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Gift Martha C. Goldthwait, Sept. 1, 1921.

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Yours

Martha C. Goldthwait

Sept. 1



MAP
to illustrate the
EXPEDITION OF CYRUS,
and the Retreat of the
TEN THOUSAND GREEKS.

After Ainsworth.

Engraved by J.M. Atwood, N.York.

0 10 20 30 40 50 60 70 80 90 100 150 Geo. Miles.

EXPLANATION.

The Advance
The Retreat

THE
ANABASIS
OF
XENOPHON:

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF;

WITH

NOTES:

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

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ELEVENTH EDITION.

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

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

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

P R E F A C E.

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

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

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

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

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

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

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

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

CORNELIUS INSTITUTE, MAY 2, 1843.

SUMMARY.

BOOK I.

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

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

VIII. Suddenly and unexpectedly it is announced, that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.

IX. The eulogy of Cyrus.

X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

CHAP. The Greeks hear with surprise and grief of the death of Cy-

I. rus. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy in the name of the king, offers them peace if they remain where they are, but threatens them with war, in case they advance or retreat. They dismiss the messenger with a bold answer.

II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.

III. The next morning the king proposes a truce, and sends guides to conduct the Greeks, where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.

IV. Mutual suspicion which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.

V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI The character of the five generals.

BOOK III

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

BOOK IV.

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

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

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

BOOK V.

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

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

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

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

BOOK VI.

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

BOOK VII.

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

- I. out of his territories, Anaxibius, the Spartan admiral, invites the army by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
- II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
- III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
- IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
- V. Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
- VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
- VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon is shown by him, upon which the Lacedæmonian deputies refuse to conduct the Greeks into Asia, until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.
- VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day, he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

ABBREVIATIONS AND EXPLANATIONS

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

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

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

C A P. I.

1. ΔΑΡΕΪΟΥ¹ καὶ Παρυσάτιδος γίνονται παῖδες δύο,² πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κύρος. Ἐπεὶ δὲ ἤσθινει Δαρεῖος καὶ ὑπώπιτεν τελευτήν τοῦ βίου, ἐβούλετο⁴ τὸν παῖδα ἀμφοτέρω παρῆναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρῶν⁶ ἐτύγχανε. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁷ ἧς αὐτὸν σατραπὴν ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁸ πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρνην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη⁹ τριακοσίους, ἄρχοντα¹⁰ δὲ αὐτῶν Ξενίαν Παρδάσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει¹¹ αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν.¹² ἡ δὲ μήτηρ ἐξαιτησαμένη¹³ αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευεται ὅπως¹⁴ μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἢ δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρσίατις μὲν δὲ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ,¹⁵ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλείως πρὸς αὐτὸν πάν-

· § 175. N. 2. — ² § 137. N. 8. — ³ § 57. 1. — ⁴ Root? — ⁵ § 57. 2. — ⁶ § 135. 3. — ⁷ § 222. 4; Butt. § 144. — ⁸ account for the circumflex acc. (§ 31. N. 2.) — ⁹ § 96. 9. — ¹⁰ §§ 118. B: 117. 12. — ¹¹ § 184. 1. — ¹² § 216. 1. — ¹³ § 222. 1. — ¹⁴ What is this mid. voice? (§ 207. 2.)? — ¹⁵ §§ 228 2: 213. N. 1. — ¹⁶ Why in the Dat.?

τας οὕτω διατιθεῖς ἀπεπέμπετο ὥςθ' ¹ ἑαυτῷ ² μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ³ ἐπεμελεῖτο ὥς πολεμῆν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν ⁴ αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροισεν ὥς ⁵ μάλιστα ἰδύνατο ἐπικρηπτόμενος, ὅπως οὗτοι ἀπαρασκευότατοι λάβοι βασιλέα. Ὡδε οὖν ἐποιοῦτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ⁶ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ⁷ ἐκάστοις λαμβάνειν ⁸ ἄνδρας Πελοποννησίουσιν ὅτι πλείστοις καὶ βελτίστοις, ὥς ἐπιβουλεύοντος Τισσαφέρνηος ⁹ ταῖς πόλεσι. / Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνηος ¹⁰ τὸ ἀρχαῖον ἐκ βασιλείως δεδομένα, τότε δ' ἀφεστήκεισαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ¹¹ ταῦτα βουλευόμενος, ἀποσιτῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε ¹² τοὺς δ' ἐξέβαλεν. / Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας ¹³ στράτευμα ἐπολιόρχει Μίλητον καὶ κατὰ γῆν ¹⁴ καὶ κατὰ θάλατταν καὶ ἐπειρῶτο καταγῆν τοὺς ἐκπεπιτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν ¹⁵ στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι ¹⁶ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς ¹⁷ οὐκ ἠσθάνετο, ¹⁸ Τισσαφέρνηι δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπαρῆν. ὥστε οὐδὲν ἤχθετο ¹⁹ αὐτῶν πολεμούντων, καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ²⁰ ὧν ὁ Τισσαφέρνης ἐτύγγαθεν ²¹ ἔχων. 9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνησῳ τῇ ²² καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φηγὰς ἦν. τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ²³ Ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξε ἀπὸ τούτων τῶν χρημάτων καὶ

¹ §§ 25: 14. 2 — ² § 196. 1. — ³ § 182. — ⁴ § 216. 1. — ⁵ § 223. 2. ὥς. — ⁶ § 151. 2, 3. — ⁷ Component parts? — ⁸ §§ 96. 6: 12. 1. — ⁹ What does this gen. abs. denote (§ 192.)? — ¹⁰ Synt. ? — ¹¹ § 144. 3. — ¹² §§ 118. K: 104. 2. — ¹³ §§ 104. 1: 9. 2: 12. 3. — ¹⁴ Account for the circumflex. — ¹⁵ § 221. — ¹⁶ Why does the ult. here take the acute accent (22. 2.)? — ¹⁷ § 179. 1. — ¹⁸ Account for the subs. — ¹⁹ Th. ? Used here in a lit. or trop. sense? — ²⁰ § 43. 3. — ²¹ §§ 96. 7: 12. 2: 222. 4. — ²² § 140. 2. — ²³ Val. of the daric? See N.

ἐπολέμει ἐκ Χερρόνησον ὁρμώμενος τοῖς Θούρξι τοῖς¹ ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥς τε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλήσποντια καὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον² ἐλάνθανεν αὐτῷ τὸ στράτευμα. / 10. Ἀριστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐνύχαιεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι³ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ⁴ αὐτὸν εἰς διεχλίους ξένους καὶ τριῶν μηνῶν⁵ μισθόν, ὥς οὕτω περιγεγόμενος⁶ ἂν τῶν ἀντιστασιωτῶν.⁷ Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχίλους καὶ ἕξ μηνῶν μισθόν, καὶ δέεται αὐτοῦ⁸ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ⁹ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστοις παραγενέσθαι,¹⁰ ὥς εἰς Πεισιδάς βουλόμενος στρατεύεσθαι,¹¹ ὥς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦ, ξένους ὄντας καὶ τούτους, ἐκέλευσε ἄνδρας λαβόντας¹² ἔλθειν ὅτι πλείστοις, ὥς πολεμίσων¹³ Τισσαφέρνηι σὺν τοῖς φυγάσι¹⁴ τῶν Μηλσιῶν. Καὶ ἐποιοῦν¹⁵ οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἰδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὥς Πεισιδάς βουλόμενος ἐκβαλεῖν παντίπασιν ἐκ τῆς χώρας· καὶ ἄθροίζει ὥς ἐπὶ τούτους τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίπῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι¹⁰ πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ¹⁶ προσεστίκει τοῦ ἐν ταῖς πόλεσι¹⁷

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

ξενητοῦ, ἦκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε² δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς γιγνάδας³ ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος⁴ αὐτοῖς, εἰ καλῶς καταπράξαιεν⁵ ἐφ'⁶ ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατὰγοι οἴκαδε.⁷ Οἱ δὲ ἡδέως ἐπέιθοντο· ἐπίστενον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο⁸ εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρῆν ἔχων ὀπλίτας⁹ μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατενομένων.¹⁰ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο, Τισσαφέρνης δὲ κατανοήσας ταῦτα καὶ μείζονα ἡγησάμενος¹¹ εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν πορεύεται ὡς βασιλεῦς ἢ ἐδύνάτο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνηος τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.¹²

Κῦρος δὲ ἔχων οὗς¹³ εἰρήκα ὠρμηῖτο¹⁴ ἀπὸ Σάρδεων· καὶ ἐξελαύνει¹⁵ διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτον γὰρ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη¹⁶ πλοίοις ἐπτά. 6. Τοῦτον διαβάς¹⁷ ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας¹⁸ καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κε-

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

λαινας, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν¹ καὶ παράδεισος μέγας ἀγρίων θηρίων² πλήρης, ἃ ἐκεῖνος ἐθήρουν ἀπὸ ἵππου, ὅποτε γυμνάσαι³ βούλοιτο ἐάντὸν⁴ τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ⁵ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν⁶ ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαιῶν πόλεως. 8. Ἔστι δὲ καὶ μέγαλον βασιλείως βασιλεία ἐν Κελαιναῖς ἐρμηνὰ ἐπὶ ταῖς πηγαῖς⁷ τοῦ Μαρσίου ποταμοῦ⁸ ὑπὸ τῇ ἀκροπόλει· ἡ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν.⁹ Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι¹⁰ Μαρσύαν, νικήσας ἐρίζοντά¹¹ οἱ περὶ σοφίας καὶ τὸ δέρμα κρεμάσαι¹² ἐν τῷ ἄντρῳ ὅθεν¹³ αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἦντηθεῖς¹⁴ τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι¹⁵ ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαιῶν ἀκρόπολιν.¹⁶ Ἐνταῦθα ἔμεινε Κύρος ἡμέρας² τριάκοντα· καὶ ἦγε Κλέαρχος ὁ Λακεδαιμόνιος φρυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θορῆκας ὀντακοσίους καὶ τοξότας Κρητας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

10. Ἐντεῦθεν ἐξελαίνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας τρεῖς⁷ ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε·¹⁷ τὰ δὲ ἄθλα ἦσαν σιληγγίδες χρυσαῖ.¹⁸ ἔθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαίνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. 11. Ἐν-

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

τεῦθεν ἐξελαυνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦ-
στρον πεδίον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε·
καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,¹ καὶ
πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήνουν.² Ὁ δὲ ἐλπίδας³ λέγων,
διήγε καὶ δῆλος ἦν ἀτιμώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κίρου τρόπον
ἔχοντα μὴ ἀποδιδόναι.⁵

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Στεννέσιος γυνή⁶ τοῦ
Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα
πολλὰ. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττά-
ρων μηνῶν. Εἰχε⁷ δὲ ἡ Κίλισσα καὶ γέλακας περὶ αὐτὴν Κίλικας
καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι⁸ Κῦρον τῇ Κίλισσῃ.

13. Ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς
Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ
Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ ἴγεται Μίδης τὸν
Σάτιρον θηρεῦσαι οἶνον κεράσας⁹ αὐτήν. 14. Ἐντεῦθεν ἐξελαύνει

σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην·
ἐνταῦθα ἔμεινεν¹⁰ ἡμέρας τρεῖς. Καὶ λέγεται δειθῆναι¹¹ ἡ Κίλισσα
Κῦρον¹² ἐπιδειξαι¹³ τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδειξαι
ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.

15. Ἐκέλευσε δὲ τοὺς Ἑλλήνας ὡς νόμος¹⁴ αὐτοῖς¹⁵ εἰς μάχην οὕτω
ταχθῆναι¹⁶ καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.¹⁷ Ἐτά-
χθησαν οὖν ἐπὶ τεττάρων¹⁸ εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν
αὐτῷ, τὸ δὲ ἐξώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ

ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρ-
βάρους· οἱ δὲ παρήλαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις·
εἶτα δὲ τοὺς Ἑλλήνας, παρελαίνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ'
ἀρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ¹⁹ καὶ χιτῶνας²⁰ φοιτι-

¹ § 35. N. 2. (2.) Synt. ? — ² Account for the ε subs. — ³ Nom. how formed ? — ⁴ § 222. 4. — ⁵ § 117. 1, N. 18. (3.) — ⁶ § 46. 1. — ⁷ § 80. N. 1. — ⁸ § 12. 2. — ⁹ § 118. K. — ¹⁰ Account for ε in the pen. ? — ¹¹ § 96. 10. — ¹² § 181. 1. — ¹³ §§ 96. 9 : 117. 2. — ¹⁴ § 157. N. 10. — ¹⁵ § 196. 3. — ¹⁶ § 96. 3: Why is not the subject of the infin. here expressed (§ 153. 3.) ? — ¹⁷ What does this gen. denote ? — ¹⁸ Dialect (§ 6. N. (2.) ? — ¹⁹ § 34. N. 2. (3.) — ²⁰ Nom. how formed (36. 3.) ?

κοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.¹ 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς γάλαγγος, πέμψας Πίργητα τὸν ἐρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι² τὰ ὄπλα καὶ ἐπιχωρῆσαι³ ὅλην τὴν γάλαγγα. Οἱ δὲ ταῦτα προεῖπον⁴ τοῖς στρατιώταις·⁵ καὶ ἐπεὶ ἐσάλπιγξε,⁶ προβαλλόμενοι τὰ ὄπλα ἐπήεσαν.⁷ Ἐκ δὲ τούτου θάπτον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ ἀντομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων⁸ φόβος πολὺς καὶ ἄλλοις καὶ ἢ τε Κίλισσα ἔφυγεν⁹ ἐκ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς¹⁰ καταλιπόντες τὰ ὄπλα ἔφευγον· οἱ δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηνάς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα¹¹ καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη¹² τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην¹³ ὁδόν·¹⁴ καὶ συνεπέμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάαν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν¹⁵ ἄνδρα Πέρσην Μεγαφέρνην, φοινίκιστην βασιλεῖον, καὶ ἕτερόν¹⁶ τινα¹⁷ τῶν ὑπάρχων δυνάστην, αἰτιασάμενος¹⁸ ἐπιβουλεύειν¹⁴ αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὁρθία ἰσχυρῶς καὶ ἀμύχανος εἰσελθεῖν¹⁹ στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο²⁰ δὲ καὶ

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

Συνένσεις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' οὗ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελούτως εἶη² Συνένσεις τὰ ἄκρα, ἐπεὶ ἤσθετο³ τό τε Μένωνος στρατεύμα⁴ ὅτι ἦδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων,⁵ καὶ ὅτι τριῖρεις ἦκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα⁶ τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,⁷ καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐτάλαττον.⁸ Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλὸν, ἐπίρρυτον,⁹ καὶ δένδρων⁵ παντοδαπῶν¹⁰ ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σῆσαμον καὶ μελίην καὶ κέγγρον καὶ πυρρὸς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχρυν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέταρτας παρασύγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐκταῦθα ἦσαν τὰ Συνένσιος βασιλεια τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδρος ὄνομα, εὐρὸς¹¹ δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συνένσιος εἰς χωρίον ὄχρυν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσοῖς. 25. Ἐπύαξα δὲ ἡ Συνένσιος γυνὴ προτέρᾳ Κύρου πέντε ἡμέρας εἰς Ταρσούς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν¹² εἰς τὸ πεδίον δύο λόχοι τοῦ¹³ Μένωνος στρατεύματος ἀπώλοντο·¹⁴ οἱ¹⁵ μὲν ἔφασαν¹⁶ ἁρπάζοντάς τι κατακοπῆναι¹⁷ ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἶτα πλατωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσούς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεια τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετε-

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

πέμπετο¹ τὸν Σπέννεσιν πρὸς ἑαυτὸν· ὁ δὲ οὔτε πρότερον οὐδενί² πω κρείττονι³ ἑαυτοῦ⁴ εἰς χεῖρας ἑλθεῖν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἔθελε, πρὶν ἢ γυνῇ αὐτὸν ἔπεισε καὶ πίστει⁵ ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις,⁶ Σπέννεσις μὲν ἔδωκε⁷ Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἀνομίξεται⁸ παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν⁹ καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι¹⁰· τὰ δὲ ἡρπασμένα¹⁰ ἀνδράποδα, ἣν πού ἐντυγχάτωσι, ἀπολαμβάνειν.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας¹¹ εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτενον γὰρ ἦδη ἐπὶ βασιλείᾳ ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο¹² ἵεναι· οἱ δὲ αὐτὸν τε ἔβαλλον¹³ καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε¹⁴ τοῦ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν¹⁵ ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστῶς·¹⁶ οἱ δὲ ὀρώωντες ἐθαύμαζον καὶ εἰσιώπων· εἶτα δὲ ἔλεξε τοιάδε·¹⁷

3. Ἄνδρες στρατιῶται,¹⁸ μὴ θανμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ¹⁹ γὰρ Κύρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τὰ τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαεικοὺς· οὗς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον¹⁹ κατεθέμην ἐμοὶ ἀλλ' οὐδὲ καθηδυνάμην, ἀλλ' εἰς ὑμᾶς ἑδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θοῤῃκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ'

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

ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαίνων βουλευμένους ἀγαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας¹ τὴν γῆν.¹ Ἐπειδὴ² δὲ Κύρος ἐκέλευε, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν³ εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρῳ φιλεῖν⁵ χυθῆσθαι ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι.⁶ Καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδὼν τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπασθαι, ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὅ τι ἂν δέῃ πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν⁷ δ' ἔρμος ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι⁸ οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ θαίη⁹ παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν.¹⁰ παρὰ δὲ Ξερίου καὶ Πασίωνος πλείους ἢ διεχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλέαρχῳ. 8. Κύρος δὲ τούτοις¹¹ ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο¹² τὸν Κλέαρχον· ὁ δὲ ἵεναι μὲν οὐκ ᾔθελε, λάθρα δὲ τῶν στρατιωτῶν¹³ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρσύνειν ὡς καταστησομένων τούτων¹⁴ εἰς τὸ δέον· μετεπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων¹¹ τὸν βουλευόμενον, ἔλεξε τοιάδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρῳ δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὕτε γὰρ ἡμεῖς ἐκεῖνον

¹ § 165. 1. — ² Moods which follow *ἐπειδὴ* (§§ 213. 3; 216. 1 : 214 N. 5)? — ³ Does *ἀντ'* have here its prim. or sec. signif.? — ⁴ Antecedent of *ὧν*? Why the gen. (See N.)? — ⁵ § 198. N. 1. — ⁶ Root (118. II.)? — ⁷ § 181. 1. — ⁸ § 219. 1. — ⁹ § 216. 4. — ¹⁰ Account for *ι* subs. — ¹¹ Synt.? — ¹² Why the imperf.? — ¹³ § 188. 2. — ¹⁴ § 192. N. 2.

ἢ στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. / 10. "Οτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ¹ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοῖδα ἐμαντῇ πάντα ἐψευσμένος,² αὐτόν· ἔπειτα δὲ καὶ δεδιὼς³ μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἰδικῆσθαι. 11. 'Εμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν⁴ καθεῖδεν οὐδ' ἀμελεῖν ἡμῶν⁵ αὐτῶν, ἀλλὰ βουλευέσθαι. ὅ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἔως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ⁶ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν· εἴτε ἡδὴ δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα⁷ ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε⁸ στρατηγῶν οὔτε ἰδιώτου ὄφελος οὐδέν. 12. 'Ο δὲ ἀνὴρ πολλοῦ⁹ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾗ, χαλεπώτατος¹⁰ δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ. "Ετι δὲ δύναμιν ἔχει καὶ πεζὴν καὶ ἵππικὴν¹¹ καὶ ναυτικὴν ἣν πάντες ὁμοίως ὁρῶμεν τε καὶ ἐπιστῆμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν¹² ὅ τι¹³ τις γιγνώσκει ἄριστον¹⁴ εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. 'Εκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες¹⁵ οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης¹⁶ καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεῖδεν ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλθεῖν¹⁷ ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι¹⁸ (ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατείματι) καὶ συσκενάζεσθαι¹⁹ ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα,²⁰ ὡς ἀποπλέοιεν²¹ ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. 'Εὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους²² τὰ ἄκρα, ὅπως μὴ φθάσωσι²³ μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες,²⁴ ὧν πολλοὺς καὶ

¹ Does this gen. abs. denote time or cause? — ² § 76. 2. — ³ § 118. A. — ⁴ Synt. ? — ⁵ § 182. — ⁶ § 159. N. 1. — ⁷ Compare (§ 57. 4). — ⁸ § 224. N. 1. — ⁹ § 190. 2. — ¹⁰ Why ὥτατος and not ὅτατος? — ¹¹ § 131. 1. — ¹² § 231. N. 4. — ¹³ § 71. 2. — ¹⁴ Compare. — ¹⁵ § 117. 10. — ¹⁶ 226. 2. — ¹⁷ Root? — ¹⁸ § 131. 1. — ¹⁹ Th. ? — ²⁰ § 165. 1. — ²¹ 216. 1. 3. — ²² Composition? Synt. (222. 5). ? — ²³ Why subjunct. (314. 3). ? — ²⁴ 222. 4.

πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος' μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλεάρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἔμοι τοῦτο οὐ ποιητέον·² ὥς δὲ τῷ ἀνδρὶ³ ὃν ἂν ἔλθοι πεῖσομαι⁴ ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν⁵ κελεύοντος, ὥς περ⁶ ἄλλιν τὸν στόλον Κύρου μὴ ποιούμενον, ἐπιδεικνὺς δὲ ὥς εὐήθεις εἶη⁷ ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι⁸ πιστεύσομεν ᾧ⁹ ἂν Κύρος διδῶ, τί¹⁰ κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖν¹¹ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,¹² φοβοίμην¹³ δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν¹⁴ τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἀλλ' ἔγωγε¹⁵ φημὶ ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἀνδρας ἐλθόντας πρὸς Κύρον οἵτινες¹⁶ ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν¹⁷ ἐκείνον, τί¹⁸ βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία οἷα περ¹⁹ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις,²⁰ ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους¹⁶ εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἐὰν δὲ μείζων²¹ ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιοῦν ἢ πείσαντα²² ἡμᾶς ἄγειν ἢ πεισοθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι²³ ἂν φίλοι αὐτῷ καὶ προθυμοὶ ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίομεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ²⁴ ἀπαγγεῖλαι²⁵ δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. Ἔδοξε ταῦτα, καὶ ἀνδρας ἐλόμενοι σὺν

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

Κλεάρχη πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ¹ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἔλθεῖν· κὰν² μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα
 +21. *Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ³ ἀναγγέλλουσι τοῖς στρατιωταῖς· τοῖς δὲ ὑποψία⁴ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει⁵ ἐπεσθαι. Πρὸς αὐτοῦσι δὲ μισθόν· ὁ Κύρος ὑπισχνεῖται ἡμιόλιον πῶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς⁶ τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν οὐδεὶς ἔν γε τῷ φανερωῷ.*

CAP. IV.

1. *Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὗ ἦν τὸ εἶρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εἶρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,⁷ μεγάλην⁸ καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν⁹ αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος¹⁰ Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν¹¹ Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς¹² ἑτέρας Κύρον πέντε καὶ εἴκοσιν, αἷς ἐπολιόρχει Μίλητον, ὅτε Τισσαφέρην φίλῃ¹³ ἦν, καὶ συνεπολέμει⁷ Κύρῳ πρὸς αὐτόν. 3. Παρῆν¹⁴ δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρον, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες¹⁵ ὥρμουν παρὰ τὴν Κύρον σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες*

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

ἦλθον παρὰ Κῦρον τετραχόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη,¹ καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακὴ, τὸ δ' ἔξω τὸ² πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὄνομα,³ εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν τευχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν⁴ βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν⁵ δ' ἦσαν πέτραι ἡλίστατοι· ἐπὶ δὲ τοῖς τεύχεσιν ἀμφοτέροις ἐφειστήκεσαν⁶ πύλαι. 5. Ταύτης ἔνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο,⁷ ὅπως ὀπλίτας ἀποβιβάσειεν⁸ εἰς αὐτὴν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιήσῃν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στρατεύμα. | Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα,⁹ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπήλανεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας¹⁰ στρατιῶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμον αὐτόθι¹¹ ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες¹² εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμεροι ἀπέπλευσαν¹³ ὡς μὲν τοῖς πλείστοις ἐδόκον φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλείᾳ εἶα¹⁴ Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς,¹⁵ διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι¹⁶ καὶ οἱ μὲν

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

εὐχοντο ὡς δολίους ὄντας αὐτοὺς λησθῆναι¹ οἱ δ' ᾠκτεIRON² εἰ ἀλώσουιντο.³

8. Κύρος δὲ συγκαλέσας⁴ τοὺς στρατηγούς εἶπεν· Ἀπολελοί-
πασιν⁵ ἡμῶς Ξενίας καὶ Πασίων· ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν
ὅτι οὔτε ἀποδεδράκασιν·⁶ οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύ-
γασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν⁷ τὸ ἐκείνων πλοῖον. Ἀλλὰ
μὲν⁸ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς
ἐγὼ ἔως μὲν ἂν παρῇ⁹ τις χροῖα, ἐπειδὴν δὲ ἀπίεμαι βούληται,
συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
Ἀλλὰ ἰόντων,¹⁰ εἰδότες ὅτι κακίους εἰσὶ¹¹ περὶ ἡμῶς ἢ ἡμεῖς περὶ
ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας¹² ἐν Τράλ-
λεσι φρονουμένα· ἀλλ' οὐδὲ τούτων¹³ στερήσονται, ἀλλ' ἀπολήψον-
ται τῆς πρόσθεν¹⁴ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα
εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,¹⁵
ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύ-
οντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας
εἴκοσιν ἐπὶ τὸν Χάλων ποταμὸν, ὅντα τὸ εὖρος πλέθρον, πλήρη
δ' ἰχθύων μεγάλων καὶ πρᾶίων,¹⁶ οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ
ἀδικεῖν¹⁷ οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκή-
ρουν¹⁸ Παρυσάτιδος¹⁹ ἦσαν εἰς ζώνην δεδομένοι. 10. Ἐντεῦθεν ἐξε-
λαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ
Λαράδακος ποταμοῦ,²⁰ οὗ τὸ εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ
Βελέστος βασιλεία τοῦ Συρίου²¹ ἄρξαντος, καὶ παράδεισος πάνν μέ-
γας καὶ καλὸς, ἔχων πάντα ὅσα²² ὦραι φύονσι. Κύρος δ' αὐτὸν
ἐξέκοψε καὶ τὰ βασιλεία κατέκλυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὅντα τὸ εὖρος τεττάρων σταδίων·

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

καὶ πόλις αὐτόθι ὤκειτο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι.¹
 Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς
 στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατι-
 ωταῖς καὶ ἀναπεῖθαι ἐπεσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν
 ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς,
 καὶ ἔφασαν αὐτοὺς² πάλαι ταῦτα εἰδότας³ κρύπτειν,⁴ καὶ οὐκ
 ἔφασαν ἵναί,⁵ ἂν μὴ τις αὐτοῖς χρήματα διδῷ,⁶ ὥς περ καὶ τοῖς
 προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ
 ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς⁷ Κύρου.
 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο⁸ ἀνδρὶ
 ἑκάστῳ⁹ δώσειν πέντε ἀργυρίου μνᾶς,¹⁰ ἐπὶ¹¹ εἰς Βαβυλῶνα
 ἥκωσι, καὶ τὴν υἱοσθὸν ἐντελῇ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας
 εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.
 Μείων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται,
 πότερον ἔφονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς
 τῶν ἄλλων¹² καὶ ἔλεξε τάδε.¹³

14. Ἄνδρες, ἂν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πο-
 νήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου.
 Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἐπεσθαι τοὺς Ἕλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χοῖναι διαβῆναι τὸν Εὐφράτην
 ποταμὸν πρὶν δῆλον εἶναι¹⁴ ὃ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται
 Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται¹⁵ ἐπεσθαι, ὑμεῖς δόξετε αἵ-
 τιοι εἶναι ἄρξαντες τοῦ διαβαίνειν¹⁶ καὶ ὡς προθυμοτάτοις οἷσιν ὑμῖν
 χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·)
 ἢν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν
 ὑμῖν δ' ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς θρούρια
 καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
 τεύξεσθε Κύρου.¹⁷ 16. Ἀκούσαντες ταῦτα ἐπέειθοντο καὶ διέβησαν

¹ § 197. 2. — ² § 144. 1. — ³ § 118. E. — ⁴ §§ 96. 2. Accus. of pers. following this verb? — ⁵ § 158. 2. — ⁶ Why subjunct.? — ⁷ What does this gen. abs. denote? — ⁸ § 118. Y. — ⁹ § 140. N. 7. — ¹⁰ Why circumflexed (§ 32)? — ¹¹ Composition? — ¹² Synt.? — ¹³ § 70. — ¹⁴ § 220. 2. — ¹⁵ § 134. Th.? — ¹⁶ § 221. — ¹⁷ § 178. 2.

πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἤσθετο¹ διαβεβηκότας,² ἤσθη³ τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει,⁴ ἢ μηκέτι με Κύρον νομίζετε. 17. Οἱ μὲν δὲ στρατιῶται ἐν ἐλπίσι⁵ μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχεῖν· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασθῶν⁸ ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πώποθ'⁹ οὗτος¹⁰ ὁ ποταμὸς διαβατὸς¹¹ γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων¹² κατέκανσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει¹³ δὲ θεῶν εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσουσι.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Σνρίας σταθμοὺς ἑννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰι σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹³

CAP. V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀπυρθίου δὲ πλήρες·¹⁴ εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα,¹⁵ πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγαι¹⁶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον.¹⁷ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες¹⁸ ἂν ἕστασαν·¹⁹ πολὺ γὰρ τῶν ἵππων θάττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι²⁰ ὁ ἵππος ταὐτὸν ἐποιοῦν,²¹ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν²² διαδεχόμενοι

¹ Account for subs. — ² § 222. 2. — ³ Root? — ⁴ Subj. ? — ⁵ How formed? — ⁶ §§ 140. 3: 177. 1. — ⁷ § 125. N. 2. — ⁸ § 186. 1. — ⁹ §§ 25: 14. 2. Composition? — ¹⁰ § 140. 5. — ¹¹ § 132. 1. — ¹² § 82. — ¹³ Th. ? — ¹⁴ Decline. — ¹⁵ Why *properispm.* (§§ 130 21)? — ¹⁶ § 58. N. 3. — ¹⁷ What does this imperf. denote? — ¹⁸ § 118 T. — ¹⁹ §§ 209. N. 4: 213. N. 3. — ²⁰ Th. ? — ²¹ § 210. N. 2. — ²² § 87. N. 2.

τοῖς ἵπποις.¹ Τὰ δὲ κρέα τῶν ἀλισκομένων² ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλωτέρα δέ. 3. Στρονθὸν δὲ οἰδεῖς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων³ ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν⁴ ἄρασα,⁵ ὥσπερ ἰστιῶ χρωμένη. Τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν τέτορται⁶ γὰρ βραχὺν, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀστικοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὔρος πλεθριαῖον.⁷ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα⁸ δὲ αὐτῇ Κορσωτή· περιερόετο⁹ δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κέκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁰ 5. Ἐντεῦθεν ἐξελαίνει σταθμοὺς ἐρίμους τρεῖς καὶ δέκα παρασάγγας ἐνεμήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀσικρεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹¹ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οἰδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹² ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄρους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔζων.¹³ 6. Τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Ἀνδία ἀγορᾷ¹⁴ ἐν τῷ Κύρῳ βαρβαρικῷ, τὴν καπίθη¹⁵ ἀλεύρων ἢ ἀλσίτων τετιτάρων σίγλων¹⁶· ὁ δὲ σίγλος δύναται¹⁷ ἑπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικοὺς· ἡ δὲ καπίθη δύο χοίνικας¹⁸ Ἀττικὰς ἐχώρει.¹⁹ Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγύγνοντο. 7. Ἦν δὲ τοῦτων τῶν σταθμῶν²⁰ οὓς πᾶν μακροὺς ἦλαντεν, ὅποτε ἢ πρὸς ἔδωρ²¹ βούλοιο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας²² καὶ πηλοῦ φαρέντος ταῖς ἀμάξαις δυσπορεύον²³ ἐπέστη ὁ Κῆρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε²⁴ Γλοῦν καὶ Πί

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

ρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ· συνεκπιβάξαι² τὰς ὁμάδας.
 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν ὥσπερ ὀργῇ ἐκέλευσεν
 τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ὁ-
 μάδας. Ἐνθα δὲ μέρους τι³ τῆς ἐνταξίας ἦν θεάσασθαι. Ῥίπαν-
 τες⁴ γὰρ τοὺς πορφυροῦς κάρδους⁵ ὅπου ἔττευχεν ἕκαστος ἐστὶν κῶς,⁶
 ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρηνοῦς
 γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς
 ποικίλας ἀναξυρίδας, ἔτιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις
 καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες
 εἰς τὸν πηλὸν θάπτον⁷ ἢ ὥς τις ἂν ᾔετο μετεώρους ἐξεκόμεσαν τὰς
 ὁμάδας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κύρος σπεύδων πᾶσαν τὴν ὁδὸν⁸
 καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγ-
 καίου ἐκαθέζετο, τομίζων, ὅσῳ μὲν ἂν θάπτον ἔλθοι, τοσούτῳ
 ἀπαρυσκενυστοτέρῳ⁹ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, το-
 σούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνιδεῖν δ' ἦν
 τῷ προσέχοντι¹⁰ τὸν τοῦν ἢ βασιλέως ἀρχὴ πλήθει¹¹ μὲν χώρας καὶ
 ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι¹²
 τὰς δυνάμεις ἀσθενὲς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹³ κατὰ τοὺς ἐρήμους
 σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη.
 Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον¹⁴ τὰ ἐπιτήδεια, σχεδίας
 διαβαίροντες ὧδε. Χαιφθέρας ἃς εἶχον σκεπάσματα¹⁵ ἐπίμπλασαν¹⁶
 χώρην¹⁷ κούφον, εἴτα συνήγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς
 κάρφης¹⁸ τὸ ὕδωρ.¹⁹ Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπι-
 τήδεια, οἷόν τε ἐκ τῆς βαλάου πεποιημένον²⁰ τῆς ἀπὸ τοῦ φοί-
 τικος²¹ καὶ σῖτον μελίνης.²² τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωρος στρα-
 τιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδείκειν τὸν²³ τοῦ

¹ § 178. 1. — ² § 96. 1. Force of σύν and ἐκ in this word? —
³ § 22. 3. — ⁴ § 4. 2. — ⁵ Why not perispom. in accus. plur. like
 ἡ θύς (43. 1.)? — ⁶ § 222. 4. — ⁷ §§ 6. N. (2): 124. 2. Compare. —
⁸ § 167. — ⁹ Th. ? — ¹⁰ § 140. 3. — ¹¹ § 197. 2. — ¹² § 221. — ¹³ §§ 188. 2:
 121. (3.). — ¹⁴ Th. ? § 134. 1. — ¹⁵ § 129. 4. — ¹⁶ § 118. Π. — ¹⁷ § 181.
 2. — ¹⁸ § 179. 1. — ¹⁹ Why does ν take the rough breathing? —
²⁰ Account for η in the antepen. ? — ²¹ Nom. how formed? — ²² What
 relation does this gen. denote? — ²³ § 140. 4.

Μένωνες πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο³ ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διαβάσιν³ τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει⁴ ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλκυε⁵) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὥς εἶδε τὸν Κλέαρχον διελαύνοντα, ἦσι τῇ ἀξίῃ. Καὶ οὗτος μὲν αὐτοῦ⁵ ἡμαρτεν⁶, ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.⁷

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι⁸ τὰς ἀσπίδας πρὸς τὰ γόνατα⁹ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θυρᾶκας καὶ τοὺς ἰππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους¹⁰ ἢ τετραράχοντα, τούτων δ' οἱ πλείστοι Θυρᾶκες, ἤλανεν ἐπὶ τοὺς Μένωνος,¹¹ ὥστε ἐκείνους ἐκπεπλήχθαι¹² καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν¹³ ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν¹⁴ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα, καὶ εἶδετο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι¹⁵ πρῶως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.¹¹ 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ ἐπύθετο¹⁶ τὸ πρᾶγμα, εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι¹⁷ τῶν πιστῶν¹⁸ ἦκεν ἐλαίνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε¹⁹ ὃ τι ποιεῖτε. Εἰ γὰρ τινα²⁰ ἀλλήλοισι μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόνευσθαι²¹ καὶ ὑμᾶς οὐ

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

πολὺν ἔμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾷτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν¹ παρὰ βασιλεῖ ὄντων. · 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι² ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

● Ἐντεῦθεν προϊόντων³ ἐφαίνετο⁴ ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων⁵ ἵππων.¹ Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένει⁶ τε προσήκων βασιλεῖ καὶ τὰ πολεμικὰ⁷ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν⁸ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμίσας. 2. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ⁹ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε¹⁰ τοῦ καίειν¹¹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας¹² τὸ Κέρον στρατεύμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα¹³ εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

✕ 3. Ὁ δὲ Ὁρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἱππῆας γράφει ἐπιστολὴν παρὰ βασιλεία ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστον· ἀλλὰ φράσαι¹⁴ τοῖς ἑαυτοῦ ἱππεῦσιν¹⁵ ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν¹⁶ φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς ᾧετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀναγνούς¹⁷ δὲ αὐτὴν ὁ Κύρος συλλαμβάνει¹⁸ Ὁρόντην, καὶ συγκαλεῖ¹⁹ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα

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

ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλα τοῖς φίλοις τὴν κρίσιν τοῦ Ὁρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κύρον ἄρχειν τοῦ λόγου¹ ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω² περὶ Ὁρόντου τουτονί.⁴ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπὴκοον ἐμοὶ εἶναι.⁵ Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σύρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τοίτῳ τοῦ πρὸς ἐμὲ πολέμου⁶ παύσασθαι, καὶ δεξιὰν ἔλσβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὁρόντα,⁷ ἔστιν ὃ τί⁸ σε ἡδίκησα;⁹ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁰ οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκοῦν¹¹ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίησιν¹² τὴν ἐμὴν χώραν ὃ τι ἐδύω;¹³ Ἐφη ὁ Ὁρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὁπότ' αὐ ἔγνω¹⁴ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτίμηδος βωμὸν μεταμῆλιν τέ σοι ἔφησθα¹⁵ καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'¹⁶ ὁμολόγει ὁ Ὁρόντης. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων¹⁷ μοι γανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὁρόντου ὅτι οὐδὲν ἀδικηθεὶς,¹⁸ ἠρώτησεν¹⁹ ὁ Κύρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος²⁰ γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὁρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος· Ἐτι οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.

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

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

Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε
 ἰάδε· Συμβουλευέω ἐγὼ τὸν ἄνδρα τοῦτον¹ ἐκποδῶν² ποιῆσθαι
 ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολή ἢ ἡμῶν
 τὸ κατὰ τοῦτον εἶναι³ τοὺς ἐθελοντοὺς φίλους τούτους εὖ ποιεῖν.
 10. Ταύτη δὲ τῇ γράμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ
 ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης⁴ τὸν Ὀρόντην ἐπὶ
 θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς⁵· εἶτα δὲ ἐξῆγον
 αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν ὥπερ πρόσθεν
 προσεκύνον, καὶ τότε προσεκύνησαν,⁶ καίπερ εἰδότες ὅτι ἐπὶ θα-
 νάτῳ ἄγοιτο.⁷ **Β.** Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηρὴν εἰσηγέχθη
 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,⁸ μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα⁹ οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν
 οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς
 πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

HAT. VII

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς
 παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν
 ποιῶν τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας
 νύκτας¹⁰· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἦξειν βασιλείᾳ σὺν τῷ
 στρατεύματι μαχομένον¹¹· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ
 κέρως¹² ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς
 δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν εξέτασιν ἅμα τῇ ἐπιού-
 σῃ ἡμέρᾳ¹³ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον
 Κῦρι περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας¹⁴ τοὺς
 στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλευέτο¹⁵· τε πῶς
 ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήγει¹⁶ θαρρόντων τοιάδε. 3.
 Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων¹⁷ ἀπορῶν βαρβάρων συμμάχους

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

ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε¹ ἄνδρες; ἄξιοι τῆς ἐλευθερίας² ἥς³ κέκτησθε καὶ ὑπὲρ ἥς ὑμᾶς ἐγὼ εὐδαιμονίζω.⁴ Εὐ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν⁵ ἐλοιμήν ἂν ἀντὶ ᾧ ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἷον⁶ ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ⁷ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνύσχησθε, τὰ ἄλλα⁸ καὶ αἰσχύनेσθαι μοι δοκῶ οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν⁹ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν⁹ τὸν μὲν οἶκαδε βουλόμενον ἀπιεῖναι τοῖς οἴκοι⁹ ζῆλωτόν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσῃν τὰ¹¹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρὼν φυχὰς Σάμιος, πιστὸς δὲ Κύριος, εἶπε· Καὶ μὴν, ὦ Κύριε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὐ γένηται τι, οὐ μεμνῆσθαι¹² σέ¹³ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνῶ¹⁴ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα¹⁵ ὑπισχνῇ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύριος· Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρὶς πρὸς μὲν μεσημβρίαν μέχρις οὐ¹⁶ διὰ καῦμα οὐ δύναται οἰκεῖν ἀνθρώποι· πρὸς δὲ ἄρκτον μέχρις οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡς τε οὐ τοῦτο δέδοικα¹⁷ μὴ¹⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὐ γένηται,¹⁹ ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,²⁰ ἀξιοῦντες εἰδέναι τι

¹ § 213. N. 5. — ² § 190. 2. — ³ Synt. ? — ⁴ Th. ? — ⁵ § 128. — ⁶ Pronom. adj. of what kind ? — ⁷ § 167. — ⁸ § 40. N. 3. (2). — ⁹ § 177. N. 1. — ¹⁰ § 121. N. 1. — ¹¹ 140. N. 5. — ¹² Would this word have received two accents had it been *paroxytone* ? — ¹³ § 22. N. 2. — ¹⁴ Account for the *ε* subs. — ¹⁵ § 150. 5. — ¹⁶ § 194. — ¹⁷ § 98. N. 3. — ¹⁸ § 224. 5. — ¹⁹ § 157. N. 8. (1). — ²⁰ Why does this enclitic retain its accent ?

σφισιν ἔσται, εἰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκλεόντο δ' αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν εἰντων¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδὲ πῶς ἤρετο Κῦρον· Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νή² Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείον καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς³ ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ διςχιλίοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κίρον βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης⁴ ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἤγγελλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασύγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι⁵ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὦρετο⁶ γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ⁷ βαθεῖα, τὸ μὲν εὖρος ὀργυιαί πέντε, τὸ δὲ βάθος ὀργυιαί τρεῖς. 15. Παρατέτατο⁸ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασύγγας μέχρι τοῦ Μιδίας τείχους. Ἐνθα δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέονσαι⁹ εἰς⁹ δὲ τέτταρες, τὸ μὲν εὖ-

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

ρος πλεθριαῖται,¹ βαθεῖται δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐτῷις
 σιταγωγὰ² εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι³ δὲ ἐκάστη
 παρασάγγην, γέφυραι δὲ ἔπεισιν. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐ-
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ⁴ καὶ τῆς τάφρου ὡς
 εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας
 ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάκεται Κῦρον προσελάνοντα.⁵
 17. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ
 ἐγένοντο εἰσω τῆς τάφρου. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ⁶ οὐκ ἔμαχέ-
 σατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ
 ἀνθρώπων ἵκη πολλά. 18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας
 τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεϊκοὺς τριςχιλίους, ὅτι
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ
 ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.⁷ Κῦρος δ' εἶπεν, Οὐκ ἄρα
 ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀλη-
 θεύσης,⁸ ὑπισχνοῦμαι σοι δέκα τάλαντα. Τοῦτο τὸ χροσίον τότε
 ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ
 τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρον στράτευμα διαβαίνειν,⁹ ἔδοξε
 καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεργωκῆναι τοῦ μάχεσθαι⁴ ὥστε τῇ ὑστε-
 ραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ
 τε τοῦ ἄρματος καθήμενος¹⁰ τὴν πορείαν ἐποιοεῖτο καὶ ὀλίγους ἐν
 τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
 ρεύετο καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο
 καὶ ὑποζυγίων.

