θεώμενον, δεῖσας μὴ ὃ ὅρωτος
παραδράμῃ εἰς τὸ χωρίον, οὐ [δὲ] τὸν Ἀριστώνυμον πλησίον
ὀντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν Δουσιέα ἐταῖρον ὀντας
οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ 12
Καλλίμαχος ὡς ὅρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
 üyos· εν δὲ τούτῳ παραθέτει αὑτοὺς Ἀριστώνυμος Μεθυδρεῖος,
καὶ μετὰ τούτον Εὐρύλοχος Δουσιέας· πάντες γὰρ οὕτω ἀντε-
ποιοῦντο ἀρετῆς καὶ διηγοῦσιν πρὸς ἀλλήλους· καὶ οὕτως
ἐρίζοντες αἱροῦσι τὸ χωρίον. ὃς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς
55 πέτρος ἄνωθεν ἤνεχθη. ἐνταῦθα δὴ δεινὸν ἢν θέαμα. αἱ γὰρ 13
γνωσίκες ρήττουσαι τὰ παιδία εἰτὰ ἑαυτὰς ἐπικατερρίπτουσαν, καὶ
οἱ ἀνδρες ὠσάτως. ἐνταῦθα δὴ καὶ Ἁυέιας Στυμφάλιος
λοχαγὸς ἰδὼν τινα θέοντα ὡς ρίγουντα ἑαυτὸν στολὴν ἐχοντα
καλὴν ἐπιλαμβάνεται ὡς κοιλύσων. ὁ δὲ αὐτὸν ἐπιστάται, καὶ 14
ἀμφότεροι χύνοντο κατὰ τὸν πετρῶν φερόμενοι καὶ ἀπέθανον.
ἐντεύθεν ἀνθρώποι μὲν πάν πλίγοι ἐλήφθησαν, βόες δὲ καὶ ὅνιν
πολλοὶ καὶ πρόβατα.

Ἐντεύθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοῦς ἐπτὰ παρα-
55 σάγχας πεντήκοντα. οὕτω ἤσαν ὅν διήλθον ἀλκιμώτατοι, καὶ
εἰς χεῖρας ἤσαν. εἰχον δὲ θώρακας λινοὺς μέχρι τοῦ ἦτρου, αὕτι

44 ἀμαξι, wagon-loads.
45 Καλλίμαχον ἐποίει: prolepsis.
46 δεῖσας μὴ ὃ πρῶτος παραδράμῃ, afraid that he (himself) would
not be the first to get in.
49 αὐτός, alone, a frequent use; cf. I, 8, 41.
50 αὐτοῦ τῆς ἕτους, the rim of his
shield. αὐτῷ may be taken with
tῆς ἕτους, or directly with ἐπιλα-
μβάνεται (catches hold of him by
his shield). ἕτος is a poetic word.
52 ἀντεποιοῆσθε ἀρετῆς: cf. II, 1, 59.
ἀρετῆ is here reputation for
valor.
54 ἄπαξ: cf. I, 9, 34.
55 δεινόν: Xen. was not lacking in
humanity.
56 ρήττουσαι ... ἐπικατερρίπτουσα: note the durative tenses and the
exact use of the preps.
58 στολὴν ... καλὴν: cf. the note
on I, 2, 158.
60 χύνοντο ... φερόμενοι: cf. II, 4, 105, and the note.
64 ὃν: gen. by attraction: the
antecedent would have been
partitive.
ἄλκιμωτατοί: for the adj., cf. c. 3.
17, and the note.
65 εἰς χεῖρας ἤσαν: cf. I, 2, 152,
although the sense differs.
16 ἰχθύαν ἐκ καὶ νεόμιδας καὶ κράνη καὶ παρὰ τὴν ξώνην μαχαίριον ὅσον ξυήλην Δακωνικήν, ὃ ἐσφάλλω τὸν κρατεῖν δύναντο, καὶ ἀποτέμνουτε ἀν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἔχορευον ὑπότε ὅιοι πολέμιοι αὐτοῦς ὤψεσθαι ἐμελλον. ἐκὼν ἐκ καὶ ὅρυ ὡς 70 πεντεκαίδεκα πῆχεοι μίαν λόγχην ἐχον. οὕτοι ἐνεμενον ἐν τοῖς πολίσμασιν ἐπεὶ ἐκ παρέλθωσιν οἱ Ἐλληνες, εἰποντο ἀεὶ μαχοῦμενοι. ὅκουν ἐκ ἐν τοῖς ὀχυροῖς, καὶ ἡ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὅστε μὴ δὲν λαμβάνειν αὐτόθεν τοῦ Ἐλλήνας, ἀλλὰ διευράφησαν τοὺς κτίρεσιν ἐκ τῶν Ταύχων 75 ἔλαβον. ἐκ τούτων οἱ Ἐλληνες ἀφίκοντο ἐπὶ Ἀρτασοῦν ποταμόν, εὕρος τεττάρων πλέθρων. ἐνετεύθεν ἐπορεύθησαν διὰ Σκυθῶν σταθμῶν τετταράς παρασάγγας οἰκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 19 ἐνετεύθεν διήλθουσα σταθμοὺς τετταράς παρασάγγας οἰκοσι πρὸς 80 τοῖς μεγάλην καὶ εὐδαιμόνα καὶ οἰκουμένην ἢ ἑκάλειτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἐλλήνησι ἤγερεν πέμπτε, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγων αὐτοῦς. ἐλθὼν δὲ ἐκεῖνος

66 πτερύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called πτέρυξ (flap), and was usually of leather or felt, at times covered with metal plates.

σπάρτα πυκνά ἐστραμμένα, thickly plaited cords.

67 Ἑξήλην: acc. by attraction; cf. ὁσπερ βοῦν, c. 5. 127.

69 ἦν ... ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, would carry them with them as they marched.

70 ἐμελλον: we should have expected ἐμελλετον, but see the note on I, 5, 59.

71 μιᾶν λόγχην: the Greek spear had a spike (στύραξ, σαφωτήρ) at the butt end also, by which it could be stuck into the ground.

73 μαχοῦμενοι, ready to fight.

ἐν τούτοις: cf. ἐν όσι, I, 3, and the note.

75 διευράφησαν: the dependent construction (with ὅτε) is given up. For the force of δια- cf. διεγένοντο, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

ἀ: no assimilation, such as usually takes place.

76 Ἀρτασοῦν: of wholly uncertain identification.

83 ἑαυτῶν: gen. after πολεμίας, a somewhat rare use. It is permissible, because πολεμός may easily be felt as a substantive. Cf. τῶν ἑκείνων ἐξήλιστον, III, 2, 25, and ἑαυτῷ, below l. 86. ἑαυτῶν
λέγει ὃτι ἄξει αὐτῶις πέντε ἡμέρων εἰς χωρίον ὅθεν ὤψονται 85 θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγειλατο. καὶ ἵγουμενος ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἐαυτοῦ πολεμίαν, παρεκελεύετο αἴθεων καὶ φθείρειν τὴν χώραν. ὁ καὶ δήλον ἐγένετο ὅτι τούτον ἔνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικινοῦται ἐπὶ τὸ 21 ὀρος τῇ πέμπτῃ ἡμέρᾳ. οὖνομα δὲ τῷ ὅρει ἦν Ἡχῆς. ἐπεὶ δὲ οἱ 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὀροῦς, κραυγὴ πόλλη ἐγένετο. ἁκούσας 22 δὲ ὁ Ἐνοφῶν καὶ οἱ ὀπισθοφύλακες ὄψθησαν ἐμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίων: εἶποντο γὰρ ὅπισθεν ἐκ τῆς καιομένης χώρας, καὶ αὐτῶις οἱ ὀπισθοφύλακες ἀπέκτειναν τῇ τυχαὶ καὶ ἐξώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασεῖων 95 βοῶν ὕμοβοεία ἄμφι τὰ εἰκοσιν. ἐπειδῆ δὲ βοὴ πλείων τε 23 ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ ἁεί ἐπίωτες ἐθεοὶ δρόμω ἐπὶ τοὺς ἁεί βοῶντας καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσον δὴ πλείων ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ἐνοφῶντι, καὶ ἀναβάς ἐφ’ 24 ὕππον καὶ Λύκιον καὶ τοὺς ἔπτεας ἀναλαβῶν παρεβοηθεῖ· καὶ 100 τάχα δὴ ἀκούσας βοῶντων τῶν στρατιωτῶν Ῥαλαττά Ῥαλαττα καὶ παρεγγυώντων. ἐνθα δὴ ἐθεοὶ πάντες καὶ οἱ ὀπισθοφύλακες,

refers, of course, to the people of the ἄρχων.
84 τεντε ἡμέρων, within five days; see the note on 1, 7, 85.
85 τεθνάναι: force of the tense?
86 αἴθεων: poetic for καλείν.
88 τῶν Ἑλλήνων: object, gen.
89 Ἡχῆς: again of uncertain identification.
91 ἄλλους: explained by the following.
94 δασεῖων βοῶν ὕμοβοεία, made of raw ox-hides with the shaggy hair left on. βοῶν (gen. of material) here means ox-hides, as c. 5. 55. Cf., also, V, 4, § 12. Greek loves to bring into close connection words from the same stem, even when one is redundant.
96 ἐγίγνετο, kept growing. Note the succession of graphic impfs.
98 μείζον τι, something more serious.
100 Θαλαττα θάλαττα: the sight of the sea was to the Greeks as the sight of land to storm-tossed mariners. Their perils seemed now to be over, for, since the shores of the Euxine were studded with Greek cities, they were sure to meet kindred people, and might expect easy transportation by sea (cf. V, I, § 2) after the terrible hardships they had been enduring. The Greek love of the sea is highly characteristic.
101 ἔθεον, broke into a run.
25 καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ αὐκόντων πάντες ἐπὶ τὸ ἄκρον, ἑνταῦθα δὴ περιεβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δικρύνοντες. καὶ εξαπίνης ὦτου δὴ παρεγγυήσαντο οἱ στρατιώται φέροντι λίθους καὶ ποιοῦσι 105 κολοῦν μέγαν. ἑνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὁμοβοεῖον καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμόν 27 αὐτῶς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἐλληνες ἀποτείμησαν δῶρα δόντες ἀπὸ κοινοῦ ἱππον καὶ φιάλην ἀργυρᾶν καὶ σκεύην Περσικήν καὶ δαρειοὺς δέκα· ἦτε δὲ μάλιστα τοὺς δακτυλίους, καὶ ἐλαβεῖ πολλοὺς παρὰ τῶν στρατιωτῶν. κόμην δὲ δείξας αὐτῶς οὐ σκηνήσουσι καὶ τὴν ὄδον ἴνα πορεύσωνται εἰς Μάκρωνας, ἐπεὶ ἐστέρα ἐγένετο, ὑχετο τῆς νυκτὸς ἀπίων.

1 VIII. Ἑπεσθεν δ’ ἐπορεύθησαν οἱ Ἐλληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ αὕριον ἐπὶ τὸν ποταμὸν ὦριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθῶν 2 νών. εἶχον δ’ ὑπὲρ δεξιῶν χωρίον οἶνον χαλεπώτερον καὶ ἐξ

102 ἡλαύνετο, were hurried on.
104 δακρύνοντες: how different from δακρύσαντες? This emotional outburst needs no apology; cf. the note on I, 3, 9.
ὁτὸν δὴ παρεγγυήσαντο, some one or other giving the word; cf. V, 2, § 24, ὦτον δὴ ἐνάψανος. In these cases ὦτον is felt as the subj. of the partic., but it is really attracted from the nom. (παρεγγυήσαντός τινος δότις δὴ ἣν).
106 ἀνετίθεσαν: a technical word; note the durative tense.
δερμάτων: above, we had βοῦν in this sense (l. 94).
108 κατέτεμνε: cf. c. 6. 97.
109 ἀπὸ κοινοῦ, from the common stock.
111 τοὺς δακτυλίους: the Greek, unless a slave, regularly wore a ring.

Chapter VIII

3 τὴν τῶν . . . τὴν τῶν: χώραν easily supplies itself.
4 ὑπὲρ δεξιῶν, above them on the right; cf. ὑπερδέξον, III, 4, 153. Both are more descriptive than the simple ἐκ δεξιῶν (cf. εἰς ἀριστερὰς) or ἐν δεξιᾷ (I, 5, 2). The tense of ἐξχορ suggests that χωρίον means, not position, but continuous country.
οἶον χαλεπώτεροτο: οἶον is used with the superlative, as are ὦτι and
5 ἀριστερᾶς: ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, ἵνα οὐ ἔδει διαβῆναι. ἂν δὲ οὗτος δασὸς δένδρεσι παχείς μὲν οὐ, πυκνοὶ δὲ. ταῦτ’ ἐπεὶ προσῆλθον οἱ Ἐλληνες ἐκοπτοῦν, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες ἑρέμα τῆς διαβάσεως 10 παρατηταγμένου ἃς καὶ ἀλλήλους διεκελέυοντο καὶ λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνοῦντο γὰρ οὐδ’ ἐβλάπτον οὐδέν.

"Ενθα δὴ προσέρχεται Ἐνοφόῳ τῶν πελταστῶν ἄνηρ 4 Ἀθηνῆς φάσκων δεδουλευκέναι, λέγων ὅτι γεγονόκοι τὴν φωνήν τῶν ἀνθρώπων. καὶ οὖραι, ἐφη, ἐμὲ ταύτην πατρίδα εἰναι· 15 καὶ εἴ μὴ τι κωλύει ἐθέλοι αὐτοὶς διαλεχθῆναι. 'Ἀλλ’ οὐδὲν 5 κωλύει, ἐφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ’ εἴπουν ἐρωτήσαντος ὅτι: Μάκρωνες. 'Ερότα τοίνυν, ἐφη, αὐτοὺς τι ἀντιτεῖχαται καὶ χρήζουσιν ἡμῖν πολέμου εἰναι. οἱ δ’ ἀπεκρίναντο ὅτι ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἐρχεσθε. 20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσωντες, ἀλλὰ βασιλεῖ πολεμίσαντες ἀπερχόμεθα εἰς τὴν Ἐλλάδα, καὶ ἐπὶ θαλατταν βουλόμεθα ἀφικέσθαι. ἥρωτων ἐκεῖνοι εἰ δοῦν ἄν

ós (cf. I, 1, 22, and the note), but it is much less common.

5 ἐνέβαλλεν: cf. I, 2, 45.

6 ὀρῆς, the boundary stream.

6 δασὸς, thickly bordered with; cf. the note on c. 7. 24.

7 δένδροι: we have the form δένδρος in c. 7. 41.

7 ἐκοπτοῦν: the reason is given by σπεύδοντες; cf. συνεκοπτοῦν, below I. 26.

9 τριχίνους: i.e. woven of (goat’s?) hair.

κατ’ ἀντιπέρας: cf. κατ’ ἀντιπέρας, I, 1, 44.

13 Ἀθήνης: locative; see G. 296; H. 220; B. 76 note.

φάσκων, declaring, not alleging. The forms of φασι, save in the indic., are indeterminate, and may be either pres. or aor.

When a pres. is desired, forms of φάσκω are freely used without appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj., patria pred. Note the transition to direct speech.

17 ἐρωτήσαντος: sc. αὐτῶν.

διτ: introducing direct speech; cf. I, 6, 36.


20 λέγειν ἐκέλευον: asyndeton is common in dialogue.

21 ἐπὶ θαλατταν: the chiasmic order strongly emphasizes these words.

22 δοῖεν ἂν: potential opt. in an indir. ques. cf. I, 7, 11.
toútwv tâ pístâ. oî δ' éfasisan kai dòunai kai xábeîn éth'leîn. éntheûven didôsain oî Mâkrônes bárbarikêv lôgikhv toûs "Ellh- 
svn, oî dê "Ellhnês ekeînous 'Ellhnikêv: taúta yâr éfasisan 25 
pístâ évâi: òtheus δ' épemarturânto.

8 Metâ dê tâ pístâ évûis oî Mâkrônes tâ déndra suneî- 
koptoûv tîn te òdôn ódôpôloûn ós diâbîbâsoûtes en mésoûs 
ânaiumeuymenoi toûs "Ellhnsi, kai ágorân óiôn évwnantî pârêîxou, 
kaî pârîgagou en trîsîn ëmêrais èwos èpî tâ Kîlchôv òrîa 30 
katêsthsan toûs "Ellhnas. ènataûba ìn òròs méga: kai èpî 
toûto oî Kîlchôi pârâtêtagmenoi ësav. kai tâ mév pròton oî 
"Ellhnês ãntiûparêtâxanto fâlaggya, òs oûtôs àxoutis pòs tò 
òròs: èpêta dê èdôxe toûs stratêgheîbôs bouleîusasbâi sullâgeîsw 
òpôs òs kàllistà aîgenioûntai.

10 èlêxeîn òwv Ênôphôv òti dôkoiî paûsanta toû fâlaggya 
lôçous òrðhîous poûhsai. ìn mèn yâr fâlaggyx diaspasthsêtaî 
evûis: tî ìn mèn yâr ànodoû tî dê èwodoun evrísoûmen tò òròs: kai 
evûis toûto ãðumiai poûhsê òtâv têtagmenoi eîs fâlaggya taû- 
tîn diaspasmênh òròsîn. èpêta dûn èpî polllôw têtagmenoi 40 
pòsagmewen, perîttêusoûn ëmûw oî polleîmoi kai tôs perittôis 
chríson tautai òtî òn boûlîwntai: èdû dê èpî òlîgîw têtagmenoi 
ômen, òuðên òn eîh thumastôn eî diakopêtî ëmûw ò fâlaggyx ùpô 
àôrôn wv kai beîwv kai ànàthròpôn polllôw èmpetsonuntv: eî dê òh 
12 tûto èstai, tî fâlaggyi kàkòn èstai. àllâ mòi dôkeî òrhîous 45

23 tâ pístâ, the (proper) pledges.
28 diâbîbâsoûtes: with this vb. the 
contracted fut. is commoner.
33 ãntiûparêtâxanto fâlaggya: the 
acc. is an extension of the inner 
obj.: below, I. 39, we have eîs 
fâlaggya.
34 bouleîusasbâi sullâgeîsw, to 
come together and consult. 
Note the dat., sullâgeîsw; the 
acc. would be normal, since it 
follows the infin. See the note 
on I, 2, 4.
35 òpôs . . . ãghwioûntai: obj. 
clause, although the interro- 
tone is clear.
37 lôçous òrðhîous: cf. e. 2. 46, and 
the note.
39 diaspasthsêtaî: cf. III, 4, 80. Note 
again the shift to direct speech.
40 èpî polllôw, many deep. Cf. 
below, èpî òlîgwn, few deep.
41 perîttêusoûn ëmûw: i.e. their 
line will be longer than ours.
42 ò,ti òn boûlîwntai: e.g. for a 
flank attack. For the inner obj. 
with chríson tautai, cf. I, 3, 93.
44 àôrônw: the text is uncertain.
tois λόχοις ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόνται τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ ὅπως ἐσώμεθα τῆς τε τῶν πολεμίων φάλαγγος ἐξω οἱ ἐσχάτοι λόχοι, καὶ ὀρθίους ἀγνοεῖς οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἢ τε ἂν εὔοδον ἢ ταύτη ἐκαστος ἀξεῖ ο λόχος. καὶ εἰς τὸ διαλείπον ὃν ῥάδιον ἐσταί τοῖς πολεμίωις εἰσελθεῖν ἐνθεὶ καὶ ἐνθεὶ λόχον ὑπὸν, διακόψαι τε ὅ ῥάδιον ἐσταί λόχον ὀρθίον προσίοντα. ἂν τε τις πιέζῃ τῶν λόχων, ὁ πλησίον βοηθήσει. ἢν τε εἰς πη δυνηθή τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβίναι, οὐδεὶς μηκετί μείνῃ τῶν πολεμίων.

ταύτα ἐδοξεί, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ἑνοφόν δὲ ἀπίων ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἐλεγε τοῖς στρατιώταισι. "Ἀνδρεὶς, οὐτοὶ ἔσιν οὐς ὀράτε μόνοι ἐτὶ ἡμῖν ἐμποδοῦν τὸ μὴ ἥδη εἰναι ἐνθα πάλαι σπεύδομεν· τούτους ἢν πως δυνώμεθα, καὶ ὅμως δέι καταφαγεῖν.

As it stands ἄθροῶν (pred. after ἐμπεσόντων) is to be taken both with βελῶν and ἄνθροπων.

a ... ἔσται: a warning condition again.

46 κατασχεῖν, to cover. With this τοῖς λόχοις is to be construed (as dat. of means).

dιαλιπόντας, stationing them at intervals.

47 ὅσον ... γενέσθαι: for the infin. after ὅσον, as after ὅστε, cf. e. c. 1. 18, and the note on οὐ ... ἄρθρων, II, 3, 49.

ἐξω: with τῶν πολεμίων κεράτων, but emphasized by its position.

49 οἱ ἐσχατοὶ λόχοι: limiting apposition with the subj. of ἐσώμεθα.

οἱ κράτιστοι ἡμῶν, our bravest captains. In this formation each captain led his own company. For the bravery of individual captains, see e. g. c. 1. § 27 and c. 7. §§ 9 ff.

50 ταύτη: resuming the rel., as often.

ἀξεῖ: intrans.


55 οὐδεὶς μηκετί μείνῃ: for the double neg., see the note on II, 2, 54.

58 ἐμποδῶν τὸ μὴ ... εἰναι: for the infin. with τὸ μὴ after a word of hindering, see G. 1531; H. 961a; B. 612, l; 613.

59 πάλαι σπεύδομεν, have long been striving: a regular force of the pres. with πάλαι.

60 ὁμοί ... καταφαγεῖν: a proverbial phrase which occurs again in Hell. III, 3, 6. It may be a reminiscence from Homer; see Iliad IV, 35; XXII, 347; XXIV, 212. Compare also Much Ado about Nothing Act IV, sc. 1, I would eat his heart in the market-place.
Book IV, Chap. VIII

15 'Επει δὲ ἐν ταῖς χώραις ἔκαστοι ἐγένοντο καὶ τοὺς λόχους ὄρθιους ἐποιήσαντο, ἐγένοντο μὲν λόχου τῶν ὀπλιτῶν ἀμφι τοὺς ὄγδοήκοντα, ὃ δὲ λόχος ἔκαστος σχεδὸν εἰς τοὺς ἔκατον· τοὺς δὲ πελταστάς καὶ τοὺς τοξότας τριχῆ ἐποιήσαντο, τοὺς μὲν τῶν εὐώνυμον ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ὡς ἐξακοσίων ἔκαστος. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ἐνοφόν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιόν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἄρκαδικόν πελτασταί, ὃν ἦρχεν Αἰσχύνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὕτω πρῶτοι ἐπὶ τὸ ὀρος ἀναβαίνουσι· συνεφείπτο δὲ αὐτοῖς καὶ τὸ Ἄρκαδικόν ὀπλιτικόν, ὃν ἦρχε Κλεάνωρ ὁ Ὁρχομένος. οἱ δὲ πολέμιοι, ὃς ἦρξαντο θεῖν, οὐκέτι ἐστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἑτράπετο.

οἱ δὲ Ἑλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τάπιτηδεία πολλᾶ ἔχοισας. καὶ τὰ μὲν ἄλλα οὐδὲν ὁ, τι

61 χώραις, places; cf. κατὰ χώραν, I, 5, 100.

63 ὀγδοήκοντα ... ἔκατον: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

65 Εἰς τοὺς ἔκατον: for the art., cf. I, 2, 59, and the note. The company properly numbered 100 men (cf. I, 2, 148, and the note), but this number can hardly have been always maintained.

66 παρεγγύησαν: less common than the equivalent παραγγέλλω, but occurring four times in this book.

67 Χειρίσοφος ... Ἐνοφόν: they led the columns at the extreme right and left.

70 ἀντιπαραθέοντες: for the preps., cf. above, l. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.

72 κατὰ τὸ Ἄρκαδικόν, in the Arcadian division. This, it appears, was in the centre.

73 φεύγειν: i. e. τοὺς πολεμίους.

75 ὀπλιτικόν, ἄνω: the pl. is justified, since ὀπλιτικόν ὀπλιτικόν· ὀπλιτικόν.

76 ὡς ἦρξατο: i. e. οἱ πελτασταὶ.

79 τὰ μὲν ἄλλα, for the rest (adv. oūdēn: sc. ἣν). [acc.]. ὥς καὶ: καὶ may be rendered, at
80 καὶ ἑθαύμασαν: τὰ δὲ σμήνη πολλὰ ἦν αὐτοῦ, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἀφρονεῖς τε ἐγίγνοντο καὶ ἡμοῖς καὶ κάτω διεχόμεθαι αὐτοῖς καὶ ὅρθων ὀφεῖς ἐδύνατο ἰσταθεῖν, ἀλλ' οἱ μὲν ὄλιγον ἐδηδοκότας σφόδρα μεθύσασιν ἔφκεσαν, οί δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ 21
85 οὕτω πολλοὶ ὦσπερ τροπῆς γεγενημένης, καὶ πολλῇ ἦν ἀθυμία. τῇ δὲ ὑπεραιῆς ἀπέθαναν μὲν ὀφεῖς, ἀμφὶ δὲ τὴν αὐτὴν πώς ὄραν ἀνεφρόνουν: τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὦσπερ ἐκ φαρμακοποιώσας.

Ἐπετέθεν δὲ ἐπορεύθησαν δύο σταθμοῖς παρασάγγας ἐπτά, 22
90 καὶ ἤλθον ἐπὶ θάλατταν εἰς Τραπεζούντα πόλιν Ἐλληνίδα οἰκουμένην ἐν τῷ Ἑυξείῳ Πόντῳ Σινωπέως ἀποκιάν ἐν τῇ Κόλχῳ χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τρίακοντα ἐν ταῖς τῶν Κόλχων κόμαις: καὶ τεθεὶ δὲ ὀρμώμενο τὸν Οὐροντα τῇ 23
Κόλχιδα. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιων, 95 καὶ ἐδέξαντο τε τοὺς Ἐλληνας καὶ ξένια ἔδοσαν βοῶς καὶ ἀλφιτα καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων 24
τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἤλθον βόες.

all. Here it lessens the force of the vb.; oftener it accentuates it.
82 κάτω διεχόμεθαι αὐτοῖς, suffered from diarrhoea.
83 μεθύσασιν . . . ἀποθνήσκουσιν: parties., of course, like μαϊνο-μένοις.
87 ἀνεφρόνουν, began to recover their senses. Note the force of the prep., and of ἀναποινάσα, c. 1. 86.
τρίτῃ δὲ καὶ τετάρτῃ: in such phrases in Greek, καί is commoner than the disjunct. ἦ.
ἐκ φαρμακοποιώσας: the accounts of modern travelers with reference to the existence of poisonous honey in this region tend, for the most part, to corroborate Xenophon's account. They differ widely from one another regarding the flower from which the honey is extracted, and some hold that it is unwholesome only if eaten raw. Professor Koch denies the existence of poisonous honey, and thinks the Greeks must have eaten honey that was spoiled.
90 ὑπέρ: i. e. that they should not be pillaged.
25 metà de toû toû tîn thesan ἦν ἡξαντο παρεσκευαζόντο· ἦλθον δ' αὐτοῖς ἵκανοι βόες ἀποθύσαι τῷ Διῳ σωτηρία καὶ τῷ Ἡρακλεῖ ἤγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἐ ἡξαντο. ἐποίησαν δὲ καὶ ἀγώνα γυμνικῶν ἐν τῷ ὀρεί ἐνθαπερ ἐσκήνουν. εἶλοντο δὲ Δρακόντιον Σπαρτιάτην, ὡς ἐφυγε παῖς ὁν οἴκοθεν, παίδα ἄκων κατακανῶν ξύλη πατάξας, δρόμου τ' ἐπιμεληθήναι καὶ τοῦ ἀγώνος προστατῆσαι.

26 ἐπείδη δὲ ἦ θυσία ἐγένετο, τά δέρματα παρέδοσαν τῷ Δρακόντιῷ, καὶ ἤγεισθαι ἐκέλευσαν ὅπου τῶν δρόμων πεποηκῶς εἶν. ὃ δὲ δείξας οὔτε ἐστηκότες ἐτύχανον Οὐτός ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἐφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὃ δ' εἴπε.

27 Μᾶλλον τι ἀνάσται ὁ καταπεσών. ἡγώνιζοντο δὲ παίδες μὲν στάδιον τῶν αἰχμαλώτων οἷς πλείστοι, δόλιχον δὲ Κρήτες πλείους

59 ἡξαντο, had vowed. See III, 2, §9.

100 ἀποθύσαι: for the cpd., cf. I, 3, 67, and the note on ἀπέτευμε, 1, 1, 41. They are fulfilling an obligation.

101 ἤγεμόσυνα, thank-offerings for guidance. The word occurs here only. ἤγεμων was a standing title of Heracles (e. g. VI, 2, §15). His own wide wanderings made him the fitting patron of all wanderers.

102 ἐνθαπερ, right where. The force of the enclitic περ should always be noted.

104 ἄκων: i. e. he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, i. e. according to the primitive view, to go beyond the range of the ghost of the slain man.

106 δέρματα: the skins of the victims were to serve as prizes (cf. Iliad XXII, 159 f.).

111 Μᾶλλον... καταπεσών, so much the worse for him who is thrown—a reply worthy of the Spartan.

112 aἰχμαλώτων οἱ πλείστοι: excused by the fact that there
were no Greek boys in the army.
In the great games of Greece only those of genuine Hellenic stock might compete.

δόλιχον: this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

113 παγκράτιον: a composite contest in which the arts both of the wrestler and the boxer were allowed.

114 κατέβησαν: the technical term for entering the lists (in arenam descendere).

άτε: cf. I, 1, 12, and the note.

116 αὐτοῖς: i. e. the horses, obj. of ἀγείν and the accompanying parties. We must understand ἵπποι as subj.

117 βωμόν, mound, of earth or turf. Doubtless it was the "altar" on which the victims had been sacrificed.
THE WRESTLERS

(A copy of a Greek work of the fourth century B.C. The original is now in the Uffizi Gallery, Florence, Italy)
ΒΟΟΚ Β

I. ["Όσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν ὦς Ἑλληνες, καὶ ὦς ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλασσαν τὴν ἐν τῷ Ἑβξείῳ Πόντῳ, καὶ ὦς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφικόμενο, καὶ ὦς ἀπέβουσαν ἡ θύειν σωτηρία θύειν ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφικόμενο, ἐν τῷ πρῶτον λόγῳ δεδήλωται.] 5

Ἐκ δὲ τούτων ἐξυπνιδόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Δέων Θόνιος καὶ ἔλεγεν ὅδε. Ἔγὼ μὲν τούνιν, ἔφη, ὡς ἀνδρείς, ἀπείρηκα ἥδη ἐξυπνιδόντο ὑπάκοις φιλάττων καὶ τρέχων καὶ τὰ ὀπλα φέρων καὶ ἐν τάξει ὅν καὶ φυλακὰς φιλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἥδη παυσάμενος 10 τούτων τῶν πόλων, ἔπει θάλασσαν ἔχομεν, πλείω τῷ λοιπῷ καὶ ἐκταβεῖς ὡσπερ 'Οδυσσείς ἀφικέσθαι εἰς τὴν Ἐκλάδα. ταύτα ἀκούσατε οἱ στρατιῶται ἀνεθορύβησαν ὡς εὗ λέγει· καὶ ἀλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παριόντες. ἐπείτα δὲ Χειρίσοφος ἀνέστη καὶ εἴπεν ὅδε. Φίλος μοι ἔστιν, ὡς ἀνδρείς, Ἀναξίβιος, 15 ναυαρχῶν δὲ καὶ τυγχάνει. ἢν οὖν πέμψητε με, οἴομαι ἃν ἐλθεῖν καὶ τρήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἁξίωτα· ἢμείς δὲ εἴπερ πλείω βούλεσθε, περιμένετε ἐστὶ ἂν ἐγὼ ἐλθω· ἦξι δὲ ταχέως. ἀκούσατε ταύτα οἱ στρατιῶται ἡσθησάν τε καὶ ἐφηφισάντο πλείω αὐτῶν ὡς τάχιστα.

Μετὰ τούτων Ἑνοφόδων ἀνέστη καὶ ἔλεγεν ὅδε. Χειρίσοψφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἢμείς δὲ ἀναμενούμεν. ὥσα μοι οὖν δοκεῖ κατῆκος εἶναι ποιεῖν ἐν τῷ μονῆ, ταύτα ἐρῶι. πρῶτον μὲν τὰ ἐπιτήδεια δὲι πορίζοντας ἐκ τῆς πολεμίας· οὕτε γὰρ ἀγόρα ἐστιν ἴκανή οὕτε ὅτου ὄνομα ὑποτερία ἐν μη ὄλυνας τισίν· ἢ 25 δὲ χώρα πολεμία· κινδύνους οὖν πολλοὺς ἀπόλλυσαι, ἢ μᾶς ἀμελῶς τε καὶ ἀφιλάκτως πορεύομεθα ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὼν προνωμαῖς λαμβάνει τὰ ἐπιτήδεια, ἀλλος δὲ μη πλανᾶσθαι, ὡς σῶζησθε, ἢμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἐδοξε ταῦτα.

Ἐπὶ τούτων ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ οὕμων ἐκπο- 30 ρεύσουται τινες. οἴομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν
μέλλοντα ἔξεναι, φράζειν δὲ καὶ ὅποι, ὡς καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν, ἐάν τι δεί, κἂν βοηθησία τις καὶ κατά ὃ, εἰδῶμεν ὅποι δεὴσει 35 βοηθεῖν, καὶ εάν τις τῶν ἀπειροτέρων ἐγερθῇ ποι., ξυμβουλεύωμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ’ οὐς ἂν ἴσωσιν. ἐδοξεῖ καὶ ταῦτα.

'Εννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμίους λήγεσθαι, καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν ἔχομεν γὰρ τὰ ἐκεῖναν ὑπερ-40 κάθηνται δὲ ἡμῶν. φυλακάς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατοπεδον εἶναι. ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναμτο ἡμᾶς θηρᾶν οἱ πολέμιοι.

'Ετι τοῖνυν τάδε ὀράτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἥξει 10 πλοία Χειρίσοφος ἁγὸν ἴκανα, οὐδὲν ἂν ἔδει ὃν μέλλω λέγειν. 45 νῦν δὲ ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοία συμπαρασκευάζειν καὶ αὐτόθεν. ἂν μὲν γὰρ ἔλθῃ, ὑπαρχόντων εἰσάδε ἐν ἀφθονώτεροι πλευσόμεθα· ἂν δὲ μὴ ἦγη, τοῖς εἰσάδε χρησόμεθα. ὅρω δὲ ἐγὼ πλοία πολλάκις παραπλέοντα. εἰ οὖν 11 αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοία κατάγομεν καὶ 50 φυλάττομεν, τὰ πηδάλια παραλυόμενοι, ἔως ἂν ἴκανα τὰ ἄξονα γένηται, ἵσως ἂν οὐκ ἀπορήσαμεν κωμίδης οἶας δεόμεθα. ἐδοξεῖ καὶ ταῦτα.

'Εννοήσατε δ’, ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὐς ἂν 12 κατάγωμεν ὅσον ἂν χρόνου ἡμῶν ἐνεκεν μένωσι, καὶ ναῦλον 55 ἄμεθεσθαι, ὅπως ὠφελοῦντες καὶ ὀφελοῦνται. ἐδοξεῖ καὶ ταῦτα.

Δοκεῖ τοῖνυν μοι, ἔφη, ἂν ἀρα καὶ ταῦτα ἡμῖν μή ἐκπεραίηται 13 ὡστε ἄρκειν πλοία, τὰς ὁδοὺς ἄς δυσπόρους ἀκούομεν εἰναι ταῖς παρὰ θάλασσαν οἰκούσις πόλεις ἐντείλασθαι ὀδοποιεῖν. πει-55 σοῦται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βουλέσθαι ἡμῶν ἄπαλλάγημα.

'Ενταῦθα δὲ ἀνέκραγον ὡς οὖ δέου ὁδουπορεῖν. δ’ ἓδ’ ὡς ἔγνω 14 τὴν ἀφροσύνην αὐτῶν, ἐπερήψεις μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἐπεισεν ὀδοποιεῖν, λέγων ὅτι θάττων ἄπαλλάζονται, ἂν εὐποροῦν γένωται αἱ ὁδοὶ. ἔλαβον δὲ καὶ πεντηκούτορον παρὰ 15 65 τῶν Τραπεζουντίων, ἡ ἐπέστησαν Δέξιππον Δάκωνα περίουκον. οὗτος ἀμελής τοῦ ξυλλέγειν πλοία ἀποδρᾶς ὀχετο ἔξω τοῦ
Πόντων, ἔχων τὴν ναῦν. οὔτος μὲν οὖν δίκαια ἔπαθεν ὑστεροῦν ἐν Θράκη γὰρ παρὰ Σεύθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ

16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόνταρον, ἦ ἐπεστάθη Πολυκράτης 'Αθηναῖος, ὅς ὅποσα λαμβανόν πλοία κατῆγεν 70
ἐπὶ στρατόπεδου. καὶ τὰ μὲν ἀγώγμα εἰ τι ἦγον ἐξαιροῦμενοι φύλακας καθίστασαν, ὅπως σῶδα εἰη, τοῖς δὲ πλοίοις ἐξήσαντο

eis paragōghn. ἐν ὦ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξῆσαν οἱ Ἑλληνες, καὶ οἱ μὲν ἐλάμβανον, οὐ δὲ καὶ οὐ. Κλεαινετος δὲ ἐξαγαγόων

καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτὸς τε 75 ἀπεθάνει καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 Π. Ἐπει δὲ τὰ ἐπιτίθεια οὐκέτι ἦν λαμβάνειν ὡστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδου, ἐκ τοῦτο λαβὼν Ξενοφῶν ἠγεσίας τῶν Τραπεζοῦντιῶν ἔσαγη εἰς Δρίλας τὸ ἦμισι τοῦ στρατεύματος, τὸ δὲ ἦμισι κατέλυμε φυλάττειν τὸ στρατόπεδου· οἱ γὰρ Κόλχοι, ἀτε ἐκπεπτωκότες ἐκ τῶν οἰκίων, πολλοί ἦσαν 5

ἀθρόι καὶ ὑπερκάθητον ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζοῦντιοι ὀπόθεν μὲν τὰ ἐπιτίθεια ῥάδιαν ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ

ἀυτοῖς ἦσαν· εἰς δὲ τοὺς Δρίλας προθύμως ἦγον, ὕφ' ὄν κακῶς ἐπαθοχόν, εἰς χωρία τε ὅρεινα καὶ δύσβατα καὶ ἀνθρώπους πολεμικοτάτους τῶν ἐν τῷ Πόντῳ.

3 Ἐπει δὲ ἦσαν ἐν τῇ ἁνο χώρᾳ οἱ Ἑλληνες, ὁποία τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιμπτάντες ἀπῆ-

σαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ἢ ἔχει η ἂλλο τι κτῆνος τὸ πῦρ διαπεφυγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς
tοῦτο πάντες ξυνερρυκέσαν. περὶ δὲ τούτῳ ἦν χαράδρα ἱσχυρός 15

4 βαθεία, καὶ πρόσοδοι χαλεπαῖ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ προδραμοῦντες στάδια πέντε ἢ ἐξ τῶν ὀπλιτῶν, διαβάντες τὴν

χαράδραν, ὀρῶντες πρόβατα πολλά καὶ ἄλλα χρήματα προσέ-

βαλλον πρὸς τὸ χωρίον· ξυνείποτο δὲ καὶ δορυφόροι πολλοὶ

οἱ ἐπὶ τὰ ἐπιτίθεια ἐξωρυμένοι· ὡστε ἐγένοντο οἱ διαβάντες 20

5 πλείους ἢ εἰς χιλίους ἀνθρώπους. Ἐπει δὲ μαχόμενοι οὐκ ἐδύ

ναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρείαν

ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις

πυκνὰ ἕξιμαι πεποιημέναι, ἀπεινά δὴ ἐπεχείρουν· οἱ δὲ

6 ἐπέκειντο αὐτοῖς. ὡς δὲ οὐκ ἐδύναντο ἀποπρέχειν, ἦν γὰρ ἐφ' 25
ἐνός ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπτουν πρὸς Ξενοφόντα. ὦ δὲ ἕγειτο τοῖς ὁπλίταις. ὃς ἔδειξεν λέγει 7 ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστὸν· τούτῳ οὔτε λαβεῖν δυνάμεθα· ἵσχυρὸν γὰρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται
30 γὰρ ἐπεξεληλυθότες καὶ ἡ ἀφοδὸς χαλέπι·

Ἀκούσας ταύτα ὁ Ξενοφόνων προσαγαγὼν πρὸς τὴν χαράδραν 8 τοὺς μὲν ὁπλίτας θέσθαι ἐκεῖνες τὰ ὅπλα, αὐτὸς δὲ διαβαίνει σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἰς κρείττον ἀπαγαγεῖν καὶ τοὺς διαβεβηκότας ἡ καὶ τοὺς ὁπλίτας διαβιβάζειν, ὡς
35 ἀλώντος ἃν τοῦ χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν ὅπως 9 εἶναι ἀνευ πολλῶν νεκρῶν, ἔλειν δ' ἃν ὄφοτο καὶ οἱ λοχαγοὶ τὸ χωρίον, καὶ ὁ Ξενοφόνων ξυνεχώρησε τοὺς ἱεροὺς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε δια-
40 βιβάζοντας τοὺς ὁπλίτας, αὐτὸς δ' ἔμενεν ἀναχώρισας ἀπαντάς τοὺς πελταστάς, καὶ οὐδένα εἰς ἀκροβολίζεσθαι. ἐπεὶ δ' ἢκον 11 οἱ ὁπλίται, ἐκεῖνες τὸν λόχον ἐκατόν ποιῆσαι τῶν λοχαγῶν ὡς ἃν κράτιστα οὐχίται ἄγωνιεσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-
45 σίων ἀλλήλων οἱ πάντα τῶν χρώμον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτ' ἐποίουν· ὃ δὲ τοῖς πελτασταῖς 12 πᾶσι παρηγγειλε διηγουμένους ἕναν, ὡς ὀπόταν σημήνη ἀκοινίζειν, καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπόταν σημήνη τοξεύειν, καὶ τοὺς γυμνίτας λίθων ἔχειν μεστὰς τὰς διθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμψε τούτων ἐπιμεληθήναι.
50 Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολο-
χαγοι καὶ οἱ ἀξιοῦντες τούτων μὴ χείρων εἶναι πάντες παρα-
τεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν ὑπὸ χυνεφρῶν· μυνειδῆς γὰρ
dιὰ τὸ χωρίον ἡ τάξις ἦν· ἐπεὶ δ' ἐπαίνισαν καὶ ἡ σάλπηχος 14 ἐφθέγξασκεν, ἀμα τε τῷ Ἑνυαλίῳ ἠλέξακεν καὶ ἐθεὶν δρόμῳ ὁ πολλίται, καὶ τὰ βέλη ὅμω ἐφέρετο, λόγχαι, τοξεύματα, σφενδό-
55 ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
φερον. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι 15 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὅστε Ἀγασίας Στυμφάλιος καταθέμενος τὰ ὅπλα ἐν χιτῶνι μόνον ἀνέβη, καὶ ἄλλον εἶλκε, 50 καὶ ἄλλος ἀνεβεβήκει, καὶ εἰσλάκει τὸ χωρίον, ὡς ἑδόκει.
Καὶ ὁ μὲν πελτασταὶ καὶ ὁ ψυλοὶ ἐδραμόντες ἤρπαζον ὁ, ὅτι ἐκαστὸς ἐδύνατο· ὁ δὲ Ἐυνοφὸς στὰς κατὰ τὰς πῦλας ὁπόσους ἐδύνατο κατεκώλυσε τῶν ὀπλιτῶν ἐξὼ· πολέμιοι γὰρ ἀλλοι ἐφαύνοντο ἐπὶ ἀκροὶς τισὶν ἱσχυροῖς. οὐ πολλοῦ δὲ χρόνον μεταξὺ γενομένου κραυγῆ τε ἐγένετο ἐνυόν καὶ ἠφευγον 65 οἷς μὲν καὶ ἔχοντες ἡ ἐλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὁδίσμος ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἀκρα τὲ ἑστὶν ἐνυόν καὶ οἱ πολέμιοι πολλοὶ, 18 οἱ παύσαις ἐκδεδραμηκότες τοὺς ἐνύον ἀνθρώπους. ἐνταῦθα ἀνεπείν ἐκέλευσε Τολμίδην τὸν κήρυκα ἵναι εἰσὸν τὸν βουλὸ- 70 μενὸν τι λαμβάνειν. καὶ ἱσταὶ πολλοὶ εἰσὼ, καὶ ὕκωσι τοὺς ἐκπίπτοντας οἱ εἰσωθοῦμενοι καὶ κατακλείοντο τοὺς πολεμίους πάλιν εἰς τὴν ἀκραν. καὶ τὰ μὲν ἔξω τῆς ἀκρας πάντα διηρ- πάθη, καὶ ἔξεκομίσαντο οἱ Ἑλληνες· οἱ δὲ ὀπλίται ἐθεντὸ τὰ ὁπλα, οὐ μὲν περὶ τὰ σταυρώματα, οὐ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 75 τὴν ἀκραν φέρουσαν. ὁ δὲ Ἐυνοφὸν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οὐν τε εἰ ἡ τὴν ἀκραν λαβεῖν· ἢ γὰρ οὗτο σωτηρία ἀσφαλῆς, ἀλλὰς δὲ πάνω χαλεπῶν ἔδοκε εἰναι ἀπελθεῖν· σκοποῦμενοι δὲ αὐτοῖς ἐδοξε παντάπασιν ἀνάλοτον εἰναι τὸ χωρίον. 21 Ἐνταῦθα παρεσκευάσοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροῖς ἐκαστοι τοὺς καθ' αὐτοὶς διήροιν, καὶ τοὺς ἄχρείους καὶ φορτία ἔχοντας ἐξέπεμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλειπόντες 22 οἱ λοχαγοὶ οἰς ἐκαστοὶ ἐπίστευεν. ἐπεὶ δὲ ἦραντο ἀποχωρεῖν, ἐπεξέδειον ἐνδοθεὶ πολλοὶ γέρα καὶ λόγχας ἔχοντες καὶ κηρύδας καὶ κράνη Παφλαγονικᾶ, καὶ ἀλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85 εἶναι καὶ ἐνεῖν τῆς εἰς τὴν ἄκραν φεροῦσις ὁδοὶ· ὡστε οὐδὲ διώκειν ἀσφαλῶς ἢν κατὰ τὰς πύλας τᾶς εἰς τὴν ἀκραν φεροῦσας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτον ἄνωθεν, ὡστε χαλέπων ἢν καὶ μένειν καὶ ἀπείνας· καὶ ἡ νῦξ φοβερὰ ἦν ἐπισύσα. 24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων θεών τις αὐτοῖς 90 μηχανῆς σωτηρίας δίδωσιν. ἔξαπνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντο. ὡς δ' αὐτὴ ἐξυπνήττει, ἠφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίων. ὡς δὲ ἐμαθεν ὁ Ἐυνοφὸς τοῦτο παρὰ τῆς τύχης, ἐνέπτευν ἐκελεύει καὶ τὰς ἐν ἀριστερὰ οἰκίας, αἰ ἐξύλιναι ἦσαν, ὡστε καὶ ταχὺ ἐκαίνιοντο. ἠφευγον οὖν καὶ οἱ 95
ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἐλύτουν 26 καὶ δῆλοι ᾦσαν ὅτι ἐπικείσονται ἐν τῇ ἔξοδῳ τε καὶ καταβάσει. ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὡσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν εἰς τό μέσον ἑαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἴκανὰ ἦδη ᾦν, ἐνῆψαν· ἐνῆψαν δὲ καὶ τὰς παρ’ αὐτὸ τὸ χαράκωμα οἰκίας, ὡπως οἱ πολέμιοι ἀμβλη ταῦτα ἔχουνει. οὕτω μόλις ἀπῆλθον ἀπὸ 27 τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύραβες καὶ τὰ σταυρόματα καὶ τάλλα πάντα πλην τῆς ἀκρας.

105 Ἔπει δὲ ὑστεραῖα ἀπῆσαν οἱ Ἑλληνες ἔχουντες τὰ ἐπιτίθεσα. 28 ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πραγμάτως γὰρ ᾦν καὶ στενή, πευκενεδραί ἐποιήσαντο· καὶ ἀνὴρ Μυσὸς 29 καὶ τῶν κρεμαί τούτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τούς πολέμιους πιερᾶσθαι λαυθά-νευν. αἱ δὲ πέλται αὐτῶν ἄλλητε καὶ ἄλλητε διεφαίνοντο χαλ-καὶ οὐσαί. οἱ μὲν οὖν πολέμιοι ταῦτα διορώντες ἐφοβοῦντο ὡς 30 ἐνεδραν οὐσαν· ἐδὲ στρατία εἰς τούτῳ κατέβατον. ἐπεὶ δὲ ἐδοκεὶ ἢδη ἴκανον ὑπεληθυνόν, τῷ Μυσῷ ἐσήμηνε φεῦγειν ἀνὰ κράτος· καὶ ἐξαναστάσας φεῦγει καὶ οἱ σῦν αὐτῷ. καὶ οἱ μὲν 31 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἐφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ύλην κατὰ τὰς νάτας καλυνδοὺμενοι ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὁδον φεῦγων ἐβαζα βοηθεῖν· καὶ ἐβοηθήσαν 32 αὐτῷ, καὶ ἀνέλαβον τετραμένου. καὶ αὐτῷ ἐτὶ πόδα ἀνεχόρου βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτετεντεῖτε τινες τῶν Κρη-τῶν. οὕτως ἄφικοντο ἑπὶ τὸ στρατόπεδον πάντες σῦν ὄντες.

115 Τῇ δὲ υστεραιᾳ ἀπῆσαν οἱ Ἑλληνες ἔχουσαν τὰ ἐπιτίθεσα. 28 ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πραγμάτως γὰρ ᾦν καὶ στενή, πευκενεδραί ἐποιήσαντο· καὶ ἀνὴρ Μυσὸς 29 καὶ τῶν κρεμαί τούτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τούς πολέμιους πιερᾶσθαι λαυθά-νευν. αἱ δὲ πέλται αὐτῶν ἄλλητε καὶ ἄλλητε διεφαίνοντο χαλ-καὶ οὐσαί. οἱ μὲν οὖν πολέμιοι ταῦτα διορώντες ἐφοβοῦντο ὡς 30 ἐνεδραν οὐσαν· ἐδὲ στρατία ἐν τούτῳ κατέβατον. ἐπεὶ δὲ ἐδοκεὶ ἢδη ἴκανον ὑπεληθυνόν, τῷ Μυσῷ ἐσήμηνε φεῦγειν ἀνὰ κράτος· καὶ ἐξαναστάσας φεῦγει καὶ οἱ σῦν αὐτῷ. καὶ οἱ μὲν 31 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἐφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ύλην κατὰ τὰς νάτας καλυνδοὺμενοι ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὁδον φεῦγων ἐβαζα βοηθεῖν· καὶ ἐβοηθήσαν 32 αὐτῷ, καὶ ἀνέλαβον τετραμένου. καὶ αὐτῷ ἐτὶ πόδα ἀνεχόρου βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτετεντεῖτε τινες τῶν Κρη-τῶν. οὕτως ἄφικοντο ἑπὶ τὸ στρατόπεδον πάντες σῦν ὄντες.
4 Ἕνταυθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἴχμαλωτῶν ἄργυριον γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἑκατοστὸς ψυλλάττειν τοὺς θεοὺς· ἀντὶ δὲ Χειρισσοῦφοι Νέων ὁ Ἀσιναῖος ἐλαβε. Ἐνοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, διὰ σὺν Κλεάρ-20 χρὸ ἀπεθάνενεν· ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὃτ’ ἀπῆκε σὺν Ἀγησιλάο ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοῦ ὄδον, καταλαίπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἔδοκεν ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι· ἦν δὲ τὴν πάθη, ἀναθεῖναι ποιησάμενος τῇ Ἀρτέμιδι ὁ, τοί οἴκου χαριεῖσθαι τῇ θεῷ.

7 Ἑπειδὴ δ’ ἐφευνέν ὁ Ἐνοφῶν, κατοικοῦντος ᾗδε αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Δακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγαβύζῳ εἰς Ὀλυμπίαν θεορήσων καὶ ἀποδιδοσὶ τὴν παρακαταθήκην αὐτῷ. Ἐνοφῶν δὲ λαβὼν χωρίον 30 ἀνείται τῇ θεῷ ὑπὸν ἀνείλεν ὁ θεὸς. ἔτυχε δὲ διαρρέων διὰ τὸν χωρίον ποταμός Σελυνοῦς. καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελυνοῦς ποταμός παραρρεῖ. καὶ ἰχθύες τε ἐν ἀμφοτέρως ἐνεισὶ καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ 9 καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. ἔσοισε δὲ 35 καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἄργυριον, καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεύον τὰ ἐκ τοῦ ἄργου ὀραία θυσίαν ἐποίει τῇ θεῷ, καὶ πάντες οἱ πολίται καὶ οἱ πρόσχοροι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἐορτῆς. παρείχε δὲ ἡ θεός τοῖς σκηνοῦσιν ἀλφία, ἀρτους, ὀίνου, τραγήματα, καὶ τῶν θυμομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, 40 καὶ τῶν θηρευμένων δέ. καὶ γὰρ θῆραν ἐποιοῦντο εἰς τὴν ἐορτὴν οὐ τῷ Ἐνοφῶντο παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἥλισκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολώθης, σὺν καὶ δορκάδες καὶ ἔλαφοι.
ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΤΟΣ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΤ ΤΑΤΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

ΤΙΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΤΟΣ. ΕΚ ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΤ ΤΑΤΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

"Εστι δὲ η ὕφαρα ἕκ Λακεδαιμονος εἰς Ὄλυμπιάν πορεύονται ὡς εἰκοσι στάδιοι ἀπὸ τοῦ ἐν Ὄλυμπίᾳ Δίος ἱεροῦ. ἐνι δὲ ἐν τῷ ἱερῷ χώρῳ καὶ λειμώων καὶ ὅρη δένδρων μεστά, ἰκανά σὺς καὶ αὐταὶ καὶ βοῦς τρέφειν καὶ ἔπτειν, ὡστε καὶ τὰ τῶν εἰς τὴν ἐστή την ἱοτήν ἱόντων ὑποζύμη εὐσχείσθαι. περὶ δὲ αὐτῶν τῶν ναῶν ἄλφας ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὀραία. ὦ δὲ ναὸς ὡς μικρὸς μεγάλω τῷ ἐν Ἐφέσῳ ἥκασται, καὶ τὸ ἔδαφον έικεν ὡς κυπαρίσσιν χρυσῷ οὐτί τῷ ἐν Ἐφέσῳ. καὶ στῆλη ἐστηκε παρὰ τὸν ναὸν ἡράμματα ἔχουσα. ΙΕΡΟΣ Ο ΧΩΡΟΣ.
10 ὑμεῖς τί οἴοι τε ἔσεσθε ἡμῖν εὐμπρᾶξαι περὶ τῆς διόδου; οὐ δὲ ἔτην ὧτι ἰκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἑπτάτερα τῆς τῶν ὑμῶν τε καὶ ἡμῖν πολεμίων, καὶ δεύρῳ ὑμῶν πέμψαι ναὸς τε καὶ ἄνδρας ὀὕτως ὑμῖν εὐμμαχοῦνται τε καὶ 25 τὴν ὄδον ἥγησονται.

11 'Επὶ τούτωι πιστὰ δόντες καὶ λαβόντες όχοντο. καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοία μονόξυλα καὶ ἐν ἐκαστῷ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς ταξίν ἔθευτο τὰ ὀπλα, ὁ δὲ εἰς ἐμεν. καὶ οἱ μὲν λαβόντες τὰ πλοία ἀπέπλευσαν, οἱ δὲ 30 μένουτες ἐξετάζαντο ὧδε. ἐστησαν ἀνὰ ἐκατόν μάλιστα οἷον χορὸλ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, ἡκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτοῦ ὡς ἐξημνυ, ἐμπροσθεν μὲν λόγχῃν ἔχον, ὑπισθεν δὲ τοῦ ξύλου

12 σφαιρειδεῖς. χιτωνίσκουσι δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος 35 ὡς λινοῦ στρωματοδέσμου, ἔπι τῇ κεφαλῇ δὲ κράνη σκῦτων οἴαπερ τὰ Παφλαγονικά, κροβύλων ἔχοντα κατὰ μέσου, ἐγχύτατα πιαρειδῆ: εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. ἐντεύθεν ἐξήρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι ἄπαντες ἐπορεύοντο ἁδοντες ἐν ρυθμῷ, καὶ διελθόντες διὰ τῶν ταξίων καὶ διὰ τῶν ὀπλῶν 40 τῶν Ἕλληνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἑδόκει ἐπιμαχοῦτατο εἶναι.

15 . Ωικεῖτο δὲ τούτῳ πρὸ τῆς πόλεως τῆς Μητροπόλεως καλούμενης αὐτῶι καὶ ἔχουσις τὸ ἀκρότατον τῶν Μοσσυνοίκων. καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἄει τούτων ἔχοντες ἐδόκουν 45 ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τούτο, ἀλλὰ κοινῶν ὃν καταλαβόντας πλεονεκτεῖν.

16 Ἐποντο δὲ αὐτοῖς καὶ τῶν Ἕλληνων τινῶν, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἄρπαγής ἔνεκεν. οἱ δὲ πολέμιοι προσιόντων τέως μὲν ἡσύχαζον· ἐπεὶ δὲ ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες 50 τρέπονται αὐτοῖς, καὶ ἀπέκτειναν συχνῶς τῶν βαρβάρων καὶ τῶν ἔναναβάντων Ἕλληνων τινῶς, καὶ ἐδώκον μέχρι ὑμὶν 17 τῶν Ἕλληνας βοηθοῦντας· εἶπα δὲ ἀποτραπόμενοι όχοντο, καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοίς Ἕλλησι 18 καὶ τοῖς ἐαυτῶν πολεμίωις, καὶ ἀμα ἐχόρευον νόμῳ τινὶ ἁδοντες. 55 οἱ δὲ Ἕλληνες μάλα ἧμνων ὅτι τοὺς τε πολεμίους ἐπεποιή-
κεσαν θρασυτέρους καὶ ὥτι οἱ ἐξελθόντες Ἐλλήνες σὺν αὐτοῖς ἐπεφεύγεσαν μᾶλα ὄντες συχνοί· ὁ οὐτοὶ πρόσθεν ἐπεποίηκεσαν ἐν τῇ στρατείᾳ.

60 Ξενοφῶν ὃς ἔγγικαλέσας τοὺς Ἐλλήνας εἶπεν· Ἀνδρέας 19 στρατιώται, μηδὲν ἀθυμήσητε ἑνεκα τῶν γεγενημένων· ὥστε ἃρ ὥτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20 γὰρ ἐπίστασθε ὥτι οἱ μέλλοντες ἡμῖν ἤγείσθαι τῷ ὄντι πολεμοῖο εἰσίν οἴσπερ καὶ ἡμᾶς ἀνάγκη· ἐπειτα δὲ καὶ τῶν Ἐλλήνων οἱ ἀμελήσαντες τῆς ἡμῖν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι ἡμῖν τοῖς βαρβάροις ταύτα πράττειν ἀπέρ σὺν ἡμῖν δίκην δεδωκασιν· ὥστε αὐθίς ἤττου τῆς ἡμετέρας τάξεως ἀπολείψονται· ἀλλ' ὡμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὗτοι τῶν 21 βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμοίοις 70 δηλώσητε ὅτι οὐχ ὀμοίως ἀνδρασί μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὗτος ἐμείαν· τῇ δὲ ὑστεραία 22 θύσαντες ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὁρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὔνυμον κατὰ 75 ταύτα ταξίμενον ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ἑχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. ἦσαν γὰρ τῶν πολεμίων οἱ εὐφῶνοι κατατρέχοντες τοῖς λίθοις 23 ἐβαλλον· τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. οἱ δ' ἄλλοι βαδίν ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ 80 πρωτεραίᾳ οἱ βαρβαροὶ ἐπρέφθεσαν καὶ οἱ ξῖν αὐτοῖς· ἐνταῦθα γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελταστὰς 24 ἐδείξαντο οἱ βαρβαροὶ καὶ ἐμάχοντο, ἐπειδή δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρέποντο. καὶ οἱ μὲν πελτασταί εὔθες εἶποντο διώκοντες άνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.

85 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς Ἡμηρωπόλεως οἰκίαις, ἐνταῦθα οἱ 25 πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντειον τοῖς παλτοῖς, καὶ ἀλλὰ δόρατα ἑχοντες παχέα μακρά, ὡς ἀνήρ ἄν φέροι μόλις, τούτοις ἐπειράντων ἀμύνασθαι ἐκ χειρός. ἐπεὶ 26 δὲ οὖν υφίστω ὁ Ἐλλήνες, ἀλλὰ ὀμόσε ἐχώρουν, ἐφευγὼν οἱ 90 βαρβαροὶ καὶ ἐντεύθεν λείποντες ἄπαντες τὸ χωρίον. ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυν τῷ ἐπ' ἀκρον ὕκοδομημένω, ὃν τρέ-
οι δὲ ἔλληνες διαρπάζοντες τὰ χωρία ηὐρίσκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων, νενημένων πατρίως, ὅς ἔφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον σίτου ἐξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ξειαί ἢ πλείσται. καὶ δελφίνων τεμάχι ἐν ἀμφορεύσιν ηὐρίσκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ὁ ἔχρωντο οἱ Μοσσύνοικοι καθάπερ οἱ ἔλληνες τῷ ἐλαίῳ. κάρων δὲ ἐπὶ τῶν ἀνόγεων ἦν πολλὰ τὰ πλατέα ὦκ ἔχοντα διαφύην οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἔχρωντο ἐφόντες καὶ ἄρτους ὀπτώντες. οὐνος δὲ ηὐρίσκετο ὦκ ἀκρατος μὲν ὀξὺς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθείς δὲ εὐώδης τε καὶ ἴδιός.

30 οἱ μὲν δὲ ἔλληνες ἀριστήσαντες ἐνταῦθα ἔπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχῆσαι τῶν Μοσσύνοικων. ὅτόσα δὲ καὶ ἄλλα παρῆσαν χωρίαν τῶν ἔξω τοῖς πολεμίοις υπότων, τὰ εὐπροσδοκότατα οἱ μὲν ἔλευσιν, οἱ δὲ ἐκόντες προσεχόρων. τὰ δὲ πλείστα τοιάδε ἦν τῶν χωρίων. ἀπείγον αἱ πόλεις ἀπ᾽ ἀλλῆλων στὰδια ὀγδοϊκοῦντα, αἱ δὲ πλέον αἱ μείον ἀναβοώντων δὲ ἀλλήλων ξυνήκουν εἰς τὴν ἔτεραν ἐκ τῆς ἐτέρας πόλεως. οὔτως ὑψηλὴ τε καὶ κοίλη ἡ χώρα ἦν. ἐπεὶ δὲ πορεύομεν εἰς τοὺς φίλους ἦσαν, ἐπεδείκυσαν αὐτοῖς πάλαις τῶν εὐδαιμονίων συνετούς, τεθραμμένους καρύδης ἐφθοῖς, ἀπαλοῖς καὶ λευκοῖς σφόδρα καὶ οὐ πολλοῦ δεόντως ὦτος τοῦ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλοις δὲ τὰ νῦτα καὶ τὰ ἐμ-προσθεν πάντα ἐστιμημένους ἀνθώμα. ἔξοτον δὲ καὶ ταῖς ἑπαρίσι ὡς ἦγον οἱ ἔλληνες, ἐμφανὸς ξυγγίγνεσθαι νόμος γάρ ἦν οὗτος σφίσι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ οἱ 31 γυναῖκες. τούτους ἔλεγον οἱ στρατευόμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστων τῶν ἔλληνων νόμων κεχωρισμένους. ἐν τῷ γάρ ὀχλῷ οὗτε ἔποιον ἄπερ ἄν ἀνθρωποὶ ἐν ἢρμις ποιήσεων, μονοὶ τε οὗτε ὀμοί έπραττον ἄπερ ἄν μετ᾽ ἀλλῶν οὗτε, διελεγόντο τε αὐτοῖς καὶ ἐγέλων ἐπʼ ἐαυτοῖς καὶ ὄρχοντο 125 ἐφιστάμενοι ὅπου τύχοιεν ὡσπερ ἄλλοις ἐπιδεικνύμενοι.
V. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πόλεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμοὺς, καὶ ἀφικνοῦνται εἰς Χάλυβας. οὔτω δὲλγοι τε ἦσαν καὶ ὑπήκουοι τῶν Μοσσυνοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας.

5 ἐνετεύθην ἀφικνοῦνται εἰς Τιβαρηνοῦς. ἦ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινοτέρα καὶ χωρία εἰκεν ἐπὶ θαλάττῃ ἤττον ἐρυμνά. καὶ οἱ στρατηγοὶ ἔχρηξον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατίαν ὑνηθῆναι τι, καὶ τὰ ξένια ἢ ἢκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες ἐστε βουλεύσαιντο ἐθύνοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδέξαντο οἱ μαν-3 τείς πάντες γνώμην ὅτι οὐδάμη προσόντοι οἱ θεοὶ τὸν πόλεμον. ἐνετεύθην δὴ τὰ ξένια εἰδέξαντο, καὶ ὡς δὲλα φιλίας πορεύμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἕλληνίδα, Σινωπέων ἀποικοί, οὐδαν δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.

15 Μέχρι εὐταῦθα ἐπέξευσεν ἡ στρατιά. πλήθος τῆς κατα-βάσεως τῆς ὄδοι ἀπὸ τῆς ἐν Βαβυλώνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὺς ἐκατόν ἐκοσι δύο, παρασάγγαι ἔξακοσίοι καὶ εἰκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἔξακοσιοί, χρόνου πλήθος ὅκτῳ μηνές[.]

20 Ἐνταῦθα ἐμείναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπάς ἐποίησαν κατὰ εἴνοις ἐκαστοι τῶν Ἕλληνων καὶ ἁγώνας γυμνούς. τὰ δ' ἐπιτήδει 6 ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυριτῶν· οὐ ἔγαρ παρείχον ἀγοράν, οὐδὲ εἰς τὸ τείχος τούς ἀσθενοῦντας ἐδέχοντο.

Ἐν τούτῳ ἔρχονται ἑχ Σινώπης πρέσβεις, φοβοῦμενοι περὶ τῶν Κοτυριτῶν τῆς τε πόλεως, ὡς γὰρ ἐκείνους καὶ φόρον ἐκεί-νοις ἐφερον, καὶ περὶ τῆς χώρας, ὅτι ἢκουν δημοτικῶς. καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἐλέγον· προηγορεῖ δὲ Ἕκατονυμος 30 δεινὸς νομίζομεν εἶναι λέγειν· Ἠσπεμψεν ἡμᾶς, ὃ ἄνδρες στρα-ς τιόται, ὡς οἱ Σινώπεων πόλις ἐπανέσοντας τε ύμᾶς ὅτι νυκάτε ἕλληνες οὐτες βαρβάρους, ἐπείτα δὲ καὶ ξυνηθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἠκούσαμεν, πραγμάτων σεσοφέρουν πάρεστε. ἔξωσομεν δὲ ἕλληνες οὐτες καὶ αὐτοί ύφι 9 35 ύμῶν ὄντων ἕλληνων ἀγαθῶν μὲν τι πάσχειν, κακῶν δὲ μηδεν·
οὔδε γὰρ ἡμεῖς ὑμᾶς οὔδεν πᾶτοτε ὑπῆρξαμεν κακῶς ποιοῦντες.

10 Κοτυρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ὑποικοι, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδωκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένοι καὶ Κερασόντιοι καὶ Τραπεζοῦντιοι· ὡστε ὅ,τι ἃν τούτων κακῶν ποιήσητε ἡ Σινν- 40 πέων πόλις νομίζει πάσχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας ἐνίους σκηνούν ἐν ταῖς οἰκίαις καὶ έκ τῶν χωρίων βία λαμβάνειν δὲν ἂν δέχθητε οὗ πείθοντας. ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταύτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορυ- λαν καὶ Παφλαγόνας καὶ ἄλλου ὀντινα ἄν δυνόμεθα φίλον 15 ποιεῖσθαι.

13 Πρὸς ταύτα ἀναστάς Ξενοφόνδῳ ὑπὲρ τῶν στρατιώτων εἴπειν: Ἡμεῖς δὲ, ὡ ἄνδρες Σινωπεῖς, ἢκομεν ἄγαπᾶντες ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὁπλα· οὐ γὰρ ἦν δυνατὸν ἄμα τε χρήματα ἁγεῖν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπει εἰς 50 τὰς Ἑλληνίδας πόλεις ἠθομεν, ἐν Τραπεζοῦντι μὲν, παρεῖχον γαρ ἡμῖν ἀγοράν, ὄνωμεν εἰχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὅν ἐτίμησαν ἡμᾶς καὶ ξένα ἑδωκαν τῇ στρατιᾷ, ἀντετιμόμεναυτούς, καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπείχομεθα- τούς δὲ πολεμίους αὐτῶν ἐφ' οὗς αὐτοὶ ἠγοήντο κακῶς ἐπιουόμεν 55 ὅσον ἐυδυνάμεθα. ἑρωτάτε δὲ αὐτοὺς ὅποιών τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ενθάδε οὐς ἡμῖν ἡγεμόνας δια φιλίαι ἡ πόλις ξυνε· 16 πεμψαν. ὅποι δ' ἂν ἔθιοντες ἀγοράν μὴ ἔχομεν, ἀν τε εἰς βαρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὑβρεῖ ἀλλὰ ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταύχους καὶ 60 Χαλδαίος καίπερ βασιλεός οὐχ ὑπηκόος ὤντας ὁμοιοι καὶ μάλα φοβεροι ὄντας πολεμίου ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ- 18 βάνειν τὰ ἐπιτήδεια. ἐπεὶ άγοραν οὐ παρείχουν. Μάκρωνας δὲ καίπερ βαρβάρους ὤντας, ἐπεὶ άγοραν οὖν ἐδύνατο παρείχον, φί- λους τε ἐνομίζομεν εἶναι καὶ βία οὔδεν ἐλαμβάνομεν τῶν ἐκείνων. 65

19 Κοτυρίτας δὲ, οὗς ύμετέρους φατε εἶναι, εἰ τι αὐτῶν ἐλλη- φαμεν, αὐτοὶ αὐτίοι εἰσιν· οὐ γὰρ ὅς φίλοι προσεφέρουτο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἰσο ἐδέχοντο οὔτε ἔξω ἔγοραν ἐπεμπον· ἦτιοντο δὲ τῶν παρ' ἡμῶν ἀρμοστὴν τούτων αὐτιον 20 εἶναι. ὁ δὲ λέγεις βία παρελθόντας σκηνούν, ἡμεῖς ἥξιομεν 70
τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφη
τὰς πύλας, ἦ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτη εἰσελθόντες
ἀλλο μὲν οὖν διὰ τοῦ ἐπισημανει, σκηνοῦσι δὲ ἐν ταῖς στέγαις
οἱ κάμνοντες τὰ αὐτῶν διαπαύοντες, καὶ τὰς πύλας φρουροῦμεν,
75 ὅπως μὴ ἔπει τὸ ἥμετέρῳ ἀρµοστῇ ὅσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἦ κοµίσασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὑπάτε, 21
σκηνοῦµεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασµένοι, ἃν µὲν τις εὐ
ποιῇ, ἀντευποιεῖν, ἂν δὲ κακῶς, ἀλέξασθαι.

"Α δὲ ἥπειλµας ὡς ἦν ἡµῖν δοκῇ Κορύλαιν καὶ Παφλαγόνας 22
εὐµµάχους ποιήσεσθε ἐφ' ἡµῖν, ἡµεῖς δὲ ἦν µὲν ἀνάγκη ἦ πο-
λεµήσομεν καὶ ἀµφοτέροις· ἦδη γὰρ καὶ ἄλλοις πολλαπλασίοις
ὑµῶν ἐπολεµήσαµεν. ἂν δὲ δοκῇ ἡµῖν καὶ φίλοι ποιεῖσθαι τὸν
Παφλαγόνα—ἀκόµµεν δὲ αὐτῶν καὶ ἐπιθυµεῖν τῆς ἥµετέρας 23
πόλεως καὶ χωρίων τῶν ἐπιθαλασσίων—πειρασµέθα εὐµ-
85 πράττοντες αὐτῷ ὅν ἐπιθυµεῖ φίλοι γίγνεσθαι.

'Εκ τούτου µάλα µὲν δήλῳ ἦσαν οἱ εὐµπρέσβεις τῷ Ἐκατω- 24
νύµῳ χαλεπαύοντες τοῖς εἰρηµέοις, παρελθὼν δ' αὐτῶν ἄλλος
eίτεν ὅτι ὅ τὸ πόλεµον ποιησόµενον ἤκοιεν ἄλλα ἐπιδειξόντες ὅτι
φίλοι εἰσί. καὶ εὐνοίαι, ἦν µὲν ἐλθητε πρὸς τὴν Σινωπέων πόλιν,
90 ἐκεῖ δεξόµεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσοµεν διδόναι ἃ δύνανται:
ὀρόῳς γὰρ πάντα ἀλήθη ὡντα τὰ λέγετε. ἐκ τούτου εξεινα τῇ 25
ἔπεµπον ὁι Κοτυρωται καὶ οἱ στρατηγοὶ τῶν Ἐλληνῶν εξεινιζο
τοὺς τῶν Σινωπέων πρεσβεῖς, καὶ πρὸς ἄλληλους πολλὰ τε καὶ
φιλικά διελέγοντο τὰ τὰ ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
95 ἀνεπιθανοῦντο δὲν ἐκατερο ἐδέντο.

VI. Ταύτη µὲν τῇ ἡµέρᾳ τούτῳ τὸ τέλος ἐγένετο. τῇ δὲ 1
ὕστεραία χυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει
αὐτοὺς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέω
βουλεύεσθαι. εἴτε γὰρ πεζῇ δέου πορεύεσθαι, χρῆσιµοι ἂν ἐδό
5 κοινὲν εἰναι οἱ Σινωπέις· ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας.
εἴτε κατὰ θάλασσαν, προσδείχθην ἐδόκει Σινωπέων· μόνος γὰρ ἂν
ἐδόκουν ἰκανὸν εἰναι πλοία παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ,
καλέσαντες οὖν τοὺς πρέσβεις χυνεβουλεύοντο, καὶ ἦσιον ὁ Ἐλλη- 2
νας ὡντας Ἐλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ ἐννοοῖς τῇ
10 εἶναι καὶ τὰ κάλλιστα χυμβουλευεῖν.
3 'Ἀναστὰς δὲ Ἐκατώνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ ἐπεν ὡς τὸν Παφλαγόνα φίλον ποιήσαντο, ὅτι οὐχ ὡς τὸς Ἐλλησιονομόντων σφόν εἶποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τούς Ἐλληνας αἰρήσονται. ἔπει δὲ ξυμβουλευένειν ἐκέλευσον, ἐπευξάμενος εἶπεν ὡδὲ. Εἰ μὲν ξυμβουλευόμενοι 15 ἅ βελτιστά μοι δοκεῖν, πολλὰ μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μή, τάναντα. αὐτῇ γὰρ ἡ ἑρα ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὑ ξυμβουλεύσας φανῶ, πολλοὶ ἔσονται οἱ ἐπαινοῦντες με, ἄν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρω- 5 μενοί. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ 20 θάλασσαν κομίζοντε· ἡμᾶς γὰρ δεῖσαι τὰ πλοῖα πορίζειν· ἣν δὲ 6 κατὰ γῆν στέλλησθε, ὑμᾶς δεῖσει τοὺς μαχόμενους εἶναι. ὅμως δὲ λεκτέα ἢ γηγονός· ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῆς Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὅρη υψηλότατα. 25

7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τῇ εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἐστὶν ἄλλῃ ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὀδοῦ καθ' ἐκά- 8 τερά ἐστιν υψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνω ὀλίγοι δύναντ' άν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἀνθρώποι δύναντ' άν διελθεῖν. ταύτα δὲ καὶ δείξαμι ἂν, εἰ μοι τινα βούλεσθε 30 ξυμπέμψαι.

8 Ὕπειτα δὲ οἴδα καὶ πεδία ὄντα καὶ ἰππεῖαν ἢν αὐτὸι οἱ βάρ- 9 βαροι νομίζοσι κρείττω εἶναι ἀπάσης τῆς βασιλείας ἰππείας. καὶ νῦν οὕτωι οὐ παρεγένοντο βασιλείς καλοῦντι, ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 35

9 Ὅν δὲ καὶ δυνηθῆτε τὰ τῇ ὄρῃ κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατήσας μαχόμενοι τοὺς τε ἰππεῖς τούτους καὶ πεζῶν μυριάδας πλέον ἢ δύδεκα, ἤξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τῶν Θερμώδοντα, εὕρος τρίων πλέθρων, δὺ χαλεπῶν οἱ μας διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἐμπροσθεν 40 οὕτων, πολλῶν δὲ ὁπίσθεν ἐπομένων· δεύτερον δὲ Ἰρμων τρί- 45 πλέθρου ὁσαύτως· τρίτον δὲ Ἐλλήνων ἀβατος· ἐφ' ὃν ἐξθοιτε ἂν, εἰ τῶν Ἐλλήνων διαβαίητη.
Ἐγὼ μὲν οὖν οὐχ ἀλλὰ 10 παντάπασιν ἀδύνατον. ἂν δὲ πλέον ἐστίν οὖν εἰς Σιλιανὸν παραπλεύσαι, ἐκ Σιλιανῆς δὲ εἰς Ἐράκλειαν. ἐξ Ἰππόπους δὲ οὕτω πεζῇ οὕτε κατὰ θάλατταν ἄπορια· πολλὰ γὰρ 50 καὶ πλοῖα ἐστίν ἐν Ἐράκλειᾳ.

Ἐπεὶ δὲ ταῦτ’ ἔλεγεν, οἱ μὲν ὑπόπτευον φιλίας ἐνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἤν προξενὸς αὐτῷ· οἱ δὲ καὶ ὡς δῶρα ληψόμενοι διὰ τὴν ἑμβουλίαν ταύτην· οἱ δὲ ὑπόπτευον καὶ τοῦτο ἐνεκα λέγειν ὡς μὴ πεζῇ ἐντεῖς τὴν Σιλιανῆς τι χώραν
55 κακὸν ἐργαζόμενο. οἱ δ’ οὖν Ἑλληνες ἐπηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. μετὰ ταῦτα Ἐπιφανῆ εἶπεν. 7Ω 12 Σιλιανεῖς, οἱ μὲν ἄνδρες ἦρηνται πορείαν ἢν ὠμοί ἑρμουλεύετε· οὕτω δὲ ἔχει· εἰ μὲν πλοία ἔσεσθαι μέλλει ικανὰ ὡς ἀριθμῷ ἕνα μὴ καμαλεπεσθαι ἐνθάδε, ἦμεις ἢν πλέοιμεν· εἰ δὲ μέλλουν
60 μεν οἱ μὲν καμαλεψεῖσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἦν ἐμβαινεμεν εἰς τὰ πλοία. ἡγινώσκομεν γὰρ ὅτι ὅπου μὲν ἡν κρατῶμεν, 13 δυναίμεθα ἢν καὶ σοφίσω καὶ τὰ ἐπιτηδεία ἔχειν· εἰ δὲ που ἠττοὺς τῶν πολεμίων ληφθησόμεθα, εὔδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα. ἀκουσάντες ταῦτα οἱ Σιλιανεῖς ἐκέλευον
65 πέμπτες πρόσβεις. καὶ πέμπτους Καλλίμαχον Ἀρκάδα καὶ 14 Ἀρίστωνα Ἀθηναίον καὶ Σαμόλαν Ἀρχαίον. καὶ οἱ μὲν ὄχιντο. 15 Ἐν δὲ τούτῳ τῷ χρόνῳ Ἐπιφανῆς, ὀρθῶνεν μὲν ὄπλιτας πολλοί τῶν Ἐλλήνων, ὀρθῶνεν δὲ πελτασταὶ πολλοὶ καὶ τοξόται καὶ σφενδονίται καὶ ἱππεῖς καὶ καὶ μάλα ἤδη διὰ τὴν τρίβην 70 ἰκανοὺς, οὕτας δ’ ἐν τῷ Πόντῳ, εἶναι οὐκ ἄν ὥστ᾽ ὅλοιν χρημάτων τοσαύτη δύναμις παρασκευάσει, καλὸν αὐτῷ ἐδόκει εἶναι χώραν καὶ δύναμιν τῇ Ἐλλάδι προσκτήσασθαι πολῖν κατοικίσασθαι. καὶ ἑγενέσθαι ἄν αὐτῷ ἐδόκει μεγάλη, καταλογισμοῦν 16 τὸ τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. καὶ 75 ἐπὶ τούτοις ἐδύετο πρὸς τιν αἴτειν τῶν στρατιωτῶν Σιλιανὸν παρακαλέσας τῷ Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην. ὁ δὲ Σιλιανὸς δεδώσας μὴ γένηται ταῦτα καὶ καταμείψας τοὺς στρατιάδα, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ἐπιφανῆς βούλεται καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἐαυτῷ ὅρομα καὶ 80 δύναμιν περιποιήσασθαι. αὐτός δ’ ὁ Σιλιανὸς ἐβούλετο ὅτι 18
τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὐς γὰρ παρὰ Κύρον ἔλαβε τρισχιλίους δαρεικους ὅτε τὰς δέκα ἡμέρας ἠλήθευσε θυόμενος Κύρῳ, καὶ διεσεσώκει.

19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βελτιστῶν εἶναι καταμέναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων δὲ ὁ Δαρδανεύς 85 καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινάς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποιοῦσι τῇ στρατιᾷ μισθὸν ὅστε ἐχεῖν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις εἰς τῷ Πόντῳ. Βούλεται ἄρα Ἑπεφόν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἐλθή τὰ πλοῖα, τότε εἴπει τὴ ἐξαίφνης 90 τῇ στρατιᾷ. Ἀνδρες, νῦν μὲν ὅρωμεν ἡμᾶς ἀπόρους ὑντας καὶ ἐν τῷ ἀπόπλω ἐχεῖν τὰ ἐπιτήδεια καὶ ὡς οἶκαδε ἀπελθόντας ὑπήσαι τι τοῦς οἶκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξαμενοὶ ὅποι αὐτὸς βούλησθε κατασχεῖν, καὶ τὸν μὲν ἔθελοντα ἀπιέναι οἰκαδε, τὸ δὲ ἔθελοντα μένειν αὐτοῦ, πλοία δὲ 95 ὑμῖν πάρεστιν, ὡστε ὅπη ἀν βούλησθε ἐξαίφνης ἀν ἐπιτέσσετε.

21 Ἀκούσαντες ταῦτα οἱ ἐμπόροι ἀπῆγγελλον ταῖς πόλεσιν ἐξυπηρεψε δ' αὐτοῖς Τιμασίων Δαρδανεύς Ἑυρύμαχον τε τῶν Δαρδανεός καὶ Θώρακα τῶν Βοιώτιον ταῦτα ἐροῦντας. Σινωπείς δὲ καὶ Ἡρακλεώται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνος καὶ κελεύουσι προστατεύσαι λαβώντα χρήματα ὅπως 22 ἐκπλεύσῃ ἡ στρατιὰ. δ' ὅσοις ἀκούσας ἐν ξύλλογῳ τῶν στρατιωτῶν ὑντων λέγει τάδε. Οὔ δει προσέχειν μονη, δ' ἅνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι.

23 ἀκούον δ' εἰς τινας θύεσθαι ἐπὶ τοῦτο οὐδ' ὑμῖν λέγοντας. ὑπὶ 105 σχυνόμαι δ' ὑμῖν, ἂν ἐκπλέσσῃ, ἀπὸ νομοημας μισθοφορὰν παρέξει κυκλημον ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Ἰρρίδα, ἐνθὲ καὶ εἰμὶ φυγάς, καὶ ὑπάρχει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξουται. ἡγησόμαι δὲ αὐτοῦ ἐγὼ ἐνθὲ πολλα χρήματα λήψεσθε. ἐμπειροὶ δὲ εἰμὶ τῆς Αἰωλίδος καὶ τῆς Φρυγίας 110 καὶ τῆς Τροάδος καὶ τῆς Φαρναβάζου ἀρχής πάσης, τα μὲν διὰ τὸ ἐκείθεν εἶναι, τα δὲ διὰ τὸ ξυνεστρατεύσασθαι εἰν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδα.

25 Ἀναστὰς αὖθις Θώραξ ὁ Βοιώτιος, ὁς περὶ στρατηγίας Ἑπεφόντι ἐμάχετο, ἐφι, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἐσεσθαι αὐτοῖς 115
Χερρούνησον χώραν καλήν καὶ εὐδαίμονα ὡστε ἔξειναι τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπεῖναι οὐκαδε. γελοῖον δὲ εἶναι ἐν τῇ Ἑλλάδι οὕσης χώρας πολλῆς καὶ ἁφθόνου ἐν τῇ βαρβάρῳ μαστεύειν. ἐστε δ’ ἀν, ἐφ’, ἐκεὶ γένησθε, κατ’ ὁμο-κα- 26
θάπερ Τιμασίων ὑποσχοῦμαι ύμῖν τὴν μισθοφοράν. ταῦτα δὲ ἔλεγεν εἰδὼς ἡ Τιμασίων οἱ Ἡρακλεώται καὶ οἱ Σινωπεῖς ὑποσχοῦντο ὡστε ἑκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἔσιγα.

'Ἀναστάς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27
ἐῆ ἢδια μὲν Ξενοφῶντα πείθειν τε καταμείνειν καὶ θunateι ὑπὲρ
τῆς μονῆς, εἰς δὲ τοῦ κοινοῦ μηδὲν ἀγορεύειν περὶ τούτων.

'Ὅστε ἡμαγκάσθη ὁ Ξενοφῶν ἀναστήναι καὶ εἰπεῖν τάδε. Ἐγὼ, ὁ ἀνδρὲς, θύμοι μὲν ὡς ἀράτε ὁπόσα δύναμαι καὶ ὑπὲρ 28
ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ
νοῦν καὶ πράττων ὅποτα μελλεί ύμῖν τε καλλίστα καὶ ἄριστα
ἐξεσθαι καὶ ἐμοί. καὶ ύμῶν εἴθυμην περὶ αὐτοῦ τοῦτον εἰ ἀμενον
ehler ἀρχεσθαι λέγειν εἰς ύμᾶς καὶ πράττειν περὶ τούτων ἤ παν-
tάπασι μηδὲ ἀπεσθαι τοῦ πράγματος. Σιλανὸς δὲ μοι ὁ μαντὶς 29
ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι. ἦδει ἡμάς καὶ
ἐμὲ οὐχ ἀπειρον ὡς τα ὡς παρεῦιν τοῖς ἱεροῖς· ἔλεξε δὲ
30 ὁτι ὑς τοῖς ἱεροῖς φαῖνοις τις δόλος καὶ ἐπιβούλη έμοί, ὧς ἀρὰ
gυγνόσκον ὥτι αὐτοῦ ἐπεβούλευσε διαβάλλειν με πρὸς ύμᾶς. εἶξ-
νεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοῦμεν ἥδη οὐ
πείσας ύμᾶς. ἐγὼ δὲ εἰ μὲν ἑόρων ἀποροῦντας ύμᾶς, τοῦτ’ ἀν 30
ἐσκόπουν ἀφ’ οὗ ἀν γένοιτο ὡστε λαβώντας ύμᾶς πόλει τοῦ μὲν
βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσατο
ἰκανὰ ὡστε καὶ τούς ἐαυτοῦ οἰκείους ὁφελῆσαι τι. ἐπεὶ δὲ ὀρῶ 31
ὑμῖν καὶ τὰ πλοία πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὡστε
ἐκπλεῖν, καὶ μισθὸν ὑποσχομένους ύμῖν ἄνδρας ἀπὸ νουμηναῖς,
καλὸν μοι δοκεῖ εἶναι σφοδρόνους ἐνθά βουλομέθα μισθὸν τῆς
σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας,
καὶ ὀπόσοι πρὸς ἐμὲ προσῆσαν λέγοντες ὡς χρῆ ταῦτα πράττειν,
ἀναπαύεσθαι φημι χρῆναι.

Οὔτω γὰρ γυγνόσκω· ὁμοὶ μὲν ὡντες πολλοὶ ὁσπερ ὑμῖν 32
δοκεῖτε ἀν μοι καὶ ἐντιμοὶ εἶναι καὶ ἐχεῖν τα ἐπιτήδεια· ἐν γὰρ
τῷ κρατεῖν ἐστι καὶ τῷ λαμβάνειν τὰ τῶν ἡπτῶν· διασπασθέντες.
δ' ἀν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὔτ' ἀν τροφήν
dύνασθε λαμβάνειν οὔτε χαίροντες ἀν ἀπαλλάξατε. δοκεῖ οὖν
μοι ἀπερ ύμῶν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ εἰ ἐὰν τις μέντοι
ἀπολυτῶν λυφθῆ πρὶν ἐν ἀσφαλεί εἶναι πάν τὸ στράτευμα, κρί-
νεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ οὕτω δοκεῖ, ἔφη, ταῦτα, ἀράτω 155
tῆν χείρα. ἀνέτεινα ἄπαντες.

34 Ὁ δὲ Σιλανὸς ἔβοι, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἰὴ
ἀπείνα τῶν βουλόμενον. οἱ δὲ στρατιώται οὐκ ἢρεῖχοτο, ἀλλ' ἢπείλουν αὐτῷ ὅτι εἰ λήψονται ἀποδίδοκαίντα, τῆν δίκην
35 ἐπιθύμοιειν. ἐντεῦθεν ἐπεὶ ἐγνωσαν τὴν Ἡρακλεώτατο ὅτι ἐκπλεῖν 160
dεδογμένον εἰὴ καὶ Ξενοφόν ἄντος ἐπεψηφικῶς εἰῃ, τὰ μὲν πλοία
πέμποντο, τὰ δὲ χρήματα ὑπεσχόντο Τιμασίων καὶ Θωρακί
36 ἐγενομένοι ἴσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἴσαν καὶ ἐδείξαν
τὴν στρατιὰν οἱ τῆς μισθοφοράς ὑπεσχημένοι. παραλαβόντες
οὖν οὗτοι καὶ τῶν ἄλλων στρατηγοῦν οἱ ἀνεκεκούσιντο τὸ
πρόσθιον ἐπραττόν, πάντες 3' ἴσαν πλὴν Νέωνος τοῦ Ἀσιναίον,
δὲ Χερισάφῳ ὑπεστράτηγη, Χερίσαφος δὲ οὕτω παρῆν, ἔρχον-
ται πρὸς Ξενοφώντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῦ, καὶ
δοκοῖν κράτιστον εἶναι πλεῖν εἰς Φάσιν, ἐπεὶ πλοία ἔστι, καὶ
κατασχεῖν τὴν Φασιανοῖν χώραν. Ἀιήτου δὲ ύδοὺς ἐτύχανε 170
37 βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρύματο ὅτι οὐδὲν ἀν τούτων
έποι εἰς τὴν στρατιὰν· ύμεῖς δὲ ξυλλέγαντες, ἔφη, εἰ βουλέσθε,
λέγετε. ἐνταῦθα ἀποδείκνυται Τιμασίων ὁ Δαρδανεὺς γυνῆν
οὐκ ἐκκλησίαζειν ἀλλὰ τοὺς αὐτοῦ ἔκαστον λοχαγοὺς πρῶτον
περάσθαι πείθειν. καὶ ἀπελθόντες ταῦτ' ἐποίοιν. 175

1 VII. Ταῦτα οὖν ὅι στρατιώται ἀνεπίθυντο ταραττόμενα καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπτεικῶς τοὺς ἄλλους στρατη-

γοὺς διανοεῖται ἄγει τοὺς στρατιῶτας ἐξαπατήσας πάλιν εἰς
2 Φᾶσιν. ἀκούσαντες δ' οἱ στρατιώται χαλέπως ἐφερον, καὶ ξύλ-

λογοι ἐγίγνυντο καὶ κύκλῳ ξυνίσταντο [καὶ μάλα φοβερῷ ἴσαν 5
μὴ ποιῆσαιν οί καὶ τοὺς τῶν Κόλχων κύρικας ἐποίησαιν καὶ
τοὺς ἀγορανόμους· οὕσοι μὴ εἰς τὴν θάλασσαν κατέφυγον κατε-
3 λεύσθησαν]. ἐπεὶ δὲ ἢσθανετο Ξενοφῶν, ἐδοξοῦν αὐτῷ ὡς τὰ-

χιστα ξυραγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐὰς ἐκλεξεῖν ἄροπην
4 αὐτομάτους· καὶ ἐκεῖνος ἐκ τὸν κύρικα ξυλλέξαι ἀγοράν. οἱ δ' 10
ἐπεὶ τοῦ κήρυκος ἦκουσαν, ἐξουδεραμοῦν καὶ μάλα ἐτοίμως. ἐν-
ταῦθα Ἐσσοφόν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὡς ἦλθον πρὸς αὐτὸν, λέγει δὲ ὅδε.

Ἀκούὼ τινά διαβάλλειν, ὁ ἀνδρείς, ἐμὲ ὡς ἐγώ ἁρα ἐξαπατήθη· 5
15 σας ὑμᾶς μέλλω ἁγεῖν εἰς Φάσιν. ἀκούσατε ὅπως ὑμοῦ πρὸς θεοῦ, καὶ ἔδωκαν ἐγώ φαίνομαι ἁδικεῖν, οὐ χρή με ἐνθεύει ἀπελθεῖν πρῶτο ἀν δῶ δίκην· ἂν δὲ ὑμῖν φαίνονται ἁδικεῖν οἱ ἐμὲ διαβάλ-
λοντες, οὕτως αὐτοὶς χρήσθαι ὀστερ ἀξίων. ὑμεῖς δέ, ἐφι, ἵστε ἐ
δήποτε ὃθεν ἥλιος ἀνίσχει καὶ ὅπως δύσεις, καὶ οἴον ἐὰν ἐν τις
20 εἰς τὴν Ἐλλάδα μέλλῃ ἱέναι, πρὸς ἐπέραν δὲ πορεύεσθαι· ἂν δὲ τις βούληταί εἰς τοὺς βαρβάρους, τοῦτο πρὸς ἐω. ἐστίν ὅπως τούτο ἂν δύνατο ὑμᾶς ἐξαπατήσαι ὡς ἥλιος ἐνθεύει ἐν
ἀνίσχει, δύσεις ἐνταῦθα, ἐφα δὲ δύσεις, ἀνίσχει ἐνθεύεις· ἄλλα 7
μὴ καὶ τούτο γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς
25 τὴν Ἐλλάδα φέρει, νότος δὲ εἰσω εἰς Φάσιν, καὶ λέγετας, ὅταν
βορρᾶς πνεύμ, ὅσι καλοὶ πλοῖο εἰσιν εἰς τὴν Ἐλλάδα. τοῦτ’ οὖν
ἐστίν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι ὅστε εἰμβαίνει ὅποταν νότος
πνεύμ; ἄλλα γὰρ ὅποταν ἀλήθεια ἡ ἐμβιβω. οὐκοῦν εἰγὼ μὲν 8
ἐν ἐν πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλαχιστον ἐν ἐκατὸν. πῶς
30 ἂν ὅπως εἰγὼ ἡ βιασαίμην ὑμᾶς εἰν ἐμοὶ πλείν μὴ βουλομένων ἡ
ἐξαπατήσας ἁγοίμι; ποιῶ δ’ ὑμᾶς ἐξαπατηθήσεται καὶ γοητεὐ-
9 θέντας ὑπ’ ἐμοὶ ἢκεῖν εἰς Φάσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν
χώραν· γνώσεσθε δήποτε ὃτι οὐκ ἐν τῇ Ἐλλάδι ἑστε· καὶ ἐγὼ
μὲν ἐσομαι ἡ ἐξηπατηθήκως εἰς, ὑμεῖς δὲ οἱ ἐξηπατηθηκεν εἰς ἐγὼ
35 μυρίων ἐχοῦτεν ὀπλα. πῶς ἂν ὅπως ἀνήρ μᾶλλον δοίη δίκην ἡ
οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

Ἀλλ’ οὕτω εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἠλιθίων κἀκεῖθεν φθονοῦν· 10
των, ὅτι ἐγὼ υφ’ ὑμῶν τιμῶμαι. καίτοι ὃν δυκαίως γ’ ἂν μοι
φθονοῦειν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω η λέγειν εἰ τις τι ἁγιὰ
40 ἰδόται ἐν ὑμῖν, ἡ μάχεσθαι εἰ τις ἐθέλει ὑπέρ ὑμῶν τε καὶ
ἐαυτοῦ, ἡ ἐγγηγορεῖαι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελοῦ-
μενος; τί γὰρ, ἄρχοντας αἱρουμένου ὑμῶν ἐγὼ τινὲς ἐμποδοῦν εἰμι; παρίῃμ, ἄρχετω· μόνον ἁγιὰν τι ποῖον ὑμᾶς φαίνεσθω.
ἄλλα γὰρ ἐμοὶ μὲν ἁρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν 11
45 ἡ αὐτὸς ἐξαπατηθῆμαι ἂν ὅτεται ταῦτα ἡ ἄλλον ἐξαπατηθήσαι
12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἀληθεύη, μή ἀπέλθη τρίς ἀν ἀκούσητε οἴνον ὅρω ἐν τῇ στρατιᾷ ἀρχόμενον πράγμα· θειοποιεῖται καὶ ἐσται οἴον ὑποδείκνυσιν, ἀρὰ ἡμῶν ἄνδρες ἀποφαίνομεθα καὶ πρὸς θεον καὶ πρὸς ἀνθρώπων καὶ 50 φίλων καὶ πολεμίων.