CAP VIII.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλησίον¹¹ ἦν ὁ
 σταθμὸς ἐνθα ἔμελλε¹² καταλύσειν, ἥνικα Παταγύας ἀνὴρ Πέρσης¹³
 τῶν ἀμφὶ Κῦρον πιστῶν προφαίρεται ἐλαύνων ἀνὰ κράτος ἰδρῶν-
 τι τῷ ἵππῳ· καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-

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

κῶς¹ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.² 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσις ἐπιπυσεῖσθαι. 3. Καὶ Κῦρος τε καταπηδίσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν³ ἐξοπλίζεσθαι⁴ καὶ καθίστασθαι εἰς τὴν ἐαυτοῦ τάξιν ἑκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος⁵ ἔχων πρὸς τῷ Εἰφράτη ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτων. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.⁶ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀρμιάς τε ὁ Κύρου ἵππαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἐξακόσμοι ὀπλισμένοι θώραξι⁷ μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι⁸ πάντες πλὴν Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Ἀέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς⁹ ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια¹⁰ καὶ προστερνίδια εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικὰς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας¹¹ καὶ οὐπω καταφανεῖς¹² ἦσαν οἱ πολέμοι· ἡνίκα δὲ δαίτη ἐγίγνετο, ἐφάνη κομπορτὸς⁴ ὥσπερ νεφέλη λευκὴ, χρόνῳ⁹ δὲ [οὐ] συγχρῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολέ. Ὅτε δὲ ἐγγύτερον ἐγίγοντο, τάχα δὴ καὶ χαλκὸς τις ἤστραπτε,¹³ καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγοντο. 9. Καὶ ἦσαν ἵππεῖς¹⁴ μὲν λευκοθώρακες¹⁵ ἐπὶ τοῦ εὐωνύμου ἰῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ ρούτων γερόφθοροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδίρεσι ξυλίναις¹⁶ ἑσπίσιν·¹⁷ Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι

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

ταξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αἰτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δρεπανηφόρα¹ καλούμενα² εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν³ ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων⁴ καὶ διακοπόντων. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,⁵ ἐψεύσθη τοῦτο⁶ οὐ γὰρ κραυγὴ ἀλλὰ σιγὴ ὡς ἀνυστὸν καὶ ἡσυχίαν⁷ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαίνων αὐτὸς σὺν Πίγρητι τῷ⁸ ἐρμητῇ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,⁹ ὅτι ἐκεῖ βασιλεὺς εἴη¹⁰ Κῦν¹¹ τοῦτο, ἔφη, νικῶμεν, πάνθ'¹² ἡμῖν πεποιήται.¹³

+ 13. Ὁρῶν δὲ ὁ Κλεάρχος τὸ μέσον στίφος καὶ ἀκούων Κίρου¹⁴ ἔξω ὄντα¹⁵ τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον⁹ γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἐαυτοῦ ἔχων¹⁶ τοῦ Κίρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλεάρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ¹⁷ κεκλωθεῖν ἑκατέρωθεν¹⁸ τῷ δὲ Κίρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁹

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει²⁰ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαίνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖατο ἑκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλὰ.²¹ 16. Ταῦτα δὲ λέγων, θορήβον⁹ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς²² ὁ θόρυβος

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

εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτεροι ἤδη. Καὶ ὅς¹ ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὁ τι εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἐναντοῦ χώραν ἀπῆλानτε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια² διειχέτην τῷ θάλαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαίανίζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι³ τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων⁴ ἐξεκύμαινέ τι τῆς θάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ⁵ θεῖν· καὶ ἅμα ἐγθέρξαντο⁶ πάντες οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικτεῖσθαι⁷ ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐρόων δὲ ἀλλήλοισι μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι. 20. Τὰ δὲ ἄρματα ἐθήρετο τὰ μὲν⁸ δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κετὰ ἡμιόχων.⁹ Οἱ δὲ, ἐπεὶ προΐδοιεν, διύσιαντο· ἔστι δ' ὅστις¹⁰ καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς.¹¹ καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔχασαν,¹² οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεν οὐδεὶς οὐδὲν¹³, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κῦρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας¹⁴ τὸ καθ' αὐτοὺς καὶ διώκοντας,¹⁵ ἰδόμενος καὶ προσκυνοῦμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἐαντῷ ἐξακοσίῳ ἱππέων τάξιν ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν² ἡγοῦντο, τομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ¹⁵ εἶναι, ἢν ἢ ἰσχύς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῆζοιεν, ἡμίσει¹⁵ ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ

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

βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οἰδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οἷδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέαμπτεν ὥς εἰς κύκλωσιν. 24. Ἐνθα δὲ Κύρος δείσας¹ μὴ ὀπισθεν γεινόμενος κατακόψη τὸ Ἑλληνικὸν ἱλαίνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλείως τεταγμένους καὶ εἰς γυγὴν ἔτριψε τοὺς ἑξακισχιλίους· καὶ ἀποκτείναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρτην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πᾶν ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν,² σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.³ 26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στίγος· καὶ εὐθύς οὐκ ἠρέσχετο,⁴ ἀλλ' εἰπὼν, Τὸν αἰδρα ὀρῶ, ἔτο⁵ ἐπ' αὐτὸν καὶ παίει⁶ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ⁷ Κτησίας ὁ ἱατρὸς καὶ ἰᾶσθαι αἰτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλιῶ ἱπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρων, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκεῖνον γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειτο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θειράπων λέγεται, ἐπειδὴ πεπτωκότα⁸ εἶδε Κύρον, καταπιδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν⁹ αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαι τινα¹⁰ ἐπισφάζαι αὐτὸν Κύρον· οἱ δὲ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτελέμηντο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.¹¹

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

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατος τε καὶ ἄρχην ἀξιόπρεπτος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρον δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδεύετο¹ καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος³ ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν⁴ οὔτε ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζόμενους⁵ ὥστε εὐθύς παῖδες ὄντες μανθάνουσιν ἄρχην τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰδημονέστατος⁶ μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεεστέρων⁸ μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρότατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ³ ἔπρεπε, καὶ φιλοθηρότατος¹² ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹³ ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος¹⁴ δὲ κατέκανε¹⁵ καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπίης Ἀνδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς¹⁶ δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Κασσιωλῶν πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπεύσαιο¹³ καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν

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

αὐτῶν¹ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστεον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνης ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι² Κῦρον ἐβλόντο³ ἀντὶ Τισσαφέρνηος πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ᾔθιλε τοὺς φεύγοντας προέσθαι, ἐσφροῦντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους⁵ γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσκειν⁷ αὐτόν⁸ νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὖχοιτο τοσοῦτον χρόνον ζῆν ἕστε νικῆν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιῶντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῶ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακοῦργους¹⁰ καὶ ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν¹ καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο¹² καὶ Ἑλληνι¹³ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ᾔθιλεν, ἔχοντι ὃ τι προχωροῖ. 14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον¹⁴ ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῶ πόλεμος πρὸς Πεισίδας καὶ Μυσούς. Στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἐώρα¹⁵ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας,¹⁶ ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῶ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

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

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

ποιεῖν τῶν¹ ἐκ τοῦ ἀδίκου φιλοκερδούντων.² 17. Καὶ γὰρ οὐκ ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχιχοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον⁴ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆτρα κέρδος.⁵ 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν,⁶ οὐδεὶς⁷ πώποτε ἀχάριστον εἶασε⁸ τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀργήν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντά τε ἥς ἄρχοι χάρις¹⁰ καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ αἰεὶ πλείω¹¹ προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαυράλειος ἐκτῶντο, καὶ αἱ¹² ἐπέπατο¹³ αὐτὸς τις, ἥκιστα Κῦρον ἐκρυπτεν· οὐ γὰρ φθορῶν τοῖς φανερώς πλουτοῦσιν¹⁴ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γροίῃ ὄντας¹⁵ καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι¹⁶ τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.¹⁷ 21. Καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων¹ ὤφετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου¹⁸ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἕκαστου σκοπῶν καὶ ὅτου μάλιστα ὀργήν ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν¹⁹ ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι²⁰ κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον

Synt. ? — ² Th. ? — ³ § 193. N. 1. — ⁴ With what does this adj. agree ? Th. ? — ⁵ § 186. N. 5. — ⁶ Dialect ? — ⁷ § 197. N. 4. — ⁸ What verbs form their augment by lengthening ε into ει ? — ⁹ § 124. N. — ¹⁰ Why the gen. (§ 151. 3. 2.) ? — ¹¹ Compare and decline. — ¹² §§ 165. 1 : 150. 5. — ¹³ § 118. II. — ¹⁴ §§ 140. 3 : 196. 2. — ¹⁵ § 222. 2. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 182. — ¹⁹ Why is the subj. not expressed ? — ²⁰ Dat. plur. how formed (§ 39. 1.) ?

ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα τιζᾶν τοὺς φίλους εἰ ποιοῦντα οὐδὲν θανατοῦν, ἔπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμῆσθαι² χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον³ δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπειπε βίκους οἶνον ἡμιδεῖς πολλάκις, ὁπότε πάνυ ἰδὲν λάβοι,⁴ λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου⁵ τούτου ἰδίῳ οἴῳ ἐπιτέχοι· τοῦτον οὖν σοὶ ἔπειπε καὶ δεῖται σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆτας ἡμιβρώτους ἔπειπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βοῦλεται οὖν καὶ σὲ τούτων⁶ γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν⁷ ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγρουν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγρουν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν⁸ ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπονδαιολογεῖτο,⁹ ὡς δηλοίῃ¹⁰ οὖς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι¹¹ οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κέρου δούλου ὄντος οὐδεὶς ἀπῆι πρὸς βασιλέα· πλὴν Ὀρόντας ἐπεχείρησε·¹¹ καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν¹² εἶρε Κίρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κίρῳ ὄντες ἀγαθοὶ ἀξιοτέρως ἂν τιμῆς¹³ τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελεντῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ¹⁴ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κέρου πλὴν Ἀρριαίου· οὗτος δὲ τετα-

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

γμένος ἐτύγγανεν¹ ἐπὶ τῷ ἐνωμίῳ τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἦσθετο
Κύρον πεπιωκότα,² ἔφυγεν, ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἡγεῖτο.

CAP. X.

1. Ἐνταῦθα δὴ Κύρον ἀποτίμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκ ἐτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδον εἰς τὸν σταθμὸν ἔνθεν ὠρμητο· τέτταρες δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα³ τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. 3. Ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα⁴ ὑπὸ τῶν ἀμφὶ βασιλεία, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήτων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν⁵ ἀπέθανον· οὐ μὲν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων⁶ βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἡδη πάντες νικῶντες. 5. Ἐπεὶ δὲ ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶνεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες,⁷ ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος⁸ γὰρ ἦν, εἰ πέμποιεν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.⁹

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιών πάλιν ὡς ἐδόκει ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες συστραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἥ δὲ

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

παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστὰς· διελαίνων δὲ κατέκαψε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἰκόντιζον¹ αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης² ἴρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντηγγάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἴσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν³ οἱ Ἕλληνες μὴ προσάγειν πρὸς τὸ κέρας καὶ περιπτίξαντες ἀφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἰδοκεῖ⁴ αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλευόντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχομένους συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν.⁵ 11. Οἱ δ' αὖ βάρβαροι οὐκ ἔδεχοντο, ἀλλ' ἐκ πλεόνος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κόμης⁶ τινός. 12. Ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιοῦμενον μὴ γινώσκειν. Καὶ τὸ βασιλεῖον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν¹ οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐπιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν

¹ Th. ? — ² § 127. 3. — ³ Tense how formed ? — ⁴ § 159. N. 1. — ⁵ § 141. N. 1. — ⁶ § 226. 2.

ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύνετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθιμάμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα,¹ ἀλλ' εἰκάζον ἢ διώκοντα οἷχεσθαι ἢ καταληψόμενόν² τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκενοφόρα ἐνταῦθα ἄγοιεν ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρυπηστον ἐπὶ τὰς σκηρὰς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρησμένα³ καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων⁴ καὶ οἶνον, ὃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λάβοι ἔνδεια τὸ στράτευμα, διαδιδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὐταί, ὡς ἐλέγοντο, τετρακόσαι ἅμαξαι, καὶ ταύτας τότε οἱ σὺν βασιλεὶ διήρπυσαν. 19. Ὡς τε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι⁵ τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

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

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β'.

CAP. I.

ῬΩ μὲν οὖν ἰθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἴομενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι σηματοῦντα ὃ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἅ εἶχον καὶ ἐξοπλισαμένοις προῖεσθαι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξαιαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τενθραρίας ἄρχων, γεγονὼς ἀπὸ Λαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὥρμωντο· καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἦκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίᾳς, ὅθεν περ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἀλλ' ὥφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα καὶ, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἔαν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείον καθιεῖν αὐτόν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίων. 6. Οἱ μὲν ὄχοντο, Κλέαρχος

δὲ περιέμενε. Τὸ δὲ στρατεύμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄρους· ξύλοις δ' ἐρχῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οἰσιν, (οὓς ἠγάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέροισι καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξι ἦσαν φέρεσθαι ἐρημοί· οἷς πᾶσι χρώμενοι κρέα ἔφοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλῆθους ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύχανε παρὰ Τισσαφέρει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εἰσίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παραδιδόναι· Ἀλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἀριστόν ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκώλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτρχε γὰρ θνόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θανατάω ὅτερά ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἐσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾷν ἠγρεῖται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πληθὺς ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθ' ἂν ἀποκτείνειναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλῖνε,

νῦν ὥς σὺ ὁρᾷς ἡμῖν οὐδὲν ἐστὶν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετὴ. Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μη οἷν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινες ἔρασαν λέγειν ὑπομαλακισομένους ὥς καὶ Κίρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θελοὶ χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἦκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἰεν. Φαλῖνος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὗτοι]· σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελείσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλευέσης. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευσαὶ μὴ παραδοῦναι τὰ ὄπλα, ὅπως ἐνέλπιδες μᾶλλον εἰεν οἱ Ἕλληνες. Φαλῖνος δ' ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μίαν τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῖνος

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

CAP. II.

1. Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦγον, Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίων· οὗτοι δ' ἔλεγον ὅτι πολλοὺς φαιή Ἀριαῖος εἶναι Πέρσας ἐαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἡκεῖν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησὶν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρή ποιεῖν, ἐὰν μὲν ἡκώμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πρῶτ' ἔπειτα ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 3. Ὁ οὖν καὶ ποιήσοι οὐδὲ τούτοις εἶπε. Μετὰ δὲ ταῦτα, ἡδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιαύδε· Ἐμοὶ, ὦ ἄνδρες, θυρομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐρίγγετο τὰ ἱερὰ. Καὶ εἰκότως ἄρα οὐκ ἐρίγγετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρον φίλους πάνν καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὡς οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν ὃ τί τις ἔχει· ἐπειδὰν δὲ σημήνηται τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλ-

θον καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλ' ὀρώντες ὅτι μόνος ἐφρόνει οἶα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἡλθον ἐξ Ἐφέσου τῆς Ἰωρίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν δὲ, ἐπεὶ σκότος ἐγένετο, Μιτοκύνθης μὲν ὁ Θυράξ, ἔχων τοὺς τε ἵππους τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θυρακῶν ὡς τριακοσίους, ἡντομόλησε πρὸς βασιλεία. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρεγγεγμένα, οἱ δ' εἴπορτο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μῆτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνῶμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢ περ ἡλθομεν ἢ ἄλλην τινὰ ἐννεοηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἡλθομεν ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ἐπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δ' εἴτι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δίνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγη μὲν γὰρ στρατεία οὐ τολμήσει ἐφάπεσθαι· πολλὴν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνῶμην ἔχω ἔργως.

13. Ἦν δ' αὖτις ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἔτι δὲ ἀμυρὰ δέλιον ἔδοξαν πολεμίους ὁρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο,) καταβάς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὀπλιζόντο ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐκ ἰππεῖς εἰσιν, ἀλλὰ ὑποζύγια τέμνοιο. Καὶ εὐθὺς ἔγινωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεῖς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κόμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἦδει γὰρ καὶ ἀπειροχότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὀψέ ἦν·) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκήρσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμιῶν καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Αἰήλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐγάρη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακρηρῦναι ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀγέντα τὸν ὄρον εἰς τὰ ὄπλα μενύσῃ, ὅτι λήφεται μισθὸν τέλειον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγινωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ἴτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δὴλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὅπλα παραοιδόναί ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κίρκας ἐπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπίργειλαν οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κίρκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ σιγάζημα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη θάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα κατασανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτός τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτά ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπίλυνον, καὶ ἤκον ταχύ· ὃ καὶ δὴλον ἦν ὅτι ἐγγὺς ποῦ βασιλεὺς ἦν ἢ ἄλλος τις ὃ ἐπετίετακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἐνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφρασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνενύχχατον τάφροις καὶ αὐλῶσιν ἱδατος πλήρεις ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποι-
οῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεσιτάει, ἐν μὲν τῇ ἀριστερῇ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτίθειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πῦσιν αἰσχύνῃ εἶναι μὴ οὐ συσπονδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπονδάζοντα, προσελάμβανον καὶ οἱ προσβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτέων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ἱδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν·) ἀλλ' ἵνα ἤδη πολλὰ τὰ ἄπορα προσαίνοιτο τοῖς Ἑλλήσιν εἶναι εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφαικίται.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτίθαια. Ἐνῇν δὲ οὔτος πολὺς καὶ οὔτος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βύλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλήσιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκνιντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θανμάσμι τὸ κῆλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἐφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αἰνάνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦγε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἴποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνείας τοιαύδε·

18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὖρημα

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

19. Ταῦτα δὲ γινὺς ἤτούτεμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖςδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.

20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσασθαι· ἔρωςθαι δέ με ὑμᾶς ἐκέλευσεν ἔλθόντα τίνας ἔτεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἑάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραΰνασθαι.

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

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰσποῦνται μερόντων· ἀγορὰν δὲ ἡμεῖς παρεξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥςθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἡκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάντων πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶναι βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἐαντὸν στρατευσαμένους.

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

μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὥς διὰ φιλίας ἀσινῶς, οἷτι καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὥμοσαν καὶ δεξιὰς ἔδωκαν Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἑλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἤξω συσκευασίμενος ὥς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑαυτοῦ ἀρχήν.



CAP. IV.