13 Ἂκούσαντες δὲ ταῦτα οἱ στρατιῶται ἔθαυμασάν τε ὅτι εἰ ἴη καὶ λέγειν ἐκέλευνον· ἔπιστασθε πον ὅτι χωρία ἐν ἐν τοῖς ὅρεσι βαρβαρία, φίλα τοῖς Κερασούντως, δεικνυόμενης τινὶ καὶ ἱερεία ἐπόλων ἥμιν καὶ ἅλλα 55 ὄν εἰχον, δοκοῦσι δὲ μοι καὶ ὑμῶν τινω εἰς τὸ ἐγγυτάτω χωρίον.

14 τούτων ἐλθόντες ἀγοράσαντες τι πάλιν ἀπελθείν. τοῦτο καταμαθῶν Κλεάρετος οἱ λοχαγοί ὅτι καὶ μικρὸν εἰ ὅ καὶ ἀφύλακτον διὰ τοῖς φίλων νομίζειν εἶναι, ἔρχεται τὸ ἀυτοῦ τῆς νυκτὸς ὡς πορθῆσων, οὐδεὶ ἥμιν εἰπον. διενενύτο δὲ, εἰ λάβοι τὸ δὲ τὸ 60 χωρίον, εἰς μὲν τὸ στρατεύμα μηκέτι ἐλθεῖν, εἰσβάςα δὲ εἰς πλοϊον ἐν ὃ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθεμένοι εἰ τῷ λάβοι, ἀποπλέον οἴχεθαι ἐξο ὑπὸ τοῦ Πόντου. καὶ ταῦτα ἕξωρομολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύνκηροι, ὡς ἐγὼ νῦν ἀληθάνομαι. παρακαλέσας οὖν ὅποιον ἐπεθεῖν ἥγεν ἐπὶ τὸ 65 χωρίον. πορευόμενον δ' αὐτοῦ φθάνει ήμέρα γενομένη, καὶ ξυστάνους οἱ ἀνθρωποι ἀπὸ ιχθυρόν τῶν βάλλουτες καὶ παῖστες τὸ τῇ Κλεάρετον ἀποκτείνουσι καὶ τῶν ἀλλων συχνοί,

17 οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ' ἦν ἐν τῇ ήμερᾷ η ἡμέρις δειρο ἐξωρμομένων πεξήν. τῶν δὲ πλοῖων 70 ἔτι τινὲς ἦσαν εἰς Κερασούντι, οὐποὶ ἀνηγμένοι.

Μετὰ τούτο, ὡς οἱ Κερασούντιοι λέγοντες, ἀφεκνοῦντα τῶν ἐκ τοῦ χωρίον τρεῖς ἄνδρες τῶν ἑραίηρων πρὸς τὸ κοινὸν τὸ ἡμέρησεν χρήσοντες ἐλθείν. ἔπει δ' ἡμᾶs οἱ κατελαβοῦν, πρὸς τοὺς Κερασούντους ἐλέγον ὅτι θαυμάζοιαν τῇ ἡμῶν δόξειαν ἐλθείν 75 ἔπ' αὐτούς. ἔπει μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πράγμα, ἣδεσθαι τε αὐτοὺς καὶ μέλλειν ἐνθάδε πλεῖν, ές ἡμῶν λέξαι τὰ γενόμενα καὶ τῶν νεκρῶν κελεύειν

19 αὐτοὺς ἀνάπτευσαν λαβόντας. τῶν δ' ἀποφυγόντων τινὰς ἔλλη̄μιν τυχεῖν ἐπὶ δύναται εἰς Κερασούντι· αἰσθάμενοι δὲ τοὺς βαρβάρους εἴπ
όποι ἵοιεν αὐτοὶ τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλοις παρεκκελεύοντο. καὶ οἱ ἄνδρες ἀποθνῄσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες.

Ἐπεὶ δὲ τούτο ἐγένετο, ἑρχονται πρὸς ἡμᾶς οἱ Κερασοῦντιοι 20 καὶ λέγουσι τὸ πράγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἡχοθεμέλα τοῖς γεγενημένοις καὶ ἐβουλεύσαμεν τοῖς Κερασοῦντίοις ὅπως ἄν ταφεῖσαν οἱ τῶν Ἐλλήνων ἱεροῖ. συγκα-
θήμενοι δὲ ἔξωθεν τῶν ὄπλων ἔξαίφνης ἀκούσμεν θορύβοι πολλοῦ Παίε παίε, βάλλε βάλλε, καὶ τάχα δὴ ὁ ὅρομεν πολλοὺς προσ-
90 θέοντας λίθους ἐχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ ἀναιρομένους. καὶ οἱ μὲν Κερασοῦντιοι, ὃς δὴ καὶ ἑωρακότες τὸ παρ’ ἐαυτοῖς 22 πράγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοία. ἦσαν δὲ νὴ 
Διὰ καὶ ἡμῶν οἱ ἐδείσαν. ἡγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ 23 ἡρώτων ὁτι ἐστὶ τὸ πράγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ἱδέσαν,
95 ὄμως δὲ λίθους εἴχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδότι τινὶ ἐπετυ-
χον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρά-
τευμα. ἐν τούτῳ τις ὁρὰ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν 24 θάλατταν ἀποχωροῦτα, καὶ ἀνέκραγεν· οἱ δὲ ὠς ἡκουσαν, ὡσπέρ ἢ σὺς ἄγριον ἢ ἐλάφου φανέντος ἔντατα ἐπ’ αὐτὸν. οἱ 25 
100 δ’ αὐ Κερασοῦντιοι ὃς εἰδὼν ὀρμῶντας καθ’ αὐτοὺς, σαφῶς νομι-
ζοντες ἐπὶ σφάς ἔσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτοσιν εἰς 
τὴν θάλατταν. ἔπεσεν εἰς τὴν ἡμῶν αὐτῶν τινες, καὶ ἐπνι-
γετο ὅστις νείν μὴ ἐτύγχανε ἐπιστάμενοι. καὶ τούτους τι 
δοκεῖτε; ἢδίκουν μὲν οὐδὲν, ἐδείσαι δὲ μὴ λύστα τις ὡσπέρ 26
105 κυσί χρόνι ἐνεπετῶκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἐσται, θεάσασθε οία η κατάστασις 
ἡμῶν ἐσται τῆς στρατιᾶς. ύμεῖς μὲν οἱ πάντες οὐκ ἐσεῖσθε 27 
κύριοι οὔτε ἀνελέσθαι πόλεμον ὃ ἂν βούλησθε οὔτε καταλῦσαι, 
ἡδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ’ ὃτι ἂν θέλῃ. κἂν 
110 τινες πρὸς ύμᾶς ὠσι πρέσβεις εἰρήνης δεόμενοι ή ἄλλου τινὸς, 
κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ύμᾶς τῶν 
λόγων μὴ ἀκούσας τῶν πρὸς ύμᾶς ἰδιτων. ἐπείτα δὲ ὅσι μὲν ἂν 28 
ὑμεῖς πάντες ἔλησθε ἠρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἐσυνται, ὅστι 
δὲ ἂν εἀυτὸν ἠλητι στρατηγοῦ καὶ θέλῃ λέγειν Βάλλε βάλλε,
υμῶν ἐθέλη ἀκριτων, ἢν ὀσιν οἱ πεισόμενοι αὐτῷ, ὡστερ καὶ νῦν
29 ἐγένετο. οἰ δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι αὐτοῦ
στρατηγοὶ σκέψασθε. Ζηλαρχὸς μὲν ὁ ἀγορανόμος εἰ μὲν
ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ
ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δεῖσαι μὴ ἀδίκως ἀκριτος
30 ἀποθάνη. οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν
μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἄσφαλες εἶναι ἄν
ὑμὴς σὺν ἰσχύ αἰφικῃσθε· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ
κατακανόντες ἐκέλευνον θάπτειν, τούτους διεπράξαντο μηδὲ ξυν
κηρυκείω ἐτὶ ἄσφαλες εἶναι ἀνελέσθαι. τὸς γὰρ ἐθελήσει κηρυξ
125 ἵναι κηρυκας ἀπεκτονῶς; ἀλλὰ ἡμεῖς Κερασοντίων θάγαι
31 αὐτοὺς ἐδεήθημεν, εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν,
ἀν ὡς τοιούτων ἐσομένων καὶ φυλακῆς ἴδια ποιήσῃ τὸς καὶ τὰ
32 ἐρυμνὰ ὑπερδέξια πειράται ἔχουν σκηνοῦν. εἰ μέντοι ὑμῖν
dοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαύτα ἐργα, σκοπεῖτε
33 παυλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Δίων πὼς ἡ θεοὶ θύσομεν
ἡδῶς ποιοῦντες ἐργά ἀσεβῆ, ἡ πολεμοῖς πῶς μαχούμεθα, ἂν
ἀλλήλους κατακαίνωμεν; πόλις δὲ φιλία τὸς ἡμᾶς δεχεται, ήτος
ἄν ὁρᾷ τοσαῦτα ἀνομίαν ἐν ἡμῖν; ἀγοράν δὲ τὶς ἁξεὶ θαρρῶν,
ἤν περὶ τὰ μέγιστα τοιαύτα ἐξαιρατάνουτες φαινόμεθα; οὐ δὲ
35 ἡ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τὶς ἡμᾶς τοιούτους ὄντας
ἐπαινέσει; ἡμεῖς μὲν γὰρ οῖδ᾽ ὅτι πονηρῶς ἂν φαίημεν εἶναι
τοὺς τοιαύτα ποιοῦντας.
34 Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρ-
ξαντας δούναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξείναι ἀνομίας ἀρξαί.
140 ἐὰν δὲ τὶς ἁρξή, ἀγεσθαί αὐτοὺς ἐπὶ θάνατῳ τοὺς δὲ στρατη-
γοὺς εἰς δῖκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἰ τὶ ἄλλο
τὶς ἡδίκητο ἐξ οὗ Κύρος ἀπέθανεν· δικαστὰς δὲ τοὺς λοχαγοὺς
ἐποιήσαντο. παρανοοῦντος δὲ Ἐυνοφῶντος καὶ τῶν μάντεων
35 συμβουλευόντων ἔδοξε καθήραι τὸ στρατεύμα. καὶ ἐγένετο 145
καθαρμός.
1 VIII. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ πα-
ρεληθυθότος χρόνου. καὶ διδόντων Φιλίσιοι μὲν ὁφλε καὶ Ἐυ-
θικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἰκοσι
μνᾶς, Σοφαίνετος δέ, ὅτι αἴρεθεις * * κατημέλει, δέκα μνᾶς.
5 Ἐνοφόντος δὲ κατηγόρησάν τινες φάσκοντες παίεσθαι ύπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ Ἐνοφόνος ἐκελεύσεν εἰπεῖν τὸν πρώτον λέξαντα ποὺ καὶ ἐπλήγη. ὅ δὲ ἀπεκρίνατο. ὁ ὅπου καὶ ῥγεί ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. ὁ δὲ εἶπεν. Ἀλλὰ μὴν χειμῶνος γε ὁντος οἴου λέγεις, 3

10 σίτου δὲ ἐπιλειπότος, οὔνοι δὲ μηδ' ὀσφραίνεσθαι παρόν, ὑπὸ δὲ πόδων πολλών ἀπαγορεύωντω, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζων, ὁμολογῶ καὶ τῶν ὅνων ὑβριστότερος εἶναι, οἷς φασίν ὑπὸ τῆς ὑβρεώς κόπων οὐκ ἐγγίσχεσθαι. ὅμως δὲ καὶ λέξουν, ἔφη, ἐκ τῶν ἐπλήγησ. πότερον ἠτοὺς τι σε καὶ 4

15 επεὶ μοι οὐκ ἐδίδους ἐπαινοῦ; ἀλλ' ἀπῆτους; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρώνησα; ἐπεὶ δὲ τούτων 5 οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὄπλιτευί. οὐκ ἔφη· τάλιν εἰ πελτάζου. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίονων ἑλαύνει ταχθείς ὑπὸ τῶν συσκήνων ἐλεύθερος ὡν. ἐνταύθα δὴ ἀναγινώσκει αὐτὸν καὶ 6 ἠρτεν. Ἡ σὺ εἰ ὁ τῶν κάμνοντα ἄγαγὼν; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἡμᾶςκαζέ· τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη διέρρησας. Ἀλλ' 7 ἡ μὲν διάρρηψις, ἔφη ὁ Ἐνοφόνων, τοιαύτη τις ἐγένετο. διέδωκα ἄλλοις ἁγείν καὶ ἐκελεύσα πρὸς ἐμὲ ἀπαγαγείν, καὶ ἀπολαβῶν ἀπαντὰ σῶα ἀπεδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπεδείξας τὸν ἄν- 25 δρα. οἴον δὲ τὸ πράγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

'Ανήρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8 ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκόν ὅτι εἰς ἡμῶν εἰη· ἡμῶτο κασα δὲ σὲ τούτων ἁγείν, ως μὴ ἀπόλοιτο· καὶ γὰρ, ως ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείσοντο. συνέφη τούτο ὁ ἀνθρωπος. 30 Οὐκοῦν, ἔφη ὁ Ἐνοφόνων, ἐπεὶ προϋπεμψά σε, καταλαμβάνον 9 αὖθις σὺν τοῖς ὁπισθοφύλαξι προσι όμηρον ὄρυττοντα ὡς κατορύξουτα τὸν ἀνθρωπον, καὶ ἐπιστᾶσ ἐπίκουν σε. ἐπεὶ δὲ 10 παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνήρ, ἀνέκραγον οἱ παρόντες ὁτι ἔη ό ἀνήρ, σὺ δ' εἶπας ὁπόσα γε βούλεται· ως 35 ἐγωγε αὐτὸν οὐκ ἀξιο. ἐνταύθα ἐπαισά σε· ἀληθῇ λέγεις· ἔδο- ξας γάρ μοι εἰδίτω ἐνοίκεναι ὅτι ἔης. Τὶ οὖν; ἔφη, ἦττον τι 11 ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπεδείξα αὐτὸν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ἐνοφόνων, πάντες ἀποθανούμεθα· τούτων οὖν ἕνεκα ξώντας ἡμᾶς δὲ κατορυχθήναι;
12 Τοῦτον μὲν ἀνέκραγον ὡς ὀλίγας παίσειν· ἀλλος δὲ ἐκέλευεν 40
13 λέγειν διὰ τί ἐκαστὸς ἐπιλήγη. ἐπεὶ δὲ οὐκ ἀνώσταντο, αὐτὸς ἐλεγεν· ’Ἐγώ, δὲ ἄνδρες, ὁμολογῶ παίσαι δὴ ἄνδρας ἐνεκεν ἀταξίας ὡσοι σύζεσθαι μὲν ἦρκει δ’ ὑμῶν ἐν τάξει τε ἱόντων καὶ μαχομένων ὑπ’ ὅπων δὲν, αὐτὸς δὲ λαπόντες τὰς τάξεις προθέντες ἀρπάζειν ἥθελον καὶ ὑμῶν πλεονεκτεῖν. εἰ δὲ τούτο πάντες 45 ἐποιούμεν, ἀπαντεῖ ἀν ἀπολόμεθα. ἦδη δὲ καὶ μαλακιζομένων τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προϊέμενον αὐτὸς τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. εἰ γὰρ τῷ ἵσχυρῷ χειμῶν καὶ αὐτὸς ποτὲ ἀναμένων τινὰς συσκευαζομένους καθεξόμενοι συχνῶν χρόνων κατέμαθον ἀναστὰς μόλις καὶ τὰ 50 σκέλη ἐκτείνα. εἰν ἐμαυτῷ οὖν πείραν λαβῶν ἐκ τούτον καὶ ἄλλου, ὅπτε ἴδοιμ καθήμενοι καὶ βλακεύοντα, ἡλαυνον. τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζοισθαι παρείχε θερμοσίαν τινὰ καὶ ὑγροτητα, τὸ δὲ καθῆσθαι καὶ ἵσχυχαν ἐχεῖν ἑδρῶν ὑπουργὸν ὑπὸ τῷ τε ἀποτήγνυσθαι τῷ αἷμα καὶ τῷ ἀποσήπτεσθαι τοὺς τῶν ποδῶν 55 δακτύλους, ἀπερ πολλοὺς καὶ ὑμεῖς ὅστε παθῶντας. ἄλλον δὲ γε ἴσως ἀπολειπόμενον ποὺ διὰ ῥαστώνην καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὑπίσθεν πορεύεσθαι ἐπαισα 15 πῦξ, ὅπως μὴ λόγχη ὑπὸ τῶν πολεμίων παιότο. καὶ γὰρ οὖν νῦν ἐξεστῶν αὐτοῖς σωθεῖσιν, εἰ τι ὑπ’ ἐμοῦ ἔπαθον παρὰ τὸ 60 δίκαιον, δίκην λαβείν. εἰ δ’ ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἄν οὕτως ἔπαθον οὗτον δίκην ἂν ἥξιον λαμβάνειν;
18 'Απλοῦς μοι, ἐφι, ὁ λόγος· εἰ μὲν ἐπ’ ἀγαθῷ ἐκολασά τινα, ἄξιω ὑπέχειν δίκην οἷαν καὶ γονεῖς νίοις καὶ διδάσκαλοι παῖσι· 19 καὶ γὰρ οἱ ἰατροὶ καίοντι καὶ τέμνουσιν ἐπ’ ἀγαθῷ· εἰ δὲ ὑβρεῖ 65 νομιζέτε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ 20 οἶνον πλεῖον πίνω, ἀλλ’ ὁμοὶ οὐδένα παῖο· εἰν εὐδία γὰρ ὄρω ὑμᾶς. ὅταν δὲ χειμῶν ἢ καὶ θάλαττα μεγάλη ἐπιφέρεται, οὐχ ὥστε ὅτι καὶ νεῶματος μόνον ἕνεκα χαλεπαίνει μὲν προρεῦσι 70 τοῖς ἐν πρόφαρα, χαλεπαίνει δὲ κυβερνήσας τοῖς ἐν πρόμην; ἱκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρέψα. 21 ὅτι δὲ δικαίως ἐπαίων αὐτῶς καὶ ὑμεῖς κατεδικάσατε· ἐχοντες καὶ εἴῃ ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ
75 ἐβούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἑπεκουρεῖτε οὔτε σὺν ἐμὸι
tὸν ἀτακτοῦντα ἔπαετε. τοιγαροῦν ἐξουσίαν ἐποίησατε τοῖς 22
κακοῖς αὐτῶν ὑβρίζειν ἔδωτε αὐτοῖς.

Οἵμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τὸτε
κακίστους καὶ νῦν ὑβριστοτάτους. Βοϊσκος γοῦν ὁ πύκτης ὁ 23
80 Θετελῶς τότε μὲν διεμάχετο ὡς κάμνων ἀστίδα μὴ φέρειν, νῦν
dὲ, ὡς ἄκονο, Κοτυωρίτων πολλοὺς ἦδη ἀποδέδυκεν. ἦν οὖν 24
σωφρονίστη, τούτων τάναντια ποιήσετε ἢ τοὺς κύνας ποιούσι· τοὺς
μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ
νύκτας ἁφιάσι, τούτων δὲ, ἦν σωφρονίστη, τῇ νύκτα μὲν δῆσετε,
85 τῇ δὲ ἡμέραν ἁφιστε.

'Αλλὰ γὰρ, ἔφη, θαυμάζω ὅτι εἰ μὲν των ύμῶν ἀπηχθόμην, 25
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἡ χειμώνα ἑπεκουρησα ἡ
πολέμιον ἀπήρυξα ἡ ἀσθενοῦντι ἡ ἀποροῦντι συνεξεπορισά τι,
tούτων δὲ οὐδεὶς μέμνηται, οὔτ' εἰ τινα καλῶς τι ποιοῦντα ἐπὶ-
90 νεσά οὔτ' εἰ τινα ἄνδρα ὄντα ἁγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲν
tούτων μέμνησθε. ἀλλὰ μὴν καλῶν τε καὶ δίκαιον καὶ ὅσιον 26
καὶ ἤδιον τῶν ἁγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

'Εκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον. καὶ περιε-
γένετο ὅστε καλῶς ἐχεῖν.
BOOK VI

1 I. 'Εκ τούτου δὲ ἐν τῇ διατριβῇ οὖ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οὖ δὲ καὶ λήξαμεν έκ τῆς Παφλαγονίας. ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μᾶλα τοὺς ἀποσκεδασμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρόντο κακουργεῖν· καὶ πολε-

2 μικρῶτα πρὸς ἀλλήλους έίχον εκ τούτων. οὐ δὲ Κορύλας, οὐς 5 ἐτύνχανε τότε Παφλαγονίας ἀρχών, πέμπει παρὰ τούς Ἔλληνας πρέσβεις ἔχοντας ἔπποντα καὶ στολάς καλὰς, λέγοντας οτι Κορύ-

3 λας ἐτύμως έίη τούς Ἔλληνας μήτε ἀδικεῖν μήτε ἀδικείσθαι. οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλεύσωμεντο, ἐπὶ ξενία δὲ ἐδέχοντο αὐτοῖς· παρεκάλεσαν δὲ 10 καὶ τῶν ἄλλων ἄνδρῶν οἷς ἐδόκουν δικαιοτάτους εἶναι.

4 Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἀλλὰ ίερεῖᾳ εὐφωξίαν μὲν ἀρκοῦσαν παρείχον, κατακείμενοι δὲ ἐν σκίμποσιν ἐδείπνοιν, καὶ ἔπων ἐκ κερατίνων ποτηρίων, οἷς ἐνετύνχανον ἐν τῇ χώρᾳ. 5 ἔπει δὲ σπονδάι τε ἐγένοντο καὶ ἐπαιάνθησαν, ἀνέστησαν πρῶτον 15 μὲν Ὁρᾶκες καὶ πρὸς αὐλὸν ὁρχήσαντο σὺν τοῖς ὀπλοῖς καὶ ἄλλουν ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίρισι ἐχρώντο·

6 τέλος δὲ ὁ ἐτέρος τῶν ἔτερον παίει, ὥς πᾶσιν ἐδόκει. δ' ἔπεσε τεχνικὸς ποι. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὁ μὲν σκυ-

7 λεύς τὰ ὀπλα τοῦ ἐτέρου ἐξήει ἄδων τὸν Σιτάλκαν. ἄλλοι δὲ 20 τῶν Ὁρᾶκῶν τῶν ἔτερου ἐξέφερον ὡς τεθνυκότα. ᾦ δὲ οὐδὲν πεπονθώς. μετὰ τούτῳ Αἰνᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ 8 ὁρχοντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὀπλοῖς. δ' ὁ τρόπος τῆς ὄρχησεως ᾗ, δ' μὲν παραθέμενος τὰ ὀπλα σπείρει καὶ ξενυγ-

9 λατεί, πυκνὰ δὲ στρεφόμενοι ως φοβούμενοι, ληστῆς δὲ προσέρ- 25 χεται. δ' ἔπειδαν προϊδηται, ἀπαντᾷ ἀρπάσας τὰ ὀπλα καὶ μάχεται πρὸ τοῦ ξεύγους καὶ οὐδ' ἐποίουν ἐν ῥυθμῷ πρὸς τοῦ αὐλοῦ· καὶ τέλος ὁ λῃστῆς δῆσα τοῦ ἄνδρα καὶ τὸ ξεύγος ἀπάγει· εἰνοῦτε δὲ καὶ ὁ ξενυγλάτης τοῦ λῃστῆν· εἴτ' 9 παρὰ τοὺς βοῦς ξεύξας ὁπίσω τῷ χείρε δεδεμένου ἐλαύνει. μετὰ 30 τούτῳ Μυσὸς εἰσῆλθεν ἐν ἐκατέρα τῇ χείρι ἐχων πέλτην, καὶ

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τοτε μεν ως δύο ἀντιταττομένων μιμούμενος Ὠρχεῖτο, τοτε δὲ ως πρὸς ἕνα ἔχρυτο ταῖς πέλταις, τοτε δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας, ὡστε ὅψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ 10
35 περσικὸν Ὠρχεῖτο κροῦν τὰς πέλτας καὶ ὡκλαζε καὶ ἔξανι-
στατο· καὶ ταύτα πάντα ἐν ρυθμῷ ἔποιει πρὸς τὸν αὐλὸν. ἐπὶ 11
dε τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες
ἐξοπλισάμενοι ως ἐδύναντο κάλλιστα ὅσα τε ἐν ρυθμῷ πρὸς
tὸν ἐνόπλιον ρυθμοῦ αὐλούμενοι καὶ ἐπαινίσαναι καὶ ὠρχήσαντο
40 ὠσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδους. ὡράντες δὲ οἱ Πα-
φλαγόνες δεινὰ ἐποιούντο πάσας τὰς ὄρχισεις ἐν ὀπλοῖς εἰναι.
ἐπὶ τούτοις ὅρων ὁ Μυσὸς ἐκπεπληγμένους αὐτούς, πεῖσα τῶν 12 Ἀρκάδων τινὰ πεπαμένον ὄρχιστρίδα εἰσάγει σκευάσας ὡς ἐδύ-
νατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. ἡ δὲ ὠρχήσατο
45 πυρρίχων ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ Παφλα-
γόνες ἦροντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον ὅτι αὐταί καὶ αἱ τρεφάμεναι εἶνεν βασιλέα ἐκ τοῦ στρατοπεδοῦ.
τῇ μὲν υικτῇ ταύτῃ τούτῳ τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στρατεύμα· καὶ 14
50 ἐδοξεῖ τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖ-
σθαι. μετὰ τὸ τοῦτο οἱ μὲν πρόσβεις ὄχυντο· οἱ δὲ "Ελληνες,
ἐπειδὴ πλοῖα ἰκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἐπιλέουν ἡμέραν
καὶ νύκτα πνεύματι καλὸν ἐν ἀριστερὰ ἔχουτε τὴν Παφλαγόναν.
τῇ δὲ ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὀρμίσαντο εἰς Ἀρμῆ- 15
55 νη τῆς Σινώπης. Σινώπεις δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ.
Μιλησίων δὲ ἀποικοί εἰσίν. οὗτοι δὲ ξένα πέμπουσι τοῖς
"Ελλησιν ἀλφίτων μεδίμνους τρισχιλίους, οὗν δὲ κεράμια
χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἔνταυθα ἦλθε τρύθρῃ ἔχων. καὶ οἱ μὲν 16
60 στρατιῶται προσεδόκων ἄγοντα τι σφίσθην ἤκειν· ο δ' ἦγε μὲν
οὐδὲν, ἀπήγγελλε δὲ ὅτε ἐπαινοῖν αὐτοὺς καὶ Ἀναξίβιος ὁ ναυαρ-
χος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχεύτω Ἀναξίβιος, εἰ ἀφίκοντο ἐξω τοῦ Πόντου, μισθοφόραν αὐτοῖς ἐσέσθαι. καὶ ἐν ταύτῃ τῇ 17
Ἀρμῆνη ἐμείναν οἱ στρατιῶται ἡμέρας πέντε.
65 Ὡς δὲ τῇ Ἐλλάδος ἐδόκοιν ἔγγος γίγνεσθαι, ἡδὴ μᾶλλον ἦ
πρόσθεν εἰσῆξε αὐτοὺς ὅπως ἄν καὶ ἐχοῦτες τι οὐκαὶ ἀφικοῦνται.
18 ἤγιόσαντο οὖν, εἰ ἐνα ἐλούντο ἄρχοντα, μᾶλλον ἄν ἡ πολυαρχίας ὀψής δύνασθαι τὸν ἐνα χρήσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δεόι λανθάνειν, μᾶλλον ἄν κρύπτεσθαι, καὶ εἰ τι αὐ τῇ φθάνειν, ἤττον ἄν υπερίζειν· οὐ γὰρ ἄν λόγων δεῖν τῷ πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνι περαινεσθαί ἂν τὸν δ' ἐμπροσθεν χρόνον ἐκ τῆς ὑπωσῆς ἐπραττοῦν πάντα ὁι στρατηγοὶ.

19 'Ὡς δὲ ταῦτα διευωνυτο, ἐτράποντο ἐπὶ τὸν Ξενοφόντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῶν ὅτι ἡ στρατιὰ οὖτω γεγονός, καὶ εὖνοιν ἐνδεκαύμενος ἐπικατοπθεῖν εὐτοῦ ὑποτίμηνα τὴν ἁρχήν. οὐ δὲ Ξενοφόν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμήν μείζων οὖτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τὸνομα μείζων ἀφίξεσθαι αὐτῶν, τυχὼν δὲ καὶ ἀγαθοῦ τινος ἀν αὐτός τῇ στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμῆσατα ἔπεσεν αὐτῶν ἐνυθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. ὅποτε δ' αὐτοῦ πρὸς τὸν ἄνθρωπον ὅτι ἁδέλφον μὲν παντὸς ἀνθρώπου ὅτι τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἰς καὶ τὴν προεργασμένην δόξαν ἀποθαλεῖν, ἢπορεῖτο.

20 Διαπορομένῳ δὲ αὐτῷ διακρίναι ἐδοξε κράτιστον ἐναι τοῖς θεοῖς ἀνακοινώσασι· καὶ παραστησάμενος δύο ἱερεία ἐθέτο τῷ 85 Διὶ τῷ βασιλεί, ὅσπερ αὐτῷ μαντευτός ἦν ἐκ Δελφῶν· καὶ τὸ ἄναρ δὴ ἀπὸ τοῦτο τοῦ θεοῦ ἐνόμιζεν ἐσφακεναι δὲ εἶδεν ὅτε ἢρχετο ἐπὶ τὸ συνετιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. καὶ ὅτε ἔκ Ἐφέσου ὄρματο Κύρῳ συσταθησόμενος, αἰετῶν ἀνεμιμησκετο ἑαυτῷ δεξιόν φθεγγόμενον, καθήμενον μέντοι, ὅπερ Ῥ καὶ 90 τις προπέμπτων αὐτῶν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἰς καὶ οὐκ ἵδιωτικός, καὶ ἐνδοξος, ἐπίτοινος μέντοι· τὰ γὰρ ὅρνεα χαλίστα ἐπιτίθεσθαι τῷ αἰετῷ καθήμενῳ· οὐ μέντοι χρηματιστικῶν εἰναι τοῦ οἰωνοῦ· τὸν γὰρ αἰετῶν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτίθεα. οὕτω δὴ θυομένῳ αὐτῶ διαφανὸς ο θεὸς σημαίνει 95 μὴτα προσδεῖσθαι τῇ ἁρχῆς μήτε εἰ αἱροῦτο ἀποδέχεσθαι. τοῦτο μὲν δὴ οὕτως εγένετο.

21 Ὁ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἐνα αἱρεῖσθαι· καὶ ἐπεὶ τοῦτο ἐδοξε, προβάλλοντο αὐτῶν. ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἱρήσονται αὐτῶν, εἰ τις ἐπιψηφίζει, ἀνέστη καὶ 100 ἐλεξε τάδε.
'Εγώ, ὁ ἄνδρες, ἥδομαι μὲν ὑπὸ ὑμῶν τιμῶμενος, εἴτερ ἀν- 26 θροπός εἰμι, καὶ χάριν ἔχω καὶ εὐχόμαι δοῦναι μοι τοὺς θεοὺς αἰτίων τινος ὑμῶν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἔμε προκριθήναι

υπὸ ὑμῶν ἄρχοντα Δακεδαιμόνιον ἀνδρὸς παρόντος οὕτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν, εἴ τι δέοιςθε παρ' αὐτῶν· ἐμοὶ τε αὐ ὑπὸ πάνυ τι νομίζω ἄσφαλες εἶναι τοῦτο. ὤρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύ- 27 σαντο πολεμοῦντες πρὶν ἐποίησαν πάσαν τὴν πόλιν ὀμολογεῖν

Δακεδαιμόνιον καὶ αὐτῶν ἑγεμόνας εἶναι. ἐπεί δὲ τοῦτο 28 ὀμολογήσαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅτι εἰς νυκτὰ άκυρον ποιεῖν τὸ ἑκείνων ἄξωμα, ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθεῖν. ὁ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον 29 ἂν στάσεις εἰς ἐνὸς ἄρχοντος ἢ πολλῶν, εὐ ὅστε ὅτι ἄλλον μὲν εὐἴδομενοι όνχι εὑρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις εἰς πολέμῳ ὅν στασιάζῃ πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτὸ κατηρίαν στασιάζειν· εὰν δὲ ἐμὲ ἑλθεῖτο, οὐκ ἂν θαυμάσασιμ εἰ τινά εὑροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

'Επεί ταῦτα εἶπεν, πολὺ πλείονες ἀνίσταντο λέγοντες ὅτι δεόν 30 αὐτῶν ἁρέχειν. 'Αγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἶη, εἰ οὖτως ἔχοι· ἢ ὁρμοῦντα Δακεδαιμόνιοι καὶ εὰν σύναιτοι συνελθόντες μὴ Δακεδαιμόνιον συμποσιάρχον αἰρόνται; ἐπεὶ εἰ οὖτω γε τοῦτο ἔχει, ἐφη, οὔδε λοχαγεῖν ἡμῖν ἔξεστιν, ὡς οὐκεν, 32 ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὅσ εἰ ἐπιόντος τοῦ Ἀγασίου ἀνεθρούβησαν.

Καὶ ὁ Ἐνυφόφος ἐπεῖ ἐφαρ πλεῖονες εὐδεόν, παρελθὼν εἶπεν· 31 'Αλλ', ὁ ἄνδρες, ἐφη, ὡς πάνω εἰδήτε, ὀμνύν ὑμῖν θεοὺς πάντας καὶ πάσας, ἢ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γρώμην ὡσθανόμην, ἐθυμήμην εἰ βείτιον εἰς ύμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἁρξῆν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ τοῦ θεοῦ οὖτος ἐν τοῖς ἱεροῖς ἐσῆ- μμαν ὅστε καὶ ἱδιότην ἂν γυνώναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεὶ.

Οὔτω δὴ Ἐκερίσοφον αἱροῦνται. Χερίσοφος δ' ἐπεῖ ἦρεθ. 32 135 παρελθὼν εἶπεν. 'Αλλ', ὁ ἄνδρες, τοῦτο μὲν ἐστε ὅτι οὐδ' ἂν ἐγὼ γε ἐστασιάζον, εἰ ἄλλον εἴλεσθε· Ἐνυφόφοις μέντοι, ἐφη,


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ωνήσατε οὖν ἐλόμενοι. ὥς καὶ νῦν Δέξιττος ἥδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ,τι ἐδύνατο καὶ ἡμᾶς ἐμοῦ αὐτὸν σιγά-ζοντος. ὃ δὲ ἐφῃ νομίζειν αὐτὸν Τιμασίων μᾶλλον ἂν συνάρ-χειν ἐθελῆσαι Δαρδανεῖ ὅτι τοῦ Κλεάρχου στρατεύματος ἢ 140

33 εαυτῷ Δάκων ὅντι. ἐπεὶ μέντοι ἐμὲ ἐλέσθη, ἐφη, καὶ ἐγὼ πειράσομαι ὅ,τι ἂν δύνομαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ἴμεῖς ὅτω παρασκευάζεσθε ὅς αὐριον, εάν πλοῦς ὃ, ἀναξίομενοι· ὃ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἀπαντᾷ ὅν ἐις ἐκείση πειράσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὰν ἐκεῖσε ἐλθομεν, βουλευσόμεθα. 145

Π. Ἐνετθεὶ τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἐπλεον καλοῦ ἡμέρας δύο παρά γῆν. καὶ παραπλέοντες ἐθεοροῦν τὴν τε Ἰασονίαν ἀκτὴν, ἐνθα ἡ Ἀργὸν λέγεται ὤρμισάσθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μέν τοῦ Θερμώδοντος, ἐπείτα δὲ τοῦ Ἰριος, ἐπείτα δὲ τοῦ Ἀλνος, μετὰ τοῦτον τοῦ Παρθενίου· 5 τοῦτον δὲ παραπλέουσαντες] ἀφικούτο εἰς Ἡράκλειαν πόλιν Ἑλ-ληνίδα Μεγαρέων ἀποκομο, οὗσαν δ' ἐν τῇ Μαριαυνών χώρᾳ.

2 καὶ ὤρμίσαντο παρὰ τῇ Ἀχέροσιαδὶ Ἀχερονήσῳ, ἐνθα λέγεται ὃ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἧ νῦν τὰ σημεία δεικνύσαι τὴς καταβάσεως τὸ βάθος πλέον ἡ ἐπὶ δύο στάδια. 10

3 ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεότατα ἐξειδικεύοιν ἀλφί-των μεδίμνους τρισχίλιους καὶ οἶνου κεράμια δισχίλια καὶ βοῦς εἰκοσί καὶ οἷς ἐκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρέι ποταμὸς Δύκος όνομα, εὑρὸς ὅς δύο πλέθρων.

4 Οἱ δὲ στρατίωται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πο-15 ρεῖν πότερον κατὰ γῆν ἡ κατὰ θάλατταν χρή πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Δύκων Ἀχαϊὸς εἰπε· Θαυμάζω μὲν, δ' ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρώνται ἡμῖν ἐκπορίζειν σιτηρέσιοι· τὰ μὲν γὰρ ἐξίναι οὐ μὴ γένηται τῇ στρατιᾷ τριών ἡμέρων σιτία· ὅποθεν δ' ἐπιστησάμενοι πορευσόμεθα οὐκ ἔστων, 20 ἐφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεότας μὴ ἔλαττον ἢ 5 τρισχίλιους κυζικηνοὺς· ἀλλος δ' εἰπε μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μᾶλα ἡμῶν καθημένων πέμπτεν πρὸς τὴν πόλιν, καὶ εἶδέναι δ',τι ἂν ἀπαγγέλλωσι, καὶ πρὸς 6 ταῦτα βουλεύσατο. ἐνετθεὶ προβάλλοντο πρέσβεις πρῶτον 25 μὲν Χειρίσοφον, ὅτι ἄρχων ἥρητο· ἔστι δ' οἷ καὶ Ξενοφώντα.
οἱ δὲ ἵσχυροι ἀπεμάχοντο· ἀμφότεροι γὰρ ταῦτα ἐδόκει μὴ ἀναγ-κάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ,τι μὴ αὐτὸι ἐθέλοντες διδοῦν. ἐπεὶ δ’ οὗτοi ἐδόκοιν ἀπρόθυμοι εἶναι, πέμπουσι Λύ-7
κοινὰ Ἀχαιόι καὶ Καλλίμαχοι Παρράσιον καὶ Ἀγασίαν Στυμ-φάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδομένα· τὸν δὲ Δύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ’ οἱ Ἡρακλεώται βουλεύσεσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγησαν καὶ τὴν ἀγορὰν ἐίσω ἀνεσκέυασαν, καὶ 35 αἶ πύλαι ἐκεκλείντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

'Εκ τούτοις οἱ παράξεντες ταῦτα τοὺς στρατηγοὺς ἥτιδ’ ἔστω 9 διαφθείρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ 'Αρκάδες καὶ οἱ Ἀχαιοὶ· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχός τε ὁ Παρ-ράσιος καὶ Δύκων ὁ Ἀχαῖος. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὅσο 10 αἰσχρὸν εἰπ’ ἄρχειν Ἀθηναίοι Πελοποννησίων καὶ Λακεδαιμό-νιοι μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμέ-νους 'Αρκάδας καὶ Ἀχαιοὺς, τὸ δ’ ἄλλο στράτευμα οὐδέν 45 εἶναι—καὶ ἂν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμίσι τοῦ στρατεύματος 'Αρκάδες καὶ Ἀχαιοὶ—εἰ οὖν σωφρονεῖν, αὐτοὶ συστάντες 11 καὶ στρατηγοὺς ἐλόμενοι ἑαυτῶν καθ’ ἑαυτοὺς ἀν τὴν πορείαν ποιοῦντο καὶ πειρώντο ἀγαθῶν τι λαμβάνειν· ταῦτ’ ἐδοξε· καὶ 12 ἀπολυπόντες Χειρίσοφον εἶ τινες ἦσαν παρ’ αὐτῶν 'Αρκάδας ἡ
50 Ἀχαιοὶ καὶ Ξενοφῶν συνέστησαν καὶ στρατηγοὺς αἱροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοῖ τούτο ποιεῖν. ἡ μὲν οὖν τοῦ παντὸς ἄρχῃ Χειρίσοφῳ ἐνταῦθα κατελύθη ἡμέρα ἐκτη ἡ ἐβδομή ἀφ’ ἴδοι ὑπὲρθη·

Ξενοφῶν μενοὶ ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τῆν 13
55 πορείαν ποιεῖσθαι, νομίζουσι οὖτως ἀσφαλεστέραν εἶναι ἡ ἱδία ἐκαστον στέλλεσθαι· ἀλλὰ Νέοι ἐπειδὴ εἶναι αὐτῶν καθ’ αὐτῶν πορευέσθαι, ἀκούσας τοῦ Χειρίσοφον ὅτι Κλεάνδρος ὁ ἐν Βυζαν-τίῳ ἄρμοστής φαίνει τρίτρις ἔχων ἦγει εἰς Καλπης λυμένα· ὅτους οὖν μηδείς μετάσχοι, ἀλλ’ αὐτοῖ καὶ οἱ αὐτῶν στρατιῶ-60 ταί ἐκπλεύσεισαν ἐπὶ τῶν τριήρων, δια ταῦτα συνεβούλευε· καὶ Χειρίσοφος, ἀμὰ μὲν ἀθυμῶν τοῖς γεγενημένοις, ἀμὰ δὲ μισῶν

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κ τοῦτον τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται. 
15 Ἑνοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκ-
πλεύσαι. θυμόμενος δὲ αὐτῷ τῷ ἡγεμόνι Ἦρακλεῖ καὶ κοινομένῳ,
πότερα λόγον καὶ ἀμενών εἰς στρατεύεσθαι ἔχοντι τοὺς παρα-
65 μεῖναντας τῶν στρατιωτῶν ἢ ἀπαλλάσσεσθαι, ἐσήμανεν ὁ θεὸς
τοῖς ἱεροῖς συστρατεύεσθαι. οὕτω γίγνεται τὸ στράτευμα τρίχα,
Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλεόνις ἡ τετρακισχίλιοι, ὀπλῖται
πάντες, Χειρισόφῳ δ’ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους,
peltastai δὲ εἰς ἐπτακοσίους, οἱ Κλεάρχων Ἐράκες, Ἑνοφῶντι το
δὲ ὀπλῖται μὲν εἰς ἐπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς
τριακοσίους. ἦπικον δὲ μόνος οὖτος εἶχεν, ἀμφι τεταράκοντα
ἵππεα.
17 Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοία παρὰ τῶν Ἡρακ-
λεωτῶν πρῶτοι πλέοντι, ὁπῶς ἢξαίφης ἐπιπεσόντες τοῖς Βιδυνοῖς
λάβοντες ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης
λιμένα κατὰ μέσον πὼς τῆς Ἐράκης. Χειρισόφῳ δὲ εὐθὺς ἀπὸ
tῆς πόλεως τῶν Ἡρακλεωτῶν ἢξαίφηνος πεζῇ ἐπορεύετο διὰ τῆς
χώρας· ἐπεὶ δὲ εἰς τὴν Ἐράκην ἐνέβαλε, παρὰ τὴν θαλάτταν
ὣς· καὶ γὰρ ἤσθενε. Ἑνοφῶν δὲ πλοία λαβὼν ἀποβαίνει σο
ἐπὶ τὰ όρα ἡ Ἐράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογείας
ἐπορεύετο.
1 III. ["Ον μὲν οὖν τρότου ἢ τε Χειρισόφου ἀρχὴ τοῦ παντός
κατελύθη καὶ τῶν Ἐλλήνων τὸ στράτευμα ἐσχύθη ἐν τοῖς
ἐπάνω εἰρταὶ.]
2 Ἑπιραξαν δ’ αὐτῶν ἐκαστοι τάδε. οἱ μὲν Ἀρκάδες ὃς ἀπε-
βησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας
κόμιας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φώς
ἐγένετο, ἦγεν ἐκαστὸς ὁ στρατηγὸς τοῦ αὐτοῦ λόχου ἐπὶ κόμην·
ὅποια δὲ μείζων ἔδοξε εἶναι, σύνδυο λόχους ἦγον οἱ στρατηγοί.
3 συνεβάλλοντο δὲ καὶ λόφουν εἰς ὅν δέοι πάντας ἀλὰςκαὶ· καὶ
ἅπε εἰχαίφης ἐπιπεσόντες ἀνδράποδα τε πολλὰ ἔλαβον καὶ
10 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θρῆκες ἠθροῖζον οἱ
diafeúγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλῖτας
eπικατόν τῶν χειρῶν. ἐπεὶ δὲ συνεισήμαν, πρῶτον, μὲν τῷ
Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιόντι ἡδὴ εἰς
15 τὸ συγκείμενον καὶ πολλὰ χρῆματα ἥγαντι ἐπιτίθενται. καὶ 5 τέως μὲν ἐμάχωντο ἁμα πορεύομενοι ὁ "Ελληνες, ἐπὶ δὲ διαβάζει χαράδρας τρέπονται αὐτοὺς, καὶ αὐτὸν τε τὸν Σμήκρητα ἀποκτιννάσας καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὅκτῳ μόνῳ ἔλιπον· καὶ αὐτὸς 20 Ἡγησάνδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ 6 δὲ ἄνευ πραγμάτων· οἱ δὲ Ὑράκες ἔπει ηὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόσα τε ἄλληλους καὶ συνελέγουσα ἐρρωμένως τῆς νυκτὸς. καὶ ἀμα ἥμερα κύκλῳ περὶ τὸν λόφον ἐνθά οἱ 25 Ἐλληνες ἐστρατοπεδεύουσα ἑτατότου καὶ ἰππεῖς πολλοὶ καὶ πελτασταῖ, καὶ δεῖ πλέονες συνερρεσὺν καὶ προσεβάλλον πρὸς 7 τοὺς ὀπλίτας ἁσφαλῶς· οἱ μὲν γὰρ Ἐλληνες οὕτε τοξότην εἶχον οὕτε ἀκοντιστὴν οὕτε ἰππέα· οἱ δὲ προσθέουσαν καὶ προσελαύνουσαν ἑκοτίζουν· ὅποτε δὲ αὐτοῖς ἐπίοιευ, μᾶδιος 30 ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο, καὶ τῶν μὲν πολλοὶ ἰ ἑτευρώσκοντο, τῶν δὲ οὐδεὶς· οὕτε κινηθῆμαι οὐκ ἐδύνατο ἐκ τοῦ χορίου, ἄλλα τελευτῶσαν καὶ ἀπὸ τοῦ ὑδάτος εἰργον αὐτῶς οἱ Ὕράκες. ἐπεὶ δὲ ἀπορία πολλῇ ἤν, διελέγουσα περὶ σποιδῶν· καὶ τὰ μὲν ἄλλα ὦμολόγητο αὐτοῖς, ὁμῆροι δὲ οὐκ ἐδίδοσαν οἱ 35 Ὕράκες αἰτούντων τῶν Ἐλλήνων, ἄλλ’ εἰ τούτῳ ἵσχετο. τὰ μὲν δὴ τῶν Ἀρκιάδων οὕτως εἴχε.

Χερίσσοφος δὲ ἁσφαλῶς πορεύομενος παρὰ θάλατταν ἅφικ- 10 νεῖται εἰς Κάλπης λιμένα.

Ἐνοφόρυτι δὲ διὰ τής μεσογείας πορευομένῳ οἱ ἰππεῖς προ- 40 καταθέουσαν ἐνυγχάνουσι πρεσβύτας πορευομένους ποι. καὶ ἐπεὶ ήχθησαν παρὰ Ενοφόρυτα, ἐρωτα αὐτοὺς εἰ ποὺ ὑσθηνται ἄλλου στρατεύματος οὕτως Ἐλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11 γεγενημένα, καὶ νῦν ὁτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Ὑράκες πάντες περικεκκλωμένοι εἶνεν αὐτοὺς. ἐνταύθα τοὺς μὲν ἀνθρώ- 45 ποὺς τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶνεν ὅποι δειλι- σκόπους δὲ καταστῆσας συνελέξα τοὺς στρατιωτὰς καὶ ἐλέξεν. 45 Ἀνδρεὶς στρατιώται, τῶν Ἀρκιάδων οἱ μὲν τεθνάσι, οἱ δὲ λοιποὶ 12 ἐπὶ λόφου τινὸς πολιορκοῦνται. νομίζῳ δ’ ἔγγογε, εἰ ἐκεῖνοι ἀπο- λούνται, οὐδ’ ἡμῖν εἶναι οὐδεμάν ποτηρίαν, οὕτῳ μὲν πολλῶν
13 οὕτων τῶν πολεμίων, οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἦμιν 50 ὡς τάχιστα βοηθείν τοῖς ἀνδράσιν, ὅπως εἰ ἐτί εἰς τόδοι, σὺν ἐκεῖνοις μαχόμεθα καὶ μὴ μόνοι λειψάντες μόνοι καὶ κινδυνεύομεν. ἥμεις γὰρ ἀποδραίμεν ἄν οὐδαμοὶ ἐνθέντες· πολλὴ μὲν γὰρ, ἐφ', εἰς Ἁράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ 55 λιμένα, ἐνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωται, ἐλαχίστη ὀδὸς. ἀλλὰ δὴ ἐκεί μὲν οὖν πλοῖα ἐστίν οἷς ἀποπλευσοῦμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μᾶς ἠμέρας ἔστι τὰ ἐπιτίθεια. τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρίσοφου μόνοις κάκιον ἐστι διακινδυνεύειν ἡ τῶνδε σωθέντων πάντας εἰς ταύτων ἐδούν- 60 τας κοινῆ τῆς σωτηρίας ἔχεσθαι. ἀλλὰ χρὴ παρασκευασμένους τὴν γνώμην πορεύεσθαι ώς ὑπὸ ἡ εὐκλεῖας τελευτῆσαι ἐστὶν ἢ κάλλιστον ἔργον ἐργάσασθαι "Ελληνας τοσούτους σώ- σαντας. καὶ ὁ θεὸς ἵσος ἀγεί αὐτῶς, ὅσ τὸς μεγαληνορήσαντας ὡς πλέον φρονοῦτας ταπεινωθαί βοῦλεται, ἡμᾶς δὲ τούς ἀπὸ 65 τῶν θεῶν ἁρχόμενους ἐντιμοτέρους ἐκείνων καταστῆσαι. ἀλλ' ἔπεσθαι χρὴ καὶ προσέχειν τῶν νοῦν, ὡς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν. τῶν μὲν ὡς οὖν στρατοπεδευσόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἐώς δ' ἂν πορεύσωμεθα, Τιμασίων ἐχὼν τοὺς ἵππεις προελαυνώτω ἔφορον τῷ ἡμᾶς καὶ σκοπεῖτο τὰ ἐμπροσθεν, ὡς ἴον ἡμᾶς λάθη.

14.15 Ταύτ' εἶπον ἧγετό. παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐξόνους εἰς τὰ πλάγια καὶ εἰς τὰ ἅκρα, ὅπως εἰ πού τί ποθεν καθορίζειν, σημαίνοιεν· ἐκέλευε δὲ καίειν ἀπαντα ὅτῳ ἐντυγχάνοιεν καυσίμῳ· οἱ δὲ ἵππεις σπείρομεν εφ' ὅσον τὸ καλὸς εἶχεν ἔκαιον, καὶ οἱ πελτασταὶ ἐπιπαριστάντες κατὰ τὰ ἅκρα ἐκαίον πάντα ὡσα καύσιμα ἔσχον, καὶ ἡ στρατιὰ δὲ, εἰ τὴν παραλειπόμενον ἐντυγχάνοιεν· ὡςτε πᾶσα ἡ χώρα αἰθεσθήσει 20 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τῶν πολεμίων 80 πυρὰ ἔσχον, ἀπείχου δὲ ὃς τεταράκοντα σταδίους, καὶ αὐτοὶ ὤς 21 ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδειπνήσαν τάχιστα, παρηγγέλθη τὰ πυρὰ καταβεβλήσανται πάντα. καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκαθένδουν· ἦμα δὲ τῇ ἡμέρᾳ προσευχάμενοι
Ταῦτα ἀκοῦσαντες οἱ ἀμφὶ Ξενοφώντα, ἔπει ἡρίστησαν. 24
συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμείζει
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἔφοροι τὸν
στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὀδόν.
100 ἔπει δὲ ἀφίκοντο εἰς τὸ αὐτὸ, ἀσμενοὶ τε εἴδον ἀλλήλους καὶ
ἵσταζοντο ὡσπερ ἄδελφοις. καὶ ἐπυθάθανον οἱ Ἀρκάδες τῶν 25
περὶ Ξενοφόντας τί τὰ πυρὰ κατασβέσειαν. ἡμεῖς μὲν γὰρ,
ἐφασαν, φομεθα ύμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκἐθ’
ἐφορώμεν, τῆς νυκτὸς ἤζειν ἐπὶ τοὺς πολεμίους. καὶ οἱ πολέμιοι
105 δὲ, ὡς γ’ ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γὰρ
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆραν. ἔπει δὲ οὐκ ἀφίκεσθε, ο δὲ 26
χρόνος εξῆκεν, φομεθα ύμᾶς πυθομένους τὰ παρ’ ἡμῖν φοβη-
θέντας οἰχεσθαι ἀποδράντας ἐπὶ θαλαττα’ καὶ ἐθὰκε ἡμῖν μὴ
ἀπολείπεσθαι ύμῶν. οὖτως οὐν καὶ ἡμεῖς δεύρο ἐπορεύθημεν.

IV. Ταῦταν μὲν οὖν τὴν ἡμέραν αὐτοῦ ἴλιζοντο ἐπὶ τοῦ 1
αἰγαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο ο καλεῖται
Κάλπης λιμήν ἔστι μὲν ἐν τῇ Ὑβρίσι τῇ ἐν τῇ ὅποι ἀρξαμένη
δὲ ἡ Ὑβρίσι αὐτῇ ἐστίν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι
5 Ἡρακλείας ἐπὶ δεξία εἰς τὸν Πόντου ἐσπλέουτι. καὶ τριήμερυ 2
μὲν ἐστὶν εἰς Ἡρακλείαν ἐκ Βυζαντίου κόσμας ἡμέρας μακρὰς
πλούς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλια οὔτε
Ἑλληνίς, ἀλλὰ Ὑβρίσι Βυθυνοί· καὶ οὕς ἄν καὶ Λάβωσι τῶν
Ἑλλήνων ἐκπίπτοντας ἡ ἄλλας πως δεινὰ ὑβρίζειν λέγονται
10 τοὺς Ἑλληνας· ο δὲ Κάλπης λιμήν ἐν μέσῳ μὲν κεῖται ἐκατέρισ
ρωθεν πλεόντων εξ Ἡρακλείας καὶ Βυζαντίου, ἐστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θαλατταν καθήκον αὐτοῦ πέτρα ἀπορρόφει, ύψος ὅπῃ ἐλάχιστον οὐ μείον εἰκοσιν ὄργυιῶν, ὁ δὲ αὐχὲν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μᾶλιστα τεττάρων πλέθρων τὸ εὐρός τοῦ αὐχείου χωρίον 15 ἱκανὸν μυρίός ἀνθρώπων οἰκήσαι. ημὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἐχών. κρινὴν δ' ἡδος ὑδατος καὶ ἅφθουν ῥέουσα ἐπὶ αὐτῇ τῇ θαλάττῃ ὑπὸ τὸ ἐπικρατεία τοῦ χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλά καὶ 5 καλὰ ναυπηγήσιμα ἐπὶ αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὅρος εἰς μεσό-20 γεαι μὲν ἀνήκει ὅσον ἐπὶ εἰκοσι σταδίους, καὶ τούτῳ γεώδες καὶ ἀλιθον. τὸ δὲ παρὰ θαλατταν πλέον ἡ ἐπὶ εἰκοσι σταδίους δασὸν 6 πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ἄγοι. ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή, καὶ κώμαι εἰς αὐτῇ εἰσὶ πολλαὶ καὶ οἰκούμεναι: φέρει γάρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄστρια 25 πάντα καὶ μελίνας καὶ σήσαμα καὶ σύκα ἄρκοντα καὶ ἀμπέλους πολλὰς καὶ ἤδυοίνους καὶ τάλλα πάντα πλην ἐλαίων.

7 Ἡ μὲν χώρα ἡν τοιαύτη. ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ: εἰς δὲ τόπον πόλισμα ἂν γενόμενον οὐκ ἐβοῦλυντο στρατοπεδεύεσθαι, ἀλλὰ ἔδοκεν καὶ τὸ ἐλθεῖν ἐνταῦθα εξ ἐπι-30 8 Βουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἤσαν οὐ σπάνει βίον ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἄκοιντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλκότες χρήματα, καὶ τούτων ἑτέρων ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35 τέκνα καταλιπόντες ὡς χρήματι αὐτοῖς κτησάμενοι ἦξοντες πάλιν, ἄκοιντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. τοιοῦτοι δόντες ἐπόθον εἰς τὴν Ἐλλάδα σώζεσθαι.

9 Ἐπειδὴ δὲ ὑστέρα ήμέρα ἐγένετο τῇς εἰς ταυτῶν συνόδου, ἐπ᾽ 40 ἐξόδῳ ἐθύμητο Ξενοφόν: ἀνάγκη γὰρ ἡν ἐπὶ τὰ ἐπιτήδεια εξάγειν· ἐπενείλα δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ ἐγένετο, ἐπίπουτο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἐπέσον ἐκάστους ἑθαψαν· ἡδη γὰρ ἦσαν πεμπταίοι καὶ οὐχ οἱον τε ἀναίρειν ἐπὶ ἡν· ἐνιοὺς δὲ τοὺς ἐκ τῶν 45
οδῶν συνενεγκόντες ἑθαφαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κύλλε τά. οὐς δὲ μὴ ἡμίσκου, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέδεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιώται πάντες· συνήγη τε μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ δόγμα ἐποίησαντο, ἐὰν τοὺς λοιποὺς μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανατόφ αὐτὸν ξημοῦσθαι, καὶ κατὰ χώραν ἀπιέναι ἦπερ 55 πρόσθεν εἰχε τὸ στράτευμα καὶ ἄρχειν τοὺς πρόσθεν στρατηγοὺς· καὶ Χειρίσοφος μὲν ἤδη ἐτετελευτήκει φάρμακον πιὼν πυρέττων· τὰ δὲ ἑκεῖνοι Νέων Ἀσιναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστάς εἰπε Ξενοφῶν· Ω ἀνδρεῖς στρατιῶται, τὴν μὲν πορείαν, ὡς ἐοικε πεζῇ ποιητέον· οὐ γὰρ ἐστι 60 πλοῖα· ἁνάγκη δὲ πορεύεσθαι ἡδη· οὐ γὰρ ἐστι μένουσι τὰ ἐπιτίθεια. ἦμεις οὐν, ἐφι, θυσόμεθα· ύμαὶ δὲ δὲ παρασκευάζομεν εἰ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρρίσκουν. ἐκ τούτων ἐθύνου τοὺς στρατηγοὺς, μάντις δὲ 13 παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλεύος ὁ Ἀμπρακιώτης ἡδῆ 65 ἀπεδεδράκει πλοῖον μισθωσάμενος εξ Ἰρακλείας. θυομένοις δὲ ἐπὶ τῇ ἁφόδῳ οὐκ ἐγίγνετο τὰ ιερά. ταῦτα μὲν οὖν τὴν ἠμέραν 14 ἐπαύσαντο. καὶ τινες ἐτόλμοι καὶ λέγει οὐκ ὁ Ξενοφῶν Βουλόμενος τὸ χρώμιον οἰκίσαντες πεπείκε τῶν μάντων λέγειν ἡμᾶς τὰ ιερὰ οὐ γίγνεται ἐπί ἁφόδῳ. ἐνετεύθεν κηρύξας τῇ αὐριον παρεῖναι ἐπὶ 15 70 τὴν θυσίαν τὸν Βουλόμενον, καὶ μάντις εἰς τις εἰς, παραγγείλας παρεῖναι ὡς συνθεσάμενον τὰ ιερά, ἔθεε· καὶ ἐνταῦθα παρῆσαν πολλοὶ. θυομένῳ δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἁφόδῳ οὐκ ἐγίγνετο 16 τὰ ιερά. ἐκ τούτου χαλέπησος εἰχον οἱ στρατιώται· καὶ γὰρ τὰ ἐπιτίθεια ἐπέλειπεν ἡ ἐχοντες ἡλθον, καὶ ἀγορὰ οὐδεμία ποι 75 παρῆν.

'Εκ τούτου καὶ κατὰ τούτῳ εἰπε πάλιν Ξενοχῶν· Ω ἀνδρεῖς, 17 ἐπὶ μὲν τῇ πορείᾳ, ὡς ὀράτε, τὰ ιερὰ οὐπω γίγνεται· τῶν δὲ ἐπιτίθεισθαι ὡς ύμαίς δεσμέων· ἁνάγκη οὖν μοι δοκεῖ εἰναι θύεσθαι περὶ αὐτοῦ τούτου. ἀναστάς τις εἴπεν· Καὶ εἰκότως 18 ἄρα ἡμῖν οὐ γίγνεται τὰ ιερὰ· ὡς γὰρ ἐγὼ ἀπό τοῦ αὐτομάτου
19 ἠμοστήσεις μέλεις ἤξειν πλοία καὶ τριήρεις ἔχων. ἐκ τοῦτου δὲ ἀναμένειν μὲν πᾶσιν ἑδόκει· εὔπὶ δὲ τὰ ἑπιτήδεια ἀνάγκη ἦν ἐξεῖναι. καὶ εὖ τοῦτῳ πάλιν ἐθύτετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. καὶ ἦδη καὶ ἐπὶ σκηνὴν ἱόντες τὴν Ἐνοφώντος ἐλεγον ὅτι σαῦ ὑπὲρ ἑκοῖν τὰ ἑπιτήδεια. δ' οὖν ἂν ἐφὴ ἐξαγαγεῖν μὴ γενομένων τῶν ἱερῶν.

20 Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύτετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἀπαίσιν ἐκυκλούντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπελεύσειεν. οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὖν, συνεκάλεσαν δὲ. 90 εἶπεν οὖν Ἐνοφών· 'Ἰσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλπόντες τὰ σκεύη ἐν τῷ ἑρμώῳ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἵνα μεν, ἵσωσ αὖ τὰ ἱερὰ 21 προχωροῦ ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὡς οὔδ' ἔδει εἰς τὸ χωρίον ἀγέω, ἀλλὰ θυεσθαι ὡς τάχιστα. καὶ 95 πρὸβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἑσύντο· καὶ Ἐνοφών Κλέανωρος ἔδειξθη τοῦ 'Αρκάδος προθυμεῖσθαι εἰ τι ἐν τούτῳ εἴη. ἀλλ' οὖδ' ὡς ἐγένοντο.

23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ δὲ ἐώρα τοὺς ἀνθρώπους ὡς εἰχον δεινοὺς τῇ ἐνδείᾳ, βουλόμενος 100 αὐτοῖς χαρίζεσθαι, εὑρὸν τινα ἀνθρωπὸν Ἡρακλεώτην, ὃς ἐφή κόμας ἐγγύς εἰδέναι οἴδεν εἴη λαβεῖν τὰ ἑπιτήδεια, ἐκήρυξε τοὺς βουλόμενον λέναι ἐπὶ τὰ ἑπιτήδεια, ὡς ἤγεμονὸς ἐσομένου. εἷς ἐρχομαι δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκους καὶ ἀλλοίς ἀγγείοις εἰς δισχείλιος ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς 105 κόμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπισπάπτουσιν αὐτοῖς οἱ Φαρναβάζου ἵππεις πρῶτοι· βεβοσθηκότες γὰρ ἦσαν τοὺς Βιθυνοὺς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἶ δύναντο, ἀποκω- λύσαν τοὺς Ἑλλήνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὖτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείουν πεντακοσίους· οἱ δὲ λοιποὶ 110 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τοῦτον ἀπαγγέλλει τις ταύτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. καὶ δ' Ἐνοφών, ἐπεὶ οὖν ἐγεγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρα, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεία, σφαγισάμενος ἐβοήθει καὶ οἱ άλλοι οἱ 26 μέχρι τριάκοντα ἐτῶν ἀπαντησ. καὶ ἀναλαβόντες τοὺς λοιποὺς
ἀνδρὰς εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἦδη μὲν ἀμφὶ
ήλιον δυσμᾶς ἦν καὶ οἱ "Ἐλληνες μᾶλ" ἀθύμως ἔχουσιν ἐδειπνο-
ποιοῦντο, καὶ ἐξαιπτίς διὰ τῶν λασίων τῶν Βιβθίων τινὲς ἐπι-
γενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαινον τοὺς δὲ ἔδιοξαν
120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς ἡγεμονίας εἰς τὰ ὀπλα 27
πάντες ἔδραμον οἱ "Ἐλληνες. καὶ διόκειν μὲν καὶ κινεῖν τὸ στρα-
τόπεδον νυκτὸς οὐκ ἄσφαλες ἔδοκεν εἶναι. δασεὰ γὰρ ἦν τὰ χωρία-
ἐν δὲ τοῖς ὀπλοῖς ἐνυκτέρευοι φυλαττόμενοι ἰκανοῖς φύλαξι.

V. Τὴν μὲν νύκτα ὑπὸ διήγαγον. ἀμα δὲ τῇ ἡμέρᾳ οἱ 1
στρατηγοὶ εἰς τὸ ἐρυμὼν χωρίον ἠγούντο· οἱ δὲ εἰποντο ἀναλα-
βόντες τὰ ὀπλα καὶ τὰ σκεῦη. πρῶ δὲ ἀριστοῦ ὄραν εἶναι ἀπετάφρευν ἦ ἡ εἰσόδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν
5 ἅπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ 'Ηρακλείας
ἡκεν ἄλφατα ἁγον καὶ ἱερεία καὶ οἶνον. πρὸ δ' ἀναστὰς Ἑνοφῶν 2
ἐθύετο ἐπ' ἔξοδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου.
καὶ ἦδη τέλος ἐχώντων τῶν ἱερῶν ὀρᾷ αἰετῶν άιστῶν ὁ μάντις
'Αρηξίων Παρράσιος, καὶ ἤγεισθαι κελεύει τὸν Ἑνοφῶντα. καὶ 3
10 διαβάντες τὴν τάφρον τὰ ὀπλα τίθενται, καὶ ἐκήρυξαν ἀριστη-
σαντας ἐξίναι τοὺς στρατιῶτας σὺν τοῖς ὀπλοῖς, τὸν δὲ ὄχλον
καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4
ἐξῆσαν, Νέων δὲ οὕτ. ἔδοκεν γὰρ κάλλιστον εἶναι τούτων φύλακα
καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ
15 στρατιώται ἀπέλειπον αὐτῶν, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν
ἀλλῶν ἐξιόντων, κατέληκαν αὐτοὶ τοὺς ὑπὲρ πέντε καὶ τεταρά-
κοντα ἐτῆ. καὶ οὕτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρῶ 5
δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἦδη νεκροῖς καὶ
tὴν ὑφὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρῶτους φανέντας
20 νεκροὺς ἐθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. ἐπεὶ 6
δὲ τοὺς πρῶτους ἐθαψαν, προαγαγόντες καὶ τὴν ὑφὰν αὐθίς
ποιησάμενοι κατὰ τοὺς πρῶτους τῶν ἀτάφων ἐθαπτον τοῦ αὐτοῦ
τρόπων ὁπόσους ἐπελάμβανεν ἡ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν
ἡκον τὴν ἐκ τῶν κωμῶν, ἐνβα ἐκεῖντο ἄθροι, συνενεγκόντες
25 αὐτοὺς ἐθαψαν.

"Ηδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προάγοντες τὸ στρά-
7 τεμα ἐξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτίθεδεα ὅτι τῆς άρόη
ἐντὸς τῆς φάλαγγος, καὶ ἔξαίφνης ὅροσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τιμᾶς ἐκ τοῦ ἐναντίον, τεταγμένους ἐπὶ φάλαγγος ἱππεὰς τε πολλοὺς καὶ πεζούς· καὶ γὰρ Σπιθριδάτης 30 καὶ Ῥαθνῆς ήκον παρὰ Φαρναβάζου ἑχοντες τὴν δύναμιν. 8 ἐπεὶ δὲ κατεδῶν τοὺς Ἑλλήνας οἱ πολέμοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαιδέκα στάδιοι. ἐκ τούτου εὗθυς ὁ 'Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφόν λέγει. Δοκεῖ μοι, ὃ ἀνδρεὶς 35 στρατηγοὶ, ἐπιτάξασθαί τῇ φάλαγγι λόχους φύλακας ἵν᾽ ἂν ποὺ δέχῃ ὅσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι καὶ οἱ πολέμοι τεταραγμένοι ἐμπιπτὼσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει 10 ταύτα πᾶσιν. ἦμεῖς μὲν τοίνυν, ἐφι, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίον, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὁφθημεν καὶ εἴδομεν τοὺς 40 πολεμίους· ἐγὼ δὲ ἦξω τοὺς τελευταίους λόχους καταχωρίσας ἤπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἶσουχοι προῆγον, ὁ δὲ τρεῖς ἀφελῶν τὰς τελευταίας τάξεις ἀνὰ διακοσίους ἀνδρὰς τὴν μὲν ἐπὶ τὸ δεξίον ἐπέτρεψεν ἐφέπεσθαι ἀπολυπώντας ὡς πλέθρων. Σαμολας 'Αχαίος ταύτης ἦρχε τῆς τάξεως· τὴν δ᾽ ἐπὶ τῷ μέσῳ 45 ἐχώρισεν ἐπεσθαι. Πυρρίας 'Ἀρκάς ταύτης ἦρχε τῆς τάξεως· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ. Φρασίας 'Αθηναῖος ταύτῃ ἐφεστήκει. 12 Προῖόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἱγγούμενοι ἐπὶ νάπτει μεγάλῳ καὶ ἰδυσπόρῳ, ἐστησαν ἀγνοοῦντες εἰ διαβατέων εἰς τὸ νάπτος. καὶ παρεγγυώσει στρατηγοὺς καὶ λοχαγοὺς παρεμέιναι ἐπὶ τῷ 50 ἱγγούμενον. καὶ ὁ Ξενοφόν θαυμάσας ὅ,τι τῷ ἰσχύνει τὴν πορείαν καὶ ταχὺ ἀκοόν τῆν παρεγγύην, ἔλαυνεν ἡ τάχιστα. ἐπεὶ δὲ συνήλθον, λέγει Σοφιάνετος προσβύτατος ὅν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἂξιον εἰς εἰ διαβατέων ἐστὶ τοιούτων νάπτος. 13 Καὶ ὁ Ξενοφόν σπουδὴ ὑπολαβὼν ἔλεξεν· Ἀλλ᾽ ἵστε μὲν με, ὅ ἀνδρεῖς, οὐδένα πω κύνδυνον προξενῆσαντα ὑμῖν ἐθελοῦσιν· οὐ γὰρ δόξης ὁρῶ δεομένους τιμᾶς εἰς ἀνδρείαται, ἀλλὰ σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀφαίρεῖ μὲν ἐνθέδε οὐκ ἐστὶν ἀπελθεῖν· ἢν γὰρ μὴ ἡμεῖς ἱκεῦμεν ἐπὶ τοὺς πολεμίους, οὕτω 60 ἡμῖν ὁπόταν ἀπίστωμεν ἐφονται καὶ ἐπιπεσοῦνται. ὅρατε δὴ πότερον κρείττον ἰέναι ἐπὶ τοὺς ἀνδρὰς προβαλλομένους τά
οτιλα ἡ μεταβαλλομένους ὁπίσθεν ἡμῶν ἐπιόντας τοὺς πολεμίων θεᾶσθαι. ἵστε μέντοι ὃτι τὸ μὲν ἀπίεναι ἀπὸ πολεμίων οὐδενὶ 20
καὶ ὁ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίσοις θάρρος ἐμποτεῖ. ἐγὼ γοῦν ἠδον ἃν σὺν ἡμίσεσιν ἐπιοίη ἡ σὺν διπλασίοις ἀπο-
χωροῖν. καὶ τούτως οἶδ᾽ ὅτι ἐπιόντων μὲν ἡμῶν οὐδ᾽ ὑμεῖς ἐπιέζετε δέξασθαι ἡμᾶς, ἀπίόντων δὲ πάντες ἐπιστάμεθα ὅτι
tολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὁπίσθεν νάπος χαλε-
πὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ᾽ οὐχὶ καὶ ἀρπάσαι
ἀξίων; τοῖς μὲν γὰρ πολεμίωσι ἐγὼ θυελόμην ἃν εὐπορα πάντα
φαίνεσθαι ὡστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίον δεὶ
didάσκεσθαι ὅτι οὐκ ἐστὶ μὴ νικώσι σωτηρία. θαυμάζω δ᾽ ἐγὼκε
καὶ τὸ νάπος τούτο εἴ τις μᾶλλον φοβέρων νομίζει εἶναι τῶν
ἀλλων ὧν διαπεπεράζεται χωρίων. πῶς γὰρ δὴ διαβατῶν τὸ
πεδίον, εἰ μὴ νικήσωμεν τοὺς ἱππεῖς; πῶς δὲ ἂ διελκυθάμεν
ὄρη, ἴπτι πελτασταὶ τοσοῦτο ἐφέπωνται; ἴπτι δὴ καὶ σωθῶμεν
ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἐνθα οὔτε πλοία ἐστὶ
tὰ ἀπάξιοτα οὔτε σῖτος ὢν θρησκεύεθα μένουτες, δείσει δὲ, ἴν
θάττων ἐκεῖ γενώσεθα, θάττων πάλιν ἐξείναι ἐπὶ τὰ ἐπιτήδεια.
οὐκὼν ὧν κρέιττων ἡροτηκότας μάχεσθαι ἡ ἀὑρίων ἀναρίστως. ἄν-
άρες, τὰ τε ἑρὰ ήμῖν καλὰ οὐ τε οἰωνὸν αἰσθὼ τὰ τε σφάγια
κάλλιστα. ἣμειν ἐπὶ τοὺς ἄναρες. οὐ δέ ἐτι τούτοις, ἐπεὶ ἡμᾶς
πάντως εἶδον, ἴδεος δειηῶσαι οὐδ᾽ ὅπου ἂν θέλωσι σκηνήσαι.
Ἐντεύθεν οἱ λοχαγοὶ ἠγεῖσθαι ἐκέλευσον, καὶ οὐδεὶς ἀντέλεγε. ἐπὶ
καὶ ὃς ἠγεῖτο, παραγγείλας διαβάλεις ἤ ἐκαστὸς ἐτύγχανε τοῦ
νάπους ὡς, θάττων γὰρ ἀβρόων ἑδόκει ἃν οὕτω πέραν γενέσθαι
tὸ στράτευμα ἤ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπετι ἤ ἐξεμη-
ρύντο. ἐπεῖ δεὶ διείβησαν, παρισίοι πᾶρα τὴν φάλαγγα ἐλεγεν. 
Ἀνάρες, ἀναμμυησίσκεσθε ὅσα δὴ μάχας σὺν τοῖς θεοῖς ὅμοιε
ἰόντες νευκήκατε καὶ οἶκα πᾶσχουσιν οἱ πολεμίωσι ϕεύγοντες, καὶ
tοῦτο ἐννοῆσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἐλλάδος ἐσμεν. ἀλλὰ
ἐπεσθε ἡγεμόνι τῷ Ἡρακλεὶ καὶ ἀλληλοὺς παρακάλεσπτε ὅνο-
μαςτί. ἴν τοὶ ἄνδρεῖον τι καὶ καλὸν ὑμῖν εἰπόντα καὶ ποιήσαντα
σύνημνη ἐν οἷς θέλει παρέχειν ἐαυτοῦ.
Ταῦτα παρελαύνων ἐλεγε καὶ ᾄμα ὑφηγεῖτο ἐπὶ φάλαγγας, καὶ
tοὺς πελταστὰς ἐκατέρωθεν ποιήσαμενοι ἐπορεύουστο ἐπὶ τοὺς
πολέμιους. παρήγγειλε δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξίον ὄμοιν ἔχειν, ἐως σημαινοῦ τῇ σάλπιγγι· ἐπειτα δὲ εἰς προσβολὴν καθέντας ἔπεσθαί βάδην καὶ μιθέαν δρόμῳ διώκειν. ἐκ τούτων 100 σύνθημα παρῆκε Ζεύς σωτήρ, Ὑракλῆς ἥγεμον. οἱ δὲ πολέμιοι 26 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δὲ ἐπιησίαζον, ἀλαλάζαντες οἱ "Ἑλληνες πελτασταὶ ἐθεοῦ ἐπὶ τοὺς πολέμιους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὀρμήσαν, οἱ θ' ἵππεῖς καὶ τὸ στίφος τῶν Βιθυνίων καὶ τρέπονται τοὺς πελταστάς. 105 ἀλλ' ἐπεὶ ὑπηντιάζειν ἡ φάλαγξ τῶν ὀπλιτῶν ταξιν πορευομένη καὶ ἀμα ἡ σάλπιγγις ἐφθέγξατο καὶ ἐπαιάνυζαι καὶ μετὰ ταῦτα ἡλάξαν καὶ ἀμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο 28 οἱ πολέμιοι, ἀλλὰ ἐφευγοῦν. καὶ Γιμασίων μὲν ἔχων τοὺς ἵππεις ἐφείπτευ, καὶ ἀπεκτίνυσαν ὡσοιτπατερ ἐδύναντο ὡς ὦλγου ὦντες. 110 τὸν δὲ πολεμίων τὸ μὲν εὐόνυμον εὐθὺς διεσπάρη, καθ' ὁ οἱ "Ἑλληνες ἵππεῖς ἦσαν, τὸ δὲ δεξιόν ἄτε οὐ σφόδρα διωκόμενον ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἰδὼν οἱ "Ἑλληνες ὑπομένοντας αὐτοὺς, εἶδοι ὑπ' ὅτι καὶ ἀκινδυνότατον εἶναι ἴεραι ὡς ἐπὶ αὐτοὺς. παιαινάσαντες οὐν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. 115 καὶ ἐνταύθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν διεσπάρη· ἀπέθανον δὲ ὦλγοι· τὸ γὰρ ἵππων φῶς παρείχε τὸ τῶν 30 πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἰδὼν οἱ "Ἑλληνες τὸ τε Φαρναβάζου ἵππων ἐτί συνεστηκός καὶ τοὺς Βιθυνίους ἵππεας πρὸς τοῦτο συναθροιζόμενοι καὶ ἀπὸ λόφου τινὸς καταθεωμένοι τὰ γηγόρευμαι ἀπειρήκασαν μὲν, ὡμοὶ δὲ εἶδος καὶ ἐπὶ τούτους ἵτεον εἶναι οὔτως ὡς δύναντο, ὡς μὴ τεθαρρηκότες ἀναπαύσαντο. 31 συνταξάμενοι δὲ πορεύονται. ἐντεῦθεν οἱ πολέμιοι ἵππεις φεύγουσι κατὰ τὸν πραυνὸς ὄμοιος ὥσπερ ὑπὸ ἵππων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὦ οὐκ ὃδεσαν οἱ "Ἑλληνες, ἀλλὰ 125 32 προαπετράπυντο διώκοντες· ὡς φαρ ἦν. ἐπανέλθοντες δὲ ἔνθα ἡ πρώτη συμβολὴ ἐγένετο, στηρίζοντες πρότασιν ἀπήγαγαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἕξηκοντα ἐπὶ τὸ στρατόπεδον.

1 VI. Ἐντεύθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτὸν καὶ ἀπῆγνυτο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὡποὶ ἐδύναντο προσωτάτω· οἱ δὲ "Ἑλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς
τριήρεις καὶ τὰ πλοῖα ὡς ἥξοντα, ἐξιόντες δ’ ἐκάστης ἡμέρας σὺν 5 τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἄδεως πυροῦς καὶ κρίθας, οἶνον, ὀστρια, μελίνας, σῦκα· ἀπαντα γὰρ ἀγαθὰ εἰχεν ἡ χώρα πλὴν ἑλαῖον. καὶ ὅποτε μὲν καταμένοι τὸ στρατεύμα 2 ἀναπαύομεν, ἐξήν ἐπὶ λείαν ἱέναι, καὶ ἐλάμβανον οἱ ἐξιόντες· ὅποτε δὲ ἐξοί πᾶν τὸ στρατεύμα, εἰ τις χωρὶς ἀπελθὼν λάβοι 10 τι. δημόσιον ἐδοξὲν εἶναι. ἡδὴ δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3 ἀγοράν πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ παραπλέοντες ἄσμενοι κατῆγον, ἀκούοντες ὡς οἰκίζοιτο πόλις καὶ λιμὴν εἰς. ἐπεμπον δὲ καὶ οἱ πολέμιοι ἡδὴ οἱ πλήσιον 4 φκους πρὸς Ἑυνοφώντα, ἀκούοντες ὅτι οὗτος πολέζει τὸ χώριον, 15 ἐρωτάντες ὅ,τι δέοι ποιοῦντας φίλους εἶναι. δ’ ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλεάνδρος ἀφικνεῖτα τὸ τριήρεις ἔχων, 5 πλοῖον δ’ οὐδὲν. ἐτύγχανε δὲ τὸ στρατεύμα ἐξω δὲν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφεσαν πρό- 20 βατα πολλά· ὁκνοῦντες δὲ μή ἀφαιρεθεῖν τὸ Δεξίππου λέγου- σιν, δὲ ἀπέδρα τὴν πεντηκοντοροῦ ἔχων ἐκ Ῥαπτεξοῦντας, καὶ κελέουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. εὑρὸς δ’ ἐκεῖνος ἀπελαύνει τοὺς περι- 6 στώτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἴη, καὶ τῷ
25 Κλεάνδρῳ λέγει ἐλθὼν ὅτι ἀρπάξείν ἐπιχειροῦσιν. δ’ δὲ κελεύει τῶν ἀρπάξοντα ἄγεν πρὸς αὐτὸν. καὶ δ’ μὲν λαβὼν ἧγε τινα: 7 περιτυχόν δ’ Ἀγασίδα ἀφαιρεῖται· καὶ γὰρ ἦν αὐτό ὁ ἀγόμενος λοχίτης. οἱ δ’ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξίππου, ἀνακαλοῦντες τὸν προδότην. ἐθείεσαν δὲ
30 καὶ τῶν τριηριτῶν πολλοὶ καὶ ἐφευγοῦν εἰς τὴν θάλατταν, καὶ Κλεάνδρος δ’ ἐφευγε. Ἑυνοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκόλυνεν τε καὶ τῷ Κλεάνδρῳ ἑλεγον ὅτι οὐδὲν εἴη πράγμα, ἀλλὰ τὸ δόγμα αὐτοῖν εἴη τοῦ στρατεύματος ταῦτα γενέσθαι. ο’ δ’ Κλεάνδρος ὑπὸ τοῦ Δεξίππου τε ἀνερεθιζόμενος καὶ αὐτὸς 9
35 ἀχθεῖς εἴτε ἐφοβηθη, ἀποπλευσίεσθαι ἐφ’ ἢ καὶ κηρύξειν μηδε- μίοις πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμιῶς. ἤρχον δὲ τὸτε πάντων τῶν Ἑλλήνων οἱ Λυκεδαιμόνιοι. ἐνταῦθα ποιηρὸν 10
tὸ πράγμα ἐδοκεὶ εἶναι τοῖς Ἐλληνικαὶ, καὶ ἐδέωντο μὴ ποιεῖν.
ταῦτα. δ'] δ'] οὐκ ἂν ἄλλως ἐφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν

11 ἀρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ὦν δὲ ὑπὲρ ἐξῆτε Ἀγασίας 40
diа τέλους φίλος τῷ Ἑνοφόντη. εἶ οὐ καὶ διέβαλλεν αὐτόν ὁ

∆εξιππός.

Καὶ ἐντεύθεν ἐπειδὴ ἀπορία ᾤν, συνήγαγον τὸ στράτευμα οἱ

ἀρχοντες· καὶ ἕνοι μὲν αὐτῶν παρ’ ὅλον ἐποίουντο τὸν Κλε-

ανδρον, τῷ δὲ Ἑνοφόντη οὐκ ἐδοκεῖ φαύλον εἶναι, ἀλλ’ ἀναστὰς 45

12 ἐλεξεῖν. Ων ἄνδρες στρατιώται, ἐμοὶ δὲ οὐδέν φαύλον δοκεῖ εἶναι
tὸ πράγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γραμῆν Κλειανδρος ἀπευθυν

وفقρη λέγει. εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἐλλάδος

Δακεδαιμονίων προεστηκασιν· ἰκανοὶ δὲ εἰσὶ καὶ εἰς

ἐκαστος Δακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βουλοῦνται διαπράτ- 56

τεσθαί. εἰ οὖν οὕτως πρώτον μὲν ἡμᾶς Βυζαντίων ἀποκλείσεις,

ἐπειτὰ δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τᾶς πόλεις μὴ

δέχεσθαι ὡς ἀνιστούντας Δακεδαιμονίας καὶ ἀνόμους ὄντας, ἐτι

dὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὕτος ὁ λόγος περὶ ἡμῶν ἡξει,

χαλεπῶν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55

ἀρχοσ Δακεδαιμονίων καὶ ἐν τῇ θαλάσσῃ τὸν νῦν χρόνον.

13 οὐκοιν δει οὔτε ἐνὸς ἄνδρος ένεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους
tῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύσοι· καὶ

14 γὰρ αἱ πόλεις ἡμῶν οὐθὲν ἐσμὲν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν,

καὶ γὰρ ἄκοιν ∆εξιππον λέγειν πρὸς Κλειανδρον ὅς οὐκ ἂν 60

ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτῶν ἐκέλευσα, ἐγὼ μὲν

οὖν ἀπολώκ καὶ ἡμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἦν αὐτὸς

Ἀγασίας φήσῃ ἐμὲ τι τούτων αἰτίων εἶναι, καὶ καταδικαζ ἐμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλον τινὸς βιαῖον ἐξάρχω, τῆς

16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τῇ δίκην. φημὶ δὲ καὶ 65

eἰ τινα ἄλλου αἰτίαται, χρῆναι ἐαυτὸν παρασχεῖν Κλειανδρο

κρίναι· οὔτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἶπε. ὅς

dὲ νῦν ἔχει, χαλεπῶν εἰ οἴομεν αἰ ὑπ’ Ἐλλαδᾶ καὶ ἑπαίνου καὶ

τιμῆς τεῦξεσθαι ἀντὶ δὲ τούτων οὐδ’ ὁμοίοι τοῖς ἄλλοις ἐσόμεθα,

ἀλλ’ εἰρημέναι εκ τῶν Ἑλληνίδων πόλεων. 70

17 Μετὰ ταῦτα ἀναστάς εἶπεν Ἀγασίας· Ἐγὼ, δ’ ἄνδρες,

ὀμνυμι θεοὺς καὶ θεᾶς ἢ μὴ μήτε με Ἑνοφόντη κελεύσαι

ἀφελέσθαι τῶν ἄνδρα μήτε ἄλλων ὑμῶν μηδένα· ἴδοντι δὲ μοι
άνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχίτων ὑπὸ Δεξιπποῦ, ὥν 75 ύμεῖς ἔπιστασθε ύμᾶς προδόντα, δεινῶν ἐδοξέν εἶναι· καὶ ἀφείλόμην, ὁμολογῶ. καὶ ύμεῖς μὲν μὴ ἐκδοτέ με· ἐγὼ δὲ ἐμαυτόν, 18 ὁσπερ Ἐνοφῶν λέγει, παρασχήσω κρίναντι Κλέανδρῳ ὁ,τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Δακεδαιμονίως σφόξισθε τε ἁσφαλῶς ὅποι θέλει ἐκαστος. συμπέρψατε μέντοι 80 μοι ύμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οὕτως, ἂν τι ἐγὼ παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἐδωκεν ἡ στρατιὰ οὐστινας βούλιουτο προελθ̄ 19 μενον ἵναι. ὁ δὲ προεῖλετο τοὺς στρατηγοὺς, μετὰ ταύτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ 85 ἀφαίρεθαίς ἄνηρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοὶ· 20 ὁ Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σὲ, ὁ Κλέανδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἰτιὰ, κρίναντα σὲ αὐτὸν χρῆσθαι ὁ,τι ἂν βούλη, εἴτε ἕνα τινὰ ἡ δύο ἢ καὶ πλείους αἰτία τούτων ἄξιοις παρασχεῖν σοι ἐαυτοὺς εἰς κρίσιν. εἰ τι οὖν ἡμῶν τινὰ αἰτία, 90 πάρεσμέν σοι ἡμεῖς· εἰ τι δὲ ἄλλον τινὰ, φράσον· οὐδεὶς γὰρ ἀπέσταϊ ὡς ἂν ἡμῖν ἠθέλη πειθεσθαί. μετὰ ταύτα παρελθῶν 21 ὁ Ἀγασίας ἔκπεν. Ὁ ἐγὼ εἰμι, ὁ Κλέανδρε, ὁ ἀφελόμενος Δεξιπποῦ ἄγοντος τούτον τὸν ἄνδρα καὶ παῖειν κελεύσας Δεξιππον, τούτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν οὖν, Δεξιππον δὲ οἶδα 22 95 αἱρεθέντα ὑπὸ τῆς στρατιᾶς ἀρχειν τῆς πεντηκοντόρου ἢς ἴτις ἰμναμεθα παρὰ Τραπεζοντίων ἔφ̄ ὅτε πλοία συλλέγειν ὡς σφιξοίμεθα, καὶ ἀποδράντα Δεξιππον καὶ προδόντα τοὺς στρατιῶτας μεθ̄ ὁν ἔσωθη. καὶ τοὺς τε Τραπεζοντίους ἀπεστηρήκαμεν 23 τῆς πεντηκοντόρου καὶ κακολ δοκούμεν εἶναι δια τούτον, αὐτοί 100 τε τὸ ἐπὶ τούτῳ ἀπολολαμένει. ἢκουε γὰρ, ὡςπερ ἡμεῖς, ἠς ἀπορον εἰτ πεξ̄η ἀπιῶντας τοὺς ποταμοὺς τε διαβήναι καὶ σωθήναι εἰς τὴν Ἐλλάδα. τούτον οὖν τοιούτον οὖντα ἀφείλόμεν. εἰ δὲ σὺ ἂγες ἂν ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ’ ἡμῶν 24 ἀποδράντων, εὐ ἔσθι ὅτε οὖν ἂν τούτων ἐποίησα. νομίζε δὲ, 105 ἂν ἔμε νῦν ἀποκτεῖνης, δι’ ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταύτα ὁ Κλέανδρος ἔπεν ὅτι Δεξιπποῦ μὲν οὐκ 25 ἐπαινοίη, εἰ ταύτα πεποιηκὼς εἶη· οὐ μέντοι ἐφη νομίζειν οὐδ’
παμπόνηρος ἦν Δέξιππος βία χρήναι τάσχειν αὐτόν, ἀλλὰ
κριθέντα, ὡσπερ καὶ ὑμεῖς νῦν ἀξιόυτε, τῆς δίκης τυχεῖν. νῦν 110
οὖν ἀπίτε καταλήπτοντες τόνδε τοῦ ἄνδρα· ὅταν δὲ ἐγὼ κελεύσω,
pάρεστε πρὸς τὴν κρίσιν. αὐτίωμαι δὲ οὕτε τὴν στρατιάν οὔτε
ἄλλον οὔδένα ἐτί, ἐπεὶ οὕτος αὐτὸς ὀμολογεῖ ἄφειλόθαι τὸν
27 ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγώ, ὁ Κλέανδρε, εἰ καὶ οὐε
με ἀδικούντα τι ἀγεσθαί, οὕτε ἐπαινο οὐδένα οὕτε ἔβαλλον, ἀλλὰ 115
eἰπὼν ὅτι δημόσια εἶναι οᾶ πράβατα· ἦν γὰρ τῶν στρατιωτῶν
dόγμα, εἰ τὶς ὁπότε ἡ στρατιάν ἔξιον ἰδίᾳ λήξοτο, δημόσια εἶναι
28 τὰ ληφθέντα. ταύτα εἶπον· ἐκ τούτοις μὲ λαβὼν οὖτος ἤγειν,
ἵνα μὴ φθέγγοιτο μηδεῖς, ἀλλὰ αὐτὸς λαβὼν τὸ μέρος διασώσει
tοῖς λησταῖς παρὰ τὴν ρήτραν τὰ χρήματα. πρὸς ταύτα δὲ 120
Κλέανδρος εἶπεν· Ἐπεὶ τοὺς συναιτίος εἰ, κατάμενε, ἵνα καὶ
περὶ σοῦ βουλευσόμεθα.

29 'Εκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἢρίστων· τὴν δὲ στρατιάν
συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέαν-
dρον παρατησομένους περὶ τῶν ἄνδρῶν. ἐκ τούτου ἐδοξεῖν αὐτοῖς 125
πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρ-
tιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειον εἶναι δείσθαι Κλεάν-
dρον κατὰ πάντα τρόπον ἀφεῖναι τῷ ἄνδρε. ἐλθὼν οὖν ὁ
Ξενοφῶν λέγει· Ἐχεις μὲν, ὁ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ
στρατιά σοι ύφειτο ὅτι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ 130
περὶ αὐτῶν ἁπάντων. νῦν δὲ σε αἰτοῦνται καὶ δέονται δοῦναι
σφίσι τῷ ἄνδρε καὶ μὴ κατακαίνεις· πολλὰ γὰρ ἐν τῷ ἐμπροσθεν

30 χρόνῳ περὶ τὴν στρατιάν ἐμοχθησάτην. ταύτα δὲ σου τυχόντες
ὑπισχυοῦνται σοι ἀντὶ τοὺτων, ἢν βούλῃ ἥγεσθαι αὐτῶν καὶ ἢ
οἱ θεὶ ἱλεφ ὅσιν, ἐπιδείξειν σοι καὶ ὡς κόσμοι εἰσὶ καὶ ὡς 135
ἰκανοὶ τῷ ἄρχοντι πεθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ

31 φοβεῖσθαι. δέονται δὲ σου καὶ τούτο, παραγενόμενον καὶ
ἀρξάντα ἐαυτῶν πείραν λαβέειν καὶ Δέξιππον καὶ σφῶν τὸν

32 ἄλλων οἶνος ἐκαστὸς ἐστὶ, καὶ τὴν ἀξίαν ἐκάστος νεῖμαι. ἀκού-

33 σας ταύτα ὁ Κλέανδρος, Ἀλλὰ ναὶ τὸ σιώ, ἐφι, ταχῦ τοῦ 140
ὑμῶν ἀποκρινοῦμαι. καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς

34 παρέσομαι· καὶ ἢν οἱ θεὶ παραδιδόσων, ἐξηγήσομαι εἰς τὴν

Εὐλάδα. καὶ τολύ οἱ λόγοι οὖτοι ἄντιοι εἰσίν ἢ ὅσ ἐγὼ
περὶ ύμῶν ἐνίων ἥκουν ώς τὸ στράτευμα ἀφίστατε ἀπὸ
145 Δακεδαιμονίων.

'Εκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τῷ ἀνδρὶ· 35
Κλέανδρος δὲ ἔθυετο ἐπὶ τῇ πορείᾳ καὶ ξυνήν Ἐνοφόντες ἀφίζοις
καὶ ξενιάν ξυνεβάλλοντο. ἔπει δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
γελλόμενον ἐντάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἔπεθύμει ἡγεμόνιν
150 γενέσθαι αὐτῶν. ἔπει μέντοι θυμομένῳ αὐτῷ ἔπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν. 'Εμοὶ
μὲν οὐ τελέθει τὰ ἱερὰ ἐξαγεῖν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἐνεκα· ὑμῖν γὰρ, ὡς ἔοικε, ἐξεδοταὶ ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ύμᾶς, ἐπειδὰν ἐκεῖσε ἡκτε, δεξόμεθα ώς
155 ἄν δυνόμεθα κάλλιστα.

'Εκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πράβατα· ὦ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὕτως μὲν
ἀπέπλευ. οἱ δὲ στρατιώται διαθέμενοι τοὺς σίτου δὲν ἦσαν συγ-
κεκομισμένοι καὶ τάλλα ἄ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
160 Βισυνών. ἔπει δὲ οὔτεν ἐνέτυχον πορευόμενοι τῇ ὄρθῃ ὑδόν, 38
ὡςτε ἔχοντες τι εἰς τὴν φιλιάν ἐλθεῖν, ἔδοξεν αὐτοῖς τοὺς παλιν
ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πράβατα· καὶ ἀφί-
κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἐμειναν
165 ἡμέρας ἐπὶ τὰ λαφυροπωλοῦντες.
BOOK VII

1 I. ["Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ ὅσα ἔπει Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντου ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζῇ ἐξόντες καὶ ἐκπλέοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5 λόγῳ δεδήλωται.]

2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στρατεύμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύσαται, πέμψας πρὸς ἀναξίβιον τὸν ναῦαρχον — δ' ἐτυχεν ἐν Βυζάντιῳ ὁν — ἐδείτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχυέτο πάντα ποιήσειν 10 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς εἰς Βυζάντιον, καὶ ὑπισχυότα, εἰ διαβαίειν, μισθο- 4 φοράν ἔσεθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἐφάσαν βουλευσάμενοι ἀπαγγελεῖν, Ἐνοφούν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἥδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. δὲ ὁ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνιδαβάντα ἐπειτα οὕτως ἀπαλλάττεσθαι. ἐφί οὖν ταύτα ποιήσειν.

5 Σεύθης δὲ ὁ Ὁρᾶξ πέμπτε Μηδοσάδην καὶ κελεύει Ἐνοφώντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στρατεύμα, καὶ ἐφι 6 αὐτῷ ταύτα συμπροθυμηθέντες ὅτι οὐ μεταμεληθήσει. δ' ἐπευγ. 20 Ἀλλὰ τὸ μὲν στρατεύμα διαβιβάσεται τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί. ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους οὕτως προσφερέσθω ὡς ἄν αὐτῷ δοκῇ ἄσφαλες.

7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιώ- 25 ται. καὶ μισθοὺς μὲν οὐκ ἐδίδον ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα- βόντας τὰ ὁπλα καὶ τὰ σκεῦη τοὺς στρατιώτας ἔξεναι, ὡς ἀποπέμψων τε ἁμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρα- τιώται ἤχθοντο, ὅτι οὐκ εἰχον ἀργύριον ἐπιστιζότεθαν εἰς τὴν 8 πορείαν, καὶ ὁκνήρως συνεσκευάζοντο. καὶ ὁ Ἐνοφόν Κλεάν- 30 δρο ὁ ἄμορος ἔνοις γεγενημένος προσελθὼν ἥσπαξετο αὐτῶν

301
ος αποπλευσομενος ἡδη. ὁ δὲ αὐτῷ λέγει· Ἔπειτα καὶ νῦν τινὲς ἡδη σε αἰτιῶνται ὅτι οὐ ταχὺ ἔξέρπει το στράτευμα. ὁ δὲ εἶπεν. 'Αλλ' αὖτις 9
35 μὲν ἔγωγε οὐκ εἰμὶ τοῦτο, οἱ δ' στρατιῶται αὐτοὶ ἐπίπεπτον διὰ τοῦτο ἄθυμου πρὸς τὴν ἔξοδον. 'Αλλ' ὁμοίως, 10
ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθέειν μὲν ὡς πορευουμένου, ἐπειδὰν δ' ἐξω γένηται το στράτευμα, τότε ἀπαλλάττεσθαι. Ταύτα
toίνυν, ἔφη ὁ Ἐνοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.
40 οὔτως ἐλθόντες ἔλεγον ταῦτα.
"Ο δὲ ἐκέλευσεν οὗτος ποιεῖν καὶ ἔξεναι τὴν ταχύτητιν συσ- 11
κευασμένους, καὶ προσανείπετεν, οὐς ἀν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἁριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιαστεί. ἔπευθεν ἐξήσταν 12
οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι, καὶ ἀρδὴν πάντες πληρ
45 ὀλίγων ἔξω ἦσαν, καὶ Ἑσαῦκος εἰστήκην παρὰ τὰς πύλας ὡς
ὅποτε ἔξω γένουστο πάντες συγκλείσων τὰς πύλας καὶ τὸν
μοχλὸν ἑμβαλὼν. δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13
γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν. Τὰ μὲν ἐπιτίθεια, ἔφη, λαμβά-
νετε ἐκ τῶν Θρακίων κωμῶν· εἰς δὲ αὐτὸι πολλαὶ κρίθαι καὶ
50 πυροὶ καὶ τάλλα ἐπιτίθεια. λαβώντες δὲ πορεύεσθε εἰς Χερ-
ρώνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. ἐπακούσαντες δὲ 14
τινες τῶν στρατιωτῶν ταῦτα, ἣ καὶ τῶν λοχαγῶν τις διαγγέλλει
eἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπιθυμᾶντο περὶ τοῦ
Σεῦθου πότερα πολέμιος εἶναί ή φίλος, καὶ πότερα διὰ τοῦ περ
55 ὀροὺς δεού πορεύεσθαι ἡ κύκλῳ διὰ μέσης τῆς Ῥώκης. ἐν δὲ 15
ταῦτα διελέγοντο οἱ στρατιώται ἀναρράσαντες τὰ ὅπλα θέουσι
dρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τείχος εἰσίνωτεν. δὲ δὲ
Ἑσαῦκος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὁπλίτας,
συγκλείσοι τὰς πύλας καὶ τὸν μοχλὸν ἑμβάλλοσιν. οἱ δὲ 16
60 στρατιῶται ἔκοπτον τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πά-
σχοιεν ἑκβαλλόμενου εἰς τοὺς πολέμιους· κατασχίσειν τε τὰς
πύλας ἐφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ 17
θάλατταν καὶ παρὰ τὴν χελήν το τείχος ὑπερβαίνουσιν εἰς τὴν
πόλιν, ἄλλοι δὲ οἱ ἐτύγχανον ἐνδοῦν ὄντες τῶν στρατιωτῶν. ὡς
65 ὄρωσε τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἄξιασ
τὰ κλείθρα ἀναπετανύσατι τὰς πύλας, οἱ δ' εἰσπίπτοσιν.
18 Ὅ τοῦ Ἐνοφῶν ὡς εἰδε τὰ γεγονόμενα, δείσας μὴ ἐφ᾽ ἀρπαγήν τράποιτο το τοιοῦτόμα καὶ αὐτής καὶ τοῖς στρατιωταῖς, ἔθει καὶ συνειπάπτει ἐσώ τῶν πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εῖδον τὸ στράτευμα το βίᾳ εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἁγορᾶς, οὐ μὲν εἰς τὰ πλοῖα, οὐ δὲ οὐκαδε, ὅσοι δὲ ἐνυδόν ἑτύγχανον ὄντες, ἔξω, οὐ δὲ καθείλκον τὰς τρίπηρες, ὡς ἐν ταῖς τριήρεσι σφόντω, πάντες δὲ φῶντο ἀπο- λωλέναι, ὡς ἐαλωκυῖας τῆς πόλεως. οἱ δὲ Ἐπεόνικοι εἰς τὴν ἀκραν ἀποφεύγει. οἱ δὲ Ἕναξίβιος καταδραμῶν ἐπὶ θάλασσαν 75 ἐν ἀλευτικῷ πλοῖῳ περεύει λεῖκης εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα- πέμπεται ἐκ Καλκηδόνος φρουρὸς. οὐ γὰρ ἰκανοὶ ἔδοκεν εἶναι οἱ ἐν τῇ ἀκρόπολει σχεῖν τοὺς ἀνδράς.

21 Οἱ δὲ στρατιώται ὡς εἶδον Ἐνοφῶντα, προσπίπτουσι πολλοὶ αὐτῷ καὶ λέγουσιν. Ὡν σοι ἔγερστιν, ὁ Ἐνοφῶν, ἀνδρὶ γενέσθαι. 80 ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἀνδρὰς τοσοῦ- τους. γὰρ ἄν, εἰ βουλοῦσαν, σὺ τῇ ἡμᾶς ὀνήσαις καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. οὐ δ᾽ ἀπεκρίνατο. ἈΛΛ᾽ εὗ γε λέγετε καὶ ποιήσω ταῦτα. Εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὅπλα ἐν τάξιν ὡς τάχιστα. βουλόμενος αὐτοὺς κατηρμίσαι. καὶ αὐτὸς τε πα- 85 ρηγύνα ταῦτα καὶ τῶν ἄλλων ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ ὅπλα. οἱ δὲ αὐτοὶ ὑφ᾽ ἑαυτῶν ταττόμενοι οἱ τε ὅπλα ἐν ὀλίγῳ χρόνῳ εἰς ὁκτώ ἐγένουτο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον 24 παρεδεδράμηκαν. τὸ δὲ χωρίον οἷον κάλλιστον ἐκτάξασθαι ἔστι τὸ Ὁράκιον καλοῦμενον, ἔρημον οἰκίων καὶ πεδίων. ἐπεὶ 90 δὲ ἔκειτο τὰ ὅπλα καὶ κατηρμίσθησαν, συγκαλεῖ ὁ Ἐνοφῶν 25 τὴν στρατιὰν καὶ λέγει τάδε. Ὁτι μὲν ὀργίζεσθε, ὁ ἀνδρὲς στρατιώται, καὶ νυμίζετε δεινὰ πάσχειν ἐξαπατώμενοι οὐ θαυ- μάζο. ἦν δὲ τὸ θυμὸν χαριζόμεθα καὶ Λακεδαιμονίους τε τους παρόντας τῆς ἐξαπάτης τιμωρησόμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95 26 αἰτίαν διαρπάσομεν, ἐνθυμεῖσθε δὲ ἔσται ἐντεῦθεν. πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίους καὶ τοῖς συμμάχοις. οἷος δὲ πόλεμος ἂν ἐγένοιτο εἰσάξειν δὴ πάρεστιν, ἐωράκοτας καὶ 27 ἀνακυνθήσεται τὰ νῦν δὴ ἀγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἠλθόμενες εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς 100 συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δὲ ἐν τοῖς
νεωρίσως οὖν ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει καὶ προσόδου οὗτης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ τῆς ὑπεροφίας οὐ μείον χιλίων ταλάντων· ἀρχοντες δὲ τῶν νήσων ἀπασών καὶ ἐν τῇ Ἀσίᾳ πολλάς ἐχουσίς πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλάς καὶ αὐτὸ τοῦτο τῷ Βυζάντιον, ὅπου νῦν ἔσμεν, ἐχουσίς κατεπολεμήθημεν οὕτως ὡς πάντες ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἄν οὐσία παθεῖν, Δακεδαιμονίοις μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, ᾿Αθηναίων δὲ καὶ οἱ ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρνους δὲ καὶ τοὺς ἐπὶ θαλάττῃ ἄλλους βαρβάρους πάντων πολεμίων ἡμῖν ὄντων, πολεμιστῶν δὲ αὐτοῦ τοῦ ἄνω βασιλέως, ὥστε ἢλθομεν ἀφαίρητον τὴν ἄρχην καὶ ἀποκτενοῦσι, εἰ δυναίμεθα; τούτων δὴ πάντων ὁμοῦ ὄντων ἐστὶ τις οὕτως ἀφρων ὅστις οἶται ἄν ἡμᾶς περιγενέσθαι; μὴ δὲ τῶν μανωμέθα 29 μηδὲ αἰσχρῶς ἀπολόγωμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλεσιν εἰσί πάντες ταῖς ἐφ’ ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἡθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, ᾿Ελληνίδα δὲ εἰς ἃν πρώτην ἢλθομεν πόλιν, ταύτην ἐξαλατάξομεν. ἐγὼ μὲν τοῖς εὐχόμαι πρὶν ταῦτα ἐπιδείξα τις ὡς ὄμων γενόμενα μυρίας ἐμὲ γε κατὰ τῆς γῆς ὀργίας γενέσθαι. καὶ μὲν δὲ συμβουλεύομεν ᾿Ελλήνας ὡντας τοῖς τῶν ᾿Ελλήνων προσεπτικὸσ πειθομένους πειράσαθα τῶν δικαίων τυγχάνειν. εἰ αὖ δὲ μὴ δύνησθε ταῦτα, ἵππας δὲ ἀδικουμένους τῆς γοῦν ᾿Ελλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψειν ᾿Ανα- 31 ξῆβιο εἰπεῖν ὅτι ἡμεῖς οὐδέν βίαιον ποιήσουσιν παρεληθήσαμεν εἰς τὴν πόλιν, ἄλλης δέν μεν δυσόμεθα παρ’ ὑμῶν ἀγαθὸν τε εὐρίσκεσθαι, εἰ δὲ μή, ἄλλα δηλώσουσιν ὅτι οὐκ ἐξαπατώμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμποσιν ᾿Ιερώνυμον τοῦ Ῥηλείον ἐροῦντα 32 ταῦτα καὶ Εὐρύλοχον ᾿Αρκάδα καὶ Φιλίσιον ᾿Αχαίον. οἱ μὲν ταῦτα ἰχνος ἐροῦντες.

"Επὶ δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κουρατάδας 33 ᾿Οιβαῖος, οὐκ οὖν φεύγων τὴν ᾿Ελλάδα περιήγη ἄλλα στρατηγίων καὶ ἑπαγγελλόμενος, εἰ τις ἡ πόλις ἡ ἐθνος στρατηγοῦ δεύτερο.
καὶ τὸτε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἰς ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἐνθα πολλὰ καὶ ἀγαθὰ λῆψοντο· ἔστε δὲ ἀν μῶλωσιν, εἰς ἀφθονίαν παρέξειν ἕφη καὶ σιτία καὶ ποτᾶ. ἀκούονσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ Ἀναξιβίον ἀμα ἀπαγγελλόμενα—ἀπεκρίνατο γὰρ ὃτι πειθομένοις αὐτοῖς οὐ μεταμελήστει, ἀλλὰ τοῖς τε οἶκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλεύσοντο περὶ αὐτῶν δὴ δύνατο ἀγαθὸν—ἐκ τούτοις οἱ στρατιῶται τὸν τοῦ Koιρατάδαν δέχονται στρατηγὸν καὶ ἐξὸ τοῦ τείχους ἀπῆλθον. ὦ δὲ Koιρατάδας συνυπέτεθει αὐτοῖς εἰς τὴν ὑπεραίαν παρέσεσθαι ἐπὶ τὸ στρατεύμα ἔχων καὶ ἱερεία καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ. ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξιβίος ἐκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅσ 36 ἀν ἀλὸ ἐνδόν ὅν τῶν στρατιωτῶν ὅτι πεπράσεται. τῇ δὲ ὑπεραίᾳ Koιρατάδας μὲν ἔχων τὰ ἱερεία καὶ τὸν μάντιν ἤκε καὶ ἀλφίται ἐφόρνες εἰποντο αὐτὸ ἐκοσιν ἀνδρες καὶ οἶνον ἄλλου εἴκοσι καὶ ἐλαίων τρεῖς καὶ σκορόδων ἀνήρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλους κρομμύων. ταῦτα δὲ καταθέμενοι ὡς ἐπὶ διάσμευσιν ἐτύκτε. Ξενοφῶν δὲ μεταπεμψάμενος Κλέανδρον ἐκέλευε διαπράξαι ὅπως εἰς τὸ τείχος εἰσέλθοι καὶ ἀποπλεῦσαι ἐκ Βυζαντίου. τίνος. ἐνθῶν δὲ ὁ Κλέανδρος μᾶλα μόλις ἐφη διαπράξαμεν ἤκε. λέγειν γὰρ Αναξιβίον ὅτι οὐκ ἐπίτηδειν εἰπὶ τοὺς μὲν στρατιώτας πλησίον εἰναι τοῦ τείχους, Ξενοφῶντα δὲ ἐνδον τοὺς Βυζαντίους δὲ στασίαζε καὶ πονηροῖς εἰναι πρὸς ἀλλήλους. δομω δὲ εἰςεναι, ἐφή, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἰς τοῦ τείχους ἀπῆι σὺν Κλέανδρῳ. δὲ Koιρατάδας τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει ὡδέ διεμέτρησαν οὐδὲν τοὺς στρατιῶτας· τῇ δὲ ὑπεραίᾳ τὰ μὲν ἱερεία εἰστίκει παρὰ τῶν βωμῶν καὶ Koιρατάδας ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμάσιων οἱ Δαρδανείς καὶ Νέαν ο Ἀσιναῖος καὶ Κλέανδρος ὁ Ὄρχομένος ἐλεγον Koιρατάδα μὴ θύειν, ὡς οὖχ ἡγησόμενον τῇ στρατιᾷ, εἴ μὴ δώσει τὰ ἐπιτηδεία. δὲ κελεύει διαμετρεῖσθαι. ἐπεὶ δὲ πολλῶν ἐνεδεικνύει αὐτῷ ὅστε ἡμέρας σίτων ἑκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεία ἀπῆι καὶ τὴν στρατηγίαν στρατιώτων.
II. Νέων δέ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαῖος καὶ 1 Φιλήσιος ὁ Ἀχαῖος καὶ Σεινθής ὁ Ἀχαῖος καὶ Τιμασίων ὁ Δαρδανεύς ἐστασίαζον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Ἡρακλῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο, καὶ οἱ 2 5 στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεινθήν βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτοῖς, καὶ ἔδωκε τῷ μὲν ἵππου, τῷ δὲ γυναίκα. Νέων δὲ εἰς Χερρόνησον, οἴομενος, εἰ ὑπὸ Λακε- 10 δαιμονίους γένοιτο, παντὸς ἄν προεστάναι τοῦ στρατεύματος· Τιμασίων δὲ προθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβητῆι, οἵομενος ὑφ᾽ αὐτῶν ἀν ὀίκαδε κατελθεῖν, καὶ οἱ στρατιώται ταύτα ἐβούλοντο. διατριβομένου δὲ τοῦ χρόνου πολλὸι τῶν στρατιώ- 3 τῶν, οἱ μὲν τὰ ὅπλα ἀποδοδόμεινοι κατὰ τοὺς χώρους ἀπέπλευον ὡς ἐδύναντο, οἱ δὲ καὶ εἰς τὰς πόλεις κατεμείγνυντο. Ἄραξίβιος 4 δ᾽ ἔχαιρε ταύτα ἄκοūν, διαφθείρομενον τὸ στράτευμα· τοῦτων 15 γὰρ γιγνομένων φωτὸς μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἄραξίβιος ἐκ Βυζάντιον συναυτὰ Ἄρι- 5 σταρχὸς ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζάντιον ἀρμοστῆς· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πόλος ὅσον οὐ παρεῖ ἡδη εἰς Ἑλλησπόντον. καὶ Ἄραξίβιος τῷ μὲν Ἀριστάρχῳ 6 ἐπιστέλλει ὑπόσους ἄν εὑρή ἐν Βυζάντιῳ τῶν Κύρου στρατιω- τῶν ὑπολειμμένους ἀποδοθαι· ὁ δὲ Κλεάνδρος οὔδενα ἐπε- πράκει, ἀλλὰ καὶ τοὺς κάμωντας ἐθεράτευεν οἰκτίρων καὶ ἀναγκάζον οἰκία δέχεσθαι· Ἀριστάρχος δ᾽ ἔπει ἢθε τάχιστα, οὐκ ἐλάττωσεν τετρακοσίων ἀπέδοτο. Ἄραξίβιος δὲ παραπλέυσας 7 25 εἰς Πάριον πέμπει παρὰ Φαρναβάζου κατὰ τὰ συγκείμενα. ὁ δ᾽ ἔπει ἢσθετο Ἀριστάρχων τε ἦκουτα εἰς Βυζάντιον ἀρμοστὴν καὶ Ἄραξίβιον οὐκέτι ναυαρχῷν, Ἄραξίβιον μὲν ἡμέλησε, πρὸς Ἀριστάρχων δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου στρατεύματος ἀπερ πρὸς Ἄραξίβιον.

30 Ἐκ τούτου ὁ Ἄραξίβιος καλέσας Ἐκοφώντα κελεύει πάσῃ τῇ τέχνῃ καὶ μηχανῇ πλεύσαι ἐπὶ τὸ στρατεύμα χωρὶς τάχιστα, καὶ σύνεχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεστραμμένων ὡς ἄν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβά- 35 ξειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολήν καὶ ἀνδρα συμπέμπει κελεύουσα τοὺς Περινθίους
ος ταχιστα Ξενοφωντα προπεμψαι τοις οπποις επι το στρατευμα. και ο μεν Ξενοφων διαπλευσας αφικνεται επι το στρατευμα· οι δε στρατιωται εδεξαυτο ηδεως και ευθυς ειπουτο ασμενοι ως διαβησομενοι εκ της Θρακης εις την Ασιαν.

10 'Ο δε Σευθης ακουσας ήκουνα παλιν πεμψα προς αυτον 40 κατα θαλατταν Μηδοσαδην ειδετο την στρατιαν άγειν προς έαυτον, άπισχυνομενοι αυτο, οτι θετο λεγουν πεισειν. ο δ' απεκρινατο οτι ουδεν οιον τε ειη τουτων γενεσθαι. και ο μεν ταυτα ακουσας ψχετο. οι δε 'Ελληνες επετε αφικνουτο εις Περιβων, Νεων μεν αποσπασας εστρατοπεδευσατο χωρις εχων ως οκτακο-45 σιους ανθρωπους. το δ' άλλο στρατευμα παν εν τοι αυτω παρα το τειχος το Περιβωλων ην.

12 Μετα ταυτα Ξενοφων μεν επραττε περι πλοιων, οπως οτι ταχιστα διαβαιειν. εν δε τουτω αφικομενοι 'Αρισταρχος <ο> εκ Βυζαντιου άρμοσης, εχων δυο τριήρεις, πεπεισμενοι οπω Φαρναβαζοι τοις τε ναυκληροις άπειπε μη διαγειν ελθων τε επι το στρατευμα τοις στρατευσταις ειπε μη περαιουσθαι εις την 

13 'Ασιαν. ο δε Ξενοφων ελευθεραι οτι 'Αναξιβιος εκελευσε και έμε προς τουτο επεμψεν ευθαδε. παλιν δ' 'Αρισταρχος ελεξεν· 'Αναξιβιος μεν τοις ουκετε ναυαρχοις, εγω δε τηδε άρμοσης· 55 ει δε τινα ήμων ληψομαι εν τη θαλατη, καταδυσω. ταυτ' ειπον ψχετο εις το τειχος. τη δ' υστεραια μεταπεμπεται τοις 

14 στρατηγους και λοχαγους του στρατευματος. ήδη δε ουτων προς το τειχε εξαγγελλει τις τοι Ξενοφωντι οτι ει εσειως, συλληφθη- 

15 σεται και η αυτου τι πεισεται η και Φαρναβαζω παραδοθησεται. 60 ο δε ακουσας ταυτα τους μεν προπεμπεται, αυτους δε ειπεν ότι 

16 θυσαι τι βουλοιτο. και άπελθον έθυσε ει παρειεν αυτοι οι θεοι πειρασθαι προς Σευθην άγειν το στρατευμα. εώρα γαρ ουτε διαβαιειν άσφαλες δυν τριήρεις εχωντο τοις κωλύσουσοι, ουτ' επι Χερρόνησου άλθων κατακλεισθηναι εβουλετο και το στρατευμα εν πολλη επανεν παντων γενοσθαι ευθα πειδεσθαι μεν ανάγκη το εκει άρμοσης, των δ' επιτηδειων ουδεν εμελλεν έξειν το στρατευμα.

16 Και δ μεν αμφι ταυτ' ειχεν· οι δε στρατηγοι και οι λοχαγοι ήκουνε παρα τοι 'Αρισταρχου απηγγελλον οτι νυν μεν ἀπείναι 70
σφας κελεύει, τής δείλης δὲ ἥκειν· ένθα καὶ δήλη μάλλον ἐδόκει ἡ ἐπιβουλή, ὦ οὖν Ἑνοφών, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι 17 αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵναι, παραλαβῶν Πολυκράτην τὸν Ἀθηναίον λοχαγόν καὶ παρὰ τῶν 75 στρατηγῶν ἐκάστου ἄνδρα—πλὴν παρὰ Νέωνος—ὁ ἐκαστὸς ἐπίστευεν ψιχεὶ τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοντα στάδια. ἐπεὶ δὲ ἐγγύς ἦν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις, 18 καὶ τὸ μὲν πρῶτον ἤετο μετακεχωρηκέναι ποι τὸν Σεύθην. ἐπεὶ δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλους τῶν περὶ Σεύ-80 θην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶν τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὑπὲρ μήτε ὁπόσοι μήτε ὁπὸν εἰεν, οἱ δὲ προσιόντες μὴ λαυθάοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεὶς εἰεν.

'Επεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνέα ὅν ἐτύγχανεν ἔχων, 19
85 καὶ εἰπεὶ κελεύει Σεύθη ὅτι Ἑνοφών πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. οἱ δὲ ἤρωτο εἰ Ἀθηναῖος ἀπὸ τοῦ στρα-
τεύματος. ἐπειδή δὲ ἐγγύς ὄστος εἶναι, ἀναπηδήσαντες ἐδίκωκαν· 20 καὶ ὀλίγον ύπηρεν παρῆκαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ἑνοφῶντα καὶ τοὺς σὺν αὐτῷ ἤγον πρὸς Σεύθην.

90 ὁ δὲ ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν 21 κύκλῳ ἐγκεχαλινωμένου. διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένους ἐφυλάττετο. ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ 22 τῇ χώρᾳ πολὺ ἔχουν στρατεύμα ὑπὸ τούτων τῶν ἄνδρων πολλοὺς
95 ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθήναι· ἦσαν δὲ οὕτω Θυνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικῶτατοι.

'Επεὶ δὲ ἐγγύς ἦσαν, ἐκλεύεσθε εἰσελθεῖν Ἑνοφῶντα ἔχοντα 23
dύο οὖν βούλοιο. ἔπειδὴ δὲ ἐνδο ἦσαν, ἠπαζοῦσον μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προσφώνων. 100 παρῇ δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὥσπερ ἐπρέσβεψαν αὐτῷ πάντοσε. ἔπειτα δὲ Ἑνοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς 24 ἐμὲ, ὦ Σεύθῃ, εἰς Καλχείδονα πρῶτον Μηδοσάδην τούτων, δεο-
μενὸς μοι συμπροβημηθήναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἄσιας, καὶ ὑπεισχουμένος μοι, εἰ ταῦτα πράξαμι, εὐ ποιήσεων,

105 ὁς ἔφη Μηδοσάδης οὕτως. ταῦτα εἰπὼν ἐπήρετο τοῦ Μηδοσάδην
εἰ ἀληθῆ ταῦτα εἶη. ὂ δ' ἔφη. Ἀὕρις ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχυοῦμενος, εἰ ἁγομε τὸ στράτευμα πρὸς σὲ, τὰλλα τὲ σε φίλῳ μοι χρῆσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάσσῃ μοι χωρία ὅν σὺ κρατεῖς ἐσεσθαι παρὰ σοῦ. ἐπὶ τούτοις πάλιν ἔρετο τὸν Μηδο- 
σάδης εἰ ἔλεγε ταῦτα. ὦ δὲ συνείη καὶ ταῦτα. Ἰθι νυν, ἔφη, ἀφίγησαι τούτῳ τῷ οὐκ ἀπεκρίναμην ἐν Καλχηδώνι πρῶτον.

27 Ἀπεκρίνω ὦτι τὸ στράτευμα διαβῆσοιτο εἰς Βυζάντιον καὶ οὐδὲν τούτου ἐνεκα δεόν τελεῖν οὔτε σοι οὔτε ἅλλῳ· αὕτως δὲ ἐπεὶ δια- 
βαίνης, ἀπιέναι ἐφησθά· καὶ ἐγένετο οὕτως ὀσπερ σὺ ἔλεγες. 115

28 Τῇ γὰρ ἔλεγουν, ἔφη, ὅτε κατὰ Σηλυμβρίαν ἀφίκουν; Οὐκ ἐφησθά 
οἶν τε εἶναι, ἅλλ' εἰς Περίωθον ἐλθόντας διαβαινεῖν εἰς τὴν

29 Ἀσιαν. Νῦν τοίνυν, ἔφη ὁ Ἑλευθόφων, πάρειμι καὶ ἐγὼ καὶ 
οὕτως Φρυνίκος εἰς τὸν στρατηγὸν καὶ Πολυκράτῃς οὗτος εἰς 
τὸν λοχαγόν, καὶ ἐξὸ εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120

30 ἐκάστῳ πλῆθος ἢντ’ Νέωνος τοῦ Δακώνικοῦ εἰ ὁν βουλεί 
πιστοτέραν εἶναι τὴν πράξιν, καὶ ἐκεῖνος κάλεσαι. τὰ δὲ ὅπλα 
σὺ ἐλθὼν εἰπέ, ὁ Πολυκράτης, ὦτι ἐγὼ κελεύω καταλιπεῖν, καὶ 
αὐτὸς ἐκεί καταλιπτῶν τὴν μάχαιραν εἰσῆθι.

31 Ἀκούσας ταῦτα ὁ Σεύθης ἐπέστρεψάν ὅτι οὔδεν ἄν ἀπιστήσειν 125 Ἀθηναίων· καὶ γὰρ ὄτι συνηγενεῖς εἶεν εἰδέναι καὶ φίλους εἰνός 
ἔφη νομίζειν. μετὰ ταῦτα δ’ ἐπεὶ εἰσῆλθον οὕς ἔδει, πρῶτον 

32 Ἑνοφόφων ἐπηρέτε τὸ Σεύθην ὁ, τί δέοιτο χρῆσθαι τῇ στρατιά. ὃ δὲ 
ἐπεν ὅδε· Μαίσαδης ἦν πατήρ μοι, εκείνου δὲ ἡ ἄρχη Μελανδι- 
ταί καὶ Θυνοι καὶ Τρανύ̂ς. ἐκ ταύτης οὖν τῆς χώρας, ἑπεὶ τὰ 130 Ὀδρυσῶν πράγματα ἐνόσησαν, ἐκπέσων ὁ πατήρ αὐτὸς μὲν 
ἀποθυ̂σκει νόσῳ, ἐγὼ δὲ ἐξετράφην ὅρφανος παρὰ Μηδόκῳ τὰ

33 νῦν βασιλεῖ. ἑπεὶ δὲ νεανίσκος ἑγενόμην, οὐκ ἐδυνάμην ζῇ εἰς 
ἀλλοτρίων τράπεζαν ἀποβλέπων· καὶ ἐκαθεξόμην ἐνδήφροι 
αὐτῷ ἴκέτης δοῦναι μοι ὑπόσους δυνατός εἰς ἄνδρας, ὅπως καὶ 135 
tοὺς ἐκβαλόντας ἰμάς εἰ τὶ δυναίμην κακὸν ποιοῦν καὶ ἴπτην

34 μὴ εἰς τὴν ἑκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι διδώσι 
tοὺς ἄνδρας καὶ τοὺς ἵππους οὐς ὑμεῖς ὑψεσθε ἐπειδὰν ἰμέρα 
γενῆται. καὶ νῦν ἐγὼ ἔσω τούτους ἵππους, ληξόμενος τὴν ἐμαυτοῦ 
πατρώϊαν χώραν. εἰ δὲ μοι ὑμεῖς παραγενόισθε, οἴμαι ἄν σὺν 140
τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἁρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι.

Τὴ ἀν' οὖν, ἐφη ὁ Ἐνοφῶν, σὺ δύναιοι, εἴ ἐλθομεν, τῇ τε 35 στρατιῶτι διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον. 145 ἵνα οὕτω ἀπαγγέλλωσιν. ὦ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ 36 κυκληνόν, τῷ δὲ λοχαγῷ διμορίαιαν, τῷ δὲ στρατηγῷ τετραμυρίαν, καὶ γῆν ὅποσήν ἂν βούλωσιν καὶ ξένη καὶ χωρίου ἐπὶ θαλάττῃ τετειχισμένου. Ἐαν δὲ, ἐφη ὁ Ἐνοφῶν, ταῦτα περῶ-37 μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Δακεδαιμονίων ἢ, 150 δέξῃ εἰς τὴν σεαυτοῦ, ἐὰν τις ἀπίει καὶ βούληται παρὰ σε' ὀ δ' εἶπε· Καὶ ἀδελφοῦς ἡ ποιήσομαι καὶ ἐνδιφρίοις καὶ κοινωνοῖς 38 ἀπάντων δῶν ἄν δυνόμεθα κτάσθαι. σοὶ δὲ, ὁ Ἐνοφῶν, καὶ θυγατέρα δόσω καὶ εἰ τις σοὶ ἐστι θυγάτηρ, φιλήσομαι Ὀρακίῳ νόμῳ, καὶ Βισάνθην οἰκήσω δόσω, ὀπερ ἔμοι κάλλιστον χωρίον 155 ἐστὶ τῶν ἐπὶ θαλάττῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξίας δόντες καὶ λαβόντες 1 ἀπῆλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ ἀπῆγγελαν ἑκαστοῦ τοῖς πέμψασιν. ἔπει δὲ ἡμέρα ἐγένετο, ὦ 2 μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς· τοῖς δὲ ἐδοξεῖ 5 τὴν μὲν πρὸς Ἀρίσταρχον ὅδων ἐὰσαι, τὸ δὲ στράτευμα συγκαθεσείς καὶ συνῆλθον πάντες πλὴν οἱ Νέωνοι· οὕτω δὲ ἀπείχον ὡς δέκα στάδια. ἔπει δὲ συνῆλθον, ἀναστὰς Ἐνοφῶν ἐίπτε 3 τάδε. 'Ανδρείς, διαπλεῖν μὲν ἐνθα Βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κολύει· ὥστε εἰς πλοία ὅποι ἀσφαλές ἐμβαίνειν· 10 οὕτω δὲ αὐτὸς κελεύει εἰς Χερρώνησον βία διὰ τοῦ ἱεροῦ ὅρους πορεύεσθαι· ἢν δὲ κρατήσαντες τοῦτόν ἐκείσε ἐλθομεν, οὕτε πωλήσεις ἐτί ύμας φησιν ὡσπερ εἰν Βυζαντίῳ, οὕτε ἐξαπατήσεσθαι ἐτί ύμας, ἀλλὰ λήψεσθαι μισθόν, οὕτε περιόψεσθαι ἐτί ὡσπερ νυνι δεομένοις τῶν ἐπιτηδείων. οὕτως μὲν ταῦτα λέγει· 4 15 Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἤγη, εῇ ποιήσεις ύμᾶς· τῶν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλεύσοσθε ἢ εἰς τὰ ἐπιτηδεία ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἔπει ἐνθάδε 5 οὕτε ἀργύριον ἔχομεν ὡστε ἀγοράζειν οὕτε ἄνευ ἀργυρίου ἔως ὁ λαμβάνειν, ἐπανελθόντας εἰς τὰς κόμας ὅθεν οἱ ήττοις ἐδώς 20 λαμβάνειν, εἰκε ἐχοῦσα τὰ ἐπιτηδεία ἀκούσας ὅ,τι τὰς ήμοιν

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6 δεῖται, αἱρεῖσθαι δ', τι ἂν ἡμῖν δοκῇ κράτιστον εἶναι. καὶ ὅτω, ἐφ', ταῦτα δοκεῖ, ἀράτω τὴν χείρα. ἀνέτειναν ἄπαντες. Ἀπι- ὀντες τοίνυν, ἐφ', συσκευάζεσθε, καὶ ἐπειδὰν παραγγέλλῃ τις, ἐπεσθε τῷ ἤγουμένῳ.

7 Μετὰ ταύτα Ἑνοφῶν μὲν ἤγειτο, οὗ δὲ εἶποντο. Νέων δὲ 25 καὶ παρ' Ἀριστάρχου ἄγγελοι ἐπείθουν ἀποτρέπεσθαι: οὗ δ' οὐχ ὑπήκουν. ἐπεὶ δ' ὅσον τρίακοντα στάδια προεληλύθεσαν, ἀπαντᾷ Σεύθης. καὶ ὁ Ἑνοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέ- λευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ ἡ ἐδόκει συμφέρειν. ἐπεὶ δὲ προσήλθεν, εἴπε Ἑνοφῶν. Ἡμεῖς πορεύ- 30 ὀμεθα ὅπου μέλλει εἴσαι τὸ στράτευμα τροφήν. ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Δακωνικοῦ αἱρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. ὡς οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομισόμενεν ξενίζεσθαι. καὶ ὁ Σεύθης ἐφ'. Ἀλλὰ οἴδα κώμας πολλὰς ἄθροις καὶ πάντα ἐχόσας τὰ ἐπιτήδεια ἀπε- 35 χώσας ἡμῶν ὅσον διελθόντες ἃν ἡδέως ἀριστάτε. Ἡγοῦ τοινυν, 9 ἐφ' ὁ Ἑνοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συν- ἤλθον οἱ στρατιῶται, καὶ εἴπεν ὁ Σεύθης τοιάδε. Ἐγώ, δ', ἀνδρεῖς, δέομαι ὑμῶν στρατεύομαι σὺν ἐμοί, καὶ ὑπσικνύομαι ὑμῖν δώσειν τοὺς στρατιώτας κυζικηνόν, λοχαγοῖς δὲ καὶ στρα- τηγοῖς τὰ νομιζόμενα· ἐξω δὲ τούτων τὸν ἄξιον τιμήσω. σῶτα δὲ καὶ ποτα ὠσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἐξετε· ὀπόσα δ' ἂν ἀλίσκηται ἀξιώσω αὐτῶς ἐξειν, ἵνα ταῦτα διατιθέμενος ὑμῖν 10 τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἰκανοὶ ἐσόμεθα διόκειν καὶ μαστευεῖν· ἂν δὲ τις ἀνθιστήται, 45 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρετο ὁ Ἑνοφῶν. Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαι σοι τὸ στράτευμα; ὁ δ' ἀπεκρίνατο. Οὐδαμὴ πλέον ἐπτὰ ἡμερῶν, μείον δὲ πολλαχῇ.

12 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρετο ὁ Ἑνοφῶν. Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαι σοι τὸ στράτευμα; ὁ δ' ἀπεκρίνατο. Οὐδαμὴ πλέον ἐπτὰ ἡμερῶν, μείον δὲ πολλαχῇ.

13 Μετὰ ταύτα ἐδίδοτο λέγειν τῷ βουλομένῳ καὶ ἔλεγον πολλοὶ κατὰ ταύτα ὅτι παντὸς ἄξια λέγει Σεύθης· χειμῶν γὰρ 50 εἴη καὶ οὔτε οὐκαδὲ ἀποπλείω τῷ τούτῳ βουλομένῳ δυνάτον εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ ὦν τε, εἰ δέοι ὄνομένους ζηην, ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους, ὄντων ἄγαθών τοισιτων. εἰ δὲ μισθὸν προσλήψοντο, εὔρημα ἐδόκει εἶναι. ἐπὶ τούτως εἴπεν ὁ Ἑνοφῶν. 55
Εἰ τις ἀντιλέγει, λεγέτω· εἰ δὲ μῆ, ἐπιψηφιώ ἐγὼ ταῦτα. 14 ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἐδοξῆ ταῦτα. εὖθυς δὲ Σεύθη εἰπε ταῦτα, ὅτι συντραπεζοῦσιντο αὐτῷ.

Μετὰ τούτο ὁ μὲν ἄλλος κατὰ τάξεις ἐσκήνησαν, στρατη- 15 60 γοὺς δὲ καὶ λοχαγοὺς ἔπι δείπνου Σεύθης ἐκάλεσε. πληθίον κόμην ἔχων. ἐπεὶ δ' ἐπ. θύραις ἤσαν ὡς ἐπὶ δείπνου παρόντες, 16 ἡν τις Ἡρακλείδης Κλαρωείτης· οὗτος προσόιν ἐν ἐκάστῳ οὐσίων ῥέτο ἔχειν τι δοῦνα Σεύθη, πρῶτον μὲν πρὸς Παρια- νοὺς τινας, οἱ παρῆσαν φιλίαν διαπράζομενοι πρὸς Μήδοκον τὸν 65 Ὀδρυσῶν βασιλέα καὶ δώρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἐλεγεν ὅτι Μήδοκος μὲν ἄνω εἰν δώδεκα ἥμερων ἀπὸ θαλάττης ὀδῶν, Σεύθης δ' ἐπεὶ τὸ στράτευμα τούτο ἐλληφεν, ἄρχων ἐσοιτο ἐπὶ θαλάττη. γείτων οὖν ὃν ἵκανότατον ἔσται ὑμᾶς καὶ εὖ καὶ 17 κακῶς ποιεῖν. ἣν οὖν σοφροῦ ἦτε, τούτῳ δῶσετε ὅτι ἄγαθε· 70 καὶ ἀμεινον ὑμῖν διακεῖσται ἣ ἐναν Μήδοκῷ τῷ πρόσω οἰκούντι διδόστε, τούτως μὲν οὖν οὕτως ἑπεθεν.

Ἀθῆς δὲ Τιμασίων τῷ Δαρδανεὶ προσελθόν, ἐπεὶ ἤκουσεν 18 αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἐλεγεν ὅτι νομίζοιτο ὅτι τέταρ δείπνου καλέσαι ὁ Σεύθης δωρεῖσθαι αὐτῷ 75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἵκανος ἔσται σε καὶ ὁ ποταμός καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιήσαι. τοιαύτα 19 προὔπνατο ἐκάστῳ προσοῖν. προσελθόν, δὲ καὶ Ξενοφώντι ἐλεγε. Σὺ καὶ πόλεως μεγίστης εἰ καὶ παρὰ Σεύθη τὸ σῶν ὅνομα μεγίστον ἔστι, καὶ εὖ τήδε τῇ χώρᾳ ἱσώς ἀξίωσεις καὶ τείχη 80 λαμβάνειν, ὡσπερ καὶ ἀλλοι τῶν ὑμετέρων ἐλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμήσαι Σεύθην. εὖν 20 οὕς δὲ οὖν παραίνω. εὖ οἶδα γὰρ ὅτι ὅσον ἄν μείξω τοῦτο δωρήσῃ, τοσοῦτο μείξω ὑπὸ τούτου ἀγαθὰ πείσει. ἀκούον ταῦτα Ξενοφών ὕπόρει. οὐ γὰρ διεβεβήκει ἐχὼν ἐκ Παριοῦ εἰ 85 μὴ παίδα καὶ ὅσον ἐφόδιον.

'Επεὶ δὲ εἰσῆλθον ἐπὶ τὸ δείπνου τῶν τε Θρακῶν οἱ κρα- 21 τιστοὶ τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν 90 Ἐλλήνων καὶ εἰ τις προσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνου μὲν ἦν καθημένοις κύκλω· ἐπείτα δὲ τρίτοις εἰσηνέχθησαν πάσιν· οὗτοι δ' ἤσαν κρεὸν μεστοὶ νενεμημένων, καὶ ἀρτοὶ
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ζυμίται μεγάλου προσπεπερανημένοι ἦσαν πρὸς τοὺς κρέασιν. 22 μάλιστα δ’ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐπιθέντο· νόμος γὰρ ἦν—καὶ πρῶτος τοῦτο ἐποίει Σεῦθης, καὶ ἀνελόμενος τοὺς ἐαυτὸς παρακεφαλέως ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρίπτει οἷς αὐτὸ ἔδοκεν, καὶ τὰ κρέα ὀσαύτως, ὡσον μόνον γεύσασθαι 95 ἐαυτῷ καταλιπὼ καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν καθ’ οὓς αἱ τράπεζαι ἐποίησον. Ἁρκάς δὲ τις Ἀρύστας ὁνόμα, φαγεῖν δεινός, τὸ μὲν διαφραγμένῳ ἵππῳ χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὡσον πριν ὀρθούμενον ἄρτον καὶ κρέα θέμενος ἐπὶ τα ἔσβατα ἐδείπνει.

24 κέρατα δὲ ὀξέον περίφερον, καὶ πάντες ἐδέχοντο· δὲ Ἄρυστας, 100 ἐπεὶ παρ’ αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἢδ’ ὅσι τὸν Ἐνεοφῶντα οὐκέτι δεσποῦντα, 'Εκεῖνος, ἡφη, δός· σχολάζεις γὰρ ἡδῆ, ἐγὼ δὲ οὐδέπω· ἀκούσας Σεῦθης τὴν φωνὴν ἡρώτα τὸν οἰνοχόον τῇ λέγει. δὲ ὁ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἡπίουστο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26 Ἐπειδὴ δὲ προὐχώρει ὁ πότος, εἰσήλθεν ἀνὴρ Ὁρᾶξ ἦπον ἐχων λευκὸν, καὶ λαβὼν κέρα τουτοῦ ἐπιτη. Ἐποτίζον ςοι, ὁ Σεῦθη, καὶ τὸν ὑπόν τουτοῦ δωροῦμαι, ἐφ’ οὗ καὶ διώκων ὄν ἀν 27 θέλης αἱρήσεις καὶ ἀποχωρῶν οὔ μὴ δείσῃς τοῦ πολέμου. ἀλλος παῖδα εἰσάγων οὐτῶς ἐδωρήσατο προτρίῳν, καὶ ἀλλὸς ἐματία 110 τῇ γυναικί. καὶ Τιμαιὼν προτίνον ἐδωρήσατο φιάλην τε ἀργυρῶν καὶ τάπητα ἄξιαν δέκα μνῶν. Γνήσιπτος δὲ τις Ἀθηναῖος ἀναστάς εἶπεν ὃτι ἀρχαῖος εἰν νόμος καλλιστός τοὺς μὲν ἐχοντας διόταν τῷ βασιλεί τιμῆς ἐνεκα, τοῖς δὲ μὴ ἔχοντι διδόναι τὸν βασιλέα, ένα καὶ ἔγω, ἔφη, ἔχω σοι δωρεᾶσαι καὶ τιμῶν. 115

29 ὁ δὲ Ἐνεοφῶν ὄπορείτο το ποτήσει· καὶ γὰρ ἐτύγχανεν ὡς τιμώμενος ἐν τῷ πλησιαστάτῳ δίφρῳ Σεῦθη καθήμενον. ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτὸ τὸ κέρας ὁδεξάν τόν οἰνοχόον. ὁ δὲ Ἐνεοφῶν, ἡδη γὰρ ὑποτετοικῶς ἐτύγχανεν, ἀνέστη θαρραλέως 30 δεξάμενος τὸ κέρας καὶ εἶπεν. Ἐγὼ δὲ σοι, ὁ Σεῦθη, δίδωμι 120 ἐμαυτὸν καὶ τοὺς ἐμοὺς τοὺτοὺς ἐταίρους φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἑτὶ ἔμοι σοι βουλο-μένους φίλους εἶναι. καὶ νῦν πάρεσσιν οὐδέν σε προσαυτοῦντες, ἀλλὰ καὶ προϊμενοι καὶ πονεῖν ὑπὸ σοῦ καὶ προκινδυνεύειν ἐθέλουντες· μεθ’ ὅν, ἀν οἱ θεοὶ θέλωσι, πολλὴν χόρον τὴν μὲν 125
ἀπολήψῃ πατρίδαν ὀδοὺν, τὴν δὲ κτίσην, πολλοὺς δὲ ἱπποὺς, πολλοὺς δὲ ἀνδρας καὶ γυναῖκας καλὰς κτίσην, οὓς οὐ λήψεθαί· σε δεῖσει, ἀλλ' αὐτὸι φέροντες παρέσοντο πρὸς σὲ δῶρα. ἀναστὰς ὁ Σεύθης συνεξέπει καὶ συγκατεσκεδάσατο μετ' αὐτοῦ 32 τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασὶ τε οἶοι σημαινοῦσιν αὐλοῦντες καὶ σάλπιγξιν ὁμοβοεῖαι ρυθμοὺς τε καὶ οἶον μαγά- διδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγε τε 33 πολεμικὸν καὶ ἐξήλατο ὄστερ βέλος φυλαττόμενος μάλα ἐλαφρὸς. εἰςῆσαν δὲ καὶ γῆλωτοποιοί.

135 'Ὡς δ' ἦν ἠλίος ἐπὶ δυσμαί, ἀνέστησαν οἳ "Ελληνες καὶ 34 εἶπον ὁτι ὀρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδό- ναι. καὶ Σεύθην ἐκέλευον παραγγείλαι ὅπως εἰς τὰ 'Ελληνικά στρατόπεδα μηδὲς τῶν θρακῶν ἐστείλῃ νυκτός· οἳ τε γὰρ πολέ- μιοι Θρᾴκες καὶ ύμεῖς οἱ φίλοι. ὄς δ' ἐξῆσαν, συνανέστη ὁ 35 Σεύθης οὐδὲν τι μεθύοντο έσπικός. ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας: 'Ὡς ἀνδρεῖ, οἱ πολέμιοι ἡμῶν ὅυκ ἰσαί πο τὴν ἡμετέραν συμμαχίαν· ἢν οὖν ἔλθομεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὡστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὡστε ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.

140 συνεπῆνοις ταῦτα οἱ στρατηγοὶ καὶ ἡγείσθαι ἐκέλευον. ὁ δ' 36 εἶπεν. Παρασκευάσαμεν ἀναμένετε· ἐγὼ δ' ὅπόταν καιρὸς ἦν ἡξω πρὸς ὕμας, καὶ τοὺς πελταστὰς καὶ ὕμας ἀναλαβὼν ἡγη- σομαι σὺν τοῖς ἱπποῖς. καὶ ὁ Ἐνεφόδων εἶπε· Σκέψαθαι τοῖνυν, 37 εἴπερ νυκτὸς πορευόμεθα, εἰ ὁ 'Ελληνικός νόμος κάλλιον ἔχει· μεθ' ἠμέραν μὲν γὰρ ἐν ταῖς πορείας ἠγείσται τὸν στρατεύματος ὁποίον ἃν ἄει πρὸς τὴν χώραν συμφέρῃ, ἐὰν τε ὁπλιτικὸν ἐὰν τε πελταστικῶν ἐὰν τε ἱππικῶν· νῦκτορ δὲ νόμος τοῖς "Ελλησιν ἡγείσθαι ἐστὶν τὸ βραδύτατον· οὖτω γὰρ ἡκιστα διασπάται τὰ 38 στρατεύματα καὶ ἡκιστα λαυθάνουσιν ἀποδειδόσκοντες ἀλλή- λους· οἱ δ' διασπασθέντες πολλάκις καὶ περιπτάττουσιν ἀλλή- λους καὶ ἀγνοοῦντες κακῶς ποιουσί καὶ πάσχουσιν. εἶπεν 39 οὖν Σεύθης· Ὅρθος λέγετε καὶ ἐγὼ τὸ νόμο τὸ ύμετέρῳ πείσομαι. καὶ ὑμῖν μὲν ἡγεμονίας δόως τὸν πρεσβυτάτον τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέσωμαι τελευταῖος τοὺς 150 ἱπποὺς ἐχων· ταχύ γὰρ πρῶτος, ἃν δέν, παρέσομαι. σύνθημα


δ' εἶπον Ἀθναίαν κατὰ τὴν συγγένειαν. ταῦτα εἶπόντες ἀνεπαύντοντο.

40 Ἦνικα δ' ἦν ἀμφὶ μέσας νύκτας παρὴν Σεῦθης ἔχων τοὺς ἰππείς τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὀπλοῖς. καὶ ἔπει παρέδωκε τοὺς ἄγχονας, οἱ μὲν ὀπλίζεται ἄγχωντο, οἱ δὲ 165 πελτασταὶ εἶποντο, οἱ δ' ἰππεῖς ὁπίσωθοφιλάκουν. ἔπει δ' ἡμέρα ἦν, οὐ Σεῦθης παρῆλαινεν εἰς τὸ πρόσθεν καὶ ἐπήνευσεν τοὺς Ἐλληνικὸν νόμον. πολλάκις γὰρ ἐφ' ὑπόκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενοι ἀποσπασθῆναι σὺν τοῖς ἰπποῖς ἀπὸ τῶν πεζῶν· νῦν δ' ὁσπερ δὲι ἄθροοι πάντες ἁμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170 ὑμεῖς μὲν περιμένετε αὐτὸν καὶ ἀναπαύσασθε, ἐγώ δὲ σκεψά-μενός τι ἦξω. ταῦτ' εἶπὼν ἠλαυνεν δ' ὄρους ὄδὸν τινα λαβὼν. ἔπει δ' ἀφίκετο εἰς χιόνα πολλὴν, ἐσκέψατο εἰ εἴη ἢχυν ἀνθρώ-πων ἡ πρόσω ἤγοιμενα ἡ ἐναντία. ἔπει δὲ ἀτριβῆ ἑώρα τὴν ὴδον, ἤκε ταχὺ πάλιν καὶ ἔλεγεν: "Ἀνδρεῖ, καλῶς ἐσται, ἦν θεὸς 175 θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιτεσσότες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοὺς ἰπποὺς, ὅπως ἄν τινα ἤσωμεν, μὴ διαφυγόν σημάδι τοῖς πολεμίοις· ὑμεῖς δ' ἐπέσθε· κἀν λειψθῆτε, τῷ στίβῳ τῶν ἰππῶν ἐπέσθε. ὑπερβαίνετε δὲ τὰ ὅρη ἦξομεν εἰς κόμας πολλὰς τε καὶ εὐδαιμονές. 180

44 Ἦνικα δ' ἦν μέσαν ἡμέρας, ἦδη τε τὴν ἐπὶ τοῖς ἀκροῖς καὶ κατιδὼν τὰς κόμας ἤχεν ἑλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν: Ἀφήσω ἦδη καταθεῖν τοὺς μὲν ἰππεῖς εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. ἀλλ' ἐπέσθε ὡς ἄν δύνῃσθε τάχιστα, ὅπως εὰν τις ὑφιστήται, ἀλέξησθε. ἀκούσας ταῦτα ὁ Ἑνοφῶν 185 κατέβη ἀπὸ τοῦ ἰπποῦ. καὶ δ' ἦρετο· Τῇ καταβαίνεις ἐπεὶ σπεύδειν δει; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μοῦν δει· οἱ δὲ ὀπλίται θάττον δραμοῦνται καὶ ἱδίοι, εὰν καὶ ἐγὼ πεζὸς ἡγόμαι. μετὰ ταῦτα ὄχετο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ἰππεῖς ὡς τεταρά- κοντα τῶν Ἐλλήνων. Ἑνοφῶν δὲ παρηγγύησε τοὺς εἰς τριά-κοντα ἐτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν 190 ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἤμειτο τὸν ἄλλον. ἔπει δ' ἐν ταῖς κόμαις ἦσαν, Ἑνοφῶν ἔχουν ὅσον τριάκοντα ἰππεῖς προσε-λάσας εἶπε· Τάδε δ' ὃ Ἑνοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἀνθρώποι· ἀλλὰ γὰρ ἐρήμοι οἱ ἰππεῖς οὐχοῦνται μοι ἄλλος ἄλλη 193
διώκων, καὶ δεδοικά μῇ συστάντες ἁθρόου τοὺς κακοὺς τις ἑργασώνται οἱ πολέμιοι. δεὲ δὲ καὶ ἐν ταῖς κόμαις καταρέσουσι τινὰς ἃμοις μεσταί γὰρ εἰσὶν ἀνθρώπους. Ἄλλῳ ἑγὼ μὲν, ἐφη ὁ Ἑυνοφῶν, σὺν οἷς ἔχω τὰ ἀκρα καταλήψομαι; σὺ δὲ Κλεάνθορα 200 κέλευε διὰ τοῦ πεδίου παρατεὶναι τὴν φάλαγγα παρὰ τὰς κόμας. ἔπει ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν εἰς χίλια, βῶς δὲ δισχίλιοι, προβάτα ἄλλα μῦρα. τότε μὲν ὅ ἂν αὐτοῦ ἥνωσθήσασιν.

IV. Τῇ δ᾽ ύστεραια κατακαύσας ὁ Σεῦθης τάς κόμας παντε- 1 λῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβοι ἐνθεῖ καὶ τοῖς ἀλλοις οἷα πείσουται, ἂν μὴ πείσουται, ἀπήει πάλιν. καὶ τὴν 2 μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἦρακλείδην εἰς Πέρινθον, 5 ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Ὄηνων πεδίον. οὐ δὲ ἐκλιπτόντες ἐφευγον εἰς τὰ ὄρη. ἢν δὲ χιὼν πολλῇ καὶ ψύχοις 3 οὕτως ὦστε τὸ υἱὸν ὁ ἐφέροντο ἐπὶ δείπνων ἐπήγκουτο καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἕλληνων πολλῶν καὶ ρίνες ἀπε- 10 καίουτο καὶ ὥτα. καὶ τότε δήλων ἐγένετο οὐ ἐνεκα οἱ Ὄρακες 4 τὰς ἀλωπεκαίς ἔπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὑσί, καὶ χιτώνας ὦν μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ χειρᾶς μέχρι τῶν ποδῶν ἐπὶ τῶν ἑπτῶν ἔχουσιν, ἀλλ᾽ οὐ χλαμύδας. ἀφεὶς δὲ τῶν αἰχμαλώτων ὁ Σεῦθης εἰς τὰ ὄρη 5 15 ἑλέγεν ὅτι εἰ μὴ καταβήσονται οἰκίσουσε καὶ πείσουται, ὅτι κατακαύσει καὶ τοῦτον τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται τῷ λιμῷ. ἐκ τούτων κατέβαινοι καὶ γυναῖκες καὶ παιδεῖς καὶ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὅρος κόμαις ἥνωσθέντο. καὶ ὁ Σεῦθης καταμαθών ἐκέλευε τὸν Ἐυνοφῶντα τῶν 6 20 ὀπλίτων τοὺς νεωτέρους λαβὸντας συνεπιστέψαται. καὶ ἀναστάντες τῆς νυκτὸς ἁμα τῇ ἡμέρα παρῆσαν εἰς τὰς κόμας, καὶ οἱ μὲν πλεῖστοι ἐξεφυγοῦν· πλησίον γὰρ ἦν τὸ ὀροκ. ὥσπερ δὲ ἐλάβε κατηκόντισεν ἄφειδος Σεῦθης.

Ἐπισθένης δ᾽ ἦν τις ὁλύνθιος παιδεραστῆς, δε ἔδων παίδα 7 25 καλῶν ἡβάσκουτα ἄρτι πελτήν ἐχοῦσα μέλλοντα ἀποδηνήσκειν, προσδραμὼν Ξευνοφῶντα ἐκέτειν βοηθῆσαι παιδὶ καλῷ. καὶ ὁς ὁ προσελθὼν τῷ Σεῦθῃ δεῖται μὴ ἀποκτεῖναι τὸν παίδα, καὶ τοῦ
Επισθένοις διηγείται τὸν τρόπον, καὶ ὅτι λόγων ποτὲ συνελέξατο σκοτῶν υἱὲν ἄλλῳ ἢ εἰ τινὲς εἶνεν καλοὶ, καὶ μετὰ τοῦτων ἦν ἀνὴρ ἀγαθός. ὁ δὲ Σεῦθης ἤρετο. ὁ Η καὶ θελοῖς ἂν, ὁ Ἐπισθένεις, ὑπὲρ τοῦτον ἀποθανεῖν; δὲ ὁ ὑπερανεῖδε πόνον τράχηλον,

Παῖε, ἐφι, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἐπιήρετο ὁ Σεῦθης τὸν παίδα ἐκ παιδείας αὐτὸν ἀντ’ ἐκείνου. οὐκ εἴα ὁ παῖς, ἀλλὰ ἰκεῖτεν μηδέτερον κατακαίνειν. ἐνταῦθα ὁ Ἐπισθένεις περὶ βαλὼν τὸν παίδα εἶπεν. Ὡρὰ σοι, ὁ Σεῦθης, περὶ 35 τούτου μοι διαμάχεσθαι. οὐ γὰρ μεθήσω τὸν παίδα. ὁ δὲ Σεῦθης γελῶν ταῦτα μὲν εἴα: ἐδοξε δὲ αὐτῷ αὐτὸν αὐλισθήναι, ἵνα μηδὲν ἐκ τούτων τῶν κωμῶν ὁ ἐπὶ τοῦ ὀροὺς τρέφοντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου, οὐ δὲ Ἐνοφῶν ἔχων τῶν ἐπιλεκτοὺς ἐν τῇ ὑπὸ τὸ ὀροῦ ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40 Ἐλληνες ἐν τοῖς ὀρείνοις καλουμένοι Θρᾴξι πλησίον κατεσκήνησαν.

Ἐκ τοῦτον ἦμέρα τ’ οὐ πολλαὶ διετρίβοντο καὶ οἱ ἐκ τοῦ ὀροῦς Ἐράκες καταβαίνοντες πρὸς τὸν Σεῦθην περὶ σπουδῶν καὶ ὀμήρων διετράπτουσαν. καὶ ὁ Ἐνοφῶν ἔλθὼν ἔλεγε τῷ Σεῦθη 45 ὅτι ἐν πονηροῖς σκηνοῖν καὶ πλησίον εἰν οἱ πολέμων. ἤδιον τ’ ἂν ἐξ ἀυλίζεσθαι ἐφ’ ἐν ἐχυροῖς χωρίοις μάλλον ἢ ἐν τοῖς στεγνοῖς, ὡστε ἀπολέσθαι. δὲ δὲ θαρρεῖν ἐκέλευε καὶ ἐδείξεν ὀμήρους παρόντας αὐτῶν. ἐδέσου τ’ καὶ αὐτοῦ Ἐνοφῶντος καταβαίνοντες τινες τῶν ἐκ τοῦ ὀροὺς συμπράξαι σφίσι τὰς 50 σπουδὰς. δ’ ὁμολογεὶς καὶ θαρρεῖν ἐκέλευε καὶ ἧγγην μηδὲν αὐτῶς κακῶν πείσεσθαι πειθομένους Σεῦθη. οὐ δ’ ἀρα ταῦτ’ ἔλεγον κατασκοπῆς ἐνεκα.

Ταύτα μὲν τῆς ἠμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὀροῦς οἱ Θυνοὶ. καὶ ἡμεῦν μὲν 55 ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεποῦ γὰρ ἦν ἄλλως τᾶς οἰκίας σκότους ὁντος ἀνεφρίκειν ἐν ταῖς κόμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεστάφθαντο μεγάλοι σταῦροι τῶν προβάτων ἐνεκα. ἐπεὶ δ’ ἐγένετο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οὐ μὲν εἰσηκόντιζον, οὐ δὲ τοῖς σκυτάλαις ἐβάλλον, δ’ ἔχειν ἐφα- 60 σαν ὡς ἀποκόψουτε τῶν δοράτων τὰς λόγχας, οὐ δ’ ἐνεπιμπρασαν, καὶ Ἐνοφῶντα ὀνομαστὶ καλοῦντες ἐξίοντα ἐκέλευν ἀποθυμή-
σκειν, ή αυτοῦ ἐφασαν κατακαυθήσεσθαι αὐτοῦ. καὶ ἰδὴ τε διὰ τοῦ ὀρὸφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενο-65 φώνατα ἤδιν ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακίστιος ἦτον ὡς ὀκτωκαίδεκα σημαίνει τῇ σάλπιγγι καὶ εὐθὺς ἐκπροδώσει ἐπισπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. οἱ δὲ Θράκες φεύγονσιν, ὡσπερ δὴ τρόπος ἦν 17 αὐτῶς, ὀπισθεὶν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεράλ-70 λομένων τοὺς σταυροὺς ἐλήφθησαν τινες κρεμασθήσετε ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέδωσαν διαμαρτύντες τῶν ἔξοδων· οἱ δὲ Ἕλληνες ἐδίωκον έξω τῆς κώμης. τῶν δὲ 18 Θυινῶν ὑποσταφέντες τινὲς ἐν τὸ σκότει τοὺς παρατρέχοντας παρ’ οἰκίαις καιομένην ἡκόντικοι εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ 75 ἐτρωσαν Ἱερώνυμον τε Ἑπιταλεία λοχαγὸν καὶ Θεογένην Δοκρόν λοχαγὸν· ἀπέβανε δὲ οὐδεὶς· κατεκαυθή μέντοι καὶ ἐσθῆς τινῶν καὶ σκεύης. Σεῦθης δὲ ἦκε βοηθῶν σὺν ἐπτὰ 19 ἱππεῦσι τοῖς πρῶτοι καὶ τῶν σαλπικτῖν ἐχων τῶν Θράκιων, καὶ ἐπείπερ ἱσθέτο, ὡσονπερ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ 80 κέρας ἐφθέγγετο αὐτῷ· ὡστε καὶ τοῦτο φόβουν συμπαρέσχε τοῖς πολεμίοις. ἐπεὶ δ’ ἤλθεν, ἐδεξιοῦτο τε καὶ ἔλεγεν ὅτι οὐκοῦ τεθνεωτας πολλοὺς εὐρίσειν.

Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὀμήρους τε αὐτῶ παρα- 28 δοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βουλεταί, συστατεύσεσθαι· εἰ δὲ μὴ, 85 αὐτῶν ἔσαι. τῇ οὖν ὑστεραία παραδίδοσιν ὁ Σεῦθης τοὺς ὀμή- 21 ρους, προσβυτέρους ἄνδρας ἦδη, τοὺς κρατίστους, ὡς ἐφάσαν, τῶν ὄρεινών, καὶ αὐτῶς ἔρχεται σὺν τῇ δυνάμει. ἦδη δὲ εἰχε καὶ τριπλασιάν δύναμιν ὁ Σεῦθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούντες ἀ πράττει ὁ Σεῦθης πολλοὶ κατέβαινοι συστατεύσεσθαι· οἱ 22 δὲ Θυινοὶ ἐπεί εἰδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλῖτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἱκέτευοι σπει- σασθαι, καὶ πάντα ωμολόγους ποιήσει καὶ πιστὰ λαμβάνειν ἐκέλευον. ὁ δὲ Σεῦθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἀ 23 λέγοιεν, καὶ οὐκ ἀν ἐφί σπεισασθαί, εἰ Ξενοφῶν βούλοιτο τιμ. 95 ὁρίσσασθαι αὐτοῦς τῆς ἐπιθέσεως. ὁ δὲ εἶπεν· Ἀλλ’ ἔγογε 24 ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὕτω δοῦλοι ἐσονται ἀντ’ ἐλευθέρων· συμβουλεύειι μέντοι ἐφ’ αὐτῷ τὸ λοιπὸν ὀμήρους
VII. Τετερβαλλοσι δε προς τοις υπερ Βυζαντιου Θρακας εις το Δελτα καλούμενον· αυτη δε ην ουκετη αρχη Μαισαιου, 
2 άλλα Τηρους του Οδρύσου [αρχαιου τυνος]. και ο Ήρακλειδης ενταυθα έχουν την τιμη της λειας παρην. και Σεβθης εξαγα-
γων ζευγη ημιουνικα τρια, ου γαρ ην πλειω, τα δε άλλα βοεικα, 5
καλεσα Ξενοφωντα εκελενε λαβειν, τα δε άλλα διανειμαι τοις
3 στρατηγοις και λοχαγοις. Ξενοφων δε είπεν· 'Εμοι τοινων
άρκει και αυθης λαβειν· τοιτοις δε τοις στρατηγοις δωρον οι
4 συν εμοι ηκολουθησαν και λοχαγοις. και των ζευγων λαμβανει
εν μεν Τιμασιων ο Δαρδανεις, εν δε Κλεάνωρ ο Ορχομενος, εν 10
de Фρυνίκος ο 'Αχαιος· τα δε βοεικα ζευγη τοις λοχαγοις
κατεμερισθη. τον δε μισθων αποδιδοσιν εξεληνυθοτος ήδη του
μηνος εικοσι μηνων ήμερων. γαρ Ηρακλειδης ελεγεν οτι ου
5 πλεον εμπολησαι. οιν δε Ξενοφων αχθασεις ειπεν επομοσιας.
Δοκεισ μοι, δε Ηρακλειδης, ουχ ως δει κηδεσσαι Σεβθου· ει γαρ 15
εκηδου, ήκες αν φερων πληρη των μισθων και προσδανεισαιμενων,
ei μη αλλος εδων, και αποδομην τα σαυτου ιματια.
6 'Εντευθεν ο Ηρακλειδης ηχησθη τε και έδεισε μη εκ της
Σεβθου φιλιας εκβληθει, και οτι εδυνατο απο ταυτης της
7 ήμερας Ξενοφωντα διεβαλλε προς Σεβθην. οι μεν δε στρα-
toιται Ξενοφωντι ενεκάλουν οτι ουκ ειχον των μισθων. Σεβθης
δε ηχησεν αυτω οτι εντονως τωσ στρατιωταις απητει των μισθων.
8 και τεως μεν αιεi εμεμυνητω ως, επειδαι επι θαλατταν απελθη,
παραδωσει αυτω Βισανθου και Γανου και Νεων τειχος· απο δε
τοιτου τω χρονου ουδενος ετι τοιτου εμεμυνητω. γαρ Ηρα-
25 κλειδης και τοιτο διεβεβληκεi ως ουκ ασφαλεi ειν τειχη παρα-
dιδοναι ανδρι δυναμι εχοντι.
9 'Εκ τοιτου ο μεν Ξενοφων εβουλευτο τι χρη ποιειν περι
του ετι άνω στρατευεσθαι· δε Ηρακλειδης ειςαγαγων τους
αλλους στρατηγοις προς Σεβθην λεγειν τε εκελευεν αυτους οτι 30
νουδεν αν ήττου σφεις αγανακειν την στρατιαν η Ξενοφων, τον τε
μισθων υπισχυετο αυτως εντος δληγων ημερων εκπλευεν παρεσεθ-
10 θαι δυνοι ημοιν, και συστρατευεσθαι εκελευε. και ο Τιμασιων
εἰπεν· Ἐγὼ μὲν τοῖς ὕψοις ἄν τέντε μηνὰς μεσθὸς μέλλη εἶναι 35 στρατευσαίμην ἃν ἄνευ Ξενοφόντος. καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγους τῷ Τιμασίων. ἐντεύθεν ὁ Σεῦθης ἐλοί-
δόρει τὸν Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφόντα. ἐκ δὲ
tούτου παρακαλοῦσιν αὐτὸν μόνον. ὦ δὲ γνῶν τὸν Ἡρακλείδου
tὴν πανουργίαν ὅτι βούλοιτο αὐτὸν διαβάλλει πρὸς τοὺς
40 ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς τε στρατηγοὺς
πάντας καὶ τοὺς λοχαγοὺς.

Καὶ ἔτει πάντες ἐπείσθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται 12
ἐν δεξίᾳ ἔχοντες τὸν Πόντον διὰ τὸν Μελινοφάγον καλομένων
Θρακῶν εἰς τὸν Σαλμυδησοῦν. ἐνθα τῶν εἰς τὸν Πόντον πλοευ-
45 σῶν νεὼν πολλαὶ ὄκελλουσι καὶ ἐκπίπτουσι· τέναγος γὰρ ἔστιν
ἐπὶ πάμπολυ τῆς θαλάττης. καὶ Θράξκες οἱ κατὰ ταῦτα οἰκούντες 13
στῆλας ὀρισάμενοι τὰ καθ᾽ αὐτοὺς ἐκπίπτοντα ἐκαστοὶ λήζουνται·
tέως δὲ ἔλεγον πρῶν ὀρίσασθαι ἄρπάζοντας πολλοὺς ὑπ᾽ ἄλλη-
λῶν ἀποθησεῖς. ἐνταῦθα ἦραίκουντο πολλαὶ μὲν κλίναι. 14
50 πολλὰ δὲ κυβώτα, πολλαὶ δὲ βίβλοι γεγραμμέναι, καὶ τάλλα
πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεύθεν
tαῦτα καταστρέφαμεν ἀπῆσαν πάλιν. ἐνθα δὴ Σεῦθης εἶχε 15
στρατεύμα ὡθη πλέον τοῦ Ἐλληνικοῦ· ἐκ τε γὰρ Ὀδρυσῶν πολὺ
ἐτὶ πλείον παλεβῆκεν καὶ οἱ αἱεὶ πειθόμενοι συνεστρα-
55 τεύοντο. καθυσίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυμβρίας ὅσον
τράκοντα σταδίους ἀπέχοντες τῆς θαλάττης. καὶ μισθὸς μὲν 16
οὐδεὶς ποι ἐφαίνετο. πρὸς δὲ τὸν Ξενοφόντα οἱ τε στρατιῶται
παγχαλέως εἴχον ὁ τε Σεῦθης οὐκέτι οἰκείως διέκειτο, ἀλλὰ
NECTE συγγενεύσαθι αὐτῶ βουλόμενος ἔλθοι, πολλαὶ ἦδη ἀσχολία
60 ἐφαίνοντο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχέδου ἤδη δύο μηνῶν ὄντων 1
ἀφικνεῖται Χαρμίνος τὸ Ὅ λάκων καὶ Πολύνικος παρὰ Θῆβρων, καὶ
λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τιεσα-
φέρην, καὶ Θῆβρων ἐκπίπτουσιν ὡς πολεμήσουσι, καὶ δεῖται
5 ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς
tοῦ μηνὸς, καὶ τοῖς λοχαγοῖς διμορία, τοῖς δὲ στρατηγοῖς τετρα-
μορία.

'Επει δὲ ἦλθον οἱ Λακεδαιμονίοι, εὕρεσι ο Ἡρακλείδης 2
πυθόμενος ὅτι ἔτι τὸ στράτευμα ἦκουσι λέγει τῷ Σεύθῃ ὅτι καλ·
λιστὸν τι γεγένηται· οἱ μὲν γὰρ Δακεδαιμόνιοι δέονται τοῦ 10
στρατεύματος, σὺ δὲ οὐκέτι δὲ ἂποδιδοὺς δὲ τὸ στράτευμα
χαρὴς αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσιν τὸν μισθὸν, ἀλλ
3 ἀπαλλάξονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ο Σεύθης κελεύει
παράγειν· καὶ ἔπει εἴπον ὅτι ἔτι τὸ στράτευμα ἦκουσιν, ἔλεγεν
ὅτι τὸ στράτευμα ἂποδιδόσσι, φίλος τε καὶ σύμμαχος εἶναι 15
βουλεταί, καλεῖ τε αὐτοὺς ἐπὶ ξένω καὶ ἐξείνιζε μεγαλοπρεπῶς.
Εὐνοφῶντα δὲ οὐκ έκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.
4 ἐρωτῶντων δὲ τῶν Δακεδαιμονίων τὶς ἀνὴρ εἰπὲ Εὐνοφῶν ἂπεκρι
νατο ὅτι τὰ μὲν ἄλλα έίν ὁκακός, φιλοστρατιώτης δε· καὶ διὰ
tοῦτο χείρον ἐστὶν αὐτῷ. καὶ οἱ εἴπον, 'Αλλxies ἡ δημαγωγεῖ 20
5 ἀνήρ τοὺς ἀνδράς· καὶ ὁ Ἡρακλείδης, Πάνω μὲν οὖν, ἔφη. 'Αρ
οὖν, ἐφασαν, μὴ καὶ ἡμῖν ἐναντίωσεται τῆς ἀπαγωγῆς· 'Αλλ' ἦν
ὕμεις, ἔφη ὁ Ἡρακλείδης, συνλέξαντες αὐτοὺς ὑπόσχοσθε τὸν
μισθὸν, διέγον εκείνῳ προσχόντες ἀποδραμοῦντα σὺν ὑμῖν.
6 οὐς οὖν ἄν, ἐφασαν, ἡμῖν συνλεγείεν; Αὐριον ὑμάς, ἔφη ὁ 25
Ἡρακλείδης, πρὸ ἀξομέν πρὸς αὐτοὺς· καὶ οἴδα, ἔφη, ὅτι ἐπειδὰν
ὑμᾶς ἰδοσκέν, ἀσμενοί συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως
ἐληξεν.
7 Ἡ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Δάκωνας
Σεύθης τε καὶ Ἡρακλείδης, καὶ συνλέγεται ἡ στρατιά. τὸ δὲ 30
Δάκωνε ἐγείρετ' ὅτι Δακεδαιμονίους δοκεῖ πολεμεῖν Τισασφέρει
τὸ ὑμᾶς ἀδικήσαντι· ἦν οὖν ὅπες σὺν ὑμῖν, τοῖς τὲ ἐκθρόν τιμωρή-
σαθε καὶ δαρεικών ἐκαστὸς οὔσε τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ
8 τὸ διπλὸν, στρατηγός δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται
ἀσμενοὶ τε ἡκουσαν καὶ εὖθυς αὐτότατα τις τῶν Ἄρκαδῶν τοῦ 35
Εὐνοφῶντος καθηγορήσων. παρῆν δὲ καὶ Σεύθης Βουλόμενος
9 εἶδεν τι πραξθήσεται, καὶ ἐν ἐπτήκῳ εἰστήκει ἐξχων ἐρμηνεῖαν·
ξυνίζει δὲ καὶ αὐτὸς ἔλλημιτι τὰ πλείστα. ἔνθα δὴ λέγει ὁ
'Ἀρκάς· ἉΛΛχ' ἡμεῖς μὲν, ὁ Δακεδαιμόνιοι, καὶ πάλαι ἄν ἥμεν
παρ' ὑμῖν, εἰ μὴ Εὐνοφὸν ὑμᾶς δεύρο πείσας ἀπήγαγεν, ἔνθα δὴ 40
ἡμεῖς μὲν τὸν δειόν χειμῶνα στρατευόμενοι καὶ νῦκτα καὶ ἡμέραν
οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης
10 ἐκείνου μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθὸν.
οὐστε [ὁ γε πρῶτος λέγων] ἔγω μὲν εἰ τούτων ἵδοιμι καταλευν-
45 σθέντα καὶ δύντα δίκην ὃν ἡμᾶς περιείλκε, καὶ τὸν μισθόν ἂν
μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἁχθεσθαι. μετὰ
τούτων ἄλλοσ ἀνέστη ὁμοίως καὶ ἄλλοσ. ἐκ δὲ τούτων Ἑνωφῶν
ἐλέξεν ὅδε.

Ἀλλὰ πάντα μὲν ἄρα ἀνθρωπον ὄντα προσδοκῶν δεῖ, ὅποτε 11
50 γε καὶ ἔγω νῦν υφί μῶν ἀλτίας ἔχω ἐν ὁ πλείστην προβαθμὶαν
ἔμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρασχεμένου. ἀπετα-
πόμην μὲν γε ἡδὴ οἴκαδε ὀρμημένος, οὐ μὰ τὸν Δία οὕτω
πυθανόμενος ὑμᾶς εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις
εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. ἐπεὶ δὲ ἡλθοι, Σεῦθον 12
55 τούτων πολλῶν ἀγγέλους πρὸς ἐμὲ πέμπτοντος καὶ πολλὰ
ὑποσχομένου μοι, εἰ πείσαμεν ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο
μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπιστασθεῖν. ἦγον δὲ
όθεν φόμην τάχιστ' ἄν ὑμᾶς εἰς τὴν 'Ασίαν διαβῆμαι. ταῦτα
γὰρ καὶ βέλτιστα εὔνομίζων ὑμῖν εἶναι καὶ ὑμᾶς ὑδεῖν βουλομέ· 13
60 νοσ. ἐπεὶ δ' Ἀρισταρχὸς ἐθύνων σὺν τριήρεσιν ἐκόλου διαπλεῖν
ἡμᾶς, εκ τούτου, ὅπερ εἰκός δὴτου ἦν, συνελέξα ὑμᾶς, ὅπως
βουλευσαίμεθα ὁ,τι χρῆ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες μὲν 14
Ἀρισταρχὸν ἐπιτάπτοτος ὑμῖν εἰς Χερρώνησιν πορεύεσθαι,
ἀκούοντες δὲ Σεῦθου πεθοῦντος ἐαυτὸ συστατεύεσθαι, πάντες
65 μὲν ἐλεγείτε σὺν Σεῦθη ἱέναι, πάντες δ' ἐψηφίσασθε ταῦτα; τί
οὖν ἐγὼ ἐνταῦθα ἡδίκησα ἀγαγὼν ὑμᾶς ἐνθα πάσιν ὑμῖν ἐδοκεῖ; 15
ἐπεὶ γε μὴν φεύγεσθαι ἥρατο Σεῦθης περὶ τοῦ μισθοῦ, εἰ μὲν
ἐπαυνόταυτον. δικαίως ἂν με καὶ αἰτίως θείεται καὶ μησοτε. εἰ δὲ
πρόσθεν αὐτῶ πάντων μάλιστα φίλος ὑν νῦν πάντων διαφόρο-
70 ταῦτα εἰμι, πῶς ἂν ἐτὶ δικαίως ὑμᾶς αἱροῦμενος αὐτὶ Σεῦθου ὕφ
ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τούτων διαφέρομαι;

Ἀλλ' ἐπειτ' ἂν ὅτι ἐξεστὶ καὶ τὰ ύμεταρὰ ἑχοντα παρὰ 16
Σεῦθου τεχνάζειν. οὐκοῦν δὴλον τοῦτό γέ ἐστιν, εἰπερ ἐμοὶ
ἐτέλει τι Σεῦθης. οὐχ οὕτως ἐτέλει δὴτου ὡς ὃν τε ἐμοὶ δοῖ
75 στέροιτο καὶ ἄλλα ὑμῖν ἀποτείχειεν, ἄλλ' οἴμαι, εἰ ἐδίδου, ἐπὶ
tοῦτῳ δὴ ἐδίδου ὅπως ἐμοὶ δοῦν μεῖου μὴ ἀποδοή ὑμῖν τὸ πλέον. 17
εἰ τοῖς οὖτως ἔχειν οἴεσθε, ἐξεστὶν ὑμῖν αὐτίκα μᾶλα ματαιαν
ταῦτη τὴν πράξειν ἀμφοτέρους ἡμῖν ποιήσαι, ἐάν πράττητε
αὐτὸν τὰ χρήματα. δὴ λοι γὰρ ὁτι Σεύθης, εἰ ἔχω τι παρ᾽ αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως, ἕαν μὴ 80 βεβαιῶ τὴν πράξειν αὐτῷ ἐφ᾽ ἣ ἐδωροδόκουν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ υμέτερα ἔχειν· ὦμιν γὰρ ύμῖν θεοὺς ἀπαντᾶς καὶ πάσας μηδ᾽ ἂ ἐμοὶ ἴδια ὑπέσχετο Σεύθης ἔχειν. πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδε μοι εἰ ἐπιορκῶ· ἦν δὲ μᾶλλον θαυμάσητε, συνεπόμενοι μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85 εἰληφέναι, μὴ τοῖς μηδὲ ὅσα τῶν λοχαγῶν ἔνιοι.

Καὶ τί δὴ ταῦτ᾽ ἐποίουν; ὃμην, ἀνδρεῖς, ὅσο μᾶλλον συμφέρομεν τοῦτῳ τὴν τότε πενίαν, τοσοῦτο μᾶλλον αὐτὸν φίλον ποιῆσεσθαι, ὅποτε δυνασθείη. ἐγὼ δὲ ἅμα τε αὐτὸν ὅρῳ εὗ πράπτοντα καὶ γηγνώσκο δὴ αὐτοῦ τὴν γνώμην. εἴποι δὴ τις 90 ἂν, οὐκοῦν αἰσχύνῃ οὕτω μόρως ἐξαπατώμενος; ναὶ μά Δίᾳ ᾦςχυνώμην μείναν, εἰ ὑπὸ πολεμίου ὡς ὄντως ἐξηπατήθην· φίλοι δὲ ὑμείς ἐξαπατῶν αἰσχύνοι μοι δοκεῖ εἶναι ἡ ἐξαπατᾶσθαι. ἔπει 95 εἰ γα γίνεται ἐστὶ φυλακή, πᾶσαν ὄδη ἡμᾶς φυλαξεῖν ὡς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ἡμῖν 95 ἡ ὑπέσχετο· οὕτε γὰρ ἠδικήσαμεν τούτων οὐδὲν οὕτε κατεβλακεύσαμεν τὰ τούτων οὐδὲ μὴ κατεδειλιάσαμεν οὐδὲν ἐφ᾽ ὅτι ἡμᾶς οὕτως παρεκάλεσεν.

Ἀλλὰ, φαίνετε ἂν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μήδ᾽ εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἂ ἐγὼ 100 οὐκ ἂν ποτε εἰπον τούτων ἐναντίων, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκεῖτε εἶναι ἡ λίαν εἰς ἴμε ἀχαρίστοι. ἀναμνήσθητε γὰρ ἐν ποίοις τις πράγμασιν ὑμεῖς ἐνυγχάνετε, ἐξ ὑμῶν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν, Ἀρίσταρχος δ᾽ ὡς ὁ Δακεδαιμόνος οὐκ εἰς εἰσίναι ἀπὸ-105 κλείσας τὰς πύλας; ὑπαίθριοι δ᾽ ἐξο ἐστρατοπεδεῦσετε, μέσῳ δὲ χειμῶν ἢν, ἀγορᾶ δὲ ἐχρήσθη σπάνια μὲν ὀρώντες τὰ ὀνά, σπάνια δ᾽ ἔχοντες ὅτων ὑπῆσθε, ἀνάγκη δὲ ἢν μένεις ἑπὶ Ἐράκης· τριήρεις γὰρ ἐφορμοῦσα ἐκώλυν διαπλεῖν· εἰ δὲ μένου τις, ἐν πολεμία εἰναι, ἔθη πολλοὶ μὲν ἑπτεῖς ἢςαν ἐναντίοι. 110 πολλοὶ δὲ πελεσταται, ἢμῖν δὲ ὀπλικωῶν μὲν ἢν δ᾽ ἄθροι μὲν ὑπάντη τῷ τὰς κόμας ἵσως ἀν ἐδυνάμεθα σῖτων λαμβάνειν οὐδέν τι ἀφθονον, ὅτι δὲ διώκοντες ἂν ἢ ἀνδράποδα τα πρόβατα κατε-
λαμβάνομεν οὖκ ἃν ἡμῖν· οὔτε γὰρ ἱππικῶν οὔτε πελταστικῶν
115 ἐτὶ ἐγὼ συνεστηκὼς κατέλαβον παρ' ὤμην.

Εἰ οὖν ἐν τουαίτῃ ἀνάγκη ὄντων ὠμῶν μηδ' ὄντων μισθῶν 27
προσατήριας Σεύθην σύμμαχον ὄμης προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστὰς ὁν ὑμεῖς προσεδείσθη, ἣ κακώς ἀν ἐδόκουν ὄμης βεβουλεύσθαι πρὸ ὄμηρον; τούτων γὰρ δήποτε κοινωνήσαντες 28
καὶ σῖτον ἄφθονότερον ἐν ταῖς κόμαις ἡρίσκετε διὰ τὸ ἀναγκά-
ζεθαί τοὺς Θράκαις κατὰ σπουδῆν μάλλον φεύγειν, καὶ προ-
βάτων καὶ ἄνδραπόδων μάλλον μετέχετε. καὶ πολέμου οὐκέτι 29
οὐδένα ἐφείωμεν ἐπειδή τὸ ἱππικὸν ὄμης προσεγένετο· τέως δὲ
θαρραλέως ὃμης ἐφείποντο οἱ πολέμου καὶ ἱππικῷ καὶ πελτα-
30 στικῷ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδασμένους τὰ
ἐπιτήδεια ἄφθονότερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30
ὕμην ταύτην τὴν ἀσφάλειαν μη πάνω πολύν μισθῶν προσετέλει
tῆς ἀσφάλειας, τούτῳ δὴ τι σχέτικον πάθημα καὶ διὰ τοῦτο
οὐδαμῇ ὀίσθενε χρῆναι ζῶντα ἐμὲ ἀνέιναι:
31 Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάναντες μὲν ἐν ἀφθό-


32 νοις τοῖς ἐπιτήδειοισ, περίττον δὲ ἔχοντες τούτῳ εἰ τι ἐλάβετε


33 παρὰ Σεύθου; τὰ γὰρ τῶν πολέμων ἐδαπανᾶτε. καὶ ταῦτα


34 πράττοντες οὔτε ἄνδρας ἐπείδητε ὄμης αὐτῶν ἀποθανόντις οὔτε


35 ζῶντας ἀπεβάλετε. εἰ δὲ τι καλῶν πρὸς τοὺς ἐν τῇ 'Ασίᾳ Βαρ-


36 βάρους ἐπέπρακτο ὄμης, οὐ καὶ ἐκείνῳ σῶν ἔχετε καὶ πρὸς


37 ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ


38 Θράκας ἐφ' οὖς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς


39 φημὶ δικαῖος ἃν ὃν ἐμοὶ χαλεπάνετε τούτων τοῖς θείοις χάριν


40 εἰδέναι ὃς ἁγαθῶν.


41 Καὶ τὰ μὲν δὴ ὑμετέρα τουαίτα. ἀγετε δὴ πρὸς θείον καὶ 33


42 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπ' ἑα


43 οὐκαδε, ἔχων μὲν ἐπαίνων πολύν πρὸς ὑμῶν ἀπεπορευμήν, ἔχων


44 δὲ δὲ ὄμης καὶ ὑπὸ τῶν ἄλλων 'Ελλήνων εὐκλειαν. ἐπιστευμόνη


45 δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν μὲ ἔπεμπον πάλιν πρὸς ὑμᾶς.


46 νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους υφ' ὑμῶν διαβεβλη-


47 μένος. Σεύθῃ δὲ ἀπηχθημένος ὑπέρ ὑμῶν, ὃν ἀποτίζου ἐν ποιήσας


48 μὲθ' ὑμῶν ἀποστροφήν καὶ ἐμοὶ καλῆν καὶ παισίν, εἰ γένοιτο,


49 καταθήσεσθαι. ὑμεῖς δ' ὑπὲρ δὴ ἐγὼ ἀπηχθημαί τε πλείστα 35
καὶ ταῦτα πολὺ κριτικῶς εἰσαγῶν, πρωτοαρχεῖοι τε ὑμεῖς, ὑπάρξει τελῶν.
πέπαιναι. ἦν οὖν σωφρονῶμεν, ἔξομενα αὐτοῖς· οὐ γὰρ δὴ ὁὐτὸς
185 γε, ἔφη, Ὄραξ ἑστιν, ἀλλὰ Ἕλλην ὁν Ἕλληνας ἅδικε.
Ταῦτα ἀκούσας ὁ Ἡρακλείδης μᾶλα ἐξεπλαγή· καὶ πρὸς ἰονοὶς τὸ Σεῦθη λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἀπίμεν εὐντεῦθεν ἐκ τῆς τούτων ἔπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἱπποὺς ψυχοῦ ἀπελαύνουσε εἰς τὸ ἕαυτὸν στρατόπεδον. καὶ εὐντεῦθεν 43
190 Σεῦθης πέμπει Ἀβρααμέλην τὸν ἕαυτον ἐρμηνεία πρὸς Ἐνο-
φῶντα καὶ κελεύει αὐτὸν καταμείναι παρ' ἕαυτῷ ἐχοντα κιλίους ὀπλάσας, καὶ ὑπισχνεῦται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τὰ ἄλα ἐν ύπέσχετο, καὶ ἐν ἀπορρίτῳ ποιησά-
μενος λέγει ότι ἀκίμος Πολυνίκου ὡς εἰ υποχείριος ἔσται Δακε-
195 δαιμονίως, σαφώς ἀποθανοῦτο ὑπὸ Θίβρωνος. ἐπιστελλοῦ δὲ 44
tαῦτα καὶ ἀλλοι πολλοὶ τῷ Ἐνοφῶντι ὡς διαβεβλημένοι εἰς
cαὶ φυλάττεσθαι δέοι. ὃ δὲ ἀκούων ταῦτα δύο ἰερεία λαβῶν
eὐτεο τῷ Διᾷ τῷ βασιλεῖ πότερα οἱ ληφὸν καὶ ἀμείνον εἰς μένει
para Σεῦθη ἔφη οἷς Σεῦθης λέγει ἡ ἀπιέναι σὺν τῷ στρατεύματι.
200 ἁναρεῖ αὐτῷ ἀπιέναι.
VII. 'Ενυπτεύθην Σεῦθης μὲν ἀπεστρατοπεδεύσατο προσω-
tέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας θεὲν ἐμελλον πλείστα
evπιστισαμένοι εἰπὶ θαλατταν ἑξεν. αἱ δὲ κώμαι αὐταί ἤσαν
dεδομέναι ὑπὸ Σεῦθου Μηδοσάδη. ὅρων οὖν ὁ Μηδοσάδης 2
5 δεσπανώμεναι τὰ ἐν ταῖς κώμαις υπὸ τῶν Ἕλληνων χαλεπῶς
eφερε· καὶ λαβὼν ἀνάρα Ὄδρυσην δυνατότατον τῶν ἁνωθὲν
cαταβεβηκότων καὶ ἱππέας ὡςν τριάκοντα ἔρχεται καὶ προκα-
λεῖαι Ἐνοφῶντα ἐκ τοῦ Ἕλληνικοῦ στρατεύματος. καὶ ὁ
λαβὼν τινας τῶν λοχαγῶν καὶ ἀλλοὺς τῶν ἐπιτηδεεῖων προσφέρσι
tαι. ἐνθα δὴ λέγει Μηδοσάδης· Ἀδικείτε, δ Ἐνοφῶν, ταῖς 3
ἡμετέρας κώμας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ το ὑπὲρ
Σεῦθου καὶ δὲ ἀνὴρ παρὰ Μηδόκου ἥκου τοῦ ἄνω βασιλέως,
ἀπέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐάν
tοιτε κακῶς τὴν ἡμετέρας χώραν, ὡς πολεμίους ἀλέξομεθα.
10 'Ο δὲ Ενοφῶν ἀκούσας ταῦτα εἶπεν· 'Αλλὰ σοι μὲν τοιαῦτα 4
λέγοντι καὶ ἀποκρίνασθαι χαλεπῶς· τοῦτον δ' ἔνεκα τοῦ νεανι
cσκον λέγω, ὡς εἰδὴ οἴοι τε υμεῖς. ἡμεῖς μὲν γάρ, ἐφη, πρὶν 5
ὑμῖν φίλοι γενέσθαι ἐπορεύομεθα διὰ ταῦτης τῆς χώρας ὅποι
ἐβουλόμεθα, ἵν μὲν ἐθέλομεν πορθοῦντες, ἢν δὲ θέλομεν καίνοντες, 6 καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡνίλιζόν τότε παρ᾽ ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. ύμεῖς δὲ οὐκ ἤτε εἰς τήνδε τῆς χώραν, ἢ εἰ ποτὲ ἐλθοῦτε, ὡς ἐν κρειττόνων χώρᾳ 7 ἡνίλιζοτε ἐγκεχαλμένοις τοῖς ὑποῖς. ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι᾽ ἡμᾶς σὺν θεοῦς ἔχετε τήνδε τῆς χώρας ἢν παρ᾽ ἡμῶν ἐχόμενων 25 κατὰ κράτος παρελάβετε, ὡς γὰρ αὐτός οὖσθα, οἱ πολέμοιοι οὐχ Ἰκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δοῦσι καὶ εὐ ποιήσας ἀνθ᾽ ὃν εὐ ἐπαθεῖς ἄξιοις ἡμᾶς ἀποπέμψαθαι, ἀλλ᾽ ἀποπορευομένους ἡμᾶς οὐδ᾽ ἐναυλισθῆναι ὑπὸν δύνασαι ἐπιτρέ- 9 πεις. καὶ τάντα λέγον ὅπερ θεοὺς αἰσχύνῃς ὅπερ τῶν τὸν 3ον ἀνδρᾶ, ὦ νῦν μὲν σε ὅρᾳ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ λῃστείας τῶν βίων ἔχοντα, ὡς αὐτὸς ἐφήσα. 10 ἀτάρ τί καὶ πρὸς ἐμὲ λέγεις τάντα; ἐφη γὰρ ἔγωγ᾽ ἐτι ἄρχῳ, ἀλλὰ Λακεδαιμόνιοι, οίς ὑμεῖς παρεδόκησατο τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὡς θαυμαστότατοι, ὅπως ὅστερ 35 ἀπηχθανόμην αὐτοῖς ὅτε πρὸς υἱός ἦγον, οὕτω καὶ χαρισάμην νῦν ἀποδιδόσις. 11 Ἐπεὶ τάντα ἤκουσεν ὁ Ὄδρυσης, εἰπεν. Ἐγὼ μὲν, ὁ Μηδο- σάδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταύτα. καὶ εἰ μὲν πρόσθεν ἢπιστάμην, οὐδ᾽ ἀν συνηκολούθησα 40 σοι καὶ νῦν ἀπεμί. οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεύς ἐπαι- νοίη, εἰ ἐξελαύνουμι τοὺς εὐεργήτας. ταύτ᾽ εἰπὼν ἀναβὰς ἐτι τοῦ ἕπτον ἀπῆλαυνε καὶ σὺν αὐτῷ ὁ ἄλλοι ἐπεῖς πλὴν τετάρ- ρων ἡ πέπτε. ὁ δὲ Μηδοσάδης, ἐλύσει γὰρ αὐτὸν ἡ χώρα πορθομένη, ἐκέλευε τῶν Ἐνοφόντα καλέσαι τῷ Λακεδαιμονίῳ. 45 καὶ ὁς Λαβῖον τους ἐπιτιθεσθότους προσήλθε τῷ Χαρμίῳ καὶ Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεὶ αὐτοῖς Μηδοσάδης προερῶν ἀπερ αὐτῷ, ἀπεῖναι ἐκ τῆς χώρας. οὐκαίρα ἃν οὖν, ἐφη, υἱός ἀπολαβέω τῇ στρατίᾳ τῶν ὀφειλόμενοι μισθοῦν, εἰ εἴποτε ὅτι δεδένηται υἱῶν ἡ στρατίᾳ συναναπράξει τῶν μισθῶν ἡ παρ᾽ ἐκόντος 50 ἡ παρ᾽ ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἀν συν- ἐπεσοῦσε υἱόν φασι καὶ ὅτι δίκαια υἱῶν δοκοῦσι λέγεις καὶ ὅτι ὑπέ- σχεσθε αὐτοῖς τότε ἀπεῖναι ὅταν τὰ δίκαια ἔχοσιν ὁ στρατιῶτα.
Ἀκούσαντες οἱ Λάκωνες ταῦτα ἠφασαν ἑρείν καὶ ἄλλα ὀποία 55 ἄν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοιτες πάντας 
τοὺς ἐπικαρίως. ἐλθὼν δὲ ἔλεξε Χαρμίως· Ἄκα μὲν σὺ τι 
ἐχει, ὁ Μηδόσαδες, πρὸς ἡμᾶς λέγειν, εἰ δὲ μή, ἡμεῖς πρὸς σὲ 
ἔχομεν. ὁ δὲ Μηδόσαδης μάλα δὴ ύψημένως· Ἀλλ᾽ ἐγὼ μὲν 16 
λέγω, ἐφη, καὶ Σεῦθης τὰ αὐτὰ, ὅτι ἀξιόυμεν τοὺς φίλους ἡμῖν 
γεγενημένους μη κακῶς πάσχειν ύφ᾽ ὑμῶν. ὅτι γὰρ ἂν τούτους 
κακῶς ποιήτε ἡμᾶς ὑδὴ ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. Ἡμεῖς 17 
τούνων, ἠφασαν οἱ Λάκωνες, ἀπίστωμεν ἂν ὅποτε τὸν μισθὸν ἐχομεν 
οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ 
ὡς βοηθήσουντες τούτους καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ 
55 τοὺς ὀρκοὺς ἡδίκησαν. ὢν δὲ δὴ καὶ ἡμεῖς τοιοῦτοι ἢτε, ἔθενυ 
ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ἑνοφῶν εἶπεν· Ἐθέλοιτε 18 
ἂν τούτοις, ὁ Μηδόσαδες, ἐπιτρέψαι, ἐπεἰδή φίλους ἔφατε εἰναι 
ὑμῖν, εὖ δὴ τῇ χώρᾳ ἐσμὲν, ὅποτε ἂν ψηφίσωμεν, εἰδ᾽ ὑμᾶς 
προσήκει ἐκ τῆς χώρας ἀπιείαι εἰτε ἡμᾶς: δὲ δὲ ταῦτα μὲν οὐκ 
70 ἐφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνε ἐλθεῖν παρὰ 
Σεῦθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεῦθην πείσαι· εἰ δὲ 
μή, Ἑνοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὕπισχεῖτο. 
ἐδείτο δὲ τὰς κόμις μὴ καίειν.

Ἐντεύθεν πέμπουσι Ἑνοφῶτα καὶ σὺν αὐτῷ οἱ ἔδοκοιν 20 
ἐπιτηδεύσατοι εἰναι. δὲ δὲ ἐλθὼν λέγει πρὸς τὸν Σεῦθην· Οὐδέν 
ἀπαιτήσων, ὁ Σεῦθη, πάρειμι, ἄλλα διδάξων, ἡν δύνωμαι, ὅσ δὲ 21 
dικαίως μοι υἱοθέτης ὅτι ὑπὲρ τῶν στρατιστῶν ἀπῆτον σε 
προθύμως ὁ ἑπέποκοι αὐτοῖς· σοι γὰρ ἐγὼν οὐχ ἡττου ἐνόμιζον 
σύμφορον εἰναι ἀποδοῦναι ἢ ἐκείνους ἀπολαβεῖν. πρὸς τὸν μὲν 
80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερὸν σε τούτους καταστή 
σαντας, ἐστὶν γε βασιλεὰ σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν 
ἀνθρώπων· ὡστε οὐχ οἰον τὸ σοι λανθάνειν ὡτε ἢν τι καλὸν 
οὐτε ἢν τι αἰσχρὸν ποιήσῃ.

Τοιοῦτον δὲ ὅτι ἀνδρὶ μέγα μὲν μοι ἔδοκεν εἰναι μὴ δοκεῖν 23 
ἀχαρίστως ἀποτελεσθαι ἄνδρας εὔφρεντας, μέγα δὲ εὐ ἀκουσ 
ὑπὸ ἐξαισχυλῶν ἀνθρώπων, τὸ δὲ μέγιστον μιδαμός ἀπιστῶν 
σαυτὸν καταστήσας ὅτι λέγοις. ὥρω γὰρ τῶν μὲν ἀπίστων 24 
ματαίους καὶ ἀνυπότους καὶ ἀτίμους τοὺς λόγους πλανωμένους.
ο(Sender) ἄν φανεροὶ ὁσιὰν ἀλήθειαν ἀσκοῦν, τούτων οἱ λόγοι, ἢ τι
dέωνται, οὖνεν μείον δύνανται ἀνύσασθαι ᾧ ἄλλου ἢ βία. ἢ τε το
90
tινας σωφρονίσεως βουλώνται, γνωρίσκω τὰς τούτων ἀπειλάς
οὐχ ἢτον σωφρονιζόντας ᾧ ἄλλου τὸ ἢδη κολάζειν. ἢ τε το
τι ύπισχὐνται οἱ τοιούτων ἀνδρεῖς, οὖνεν μείον διαπράττονται ᾧ
ἄλλου παραχρῆμα διδόντες.

25 Αναμνήσθητι δὲ καὶ σύ τι προτελέσας ἢμῖν συμμάχους 95
hores ἑλάβες. οἰσθ' ὅτι οὐδέν. ἀλλὰ πιστευθεὶς ἀληθεύσειν ᾧ
έλεγες ἐπίρας τοσούτως ἀνθρώπως συστρατεύθηκα· τε καὶ
catergáσασθαί σοι ἀρχὴν οὐ τριάκοντα μόνον ἄξιαν ταλάντων,
ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων.

26 οὐκοῦν τούτο μὲν πρῶτον τὸ πιστεύσων, τὸ καὶ τὴν βασιλείαν 100
σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκεται;

27 Ἡθί δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξαι τὰ νῦν
catasprefámenos ἔχεις. ἑγὼ μὲν εἰ οἴδ' ὅτι ἡμῖν ἢν τὰ νῦν
πεπραγμένα μᾶλλον σοι καταπραχθήναι ἢ πολλαπλάσιον τού-
tων τῶν χρημάτων γενέσθαι. ἐμοί τοίνυν μείζον βλάβος καὶ 105
αισχιόν δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ
λαβεῖν, ὥσπερ χαλεπότερον ἐκ πλούσιον πένητα γενέσθαι ἢ
ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσον λυπηρότερον ἐκ βασιλείως ἰδιω-
tὴν φανῆναι ἢ ἁρχὴν μὴ βασιλεύσαι. οὐκοῦν ἐπιστάσαι μὲν
ὅτι οἱ νῦν σοι ὑπήκουσι γενόμενοι οὐ φιλιᾷ τῇ σῇ ἐπείσθησαν 110
ὑπὸ σοῦ ἀρχεσθαί ἀλλ' ἀνάγκη, καὶ ὅτι ἐπιχειροῦν ἂν πάλιν
ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτῶν φόβος κατέχων. ποτέρως
οὖν οἴει μᾶλλον ἂν φοβεῖσθαί τε αὐτούς καὶ σωφρονεί τὰ πρόσ
σε, εἰ ὁρέει σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε
μένοντας ἄν, εἰ σὺ κελεύοις, αὕτης τ' ἂν ταχὺ ἔλθοντας, εἰ δὲ, 115
ἄλλος τε τούτων περὶ σοῦ ἀκούσκεις πολλὰ ἀγαθὰ ταχύν ἂν
σοί ὅπως βούλοις παραγενέσθαι, ἢ εἰ καταδοξᾶσεις μὴ τ' ἂν
ἄλλος σοὶ ἐλθεῖν δι' ἀπιστίας ἐκ τῶν νῦν γεγενημένων τούτως
31 τα αὐτοὺς εὐνουστέρους εἶναι ἢ σοι; ἀλλὰ μὴν οὔδε πληθεὶς γε
ήμων λειψάντες ὑπείξαν σοι, ἀλλὰ προστατάς ἀπορίᾳ. οὐκοῦν 120
νῦν καὶ τούτο κίνδυνος μὴ λάβοσι προστάτας αὐτῶν τινας τού-
tων οὐ νομίζοντι ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας
tοὺς Δακεδαιμονίους, εὰν μὲν οἱ στρατιώται ὑπισχυόνται
προθυμότερον αυτός συστρατεύσεσθαι, ἃν τὰ παρὰ σοῦ νῦν ἀνα-
125 πράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς
συνανέσωσιν αυτῶς τάυτα. ὥστε γε μὴν οἱ νῦν ὑπὸ σοι Θράκες 32
γενόμενοι πολὺ ἂν προθυμότερον ὤιεν ἐπὶ σε ἡ σὺν σοι οὐκ
ἀδηλοῦν· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
κρατουμένου δὲ σου ἐλευθερία.

130 Ἐκ δὲ καὶ τῆς χώρας προνοεῖσθαι ἦδη τι δεῖ ὡς σῆς οὐσῆς. 33
ποτέρως οὐ ἄπαθὴ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὕτωι οἱ
στρατιώται ἀπολαβῶντες ἐγκαλοῦσιν εἰρήνην καταλαπτόντες
οἶχοντο, ἡ εἰ οὕτωι τε μένοιεν ὡς ἐν πολεμίᾳ σὺ τε ἀλλοὺς
περίφοι πλέονας τοῦτον ἔχων ἀντιστρατοπεδεύοντας δεομένους
135 τῶν ἐπιτηδείων; ἀργύριοι δὲ ποτέρως ἂν πλέον ἀναλωθείη, εἰ 34
τούτωι τὸ ὀφειλόμενον ἀποδοθεῖη, ἢ εἰ ταῦτα τε ὀφείλοντο
ἀλλοὺς τε κρείττονας δεόι σε μισθοῦσθαι: ἀλλὰ γὰρ Ἡρα- 35
κλείδη, ὡς πρὸς ἐμὲ ἐδήλου, πάμπολυ δοκεῖ τούτῳ τὸ ἀργύριον
eῖναι. ἢ μὴν πολὺ γε ἐστὶν ἐλαττὸν νῦν σοι καὶ λαβέω τούτο
140 καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σε δέκατον τούτον μέρος.
οὐ γὰρ ἀριθμός ἐστιν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγων, ἀλλ᾿ ἡ 36
dύναμις τοῦ τε ἀποδιδόντως καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἡ
κατ᾿ ἐναυτῶν πρόσοδος πλείων ἔσται ἢ ἐμπροσθὲν τὰ παρόντα
πάντα ἀ ἐκέκτεσο.

145 Ἡγὼ μὲν, ὁ Σεύθη, ταῦτα ὡς φίλον ὤντος σοῦ προνοούμην. 37
ὄπως σὺ τε ἄξιος δοκοῦς εἶναι δῶν οἱ θεοί σοι ἔδωκαν ἀγαθῶν
ἐγὼ τε μὴ διαφθαρήσῃν εἰ τῇ στρατιᾷ. εὐ γὰρ ἐσθί οὗτον ἐγὼ 38
ούτ᾿ ἄν ἐχθρὸν βουλομένου κακῶς ποιῆσαι δυνηθεῖην σὺν ταύτῃ
tῇ στρατιᾷ οὔτ᾿ ἄν εἰ σοι πάλιν βουλομένην δοθῆσαι, ἰκανὸς ἂν
150 γενοῦμην. οὔτω γὰρ πρὸς με ἢ στρατιὰ διάκειται. καίτοι 39
αὐτὸν σε μάρτυρα σὺν θεοὶς εἰδοῦσι ποιοῦμαι ὅτι οὕτε ἔχω παρὰ
σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὕτε ἥττησα πάωτες εἰς τὸ ἱδίον
τὰ ἐκείνων οὕτε ἢ ὑπεσχὼ μοι ἀπήττησα· ὀμισυμι δὲ σοι μηδὲ
ἀποδιδόντος δέξασθαι ἄν, εἰ μὴ καὶ οἱ στρατιώται ἐμέλλον τὰ
155 ἑαυτῶν συναπολαμβάνειν. αἰσχρὸν γὰρ ἄν ἡ τὰ μὲν ἐμὰ
dιαπεπραξθαί, τὰ δ᾿ ἐκείνων περιδεῖν κακῶς ἔχουτα ἄλλωσ τε
καὶ τιμώμενον ὑπ᾿ ἐκείνων. καίτοι Πρακλείδη γε λῃρος πάντα 41
δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς προτοῦ· ἐγὼ δὲ, ὁ
Σεύθη, οὔτε νομίζω ἀνδρὶ ἄλλως τε καὶ ἀρχοντὶ κάλλιον εἶναι κτήμα οὔτε λαμπρότερον ἄρετῆς καὶ δικαιοσύνης καὶ γενναιότητας τοσ. ὁ γὰρ ταῦτα ἔχων πλούτει μέν ὄντων φίλων πολλῶν, πλούτει δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εὗ μὲν πράττον ἔχει τοὺς συνησθεσιμένους, εἰν δὲ τι σφαλὴ, οὔ σπανίζει τῶν βοηθησόντων.

43 Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοὶ ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τούτῳ γρῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον παρήσθα γὰρ καὶ ἥκουσε ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44 κατηγορόντων γὰρ μου πρὸς Δακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοῦμην ἡ Δακεδαιμονίους, αὐτῷ δὲ ἑνεκάλουν ἐμοὶ ὡς μᾶλλον, μέλει μοι ὡς τὰ σὰ καλῶς ἔχοι ἢ ὡς τὰ ἕαυτῶν ἐφάσαν δὲ με καὶ δώρα ἔχειν παρὰ σοῦ. καὶ τοῦ δωρα ταῦτα πότερον οἰεί αὐτοὺς κακόνοιαν τινα ἐνιόντας μοι πρὸς σὲ αἰτιάσθαι μὲ ἔχειν παρὰ σοῦ ἡ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας;

46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὑνοιαν δεῖν ἀπο- 175 δεικνυσθαι τούτῳ παρ' ὦ ἀν δώρα τις λαμβάνῃ. σὺ δὲ πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὀμματί καὶ φωνῇ καὶ ἐπινοί καὶ ὀσά ἐσοτο ὑπερχειμενος οὐκ ἐνεπίμπλασον ἐπεὶ δὲ κατέπραξα ἃ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά- μην μέγιστος, νῦν ὡτὸ με ἄτιμον ὡτα ἐν τοῖς στρατιῶταις 180 τολμᾶς περιορᾶν; ἀλλὰ μήν ὅτι σοὶ δόξης ἀποδοῦναι πιστεύω καὶ τοὺς χρόνους διδάξειν σε καὶ αὐτῶν γε σε οὐχὶ ἀνέξεθαι τοὺς σοι προεμένους ενεργεσίαν ὄροντά σοι ἐγκαλοῦντας. δέομαι οὖν σου, ὅταν ἀποδιδόμη, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιῶταις τοιοῦτον ποιῆσαι οἰόντερ καὶ παρέλαβες.

48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτὶ τοῦ μὴ πάλαι ἀποδεδόθαι τῷ μισθῶν καὶ πάντες ὁ Πρακλείδην τού- τον ὑπάπτευσαν εἶναι ἐγὼ γὰρ ἔφη, οὐτε διενοθηθην πῶς τοι 185 ἀποστερῆσαι ἀποδόσωσι τε ἐνετέθειν πάλιν εἶπεν ὁ Ἑσοφόν. Ἑπεὶ τοῖς διανοῆ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δὲ ἐμοῦ ἀποδοῦναι, καὶ μὴ περιδεῖς με διὰ σὲ ἀνομοιοὺς ἔχοιτα ἐν τῇ 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. δὲ εἶπεν Ἀλλʼ ὡτ᾽ ἐν τοῖς στρατιῶταις ἔση δὲ ἐμὲ ἀτυμότερος ἐν τε μένῃς παρ’
ἐμοὶ χιλίους μόνον ὄντιται ἔχου, ἔγω σοι τὰ τε χωρία ἀπο-
195 δῶσω καὶ τάλαλα ἐν ὑπεσχόμην. δὲ πάλιν ἔστεν. Ταῦτα μὲν 51
έχειν οὐτως οὐχ οἰνὸν τε ἀπόπεμπε δὲ ἡμᾶς. Καὶ μήν, ἐφη ὁ
Σεύθης, καὶ ἀσφαλέστερον γέ σοι οἶδα δὲν παρ' ἐμοὶ μένειν ἢ
ἀπιέναι. δὲ πάλιν ἔστεν. Ἀλλὰ τὴν μὲν σὴν πρόοιοι ἔπαινοι. 52
ἔμοι δὲ μένειν οὐχ οἰνὸν τε ὡς ἐν γήγενε τοῖς ὁμοίως τοῖς ὁμοίως
καὶ σοὶ τοῦτο ἀγαθὸν ἐσεσθαί. ἑυτὲθεν λέγει Σεύθης. Ἀργὺ- 53
μιν μὲν οὐκ ἔχω ἀλλὰ ἥ μικρὸν τι, καὶ τοῦτο σοι δίδωμι, τάλαντον; 
βοῦς δὲ ἔξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα 
ἐναίδησιν προσλαβὼν ἀπῆλθο. χελάσασον ὁ 54
205 Ἐνεμόφων ἔστεν. Ἡν οὖν μὴ ἐξεκυθήσατα ταῦτ' εἰς τῶν μισθῶν, τίνος 
τάλαντον φήσω ἐχεῖν; ἀρ' οὐκ, ἐπειδὴ καὶ ἐπικινδύνων 
μοι ἔστιν, ἀπότομα γε ἀμείνων φυλάττεσθαι πέτροις; ἤκους δὲ 
τὰς ἀπειλάς. τότε μὲν δὴ αὐτὸν ἐμείνε.

Τῇ δ' ὑστεραία ἀπέδωκε τε αὐτοῖς ἰ ὑπέσχετο καὶ τοῖς 55
210 ἐδώντας συνεπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς ὁ 
Ἐνεμόφων οίχοιτο ὡς Σεύθην οἰκήσων καὶ ἵ ὑπέσχετο αὐτῷ 
ληψόμενος· ἐπεὶ δὲ εἶδον, ἤσθησαν καὶ προσέθεν. Ἐνεμόφων 56
δ' ἐπεὶ εἰδε Χαρμίνον τε καὶ Πολύνικου, Ταῦτα, ἐφη, σέσωται 
δ' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ 
215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ δὲν οὖν παραλαβόντες καὶ 
λαφυροπόλας καταστήσαντες ἐπόλων, καὶ πολλὴν εἰχον αἰτίαν. 
Ἐνεμόφων δὲ οὐ προσῆκε, ἀλλὰ ἁφερός ήμ οἰκαδε παρασκευαζέ-
57 
μενος· οὐ γάρ πω ψήφος αὐτῷ ἐπήκοτο λέθησθε. χελάσασον πρὶν 
ὑπὲρ τοῦ στρατοπεδίος ἐδόντο 220 ἡ μὴ ἀπελθεῖν τρίν ἀπαγάγω τὸ στράτευμα καὶ Θίβρων παραδοθῇ.

VIII. Ἐνετέθεν διεπλευσαν εἰς Λάμψακου, καὶ ἀπαντᾷ 1 
τῷ Ἐνεμόφωτι Εὐκλείδης μάντις Φελεάσιος ὁ Κλεαγώρου υἱὸς 
τοῦ τὰ ἐντοίχια ἐν Δυκείῳ γεγραφότος, οὕτως συνήδετο τῷ 
Ἐνεμόφῳν ὅτι ἐσέσωτο, καὶ ἠρώτα αὐτῶν πόσον χρυσὸν ἔχει. 
5 ὁ δ' αὐτῷ ἐπομόδος ἔστεν ἡ μὴ ἐσεθαί μηδὲ ἐφόδιον ἱκανὸν 2 
οἶκαδε ἀπιόντες, εἰ μὴ ἀπόδοτο τοῦ ἵππου καὶ ἀ ἀμφ' αὐτῶν 
εἶχεν. ὁ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἐπεμψαν Λαμψα- 3 
κηρο ἠξίω τῷ Ἐνεμόφωτι καὶ ἔδω τῷ Ἀπόλλω, παρεστήσατο
των Εὐκλείδην· ἵδιν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ’ οἶδα, ἐφ’ ὅτι κἂν μέλλῃ ποτὲ ἐσεσθαι, φαίνεται τι ἐμπτόδιον, ἂν μηδὲν ἄλλο, σὺ σαυτῷ. συνω.

4 μολόγει ταῦτα ὁ Ξενοφόν. ὁ δὲ εἶπεν. Ἐμπτόδιος γὰρ σοι ὁ Ζεῖς ὁ μειλίχιος ἐστι, καὶ ἐπῆρετο εἰ ἦδη θύσειν, ὡσπερ οἶκοι, ἐφ’ εἰσόθεν ἔγω ύμῖν θύσεθαι καὶ ὀλοκαυτεῖν. ὁ δ’ οὐκ ἔφη εὗ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν 15 αὐτῷ θύσεθαι καθὰ εἰσόθε, καὶ ἔφη συνοίσεν ἐπὶ τὸ βέλτιον.

5 τῇ δὲ ὑστεραίᾳ Ξενοφόν προσέλθων εἰς Ὀφρύνων ἐθύετο καὶ

6 ὀλοκαυτεὶ χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταῦτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ Ναυσικλείδης χρήματα δώσουτε τῷ στρατεύματι, καὶ ξενοῦται τῷ Ξενοφόντι καὶ ἵππου δὴ εἰς 20 Δαμφάκῳ ἀπέδοτο πεντήκοντα δαρείκων, ὑποπτεύουσε αὐτοῦ δ’ ἐνδεικνύοντες αὐτόν, ὅτι ἦκον αὐτὸν ἡδεσθαι τῷ ἱππῷ, λυσάμενοι ἀπέδοσαν καὶ τὴν τιμὴν οὖν ἥθελον ἀπολαβεῖν.

7 Ἐνευθεῖν ἐπορεύοντο διὰ τῆς Τροάνος, καὶ ὑπερβάντες τὴν Ἰδήν εἰς Ἀντανδρόν ἀφικνεῖται πρῶτον, εἰτά παρὰ βαλλαττῶν 25 πορεύομενοι [τής 'Ασίας] εἰς Θῆβης πεδίον. ἐνευθεῖν δὴ τ’ Ἀδραμυτίων καὶ Κυτσωνίων ὀδεύοντες εἰς Καίκου πεδίον ἔλθοντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

8 Ἐνταύθα δὴ ξενοῦται Ξενοφόν 'Ελλάδι τῇ Γογγύλου τοῦ Ἐστρείψεω γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρὶ. αὐτῇ 30 δ’ αὐτῷ φράζει ὅτι 'Ασιδάτης ἐστίν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τούτων ἐφ’ αὐτῶν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἄν καὶ αὐτῶν καὶ γυναικα καὶ παιδάς καὶ τὰ χρήματα, εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἄνεψιν καὶ Δαφναγόραν, δὲ περὶ πλείστου ἐποιεῖτο. 35 ἔχων οὖν ὁ Ξενοφόν τούτους παρ’ ἐαυτῷ ἐθύετο. καὶ Βασίας ὁ Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἰν τὰ ἱερὰ αὐτῷ καὶ

9 ὁ ἀνὴρ ἀλώσιμος εἰς. δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ . . . πιστῶσι γεγενημένους διὰ παντός, ὅπως εὗ ποιήσαι αὐτοὺς. συνεξέρχονται δὲ 40 αὐτῷ καὶ ἄλλους βιασάμενοι εἰς ἔξισοκοσίους· οἱ δὲ λοχαγοὶ ἀπὶ ἱλασθοῦν, ἢν μὴ μετάδοιεν τὸ μέρος, ὡς ἐποίμον δὴ χρημάτων.

10 Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν πέριξ ὄντα
ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοῦς 45 παραμελοῦντας, ὥς τὸν 'Ασιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκεῖνον. πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύνατο λαβεῖν τὴν τύρσιν— 13 ύψηλή γὰρ ἦν καὶ μεγάλη καὶ προμαχέωνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα— διορύστει ἐπεχείρησαν τὸν πύργον. ὁ δὲ τοῖχος ἦν ἐπὶ ὁκτὼ πλίθων γηῆνων τὸ εὐρός. ἀμα δὲ τῇ 14 ἡμέρᾳ διωρόρυκτο καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν εἶδοθέν βουτορά τῆς ὀβελίσκῳ διαμπερίς τὸν μηρὸν τοῦ ἐγγυтάτω. τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι ἐνίας σφαλῆς εἶναι. κεκραγότων δὲ αὐτῶν καὶ πυρσεύνητον ἐκβοηθοῦσιν Ἰταμένης 15 μὲν ἐχών τὴν οὐαντοῦ δύναμιν, ἐκ Κομανίας δὲ ὅπλιται Ἀσσύριοι 55 καὶ Ἑρκάνιοι ἵππεῖς καὶ οὕτως βασιλέως μισθοφόροι ὡς ὅρμοψάν 45 αὐτάν, καὶ ἄλλου πελτασταί εἰς ὁδοκοσίους, ἄλλου δὲ ἐκ Παρθενίου, ἄλλου δ' εἶ Ἀπολλονίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

Εὐταίθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἀφοδος· καὶ 16 λαβώντες ὃς ήσαν βοες καὶ πράβατα ἡλαυνοῦ καὶ ἀνδράποδα ἐντὸς πλαισίον ποιησάμενοι, οὐ τοῖς χρήμασιν ἐτὶ προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγῇ εἰς ἡ ἀφοδος. εἰ καταλιπτόντες τὰ χρήματα ἀπίωνε, καὶ οἱ το πολέμιοι θρασύτεροι εἰν καὶ οἱ στρατιώται ἀθυμότεροι· καὶ ἀπήσαν ως περὶ τῶν χρημάτων μαχοῦμενοι. 65 ἐπεὶ δὲ ἔφη Γυργύλος ὄλγους μὲν τοὺς Ἐλληνας, πολλοὺς δὲ 17 τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἐχὼν τὴν ἐναυτὸ δύναμιν, βουλόμενος μετασχεῖν τὸν ἔργον· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἀλισάρης καὶ Τεθρανίας ὁ ἀπὸ Δαμαρατοῦ. οἱ δὲ περὶ Ἑνοφόντα ἐπεὶ πάν ἦδη ἐπειζόντα ὑπὸ τῶν 70 τοξευμάτων καὶ σφειδοῦν, πορεύομενοι κύκλω, ὅπως τὰ ὅπλα ἑχοίεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάρκασον ποταμοῦ, τετρωμένοι ἐγγὺς οἱ ἡμίσεις· ἐνταίθα δὲ Ἀγασίας ὁ 19 Στυμφάλιος λυχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους, καὶ διασώζονται ἀνδράποδα ὡς διακόσια 75 ἑχοῦντες καὶ πράβατα ὅσον θύματα.

Τῇ δὲ ὅπτεραιθα θυσίάμενοι ὁ Εἰνοφόν εξάγει νῦκτον πάν τὸ 20 στράτευμα, ὅπως ὅτι μακροτάτην ἔθθος τῆς Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης 21
ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶχ' ὁ Ἑνοφῶν καὶ παντὶ τῷ στρατεύματι ἦξοι, ἐξαυλίζεται εἰς κόμας ὑπὸ τὸ Παρθένον 80
πάλισμα ἑχούσας. ἐνταύθα οἱ περὶ Ἑνοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναίκα καὶ παῖδας καὶ τοὺς ἰπποὺς καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἰερὰ ἀπέβη.
23 'Επειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. ἐνταύθα τὸν θεὸν ἡσπάσατο Ἑνοφῶν· συνέπραττον γὰρ καὶ οἱ Δάκωνες καὶ οἱ 85 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιώται ὡσ' ἔξαιρετα λαβεῖν καὶ ἰπποὺς καὶ ἥγη καὶ τᾶλλα· ὦστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη ἐν ποιεῖν.
24 Ἕν τούτῳ Θῆβρων παραγενόμενον παρέλαβε τὸ στράτευμα καὶ συμμείξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ 90 Φαρνάβαζον.
25 ["Ἀρχοντες δὲ οἴδε τῆς βασιλείας χώρας ὃς ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαινίας καὶ Καππα- δοκίας Μιθραδάτης, Κιλικίας Σενίνεσις, Φοινίκης καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσις, Βαβυλώνος Ῥωπάρας, 95 Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἐσπεριτῶν Τιρίβαζος. Καρ- δουχοὶ δὲ καὶ Χάλυβες καὶ Χαλδαίοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσύνοικοι καὶ Κοίτοι καὶ Τιβαρηνοὶ αὐτόνομοι. Παφλα- γονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν
26 Σένθις. ἀρίθμος συμπάθης τῆς ὡδοῦ τῆς ἀναβάσεως καὶ κατα- 100 βάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι έκατόν πεντήκοντα, στάδια τρισμύρια τετρακισχίλια διακόσια πεντή- κοντα πέντε. χρόνον πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτός καὶ τρεῖς μήνες.]
MARCH OF
THE TEN THOUSAND GREEKS
For Xenophon's Anabasis

++ Route of the Ten Thousand
-- Boundary of the Satrapy of Cyrus

PERIODIC PARASangs OF 30 STadia EACH

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AEGYPTUS

Longitude East
VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter
and line. The use of a hyphen, prefixed to verb forms, indicates that the form in
question occurs only in compounds.]

A

ἀ-, inseparable prefix, 1) privative, giving the word a negative mean-
ing; before vowels ἀν-; cf. Lat. in-, Eng. un-.
2) copulative, signifying union, as in ἀέλωθος; in the older period ἀ-; cf. ἄπασ, ἄρθος.
3) euphonic, chiefly before liq-
uids or double consonants; cf. ἄμων.

ἄ, ἄπερ, see ὄ, ὄπερ.

ἄβατος, -οῦ (ἄ-priv. + βαλω), not to be trodden or traversed, impas-
sable; of rivers, unfordable.

Ἄβροξέλμης, -ου, ὁ, Abrozelmes, a Thracian interpreter to Seuthes.

Ἄβροκόμας, -ου, Doric gen. -α, Abro-
comas, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of
Artaxerxes.

Ἄβυδος, -ου, ὁ, Ἀβύδος, a city on the
Hellespont.

ἀγαγεῖν, ἀγάγη, ἀγαγῶν, see ἄγω.

ἀγαθός, -ῆ, -ῶν, good in the widest sense, of persons or things, and hence to be variously rendered,
brave, excellent, upright, useful, favorable; of land, fertile, II, 4, 22; of a dream, auspicious, III,
1, 12. As subst. (τὸ) ἀγαθὸν, good,
benefit, advantage, etc.; in pl.
provisions, blessings, III, 1, 20;
ἀγαθὸν τί ποιεῖν τίνα, do one some
service, I, 9, 11; ἀγαθὰ πάσχειν,
receive benefits, VII, 3, 20; ἐπʼ ἀγαθῷ, for one’s good, V, 8, 18; kalὸς καὶ ἀγαθὸς, or kalὸς κάγαθος.
"gentleman," II, 6, 19n. Comp.
ἀμελῶν, βελτίων, κρείττων, sup.
ἀριστος, βέλτιστος, κράτιστος.
ἀγάλλω, glorify, a poetic vb.; in mid., glory or delight in, with dat., or ἐπὶ with dat.
ἀγαμαῖ, ἡγάσθην, admire; aor., took a liking to.
ἀγαν, adv., very, exceedingly.
ἀγαπάω, ἀγαθήσω, etc., love, esteem,
I, 9, 29; be well content, be glad,
V, 5, 13.

Ἄγασίας, -ου, ὁ, Agasias, of Symp-
hálus in Arcadia, one of the Greek captains and a close friend of
Xenophon.

ἀγαστός, -ῆ, -ῶν (verbal of ἀγαμαῖ),
admirable.

ἀγγεῖον, -ου, τὸ (dim. of ἄγγος, vessel)
vessel, jar.

ἀγγελία, -ας, ἡ (ἀγγέλλω), message.

ἀγγέλλω, ἀγγελίω, ἡγειλα, ἡγελκα.
ἡγελμαι, ἡγελθῆν, announce, re-
port, bring news.

ἀγγέλος, -ου, ὁ (ἀγγέλλω, Eng., angel),
messenger, scout, herald.

ἀγειρό, ἡγειρα, collect.

ἀγένειος, -ου (ἄ-priv. + γένειον, chin,
beard), beardless.

Ἄγηστλαος, -ου, ὁ, Aegistlāus, king of
Sparta from 308 to 360 B.C.; com-
manded an expedition against
Persia in 396, in which Xenophon
took part.
Ἀγιάς, -ου, ὁ. Agias, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

ἀγκος, -ους, τὸ (cf. Lat. angulus, Eng. angle, ankle), bend; hence glen, valley.

ἀγκυρα, -ας, ἡ (cf. ἀγκος), anchor.

ἀγνοεω, ἀγνοης (ἀ-priv. + νοεω), not know or recognize, be in doubt.

ἀγνωμωσύνη, -ης, ἡ (cf. the following word), want of knowledge, folly; in pl., misunderstandings, Π, 5, 6.

ἀγνώμων (ἀ-priv. + γνώμη), senseless, lacking judgment.

ἀγορα, -ας, ἡ (ἀγερα), assembly, V, 7, 3; place of assembly, esp. market-place, market; then in general, market, provisions, V, 5, 19. ἀμφοτὲ ἀγορὰν πληθυσμον, about full market time, i.e. in the middle of the morning, Π, 8, 1, 11, 1, 7; ἀπὸ τῆς ἀγορᾶς ζηρ. live by purchasing provisions, (not by plunder), VI, 1, 1.

ἀγοράζω, ἀγοράζω, etc. (ἀγορά). frequent the market, buy.

ἀγορανόμος, -ου, ὁ ἀγορὰν + νόμος. master or inspector of the market.

ἀγορεύω (ἀγορα), speak in the assembly, speak, say.

ἀγρεύω, ἀγρεύω (ἀγρα, chase, akin to ἄγω), hunt, chase, catch.

ἀγρος, -ας, -ον (ἀγρός), living in the fields, wild.

ἀγρός, -ου (cf. Lat. aeger, Eng. acre), field, land, country.

ἀγρυπνέω (ἀγρευ- + ἄπνος), lie awake.

ἀγω, ἄγω, ἡγαγω, ἡχα, ἡγαμα, ἡχθην, lead, drive, bring, carry; without obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; carry off, VI, 6, 21; hence φέρειν καὶ αἴγειν (ferre et agere), plunder, i.e. carry off the goods and drive off the stock, Π, 6, 5; ἄγε (ἀγτε) ὑ, come now, Π, 2, 10; ἕσυχαν ἀγεῖν, keep quiet, Π, 1, 14; partic. ἀγων, like ἔχων. loosely translated, with, Π, 1, 25.

ἀγώγιμον, -ου (ἀγω), that may be carried; τὰ ἀγώμα, freight, cargo.

ἀγών, -ῶνα, ὁ (ἀγών), orig. assembly, used esp. of the great games of Greece; hence, contest, struggle, game; ἀγώνα τιθέναι (1, 2, 10) or ποιεῖν (IV, 8, 25), institute or hold games.

ἀγωνίζομαι, ἀγωνίζωμαι, etc. (ἀγών), contend in games; hence, generally, strive, contend, fight.

ἀγωνοθής, -ου, ὁ (ἀγών + θημα), judge or director of a contest.

ἀδειπνός, -ον (ἀ-priv. + δειπνον), without dinner, dinnerless.

ἀδελφός, -ος, ὁ (ἀ copulative + ἀδελφός, womb), brother.

ἀδεως, adv. (ἀ-priv. + δεος, fear), without fear, fearlessly.

ἀδηλος, -ου (ἀ-priv. + ἀδήλος), unclear, uncertain, doubtful.

ἀδιάβατος, -ον (ἀ-priv. + διαβατός), not to be crossed or forded.

ἀδικεω, -ησω, etc. (ἀδικεω), be unjust, be in the wrong, do wrong; with acc., do wrong to, injure; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., be in the wrong, i.e. have done wrong; in the pass., have suffered wrong.

ἀδικεα, -ας, ἡ (ἀδικος), injustice, wrong.

ἀδικος, -ον (ἀ-priv. + δικη), unjust, wrong; τὸ ἀδικον, injustice, I, 9, 16.
Vocabulary

άδικως, adv. (άδικος), unfairly, unjustly; sup. άδικάτα τά πάσχειν, be treated most unjustly, VII, 1, 16.

άδόλως, adv. (ά-priv. + άδόλος), without treachery or guile.

'Αδραμύττιον or 'Αδραμυττιον, -ος, τό, Adramyttium, a city on the coast of Mysia.

άδυνατος, -ος (ά-priv. + δυνατός), unable; of things, impossible, impracticable; άδύνατον, with or without εστί, it is impossible.

άδω, άδων, άδωμαί (cf. φων), sing, chant.

αέλ, adv. (older form αελ, cf. Lat. aevum, Eng. aye, ever), always, ever, from time to time.

αετός, -ος (older form αετός; cf. Lat. avis), eagle.

αθεος, -ος (ά-priv. + θεός, Eng. atheist), godless, impious.

'Αθήναι, -ος, α, Athens.

'Αθηναία, -ας, ἥ (cf. Άθηναι), Αθήνα, goddess of war and wisdom, and patron goddess of Athens; in VII, 3, 39, the watchword of Seuthes and the Greeks.

'Αθηναιός, -ος, ἄν· (Άθηναι), Athenian; masc. as subst. an Athenian.

'Αθηνησι, locative adv. (Άθηναι), at Athens.

αθλον, -ου, τό (cf. άθλησις, athlete), prize, in a contest.

αθροίζω, αθροίζω, etc. (άθροις), collect, assemble; mid. intrans., muster.

αθρόος, -α, -ος (ά-copulative + θρόος, noise), lit. in a noisy crowd, then together, in a body.

αθυμώ, αθυμήσω, etc. (άθυμος), be despondent, disheartened.

αθυμητίον (verbal of αθυμώ), one must be discouraged.

αθυμία, -ας, ἥ (άθυμος), discouragement, despondency.

άθυμος, -ος (ά-priv. + θυμός), without courage, despondent, dejected.

άθυμως, adv. (άθυmos), despondently, dejectedly; άθυμος εξεχθεί, be dejected.

αι, αί, see ο, ος.

αλγαλός, -οῦ, ὁ, seashore, beach.

Αλγυπτος, -ος, ἡ, Egypt, conquered by Cambyses and made a part of the Persian empire, but at the time of the Anabasis in revolt and independent.

αλέομαι, αλέομαι, ἑλεομήν, ἑλεομαι. ἑλεόσθην (αἴδως), respect, reverence.

αλδήμων, -ος, gen. -οντος, sup. αλδήμωντας (αλδέμαι), respectful, modest.

αλδοίων, -ος, τό, generally pl. (αλδεόμαι), the pudenda, private parts.

αλδώς, -ος, ἡ (αλδέμαι), respect, reverence.

αλε, see αελ.

αλετός, see αετός.

Αλήθης, -ος, ὁ, Αεέθες, king of Colchis.

αλθω, burn; mid. intrans., be on fire.

αλκίζω, oftener dep. αλκίζομαι, αλκοίμαι, etc. (άεικης, unseemly, α-priv. + εἰκός), outrage, maltreat, torture.

αλμα, -αρος, τό, blood.

Αλνίας, -ος, ἄνεας, of Stymphalus in Arcadia, a captain in the Greek army.

Αλυνάντες, -ος, οἱ, the Αλυναντες, Thessalian people.

αίξ, αγάς, ἦ, goat.

Αλόλας, -ος, ἡ, Αλόλα, a district on the northwestern coast of Asia Minor.

αιρέτεος, -ος, -ον (verbal of αιρέω), must be taken.
аiperōs, -ή, -ον (аiperw), taken, chosen: οἱ аiperos, the delegates, envoys.
aiperēw, аiperēw, аiperēw, αἰρή, αἱρή, αἱρή, αἵρηθα, take, capture, seize; mid. choose, prefer, elect: pass., be chosen, be elected.
аирω, аирω, ἀρα, ἅρα, etc., raise.
αἰς, see ὡς.
аισθάνομαι, аισθάνομαι, ἀισθάνη, ἀισθήμα, perceive, observe, learn, with acc., ὡς, ὡς, or with a partic. clause; with gen., hear, hear of.
аισθησίς, -ής, ἡ (аισθάνομαι), perception: аισθησίν παρέχει, be perceived, IV, 6, 13.
аίσθος, -ον (аίλον, portion, fate), suspicious, favorable.
Αἰσχύνης, -ον, ὁ, Aeschines, an Arcadian, in command of the Greek peltasts.
аἰσχρός, -ά, -όν (аίδεωμι), shameful, base, disgraceful. Comp. αἰσχρός, ср. аἰσχιστός.
аἰσχρός, adv. (аἰσχρός), shamefully, disgracefully.
аἰσχύνη, -ής, ἡ (аίδεωμι), shame, disgrace.
аἰσχύνω, аἰσχύνω, ἀσχυνω, ἀσύνη, ἀσκόνη, dishonor, put to shame; mid. and pass., be ashamed: with acc., feel shame before, Π, 3, 22.
aitēw, aitēw, etc., ask for, demand; mid., beseech, ask for as a favor. The vb. may take two accs. (Ι, 3, 14 n.), or the source may be expressed by παρά.
aitia, -ας, ἡ (аитέω), charge, blame; aitēn ἐχειν, be blamed.
aitiaomai, аitiaσσομαι, etc. (аitia), blame, censure, accuse, charge.
aitios, -α, -ον (аитέω), chargeable, responsible, to blame for, the cause of, abs. or with gen. τὸ аitio, the cause, IV, 1, 17.
аιχμαλώτος, -ον (аиχμή, spear + аλσκομαι), taken by the spear, captured; οἱ αιχμαλώτοι, prisoners; τὰ αιχμάλωτα, booty.
Ἄκαρνάν, -όνος, ὁ, an Acarnanian, inhabitant of Acarnania in the southwestern part of north Greece.
άκαυστος, -ον (а-priv. + καλω), unburnt.
άκέρατος, -ον, sound, fresh, of troops, 
άκηρυκτος, -ον (а-priv. + κήρυττω), without heralds, without a truce.
άκινάκης, -ον, ὁ, (a Persian word), a short, straight sword, dagger.
άκινδυνος, -ον (а-priv. + κίνδυνος), without danger, safe.
άκινδυνος, adv. (άκινδυνος), without danger.
ακμαξω, ακμάσω (ακμή), be at one's prime, at one's best.
ακμή, -ῆς, ἡ (1 ακ, cf. ἀκόντιον, ἀκρος, Eng., acme), point, edge: ἀκμήν, as adv., at the point of, just.
άκολαστος, -ον (а-priv. + κόλασω), unpunished, undisciplined.
άκολονθέω, ἀκολούθησα, etc. (ά-копulative + κέλευθος, way), accompany, follow.
άκολοθος, -ον (а-копulative + κέλευθος, way), going the same way, consistent.
άκοντιζω, ἀκοντίζω (ἀκόντιον), hurl the javelin, hit with the javelin.
άκοντιον, -ον, τὸ (τί ἀκ: cf. ἀκμή), javelin, hurled with the aid of a thong; see IV, 2, 28 n.
άκοντισίς, -ες, ἡ (άκοντιζω), javelin-throwing.
άκοντιστής, -ον, ὁ (άκοντιζω), javelin-thrower.
άκοος, ἀκοοσσαι, ἥκοος, ἀκόοα, ἥκοοθην, hear, hear of, abs. or with acc.: with gen., of the sound heard, IV, 2, 8; often with gen. of source, hear from; foll. by
δρη, by acc. and infin. (of hearsay), or by acc. and partic. (if what is heard be marked as a fact); with gen., hearken to, obey. εῶ ἀκοῦειν (bene audire), as pass. of εῶ λέγειν, be well spoken of, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, e.g. I, 9, 28.

ἀκρα, -as, ἡ (ἀκρος), summit, height, citadel.

ἀκρατος, -ov (ἀ-priv. + κράννωμι), unmixed, strong, of wine.

ἀκρατος, -ov (ἀ-priv. + κρίνω), without a trial.

ἀκροβολίζομαι, aor. ἀκροβολίσαμαι (ἀκρος + βάλλω), throw from a distance; hence, skirmish.

ἀκροβόλις, τov, ἡ (ἀκροβολίζομαι), skirmish.

ἀκρόπολις, -ews, ἡ (ἀκρός + πόλις), upper city, citadel, acropolis.

ἀκρός, -a, -ov (cf. ἀκρή), highest, topmost, the top of; τά ἄκρον, height, summit; so τά ἄκρα, the heights.

ἀκρωνυχία, -as, ἡ (ἀκρός + ὄνυξ, nail), tip of the nail; then spur of a mountain.

ἀκτή, -ῆς, ἡ (ἀγωμα, break), shore, coast, promontory.

ἀκυρός, -ov (κύρος, power, authority), of no force, invalid, null and void.

ἀκών, -ουσα, -ου (ἀ-priv. + ἐκών), unwilling, used as a partic. ἀκωντος Κύρου, against the will of Cyrus, without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25.

ἀλαλάζω, ἄλαλάζομαι, ἄλαλαξα (ἄλα-λή, an imitative word, battle-cry), raise the battle-cry, shout.

ἀλεεινός, -ῆ, -óv (ἄλεα, warmth), warm; in neut. a source of warmth.

ἀλέξω, ἀλέσσωμαι, ἡλέξαμν, ward off; in the Anabasis always mid., ward off from oneself, repel, requite.

ἀλέτης, -ον, ἐν (ἀλέω, grind), a grinder; ὅνος ἀλέτης, the upper millstone, I, 5, 5.

ἀλευρόν, -ου, τό (ἄλεω), wheat-flour; always in pl.

ἀλήθεια, -as, ἡ (ἀληθής), truth, candor; τῇ ἀλήθεια, in fact, in truth.

ἀληθεύω, ἀληθεύω, etc. (ἀληθής), speak the truth, tell the truth about, report truly.

ἀληθής, -ος (ἀ-priv. + λήθω = λαθάνω), unconcealed, manifest; hence true; τά ἀληθής, the truth.

ἀληθινός, -ης, -ον (ἀληθής), real, genuine, worthy of the name.

ἀλευτικός, -ῆς, -ον (ἄλεω, fish, from ἄλς, the sea; cf. Lat. sal, Eng. salt), belonging to fishing or a fisherman; with πλοῖον, a fishing-boat.

ἀλλω, ἡλία, ἡλίσθην (ἄλις), gather, collect; mid. intrans., assemble, VI, 3, 3.

ἀλθός, -ov (ἀ-priv. + λήθω), stoneless, free from stones.

ἀλι, adv., in crowds, in abundance, enough, with gen.

Ἀλισάρην, -ης, Halisarne, a city in Mysia.

ἀλισκομαι, ἀλλοσμαι, ἐάλων, ἐάλωκα, a pass. of αἰρέω, be taken, be captured, be seized.

ἀλκιμος, -ον (ἀλκή, strength, valor), warlike, brave, a poetic word.

ἀλλά (ἄλλος), conj., more strongly adversative than δὲ, otherwise, on the other hand, but; at the beginning of a speech often,
well, well but; in replies sometimes, nay, on the contrary, often coupled with other particles, but always with adversative force; ἄλλα γάρ, often implying an ellipsis, but...; for, III, 2, 25; ἄλλ' ἢ, except.

ἄλλη, adv. (ἄλλος), in another way, place, or manner, elsewhere.

ὦ, reciproc; pron. (ἄλλος), one another, each other.

ἄλλοθεν, adv. (ἄλλος) from another place; ἄλλοι ἄλλοθεν, some in one way others in another, I, 10, 13 n.

ἄλλομαι, ἄλομαι, ἣλμαιν, 2 aor. ἦλμαιν (Lat. salio), leap, jump.

ἄλλος, -η, -ο (Lat. alius), other, another; with art., the rest of, I, 2, 15; τῆς ἄλλης (ἡμέρας), the next (day), II, 1, 3; with alternative or distributive force, ἄλλοι καί ἄλλος, I, 5, 12; ἄλλοι...ἄλλοι, some... others, I, 8, 9; ἄλλοι ἄλλοις (alii aliter), some in one way others in another, I, 6, 11; so ἄλλος ἄλλα λέγει, II, 1, 5; ἄλλος ἄλλης, IV, 8, 19; sometimes pleonastic, besides, I, 5, 5; so especially with numerals, I, 7, 11; τις καί ἄλλος and ὡς τις καί ἄλλος, see καί; in questions expecting an affirmative answer, ἄλλο τι ἢ; = nonne?

ἄλλοςε (ἄλλος), to another place, elsewhere.

ἄλλοτε, adv. (ἄλλος), at another time, at other times; ἄλλοτε καί ἄλλοτε, every now and then, II, 4, 26; εἰ ποτε καί ἄλλοτε; see καί.

ἄλλοτρος, -α, -ον (ἄλλος), belonging to another, foreign.

ἄλλως, adv. (ἄλλος), otherwise, in another way, differently; aimlessly, rashly, V, 1, 7; ἄλλως ἐχειν or γ' ἑσθαί, be different, III, 2, 37, VI, 6, 10; ἄλλως τω, in any other way, III, 1, 20; ἄλλως τε καί, for other reasons and particularly, i.e. especially, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλοι; see ἄλλος.

ἄλογοςτος, -ον (ἀ-priv.+λογίσμοι), unreasonable, senseless, foolish.

ἄλφιτον, -ον, τὀ, barley meal, always pl.

ἄλωπεκή, -ῆς (ἄλωπης, fox), fox-skin cap, worn by Thracians, VII, 4, 4.

ἄλωσιμος, -ον (ἄλωσιμοι), that may be captured, easy to capture.

ἄλωσινυντο, see ἄλωσιμοι.

ἄμα, (cf. ὁμοῦ, Lat., simul, Eng. same), at the same time, at the same time with (dat.), together with; ἄμα τῆς ἡμέρας, at day-break, II, 1, 2; cf. ἄμα της ἐποίουσθη ἡμέρα, on the following day at dawn, I, 7, 2; ἄμα ἡλιος ἀνέχοτε, ἀνατέλλοντι, at sunrise, II, 1, 3; 3, 1; ἄμα ἡλιος ὄννοτα, at sunset, II, 2, 13; ἄμα μὲν... ἄμα δὲ, both... and, III, 4, 19; with parts. (strictly with the accompanying vb.), as soon as.

Ἀμαζώνων, -όνος, ἡ, an Amazon, one of the mythical tribe of female warriors.

ἀμαξα, -ης, ἡ (ἀμαξα -ἀγω), a wagon, curi; ἄμαξα πετρών, a wagon-load of stones, IV, 7, 10; βούς ἐν ἀμαξης, a draught ox, VI, 4, 22, 25.

Ἀμαξιάιος, -α, -ον (ἀμαξα), of stones, large enough to load a wagon.

Ἀμαξῖτος, -ον (Ἀμαξα), passable for wagons, ὀδὸς ἄμαξῖτὸς ὁμοιοῦντο, I, 2, 21.
άμαρτάνω, ἀμαρτήσωμαι, ἠμαρτω, ἡμάρ-
tηκα, ἠμάρτησα, ἠμαρτήθη, miss the mark, miss (with gen.), I. 5, 12; do wrong, sin against, III, 2, 20; μυκρά ἀμαρτηθέντα, small errors, V, 8, 20.

ἀμαχεῖ, adv. (ἀ-priv. + μάχομαι), without fighting, without a struggle.

ἀμαχήτη, adv. = the foregoing.

ἀμείνων, -ov, comp. of ἀγαθός, better, braver; neut. as adv., II, 1, 20,

ἀμελεία, -as, ἦ (cf. ἀμέλεω), careless-

ness, neglect.

ἀμελέω, ἧσω, etc. (ἀ-priv. + μέλει), be careless, be negligent of, neglect, with gen.

ἀμελῶς, adv. (ἀμελής, careless; cf. ἀμέλεω), carelessly, negligently.

ἀμετρος, -ov (ἀ-priv. + μέτρον), without measure, countless.

ἀμήχανος, -ov (ἀ-priv. + μῆχανή), without resource or means; impossible, I, 2, 21; πολλά καὶ ἀμή-

χάνα, many difficulties, II, 3, 18.

ἀμιλλάομαι, ἀμιλλάω, etc., dep.

pass. (ἀμίλλα, contest), contend, vie with, race for (with ἐπὶ or πρὸς).

ἀμπέλος, -ov, ἦ, vine.

'Αμπρακιώτης, -ov, ὁ, an Αμπρακιος, citizen of Αμπρακία in Επιρος.

ἀμυγδαλίνος, -η, -ov (ἀμυγδαλή, al-

mond), of almonds, IV, 4, 13 n.

ἀμύνω, ἀμύνω, ἤμυνα (ἀ-ευφωνικὴ + ἑ ὕμνον, etc.); ward off; mid.

ward off from oneself, defend oneself against, requite, punish.

ἀμφι, prep. (cf. ἀμφω, Lat. ambi-), lit., on both sides of; hence (1) with gen. (a poetic use), about, concerning, IV, 5, 17 n.; (2) with acc., about, round about, of place, ἀμφὶ Μήλητον, I, 2, 3; of persons, τῶν ἀμφὶ Κῦρον, I, 8, 1; in such phrases the individual is often included, cf ἀμφὶ 'Αρι-

δον, Aristeus and his men, III, 2, 2; of time, ἀμφὶ ἄγοραν πληθυ-

σαν, about full market time, I, 8, 1; ἀμφὶ δορπηστόν, I, 10, 17; with various objects, ἀμφὶ τὰ στρατεύ-

ματα δαπανᾶν, spend money on his armies, I, 1, 8; τὰ ἀμφὶ τάξεις, tactics, II, 1, 7; ἀμφὶ ταύτα ἔχειν, to be busied about this, V, 2, 26; with numerals, I, 2, 9, and fre-

quently.

ἀμφυγνοέω, impf. ἠμφυγνοέου, ἠμφυ-

γνόσα, ἠμφγνοόθην (ἀμφὶ + νοέω, for νοέω), think on both sides, be in doubt.

'Αμφίδημος, -ov, ὁ, Amphilèmus,

father of Amphilocrates.

'Αμφικράτης, -ov, ὁ, Amphilocrates,

an Athenian, a captain in the Greek army.

ἀμφιλέγω (λέγω), speak on both sides, quarrel.

'Αμφιπόλιτης, -ov, ὁ, an Amphilopolis,

citizen of Amphipolis, a colony of Athens on the Strymon in Macedonıa.

ἀμφορεύς, -έως, ὁ (Homeric ἀμφο-

ρεῦς, ἀμφὶ + φέρω), a large jar

with two handles.

ἀμφότερος, -α, -ov (ἀμφω), both. In

the Anabasis only dual or pl.

ἀμφότερωθεν, adv. (ἀμφότερος), from

both sides, on both sides.

ἀμφῳ (cf. ἀμφὶ, Lat. ambo, Eng.

both), gen. and dat. ἀμφώ, both.

ἀν, post-pos. modal part. for which there is no English equivalent (cf. Lat. an), used as follows: (1) with the condit. part. εἰ (see ἀν), with relatives (ὅς, ὅστις, ὅπως, etc.), and with temporal words ὅτε, ὅπτε, ἐπεῖ, ἐπείδη (see ὅταν, ὅποταν, ἐπάν, ἐπειδὰν); ἦς,
πριν, μέχρι, ἔστε, with the vb. in the subj., either referring to the fut. or made general in the pres.; with ὦ and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodoses of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

ἄν stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

ἄν, see ἀνάρ.

ἀν-, see ἀ-.

ἀνά, prep. with acc. (cf. Eng. on), up, up along, over, throughout; often distributive, ἀνά ἐκαθόν ἄνδρας, a hundred men each, III, 4, 21; of manner, ἀνά κράτος, up to or with all one’s might, at full speed, I, 8, 1 (cf. κατά κράτος).

In composition ἄνά frequently means back or again.

ἀναβάλω, (βαλώ), go up, ascend; especially go up from the coast; go inland; of a horse, mount; of a ship, embark on, both with ἐπὶ.

ἀναβάλλω (βάλλω), throw up, of a mound; help to mount, IV, 4, 4.

ἀναβασίς, -ος, ἡ (ἀναβάσις), a going up, ascent, a march inland, esp. of the march of Cyrus against his brother, and hence the proper title of Xenophon’s history.

ἀναβιβάζω (βιβάζω, -βιβάσω or -βιβάω, -εβιβάσα, make to go), make go up, lead up.

ἀναβάω (βαώ), shout aloud, call.

ἀναβολή, ἡ (ἀναβάλλω), earth thrown up, mound.

ἀναγινώσκω (γινώσκω), know again (something seen before), recognize, V, 8, 6; read I, 6, 4.

ἀναγκάζω, ἀναγκάσω, etc. (ἀνάγκη), force, compel.

ἀναγκαῖος, -α, -ον (ἀνάγκη), necessary; οἱ ἀναγκαῖοι, one’s relatives, Lat. necessarii, II, 4, 1.

ἀνάγκη, -ης, ἡ, necessity, force; with or without ἔστι, it is necessary, one must, with dat. or acc. and infin.; ἀνάγκη ἔχεσθαι or κατέχεσθαι, be constrained by necessity, II, 5, 21; II, 6, 13: ἐν ἀνάγκῃ εἶναι, be in straits, VII, 6, 27.

ἀναγνώσε, see ἀναγινώσκω.

ἀνάγω (ἀγω), lead or take up, lead inland; mid. put to sea, set sail.

ἀναξείγνυμι (ξείγνυμι), yoke up, hence break camp, III, 4, 37; IV, 6, 1.

ἀνασκαφάω (cf. σκαφέω), take courage, recover courage.

ἀναθείναι, ἀναθεῖς, see ἀνατέθημι.

ἀναθήμα, -ατος, τὸ (ἀνατέθημα), a thing set up,otive offering, V, 3, 5.

ἀναθορυβέω (θορυβέω, -ῆω, raise an uproar; cf. θερέβως), cry out aloud, appeal.

ἀναθρέφαντι, see ἀνατρέφω.

ἀναιρέω (αλέω), take up, pick up, carry off for burial (in this
sense chiefly mid.); of an oracle, take up a subject; hence answer, III, 1, 6; of war, undertake, begin.

άνακαλω (καλω), kindle.

άνακαλέω (καλέω) call again, call aloud, call back, sound the recall.

άνακοινώ (κοινώ), consult, confer with, act. or mid.

άνακομιζω (κομίζω), carry up; mid., store up for oneself.

άνακράζω (κράζω, scream) only in aor. άνέκραγον, shout aloud, cry out.

άναλαλάξω (άλαλάξω), raise the war-cry.

άναλαμβάνω (λαμβάνω), take up, pick up, take along with.

άναλάμπω (λάμπω), blaze up, aor. burst into a blaze.

άναλισκο, άναλίσκω, άνήλωσα, άνήλωσα, άνήλωσα, άνήλωσα, άνήλωσα, άνήλωσα, άνήλωσα, use up, spend, exhaust.

άνάλωτος, -ον (ά-priv.+άλωτος, verbal of άλησκομαι), not be taken, impregnable.

άναμείγνυμι (μείγνυμι, μεῖξι, ἐμείξα, μεμείγνυμι, ἐμείξαθη, 2 aor. pass. ἐμίγνυ, mix), mingle with.

άναμένω (μένω), remain, wait, wait for.

άναμμηνόσω (μμῆσκω), remind one of (with two accs.), III, 2, 11; make mention of, V, 8, 26; mid. and pass., call to mind, remember, VI, 1, 23.

άνανδρος, -ον (ά-priv.+άνδρος) unmanly, cowardly.

Άναξίβος, -ου, η, Άναξίβιος, a Spartan admiral in command at Byzantium.

άναξιρίδες, -ιδων, αι (Persian word), trousers.

άναπαυω (παύω), cause to cease; mid., rest, refresh oneself, pass the night.

άναπελθω (πελθω), persuade, induce.

άναπτάνυμμι (πετάνυμμι, spread out; cf. Lat. pandeo, pateo), throw open.

άναπηδάω (πηδάω, πηδήσω, etc., leap), leap up. spring upon one's horse.

άναπνεω (πνεω), breathe again, recover breath.

άναπράττω (πράττω), exact, collect, of money due.

άναπτύσσω (πτύσσω, πτύξω, etc., fold, unfold, fold back, I, 10, 9n.

άναπτυθάνομαι (πυθήθομαι), inquire carefully, learn by questioning.

άναρίθμητος, -ον (ά-priv.+άριθμος, count), innumerable.

άναριστος, -ον (ά-priv.+άριστον), without breakfast, breakfastless.

άναρπάξω (άρπάξω), snatch up, seize, carry off.

άναρχια, -αι, η (ά-priv.+άρχω), lack of government, anarchy.

άνασκευάζω (σκευάζω), pack up, remove.

άναστάς, see άνίστημι.

άνασταύρω (σταύρω, σταυρόσω, fence with stakes; cf. σταυρός), set up on a stake, impale.

άναστελλω (στέλλω), send back; hence repulse.

άναστηναι, άναστήσα, see άνίστημι.

άναστρέφω (στρέφω), turn back or about, face about, retreat; mid., conduct oneself, behave, II, 5, 14; pass., face about, rally, I, 10, 12.

άνασχέσθαι, άνασχέσω, see άνίχω.

άναταράττω (ταράττω), stir up; perf. pass. partic. άναταραγμένον, in disorder, I, 7, 20.

άνατείνω (τείνω) stretch up, hold up, esp. of the hands in voting;
Anahasis

αετός ανατεταμένος, an eagle with
wings outspread, I, 10, 12.

ανατέλλω (τελλω, ἔτελα, make to
rise), intr., rise, of the sun.

ανατίθημι (τίθημι), put upon, pack
upon, II, 2, 4: set up, dedicate,
V, 3, 5 and 6.

ανατρέφω (τρέφω), fatten up.

αναφεύγω (φεύγω), flee up.

αναφερόνω (φερόνω), come to one’s
senses, recover one’s senses.

αναχάζω, only in pres. (Homeric
χάζω, withdraw), withdraw, re-
treat.

αναχωρέω (χωρέω), withdraw, retire,
retreat; αναχωρεῖν ἐπὶ πόδα, give
ground step by step, V, 2, 32.

αναχωρίζω (χωρίζω), make to with-
draw or retire.

ανθρα, see ἁνήρ.

ανθραγαθία, -as, ἥ (ἀνήρ + ἁγαθός),
bravery, valor.

ανθράποδον, -ov, τὸ (ἀνήρ + πόδος?),
slave, esp. captive taken in war.

ανθρείος, -a, -ov (ἀνήρ), manly, cour-
gageous.

ανθρείτης, -ητος, ἥ (ἀνήρ), manli-
ness, valor, courage.

ανθρεύομαι (ἀνήρ), play the man, act
bravely.

ανθρεύη, see ἀνάβαλων.

ανεγείρω (εγείρω), trans., wake up,
awake; pass., be aroused, wake
up.

ανείλον, see ἀναείρω.

ανείναι, see ἀνήμμ.

ανείπον (εἴπον), proclaim.

ανελέσθαι, see ἀναφρεῖ.

ανεμοσ, -ov, ὁ (cf. Lat. anima, an-
imas), wind.

ανεπιλήπτως, adv. (ἀ-priv. + verbal
of ἐπιλαμβάνω), not to be laid
hold of; in security, blamelessly.

ανερεθίζω (ἐρεθίζω, excite), excite,
provoke; pass., be instigated.

ανερωτάω (ἐρωτάω), ask, demand.

ανέστηθη, see ἀνέστημι.

ανεστράφην, see ἀναστρέφω.

ανευ, improper prep., without, foll.
by gen.

ανευρίσκω (εὑρίσκω), find out, dis-
cover.

ανέχω, impf. mid. ἰνείχωμη, 2 aor.
ἰνεχώμην, with double augment
(ἑχω), hold up; mid., bear up
under, endure. control oneself.

ανεψιός, -οῦ, ὁ (cf. Lat. nepos), first
cousin.

ανέφυγον, ἀνέφηξα, see ἀναλγώ.

ανέγγαγον, see ἀνάγαγο.

ανηγέρθη, see ἀνεγερέω.

ανηγμένος, see ἀνάγω.

ἀνήκειτο, -ον (ἀ-priv. + ἀκοίμα, heal, that cannot be healed or
made good, irreparable.

ἀνήκω (ἠκω), extend to, reach.

ἀνήρ, ἀνδρός, ὁ, man (Lat. vir) as
contrasted with woman or child
or with ἀνθρωπός human being
(I, 7, 3n): hence in varying
senses, husband, IV, 5, 21; sol-
dier, I, 1, 11; often joined with
words denoting nationality, in
which case it is not to be trans-
lated, ἀνδρα Πέρσην, a Persian,
I, 2, 20; very common in ad-
dresses, ἀνδρεῖς στρατιῶται, men,
fellow soldiers, I, 3, 3. Cf.
ἀνθρωπος.

ἀνηρώτα, see ἀνερωτάω.

ἀνίχθησαν, see ἀνάγω.

ἀνθ', see ἀντί.

ἀνθέμιον, -ον, τὸ (ἀνθος, flower),
flower, flower-pattern, V, 4, 32.

ἀνθίστημι (ϊστήμω), set up against;
mid., rise up against, oppose.

ἀνθρώπινος, -η, -ον(ἀνθρωπος), human;
neut. pl., things human, as con-
trasted with the gods.

ἀνθρωπος, -ον, ὁ, ἡ, ἦ, man, human
being, pl. men, people; with words denoting nationality, like ἀνήρ, VI, 1, 23; often contemptuous, III, 1, 27.

ἀνιαω, ἀνασω, etc. (ἄνα, grief), grieve, trouble, harass; mid., be distressed, I, 2, 11; be hurt, IV, 8, 26.

ἀνίμι (ἡμι), send back; hence, let go, VII, 6, 30.

ἀνιμᾶω (ἰμᾶω, draw; cf. ἰμάς), draw up.

ἀνίστημι (ἰστῆμι), cause to stand, rouse up, I, 5, 3; mid., with perf. and 2 aor. act., stand up, get up, rise.

ἀνόδος, -ον (ἀ-priv. + ὁδός), impasseable.

ἀνόδος, -ον, ἡ (ἀ- ὁδός), way up, upward march; cf. ἀνάβασις.

ἀνόητος, -ον (ἀ-priv. + νοέω), senseless, foolish.

ἀνοίγω, ἀνοίξω, with double augment throughout, impf. ἀνέφυγον (ἀγνω or ἀγνώμη, open), open, throw open.

ἀνομία, -ας, ἡ (ἀ-priv. + νόμος), lawlessness.

ἀνομώως, adv. (ἀ-priv. + ομος), differently.

ἀνομος, -ον (ἀ-priv. + νόμος), lawless.

ἀντ', see ἀντί.

ἀνταγοράζω, ἄγοράζω, buy in exchange.

ἀντακοῦω (ἀκοῦω), hear in turn, hear in reply.

"Ἀντανόρος, -ον, ἡ, Antandrus, a city in the Troad.

ἀντέμπιμπλημι (πιμπλημι), fill in return or in requital.

ἀντεπιμελέομαι (ἐπιμελέομαι), take care in turn, take counter measures.

ἀντεποιεώ (ποιεώ), do good in return.

ἀντί, by elision ἀντί' or ἀντ' prep. with gen., over against, opposite; hence, instead of, I, 1, 4; in return for, I, 3, 4; ἀντί' ἐν ἑστηκότες, standing behind which, IV, 7, 6.

ἀντίδισμω (δισμω), give in return or in place of.

ἀντικαθιστήμι (ἰστήμι), appoint instead or in place of.

ἀντιλέγω (λέγω), say against or in opposition (ὁτι or infin.); speak against, object, abs.

ἀντίος, -α, -ον (ἀντί), opposite, against, facing; ἄντιον ἑνα, go to meet, go against, I, 8, 17; οἱ ἄντιοι, the enemy, III, 1, 42; εκ τοῦ ἄντιου, from the opposite side, from the side of the enemy, I, 8, 23; λόγοι ἄντιοι ἡ ὡς ἥκουν, words the very opposite of those I heard (a rare use), VI, 6, 34.

ἀντιπαραθέω (θέω), run along opposite.

ἀντιπαρασκευάζομαι (σκευάζω), make counter preparations.

ἀντιπαρατάττομαι (τάττω), array oneself against.

ἀντιπάρειμι (καμάω), march along opposite or on the other side.

ἀντιπάσχω (πάσχω), suffer in return.

ἀντιπέραν or ἀντιπέρας, adv. (ἀντι- πέρα), over against, opposite, with gen. and preceded by κατά.

ἀντιποιεῖ (ποιεῖ), do in return, retaliate; mid., contend with someone (dat.) for something (gen.), II, 1, 11; vie with one another in (gen.), IV, 7, 12.

ἀντιπορος, -ον (ἀντι-γ' περ; cf. πε- ραω), over against, opposite, a poetic word, IV, 2, 18.

ἀντιστασίαω (στασίαω), contend against, vie with.
anonymous, -on, ὁ (ἀντι-στάς, faction), an opponent, rival.

ἀντισταθήσεται (σταθήσαται, be in a row, σταθήσαται, stand in rows over against.

ἀντιστατεύομαι (στατεύομαι, encamp against.

ἀντιτάτω (τάτω), draw up or array against.

ἀντιτιμᾶω (τιμᾶω), honor in return.

ἀντιτιμεύω (τιμεύω), shoot in return, shoot back.

ἀντιφηλάττομαι (φηλάττω), be on one's guard in turn, take counter precautions.

ἀντρον, -ov, τὸ (hence Lat. Antrum), cave.

ἀντρώπης, -ες (ἀντρον + εἶδος), cave-like; πέτρα ἀντρώπης, a rocky cavern.

ἀναπαύει, -η, -ην (verbal of ἀνάπαυον, that be accomplished; possible; σεγάζω ἂν ἀναπαύει, as silently as possible, I, 8, 11.

ἀνά, ἀνώ, etc. (pres. regularly ἀνώτατον), accomplish.

ἀνά, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνώτατος, up, upwards, above, inland, with gen., IV, 3, 3; τὰ ἄνα, the heights, IV, 3, 25; ἦ ἄνα ὅτι, the journey inland, III, 1, 8.

ἀνώγεων, -ω, τὸ (ἄνω-γῇ), upper floor, loft, a dubious word, V, 4, 29.

ἀνωθεν, adv. (ἀνώ), from above, from the interior.

ἄξια, -ας, ἡ (ἄξιος), worth, value, price, deserts.

ἀξιομον, -ης, ἡ (Lat. ascia, Eng. ace), axe.

ἄξιος, -α, -ον (ἄξω), weighing as much as, worth, worthy of (gen.); ἄξιον (ἐπιτροπος), be worth while, be fitting; πολλοῦ (πλεῖον, πλεῖον) ἄξιος, of great (more, the most) value; so παντὸς ἄξιος, VII, 3, 13.

ἄξιοστατήσεως, -ον (ἀξιοστατήσως), worthy to be general.

ἄξιω, ἄξιόω, etc. (ἀξιος), deem fit or proper, ask, claim.

ἄξιομα, -ατος, τὸ (ἄξιω), worth, authority.

ἀξιώς, adv. (ἀξιος), worthily, deservedly, I, 9, 15.

ἀξων, -ονος, ὁ (ἀξων), axile.

ἀφ', see ἀπό.

ἀπαγγέλλω (ἀγγέλλω), bring back word, announce, report.

ἀπαγορεύω, ἀπερῶ, ἀπειπον, ἀπεληχα (ἀγορεύω), renounce, give up, grow weary.

ἀπάγω (ἀγω), lead or carry back or off; march back.

ἀπαγωγή, -η, ἡ (ἀγω), removal, departure.

ἀπαθής, -ης (ἀπαθής, without experience in, free from (gen.).

ἀπαιδευτός, -ον (ἀπαθής, uneducated, ignorant.

ἀπαίρω (ἀφέω), raise from; intr. of ship, set sail, depart.

ἀπαίτεω (ἀφεων), claim as one's right or due, demand; with two aces., II, 5, 38.

ἀπαλλάττω (ἀλλάττω, ἀλλάξω, ἠλλάξα, -ηλλαχα, ἠλλαχαμαι, -ηλλάχθην or ἠλλάγην), change from, set free, remove; intr., depart, be freed from, be well rid of, I, 10, 8.

ἀπαλός, -η, -ον, tender, delicate, soft.

ἀπαμεθομαι, in aor. pass. ἀπαμεθήπθη (ἀμεθεσθα, change), exchange words, answer, reply, II, 5, 15 n.

ἀπαντάω, ἀπαντόμοι, ἀπήντησα, ἀπήντησα, meet or, in a hostile sense, encounter.

ἀπαξ, adv., once.

ἀπαράσκευος, -ον (ἀπαράσκευος), unprepared.
ἀπανθημερίζω (cf. ἄθημερίν), return on the same day.

ἀπεγνωκέναι, see ἀπογνωσκόμενος.

ἀπεόμην, see ἀποδιδόμου.

ἀπεδρά, etc., see ἀποδιδράσκω.

ἀπίδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθάνεις.

ἀπεθέω, ἀποθέσω, etc. (ἀπειλή), disobey.

ἀπειλή, ἀπειλήσω, etc. (ἀπειλή), threaten.

ἀπεμί (ἐμι), go away, go back, retreat (the pres. often with fut. force; cf. εἰμι).

ἀπεμί (εἰμ), be away, or absent.

ἀπείπον (ἐπίπον), renounce, VII, 1, 41; forbid, with dat. and in fin., VII, 2, 12.

ἀπειρηκότας, see ἀπαγορεοῖον.

ἀπειρός, -όν (ἀ-priv. + πείρα), unskilled, unacquainted with, abs. or with gen.

ἀπείχον, see ἀπέχω.

ἀπείκονε, see ἀποκείμονος.

ἀπελαύνω (ἐλαύων), drive away or out, expel; intr. march or ride away.

ἀπελείνω, ἀπελθῶν, etc., see ἀπέρχομαι.

ἀπερ, see ἀπερ.

ἀπερύκω (ἐρύκω), ward off.

ἀπέρχομαι (ἐρχομαι), come (or go) back or away, depart, return, retreat; go forth, IV, 7, 8.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθώ-μην, ἀπεχθήσαμαι (ἀπό + ἑχθος, hatred), incur one's enmity or hatred.

ἀπεχθώ (ἐχθώ), keep off or from; mid., hold oneself aloof from, abstain from, II, 6, 10, etc.; act. intr., be away from, distant from, I, 3, 20.

ἀπήγαγεν, see ἀπάγω.

ἀπῆλε, see ἀπειμ (εἰμι).

ἀπήλασα, ἀπήλαυνον, see ἀπελαύνω.

ἀπήλθω, see ἀπέρχομαι.

ἀπηλάγη, see ἀπαλάττω.

ἀπημείθηκα, see ἀπαμείβωμαι.

ἀπῆρα, see ἀπάρω.

ἀπιστέω, ἀπαστήσω, etc. (ἀπιστός), distrust, disbelieve, disobey (dat.).

ἀπιστία, -ας, ἡ (ἀπιστός), distrust, suspicion, II, 5, 4; faithlessness, treachery, II, 5, 21; III, 2, 8.

ἀπιστός, -όν (ἀ-priv. + πείθω), not to be trusted, faithless.

ἀπίτεον (verbal of ἀπειμ), one must go or depart.

ἀπλετός, -όν, boundless, immeasurable.

ἀπλούς, -ης, ὄν (ἀ-copulative + ἱππαλα, cf. ἵππῳ ἡμᾶς), simple, frank; τὸ ἀ-πλόν, frankness, caudor, II, 6, 22.

ἀπό, by elision ἀπ' or ἀφ', prep. with gen. (Lat. a, ab, Eng. off), (1) of place, from, away from; often with pregnant construction, τὰ ἀπὸ τῶν οἰκίων ξῦλα, II, 2, 16 n.; (2) of time, from, since, after, ἀπὸ τοῦτο, from this time on, II, 6, 5; ἀφ' ὄ, since, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τοῦτον τῶν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τῶν αὐτοματῶν, at their own bidding, I, 2, 17; ἀπὸ τοῦ αὐτοῦ σημείου, at the same signal, II, 5, 32.

So the phrase ἀπὸ (ἀφ') ἵππω means on horseback, but denotes that the rider's attention is directed away from the horse; contrast ἐφ' ἵππω. In composition ἀπό- denotes from, away, back, in return, or it may have a neg. force (see ἀποφηβίζομαι, ἀποδοκεῖω).
ἀποβαίνω (βαίνω), step off, esp. disembark; of events, turn out, come true, VII, 8, 22.
ἀποβάλλω (βάλλω), cast away, lose.
ἀποβιβαίω (βιβάζεω, βιβάζω or βιβάω, -βιβάσα, make to go, causative of βαίνω), trans. disembark.
ἀποβλέπω (βλέπω), look away (from other things) to, 1, 8, 14; look (for support), to, VII, 2, 33.
ἀπογιγνώσκω (γιγνώσκω), decide against, give up the intention of, I, 7, 19.
ἀποδαρέντα, see ἀποδέρω.
ἀποδεδράσκων, see ἀποδιδράσκω.
ἀποδείκνυμι (δείκνυμι), point out, direct, with intin. appoint; mid., declare (with or without γνώμη) foll. by ὅτι or by intin.; pass., be declared, pointed out.
ἀποδέρω (δέρω, δέρω, δέτερα, δεδράμαι, εἴδαρην, flay), strip the hide off, flay, skin.
ἀποδέχομαι (δέχομαι), receive from, accept.
ἀποδημέω, ἢσω, etc. (δήμος), be or go away from home.
ἀποδιδράσκω (-διδράσκω, -δράσομαι, -δρατω, -δρατάσα, run), run away, escape (by stealth), I, 4, 8, etc.; run away from, abandon (acc.), VI, 4, 8.
ἀποδίδωμι (διδωμι), give back, render, esp. what is due, restore, return, pay; fulfil a promise, I, 7, 5; mid., sell, VII, 2, 3.
ἀποδοκεῖ, impers. (δοκέω), it seems best not to, II, 3, 9.
ἀποδούναι, see ἀποδίδωμι.
ἀποδραίη, ἀποδράναι, see ἀποδιδράσκω.
ἀποδραμοῦμαι, see ἀποστρέχω.
ἀποδώ (δῶ, strip off, spoil (a fallen foe); mid., with 2 aor. act., strip oneself.
ἀποδώστει, see ἀποδίδωμι.
ἀποθανεῖν, see ἀποθνῄσκω.
ἀποθνῄσκω (θνῄσκω), die, be killed, be put to death. of ἀποθανόντες, the dead.
ἀποθύω (θύω), sacrifice or offer (in payment of a vow).
ἀποικία, -ας, ἥ (ἀπό-οικέω), colony IV, 8, 22.
ἀποικοσ, -ov (ἀπό-οικος), away from home, of ἀποικοι, colonists; πόλει ἀποικος, colony.
ἀποκαλώ or ἀποκάω (καλώ), burn off, also of cold, IV, 5, 3, hence, freeze off, VII, 4, 3.
ἀποκαλέω (καλέω), call aside.
ἀποκάμων (κάμων), grow weary, flag.
ἀπόκεμαι (κεμαι), be laid or stored away.
ἀποκλειω (κλειω), shut off, cut off, exclude from, VI, 6, 13; shut, bolt, VII, 6, 21.
ἀποκλίνω (κλίνω, κλίνεω, etc.; cf. κλίμακα, ladder, Lat. inclinio, bend. Eng. lean), intr. turn aside, II, 2, 16.
ἀποκόπτω (κόπτω), cut or strike off, beat off, dislodge an enemy.
ἀποκρίνομαι (κρίνω), answers, reply.
ἀποκρύπτω (κρύπτω), hide from, acc., I, 9, 19; conceal, IV, 4, 11.
ἀποκτέινω (κτέινω); the pass. is supplied by ἀποθνῄσκω, kill, slay, put to death.
ἀποκτίννυμι, a parallel form to ἀποκτέινω, only used in pres. and impf., VI, 3, 5; 5, 28.
ἀποκωλώω (κωλώω), hinder from, prevent, with μη and infin.
ἀπολαμβάνω (λαμβάνω), take back, take from, receive, recover; pass. as a military phrase, be cut off.
ἀπολειπόω (λειπω), leave behind, desert, abandon; leave a space, VI, 5, 11; mid. and pass., be left behind, fall behind.
“Vocabulary

ἀπόλεκτος, -oν (ἀπὸ + λέγω), selected, choice.

ἀπολυθῆτε, ἀπολύσονται, see ἀπολυμβάω.

ἀπόλλυμι (ἀλλυμ, ἄλω, ἀλεσα, ἀλώλεκα, ἀλύμην, ἀλώλα), destroy, kill, lose; mid. and 2 pf. and plp. act., be destroyed, perish, die, as a virtual pass., often foll. by ἕντο with the gen. of the agent.

Ἀπόλλων, -ωνος, acc. -ωνα or -ω, Apollo, son of Zeus and Leoto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).

Ἀπολλωνία, -ας, ἡ, Apollonia, a town in Mysia.

Ἀπολλωνίδης, -ον, ὁ, Apollonides, a Lydian pretending to be a Boeotian, III, 1, 26.

ἀπολογέωμαι, ἀπολογήσομαι, etc. (ἀπὸ + λέγω; cf. Eng. apology), say in defense.

ἀπολυω (ἀλω), loose from, acquit.

ἀπολυλέκατε, see ἀπόλλυμι.

ἀπομάχομαι (μάχομαι), fight off, fight against, resist.

ἀπομάχος, -ον (ἀπὸ + μάχη), not fighting, disabled; οἱ ἀπομάχοι, the non-combatants.

ἀπονοστέω (νοστέω, go home, from νόστος, return), return home.

ἀποπέμπω (πέμπω), send off, send back; esp. send what is due, remit, I, 1, 8; mid., dismiss, I, 1, 5.

ἀποπήγνυμι (πήγνυμι), freeze, curdle.

ἀποπηδάω (πηδάω, πηδήσω, leap), leap down.

ἀποπλέω (πλέω), sail off or back, sail home.

ἀποπλοῦσι, -ον, ὁ (πλοῦς), voyage back or home.

ἀποπορεύομαι (πορεύομαι), go away, depart.

ἀπορέω, -ῆς (ἀπόρος), be without resource, be in doubt, at a loss, act. and mid.; be in want of, with gen., I, 7, 3.

ἀπορία, -ας, ἡ (ἀπόρος), lack of resource, difficulty, perplexity; lack, want, with gen., II, 5, 9.

ἀπορός, -ον (ἀ-priv.+πόρος), without means or resource, at a loss, perplexed; of roads, etc., impassable; of actions, difficult; τὸ ἀπορόν, difficulty, obstacle, III, 2, 22; ἀπὸρον ἔστι, it is impracticable, III, 3, 4.

ἀπόρρητος, -ον (ἀπὸ+verbal of ἔρω), not to be told, secret; ἐν ἀπορρήτῳ ποιησάμενος, putting him under pledge of secrecy, VII, 6, 43.

ἀπορρίξ, -ώγος, ὁ, ἡ (cf. ἤγνωμ, break, Lat. frangere, Eng. break), broken off, abrupt, sheer.

ἀποσήτομαι, with 2 perf. act. ἀποσέτητα (σῆτα, make to rot, cf. Eng. antiseptic), rot off, lose by mortification.

ἀποσκάπτω (σκάπτω, σκάψω, etc., dig), dig off; ἀποσκάπτει τι, is digging some trench to cut us off, II, 4, 4.

ἀποσκεδάνυμι (σκεδάνυμι), scatter abroad; mid. and pass., be dispersed, straggle.

ἀποσκηνῶν (σκηνῶ), encamp at a distance from, III, 4, 35.

ἀποστάω (στάω), draw off or away from, withdraw; pass., be separated from.

ἀποσταυρόω (σταυρῶ, fence off, from, σταυρός), stake off, shut off by a palisade.

ἀποστέλλω (στέλλω), send back.

ἀποστερέω (στερέω), rob, defraud, abs. or with 2 aces.

ἀποστήναι, see ἀφίστημι.
ἀποστρατοπεδεύομαι (στρατοπεδεύω), encamp away from, gen.
ἀποστρέφω (στρέφω), turn back, induce to return.
ἀποστροφή, ἦς, ἤ (ἀποστρέφω), a turning back, hence, place of refuge, base for operations, II, 4, 22; VII, 6, 34.
ἀποσυλάω (συλάω, συλῆσω, etc., strip, rob), strip off, rob of.
ἀποσχείν, ἀποσχξμεν, see ἀπέχω.
ἀποσφεῖν (σφξείν), lead back in safety.
ἀποταφρεύω (ταφρεύω, dig a trench, from τάφρος), shut off by a trench, trench off, VI, 5, 1.
ἀποτείνω (τείνω), stretch, extend.
ἀποτειχίζω (τειχίζω), wall off, shut off by a wall, II, 4, 4.
ἀποτέμνω (τέμνω), cut off; lit. or as a military phrase, cut off, intercept.
ἀποτίθημι (τίθημι), put or store away.
ἀποτίνω (τίνω, τείνω, ἕτασα, etc., pay), pay back; mid., exact payment, requite, punish.
ἀποτμήθεντες, see ἀπότεμνω.
ἀπότομος, -ον (ἀπό + τέμνω), cut-off, sheer, steep.
ἀποτρέπω (τρέπω), turn back or away; mid., intr. turn back, turn aside.
ἀποτρέχω (τρέχω), run back, run away.
ἀποφαίνω (φαίνω), show forth; mid. and pass., appear, declare (one’s own opinion), I, 6, 9.
ἀποφεύγω (φεύγω), flee away, escape (by speed, contrast ἀποδιοράσκω).
ἀπόφηναι, see ἀποφαίνω.
ἀπόφραξις, -εως, ἥ (ἀπό + φράττω, fence in, cf. Lat. furticio, stuff full), a fencing off, hence blockade.
ἀποχωρέω (χωρέω), depart, withdraw, retreat.
ἀποψηφίζομαι (ψηφίζομαι), vote against, vote in the negative, I, 4, 15.
ἀπρόσμος, -ον (ἀ-priv. + πρόθυμος), unwilling.
ἀπροσδόκητος, -ον (ἀ-priv. + προσδοκάω), unexpected; ἐς ἀποσδόκητον, unexpectedly, IV, 1, 10.
ἀπροφαρίστως, adv. (ἀ-priv. + προφασίζομαι, make excuses), without making excuses, without hesitation, II, 6, 10.
ἀπτω, ἀψω, etc. (Lat. aptus, fit) fasten; mid., lay hold of, touch (with gen.).
ἀπώλετο, see ἀπώλειμι.
ἀρα, post-positive inferential part., therefore, accordingly, then, so.
ἀρα, interrog. part., ἀρα οὖ (Lat. nonne), III, 1, 18; ἀρα μή (Lat. num), VII, 6, 5.
Ἄραβια, -ας, ἤ, Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the Anabasis, I, 5, 1, the name is applied to the district east of the Euphrates.
Ἄραξης, -ον, ὁ, the Araxes, a name given by Xen. to a tributary of the Euphrates, the modern Khabur.
ἄρατω, see αἵω.
Ἄρβακας, -ον, ὁ, Arbacas, satrap of Media.
Ἄρβακης, -ον, ὁ, Arbacas, one of the four generals of Artaxerxes’ army.
Ἄργειος, -α, -ον (῾Ἀργος, τό, Ἀργος) Argive; masc. as subst., an Argive, a native of Argos, the capital of Argolis.
ἄργος, -ον (ἀ-priv.+ ἄργον), lazy, idle.
ἄργυρον, -ον, τό (dim. of ἄργυρος, silver, Lat. argentum), piece of silver, silver coin, money.
ἄργυρος, -ον, ὁ, ἧ (ἀργυρός, silver+πούς), silver-footed.
Vocabulary

ἀργυρός, -άς, -οῦν (ἀργυρός, silver),
of silver, silver.

'Ἀργὼ, -οῦ, ἡ, the Argo, the ship of
the Argonauts.

ἀρην, adv. (ἀτω), lit. raised up,
then wholly, quite.

ἀρδώ, water, irrigate.

ἀρέσκω, ἀρέσω, ἥρεσθην (ὑ ἄρ, fit),
suit, please, dat.

ἀρεθή, -ής, ἡ (cf. ἄρεστος), fitness, ex-
cellence, esp. in war, valor, II, 1,
12; magnanimity, I, 4, 9; faith-
fulness, service, I, 4, 8.

ἀρήγω, ἀρῆξ, help, succor.

'Ἀρηῖλων, -ῶν, ὁ, Arexion, of Par-
rhasia, a soothsayer in the Greek
army.

Ἀριάδνη, -οῦ, ὁ, Ariaeus, commander
of the barbarian force under Cy-
rus. See the Introd., § 32.

ἀριθμός, -οῦ, ὁ, number, numbering,
enumeration; extent, ης ὅδοι, II, 2, 6.

Ἀρισταρχός, -οῦ, ὁ, Aristarchus, a
Spartan, successor to Cleander as harmost of Byzantium.

ἀριστάω, ἀριστήσω, etc. (ἀριστον)
take breakfast.

Ἀριστέας, -οῦ, ὁ, Aristeas, of Chios,
commander of a company of light-
armed troops in the Greek army.

ἀριστέρος, -άς, -οῦ, left; ἐν ἀριστερά (sc. χειρ) or ἐς ἀριστερᾶς (sc. χειρός),
on the left.

Ἀριστοτίππος, -οῦ, ὁ, Aristippus, a
Thessalian noble who raised an
army for Cyrus.

Ἀριστον, -οῦ, τὸ, breakfast or lunch;
see the note on I, 10, 17.

ἀριστοποιέωμαι (ἀριστον-ποιέω), get
or prepare breakfast.

ἀριστος, -η, -οῦ (ὑ ἄρ, suit, fit), sup.
of ἄγαθος, best, bravest, noblest,
most honorable; ἀριστα, as adv.,
in the best way, best.

Ἀριστων, -ῶν, ὁ, Ariston, an
Athenian in the Greek army.

Ἀριστοτάμῳς, -οῦ, ὁ, Aristonymus,
a captain in the Greek army, dis-
tinguished for his bravery.

Ἀρκαδικός, -ή, -οῦ ('Ἀρκάς), of Ar-
cadia, Arcadian; τὸ Ἀρκαδικόν,
the Arcadian force, IV, 8, 18.

Ἀρκάς, -άδος, ὁ, an Arcadian, na-
tive of Arcadia, the central state
of Peloponnesus. As to the Ar-
cadians in Cyrus' army, see VI,
2, 10.

ἀρκέω, ἀρκέσω, ἢρκεσα (Lat. arceo,
cf. ἀρήγω, ἀλκή), be enough, suf-
fice; ἀρκῶν, as adj., enough, V,
6, 1.

ἀρκτός, -οῦ, ὁ (akin to Lat. ursus),
bear (the fem. used for both
sexuals); the constellation Ursae
Maiores, the Bear, the North.

ἀρμα, -ατος, τὸ, chariot, war chariot.

ἀρμαμάξα, -ής, ἡ (ἀρμα-ἀμαξα), cov-
ered carriage.

Ἀρμενία, -ας, ἡ, Armenia, the high
table-land of western Asia,
southeast of the Euxine.

Ἀρμένιος, -ας, -ον ('Ἀρμενία), belong-
ing to Armenia, Armenian.

Ἀρμήνη, -ῆς, ἡ, Harménē, a town
on the Euxine near Sinópe.

ἀρμοστής, -οῦ, ὁ (ἀρμός, fit, join),
one who sets in order; esp. ad-
ministrator, harmost, a title
given to officers sent out by
Sparta to govern subject states.

ἀρνεῖος, -ας, -ον (ἀρνός, of a lamb,
no nom.), of a lamb, lamb's,
with κρέα, IV, 5, 31.

ἀρπαγή, -ής, ἡ (ἀρπάζω), plundering,
plunder, pillage; καθ' ἄρπαγήν,
after booty, III, 5, 2.

ἀρπάζω, ἀρπάζω, etc. (cf. Lat. rapio),
snatch, seize, carry off, plunder;
rob.
"Ἀρπάσος, -ου, ὁ, the Harpasus, a river bounding the land of the Chalybes and the Scythini.

'Αρταγέρσης, -ου, ὁ, Artagersones, a Persian noble in command of the king's mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.

'Αρτακάμας, -α, ὁ, Artacamas, satrap of Phrygia.

'Αρταξέρξης, the name of several kings of Persia; in the Anabasis Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B.C. to 362 B.C.

'Αρτάδως, -ου, ὁ, Artadius, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.

'Αρταπάτης, -ου, ὁ, Artapatès, a Persian noble, in the confidence of Cyrus, and slain over his dead body.

ἀρτάω, ἀρτῆω, etc. (cf. ἀρει?), fasten, suspend.

"Ἀρτέμις, -ῶς, ἡ, Artemis, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.

ἀρτι, adv. just now, just.

'Αρτιμάς, -α, ὁ Artimas, satrap of Lydia.

ἀρτοκόπος, -ου, ὁ (ἀρτος + κόπ, cook, cf. Lat. coquo), baker.

ἀρτος, -ου, ὁ, a loaf of bread (wheaten or barley).

'Αρτούχας, -α, ὁ, Artuchas, a general in the Persian army.

'Αρύστας, -α (or -ου?), Arystas, an Arcadian.

'Αρχαγόρας, -α, or -ου, ὁ, Archagoras, an exile from Argos, a captain in the Greek army.

ἀρχαῖος, -α, -ου (ἀρχο), old, ancient; Κύρον τὸν ἀρχαῖον, Cyrus the Elder, I, 9, 1; τὸ ἀρχαῖον, as adv., formerly, I, 1, 6.

ἀρχή, -ῆς, ἡ (ἀρχο), beginning; ἀρχήν, as adv., in the first place; with neg., at all, VII, 7, 28: the first place, hence, sovereignty, Π, 1, 11; Π, 3, 23, etc.; empire, I, 5, 9; province, I, 1, 2.

ἀρχηγός, -ου, ὁ (ἀρχο + ἄγω), leader, commander, rare in prose, III, 1, 26.

ἀρχός, -η, -ον (ἀρχο), fit to command.

ἀρχω, ἀρξω, ἱρξα, ἱργμα, ἱρχθην, begin, be first, with gen. or with infin.; lead, command, rule, rule over, abs., or with gen.; mid., begin, abs., or with gen.; start from; pass, be begun, be governed, obey; τὸ ἀρχέω, government, sovereignty; ὁ ἀρχων, see the word; οἱ ἀρχόμενοι, subjects, soldiers.

ἀρχών, -οντος, ὁ (properly partic. of ἀρχο), ruler, commander.

ἀρωμα, -ας, τὸ, (Eng. aroma), in pl. spices, fragrant herbs.

ἀσέβεια, -ας, ἡ (see the following word), impiety.

ἀσεβής, -ές (ἀ-priv. + σέβομαι, worship), impious, sacrilegious.

ἀσθενεῖα, -eed, ἡ, etc. (ἀσθενῆς), be weak; be sick; οἱ ἀσθενεῖαι, the sick, IV, 5, 19.

ἀσθενής, -ές (ἀ-priv. + σθένος strength), without strength, weak.

'Ασία, -ας, ἡ, Asia.

'Ασιδάτης, -ου, ὁ, Asidates, a wealthy Persian, captured by Xenophon.
'Ασιναίος, -ον, ὁ ('Ασίνη, Asine), an Asiacean, a man of Asine, a town of Laconia.