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

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δόξομεν

ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτινόμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιοούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείπεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολέμιων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστον ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἐαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλήσι τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἐαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιὼν, καὶ Ὀρόντας τὴν ἐαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἐαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μεῖον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παθεῖχεν. 11. Ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἰς αὐτοῦ. Ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυγας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξεννημένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ

μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχ-
 τοί, ὥς περ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίστας·) καὶ ἀφικνοῦνται ἐπὶ
 τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος
 ἢ ὄνομα Σιτιάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα.
 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου
 μέγαν καὶ καλοῦ καὶ δασείας παντοίων δένδρων· οἱ δὲ βάρ-
 βαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι καταφανεῖς ἦσαν.
 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὀπλων
 Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς
 προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ
 ἐξίτηι, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωρος ξένον. 16.
 Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος
 τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτιάωζος, πιστοὶ ὄντες Κύρῳ, καὶ
 ἡμῖν εἵντοι, καὶ κελεύουσι φυλάττεσθαι μὴ ἡμῖν ἐπιθῶνται τῆς νυ-
 κτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ.
 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι
 φυλακὴν, ὥς διανοεῖται αὐτὴν λῦσαι Τισσαφέρης τῆς νυκτὸς, ἥν-
 περ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ
 καὶ τῆς διώρυχος. 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ
 τὸν Κλέαρχον καὶ τράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας
 ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. Νεανίσκος δὲ τις τῶν πα-
 ρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκόλουθα εἶη τὸ ἐπιθήσεσθαι καὶ
 λύσειν τὴν γέφυραν. Διήλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δέησει
 ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύνειν τὴν
 γέφυραν; οὐδὲ γὰρ ἂν πολλὰ γέφυραι ὥσιν ἔχοιμεν ἂν ὅποι φυγόν-
 τες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης
 τῆς γεφύρας οὐχ ἴξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆ-
 σαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς
 γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρξετο τὸν ἄγγελον πόση
 τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ
 εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνισσι καὶ πόλεις πολλαὶ καὶ μεγάλαι.
 22. Τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμ-
 ψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν
 ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἐνθεν μὲν τὸν Τίγρητα, ἐνθεν
 δὲ τὴν διώρυχα· τὰ δ' ἐπιτίθεται ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας

πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐόντων· εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βοίλοιτο βασιλείᾳ κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀρεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμοῦς φυλακὴν ἐπεμψαν. Καὶ οὔτε ἐπέθετο οὐδείς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξενγμένην πλοίοις τριάκοντα καὶ ἐπτὰ, ὥς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνης Ἑλλήτων ὥς διαβαινόντων μέλλοιεν ἐπιθίσσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελεύρων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εἶρος πλῆθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὥχετο πόλις μεγάλη, ἣ ὄνομα Ὡπῖς· πρὸς ἣν ἀπήντησε τοῖς Ἑλλήσιν ὁ Κύρην καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστίσας τὸ ἐαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστίσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλήσι δόξαι πάμπλου εἶναι καὶ τὸν Πέρσῃ ἐκπεπληχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρὸς. Ταύτας Τισσαφέρνης Κύρῃ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλήσιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνῆν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὥχετο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βαρβαροὶ διῆγον ἐπὶ σχεδιάις διφθερίαις ἄρτους, τυρούς, οἶνον

CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος
 τετράρων πλῆθρον. Καὶ ἐταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ
 ταύταις ὑποψία μὲν ἦσαν, φανερὰ δ' οὐδεμία ἐφαίνετο ἐπιβουλῇ.
 2. Ἔδοξεν οὖν τῷ Κλέαρχῳ συγγενέσθαι τῷ Τισσαφέρει καί, εἴ πως
 δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι·
 καὶ ἔπεμψέ τινα ἱροῦντα ὅτι συγγενέσθαι αὐτῷ χρήσοι. Ὁ δὲ ἐτοι-
 μως ἐκέλευσεν ἔχειν. 3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος
 τὰδε· Ἐγὼ, ὦ Τισσαφέρη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ
 διζυὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ
 ὡς πολέμιους ἡμᾶς· καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα.
 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον
 ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν
 τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα
 ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους,
 τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλ-
 λήλους, θιάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ
 τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν
 τοιαύτας ἀγνωμοσύνας νομίζων συνοσιῶν μάλιστα ἂν πάνεσθαι,
 ἤκω καὶ διδίσκειν σε βούλομαι ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι
 πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων συνοιδεν αὐτῷ παρημε-
 ληκῶς, τοῦτον ἐγὼ οὔ ποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλε-
 μον οὐκ οἶδα οὔτ' ἀπὸ ποῖον ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ'
 εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχρὸν χωρίον
 ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάν-
 των ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν
 ὄρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθήμενοι κατε-
 θέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω
 μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν
 ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ
 ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ
 αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός·
 φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ

δὲ δὴ καὶ μανέντες σὲ κατακτείνουμεν, ἄλλο τι ἂν ἢ τὸν εἰεργέτην
κατακτείναντες πρὸς βασιλείᾳ τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα;
Ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἑμᾶντὸν στερήσαιμι, εἴ σέ τι κα-
κὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λῆξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύ-
μησά μοι φίλον γενέσθαι, τομίζων τῶν τότε ἱκανώτατον εἶναι εὖ
ποιεῖν ὃν βούλοιο. Σὲ δὲ τῶν ὁρῶ τὴν τε Κύρον δύναμιν καὶ
χώρην ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σῶζοντα, τὴν δὲ βασιλείᾳς
δύναμιν, ἣ Κύρος πολέμῳ ἐχούτο, σοὶ ταύτην σύμμαχον οὔσαν.
12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται ὅστις οὐ
βούλεται σοὶ φίλος εἶναι; Ἀλλὰ μὴν, (ἐγὼ γὰρ καὶ ταῦτα ἐξ ὧν
ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν
γὰρ ἡμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς τομίζω ἂν σὺν τῇ παρουσίᾳ
δυνάμει ταπεινοὺς ἡμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισιδῆς· ἀκούω
δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐν-
χλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα
ὑμᾶς τῶν γιγνώσκω τεθνηωμένων, οὐχ ὁρῶ, ποία δυνάμει συμμάχῳ
χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς τῶν σὺν ἡμῶν οὔσης. 14.
Ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιο τῇ φίλος εἶναι,
ὥς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο
ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρε-
τοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν
δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμονομένη οὕτω δοκεῖ
θαυμαστὸν εἶναι τὸ σὲ ἡμῶν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι
τοῦτομα τίς ἐστιν οὕτω δειρὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς
σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης
δὲ ὧδε ἀπημείβετο·

16. Ἀλλ' ἡδομαι μὲν, ὃ Κλέαρχε, ἀκούων σου φρονίμους λόγους
ταῦτα γὰρ γιγνώσκων εἰ τι ἡμοὶ κακὸν βουλεύεις, ἅμα ἂν μοι δοκεῖς
καὶ σπαντῶ κακόνους εἶναι. Ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς
δικαίως οὔτε βασιλεῖ οὗτ' ἡμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ
γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῖμεν ἰππέων πλῆ-
θους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ
εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπι-
τηδείων ἡμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῖμεν; Οὐ τοσαῦτα
μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόρῳ διαπορεύεσθε, τοσαῦτα
δὲ ὄρη ὑμῖν ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν

ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττούμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυνάμεθ' ἂν κατακαύσαντες λιμὸν ἡμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσβήης, μόνος δὲ πρὸς ἀνθρώπων αἰσχυρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμεινάντων καὶ ἀνιάκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπισορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ᾧ Κλέαρχε, οὔτε ἡλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἡλθομεν; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἷτιος τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεῦναι, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμα ἔσεσθε, τὰ μὲν καὶ σὺν εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἔτερος εὐπειτῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρώνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε στρατιῶται καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐπιβουλευεῖς ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοσφρονοῦμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σὺνδειπνον ἐποίησατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τε ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνηι, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χοῖναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνοους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτετε δὲ εἶναι τὸν διαβάλλοντα

Μένωνα, εἰδὼς αὐτὸν καὶ συγγεννηγμένον Τισσαφέρει μετὰ Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς αὐτὸν λαβὼν φίλος ἦ Τισσαφέρει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς αὐτὸν ἔχειν τὴν γνῶμην καὶ τοὺς παραλυνποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕστε διεπράξατο πέντε μὲν στρατηγούς ἵναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἄγοράν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἶσω, Πρόξενος Βοιωτίας, Μένων Θετταλὸς, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῦ· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλεύροντες, ὧτιμι ἐντυγγάνοιεν Ἑλλήνι ἢ δοῦλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ ὃ τι ἐποίουν ἡμφιγνῶσκον, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγεννημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἦξιν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεύς ἔφη καὶ τὸν Τισσαφέρους ἀδελφὸν σὺν αὐτοῖς ὀρεῖν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγεῖλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξῆλθον φηλατόμενοι τῶν Ἑλλήνων στρατηγὸν μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτίγγαθεν ἁπὼν ἐν κόμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιρκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε. Πρόξενος δὲ καὶ Μεκων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ

τιμῇ εἶσιν· ἡμῶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἐαυτοῦ γὰρ εἶναι φησὶν, ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· ὦ κίκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἷτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνηι τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμῶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμῶς ἐρχεσθε ; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνηι τε καὶ Ὀρόντι καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τὰδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλκε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιπροχθύντας· Πρόξενος δὲ καὶ Μείων ἐπεὶπερ εἰσὶν ἡμέτεροι μὲν εἰσεργάται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέρους πειράσσονται καὶ ἡμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θοράκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμίσων τοῖς ὑπὲρ Χερρόνησον καὶ Πειρίνθου Θοράξιν. 3. Ἐπεὶ δὲ μεταγρόντες πως οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκ ἐτι πείθεται, ἀλλ' ὤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν ὡς ἀπειθῶν. Ἦδη δὲ φηγὰς ὧν ἐρχεται πρὸς Κύρον, καὶ ἡρώους μὲν λόγους ἔπεισε Κύρον ἄλλῃ γέγραπται· δίδωσι δ'

αὐτῷ Κῦρος μνρίους δαρεικούς· 5. ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥάθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί· καὶ μάχη τε ἐνίκησε καὶ ἀπ' αὐτοῦ δὴ ἔφερε καὶ ἦγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδείθῃ τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐτὸν πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξδ' μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἔξδ' δὲ ῥάθυμειν, βούλεται πονεῖν ὥστε πολεμεῖν· ἔξδ' δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐτῇ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτίθεται καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖσθαι τοῖς παροῦσιν ὡς πεισιτέρῳ εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὀργὴν στυγρὸς ἦν καὶ τῇ φωνῇ τραχύς· ἐκόλαξέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίστοε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστον γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφ' ἑξέσθαι ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἡθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγρὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρόωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιεῖν, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε δέκεντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὐκ ἐφίλει μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ τὸλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρεῖσαν αὐτῷ, σφόδρα πιυθόμενοις ἐχρήτο. 14. Ἐπειδὴ δὲ

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

16. Προξένος δὲ ὁ Βοιωτίας εὐθύς μὲν μειράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίας ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκεῖνος, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δέταμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν σφόδρα ἐνδύλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτῆσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἅτεν δὲ τούτων μή. 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς οὖν δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ ἐρκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εἶναι ἦσαν, οἱ δ' ἄδικοι ἐπεβούλευον ὥς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὥς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς διήλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὦν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιτορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἐνδύλος ἐγίνετο ἐπιβουλεύων. Καὶ πολεμίον μὲν οὐδεὶς κατεγέλα, τῶν δὲ συνόντων πάντων ὥς καταγελῶν αἰεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμιῶν κτήμασιν οὐκ ἐπεβούλενε· χαλεπὴν γὰρ ᾤετο εἶναι τὰ

τῶν φιλαττομένων λαμβάνειν· τὰ δὲ τῶν ψιλῶν μόνος ᾤετο εἶδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβήτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδρους ἐπειρᾶτο χοῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ παροῦργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχίρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτίσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ στυαδίζειν αὐτοῖς ἐμυχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναται καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγε, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀγαθῇ ἔξεστι περὶ αὐτοῦ ψεῖδεσθαι· ἃ δὲ πάντες ἴσασι, τὰ δ' ἐστί. Παρὰ Ἀριστίππῳ μὲν ἔτι ὥραϊος ὢν στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαῖον δὲ βαρβάρῳ ὄντι, ὅτι μεираκίοις καλοῖς ἦδετο, οἰκειότατος ἔτι ὥραϊος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε θαυρύπαν, ἀγένηος ὢν γεγειῶντα. 29. Ἀποθησχόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτα πεποιηκὼς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὥς περ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκάς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τοῦτω ἀπεθανέντην. Τούτων δὲ οὐδεὶς οὐθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα οὐτ' ἐς φιλιαν αὐτοὺς ἐμέμφετο· ἥστην τε ἄμφω ἀμφὶ τετραράκοντα ἔτη ἀπὸ γενεᾶς.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ.

CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλείωσιν θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρεῖεν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππεῖα οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδελον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἔνα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖν. 3. Ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκανσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὓς οὔποτε ἐνόμιζον ἔτι ὁψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς, οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κορίττω ἐαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακρινούται Σωκράτει τῷ Ἀθηναίῳ

περὶ τῆς πορείας· Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἶη Κύρῳ γίλῳ γενέσθαι, (ὅτι ἰδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,) συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀτακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπύρετο τὸν Ἀπόλλω τίτι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖη. Καὶ ἀνέκλειν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς εἶδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαρτίαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἡτιῶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἡρώτα, πότερον λῶν εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίτας ἰέον εἶναι τοῦτο ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖη. Ἐπεὶ μέντοι οὕτως ἦρον, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὲ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνέκλειν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Προξένον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν αἰνω ὁδόν· καὶ συνεστήθη Κύρῳ. 9. Προθυμωμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροϋθυμεῖτο μέναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισιδάς.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλείᾳ ὁρμὴν, οὐδ' ἄλλος οἷδεις τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἰδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλείᾳ. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοιτες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυνεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεῦδειν· μικρὸν δὲ ὕπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ βροντῆς γερομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περιφόβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἰδόκει αὐτῷ εἶναι, κύκλῳ δ' ἰδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναται ἐκ τῆς χώρας ἐξελεθεῖν τῆς βασιλείας, ἀλλ' εἰργοίτο πάντοθεν ὑπὸ τινων ὑποριῶν.

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

Εὐθὺς ἐπειδὴ ἀνγγέροθι, πρῶτον μὲν ἔντοια αὐτῷ ἐμπίπτει· **Τι** κατὰκειμαι; ἡ δὲ νῦν προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολέμιους ἦξιν. **Εἰ** δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόνας, πάντα δὲ τὰ δεινότερα παθόντας ὑβρίζομένους ἀποθαεῖν; 14. Ὅπως δὲ ἀμνησούμεθα οἰδεὶς παρυσκενάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῷ ἐλθεῖν ἀγαμένω; οὐ γὰρ ἐγώ; ἔτι προσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν τοῖς πολέμοις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένους πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ, ὦ ἀνδρες λοχαγοί, οὔτε καθεῖδεν δύναμαι, ὥσπερ οἶμαι οἱδ' ἡμεῖς, οὔτε κατακίεσθαι ἔτι, ὄρων ἐν οἷσις ἐσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμοιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέστειραν πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν παρεσκενάζουσαι· ἡμῶν δ' οἰδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνισούμεθα. 17. Καὶ μὴν εἰ ἐφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πάσσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρῖου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οἰδεὶς πάρεστιν, ἐστρατεύεσμεν δ' ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοιτες καὶ ἀποκτενοῦντες, εἰ δυναιόμεθα, τί ἂν οἴομεθα παθεῖν; 18. Ἀρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς ἐν ἔσχατα αἰκισιάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαι ποτε ἐπ' αὐτόν; Ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἴσαν, οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθογα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χορσὸν δὲ, ἐσθλῆτα δέ. 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδεὶς ἡμῶν μετήη, εἰ μὴ πριαίμεθα, ὅτῳ δὲ ὠνησόμεθα ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνούμενους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, κεύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ἡμετέρα ὑποψία. **Ἐν**

μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα, ὁπότερι ἂν ἡμῶν ἄνδρες ἀμείνορες ὦσιν· ἀγνωσθέντα δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὥς τὸ εἶδος, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ, πολλὰ ὀρώντες ἀγαθὰ, στερόχως αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺν σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θύλην καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνοτας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θρητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. 24. Ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κἀλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. Φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δὲ, εἰ μὲν ὑμῖς ἐθέLETE ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμῖς τάττετε με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλεον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροῖη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλεία πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὥδε· Ὡ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὄρῳν γιγνώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μὲντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλενε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηρήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὀπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ἰβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' οἴμαι ἔρῳντες τούτου· ἂν σὺ πάντα εἰδὼς τοὺς μὲν ἀμύεσθαι κελενοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσέεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς ἀφε-

λεμένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιοῦτῳ χρῆσθαι
Οὗτος γὰρ καὶ τὴν πατριίδα κατασχύνει καὶ πᾶσαν τὴν Ἑλλάδα,
ὅτι Ἕλληνας οὖν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ
τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος
παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Ἀνδρὸν ἀμφοτέρω τὰ ὅτι
τετραπλημένον. 32. Καὶ εἶχεν οὕτως. Τούτον μὲν οὖν ἀπῆλθασαν·
οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἴη
τὸν στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν·
ὅπου δ' αὖ λοχαγὸς σῶος εἴη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συν
ἦλθον, εἰς τὸ πρόσθεν τῶν ὀπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ
συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ
ταῦτα ἦν σχεδὸν μέσαι ἡσάν ἑκτες. 34. Ἐνταῦθα Ἰερώνυμος
Ἡλείος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε·
Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ
αὐτοῖς συνελθεῖν καὶ ἡμᾶς παρακαλέσαι, ὅπως βολευσάμεθα εἴ
τι δυνάμεθα ἀγαθόν. Ἀξίον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ
καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· Ἀλλὰ ταῦτα μὲν δὴ πάν-
τες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἰδυρθήσαν
συνελήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς ἢ
δύνωνται ἀπολέσωσιν. Ἡμῖν δὲ γ' οἶμαι πάντα ποιητέα ὥς μήποτ'
ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἢ δυνώμεθα ἐκείνοι
ἐφ' ἡμῖν. 36. Εὐ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι
νῦν συντεληλύθατε μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗ-
τοι πάντες πρὸς ἡμᾶς ἀποβλέπουσι· καὶ μὲν ἡμᾶς ὁρῶσιν ἀθυ-
μοῦντας, πάντες κακοὶ ἔσονται· ἢ δὲ ὑμεῖς αὐτοὶ τε παρασκευα-
ζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολέμιους καὶ τοὺς ἄλλους παρακαλῆτε,
εὐ ἴστε ὅτι ἔμποροι ἡμῖν καὶ πειράσσονται μιμεῖσθαι. 37. Ἴσως δὲ
τοι καὶ δίκαιόν ἐστιν ἡμᾶς διαφέρειν τι τούτων. Ἐμείς γάρ ἐστε
στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοὶ· καὶ ὅτε εἰρήνῃ ἦν ὑμεῖς
καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ
πόλεμος ἐστιν, ἀξιοῦν δεῖ ἡμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους
εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἢν που δέη. 38
Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ἡμᾶς μέγα ὀνῆσαι τὸ στρατεύμα, εἰ
ἐπιμεληθεῖητε ὅπως ἀπὸ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ

καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὕτως καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαυρήνητε, οἶμαι ἂν ὑμᾶς πάνν ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὥς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρῆσταιτο αὐτοῖς εἴτε τυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὥς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺν εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δῖοι ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρῶμενέστερον ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὥς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οἱ δέχονται. 43. Ἐντεθνήμηναι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὥς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον ὥς εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διαύγοντας. 44. Ἄ καὶ ὑμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν, αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίνωσκον ὅσον ἤκουον Ἀθηναίων εἶναι· νῦν δὲ καὶ ἐπαινῶ σε, ἐρ' οἷς λίγεις τε καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἥδη αἰρεῖσθε οἱ δεόμενοι ἀρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἡρέθησαν ἀρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Λαρδανεὺς, ἀντὶ δὲ Σωκράτους Ξανθικῆς Ἀχαιὸς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς.

ἀντὶ δὲ Μένωρος Φιλῆσιος Ἀχαιῶς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦγον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. Ὡς ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λογαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμῶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ ἐφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἢ μὲν δυνώμεθα καλῶς, νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριτοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολέμοις. Οἶμαι γὰρ ἂν ἡμῶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσονται.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοχίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστον ἂν ποιήσαιο σῶσαι ἡμῶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Αἴα Ξένιον ἠδέσθη, ἀλλὰ, Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἰδῶκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δέσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς ἡμῶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμῶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀρίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς

ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην διδοῦν οἱ θεοὶ τὸν κάλλι-
στον κόσμον τῷ νικῆν πρέπειν· εἴτε τελευτᾶν δέοι, ὁρθῶς ἔχειν τῶν
καλλίστων ἑαυτὸν ἀξιῶσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν·
τοῦ λόγον δὲ ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιτοκίαν τε
καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ
μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵναι, ἀνάγκη ἡμῖς
πᾶσιν ἀθυρίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγοὺς, οἱ διὰ πίστεως
αὐτοῖς ἑαυτοὺς ἐνεχειρίσαν, οἷα πεπόνθασιν· εἰ μὲντοι διατρούμεθα
σὺν τοῖς ὅπλοις ὧν τε πεποιθήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ
λοιπὸν διὰ παντὸς πολέμον αὐτοῖς ἵναι, σὺν τοῖς θεοῖς πολλὰ
ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος
αὐτοῦ πτάρνυται τις· ἀκούσαντες δὲ οἱ ττρατιῶται πάντες μιᾷ
ὁρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ
ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ
Σωτήρος. ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν
πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς
ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη,
ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου
εὐξάντο καὶ ἐπαιώρισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν,
ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἴεν
σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν
ὅρκους, οἱ δὲ πολέμοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς
ὅρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναν-
τίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ
τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς ἂν ἐν δεινοῖς
ᾧσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δὲ, (ἀταμνήσω
γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα
εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς
θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ
τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ ὡς ἀφανιούντων αὐθις τὰς Ἀθή-
νας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς.
12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους ἂν κατακάνοιεν τῶν
πολεμίων τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον
ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ
ἔτι καὶ νῦν ἀποθύουσιν. 13. Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας

τὴν ἀναρίθμητον στρατιὰν ἤλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡς ἐστὶ μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνοῦτε. Τοιούτων μὲν ἐστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἱρῶ ὥς ὑμεῖς καταισχύετε αὐτούς· ἀλλ' οὕτω πολλὰ ἡμέραι ἀπ' οὗ ἀντιτασσόμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίονος ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κίρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ πολὺ δέπου ὑμᾶς προσήκει καὶ ἀμείνοτας καὶ προθυμότερους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρρόμενωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἵεναι εἰς αὐτούς· νῦν δ', ὁπότε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μιδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφαστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φυγῆς ἄρχειν πολὺν κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὁρᾶν. 18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε διχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅτι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρον ὀχήματος ἐσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ισχυρότερον παίσομεν ἢ τις προσή, πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. Ἐὶ μόνον προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρόεϊτε, ὅτι δ' οὐκετι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρῆξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες

ἡγεῖσθαι κελεύομεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμῶν ἀμαρτάνωσι, περὶ τῆς ἐαντῶν ψυχῆς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτίδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οἱτοὶ παρῆχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ περ κρατῶμεν, μέτρῳ χρωμένους ὅπόσῳ ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἀπορον τομίζετε εἶναι καὶ μεγάλως ἡγεῖσθαι ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρίστατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἢ καὶ πρόσσω τῶν πηγῶν ἀποροι ὥσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν ἡγεμόν τε μηδεὶς ἡμῖν φανῆται, οἷδ' ὥς ἡμῖν γε ἀθυμητόν. Ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν γαίημεν βελτίους εἶναι, οἱ βασιλέως ἀκροτος ἐν τῇ βασιλέως χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εἰδαίμους πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡς αὐτὸς Ἀνδάκονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρμηνὰ καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμῶς δ' ἂν φαιήν ἔγωγε χρῆται μήπω φανεροὺς εἶναι οἴκαδε ὠρημένους, ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ που οἰκίσοιτας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεῖς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ἐδοποιήσῃ εἰ γ' ἂν αἰτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἷδ' ὅτι τριτάσμενος ταῦτα ἐποίει, εἰ ἑώρα ἡμῶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτέειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὀρεῖν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὴ δεῖ λέγειν πῶς ἂν πορευοίμεθά τε ὥς ἀσφαλέστατα καὶ, εἰ μάχεσθαι δεοί, ὥς κρῆτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῖσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς σιγκατακαῖσαι. *Αὐταὶ*

γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτίμια ἔχειν. 28. Ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάττωμεν πλὴν ὅσα πολέμῳ ἐνεκεν ἢ σίτῳ ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾤσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἣν δὲ κρατῶμεν, καὶ τοὺς πολέμιους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολέμιους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες ὅτι μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγερῆσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας ἀταρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολίσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἣν ψηφίσθησθε τὸν ἀεὶ ἑρῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμοι πλείστον ἐφνεσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μνηστῆρες ὄψονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέφοντι κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ περαινέειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὅτε οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τις ἄλλος δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἔξεσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτε δοκεῖ ταῦτα, ἀτατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστάς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δίηλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτίμια. Ἀκούω δὲ κόμας εἶναι καλὰς οὐ πλείον ἐἴκοσι σταδίῳ ἀπεχούσας. 35. Οὐκ ἂν οὖν θαναμάζοιμι εἰ οἱ πολέμοι, ὥς περ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῶν ἀπιοῦσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾗ. Εἰ οὖν νῦν ἀποδειχθῇ τίνα

χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλεονῶν ἑκατέρων εἶναι τίνας δ' ὀπισθοσφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμοι ἐλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρόμῃ ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὀρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο ἐπειδὴ καὶ Λακεδαιμονίως ἐστι· τῶν δὲ πλεονῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην· ὀπισθοσφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι ἐγὼ τε καὶ Τιμασίων τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν περὶ ὧμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν αἰεὶ κράτιστον δοκοῖη εἶναι. Εἰ δέ τις ἄλλο ὀρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οἰδεὶς ἀντέλεγεν, εἶπεν· Ὅτιν δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. 39. Ἐδοξε ταῦτα. Ἄν τούτων, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἐστὶν ἄλλως τούτου τευχῆν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί. Καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστί καὶ τὰ ἐαντῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτο τις μετεδίδουσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρύπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κίρην πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖρους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἐλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε ὡς πρὸς φίλον τε καὶ εὖρον καὶ βουλόμενον κοιῆν σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρίσσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἔῃ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἢν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλήν, διαπολεμεῖν τούτῳ ὡς

ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλεύς ἀκοντος σωθῆναι. Ἐνθα δὴ ἐγερῶσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνης τις οἰκίαν παρηκολούθει πίστει· ἔνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἕστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἔνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ὄρχετο ἀπὼν νεκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθόντων αὐτῶν ἐπιφαινέται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδομήτας ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. 7. Καὶ προσήει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἑξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόων καὶ ἐτίτρωσκον. Οἱ δ' ὀπισθοφυλάκες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρηῖτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδομητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὁπόσον δὲ προδιώξαιεν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαπαχωρεῖν μαχομένους ἔδει. 11. Ὡς τε τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὴν κόμην. Ἐνθα δὴ πάλιν ἀθνμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖν. Ἄλλ' ἐγὼ, ἔφη, ἠναγκάσθη διώκειν, ἐπεὶ δὴ εἰρωνὴν ἡμᾶς ἐν τῷ μένει κακῶς μὲν πάσχοντας, ἀντι-

ποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυναμένω τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πᾶν χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλη, δηλώσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρῆτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικτεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οἷδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῇ στρατεύματι ἡμῶν Ῥωδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονῆν, καὶ τὸ βέλους αὐτῶν καὶ διπλάσιον γέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθεῖσι τοῖς λίθοις σφενδονῆν ἐπὶ βραχὺ ἐξικτοῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολιβδίσιν ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονῆν ἐντεταγμένῳ ἐθέλοντι ἄλλην τιὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς γανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῇ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκενοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκενοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἔδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονηταὶ μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτων Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρωϊότερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. 2. Δια-

βεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελλτο δὲ τῶν τε πελταστῶν οὗς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἶρητο θαρρόνους διώκειν, ὥς ἐφεσπομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατελήφει, καὶ ἤδη σφενδόναι καὶ τοξέσματα ἐξικνούντο, ἐσίμῃριε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἶρητο καὶ οἱ ἱππεῖς ἤλαντον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκτελείστοι οἱ Ἕλληνες ἤκισαντο, ὥς ὅτι φοβερώτατον τοῖς πολέμοις εἴη ὄρῃν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τεύχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὲρ λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορευθῆσαν σταθμὸν ἓνα παρασάγγας ἐξ πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κορχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον

τείχος, τὸ μὲν εἶρος περτίζοντα ποδῶν, τὸ δὲ ἕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἑξ παρασάγγαι. Ἐνταῦθα ἐλέγεται Μηδία γυνὴ βασιλέως καταστρεφείν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνὸ κοῦντας, καὶ οὕτως ἐάλω.

13. Ἐνταῦθεν δ' ἐπορεύθησαν σταθμὸν ἑνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππίας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβόηθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στρατεύμα ἀάπολυν ἐφάνη.

14. Ἐπεὶ δὲ ἐγγὺς ἦνέτετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν· σπειδοντῶν δὲ παρήγγειλε καὶ τοξεύειν.

15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφειδύνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμίρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πᾶν προθυμοῖτο ῥήδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν.

16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο· καὶ οὐκέτι εἰσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἷ τε Ῥόδιοι τῶν Περσῶν ἐσφειδόντων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμικέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφειδόντας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μῆτον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις. Τῇ δ' ὕστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσοπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπαμένων. Ἀνάγκη γάρ ἐστιν, ἣν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωπύρας

οὔσης, ἣ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλί-
 τας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ
 ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας.
 20. Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
 ἐκθλιβομένους καὶ κερὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ
 ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ
 ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν
 ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ ἐνέπιθeton ἦν ἐνταῦθα
 τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποι-
 ήσαντο ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ
 ἄλλους πεντηκοντήρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευό-
 μενοι οἱ λοχαγοὶ, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστε-
 ροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἔξωθεν τῶν
 κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ
 μέσον ἀνέξεπύπλασαν, εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ
 λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ'
 ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ δια-
 βαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ
 μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φύλαγρος, ἐπιπα-
 ρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.
 24. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον
 τι καὶ περὶ αὐτὸ κώμας πολλάς· τὴν τε ὁδὸν πρὸς τὸ χοιρίον
 τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθέκον ἀπὸ τοῦ ὄρους,
 ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες,
 ὡς εἰκὸς, τῶν πολεμίων ὄντων ἰππέων. 25. Ἐπεὶ δὲ πορευόμενοι
 ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον,
 ὡς ἐπὶ τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ
 ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πραγὲς ἔβαλλον, ἐσφενδότων, ἐτόξευον ὑπὸ
 μασιγῶν· 26. καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν
 Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς· εἶσω τῶν ὀπλων· ὥστε
 παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοί ἦσαν ἐν τῷ ὅλῳ ὄντες καὶ οἱ
 σφενδονῆται καὶ οἱ τοξοῖται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες
 ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλῖται ὄν-
 τες· οἱ δὲ πολέμιοι ταχὺ ἀνεπιδῶν. 28. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς
 τὸ ἄλλο στρατεύμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου
 ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ

κινεῖν τοῖς στρατιώταις· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλανοῦ ἀνίστασθαι πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολέμιων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθῆναι καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀγίζοντο εἰς τὰς κόμης, καὶ ἰατροὺς κατέστησαν ὁκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἤμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτίθειν πολλὰ εἶχον, ἄλγιστα, οἶνον, κριθᾶς ἵπποις συμβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπείοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκῃ κατασκήνῃσαι ἢ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείτους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διάφερον ἐκ χώρας ὁρμῶντες ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνίκα δ' ἦν ἤδη δαίλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στρατεύμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδονται καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰς τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· εἰάν τέ τις θόρυβος γίγνηται, δεῖ ἐπιστάζειν τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήνον τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλήσι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὁπὲ ἐγίνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λείπειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα

σταδίου· καὶ γίγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων ὥστε
 τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρ-
 τη νυκτὸς προσελθόντες καταλαμβάνουσι χωρίον ὑπερδύσιον οἱ
 βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὅφ'
 ἦν ἡ κατάρσις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσο-
 φος προκατελλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς
 οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ
 πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπι-
 γαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πῦν· αὐτὸς
 δὲ προσελάσας ἡρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξέστιν
 ὁρᾶν· προκατεἰλπεται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ
 οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψωμεν. Ἀλλὰ τί οὐκ ἤγες
 τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἰδόνκει αὐτῷ ἔρημα κα-
 ταλιπεῖν τὰ ὀπίσθεν πολεμίων ἐπιγαινομένων. Ἀλλὰ μὴν
 ὦρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελῇ ἀπὸ τοῦ λό-
 φου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ
 αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἐφοδὸν ἐπὶ
 τὸν λόφον ἔνθα ἦσαν οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὃ Χειρίσοφε,
 ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ
 δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλ', εἰ βούλει, μένε ἐπὶ τῷ
 στρατεύματι· ἐγὼ δὲ ἰδέλω πορεύεσθαι· εἰ δὲ χρήσεις, πορεύου
 ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ
 Χειρίσοφος, ὁπότερον βούλει, ἐλίσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώ-
 τερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ
 τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. 43.
 Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς·
 ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευεν
 αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ
 τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἰδύσαντο τάχιστα. Οἱ δ' ἐπὶ
 τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον,
 εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ
 ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακε-
 λευομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἐμὲν Τισσαφέρνην
 τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελάνων ἐπὶ
 τοῦ ἵππου παρεκκλεῖντο· Ἄνδρες, τῶν ἐπὶ τὴν Ἑλλάδα ρομίζετε

ἀμυλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγοι
 ποιήσαντες ἀμαχίᾳ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδης δὲ ὁ
 Σικωνίος εἶπεν· 47. Οἷα ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν· σὺ
 μὲν γὰρ ἐφ' ἵππου ὄχλῃ, ἐγὼ δὲ χαλεπῶς κáμνω τὴν ἀσπίδα φέρων.
 48. Καὶ ὃς ἀκούσας ταῦτα καταπηδίσας ἀπὸ τοῦ ἵππου, ὠδεῖται
 αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀγελόμενος ὡς ἰδύνατο τά-
 χιστα, ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν·
 ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ἰπάγειν παρεκελεύετο,
 τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι
 στρατιῶται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδην, ἕστε
 ἡγάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ὥς
 μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβαστα ἦν, καταλιπὼν
 τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι
 τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφενγον ἢ ἕκαστος
 ἰδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην
 καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὄχοντο· οἱ δὲ ἀμφὶ Χει-
 ρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ με-
 στῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν.
 2. Ἠνίκα δ' ἦν δέιλῃ, ἑξαπίνης οἱ πολέμοι ἐπιφαίνονται ἐν τῷ
 πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἰσκεδασμένων ἐν τῷ
 πεδίῳ, καθ' ἄρπαγὴν· καὶ γὰρ νομαὶ πολλὰ βοσκημάτων διαβιβα-
 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα
 Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ
 τῶν Ἑλλήνων μάλα ἡθύμησάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια,
 εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ
 Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη,
 παρελάντων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας ἀπῆρτησαν οἱ
 Ἕλληνες ἔλθεν. 5. Ὁρᾷτε, ᾧ ἄνδρες Ἕλληνες, ἱφίπτας τῇ
 χώρῃ ἡδὴ ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο,
 μὴ καίειν τὴν βασιλῆως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτρίαν.

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

7. Ἐπεὶ δ' ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πευρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακιςχίλιους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ οὗτου δέοιτο, Ἀσκῶν, ἔφη, διςχίλιον δεησομαι· πολλὰ δὲ ὁρῶ ταῦτα πρήβατα καὶ αἰγας καὶ βοῦς καὶ ὄρους, ἃ ἀποδαρέντα καὶ φνσηθέντα ῥηδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκὸν πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἀσκὸν λίθους ἀρτίσας καὶ ἀσβεῖς ὥσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼν ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πῶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ στήσει.

12. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαιν [ῆ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἐνθεν ἐξήεσαν· ὥστε οἱ πολέμιοι οὐ προσήλαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἴη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν· ἡ δὲ πρὸς ἰὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα γέροι, ἐνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεῖς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέ-

ραν ἐπὶ Ἀνδρίαν καὶ Ἰωργίαν γέροισι· ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγιοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ὑπονοστίῃσαι διὰ τὴν δυσχωρίαν· ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπεύσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοιτας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἐμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ἥς Ὀρόντας ἔρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὁπηνίκα καὶ δοκοίῃ τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγείλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Δ.

CAP. I

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπίσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνης ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδίδωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται· ἣν δὲ μὴ βούλωνται, περιίασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στερόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὥδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖος διελθεῖν τὸ πεδίον, τηρικαῦτα ἀναστάντες ἀπὸ παραγγέλλεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθι δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνῆτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφυλάξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δὲ ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκυσι τε καὶ μυχοῖς τῶν ὁρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναικας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οἱ δὲ τοῖς ἀνθρώποις ἐδίωκον, ὑποσειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διεῖναι αὐτοὺς ὥς διὰ φιλίας τῆς χώρας, ἐπειτέρ βασιλεῖ πολέμιοι ἦσαν.

9. Τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυχᾶνοι ἐλάβηκεν· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπὲρ ἑαυτῶν οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασιν αὐτοῖς ἐγένετο καὶ κατάρβασιν εἰς τὰς κόμας,) τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διασφαρῆναι πολὺν τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμας ἡυλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νωσοὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια εἶδε πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκέρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ εἴ τι εὐρίσκουσιν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηροῦντο· οἱ δ' ἐπέθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπανόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο μὲν Χειρίσοφος, ὡπισθοφύλακε δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετί-

θεντο, καὶ στενωὼν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξενον καὶ ἐσφενδόνων· ὥστε ἡραγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρηγγαλλεν ὁ Ξενοφῶν ὑπομείναι, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγυά εἶπεςθαι· ὥστε δῆλον ἦν ὅτι πρῶμά τι εἶη· σχολῇ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἷτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυχῆς ἐγίνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξενθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευρὰς, καὶ Βασίλης Ἀρκίς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἡτιάτο αὐτὸν ὅτι οὐχ ὑπέμεινε, ἀλλ' ἡραγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κἀγαθῶ ἀνδρὲς τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἶδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὅκλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτα ἐγὼ ἐσπειδον καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἴ πως δυνάμην θάσσει πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες οὓς ἔχομεν οὐ θάσσει εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὑπὲρ ἡμῶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐτῶν, καὶ ζῶντας προϋθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔτεκεν ὅπως ἡγεμόσιν εἰδῶσι τὴν χώραν χρῆσασθαι. 23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἡλεγχον διαλαβόντες εἴ τινα εἶδεῖν ἄλλην ὁδὸν ἢ τὴν φατεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν θόρων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ θαίη διὰ ταῦτα εἶδῃαι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάρειτον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, σιγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν

λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γείεσθαι ἂν καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστώνημος Μεθυδριεὺς Ἀρχὺς καὶ Ἀγασίας Στυμφάλιος Ἀρχὺς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρόρσιος Ἀρχὺς καὶ οὗτος, ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔφονται πολλοὶ τῶν νέων ἰμοῦ ἡγουμένον. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστεὺς Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἡδὴ, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δέξαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς δις χίλιοι· καὶ ὕδωρ πολὺν ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφυλάκας ἡγεῖτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν περιούντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφυλάκες ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηρικαῦτα ἐκυλίνδουν οἱ βάρεδροι ὀλοιστόχους ἀμαξιαίους καὶ μεῖζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ὦντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγγαρον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιούντες καταλαμβάνουσι τοὺς φυλάκας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακαόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον,

ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὐτῇ ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδὸς μέντοι αὐτίθην ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν τέκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιναν ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ἐμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἡ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάξαντες οἱ Ἕλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπίντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὖζωνοι γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φαιτέραν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρυβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοωτάτῃ γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατελιγμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἢ διεκεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αἰτοὶ μὲν ἂν ἐπορεύεσθαι ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτῃ ἐκβῆναι. 11. Ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθοῖς τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀταβαίνοντας ὅπῃ ἐδύναντο ἕκαστος οἱ βάρευροι ἐτόξεον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φρυγῇ λείπονσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὖτις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν, (ἐπὶ πολὺν δὲ ἦν τὰ ὑποζύγια ἄτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμον Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φρυγὰς· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺν ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πρυὶ καταληφθείσης φυλακῆς τῆς

νικτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαιμασιὸν πᾶσι γενέσθαι καὶ ὑπόπιπτον δέισαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρον καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοῖς ὀπισθοφυλάκας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαιναν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ἰπάγειν, ὅπως οἱ τελευταῖοι λόχοι προεμύξαιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος περγειγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήῃσι Κημισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφυλάκας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἔχον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρημνέως περὶ σποιδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔχουσαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερῆρῃσαν ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὄπλα ἔκειντο, ἦντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορόβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίδον πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσικὸς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἄμφοιν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήρυσαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύοις διαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ἰστεραία ἄνεν ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἴη στερόν χωρίον προκαταλαμβάνοντες ἐκώλυν τὰς παρόδους. 25. Ὅποτε μὲν οἱ τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἦλθε τὴν ἀπόσραξιν τῆς παρόδοι

τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγρεσθαι τῶν κωλύνοντων· 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσσοτος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγρεσθαι τῶν κωλύνοντων ἔλπε τὴν ἀπόηραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ εἰς οὕτως ἐβροίθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσει πολλὰ πρῶγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαττοὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν γεύοντες ἀποσείγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπίχη, τὰ δὲ τοξεύματα πλεόν ἢ διπίχη· εἰλκον δὲ τὰς τευχὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίους ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἴσχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἡλίσθησαν ἐν ταῖς κόμαις ταῖς ἱπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντριῆν ποταμὸν, εὔρος ὡς δίπλεθρον, ἧς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπειχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἕξ ἢ ἐπὶ σταδία τῶν Καρδούχων. 2. Τότε μὲν οὖν ἡλίσθησαν μάλα ἡδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν περὶ ἡλυσθῆναι πόρων μιημονεύοντες. Ἐπὶ γὰρ ἡμέρας ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαγόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρωνος. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας πονεῖραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόριοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γόρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὗται ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλῆθρα ἀπὸ τοῦ ποταμοῦ ἀπειχον·

ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τὸ τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλῳ λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὅπλοις. Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιρῶνῃναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπίσσω ἐβούλετο. Ἐπεὶ δὲ ὀρθρὸς ἦν ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγῆται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἡδέτο τε καὶ ὡς τάχιστα ἕως ἐπέφαιναν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. Καὶ ἀπιώντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἥδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, καῖπειτα κατίδοιεν ἐν τῷ πέτρᾳ ἐν πέτραις κατηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. 12. Ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσούμενοι διαβαίνειν· πορενόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρεῖλαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπευδε καὶ τοῖς νεανίσκοις ἔρχεῖν ἐκέλευσε καὶ εὔχεσθαι τοῖς φήρασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθύς

ἦγε τοὺς ρεαρίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαίεν καὶ τοὺς τε ἔμπροσθεν ριζῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγούντο δὲ οἱ ρεαρίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πῦσι παρήγγελλε καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάρτεϊς ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξενόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπιμάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνολόλυζον δὲ καὶ αἱ γυναῖκες ἄπασαι. Πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμερίων ὄρη· προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμόν ἰππεῖς. 21. Οἱ δὲ πολέμιοι ὀρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπειτῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπάλιν, δεισάντες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβῶν μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διεβῆ, τοὺς μὲν ἰππέας οὐκ εἰδῶκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας

ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρῶντες μὲν τοὺς ἐαυτῶν ἱππέας φεύγοντας, ὀρῶντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

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

27. Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπῆσαν ᾧδᾶς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὃ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμπας ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησόμενους, διηγκυλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' αὐτῷ παρήγγειλεν, ἐπειδὴν σφενδόνη ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σάλπιγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντα καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεῖν ἀλλήλους· ὅτι οὗτος ἀριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῇ πύρῃ γένηται.

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

θρασέως καὶ ἤρχοντο σφειδοῦν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμον ἐπ' αὐτούς· οἱ δ' οὐκ ἔδεξαντο· καὶ γὰρ ἴσαν ὥπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμοι ἐγενγον πολὺν ἔτι θάπτον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἐγενγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντίσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἴσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀγίζοντο κόμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταis οἰκίαις τύρσεις ἐπῆσαν, ἐπιτίθεια δ' ἦν δαυιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέχρις ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμὸν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεὶ φίλος γενόμενος· καὶ ὁπότε παρήν, οὐδεὶς ἄλλος βασιλεία ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπῆκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτίθεια ὅσων δέοιντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

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

σάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτιγδείων μεστιάς. 8. Στρατοπεδενομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἰώθεν ἔδοξε διασκηρῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδέ τι καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἰχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηρῶν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνῆλθον· καὶ γὰρ ἔδοκει διαιθριάζειν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀρίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἢ χιὼν ἐπιπεπτωκῆναι ὅταν μὴ παραρόνῃ. 12. Ἐπὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τὰς ἀναστίας τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησαμίνον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἔδοκει πάλιν διασκηρῆτέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπῆσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηρῶντες. 15. Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρα δόντες ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἔδοκει καὶ πρότερον πολλὰ ἡδὴ ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἰανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πίρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ'

ἡρώτων αὐτὸν τὸ στρατεύμα ὅποσον τε εἴη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἴη ἔχων τὴν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταύχους· παρσκευασθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στεροῖς ὑπερμοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

19. Ἀκούσας τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεύμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφραίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθρον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφηνον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς ἑξοσί, καὶ ἡ σκηνὴ ἢ Τηρίβαζον εἴλω καὶ ἐν αὐτῇ κλίναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἔδοκει αὐτοῖς ἀπικέαι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο ἀνθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραίᾳ ἔδοκει πορευτέον εἶναι ὅπῃ δύναιτο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στρατεύμα πάλιν καὶ καταλαβεῖν τὰ στενα. Συνσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ ἀνθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄεμος βορρῶς ἐναντίος ἔπει, παντάπασιν ἀποκαίειν πάντα καὶ πηγὰς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγιαῖσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφα-

νῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὴν βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διηγέοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλὰ· οἱ δὲ ὧς προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλιν ἦκοντες καὶ πῦρ καίοντες οὐκ προσέσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηχομένης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἕστε ἐπὶ τὸ δάπεδον· οὐδὲ παρῇν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόμενός τι τὸ πάθος εἶη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι καὶ ἐάν τι φάγωσιν ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτόν, διεδίδον καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κόμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὗται ἡρώτων αὐτοὺς τίτες εἶεν. Ὁ δὲ ἐρμηνεύς εἶπε Περσιστί ὅτι παρὰ βασιλείως πορεύοιντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὧς ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνκτέρευσαν ἄστοι καὶ ἄνεν πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐξείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἰ τις κινεῖτο καὶ μιδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύοιτο

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπύγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπῆλπε τὰ ἀρχαῖα ὑποδήματα, καρβυτῖναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετῆκει διὰ κρίτην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νύκτι. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφυλάκας ὡς ἤσθετο, εἰδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχάλειπαιεν. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολέμιους θοβῆσαι· εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κείμενοις. Καὶ ἦν μὲν σκότος ἴδιον, οἱ δὲ προσήεσαν πολλῶν θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφυλάκες ἄτε ὑγιάνοντες ἔξαναστάντες ἰδραμον εἰς τοὺς πολέμιους· οἱ δὲ κείμενοις, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. Οἱ δὲ πολέμιοι δέισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόρος εἰς τὴν νύκτιν καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθάρχετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόρος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠγλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας εἰδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προῖέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠγλίζετο. 23. Ἐπεὶ δὲ

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

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀγιάσαι αὐτόν· καὶ λαβὼν τοὺς εὐζώτους, θέων ἐπὶ τὴν κόμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννιάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων, καὶ οὐκ ἦλω ἐν ταῖς κόμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάργειοι, τὸ μὲν στόμα ὥσπερ γρύατος, κάτω δ' εἰρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄριθες, καὶ τὰ ἔκροτα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶτος κρίθινος ἐν κρατῆρσιν· ἐνῆσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐτέκιντο, οἱ μὲν μέζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὁπότε τις διψῇ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πᾶν ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πᾶν ἡδὺν συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κόμης ταύτης σύνδειπνον ἐποίησατο καὶ θαρρύνειν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσουτο τὴν τε οἰκίαν αὐτοῦ ἀντεπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται εἶναι ἂν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διουσκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο. ὅπου δὲ παρίοι κόμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις καὶ κατελάμβαιε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδαμῶθεν ἀφίσαν, πρὶν παραθεῖναι αὐτοῖς ἄριστον· 31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τραπέζαν κρέα ἄρτια, ἐρίφια, χοίρεια, μόσχεια, ὀρίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίτοις τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ τις φιλοφρονούμενός τι βούλοιο

προπιεῖν, εἵλεκεν ἐπὶ τὸν κρατῆρα· εἶθεν ἐπικύψαντα ἔδει ῥοφουῖντα πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχει ἐδίδουσαν λαμβάνειν ὃ τι βούλοιοτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἐαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκητοῦντας, ἐστεγατωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακοροῦντας· Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἑνεοῖς ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοσορήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχη διὰ τοῦ περσιζόντος ἐρμηνείας τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων τίτι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ διασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾔχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἐαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθῆναι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιώς μὴ ἀποθάνῃ· ἐκεκἀκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μέiones μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦς.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρσύτῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλην τοῦ υἱοῦ ἄρτι ἰβιάσκοτος. Τοῦτον δ' Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγῆσαιτο ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφώρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος. Καὶ ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ Χειρίσοφος αὐτῷ ἐγαλεπάρθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἴεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς ᾔχετο κατα-

λιπὼν τὸν εἶορ. Τοῦτό γε δὴ Χειρισόσῃ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμελεία. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρῆτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον.

5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπίντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρίσοφος δὲ ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάζῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμιοι, ὡς ὁρᾷτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους. ὧρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάτωρ, δοκεῖ, ἐπὶν τάχιστα ἀριστήσωμεν, ἐξοπλισμένους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὀρῶντες ἡμᾶς πολέμιοι θαρσάλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρόντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γινώσκω· ε. μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρείτιστα μαχοίμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτεόν εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺν οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας ἢν δυνώμεθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺν γὰρ ῥᾶον ὄρθιον ἀμαχεῖ ἵεται ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢν τὰ πρὸ ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ

ιοῦσιν εὐμενεστέρα ἢ ὁμαλή τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἔξδν μὲν νυκτὸς ἵεναι, ὡς μὴ ὀρᾶσθαι· ἔξδν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένουν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ἰμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παιδῶν κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτετε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστὶν ἐὰν ληφθῇτε κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάσσασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφυλάκας ἔχων ἐπειδὰν δειπνήσωμεν ἵεναι καταληφόμενος τὸ ὄρος. Ἐγὼ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἑλαβὸν τινας ἐνεδρευσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βορσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐλπίζω δὲ οὐδὲ τοὺς πολέμους μινεῖν ἔτι ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵεναι καὶ-λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνωνται. 20. Ἐκ τούτου Ἀριστώνημος Μεθυδριεύς ἔρχεται ὀπλίτας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἰποίησαντο ὅποτε ἔχοιεν τὰ ἄκρα πνρὰ καίειν πολλὰ. Ταῦτα συνθέμενοι ἤριστων. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολέμους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσᾶζειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες

ῥχοτο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνεπαίοντο. Οἱ δὲ πολέμιοι ὡς ᾤσθοντο ἐχόμενον τὸ ὄρος, ἐρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διατήκτος. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπίεσαν.

24. Τῶν δ' αὖ πολέμιων τὸ μὲν πολὺ ἔμεγεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπέρτα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασται τῶν Ἑλλήτων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρεα δὲ πάμπολλα ἐλίχθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀρχεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιοι στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CAP. VII.

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

4. Ἐνταῦθα δὴ κοιτῇ ἰβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μία αὕτη πάροδος ἐστὶν ἣν ὀρεῖς· ὅταν δὲ τις ταύτη πειράται

παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἴν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλῆθρον δασὺ πίτυσι διαλειπούσαις μεγάλας, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πύσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφίσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθὺς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἴη· θάπτεον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἐνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἢ διτρώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢ βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρόρσιος λοχαγός· (τούτον γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθροοὶ ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώννμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὲ καὶ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πῦν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώννμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρίρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς εἶωρα αὐτὸν παρίοντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώννμος Μεθυδριεὺς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεὺς· πάντες γὰρ οἵτοι ἀντεποιοῦντο ἀρετῆς καὶ διη-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδείς πέτρος ἄνωθεν ἤνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἴτα καὶ ἑαυτὰς ἐπικατερύπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίποντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέρω ὄντι κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλίφθισαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ παρασάγγας πεντήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυλὴν Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιτο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρεον ὁπότε οἱ πολέμοι αὐτοὺς ὤψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηγῶν μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πολισίμασιν· 17. ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο ἀεὶ μαχόμενοι· ὅκουν δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασοῦ ποταμὸν, εἶρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθιῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

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

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφυλάκες, ᾠήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἰποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφυλάκες ἀπέκτεινάν τε τινας καὶ ἐξώγησαν ἐνέδραν ποιησάμενοι· καὶ γέροα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἄμφι τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίνετο ἢ βοὴ ὅσῃ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβάς ἐφ' ἵππον καὶ Λυκίον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θύλαττα θύλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἅπαρτες καὶ οἱ ὀπισθοφυλάκες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρονσι λίθους καὶ ποιοῦσι κολωνὸν μέγα. 26. Ἐνταῦθα ἀνείθεσαν δερμάτων πλῆθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέροα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέροα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπονσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ἔτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπίων.

CAP. VIII.

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

κνοῖς δέ. Ταῦτα ἐπὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέφυρά καὶ λόγχας καὶ τριχίλους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπιον· ἐξικνούντο δὲ οὐδ' ἔβλαπτον οὐδέν.

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

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσοντες ἐν μέσοις ἀναμεμγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρατάξαντο κατὰ φάλαγγα ὡς οὕτως ἄζοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσάσθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιῶνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοὸν εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρῶσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιτεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται· εἰ δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν,

οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπεῖν ἡμῶν ἢ γάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δὲ πῃ τοῦτο ἔσται, τῇ ὅλῃ γάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τε οὕτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων γάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κρείττιστοι ἡμῶν πρῶτοι προσίσσιν, ἣ τε ἂν εὐδοκῇ ἢ ταίτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἷς τε τὸ διαλεῖπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἐνθεν καὶ ἐνθεν λόγων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τε τις πιέζῃται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀνιβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὐτοὶ εἰσιν οὓς ὀρίτε μῆτοί ἐτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἐνθα πάλοι ἐσπεύδομεν· τούτους ἦν πως δυνάμεθα καὶ ὤμους δεῖ κατασφαιεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριπλῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὔχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων γάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὥς εἶδον αὐτοὺς, ἀντιπαθεύοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς ἐαυτῶν γάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχέζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέεπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμοι ὥς ἤρξαντο θεῖν, οὐκέτι ἔσθυσαν, ἀλλὰ φρυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τὰπιτήδεια πολλὰ ἐχούσας,

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμῖνῃ πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄστρονός τε ἐγίνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθός οὐδεὶς ἰδύνατο ἴσταςθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδιδοκότες σφόδρα μεθύουσιν ἐφέκσαν· οἱ δὲ πολλὴν μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκεῖντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένοις, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεσθρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντι πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κἀντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορᾶν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βοὺς καὶ ἄλφριτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῇ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείτων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὗξαντο παρσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς αὖ ἔδξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθάπερ ἐσκήνον· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφυγε παῖς ἔτι ὢν οἰκοθεν, παῖδα ἄκων κατακτανὼν ξυήλη πατάξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προσατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλεον ὅπου τὸν δρόμον πεποιηκὼς εἴη. Ὁ δὲ δεῖξας οὐπὲρ ἐσθηκότες ἐτύγγαρον, Οὐτός ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτω; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρηῆτες πλείους ἢ ἐξήκοντα ἔθεον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ ἔδει

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

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Ε.

CAP. I.

ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κίρου ἐπραξαν οἱ Ἕλλη-
 τες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξεί-
 νῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοιτο, καὶ
 ὡς ἀπέθυσαν ἃ εὐξάντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν
 γῆν ἀφίκοιτο, ἐν τῷ πρόσθεν λόγῳ διδίλωται. 2. Ἐκ δὲ τούτου
 συνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ
 πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὥδε· Ἐγὼ μὲν τοῖνυν, ἔφη,
 ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων
 καὶ τὰ ὅπλα γέρον καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχό-
 μενος· ἐπιθυμῶ δὲ ἤδη πανσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν
 ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθιεύδων
 ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ
 παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὥδε. 4. Φί-
 λος μοι ἐστίν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυχάνει.
 Ἦν οὖν πέμπητέ με, οἶμαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα
 τὰ ἡμᾶς ἄξοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἕς τ'
 ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται,
 ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὥδε· Χειρίσοφος
 μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν
 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν
 τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐ-
 στίν ἱκανὴ οὔτε ὅτον ἀνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ
 γόρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἢν ἀμελῶς τε

καὶ ἀφνιάτως πορεύσθε ἐπὶ τὰ ἐπιτίδεια. 7. Ἀλλὰ μοι δοκεῖ
 σὺν προνομαῖς λαμβάνειν τὰ ἐπιτίδεια, ἄλλως δὲ μὴ πλανᾶσθαι,
 ὥς σώζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα.
 Ἐτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ἡμῶν ἐκπορεύονται
 τινες. Οἶομαι οἷν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίεναι,
 φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ
 τῶν μερόντων καὶ συμπαρασκευάζωμεν ἂν τι δέῃ· καὶ βοηθῆσαι
 τισι καιρὸς ἦ, εἰδῶμεν ὅποι δείξει βοηθεῖν· καὶ ἂν τις τῶν
 ἀπειροτέρων ἐγγειρῇ τι ποιεῖν, συμβουλευόμεν πειρώμενοι εἰδέναι
 τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ
 καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως
 ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡ-
 μῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν
 οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν
 δύναιντο ἡμᾶς θηρᾶν οἱ πολέμοι. Ἐτι τοίνυν τάδε ὁρᾷτε. 10.
 Εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἦξει πλοῖα Χειρίσοφος ἄγων ἱκανὰ,
 οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἄδηλον, δοκεῖ μοι
 πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλ-
 θη, ὑπαρχόντων ἐνθάδε ἐν ἀφθορωτέροις πλενσοῦμεθα· ἂν δὲ μὴ
 ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῳ δ' ἐγὼ πλοῖα πολλάκις
 παραπλέοντα· εἰ οἷν αἰτησάμενοι παρὰ Τραπεζοντιῶν μακρὰ
 πλοῦι κατὰγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλνόμενοι
 ἕως ἂν ἱκανὰ τὰ ἄζοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς
 οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰ-
 κὸς καὶ τρέφειν ἀπὸ κοινοῦ οὗς ἂν καταγάγωμεν ὅσον ἂν χρόνον
 ἡμῶν ἔτεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ
 ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν
 ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς
 ἃς δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ Θάλατταν οἰκουμέναις
 πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι
 καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὴ ἀνέκραγον ὥς οὐ δέοι ὁδοιορεῖν. Ὁ δὲ ὡς
 ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις
 ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάσσονται ἢ ἐν-
 ποροι γίνωνται αἱ ὁδοί. 15. Ἔλαβον δὲ καὶ πεντηκόντορον παρὰ
 τῶν Τραπεζοντιῶν, ἧ ἐπέστησαν Λέξιππον Λάκωνα περιόικον.

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

CAP. II.

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

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὁποῖα τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὅς ἢ βοῦς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφηνγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνερρύνεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσδοοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέβαλλον πρὸς τὸ χωρίον. Συνεῖποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρηγμένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διςχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πικναὶ ξύλιναι πεποιημέναι,) ἀπίετ' αἰ

δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἐνὸς ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὕτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὕτε ἀπελθεῖν ῥᾷδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἀφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάσειν ὡς ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, εἰλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόγον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλεις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὡς ὁπότεν σημήνῃ ἀκοντίζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς ὁπότεν σημήνῃ τοξεύειν δεῖσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδεῖους ἔπεμπε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων μηροειδῆς γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν· 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφόρετο, λόγχοι, τοξεύματα, σφενδόται καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον εἴλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἰδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ

οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον ὅ τ' ἕκαστος εἰδέατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὁπόσους εἰδέατο κατεκάλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐθαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνον μετὰ τὸ γενομένου κραυγὴ τ' ἐγίνετο ἔνδον καὶ ἔφηνον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολλὸς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοὶ, οἱ παῖουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνείπειν ἐκέλευσε Τολμίδην τὸν κήρυκα ἵνα εἴσῃ τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθούμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται ἔθεντο τὰ ὅπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τῇ ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἶόν τ' εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής· ἄλλως δὲ πᾶν χαλεπὸν ἰδοῦναι εἶναι ἀπελθεῖν· σκοποῦμένοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄσσοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστανεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρεα καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κρήνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. ὥστ' οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπεδρήπτον ἀνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιεῖν· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα. 24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οὐκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάφαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφηνον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τήρης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφηνον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στήμα δὴ

ἔτι μόνοι ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβίῳ. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγγανον ἕξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπιον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τίρσεις καὶ τὰ σταυρώματα καὶ τὰλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραίᾳ ἀπῆσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτίδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρὸς γὰρ ἦν καὶ στεγὴ, ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολέμιους περᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφείροντο χαλκαὶ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἤδη ἱκανὸν ὑπεληλυθῆναι τῷ Μυσῷ ἐσήμησε φεύγειν ἀνὰ κράτος· καὶ ὃς ἔξυναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρηῖτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τειρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξέοντες τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτίδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασσοῦντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θα-

λάττη Σιωπέων ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἐξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χόνης καὶ εἴ τις νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἐργήριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθαιε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπῆι σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος τεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι, καὶ ἐπέστευλεν, ἦν μὲν αὐτὸς σωθῆ, ἑαυτῷ ἀποδοῦναι· εἰ δέ τι πάθοι, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἐφυγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνείλεν ὁ θεός. 8. Ἐτύχε δὲ διὰ μέσον ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος τεῶν Σελινοῦς ποταμὸς παρὰρρέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνευσι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὁπόσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύον τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφριτα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρενομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων· καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σῦες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἧ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν

πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. Ἐν δ' ἐν τῷ ἱερῷ χώρῃ καὶ ἄλσῃ καὶ ὄρῃ δένδρων μεστὰ, ἱκανὰ καὶ σὺς καὶ αἶγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἰορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφντεύθη ὅσα ἐστὶ τρωκτὰ ὥραϊα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῃ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΥ- ΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΥΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. I V.

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

5. Ὁ ἄνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμαχούς καὶ τιμωρήσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπάρχουσιν εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐτοῖς ἂν τοσαύτην δύναμιν λάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν

Μοσσυνοίκων οἱ καὶ βοῦλοιτο ταῦτα καὶ δέχοιντο τὴν συμμαχίαν·
 9. Ἀγετε δὴ, ἐγὼ ὁ Ξενοφῶν, τί ἡμῶν δέησεσθε χρήσασθαι, ἂν νόημα·
 χοίρημῶν γεγόμεθα; καὶ ὑμεῖς τί οἰοίτε ἐσεσθε ἡμῖν συμπράξαι περὶ
 τῆς διόδου; 10. Οἱ δ' εἶπον οἱ ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰς-
 βάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ
 δεῦρο ἡμῖν πέμψαι ταῦς τε καὶ ἄνδρας οἵτινες ὑμῖν συμμαχοῦνται
 τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ὄχοντο· καὶ ἡ
 κον τῇ ὑστεραίᾳ ἄγοντες τριακῆσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ
 τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα·
 ὁ δὲ εἷς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν·
 οἱ δὲ μένοντες ἐξετάζαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα
 ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέῃα πάντες
 λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλ-
 τὸν ὥς ἐξάπηχυν, ἐμπροσθεν μὲν λόγῃην ἔχον, ὀπισθεν δὲ αὐτοῦ
 τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ
 γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη
 σκύτινα, οἷαπερ τὰ Παφλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσσην,
 ἐγγυτάτα τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρεῖς. 14. Ἐντεῦ-
 θεν ἐξῆρχε μὲν αὐτῶν εἷς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοιτες
 ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν
 Ἑλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδό-
 κει ἐπιμαχώτατον εἶναι. 15. Ὡκεῖτο δὲ τοῦτο πρὸ τῆς πόλεως
 τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον
 τῶν Μοσσυνοίκων· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ
 τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων.
 Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν κατα-
 λαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες
 ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμοι προσιόν-
 των τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδρα-
 μόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συγχοῦς τῶν βαρβάρων καὶ
 τῶν συναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρις οὗ εἶδον τοὺς
 Ἑλληνας βοηθοῦντας, εἰτα δὲ ἀποτραπόμενοι ὄχοντο· 17. καὶ ἀποτε-
 μόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλήσι καὶ τοῖς
 ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμον τινὶ ἄδοντες. 18. Οἱ δ'

Ἕλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξεληθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλ' ὄντες συγχοί· ὁ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγεννημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γηγένηται. 20. Πρῶτον μὲν γὰρ ἐπιστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμοι εἰσὶν οἷς περ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτά πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐτοὶς ἦν τινος τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οἱ χ' ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

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

26. Ἐπεὶ δὲ οὐχ ὑψέιντο οἱ Ἕλληνες, ἀλλ' ὁμοσε ἐχώρουν, ἔφηνον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόνον τῷ ἐπ' ἄκρον ὠκοδομημένῳ διτρήφονσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ᾔθελεν ἐξελεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν

τοῖς μωσσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εἵρισχον θησανρούς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὥς ἔφασαν οἱ Μωσσύνοικοι· τὸν δὲ τέον σίτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείεσται. 28. Καὶ δελγίων τεμάχῃ ἐν ἀμφορεῦσιν εἰρίσκετο τεταριγευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελγίων, ᾧ ἐχρῶντο οἱ Μωσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάριτα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατεῖα οὐκ ἔχοντα διαφυῆν οὐδεμίαν. Τούτῳ καὶ πλείεσσι σίτῳ ἐχρῶντο ἔσποντες καὶ ἄρτους ὀπτῶντες. Οἶτος δ' εἰρίσκετο ὃς ἄκρατος μὲν ὄξυς ἐφαίετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἰπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μωσσυνόικων. Ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν σὺν τοῖς πολέμοις ὄντων, τὰ εὐπροσδωτάτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείεστα τοιάδ' ἦν τῶν χωρίων· ἀπειχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων συνήκουν εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοῖλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτεντὸνς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλὸνς καὶ λευκὸνς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ ῥῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνδρείον. 33. Ἐξήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὄχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἡρημίᾳ ποιήσαιαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὅμοια ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπὶ ἥκοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρητῶν χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥτιον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι τι· καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρητῶν οὐκ ἰδέχοντο, ἀλλ' ἐπιμῆναι κελεύσαντες ἕστε βουλευσαιντο ἐθύνοντο. 3. Καὶ πολλὰ καταθυσάωντων τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμην ὅτι οὐδαμῇ προσίοιεντο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἰδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρητῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέξενσεν ἡ στρατιὰ. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνον πλῆθος ὁκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγορὰν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθεινοῦντας ἰδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δροινμένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλιγον· προηγόρει δὲ Ἐκατόντημος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὧς ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσονταις τε ὑμᾶς ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ σννησθησόμενους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε.

9. Ἀξιοῦμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοί, ἐφ' ἡμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μὴ δέν· οἱ δὲ γὰρ ἡμεῖς ἡμᾶς οὐδὲν πώποθ' ὑπὲρξαμεν κακῶς ποιοῦντες. 10. Κοτνωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βιαρβάρους ἀσπελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζοῦντιοι ὡσαύτως· ὥςθ' ὃ τι ἂν τούτους κακὸν ποιήσῃτε ἢ Σινωπέων πόλις, τομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ἡμᾶς εἰς τε τὴν πόλιν βίᾳ παρεληλυθότας ἐπίουσι σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέσῃτε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορυλλαν καὶ Παφλαγόνας καὶ ἄλλον ὅντινα ἂν δυνώμεθα φίλον ποιῆσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατόν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρῆχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένη ἐδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἡγοῦντο κακῶς ἐποιοῦμεν ὅσον ἐδιτνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτοὺς ὁποῖον τιῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῶν ἡγεμόνας διὰ φιλίαν ἢ πόλιν συνέπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλῶς οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβερὸν ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρῆχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρῆχον, φίλους τε ἐνομιζόμεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτνωρίτας δὲ, οὓς ἡμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἵτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὐκ εἴσω ἐδέχοντο οὐκ ἔξω ἀγορὰν ἐπεμπον· ἡτιῶντο δὲ τὸν παρ' ἡμῶν ἀρμοστὴν τούτων αἵτιον εἶναι. 20. Ὁ δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἡξιοῦμεν τοὺς κάμνοντας

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

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἐκτατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις. Πυρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὅντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἐπεμπον οἱ Κοτνωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο καὶ ὧν ἑκάτεροι ἐδέοντο.

CAP. VI.

1. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραίᾳ συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ περὶ δεῖο πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, πρὸς δεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλλή-

νας ὄντας Ἑλλήσι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὔνοις τι εἶναι καὶ τὰ βέλτιστα συμβουλευεῖν.

3. Ἀναστὰς δὲ Ἑκατόννυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγῶνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς Ἑλλήσι πολεμησόντων σφῶν εἶποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάρους φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλευεῖν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν· 4. Εἰ μὲν συμβουλευόιμι ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία· αὕτη γὰρ ἡ ἱερὰ συμβουλὴ λεγμένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ συμβουλευσας φανῶ, πολλοὶ ἔσσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεῖσει τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆς στέλλησθε, ἡμᾶς δεῖσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἃ γιγνώσκω· 6. Ἐμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ [ἡ χώρα] ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιῆσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάντῃ ὀλίγοι δύναιτ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιτ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δεῖξαίμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππειαν ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρεῖττω εἶναι ἀπάσης τῆς βασιλέως ἵππειας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μεῖζον φροεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχομένοι τοὺς τε ἵππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἰοριν, τρίπλεθρον ὡς αὐτῶς· τρίτον δ' Ἀλυν, οὐ μεῖον δυοῖν σταδίοις, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἐστὶ ὁ παρέχων; ὡς δ' αὐτῶς καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἀλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθὲνδε μὲν εἰς Σινώπην παραπλευ-

σαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε περὶ οὐ-
τε κατὰ θάλατταν ἀπορία πολλὰ· γὰρ καὶ πλοῖα ἔστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτενον φίλιός ἔνεκα τῆς
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα
ληψόμενον διὰ τὴν συμβουλὴν ταύτην· οἱ δ' ὑπώπτενον καὶ τρύ-
του ἔνεκα λέγειν ὡς μὴ περὶ ἰόντες τὴν Σινωπέων τι χώραν κακὸν
ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν
πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινω-
πιῆς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἢν ἡμεῖς συμβουλευέετε· οὕτω
δ' ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἱκανὰ ἀριθμῷ ὡς ἓνα μὴ κατα-
λείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλεί-
ψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίμεν εἰς τὰ πλοῖα. 13.
Γινώσκουμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυνάμεθ' ἂν καὶ
σώζεσθαι καὶ τὰ ἐπιτίμεια ἔχιν· εἰ δὲ πού ἦιτον τῶν πολεμίων
ληφθησόμεθα, εἴδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρῃ ἐσόμεθα.
14. Ἀκούσαντες ταῦτα οἱ πρόεβεις ἐκέλευον πέμπειν πρόεβεις·
Καὶ πέμπουσι Καλλίμαχον Ἀρχάδα καὶ Ἀρίστονα Ἀθηναῖον καὶ
Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ὥχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας
πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας
καὶ σφεδονήτας καὶ ἰππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς,
ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη
δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ
δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ
γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένη τό τε αὐτῶν πλῆθος
καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο πρὶν τι-
νι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρον μάντιν γε-
νόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα
καὶ καταμείνῃ πού ἢ στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξε-
νοφῶν βούλεται καταμείναι τὴν στρατιάν καὶ πόλιν οἰκίσαι καὶ
ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σι-
λανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὐς γὰρ παρὰ
Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἡλθένεσε θν-
όμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς
μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ
ὁ Δαρδανεύς καὶ Θωράξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας

τῶν Ἡρακλεωτῶν καὶ Σιτωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτιθδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτῃ δίδραμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ· 20. Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμῖς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτιθδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνήσασαί τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ἡμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίων ὁ Λαρδανεύς· Ἐρύμαχόν τε τὸν Λαρδανέα καὶ Θώρακα τὸν Βοιωτίον τὰ αὐτὰ ταῦτα ἱρῶντας. Σιτωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιὰ. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχροῦμαι δὲ ὑμῖν ἂν ἐκπλέητε, ἀπὸ ρουμηνίας μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μῆρός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγὰς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπεριος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρυαβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστὰς δ' αὖθις Θώραξ ὁ Βοιωτίος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόρου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, καγὼ καθάπερ Τιμασίων ὑπισχροῦμαι ὑμῖν τὴν μισθοφορὰν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳ οἱ Ἡρακλεῶται καὶ οἱ Σιτωπεῖς ἐπαγγέλουτο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ εἶργα. Ἀναστὰς δὲ Φιλῆσιος καὶ Αἰκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν

Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἡναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἀριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθυόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον εἴη ἀρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι μηδὲ ἅπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοντό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γιγνώσκων ὅτι αὐτὸς ἐπεβούλεε διαβῦλλειν με πρὸς ὑμᾶς. Ἐξίμεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διατροσίμην ἤδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπων ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελεῖσθαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηνρίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἐνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν. καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν, λέγοντες ὡς χρὴ ταῦτα πράττειν, ἀναπαύεσθαι φημι χρῆναι. 32. Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυτὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτίδεια· ἐν γὰρ τῷ κρατεῖν ἐστί καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφὴν δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἐάν τις μείνῃ ἢ ἀπολιπὼν τινα ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στρατεύμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀρέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οἷα ἡνείχοντο, ἀλλ' ἠπειλουν αὐτῷ ὅτι εἰ λήφονται ἀποδιδράσκοντα, τὴν δίκην ἐπιτήσοιεν. 35. Ἐρτεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν

δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοίτωντο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωτος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὐπω παρῆν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλῃ αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτιον δ' υἱοδὺς ἐτήγγαν βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τοιῶν εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεικικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν.
2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίγνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον κατελυσύσθησαν.
3. Ἐπεὶ δὲ ἦσθανετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ εἶσαι συλληγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγοράν.
4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα εἰοίμως. Ἐνταῦθα Ξενοφῶν τῷ μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ ὧδε·
5. Ἀκούω τινὰ διαβάλλειν, ὧ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικῶν, οἱ γὰρ με ἐνθὺνδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνονται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὥσπερ ἄξιον. 6. Ὑμεῖς δ' ἔφη, ἵστε δήπου ὅθεν ἡλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἐὰν

μέν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι·
 ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπάλιν πρὸς ἔω. Ἔστιν
 οὖν ὅς τις τοῦτο ἂν δύναιτο ὑμῶς ἔξαπατῆσαι ὡς ἥλιος ἔνθεν μὲν
 ἀνίσχει, δύεται δὲ ἐνταῦθα, ἔνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν ;
 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόν-
 του εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε,
 ὅταν βορρῶς πνέῃ ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο
 οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἔξαπατήσῃ ὥς τ' ἐμβαίνειν ὁπόταν
 νότος πνέῃ ; 8. Ἀλλὰ γὰρ ὁπόταν γαλήνῃ ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ
 μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς
 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
 ἔξαπατήσας ἄγοιμι ; 9. Ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγο-
 ητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς
 τὴν χώραν· γινώσcesθε δὴπον ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ
 μὲν ἔσομαι ὁ ἐξηπατηκὼς εἷς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυ-
 ρίων ἔχοντες ὅπλα. Πῶς ἂν οὖν εἷς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὐ-
 τω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος ; 10. Ἀλλ' οὗτοί εἰσιν
 οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθορουντων, ὅτι ἐγὼ ὑφ' ὑμῶν
 τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθοροῦεν. Τίνα γὰρ αὐ-
 τῶν ἐγὼ κωλύω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχε-
 σθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐργηγορεῖν περὶ τῆς
 ὑμετέρας ἀσφαλείας ἐπιμελόμενον ; Τί γάρ ; ἀρχοντας αἰρουμένων
 ὑμῶν ἐγὼ τινι ἐμποδῶν εἰμι ; Παρίημι, ἀρχέτω· μόνον ἀγαθόν τι
 ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τού-
 των τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἔξαπατηθῆναι ἂν οἶεται
 ταῦτα, ἢ ἄλλον ἔξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν
 δὲ τούτων ἅλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε οἷον ὁρῶ ἐν
 τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἷον ὑποδεί-
 κνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κίκιστοί τε καὶ
 αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώ-
 πων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκού-
 σαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν
 ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ που ὅτι χωρία
 ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερασσοντιοῖς, ὅθεν κατιόν-
 τες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα ὧν εἶχον. Λοκοῦσι δὲ
 μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγο-

ράσαντές τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ
 λοχαγὸς ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν
 εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν
 εἰπών. 15. Διενερόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ
 στρατεύμα μηκέτι ἐλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγγανον οἱ
 σύσκηροι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος εἴ τι λάβοι, ἀποπλέων
 οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ
 τοῦ πλοίου σύσκηροι, ὡς ἐγὼ τῶν αἰσθάνομαι. 16. Παρακαλέσας
 οὖν ὁπόσους ἐπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν
 φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν
 τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ
 τῶν ἄλλων συγχοίς· οἱ δὲ τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀπο-
 χωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν
 πεζῇ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασοῦντι, οὐπω
 ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦν-
 ται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοι-
 νὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον,
 πρὸς τοὺς Κερασοντιοὺς ἔλεγον ὅτι θαυμάζουσιν τί ἡμῖν δόξειεν
 ἐλθεῖν ἐπὶ αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
 πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοῖς νεκροῦς κελεύειν αὐτοὺς
 θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφνιγόν-
 των τινὲς Ἑλλήνων ἔτυχον ἐτι ὄντες ἐν Κερασοῦντι· αἰσθόμενοι δὲ
 τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις,
 καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι
 τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο,
 ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡ-
 μεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβου-
 λευόμεθα σὺν τοῖς Κερασοντιοῖς ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλή-
 νων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὀπλων ἐξαίφνης ἀκούο-
 μεν θοοῦβου πολλοῦ Παῖε παῖε, βάλλε βάλλε. Καὶ τάχα δὴ ὀρώμεν
 πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἐωρακότες τὸ
 παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν
 δὲ νῆ Δία καὶ ἡμῶν οἱ ἔδεισαν. 23. Ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς
 καὶ ἠρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ἤδεσαν,

ὁμοῦ δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδότες τινὲς ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρατεύμα. 24. Ἐν τούτῳ τις ὅρῳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ συνὸς ἀρχίου ἢ ἐλάφου φανέντος ἔνται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κεραισούντιοι ὡς εἶδον ὁρμῶντας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νῦν μὴ ἐτύγγαεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδὲν, ἔδωκαν δὲ μὴ λῦττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κίριοι οὐτ' ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλῦσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στρατεύμα ἐφ' ὃ τι ἂν θέλῃ. Καὶν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δεόμενοι ἢ ἄλλον τινός, κατακαυόντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔλῃται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, δῦτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακατεῖν καὶ ιδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἢν ὥσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγέετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ ἀνθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δέισις μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κεραισούντα μὴ ἀσφαλὲς εἶναι ἂν μὴ σὺν ἰσχυρῷ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ κατακαυόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ εἶναι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθέλῃσει κήρυξ ἵεναι κήρυκας ἀπεκτονώς; 31. Ἀλλ' ἡμεῖς Κεραισούντιων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακῇν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐργυνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. 32. Εἰ μὲντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἐργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἡδέως ποιοῦντες ἐργα ἀσεβῇ, ἢ πολεμίους

πῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἣτις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τίς ἄξει θαρόων, ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ διῇ πάντων οἰόμεθα τεύεσθαι ἐπαίρου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τοιούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἡδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξεοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρελθλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὄφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γανυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς. Σοφαίνετος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξεοφῶντος δὲ κατηγόρησάν τινες φάσκορτες παῖεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξεοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἶον λέγεις, σίτου δὲ ἐπιλελοιπότος, οἶνου δὲ μηδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόρων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἦτονν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἔπαιον; ἀλλ' ἀπήτονν; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρφύνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθερος ὢν. 6. Ἐνταῦθα δὴ ἀναγινώσκει αὐτὸν καὶ ἤρετο· Ἡ

σὺ εἴ ὁ τὸν κάμνοντα ἀπάγων ; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἡνάγκα-
 ζες· τὰ δὲ τῶν ἐμῶν συσκήρων σκευὴ διέτρήσας. 7. Ἄλλ' ἡ μὲν
 διάρρηξις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις
 ἄνειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα
 σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον
 δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἄνθρωπος κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι.
 Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον ὅτι εἰς ἡμῶν εἴη·
 ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γὰρ, ὥς ἐγὼ
 οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος.
 Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὐτίς
 σὺν τοῖς ὀπισθοφυλάξι προσίων βόθρον ὀρύττοντα ὥς κατορύζοντα
 τὸν ἄνθρωπον· καὶ ἐπιστάς ἐπήγουν σε. 10. Ἐπεὶ δὲ παρεστηκό-
 των ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἄνθρωπος, ἀνέκραγον οἱ παρόντες ὅτι
 ζῇ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅπόσα γε βούλεται ὥς ἐγὼ γε αὐτὸν οὐκ
 ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε
 εἰσικεῖν ὅτι ἔζη. 11. Τί οὖν ; ἔφη, ἤττον τι ἀπέθανεν, ἐπεὶ ἐγὼ
 σοι ἀπέδειξα αὐτόν ; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-
 θανόμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυγθῆναι ;
 12. Τοῦτον μὲν ἀνέκραγον πάντες ὥς ὀλίγας παΐσειεν· ἄλλους δὲ
 ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίστατο,
 αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀτα-
 ξίας ὅσοις σώζεσθαι μὲν ἥρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάζειν ἥθειλον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποι-
 οῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακισζόμενόν
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προΐεμενον αὐτὸν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος συχνὸν χρόνον κατέμαθον ἀγαστὰς μόλις καὶ τὰ σκέλη
 ἐκτείνας. 15. Ἐν ἐμαντῷ οὖν πεῖραν λαβὼν ἐκ τούτου καὶ ἄλλον
 ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖ-
 σθαι καὶ ἀνδρῶν εἶναι παρῆχε θερμοσίαν τινὰ καὶ ὑγρότητα· τὸ δὲ
 καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑποργὸν ὃν τῷ τε ἀποπήγνυ-
 σθαι τὸ αἷμα καὶ τῷ ἀποσῆπασθαι τοὺς τῶν ποδῶν δακτύλους·
 ἄπερ πολλοὺς καὶ ἡμεῖς ἴσμε παθόντας. 16. Ἄλλον δὲ γε ἴσως

ὑπολειπόμενον πον διὰ ῥασιώνῃ καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπισθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολέμιων παιοίτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ἐπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολέμοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἡξίουν λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς νιοῖς καὶ διδάσκαλοι παισί. Καὶ γὰρ οἱ ἱατροὶ καίονσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὑβρεὶ νομίζετέ με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρόω σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρῶ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλῃ ἐπιφέρηται, οὐχ ὁρᾶτε ὅτι καὶ νεύματος μόνον ἔνεκα χαλεπαίνει μὲν πρῶρεὺς τοῖς ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρέσχητε, καὶ ἔξῃν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἔπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἔωντες αὐτούς. Οἶμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θεοταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοτνωριτῶν πολλοὺς ἀποδέδυνκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον ἀναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφίαισι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινι ὑμῶν ἀπηχθόμεν μέρνησθε καὶ οὐ σιωπᾶτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκουρήσα ἢ πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξέπορίσά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπηρεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον καὶ εἰσιον καὶ ἡδίων τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον· καὶ περιεγεγατο ὥστε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ ς'.

CAP. I.

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

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαίωνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν ἐδόκει πεπληγῆναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξήλει ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὥς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὅπλα σπεῖρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὥς φοβούμενας· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδεται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐτὸν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπάγει· ἐνόησε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας ἐπίσω τὸ χεῖρς δεδεμένον ἐλάυνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιταττομένων μιμούμενος ὥρχετο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρῆτο ταῖς πέλταις, τοτὲ δὲ ἰδινεῖτο καὶ ἐξεκνίβιστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὥρχετο κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τιτὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤσαν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλοῦμενοι καὶ ἐπαιώρισαν καὶ ὥρχησαντο ὥς περ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρώντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι. 12. Ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινὰ πεπαμμένον ὀρχηστρίδα εἰσάγει σκενάσας ὡς ἐδύνάτο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. Ἡ δὲ ὥρχησατο Πυρρόκην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤροντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ἰστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στρατένμα· καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρῆναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμύρην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἄποικοι εἰσίν. Οὗτοι δὲ ξένια πέμπουσιν τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχίλιους, οἶνον δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἥκειν· ὁ δὲ ἤγε μὲν οὐδὲν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμύρῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἦδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντες τι οἴκαδε ἀφικνῶνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχ-

χίας οὔσις δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνι περαίνεσθαι ἄν· τὸν δὲ ἔμ-
προσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
19. Ὡς δὲ ταῦτα διεροοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἀρχοντα. Ὅποτε δ' αὖ ἐνθυμοῖτο ὅτι ἀδελ-
λον μὲν παντὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.
22. Διαπορομένην δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἔξ Ἐφέσου δὲ ὠρμαῖο Κύρῳ συσταθησόμενος ἀετὸν ἀνεμιμνήσκειτο ἑαυτῷ δεξιὸν φθειγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ ἰδιωτι-
κὸς καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθε-
σθαι τῷ ἀετῷ κατημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτίθεται.
24. Οὕτω δὲ θυομένην αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προς-
δεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτόν· εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρωπὸς εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ'

ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐθ' ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πάνν τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποιήσαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὡμολόγησαν, εὐθύς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρχησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοίην ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφροτισθεῖην. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἀρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἀρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἂν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἴ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

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

31. Καὶ ὁ Ξενοφῶν ἐπεὶ εἶδρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάνν εἰδῆτε, ὁμνῶ ὑμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην, ἐθνόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσίμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὲ Χειρίσοφον αἰρῶνται. Χειρίσοφος δ' ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἐγὼ γε ἐστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἦδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἐαντῶ Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσο-

και ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὖριον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς *Ἡράκλειαν*· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὴ ἐκεῖσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' *Ἰασονίαν* ἀκτὴν, ἐνθα ἡ *Ἀργὼ* λέγεται ὁρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ *Θερμώδοντος*, ἔπειτα δὲ τοῦ *Ἰριος*, ἔπειτα δὲ τοῦ *Ἄλως*, μετὰ δὲ τοῦτον τοῦ *Παρθενίου*· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς *Ἡράκλειαν* πόλιν *Ἑλληνίδα* *Μεγαρέων* ἀποικον, οὐσαν δ' ἐν τῇ *Μαριανδυνῶν* χώρᾳ. 2. Καὶ ὁρμίσαντο παρὰ τῇ *Ἀχερουσιᾷ* *Χερρόνῃσφι*· ἐνθα λέγεται ὁ *Ἡρακλῆς* ἐπὶ τὸν *Κέρβερον* κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύνουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς *Ἑλλήσιν* οἱ *Ἡρακλεῶται* ξένια πέμπουσιν ἀλγίστων μεδίμνους τριςχιλίους καὶ οἶνον κεράμια διςχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμὸς *Λίκος* ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ *Πόντου*. Ἀναστὰς δὲ *Λύκων* *Ἀχαιὸς* εἶπε· *Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σίτα. ὁπόθεν δ' ἐπισιτισόμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τριςχιλίους *Κυζικηνούς*.* 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μᾶλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅτι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν προϋβάλλοντο πρέσβεις πρῶτον μὲν *Χειρίσοφον*, ὅτι ἄρχων ἤρητο ἔστι δ' οἱ καὶ *Ξενοφῶντα*. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταυτὰ ἐδόκει μὴ ἀναγκάζειν πόλιν *Ἑλληνίδα* καὶ *φιλίαν* ὅτι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσιν *Λύκωνα* *Ἀχαιὸν* καὶ *Καλλίμαχον*

Παρόρασιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τεχρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκέυασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταράξαντες ταῦτα τοὺς στρατηγούς ἡτιῶντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστίχκει δὲ μάλιστα αὐτῶν Καλλίμαχός τε ὁ Παρόρασος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχυρὸν εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόρους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένῳ· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιούς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὅ τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντός ἀρχὴ Χειρίσοφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτη ἢ ἑβδόμῃ ἀφ' ἧς ἤρθε.