άσινώς, adv. (σίνωμα), harmlessly; in sup. ἄσινώστατα, III, 3, 3.

άιτως, -ον (ἀ-πρί. + σίτος), without food.

ἀσκέω, ἀσκήσω (cf. Eng. ascetic), practise, cultivate.

ἀσκός, -οῦ, ὁ, skin, leathern bag, wine-skin.

ἀσμενος, -ον (cf. ἴδωμαι), glad, used where in Eng. an adv. is required, gladly, with pleasure.

ἀστάξιον, ἀστάξαμαι, ἀστάξομαι, greet, salute, welcome, take leave of.

'Ασπένδως, -ον, ὁ ('Ασπένδους, Aspendus), an Aspendian, inhabitant of Aspendus, a city in Pamphylia.

ἀστίσ, ἀ-δος, ἡ, shield, esp. the large oval shield of the Greek hoplite; by metonymy ὁ ἄστις, παρ' ἄστιδα, to the left, IV, 3, 26.

'Ασσυρία, -ας, ἡ, Assyria, in the Anabasis the region about the Tigris, a province of the Persian empire. The word also designates the Assyrian empire, which flourished in the seventh century B.C.

'Ασυρίας, -α, -ον ('Ασυρία), Assyrian.

ἀσταφίς, -ιδος, ἡ, pl. in collective sense, dried grapes, raisins.

ἀστράπτω, aor. ἄστραψα, flash.

ἀσφάλεια, -ας, ἡ (ἀ-πρί. + σφάλλω), security, safety.

ἀσφάλεστατα, see ἀσφάλας.

ἀσφαλέστερος, see ἀσφαλής.

ἀσφαλῆς, -ες (ἀ-πρί. + σφάλλω), not to be tripped up, sure, secure, safe; comp. ἄσφαλέστερος; sup., ἄσφαλεστατος; ἐν (τῇ) ἄσφαλε, in a safe place, IV, 7, 8; so in comp., III, 2, 36; in sup., I, 8, 22.

ἀσφαλτος, -ον, ἡ (Eng. asphalt), asphalt, bitumen.

ἀσφαλώς, adv. (ἀσφαλῆς), firmly, securely, safely; sup. ἄσφαλέστατα.

ἀσχολά, -ας, ἡ (ἀ-πρί. + σχολή), lack of leisure, occupation, engagement.

ἀτακτέω (ἀ-πρί. + τάττω), be disorderly.

ἀτακτος,-ης, -ον (ἀ-πρί. + τάττω), in disorder.

ἀταξία, -ας (ἀ-πρί. + τάττω), disorder, lack of discipline, insubordination.

ἀτάρ, conj., but, yet, however, always standing first in its sentence.

ἀτασθαλία, -ας, ἡ, wantonness, folly, a poetic word, IV, 4, 14.

ἀταφος, -ον (θάττω), unburied.

ἀτε, adv. (acc. neut. pl. of ὄστε), as, inasmuch as, because, with causal partic., IV, 2, 13 n.

ἀτέλεια, -ας, ἡ (ἀ-πρί. + τέλος), exemption from a tax or duty.

ἀτεμάξω, ἀτεμάσω, etc. (ἀτιμος), dishonor, disgrace.

ἀτιμως, -ον (ἀ-πρί. + τιμή), in dishonor, without honor.

ἀτεμλω (ἀτιμός, vapor), steam.

ἀτριβής, -ες (ἀ-πρί. + τριβή), untrodden.

'Αττικός, -ης, -δος, of or belonging to Attica, Attic, Athenian.

ἀδ, post-positive adv. (cf. αὖδς and Lat., autem), to be variously rendered, again, moreover, on the contrary, on his part.

ἀναίνω, ἀναῦω, ἄναυην (ἀω, dry), dry; mid., intrans., dry up, wither.

ἀδιαπέπτος, -ον (ἀυτός + αἰρέω), self-appointed.

ἀνθημερόν, adv. (αὐτός + ἡμέρα), on the same day.
αὖθις, adv. (ἀὖ), again, in turn, afterwards.

αὐλέω, αὐλῆσω (αὐλὸς), play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.

αὐλίζομαι, αὐλίζομαι, ἡμισάμην or ἡμιδιαθν (αὐλή, court-yard), bivouac, camp in the open air, pass the night.

αὐλός, -οῦ, ὁ, flute, pipe.

αὐλῶν, -ῶνος, ὁ, channel, canal.

αὔριον, adv., tomorrow; ἡ αὔριον (sc. ἡμέρα), the morrow.

αὐστηρότης, -ητός, ἡ (αὐστηρός, ἄνω rough, Eng. austere, cf. αὐστήρω), harshness of taste, sharpness, V, 4, 29.

αὐτικά, adv. (αὐτός; cf. ἀυτικά), at the very moment, immediately, followed by strengthening μᾶλα, III, 5, 11; VII, 6, 17.

αὐτόθεν, adv. (αὐτός), from the very spot, hence, thence.

αὐτόθι, adv. (αὐτός), right here or there, on the very spot; cf. αὐτοῦ.

αὐτοκέλευστος, -ον (αὐτός + κέλευω), self-bidden, of one's own accord.

αὐτοκράτωρ, -ος, ὁ, ἡ (αὐτός + κράτεω), one's own master, with full powers.

αὐτόματος (αὐτός + ἐμα, think), of one's own accord, unbidden; ἀπό (or ἐκ) τοῦ αὐτομάτου, as adv., unbidden, voluntarily.

αὐτομολῶν, -ησω, etc. (αὐτόμολος), desert; οἱ αὐτομολοσάντες, the deserters.

αὐτομολός, -ου, ὁ (αὐτός + ἐμολ; cf. βλάσκω), a deserter.

αὐτόνομος, -ον (αὐτός + νέμω), self-governed, independent.

αὐτός, -ἡ, ὁ (neut. with art. ταύτων, I, 5, 2), intensive pron., self; to be variously rendered, sometimes, by oneself, of one's own accord; standing alone in the nom. or with nouns or prons. in any case, αὐτός σο, I, 6, 7; αὐτός Μένων, II, 1, 5; αὐτόν Κόρου, I, 2, 21; αὐτός τούτου, III, 2, 4; frequently =μόνος, alone, III, 2, 11; IV, 7, 11; often for emphasis coupled with the reflexive, αὐτότι τῇ έαντοί χειρ, I, 8, 24; αὐτόν ἐφ' ἐαυτῶν, II, 4, 10. With possessives, τούς ἡμετέρους αὐτῶν φίλου, where the intensive agrees with the gen. of the pers. pron. implied in the possessive; sometimes best rendered by just, exactly, right; ὑπὲρ αὐτοῦ τοῦ ἐαντῶν στρατεύματος, right above their own army, III, 4, 41; in the oblique cases—the 3d pers. pron., him, her, it, them, used sometimes where a reflexive might have been expected, I, 1, 5; the gen. αὐτοῦ, αὐτῆς, αὐτῶν regularly takes the place of a possessive pron., his, her, its, their. With the art.: in the pred. posit. always intensive, αὐτῶ τῷ στρατεύματι, I, 8, 14; in the attrib. posit.=the same, τὰ αὐτὰ ταύτα, these same things, I, 1, 7; ἐπὶ τὴν αὐτὴν τράπεζαν, IV, 5, 31. The neut. is often used of place, εἰς ταύτω, III, 1, 30; ἐκ τοῦ αὐτοῦ, II, 4, 11; ἐν τῷ αὐτῷ, I, 8, 14; in this use, often followed by a dat., III, 1, 30.

αὐτόςε, adv. (αὐτός), to the very place, thither.

αὐτοῦ, adv. (αὐτός), in the very place, there, here; αὐτοῦ ποι, somewhere here, hereabouts.
άυτοῦ, see ἐαυτοῦ.

άυτῶς, adv. (άυτός), only in the phrase ὡς δ' ἀυτῶς, in the very manner, just so, V, 6, 9; cf. ὡςαύτως.

ἄυχην, -ένος, ó, neck, isthmus.

α', see από.  

άφαρέω (ἀπέω), take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.

άφανής, -ές (φαίνω), invisible, out of sight, hidden, unknown.

άφαινω, ἀφανίζω, ἡφάνσα, etc. (ἀ-priv. + φαίνω), hide, blot out, annihilate.

άφειδως, adv. (άφειδης, lavish, unspiring), without sparing, mercilessly, VII, 4, 6; supr., I, 9, 13.

άφειστήκεσαν, see ἀφίστημι.

άφέξεσθαι, see ἀπέχω.

άφεσθης, see ἀφίστημι.

άφηγίημαι (ἡγίημαι), set forth, tell.

άφηνέσθε, see ἀφίσθημι.

άφθονία, -ας, ἡ (ἄφθονος), plenty, abundance; εἰς ἄφθονιαν, in abundance, VII, 1, 33.

ἄφθονος, -ον (cf. φθονέω), ungrudging, liberal; of things, plenteous, abundant; εν ἄφθονοι, in abundance, III, 2, 25; stronger, εν πάσιν ἄφθονοι, IV, 5, 29; cf. V, 1, 10.

ἀφίμι (ἐμι), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.

ἀφίκνομαι, -κομαῖ, -κομόν, ἰγμαῖ (ἰκνόμαι), come, arrive at, reach.

ἀπιπενώ (ἐπενώ, ἐπεάω, etc., ride), ride back or away.

ἀφίστημι (ἰστήμι), cause to stand away from, lead to revolt, VI, 6, 34: oftener (in mid., with 2 aor. and 2 perf. systems act.), revolt, withdraw, go over to.

ἄφοδος, -ον, ἤ (ἀπό + ὁδός), a going away or back, retreat, way of escape.

ἀφροσύνη, -ές, ἡ (ἀ-priv. + φρόν), folly.

ἀφρων, -ον (ἀ-priv. + φρόν), without sense, foolish, out of one's head, IV, 8, 20.

ἄφυλακτω (ἀ-priv. + φυλάττω), be off one's guard.

ἄφυλακτος, -ον (ἀ-priv. + φυλάττω), unguarded.

ἄφυλακτως, adv. (ἀφυλακτος), unguardedly.

'Αχαίος, -όν, ó, a native of Achaea, a country on the northern coast of Peloponnesus, an Achaean.

ἄχαριστος, -ον (ἀ-priv. + χαριζομαι), graceless, unpleasant, unthankful, unrewarded, I, 9, 18; óν ἄχαριστα λέγων, speak prettily enough, II, 1, 13.

ἄχαριστως, adv. (ἄχαριστος), without thanks, ἄχαριστως εἴχεω, be a thankless task, II, 3, 18.

'Αχεροουσίας, -άδος, ἡ (Ἀχέρων, Acheron), Acherusian; Ἀχεροουσίας Χερόννησος, peninsula of Acheron, near Heraclea on the Euxine.

ἄχθομαι, ἄχθεσμαι, ἡχθέσθην (ἄχθος, burden, distress), be burdened, distressed, vexed.

ἄχρεος, -ον (ἀ-priv. + χράομαι), useless, unserviceable.

ἄχρηστος, -ον (ἀ-priv. + χράομαι), useless.

ἄχρυ, adv., utterly; ἄχρυ εἰς, all the way to, V, 5, 4; as conj., till, until, II, 3, 2 n.

ἀψινθίου, -ον, τό, wormwood.
Babylôn -ōn, h (Gate of God), Babylon, the famous capital of Babylonia, built on both sides of the Euphrates.

Babylónica, -as, h (Babylónios), Babylonia, the district in which Babylon was situated, I, 7, 1.

Babylónios, -a, -ov (Babylón), of Babylon, with χώρα.

βάδην, adv. (βαδή, at a walk, step by step; βάδην ταχύ, in quick step, IV, 6, 25.

βαδίω, βαδίωμα, εβδίωσα (βαδίω), walk, go.

βάδος, -ov, τὸ (βαδός), depth.

βαύς, -ēa, -ō, deep.

βαίνω, βήσωμαι, -έβην, βέβηκα, γο, walk; properly, take a step, hence in perf., stand firm, i.e., with legs apart, ΠΙΙ, 2, 19.

βακτρία, -as (βαλω), walking stick, stuff.

βάλανος, -ov, h (Lat. glans), acorn; ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, dule, Ι, 5, 10 n.

βάλλω, βαλλόμαι, βεβηκα, βεβηκα, ἐβέβηθην, throw, hit, put, the missile, if expressed, being, usually, in the dat. (means); pass., βαλλόμενοι, under fire; οἱ ἐκ χειρὸς βαλλόμενοι, ΠΙΙΙ, 3, 15.

βάπτω, βάψω, ἐβαψα, ἐβαψαμαι, ἐβάφην (cf. Eng. baptize), dip, dip in.

βαρβάρος, -η, -ōν (βάρβαρος), un-Greek, barbarian, barbaric; τὸ βαρβάρος, the Persian force (of Cyrus), I, 2, 1.

βαρβαρικός, adv. (βαρβαρικός), in a foreign tongue, in Persian.

βάρβαρος, -ov, adj. (imitative of the sound of an unknown tongue; Eng. barbarous; cf. Lat. barbarus), foreign, barbarian, uncivilized, in sup. V, 4, 34; as a noun, barbarian, foreigner, used of all non-Greeks, but in the Anabasis, especially of the Persians.

βαρέως, adv. (βαρύς, heavy), heavily; βαρέως φέρειν, bear ill, take to heart (cf. Lat. graviter ferre). ΠΙΙ, 1, 4; βαρέως ἀκοῦειν, hear with anger, ΠΙΙ, 1, 9.

Βαςίας, -ov, ὁ, Basias: (1) an Arca
dian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.

βασιλεία, -as, h (βασιλέω), sovereignty, royal power, kingdom.

βασιλεύς, -ov (βασιλεύς), royal, per
taining to a king; neut., βασιλεία τά, royal residence, pala e.

βασιλεύς, -ως, ὁ, king, especially the king of Persia. Thus used it is a virtual title, and has no art.

βασιλεύω, βασιλεύσω, etc. (βασιλεύς), be king, rule over, abs., or with gen.

βασιλικός, -η, -όν (βασιλεύς), royal, kingly, fit to be king.

βάσιμος, -ov (βαίνω), passable: ἐων βάσιμα ἥν, as long as he could ride, ΠΙΙΙ, 4, 19.

βατός, ἡ, -όν (βαίνω), passable; traversable.

βέβαιος, -a, -ov (βαίνω), steadfast, trusty.

βεβαιόω, -ώσω, etc. (βέβαιος) make firm, confirm, fulfil.

βεβηκότες, see βαίνω.

βελτιός, -ος, ὁ, Belites, a satrap of Syria and Assyria.

βέλος, -ov, τὸ (βάλλω), thing thrown, missile; ἐξω τὸν βέλων, out of range.

βελτίων, -ov and βέλτιστος, -η, -ον (cf. βανθομαι), used as comp. and sup. of ἄγαθος, better, best in whatever respect, whether of quality, character, or rank; cf. ἄγαθος.
Vocabulary

βημα, -atos, τό (βαινω), step, stride.

βια, -as, η, strength, force, violence; βια, by force; with gen., in spite of.

βιαζομαι, βιάζομαι, etc. (βια), force, compel, overpower; abs., thrust or obstruct oneself, VII, 8, 11.

βιαζομαι, -ov (βια), violent, τό βιαον, act of violence.

βιαω, adv. (βιαος), with violence; ἀκορτίζει βιαος, dealt a heavy blow with a javelin, I, 8, 27.

βιβλος, -ov, η (cf. Eng. Bible), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, manuscript, book.

Βεθνος, -η, -ov, Bithynian; οι Βεθνοι, the Bithynians. Bithynia was a district in northwestern Asia Minor, on the Euxine.

βικος, -ov, θ, a large earthen jar or vessel.

βιος, -ov, ο (Lat. vivus), life; means of living, V, 5, 1; VI, 4, 8.

βιοτευω, βιοτευω, etc. (βιος), live.

Βισάνθη, -ης, η, Bisanthe, a Thracian city on the Propontis.

Βιων, -ωνος, ι, Βιόν, a Spartan, messenger from Thibron to the Greeks.

βιάζη, -ης, η (βιάπτω), hurt, harm, damage.

βιάζος, -ους, τό (βιάζη) = the foregoing, VII, 7, 28.

βλακευω (βλάξ, slack, lazy), be slack, shirk.

βλάπτω, βλάψω, ἐβλάψα, βέβλαφα, βέβλαφαι, ἐβλάφθην or ἐβλάβθην (βλάβη), harm, hurt, injure.

βλέπω, βλέψω, etc., look, esp. look to one for help (πρός), III, 1, 36; of things, look towards, face, I, 8, 10.

βλάσκω, μολύμα, ἐμολυ (for μλάσκω; cf. αὐτόμολος), go, come, VII, 1, 33, an isolated occurrence of a purely poetic vb.

βοάω, βοήσομαι, ἐβοήσα (βοη), shout, call out.

βοεκός, -η, -ον (βοής), belonging to oxen; ἕφυγος βοεκόν, an ox-team, VII, 5, 2, 4.

βοην, -ης, η, shout, call, cry.

βοηθεια, -as, η (βοηθον), help, assistance.

βοηθείω, -ησω, etc. (βοηθον), run in answer to a cry for help, aid, rescue, with ἐπι and the acc., bear aid against, III, 5, 6.

βόθρος, -ov, θ, pit, hollow.

Βοέκος, -ov, ο, Boiscus, a Thessalian boxer.

Βοιωτία, -as, η (Βοιώτιος), Boeotia, the country in northern Greece adjoining Attica.

βοιωτιάζω (Βοιώτιος), play the Boeotian, with φωνη, speak the Boeotian dialect, III, 1, 26.

Βοιώτιος, -ov, and Βοιώτος, -ον, ο, a native of Boeotia, a Boeotian.

Βορέας, -ov, or Βορράς, -α, ο, Boreas, the Northwind.

βόσκημα, -atos, τό (βόσκω, feed), beast, in pl., cattle.

βουλεύω, βουλεύω, etc. (βουλή), plan, devise, rarely act., II, 5, 16; commonly mid., take counsel, plan, deliberate, determine, often with obj. clause.

βουλή, -ης, η (βουλή), consultation, deliberation.

βουλιμάω, ἐβουλιμίασα (βοῦς + λιμός), suffer from houlimy or ravenous hunger, IV, 5, 7, 8 n.

βουλομαι, βουλήσομαι, βεβολήμαι, ἐβουλήσαν (cf. Lat. volo, Eng. will), will, wish; cf. ἐθέλω; prefer, choose, II, 6, 6; τόν βουλήμενον, him that wishes, whoever wishes, I, 3, 9.
βούπόρος, -ov (βοῦς+1 περ), lit. piercing an ox; with ὀξεῖσκος, a spout large enough for a whole ox, VII, 8, 14.

βοῦς, βοῦς, ὁ, ἡ (Lat. bos), ox, cow; or hide, IV, 5, 14.

βραδέως, adv. (βράδας), slowly.

βραδύς, -εια, -υ, slow; sup. βραδύτατος, VII, 3, 37.

βραχύς, -εια, -η (cf. Lat. brevis). short. whether of space or time; πέτονται βραχύ, they fly but a little way, I, 5, 3. βραχύτερα ἑτέρους, did not shoot as far as. III, 3, 7; επὶ βραχύ ἔξυκνονται. they have a short range, III, 3, 17.

βρέχω, βρέω, βρέξα, etc., wet, in pass., be or get wet.

βροντή, -ῆς, ἡ (for βρομή; cf. βρέω, vour), thunder, thunder-clap.

βρωτός, -ῆς, -ον (βιβρώσκω, eat), eatable.

Βυζάντιον, -ου, τό, Byzantium, an important city on the Bosporus, the modern Constantinople.

Βυζάντιος, -α, -ος, belonging to Byzantium; οἱ Βυζάντιοι, the Byzanines.

βωμός, οῦ, ὁ (βαλῶν), a raised place, esp. altar.

γάληνη, -ῆς, ἡ, calm.

γαμέω, γαμώ, ἔγημα, γεγάμηκα, γεγάμηκαι, marry, act., of the man, mid. and pass., of the woman.

γάμος, -ου, ὁ (cf. Eng. bigamy), wedding, marriage: ἄγειν ἐπὶ γαμώ, take home as one's wife, II, 4, 8.

Γάνος, -ου, ὁ, Gannus, a Thracian city on the Propontis.

γάρ, post pos. causal conj. (γῆ+άρα), giving, as a rule, the reason or explanation of a statement made or implied in the context, or confirming it; to be variously rendered, for, because, namely, now; in questions, then, 1, 7, 9, etc.; often with ellipsis, καλ γάρ, and . . . for, 1, 1, 6n.: ἀλλά γάρ but (no more of this) for but the fact is, III, 2, 25 n: καλ γάρ οὖν, and therefore, 1, 9, 8.

γαστήρ, πός, ἡ (Eng. gastric), belly.

γαυλικός, -ῆς, -ον (γαύλος, merchantman), of or for a merchant vessel; γαυλικά χρήματα, cargoes, V, 8, 1.

Γαύλιτης, -ου, ὁ, Gaulites, a Samian exile.

γέ, intensive particle, enclitic and post-pos. emphasizing the preceding word or the clause in which it stands, yes. certainly, surely, at least; often best rendered by emphasis. γέ is often added to other particles, γε μήν, γε μέντοι, γε δή, etc. For these Eng. has no equivalents.

γεγενήσθαί, γέγονα, see γίγνομαι.

γείτων, -ους, ὁ (γῆ), neighbor.

γελάω, γελάσωμαι, ἐγελάσα, ἐγελάσθην, laugh, abs. or with ἐπὶ and dat.

γελοιός, -α, -ον (γελάω), laughable, absurd.

γέλως, -ωτος, ὁ (γελάω), laughter.

γελοτοποῖος, -ου, ὁ (γελώσω+ποιέω), jester, clown.

γέμω, only in pres. and imperf., be full of, gen.

γενεά, -άς, ἡ (1 γεν., birth.

γενεαῖα (γένεων, chin, beard), grow or wear a beard.

γενναίοτης, -ντος, ἡ (γενναῖος, of good birth), nobility, generosity.

γένος, -ους, τό (γένομαι, cf. Lat. genus), family, race.

γεραιός, -ας, ὁ (γέρων, old; comp., οἱ γεραιτεροί, elders, V, 7, 17.

γεράντιον, -ου, τό, (dim. of γέρων), feeble old man.
γέρρων, -ov, τό, wicker shield.
γερροφόρος, -ov (γέρρων + φέρω), bearing or armed with a wicker shield.
γέρων, -oCTov, ὃ (akin to Eng. gray), old man.
γεύω, γέωσω, ἔγευσα, γέγευσαι (Lat. gusto, taste, Eng. choose), give a taste of; mid., taste, abs. or with gen.
γέφυρα, -as, ἡ, bridge, embankment, VI, 5, 22; γέφυρα ἐγευμένη πλοῖοι, pontoon bridge, 1, 2, 5.
γεώδης, -es (γῆ + ἔδος) earthly, loamy.
γῆ, γῆς, ἡ, earth, land, country; καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, by land and sea, I, 1, 7: παρὰ γῆν, along the coast.
γῆνος, η-, oN (γῆ), of earth, earthen.
γήλοφος, -ov, ὁ (γῆ + λόφος), hill, hillock.
γήρας, γήρως, τό (γέρων), old age.
γίγνομαι, γεγένομαι, ἐγένεμη, γέγονα, γεγένημαι (γίγνομαι), become, be; of men, be born, with gen. or with ἄπό and the gen., become, get; of things, become, be made; of events, take place, happen, the translation varying with the context; of day, dawn, II, 2, 13; of afternoon, draw on, I, 8, 8; of rain or snow, fall, IV, 1, 15; of numbers, amount to, I, 2, 9; of sounds, arise, I, 8, 2; of sacrifices, be favorable, II, 2, 3; often = the pass. of ποιεῖ or other vbs.; thus of oaths, be exchanged, be given, II, 2, 10; of taxes, be paid in, I, 1, 8; rarely, with infin., be possible, I, 9, 13; with predicate adj., show oneself, I, 6, 8. ἐν ἐαυτῷ ἐγένετο, came to his senses, I, 5, 17; οἱ εἰς τράκοντα ἐπὶ γεγονότες, those thirty years old and under, II, 3, 12.

γλευνόσκω, γνώσμαι, ἔγνων, ἔγνωκα, ἔγνωσα, ἔγνωσθην (cf. Lat. nosco, Eng., know), know, learn, recognize.
Γλοίς, -oī, ὁ, Glus, son of Tamos, an Egyptian who deserted Cyrus’ cause after the battle of Cunaxa.
Γνήσιππος, -ov, ὁ, Ghesippus, an Athenian captain.
γνοή, see γενώσκω.
γνώμη, -ης, ἡ (γενώσκω), opinion, judgment, purpose; ἀνεβ αἱ Κύρου γνώμαι, without Cyrus’ consent, I, 3, 13; ἐμπιστολάναι τὴν γνώμην τινος, satisfy one’s desires, I, 7, 8; πρὸς τινα τὴν γνώμην ἔχειν, be devoted to one, II, 5, 29.

Γνώναι, γνώσεσθε, see γεγονός. 
Γόγγυλος, -ov, ὁ, (1) Gongylus, a Greek living at Pergamus; (2) his son of the same name.
γονέω, ἐγονέσθην (γνή, sorcerer), bewitch.
γονέως, -ews, ὁ (γεγονομαι), begetter, father; in pl. parents, III, 1, 3.
γόνος, γόνατος, τό (cf. Lat. genu, Eng. knee), knee; of reeds, etc., knot, joint, IV, 5, 29.
Γοργιας, -ov, ὁ, Gorgias, of Leon- tini in Sicily, a famous rhetorician and “sophist,” teacher of Proxenus.
Γοργιών, -oivos, ὁ, Gorgion, a son of the elder Gongylus.
γοῦν, post-positive particle (γε + oivn), at least, at any rate, certainly.
γράδιον, -ov, τό (dim. of γράφα, old woman; cf. γέρων), feeble old woman.
γράμμα, -atov, τό (γράφω), what is written, letter of the alphabet; pl., inscription, V, 3, 13.
γράφω, γράψω, ἔγραψα, γέγραφα, γέ- γραμμα, ἔγραϕη (Lat. scribo, Eng.
grave, graphic, etc.) mark, draw, paint; most commonly, write.
γυμνάζω, γυμνάσω, etc. (γυμνός), exercise.
γυμνής, -ήτος, ὁ (γυμνός) light-armed foot-soldier.
Γυμνιάς, -άδος, ἡ, Gymnias, a city in the territory of the Scythian.
γυμνικός, -ή, -ῆν (γυμνός), gymnastic.
γυμνός, -ή, -ῆν (Eng. gymnast), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.
γυνή, γυναίκος, ἡ, (γυν, γυνομα, Eng. queen), woman, wife.
Γωβράς, -οῦ, ὁ, Gobryas, one of the four generals of Artaxerxes army.

Δ
δ', by elision for δέ.
δάκνω, δάκνωι, δάκον, δάκηγμα, ἐδήχθη, ἐδήχθην, bite.
δακρύω, δακρύος, etc. (δάκρυ, teár; cf. Lat. lacrima, Eng. tear) shed tears, weep.
δακτυλίος, -οῦ, ὁ (cf. δακτυλος), ring.
δακτυλός, -οῦ, ὁ (δεκανομ), finger; of the foot, toe.
Δαμάρατος, -οῦ, ὁ, Demaratus, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.
Δάνα, τά, Dana, a city in southern Cappadocia.
δαπανάω, δαπανήσω, etc., spend, expend, of money, I, 1, 8; of goods, consume, VII, 6, 31.
δάσεων, -οῦ, ὁ, earth, ground, IV, 5, 6, a poetic word.
Δάρδανος, -εως, ὁ (Δάρδανος, Dardanus), a Dardanian, native of Dardanus in the Troad.

Δάρδας, -ατος, ὁ, Dardas, a river in Syria.
δαρείκος, -οῦ, ὁ (Δαρείος?), darie, a Persian gold coin, worth about 85.40, but exchanged for 20 Attic drachmae, 1, 7, 18 n.
Δαρείος, -οῦ, ὁ, Darious, a common name of Persian kings; in the Anabasis Darius II (named Ὑχος, but called ὁ νόθος, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.
δάσμευσις, -εως, ὁ (δασμα, divide), distribution.
δασμός, -οῦ, ὁ (δασμα, divide), lit., division, share; hence, tribute, tax, paid in money or in kind.
δασύς, -εια, -ὁ (cf. Lat. densus, thick), thick, thickly grown with (gen. or dat.), II, 4, 14; of hides, shaggy, IV, 7, 22; τὸ δασὺ, thicket, copse, IV, 7, 7.
Δαφναγώρας, -οῦ, ὁ, Daphnagoras, a Mysian.
δαυλής, -εις, plentiful, abundant.
δέ, post-pos. conj., but, and; generally adversative, but less strongly so than ἀλλα. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μέν in a preceding clause, but not necessarily (1, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, e. g., a survival of older co-ordination. When it is combined with καλ, each word has its own force, δέ connective, καλ intensive, καλ . . . δέ, I, 1, 2; δέ καλ, I, 2, 3.
-δε, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; οἰκαδε, homeward; (2) to
demonstrative prons. for emphasis, ἰδεῖ, τοσσοῦτο, etc.

δεῦρω, see δεῖδω.

δεῦρομένα, see δοκεῖ.

δεῦροικα, see δεῖδω.

δεῦροναι, see διώμωμι.

δή, δεὖθναι, δεῖ, see δέω, lack.

δεῖδω, a pres. unused in Attic, from which we have perf. δεύσα, or δεύροικα (with pres. force), and aor., δεύσα, etc., be afraid, fear; the aor. is regularly impressive, be seized with fear, I, 8, 21.

δεῖκνυμι, δείξω, δείξά, δείσα, δείκουμαι, δείκεσθαι (cf. old Lat. deico — dico), point out, show; make signs to, IV, 5, 33.

δεῖλη, -ης, ἦ, afternoon (early or late), evening, I, 8, 8 n.; ἀμφι δεῖλην, toward evening, II, 2, 14.

δεῖλος, -ης, -ον (δεῖδω), cowardly, timid.

δεῖνός, -ή, -ον (δεῖδω), terrible, horrible, awful, severe; τὸ δεῖνῃ, peril, danger; clever, skilful, I, 9, 19, etc.; δεινότατα ποιεῖν τινα, treat with outrageous indignity, V, 7, 23; cf. κακῶς ποιεῖσθαι τινα.

δεινῶς, adv. (δεῖνός) terribly, dreadfully; ἔχειν δεινῶς, be in a terrible plight.

δειπνέω, δειπνήσω, etc., dine.

δειπνον, ou, τὸ, the principal meal of the day, evening meal, dinner.

δειπνοποιέω (δειπνον + ποιέω), get dinner, mid., dine.

δείσας, δείσῃς, see δεῖδω.

δείσας, δεῖσαι, see δεῖδω.

δέκα, indecl. (Lat. decem), ten.

δεκαόντε, indecl. (δέκα + άντε), fifteen.

δεκατέω (δέκατος), exact the tenth or tithe.

δέκατος, -ης, -ον (δέκα), tenth; ἡ δεκάτη, tithe.

Δέλτα, τὸ, indecl. (Eng. delta), the Delta, a peninsula in Thrace, so called from its triangular shape.

δελφίς, -ίως, ὁ, dolphin.

Δελφοί, -ῶν, οἱ, Delphi, a town of Phocis, famed for its oracle of Apollo.

δενδρον, -ον, τὸ, dat. pl. δένδροις or δένδρισι, tree.

δέξασθαι, see δέχομαι.

δεξιόμαι, δεξιώσμαι, ἔδεξιομαν (δεξία), give the right hand, greet, welcome.

δεξιός, -άς, -ον (cf. Lat. dexter), right, on the right; the noun is often omitted, ἐν τῇ δεξίᾳ, in the right hand, II, 3, 11; ἐν δεξίᾳ, on the right, I, 5, 1; δεξιάν (δεξιάς) δοῦναι, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; τὸ δεξιόν (with or without κέρας), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; αἰετὸς δεξιός, VI, 1, 23.

Δεξιππός, -ον, ὁ, Dexippus, a faithless Laconian.

δέοι, δεόμαι, δέν, see δέω, lack.

Δέρκυλιδας, -α, ὁ, Dercylidas, a Spartan admiral.

δέρμα, -ατος, τὸ (δέρω, flag), skin, hide.

Δέρνης, -ον, ὁ, Dernes, satrap of Phoenicia and Arabia.

δεσμός, -ον, ὁ, but pl. often δεσμὰ (δέω), band, halter, strap.

δεσπότης, -ον, ὁ (whence Eng. despot), master, lord.

δεῦρο, adv., hither, here.

δεύτερος, -α, -ον (δύο), second; as adv., (τὸ) δεύτερον, for the second time.

δέχομαι, δέξομαι, etc., receive, accept; of friends, receive hospitably, welcome; of foes, receive
or await the attack of; εἰς χείρας δέχεσθαι τινα, come to close quarters with one, IV, 3, 31.

δέω, δήσω, δήσα, δέθκα, δέθμαι, δέθνην, bind, tie, fetter.

δέω, δήσω, δήσα, δέθκα, δέθμαι, δέθνην, luck, want, need: (1) pers., rare in act., δέσων δειν, with infin., luck little of being. I, 5, 14; so οὗ τολμὸς δειν, V, 4, 32; common in mid., abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (τῷ etc.), or with acc. and infin. 

beγ, ask, with gen. of pers. and infin.; (2) imper. (δέ, δεδε, δεγ, δέω, δειν, δεον), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 35 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. εἰς τὸ δεῖν, satisfactorily, I, 3, 8; αὐτὸ τὸ δεῖν, the very thing we want, IV, 7, 7; τί δεί, what need is there? II, 1, 10.

δὴ, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; age, now, indeed, truly, exactly, sometimes with contemptuous tone; often with imvs., II, 2, 10, or with superlatives, I, 9, 18.

δῆλος, -ης, or, plain, clear, evident, manifest; δῆλον ἦν δότι, it was clear that, II, 3, 6; δῆλον δότι as adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., δῆλος ὲν ἀνισόμερος, was manifestly troubled or distressed, I, 2, 11.

δηλών, δηλόσω, etc. (δῆλος), make clear, make known, show.

δημαγωγεῖν, δημαχήσω, etc. (δῆλος, people + ἄγω), play the demagogue, curry favor with (acc.), VII, 6, 4.

Δημοκράτης, -ος, ὁ, Democrats of Temnus, a scout.

δημόσιος, -α, -ον (δῆλος, the people, cf. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.

δῆω, δήσω, ἐδήσω (epic ὠδιος, hostile), lay waste, ravage.

δῆπτον, adv. (δῆ + ποῦ), surely, of course.

δῆσαι, see δέω, bind.

δηχθείς, see δάκων.

διά (by elision δι'), prep. with gen. or acc. through: (1) with gen., through, throughout, during, by means of, of place, of means, or of time; often forming adv. phrases, διὰ ταχέως, quickly, I, 5, 9; διὰ σκότους, in darkness, II, 5, 9; διὰ φιλίας ἵνα, with dat., enter upon friendship with, III, 2, 8; cf. διὰ πανίδος πολέμου ἵνα, ibid.; (2) with acc., through, on account of, for the sake of, thanks to, often with art. and infin., on account of the fact that, because, I, 7, 5; διὰ τοῦτο, for this reason, I, 7, 3; πολλὰ δὲ ἡ, many reasons why, I, 3, 15. In composition, besides the literal meaning δια- may denote thoroughness (through and through), and it often means apart.

Δία, Δί, Δίς, see Zeós.

διαβάλω (παίω), take a step, or stride, IV, 3, 8; generally trans., go over, go through, cross.

διαβάλειν (πάλλω), properly, throw across, but in the Anabasis always, slander, calumniate, accuse falsely.
διαβάς, see διαβαίνω.
διαβαίνω, -εως, ἡ (διαβαίνω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.
διαβατέος, -ας, ὁ (verbal of διαβαίνω), that must be crossed.
διαβατός, -η, -ον (verbal from διαβαίνω), crossable, fordable.
διαβεβηκότας, see διαβαίνω.
διαβιβάζω (διβάζω, διβάζα, or διβάζω, etc., make go), make go across, transport across.
διαβολή, ἡ, ἡ (διαβάλλω), slander, calumny, false charges.
διαγγέλλω (ἀγγέλλω), bear word through, report, pass the word.
διαγελάω (γελάω), laugh to scorn.
διαγίγνομαι (γίγνομαι), get through, pass (of time), continue, live, exist.
διαγκυλίζω, perf. διαγκυλίσαμαι (cf. ἐναγκυλίσω), hold the javelin by the thong, ready for casting.
διάγω (ἄγω), carry through, or across, transport; of time, spend, live; with partic., ἐπίδοσιν λέγω διήγεσθαι, keep constantly talking of his hopes, I, 2, 11.
διαγωνίζομαι (ἀγωνίζομαι), strive earnestly, vie with (πός).
διαδέχομαι (δέχομαι), receive at intervals or in succession; εἰ μὴ θηρίων διαδέχομαι, if they did not relieve one another in the chase, I, 5, 2.
διαδίδωμι (δίδωμι), distribute.
διαδοχος, -ου, ὁ (διαδέχομαι), successor.
διαεύγνωμι (εὐγνωμημία), separate.
διαθέαμαι (θέαμαι), look through, observe, consider.
διαθριάσω (αἰθρία, clear sky), be clearing up (of weather).
διαρίπω (αιρίπω), tear apart, destroy.
διάκειμαι (κείμαι), be disposed, feel; ἄμεινον ὡμιλικά διακείμεναι, it will be better for you, VII, 3, 17.
διακελεύομαι (κελεύω), urge on, encourage.
διακινδυνεύω (κινδυνεύω), venture all, risk a battle.
διακόλαω (κλάω, break; cf. Eng. iconoclast), break in two, or in pieces.
διακονέω (διάκονος, servant, Eng. deacon), serve at table.
διακόπτω (κόπτω), cut through, cut in pieces.
διακόσιοι -ας, -α (δύο-έκατόν), two hundred.
διακρίνω (κρίνω), discern between, decide.
διαλαγχάω (λαγχάω), distribute by lot.
διαλαμβάνω (λαμβάνω), take separately, IV, 1, 23; divide, V, 3, 4.
διαλέγομαι, διαλέγομαι, διελέγομαι, διελέξθην (λέγω), talk with, converse with, dat.; discuss.
διαλείπω (λείπω), leave a space between, be stationed at intervals, stand apart; τὸ διαλείπον, space between, gap, interval, IV, 8, 13.
διαμάχομαι (μάχομαι), fight it out.
διαμένω (μένω), stay through to the end, remain.
διαμετρέω (μετρέω), measure out; mid., serve out rations.
διαμπερέω (διαμερέω), measure out; mid., serve out rations.
διανέμω (νέμω), divide or distribute among.
διανοομαι (δια-νοομαι), intend, purpose, mean.
διανοεῖ, ἦ (δια-νοομαι), purpose, intention.
διαπέμπο (πέμπω), send in different directions, distribute.
διαπλέω (πλέω), sail across.
διαπολεμέω (πολεμέω), war or fight to the end, fight it out.

διαπορεύω (πορεύω), carry across; mid., march through.

διαπορέω (ἀπορέω), be utterly at a loss.

διαπράττω (πράττω), work out, accomplish, settle, arrange, negotiate, act. or mid.

διαρπάζω (ἀρπάζω), lay waste, sack, plunder, stronger than the simple vb.

διαρρέω (ῥέω), flow through.

διαρρίπτω and διαρρηττέω (ῥίπτω), throw about, scatter.

διαρρυπτής, -ες, ἡ (διαρρypiττω), a scattering around.

διασημαίνω (σημαίνω), indicate clearly, announce.

διασκηνέω (σκηνέω), encamp apart, go into separate quarters.

διασκηνητέον (verbal of διασκηνέω), one must encamp apart.

διασκηνόω (σκηνόω), encamp or be encamped apart.

διασπάω (σπάω), draw apart, in the Anabasis only pass., be scattered, dispersed.

διασπείρω (σπείρω), scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.

διασφενδονάω (σφενδόναω), hurl in all directions (as from a sling).

διασχίζω, see διεχω.

διασφώζω (σφώζω), bring through safely, save, preserve; pass., come through safely, arrive safely at (προς).

διατάττω (τάττω), draw up in array; pass., be stationed at intervals.

διατείνω (τείνω), stretch out; mid., do one's utmost.

διατείλω (τείλω), bring to an end, complete; with or without ὀδόν, reach, arrive at; with partic., continue to do.

διατήκω (τήκω), melt; pass., intrans., melt away.

διατίθημι (τίθημι), arrange, manage, dispose, treat; mid., dispose of one's own, sell.

διατρέφω (τρέφω), nourish, support.

διατρέβη, ης, ἡ (διατρίβω), delay.

διατρίβω (τρίβω, τρίψω, έτριψα, etc., rub), rub through, waste, spend, of time; abs. waste time, delay.

διαφαίνω (φαίνω), show through, pass., shine or be seen through; imper. διεφάνη, light shone through, VII, 8, 14.

διαφανός, adv. (φαίνω), clearly, plainly.

διαφερόντωσ, adv. (from partic. διαφέρων), pre-eminently.

διαφέρω (φέρω), bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; πολύ διέφερεν, it was a very different thing, III, 4, 33.

διαφύσω (φύσω), slip through, escape.

διαφθείρω (φθείρω), destroy or corrupt utterly, bribe, spoil.

διάφορος, -ον (διαφέρω), different, esp. at variance with; τὸ διάφορον, disagreement.

διαφυῆ, ης, ἡ (διάφυς), a growth between, division.

διαχειμάω, -ᾶω, etc. (χείμα, winter; cf. χῶν), spend the winter.

διαχειρίζω (χειρίζω, handle), manage, administer.

διαχωρέω (χωρέω), go through; κατω διαχώρησα αὐτοῖς, they suffered from diarrhoea, IV, 8, 20.

διδάσκαλος, -ου, ὁ (διδάσκω), teacher, schoolmaster.
δίδασκω, διδάξω, διδάξα, etc., teach, show, inform; pass., learn.

diēμι, 3 pers. pl. diēσαι (epic for δίω), bind, tie up.

dιδωμι, δώμω, δώμα, δώμα, δόμαι, δώμην (cf. Lat. do), give (in pres. and imperf. sometimes, offer), grant, permit, bestow, pay; give to wife; of the gods, ordain; so the pass. διδόσα, it is ordained, is permitted, VI, 6, 36; δίκην δίδασκα, etc., pay the penalty, II, 6, 21. The partic. δών may sometimes be rendered with (cf. εξων and λαβων), IV, 4, 15.

diēργω (εγων), keep apart, cut off.

dιελάνω (ελανω), drive, ride or march through.

diελόντες, see διαρέω.

διερχομαι (ερχομαι), go or march through, traverse; of a rumor, spread abroad.

diεστάρθαι, see διαστάρσα.

διεχω (εχω), hold apart, separate; τό διεχον, the space between, interval, III, 4, 22; intr., be apart or separate, I, 8, 17.

dηγέρωμαι (ηγερμαι), set out in detail, tell.

δηγκυλομένους, see διαγκυλομαί.

δηλασε, see διελάνω.

διημι (ιμι), send through, let go through, grant a passage.

διέστημι (εστημι), set apart; mid. and 2 aor. act. intr., stand apart, stand at intervals, open ranks.

δίκαιος, -α, -ον (δίκη), fair, right, just, lawful; δικαιον (εστι), with acc. and ininit, it is right that, II, 5, 41; so in pers. constr., δικαστάνους, most deserving (to be invited), VI, 1, 3; τό δικαιον, justice, in pl., one’s rights, one’s deserts, V, 1, 15; εκ τοῦ δικαιον, justly, I, 9, 19; so συν τῷ δικαίω,

II, 6, 18; παρὰ τὸ δίκαιον, un-justly, V, 8, 17.

δικαιοσύνη, -η, η (δίκαιος), justice.

δικαιότης, -ητος, η (δίκαιος), justice.

δικαίως, adv. (δίκαιος), justly, rightly, fitly.

δικαιστής, -ος, ο (δικαστής, judge, from δίκη), judge, juryman.

δίκη, -ης, η (δίκης), justice, right, one’s deserts, satisfaction (to one wronged), penalty (for the wrongdoer), reckoning, trial; εξει την δίκην, has his deserts, II, 5, 38, but iακην νομίζω δίκην εξειν, I consider that I am abundantly satisfied, VII, 4, 24; δίκην επιθείαν ου λαβείν, inflict punishment; δὶκην δοῦναι, pay the penalty; so δὶκην υπέχειν, VI, 6, 15; but in V, 8, 1, render account.

διμορία, -ας, η (δίονομα, portion), double share or portion.

δινέω (δινη, whirlpool), whirl around; mid. intrans., VI, 1, 9.

διο (i.e. δι' διο), on account of which, wherefore.

διοδος, -ου, η (διον + δος), way through, passage.

διοράω (οράω), see through.

διορύπτων (ορύπτω), dig through.

διότε (διοτε), on account of which, because.

διπτηξυς, -υ (δίον + πήχυς), two cubits long.

διπλάσιος, -α, -ον (διπλάξω, double, from δίον + πλα), twofold, twice as great, as much, as many etc.; διπλασιον, as adv., twice as far.

διπλεθρος, -ον (δίον + πλεθρον), of two plethra; with ϑορος, two plethra wide, IV, 3, 1.

διπλούς, -η, -ον (δίον + πλα), two-fold, double.
δίς, numeral adv. (δύο), twice; in the Anabasis only in composition.

δισχίλιον, -α, -α (δύο + χίλιον), two thousand.

διφθέρα, -ας, ἡ (cf. Eng. diphtheria), a tanned skin or hide; hence, a leatheren bag, V, 2, 12.

διφθέρινος, -η, -ον (διφθέρα), made of hide, or leather.

διφρος, -ον, ὁ (δύο + φέρω), lit., holding two: the body (of a chariot) on which the driver and the warrior stood.

δίχα, adv. (δύο), in two parts.

διψάω (δίς, thirst), be thirsty.

διωκτόν (verbal of διώκω), one must pursue.

διώκω, διώκω (or -ομαι), εδιώκα, δε-διώκα, pursue, chase; intr., speed, make haste.

διώξεις, εως, ἡ (διώκω), pursuit.

διώρυ, ἕχω, ἡ (διορύττω), ditch, canal.

δόγμα, ατός, τό (δοκέω), what seems good, opinion, decree, ordinance.

δοθηναι, see δοδωμα.

δοκέω, δόξω, ἔδοξα, ἔδοξαμαι, ἔδοξαν (cf. Lat. decet), think, consider, suppose, an uncommon use in Attic, though not rare in the Anabasis, I, 7, 1; far more commonly intras., seem, appear; also, seem good, hence be determined, resolved; in this use it is either pers. or impers.: μοι δόκω, methinks, I, 7, 4; ἔδοξε ταύτα, this was decided on, I, 3, 20; cf. τά δόξαν τῷ στρατῷ ἐβιλ., τό δόξαν, the resolution, VI, 1, 18; so τά δεδογμένα, 111, 2, 39; δόξαν δὲ ταύτα, when this was resolved on (acc. abs.), IV, 1, 13 n.

δοκμάζω, δοκμάζω (δοκέω), test, approve.

δόλιχος, -ου, ὁ (δόλιχός, long), long race or course, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.

Δόλοπες, -ον, οἱ, Dolopians, a Thessalian people.

δόλος, -ον, ὁ (cf. Lat., dolus, deceit), deceit, guile.

δόξα, η, ἡ (δοκέω), opinion, expectation, reputation, glory; παρὰ τὴν δόξαν, contrary to his expectations, II, 1, 18.

δοράτιον, -ον, τὸ (δόρον, small spear; in VI, 1, 23, pole for carrying booty).

δορκάς, ἄδος, ἡ (δερκομαι, see), gazelle (so named from its large bright eyes).

δορπηντός, -ου, ὁ (δόρπον, evening meal), supper time.

δόρυ, -ατος, τό (akin to δρύς, oak, Eng. tree), stem (of a sapling), then spear-shaft, spear; ἐπὶ δόρυ, to the right. IV, 3, 29; (τὰ δόρατα) εἰς προδολὴν καθένας, lowering their spears for the charge, VI, 5, 25; cf. 27.

δορυφόρος, -ου, ὁ (δόρον + φέρω), spear bearer; in the Anabasis, pole-bearer (i. e. for carrying booty), V, 2, 4; cf. δοράτιον.

δουλεία, ας, ἡ (δοῦλος), slavery, servitude.

δουλεύω, δουλεύω, etc. (δοῦλος), be a slave.

δουλος, -ου, ὁ, slave, lit., and as a term applied to all subjects of the Persian king.

δοῦναι, see διδωμι.

δουπέω, aor., δουπῆσα (δοῦτος), make a dull sound or din, strike heavily.

δοῦτος, -ου, ὁ, dull noise, din, uproar, a poetic word, II, 2, 19.

Δρακόντιος, -ου, ὁ, Dracontius, a Spartan exile in the Greek army.
δράμοι, δραμοῦνται, see τρέχω.
δρεπανηφόρος, -ον (δρέπανον—φέρω), scythe-bearing, epithet of chariote.
δρέπανον, -ον, τό (δρέπω. pluck), reaping hook, sickle. scythe.
Δρίλαι, -ῶν, οἱ, the Drilae, a warlike tribe in Pontus.
δρόμος, -ον, ὁ (cf. ἠδραμον), a running, run; δρόμωθεν (δραμαν, φεύγει), to run at double-quick; I, 8, 13; a race-course, IV, 8, 26.
δύναμαι, δυνησμοι, δεδόμηκα, ἐδυνήθην, be able, abs., or with infin., can; very often with relative words and superlatives, e. g. ὡς μάλιστα ἐδύνατο ἐπικρατήσειν, with all possible secrecy, I, 1, 6; of things, be worth, amount to, I, 5, 6; οἱ μέγιστα δυνάμενοι, the most powerful, ΠΙ, 6, 21.
δύναμις, -εως, ἥ (δύναμαι), ability, means, power, influence; most frequently, force or forces, troops; εἰς γε δύναμεν, as far as our power goes, ΠΙ, 3, 23.
δύνασθης, -ον, ὁ (δύναμαι), a man of influence, nobleman, prince.
δυνατός, -ή, -όν (δύναμαι), able, powerful; possible, practicable; ὡς δυνατῶν, as far as possible, ΠΙ, 6, 8; δυνατών, as far as their power went, ΙV, 2, 23.
δύνω, only in pres. system, of the sun, enter the sea. set, cf. δύω.
δύο, -ον (Lat. duo, Eng. two), two, generally indecl. although the gen. δύον occurs; εἰς δύο, two abreast, ΠΙ, 4, 26.
δύος, (Eng. dyspeptic, etc.), an inseparable prefix signifying hard, with difficulty.
δύσβατος, -ον (δυν. βαίω), hard to travel or traverse.
δυσμαί, -ῶν, αἱ (δῶ), going down-setting (of the sun), only pl.
δυσπάριτος, -ον (δυσ. πάρεμι), hard to pass.
δυσπάρευτος, -ον (δυσ. πορεύω), hard to pass through, 1, 5, 7.
δυσπορία, -ας, ἡ (δυσ. ἐν περ), difficulty of passing or crossing.
δύσπορος, -ον (δυσ. ἐν περ), hard to travel, hard to cross (of roads, rivers, etc.).
δύσχρηστος, -ον (δυσ. ἐν χρηστός, verbal of χράομαι), hard to use, useless.
δυσχώρια, -ας, ἡ (δυσ. ἐν χώρα), ruggedness of country, rough country.
δύω, δύω, etc., 2 aor., ἐδύω. in the Anabasis only in pres. and impf. mid. and always of the sun, enter the sea. set; cf. δύω.
δώ, see δίδωμι.
δώδεκα, indecl. (δός+δέκα), twelve.
δωρέμαι, δωρήσομαι (δώρον), give as a present, present someone (dat.) with (acc.).
δωροδοκεῖω, δωροδοκήσω, etc. (δώρον+ δέχομαι), receive presents or bribes.
δώρον, -ον, τό (δίδωμι), present, gift.
δώσω, see δίδωμι.

Ε
ἐν, see ἐν.
ἐλαχ, see ἐλισσωμαι.
ἐλαύ, also ἐν or ἐρ, (in crasis καν=καλ 
ἐλάν, also ἐν or ἐρ, (in crasis καν=καλ 
ἐλο, -ον (Lat. duo, Eng. two), two, generally indecl. although the gen. δύον occurs; εἰς δύο, two abreast, ΠΙ, 4, 26.
δύος, (Eng. dyspeptic, etc.), an inseparable prefix signifying hard, with difficulty.
δύσβατος, -ον (δυν. βαίω), hard to travel or traverse.
δυσμαί, -ῶν, αἱ (δῶ), going down-setting (of the sun), only pl.
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δώσω, see δίδωμι.
αὑτός, himself, herself, itself only in oblique cases. The gen often takes the place of a pos-
ss. pron., his own, their own.
εἰ, εἴ, εἰς, εἴσο, εἱσα, εἰσα, etc.,
allow, permit, let go, let alone, give up; with neg., forbid; εἰν
χαίρειν; see χαίρω.
ἐβδομήκοντα (ἐπτά), seventy.
ἐβδομος, -η, -ον (ἐπτά), seventh.
ἐγ-, by euphony for ἐν before
palatals.
ἐγγίγνομαι (γλγνομαι), be born in,
arise in.
ἐγγύσω, ἐγγύσα, etc. (ἐγγύη, pledge),
pledge; mid. promise.
ἐγγύθεν, adv. (ἐγγύς), from close at
hand.
ἐγγύς, adv., comp. ἐγγύτερον, sup.
ἐγγυτάτω or ἐγγυτάτα, near, abs.
or with gen.
ἐγείρω, ἐγείρω, ἡγείρα, ἐγηρτύρα, rouse;
in 2 perf. intrans., lie awake,
keep watch.
ἐγκαλώ (καλώ), call in, claim, de-
mand; call up against, blame,
accuse (dat.).
ἐγκαλύπτω (καλύπτω, καλύψω, ἐκα-
lυφα, κεκαλύμμα, cover), cover;
mid., wrap oneself up.
ἐγκείμαι (κείμαι), lie in, be in.
ἐγκελευστός, -ον (ἐν+κελέω), bidden
or instigated by (ὑπό).
ἐγκέφαλος, -ον, ὁ (properly an adj.,
sc. μυελός, marrow, from ἐν+
κεφαλή), the brain; of the palm,
the crown (a cabbage-like growth
at the top), or possibly the pith,
Ἰ, 3, 16.
ἐγκρατής, -ες (ἐν+κράτος), possessed
of, master of.
ἐγκρυόρεσαν, see ἐγκρυρώ.
ἐγκαλινώ (χαλινώ), put on a bri-
dle; perf. pass. partic. ἐγκεκα-
lυμένοι, bridled (of horses).
ἐγκειρέω, ἐγκειρήσω, ἐνεκειρήσα (ἐν+
χειρ), put one’s hand to, make
an attempt.
ἐγκειρίδιον, -ον, τὸ (ἐν+χειρ), dagger.
ἐγκειρίζω, ἐγκειρομαι, etc. (ἐν+χειρ),
put into one’s hand, entrust.
ἐγχέω (χεῖω, χεῖω, χέχα, pour; cf.
Eng. yush), pour in, fill a cup
especially for libations.
ἐγώ, ἐμόν or μόν, pl. ἡμεῖς, pers. pron.
(Lat. ego, me, Eng. I, me), I, pl.
we, the nom. used only when
emphatic.
ἐγώγε (ἐγώ+γε), I for my part, I
certainly.
ἐδεϊκτεσαν, see ἐδεῖον.
ἐδει, see ἐδεῖ, lack.
ἐδείκτε, see ἐδεῖον.
ἐδοκότες, see ἐδόκω.
ἐδραμον, etc., see τρέχω.
ἐδωκα, see ἐδώκω.
ἐδη, ἐδών, see ἐδώ.
ἐθελοντής, -οῦ, ὁ (ἐθέλω), volunteer;
ὁ ἐθελονταῖ φίλω, those who are
friends of their own choosing,
Ἂ, 6, 9.
ἐθελούσιος, -α, -ον (ἐθέλω), willing,
voluntary, of one’s own accord.
ἐθέλω (rarely ἐθέλω), ἐθέλησω, ἡθέλησα,
ἡθέληκα, wish, be willing, volun-
teer. As contrasted with βολο-
μαί, ἐθέλω often means be willing,
rather than wish; it is a more
poetic word, and belongs to a
higher sphere (ἀν οὐ θεόν ἐθέλσω,
VII, 3, 31; cf. 43). Forms of ἐθέλω
(after consonants as well as vowels)
are commoner in the
Anabasis than in most prose
writings.
ἐθέτο, ἐθηκε, see τίθεμι.
ἐθνος, -ον, τα, tribe, people, nation;
kατά ἐθνο (ἐθνοι), see κατά.
εἴ, conj., if, introducing condi-
tional clauses with indic. or
opt.; also used to introduce indir. ques., whether; ei . . . ἢ, whether . . . or, Π, 3, 7; ei kai, or kai ei, although, even if; ei μη, if not, after a neg., unless, I, 4, 18; ei δε μη, otherwise, II, 2, 1 n.; so ei δε, III, 2, 37 n.; ei τι, ei τι are often equivalent to ὅστις and ὅτι.

εἰα, εἰασε, see εἰὼ.

εἰδέναι, εἰδήτε, see οἶδα.

εἰδον (cf. Lat. video, Eng. wit, wot), used as 2 aor. of ὁράω, see, look; perceive.

εἰδός, -ου, τὸ (εἰδον), shape, appearance.

εἰδότες, see οἶδα.

εἰκάζω, εἰκάσω, ἡ κασα, ἡ κασμαί, εἰκά-σον (ἐικοκα, εἰκός), liken, compare, infer, suppose; perf. pass., re semble.

εἰκός, -ότος, neut. partic. of ἐικοκα, natural, probable, reasonable, with or without ὅστι and followed by acc. and infin.: εἰκότα λέγειν, say what is reasonable, Π, 3, 6; ὡς εἰκός or ὡς τὸ εἰκός, as is likely, in all probability, ΠΙ, 1, 21; ΠΙΙ, 3, 24.

εἰκοσι, indecl. twenty.

εἰκότως, adv. (εἰκός), naturally, with good reason.

εἰλήφε, εἰλήφει, see λαμβάνω.

εἰλήξει, see λαγχάνω.

εἰλκον, see εἰκώ.

εἰλόμενη, εἰλον, etc., see αἰρεῖω.

εἴμι, ἢν, ἐσομαι (for ἐσμι, old Lat. estum, Eng. am), be, either as the substantive vb., be, exist, or as a mere copula; with pred. gen. in various senses, be sprung from, belong to, consist of, etc.; often with dat. of possessor; with rel. words, ἐστι δι᾽ ὅστις, there is one who, i.e., somebody, I, 8, 20; ἐστιν (ἡσαν) οἷ, some, V, 2, 14; similarly ἢν οἷς, I, 5, 7 n.; ἔσοντε, sometimes, ΠΙ, 6, 9; οὐκ ἢν δοῦν οἷ, everywhere, IV, 5, 31; τὰ δοῦτα, facts, IV, 4, 15 (but possessions, VI, 8, 22); τῷ δοῦν, in fact, V, 4, 20; imper. ἐστιν (ἣν), it is (was) possible, I, 4, 4; sometimes with partic., as a periphrastic vb. form, ἢν δομαμένη = ἐδώματο, ΠΙ, 2, 13 n.; in infin. phrases, τὸ νῦν εἰναι, for the present, ΠΙΙ, 2, 37; τὸ κατὰ τοῦτο εἰναι, as far as this fellow is concerned, I, 6, 9.

εἰμι, impf. ἡ (cf. Lat. eo, ire), go, come, proceed. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; impv. τῷ, in exhortations, come now, like ἄγε, VII, 2, 26; VII, 7, 27; eis χειρας ἐναι, come to close quarters, IV, 7, 15; but eis χειρας ἐλθεῖν τιν, come into one's power, I, 2, 26.

ἐἰπασ, ἐἰπατε, see ἐπιον.

ἐипερ (εἰ+περ), if in fact, if really; inasmuch as, VI, 1, 26.

ἐἰπετο, see ἐπομαι.

ἐιπον, only 2 aor.; the pres. in use is λέγω, fut. ἐρω, perf. εἰρήκα, etc. (cf. εἰσε, word, verse; Lat. voco; Eng. epic), say, speak, tell; with infin., bid, command, move, propose. In 2 pers. forms with 1 aor. vowel occur, εἰπασ, II, 5, 23; εἰπατε, impv., II, 1, 21.

ἐιργω, εἰργε, εἰργα, εἰργμαι, εἰρχθν, shut out, keep away (ἐκ or ἀπό with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; prevent, hinder, ὅστε μη, III, 3, 16; shut in, hem in, III, 1, 12.

εἰρηκα, εἰρημαι, see εἰρω.

εἰρήνη, -ης, ἣ, peace.
elφητο, scì elφω.
elφω, epic vb. of which fut. ἥφω, perf. ἐφρακα and ἐφραια, and aor. pass. ἐφρήψατε, are used in Attic, supplementing the forms of λέγω and φησί, say, mention; also, tell, order, in impers. pass., III, 4, 3.
elς (also ès, orig. ἔν-). prep. with the acc. only, into. to, up to; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, ès Πασίδας, into the country of the Pisidiain, I, 1, 11, etc.; ès τῶν πολεμίων, against the enemy, stronger than ἐπὶ, IV, 5, 18; after a vb. of speaking, ès τὴν στρατιάν, V, 6, 37; of direction or purpose, ès τὴν τροφήν, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, ès δύναμιν, to the extent of our power, II, 3, 23; with numerals. up to, about, I, 2, 3; of time, up to, at, I, 7, 1; II, 3, 25; ès τὴν νύκτα, for the night, IV, 5, 13; ès δύο, two abreast, II, 4, 26; ès ὡκτώ, eight deep, VII, 1, 23. In composition εἰς- signifìes into, in.
elς, µία, ἔν, gen. ἐνός, µᾶς, ἐνός, numeral adj., one; sometimes as indef. pron. like τος, I, 3, 11; combined with τος, II, 1, 19; so ès έκαστος, VI, 6, 12; èνα µῆ, stronger than µηδένα, no one, V, 6, 12; often in intensive phrases, I, 9, 12 n.; I, 9, 22.
elσάγω (ἐγώ), lead or bring in or into.
elσακοντίζω (ἀκοντίζω), hurl in javelins.
elσβάινω (βαινω), enter, go on board, embark.
elσβάλλω (βάλλω), throw into; intr. invade; of rivers, empty into.
elσβιδάω (βιδάω, βιδάω or βιδώ, -βιδάσα, make go), cause to embark, put on board.
elσβολή, ὑ (εἰσβάλλω), invasion.
V, 6, 7; entrance, pass. I, 2, 21.
elσθύματι (θύμω), enter into, sink or cut into.
elσθέρμανον, see εἰστρέχω.
elσθιμά (τίμω), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.
elστελαύνω (ἐλαύνω), march into.
elστελθείν, see εἰσάρχομαι.
elστέρχομαι (ἐρχομαι), come in. enter.
eἰστεία, see oίδα.
elσδοσ, οὖ, ἦ (εἰς-δόδος), way in, entrance.
elστηδάω (πηδάω, πηδήσωμαι, ἐπηδῆσα, leap), leap or spring into.
elστίπτω (πιπτω), fall into, rush into, fall upon.
elστιλάω (πλάω), sail into.
elστήκει, see ἰστήμι.
elστρέχω (τρέχω), run or rush in.
elσφέρω (φέω, bear or carry in.
elσφορέω (φορέω), bear or carry into.
elσώ (εἰς, within, inside of.
elσφωθέω (φωθέω), thrust in; mid., force one's way in.
eίτα, adv., then, thereupon, afterwards.
eἰτε, conj. (εἰ+τέ), doubled in disjunctive clauses, whether . . . or.
eἰχε, see εἶχον.
elωθα, 2 perf. as pres., and εἰωθη, 2 plpf. as impf., of epic vb. ἐδω, be accustomed (cf. ἔδος, τό, custom, ἕδος, τό, character, E.g. ethic), be accustomed, be wont, with infin., VII, 8, 4.
elων, see εἶδω.
eκ before vowels εξί, prep. with the gen. (cf. Lat. e, ex); (1) of place,
out of, from, away from; according to Greek idiom often used where Eng. requires in or on, εἰ ἀριστέρας, on the left, IV, 8, 2; (2) of time, since, after, denoting immediate sequence, εἰ τούτου, upon this, therefore, I, 2, 17; εἰ τοῦ ἀριστου, after breakfast, IV, 6, 21; εἰ παιδων, from boyhood, IV, 6, 14; (3) of source, εἰ τούτου, therefore, in consequence of this, II, 6, 4: τὸν εἰ τῶν Ἑλλήνων φόβον, the fear inspired by the Greeks, I, 2, 18; of the agent with pass. vbs., much rarer than ὑπό, εἰ βασιλέως δεδομένα; I, 1, 6; εἰ τῶν παρόντων, in view of our present circumstances, III, 2, 3; εἰ τῆς νίκης (sc. γνώμης) in accordance with a majority vote, VI, 1, 18; often forming adv. phrases, εἰ τοῦ αὐτομάτου, of their own accord, I, 3, 13; εἰ τοῦ δικαίου, justly, I, 9, 19; εἰ παντὸς τρόπου, in every way, by hook or crook, III, 1, 43; εἰ άπροσδοκήτου, unexpectedly, IV, 1, 10; εἰ τῶν δυνατῶν, as well as they could, IV, 2, 23, etc.

ἐκασταχώσε, adv. (ἐκαστός), in every direction, III, 5, 17.

ἐκάστος, -η, -ον (sup. form; cf. ἐκάτερος), each, every, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκαστοτε, adv. (ἐκαστός), on each occasion, always.

ἐκάτερος, -α, -ον (comp. form; cf. ἐκάστος), each of two in the pl., both; καθ’ ἐκάτερα, on both sides, V, 6, 7.

ἐκάτερωθεν, adv. (ἐκάτερος), on both sides.

ἐκατερωσι, adv. (ἐκάτερος), in both directions.

ἐκατόν, indecl. (cf. Lat. centum), one hundred.

Ἐκατάνυμος, -ον, ὁ, Hecatonymus, an envoy from Sinòpe.

ἐκβαίνω (βαίνω), step out, esp., disembark; go forth, march out, IV, 2, 1.

ἐκβάλλω (βάλλω), throw away, drive out, expel, banish.

ἐ kbaiς, -εως, ἡ (ἐκ + βαίνω), a going out, way out, pass.

Ἐκβάτανα, τὰ, Ecbutana, capital of Media, and summer residence of the Persian king.

ἐκβοηθεῖν (βοηθεῖν), come forth to the rescue.

ἐκγονος, -ον (ἐκ+γεν), born of; ό ἐκγονος, descendants, III, 2, 14: of animals, τὰ ἐκγόνα, young, IV, 5, 25.

ἐκδεδράμηκα, see ἐκτρέχω.

ἐκδέρω (δέρω, δερῶ, ἐδερα, διδαρμαί, ἐδάρην, flay, cf. Eng. tear), strip off the skin, flay.

ἐκδιώμι (διώμι), give up, surrender; give away in marriage, IV, 1, 24.

ἐκδραμεῖν, see ἐκτρέχω.

ἐκδώ (δῶ), strip off; mid. and 2 aor. act., strip oneself, IV, 3, 12.

ἐκεί, adv., there, in that place, thither.

ἐκείθεν, adv. (ἐκεί), thence.

ἐκεῖνος, -η, -ο, dem. pron. (ἐκεί), that, that one, he, of a person or thing remote from the speaker, cf. Lat. ille; sometimes merely an emphatic third pers. pron.

ἐκείνε, adv. (ἐκεί), to that place, thither.

ἐκέκτησο, see κτάσαι.

ἐκηρύξῃ, ἐκηρύχη, see κηρύττω.

ἐκλίβω (θλίβω, θλύω, etc., squeeze), squeeze out, crowd out.
ékkalúptw (καλύπτω, καλύψω, ék-
λυψα, κεκάλυμμα, ékalúфθην), un-
cover.
ékklhσia, -as, ἥ (ἐκ+καλέω; cf. Eng.
ecclesiastic), assembly, meeting.
ékklhsiaξφ, ékklesíasw, hold an
assembly.
ékklínw (κλίνω, bend), bend out of
line, give way, of troops.
ékkopízw (κοπίζω), carry off or out;
of troops, bring off, VI, 6, 36;
mid., carry off for one’s own use, V, 2, 10.
ékkopítw (κόπτω), cut off or away,
cut down.
ékkybsatáw (κυβιστάω, tumble, cf.
kóptω, stoop), turn a somersault.
ékkmáianw (κυμίαιω, swell, surge;
kúma, wave), billow out, of the
curving front of a charging line
of troops.
ékkléw (ἐκ+λέω, gather, pick, of.
συκκλέω), pick out, select, mid.,
choose.
ékkleπw (λείπω), leave, abandon;
with εἰς, leave one place for another,
leave and flee to, I, 2, 21; intrans.,
give out; of snow, melt away, IV, 5, 15.
ékklhμɔmɔai (μηρῶν, wind), wind out;
of an army, defile, VI, 5, 22.
ékpléμɔ (πέμπω), send out, send
away; mid., send away from oneself,
dismiss, V, 2, 21.
ékplh bpmw, ékkplhξh bai, see ék-
plhττω.
ékplhainw (περαινώ), bring to com-
pletion, accomplish; with ὦστε,
bring it about that, V, 1, 13.
ékplhδa (πνεάω, leap), leap forth.
ékplhπλημι (πνεύπλημι), fill up.
ékpln (ἐκ+πίνω), drink up, drain.
ékkπτtw (πίπτω), fall out; com-
monly as pass. of ἐκβάλλω, be
banished, exiled; or ἐκπεπτω-
kótes, the exiles, i, 1, 7; of violent
motion, rush or hurry out, V,
2, 17; cf. V, 2, 31; be cast away,
shipwrecked, VI, 1, 4, 2.
ékplaγieis, see ékklhττω.
ékplhλw (πλέω), sail forth or away.
ékplhλw, -ων, gen. -ων (πλευπλημι), filled
up, quite full.
ékplhττω, 2 aor. pass. ἐκπλάγην
(πλήττω), strike out (of one’s
senses); pass., be amazed,
startled, scared out of one’s wits.
ékplhδaν, adv. (ἐκ+ποίηθω), out of the
way; ἐκποίηθω ποείσαν, put out
of the way, 1, 6, 9.
ékporeũmɔai (πορεύωμαι), go forth, go
out.
ékporiızw (πορίζω), provide, procure.
ékplhμa, -ατος, το (ἐκπίνω), drinking-
cup.
ékthbais, see ékthw.
éktha≈s, -a, -ov (ἐξ), on the sixth day.
ékthɔtɔ (τάττω), draw out in battle
array.
ékthw (τελω), stretch out; ἐκθακείς,
stretched out at full length (of a
 sleeper), V, 1, 2.
ékthɔzw (τοζω), shoot arrows from.
ektɔs, adv. (ἐξ), outside of, apart
from.
ékthɔs, -η, -ov (ἐξ), sixth.
éktrɛpw (τρέπω), turn out; pass.and
2 aor. mid. ἐπτραπόμην, intrans.,
turn aside, IV, 5, 15.
éktrɛfɔw (τρεφω), bring up, rear.
éktrɛˈɔw (πρεχω), run or rush forth,
make a sally.
ékthɔntɔ, see kтσmɔai.
ékfaίnw (φαινω), show forth, bring to
light; of war, declare, III, 1, 16.
ékphɛw (φέω), beur out, carry out;
with πόδεων, begin, III, 2, 29; of
news, etc., report, announce,
I, 9, 11.
έκφευγω (φεύγω), flee out of, flee away, escape; with μή and infin., I, 3, 2.

έων, -oúra, -ov, willing, of one's own choice; often best rendered as adv., willingly.

έλαα, or έλαα, -as, ή, olive tree, olive.

ελαβον, see λαμβάνον.

ελαιον, -ov, τό (έλατα), olive oil, oil.

έλαττων, -ov, gen. -ovos (έλαχις, small; cf. Lat. levis, Eng. light), used as comp. of μικρός, smaller, less, in pl., fewer; έλαττών εστιν, with infin., it is a lesser thing to, i.e., it is easier to, VII, 7, 35.

έλαυνο (έλυν, ήλυνα, ήλυνακα, ήλυναι, ήλυνην), drive, ride, march, abs. or with acc.

έλαφεις, -ov (έλαφος), of or belonging to deer; τά έλαφεια (sc. κρεα), venison, I, 5, 2.

έλαφος, -ov, ή, ή, deer, whether stag or hind.

έλαφρος, -ά, -ον, light, light-armed, nimble, active.

έλαφρός, adv. (έλαφρος), lightly, nimbly.

έλάχιστον, -η, -ον (cf. έλαττων), used as sup. of μικρός, least, smallest, in pl., fearest; τούλαχιστον, as adv., at least, V, 7, 8.

έλεγχω (έληξώ, ήληξα, ήληξαμαι, ήληξην), examine, question, refute, convict.

έλειν, see airiēw.

έλειλιξω, ήλειλίξα (έλειλε, imitative, a war cry), cry: έλειλε, raise the war cry; cf. άλαλάξω.

έλεσαι, see airiēw.

έλευθερία, -as, ή (έλευθερος), liberty, freedom.

έλευθερος, -α, -ον, free, independent.

έλευθησαι, see λεύσω.

έληφθην, see λαμβάνον.

έλθειν, see έρχομαι.

έλκω, impf. έλκων, drag, draw.

'Ελλάς, -όδος, ή (cf. Έλλην): (1) Hellas, Greece, in the widest sense, the Greek world; (2) Hellas, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8.

'Ελλην, -ηνος (cf. Eng. Hellenic), a Greek. In the Anabasis generally designating the Greek mercenaries of Cyrus; as adj., Greek, I, 10, 7.

έληνιζω (Έλλην), speak Greek.

'Ελληνικός, -ή, -ον (Έλλην), Hellenic, Greek; τό 'Ελληνικόν, the Greek army.

έληνικός, adv. (Έλληνικός), in Greek.

'Ελληνις, -ίδος, ή (Έλλην), fem. adj., Greek.

έληνιστή, adv. (έληνιζω), in Greek.

'Ελλησπόντιακος, -ή, -ον (Έλλη- σπόντος), of cities, lying on the Hellespont.

'Ελλησπόντος, -ον, ο ("Ελλησ-πόντος), the Hellespont (sea of Helle), the Dardanelles.

έλπιζω, ήλπισα (έλπις), hope, expect.

έλπις, -ίδος, ή (cf. Lat. voluptas), hope, expectation.

έμ-, by euphony for εν- before labials.

έμαθεν, see μαθάνω.

έμαυτού, -ής, reflex. pron., pl. ήμων αυτών, etc. (stem of εμε-αυτός), of myself, myself.

έμβαλω (βάλω), go in, enter, embark, abs. or with εις and acc.

έμβάλλω (βάλλω), cast or throw in, put in, throw before (χιλιάν ἵπποι), I, 9, 27; intrans., of rivers, empty into (εις), I, 2, 8; in military lang., make an invasion or attack; πηγάς έμβάλλειν, inflict blows, I, 5, 1.
émbiasáξω (βιβάξω, βιβάσω or βιβω), cause to embark, put on board.

émbolh, -ῆς, ἡ (εὐβάλλω), invasion. éameve, see mēw.

éme, ἥπιον (Lat. vomo, vomit; cf. Eng. emetic), vomit.

émeveno, see mēwakw.

émev (mēw), stay in.

émos, ἤ, ὑπ (cf. éme, Lat. meus, Eng. my), my, mine.

émpaln, adv. back: in the Anabasis always with the art. τοῦμπαλν, I, 4, 15: οἱ τοῦμπαλν, III, 5, 13.

émevés, impf. ἡμπέδων, εὐπεδόσων, etc. (εὐπεδός, fixed in the ground, firm), hold fast, abide by, III, 2, 10.

émevres, -ov (ἐν + πέρα), acquainted with, experienced.

émevres, adv. (ἐμπερος), with experience; ἐμπερος ἐχει, gen., be personally acquainted with, II, 6, 1.

εὐπολημμὶ (πολημμὶ), fill full, satisfy; pass., be filled with, I, 10, 12: ὑποσχομέεσον ὡκ ἐπιπλασο, you couldn't sate yourself with promising, VII, 7, 46.

εὐπεμπτῆμι (πεμπτημ, πρῆσω, ἐπτησα, burn), set on fire, burn. The simple vb. is poetic.

εὐπηπτω (πηπτω), full upon, seize, attack: of thoughts, occur to, II, 2, 19, etc.

εὐπλεως, -ων, gen. -ω (πυπλημμ), full of (gen.).

εὐποδιξω (ποδιξω), hinder, impede.

εὐποδιος, -ον (ἐν + ποδος), in the way, hindering; τὸ εὐποδίον, the hindrance, VII, 8, 3.

εὐποδῶν, adv. (ἐν + ποδος), before one's feet, in the way; εὐποδῶν εἶναι, be in the way, hinder.

εὐποιεω (ποιεω), create in, inspire in.

εὐπολέω, εὐπολήσω, etc., gain or realize by sale, VII, 5, 4.

εὐπόρον, -ου, το (εὐπορος), trading-place, emporium.

εὐπόρος, -ου, ὁ (cf. πορέαμαι), merchant.

εὐπρήσαντες, see ἐμπρήσαμη.

εὐπροσέβεν, adv. (ἐν + προσέβεν), before, in front of, with gen., I, 8, 23; IV, 5, 9; ἀ εὐπροσέβεν λύγος, the foregoing narrative, I, 1, 1; oi ἐμπροσέβεν, those in front, III, 4, 48, etc.; τὸν ἐμπροσέβεν χρόνον, hitherto, VI, 1, 18; τὰ ἐμπροσέβεν, the front parts of the body, contrasted with the back, V, 4, 32, but VI, 3, 14, the country in front.

εὐφάγοιν, εὐφαγόντας, see ἐνέφαγον.

εὐφανῆς, ἐς (ἐν + παίνω), evident, manifest; ἐν τῷ εὐφανεῖ, openly, II, 5, 25.

εὐφανῶς, adv. (ἐμφανής), openly, V, 4, 33.

ἐν, prep. with the dat. only (Lat. and Eng. in), in; (1) of place, in, at, in the midst of, among, before; ἐν ὄπλω, under arms, III, 2, 28; ἐν τῷ γε φανερῷ, openly at least, I, 3, 21; ἐν ὄφαλαιμος, in sight, IV, 5, 29; (2) of time, in, during, within, at, often ἐν τοίγε, meanwhile, I, 5, 15; ἐν ὑδραγῶν, during which time, while, I, 2, 20; so ἐν αἷς (sc. ἄρεας), I, 2, 10; (3) of means or manner, in, with, by, II, 5, 17. In composition ἐν- becomes ἐγ- before a palatal, and ἐγ- before a labial or before μ.

ἐν, see én.

ἐναγκυλάω (ἐν + ἀγκύλη, thong), fit with a thong, of javelins, IV, 2, 28 n.

ἐναντίομαι, -ώσωμαι, etc. (ἐναντίος), oppose, withstand.
éναντιός, -a, -on (éν+άντιος), opposite, over against, facing, opposed to, hostile; õi éναντιός, the enemy, VI, 5, 10; τάναντια, the reverse, V, 6, 4; τάναντια στρεφαντες, turning in the opposite direction, facing about, IV, 3, 32; τὸ τώ éναντιόν, on the opposite side, IV, 7, 5.

éναπτω (άπτω), kindle, set on fire.

éνατος, -η, -on (éνέα), ninth.

éναυλίζομαι (αλιζομαι), bivouac or encamp in.

éνδεια, -as, ἡ (éν+δεῖω), need, want, scarcity, poverty.

éνδεικνυμι (δεικνυμι), show, show forth, declare, mid., VI, 1, 19.

éνδεκατος, -η, -on (εἰς+δέκα), eleventh.

éνδεω (δεω), lack; impers., there is need of (gen.); ἑώρα πλείονος éνδεω, he saw that there was need of more (argument), VI, 1, 31.

éνδηλος, -on (éν+δήλος), evident, plain, manifest.

éνδημος, -on (éν+δήμος, land, people), native, at home; τὰ éνδημα, home revenues, VII, 1, 27.

éνδήριος, -on (δήριος), on the same seat with one, at one's table.

éνδοθεν, adv. (ένδοω), from within.

éνδου, adv. (ένδω), inside, within.

éνδοξος, -on (δόξα), glorious, famous; of omens, portending glory, VI, 1, 23.

éνδυω (δυω), put on; in perf. tenses, wear, V, 4, 13.

éνέδρα, -as, ἡ (éν+έδρα, seat), ambuscade.

éνέδρευω, aor. ἐνέδρευεν (ένδρα), set an ambush, lie in ambush.

éνείδον (εἴδον), see, observe in.

éνειμι (εἶδ), be in, be on, be there.

éνεκα or éνεκεν, improper prep., generally post pos., on account of, for the sake of.

éνενύκουτα (ένεύα), ninety.

éνεός, -ά, -br, dumb, of and dumb.

éνετος, -ή, -br (éτος, verbal of ἔμη), set on, instigated by (ἤπο), VII, 6, 41.

éνεφαγον (έφαγον), only aor., eat hastily, eat something.

éνεχείρησαν, see ἐγχειρίζω.

éνεχυρον, -ov, τό (έχω), pledge, security.

éνεχω (έχω), hold in, entangle.

éνθα, adv. of place or time (έν), rel., where or whither; dem., here; of time, then, often with emphatic δή.

éνθαδε, adv. of place (ένθα), hither, here.

éνθαπερ, adv. (ένθα), just where.

éνθεω, local adv. (έν), dem., from there, thence; rel., whence; ἐνθεω...ένθεω, on this side...on that; ἐνθεω καὶ ἐνθεω, on both sides.

éνθεωδε, local adv. (έν), from this place, hence; of persons, VII, 7, 17 (=άφ' ἐμών).

éνθυμόμαι, ἐνθυμήσομαι, ἐντεθύμαι, ἐνθυμήθην (έν+θυμός), bear in mind, reflect, consider; perf., I have noted, observed, III, 1, 43.

éνθυμημα, -ατος, τό (ένθυμομαι), thought, idea, plan.

éνθυμακίς (θωμακίς), πντ on one's breastplate; perf. pass. partic. ἐνθυμακισμένος, clad in armor, VII, 4, 16.

éνι, for ἐνεστι, see ἐνεμι.

éνι, see εἰς.

éναιτος, -οῦ, ὁ, year; κατ' ἐναιτὸν, yearly, annually.

éνιοι, -αi, -a, some.

éνιοτε, adv. (ἐνιοι [?]+οτε), sometimes.

éνία, indecl., nine.
ἐννοεῖ (νοεῖ, have in mind, think. devise. ponder; with ἕν, fear that. IV, 2, 13; mid., consider, reflect.

ἐννοία, -ας, ἡ (ἐν + νοέω), thought, reflection.

ἐννοικῶ (οἶκω), live in, inhabit; of ἐννοικοσύνες, the inhabitants.

ἐνόπλιος, -ον (ἐν + ὀπλον), in arms; with ἐνωμός, martial, VI, 1, 11.

ἐνοράω (οράω), see in (something or somebody); πόλλα ἐνορᾷ δὲ αὐτῷ.
I see many reasons (in the project) why, I, 3, 15.

ἐνός, see εἰς.

ἐνοχλέω, -ήσω, aor. and perf. with double augment in all voices (cf. δξλος), crowd upon, trouble.

ἐνταῦθα, adv. of place, here, there; loosely, thither; of time, then, thereupon; μέχρι ἐνταὐθά, hither-to, V, 5, 4.

ἐντεῖνω (τεῖνω), stretch tight; πληγᾶς ἐντείνει, inflicted blows upon, II, 4, 11.

ἐντηλής, -ές (ἐν + τέλος), complete, in full.

ἐντελλόμαι, ἐντελοῦμαι, ἐντελλάμεν (cf. τέλος), enjoin upon, command.

ἐντερπόν, -ον, τό (ἐν), intestine.

ἐντεύθεν, adv. of place, thence, from there; of time, then, thereafter; of cause, as a result of this, VII, 1, 25.

ἐντίθημι (τίθημι), put or place in, put on board ship; inspire or instil in (φάσον), VII, 4, 1.

ἐντίμωσ, -ον (ἐν + τίμη), in honor, esteemed.

ἐντίμως, adv. (ἐντιμος), in the phrase ἐντιμῶσ ἔχειν, be held in honor, II, 1, 7.

ἐντοῖχος, ὁν (τοῖχος), on the wall; τὰ ἐντοίχια, wall paintings, VII, 8, 1.

ἐντόνως, adv. (ἐντόρος, eager, fr. τείω, earnestly, strenuously.

ἐντός, adv. with gen. (ἐν), within, of place or time.

ἐντυγχάνω (τυγχάνω), light upon, full in with, find.

Ἐνυάλιος, -ου, ὁ (Ἐνύα, goddess of war), Enyalios, a name of Ares, the god of war.

ἐνωμόταρχος, -ον, ὁ (cf. ἐνωμότις), commander of an enomoty.

ἐνωμοτία, -ας, ἡ (ἐνωμότος, sworn in; cf. βανευ, a sworn band; esp. of soldiers, enomoty, forming one quarter of the λόχος and numbering therefore ordinarily twenty-two men.

ἐξ, see ἐκ.

ἐξ, indecl. (Lat. sex, Eng. six), six.

ἐξαγγέλλω (ἀγγέλλω), tell out, report.

ἐξάγω (ἐγώ), lead or bring out, march out; pass. ὀδός ὡς ἐξάγχη δίδωσιν, not even thus was he induced to pursue, I, 8, 21.

ἐξαίρεσις, -ον (ἀπέρω), selected, picked.

ἐξαιρέω (ἀπέρω), take out, remove; unload, V, 1, 16; of tithes, dedicate, V, 3, 4; mid., pick out, select (for oneself), II, 5, 20.

ἐξαιτέω (αἰτέω), ask, demand (esp. the surrender of a person), VI, 6, 11; mid., beg off, I, 1, 3.

ἐξαιφύης, adv. (ἀφύω), suddenly, unexpectedly; cf. ἐξαίρεσις.

ἐξαισχύλοι, -ας, -α (ἐξ + χίλιοι), six thousand.

ἐξακοντιζω (ἀκοντιζω), throw the javelin, hurl (from within a fortress). V, 4, 25.

ἐξακοσσυν, -ας, -α (ἐξ + ἐκατόν), six hundred.

ἐξαλαπάζω, -άζω, plunder, sack; epic vb. used only here in Attic, VII, 1, 29.
εξάλλομαι (έλλομαι), leap out or aside.
εξαμαρτάνω (άμαρτάνω), err, do wrong.
εξανιστήμι (ιστήμι), make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.
εξαπατάω (άπαταω, ápatήσω, etc., deceive; áπατη, deceit), deceive utterly.
εξαπάτη, -ης, ἡ (άπατη, deceit), gross deceit, VII, 1, 25.
εξαπίνης, adv., an Ionic word for which Attic usually has εξάιρης, suddenly, unexpectedly.
εξάρχω (άρχω), begin, lead off.
εξαυλίζομαι (αὐλίζομαι), break camp.
εξέμι (εμι), only impers. ἐξέστι, it is permitted, allowed, possible; so the partic. ἐξέν often in acc. abs. generally in adversative or concessive sense, II, 5, 22.
εξεμί (εμι), go out or forth.
εξελαύνω (ελαύνω), drive out, expel; commonly intrans., march, generally with σταθμός (σταθμοῦς).
εξενεγκείν, see ἐκφέρω.
εξεπλάγη, see ἐκπλήττω.
εξέρπω (ερπω, creep, Lat. serpo), creep out; of an army, march forth, VII, 1, 8.
εξέρχομαι (έρχομαι), go or come out, march out, escape; of time, run out, elapse, VII, 5, 4.
εξέσταις, -εστι, ἡ (ἐξέσταιω, examine). review, inspection.
εξέγομαι (γέγομαι), lead forth, VI, 6, 34; narrate, disclose, suggest, IV, 5, 28.
εξήκοντα, indecl. (εξ), sixty.
εξήκω (ήκω), run out, expire (of time), pres. in sense of perf., VI, 3, 26.
εξήνεγκε, see ἐκφερώ.

εξεκνέομαι (ἐκνέομαι, εξομαι, ικόμην, ιγμαι), reach; of missiles, reach the mark; βραχο δεικνύσθαι, have a short range, III, 3, 17; of value, amount to, suffice for, VII, 5, 4.
εξίστημι (ιστήμι), cause to stand out of; mid., stand aside; ἐκ τοῦ μέσου εξίστασθαι, get out of the way, I, 5, 14.
εξόδος, -ου, ἡ (ἐξ—όδος, Eng. exodus), way out, expedition, sally.
εξομεν, see ἐκω.
εξοπλίζω (οπλίζω), arm fully; mid., arm oneself.
εξοπλισία, -ας, ἡ (ἐξοπλίζω), complete armament; ἐν τῇ ἐξοπλισία, under arms, I, 7, 10.
εξορμάω (ορμάω), urge on, incite; intrans., set out, rush forth.
εξοσία, -ας, ἡ (ἐξέστι), possibility, power.
εξπηχὺς, -ν (ἐξ—πηχυ), six cubits long.
εξω (ἐξ), outside of, without, beyond, often with gen.; τὸ ἐξω, the outer, I, 1, 4; ἐξω βελῶ, out of range, III, 4, 15; ἐξω τούτων, besides this, VII, 3, 10.
εξωθεν, adv. (ἐξω), from without, without, outside of, gen.
εοικα, perf. as pres., ἐφεκτι, plpf. as impf. (no pres. in use; fut., εκω, rare; cf. εικάω), be like, look like (dat., occasionally with acc. of respect); ὡς εοικε, parenthetical, as it seems, II, 2, 18; τοῦ φιλο πάθη εοικε, it doesn’t look at all honorable, VI, 5, 17. Neut. partic. εικός, see the word.
εορακότες, see ἐφαδώ.
εορτή, -ῆς, ἡ, festival.
ἐμι, by elision for ἐμι.
επαγγέλλω (ἀγγέλλω), proclaim; mid., offer oneself, promise.
ἐπάγω (ἀγω), bring forward, propose (of a vote), VII, 7, 57.

ἐπαθον, see πάσχω.

ἐπανέω, ἐσομαι, ἐσεσα (ἐπανω), praise, commend; often in declining an offer, thank one for, VII, 7, 52.

ἐπαινος, -ον, ο (αῖνος, tule, praise), commendation.

ἐπαίρω (αἰρω), raise up, excite, induce.

ἐπακολουθέω (ἀκολουθέω), follow after, pursue.

ἐπακούω (ἀκούω), listen to, hearken, overhear.

ἐπάν or ἐπην, temporal conj. (ἐπεὶ + ἀν), when, whenever, only with subj.

ἐπαναχωρέω (χωρέω), retreat, withdraw.

ἐπανέρχομαι (ἐρχομαι), go back, return.

ἐπάνω, adv. (ἀνω), above; in the phrase ἐν τοῖς ἐπάνω ἀνηγαί, has been told above, in what precedes, VI, 3, 1.

ἐπατευλέω (ἀπευλέω), add threats.

ἐπαγγελάω (γελάω), laugh at, insult, mock at.

ἐπεγείρω (ἐγείρω), wake up, arouse.

ἐπε, conj.: (1) temporal, when, after, whenever; with indic., of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐπε τάχιστα, as soon as (ευν primum), VI, 3, 21: (2) causal, since, because, with indic.

ἐπεδάν, temporal conj. with subj. (ἐπειδή + ἀν), when, after that, as soon as, whenever. After ἐπεδάν the aor. subj. is often best rendered by the ἐνγ. fut. pf.

ἐπειδή, temporal and causal conj. (ἐπετεί + ἀν), when, after, since, because.

ἐπείδον (εἰδον), behold, see, experience.

ἐπείμα (εἰμα), be over, be upon.

ἐπείμα (εἰμα), go on or against, advance, attack, come forward; ἢ ἐπετύασα ἡμέρα (ἐως, νῦν), the following day, etc.

ἐπείπερ, causal conj. (ἐπετεί + περ), since, seeing that.

ἐπείπασα, ἐπείπασηςαν, see πείδω.

ἐπείπετα, adv. (ἐπτα), thereupon, then; in enumerations, then, in the next place; εἰς τὸν ἑπετά χρόνον, in after times, II, 1, 17.

ἐπέκεινα, adv. (ἐπί + ἐκείνα), on the farther side, beyond, V, 4, 3.

ἐπεκθώ (θω), sail out against.

ἐπεξέρχομαι (ἐρχομαι), sail out against.

ἐπεπάνω, see πάνω.

ἐπεπράκει, see πεπράσκω.

ἐπεπράκτο, see πράττω.

ἐπερομαι (ἐρομαι), only in 2 aor. ἐπηρόθης, etc., ask again or further, inquire, ask.

ἐπερχομαι (ἐρχομαι), come upon; of countries, visit, traverse.

ἐπεσον, see πιπτω.

ἐπεύχομαι (ἐυχομαι), pray to, invoke, call to witness.

ἐπεφεύγεσαν, see φεύγω.

ἐπεχω (ἐχω), hold back, restrain: intrans., refrain from: ἐπεχοὺς τῆς πορείας, they delayed their march, III, 4, 36.

ἐπήκκοσ, -ον (ἐπτεί + ἀκούω), hearing; εἰς ἐπήκκον (ἐν ἐπηκκω, after vbs. of rest), within hearing distance.

ἐπήκτο, see ἐπάγω.

ἐπη, see ἐπάν.

ἐπηρεν, see ἐπαίρω.
épírhoeto, see épéroumai.

épí, before vowels ép' or ép', prep. with gen., dat., and acc., upon.

With gen., of place, upon, on, ép' tó pavou, on horseback; III, 2, 19 (cf. ápō); épí Thrákhs, on the coast of Thrace, VII, 6, 25; of direction, toward, II, 1, 3; of time. in the time of, I, 9, 12; at, IV, 7, 10, cf. IV, 3, 9; of manner, épí teptárów, four deep, I, 2, 15; épí phalaggos, in line of battle, IV, 3, 26; ép' évōs, in single file; ép' eautōn, by themselves, II, 4, 10.

With dat., of place, on, upon, by, at, near; of time, at, épí tō trítw, at the third (signal), II, 2, 4; frequently épí tōvto (tōvtoi), thereupon; of dependence, in the power of, I, 1, 4; of command, over, in command of, I, 4, 2; of aim or purpose, for, épí tōvto, for this, I, 3, 1; cf. épí thánatw, I, 6, 10; tō épí tōvto. as far as he is concerned, VI, 6, 23; so ép' S or ép' ωte with infin. on condition that; sometimes merely giving circumstances, épí gáme, as his wife; II, 4, 8; épí polémw, on a basis of war, II, 4, 5; épí is thus common in contracts and treaties.

With acc., on, upon, to; often in a hostile sense, against; of extent, over, along; épí polú, I, 8, 8; épí brachv, III, 3, 17; of time, for, during, VI, 6, 36; ωs épí tō polú, for the most part, III, 1, 42; of aim or purpose, for; ép' a éstratēveto, the objects of his expedition, I, 2, 2.

In composition épí- signifies upon, over, to, toward, against, besides, but is sometimes merely intensive.

épibálw (bálw), throw on; épi-

béthmēnou tovōtai, bowmen with their arrows on the string, IV, 3, 28 n.; V, 2, 12.

épibothēw (bothēw), come to the aid of (dat.).

épibouleuw (boulēw), plot against, with dat.; with infin. plot, scheme.

épiboulh, -hē, h (boulh), scheme, de-

sign, plot.

épignomai (γignomai), come upon, attack.

épigrafh (γραφh), inscribe upon.

épidéiknymi (δεικνυμι), show, display, make clear, point out; mid., show oneself, distinguish oneself, show.

épidiokw (διοκω), pursue after, chase.

épidontaš, see épēdōn.

épidramēν, see épitrēχω.

épisekto, see πιέζω.

épidalattios, -a, -on (ép-i-thalattta),
on the sea.

épithesis, -ēs, h (épitiθēmi), attack.

épithumēw, épitūmēw, etc. (ép-i-thw),
set one's heart on, desire, long for, be enamored of, with infin. or with gen.

épithymia, -as, h (cf. épithw), de-

sire.

épikairios, -on (καιρος), in season, suitable, available, VII, 1, 6; τοὺς épikairous, the proper representatives (according to others. the chief men), VII, 7, 15.

épikápttw (káptw, káψw, etc.,
bend), bend toward; of an army, wheel.

épikatariptéw (báptéw), throw down after.

épikēmai (κεῖμαι), lie or be set upon;
of an enemy, attack; cf. épiti-

θημ.
ἐπικίνδυνος, -ον (κίνδυνος), dangerous.

ἐπικούρεω, ἐπικούρήσω, etc. (ἐπικύρος, ally), help, aid (dat.); with acc. of thing, aid one (dat.) against, ward off from one, V, 8, 25.

ἐπικούρημα, -ατος, τὸ (ἐπικούρεω), help, protection.

ἐπικράτεια, -ας, ἡ (κράτος), power over, mastery.

ἐπικρύπτω (κρύπτω), hide, conceal; mid., conceal oneself, act secretly.

ἐπικύπτω (κύπτω, stoop), stoop or bend over.

ἐπικυρώ (κυρώ, κυρώσω, etc., make valid, from κῦρος, τὸ, power, authority), confirm, ratify.

ἐπικώλυμα (κώλυμα), hinder, debar from, gen.

ἐπιλαμβάνω (λαμβάνω), take in, include, VI, 5, 5 and 6; lay hold of, catch, IV, 7, 12, 13.

ἐπιλαθάνοιμαι (λαθάνω), forget, with gen.

ἐπιλέγω (λέγω), say besides, add.

ἐπιλείπω (λείπω), leave behind; in pass. τὸ ἐπιλείπομενον, those (the part) left behind, I, 8, 18; of things, give out, fail.

ἐπιλέκτος, -ον (λέγω), picked out, selected; ὁ ἐπιλέκτος, picked men, III, 4, 13; VII, 4, 11.

ἐπιμαρτύρομαι (μαρτύρομαι, aor. μαρτυράμην, call to witness, from μάρτυς), call to witness, invoke.

ἐπιμάχος, -ον (ἐπιμάχοιμαι), that may be attacked, open to attack.

ἐπιμείγνυμι (μείγνυμι, μείξω, etc., mix), mix with; mid. intrans., mingle with, have dealings with, III, 5, 16.

ἐπιμέλεια, -ας, ἡ (ἐπιμέλειμαι), care, pains, attention.

ἐπιμελέομαι and ἐπιμελομαι, ἐπιμελήσομαι, ἐπιμελήσημαι, ἐπιμελήθην (μελέω), care for, look out for, attend to.

ἐπιμελής, -ες, comp. ἐπιμελήστερος (cf. ἐπιμελέομαι), careful, watchful.

ἐπιμελομαι, see ἐπιμελέομαι.

ἐπιμένω (μενώ), remain at or with, VII, 2, 1; wait for, wait, V, 5, 2.

ἐπινοεῖ (νοεῖ), purpose, intend.

ἐπιορκεῖ, ἐπιορκήσω, etc. (ἐπιορκόσ), swear falsely, perjure oneself (θεοῖς, by the gods).

ἐπιορκία, -ας, ἡ (ἐπιορκόσ), perjury.

ἐπιορκός, -ον(ἐπιορκόσ), foresworn.

ἐπιπάρειμί (παρέμι), march on beside, or parallel with; advance to bear aid, or for service, III, 4, 23.

ἐπιπίπτω (πίπτω), fall upon, attack (dat.); of snow, fall (on one).

ἐπίπνονος, -ον (πνόνος), toilsome, laborious; of a bird of omen, pertaining toil or suffering, VI, 1, 23.

ἐπιρριπτέω (ριπτέω), throw at, or upon.

ἐπιρρυτος, -ον (ῥυτώ), watered, well watered.

ἐπισάττω (σάττω, ἔσαξα, load), load on, saddle, III, 4, 35 n.

Ἐπισθένης, -ος, ὁ, Episthenes, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olynthian of the same name.

ἐπιστιχώμαι (στιχώμαι, στιχώμαι, etc.), collect or lay in supplies, forage.

ἐπιστιχισμός, -ος, ὁ (ἐπιστιχώμαι), a laying in of supplies, provisioning; supplies, VII, 1, 9.

ἐπισκέπτομαι (σκέπτομαι), look into, examine, inquire.

ἐπισκευάζω (σκευάζω), fit out, repair.

ἐπισκοπέω (σκοπέω), inspect, review.
επιστάω (σπάω), draw after; mid., draw after oneself.

επιστημένο, see ἐφεσμαί.

επισταμαι, impf. ἑπιστάμην (ἐστημ; cf. Germ. verstehen), know, understand, with δι or partic.; know how, with infin.

επιστασις, -εως, ἢ (ἐπι+ἰστημ), a stopping, halt.

επιστάτω (ἐπι+ἰστημ), be a commander or overseer, rule.

επιστέλλω (στέλλω), send to, send word (cf. επιστολή); direct, command.

επιστήμων, -ον (ἐπισταμαι), acquainted with, versed or skilled in (gen.).

επιστολή, -ῆς, ἡ (ἐπιστέλλω; cf. Eng. epistle), letter.

επιστρατεία, -ας, ἡ (ἐπιστρατεύω), march or make an expedition against.

επιστρατεύω (στρατεύω), take the field against, march against.

επισφάττω (σφάττω), slay upon (as a victim).

Ἐπιταλείος, -έως, ὁ (Ἐπιταλείου), inhabitant of Epitaleum in Ellis, VII, 4, 18 (where the MSS. have the corrupt form εὐδεία or ἐνοδίαν).

επιτάττω (τάττω), draw up in addition or behind (as a reserve force), VI, 5, 9; command, give orders; ἐπιεστάτακτο, to whom orders had been given, II, 3, 6.

επιτελεῶ (τελεῶ), bring to an end, fulfil, accomplish.

επιτήδειος, -α, -ον (ἐπιτηδεῖος, on purpose, enough), adapted to, suitable, fit, necessary; οἱ ἐπιτήδειοι, close friends (Lat. necessarii), VII, 7, 57; τὰ ἐπιτήδεια, provisions, supplies, I, 3, 11, and often; τὸν ἐπιτήδειον ἔπαιξεν ἄν, he would strike the proper one (i.e., the one deserving it), II, 3, 11.

επιτιθημί (τίθημι), put upon, lay upon; of penalties, inflict; mid., attack.

επιτρέπω (τρέπω), turn over to, entrust, grant, permit; refer a thing to another, VII, 7, 18; mid., give oneself up to for protection, I, 9, 8.

επιτρέξω, aor. ἐπέδραμον (τρέξω), run upon, charge.

επιτυγχάνω (τυγχάνω), chance upon, fall in with, find, dat.

επιφαίνομαι (φαίνω), come in sight, appear.

επιφέρω (φέρω), bring upon or against; mid., rush upon, attack; of a heavy sea, V, 8, 20.

επιφορέω (φορέω), carry upon, place upon by making frequent trips, III, 5, 10.

επίχαρις, -ις, gen. -ιτος (ἐπι+χάρις), gracious, pleasing: τὸ ἐπίχαρι, grace of manner, II, 6, 12.

επιχειρέω, ἐπιχειρήσω, etc. (ἐπι+χειρ), put one’s hand to, attempt, try.

επιχέω (χέω, pour), pour on or in.

επιχωρέω (χωρέω), move against, advance.

επιψηφίζω (ψηφίζω), put to vote.

επιευθυνω, see πλεω.

επιλήγω, see πλήττω.

επικοινωνέω (οικοδομέω), build upon.

επομαι, εἰπόμην, ἔψωμαι, ἐπόμην (ἡ σερ; cf. Lat. sequor), follow, attend, accompany, pursue, abs., with dat. or with συν and dat.

επόμυμι (δώμυμ), swear to a thing.

επιράμην, opt. πραίμην, inf. πράεσθαι, partic. πράμενος; defective vb., used as the aor. of ὑνέμαι, bury.

ἐπτά, indecl. (Lat. septem, Eng. seven), seven.
ἐπτακάideka, indecl. (ἐπτά+δέκα), seventeen.

ἐπτακόσωι, -α, -α (ἐπτά+ἐκάτων), seven hundred.

Ἐπώξα, -η, ἦ, Ἐρμώνα, wife of Syennaes, king of Cilicia.

ἐπύθητο, see πυθόμαι.

ἐραμαί (cf. ἔρως), love; aor. ἕρασθη, fall in love with, take a liking to.

ἐράω (cf. ἔρως), love, long for, with gen.

ἐργάζομαι, ἐργάσομαι, εἰργασάμην, εἰργάσαμαι, ἐργάσηθην (ἔργον), work, labor, till (sc. γῆν), do, accomplish; with two accs., do to, inflict upon.

ἐργον, -ον, τό (originally φέρον, cf. Eng. work), work, deed, action; execution (of a work), III, 5, 12; ἐργῦ, in fact, in deed, contrasted with words, I, 9, 10; cf. III, 2, 32; τά εἰς τόν πόλεμον ἔργα, deeds of war, I, 9, 5.

ἐρεί, see ἔρω.

ἐρίθθαι, see ἔρομαι.

'Ερετρίες, -ες, ὦ ('Ερετρία), an Eretrian, native of Eretria, a city on the western coast of Euboea.

ἐρημία, -ας, ἦ (ἐρήμως), solitude, privacy, V, 4, 34; desert, II, 5, 9.

ἐρήμος, -η, -ον, or -ος, -ον (Eng. eremite, hermit), deserted, empty, unprotected, abandoned by, benefit of, without (gen.); σταθμός ἐρήμος, marches through the desert, I, 5, 1; ἐρημόι οἱ ἐπίπεις, the cavalry unsupported (by infantry), VII, 3, 47.

ἐρίξω, in the Anabasis only in pres. (ἐρᾶς, strīfe), strive, contend with (dat.).

ἐρίφεος, -α, -ον (ἐρίφος, kid), of a kid, kids', with κρα, IV, 5, 31.

ἐρημνεύς, -έως, ὦ (Ἐρμης, Hermes, the messenger of Zeus), interpreter.

ἐρημνεύω (ἐρημνεύωs; cf. Eng. hermeneutic), act as interpreter, interpret.

ἐρομαι, in Attic only in fut. ἐρήσομαι and 2 aor. ἐρήμηθη, cf. ἐρωτάω, ask, inquire.

ἐρουντα, see ἔρω.

ἐρήμηθη, see ἔρω.

ἐρωμένος, -η, -ον (perf. pass. partic. of ῥώνωμαι, make strong), as adj., strong, resolute, comp. ἐρωμε-νέτερος; τὸ ἐρωμένον, strength, II, 6, 11.

ἐρωμένος, adv. (ἐρωμένος), strongly, vigorously.

ἐρύκω, keep back, ward off.

ἐρύμα, -ας, τό, defense, wall.

ἐρυμός, -η, -ον, fortified, strong; neut. pl., strongholds, III, 2, 23.

ἐρχόμαι, ἔλθων, ἐλήλυθα, come, go.

Of the pres. the indic. alone is in common use, the other moods being supplied by εἶμι, which also supplies the fut. and impf.; εἰς χεῖρας ἔλθειν, come into the power of (dat.), I, 2, 26, or come to close quarters with, IV, 3, 31; εἰς λόγους σοι ἔλθειν, have an interview with you, II, 5, 4; ἐπὶ πᾶν ἔλθειν, have recourse to everything, leave nothing undone, III, 1, 18.

ἐρῶ, see ἔρω.

ἐρωτεύτε, see ἔρω.

ἐρως, -ωτος, ὦ (ἐραμαί; cf. Eng. erotic), love, desire.

ἐρωτάω, ἐρωτήσω, etc. (cf. ἔρομαι), ask, inquire.

ἐς, see εἰς.

ἐσεσωτο, see σφξω.

ἐσθ' by elision and euphony for ἐστ'.
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εσθής, -ήτος, ἡ (ἐννυμ, put on, for εσθήμα, cf. Lat. vestis, Eng. wear), clothing, raiment.

εσθία, ἐδομαι, ἐδόκιμα, ἡδέσθην, 2 aor. ἐφαγον q.v. (for ἐδίω, Lat. edu, Eng. eat), eat.

ἐσκεδασμένων, see σκεδάσμηναί.

ἐσκέψατο, see σκέπσαι.

ἐσοιτο, see εἱμ.

ἐπεισάντο, see στενω.

ἐσπέρα, -α, ἡ (Lat. vesper), evening, πρὸς ἐσπέραν, toward the west.

Ἐσπερίται, -ῶν, οἱ, the Hesperitae, a people living in western Armenia.

ἐστολμένος, see στέλλω.

ἐστάναι, see ἦστη.

ἐστε adv. (ἐσ [eis]+τε), all the way to; as temporal conj. (poetic), up to, until.

ἐστήκε, ἐστήκας, ἐστήσαν, see ἦστη.

ἐστίγμένος, see στίχω.

ἐστραμμένα, see στρέφω.

ἐστώς, see ἦστη.

ἐσχατος, -η, -ον (ἐξ), last, farthest, extreme, severest, uttermost, worst (δικ) VI, 6, 15; τα ἐσχάτα παθεῖν, suffer the extreme penalty (i. e. death), II, 5, 24; τα ἐσχάτα αἰκαδάμενος, inflicting the extremest tortures, III, 1, 18.

ἐσχάτως, adv. (ἐσχατος), in the extremest degree, exceedingly.

ἐσχε, see ἦσω.

ἐσωθέν, adv., from within, inside; το ἐσωθέν, the inner (τείχος), I, 4, 4. ἐσταίρα, -α, ἡ (ἐσταίρος), courtier.

ἐσταίρος, -ον, ὁ (ἐσταίρα), companion, comrade, friend.

ἐτάχθησαν, see τάττω.

Ἐτεόνικος, -ον, ὁ, Eteonicus, a Spartan officer at Byzantium.

ἐτέρος, -α, -ον (by crasis θάτερον for το ἑτερον), the other of two, the one, the other; loosely like ἄλλος, other; τούτων ἑτεροι, others than these, others besides, VI, 4, 8; ἐκ τοῦ ἑτερα, on the other side, V, 4, 10.

ἐτετίμητο, see τιμῶ.

ἐτήρωτο, see τετρώσκω.

ἐτυ, adv., of time, yet, still, longer, again; of degree, with comp.; still, even: ἡτυ δε, πρὸς δ' ἡτυ, furthermore, besides.

ἐτοιμος, -η, -ον, ready, prepared, at hand, certain.

ἐτοίμως, adv. (ἐτοιμος), readily, willingly.

ἐτος, -ον, το (cf. Lat. vetus, old, Eng. wether), year.

ἐτράπτετο, see τρέπω.

ἐτράφητε, see τρέφω.

ἐτυχον, see τυγχάνω.

ἐω, adv., well, easily, fortunately; esp. εώ ποιεῖν, treat well (cf. κακώς ποιεῖν, I, 4, 8); εώ πάσχειν, be well treated; εώ πράττει, 'jine well; εό μάλα, thoroughly, roundly, VI, 1, 1.

ἐυδαιμονία, -άς (ἐυδαίμων), happiness, prosperity.

ἐυδαιμονίως, εὐδαιμονίω, etc. (ἐυδαιμών), deem happy, congratulate (for, gen.).

ἐυδαιμόνως, adv. (ἐυδαιμών), comp. εὐ- daimōνεστερον, prosperously, happily.

ἐυδαιμώνων, -ον, comp. εὐδαιμονεστερον, sup. εὐδαιμονεστάτος (ἐν-δαίμων, divinity, fate), happy, prosperous, wealthy; with μέγας, a favorite epithet of cities in Xenophon.

ἐυδηλος, -ον (ἐν-δήλος), entirely clear, manifest.

ἐυδία, -άς, ἡ, fair weather.

ἐυείδης, -ες, sup. εὐειδεστάτος (ἐν- είδος), good looking, of good presence.
euler, gen. -idos (εὖ-έλπις), of good hope, hopeful.
eupiteis, adv. (εὖ-έπιτετομε), easily attacked; επιτετομέ ἥ, it was easy to attack, III, 4, 20.
eupheresi, -as, ἥ (εὖ-έργον), well-doing, conferring of benefits, kindness.
eupheretéw, εὐφερετήσω, etc. (εὖ-έργον), do well, confer favors.
eupheretés, -ov, ὁ (εὖ-έργον), benefactor.
euzenos, -ov (ζώνη), well girt, hence, active, agile.
eúbicela, -as, ἥ (εὐβιθης), simplicity, stillness.
eúbithès, -es (εὖ-έβιθος, disposition), simple-minded, silly.
eúbímeima (εὖ-βιμώς), be in good spirits, enjoy oneself.
eúbímos, -ov (εὖ-βιμώς), cheerful, of good courage.
eúbtis, adv., straightforward, at once, immediately; εὐβίτις παῖδες ὀντες, even from boyhood, I, 9, 4; so εὐβίτης καὶ ἐκ παιδῶν, IV, 6, 14; εὐβίτης ἑπταήδης, as soon as, III, 1, 13; cf. IV, 7, 7.
eúbíbros, -ov (εὐβίθρος), neut. as adv., straight on.
eúkleia, -as, ἥ (κλεος, τὸ, fame), fair fame, glory.
Eúkleidès, -ov, ὁ, Euclides, a soothsayer from Phlius, a friend of Xenophon.
eúklelos, adv. (εὐκλεῆς, glorious; cf. εὐκλεῖα), gloriously.
eúmenès, -es (εὖ-μένος, might, then, temper), well disposed, kindly, hence, of a mood, easy, comfortable, IV, 6, 12, in comp.
eúmetaχειριστός, -ov (εὖ-μεταχείρισις, manage), easy to deal with or manage.
eúvola, -as, ἥ (εὖ-νοῦς), good will, kindness.
eúvnikós, adv. (εὖνοις), kindly; with ἑκατερον, be well-disposed.
eúvnon, -ovn, comp. εὖνοοπερος (εὖ-νούς), well-disposed, friendly, devoted.
euxias, see εὐχαρι.
eúxeino, -ov (εὖ-εἴνος), hospitable; Πόλιος Ἔξεινος, the Euxine or Black Sea, a euphemism for the older name Ἀξεινος, inhospitable; cf. Cape of Good Hope, for the older Stormy Cape or Cape of Storms.
eúodos, -ov (εὖ-όδος), easy to travel.
eúoplos, -ov (εὖ-όπλος), well armed.
eúpetow, adv. (εὔπετης, easy), easily.
eúporia, -as, ἥ (εὔπορος), means of providing, means, abundance.
eúporeos, -ov (εὖ-πορος), easy to traverse, easy to pass through or over; εὔπορον ἔστιν εὖ ἄν, it is easy (lit. traveling is easy). III, 5, 17.
eúprakto, αν (εὖ-πρακτος), verbal of πράττω, easy to be done, easy.
eúperepsis, -es (εὖ-περέπις), good looking, comely, handsome.
eúpórsodos, -ov (εὖ-πόρος-όδος), easy of access, easy to approach.
eúrho, -atos, τὸ (εὐρίςκω), what is found, a "find," a piece of good luck.
eúrisko (εὐρίςκω, πύρον, πῦρκα, πῦρη- μα, πῦρέθνη), find, discover, devise.
euros, -ous, τὸ (εὐρός), breadth, width.
Eúrulychos, -ov, ὁ, Eurylochus, an Arcadian hoplite.
Eúrúmachos, -ov, ὁ, Eurymachus, of Dardanus, an opponent of Xenophon.
eu, -ία, ὑ, broad, wide.
Eúrónthe, -ης, ἥ, Europe.
Eὐτακτος, -ον (εὖ+ταττω), of troops, well-disciplined.
Eὐτάκτως, adv. (Eὐτακτος), in an orderly or well-disciplined manner.
Eὐταξία, -ας, ἡ (εὖ+ταττω), good order, discipline.
Eὐτυχέω, εὖτυχήσω, etc. (εὖ+τύχη), be fortunate, be successful.
Eὐτυχίμα, -ατος, τὸ (εὐτυχώ), piece of good fortune, advantage, success.
Εὐφράτης, -ον, ὁ, the Euphrates, the chief river of western Asia.
Eὐχή, -ης, ἡ (εὐχωμαι), prayer.
Eὐχωμαι (εὐχωμαι, νοείασαν), pray, pray that (acc. infin.), pray for, wish, vow.
Eὐώδυς, -ες (εὖ+ὀδός, smell, Lat. odor), sweet-smelling, fragrant.
Eὐώνυμος, -ον (εὖ+όνυμα), properly of good name, of good omen, so by a euphemism, the left, ἀριστερός being avoided as unlucky, since omens on the left were bad; in military language, τὸ εὐώνυμον (with or without κέφας), the left wing, the left, I, 2, 15 n.; cf. δεξιός.
Eὐωχέω, entertain; in mid., feast, have abundance.
Eὐωχία, -ας, ἡ (εὐωχέω), feast, banquet.
Εφ', see ἐπί.
Εφαγόν, 2 aor., eat. The pres. in use is ἐσθίω, q. v.
Εφάνι, see φάνω.
Εφασάν, ἐφατε, see φημι.
Εφεδρος, -ον (ἐπὶ+ἐδρά, seat), sitting by, as subst., ὁ ἐφεδρος, antagonist—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.
Εφέσομαι (ἐσομαι), follow after, pursue.

Ἐφέσος, -α, -ον (Ἐφέσος), of Ephesus, Ephesian.
Εφεσος, -ον, ἡ, Ephesus, an ancient city on the coast of Lydia, famed for its temple of Artemis.
Εφη, see φημι.
Εφθός, -ής, -ον (cf. ἕψω), boiled.
Εφιστήμη (ἐστήμη), set beside or on, cause to stop, of a horse, rein in, I, 8, 15; set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates, I, 4, 4; be put in command of, perf. command, VI, 5, 11: halt, I, 5, 7.
Εφόδιον, -ον, τὸ (ὤδός), money for a journey, traveling expenses.
Εφόδος, -ον, ἡ (ἐπὶ+ὤδός), way to, approach; advance, attack.
Εφόραω (ὀφραω), oversee, keep in sight.
Εφορμέω (ὀφρειω), lie at anchor over against, blockade.
Εφορός, -ον, ὁ (ἐπὶ+ὀφράω), overseer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.
Εφυγε, see φεύγω.
Εχθρα, -ας, ἡ (ἐχθος, hatred), hatred, ill-will.
Εχθρός, -άς, -ον (τὸ ἐχθρός, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. οἱ ἐκεῖνον ἐχθροστοι, his bitterest foes, III, 2, 5.
Εχυρός, -άς, -ον (ἐχώ), that may be held: of a fortress, strong, defensible; cf. ὑψιρός.
Εχω, εἶχω and σχῆσω, ἔχων, ἔχοκα, -ἔχημαι, have, in the widest sense and therefore to be variously rendered; lit. have, possess, οἱ
εχωντες, the rich, VII, 3, 28; hold, II, 3, 11; have on, wear, I, 5, 8; have to wife, III, 1, 13; obtain, get, I, 3, 11; keep from, prevent, III, 5, 11; have power, be able, II, 2, 11; be busied with, ἀμφί, V, 2, 26; ἔχων. having, often rendered with, has generally a fuller meaning, e.g., keeping, II, 3, 10; at the head of, I, 2, 5, etc.; cf. λαβών; often ἔχω is intrans., especially when used with advs., and may be rendered be; εὔνοιακός ἔχειν, be well disposed, I, 1, 5; ἔχειν ὄντως, it was so, III, 1, 31; cf. ἔχουσα, intrans., VII, 8, 21; μείων ἔχειν, have the worst of it, I, 10, 8; χάραν ἔχειν feel grateful, II, 5, 14: αἰτίαν ἔχειν, (as pass. of αἰτίασαι) be accused, VII, 1, 8; ἱστοίαν ἔχειν, keep still, IV, 5, 13; ἐνγόνον καὶ τόυτο ἔχειν, he made this too clear, II, 6, 18. Sometimes ἔχω is used with a past particl., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. have hold of, come next to, be next, abs. or with gen., I, 8, 4; pass. ἐν ἀνάγκῃ ἔχεσαι, be the thrall of necessity, II, 5, 21.

ἐψητός, -ῆ, -οῦ (verbal of ἐψω), boiled, made by boiling.

ἐψομαι, see ἐπομαι.

ἐψω, ἐψῆσω, ἐψήσα, boil.

ἐπθεν, adv. (ἐπι), from down, at down, in the early morning.

ἐπικεσαν, see ἐπικα.

ἐπιτες, see ἐπάω.

ἐφα, ἐφάρακα, ἐφάρων, see ἐφάω.

ἐως, ἐω, ἡ (akin to Eng. east), down, daybreak; πρὸς ἐω, eastward, III, 5, 15; V, 7, 6.

ἐως, temporal conj., as long as, while, until.

Z

Ζαπάτας, -οῦ, ὁ, the Zob, a tributary of the Tigris.

ζῶ, ζῆσω, live, be alive.

ζεαι, -ῶ, αἱ, a course grain, spell, only in pl.; cf. περσόν and κρωτι.

ζερά, -ᾶς, ἡ, cloak or mantle reaching to the feet, worn by Thracian horsemen in winter.

ζευηλατής (ζην📊+ἐλανόν), drive a yoke of oxen.

ζευηλατής, -ου, ὁ (ζην📊+ἐλανόν), one who drives a yoke of oxen, a teamster.

ζεύγυμι, ἡ ἐξω, ἐξεύξια, etc. (Lat. iungo, Eng. yoke), yoke, join, fasten; esp. of bridges. ἐγυγνώναι γέφυραν or ἐγυγνώσα τοσάμον, so in pass. I, 2, 5; II, 1, 13.

ζεύγος, -ους, τὸ (ζην📊, yoke), yoke or pair of animals; in pl. cattle.

Ζεῦς, Δίος ὁ (cf. Sanskrit Dyaus, old Lat. Diespiter), Zeus, son of Rhea and Cronus, and king of the gods.

Ζῆλαιραχός, -ου, ὁ. Zelarchus, a commissary in the Greek army.

ζηλωτός, -ῆς, ὁ (verbal adj. of ζῆλος, envy, from ζῆλος, envy; cf. Eng. zeal, jealous), enviable, an object of envy.

ζημιῶ (ζημία, loss, fine), fine, pun-ζήν, see ἔω.

ζητέω, ζητήσω, etc., seek for, ask for; with infin., desire.

ζυμίτης, -ου, adj. (ζυμή, leaven; cf. Eng. zymotic), leavened.

ζυγέρω, ζωγρήσω, ζωγρήσα (ζωός+ἀγρέω, catch), take alive.

ζύων, see ἔω.

ζώνη, -ῆς, ἡ (ζώννωμ, gird, Eng. zone), girdle, belt. Women's girdles were often richly decorated, hence of the Persian queen, κώμαι εἰς ζώνη δειομέναι, villages given for girdle-money
(“pin money”), i.e., she enjoyed
the revenues for personal use,
I, 4, 9; a soldier’s belt was of
metal or leather.
ξοs, -ή, -όν (ξώς), living, alive.

Հ

هة, conj.: (1) disjunctive, or; ₫ . . .
kład, either . . . or, I, 3, 5; in indir.
double ques., πότερον (πότερα,
εί) . . . ₫, whether . . . or; in a
direct question, with the former
member unexpressed, II, 4, 3;
(2) comparative, than (after com-
parative or words implying com-
parison állos, ἐναρχός, etc.).
هة, adv. (Eng. yea), in truth, truly;
in oaths ἤ μὴ; see μήν.
هة, interrogative part., implying
nothing as to the answer ex-
pected, but often implying feel-
ing.
هة, see ὄ.
هة, dat. sing. fem. of rel. ὦ, used as
adv. (sc. ὄ ὦ?), in what place,
where, in what way, how; ἤ
ἐδούρη τάχιστα, as quickly as he
could, 1, 2, 4, etc.; ἤ δυνάτων
μάλιστα, with all my power,
with all my heart, I, 3, 15.
هة, see εἰμι.
هةδάςκω (هةθή, youth), grow from
boyhood to youth.
هةγαγω, see ἀγω.
هةγάθθη, see ἀγαμαί.
هةγευλα, see ἀγεύλλω.
هةγυνάτο, see ἀγνάδω.
هةγεμονία, -ας, ἤ (هةγεμόν), leader-
ship, command.
هةγεμόσυνα, -ον, τά (sc. ἑράδα), thank-
offerings (for safe conduct).
هةκεμών, -όνος, ὃ (هةκεμαί, ἀγω), leader,
guide, commander; as a title of
Hercules, VI, 2, 15.
هةγόμαι, ἡγίσομαι, etc. (cf. ἄγω),
lead, conduct, guide, abs. or
with dat.; τὸ ἡγούμενον, the van,
II, 2, 4; command, be leader of,
abs. or with gen. or dat., I, 4, 2, 6;
think, believe (cf. Lat. duco),
I, 2, 4.
هةγοσάνδρος, -ον, ὁ, Hegesander,
one of the generals of the Arc-
cadian army.
هةδει, ἡδεσαν, see οίδα.
هةδως, adv., comp. ἡδιον, sup. ἡδίστα
(هةδός), gladly, with pleasure.
هةδη, adv. (هةδ ὀ ?), now, ere now,
by this time, already, at once.
هةδομαι, ἡδονομαι, ἡδονη (هةδός,
savus, sweet), be glad, delight
in, enjoy, abs., with dat., or
with partic.
هةδονη, -ῆ, ἤ (هةδός), pleasure, de-
light: of fruit, flavor, taste,
II, 3, 16.
هةδονος, -ον (هةδός-οίνοις), producing
sweet wine.
هةδός, -έα, -ό, comp. ἡδων, sup.
هةδιστος (cf. ἡδομαι, Lat. suavis),
sweet, delicious, pleasant.
هةδελε, see ἐθδεω.
هةκαν, see ἐκα.
هةκιστα, see ἐκτων.
هةκω, ἡκω, pres. with perf. force, be
come, have come, arrive, come
back.
هةλας, see ἐλαύνω.
هةλεγχον, see ἐλεγχω.
هةλειος, -α, -ον ( الساب, Elis), an
Elæan, a native of Elis, a state
in the western part of the Pelop-
ponnesus.
هةλεκτρον, -ον, τὸ (cf. Eng. electric),
a name given by the Greeks to
amber, and to the metal elek-
trum. a compound of four parts
of gold to one of silver.
هةλθων, see ἐρχομαι.
thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.

θάνατος, -ov, θάνατος, death; ἐπιθάνατος, as a sign of condemnation to death, I, 6, 10; ἐπιθάνατος ἄγεσθαι, be prosecuted on a capital charge, V, 7, 34.

θανατόω, θανατόωσι, etc. (θάνατος), condemn to death.

θάπτω (θάψω, ἡθάψα, τέμαμαι, ἐτάφην), bury.

θαρράλεως, -a, -ov (θρασός), boldly, confidently.

θαρράλεως, adv. (θαρραλέως), boldly, confidently.

θαρρέω, -θον, etc. (θρασός), be confident, be of good courage; with acc., have no fear of, III, 2, 20; partic. as adv., confidently, III, 4, 3.

θάρρος, -ovs, τό (θρασός), confidence, courage.

θαρύνω (θρασός), make confident, encourage, hearten.

θαρύτας, -ov, θάρυτας, Tharypus, a favorite of Menon's.

θάτερον, see εὐτέρος.

θάττων, see ταχύς.

θάυμα, -atos, τό (cf. θεάμαι), a wonder, marvel.

θαυμάζω (θαυμάζομαι, θαυμάζω, τεθαυμάζω, θαυμάζω), wonder at, be surprised, admire.

θαυμάσιος, -a, -ov (θαυμάζω), marvelous, remarkable.

θαυμαστός, ἰθανατός, -ov (θαυμάζω), wonderful, strange; cf. θαυμάσιος.

θαυβακηνός, -οΰ, ὁ (θαύβακος), inhabitant of Thapsacus, in pl., I, 4, 18.

Θαύβακος, ov, ἡ (Heb. Tiphsah, ford, I Kings, 4:24), Thapsacus, an important city on the west bank of the Euphrates.

θέα, -as, θέα (cf. θεάμαι, Eng. theatre), sight, spectacle.

θεά, -ας, θέα (θεάς), goddess.
Theaμα, -atos, τὸ (θέαμα), sight, spectacle.
Theaμαι, theάσωμαι, etc. (θεά), gaze at, watch, see.
Theoς, -a, -ov (θεός), divine, miraculous.
Θελω, see θέλω.
-θέν, suffix denoting the place whence.
Theogένης, -ους, ὁ, Theogenes, a Locrician, captain in the Greek army.
Theόστομος, -ου, ὁ, Theopompos, an Athenian.
Θεός, -οῦ, ὁ, ἡ, divinity, god, goddess, the sing. having the art. only when a definite god is meant; σύν (τοῖς) θεός, with the aid of heaven; πρὸς θέων, before or in the sight of the gods.
Theοσθέλεια, -ας, ἡ (θεός-+στέλεια, worship), reverence for the gods, piety.
Θεραπεύω, θεραπεύως, etc. (θεράπων, cf. Eng. therapeutic), attend, serve, wait upon.
Θεράπων, -οντος, ὁ, servant, attendant (not a born slave, δοῦλος).
Θερίζω, (θέρος, summer), spend the summer.
Θερμασία, -ας, ἡ (θερμός, hot; cf. Eng. thermometer), warmth.
Θερμώδων, -οντος, ὁ, the Thermódon, a river in Cappadocia.
Θέσθαι, see τίθημι.
Θεσταλία, -ας, ἡ (Θεστάλος), Thessaly, the largest state in northern Greece, bordering upon Macedonia.
Θεστάλος, -οῦ, ὁ, a Thessalian.
Θέω (θέωσομαι), run, charge; chiefly, but not solely, in the military phrase, θέω δρήματος, charge at double quick; on the run.
Θεωρέω, θεωρήσω, etc. (θεά), look at, view, be spectator; of troops, review.
Θηβαῖος, -οῦ, ὁ (Θῆβαι, Thebes), a Theban, inhabitant of Thebes in Boeotia.
Θήβη, -ης, ἡ, Thebe, a small city in the Troad; Θῆβης πεδίων, the neighboring district, VII, 8, 7.
Θήρα, -ας, ἡ (θήρ, wild beast, cf. Lat. ferus, Eng. deer), hunt, chase.
Θηράω, θηράσω, etc. (θήρα), hunt, chase.
Θηρεύω, θηρεύως, etc. (θήρα), hunt, chase, catch.
Θηριον, -ου, τὸ (θήρα), beast, animal.
Θησαυρός, -οῦ, ὁ, (τίθημι), treasure, store, V, 4, 27; treasury, V, 3, 5.
Θήξης, -ου, ὁ, Theches, a mountain in Pontus.
-θς, a suffix denoting the place where.
Θῆβρων, -οντος, ὁ, Thibron, a Spartan general, warring against Tissaphernes.
Θηνήσκω (θανοῦμαι, ἐθανοῦμαι, τέθνηκα), regularly used in compounds (chiefly ἄτο-,) save in the perf. and plp., die, be killed; in perf. be dead, fallen in battle, I, 6, 11. In the pf., save in the sing. indic. 2 pf. forms are found, τέθνατος, IV, 1, 19; τεθνάσε, IV, 2, 17: τεθνάσαι, IV, 7, 20; τεθνεώτας, VII, 4, 19.
Θηντός, -ής, -ν (verbal of θηνήσκω), mortal.
Θόρυβος, -ου, ὁ, noise, confusion, disturbance.
Θούρος, -ου, ὁ, a Thurian, inhabitant of Thurii, an Athenian colony in southern Italy.
Θράκη, -ης, ἡ (Θρᾶξ), Thrace: (1) the region in Europe lying north of the Aegean and west of the
Euxine; (2) in Asia, the region south of the Euxine extending from the Bosphorus to Heraclæa.

Θράκιος, -α, -ον (Θραξ), Thracian; τὸ Θράκιον, the Thracian quarter (in Byzantium).

Θράξ, κός, ὁ, a native of Thrace, Thracian.

Θρασέως, adv. (Θρασός), boldly.

Θρασύς, -εύς, -υ (cf. Eng. dare), bold, daring.

Θρεψόμεθα, see τρέψω.

Θρόνος, -ου, ὁ (Eng. throne), seat, chair, throne.

Θυγάτηρ, -τής, ἡ (cf. Eng. daughter), daughter.

Θύλακος, -ου, ὁ, bag, sack.

Θύμα, -τός, τὸ (θῶ), sacrifice, victim.

Θύμβριον, -ου, τὸ, Thymbrium, a city of Phrygia.

Θυμοείδης, -εύς (θυμός+εἶδος), high-spirited, of horses.

Θυμόσμαι, θυμώσομαι, etc. (θυμός), be angry or wrath.

Θυμός, -ου, ὁ, heart, feelings, wrath.

Θυνόι, -ου, οἱ, the Thyni, a Thracian tribe.

Θύρα, -ας, ἡ (Lat. foris, Eng. door), door, commonly in pl. of folding doors: ἐν ταῖς βασιλείως θύραις, at the king's court, I, 9, 3, but in II, 4, 4, at his very gates; cf. VI, 5, 23 and see I, 2, 11 n.

Θύρετρα, τὰ (θύρα), doors, gates.

Θυσία, -ας, ἡ, sacrifice.

Θύω (θύοω, ἔθυω, τέθυκα, τέθυμαι, ἔτυ-θυν), sacrifice, abs., or with acc. of victim, and dat. of the god; mid., have a sacrifice offered, offer sacrifice, esp. with a view to learning about the future; τὰ Δύκαια ἔθυμε, celebrated the

Lycaea (see the word) with sacrifice, I, 2, 10; θεῖν σωτηρία, sacrifice thank-offerings for safety, III, 2, 9; τὰ θύματα, the victims, V, 3, 9.

Θωράκιζω, ἑωράκισα, etc. (Θωράξ), arm with a breastplate or cuirass; mid., put on one's breastplate, II, 2, 14; pass. aor. and pl. partic., clad in armor.

Θωράξ, -ακος, ὁ, breastplate, cuirass. Θωράξ, -ακος, ὁ, Θοράξ, a Boeotian in the Greek army.

I

λάομαι, ἱάσωμαι, heal, cure.

Ἰασονία ἄκτη, ἡ, Jason's cape, a promontory in Pontus near Sinope. Here according to legend, the Argonauts under Jason landed.

ἰατρός, -οῦ, ὁ (λάομαι), physician, surgeon.

ἰδέ (ἰδεῖν), see ἐδοχοῦν.

"Ἰδιή, ἱ, ἡ, Ida, a mountain in the Troad, famed as the scene of the judgment of Paris.

ἰδιος, -α, -ον (cf. Eng. idiom), one's own, personal, private; εἰς τὸ ἑαυτόν, for one's own use, I, 3, 3; adv. ἑαυτός, privately, V, 6, 27.

ἰδιότης, -τος, ἡ (ἰδιος), peculiarity.

ἰδιώτης, -οῦ, ὁ (ἰδιος; cf. Eng. idiot), private person, subject, private soldier; amateur, one without special knowledge, VI, 1, 31.

ἰδιωτικός, -η, -ῶν (ἰδιώτης), of a private person, private, common.

ἰδοι, ἱδοῦσαι, see ἐδοχοῦν.

ἱδρόω, ἤδροσω (ἱδρω, sweat, Lat. sudor, Eng. sweat), sweat.

ἰδών, see ἐδοχοῦν.

ἲντο, see ἤμα.
ιερότον, -ου, τό (ἱερός), animal for sacrifice; in pl., cattle, for food, since a portion of the slain beast was always offered to the gods.

ἱερός, -α, -ον (cf. Eng. hierarchy), holy, sacred (to a god, gen., V, 3, 13); as subst. τό ἱερόν, temple, V, 3, 11; in pl. τὰ ἱερά, sacrifice, rituals, of the victims. or omens, drawn from their inspection. I, 8, 15, and often; ἡ ἱερὰ συμβολὴ λεγομένη εἶναι, "sacred counsel" as the proverb goes (alluding to the proverb ἱερόν ἡ συμβολή), V, 6, 1: Ἱερόν ὄρος, sacred mountain, in Thrace. VII, 1, 14.

Ἱεράνυμος, -οῦ, ὁ, Hieronymus, of Elis, a Greek captain.

ἤμι (ἕως, ἥκα, -είκα, έμα, -εθρ), send, throw, hurl, with dat. of the missile; ἡκάν ἐνεπόν, they flung themselves, rushed, IV, 5, 18; so mid., run, rush, charge.

ἵθι, see ἦμι.

ικαύνος, ὁ, -ον (ικαύω, ικάνω), sufficient, enough, adequate, able, fit, abs., or with infin.

ικανός, adv. (ικαύα), sufficiently, adequately, well enough.

ικέτω, -εσω, etc. (ικέτωμα), implore, beseech.

ικέτης, -οῦ, ὁ (ικέτωμα), supplicant.

Ἰκόνιον, -οῦ, τό, Iconium, a city of Phrygia.

Ἀλως, ὁ, -ος, gen. -ος, propitious, favorable, of gods.

Ἀλή, -ης, ἡ (ἐλω, hem in), band, troop, esp. of cavalry.

ιμᾶς, -άτος, ὁ, thong, strap.

ιμάτιον, -οῦ, τό, outer garment, cloak, himation; in pl., clothes, IV, 3, 11.

ἵνα, final particle, that, in order that, with subj. or opt.

ἵππαρχος, -οῦ, ὁ (ἵππος-ἀρχω), cavalry, commander.

ἵππασια, -ας, ἡ (ἵππος), a riding to and fro.

ἵππεια, -ας, ἡ (ἵππος), cavalry.

ἵππεύς, ἵως, ὁ, horsemans, cavalryman.

ἵππικος, -ῆς, -ον (ἵππος), of or belonging to a horse or to cavalry; ἵππική δύναμις, cavalry force, I, 3, 12: τὸ ἵππικόν, cavalry, I, 9, 31.

ἵπποδρόμος, -οῦ, ὁ (ἵππος-δρόμος), a race-course, hippodrome.

ἵππος, -οῦ, ὁ (for ἵκκος, Lat. equus), horse, pl. τὰ ἱππα, cavalry, VII, 3, 39; ἄπο ἢ ἐφ᾽ ἵππον, on horseback, I, 2, 7; III, 4, 47.

Ἱρις, acc. Ἑρις, ὁ, the Iris, a river in Pontus.

ἵσθη, see οἴδα.

ἰσθμός, -οῦ, ὁ (Ἐγκ. ἰσθμός), isthmus; as a proper name, the Isthmus of Corinth, II, 6, 3.

ἵσμεν, see οἴδα.

ἴσοπλευρός, -οῦ (ἴσος-πλευρά), with equal sides, equilateral.

ἱσός, -ης, -ον (cf. Eng. isosceles), equal; ἐν τῷ, in equal step, evenly, I, 8, 11; οὐκ ἐστιν ἴσος, we are not on an equal footing. III, 4, 47; εἰς τὸ ἴσον ἴμαν, to the same level with us, IV, 6, 18: ίσως τὸ μῆκος καὶ τὸ πλάτος, as broad as they were long, V, 4, 32; adv. ἴσως, equally, alike, II, 5, 7.

ἰσοχειλή, -ῆς (ἴσος-χεῖλος, lip), up to the brim.

Ἰσσολ, -ῶν, ὁ, Ισσι or Issus, a city of Cilicia.

ἵστε, see οἴδα.

ἵστημι (στήσω, ἔστησα, ἔστηκα, ἔστάθη), 2 aor. ἔστην, 2 perf. infin. ἔστάναι (Lat. stare, Eng. stand), make stand or stop, station,
place, set up: intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpf. act.,
stand, halt, be stationed, hold one's ground, I, 10, 1.

ιστιόν, -ου, τὸ (dimin. of ἵστος, mast,
e. ἱστῆμι), sail.

ἰσχυρός, -ά, -όν (ἰσχύως), strong,
mighty, of persons and places.

ἰσχυρός, (ἰσχυρός), strongly, vio-
ently, exceedingly.

ἰσχύς, -ός, ἡ, strength, might,
force; of an army, I, 8, 22; V.
7, 30.

ἰσχώ (parallel form to ἵσχω, only in
pres. and impf.), hold, hinder; pass., ἐν τοῖς ἄχετο, in this
there was a hitch, VI, 3, 9.

ἰσος, adv. (ἰσος), equally, probably,
perhaps, I suppose.

Ἰταμένης, -ου, ὁ, Itamenes, a Per-
sian.

Ἰτέον (verbal of ἵμω), one must go.

Ἰτυς, -ός, ἡ, rim, of a shield.

ἰχθύς, -ός, ὁ (cf. Eng. ichthymology),
fish.

ἰχνίον, -ου, τὸ (dim. of ἰχνός), foot-
step, track. The word is mainly
confined to poetry.

ἰχνώς, -ως, τὸ (dim. of ἰχνῶς), foot-
step, track.

Ἰωνία, -ας, ἡ (Ἰων, Ion, the mythi-
cal founder of the Ionian tribe),
Ionia, a name given to the coast
of Asia Minor and the adjacent
islands, between Aeolis and
Caria.

Ἰωνικός, -ῆ, -ῆν (Ἰωνία), belonging
to Ionia, Ionian, Ionic.

καθά, adv. for καθ' ἄ, according as,
just as.

καθαίρω, καθαρῶ, ἐκάθαρσα (καθαρός,
ean; cf. Lat. castus, chaste,
Eng. cathartic), cleanse, purify.

καθάπερ, adv. (καθ’ ἀπέρ), just as =
ὡς ἀπέρ.

καθαρμός, -οῦ, ὁ (καθαίρω), purifica-
tion.

καθέζομαι, ἐκαθέζωμη, καθιστάμαι
(simple ἦζομαι, sit, rare), sit
down; halt, encamp, I, 5, 9.

καθέλκω (ἐλκω), drag or draw down.
of ships, launch.

καθένας, see καθήμι.

καθεύδω, impf. ἐκαθεύδου (ἐδώ, poetic
sleep), lie down, sleep, lie idle.

καθγέωμαι (ἡγέωμαι), lead, conduct,
carry out.

καθηυτάθω, aor. καθηυτάθαις (ἡθυ-
tάθω, from ἑχειν + πάσχω), squan-
dor in luxury.

καθήκω (ἡκω), come down, reach
down to; impers. it behooves, is
the duty of, with dat., I, 9, 7.

καθημα, impf. ἐκαθημα (ἡμα, poetic,
sit), sit, be seated, be encamped.

καθήραι, see καθαίρω.

καθίζω, καθώ, ἐκάθωσα (ἰζω, scut),
make sit down, seat, set.

καθίμι (ἡμι), send down; of spears
καθίναι εἰς προβολήν, lower for
attack, VI, 5, 25.

καθίστημι (ἵστημι), place or set
down, station, establish, but to
be variously rendered; arrange,
Π, 3, 3; bring, I, 4, 13; set in
office, appoint, ΙΙΙ, 2, 5; intrans.
in (2 aor., pf. and plpf. act. and
the mid., except the 1 aor.,
come to, be established in; 1
aor. mid. trans., appoint, ΙΙΙ,
1, 39; ως καταστησομένων τοῦτω
eis τὸ δεδο, since this business
would turn out all right, I, 3, 8.
καθοράω (ὁράω), look down on from above, observe.

καὶ, conj., copulative or intensive, and, even, also. As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyndeton); after πολὺς it may be left untranslated, II, 3, 18; after words expressing sameness it may be rendered as (cf. Lat. ac.), II, 2, 10. As an intensive it is common with concessive partes., I, 9, 31 (cf. καὶ-περ); with relatives, marking the parallelism, where and or also is unnatural in Eng., ὅποι ἂν καὶ ὑμεῖς, I, 3, 6; cf. ὃς τίς καὶ ἄλλος, I, 3, 15; εἶ τίς καὶ ἄλλος, I, 4, 15; καὶ αὐτοί, they too, III, 1, 37. καὶ is often correlated with τε or καὶ, both . . . and; for καὶ γάρ, see γάρ.

Κάκιος, -ου, ὁ, the Caicetus, a river of Mysia; Καίκων πεδίων, the adjacent plain.

Καίναι, -ῶν, αἱ, Caenae, a city in Mesopotamia on the Tigris.

καίνω, slay, kill, III, 2, 39; cf. κατακαίνω.

καίπερ, concessive conj. (καὶ-περ), although, with partic.

καιρός, -οῦ, ὁ, right or fitting time, opportunity, crisis; εἰ καιρῷ, opportunely, III, 1, 39; προσωπέρῳ τοῦ καιροῦ, further than was proper or wise, IV, 3, 31.

καίτοι, conj. (καὶ-τοί), and yet.

καίω or κάω, καίως, ἐκαίνω, ἐκκαίνω, κέκαίνω, ἐκκαίνω, burn, burn up; πύρ καίω, keep a fire burning. IV, 1, 11; of surgeons, cauteterize, V, 8, 18; pass. be on fire.

κάκεινος, for και ἐκεῖνος.

κακόνοια, -ας, ἦ (κακός + νοῖς), ill will, malice.

κακόνως, -ου (κακός+νοῖς), of evil mind, ill-disposed, hostile.

κακός, -ῆς, -ῆς, comp. κακῶν, sup. κακὸς, bad, wicked, base, harmful, of persons or things, esp. of soldiers, cowardly; as subst. τὸ κακόν, evil, harm, mischief, III, 1, 25; κακόν (κακός) τινα ποιεῖν, do harm to, injure, I, 9, 11; cf. κακῶς.

κακοπρέπει (κακός+εργα), do harm to, maltreat.

κακοπρόγος, -ου, ὁ, (κακός+εργα), an evil-doer, criminal.

κακόν, κακῶσω, etc. (κακός), hurt, injure.

κακὸς, adv. (κακός), badly, ill, wrongly, wretchedly; κακῶς ποιεῖν, do harm to, injure, I, 4, 8; as pass. κακῶς πάσχειν, be ill treated, III, 3, 7; κακὸς ἔχειν, be badly off, in evil case, I, 5, 16; κακὸν πράττειν, fare worse, be worse off, I, 9, 10.

κάκωσις, -εως, ἦ (κακῶσω), ill treatment.

καλάμη, -ῆς, ἦ (cf. κάλαμος), straw.

καλάμος, -ου, ὁ, reed, straw.

καλέω (καλῶ, ἐκάλεσα, κέκληκα, κέκληκα, ἐκκλῆθην, ἐκαῦσα, ἐκκαῦσα, ἐκκαῦσα, burn, burn up; πῦρ καλέω, keep a fire burning. IV, 1, 11; of surgeons, cauteterize, V, 8, 18; pass. be on fire.

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κάλλος, -ους, τὸ (καλός), beauty.
καλλωπισμός, -ούς, ὁ (καλλωπίζω, adorn; καλός + ὤψ, face), adornment.
καλὸς, -ής, -ον (cf. Eng. whole), comp. καλλιεργός, sup. κάλλιστος, beautiful, fair, noble, honorable; of omens or sacrifices, propitious; as subst. τὸ καλὸν, honor, II, 6, 18; καλὸν καλόν, the noble and good (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., good and brave, IV, 1, 19; εἰς καλὸν ἤκετε, you have come opportune surely, IV, 7, 3.
Κάλπης λιμήν, ὁ, Calpe haven, a port in Bithynia. In VI, 3, 24 it is called Calpe simply.
Καλκηδονία, -ας, ἡ (Καλκηδών), Chalcédonia, the region around Chalcedon.
Καλκηδών, -όνος, ὁ, Chalcédon, a city in Bithynia opposite Byzantium.
καλὸς, comp. κάλλιον, sup. κάλλιστα (καλός), beautifully, but chiefly in a moral sense, well, honorably, finely, nobly, happily; καλὸς ἔχειν, be well, be all right, I, 8, 13; καλὸς γίγνεσθαι, turn out well, IV, 3, 24; καλὸς ποιεῖν, do well, benefit, trans. or intrans., II, 6, 20; V, 8, 25; καλὸς ἔχειν ὑπάρχειν, present a fine appearance, II, 3, 3.
κάμυν (καμωνήμαι, ἐκαμον, κέκημκα), work, toil, be weary, be sick.
κάμψει, for καλ ἔμαι.
κάν, for καλ ἔν.
κάν, for καλ ἓν.
κάνδος, -ους, ὁ (Greek word), a long outer garment worn by Persians, robe.
κάντεθεν, for καλ ἔμεθαν.
κάτειτα, for καλ ἔπειτα.
καπηλείον, -οῦ, τὸ (καπηλός, a huckster), huckster's shop, tavern.
καπιθη, -ης, ἡ, capithe, a Persian dry measure, containing two choinixes, a little less than two quarts.
καπνός, -ού, ὁ, smoke.
Καππαδοκία, -ας, ἡ, Cappadocia, a province of central Asia Minor.
κάρπος, -ους, ὁ (Lat. caper, he-goat), wild boar.
καρβατίναι, -ῶν, τὰ, coarse shoes, brogues.
καρδία, -ας, ἡ (Lat. cor, heart, Eng. heart), heart.
Καρδούχειος, -ας, -ον (Καρδούχοι), Carduchian, of the Carduchi.
Καρδούχοι, -ων, τοί, the Carduchi, Carduchians, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.
Κάρκασος, -ους, ὁ, Careasus, a river in Mysia.
καρπαλα, -ας, ἡ, the Carpaia, a Thessalian pantomimic dance, VI, 1, 7.
καρπόθομαι, καρπόθομαι, etc. (καρπός), reap the fruits of, reap.
καρπός, -ους, ὁ (cf. Lat. carpo, seize, Eng. harvest), fruit, crop.
Κάρπος, -ους, ὁ, the Cursus, a small river emptying into the gulf of Issus.
κάρυνον, -ους, τὸ, nux; κάρυνα πλάτεα οὐκ ἔχοντα δαιφύνην, probably, chestnuts, V, 4, 29, 32.
κάρφη, -ης, ἡ (cf. κάρφω, dry yr), hay, straw.
Καστωλός, -οῦ, ὁ, Castōlus, a place, presumably near Sardis, where there was a plain (Καστωλός πεδίον), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.
κατά (by elision, κατ’ or καθ’), prep. with gen. and acc., down: (1) with gen., down along or over, I, 5, 8; below, under, VII, 1, 30; (2) with acc., of place, down, on, at, over, along; κατά τὰς βαλαττας, by land and sea, I, 1, 7; κατὰ ταῦτα, in these regions, VII, 5, 13; κατὰ τὰς πύλας, at the gate, V, 2, 16: over against, opposite, I, 5, 10; I, 8, 21, etc.; with distributive force, κατὰ εἷς καὶ κατὰ τάξεις, by squadrons and companies, I, 2, 16; κατὰ ξενοφ, by tribes, I, 8, 9; κατὰ ἑνα, one by one, IV, 7, 8; so of time, κατὰ μήνα, by the month, monthly, I, 9, 17; κατὰ ἑπαυτὸν, yearly, annually, III, 2, 12; in various relations, according to, II, 2, 8; καθ’ ἑικατ, in peace and quiet, II, 3, 8; κατὰ σπουδῆν, in haste, VII, 6, 28: τὸ κατὰ τοῦτον ἑνα, as far as this fellow is concerned, I, 6, 9; κατὰ κράτος, with all one’s might, at full speed, I, 8, 19 (cf. ἀνά κράτος, I, 8, 1); in VII, 7, 7 the same phrase means, by force; καθ’ ἀρπαγήν, in search of booty, III, 5, 2; κατὰ ταῦτα, in the same way, V, 4, 22.

καταβαίνω (βαίνω), go down, esp. from the interior to the coast, II, 5, 22; descend, I, 2, 22; dismount, II, 2, 14; enter the lists, IV, 8, 27.

κατάβασις, -εως, ἡ (καταβαίνω), a going down, descent, march down, from the interior to the coast; cf. ἀνάβασις, IV, 1, 10; V, 5, 1; place of descent, III, 4, 37.

καταβακέω (βλακέω), neglect or shrink from through sloth.

καταγγέλλω (ἀγγέλλω), report against, denounce.

κατάγειος, -ον (κατά + γη), under ground.

καταγελάω (γελάω), laugh at, mock.

laugh to scorn, abs. or with gen.

κατάγνυμι (ἀγνυμ, -άξω, -έξα, ἐγα, -έγνη, break), break, shutter.

καταγώ (ἀγω), lead down, esp. of ships, bring to land, to port: also, bring home, bring back, restore, esp. of exiles, I, 1, 7; in mid., arrive at, reach, III, 4, 26.

καταδαπανάω (δαπανάω), spend entirely, use up.

καταδειλιάω, aor. καταδείλλασσα (δελλός), shrink from through cowardice.

καταδικάζω (δικάζω, δικάσω, ἔδικασα, judge), give judgment against (gen.), VI, 6, 15; declare one’s opinion (δικα), V, 8, 21.

καταδικώω (δικώω), pursue hard, drive off.

καταδοξάζω (δοξάζω, δοξάσω, etc., believe), form an adverse opinion, think one’s disrepute, VII, 7, 30.

καταδραμόω, see καταρέχω.

κατάδω (δῶ), make to go down, sink; intr. in mid. and 2 aor. act., sink, sink down.

καταδέωμαι (θεάωμαι), look down on, survey.

καταθέω (θέω), run down.

καταθεσθαι, see καταθήμα.

καταθύμω (αἰσχύνω), put to shame, disgrace.

κατακαίνω (καίνω), a poetic vb, used freely by Xenophon but by no other prose author, kill, eat down. In the Anabasis, besides the pres. and impf., the 2 aor. ἔκανον occurs and once the 2 fut. pf. κατακεκουθές ἔσεθε, VII, 6, 36.

κατακαίω or κατακάω (καίω), burn down, destroy by fire.
κατάκειμαι (κεύμαι), lie down (for the night), recline (at table), lie idle.
κατακλείω (κλείω), shut in, enclose, hem in.
κατακοντίζω (άκοντίζω), shoot down, with a javelin.
κατακόπτω (κόπτω), cut down, slay.
κατακτείνω (κτείνω), slay, kill.
κατακωλύω (κωλύω), hinder, check, keep back.
καταλαμβάνω (λαμβάνω), take, seize, catch; of positions, occupy; overtake, II, 2, 12; find, III, 1, 8; surprise, IV, 2, 5; of motion, arrive at, reach, VII, 8, 8.
καταλέγω (λέγω), reckon, count, II, 6, 27.
καταλείπω (λείπω), leave behind, leave in the lurch, abandon; leave over, III, 5, 5.
καταλευω (λεύω, -λεύω, ἔλευσθην: cf. λάασ, stone), stone to death, I, 5, 14.
καταλήψιμαι, see καταλαμβάνω.
καταλθείν, καταλιπτόν, see καταλείπω.
καταλλάττω (ἀλλάττω, ἀλλάξω, ἡλλάξω, ἡλλαχα, -ηλλαγμαί, -ηλλάκθων or ἡλλάγγην, from ἄλλος), change; in mid. and pass., become reconciled, I, 6, 1.
καταλογίζομαι (λογίζομαι), reckon up.
καταλώ (λώ), unloose, dissolve, bring to an end, esp. with πόλεμον expressed or understood, make peace, I, 1, 10; V, 7, 27; unloose or unyoke animals, hence, halt, I, 8, 1.
καταμιανθάνω, (μαιανθάνω) learn thoroughly, understand.
καταμιεύμυμι (μειεύμυμι, μείω), in pass., mingle with, VII, 2, 3.
καταμελέω (άμελέω), neglect, be neglectful.
καταμένω (μένω), stay behind.
καταμερίζω (μερίζω), divide or distribute.
κατανοώ (νοώ), observe, mark, perceive.
καταπέμπω (πέμπω), send down.
καταπετρόω (πετρόω, from πέτρος, stone), stone to death.
καταπηδάω (πηδάω, πηδήσω, etc., leap), leap or spring down.
καταπίπτω (πίπτω), fall down or off.
καταπλήττω (πλήττω), strike down; then, daze, terrify; with βροντή, III, 4, 12.
καταπολεμέω (πολεμέω), vanquish in war.
καταπράττω (πράττω), accomplish, achieve, bring to an end.
καταράμαι (ἀράμαι, pray, from ἀρά, prayer), implore, curse.
κατασβέννυμι (σβέννυμι, ἐσβεσα, quench; cf. Eng. asbestos), put out, of fires.
κατασκέπτομαι (σκέπτομαι), view closely, inspect.
κατασκευάζω (σκευάζω), fit out, equip, furnish; develop, improve, I, 9, 19; mid., make (one's own) preparations.
κατασκηνώ (σκηνώ), pitch one's tent, encamp.
κατασκηνών (σκηνών), pitch one's tent, encamp, II, 2, 16.
κατασκοπή, -ῆς, ἥ (cf. κατασκέπτομαι), spying, reconnaissance.
κατασπάω (σπάω), drag or drag down.
κατάστασις, -εως, ἡ (στάσις), state, condition, V, 7, 26.
καταστρατευόμαι (στρατευόμοι), encamp.
καταστρέφω (στρέφω), overturn, overthrow; mid. subject to one's self, subdue.
κατασφάττω (σφάττω), cut down, kill.
κατασχεῖν, see κατέχω.
kατασχίζω (σχίζω), split to pieces; of gates, break down, VII, 1, 16.
kατάειν (τεῖν), stretch taut, strain, strive, insist.
kατατέμνω (τεμνω), cut to pieces, destroy by cutting; pass., of ditches, be cut, dug, II, 4, 13.
kατατίθημι (τίθημι), put down; mid., put away, deposit, lay up; θεός, τιμήθηκε τὴν φιλίαν συνθέεις κατατίθεντα, the gods, to whose keeping we consigned the friendship which we contracted, II, 5, 8.
kατατρύπσω (τρύπσω), wound severely.
kατατρέχω (τρέχω), run down.
kαταυλίζομαι (αὐλίζομαι), encamp.
kαταφαγεῖν, see κατέφαγον.
kαταθήκης, -ἀς (φαίνω), in sight.
kαταφένω (φένω), flee for refuge.
kαταφρονέω (φρονέω), look down on, despise.
kατακρώπιζω (χρώπιζω), station, arrange.
kατέξαν, see κατάγωμι.
kατέβη, see κατάβαινον.
kατεβάληκα, see κατατίθεμι.
kατείδον (εἶδον), as 2 aor. of καθορᾶω.
q. v.
kατειλήφθαι, κατειληφότες, see καταλαμβάνω.
kάτειμι (εἶμι), go or come down.
kατεργάζομαι (ἐργάζομαι), work out to fulfilment, accomplish, achieve.
kατεργομαι, aor. κατήλθον, go or come down; esp. return to one's home, VII, 2, 2.
kατεσφάγη, see κατασφάττω.
kατετέμνοντο, see κατατέμνω.
κατέτρωσαν, see κατατρύπσκω.
kατέφαγον (ἐφαγόν), devour, only in 2 aor.
kατέχω (ἐχω), hold down, hold fast, restrain, check; possess, occupy; of mariners, put into port, land. V, 6, 20; τοσοῦτον χωρίων κατασχεῖν, to cover so much ground, IV, 8, 12.
kατηγορεῖν, κατηγορήσω, etc. (κατά + ἄγορά), accuse, charge, with gen. of pers.
kατηγορία, -ας, ἤ (cf. κατηγορεῖν)-charge, accusation.
kατηγορίζω (ἡγομίζω, -ηγομίζα, -ηγομί, σθν, make still; cf. ἥτημα, quietly), make still, calm, appease.
kαταδόντας, see κατεδοῦν.
kατοικίω (οἰκέω), live, dwell.
kατοικίζω (οἰκίζω), settle, colonize, found.
kαταορύττω (ὁρύττω), bury in the ground, bury.
kάτω, adv. (κατά), down, downwards, below, underneath; τὸ κάτω, the lower part, IV, 2, 28.
kαῦμα, -atos, τὸ (καὶω), heat.
kαὔσιμος, -ον (καίω), that may be burnt, combustible.
Καύστρον πεῖδον, -ου, τὸ, Caýster Plain, a city in Phrygia.
kέγχρος, -ου, ὁ, millet, a kind of grain; cf. μελίη.
kέίμαι, κείσομαι, lie, lie dead, be situated, be stationed, frequently a passive of τίθημι; hence for τὰ δῖλα ἔκειτο see the phrase θέσθαι τὰ δῖλα.
kεκραγότων, see κράζω.
kεκτήθηκε, see κτάμαι.
Κελαίας, -ai, ai, Celaenae, a city of Phrygia.
kελεύς, κελεύω, etc., order, bid, command; less often, urge, advise.
kενός, -ή, -ν, empty, void, vain groundless; πολὺ τῆς φάλαγγος κενὸν ἐπώθησαν, they made a great gap in the phalanx, IV, 8, 17.
κενοτάφιον, -ου, τὸ (κενός + τάφος), a cenotaph, i.e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.

κεντέω, κεντήσω (cf. κέντρον, goad, point, Eng. centre). goad, torment.

Κεντρίτης, -ου, ὁ, the Centrites, a river flowing into the Tigris.

κεραμεύς, -ά, -οῦν (κέραμος, clay), earthen.

κεράμιον, -ου, τὸ (κέραμος, clay), earthen jar for wine, holding about six gallons.

Κεράμων ἄγορά, Ceramon Agora (tile-market), a town in Phrygia.

κεράννυμι (κεράω, ἐκέρασα, κέκραμαι, ἐκέρασθην, ἐκράσθην), mix, esp. of water and wine.

κέρας, κέρατος or κέρως, τὸ (Lat. cornu, Eng. horn): (1) horn of an animal, then, bugle, horn; e.g., II, 2, 4; (2) a drinking-horn (Thracian), VII, 2, 23; (3) the wing, flank of an army, e.g., I, 7, 1; τὰ δεξία τοῦ κέρατος, the right of the wing, i.e., the extreme right, I, 8, 4; κατὰ κέρας, in column, i.e., in order of march, IV, 6, 6; τὴν οὐράν τοῦ κέρατος, the rear of the column, VI, 5, 5.

Κερασοῦντιοι, -ων, οἱ (Κερασοῦς), the people of Cerasus, Cerasianians.

Κερασοῦς, -οῦτος, ὁ (cf. Eng. cherry, imported from this place to Rome by Lucullus), Cerasus, a city in Pontus.

κεράτης, -η, -ου (κέρας), of horn.

Κέρβερος, -ου, ὁ, Cerberus, the watch-dog of the lower world, brought to the upper world by Heracles, VI, 2, 2.

κέρδαινο (κέρδανο, ἐκέρδανα), gain, acquire.

κέρδαλεος, -α, -ου (κέρδος), fruit, with gain, profitable.

κέρδος, -ου, τὸ, gain, profit, then, pay.

κεφαλαλγής, -ές (κεφαλή + ἄλγος, pain), causing headache.

κεφαλή, -ῆς, ἡ (Lat. caput, Eng. head), head.

κηδεμών, -όνος, ὁ (cf. κήδομαι), guardian, protector.

κήδομαι, care for, with gen.

κηρύον, -ου, τὸ (dim. of κηρός, wax, cf. Lat. ceru), honeycomb.

κηρύκειον, -ου, τὸ (κήρυξ), herald’s staff.

κήρυξ, -υκος, ὁ (καλέω), herald.

κηρύττω, κηρύξω, etc. (κήρυξ), proclaim as herald, announce: with σγγγ, command, II, 2, 20, impers. κήρυξ, the herald proclaimed, III, 4, 36.

Κηφισόδωρος, -ου, ὁ, Cephisodorus an Athenian, captain in the Greek army.

Κηφισοφάν, -όντος, ὁ, Cephisophon, father of Cephisodorus.

κιβώτιον, -ου, τὸ (dim. of κιβωτός, ἡ, chest), box, chest.

Κιλκίς, -κος, an inhabitant of Cilicia, a Cilician.

Κιλίσσα, -ης, ἡ (Κιλίξ), a Cilician woman.

κινδυνεύω, κινδυνεύω, etc. (κίνδυνος), incur danger, run a risk, expose oneself; with infinit. expressing likelihood, ἐκινδυνεύοντο ἃν, διαφθάνει, would have come near being killed, would very probably have been killed, IV, 1, 11.

κινδύνος, -ου, ὁ, danger, risk: κίνδυνος (ἐστὶ) with infinit. or clause with μὴ, II, 5, 17; IV 1, 6.
κινέω, κινήσω, etc. (cf. Lat. cicio, cause to go, Eng. hie, kinetic), set in motion, move, stir.
κιττός, -ού, ὁ, ivy.
Κλεαγόρας, -ού, ὁ, Cleagoras, a painter from Phlius.
Κλεάντες, -ού, ὁ, Cleaneus, a captain in the Greek army.
Κλέανδρος, -ού, ὁ, Cleander, a Spartan, governor of Byzantium.
Κλεάνωρ, -ορος, ὁ, Cleanor, a Greek general from Orchomenos in Arcadia. See the Introd., §38.
Κλεάρτες, -ού, ὁ, Clearetus, a captain in the Greek army.
Κλαρχος, -οφ, ὁ, Clearchus, the most prominent of Cyrus' Greek generals. See the Introd., §38, and II, 6, 1 ff.
κλείθρον, -ου, τὸ (κλείω), bar or bolt of a gate; generally pl., fastenings, VII, 1, 17.
κλεώ, κλείω, etc. (cf. Lat. clavis, claudio), shut, close.
κλέπτω, κλέφα, ἐκλέφα, κέκλαφα, κέκλαμαι, ἐκλάπτω (cf. Lat. clepo, steal), steal, embezze; hence of various stealthy acts, conceal, smuggle, IV, 1, 14; seize secretly, IV, 6, 11.
κλίμαξ, -ακος, ἡ (cf. κλίνη, Eng. climax), ladder.
κλίνη, -ης, ἡ (κλίνω, lean, Lat. inclino, Eng. lean), bed, couch.
κλοπή, -ῆς, ἡ (κλέπτω), theft, stealing.
κλωπεύω (κλωψ), rob, waylay.
κλψ, κλωπὸς, ὁ (κλέπτω), thief, marauder.
κνέφας, -ος, τὸ, darkness.
κνημῆς, -οδος, ἡ (κνήμη, leg), grease, generally pl.
κόγχη, -ης, ἡ (cf. Eng. conch), mussel, shellfish.
κογχυλίατης, -ον, adj. (κογχύλη, shell; cf. κόγχη), shelly, of stone.
κοῖλος, -η, -ον (cf. Lat. cavus, Eng. hole, hollow), hollow; of a country, cut up by valleys, V, 4, 31.
κομμάν, κομψώ, etc. (κείμαι), put to sleep; mid. and pass., go to bed, go to sleep.
κονώς, -ῆ, -ῶν (cf. Eng. epicene), common, public; τὸ κοινόν, the common good, treasury, authority; hence ἀπὸ κοινοῦ, at the public expense, IV, 7, 27; by public authority, V, 7, 18; πρὸς τὸ κοινόν ἔλθειν, come before the public council or assembly, V, 7, 17; dat. fem. sing., as adv. κοινῆ, in common, together, abs. or with μετὰ or σὺν.
κοινώς, κοινῆς, etc. (κοινός), make common, mid., communicate with, consult.
κοινωνία, -ης, -ον (κοινωνίς), have a share in (gen.), VII, 6, 23.
κοινωνίς, -ον, ὁ (κοινός), sharer, partner.
Κοιρατάδας, -οφ, ὁ, Coeratadas, a Theban adventurer.
Κοίτω, -ων, οἱ, the Coitii, an autonomous tribe not elsewhere mentioned, VII, 8, 25.
κολάζω, κολάζω, ἐκδίδας, chastise, punish.
Κολοσσαὶ, -ῶν, αἱ, Colossae, a city of Phrygia.
Κόλχις, -ῶς, ὁ, Colchis, the district east of the Euxine.
Κόλχοι, -ων, οἱ (cf. Κόλχις), the Colchians, inhabitants of Colchis.
κολωνός, -οῦ, ὁ (Lat. collis, Eng. hill), hill, mound.
Κομανία, -ας, ἡ, Comania, a fortress in Mysia.
κομιδή, -ῆς, ἡ (κομίζω), conveyance, means of transportation.
κομίζω, κομίδι, etc. (cf. κομίζω, care for), care for, carry away (to safety), convey, bring; mid., convey oneself or one's own, fetch, III, 2, 26; pass. travel, proceed, V, 4, 1.

κονιάτος, -η, -όν (verbal of κονιάω, plaster, from κονία, dust, ashes; cf. κόνις, dust, Lat. cinis, ashes), plastered, cemented.

κονιορτός, -οῦ, ὁ (κόνις, dust; ὀρνιμα, stir up), cloud of dust.

κότος, -οῦ, ὁ (κόπτω), tool, fatigue.

κόπτω, κόψω, ἐκκόψα, κέκοψα, κέκομαι, ἐκκόπτω (Eng. chop), cut, cut down, hew; of animals, slaughter; of a door, knock at.

κόρη, -ης, η, girl.

Κορσωτή, -άς, ἡ, Corsōte, a city of Mesopotamia, on the Euphrates.

Κορύλας, -α, ὁ, Corylas, ruler of the Paphlogonians.

κορυφή, -ῆς, ἡ, top, peak, summit.

κόσμεω, κοσμίσω, etc. (κόσμως), set in order, array; of troops, marshal, III, 2, 36; adorn, dress, I, 9, 23.

κόσμος, -α, -ῶν (κόσμως), orderly, well disciplined.

κόσμος, -ου, ὁ (cf. Eng. cosmic), order, good order; ornament, dress.

Κοτύρωρα, -ων, τα, Cotyōra, a city on the Euxine in the country of the Tiberōni.

Κοτυριται, -ων, οἱ (Κοτύρωρα), the people of Cotyōra.

κούφος, -ης, -ου, light; χόρτος κούφος, hay, I, 5, 10.

κούφος, adv. (κούφος), lightly.

κράζω, only in 2 perf. κέκραγα, in pres. sense (imitative, like Eng. creak; cf. κρανύς), cry out, shout, VII, 8, 15.

κράνος, -οὺς, τῆ (κάρα, head?; cf. Eng. cranium), helmet.

κρατώ, κρατήσω, etc. (κρατός), be strong, be master, rule, be victorious, conquer, subdue (abs., with gen. or acc.).

κρατήρ, -ίρος, ὁ (κρανύς), mixing bowl.

κράτιστος, -ης, -ον (κράτος), used as sup. of ἀγαθός, best, strongest, bravest, noblest; κρατίστον (sc. ἐστί), it is best, abs., or with infin.; neut. pl. as adv., best, most bravely; cf. κράττων.

κράτος, -ος, τό, strength, force, only in the phrases ἀνά κράτος and κατά κράτος, at full speed; see ἄνα and κατά.

κραυγή, -ῆς, ἡ (κράνω), outcry, shout, tumult.

κρέας, κρέως, pl. κρέα, τό (cf. Lat. caro, flesh), flesh, meat.

κρέπτων, -ον, gen. -ονος (κράτος), used as comp. of ἀγαθός, better, stronger, braver, superior to; κρέπτων (ἐστι), it is better, with infin.; cf. κράτιστος.

κρέμαμαι, ἐκρέμαμην, hang, be suspended.

κρεμανυμμένος, κρεμαίνω, ἐκρέμαμαι, ἐκρεμάσθην (κρέμαμαι), hang, hang up.

κρήνη, -ης, ἡ, spring, fountain.

κρήπις, -ίδος, ἡ (cf. Lat. crepido), shoe, hence, foundation.

Κρῆς, Κρήτης, ὁ, a Cretan, inhabitant of Crete, the largest of the Greek islands. The Cretans were famous archers.

κριθαί, -ων, αἱ, barley; for the pl. cf. πυραί.

κριθωνος, -ης, -ον (κρίθη), of barley, of bread, IV, 5, 31; οἶνος κριθωνος, beer, IV, 5, 26.

κρίνω, κρινώ, ἐκράνω, etc. (Lat. cerno, Eng. critic), divide, distinguish.
choose; decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.

κριός, -οῦ, ὁ, ram.

κρίς, -εως, ἡ (κρίνω, Eng. crisis), a separating, then, judgment, decision, trial.

κρόμμον, -οῦ, τό, onion.

κρότος, -οῦ, ὁ (cf. κρῶν), a clapping, applause.

κρῶν, κρῶνω, etc., strike, knock, ratle.

κρύπτω, κρύψω, ἐκρύψα, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.

κρύσβυλος, -οῦ, ὁ, tuft of hair, topknot, crest.

κτάομαι, κτῆσομαι, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τῶν Καρδούχων πολεμοῦ ἐκτησάμεθα, we made enemies of the Carduchi, V, 5, 17.

κτήνω (κτένω, ἐκτείνω, ἐκτανω, ἐκτενω), kill, II, 5, 32 n. The simple vb. is rare; see ἀποκτείνω.

κτήμα, -ατος, τό (κτάομαι), possession; in pl., property.

κτήνος, -οῦ, τό (κτάομαι), piece of property; esp. domestic animal, generally pl., cattle.

Κτησίας, -οῦ, ὁ, Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. §30.

κυβερνήτης, -οῦ, ὁ (κυβερνάω, steer; cf. Lat. gubernator, Eng. governor), helmsman.

Κύδνος, -οῦ, ὁ, the Cydnus, a river of Cilicia.

Κύζικνός, -οῦ, ὁ (Κύζικος), a Cyzicene a gold coin of Cyzicus with about the value of a Daric. The word is properly an adj. with στατήρ, stater, understood.

Κύζικος, -οῦ, ὁ, Cyzicus, an important city of the Propontis, a colony of the Milesians.

κύκλος, -οῦ, ὁ (cf. Lat. curvus, bent, circus, circle, Eng. circle), circle; dat. as adv. κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.

κυκλώ, κυκλώσω, etc. (κύκλος), surround; mid., form a circle, gather around, VI, 4, 20.

κύκλωσις, -εως, ἡ, an encircling, surrounding; ὃς εἰς κύκλωσιν, as if to surround, I, 8, 23.

κυλίδω, or in pres. system, which alone occurs in the Anabasis, κυλιδε, other tenses as if from κυλώ (cf. καλυθθόμαι, Eng. cycler), roll, roll down; in pass intr., roll.

Κυνίσκος, -οῦ, ὁ, Cynicus, a Spartan general, warring in the Chersonese.

κυπαρίττυς, -η, -ον (κυπάριττος, cypress tree), of cypress wood.

Κύρειος, -α, -ον (Κύρος) pertaining to Cyrus, Cyrus'. For cf Κύρειος, III, 2, 17, see the note.

κύριος, -α, -ον (κύρος, τό, power), empowered, having authority.

Κύρος, ὁ, Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 559-529 B.C.; he is called ὁ ἀρχαῖος in I, 9, 1; (2) Cyrus the Younger, son of Darius Nothus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 26 ff. See the Introd. §24.

Κυτώνιον, -οῦ, τό, Cytonium, a town in Mysia, VII, 8, 8. (The text is
uncertain, the Paris MS having κέρτωνον, whence some assume a
town Cœtōnus.)
κών, κνὸς, ὁ or ἡ (cf. Lat. canis,
dog, Eng. hound, cynic, etc.),
dog, bitch.
καλῶ, κολύσω, etc., hinder, pre-
vent, check; abs., with acc., with
infin., and (I, 6, 2) with τὸν and
infin.; τὸ καλῶν, the hindrance,
obstacle, IV, 5, 20.
κόμαρχης, -ον, ὁ (κῦνη), village.
κόμη, -ης, ἡ (κύμαι), village.
κωμῆτης, -ον, ὁ (κῦμη), villager.
κόπτη, -ης, ἡ (cf. Lat. capio, Eng.
haft), handle, esp. of an oar,
hence, oar, VI, 4, 2.

Δ
λαβεῖν, see λαμβάνω.
λαγχάνω, λαξῆμαι, ἐλαχυῖν, ἐληχαῖν,
ἐληγμαί, ἐλήσθην (λάχος), get or
obtain by lot, get, obtain, with
acc. or part. gen.
λαγώς, -ώ, ὁ, hare.
λαβεῖν, see λαμβάνω.
λάθρα, adv. (λαθάρω), secretly;
with gen., without the knowl-
edge of.
Δακεδαλήνων, -ον, ὁ (Δακεδαλῶν),
a citizen of Lacedaemon, a
Lacedaemonian.
Δακεδαλῶν, -ονος, ὁ, Lacedaemon
or Sparta, capital of Laconia,
the southeastern state of Pel-
oponnesus.
λάκκος, -ον, ὁ (cf. Lat. lacus, Eng.
lake, loch), cistern, vat, IV, 2,
22.
λακτίζω, λακτιῶ, etc. (λάξ, with the
foot), kick.
Δάκων, -ον, ὁ, a Laconian; less
exactly, Spartan.

Δακωνίκος, -ῆς, -ῶν (Λάκων), Laced-
aemonian.
λαμβάνω (λάμβω, ἔλαβον, ἐληφά, ἐληγμαί, ἐλήσθην), take, with vari-
ous shades of meaning; seize,
capture, I, 4, 7; get, I, 5, 10;
receive, I, 2, 26; enlist, I, 1, 6;
come upon, befall, I, 10, 18;
find, I, 1, 6; sometimes with
part. gen., I, 5, 7; cf. I, 6, 10
The partic. λαβὼν, like ἔχων, is
often rendered with, but the
meaning is fuller, I, 1, 2, etc.
λαμπρός, -άς, -ῶν (λάμπω), shining,
splendid, noble.
λαμπρότης, -τος, ἡ (λαμπρός), bril-
liance, splendor.
λάμπω, λάμφω, ἐλαμφά (cf. Eng.
lamp), be bright, shine, blaze.
λαμψακηνόι, -ῶν, οἱ (Λάμψακος), in-
habitants of Lampsacus.
Λάμψακος, -ον, ὁ, Lampsaecus, a city
in the Troad, on the Hellespont.
λανθάνω (λάθω, ἔλαθω, λέθω, λεθα-
μαι), be hid or concealed, be un-
seen; with acc., escape the notice
of; often with supplementary
partic., containing the main
idea, ἑλάνθανεν τρεφόμενον, was se-
crely maintained, I, 1, 9; so with
acc., λαθεῖν αὐτὸν ἀπίστω, get off
without his knowledge, I, 3, 17.
Λάρισα, -ῆς, ἡ, Larisa, commonly
spelt Larissa, an Assyrian city,
III, 4, 7 n.
λάσιος, -ας, -ον, hairy, shaggy;
lushy, V, 2, 29; τὰ λάσια, thick-
cets, VI, 4, 26.
λαφυρόσπελεω (λαφυρόσπελης), sell
booty.
λαφυροπόλη (λαφυροπόλης), sell
booty.

lač, -ον, ὁ (λάχων), spoli,
+πωλέω), seller of booty.
λαχός, -ον, τὸ (cf. λαγχάνω), por-
tion, share, part.
λαχόν, see λαγχάνω.
λέγω (λέξω, ἔξηκα, ἔξηκαμαι, ἔλεγχην): the perf. is supplied by εἰρήκα (see εἰρήκα) and the aor. often by εἴπον (see the word); in compounds often εἰσερέθσω, εἰρώ (εἰπον), orig., count, reckon, tell (in its older use = count), I, 6, 1; then, say, speak, tell, mention, etc.; be spokesman, Π, 5, 39. λέγω has regularly δι or ὡς with a clause, but in the pass. the infin. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see Π, 2, 8 n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means bid or vote, the infin. is regular, I, 3, 8.

λεία, -ας, ἡ, boot, plunder.
λεμύν, -ώνος, ὁ (cf. λειβό, pour, λαμίαν), a moist place, meadow.
λειός, ᾧ, -ον (cf. Lat. levis), smooth; of hills, gently sloping.
λεῖπω (λείψω, λείπον, λεῖπτα, λεῖπουμαι, ἐλείφθην), leave, leave behind, forsake, abandon; leave alive, spare, VI, 3, 5; pass., be inferior to, VII, 7, 31.
λεκτίος, -α, -ον (verbal of λέγω), must be said or told.
λελειψται, see λεπτώ.
λεξάτα, see λέγω.
λεοντίνος, -ου, ὁ, a Leontine, native of Leontini, in Sicily.
λευκοθάραξ, άκος, ὁ (λευκός + θάραξ), with white (linen?), cuirass, I, 8, 9; cf. IV, 7, 15.
λευκός, -ή, -ον (cf. Lat. luis, light), white.
Λίων, -ορος, ὁ, Leon, of Thurii, a soldier in the Greek army.
Λεόνυμος, -ου, ὁ, Leonymus, a Spartan in the Greek army, IV, 1, 18.

λήγω, λήξω, ἔληκα. cease, come to an end; of the wind, abate, IV, 5, 4.

λήσσομαι, ἔλησάμην (λέα), plunder, pillage, rob.

λήρος, -ου, ὁ, nonsense.

λήστη, see λεύσαμω.

ληστεία, -α, ἡ (ληστής), pillaging, plundering.

ληστής, -ου, ὁ (λήσσομαι), plunderer, robber.

ληθησομεθά, λήθεσθε, see λαμβάνω.

λίαν, adv., very.

λίθινος, -η, -ον (λίθος), of stone.

λίθος, -ου, ὁ (cf. Eng. litho-), stone, a stone.

λιμήν, -έος, ὁ, port, harbor.

λιμός, -ου, ὁ, hunger, famine.

λινοῦς, -η, -ον (λινοῦ, linen, Lat. linum, flax, of flax, of linen.

λογίζομαι, λογοῦμαι, etc. (λόγος), calculate, consider.

λόγος, -ου, ὁ (λέγω), word, speech, saying, rumor, narrative, discussion, debate; εἰς λόγον ἐλθεῖν, dat. have an interview with, Π, 5, 4.

λόγχη, -η, -ες, ἡ, spear head, spear point, spear.

λοίδορέω, λαδόρεω, etc., revile, abuse, upbraid.

λοιπός, -η, -ον (λεπτώ), left, remaining: with art., the rest of: τὸ λοιπὸν, from now on, from then on, with gen., for the rest of, Π, 2, 5; τοῦ λοιποῦ, in the future, V, 7, 31; τὴν λοιπὴν (sc. ἄδων), the rest of the way, III, 4, 16.

Λοκρός, -ου, ὁ, a Loceian, a native of Locris, a name given to two districts in central Greece, one on the Gulf of Corinth, VII, 4, 18.

Λουσιάτης, -ου, ὁ, the following.
Λουστεύς, -έως, ὁ (Λουστεύς, Λυστ) a Lusian, native of Lusi in Arcadia. In VII, 6, 40, we have the form Λουστεύς.

λόφος, -ου, ὁ, ridge or crest; then, of land, hill, ridge.

λοχαγὼ (λοχαγός), be captain.

λοχαγία, -ας, ἡ (λοχαγός), captaincy.

λοχαγός, -ου, ὁ (λόχος + ἄγω), captain.

λοχίτης, -ου, ὁ (λόχος), one of the same λόχος, comrade, VI, 6, 7.

λόχος, -ου, ὁ (cf. λέχος, bed), properly, ambush, lying in wait; then, body of armed men, esp. company, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεντηκοστά or four ενωμοσίαι; ὅρθιος λόχος, see ὅρθιος.

Λυδία, -ας, ἡ (Λυδός), Lydia, a province of Western Asia Minor, formerly an independent kingdom.

Λυδίος, -α -ου (Λυδός), Lydian.

Λύδός, -ου, ὁ, a Lydian.

Λύκαια, -ων, τα, the Lycae, a festival of Zeus, Λυκαῖος, so called from Mt. Lycaeus in Arcadia.

Λυκάόνες, -ων, οἱ, inhabitants of Lycaonia, Lycaonians.

Λυκαονία, -ας, ἡ, Lycaonia, a country in central Asia Minor.

Λύκελος, -ου, τὸ (Eng. lycēum), the Lyceum, a gymnasion at Athens, near the temple of Apollo Lycaeus.

Λύκιος, -ου, ὁ, Lycius: (1) an Athenian, in command of the Greek cavalry; (2) a Syracusan of the same name.

Λύκος, -ου, ὁ, Lycus, a river flowing into the Euxine near Heraclea.

λύκων, -ωνος, ὁ, Lycon, an Achaean in the Greek army.

λυμαίνομαι, λυμανδǎμαι, etc. (λύμη outrage), destroy, ruin, spoil.

λυπέω, -ήσω, etc. (λύπη), grieve, pain, vex, molest, annoy.

λύπη, -ης, ἡ, pain, grief.

λυπηρός, -ά, -όν (λύπη), painful, troublesome, annoying.

λύττα, -ης, ἡ, madness.

λῶ (λῶσω, ἔλυσα, λέλυκα, λελυμαί. ἔλυμα; cf. Lat. luo, loose, Eng. loose), loose, set free, unyoke; of a bridge or obstacle, break down, destroy, do away with, Π, 4, 17; of oaths, break, Π, 5, 38; mid., ransom, VII, 8, 6. For ΠΙΙ, 4, 36, see the note.

λωτοφάγοι, -ων, οἱ (λωτός, lotus ἔφαγον), lotus-eaters, III, 2, 25 n.

The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whoso ate of it lost all remembrance of his home.

λωφάω (λωφήσω, ἔλωφησα), cease.

λῶν, λῶν, gen. -ωνος, preferable, better, used as comp. of ἀγαθός, chiefly in the phrase λῶν ἔστι.

Μ

μά, adv. of swearing, by, with acc.; regularly neg., μά τοῦς θεόν, no, by heaven, I, 4, 8, unless ναί precedes, ναί μά Δια, yes, by Zeus, V, 8, 6.

μάγαδις, -ίδος, ἡ, magadis, a harp-like musical instrument of twenty strings.

Μάγνητες, -ων, οἱ, Magnesians. people of Magnesia, a district in Thessaly.

μάδε, μάθης, μάθοι, see μαρβάω.
Malanôros, -ou, ò, the Maeander, a large river in western Asia Minor. Its winding course gives us our word meander.

μαλνόμαι, μαλνομα, μέρηνα, έμάνην, be mad; aor., go mad.

Μαράδης, -ou, ò, Maesades, father of Seuthes.

μακριζω, έμακριζω, έμακριζήθην (μά- κρος, blessed), deem happy.

μακαριστός, -ή, -Δν (μακριζώ), to be thought happy, enviable.

Μακίστιος, -ou, ò (Μάκιστος), a Mac- cistian, inhabitant of Macistas, a city in southern Elis.

μακρός, -ά, -δν, long (of space or time); μακράν (sc. δόν [?]), a long distance, III, 4, 17; so μακρο- τέραν, II, 2, 11; μακροτάτην, VII, 8, 20; μακρά πλοία, war-ships, V, 1, 11; μακρότερον, as adv., further, III, 4, 16.

Μάκρωνες, -ων, οἱ, the Macrînes, Macronians, a warlike people of Pontus.

μάλα, by elision μαλ', adv. (cf. Lat. multus, melior?), very, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, μάλα χαρθός εστίν, it's just the time, IV, 6, 15; αύτικα μάλα, on the spot, immediately. III, 5, 11; οὗ μάλα, not very much, i. e. (by litotes) not at all, II, 6, 15; often with intensive καλ. I, 5, 8; comp. μάλλον, more, rather, regularly followed by γι, than; οейчас μάλλον, none the more, III, 3, 11; sup. μάλιστα, most, especially. in the highest degree; with numerals. about, V, 4, 12; often with ώς, ὅτι, γι, δοσιν, either with or without a vb. of ability, e.g., ὃς μάλιστα ἕδυνατο ἐπικριττό.

μενος, with all possible secrecy, I, 1. 6.

μαλακίστωμα (μαλακός, soft), be ef- feminate or lazy, be a coward.

μάλιστα, see μάλα.

μάλλον, see μάλα.

μανέντες, see μαλομα.

μανθάνω, μαθήσομα, έμαθω, μεμάθηκα, learn, find out, understand.

μαντεία, -ας, γι (μαντείω, prophesy, μάντις, prophet), prophecy, re- sponse of an oracle.

μαντευτός, -ή, -Δν (verbal of μαντείω- μαι), directed by an oracle, named by an oracle.

Μαντινείς, -ων, οἱ, Mantineans, people of Mantinéa, in Arcadia.

μάντις, -ες, οἱ (μαλομα). one pos- sessed or inspired, a prophet, diviner, soothsayer.

Μάρδοι, -ων, οἱ, the Mardi, a war- like tribe in southern Armenia.

Μαριανάντοι, -ων, οἱ, the Marian- dînî, a people near Heraclêa on the Euxine.

μάρσιτος, -ου, οἱ (cf. Eng. marsup- ium), bag, pouch.

Μαρσύας, -ων, οἱ, Marsyas, a satyr famous in legend. I, 2, 8 n.; also a river in Phrygia, named after him, ibid.

μαρτυρέω, μαρτυρήσω, etc. (μάρτυς), bear witness, testify.

μαρτύριον, -ου, τό (μάρτυρ), evidence, proof.

μάρτυς, μάρτυρος, οἱ (cf. Eng. mar- tyr), witness.

Μαρωνείτης, -ου, οἱ (Μαρώνεια, Ma- ronéa), a Maronite, a native of Ma- ronêa, a city on the southern coast of Thrace.

Μάςκας, Dor. gen. Μάσκα, οἱ, Mus- cos, a stream flowing into the Euphrates, perhaps not a river but a canal.
Vocabulary

μαστεύω (poetic), seek, search after; with infin., strive, III, 1, 43.

μαστιγών, μαστιγώσω, etc. (μάστιξ), scourge, whip.

μάστιξ, -ις, xBE, whip, lash.

μαστός, -οῦ, ὁ, breast, one of the breasts; then, hill, hillock, IV, 2, 6, 18.

μάταιος, -α, -ον (μάτης, folly) foolish, vain.

μάχαιρα, -ας, ἡ (μάχωμαι), sword, sabre (properly a short sword with single edge; the ἐφος was long and two-edged).

μάχαιρον, -ου, τὸ (dim. of μάχαιρα), dagger.

μάχη, -ης, ἡ (μάχωμαι), fight, battle, engagement; battlefield, II, 2, 6.

μάχυμος, -ου (μάχωμαι), fit for fighting, warlike.

μάχωμαι (μάχωμαι, ἐμαχασάμην, μεμάχωμαι), fight, fight against, with dat. or (rarely) πρὸς and acc.; quarrel, IV, 5, 12.

με, see ἐγώ.

Μεγάβυς, -ου, ὁ, Megabyzus, guardian of the temple of Artemis at Ephesus.

μεγάλην, see μέγας.

μεγαληγόρεω, aor. ἐμεγαληγόρησα (μέγας-ἄγορά), talk big, boast.

μεγαλοπρεπῶς, adv. (μέγας-πρέπω), in magnificent or princely fashion, magnificently, magnificently, I, 4, 17; sup. μεγαλοπρεπέστατα, VII, 3, 19.

μεγάλως, adv. (μέγας), greatly.

Μεγαρέως, -ος, ὁ (Μέγαρα), a native of Megara, a Megarian.

μέγας, μεγάλη, μέγα (cf. μακρός, Lat. magnus, Eng. much), comp. μεγίζω, sup. μεγίστος, large, great, in varying senses; famous, II, 6, 17, so μέγας βασιλεὺς, as the title of the Persian king (cf. Great Mogul); of sound, loud, IV, 5, 18; of the sea, heavy, V, 8, 20; μέγα, as adv. (inner obj.); greatly, III, 1, 38; so μεγάλα, I, 9, 24, III, 3, 14; μέγαστον, chiefly, I, 3, 10; οἱ μέγαστα δυνάμειν, the most powerful, II, 6, 21; μέγα φρονίν, be elated, proud, III, 1, 27.

Μεγαφήρης, -ου, ὁ, Megaphernes, a Persian noble, put to death by Cyrus.

μέγεθος, -ου, τὸ (μέγας), size, width, IV, 1, 2.

μέγιστος, see μέγας.

μεδίμνος, -ου, ὁ, medimnus, an Attic dry measure, about 1½ bushels.

μεθ', see μετά.

μεθίημι (ἐμι), let go.

μεθίστημι (ἰστημι), set in a different place, remove; aor. mid., remove apart from oneself, II, 3, 8; 2 aor. act., go aside or apart, II, 3, 21.

Μεθυδρίευς, -έως, ὁ (Μεθοδρίου, Methyrium), a Methydrian, native of Methyrium, a town in Arcadia.

μεθύω (μέθυ, wine; cf. Eng. mead), be drunk.

μείζων, see μέγας.

μειλίχιος, -α, -ον, mild, gentle, epithet of Zeus, VII, 8, 4.

μείναι μεινάντες, μείνειν, μείνη, see μένω.

μείνων, see μείνων.

μειράκιον, τὸ (μειράξ, girl), lad, youth, from 14 to 20 years old.

μεῖωμα, -ατος, τὸ (μεῖω, make smaller, from μείων), shortage of money.

μείων, -ου, irreg. comp. of μικρός (cf. Lat. minor), smaller, weaker, fewer; neut. μείων, as adv., less;
μείον ἔχειν, have the worst of it, I. 10, 8; cf. III, 2, 17.
Μελανίδαι, -ῶν, οἱ, Melanditai, a Thracian tribe.
μελανία, -ας, ἡ (μέλας), blackness.
μέλας, μελάνων, μελάνη, gen. μελάνος, etc. (cf. Lat. mala, Eng. melancholy), black, dark.
μέλει, μελήσει, μελήσης, μελήσηκε. impers., it is a care, it concerns; ἐμοὶ μελήσει, I will take care, I, 4, 16; cf. I, 8, 13; τῇ θεῷ μελήσει, the goddess will see to him, i. e., will punish him, V, 3, 13.
μελετάω, μελετήσα, etc. (μέλαι), practice.
μελετηρός, -άς, -όν (μελετάω) diligent in practice.
μελίνη, -ῆς, ἡ (Lat. milium, millet), millet, a kind of grain, in sing. or pl., cf. κέρμα; pl. millet fields, II, 4, 13.
Μελινοφάγοι, -ῶν, οἱ (μελινή—ἐφαγον). Melinophagi, Millet-eaters, a Thracian tribe, living near Byzantium.
μέλλω, μελλήσω, ἐμέλλησα, be about to, be going to do something; often with infin. (generally fut.) as a periphrastic fut.; διέλευσαι (be always on the point of doing), abs., III, 1, 46; in pass., III, 1, 47 κατοίκιος; intend, II, 5, 5; τῷ μέλλον, the future, VI, 1, 21.
μεμνήσοι, μέμνησθαί, μεμνησεθαί, see μμήνησκω.
μέμφομαι, μέμφομαι, ἐμέμφημαι or ἐμέμφθη, find fault with, blame.
μέν (a weaker form of μην), a post-pos. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἀγὼ μέν, I, for my part, I, 9, 28, but oftener serves to denote that the word or clause is correlated with a following one, which is normally coupled with δὲ (I, 1, 1), although ἄλλα, μέντοι, and καὶ also occur. Frequent are ὁ μὲν . . . δὲ, the one . . . the other, in pl. some . . . others (I, 1, 7).
Because of this correlating force μέν often serves to mark the conclusion of an episode or topic, I, 3, 1; I, 10, 18; so μὲν δή, I, 1, 4. μέν is frequently joined with other parts., ἄλλα . . . μέν, but . . . verily, I, 7, 6; Σεβίας μὲν δή, Σεβίας on his part, I, 2, 3; or μὲν δή, not, you may be sure, I, 9, 13: μὲν τοίνυν (only at the beginning of a speech), well then, II, 5, 41.
μέντοι, adv. and conj. (μέν+τοι): (1) confirmative, certainly, in truth. moreover, I, 9, 6: (2) adversative, yet, still, however, I, 3, 10.
μένω, μενῶ, ἔμενα, μεμένηκα, remain.
Μένων, -ῶνος, ὁ, Μένων, a Thessalian, general under Cyrus; see the Introd., § 38, and II, 6, 21 ff.
μέρος, -ῶντο, τῷ (cf. Lat. merco, deserve), part, portion, share: μέρος τῷ τῆς εὐταξίας, an instance of their discipline, I, 5, 8: εν τῷ μέρει, even in his turn, III, 4, 23: κατὰ μέρος, in turn, by relays, V, 1, 9: κατὰ τὸ Χαλκοῦντο μέρος, in the place of Chrysoiphon, VI, 4, 23: καὶ εν τῷ μέρει καὶ παρὰ τὸ μέρος, both in and out of turn (all and more than was my duty), VII, 6, 36.
μεσημβρία, (μέσος+ἡμέρα), midnight.
μεσάτη, -άς, ἡ (μέσας+ἡ), midday; hence, the south, I, 7, 6; III, 5, 15.
μεσόγεια, -ας, ἡ (μέσας+γῆ), midland, interior of a country, VI, 2, 19; 4, 5.
μέσος, -η, -ον (Lat. medius, Eng. mid), in the middle, the middle of; gen. in pred. posit.; neut. (τὸ) μέσον, the middle, the center, I, 2, 15; διὰ μέσον τούτων, between these, I, 4, 4; cf. I, 7, 6; μέσα νύκτες, midnight, I, 7, 1; μέσον ἡμέρας, midday, noon, I, 8, 8.

μεσών (μέσος), be in the middle; ἥν πέρα μεσόστη τῆς ἡμέρας, when it was past midday, VI, 5, 7.

Μέσπιλα, -ης, ἤ (?), Mespila, an Assyrian city, III, 4, 10n.

μεστός, -ή, -ον, full of, abounding in (gen.); abs., full, VII, 3, 26.

μετά, by elision μετ’ or μεω’, prep. with gen. and acc. with gen., with, together with, in various uses, (for Xen.’s preference for σὺν, see συν); rarely, by means of, II, 6, 18; with acc., after, next, of place, order, or time; μετά τοῦτο (ταύτα), after this, thereupon, I, 3, 9; μεθ’ ἡμέρα, by day (after daybreak), IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.

μεταβάλλω (βάλλω), throw into a different place; mid., shift, e.g., the shield so that it covered the back in retreat, VI, 5, 16.

μεταγιγνώσκω (γιγνώσκω), change one’s mind.

μεταδίδωμι (δίδωμι), give among, distribute to, dat., give a share of, gen. III, 3, 1.

μεταμέλει (μέλει), it is a care afterward, it repents one (dat.); best rendered personally, I repent, am sorry, I, 6, 7.

μεταξύ, adv. or prep. with gen. (μεταξὺ ἐξών), in the midst between; with partic. μεταξύ ὑπολαβὼν, interrupting him in the midst of his talk, III, 1, 27; ὦ πολλο虑 χρόνον μεταξύ γενομένων, after no long interval, V, 2, 17. μεταπέμπτοι (πέμπτω), send for, summon.

μεταπέμπτος, -ον (μεταπέμπτοι), sent for, summoned.

μετάσχοι, see μετέχω.

μεταχωρέω, (χωρέω), change one’s position, remove, VII, 2, 18.

μέτεμι (εἰμι), be among, but in prose only impers. μέτεστι, etc., there is a share, with dat. of possessor and part. gen., III, 1, 20.

μετέχω (ἐχω), have a share in, take part in.

μετέωρος (μετά-αὐρος), raised aloft; μετέωρος ἑξεκίμωσαν, they raised up and carried out, I, 5, 8.

μετρέω (μετρον), measure.

μετρίας, adv. (μέτρος, moderate), with moderation, II, 3, 20.

μέτρον, -ου, τὸ (cf. Lat. metier, measure, Eng. meter, etc.), measure.

μέχρι, adv. even to; μέχρι εἰς or εἰπτ, as far as, even to, V, 1, 1; as improp. prep. with gen., up to, until, as far as; μέχρι ὅθε, to a point where, I, 7, 6; as conj., until, like ἐως, I, 4, 13.

μή, adv., not, the neg. of will, as ὦ is the neg. of statement; hence used (a) in prohibitions with pres. impv. (rarely aor. impv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj, III, 1, 24; (c) in final and obj. clauses after ἵνα, ἐπιτός, ὡς, I, 4, 18, etc.; (d) in condit. clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with partics. in generic sense, IV, 4, 15; (g) with infin. not in indir. disc., II, 3, 10, etc.; (in
indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.; (b) with subj. after vbs., etc., expressing fear (Lat. ne), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, et μη, except, II, 1, 12; et δε μη, otherwise, II, 2, 1 n. Cpsds. of μη are similarly used.

The double neg. oυ μη is used with the subj. in strong denial of the fut., ουκεται μη, II, 2, 12, etc. μη oυ is used (a) after words expressing fear in the sense of lest not, that not, I, 7, 7; (b) with infs. and partics., which would in any case have μη, when they follow a neg. expressed or implied, II, 3, 11, etc.

μηδαμη, adv. (fem. dat. of μηδαμος), in no way, nowhere, VII, 6, 29.

μηδαμως, adv. (cf. μηδαμη), by no means, in no wise.

μηδε (μηδε δε), and not, but not, nor; when no neg. precedes regularly, not even, (cf. ουδε).

Μηδεια, -as, η, Medea, wife of Astyages, the last king of the Medes.

μηδεις, μηδεμια, μηδεν (μηδε η εις), not one, no one, no; μηδεν, as adv. (inner obj.), not at all, V, 4, 19.

μηδεποτε, adv. (μηδε δε ποτε), never.

μηδετερος, -a, -ον (μηδε δε ετερος), neither (of two), VII, 4, 10.

Μηδια, -as, η, Media, properly, the country between Assyria and the Caspian Sea, but in the Anabasis used loosely of Assyria itself. Μηδιας τειχως, the Median wall, I, 7, 15 n.

Μηδοι, -αρ, οι, the Medes, people of Media.

Μηδοκος, -ον, ο, Medocus, king of the Odrysaes in Thrace.

Μηδοσαδης, -ον, ι, Medosades, ambassador of Seuthes.

μηθ', see μηθε.

μηκτη (μη+ετη, the κ due to the analogy of ουκετη) no longer, not again.

μηκος, -ον, τo (cf. μακρος), length.

μην, post pos. particle of asseveration, in truth, verity, certainly; και μην, and in truth, and yet, I, 7, 5; αλλα μην, nay truly, I, 9, 18; η μην, in oaths, in very truth, II, 3, 26.

μην, μηνος, ο (Lat. mensis, Eng. moon, month), month.

μηνελης, -ες (μηνη, moon [cf. μην]+εις), moon-shaped, crescent-shaped.

μηνω, μηνως, etc., make known, give information.

μηποτε (μηθ+ποτε), never.

μηπω, adv. (μηθ+πω), not yet.

μηρος, -ου, ο, thigl.

μητε, neg. conj. (μηθ+τε; cf. ουτε), and not, nor, generally μητε... ποτε, neither... nor, I, 3, 14; also followed by τε, not... but, II, 2, 8 n.

μητηρ, μητρος, η (Lat. mater, Eng. mother), mother.

μητροτολος, -εως, η (μητηρ+πολις), mother-city, capital.

μηχανομαι, μηχανησωμαι, etc. (μη- χανι, device), contrive, devise.

μηχανη, -ης, η (cf. Eng. machine), μηα, see εις.

Μιδας, -ον, ο, Midas, a legendary king of Phrygia, I, 2, 13 n.

Μιθραδατης, -ον, ο, Mithradates (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.
μικρός, -ά, -άν (cf. Eng. microscope), small, little, unimportant; neut. μικρόν, as subst., a little (of space or time), II, 1, 6; as adv., barely, hardly, I, 3, 2; κατά μικρόν, in small divisions, V, 6, 32; κατά μικρά, in bits or morsels, VII, 3, 22.

Μιλήσιος, -α, -ον (Μιλής), Mile- sian; commonly as masc. noun, a Milesian, inhabitant of Mil- eūs; fem. ἡ Μιλησία, the Milesian (woman), I, 10, 3.

Μιλής, -ου, ἡ, Milēs, an import- ant Greek city in Ionia, captured by the Persians, 494 B. C.

Μιλτοκόνθης, -ου, ὁ, Milto-cythes, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

μιμέομαι, μιμήσωμαι, etc. (μίμω, actor, mime, Eng. mimic, pantomime), imitate; μιμῶμεν, ὡρχεί- σο, danced a mimetic dance, a dance with pantomime, VI, 1, 9.

μιμήσκω, -μίμησω, ἐμύσσω, μέμνημαι, ἐμνήσθην, act. remind; mid. and pass. remember (the perf. tenses having the force of pres.; cf. Lat. memini), abs. or with gen.; make mention of, VII, 5, 8; suggest, with infin., VI, 4, 11.

μισέω, μισήσω, etc. (cf. Eng. misan- thrope), hate.

μισθοδοσία, -ας, ἡ (μισθός+δίδωμι), giving of pay.

μισθοδότω (μισθός+δίδωμι), pay wages to, hire, with dat.

μισθοδότης, -ου, ὁ (μισθός+δίδωμι), paymaster, employer.

μισθός, -ού, ὁ (cf. Eng. meed), pay, wages, esp. of soldiers. This was ordinarily a daric a month for privates, two for a captain, and four for a general, VII, 6, 1.

μισθοφορά, -άς, ἡ (μισθός+φέρω), receipt of wages, mercenary ser- vice, pay.

μισθοφόρος, -ον (μισθός+φέρω), receiving pay, or wages; ὁ μισθό- φόρος, as subst., mercenary troops, mercenaries.

μισθώ, μισθῶσαι, etc. (μισθός), let out for hire; mid., hire for oneself; pass., be hired.

μινά, -άς, ἡ, mina, one-sixtieth of a talent, or one hundred drach- mae (about §18.00; but see the note on δέκα τάλαρα, I, 7, 18).

μνήμη, -ης, ἡ, (μνήμησκω), memory, remembrance.

μνημονεύω (μνήμω, mindful; cf. μνήμησκω), call to mind, remember.

μνημονικός, -όν (μνήμω, mindful; cf. μνήμησκω), having a good memory.

μνησθῆ, see μνήμησκω.

μνησικακέω, μνησικακήσω, etc. (μνή- μησκώ+κακός), remember wrongs, cherish ill-will, bear a grudge (with dat. of pers. and gen. of cause).

μόλις, adv., with difficulty, hardly, barely.

μολυβδός, -ίος, ἡ (μόλυβδος), leaden ball or bullet.

μολυβδός, -ου, ὁ, lead.

μόλωσιν, see βλάσκω.

μοναρχία, -ας, ἡ (μόνος+ἄρχω; cf. Eng. monarchy), command vested in one person, sole or chief command.

μοναχή, adv. (μοναχός, solitary, from μόνος), alone, only.

μονή, ἡ, ἡ (μένω), a stay, halt.

μονόξυλος, -ου (μόνος+ξύλον), made of a single log, of canoes, V, 4, 11.

μόνος, -η, -ον (cf. Eng. monk, etc.), alone, only, by oneself; with
μόσχεος, -ος, -ον (μύχχος, calf), of a calf; with κρέα,veal, IV, 5, 31.

μοχθώ, μοχθήσω, etc. (μύχθος, labor), labor, tool.

μοχλός, -οί, -o, bar or bolt of a gate or door.

μύζω, suck.

Μυτιληνός, -ου, Ἔ, Myriandus, a city in Syria on the gulf of Iasus.

μυρία, -άος, Ἔ (μυρίας; cf. Eng. myriad), ten thousand, myriad.

μύριος, -ος, -ον, countless, infinite, VII, 1, 30; pl., with changed accent, μύριον, -ας, -α, ten thousand; so in the sing. with a collective noun, I, 7, 10.

μύρων, -ου, το, a fragrant oil or unguent.

Μυσία, -άς, Ἔ, Mysia, a country in the northwestern part of Asia Minor.

Μύσιος, -ας, -ον (Μυσίς), Mysian.

Μυσός, -ος, ὁ, a native of Mysia, a Mysian.

Μυσός, -ος, ὁ (the foregoing), Mysus, the name of a brave Mysian, V, 2, 29.

μυχός, -οί, -o, innermost part, nook, recess.

μύρως, -ας, -ος, -ον (cf. Lat. morus, a fool, Eng. sophomore), stupid, foolish.

μύρως, adv. (μύρος), stupidly.

N

ναι, intensive particle (cf. νέ, Lat. ne, nē), yea, verily, in oaths, yea by, with acc. with or without μά.

ναός, -ού, ὁ, Attic νεώς, -ω (ναόω, dwell), temple.

νάπη, -ης, ᾴ and νάπως, -ους, τό, woody glen, valley, vale.

ναυαρχίς (ναύτις) be in command of a fleet, be admiral.

ναύαρχος, -ου, ὁ (ναύτις) command, of a fleet, admiral.

ναύκληρος, -ος, ὁ (ναύς + κλήρος, lot), ship-owner, ship-master, captain.

ναύλον, -ου, το (ναύς), passage money, fare.

ναυπηγήσιμος, -ου (ναύτις + πήγημι), fit for shipbuilding, of timber.

ναύς, νεώς, Ἔ (Lat. navis), ship, chiefly, man-of-war.

Ναυσικλείδης, -ου, ὁ, Nausicles, an envoy who brought pay from Thibron to the Greeks, VII, 8, 6.

ναυσίπορος, -ου (ναύς + πέρ), navi gable.

ναυτικός, -ήδον (ναύς, cf. Eng. nautical), naval.

νεανίσκος, -ου, ὁ (νεανίς, young man, young man, youth.

νείμαι, see νέω.

νεκρός, -οῦ, ὁ, cf. Lat. nec, death, neco, slay), dead body, corpse.

νέμω, νεμώ, ενεμω, ενέμηκα, ενέμηκαι, ενέμηκην, portion out, award, of meat, carve, VII, 3, 21; of cattle, drive to pasture; in mid., graze, feed, II, 2, 15.

νεφελημένων, see νεφώ.

νεφελημένων, see νεφώ.

νεάδαρτος, -ου (νέός + δέρω), freshly fayed.

Νέον Τείχος, -ους, τό, New Fort, a Thracian city on the Propontis.
νέος, -α, -ον (cf. Lat. novus, Eng. new), new; often, young; so νεώτερος, 1, 1, 1; of things, fresh, νέος σῖτος, this year’s grain, V, 4, 27.

νέμα, -ατος, το (νέω, nod), nod.

νευρά, -άς, ἵ (cf. νέφος), sinew; hence, boothook.

νεύρον, -ου, τό (Lat. nervus, sinew), sinew, cord.

νευσφόροις, see νέω, swim.

νεφελής, -ης, ἵ (το νέφος, cloud, Lat. nublula), cloud.

νέω, νήσω, νένμαι, heap or pile up.

νέω, νέσσαι (cf. νάσς), swim.

νεσκόρος, -ου, ὁ (ναῦς+ορος, sweep), keeper of a temple, warden, seer, seer of the future.

Νέων, -ωνος, ὁ, Neon, a Spartan from Asine, in the Greek army.

νεώριον, -ου, τό (ναῦς), navy yard, dockyard, VII, 1, 27.

νέυ, see ναῦς.

νέως, -ῶ, ὁ, temple, V, 3, 8; see ναῦς.

νεωτό, adv. (νέος), newly, lately.

νή, intensive particle (cf. νά) used in oaths with affirmative force, ἵσ by, with acc., νή Δία, I, 7, 9.

νής, see ναῦς.

νήσος, -ου, ἵ (ναῦς), isle.

Νίκανδρος, -ου, ὁ, Nicander, a Laconian.

Νίκαρχος, -ου, ὁ, Nicarchus, an Arcadian. He brought the Greeks news of the seizure of their generals, II, 5, 33. A captain of this name deserts, III, 3, 5.

νικάω, νικήσω, etc. (νίκη), conquer, excel, surpass; the pres. often has the sense of a perf., be victorious, have conquered, I, 8, 21; τά πάντα νικάω, be completely victorious, II, 1, 1; εἰ τῆς νικώσης (sc. γνώσης), in accordance with a majority vote, VI, 1, 18.

νίκη, -ης, ἵ, victory.

Νικόμαχος, -ου, ὁ, Nicomachus, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.

νοέω, νοήσω, etc. (cf. νοῦς), perceive, observe, plan.

νόδος, -ης, -ον, or -ος, -ον, illegitimate bastard.

νομή, -ης, ἵ (νέω), pasture, grazing herd, herd.

νομίζω, νομίζω, etc. (νόμος), regard as customary or proper; pass., be the custom, be held right; so τά νομίζομεν, the customary or regular wages, VII, 3, 10; think, believe, consider; suppose, generally with infin., in VI, 6, 24 with partic.

νόμιμος, -ης, -ον (νόμος), customary, lawful.

νόμος, -ου, ὁ (νέω, assign), custom, fashion, usage, law; in music, mode, strain, V, 4, 17.

νοσέω, ἐνόσησα, be sick; met. of a country, be in disorder, VII, 2, 32.

νόσος, -ου, ἵ, sickness, disease.

νότος, -ου, ὁ, the south wind.

νουμηνία, -ας, ἵ (νός+μην), new moon, first day of the month.

νοῦς, νοῦ, ὁ (γνώσις), mind, sense; τόν νοῦν προσέχειν, see the vb.; εν νοὺ ἐχειν, purpose, plan, III, 3, 2; 5, 13.

νυκτερεύω, νυκτερεύω, ἐνυκτέρευσα (νᾶς), spend the night.

νύκτα, νυκτί, νυκτός, see νῆς.

νυκτοφύλαξ, -ακος, ὁ (νύξ+φύλαξ), night watch, sentinel.

νύκτωρ, adv. (νῆς), by night, at night.

νυν, adv. of time (cf. Lat. nunc, Eng. now), now, at present; το νῦν εἶναι, for the present,
friend; also frequently, foreign soldier, mercenary.

€νοφών, -ός, ó, Xenophon, an Athenian, author of the Anabasis, see the Introd.

€φές, -ου, δ, Xerxes, son of Darius Hystaspes, king of Persia from 485 to 465 B.C.; invaded Greece and was defeated at Salamis. 480 B.C.

€στός, -ή, -όν (verbal of €λώ, scrape), scraped, polished.

€πραίνω, €πρασώ, etc. (€ρόσ), dry.

€ρόσ, -ά, -άν, dry.

€φος, -ους, τό, sword.

€λαυνον, -ου, τό (€λώ, polish; cf. εστός), wooden image or statue.

€μπλεγμαι (€μλον), gather wood.

€μλίφων, -η, -ου (€μλον), wooden.

€μλον, -ου, τό, wood, in the widest sense, piece of wood; pole, I, 10, 12; in pl. wood, fuel, beams (of a house).

€νν-, see σνν.

O

δ, η, τό, definite art., the.

1) As a demonstrative pron. (its original force), chiefly with μέν and δέ; δ μέν ... δ δέ, the one ... the other, he ... he, sing. or pl.; often without a balancing δ μέν, δ δέ, and he (they), but he (they), regularly with change of subj. τά μέν ... τά δέ, partly ... partly, IV, 1, 14; τυ μέν ... τυ δέ, in this respect ... in that. III, 1, 12; τά μέν ... τέλος δέ, at first ... finally, I, 9, 6. In this use the nom. is properly accented.
2) As the def. art., much as in Eng.; often with proper names, I, 1, 2 n.; with possessive force, I, 1, 3 n.; often, with ellipsis of the noun, with gen., οι ἑκεῖνων, his men, I, 2, 15; with prepositional phrases, τῶν παρὰ βασιλέως, those (the men) from the king, I, 1, 5; or with advs., τῶν οἰκῶν, those at home, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers ἀμφὶ τῶν δισεκα-λιον, about 2,000, I, 2, 10; very frequently with particles, τῶν φεν- γιντας, the exiles, I, 1, 7; sometimes with distrib. force, τοῦ μηνὸς τῷ στρατῷ, per month per man, I, 3, 21.

ὁ, see ὁ.

ὁβελίσκος, -ου, ὁ (ὁβελῆς, ὁ, spit), little spit, spit.

ὁβολός, -ου, ὁ, obol, an Attic coin, worth about three cents.

ὁγδοίκοντα, indecl. (ὁκτὼ), eighty.

ὁγδοος, -ης, -ου (ὁκτώ), eighth.

ὁδὲ, ὁδὲ, τῶδε, dem. pron. (ὁ + ὁδὲ), this, the following, referring usually to what is near the speaker (Lat. hic) and often suggesting a gesture, I, 3, 19; τῶδε, often, as follows, I, 5, 15; τῶδε, as adv., in the following way (cf. ὁδὲ), Π, 3, 1; so τῶδε, here, VII, 2, 13.

ὁδεύω (ὁδός), march.

ὁδοπορέω (ὁδός + ἑπ), go by land.

ὁδοποιέω, ὁδοποιήσω, etc. (ὁδός + ποιέω), make a road, repair a road.

ὁδὸς, -ου, ὁ, way, road, march, journey; hence, way, means, Π, 6, 22.

'Οδρύσης, -ου, ὁ, an Odrysian; pl. the Odrysae, a Thracian tribe.

'Οδυσσέως, -έως, ὁ, Οδυσσέας, Lat. Ulysses, the hero of the Odyssey.

ὅδειν, adv. (ὁδῆ), whence, from which; of persons, from whom, Π, 5, 26.

ὁδεντερ, adv., strengthened form of ὁδεῖν, from which very place, just whence.

ὁι, see ὁ.

ὁι, see ὁδῆ.

ὁιδα, 2 pf. with pres. sense (subj. etc. εἴδω, εἴδεν, ἵνα, εἴδεναι, εἴδοι), plpf. ἠδην or ἠδεν, fut. εἴδομαι (εἴδος), know, understand, be acquainted with, abs., with acc., with ὅτα, infin., partic. (nom. or acc.), or εἰ; χάριν εἴδεναι, be grateful, Ι, 4, 15; ὡδ' ὅτα, parenthetic, I know well; certainly, V, 7, 33; cf. ὁδηλον ὅτα.

ὁι, see ὁδῆ.

ὁικαδε, adv. (ὁικος), homeward, to one's country; ὁικαδε ὁδὸς, the homeward way, ΠΙ, 1, 2.

ὁικεῖος, -α, -ου (ὁικος), belonging to one's home, familiar, intimate; oi oikèioi, one's family, relatives, or intimate friends, ΠΙ, 2, 26.

ὁικεῖως, adv. (ὁικεῖος), familiarly, kindly.

ὁικητης, -ου, ὁ (ὁικως), member of a household, esp. slave; in pl. household, IV, 5, 35.

ὁικίω, ὁικήσω, etc., dwell, live; trans. inhabit, live in, ΠΙΙ, 2, 23; of cities, etc., be situated, lie, V, 1, 13; in this sense oftenen pass., I, 4, 1.

ὁικημα, -ατος, τὸ (ὁικῶ), house.

ὁικησις, -εως, ἡ, dwelling, residence.

ὁικία, -ας, ἡ (ὁικος), house.

ὁικίζω, ὁικίζω, ὁικίζω, ὁικίζω, ὁικίζω, etc. (ὁικος + ἐμα, build), build a house, then gen., build, construct.

ὁικοβεν, adv. (ὁικος), from home.
oíκος, adv. (οἶκος), at home; οἱ oíκοι, those at home, I, 2, 1.

οἰκονόμος, -ov, ὁ (οἶκος + νέμω), housekeeper, steward, manager.

οἰκ. -ov, ὁ, house, home.

οἰκτήρω, οἰκτήρῳ, etc. (οἰκτός, pity), pity.

οἰμαί, see οἰμαί.

οίνος, -ov, ὁ (Lat. vinum, Eng. wine), wine; οἶνος φοίνικας, palm wine, II, 3, 14; οἶνος κρίθων, beer, IV, 5, 26.

οίνοχός, -ov, ὁ (οἶνος + χέω, pour), wine-pourer, cup-bearer.

οἴματι or οἴμαν, οἶμανταί, ψήθην, suppose, think, believe; often parenthetic, methinks, esp. in the shorter forms οἴματι and ψήθην.

οἶος, -a, -ov, rel. pron., of what sort or size, how great, frequent in indir. ques., ὅρων ἐν οἶοις ἑσύνερ, seeing in what straits we are, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that oῖος, alone, may be rendered, such as; with infin., οὖν γὰρ ἢν ὥρα οἶα ἀρδέων, it was not the proper season for watering, II, 3, 13n.: οἰοῖ τ᾽ ἐσσάθη, you will be able, V, 4, 9; οὖν οἶον τε ἦν, it was impossible, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.: cf. οἶον τε μάλιστα πεφυλαγμένως, as gratuitously as possible, II, 4, 24. oiov, adv., as for example, IV, 1, 11; with sup., intensive, like ω. IV, 8, 2.

οἴόσπερ, -απερ, -βνερ, a strengthened form of οἰος, just such as; παραπληθία οἴος, freely, precisely like the one for which, just such a one as, I, 3, 18.

οἶον, see οἰμαί.

οῖς, oĩς, acc. pl. oĩς, ἦ (cf. Lat. oris, Eng. eae), sheep.

οἰσι, see φέρω.

οἰσθα, see oĩda.

οἰστός, -οῦ, ὁ, arrow. The common word is τάξιμα.

Οἰάτος, -ov, ὁ (Οἰή, Oeta), an Oetæan, from the region near Mt. Oeta in Thessaly.

οἴχομαι, οἰχήσαμαι, pres. with perf. force, be gone, have gone; often with partic. expressing the means of motion, ψ’χετο ἀπελαῖον, he rode off, II, 4, 24; euphemistic of the dead, be missing, be gone, III, 1, 32.

οἰωνός, -οῦ, ὁ (for ἔφωνός [?], cf. Lat. avis), bird, esp. bird of prey; then, since eagles, vultures, etc., were observed in augury, omen, sign, III, 2, 9.

οὐκέλαω, οὐκελα, run ashore, of ships.

οὐκλάζω, οὐκλάζεσθαι, crouch down.

οὐκνέω, οὐκνήσω, etc. (οὐκος), hesitate, shrink from, with infin., I, 3, 17: dread, fear, with μὴ and subj. or opt.

οὐκηρῶς, adv. (οὐκος), reluctantly.

οὐνος, -ov, ὁ, hesitation, reluctance.

οὐκταιχίλλων (οὐκτὸν + Ἰλλῶν), eight thousand.

οὐκτακόσιοι, -α, -α (οὐκτὸν + ἐκατόν), eight hundred.

οὐκτῶ, indecl. (Lat. oeto), eight.

οὐκτωκαίδεκα, indecl. (οὐκτῶ + ἐκα), eighteen.

οὐλεθρος, -ov, ὁ (οὐλλυμ, destroy), destruction, death.

οὐλγος, -η, -ov (cf. Eng. oligarchy), small, little; of time, short; of number, few; neut. as adv., ὁλγοῦ, a little; αὐτὸς ὁλγοῦ δεήσατος καταλευσθήσα, though he had come near being stoned to death, I, 5, 11 (cf. δέω); ἐπ’ ὁλγων,
few deep, IV, 8, 11; ὀλύγας (se. πηγάς) παλεύω, inflict (too) few bows, V, 8, 12; παρ' ὀλύγον ποιεῖ· σθαί, esteem of little worth, VI, 6, 11; κατ' ὀλύγους, in small parties, VII, 6, 29.

ὁλυθάνω, slip.

ὁλοσθρόπος, -άδ, -όν (ὁλυθάνω), slippery.

ὁλάκας, ἀδος, ᾗ (ἐλκω), a merchantman, trading vessel (properly a vessel that is towed).

ὁλοτροχὸς, -οῦ, ὅ (ἕλχω [cf. Lat. volvo] + τρέχω), a rolling stone, round stone.

ὁλοκαυτῶ (ὁλος-καλω), offer a whole burnt offering (instead of certain portions only).

ὁλος, -η, -ον (old Lat. solius, solidus), whole (not akin to the Greek word), all, entire.

'Ολυμπία, -ας, ἡ ("Ολυμπός, ὁ, Olym-
pus), Olympia, a district in Elis on the Alphēus, where the great games were held.

'Ολυνθός, -οῦ, ὁ ("Ολυνθός), an Olym-
thian, native of Olymthus, the chief city of Chalcidice.

ὁμαλής, -ές (ἅμα), even, level; ὁμαλές ἓναι, march over level ground, IV, 6, 12.

ὁμαλός, -ή, -όν (ἅμα), even, level; ἐν τῷ ὁμαλῷ, on level ground, IV, 2, 16.

ὁμαλῶς, adv. (ὁμαλός), evenly.

ὁμηρός, -οῦ, ὁ (ὁμήροι = ἵρη), hostage.

ὁμιλέω, ὁμιλῆσω, etc. (ὁμαλος, throng), associate with, consort with.

ὁμιχλή, -ης, ἡ (cf. Eng. mist), mist, fog.

ὁμιμαι, -ατος, τὸ (cf. ὄφωμαι), eye; hence, look.

ὁμιμοῦ ὁρ ὁμινώ, ὁμομάς, ὁμοσα, ὁμώμοια, ὁμώμοιο(σ)μαί, ὁμό(σ)θην, swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.).

ὁμοιος, -α, -ον (ἅμα), like, resembling, similar; οἱ ὁμοίοι equals in rank; peers, IV, 6, 11 n.; ἐν τῷ ὁμοὶο, on the same footing, IV, 6, 18; ὁμοιο ήσαν θανατῶσιαν, were like persons wondering, i.e., seemed lost in wonder, III, 5, 13.

ὁμοίως (ὁμοιος), in like manner, alike; ὁμοίως ὄσπερ, just as if, VI, 5, 31.

ὁμολογεώ, ὁμολογήσω, etc. (ἅμα- λέγω), think the same as, agree, grant, admit, confess.

ὁμολογομενός (ὁμολογεώ), confessedly, with the consent of all.

ὁμομήτριος, -α, -ον (ἅμα-μέτρη), born of the same mother.

ὁμόσαι, see ὁμοιμ.

ὁμόσε, adv. (ἅμα), to the same place, to close quarters.

ὁμοτάπεξος, -ον (ἅμα-τάπεξα), at the same table with, a table companion, I, 8, 25 n.; cf. συν-
tαπεξος.

ὁμοῦ, adv. (ἅμα), together, at the same time, with; ὁμοῦ εἶναι, with gen., be near, meet, IV, 6, 24.

ὁμφαλός, -οῦ, ὁ, navel.

ὁμος, adv. (ἅμα), all the same, nevertheless, yet, however.

ἐν, see εἰμι.

ὅν, see ὅς.

ὁναρ, τὸ, only nom. and acc., dream.

ὄνησαι, see ὄνημημ.

ὄνημημ, ὄνησο, ὄνησα, 2 aor. mid. ὄνημημην, ὄνημηθην, benefit, help, aid.

ὁνομα, -ατος, τὸ (γεγυνώσκω; cf. Lat. nomen), name; acc. as adv., by name; also, fame, reputation, 
Π, 6, 17.

ὄνοματι, adv. (ὄνομα), by name.
ñoś, -ov, é (Lat. asinus, Eng. ass), ass; nóś áîrns, the upper (grind- ing) mill-stone (turned by an ass), I, 5, 5.
ñoś, -ov, τό (όνος), sour wine.
ñoς, -eà, -v, sharp, of taste, sour.
óper, see óstper.
óptē, rel. adv., where, in what way, how; loosely, whither.
óptēbv, adv., from behind, from the rear, behind; óst óptēbv, those in the rear, IV, 2, 20; ta óptēbv, the rear, III, 4, 10; est óptēbvē, backwards, III, 3, 10.
óptsthofulakēw, óptsthofulakēsa (óptsthēv+φωλάττω), guard the rear, form the rear guard.
óptsthofulakēa, -as, ἥ (óptēbv+φωλάττω), command the rear.
óptsthofulakē, -akos, ó (óptēbv+φωλάττω), one guarding the rear; pl. the rear guard.
óptēw, adv., back, behind one's back, VI, 1, 8.
óptēw, óptēw, óptēw, óptēw, óptēw (óptēw), make ready, equip, arm; mid., arm oneself; pl. pass, be armed.
óptēw, -eis, ἥ (óptēw), equipment, arms.
óptētw (óptētēs), serve as hoplite.
óptētēs, -ov, ó (óptēw), hoplite, heavy armed soldier.
óptētw, -ή, -eν (óptētēs), or or for heavy armed troops; ta óptētēw, the hoplite force.
óptēmakhēa, -as, ἥ (óptēw+μάχομαι), fighting in armor, infantry tactics.
óptēw, -ov, τό (έπομαι, handle, be busy with), implement, tool; esp. in pl. arms, weapons, armor; ta óptēa by metonymy = óptētēa, II, 2, 4, or the place where the arms were stucked, the camp, II, 4, 15; έν τοῖς ὀπλοῖς under arms, IV, 3, 7; εἰς τὰ ὀπλά, to arms, I, 5, 13; τίθησαι τὰ ὀπλά, take up a position under arms, I, 5, 14; II, 2, 21; or ground or rest arms, I, 10, 16; προβάλλεσθαι τὰ ὀπλά, advance arms (for the charge), I, 2, 17.
óptēthēv, rel. adv., from whence, wheresoever.
óptoi, rel. adv., whither, where.
óptōs, -a, -ov, rel. pron. (πότος), of what sort or kind, of such a sort as, whatsoever.
óptōs, -ή, -ov, rel. pron. (πότος), as great as, as many as; in indir. ques., how large, how much, how many; óptōs, as adv., as far as, III, 3, 10.
óptōtan (óptote+άν), rel. adv., whenever, when, with subj.
óptote, rel. adv., of time, when, whenever, as often as, with indic. or opt.; of cause, since, because, VII, 6, 11.
óptēkeros, -a, -ov, rel. pron., which of two.
óptōn, rel. adv., where, wherever; óptōn ἥ, except where, I, 5, 9.
óptōw, óptōw, óptōw, óptōa, etc., bake, roast.
óptos, -ή, -eυ, roasted; of bricks, baked, II, 4, 12.
óptos, rel. adv., in what way, how, as; οὐκ ἔστιν óptos οὐκ, it is not possible that not, i.e., certainly, II, 4, 6; often in indir. ques.; in obj. clauses, that, I, 1, 4; in final clauses, that, in order that; in exhortations with fut. indic., óptos ἔσεσθε ἄνδρες, see that ye be men, I, 7, 3; οὐκ óptos, not only not, VII, 7, 8.
ó̄rāw, ἐ̆ρων, ἐ̆ρωμαι, ἐ̆ραρα, ἐ̆ραμαῖ or ἐ̆ραμαῖ, ἐ̆ρθην, aor. supplied by ávon (see the word), see, look,
observe, perceive, etc.; abs., with acc., with acc. and partic., or
with ὁ and a clause, Π, 2, 5; with rel. clause, IV, 7, 11; VI, 4,
23; with indir. ques., Π, 5, 13; with acc. and infinit. (following a
partic.), VII, 7, 30. The infinit.
ἢ may depend upon an adj. or adv.
ｓｔｅｒｎ to look upon, Π, 6, 9; cf. Π, 4, 5; so ὡσθαν, Π, 3, 3 n.
ὁργή, -ῆς, ἡ, temper, esp. anger; as
adv. ὁργῇ, angrily, in a passion, 1, 5, 8; Π, 6, 9.
ὁργίζομαι, ὠργοῦμαι, etc. (ὁργῇ), be
angry, be enraged.
ὁργυα, -ᾶς, ἡ (ὁργῶ), length of the
arms outstretched, fathom, 6
Greek feet, 5 ft. 10 in., Eng.
ὁρχῖο, ὁρχῶ, ὁρχᾶ, ὁρχῆθην (cf. Lat.
vego, Eng. reach), reach, reach
out, VII, 3, 29.
ὁρείνος, -ῆ, ὁν (ὁρος), mountainous.
ὁρεῖος, -α, -ων (ὁρος), belonging to
mountains; of countries, mountain-
ous; of persons, dwelling in the
mountains; as subst., οἱ ὡρεῖοι, mountainers.
ὁρθός, -α, -ων (ὁρθός), steep; τὸ ὡρθον,
ascent, IV, 2, 3; ὡρθον ἑδρα, march
up hill, IV, 6, 12; ὡρθοῖ λόχοι,
companies in column, IV, 2, 11 n.
ὁρθός, -ῆ, ὁν (cf. Eng. orthodox),
straight, direct, erect.
ὁρθος, -ον, ὅ, daybreak, dawn.
ὁρθός (ὁρθός), rightly, justly, with
reason; ὠρθῶς ἔχειν, be proper,
ΠΙ, 2, 7.
ὁρία, -ων, τὰ (ὁρος, boundary), bor-
ders of a country, frontier,
boundary.
ὁρίζω, -ορίζω, ὁρίζα, etc. (ὁρος, bound-
dary; cf. Eng. horizon), be a
boundary, bound; determine,
VII, 7, 36; in mid., set up as
one's boundary, VII, 5, 13.
ὁρκός, -ον, ὅ (ὁρκω, shut in, re-
strain, ὡρκος, fence), oath.
ὁρμᾶω, ὁρμᾶω, etc. (ὁρμῇ), start,
hasten, rush, set out (τὴν ὄδον,
on his march, III, 1, 8); so mid.,
I, 1, 9.
ὁρμέω, ὁρμῆω, etc. (ὁρμος, anchor-
age), lie at anchor.
ὁρμή, -ῆς, ἡ, start, motion, attack
impulse; ἐν ὡρμῇ ἑίναι, be on the
point of starting, Π, 1, 3; μὲ
ὁρμῇ, with one impulse, ΠΙ, 2, 9.
ὁρμῶ, ὁρμῶμαι, ὁρμᾶσα, ὁρμῶμαι,
ὁρμῆθην (cf. ὡρμᾶω), bring to an-
chor, anchor; mid., come to
anchor.
ὁρνευ, -ον, τὸ (cf. ὡρνος), bird.
ὁρνίθελος, -α, -ον (ὁρνος), of a bird or
fowl; with κρέα, chicken, IV,
5, 31.
ὁρνος, -ος, ὁ, ἡ (cf. Eng. ornithol-
ygy), bird; esp. fowl, hen.
ὁρόντας, -α, ὁ, Orontas, the name
of two Persian nobles mentioned
in the Anabasis, one a traitor,
put to death by Cyrus, I, 6, 1 ff.,
the other a satrap of Armenia,
a son-in-law of the king, and in
command of a division of the
royal army, ΠΙ, 4, 8.
ὁρος, -ον, τὸ, mountain.
ὁρόφος, -ον, ὅ (cf. ὡρὼφω, roof over)
roof.
ὁρκτός, -ῆ, -ον (verbal of ὡρκτω)
made by digging, dug, artificial.
ὁρκτω, -ορκῶ, ὁρκᾶ, -ὁρκοῦχα, ὁρκ-
ωμαί, ὁρκῆθην, dig, quarry.
ὁρφανός, ἡ, -ον, orphan, fatherless.
ὁρχέομαι, ὁρχῆσαμαι, ὁρχῆσαμην,
dance.
ὁρχήσω, -ος, ἡ (ὁρχεομαί), dance.
ὁρχηστρίς, -ος, ἡ (ὁρχεομαί), dancing
girl.
The antec. is often omitted, πλην ὁπόσοι ἱκανοὶ ἵσαν, I, 2, 2; ἔχων οὗ εἴρηκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, καὶ ὁπόσοι τοῦτων ἄν, I, 3, 4; cf. I, 7, 3; yet ἤγεμον δὲν, I, 3, 17; τῆς χάριν ἵν, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?); cf. V, 5, 12), θεῶι οἷς, III, 1, 6. The rel. clause may precede (I, 8, 11), in which case the antec. resumes the rel. with emphasis. Often the antec. is incorporated in the rel. clause, I, 2, 1; I, 9, 14; IV, 4, 2.

The rel. has often causal force, e.g., III, 1, 17.

Rel. clauses have regularly the indic. or the opt. with ἄν when the antec. is definite; the subj. with ἄν, or after secondary tenses the opt., when it is conditional. Rarely in indir. disc. we find the infin. (by attraction), II, 2, 1. The rel. is occasionally used as an indir. interrog. It often stands at the head of a sentence, like the Lat. quod, as to the fact that, II, 3, 1; occasionally it has demonstrative force, but only in phrases, καλ ὃς, and he, I, 8, 16, and, less commonly, καλ οἷς, and they, VII, 6, 4.

ἐν ὅποτε, while (even after a pl.), I, 2, 20; ἄν ὃς, since (also after a pl.), III, 2, 14; οὗ or ὅποτε, as advs., see the words. μέχρι οὗ, to a point where, I, 7, 6; ὅποτε, where-fore; see διό, ἐφ' ὅποτε, on condition that, with infin., IV, 2, 19.

ὄς, ós, rel. pron., who, which, what; Lat. qui.

The antec. is often omitted, πλην ὁπόσοι ἱκανοὶ ἵσαν, I, 2, 2; ἔχων οὗ εἴρηκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, καὶ ὁπόσοι τοῦτων ἄν, I, 3, 4; cf. I, 7, 3; yet ἤγεμον δὲν, I, 3, 17; τῆς χάριν ἵν, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?); cf. V, 5, 12), θεῶι οἷς, III, 1, 6. The rel. clause may precede (I, 8, 11), in which case the antec. resumes the rel. with emphasis. Often the antec. is incorporated in the rel. clause, I, 2, 1; I, 9, 14; IV, 4, 2.

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where ὡςτε is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; ὅτου ὅν παρεγγυσαντος, some one or other having given the word, IV, 7, 25; cf. V, 2, 24; ἐξ ὅτων, since, VII, 8, 4.

ὁστισώνων, ὣτισών, Ὅτιον (ὁστις+οὖν), who- or whatsoever.

ὁσφραῖνομαι (cf. ὅσω, smell), smell, get a smell of.

ὁταν, rel. adv. (ὅτε−ἂν), whenever, when, with subj., referring to fut., or else in a generalized sense.

ὅτε, rel. adv. (ὅτε−πε), by elision ὅτ' or ἄτε', when, as, I, 2, 9; with opt., whenever, as often as, II, 6, 12; cf. ὥταν.

ὁτι, conj. (neut. of ὅτις): (1) that, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, e.g., I, 6, 8; (2) causal, because, since, I, 2, 21; (3) intensifying a superlative, ὅτι ἀπαρακτικότατον, as unprepared as possible, I, 1, 6.

ὁτου, ὧτῳ, see ὅστις.

ὁο (before vowels ὠο or ὠυ), neg. adv., not: accented at the end of a clause, e.g., IV, 8, 3; in questions, expecting the answer, yes, III, 1, 29; for ὠν μή, see μή.

ὁου, dat. of (which is the only singular form in the Anabasis), pl. ὁφεῖς, ὁφῶν, ὁφίσι, ὁφαί, pers. pron. of 3d pers. (orig. ὁφοῦ; cf. Lat. se, suus), of him, etc.; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. they, themselves, I, 7, 8.

ὁο, rel. adv. (ὁς), where; μέχρι ὠο, to a point where, I, 7, 6.

ὁοδαμῇ, adv., in no way, by no means.

ὁοδαμόθεν, adv. (cf. ὀοδαμῇ), from no place or quarter.

ὁοδαμοῖ, adv. (cf. ὀοδαμῇ), to no place, nowhere.

ὁοδαμοῦ (cf. ὀοδαμῇ), nowhere.

ὁοδ (ὁο−ὁδ), after a neg., and not, but not, nor; but when there is no preceding neg., not even, I, 3, 21; ὀοδ̣ ὁς, not even so, I, 8, 21; ὅν μέντοι ὅνδε ἀπέκλινε, however, you may be sure he did not turn aside, II, 2, 16.

ὁοδείς, ὀοδείμα, ὀοδέν, gen. ὀοδεῖνς, ὀοδεῖμας, ὀοδεῖν (ὁοδὲ−ἐς; cf. ὀοδὲ μᾶς, VI, 3, 16), not even one, not one, none, II, 5, 1; ὀοδεῖς and ὀοδέν often as nouns, nobody, nothing, I, 2, 22; I, 8, 20; ὀοδέν, as adv., not at all, I, 1, 8.

ὁοδέποτε, adv. (ὁοδὲ−ποτὲ), never.

ὁοδέπω, adv. (ὁοδὲ−πῶ), not yet; separated, ὀοδὲ νῦν πῶ, VII, 6, 35.

ὁοθ', see ὥτε.

ὁοκ, see ὧο.

ὁοκέτι, adv. (ὁοδὲ−ἐτί), no longer. For ὀοκέτι μή, see ὠο μή, under μή.

ὁοκουν, inferential part. (ὁο−ὁον), therefore not, by no means, III, 5, 6.

ὁοκουν, interr. part. (ὁο−ὁον), not therefore? expecting an affirmative answer as Lat. nonne, I, 6, 7, etc.; also as inferential part., then, therefore, well then, III, 2, 19.

ὁον, a post-pos. part.: (1) confirmatory, certainly; often coupled with other particles, μεν, γάρ, πάν, for which Eng. has no equivalents; δ' ὠο (stating a fact and dismissing a hypothesis), be that as it may, I, 2, 12; (2) inferential, now, I, 1, 2; accordingly, then ὧοπερ, strengthened form of ὧο, just where.
οὔποτε, adv. (οὐ+ποτε), never.
οὔτω, adv. (οὐ+πω), not yet.
οὔτῳποτε, adv. (οὐ+πω+ποτε), never yet, never before.
οὔρα, -άς, η, tail, of an army, rear.
οὔραγός, -ός, ο (οὔρα + ἄγω), rear leader, rearmost man in a column, who became the leader when the file faced about, IV, 3, 26, 29.
οὔρανός, -οῦ, ὁ, heaven, the sky.
οῦς, ωτός, τό (cf. Eng. parotid), ear.
οὔτε, neg. conj. (οὐ+τε), and not; οὔτε..., oūte, neither..., nor; I, 2, 26, etc.; oūtē... τε, not... but, II, 5, 4, n.
oūτοι, adv. (οὐ+τοι), not indeed, certainly not.
oὔτος, αὐτη, τοῦτο, dem. pron., this, these: often as pers. pron., he, she, it, they, etc. With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οὖτος refers to what precedes, but it sometimes looks forward, especially to a clause with δὲ, III, 2, 17, or δῶς, III, 1, 7; καὶ οὖτος, he too, III, 2, 5; ταῦτα is often used where Eng. more naturally uses the sing., μετὰ ταῦτα, after this, I, 3, 9; καὶ ταῦτα, and that too, with partic. I, 4, 12; so καὶ τοῦτον, II, 5, 21; ταῦτη, as adv., see the word. οὖτος often refers to something near the person addressed, and thus corresponds to Lat. iste, as οὗ to hic. It has sometimes a contemptuous tone, this fellow, I, 6, 9; III, 1, 31.
οὔτοσι, αὐτη, τοῦτι, a strengthened form of οὖτος, the sullix having the force of a gesture, this man (fellow) here, etc.
οὔτω (before a vowel, οὔτως), adv. (οὔτος), thus, in this way, so, to such a degree; referring as a rule to what precedes.
oὖξ, see οὐ.
οὔχ, adv., strengthened form of οὐ, q.v.
οφείλω, ὁφειλήσω, etc., 2 aor., ὁφελον (οφελος), owe; in pass. of pay, be due, I, 2, 11; with infin., ought; hence ὁφελον Κύρος ζῆν in an unattainable wish, would that Cyrus were living, II, 1, 4.
οφελος, τό, only found in nom. and acc., help, advantage, use.
οφθαλμός, -οῦ, ὁ (ὑ'/οπ), eye; ἔχοντες ἐν ὁφθαλμοῖς, keeping in sight, IV, 5, 29.
οφλισκάνω, ὁφλήσω, ὁφλον, owe, be fined, V, 8, 1.
'Οφρύνων, -ου, τό, Ophrynion, a city in the Troad.
οχετός, -οῦ, ὁ (ἐχω), channel, ditch.
οχέω, ὁχήσω (ἐχω), carry; pass., be carried, ride.
οχήμα, -ατος, τό (ὁχέω), that which carries, vehicle, III, 2, 19.
οχθη, -ης, η, bank, bluff.
οχλος, -ου, ο, crowd, throng; often of camp followers, as contrasted with fighting men, ὁ πολὺς ὁχλος, III, 2, 36; ὁχλον παρέχουσιν, are a nuisance, III, 2, 27.
οχυρός, -άς, -άν (ἐχω), that may be held, strong, fortified; τὰ ὁχυρά, strongholds, IV, 7, 17.
οψέ, adv., late.
οψεθαι, see ὁψάω.
οψίζω (ὄψε), be or come late.
οψίς, -εως, η (ν' οπ), look, appearance, sight, spectacle.
παγκράτιον, -ου, τό (πάς + κράτος), the pancreatum, an athletic contest combining boxing with wrestling, IV, 8, 27.

παγχάλητως, adv. (πάς + χαλεπός), very hardly, with very great difficulty; παγχάλητως ἐχον πρός, were highly incensed against, VII, 5, 16.

παθεῖν, see πάσχω.

πάθημα, -ατος, τό (πάσχω), suffering, misfortune.

πάθος, -ους, τό (πάσχω), experience, trouble, misfortune.

παιανίζω, aor. ἐπαιάνσα (παιάν, paean), sing the paean, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.

παιδεία, -ας, ἡ (παις), bringing up, education.

παιδεραστής, -ου, ὁ (παις + ἐραμαί), lover of boys.

παιδέω, παιδέωσα, etc. (παις), train a child, educate.

παιδικά, -δῶν, τά (παις), favorite, darling.

παιδίον, -ου, τό (dim. of παις), infant, child.

παιδίσκη, -ης, ἡ (παις), young girl.

παῖς, παῖδος, ὁ, ἡ, child, boy, pl., children. In the Anabasis always masc. in sing. ἐκ παιδών, from boyhood, IV, 6, 14.

παῖω, παίσω, ἐπαισία (for πάρω, Lat. pavio, strike with fear), strike, strike at, strike, wound.

πάλαι, long ago, long since.

παλαιός, -ά, -ῶν (πάλαι; cf. Eng. palaeography, etc.), old, ancient; to παλαιόν, in ancient times, III, 4, 7, cf. τὸ ἀρχαῖον; comp. παλαιτερος, oldish, rather old, IV, 5, 35.

παλαιό (πάλη), wrestle.

πάλη, -ης, ἡ, wrestling.

πάλυν, adv., back, back again, again, of place or time.

παλαική, -άς, ἡ, concubine.

παλτόν, -οῦ, τό (neut. of the verbal of πάλω, brandish), javelin, spear (not used by the Greeks).

παμπλήθης, -ές (πάς + πληθος), very numerous, vast.

πάμπολος, -πόλη, -πολυ (πάς + πολύς), very much, very great; in pl., very many; ἐπὶ παμπολυ, over a vast extent (cf. ἐπὶ πολυ), VII, 5, 12.

παμπόντηρος, -ον (πάς + πονηρός), utterly bad or villainous.

πανοργια, -ας, ἡ (πανοργος), villainy.

πανοργος, -ον (πάς + ἐργον), doing anything; in a bad sense, villainous.

παντάπασις(ν), adv. (πάς), all in all, utterly, wholly; after a neg., at all, II, 5, 18.

πανταχού, adv. (πάς), everywhere.

παντελῶς, adv. (πás + τέλος), utterly, wholly.

πάντη, adv. (πάς), in every way, on all sides.

παντοδαπός, -ή, -ῶν (πάς), of every sort, of all sorts.

πάντοθεν, adv. (πάς), from every side, on all sides.

παντοτός, -α, -ον (πάς), of all sorts or kinds.

πάντοσε, adv. (πάς), in all directions, everywhere.

πάντωσι, adv. (πάς), altogether, at any rate.

πάνυ, adv. (πάς), very, quite, altogether; with neg., not at all,
1, 8, 14; VI, 1, 26; πάνυ μὲν ὁσ. certainly, VII, 6, 4.

πάρομαι, an unused pres., πάσομαι, ἐπασάμῃ, πέπαμαι, poetic vb., used by Xen., acquire, pf. as pres., possess, I, 9, 10; III, 3, 18; VI, 1, 12; VII, 6, 41.

παρά, prep. with gen., dat., and acc., beside, generally of persons, and as a rule giving the characteristic locality. With gen., from beside, from the presence of, from; of the agent with pass. vb., on the part of, by, I, 9, 1; with dat., beside, at, with, near; with acc., to the side of, to, towards; beside, along, I, 2, 13; of time, during, II, 3, 15; contrary to, II, 1, 18; of comparison, παρ’ ἄλλον ποιεῖσθαι, treat as of no account, VI, 6, 11.

παραβάινω (βάινω), transgress, break (of a treaty).

παραβοθήσω (βοθήσω), go to bear aid.

παραγγέλλω (ἀγγέλλω), pass the word, command, order, direct; impers. pass., παράγγελτο, commands had been given, III, 4, 3; VI, 5, 25; κατὰ τὰ παραγγέλματα, according to orders, II, 2, 8.

παράγγελσις, -εως, ἡ (παραγγέλλω), word of command.

παραγγένομαι (γγένομαι), be beside, be present, arrive, come.

παράγω (ἀγω), lead along or beside, lead past, bring forward, bring into line, IV, 6, 6.

παραγωγή, -ῆς, ἡ (παράγω), transportation.

παράδεισος, -οῦ, ὁ (a Persian word, whence Eng. paradise), park, game-presence.

παραδίδωμι (διδωμί), give over, deliver, surrender; of the watch-word, give out, VII, 3, 31; of the gods, grant, VI, 6, 34.

παραδραμεῖν, see παρατρέχω.

παραθαρρύνω (θαρρύνω), encourage, cheer.

παράθεω (θέω). run past.

παρατίθομαι (αἰτέω), intercede for, περι, VI, 6, 29.

παρακάλεω (καλέω), call to one's side, invite, summon; exhort, encourage.

παρακαταθήκη, -ῆς, ἡ (τίθημι), a deposit (intrusted to one's care). V, 3, 7.

παράκειμαι (κεῖμαι), lie before or near, be placed before.

παρακάλεσμα (κελέω), exhort, urge, encourage, with dat.

παρακαλεσσας, -εως, ἡ (παρακάλεω), exhortation, cheering on.

παρακόλουθος (ἀκολουθόω), follow along with, accompany.

παραλαμβάνω (λαμβάνω), receive or take from; take along; of office, succeed to, VI, 4, 11; VII, 8, 24.

παραλείπω (λειπω), leave at one side, omit, pass by.

παραλυτεῖ (λυτέω), give or cause trouble.

παραλώ (λῶ), loose from, of a rudder, unship, V, 1, 11.

παραμείβομαι (ἀμείβω, ἀμείβω. change), dep. mid. and pass., change one's position, I, 10, 10.

παραμελεῖ (ἀμελέω), neglect, disregard, abs. or with gen.

παραμένω (μένω), stay beside or by, remain loyal.

παραμηρίδια, τὰ (μηρός, thigh), thigh-pieces (of armor), I, 8, 6.

παραπέμπω (πέμπω), send along the line, despatch.

παραπλέω (πλέω), sail along or by.
Vocabulary

παραπλήσιος, - söyledi, -ov (πλήσιος), close beside; then, like, resembling.

παραρρέω, aor. παρρέψαν (ρέω), flow by, V, 3, 8; of snow, run or slip off, IV, 4, 11.

παρασάγγης, -ov, ὁ, parasang, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so varying in length with the character of the country traversed.

παρασκευάζω (σκευάζω), get ready, prepare; mid., make one’s own preparations, get ready, arrange, provide; in perf. tenses, be ready; abs. or with acc.

παρασκευή, ἡ, preparation; in a military sense, armament, force, I, 2, 4.

παρασκηνέω (σκηνέω), encamp beside or near.

παρασχήσω, see παρέχω.

παρατάττω (τάττω), draw up side by side; in the Anabasis always pass, be drawn up in battle array.

παρατείνω (τείνω), stretch out, extend.

παρατίθημι (τίθημι), put beside or before; especially of food, set before, serve.

παρατρέχω (τρέχω), run along, run by, run across.

παραχρήμα, adv., immediately, on the spot, in cash, VII, 7, 21.

παρεγγυάω (παρεγγύη), pass the word, order, exhort; ὅτε παρεγγυ-ώτα, whenever word was passed, IV, 1, 17.

παρεγγύη, ἡ (γγύη, pledge), word passed along the ranks, command, VI, 5, 13.

παρεδεδραμήκεσαν, see παρατρέχω.

πάρεμι (εἰμί), be beside, be present, be at hand; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, arrive, come; παρόν, impers., it was possible, IV, 5, 6; cf. the acc. abs., παρόν, V, 8, 3. τὰ παρόντα, the present state of things, III, 1, 34; so, with πάράγμα added, I, 3, 3. ἐν τῷ παρόντι, in our present straits, II, 5, 8.

παρέμι (εἰμί), go or pass by or along; come forward (as a speaker), V, 1, 3.

παρέλαυνω (δαλύω), drive or ride past; review, abs. or with acc.

παρέχωμαι (ἐχωμαί), pass by or through; of speakers, come forward, V, 5, 24; of time, go by, pass, cl.apse, I, 7, 18.

παρεσχημένος, see παρέχω.

παρέχω (ἐχω), have at hand or ready, furnish, supply, give, provide, πάραγμα, I, 1, 11, see παρέχω; ἀγοράν, II, 4, 5; render, make, II, 5, 13; mid., contribute, VI, 2, 10; show, display, VII, 6, 11.

παρήθα, see πάρεμι (εἰμί).

Παρθενον, -ov, τό, Parthenium, a town in Mysia.

Παρθενός, -ov, ὁ, the Parthenius, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.

παρθενός, -ov, ἡ, maiden, virgin.

Παρινοῦ, -ov, οἱ (Παρινοῦ), natives of Parium, Parian.

παρίσημο (ἰτμο), let pass by, give way, yield.

Πάριον, -ov, τό, Parium, a city on the Propontis.

παριστημι (ἐτημο), set near, bring forward, produce, mid. VI, 1,
22; 2 aor. and 2 pf. act. (as pres.) intrans., stand by or beside, V, 8, 10, 21.

πάροδος, -ου, ἡ (ὁδός), way by, passage, pass.

παροίνηα, aor. ἐπαροίνηα (πάροινος, given to wine, παρὰ-οίνος), be drunken, act insolently or abusively, V, 8, 4.

παροίχομαι, (οἴχομαι), be gone or past; τὰ παροίχομενα, as subst., the past, II, 4, 1.

Παρράσιος, ὁ, a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.

Παρύσατις, -ίδος, ἡ, Parysatis, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1: 7, 9; II, 4, 27; saves Cyrus' life, I, 1, 3. For a sketch of her character, see the Introd. § 26.

πᾶς, πᾶσα, πᾶν, gen. παντός, πᾶσης, παντός, all, the whole of, entire: in sing., every; rarely = πάντων, of all sorts, VI, 4, 6; with art. generally in pred. posit.: in attrib. posit., denoting totality, oι πάντες ἀνθρώπου, all human-kind, V, 6, 7; as noun, πᾶν, πάντα, everything: πάντα, everybody; πάντα as adv., utterly, in all respects, I, 3, 10; ἐπὶ πᾶν ἐδείξει, make every effort. III, 1, 18: περὶ παντός ποιῶσα, count above everything, of all importance, I, 9, 16; διὰ παντὸς πολέμου ἦνα, be on terms of absolute hostility, III, 2. 8; διὰ παντός, ever, always, VII, 8, 11.

Πασιῶν, -ωνις, ὁ, Pasion, a Megarian, general under Cyrus; he deserts, I, 3, 7.

πάσχω, πείσωμαι, ἐπαθὼν, πέπουθα, experience, suffer, undergo, be treated; παθεῖν τι, euphemistic for die, V, 3, 6; esp. common are the phrases εὖ and κακὸς παθεῖν, receive benefits or injury, I, 3, 5; III, 3, 7; ἄνθρωπον εὖ ἐπαθὼν, in return for the favors I had received, I, 3, 4.

πατάσσω, only in aor. ἐπατάσσα, etc., strike, thrust.

Πατηγώνας, ἁ, ὁ, Pategyas, a Persian in the army of Cyrus.

πατήρ, -τός, ὁ, (Lat. pater, Eng. father), father.

πάτριος, -α, -ον (πατρίη), hereditary, ancestral.

πατρίς, -ίδος, ἡ (πατρίη), fatherland, native land.

πατρώος, -α-ον (πατρή), belonging to one's father, inherited, ancestral.

παύλα, ἦ, ἡ (παύω), stopping place, stopping, prevention.

παύω, πάυω, etc. (Lat. paucus, Eng. few), stop, bring to an end; mid., cease. stop, leave off, rest; be rid of, V, 1, 2; abs., with gen., or with nom. partic.

Παφλαγονία, -ας, ἡ (Παφλαγῶν).

Paphlagonia, a district of Asia Minor on the south shore of the Euxine.

Παφλαγονικός, -κός, ἡ, ὁ (Παφλαγῶν).

Paphlogonian, ἡ Παφλαγονική (sc. χώρα), Paphlagonia, VI, 1, 15.

Παφλαγῶν, -δος, ὁ, a Paphlagonian, native of Paphlagonia.

πάχος, -ους, τὸ (cf. πάχος), thickness.

παχύς, -εια, -η (cf. Lat. pinguis, Eng. pachyderm), thick, stout, large.

πέδη, -η, ἡ (ποῦς, cf. Lat. pes), fetter.

πεδινὸς, -νω, -νου (cf. πεδίον), flat, level.
πεδιόν, -ov, τό (cf. ποῖς), plain, level land; as a final element of a city name (like Fr. -champ, Eng. -field), 1, 2, 11.

πείξων, aor. ἐπέξεων (cf. πεῖς), travel on foot or by land.

πεῖξήν, adv. (πεῖς), on foot, Ἰ, 4, 18; by land, Ἕ, 4, 5.

πεῖς, -ῆς, -ον (cf. πεῖς, ποῖς), on foot; ὀνόμασι πεῖς, infantry force, 1, 3, 12; ὁ πεῖς, foot soldier; pl. infantry.

πεῖθω, πείσω, ἐπεισά, πέπεικα, πέποιθα, πεῖσμαμι, ἐπείσθην, persuade, induce, win over, bribe; mid. and pass., be convinced, won over; hence, obey, believe.

πεινάω, πεινᾶω, etc. (πείά, hunger; πείναι, toil, be poor, Lat. penuria, poverty), be hungry.

πείρα, -ας, ἡ (γ' περ, go through), a going through, trial, proof; acquaintance with, Ἰ, 9, 1.

πειράμαμι, πειράσματα, etc. (πείρα; cf. Lat. experior), try, attempt, make trial of, abs. with infin. with obj. clause, Ἰ, 2, 3; or with gen., Ἴ, 2, 38.

πείσω, πευθήτης, see πείω.

πεισεῖς, πεισόμαι, see πάσχω.

πειστένον, verbal of πείω, one must obey.

πελάξω, aor. ἐπέλαξα, approach, drew near toward (a poetical vb.).

Πελοπονησίων, -α, -ον (Πελόννησος), of or belonging to the Peloponnesus, Peloponnesian pl. as subst., Peloponnesians, VI, 2, 10.

Πελοποννήσος, -α, -ον (Πελός, Pelops +νήσος), Peloponnesus, the isle of Pelops, the southern peninsula of Greece.

πέλατις, -οθ, ὁ (πέλατη), peltast, peltast, targeteer, carrying the light shield, πελτή.

πέλατικός, -ής, -ον (πελατικής), belonging to peltasts; τό πελατικόν, the peltasts, the light-armed troops.

πέλατη, -ης, ἡ, small shield, generally crescent-shaped, in Ἰ, 10, 12 it appears to mean pole; see the note.

πεμπταῖος, -α, -ον (πέντε), on the fifth day; of corpses, five days unburied, VI, 4, 9.

πέμπτος, -ης, -ον (πέντε), fifth.

πέμπτος, πέμπτω, ἐπεμφάνθε, πέμπομαι, πέ- πεμμα, ἐπέμφηθην, send, despatch, escort, send word.

πένης, -ητος, ὁ (cf. πένομαι), laborer, poor man.

πενία, -ας, ἡ (πένομαι), poverty.

πένομαι, only in pres. system, toil, labor, be poor.

πεντάκοσιοι, -αι, -α, five hundred.

πέντε, indecl., five.

πεντεκαίδεκα, indecl. (πέντε+δέκα), fifteen.

πεντήκοντα, indecl. (πέντε), fifty.

πεντήκοντα, ἡ (πεντήκοντα), commander of fifty men.

πεντήκοντας, -ον, ἡ (πεντήκοντα), a ship with fifty oars, penteconter.

πεντήκοντας, -ος, ἡ (πεντήκοντα), a company of fifty men.

πεπαντάι, πέπαται, see πάομαι.

πεπονθασαν, πεπονθώς, see πάσχω.

πεπρακέλαι, πεπράσεται, see πι· πάσχω.

πεπτωκότα, see πιπτῶ.

πέρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., εάνπερ, εἰπερ, ὅπερ, ὅπερ, etc.

πέρα, adv. (ν/περ), beyond, further.
περαῖνω, περανῶ, ἐπέρανα, πεπέρασμαι, ἐπέρανθην (πέρας, end), bring to an end, carry out, accomplish.
περαιῶ, -ώσω, etc. (\(\nu\) περ), carry over, transport; mid. and pass., pass over, cross.
πέραν, adv. (cf. περάω), on the farther side, across, I, 5, 10 (with gen.); τὸ πέραν, the farther bank, III, 5, 2; πέραν (or ἐν τῷ πέραν) γενέσθαι, get across, VI, 5, 22.
περάω, περάσω, etc. (\(\nu\) περ, πέρα), cross.
Πέργαμος, -ου, ἡ, or Πέργαμον, -ου, τὸ, Pergamus, an important city of Mysia.
πέρδις, -κος, ὁ, ἡ (cf. Eng. partridge), partridge.
περὶ, prep. with gen., dat., and acc., around, about: (1) with gen. (never local), about, concerning; of value, above, περὶ παντὸς ποιεῖσθαι, to consider all-important, I, 9, 16; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), round, I, 5, 8; VII, 4, 4; (3) with acc., of place, around, about, often of an important personage and his suite, οἱ περὶ Ἀριάδνην, Αριάδνης and his men, II, 4, 2 (cf. ἀμφὶ, and see the note on οἱ μετὰ Ἀριάδνη, I, 10, 1); of time, I, 7, 1; of things, περὶ τὰ ἐπιτήδεια θεῖαν, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8. In comp. beside the lit. meaning, περὶ often denotes superiority (e. g., περὶγγυνομαι).
περιβάλλω (βάλλω), throw around, embrace; mid., throw oneself around, surround: ὁπισχέω περιβάλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs, VII, 4, 17.
περιγγυνομαι (γγυνομαι), be superior to, get the better of, conquer, with gen.; result, with ὥστε and intin., V, 8, 26.
περίελθω (ἐλθω, wrap), wrap around.
περίεμμι (ἐμι), be superior to, excel, abs. or with gen.
περίεμμι (ἐμι), go around, abs. or with acc.
περιέλκω (ἐλκω, drag around.
περιεστώτας, see περιεστημι.
περιέχω (ἐχω), surround.
περίεδειν, see περιοράω.
περιστημι (ἰστημι), place around: in mid., 2 aor., and 2 perf. act., intrans., stand around.
περικυκλόμαι (κυκλῶ), surround.
περιλαμβάνω (λαμβάνω), seize round, embrace.
περιμένω (μένω), wait around, remain, wait for, expect.
Περίνθος, -ου, ὁ (Περίνθος), a Perinthian, native of Perinthus.
Περίνθος, -ου, ἡ, Perinthus, a city in Thrace on the Propontis.
περὶς, adv. (περι), round about; as prep. with gen., round, VII, 8, 12.
περίὸδος, -ου, ἡ (περὶ-οῦδος), circuit, circumference.
περιοικέω (οἰκέω), dwell around.
περιοικος, -ου(περὶ-οἰκος), lit., dwelling around; as subst., a Perioecus, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.
περιοράω (ὁράω), overlook; allow, permit, with acc. and partic.
περιπατος, -ον (περὶ-πάτος, path: cf. Lat. passus, step, Eng. path, peripatetic), place for walking, walk, II, 1, 15.
περιπήγγυμαι (πήγγυμαι), in pass., be frozen on, IV, 5, 14.
περιπίπτω (πίπτω), fall around, fling oneself upon, embrace, I, 8, 28; fall in with, VII, 3, 38.

περιπλέω (πλέω), sail around.

περιποίεω (ποίεω), make remain over; mid., acquire, gain, V, 6, 17.

περιπτύσσω (πτύσσω, πτύξω, etc.), fold around, outflank.

περιρρέω (ρέω), flow around, I, 5, 4; flow or slip off (of fetters), IV, 3, 8.

περισταυρώω, perf. pass. περισταυρωμα (σταυρός, -ώσω, etc., fence in with stakes; cf. σταυρός), surround with a fence of stakes, enclose with a stockade.

περιστερά, -άς, ή, dove, pigeon.

περιττευω, περιττεύω (περιτός), be over and above, outnumber, outflank; IV, 8, 11.

περιττός, -ή, -όν (περι), over and above, superfluous; οἱ περιττοί, outnumbering or extra men, IV, 8, 11; τὸ περιττόν, surplus, V, 3, 13.

περιτυχάνω (τυχάνω), fall in 'with.

περιφανῶς, adv. (περὶ+φανός), manifestly.

περιφέρω (φέρω), bear or carry around.

περιφοβοσ, -ον (περὶ+φόβος), in great fear or alarm.

Πέρσης, -ον, ó, a Persian, in a wide sense including all subjects of the king.

περσιζω (Πέρσης), speak Persian.

Περσικός, -ή, -όν (Πέρσης), Persian; τὸ Περσικόν, the Persian, a kind of dance, VI, 1, 10.

περιστοτι, adv. (περιτίω), in Persian.

πέταλον, -ον, τὸ (πετάννωμ; cf. Eng. petal), leaf.

πέτομαι, -πέθομαι, ἐπέθημη, fly.

πέτρα, -ας, ή (cf. πέτρος), rock, mass of rock, cliff.

πετροβολα, -ας, ή (πέτρος+βάλλω), a throwing of stones, stoning.

πέτρος, -ον, ιό (cf. Eng. petrify, etc.), stone.

πεφυλαγμένως, adv. (from perf. pass. partic. of φυλάττω), on one's guard, cautiously.

πη, indef. adv., enclitic, in any way, anyhow.

πηγή, -ῆς, ή, spring; of rivers, source, always pl. in the Anabasis.

πηγνυμι, παγήσωμαι, ἐπηξα, πέπηγα, ἐπάγην, make firm, congeal, freeze.

πηδάλιον, -ον, τό, steering oar, rudder.

πηλός, -οι, ιό (cf. Lat. palus, swamp), clay, mire.

πηχυς, -εως, οί, forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.

Πίγρης, -ητος, οί, Pigres, interpreter to Cyrus.

πιξω, πιδω, etc., press hard, weigh down; in the Anabasis only in pass., be weighed down, III, 4, 48; be hard pressed, I, 1, 10; be crowded, III, 4, 19.

πικρός, -άς, -όν, bitter.

πίμπλημι, πλήσω, ἔπλησα, -πέπληκα, -πέπλης(σ)μαι, ἐπλήθην (ν πλα; cf. πολύς, πλήρης, Eng. full), fill, I, 5, 10.

πινω, πίωμαι, ἐπιον, πέπωκα, -πέπομαι, -πόθην, drink.

πιπράσκω, πέπρακα, πέπραμαι, ἐπρά-θην, fut. pf. πεπράσωμαι (cf. Lat. pretium, price), sell. In Attic used only in the pf. tenses; cf. πωλέω and ἀποδίδομαι.
πιπτω, πεσόμαι, ἐπεσον, πέπτωκα, full, be slain; with εἰς, full upon, be involved in, II, 3, 18.
Πισίδαι, -ῶν, οἱ, the Pisidiæans, natives of Pisidia, a mountainous country south of Cyrus' satrapy in Asia Minor.
πιστεύω, πιστεύω, etc., trust, have confidence in, rely on, believe, with dat., with ininf., I, 9, 8.
πιστος, -ης, ὁ (πείδω), trusty, faithful, sure, trustworthy, ὁ πιστός, "the faithful," title of the counsellors of the Persian king; τὰ πιστά, pledges; ἐπεὶ τὰ πιστὰ ἐγέντο, after pledges had been exchanged, II, 2, 10; cf. II, 4, 7.
πιστότης, -της, ἡ (πιστός), fidelity.
πίτυς, -ος, ἡ (cf. Lat. pinus, Eng. pine), pine-tree.
πλάγιος, -α, -ον (πλάγιος, τὸ, side), sideways, oblique; τὰ πλάγια, flanks, of an army, III, 4, 11; VI, 3, 15; εἰς πλάγιον, as adv., sidewaysly, obliquely, I, 8, 10.
πλαίσιον, -ον, τὸ, a rectangle; πλαισιον ἰσόπλευρον, a square, III, 4, 19.
πλανάσσωμαι, πλανάσσωμαι, etc. (πλανῆ, wandering), wander; met., of words, wander, be idle spoken, VII, 7, 21.
πλάτος, -ου, τὸ (πλατός), breadth.
πλάττω, πλάσω, ἐπλάσα, πέπλασμα, ἔπλάσθην (cf. Eng. plastic), would, fashion, shape.
πλατύς, -εία, -ά (cf. Eng. place, plateau, etc.), broad, wide.
πλεθριαῖος, -α, -όν, of the length of a plethrum.
πλέθρον, -ον, -τό, plethrum, measure of length, 100 Greek ft. or 97 Eng. ft.
Πλεισθένης, -ος, ὁ, Pleisthenes, an Amphipolitan in the Greek army.
πλείστος, -ῆ, -ον, eee πολέω.
πλεω, πλέον, see πολέω.
πλέκω, πλέεω, etc. (Lat. plico, fold), twist, plait.
πλέον, see πολέω.
πλευνεκτέω, πλευνεκτήσω (πλέον + ἐχω), have more than. have the advantage over (gen.), in (dat.).
πλευρά, -āς, ἡ (cf. Eng. pleurisy), rib, side, flank, generally in pl.
πλέω, πλέωσμαι or πλευνοῦμαι, ἐπλευσα, πέπλευκα, πέπλευμαι, sail, go by sea.
πληγή, -ῆ, ἡ (πληγττω), blow, in the Anabasis only pl.
πλήθος, -ου, τὸ (cf. πλήθω), multitude, crowd, number, amount, extent; τὸ πλῆθος, the rank and file, common soldiers, III, 1, 37.
πλήθω, poetic vb., be full; in the Anabasis only in the phrase ἀμφι πλήθουσαν ἀγοράν, about full market time, I, 8, 1; II, 1, 7.
πλήν, adv. or conj., except, save that; also prep. with gen.
πλήρης, -ες (πλήρης), full, full of, with gen.; of pay, in full, VII, 5, 5.
πλησιάζω, πλησιάσω, etc. approach, draw near, abs. or with dat.
πλησιός, -α, -ον, near. The pos. is found in prose only in the adv. πλησιόν, near, close by; πλησιάτατος, I, 10, 5; VII, 3, 29.
πλήρω, πλήξω, 2 pf. πέληγηα, 2 aor. pass. ἐπλήγην (cf. Lat. plango, strike, pluma, blow, Eng. apoplexy), strike. The act. is little used in prose.
πλίνθος, -η, -ov (πλίθος), of brick, brick.
πλίνθος, -η, -ov (πλίθος), of brick, brick.
πλοῖον, -ου, τό (πλέω), boat, vessel, of any sort from a canoe (πλοῖον μονόξυλον, V, 4, 11) to a warship (μακρόν πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with ναύς or τριήρης; see I, 3, 17 n.
πλούς, πλού, ὁ (πλέω), a sailing, voyage.
πλούσιος, -α, -ov (πλούσιος, wealth), rich.
πλουσίως, adv. (πλούσιος), in wealth, richly; comp. πλουσιώτερος, I, 9, 16.
πλούτευω, πλουτήσω, etc. (πλούσιος), be rich.
πλούτιζω, perf. πεπλούτισκα (πλούσιος), enrich.
πνεύμα, -ατος, τό (πνεύμα; cf. Eng. pneumatic), wind.
πνεύμ, πνεύσμαι, πνευσάω, blow, breathe.
πνίγω, choke; pass., be drowned, V, 7, 25.
ποδαπός, -ή, -ov, from what country, whence.
ποδήρης, -ες (ποδός + /αρ), reaching to the feet (of shields).
ποδίζω, only in perf. pass. partic., ποδισμένω, fetter, hobble, III, 4, 35.
ποδόν, see πούς.
ποθεν, adv., whence, from what source, how.
ποθεν, indef. adv., enclitic, from somewhere or other.
ποθέω, ποθήσω, etc. (πόθος), long, urge.
πόθος, -ου, ὁ, longing.
ποῖ, inf. adv., enclitic, some-whither, somewhere.
ποιεῖ, ποιήσω, etc., make, do, perform, render; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; bring about, cause, with acc. and infin., I, 7, 4, or with ὀτε and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly εὖ or κακῶς ποιεῖν, to benefit, injure, with acc. of person, I, 4, 8; also ἀγαθῶν, κακῶν ποιεῖν, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἐκκλησίαν, convene, I, 4, 12; often with advs., I, 1, 11. Mid, similarly used; also frequently with verbal nouns, forming one idea, τὴν πορείαν ἐποιεῖτο = ἐπορεύτο, I, 7, 20; often to be rendered count, esteem, περὶ παντός, πολλοῦ, πλείστου, I, 9, 16, etc.; εὑρήμα ἐποιησάμην, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνάθημα.
ποιητέος, -α, -ov (verbal of ποιεῖ), to be done, that must be done, with or without dat. of agent.
ποκίλος, -η, -ov (cf. Lat. pingo, paint), variegated, of many colors; tattooed, V, 4, 32.
ποίος, -α, -ov, interrog. pron., of what sort or kind, what.
πολέμεω, πολεμήσω, etc. (πόλεμος), make war, carry on war, abs., with dat., or with πρὸς and acc.
πολεμικός, -η, -ov (πόλεμος; cf. Eng. polemic), fitted for war, skilled in war, warlike; τό πολεμικόν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, military affairs, III, 1, 38, 43.
πολεμικός, adv. (πολεμικός), in a hostile manner; sup. πολεμικω- tata, VI, 1, 1.
πολέμος, -α, -ον (πόλεμος), pertaining to war, the enemy's, hostile; τὰ πολέμια, military matters, I, 6, 1; οἱ πολέμιοι, the enemy; ἥ πολεμία, the enemy's country, III, 3, 5.

πολέμος, -ον, ὁ, war.

πόλις (πόλις), found a city; with χωρίζω, colonize, VI, 6, 4.

πολιορκέω, πολιορκήσω, etc. (πόλις + εἰργαί), besiege, invest.

πόλις, -εσ, ἡ (akin to πολύς), city, state; at Athens, the city proper, the acropolis, VII, 1, 27.

πόλισμα, -ας, πόλις, town.

πολιτεύω, πολιτεύσω, etc. (πόλις + ἐν), be a citizen; freely, live, III, 2, 26.

πολιτισμός, πολιτισμός, etc. (πόλις + τίτις), be a citizen; freely, live, III, 2, 26.

πολλάκις, adv. (πολύς), often.

πολλαπλάσιος, -α, -ον (πολύς), many times as much or many.

πολλαχῇ, adv. (πολύς), in many places, often, VII, 3, 12.

πολλαχοῦ, adv. (πολύς), in many places, often, IV, 1, 28.

πολυάνθρωπος, -ον (πολύς + ἀνθρώπος), populous, thickly populated.

πολυαρχία, -ας, ἡ (πολύς + ἀρχω), rule or command vested in many, VI, 1, 18.

Πολυκράτης, -ον, ὁ, Polycrates, an Athenian, captain in the Greek army.

Πολύνικος, -ον, ὁ, Polyneices, ambassador from Thibron to the Greek army.

πολυπραγμονέω (πολύς + πράττω), be a busybody or meddler.

πολύς, πολλή, πόλη (cf. πλήθος, πολυπληθμή, Lat. plus and pluviumus, Eng. full), much, many, often to be rendered great, far, long, mighty, full, etc. Often joined to another adj. by καὶ, where Eng. omits the connective, πολλά καὶ ἀμήχανα, many difficulties, II, 3, 18; τὸ πολὺ, the greater part, the most, I, 4, 13; οἱ πολλοὶ, the most, II, 3, 16; adv. expressions, πολύ, much, very, far, chiefly with comp. and sup. adjs.: so πολλά, with comp., II, 5, 32; πολλὰ, in many respects, often, IV, 3, 2; ἐπὶ πολὺ and ὡς ἐπὶ τὸ πολὺ; see ἐπὶ. περὶ πολλοῦ (πλέονος, πλείστον) ποιεῖται, see πολείως. Comp. πλείων, πλέον, more, greater, with similar range of meanings; neut., as adv., πλείον or πλέον: ἐκ πλέονος . . . ἐφευρόν, took flight when at a greater distance, I, 10, 11; sup. πλείστος, -η, -ον, most, often with ὡς or ὅτι, the most possible, I, 1, 6; often as noun, οἱ πλείστοι, most, the most, I, 5, 13; πλείστον, πλείστα, as adv., mostly, generally, III, 2, 31; VII, 6, 35; ὡς πλείστον, as far as possible, II, 2, 12.

Πολύστρατος, -ον, ὁ, Polystratus, an Athenian, father of Lycius.

πολυτελής, -ές (πολύς + τέλος), of great price, costly.

πομπή, -ῆς, ἡ (πεμπω), escort; generally solemn procession, in honor of a god, V, 5, 5.

πονέω, πονήσω, etc. (πόνος), work, toil, labor; with acc., earn by labor, VII, 6, 41: τὰ πεπονημένα, hardships undergone, VII, 6, 10.

πονηρός, -ά, -όν (πόνος), properly, toilsome, laborious; then, poor, worthless, bad; πονηρός, a wretched affair, III, 4, 35; οἱ πονηροί, a villain, II, 6, 29; cf. II, 5, 21; in VII, 1, 39, hostile.

πονηρῶς, adv. (πονηρός), with difficulty.

πόνος, -ον, ὁ (πένομαι), toil, labor; work, hardship.
πόντος, -ον, ὧ, sea; generally as a proper name, the Euxine or Black Sea; hence Pontus, the region about the Euxine, V, 6, 15.

πορεία, -ας, ἡ (cf. πορεύομαι), a going, journey, march, road.

πορευτέος, -ας, -ον (verbal of πορεύομαι), that must be traversed, II, 5, 18; impers. πορευτέον ἡμῖν, we must march, II, 3, 13 n.

πορεύομαι, πορεύομαι, etc., pass. dep., go, travel, march; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.

πορθέω, πορθήσω, etc. (πέρθω, sachs); plunther, ravage, lay waste.

πορίζω, ποριῶ, ἐπόρισα, πεπόρικα, πεπόρισμα, ἐπορίσθην, bring to, furnish, supply; mid., supply oneself with, obtain.

πόρος, -ον, ὁ (ὑπόρ), way through or across; of a river, ford, IV, 3, 13, 20; in general, way, means, II, 5, 20.

πόρρω (πρό), far off, far from (gen.).

πορφυροῦς, -άς, -ον (πορφύρα, the wurex, the shellfish from which purple dye was obtained), purple.

ποσί, see ποῦς.

πόσος, -ή, -ον, interrog. pron., how great, how large, how much; pl., how many.

ποταμός, -οῦ, ὁ (cf. hippocotamus, Mesopotamia), river, stream, I, 2, 23, etc. The name of the river stands regularly in attrib. position.

ποτέ, indef. adv., enclitic, at any time, once, ever; ὅποι ποτέ, where in the world, III, 5, 13; εἰ ποτέ καλ ἄλλοτε, now, if ever, VI, 4, 12.

πότερος, -ας, -ος, interrog. pron., which of two; hence πότερον, interrog. adv., whether, introducing simple questions; πότερον (πότερα) . . . ἡ, whether . . . or, introducing alternative questions, direct or indirect.

πότερως, interrog. adv. (πότερος), in which of two ways.

ποτήριον, -ον, τὸ (πίνο), drinking cup.

ποτός, -ή, -ον (verbal of πίνω), drinkable; neut. τὸ ποτόν, drink, I, 10, 18; σίτα καὶ ποτά, food and drink, II, 3, 27.

πότος, -ον, ὁ (πίνω), a drinking bout, banquet.

ποῦ, interrr. adv., where.

ποῦ, indef. adv., enclitic, somewhere, anywhere; with gen., III, 4, 23; perhaps, of course, V, 7, 13.

ποῦς, ποῦς, ὁ (Lat. pes, Eng. foot), foot, in the lit. sense and as a unit of measure, 11⁵⁄₉ in.; ἐν πόδα ἀναχωρέων, retreat while facing the foe, V, 2, 32.

πράγμα, -ατος, τὸ (πράττω), thing done, thing, act, deed, affair; trouble, IV, 1, 17; in this sense commonly pl.; πράγματα παρέχειν, with dat., annoy, give trouble to, I, 1, 11.

πραγματεύομαι (πράγμα), be busy at, seek to bring about, VII, 6, 35.

πρήνης, -ές (πρό), bent forward, headlong, steep; εἰ τὸ πράνης, straight down hill, III, 4, 25; κατὰ τὸν πρανόν, down the slope, IV, 8, 28.

πράξις, -εως, ἡ (πράττω), business, undertaking, enterprise, scheme.

πράσος, -εία, -ον, gen. pl. πράσων, mild, tame, I, 4, 9.

πράττω, πρᾶξω, ἔπραξα, πέπραξα, πέραγμαι, ἐπράξθην, do, perform, bring to pass, effect, manage,
transact, negotiate, etc.; of money, exact (with two aces.), VII, 6, 17; with advs., as ἐν (καλῶς) or κακῶς, intrans., fare well or ill, I, 9, 10; III, 1, 6.

πράσως, adv. (πράσος), mildly, lightly. πρέπω, πρέπου, etc., be fitting; be becoming, suitable, with dat., III, 2, 7; impers., it is fitting or proper, with infin., III, 2, 16; cf. I, 9, 6.

πρεσβεία, -as, ἡ (πρεσβεία), embassy. πρεσβεύω, πρεσβεύσω, etc. (πρέσβυς), serve as ambassador.

πρέσβυς, -ως, ὁ (Eng. presbyter, priest), old, poetical adj. In the Anabasis only in comp. and sup. πρεσβύτερος, I, 1, 1, πρεσβύτατος, II, 1, 10. As subst., only in pl., οἱ πρέσβεις, envoys, ambassadors, III, 1, 28.

πρεσβύτης, -ου, ὁ (πρέσβυς), old man.

πρίασθαι, see ἐπράσμαν.

πρίν, temporal conj. (πρό), with infin., before, rarely, until, I, 1, 13, etc.; with indic., ἄν, with subj., and opt. (cf. ἐν), until, before, chiefly after neg. clauses, I, 1, 10; πρόσθεν ... πρίν, I, 1, 10; πρότερον ... πρίν, III, 1, 16; πρίν ἡ, with infin., IV, 5, 1 n.

πρό, prep. with gen., of place, before, in front of; of time, before; also, in defense of, on behalf of; for; πρό τῶν τοξικάτων, a defense against the arrows, VII, 8, 18.

προαγορέω (ἀγορεύω), announce publicly.

προάγω (ἀγω), lead forward; intr., go forward, advance, VI, 5, 6, 11.

προαιρέω (ἀιρέω), take before; mid., choose, select, VI, 6, 19.

προαισθάνομαι (αισθάνομαι), find out or perceive beforehand.

προαποπτρέπομαι (πρέπω), turn away before or too soon, VI, 5, 31.

προβαίνω (βαίνω), step forward, go forward, advance.

προβάλλω (βάλλω), throw before, hold in front of, in mid. τὰ ὀπλὰ προβάλεσθαι, advance arms (cf. "charge bayonets"), I, 2, 17; VI, 5, 16; πρὸ ἀμφοῖν προβεβλημένως (sc. τὴν ἄσπιδα), with his shield held before them both, IV, 2, 21: also, bring forward, nominate, VI, 1, 25; VI, 2, 6.

προβατον, -ου, τὸ (πρός + βαίνω), generally pl., cuttle; in Attic regularly of small animals, sheep or goats, esp. the former.

προβολή, -ῆς, ἡ (προβάλλω), of spears, a throwing forward (into position for the charge), VI, 5, 25.

προβουλεύω (βουλεύω), plan for or on behalf of.

πρόγονος, -ου, ὁ (πρός + γεν.), forefather, in pl. ancestors.

προδίωμι (δίωμι), give over, surrender, betray.

προδότης, -ου, ὁ (προδιώμου), traitor, betrayer.

προδραμόντες, see προσφέχοω.

προδρομή, -ῆς, ἡ (πρός + δρόμος), a running forth, sally, IV, 7, 10.

προεδὼν (εἴδων), see before or in front, I, 8, 20; in mid., VI, 1, 8.

πρόεμι (ἐμα), go on, go ahead, advance, proceed; προϊόμενος τῆς νυκτὸς, as the night went on, in the course of the night, II, 2, 19.

προείπον (ἐπον), serving as 2 aor. to προέβηκα or προαγορέω, proclaim, give orders, I, 2, 17.

προελαύνω (ἐλαύνω), intr., ride or march forward, push on.

προεργάζομαι (ἐργαν), do before achieve or win before, VI, 1, 21.
προέρχομαι (ἐρχομαι), go before, go forward, advance.

προερῷ (ἐρῷ), as fut. of προέλεγω, tell in advance, warn, VII, 7, 13.

προέχω (ἐχω), have the advantage of.

προγγόμαι (γγόμαι), lead forward.

προγορόω (πρόγορος, spokesman, πρό-ἀγόρα), be spokesman.

προηλθον, see προέρχομαι.

προβή (θεω), run forward.

προθυμόμαι, προθυμήσομαι or προθυ-
μηθήσομαι, ἐπροθυμήθην (πρόθυμος), be eager or zealous, wish earnestly, abs. or with in.

προθυμία, -ας, ἡ (πρό-θυμία), eagerness, zeal.

πρόθυμος, -ον (πρό-θυμος), ready, eager, zealous.

προθύμως, adv. (πρόθυμος), eagerly, willingly, zealously, comp. προ-
θυμητέρω.

προθύω (θυω), sacrifice before, offer a preliminary sacrifice, mid.

προήμι (ἐμι), send forth; mid., let go, give over, surrender, abandon.

προίστημι (ἐστημι), put before; in perf. tenses, intrans., stand at the head of, be in command of.

προκαλέω (καλεω), call forth; mid., to oneself, VII, 7, 2.

προκαλύπτω (κάλυπτω, κάλυψω, etc., hide), throw a cover before, hide, conceal.

προκαταθεώ (θεω), run along in advance.

προκατακαίω or -κα (καίω), burn down in advance or before someone.

προκαταλαμβάνω (λαμβάνω), seize or occupy in advance.

πρόκειμαι (κειμαι), lie before or in front, project.

προκινδυνεύω (κινδυνεύω), incur danger for or in behalf of.

Προκλῆς, -εως, ὁ, Procles, governor of Teuthrania in Mysia.

προκρίνω (κρίνω), prefer.

προλέγω, προερῷ, προείτον, declare publicly or in advance, give warning.

προμαχεών, -δως, ὃ (μάχομαι), battle-
ment.

προμετωπίδιον, -ου, τῇ (μέτωπον, fore-
head), frontlet, a piece of armor worn by horses, protecting the head, I, 8, 7.

προμάζομαι, impf. προμνάτο (μάζο-
μαι, court), sue for, solicit.

προνοεύμαι (νοεω), take thought for (gen.), VII, 7, 33; provide for (acc.), VII, 7, 37.

πρόνοια, -ας, ἡ (προνοεύμαι), fore-
thought.

προνομή, ἡ, ἡ (πρό-νέμω), foraging par-
y.

προξενεώ, προξενήσω, etc. (πρόξενος), be one's προξενος, bring about for one; of danger, put upon one, VI, 5, 14.

προξένος, -ου, ὃ (προ-ξένος), a public ξένος, one acting as official representative of a foreign state among his own people, consul, V, 4, 2.

Πρόξενος, -ου, ὁ, Proxenus, a The-
ban, one of Cyrus' generals; the personal friend of Xenophon, I, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the Introd. § 38.

προπέμπω (πέμπω), send forward; escort, VI, 1, 23.

προπίνω (πίνω), drink to one, pledge.

προπονέω (πονέω), toil for or on behalf of.
πρός (related to πρό): (1) originally an adv., furthermore, besides, III, 2, 2, πρός δ' ἔτη; (2) as prep. with gen., dat., and acc.: with gen., on the side of, towards (properly from the direction of); cf. Lat. ab, I, 10, 3; II, 2, 4; sometimes as ὑπό with passives, by, on the part of, I, 9, 20; πρός θεόν, in the sight of, I, 6, 6; so in oaths, II, 1, 17; πρόσων, in accordance with, I, 2, 11; with dat., before, beside, at, near; besides, in addition to; with acc. after vbs. of motion or implying motion, to, towards, before; more personal than εἰς or ἐν, but used by no means only of persons, I, 5, 7; often in hostile sense, against, I, 3, 21; in a more general sense, expressing various relations, καταλύει πρός, be reconciled with, I, 1, 10; πρός τὴν ἀνάβασιν, with reference to, regarding, I, 4, 9; in comparison with, VII, 7, 41; of purpose, πρὸς ἀριστοῦ, for lunch, I, 10, 19; of time, towards, IV, 5, 21; πρός φίλαν, in friendship, I, 3, 19; πρός τάξιν, in view of this, in answer to this, I, 3, 19. In composition πρός means to, against, in addition to.

προσάγω (ἀγω), lead to or against; intr., lead on, advance, I, 10, 9; bring to bear, employ, IV, 1, 23.

προσαετέω (αιτεώ), ask in addition, ask for more.

προσανάλοσκω (ἀνάλοσκω), spend besides or in addition.

προσανείπον (εἴπον), command or announce further, VII, 1, 11.

προσβαίνω (βάινω), step up to, plant the foot against, IV, 2, 28.

προσβάλλω (βάλλω), throw or strike against, make an attack.

προσβάτος, -όν (προσβαὶνο), approachable, accessible.

προσβολή, ἦς, ἡ (προσβάλλω), attack.

προσγίνομαι (γίνομαι), come to, attack oneself to.

προσδανείομαι, προσδανεισάμην (δανείωμαι, borrow), borrow besides.

προσδεί, imper. (δεῖ), there is need of besides or in addition, with gen.; also as middle deponent, προσδομαι, with gen., need or want besides, VII, 6, 27; strive for, VI, 1, 24.

προσδιώμι (διώμι), give besides or in addition.

προσδοκάω, προσδόκων, προσδοκησα (πρόσ—1 δοκ; cf. δοκέω. The simple δοκάω is not found), expect, with acc. and infin.

προσδοκεῖ (δοκέω), it seems good besides.

προσέδραμον, see προστρέχω.

πρόσεµι (ἐµι), come to, approach, advance.

προσέλαινω (ἐλαίνω), drive or ride towards or against, march on.

προσέρχοµαι (ἐρχοµαι), come to, approach, come up.

προσεύχοµαι (ἐυχοµαι), pray to, dat.

προστάξθη, see προστάτω.

προσέχω (ἐχω), in the Anabasis only with νοῦ, give heed to, pay close attention to, dat.

προσήκω (ἐκω), pres. with force of a perfect, come to, reach; be related to, I, 6, 1; impers., it is fitting or proper; τούτῳ τῆς Βοιωτίας προσήκει νοῦς, this fellow has nothing to do with Boeotia, III, 1, 31.

προσῆλθον, see προσέρχοµαι.

προσήτε, see πρόσεµι.
πρόσθεν, adv. (πρός), before, of place, 
eis τὸ πρόσθεν, forward, to the 
front, I, 10, 5; with gen., III, 1, 
33; τὸ πρόσθεν, the van, III, 2, 36; 
of time, before. formerly; often 
as attrb. former, I, 4, 8; some-
times simply leading up to πρὶν, 
I, 1, 10; τὸ πρόσθεν, as adv., before. 
formerly, I, 10, 11; of preference, 
πρόσθεν ... ἂ, sooner ... than, 
II, 1, 10.

προσθέω (θέω), run towards, charge. 
προσάστι, see πρόσεσμι.

προσήμι (ημί), let come to, let ap-
proach, IV, 5, 5; mid., admit, 
receive, III, 1, 30; IV, 2, 12; of 
the gods, permit, sanction, V, 
5, 3.

προσκαλέω (καλέω), call up, summon. 
προσκάτομαι (κατόμαι), acquire be-
sides or in addition.

προσκυνέω, προσκυνήσω, etc. (κυνεω, 
kiss), do obeisance to, bow down 
before, worship, of gods, III, 2, 
9, 13; of the oriental salamab 
before men of high rank, I, 6, 10; 
I, 8, 21.

προσλαμβάνω (λαμβάνω), take be-
sides or in addition to; lay hold 
of also, lend a hand II, 3, 11.

προσμείγνυμι (μείγνυμι), mix, έμειγναί, 
μεμειγναι, έμειγνηθην or έμειγνη, mix), 
mingle with, join.

προσμένω (μένω), wait, wait for.

πρόσοδος, -ου, ἡ (πρόσ-οδος), lit. way 
to, approach, in pl., V, 2, 3; pro-
cession, in honor of a god, VI, 1, 
11; revenue, income, I, 9, 19; 
VII, 7, 36.

προσάμυνμι (δυνήμι), swear in addi-
tion.

προσομολογέω (ομολογέω), agree to, 
surrender.

προσπέρανω (περανώ, pierce), perf. 
pass. προσπεπέρανημαι, fasten with 
a pin (περάνη) or skewer, VII, 
3, 21.

προσπίπτω (πίπτω), fall or throw 
one self on, run to.

προσποιέομαι (ποιέω), profess, pre-
tend.

προστολεμέω (πολεμέω), war against.

προσέχοντες, see προσέχω.

προστατεύω (προ棰γαντια), be at the 
head or in chief charge of, V, 6, 21.

προστατέω (cf. προστάτης), preside 
over, manage, gen., IV, 8, 25.

προστάτης, -ος, ὁ (προστήμι), one who 
stands before or at the head of, 
leader, VII, 7, 31.

προστάτω (τάτω), give orders to, 
I, 9, 18; in impers. pass. ὁς προστάτηθη, those who had been 
bidden, I, 6, 10 n.

προστελέω (τέλεω), pay in addition.

προστερνίδιον, -ον, τό (στέρνον), breast-
plate, of horses, I, 8, 7.

προστήθημι (τιθήμι), add to; mid., 
concur in (something advanced 
by another), I, 6, 10.

προστέχω, aor. προσέδραμον (τρέχω), 
rin up to.

προσφέρω (φέρω), bring up, bring 
against, V, 2, 14; mid., conduct 
one self, behave, V, 5, 19; VII, 1, 6.

προσχωρέω (χωρέω), go over to, 
surrender to.

προχωρος, -ον (πρός-χωρος), neigh-
boring; ϋ προσχωρος, neighbors, 
V, 3, 9.

πρόσω, adv., comp. προστέρω, sup-
prestostatow (prós), forwards, in 
advance; so εἰς τὸ πρόσω, for. 
ward, V, 4, 30; ἵνα τὸ πρόσω, go 
forward, I, 3, 1; with local gen. 
πρόσω τοῦ ποταμοῦ, far into the 
river, IV, 3, 28; also, far, at a 
distance; with gen., far from, 
III, 2, 22; προστέρω τοῦ καιροῦ 
see kairós.
πρόσωπον, -ον, τό (πρόσωπον) op; cf. ὀψ, face, countenance, face, pl. II, 6, 11 n.

προτάττω (τάττω), station in front.

προτελέω (τελέω), pay beforehand.

προτεραίος, -α. -ον (πρόταρα), only in the phrase τῆς προτεραίας, on the day before, II, 1, 3; V, 4, 23.

πρότερος, -α, -ον (πρόταρον), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τό πρότερον, the time before, IV, 4, 15; πρότερον, like πρόθεσιν (I, 1, 10 n.), may lead up to πρόν; it is then not to be translated.

προτιμάω (τιμάω), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.

προτέρχω (τρέχω), run forward, run ahead of (with gen.)

προφαίνω (φαίνω), mid., come to sight, appear.

προῦ = προερ.

προφασιζομαι (προφασίζω), set up or allege as an excuse.

πρόφασις, -εως, ἡ (φημι), pretext, excuse.

προφυλακή, -ῆς, ἡ (πρόφυλακή), in pl., outposts, pickets.

προφυλαξ, -ακος, ὁ (πρόφυλαξ), outpost, sentinial, picket.

προχωρέω (χωρέω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21: impres., be of advantage, I, 9, 13.

πρύμνα, -ῆς, ἡ, stern (of a ship).

πρώ, adv. (πρό), in the morning, early; comp. πρωτέρεων, III, 4, 1.

πρώρα, -ας, ἡ (πρώρα), prow, bow (of a ship).

πρώρευς, εῶς, ὁ (πρώρα), prow, officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.

πρωτεύω (πρῶτος), be first, hold the first place.

πρῶτος, -η, -ον (πρόδω), first, foremost, chief, most eminent; of πρῶτος, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρῶτος ἵγγειλα, I was the first to announce, II, 3, 19: as adv. πρῶτον or τό πρῶτον, first, at first, in the first place, I, 2, 16; ὡς τό πρῶτον, cum primum, as soon as, VII, 8, 14.

πτάρνυμαι, ἔπταρνεν (cf. Lat. sternuo, sneeze), sneeze.

πτέρως, -νος, ἡ (πέτομαι), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.

πυγμή, -ῆς, ἡ (πυξίς; cf. Eng. pygmy), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.

Πυθαγόρας, -ον, ὁ, Pythagoras, a Spartan admiral.

πυθόμενος, see πυθάνωμαι.

πυκνός, -η, -ον (cf. πυξίς), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.

πύκτης, ou, ὁ (πυξίς), boxer.

Πύλαι, -ῶς (πύλη), Pylae, i. e., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.

πύλη, -ῆς, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.

πυθάνομαι, πυθόμαι, ἐπιθύμημαι, πέπνυμαι, inquire, ask, learn, discover.

πυξίς, adv. (cf. πυκνός, Lat. pugnis), with the fist.

πῦρ, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πῦρά (dat. πυροῖς), watch fires, signal fires.
πυραμίς, -ίδος, ἕ (cf. Eng. pyramid), pyramid.

Πύραμος, -οῦ, ὁ, the Pyramus, a large river flowing through Cilicia.

πυργομαχέω (πύργος + μάχαιρα), storm a tower or wall.

πύργος, -οῦ, ὁ, tower, walled fort.

πυρέττω (πῦρ), have a fever.

πύρινος, -ης, -ον (πῦρ), of wheat, wheaten.

πυροίς, see πῦρ.

πυροί, -ῶν, οἱ, wheat; for the pl., cf. κρυς.

Πυρρίας, -οῦ, ὁ, Pyrrhias, an Arca- dian commanding a division of the Greek army.

πυρρίχη, -ης, ἕ, the pyrrich, a mimetic war dance, VI, 1, 12.

πυρτεῦω, aor. ἐπυρτευθα (πυρός, ὁ, a torch; cf. πῦρ), light beacon fires.

πῶ, indef. adv., enclitic and only after a neg., yet, up to this time; cf. oὔπω, μήπω.

πωλεῖν, πωλησον, ἐπωληθην (cf. Eng. monopoly), sell.

πόλος, -ου, ὁ, Polus, a Spartan admiral, succeeding Anaxibius, VII, 2, 5.

πῶμα, -ατος, τό (πῖνω), drink; beverage.

πῶποτε, indef. adv. (πῶ + ποτέ), after negatives, at any time, ever, ever yet.

πῶς, interrog. adv., in what way? how?

πῶς, indef. adv. enclitic, somehow, in some way, in any way; often serving to modify another word, ὅπε πῶς, somewhat as follows, I, 7, 9; ἀφίεται τὴν αὐτὴν πῶς ὁρεῖ, at about the same hour, IV, 8, 21; ἄλλος πῶς . . . ἕ, any other way than, III, 1, 20.

P

ῥάδιος, -α, -ον, comp. ῥάων, sup. ῥάστος, easy, often in neut. with infin.

ῥαδίως, adv., comp. ῥάων, sup. ῥάστα, easily.

Ῥαθύης, -οῦ, ὁ, Rathines, an officer under Pharnabazus.

ῥαθυμέω (ῥάθυμος, easy-going, ῥάδιος +θυμός), be of an easy-going nature, take things easily.

ῥαθυμία, -ας, ἕ (cf. ῥαθυμέω), easy- going disposition, laziness.

ῥαόν, ῥάστον, see ῥάδιος.

ῥαστώνη, -ης, ἕ (ῥάστος; cf. ῥάδιος), easiness of character, indolence.

ῥέω, ῥέωμαι or ῥεόμαι, ῥέπθηκα, aor. pass., as act., ῥέπθηκα, flow.

ῥήτρα, -ας, ἕ (cf. εἰρω), agreement, compact.

ῥίγος, -ους, τό (cf. Lat. frigus), cold.

ῥίπτω (in pres. system also ῥίπτεω), ῥίψω, ῥέψα, etc., throw, hurl; of garments, throw off.

ῥῖς, ῥινός, ἕ (cf. Eng. rhinoceros), nose.

Ῥόδιος, -α, -ον (Ῥόδος, Rhodes), Rhodian; ὁ ῥόδος, a Rhodian, native of Rhodes, a large island off the S.W. coast of Asia Minor.

ῥοφέω (cf. Lat. sorbeo), suck up.

ῥοθομός, -οῖ, ὁ (akin to ῥώ, Eng. rhythm), measured motion, time, rhythm.

ῥόμα, -ατος, τό (cf. ῥήω, ῥόμαι, draw), properly, that which is drawn, only in the phrase ἕκ τὸξον ῥομα- τος, with a bow-shot the start, III, 3, 15.

ῥόμη, -ης, ἕ (cf. ῥώμη), strength force.

Ῥωπάρας, -α, ὁ, Rhoparas, satrap of Babylonia.
Σ

σά, see σός.
σά, see σώς.
σάγαρις, -ως, ἑ, butter-are.
σάκιον, -ον, τῷ (dim. of σάκος, bag, Eng. sack), sack, bag, pouch.
Σαλμυδοσίς, -ος, ὦ, Salmydessus, a town and region in Thrace on the Euxine.
σάλπιγξ, -ης, ἢ, trumpet, a long straight tube like the Roman tibia.
σαλπιζω, ἑσάλπιζα (σάλπιγξ), sound the trumpet, the subj. σαλπικτής being generally omitted, I, 2, 17 n.; with inner obj., ἠθμόω, keep time with the trumpet, VII, 3, 32.
σαλπικτής, -οῦ, ὦ (σάλπιγξ), trumpeter.
Σάμος, -α, -ον (Σάμος, Samos), of Samos, Samian.
Σαμόλας, -α, ὦ, Samouias, an Achaean in the Greek army.
Σάρδης, -ων, α, Sardis, capital of Lydia, and of Cyrus’ satrapy.
σατραπεώ, (σατράπης), be satrap (of, gen.), III, 4, 31; govern as satrap, acc., I, 7, 6.
σατράπης, -οῦ, ὦ, satrap, a Persian title for the governor of a province, I, 1, 2 n.
Σάτυρος, -ου, ὦ, a satyr; I, 2, 13, Silenus, the attendant of Dionysus.
σαυτοῦ, etc., see σεαυτοῦ.
σαφῆς, -ες (cf. σαφός, Lat. sapio), clear, plain.
σαφῶς, adv. (σαφής) clearly, plainly, certainly.
σέ, see σῷ.
-σε, a suffix denoting the place whither.
σεαυτοῦ, -ής, or contr. σαυτοῦ, -ής (ἐυ+αυτός), pl. ὑμῶν αὐτῶν, etc., of thyself, yourself.

Σελινοῦς, -οῦντος, ὦ, Selinus, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.
σεωμέναι, σεσώμαι, see σφώ.
Σευθης, -ου, ὦ, Seuthes, king of the Odrysae, a tribe in Asiatic Thrace.
Σελυμβρια, -α, ἢ, Selymbria, a town near Byzantium, VII, 2, 28.
σημαίνω, σημανῶ, ἵσημαι, σημασμαί, ἴσημαιν (σῆμα, sign), give a sign, give the signal, IV, 3, 32; often impers., the signal is given, II, 2, 4; make known, inform, declare, order.
σημείον, -ου, τό (σῆμα, sign), sign, mark, token, signal, standard.
σησάμονος, -ης, -ον (σῆσαμον), made of sesame.
σῆσαμον, -ου, τό, sesame, a leguminous plant from the seeds of which an oil is made, much used in cookery. medicine, etc., I, 2, 22; in pl., sesame plants or seeds, VI, 4, 6.
σιγάζω (σιγά), make keep silent, silence.
σιγάω, σιγάσωμαι, etc. (σιγά), be silent, say nothing.
σιγῆ, -ης, ἡ, silence; σιγά as adv., silently.
σιγλος, -ου, ὦ (Hebr. shkel), siglus, a Semitic coin worth 7½ Attic obols, I, 5, 6.
σιδηρεία, -α, ἡ (σίδηρος), working in iron.
σιδηροῦς, -α, -οῦν (σίδηρος, iron), made of iron, iron.
Σικυωνιός, -ου, ὦ (Σικυών, Sicyon), a Sicyonian, native of Sicyon, a small state in northern Peloponnese, west of Corinth.
Σιλανός, -οῦ, ὦ, Silanus: (1) sooth sayer to Cyrus; (2) another
individual of the same name, a trumpeter from Macistus.

σίνομαι, do harm to, hurt, III, 4, 16 n.

Σινωτεύς, -εως, ὁ (Σινώτη), a Sinopean, native of Sinope.

Σινώπη, -ης, ἡ, Sinope, an important city in Paphlagonia on the Euxine.

σίδος, Doric for θέσ; see τω σιώ, by the twin gods, i.e., Castor and Pollux, a Spartan oath, VI, 6, 31; VII, 6, 39.

σιταγωγός, -ης, -ων (σιτός—ἀγω), corn or grain carrying, of ships.

Σιτάλκος, -ους, ὁ: (1) Sitalkes, a Thracian king of the time of Darins the Great; (2) a war song composed in his honor, VI, 1, 6.

σιτευτός, -ης, -ων (verbal of σιτεωμαι, feed; cf. σίτος), fed-up, fattened.

σιτηρέσιον, -ους, το (σίτος), provision-money, VI, 2, 4.

σιτίον, -ους, το (σίτος), food; in pl., provisions.

σίτος, -ους, ὁ, pl. σίτα, grain, esp. wheat; food, in general, provisions, supplies; σίτος μελίνης, millet-bread, I, 5, 10.

Σιττάκη, -ης, ἡ, Sittace, a city in Babylonia on the Tigris.

σιωπάω, impf. ἐσιωπάων (σιωπῆ, silence), be silent.

σκεδάννυμι, σκεδάω or σκέδασω, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην (cf. Eng. scatter, scatter), scatter; mid., intr., disperse, III, 5, 2.

σκέλος, -ους, το (cf. Eng. isosceles), leg.

σκεπτεσθάναι, σκεπτομαι, ἐσκεψάμην, ἐσκεψάμαι, the pres. is rare, σκέψιω being used in its place (cf. Lat. species, Eng. spy, skeptic); look at, look into, observe, consider, reflect.

σκευάζω, σκευάζω (σκεύη), make ready; of persons, dress.

σκευη, -ης, ἡ, dress, robe.

σκευος, -ους, το, utensil; pl., baggage.

σκευοφορέω, σκευοφορήσω (σκεύος + φέρω), carry baggage.

σκευοφόρος, -ος (σκεύος+φέρω), baggage-carrying; as subst., baggage-carrier; τὸ σκευόφρα, pack animals.

σκηνέω, σκηνήσω, ἐσκηνέσα (σκηνή), be in tents or in camp, be quartered; in aor., go into camp, II, 4, 14; take meals, feast in one's quarters, IV, 5, 33.

σκηνή, -ης, ἡ, tent: then, loosely, quarters, III, 5, 7.

σκηνώ, σκηνῶσο, ἐσκηνώσα (σκηνή), properly, pitch one's tent, go into camp, IV, 5, 23; also = σκηνέω, be in camp, in quarters, V, 5, 11.

σκήνωμα, -ατος, τὸ (σκηνῶ), tent; pl. quarters.

σκηκτός, -ους, ὁ, thunder-bolt.

σκηκτοῦχος, -ους, ὁ (σκηκτόν=σκηκτόν, sceptre, + ἔχω), sceptre-bearer, chamberlain, a high official at the Persian court.

Σκιλλοῦς, -ουτος, ὁ, Scillus, a town in Elis, near Olympia, where Xenophon had an estate presented to him by the Spartans, V, 3, 7.

σκίμπος, -οδος, ὁ, a low couch.

σκληρός, -α, -ών, hard, rough; ἐν σκληρῷ, on rough ground, IV, 8, 26.

σκληρώς, adv. (σκληρός), hardly, in hardship.

σκόλοψ, -σος, ὁ, stake; in pl., palesade, V, 2, 5.
σκοπέω, only in pres. and impf.; cf. σκέπτομαι (σκοπέω), look out for, watch for, watch; see, learn, find out, III, 1, 13; consider, ponder, V, 6, 30.

σκότος, -ου, ὁ (cf. σκέπτομαι, Eng. scope, microscope, etc.), spy, scout.

σκόρδον, -ου, τὸ, garlic; in pl., VII, 1, 37.

σκοταίος, -α, -ον (σκότος), in the dark.

σκότος, -ου, τὸ, darkness.

Σκυθνοι, -ῶν, οἱ, the Scythi, a tribe dwelling south of the Black Sea.

σκυλεύω, ἕσκυλευσα (σκύλον, spoiler), strip, despoil.

σκύταλον, -ου, τὸ, stick, club.

σκύτινος, -ης, -ον (σκύτος, skin), of leather, leathern.

σμήνος, -ους, τὸ, swarm (of bees).

Σμίκρης, -ητος, ὁ, Smières, one of the generals of the Arcadian army, VI, 3, 4f.

Σόλοι, -ῶν, οἱ, Soli, a city on the coast of Cilicia.

σὸς, σή, σῶν, possess. pron. (cf. σοῦ, Lat. tuus, Eng. thy), thy, thine, your.

Σοῦσα, τὰ (biblical Shushan, Neh. 1:1), Susa, capital of the province of Susiane, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.

Σωφάνετος, -ου, ὁ, Sophoanetus, of Symphilus in Arcadia, a general under Cyrus.

σοφία, -ση, ἡ (σοφὸς), wisdom; hence skill, esp. in music.

σοφός, -ῆς, -ῶν (Eng. philosophy), wise, clever, skilled.

σπανίκω, σπανᾶ, ἐςπάνσα, ἐςπάνσαι (σπάνις), luck, want, with gen. σπάνιος, -α, -ον (σπάνις), scanty, rare.

σπάνις, -εν, ἡ, scarcity, luck.

Σπάρτη, -ης, ἡ, Sparta, the capital of Laconia, II, 6, 4.

Σπαρτιάτης, -ου (Σπάρτη), a Spartan, one of genuine Dorian stock.

σπάρτον, -ου, τὸ (σπείρα, coil), rope, cord.

σπάω, σπάσω, etc., perf. mid. ἐσπάσα- μαι, drew; mid., of one's sword I, 8, 29.

σπείρω, σπερῶ, ἐςπείρα (cf. Eng spare, sporadic), sow, VI, 1, 8; pass. be scattered, dispersed, VI, 3, 19.

σπείρας, σπείρεσθαι, see σπένδω.

σπένδω, -σπέσω, ἐςπείρα ἐςπειραῖ (cf. Lat. spondeo), pour a libation, make a drink-offering. abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, make a treaty or truce with, dat.

σπεύδω, σπεύδω, etc., urge, urge on: intrans., hasten, press, on, abs. or with infin.; ταῦτ' ἐγὼ ἐσπεύδω, this was (the ground of) my haste, IV, 1, 21.

Σπυριδάτης, -ου, ὁ, Spithradates, an officer under Pharnabazus.

σπολάς, -άδος, ἡ, leathern jacket or cuirass.

σπονδή, ἡς, ἡ (σπένδω), libation, drink-offering: pl. treaty, truce, peace.

σπονδὰς, σπονδᾶσω, etc. (σπονδή), be in haste, in earnest.

σπονδαμολογεῖ, ἐςπονδαμαλογεῖσα, etc (σπονδαῖς, serious, + λέγω), talk earnestly with.

σπονδῆ, ἡς, ἡ (σπένδω), haste, hurry: dat. σπονδῇ, as adv., hastily, VI, 5, 11: κατὰ σπονδῆν, in haste, VII, 6, 28.

στάδιον, -ου, τὸ, pl. στάδιοι and στάδια, the stadium, stade, a
Greek measure of distance, 600 Greek or 581½ Eng. ft.; also, race course (for foot races, the oldest of Greek athletic games); ἀγωνίζομαι στάθμον (inner obj.), to contend in the foot race, IV, 8, 27.

σταθμός, -οῦ, ὁ (ιστήμω), halting-place, quarters; commonly the distance between two halts, a day's journey.

στάσ, see ἱστήμω.

στασιάζω, στασιάσω, ἐστασιάσα (στάσις), form a faction, be in revolt, rebel, abs., with dat., or πρός and acc.

στάσις, -εως, ἡ (ἱστήμω), faction, dissension, discord.

σταυρός, -ου, ὁ (ἱστήμω), stake, pali-sade.

σταύρομα, -ατος, τό (σταυρός), stockade.

στέαρ, -ατος, τό, fat, tallow, suet.

στέγασμα, -ατος, τό (στεγάζω, cover; cf. στέγη), covering.

στέγη, -ης, ἡ (στέγω, cover, Eng. deck, thatch), roof; hence, house.

στέγνος, -ης, -ον, (cf. στέγη), covered; neut. τὰ στέγνα, houses, VII, 4, 12.

στείβω, walk on, tread; pass. partic., of roads, I, 9, 13.

στέλλω, στελῶ, ἐστελλα, ἐστελλακα, ἐστελλαμαι, ἐστελλην, set in order, equip, dress, III, 2, 7, mid. set forth, proceed, travel, V, 1, 5.

στενός, -ῆ, -ον, narrow; comp. στενότερος, III, 4, 19; as subst., τὸ στενὸν, or τὰ στενά, defile, pass.

στενοχώρια, -ας, ἡ (στενός + χώρος), narrow pass.

στέργω, στέρεω, love.

στέρεω, στερησω, etc. deprive of, with acc. and gen.; in pass., be deprived of, be without. The pres. pass. is στερόματι.
στρατηγεύω, στρατηγήσω etc. (στρατηγός), be general, take command, abs. or with gen.; στρατηγεύσω ταυτήν τὴν στρατηγίαν, assume this command, I, 3, 15; τὸ δὲ πρῶτον ἡμῶν στρατηγήσατε, begin your generalship over us with this, VII, 6, 40.

στρατηγία, -ας, ἡ (στρατηγός), office of general, command; generalship, II, 2, 13.

στρατηγιάω (στρατηγός), wish to be general.

στρατηγός, -οῦ, ὁ (στρατός—ἀγω), general, used of the commanders of the various divisions in Cyrus' Greek army, and also of the Persian military governors.

στρατιά, -άς, ἡ (στρατός), army, troops.

στρατιώτης, -οῦ, ὁ (στρατιά), soldier; in pl. troops.

Στρατοκλῆς, ἐνος, ὁ, Stratocles, commander of the Cretan archers.

στρατοπεδέω, -επο, etc. (στρατό-πεδον), pitch one's camp, encamp, generally mid. The pres. has sometimes the force of a perf., VI, 3, 6.

στρατοπέδον, -οῦ, τό (στρατός—πέδον, ground), camp; also army in camp.

στρατός, -οῦ, ὁ (στορευμα, spread out), army, force (esp. in camp), I, 5, 7.

στραφέντες, θέο στρέφω.

στρεπτός, -η, -όν (στρέφω), twisted; ὁ στρεπτός, collar, necklace, worn by Persians of rank.

στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι, ἔστραφεν (cf. Eng. strophe, catastrophe), turn, twist, braid, in pass., IV, 7, 15; intr. and in pass., turn or wheel about, I, 10, 6.

sigmaθός, -οῦ, ὁ, ἡ, σπαρτής; ὁ μέγας στρατός, ostrich, I, 5, 2, 3.

στρωματόδεσμος, -ου, ὁ (στρώματα, bedclothes,—δεσμός), sack for bedclothes, V, 4, 13.

στυγνός, -η, -όν (cf. στύγω, hate), hateful, gloomy, sullen, II, 6, 9; τὸ στυγνόν, sullenness, II, 6, 11.

Στυμφάλιος, -ου, ὁ (Στυμφάλος), a native of Stymphalus, in Arcadia.

ς, σος, pl. ψηφίς, pers. pron. (Dor. τά, Lat. tu, Eng. thou; thou, you. The nom. is used only when emphatic.

συγ- before palatals = σών.

συγγένεια, -ας, ἡ (συγγενής), kinship.

συγγενής, -ες (σύν—γίγνομαι), of the same race or family, related; οἱ συγγενεῖς, kinsmen.

συγγίγνομαι (γίγνομαι), be with, associate with, meet; of the relations of student with teacher, II, 6, 17; of sexual intercourse, I, 2, 12.

συγκάθημαι (κάθημαι), sit down, together.

συγκαλέω (καλέω), call together, call a meeting of.

συγκάμπτω (κάμπτω, κάμψω, etc., bend), bend.

συγκατακαίω or -κά (καίω), burn along with.

συγκατασκεδάνυμι (σκεδάνυμι), sprinkle or scatter along with another, VII, 3, 32.

συγκαταστρέφω (στρέφω), join or help in subdividing (mid.), II, 1, 14.

συγκείμαι (κείμαι), lie together, be put together, be agreed on; τὸ συγκείμενον, place agreed on, place of rendezvous, VI, 3, 4: in pl. terms of agreement, VII, 2, 7.

συγκλέω (κλέω), shut to, close.

συγκομίζω (κομίζω), bring or gather together, mid., VI, 6, 37.

Anabasis
συγκύπτω (κύπτω, κύψω, etc., stoop), draw together, converge, III, 4, 19, 21.

συγχωρέω (χωρέω), go with, concur, yield.

συνελος, -α, -ον (συν), of swine; with χρώμα, land, IV, 4, 13.

Συνένσεσις, -ος, η (Συνένσεσις), hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

σύκον, -ον, τό, fig.

συλ-, before λ = σύν.

συλλαμβάνω (λαμβάνω), seize, arrest, capture.

συλλέγω, -λέξω, -έλεξα, -ελλαχα, -ελλεγμα, -ελέγην (λέγω; cf. Lat. collectio), collect, gather, esp. of troops, collect, levy, raise, I, 1, 7; pass intr., gather together, assemble, IV, 1, 10.

συλλογή, -ῆ, η (συλλέγω), collecting, levy, of troops, I, 1, 6.

σύλλογος, -ον, ο (συλλέγω), gathering, meeting.

συμβαινω (βαινω), come together, occur, happen, III, 1, 13.

συμβάλλω (βάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract, συνιαν, VI, 6, 35; sc. γνώσην or λόγους, give one’s ideas, converse, IV, 6, 14.

συμβοάω (βοάω), call together, call to one another, VI, 3, 6.

συμβοηθέω (βοηθεω), join in bearing aid.

συμβολή, -ῆς, η (σύν+βάλλω), encounter, battle.

συμβουλεύω (βουλέω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

συμβουλή, -ῆς, η (σύν+βουλή), advice, counsel; ἵππα συμβουλή, V, 6, 4; said with reference to the proverb ἱππαν ἡ συμβουλή, advice is a holy thing.

σύμβουλος, -ου, ο (βουλέω), adviser.

συμμαθάνω (μαθάνω), learn well or thoroughly, become accustomed to.

συμμάχω (σύμμαχος), be in alliance with.

συμμαχία, -ας, η (σύμμαχος), alliance.

συμμάχωμα (μάχωμα), fight on one’s side, be an ally of.

σύμμαχος, -ον (σύν+μάχομαι), fighting with (i. e., on the side of), allied; as subst. ally; τὰ σύμμαχα, things that help, advantages, II, 4, 7.

συμμείγνυμι (μείγνυμι, μείξα, έμειξα, μέμειγμα, έμείξθην and έμείξθη), mix with, unite, join, engage (in battle), dat.

συμπαρασκευάζω (σκευάζω), join or aid in preparing.

συμπαρέχω (έχω), join in causing or affording.

σύμματα, -ας, -αν (πᾶς), all together, all in a body, the whole, I, 2, 9; τὸ σύμματος, as adv., on the whole, I, 5, 9.

συμπέμπω (πέμπω), send with.

συμπέπτω (πέπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

σύμπλεγμα, -ον, gen. -ω (σύν+πλα), entirely full of, with gen., I, 2, 22.

συμποδίζω (ποδίζω), shackle; hence, hinder, encumber, IV, 4, 11.

συμπολεμέω (πολεμέω), make war along with, help in war.

συμπορεύομαι (πορεώ), march with, accompany.

συμποσιάρχος, -ον, ο (συμπώνοιον, drinking bout, feast, symposium [from σύν+πίνω]+ἄρχω), symposiarch, master of a feast, VI, 1, 30.
συμπράττω (πράττω), do with, aid in doing, co-operate with.
συμπρέσβεις, -εω, οἱ (σύν+πρέσβ), fellow-ambassadors or envoys, V, 5, 24.
συμπροθυμώμαι (προθυμώμαι), share in one’s eagerness, join in urging that, with infin., or ὅπως.
συμφέρω (φέρω), bring together; collect, gather; be of use or advantage; συμφέρων τιν τὴν πεναν, endure poverty with one, VII, 6, 20.
σύμφημ (φημ), agree, grant.
σύμφορος, -ον (συμφέρω), advantageous.
σύν (in the older Attic ξύν), prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with; common in phrases like Μένων καὶ οἱ σύν αὐτῷ, Menon and his troops (cf. ἄμφι), I, 2, 15; on the side of, σύν ἡμῖν, III, 1, 21; often, with the help of, esp. σύν τοῖς θεοῖς, III, 1, 23; σύν τοῖς ἄπλοις, with arms in our hands, III, 1, 2, 8; of clothing, in, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σῦν becomes συν- before a labial or ρ, σύν- before a palatal; before λ and ρ, ν is assimilated, and before σ with following cons. is omitted.
συναγείρω (ἀγείρω), collect together, assemble.
συνάγω (ἀγω), bring together, gather, collect, convocate.
συναδικέω (ἀδικέω), be an accomplice in wrong-doing.
συναθισίω (ἀθισίω), collect together; mid. intrans. assemble.
συναινέω (αινεώ, αινέω, ἴσης, praise), join or agree in praising, grant, VII, 7, 31.

συναιρέω (αιρέω), take together, embrace in one phrase; ὃς συναριτὶ εἰσέν, to put the matter briefly, in a word, III, 1, 38.
συναίτης, -ον (σύν+αίτης), involved in guilt with another, implicated.
συνακολουθέω (ἀκολουθέω), follow along with, accompany.
συνακούω (ἀκούω), hear with or at the same time.
συναλλάξω (αλλάξω), gather or collect together.
συναλλάττω, 2 aor. pass. συνηλλάγην, lit. change (so as to bring) together, reconcile (πρός), in pass., I, 2, 1.
συναναβαίνω (βαίνω), go up or in land with.
συναπράττω (πράττω), join in exacting.
συνανίστημι (ιστημ), raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.
συναντάω (ἀντάω, ἀντήσω, etc., meet; cf. ἀντί), meet, meet with.
συνάπτεμι (ἐπω), go back with.
συναπολαμβάνω (λαμβάνω), receive one’s dues at the same time.
συνάπτω (ἀπτω), join, engage in (acc.) with (dat.).
συνάρχω (ἀρχω), rule or command jointly with (dat.).
συνδειπνοῦ, -ον, ὁ (σύν+δειπνον), companion or guest at dinner.
συνδιαιρέω (βαίνω), cross over with.
συνδιαπράττω (πράττω), accomplish with; mid., negotiate with or at the same time, IV, 8, 21.
συνδοκέω (δοκέω), seem good also.
συνδυνα (δυν), two together, two by two.
συνέδραμον, see συντρέχω.
συνείδον (εἴδον), see at a glance, ob serve.
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συνελεγμένοι, see συλλέγω.
συνελημμένοι, συνελήφασι, see συλλαμβάνω.
σύνεμι (εἰμι), be with; οἱ συνόντες, one's associates, Π, 6, 20, 23.
σύνεμι (εἰμι), come together, assemble, ΠΙ, 5, 7; in hostile sense, encounter, Ι, 10, 10.
συνέποντο, see συνέποιη.
συνεσφρομαί (ἐρχομαι), go in with or together.
συνεσπίπτω (πίπτω), fall or rush in with.
συνεκβαίνω (βαίνω), go out together or with, ΙV, 3, 22 n.
συνεκβιβάζο (σύν+ἐκ+βιβάζω, βιβάζω or βιβάζω, etc.), join or aid in forcing out.
συνεκκόπτω (κόπτω), join in cutting down.
συνεκπίνω (πίνω), drink to the dregs with, drain with.
συνεκπορίζω (πορίζω), join in providing.
συνελάβον, see συλλαμβάνω.
συνεληθύτατε, συνελθόντες, see συνέρχομαι.
συνελόντι, see συναφέω.
συνενεγκόντες, συνενενεγμένα, see συμφέρω.
συνεφρομαί (ἐρχομαι), go forth with.
συνεπανέω (ἐπανέω), join in praising or approving.
συνεπέχομαι (ἐχομαι), vow besides or in addition.
συνεπιμελέομαι (ἐπιμελομαι), join in taking charge of.
συνεπίστεοθαί, see συνεφέπομαι.
συνεπισπεύδω (σπεύδω), join or aid in pushing on.
συνεπηρίζω (τρίζω, τρίψω, etc., rub), destroy or ruin utterly.
συνέπομαί (ἐπομαι), follow with, accompany.

συνεπόμνυμι (δυμνώ), swear besides (along with another).
συνεργός, -όν (σύν+ἐργον), working with, as subst., co-worker, helper.
συνερρύησαν, see συφρέω.
συνέρχομαι (ἐρχομαι), come together, assemble, meet.
συνέπτων, see συνάπτω.
συνεφέπομαι (ἐπομαι), follow along with, follow hard upon.
συνέχω (ἐχω), hold together.
συνήδομαι (ἴδομαι), be glad or rejoice with, congratulate.
συνθεάομαι (θεάομαι), look at with.
σύνθημα, -ατό, τό (σύν+τίθημι), agreement, ΙV, 6, 20; signal, watchword, Ι, 8, 16.
συνθηράω (θηράω), hunt with, join in the hunt.
συνθοίτο, see συντίθημι.
συνιδεῖν, see συνεῖδον.
συνίημι (ήμι), understand.
συνίστημι (ιστημι), make stand or bring together, of persons, introduce, ΙΙΙ, 1, 8; intr. in mid. and in perf. and 2 aor. act., stand together, assemble, gather, V, 7, 2; συνιστήκοντο, of troops, in compact order, VI, 5, 30; VII, 6, 26.
σύνοδος, -ου, η (σύν+ὁδός), meeting, encounter.
σύνοιδα, (οίδα), know with (one), share one's knowledge, VII, 6, 18; chiefly with dat. of reflexive pron. and nom. partic. be conscious of, be conscious that, Ι, 3, 10.
συνοίσειν, see συμφέρω.
συνολολούω (ὀλολούω, cry aloud, cf. ὀλολυάω, a cry, Lat. ulula, screech owl, Eng. owl), shout along with, join in crying out, of women, ΙV, 3, 19.
συνομολογεῖν (ὁμολογεῖται), agree with one (dat.), in something (acc.), concur; either case or both cases may be used.

συναράω (ὁράω), see together or at the same time, watch, view, IV, 1, 11; V, 2, 13.

συνουσία, -ος, ἡ (σύν-έλαυ), a being together, intercourse, interview, conference.

συντάττω (τάττω), arrange, set in order, array, marshal, form, of troops; mid., of the leader, form one's own troops, I, 10, 5; of the troops, fall into line, form, I, 3, 14.

συντίθημι (τίθημι), put or place together; mid. contract, agree on something (acc.), with somebody (dat.), I, 9, 7.

σύντομος, ου (σύν-τέμω), cut short, short.

συντράπεζας, -ου, ὁ (σύν-τράπεζα), table companion, I, 9, 31; cf. ὁμότράπεζας.

συντρέχω (τρέχω), run together.

συντρίβω (τρίβω, τρέβω, etc., ῥυλ), ῥυλ together; συντρίβοντας ἀνδρόπον σκέλη, men with their legs crushed, IV, 7, 4.

συντυχάνω (τυγχάνω), happen upon, fall in with.

συνωφελέω (ἡφελέω), join in helping.

Συρακόστος, -ου, ὁ (Συράκουσα, Syracusian, inhabitant of Syracuse), a Syracusan, inhabitant of Syracuse, in Sicily.

Συρία, -α, ἡ (Σύρος), Syria, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river).

Σύρος, -α, -ον (Σύρος), Syrian.

Σύρος, -ου, ὁ, a Syrian, native of Syria.

συφρέω (φρέω), flow together; of men, stream or flock together.

σύς, σύν, ὁ, ἡ (cf. ts, Lat. sus, Eng. hog, sow), swine, pig, boar.

συσκευάζω (σκευάζω), bring effects together; generally mid., pack one's effects, pack up.

σύσκεπτοναι, -ου, ὁ (σύν-σκπή), messmate.

συσπάω (σπάω), draw or sew together.

συσπειράμαι, pl. pass. συσπειράμαται (σπείρα, coil), of troops, be massed together, be in close array, I, 8, 21.

συσπουδάζω (σπουδάζω), share in one's zeal or haste.

συστρατεύομαι, dep. (στρατεύω), take the field with, join in a campaign with.

συστράτηγος, -ου, ὁ (σύν-στρατηγός), fellow-general.

συστράτιστης, -ου, ὁ (σύν-στρατιώτης), fellow-soldier.

συστρατοπεδεύομαι (στρατοπεδεύω), encamp together.

συχνός, -ή, -όν, much, great, pl. many; of time, long; διαλει-ποντα συχνὸν α' ἄλληλων, some distance apart, I, 8, 10.

σφαγιάζομαι, aor. ἐσφαγιάζομαι (σφά-γω), slay a victim, offer sacrifice.

σφάγιον, -ου, τὸ (σφάττω), sacrificial victim pl., sacrifice, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. ἱπάτι).

σφαιροειδής, -ές (σφάιρα, ball, Eng., sphere-είδος), ball-like, round.

σφάλλω, σφαλω, ἐσφάλη, ἐσφάλμα, ἐσφάλην, trip; mid. and pass., stumble, fall, meet with misfortune.

σφάς, see οὐ.
σφάττω, σφάξω, ἐσφαίξα, ἐσφαγμαί, ἐσφάγην, slaughter (properly by cutting the throat), sacrifice; then, freely, kill, slay.

σφεῖς, see σφέας.

σφενδονάω, ἐσφενδόνησα (σφενδόνη), sling.

σφενδόνη, -ης, ἡ, sling; also loosely used of the missile, stone, bullet.

σφενδόνητης, -ον, ὁ (σφενδόναω), slinger.

σφιόν, see σφίος.

σφόδρα, adv. (σφόδρος, vehement, extreme), vehemently, exceedingly, very. In I, 10, 18 many read σφόδρα as adj., extreme.

σχέδια, -ας, ἡ, a raft.

σχεδόν, adv. (ἐχω), almost, nearly, about.

σχείν, see ἐχω.

σχέτλιος, -α, -ον (ἐχω), holding out, unflinching; hence, cruel, dreadful, VII, 6, 30.

σχῆμα, -ας, τό (ἐχω), form or shape; of troops, formation, I, 10, 10.

σχίσω, ἐσχίσα, ἐσχίσθην (cf. Lat. scindo, Eng. schism), split (of wood), I, 5, 12; IV, 4, 12; pass. of troops, be separated, VI, 3, 1.

σχολάζω, ἐσχολάζα (σχολῆ), be at leisure, have time.

σχολαίος, -α, -ον (σχολῆ), leisurely, slow.

σχολαίος (adv. of σχολαίος), slowly, sluggishly, I, 5, 8; compar. σχολαίτερον, I, 5, 9.

σχολή, -ῆς, ἡ (ἐχω; cf. Lat. scolae, Eng. school), leisure; σχολῆ, as adv., slowly, III, 4, 27; IV, I, 16.

σφι, see σφῶς.

σφίξω, σφῶσα, σφῶσα, σφωκα, σφωμαί, ἐσφίξην (σφῶν), save, rescue, preserve, hold, keep; mid. save oneself, escape, II, 1, 19; return or arrive safely, III, 1, 6; σεσωμένον, safe and sound, V, 5, 8.

Σωκράτης, -ος, ὁ, Socrates: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaeus, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σῶμα, -ατος, τό, body, I, 9, 27; τὰ ἑαυτῶν σῶματα, their own persons, I, 9, 12; σῶματα ἀνδρῶν, men, IV, 6, 10.

σῶσα, -α, -ον, or σῶς, σᾶ, σῶν, safe and sound.

Σώσις, ὁ (Σωσίας), Sosis, of Syracuse, general under Cyrus.

σωτηρ, -ηρος, ὁ (σφίζω), savior, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ἡ (σφίζω), safety.

Σωτηρίδας, -ος, ὁ, Soteridas, a hoplite of Sicyon.

σωτηρίους, -ον (σφίζω), saving, bringing safety; τὰ σωτηρία, thank offerings for deliverance, III, 2, 9; V, 1, 1.

σωφρωνεύω, σωφρονήσω, etc. (σωτὶς φήν), be of sound mind, be prudent, wise, moderate.

σωφρονίζω, ἐσωφρόνησα, etc., make wise, bring to one’s senses.

σωφροσύνη, -ης, ἡ (σωτὶς φήν, mind), soundness of mind, prudence, self-control, moderation, I, 9, 3, n.

T

τ', by elision for τε.

τάγαθα, crasis for τὰ ἀγαθά.

τάλαντον, -ον, τό (1 ταλ, bear; cf. Lat. tollo), that which bears or supports, balance, scale; hence, weight, then as a fixed weight. talent, sixty minas or 5734 lbs. avoirdupois; most commonly a sum or weight of money (never
a coin), amounting to sixty
minas or about $1,080.00. See
the note on I, 7, 18.
τάλλα, by crasis for τά ἄλλα.
ταμειω, ταμεύσω (ταμίας, steward; cf. τάμω, act as steward, serve
out, parcel out, mid. II, 5, 18.
Ταμώς, ὁ, ὁ, Tamos, an Egyptian
in command of Cyrus' fleet.
τάναντια, by crasis for τά ἐναντια.
ταξίαρχος, -ου, ὁ (ταξίς + ἂρχω), a
taxiarch, commander of a τάξις.
τάξις, -ωσ, ἡ (τάττω), arrangement,
order; esp. in a military sense, 
array, line of battle, division,
company; τά ἄμφι τάξις, tactics,
II, 1, 7.
Τάοχος, -ων, οἱ, the Taochi, Ta-
ochians, a warlike tribe of
Pontus.
ταπεινός, -ή, -ών, humble, submis-
sive, groveling, a strong word,
II, 5, 13.
ταπεινών, ἐταπεινώσα, etc. (ταπεινός),
humble, humiliate.
τάπητήθεια, by crasis for τά ἐπτήθεια.
ταράττω, ταράζω, ἐταράζω, ἐταραγμαί,
ἐταραχθήν (cf. τάραχος), trouble,
disturb; pass., of troops, be
thrown into confusion, III, 4, 19.
τάραχος, -ου, ὁ (ταράττω), confusion.
ταριχεύω, τεταριχεύμαν (τάραχος,
smoked meat), preserve, pickle.
Ταρσός, -ών, ὁ, Tarso, the capital
of Cilicia, birthplace of St. Paul.
τάττω, τάζω, ἐτάζω, ἐτάζω, ἐτάζωμαι,
ἐτάξθην, arrange, esp. in a mili-
tary sense, draw up, form: in
mid. and pass., take one's post,
be stationed; appoint, order, I,
5, 7; so in pass., ταχείς, I, 6, 6;
ἐν τῷ τεταγμένῳ, in the appointed
place, III, 3, 18.
ταύρος, -ου, ὁ (Lat. taurus, Eng.
steer), bull.
ταῦτα, see οὕτωs.
ταύτης, adv. (dat. fem. of οὕτωs), in
this way, thus, here, in this
respect.
ταφείσσαν, see λάπτω.
τάφος, -ου, ὁ (θάπτω; cf. Eng. epiti-
phrase, burial, grave.
τάφρος, -ου, ἡ (θάπτω), ditch, trench.
τάχα, adv. (ταχύς), quickly, presen-
tly. I, 8, 8; perhaps, haply,
V, 2, 17.
τάχισα, adv. (ταχύς), quickly,
swiftly.
τάχιστα, see τάχος.
τάχος, -ους, τό (ταχύς), speed, swift-
ness.
ταχύς, -εία, -ό, comp. θάττων, sup.
tάχιστος, swift, quick, speedy; τήν ταχίστην ὁδόν, by the quickest
road, I, 2, 20; so, without ὁδόν,
I, 3, 14; διὰ τάχισων, speedily, I,
5, 9; neut. ταχύ as adv., quickly,
speedily, soon, I, 5, 3; comp.
θάττον, I, 2, 17; sup. τάχιστα,
most common in intensive
phrases, ως τάχιστα, as soon as
possible. I, 3, 14; δει τάχιστα, IV,
3, 29. In these phrases forms of
δώμαι are often expressed, ἡ
dόνατο τάχιστα, I, 2, 4; ἐπιθανόν (or
ως) τάχιστα, as soon as, III, 1, 9.
τε (before an aspirated vowel τ'),
enclitic copulative conj. (Lat.
que), and, rarely standing alone,
I, 5, 14; regularly τε ... τε, τε
... καλ, or τε καλ, both ... and, I,
8, 3; I, 1, 5; I, 9, 1; sometimes
οὕτε (μήτε) . . . τε, not . . . but.
where Eng. sacrifices the corre-
lation of clauses, II, 5, 4; rare-
ly continued by δέ, V, 5, 8.
τεθνάσι, τεθνάσαι, τεθνατον, τεθνεώτες,
tεθνηκότα, see θνήσκω.
Vocabulary

τεθραμμένος, see τρέφω.

τέθριππον, -ου, τό (τέτταρες+ίππος), a four-horse chariot.

τέλω, τενω, ἔτεινα, -τέτακα, τέταμα, ἔτεθην (Lat. tendo, Eng. thin), stretch; hence, exert oneself, rush.

τείχιζω, τειχίζω, etc., build a wall, fortify.

τείχος, -ου, τό (Eng. dike), wall, esp. city wall, then, walled town, stronghold.

τεκμαίρομαι (τεκμάριον), infer.

τεκμήριον, -ου, τό (τεκμαίρομαι), sign, proof, token.

τέκνον, -ου, τό (τίκτω, bear, give birth to), child.

τελέω (cf. τέλος), become, be, III, 2, 3; of sacrifices, be favorable, VI, 6, 36; cf. γένυμαι. A poetic vb.

τελευταῖος, -α, -ον (τελευτή), last, hindmost, rear; οἱ τελευταῖοι, the rear guard, IV, 1, 10.

τελευτάω, τελευτῆσαι, etc. (τελευτή), end, finish, trans. and intrans.; esp., end one's life, die, I, 1, 3; the partic. τελευτῶν, often like an adv., finally, IV, 5, 16.

τελευτή, -ής, ἡ (τέλος), end, esp. the end of life, death, with or without blow.

τελώ, τελῶ οἱ τελέσω, ἐτέλεσα, τετέλεκα, τετελέσαμαι, ἐτελέσθην (τέλος), bring to an end, complete, pay.

τέλος, -ους, τό, end, completion, issue; often, adv. τέλος, at last, in the end, finally, I, 9, 6; διὰ τέλος, from first to last, VI, 6, 11; τέλος ἔχων, be at, or approaching, an end, VI, 5, 2; also, supreme authority, magistracy; in pl., of the Spartan Ephors, ΠΙ, 6, 4; VII, 1, 34.

τέμαχος, -ους, τό (cf. τέμνω), slice.

τέμνω, τεμῶ, ἔτεμνον (cf. Eng. atom), cut.

τέναγος, -ους, τό, shoal.

τερμινῖνος, -η, -ον (τέρμινος), later form, τερξίνη, τερξίνιθο, or turpentine-tree), of turpentine.

τέταρτος, -η, -ου (τέτταρες), fourth.

τετρακισχίλιοι (τέτταρες + χίλιοι), four thousand.

τετρακόσιοι, -α, -α (τέτταρες+έκατόν), four hundred; in sing. with collective noun, Ι, 7, 10.

τετραμορία, -ας, ἡ (τέτταρες+μοῦρα, portion), a quadruple portion, four times as much.

τετραπλοῦς, -η, -ον (τέτταρες+πλα), fourfold, quadruple (cf. ἄπλοος, ὀπλοῦς, etc.).

τετταράκοντα (τέτταρες), forty.

τέτταρες, -α, four.

Τεθρανία, -ας, ἡ, Teuthria, a district in southwestern Mysia.

τεύξεσθε, see τυγχάνω.

τεύχος, -ους, τό (τεῦχω, make, fashion), tool, vessel, jar, chest.

τεχνάζω (τέχνη), use art or cunning.

τέχνη, -ης, ἡ (cf. Eng. technical), art, skill, means, device.

τεχνικός, adv. (τεχνιχός, skilful), skilfully, artfully.

τέως, adv. (cf. ἔως), meanwhile, for a time, hitherto, ΠΙ, 5, 8.

τῇ, adv. (dat. fem. of the art.), here; τῇ μὲν ... τῇ δὲ, in one place ... in another, IV, 8, 10; in some respects ... in others, ΠΙ, 1, 12; so τῇ μὲν ... ὅποτε δὲ, VI, 1, 20 f.

τῷδε, see δῶε.

τήκω, perf. τέτηκα (cf. Lat. tabes, decay, Eng. thaw), melt.

Τηλεβόας, ὁ, the Teleboas, a river in Armenia, flowing into the Euphrates.
τήμερον (τ-, mutilated demonstr. pron. stem, + ἴμερα), today.

Τημυνίτης, -οῦ, ὁ, a native of Temnus, in Acolis.

τηνικαύτα, adv. at that time, then, answering to ἡρκά or ἐπεὶ.

Τήρης, -οῦ, ὁ, Teres, ancestor of Scuthes, king of the Odrysae.

τίρα, -ας, ἡ (Eng. tiara), tiara, a Persian headress. The upper right tiara was a badge of royalty, II, 5, 23.

τιαροειδῆς, -ος (τίρα + εἶδος), tiara-shaped.

Τιβαρηνος, -οῦ, ὁ, the Tibarēni, a tribe in Pontus.

Τίγγης, γήγος, ὁ, the Tigris, one of the two great rivers of Assyria.

τέθημι, ὅσο, ἄθηκα, τέθηκα, ἔθηκα, 2 aor. mid. ἔθηκα; the perf. mid. is supplied by κείμαι (related to Lat. dare, Eng. do), place, put, set, arrange; of games, institute, I, 2, 10; θάσαν τὰ ὅπλα, a military phrase, meaning most commonly, halt under arms, i.e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, take a position under arms, II, 2, 21, but sometimes also, ground arms, I, 5, 17; I, 10, 16.

Τιμασίων, -ονος, ὁ, Timasion, of Dardanus in the Troad, elected general in the place of Clearchus.

τιμάω, -ῆσω, etc. (τιμῆ), value, honor.

τιμή, -ῆς, ἡ (τίμω, esteem), value, price, VII, 5, 2; VII, 8, 6; honor, esteem, I, 9, 29.

Τιμησίθεου, -οῦ, ὁ, Timesitheus, of Trapezus, πρόξενος of the Messynocci.

τίμος, α, -ον (τιμῆ), held in honor, esteemed, precious, valuable.

τιμωρέω, ὅσω, etc. (τιμωρός, avenger, from τιμή + ὁρᾶω), help, avenge; mid., take vengeance on, punish; pass., be punished.

τιμωρία, -ας, ἡ (cf. τιμωρέω), vengeance, punishment, II, 6, 14.

Τιρίβαζος, -οῦ, ὁ, Tiribazus, governor of western Armenia.

τίς, τι, gen. τινός, indef. pron., enclitic, as subst., somebody, anybody, something, anything, one, pl. some, they, people; often of a definite person whom one does not choose to name, I, 4, 12; as adj., α, any, some, a certain, a sort of; often with limiting force, μία τις, ἕνα μία, any single hope, II, 1, 10; σχέδων τι, pretty nearly, VI, 4, 20; πόν τις, about how large, II, 4, 21; ὑπότωρ τι, what sort of a thing, III, 1, 13.

τίς, τί, gen. τινός, interrog. pron., who, which, what, what kind of, neut. often as adv., why.

Τισσαφέρνης, -οῦ, ὁ, Tissaphernes, a Persian noble, satrap of Caria, Lydia, and Ionia. See the Introd., § 23.

τιτρώσκω, τρώσω, ἔτρώσα, etc. (cf. τράψω), wound.

τλήμων, -οῦ, gen. -ονος (τλάω, endure), suffering, wretched.

τοῖ, post-pos. intensive particle, enclitic (orig. ethic dat. of τῶ = σῶ), in truth, verily, often best rendered by emphasis.

τοιγαροῦν, inferential conj. (τοῖ+ γαρ+οὖν), therefore, accordingly.

τοῖνυν, inferential conj., post-positive (τοῖ+οὖν), therefore, then, accordingly, moreover.

τοιόδε, -όδε, -ονδε (τοῖς, such+δε), such, referring to what follows; esp., ἔλεξε τοιόδε, he spoke as follows.
τοιούτος, τοιαύτη, τοιούτοι(ν), dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast τοιόσον); ἐν τῷ τοιούτῳ, at such a crisis, V, 8, 20; cf. I, 7, 5, n.; τοιοῦν τοιούτων διήνυ, this being the case, Π, 5, 12.

τοίχος, -ου, ὁ (cf. τεῖχος), wall (of a building).

τομάω, τομήσω, etc. (τόμα, daring), dare, have the courage, endure, Π, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.

Τολμίδης, -ου, ὁ, Tolmides, an Elean, herald of the Greek army.

τόξευμα, -ατος, τὸ (τοξεύω), arrow.

τοξέμοι, τοξεύσω, etc. (τόξον), shoot with a bow, shoot arrows, abs.; pass. be hit with an arrow, I, 8, 20; IV, 1, 18.

τοξικός, -ης, ὁ (τόξον), pertaining to the bow; as subst., ἡ τοξική (sc. τέχνη), archery, I, 9, 5.

τόξον, -ου, τό, bow.

τοξότης, -ου, ὁ (τόξον), Bowman, archer.

τόπος, -ου, ὁ (cf. Eng. topic), place, spot, district, region.

τόσοςδε, τοσόδε, τοσόνδε, dem. pron. (τόσος, so great, +δε, so much, in pl. so many, VI, 5, 19; only so many, i.e., so few, Π, 4, 4.

τοσούτος, τοσαύτη, τοσουτοῦ, dem. pron., commoner than τοσόδε, of such a size or number, so great, so much, pl., so many; often following δος (cf. quantus ... tantus), ὁς ὧ τοσοῦτῳ, with comps., the more ... the more, I, 5, 9; τοσοῦτῳ, as adv., so much, I, 8, 13; III, 1, 45. εἶπε τοσοῦτῳ, said only thus much, I, 3, 15; Π, 1, 9.

τότε, adv., at that time, then; τῶν τότε, of the men of that time, Π, 2, 20.

τοτέ, adv., at times; τοτε μέν ..., τοτε δέ, now ... then, VI, 1, 9.

τούμπαλιν, crasis for τὸ ἑμπαλίν.

τράγημα, -ατος, τὸ (ἐπράγαν, ale), in pl., dainties, sweetmeats. Τράλλεις, -αν, οἱ, Tralles, a city of Caria.

Τρανύπαι, -ων, οἱ, the Tranipsae, a Thracian tribe.

τράπεζα, -ης, ἡ (τέταρτας—πόσα), table.

Τραπεζούντος, -ου, ὁ (Τραπεζοῦντ), a Trapezuntian, native of Trapezus.

Τραπεζούς, -ουτος, ὁ, Trapezus, the modern Trebizond, a city in Pontus.

τράποντο, see τρέπω.

τράβιμα, -ατος, τὸ (cf. τιτρώσκω), wound.

τράχηλος, -ου, ὁ, throat, neck.

τραχύς, -εις, -ε, rough, rugged, harsh; ἡ τραχεία (sc. γῆ), rough ground, IV, 6, 12.

τρεῖς, τρία, gen. τριῶν (Lat. tres, Eng. three), three.

τρέπνω, τρέψω, ἔτρεψα, ἐτραπον, τέτραφα, τέτραφα, τέτραφαι, ἐτράφην, ἐτραπέν (Lat. torquero, Eng. throw), turn, turn back, put to flight (εἰς φυγήν), I, 8, 24; so in mid., V, 4, 16; mid., turn oneself to, have recourse to, Π, 6, 5; take flight, IV, 8, 19; of places, be turned toward, face, Π, 5, 15.

τρέφω, θρέψω, ἔθρεψα, τέτραφα, τέτραφα, τέτραφαι, ἐτράφην, ἐτράφην, nourish, support, maintain, V, 1, 12; oftener in pass., be maintained, Ι, 1, 9; be reared, ΠΙ, 2, 13; τεθραμμένος, fed up, fattened, V, 4, 32. ἐλάνθανεν τρέφθησαν, see λανθάνω.
τρέχω, δραμοῦμαι, ἐδραμον, -δεδράμηκα, run.

τρέω, nor. ἐτρέσα (cf. Lat. tremo, shake), tremble; with acc., flee from in terror, I, 9, 6. A poetic verb.

τρία, see τρεῖς.

τριάκοντα, indecl., thirty.

τριακόντας, -ος, ἡ (τριάκοντα), a ship with thirty oars, triaconter.

τριακόντων, -α, -α (τρεῖς-ἐκατόν), three hundred.

τριβή, ἡ, τρίβω, rib, a rubbing, wearing away; practice, V, 6, 15.

τριήρης, -ους, ἡ (τρεῖς- ὑπαρ, fit, or ὑπάρ, row), properly an adj., sc. θέας, trireme, a ship with three banks of oars, warship; often contrasted with πλοῖον, transport.

τριπρίτης, -ου, ἡ (τριήρης), one serving on a trireme, sailor, VI, 6, 7.

τριπτήχυς, -υ (τρεῖς-πήχυς), three cubits long.

τριπλάσιος, -α, -ον (τρεῖς-πλάσιον), threefold, three times as large.

τριπλεθρος, -ον (τρεῖς-πλεθρον), of three plethra, three plethra wide.

τριπτός, -ου, gen., -ονος, ὁ (τρεῖς-πτός), three-footed; as subst. tripod, table with three legs.

τρίς, adv. (τρεῖς), three times; eis τρίς, somewhat stronger, up to three times, VI, 4, 16, 19.

τριγάμενος, -η, -ον (τρίς-διγμενον), thrice-glad, very glad.

τρικαλέκα, indecl. (τρεῖς καὶ δέκα), thirteen.

τρισμύροι, -αι, -α (τρεῖς-μύροι), thirty thousand.

τρισχλιον, -αι, -α (τρεῖς-χλιον), three thousand.

τριταῖος, -α, -ον (τρίτος), on the third day.

τρίτος, -η, -ον (τρεῖς) third; τὸ τρίτον, the third time, I, 6, 8; τὴ τρίτη, on the third day, I, 7, 20; ἐκ τῆς τρίτης, at the third signal, II, 2, 4.

τρίχα and τρίχη, adv. (τρεῖς), threefold, in three divisions.

τρίχινος, -η, -ον (θρίς, τρίχας, hair, Eng. trichine), made of hair.

τριχοίνικος, -ον (τρεῖς-χοινίς), holding or filling three choinces.

τρόπαιον, -ον, τὸ (τροπῆ; cf. Eng. trophy), trophy, sometimes merely spoils affixed to a tree or post.

τροπή, -η, -ης (τρεῖς), a turning (of the enemy), rout, flight.

τρόπος, -ου, ὁ (τρέπω), manner, way, fashion; τόνδε τὸν τρόπον, in the following way, I, 1, 9; τρόπῳ των, after a fashion, II, 2, 17; ἐκ ποιτῶς τρόπου, by hook or crook, III, 1, 13; of a person, character, bent, πρὸς τὸν Κύρον τρόπον, in keeping with Cyrus' character, I, 2, 11.

τροφή, -η, -ης (τρεῖς), support, maintenance.

τροχάξω (cf. τροχός, wheel, Eng. truck), run forward.

τρυπῶ, τετρυπημαί (τροπή, hole), bore, pierce; τὰ ὃ ὑπὸ τετρυπημένων, with his ears bored, III, 1, 31.

Τροιά, -άδος, ἡ (Τροία, Troy), the Trojans, the district in the northwestern part of Asia Minor.

τρωκτός, -η, -ον (verbal of τρώγω, gnaw), that may be eaten, edible.

τρωτός, -η, -ον (verbal of τετρῶσκω) vulnerable.

τυγχάνω, τυχίομαι, ἑτυχον, τετυχήκα: (1) trans., hit, with gen., III, 2, 19; reach, attain, meet, I, 4, 15; 9, 20; τῆς τελευτῆς, II, 6, 29; with
two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intrans., happen, chance; generally construed with a supplementary partic., which expresses the main idea; παρων ἐτώχας, was there, as it happened, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. τυχόν, perhaps, VI, 1, 20.

Τυριάεων, -ου, τῆς, Tyriaeum, a city in Phrygia.

τυρός, -οῦ, ὁ, cheese, in pl. II, 4, 28.

τύροις, -οις, ἡ (cf. Lat. turris, tower), tower, turret.

τυχήν, -ῆς, ἡ (cf. τυγχάνω), fortune, luck.

τυχόν, see τυγχάνω.

υβρίζω, ὑβρίῳ, ὑβρισά, ὑβρικα, ὑβραμαί, ὑβρισθεν (ὑβρις), treat with indignity or outrage, abuse, insult; abs., act with insoulsence.

ὑβρίς, -εως, ἡ (ὑπέρ), overweeningness, arrogance, insoulsence, wantonness.

ὑβριστότερος, -α -ον and sup. ὑβριστότατος, -η -ον, more or most insolent or wanton, V, 8, 3, 22.

No positive occurs, but the noun ὑβριστής has adjectival force.

ὑγιαῖν (ὑγίς, healthy; cf. Eng. hygiene), be well, strong.

ὑγρότης, -τος, ἡ (ὑγρός, wet), wetness, suppleness, V, 8, 15.

ὑδροφόρω (ὑδροφόρος), carry water.

ὑδροφόρος, -ον (ὑδωρ + φέρω), bearing water; as subst., water-carrier, IV, 5, 10.

ὑδωρ, -ατος, τὸ (Lat. una, Eng. water: cf. hydraulic, etc.) water; ὑδωρ ἐξ ὁμαρῶν, rain, IV, 2, 2.

ὑδοῦς, -οῦ, ὁ (cf. ὕβις), grandson.

ὑίος, -οῦ, ὁ (often spelt ὑός), son.

ὑλή, -ῆς, ἡ (Lat. silva), wood, forest, brush.

ὑμεῖς, see σοῦ.

ὑμέτερος, -α, -ον (ὑμεῖς), your, yours.

ὑπάγω (ἀγω), lead on, advance slowly, advance; mid., lead on or suggest craftily, II, 1, 18.

ὑπαίθριος, -α, -ον (ὑπάθρια, open air), in the open air.

ὑπαιτίος, -ον (ὑπάθρια), under a charge, censurable, III, 1, 5, n.

ὑπακούω (ἀκοwę), harken to, heed, IV, 1, 9; obey, VII, 3, 7.

ὑπαντάω (ἀντάω, ἀντήσω, ἄντεσα, meet), go to meet.

ὑπαντιάζω, go to meet, meet.

ὑπαρχω, -ου, ὁ (ἀρχω), subordinate officer, lieutenant; in a province, prefect, vice-satrap, IV, 4, 4.

ὑπάρχω (ἀρχω), properly, be under, serve as foundation, begin, with partic., II, 3, 23; support, favor, I, 1, 4; with dat. (of possessor) it may often be rendered, have to begin with, have to count upon, II, 2, 11; ἐκ τῶν ὑπαρχόντων, as far as their means permitted, VI, 4, 9.

ὑπασπιστής, -οῦ, ὁ (ὑπόθεσις), shield-bearer, squire.

ὑπεκω (ἐκω, ἐξω, ἐξα, yield; cf. Eng. weak), give way, yield, submit.

ὑπεψιμα (εἰμι), be under.

ὑπελευθερώναι, see ὑπερχώμαι.

ὑπέρ, prep. with gen. and acc. (cf. Lat, super, Eng. over): (1) with gen. of place, over, above, I, 10, 12; beyond, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); for, on behalf of, I, 3, 4; in the name of, V, 5, 13; (2) with acc., over, beyond, I, 1, 9 (cf. gen. II, 6, 2), of numbers, above, more than, V, 3, 1
Anabasis

ὑπεράλλομαι (椠λλομαι), leap over.
ὑπερανατείνω (τείνω), stretch out over.
ὑπερβαῖνω (βαῖνω), go over, cross, scale.
ὑπερβάλλω (βάλλω), throw over; intr. pass or cross over, IV, 1, 7.
ὑπερβολή, ἡ, (βάλλω), a passing over, crossing, pass.
ὑπερδέξιος, -ος (ὑπέρ+δεξιός), above on the right, above, III, 4, 37; V, 7, 31.
ὑπερφόρομαι, ἱπερφορίν (ἐρφόμαι), cross or pass over.
ὑπερέχω (ἐχω), be above, project, overhang.
ὑπέρδεν, adv. (ὑπέρ), from above, overhead.
ὑπερκάθημαι (κάθημαι), be stationed above, with gen.
ὑπερόμοιος, -ος, -ον, or -ος, -ον (ὑπέρ+ ὀμός, boundary; cf. ὄρις), over the border, foreign; ἡ ὑπερομία, foreign lands, VII, 1, 27.
ὑπερψηλός, -ος (ὑπέρ+ψηλός), exceedingly high.
ὑπερχωμαι (ἐχωμαι), go under, go secretly, withdraw, V, 2, 30.
ὑπέσχετο, ὑπεσχημένοι, ὑπέσχου, see ὑπεσχημα.
ὑπέχω (ἐχω), undergo, submit to; in V, 8, 1, ἰδίων ὑποσχείν, give an account for (gen.).
ὑπήκοος, -ος (ὑπακοῶ), listening to, obedient, subject to; as subst., subject, vassal.
ὑπηρετεῖν, ὑπηρετήσα, etc. (ὑπηρέτης), serve as mensal, serve, help, dat., I, 9, 18; provide, III, 5, 8.
ὑπηρέτης, -ος, ὁ (ὑπό+ ἑρέτης, rower), properly, under-rower; then, und-ríling, menial, servant.
ὑπεσχημα, ὑποσχήματα, ὑπεσχήμην, ὑπεσχημα, promise, undertake (abs. or with infin., generally fut.).
ὑπνοσ, -οῦ, ὁ, sleep.
ὑπό (by elision ὑπ' or ὑφ'), prep. with gen., dat., or acc.; cf. Lat. sub. under: (1) with gen., lit. from under, VI, 4, 22, 25; under; ὑπὸ μαστίγων, under the lash, III, 4, 25; often of the agent, with passives, by, through, at the hands of, I, 1, 10; so with virtual passives, παθεῖν, etc., I, 3, 4: also with things (by a slight personification), ὑπὸ λυμοῦ, I, 5, 5; (2) with dat., under, at the foot of, with vbs. of rest, I, 2, 8; in the power of, VII, 2, 2; (3) with acc., under, with vbs. of motion, I, 8, 27. In composition ὑπο- means under, secretly, or has the force of somewhat, rather.
ὑποδεέτερος, -ος, -ον (ὑπό+δεῖω, lack), comp.: the positive ὑποδεῖς (ἐς ἐνδεῖς) does not occur, inferior, I, 9, 5.
ὑποδείκνυμι (δείκνυμι), show privately, give indications, V, 7, 12.
ὑποδέχομαι (δέχομαι), receive under one's protection, welcome.
ὑποδεῦ (δέω), tie under; midl. bind one's sandals on; ὑποδεύμαινοι, with their shoes on, IV, 5, 14.
ὑπόδημα, -ατος, τό (ὑπόδεω), sandal, shoe.
ὑποζύγιον, -οῦ, τό (ὑποζύγ), ox, beast of burden, baggage animal.
ὑποκαταβαίνω (βαίνω), go down a little, VII, 4, 11.
ὑπολαμβάνω (λαμβάνω), take or receive under one's protection, I, 1, 7; take up (the discourse, λόγον), reply, answer; II, 1, 15; μεταξύ ὑπολαμβάνω, interrupting him in the midst of his talk, III, 1, 27.
uncteîpô (λεπω), leave behind; pass., be left behind, fall behind.
υπολόχαγος, -oû, o (υπό + λόχαγος), lieutenant, probably a captain of fifty = περιποιητής, V, 2, 13.
υπολύω (λύω), loose beneath; mid., untie one's sandals, IV, 5, 13.
υπομαλακίζομαι (μαλακίζομαι), weaken a little, begin to yield.
υπομένω (μενω), stay behind, wait, halt; await an attack, stand one's ground; wait for, IV, 1, 21.
υπόμνημα, -atos, τό (μμήνῆχον), reminder, mention, I, 6, 3.
υπόθεμπτος, -on (verbal of ὑπόθημπτω), sent secretly or with covert purpose, sent as a spy.
υπόθέμπτω (πέμπτω), send secretly, send as a spy.
υποπίνω (πίνω), drink a little; perf. partic. υποπεπωκός, rather drunk, VII, 3, 29.
υποπτεύω, ὑπόπτευων, ὑπόπτευσα, suspect, apprehend, mistrust, with acc., infin., or μη.
ὑπόστρατηγέω (στρατηγέω), be lieutenant, be general under (dat.).
ὑπόστρατηγός, -os, o (υπό + στρατηγός), under-general, lieutenant-general.
ὑπόστρέφω (στρέφω), turn or wheel round, face about, VI, 6, 38; ὑπόστρέφασ, evading the trap, II, 1, 18, n.
ὑπόσχειν, see ὑπέχω.
ὑπόσχεθε, ὑπόσχετο, ὑποσχόμενος, see ὑποσχόμενοι.
ὑπονύγος, -oû (ὑπό + νύγα), conducive to, V, 8, 15.
ὑποφαίνω (φαίνω), intr., shine a little; of the day, begin to dawn.
ὑποφείδομαι (φείδομαι, φείσομαι, spare), spare somewhat or of set purpose, IV, 1, 8.
ὑποχείρος, -on (ὑπό + χείρ), under the hands of, in the power of (dat.).
ὑποχος, -on (ὑπό + ἕχω), under the control of, subject to (dat.).
ὑποχωρέω (χωρέω), make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.
ὑποψία, -as, ἥ (ὑφοψα), suspicion, distrust, apprehension.
Ὑρκανοί, -ων, oi, the Hyrcanians, a people living southeast of the Caspian Sea.
ὑς, ὑς, o, Ἦ (cf. σῦ), swine, pig.
ὑστεραῖος, -os, -oû (ὑστερος), later, following, next; often with ἥμερα omitted, e.g., τῇ ὑστεράια, on the following day, I, 2, 21; τὴν ὑστεραῖαν, III, 5, 13.
ὑστερίω, -ησοί, etc. (ὑστερος), be or come too late for (gen.).
ὑστερίζω (ὑστερος), be behindhand.
ὑστερος, later, latter, following, behind; neut. as adv., ὑστερον, later, afterward.
ὑφ’, see ὑφό.
ὑφειμένως, adv. (ὑφειμένος, perf. partic. of ὑφήμι), submissively.
ὑφεῖνο, see ὑφήμι.
ὑφέξω, see ὑπέχω.
ὑφηγόμαι (ἡγόμαι), lead on slowly.
ὑφίμι (ἡμι), put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 6, 31; mid., put oneself under, yield, surrender, III, 1, 17.
ὑφίστημι (ὑστημι), place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 26; withstand, resist, III, 2, 11.
ὑφόραω (ὁράω), regard with suspicion.
Фарна́базос, -ou, ó, Pharnabazus, satrap of Lesser Phrygia and Bithynia.

Фа́сив, -ос, os, the Phasis, a name given to the people living on the banks of the Phasis river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 5.

Фа́сив, see φημ.  

Фа́сис, -ос, os, the Phasis, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

Фа́сκω (φημ), found only in pres. system, say, assert, allege.

Фа́т, see φημ.

Фа́юлос, -ν, -ν, mean, trifling, of no account.

Фе́рω, οίω, ἤνεγκα, ἤνεγκον, ἤνθυοχα, ἤνθυμα, ἤνθέχθην (Lat. fero, Eng. bear), bear, carry, bring: carry off, I, 1, 6; yield, produce, I, 2, 22; of tribute, pay, V, 5, 7; of roads, lead, III, 5, 15; so of winds, V, 7, 7; mid., bear off as one's own, VI, 6, 1; pass., often of violent motion, be borne, be hurled, be dashed, fly, I, 8, 20, n.; χαλέψω or βαρέως φέρεν, take it ill, be troubled, I, 3, 3; II, 1, 4; φέρεν καὶ ἀγεν, plunder, ravage, II, 6, 5, n.

Фέυγω, φέξεμαι and φέξεμαι, ἤφευγον, πέφευγα, πέφευγαν, flee, take flight; flee one's country, be banished. be an exile, IV, 8, 25; oi φείγοντες, the exiles, I, 1, 7.

Φημι, φήμω, ἢφησα, rare save in pres., impf., and 2 aor., the fut. being generally ἐρώ, the aor. ἐπισκον and the perf. ἐφηκα, declare, affirm, say, regularly calling for the infin. constr.; an isolated case with ἡτα, VII, 1, 5; frequently parenthetic, said he, said they, etc.; in answers, say yes (1, 6, 7), unless a neg. is added, οὐκ ἐφη,
said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to φημι; οὐκ ἔφασαν γεναι, they declared they would not go, I, 3, 1. φημι is the strongest of the vbs. of saying, meaning, aver, asseverate; it may even take the neg. μη, as a vb. of swearing.

φης, φής, φήσω, see φημι.

θάνω, φθάσω or φθήσομαι, ἐφάσα, get the start of, anticipate, outstrip, act first, often followed by πρέπει, II, 5, 5; often with suppl. partic. which expresses the main idea; φθάσαι καταλαβόντες, to seize in advance, I, 3, 14; cf. III, 4, 49; πορευθεὶς δ' αὐτὸν θάνατο ημέρα γενομένη, the break of day surprised him on his way, IV, 7, 16.

θέγγυμαι, φθέγγεμαι, ἐφθέγγαμην (cf. Eng. diphthong), make or utter a sound, cry out, scream, shout.

θείρω, φθέρω, ἐφθέρα, ἐφθαρκα and ἐφθορα, ἐφθαρμα, ἐφθάρην, corrupt, spoil; of a country, lay waste, IV, 7, 20.

θονέω, φθονήσω, etc. (φθόνος, ὁ, envy), envy (dat.).

φιάλη, -νη, ἦ, (cf. Eng. phial, vial), a shallow bowl, for drinking or pouring libations.

φιλατερον, see φίλος.

φιλέω, φιλήσω, etc. (φίλος), love.

Φιλήστος, -ον, ὁ, Philésius, of Achaia, elected general in the place of Menon, III, 1, 47.

φιλία, -ας, ἦ (φίλος), friendship; διὰ φιλίας ἔνας τινί, see διά; πρὸς φίλον ἀφείω, let go in peace, I, 3, 19.

φιλικός, -ή, -ν (φίλος), friendly.

φιλικός, adv. (φιλικός), in a friendly manner; φιλικός διακύβευ, be on friendly terms with, II, 5, 27.

φιλος, -α, -ον (φιλος), friendly, at peace with; esp. of countries with or without χώρα.

φιλίππος, -ον (φίλος ἐπίππος), fond of horses, I, 9, 5, in sup.

φιλοθέρος, -ον (φίλος ἔπθερα), fond of hunting, I, 9, 6, in sup.

φιλοκερδής (φιλοκερδῆς, greedy for gain, φίλος ἐπίερος), be greedy for gain.

φιλοκίνδυνος, -ον (φίλος ἐπίκινδυος), loving danger, venturesome, II, 6, 7; sup. I, 9, 6.

φιλομαθής, ἐς (φίλος επίμαθας), fond of learning, eager to learn.

φιλονίκια, -ας, ἦ (φίλος ἐπίνικη), rivalry, IV, 8, 27.

φιλοπόλεμος, -ον (φίλος ἐπίπλομος), fond of or devoted to war.

φιλος, -η, -ον, adj., friendly, comp. φιλατερον, I, 9, 29; commonly as a noun, friend, I, 1, 2.

φιλόσοφος, -ον, ὁ (φίλος ἐπίσοφος), lover of wisdom, philosopher.

φιλοστρατιωτής, -ον, adj. (φίλος ἐπίστρατωτής), friend of the soldiers, VII, 6, 4.

φιλοτιμόμαι, φιλοτιμήσομαι, etc. (φιλότιμος, loving honor), love or seek honor, be ambitious, jealous.

φιλοφρονίμαι, αορ. ἐφιλοφρονήματιν or ἐφιλοφρονήθησαν (φίλος ἐφίλος), be well disposed, show kindness; with acc., treat kindly, greet kindly, II, 5, 27.

Φιλιάστος, -ον, ὁ, a Phliasian, native of Phlius in Peloponnesus.

φιλαρτέω (φίλαρτος, nonsense), talk nonsense.

φιλαραία, -ας, ἦ, nonsense, rubbish; in pl., I, 3, 17.

φόβος, -α, -ον (φόβος), frightful, terrible, II, 5, 9; pass., filled with fear, fearful, V, 7, 2.
foβέω, φοβήσω, etc. (φόβος), frighten, scare, IV, 5, 17; generally deponent, fear, be afraid, be frightened, I, 3, 17.

φόβος, -ου, ὁ, fear, terror, panic; τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, the fear inspired by the Greeks in the barbarians, I, 2, 18.

Φοινική, -ης, ἡ (Φοίνιξ), Phoenicia, the district on the coast of Syria, between the Lebanon mountains and the sea.

Φοινικιστής, -οῦ, ὁ (cf. φοινικός), a wearer of the purple, i.e., an officer of rank in the Persian court; according to others, purple-dyer, I, 2, 20, n.

Φοινικός, -ής, -οῦν (Φοίνιξ, since the Phoenicians discovered the dye), purple, red, scarlet.

Φοίνιξ, -ικός, a Phoenician, native of Phoenicia.

Φολόη, -ης, ἡ, Pholoe, a range of mountains between Arcadia and Elis.

φορέω, φορήσω, etc. (φέρω), bear habitually, wear.

φόρος, -ου, ὁ (φέρω), tribute.

φορτίον, -ου, τὸ (φέρω), burden, load.

φραξω, φράσω, etc. (Eng. phrase), tell (in detail), set forth, explain, bid.

Φρασίας, -ου, ὁ, Phrasias, an Athenian, commanding a division of the Greek army.

φρέαρ, φρέατος, τὸ (cf. Lat. ferveo), well, cistern.

φρονέω, φρονήσω, etc. (φρν, mind), have understanding, be wise, be minded; μέγα φρονέω, be proud, be elated, III, 1, 27; μεῖζον φρονέω, be too proud, V, 6, 8.

φρόνημα, -άτος, τὸ (φρονέω), mind, spirit, courage.

φρόνιμος, -ον (φρν, mind), prudent, wise, shrewd.

φροντίζω, φροντίσω, ἐφροντίσα, πεφροντίκα (φρν), take thought, be anxious, II, 3, 25; also, devise, plan, II, 6, 8.

φρονάρχος, -ου, ὁ (φρονάρχος), commander of a garrison.

φρονέω, φορήσω, etc. (πρό-θράω), watch, guard.

φρονίουν, -ου, τὸ (φρονιόν), guard, garrison, citadel.

φρονίσω, -οῦ, ὁ (πρό-θράω), guard; in pl., garrison, VII, 1, 20.

φρύγανο, -ων, τά (φρύγω, roast), dry sticks, faggots.

Φρυγία, -ας, ἡ, Phrygia, a large territory in central Asia Minor, I, 2, 6; called Φρυγία ἡ μεγάλη (I, 9, 7) to distinguish it from the district on the Propontis also called Phrygia (V, 6, 24).

Φρυνίσκος, -ου, ὁ, Phryniscus, an Achaean, one of the Greek generals.

φρύς, Φρυγὸς, ὁ, a Phrygian, native of Phrygia.

φυγάς, -άδος, ὁ (φεῦγω), exile, fugitive.

φυγή, -ῆς, ἡ (φεῦγω), flight, rout; exile, banishment, VII, 7, 57.

φυγόντες, see φεῦγω.

φυλακή, -ῆς, ἡ (φυλάττω), watch, guard, guard-duty; also collective, body of guards, garrison, I, 1, 6; of time, watch, IV, 1, 5.

φύλαξ, -ακός, ὁ (φυλάττω), guard, picket; in pl., bodyguard, I, 2, 12.

φυλάττω, φυλάξω, ἐφφύλαξα, πεφύλαξα, πεφύλαγμα, ἐφφύλαξθην, intrans., keep watch or guard, I, 2, 22; trans., guard, defend, keep, I, 2, 1; mid., be on one's guard, take
care, guard against, acc., I, 6, 9
so with ῳ, II, 2, 16; with ὀστε
῾μ, VII, 3, 35.

φυσάω, φυσήσω, ἐφυσήθην (φύσα, bellows), blow up, inflate.

Φύσκος, -ου, ὁ, the Phyxus, a river
flowing into the Tigris.

φυτεύω, φυτεύσω, etc. (φυτῦρ, plant, from verbal of φῶ), plant, set
out.

φῶ, φῶσω, etc. (Lat. fui, Eng. be),
bring forth, produce.

Φωκαία, -ίας, ἡ (Φωκα, Phocaea),
a woman of Phocaea, Phocaean
woman.

φωνή, -ῆς, ἡ (φων), voice, speech,
language, dialect.

φῶς, φωτός, τό (for φῶς; cf. φαίω),
light, daylight.

χαίρω, χαρήσω κεχάρηκα, ἐχάρην, re-
joice, be glad; imperat. χαίρε,
often, farewell, hence ἐὰν χαίρων,
bid farewell to, give up, VII, 3, 23;
partic. χαίρων, often = with im-
purity, οὗ χαίροται ἡ ἀγαλλάζετε,
you wouldn’t get off without
paying for it, V, 6, 32.

Χαλκαῖοι, -ῶν, οἱ, the Chaldaeans, a
warlike tribe in Armenia.

χαλέπανω, χαλεπάνω, ἐχαλέπανω, ἐχαλεπάνηθην (χαλεπᾶς), be severe,
be angry; so in pass., IV, 6, 2.

χαλεπός, -ῆς, -ῆν, hard, difficult,
dangerous, harsh, stern, fierce;
tó χαλεπόν, severity, violence,
II, 6, 11; IV, 5, 4.

χαλεπῶς, adv. (χαλεπός), hardly,
with difficulty; χαλεπῶς φέρειν,
take it ill, be distressed, I, 3, 3;
χαλεπῶς ἔχειν, be angry, VI, 4, 16.

χαλινῶ, ἐχαλινύσσα (χαλινός, bridle),
bridle.

χαλκός, -οῦ, ὁ, copper, bronze.

χαλκοῦς, -ῆς, -οῦν (χαλκός), of bronze, bronze.

χάλκωμα, -ατος, τό (χαλκόω, make in bronze, χαλκός), bronze or copper
vessel.

Χάλος, -ου, ὁ, the Chalus, a river
in northern Syria.

Χάλυβες, -ῶν, οἱ, the Chalybes, Cha-
lybians, a warlike tribe of Pontus.

χαράδρα, -ας, ἡ, torrent; gorge or
ravine cut by a torrent.

χαράκωμα, -ατος, τό (χαρακόω, fence
in with stakes; χάραξ, stake),
palisade, stockade.

χαρίεις, -εσσα, -εν (χάρις), pretty,
clever, III, 5, 12.

χαρίζομαι, χαρισόμαι, ἐχαρισάμην,
κεχάρισμαι (χάρις), favor, please,
oblige one (dat.) in something
(acc.).

χάρις, -τος, ἡ (χαίρω), grace, favor,
thanks, gratitude; χάριν εἰδέναι
or χάριν ἔχειν, feel grateful, I, 4,
15; II, 5, 14; χάριν ἀποδόναι,
requite a favor, I, 4, 15; τοῦ
θεοῦ χάρις, heaven be praised,
III, 3, 14.

Χαρμάνδη, -ῆς, ἡ, Charmande, a
large city on the Euphrates.

Χαρμίνος, -ου, ὁ, Charminus, a
Spartan, ambassador from Thib-
ron to the Greek army.

χειμών, -ῶν, ὁ (Lat. hiemis), storm,
wintery weather, winter, cold.

χείρ, χειρός, ἡ, hand; εἰς χειρὰς ἵνα,
come to close quarters, IV, 7, 15
(cf. εἰς χειρὰς δέχεσθαι, IV, 3, 31),
but I, 2, 26, εἰς χειρὰς ἐδείκνυ
tιν, come into the power of; οἱ ἐκ
χειρὸς βάλλοντες, see βάλλω; ἐκ
χειρὸς, hand to hand, V, 4, 25.

Χείροσοφος, -ου, ὁ (χείρ+σοφος), Che-
risophus, a Spartan sent by the
ephors to join Cyrus’ expedi-
tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.

χειρόμαι, χειρώσομαι (χειρ), get into one's power, subdue.

χειροπληθής, -ές (χειρ+ πληθής), filling the hand, as large as the hand.

χειροποίητος, -ος (χειρ+ ποίητος), made by hand, artificial.

χείρων, -ον, comp. of κακός, worse, inferior.

Χερσόνησος, -ου, η (χέρσος or χέρσος, land+νήσος), Chersonesus, the Thracian peninsula, northwest of the Hellespont.

χηλή, -ῆς, η, hoof; then, breakwater (from its shape), VII, 1, 17.

χήν, χήνος, ὁ or η (Lat. anser, Eng. gander, goose), goose.

χθες, adv. (cf. Lat. heri, Eng. yester-), yesterday.

χίλιοι, -α, -α, thousand.

χιλός, -ου, ο (Χίλος, η, Chios), a Chian, native of Chios.

χίτών, -ῶνος, ο, undergarment. tunic.

χιτωνίσκος, -ου, ο (dim. of χιτών), short tunic, V, 4, 13.

χίων, -ωνος, η (cf. Lat. hiems, winter), snow.

χλαμύς, -βός, η, cloak or mantle.

χοίνις, -ως, η, cloak or mantle.

χοίνικη, -ως, η, cloak or mantle.

χοίρος, -α, -ον (χοίρος, πιγ), of a pig, of swine; with κρέα. pork. IV, 5, 31.

χοίρος, -ον, ὁ, ἡ, young pig.

χορέω (χορός), dance.

χορός, -ου, ὁ (cf. Eng. chorus, choir), chorus, band of dancers, dance.

χόρτος, -ου, ο (grass, fodder, I, 5, 5; with κοῦφος, hay, I, 5, 10.

χραμόμαι, χρήσομαι, ἐχρησάμην, κέχρησ- μαι, ἐχρήσηθην, use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τι βοηθήσω χρήσω, what use he wishes to make of us, I, 3, 18: χρήσω δώ, τι άν βοηθήσω, treat as you may see fit, VI, 6, 20.

χρή (properly a noun, sc. ἐστίν), it is necessary, one must, with acc. and infin., I, 3, 11; χρήσαι, as infin., I, 4, 14.

χρήσω, only in pres. system (akin to χράωμαι), want, wish, desire.

χρήμα, -ατος, τό (χράματος), a thing used, generally pl., goods, possessions, esp. money. I, 1, 9.

χρηματιστικός, -ος, -διν (χρηματιζω), do business, from χρήμα), pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.

χρήσαι, see χρή.

χρήσβαι, see χράωμαι.

χρήσιμος, -η, -ον, or -ος, -ον (χράματος), useful, serviceable.

χρηστός, -ῆς, -όν, (χράματος), serviceable, of use. worthy, trusty, I, 8, 1.

χρίμα, -ατος, τό (χρίμω), ointment.

χρίω, χρίσω, etc. (cf. Lat. frío, frico, rub, Eng. grind, Christ), rub, anoint.

χρόνος, -ου, ο (cf. Eng. chronology, etc.), time; πάλαι χρόνου, in a long while, I, 9, 25.

χρυσόν, -ου, τό (dim. of χρυσός), piece of gold, gold coin.

Χρυσοπόλεις, -εως, η, Chrysopolis, a city on the Bosporus, opposite Byzantium.
χρυσός, -οῦ, ὁ (cf. Eng. chrysanthemum, etc.), gold.

χρυσόεις, -ῆ, -οῦν (χρυσός), golden, of gold; less strictly, gold-mounted, ivery, gilded, V, 3, 12.

χρυσοχάλινος, -οῦ (χρυσός + χαλίνος, bridle), with golden (i.e., gold-mounted) bridle, I, 2, 7.

χώρα, -ας, ἡ (cf. χώρας), place; in military sense, post, position, I, 5, 17; II, 8, 17; generally in a wider sense, country, region, land, I, 1, 11; ἐν ἀνδραπόδων χώρα εἶναι, be counted a slave, V, 6, 13; ἐν οὐδεμιᾷ χώρα εἶναι, be held in no esteem, V, 7, 28.

χώρεω, χωρίσω, etc. (χώρας), move, march, advance, withdraw; of missiles, penetrate, IV, 2, 28; of measures, hold, contain, I, 5, 6.

χωρίζω, ἐχωρίσω, κεχωρίσσω (χωρίς), separate, set apart, VI, 5, 11; pass. be separate, be different from, V, 4, 31.

χωρίον, -οῦ, τὸ (dim. of χώρας), place, spot, space; hence, farm, estate, V, 3, 7; town, I, 4, 6; stronghold, fort, I, 2, 24.

χωρίς, adv., apart, III, 5, 17; as prep. with gen., apart from, I, 4, 13.

χώρος, -οῦ, ὁ (cf. χώρα), place, spot, region.

Ψ

Ψάρος, -οῦ, ὁ, the Psaros, a river flowing through Cilicia.

ψέγο, blame.

ψαλιον, -οῦ, τὸ, bracelet, worn by Persians of rank.

ψευδένδρα, -ας, ἡ (ψευδής + ἐνδέρα), sham ambuscade.

ψευδής, -ῆς, ἡ (ψευδής), false, untrue; τὰ ψευδή, lies, II, 6, 26.

ψεύδω, ψεύσω, etc. (cf. Eng. pseu-
donym), deceive; mid., lie, cheat, deceive, act falsely; pass., be deceived, abs. or with acc.

ψηφίζομαι, ψηφίσωμαι, ἐψηφίσαμεν, etc. (ψῆφος), vote, resolve, decree.

ψηφός, -οῦ, ἡ (cf. ψάω, rub), pebble, ballot; hence, decree, VII, 7, 57.

ψιλός, -ῆ, -οῦ, stripped, bare; of a country, barren, I, 5, 5; ὁ ψιλός, light-armed troops, V, 2, 16; cf. III, 3, 7.

ψιλόω, ψιλόσω, etc. (ψιλός), strip bare; pass., be cleared of, left bare of, deserted by, I, 10, 13; IV, 3, 27.

ψοφέω (ψόφος), make a sound, ring.

ψόφος, -οῦ, ὁ, noise.

ψυχή, -ῆς, ἡ, breath of life, spirit, soul, life.

ψυχος, -οῦ, τὸ (ψύχω, breathe, blow), cold, in pl., III, 1, 23, n.

Ω

ὦ, exclamation, O, used commonly with vocatives in Greek, where it should be left untranslated ὦ, see εἰμι.

ὦ, see ὦ.

ὦδε, adv. (ὦδε), as follows, thus.

ὦδη, -ῆς, ἡ (from ὄδη); cf. ὄδιω, ὄδω, Eng. ode, song.

ὦτοι, ψήφησαν, see ὀφοικισμόν, ὀφοικίζω, ἐχωσα, ἐκσωμαί, ἔσωθην, push; mid., push out of one's way, III, 4, 48.

ὦθισμός, -οῦ, ὁ (ὦθισμαί, push, jostle; cf. ὀθέω), a pushing, crowding, struggling.

ὦκοδόμητο, see ὀκοδομέω.

ὦμη, see ὀμαί.

ὦμος, -οῦ, raw, uncooked, IV, 8, 14.

ὥμος, -ῶμ, raw, uncooked, IV, 8, 14.

of persons, cruel, fierce, II, 6, 12.
όμος, -ον, ο, shoulder.

όμοσαν, see ὁμοιμα.

όνεομαί, ὠνήσομαι, ὠνήμαι, ὠνήθην, with ἔπραμψαν as 2 aor. mid. (ἀνοσ, price), buy, purchase.

όνήσατε, see ὁμιμα.

όνιος, α, -ον (ἀνοσ, price), for sale; τὰ ὁμα, as noun, wares, I, 2, 18.

ὁμοτο, see ὁμιμα.

Ωπις, -όδος, ἡ, Opis, a city on the river Physicus in Assyria.

ὀρα, -ας, ἡ (Eng. hour), a fixed time, season, hour, I, 4, 10; fit or proper time, I, 3, 11.

ὁρᾶοι, -α, -ον (ὁρα), seasonable; of persons, in the bloom of youth; τὰ ὁρᾶαι, fruits of the season, V, 3, 9.

ὁμηντο, see ὁμαδω.

ὁς, rel. adv. (ὁς); (1) as, how; often, esp. with participles, marking the action as intended, or avowed by the subj., but not (as ἢτε) making a statement on the responsibility of the speaker or writer; to be variously rendered, as if, on the ground that, thinking that, I, 1, 3; with numerals, about, I, 2, 4; with sup. it has intensive force (like ὅτι and Lat. quam), ὃς τάχυστα, as quickly as possible, I, 3, 14, etc.; (2) as improper prep., to, only with persons; (3) as conj. (a) temporal, as, when, since, ὃς τάχυστα (cum primum), as soon as, IV, 3, 9, (b) causal, as, since, because, II, 4, 17, (c) introducing indir. disc., how, that, I, 1, 3, (d) final (a use chiefly poetic), that, in order that, I, 3, 11; so with obj. clause, I, 1, 5, (e) con-

secutive (like ὅστε), so that, with infin., II, 3, 10; after comparatives, βραχύτερα ἢ ὃς ἐξευθεῖαν, not far enough to reach, III, 3, 7; with abs. infin. ὃς συνελήφη εἰσίν, to put the matter briefly, III, 1, 38.

ὁς, adv. thus, so only after intensive καλ, or οὐδ (μηδε), οὐδ᾿ ὃς, not even thus, I, 8, 21; III, 2, 23; VI, 4, 22.

ὁσαντως, adv. (ὁς+ αὐτος), in the very same way, just so, in like manner.

ὁσθ᾽, by elision for ὅστε.

ὁσιν, see εἰσιν.

ὁσίν, see ὁς.

ὁσπερ, rel. adv. (ὁς+πέρ), just as, like, just as if; ὁσπερ ἦν, just as if it were possible, III, 1, 14; ὁσπερ εἶχεν, just as he was, IV, 1, 19.

ὁστε, rel. adv. (ὁς+τε), so as, so that; as a rule with indic. of actual result and the infin. of tendency, I, 1, 5, 8; less commonly, on condition that, with infin., II, 6, 6.

ὁτα, see ὁς.

ὁτε, only in the phrase ἐφ᾽ ὃτε, on condition that, with infin.; see ἐπὶ.

ὁτελή, ἢς, ἡ, wound, scar.

ὁτίς, -όδος, ὁ, bustard.

ὁφελε, see ὁφέλω.

ὁφελέω, ὁφελήσω, etc. (ὁφελος), benefit, aid, help, of use, abs. or with acc.

ὁφελίμος, -ον (ὁφελέω), helpful, useful, serviceable.

ὁφήμεν, see ὁδο.

ὁφελε, see ὁφελκάνω.

ὁχόμην, see ὁχομα.