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

16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες· ΧειρISOφω δὲ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχον Θοῤῥακες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππεύς.

17. Καὶ οἱ μὲν Ἀρκάδες διαπραζόμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πωρ τῆς Θοῤῥακης. 18. ΧειρISOφω δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος περὶ ἑπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θοῤῥακὴν ἐνέβαλε, παρὰ τὴν θάλατταν ἦεν· καὶ γὰρ ἤδη ἡσθάνει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θοῤῥακης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

[“Ὅν μὲν οὖν τρόπον ἦ τε ΧειρISOφω ἀρχὴ τοῦ παντὸς κατελίθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.”] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὥς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ θαλάττης ὥς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λόχος ἐπὶ κόμην· ὅποια δὲ μεῖζων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίεσθαι. Καὶ ἄτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θοῤῥακες ἡθροίζοντο οἱ διαφνύοντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπίστας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόφῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιοῦντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὁκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν

λοχαγοὶ συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων οἱ δὲ Θυρῆκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρώμενως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κέκλην περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέρχον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἱππεά· οἱ δὲ προσθέοντες καὶ προσελαιύνοντες ἰκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥηδίως ἀπέφενγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οἰδεῖς· ὥστε κινήθῃναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θυρῆκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὡμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδουσαν οἱ Θυρῆκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε

10. Χειρίστροφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀγικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἱππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἴσθηνται ἄλλον στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφον, οἱ δὲ Θυρῆκες πάντες περικεκκλωμένοι εἶεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅπου δεοί· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνῶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφον τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρήκωτων. 13. Κράτιστον οὖν ἡμῶν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶσι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευνώμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίῳ ἔχων τοὺς ἱππεῖς προελαννέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνῶν ἀνθρώπων εὐζῶνους εἰς τὰ πλάγια καὶ εἰς τὰ

ἄκρα, ὅπως εἴ πού τί ποθεν καθορῶεν, σημαίνουεν· ἐκέλευε δὲ καί-
 ειν ἅπαντα ὅτῳ ἐντυγχάνουεν κανσίμφ. 16. Ἡμεῖς γὰρ ἀπο-
 δραϊήμεν ἂν οὐδαμοῦ ἐνθέρδε· πολλή μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν
 πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι
 πλησίον· εἰς Κάλπης δὲ λιμένα, ἐνθα Χειρίσοφον εἰκάζομεν εἶναι
 εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἔστιν
 οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ
 ἐπιτίδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χει-
 ρισόφου μόνοις κἀκίόν ἔστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας
 εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχουσιν. Ἀλλὰ χρὴ παρα-
 σκευασαμένους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἢ ἐνκλεῶς τελευ-
 τῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσοούτους
 σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγχι οὕτως, ὃς τοὺς μεγαληγορή-
 σαντας ὡς πλέον γρονοῦντας ταπεινῶσαι βούλεται· ἡμᾶς δὲ τοὺς
 ἀπὸ θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσας. Ἀλλ'
 ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον
 δύνησθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγεῖτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον
 καλῶς εἶχεν ἔκαιον ἢ ἐβάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες
 κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα κανσίμα ἐώρων· καὶ ἡ στρατιὰ δέ,
 εἴ τιτι παραλειπομένη ἐντυγχάνουεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι
 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὥρα ἦν κατε-
 στρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων
 πυρὰ ἐώρων, ἀπειχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ
 ὡς ἐδύναντο πλεῖστα πυρὰ ἔκαιον. 21. Ἐπεὶ δ' ἐδείκνησαν τάχι-
 στα, παρηγγέλθη τὰ πυρὰ κατασβερνῆναι πάντα. Καὶ τὴν μὲν νύ-
 κτα φυλακὰς ποιησάμενοι ἐκάθενδον· ἅμα δὲ τῇ ἡμέρᾳ προσενεξά-
 μενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύ-
 ναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς
 ἡγεμόνας καὶ προελάντοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενό-
 μενοι ἐνθα ἐπολιορκοῦντο οἱ Ἑλλήνες. Καὶ οὐχ ὥρῳσιν οὔτε
 γίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀγγέλλουσι πρὸς τὸν
 Ξενοφῶντα καὶ τὸ στράτευμα· γραιῖδια δὲ καὶ γερόντια καὶ πρόβατα
 ὀλίγα καὶ βοῦς καταλειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα
 ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλειμμένων
 ἐπινυθάνοντο ὅτι οἱ μὲν Θρᾷκες εὐθύς ἀφ' ἐσπέρας ὄχοντο ἀπὸν.

τες· ἔωθεν δὲ καὶ τοὺς Ἑλληνας ἐφασαν οἷχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἡσπάζοντο ὥσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοιτο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γὰρ, ἐφασαν, ὥόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δὲ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δεισαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, ὥόμεθ' ὑμᾶς πνιθόμενους τὰ παρ' ἡμῖν φοβηθέντας οἷχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. I V.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἡλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἔστιν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνὶς ἀλλὰ Θρᾷκες Βιθινοὶ· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπύπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρόξ, ὕψος ὅπη ἐλάχιστον οὐ μεῖον εἴκοσιν ὀργυῶν· ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυριοῖς ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδεῖος ὕδατος καὶ ἄφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ

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

7. Ἐσκήνον δὲ ἐν τῷ αἰγιάλῳ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλευμένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλεῖστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἔπесον ἐκάστους ἐθαψαν· ἥδη γὰρ ἦσαν πεμπτιαῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐρίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἐθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὗρισκον κεροτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες, συνῆγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. 11. καὶ δόγμα ἐποίησαντο, ἕαν τις τοῦ λοιποῦ μνηστῆ δίχα τὸ στρατεύμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περ πρόσθεν

εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἦδη τετελεντήκει φάρμακον πιὼν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἦδη· οὐ γὰρ ἔστι μένονσι τὰ ἐπιτίδεια. Ἡμεῖς μὲν οἶν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρόρηκασιν. 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρὴν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακικῆς ἦδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καί τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καὶ μάντις εἴ τις εἴη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρις ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτίδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁρᾶτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ' ἐπιτιδέων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ τις εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθὲς ἦκοντος πλοῖον ἦκουσά τιος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἦξειν πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτίδεια ἀνάγκη ἦν ἐξίεναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρις, καὶ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ ἦδη καὶ ἐπὶ σκητὴν ἰόντες τὴν Ξενοφώντος ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτίδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

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

ἰσχυρῶς χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ προχωροίη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὥς οὐδὲν δεόν εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. Καὶ πρόβατα μὲν οὐκ ἔτι ἦν, βοῦν δὲ ὑφ' ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι εἴ τι ἐν τούτῳ εἴη. Ἀλλ' οὐδ' ὥς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὥς ἔχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην ὃς ἔφη κώμας ἐγγὺς εἶδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλούμενον ἵεναι ἐπὶ τὰ ἐπιτήδεια ὥς ἡγεμόνος ἐσομένον. Ἐξέρχονται δὲ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διςχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμαις καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσι αὐτοῖς οἱ Φαρναβάζου ἰππεῖς πρῶτοι, βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιτο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἰππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μῖον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένετο τὰ ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα εἰτῶν ἄπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας εἰς τὸ στρατόπεδον ἀγικνοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἐξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγεγόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοὶς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτι οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρμυρὸν χωρίον ἤγαγον· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεῖη. Πρὶν δὲ ἀρίστου ὄραν εἶναι ἀπετάφρυσαν ἢ ἢ εἰσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλγιστα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρωτὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἔχόντων τῶν ἱερῶν ὁρᾷ ἀετὸν αἶσιον ὁ μάντις Ἀρηξίων Παρῥάσιος, καὶ ἡγῆσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὅπλα τίθενται, καὶ ἐκέρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὲ ἄλλοι πάντες ἐξήεσαν, Λέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυρόμενοι μὴ ἐφάπτεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοιτα ἔτη. Καὶ οὗτοι μὲν ἔμειον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦγον τὴν ἐκ τῶν κωμῶν, ἐνθα δὲ ἔκειντο ἀθροοί, συννεγκόντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρατεύμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὃ τι τὶς ὁρῶν ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίης ἦγον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέναντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγείετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφά-

για. 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάσσασθαι τῇ γάλαγγι λόχους φύλακας, ἵνα ἂν που δέη ὧσιν οἱ ἐπιβοηθήσοντες τῇ γάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ὅτι μὲν τοίνυν, ἔφη, προηγήσθε τὴν πρὸς τοὺς ἐναντίους, ὥς μὴ ἐστήκωμεν ἐπεὶ ὥφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἥσυχoi προῆγον· ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὥς πλέθρον· Σαρμόλας Ἀχαιοὺς ταύτης ἦρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρρόσιος Ἀρκίους ταύτης ἦρχε· τὴν δὲ μίαν ἐπὶ τῷ ἐνωρίῳ· Φρασίας Ἀθηναῖος ταύτῃ ἐφαστίκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ ῥάπῃ μεγάλῃ καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ ῥάπος· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παριέναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὁ τι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύτει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ ῥάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἀλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὁρῶ δεομένους ὑμῶν εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχίᾳ μὲν ἐνθέρδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὁπότεν ἀπίωμεν ἔφρονται καὶ ἐπιπεσοῦνται. 16. Ὅρατε δὴ πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὅπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἰστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρῃος ἐμποιεῖ. Ἐργῶν οὖν ἥδιον ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὀπισθεν ῥάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ὃ οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἔργως βουλοίμην ἂν εἴπορα πάντα φαίνεσθαι ὥστε

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεισθαι ὅτι οἷα ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἰππέας; πῶς δὲ ἂν διεληλύθαμεν ὄρη, ἣν πελτασταὶ τοσοῖδα ἐθέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῦιά ἐστι τὰ ἀπάξοντα οὔτε σῖτος ὃ θρεψόμεθα μένοντες· δείσει δὲ, ἣν θαῦτον ἐκεῖ γενώμεθα, θαῦτον πάλιν ἐξίεται ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν τὴν κρεῖττον ἡριστηρότητας μάχεσθαι ἢ αἷριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τά τε σφάγια κέλ्लιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐδεὶς ἐπὶ τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἥδέως δειπνῆσαι οἷδ' ὅπου ἂν θέλωσι σκηρῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἡγεῖτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐνύγχανε τοῦ νάπος ὧν· θαῦτον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμνηρόντο. 23. Ἐπεὶ δὲ διέβησκον, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμιμνήσκεισθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπεσθε ἡγεμῖνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασί. Ἡδὺ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελάντων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παραγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἔως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βιάδην καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήει ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ, ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὤρμησαν, οἷ τε ἰππεῖς καὶ τὸ στίφος τῶν Βιθινῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηρετίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιώνιζον καὶ

καὶ ταῦτα ἡλλάαζον καὶ ἅμα τὰ δόρατα καθίεσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφρευον. 28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἵππεὺς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἵππεὺς ἦσαν· τὸ δὲ δεξιὸν αἶτε οὐ σφόδρα διωκόμενον ἐπὶ λόφον συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἵεναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρῆχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβάζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππείας πρὸς τοῦτο συναθροισζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἵτεόν εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρῆράκότες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἵππεὺς φεύγουσι κατὰ τοῦ πρανοῦς ὁμοίως ὥς περ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὅψε γὰρ ἦν. 32. Ἐπαελθόντες δὲ ἐνθα ἡ πρώτη συμβολὴ ἐγένετο στησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἐαντῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ᾔξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς, κριθάς, οἶνον, ὄσπρια, μελίνας, σῦα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στρατεύμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἵεναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στρατεύμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀσθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες

ἄσμενοι κατῆγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον ᾤκουν πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολιζει τὸ χωρίον, ἐρωτῶντες ὃ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυνεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνέεται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγχανε δὲ τὸ στρατεύμα ἐξω ὃν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλὰ· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξίππῳ λέγουσιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελάνει τοὺς περιεστῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη· καὶ τῷ Κλεάνδρῳ ἔλθων λέγει ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἡγέτινα· περικυγῶν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξίππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἔδεισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφρευγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφρευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδέν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξίππου τε ἀνереθιζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. Ἦρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλήσι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ ὃν ἐξῆτει Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸν ὁ Δεξίππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στρατεύμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἑγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος

Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἶσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὃ τι βούλονται διαπράττεσθαι. 13. *Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγεῖλῃ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἦξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.* 14. *Οὐκ οὖν δεῖ οὕτω εἰς ἀνδρὸς ἕνεκα οὕτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὃ τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς.* 15. *Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δεξιππον λέγειν πρὸς Κλεάνδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἃν αὐτὸς Ἀγασίας φήσῃ ἐμὲ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφείξω τὴν δίκην.* 16. *Φημὶ δὲ καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆται ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίρου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.*

17. *Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεῖς ἢ μὴν μήτε με Ξενοφῶντα κελεῦσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀρόμενον τῶν ἑμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ.* 18. *Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαντὸν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ ὃ τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις σῶζεσθί τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἃν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.* 19. *Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιο προελόμενον ἵεναι. Ὁ δὲ προεῖλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί·* 20. *Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευ-*

σί σε, εἴτε πάντας αἰτιᾷ, κρίναντα σεαυτὸν χοῖσθαι ὃ τι αὐτὸν βούλη. εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾷ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτούς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιᾷ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινὰ, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις αὐτῶν ἡμῶν ἐθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιππον ἄγοντος τοῦτον τὸν ἄνδρα καὶ παῖειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἰρεθέντα ἐπὶ τῆς στρατιᾶς ἄρχιν τῆς πεντηκοντόρου ἧς ἡγησάμεθα παρὰ Τραπεζοντιῶν ἐφ' ᾧ τε πλοῖα συλλέγειν ὡς σωζόμεθα· καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζοντιῶν ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γὰρ, ὥσπερ ἡμεῖς, ὡς ἀπορον εἶη περὶ ἀπίοντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺν ἡγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράτων, εὖ ἴσθι ὅτι οὐδὲν αὐτῶν ἐποίησα. Νόμιζε δ', ἔὰν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεπονηκῶς εἶη· οὐ μέντοι ἐφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέντα, ὥσπερ καὶ ἡμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἅπτε καταλιπόντες τότε τὸν ἄνδρα· ὅταν δ' ἐγὼ κλείσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιάν οὔτε ἄλλον οὐδένα εἶναι· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικοῦντά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἐβαλλον ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἰ τις ὁπότε ἡ στρατιὰ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέργοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίσιν τοιοῦτος εἶ, κατὰ μενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιάν συνήγαγε Ξενοφῶν καὶ συνεβούλετε, πέμψαι ἄνδρας πρὸς Κλέαν-

δρον παραιτησόμενους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλεάιδρου κατὰ ιᾶντα τρόπον ἀρεῖναι τῷ ἄνδρι. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐγείσθω, ὦ Κλεάιδρε, τοὺς ἄνδρας· καὶ ἡ στρατιὰ σοι ἐφείτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφισι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιάν ἐμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες ὑπισχυοῦνται σοι ἀντὶ τούτων, ἣν βούλῃ ἡγεῖσθαι αὐτῶν καὶ ἣν οἱ θεοὶ ἴλεω ὦσιν, ἐπιδείξειν σοι καὶ ὡς κόσμιοι εἰσὶ καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολέμιους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Λέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν πῆραν λαβεῖν καὶ Δεξιππον καὶ σφῶν τῶν ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἑκάστοις ρεῖμαι. 34. Ἀκούσας ταῦτα ὁ Κλεάιδρος Ἀλλὰ ναὶ τῷ Σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρι ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἣν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· Κλεάιδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβύλλοντο. Ἐπεὶ δὲ καὶ εἴωρα αὐτοὺς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θνομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς εἴοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορευέσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται διαθέμενοι τὸν οὔτον ὃν ἦσαν συγκακομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὁρθὴν ὁδόν, ὥς

ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ.

CAP. I.

ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἐξιόντες καὶ πλέοντες ἐποίησαν μέχρι ἕξω τοῦ στόματος ἐγένοντο ἐν Χρυσόπολει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδῆλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὃ δὲ ἐτυχεν ἐν Βυζαντίῳ ὧν, ἔδειτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν· Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θρᾷξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶν· τα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν, Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείωσμι· ἐμοὶ μῆτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος· ἐκίρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμοὶ ποιήσωρ. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ

εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνε-
σκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος
γεγεννημένος προσελθὼν ἰσπάζετο αὐτὸν ὡς ἀποπλεουσόμενος ἡδῆ.
'Ο δ' αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις,
ἐπεὶ καὶ νῦν τίς ἴδῃ σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα.
9. 'Ο δ' εἶπεν· Ἀλλ' αἴτιος μὲν ἔγωγε οἶκ εἰμὶ τούτου, οἱ δὲ στρα-
τιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν
ἐξοδον. 10. Ἀλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν
μὲν ὡς πορευόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα,
τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες
πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα.
11. 'Ο δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνε-
σκευασμένους, καὶ προσανειπεῖν, ὅς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ
εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξῆ-
σαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν
ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς
ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν
ἐμβαλῶν. 13. 'Ο δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ
τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρα-
κίων κωμῶν· εἰδὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ
ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος
ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν
ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ
οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος
εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δεοὶ πορεύεσθαι ἢ
κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες
τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος
εἰσιόντες. 'Ο δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθεόν-
τας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμ-
βάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ
ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐμβαλλόμενοι εἰς τοὺς πολέμιους·
καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν.
17. Ἄλλοι δ' ἔθεον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ
τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγγανον ἔνδον
ὄντες τῶν στρατιωτῶν ὡς ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα,

διακόπτοντες ταῖς ἀξίταις τὰ κλεῖθρα ἀναπεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δέσας μὴ ἐφ' ἄρπαγην τράπειτο τὸ στράτευμα καὶ ἀνέχεσθαι κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθι καὶ συνεισπύπτει εἶσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βίᾳ εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες ἔξω ἔθεον· οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοιντο· πάντες δὲ ὦντο ἀπολωλέναι ὡς ἐαλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκρην ἀποφεύγει. Ὁ δὲ Ἀταξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιεντικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουροὺς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σκεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἀλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τοιῶν ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρηγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταυτίσμενοι οἷ τε ὀπλῖται ἐν ὀλίγῳ χρόνῳ εἰς ὅκτω ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἷον κάλλιστον ἐκτάξασθαι ἔστι τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιὰν καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἑξαπατώμενοι οὐ θανμάζω. Ἦν δὲ τῷ θυνῷ χαρίζομεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρῶμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλε-

μον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμαχοὺς ἔχοντες τριηρεῖς τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὐσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμιων καὶ ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν ἰγῶν ἀπασῶν καὶ ἐν τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμέν ἔχοντες, κατεπολεμήθημεν οὕτως ὥς πάντες ἡμεῖς ἐπίστασθε. 28. Νῦν δὲ διὰ τί ἂν οἴομεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμαχῶν ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῶν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοί τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυνάμεθα. Τούτων δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινώμεθα μηδὲ αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσόμεναις καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρῶτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλευέω Ἑλλήνας ὄντας τοῖς τῶν Ἑλλήνων προσεσηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμπαντας Ἀναξιβίφῃ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεισθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα. 32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἥλειον ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ὄχοντο ἐροῦντες.

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

καλούμενον τῆς Θοράκης, ἐνθα πολλὰ καὶ ἀγαθὰ λήψονται· ἔστε δ' ἂν μὴ λώσιν, εἰς ἀφθονίαν παρεῖξιν ἔφη καὶ σῖτα καὶ ποτά.

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

38. Ξενοφῶν δὲ μεταπεμφόμενος Κλέανδρον ἐκέλευε διαπραῖσαι ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι καὶ ἀποπλεῦσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μάλιστα, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὁμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τείχους ἀπῆγε σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Λαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐκ ἡγήσόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστω γεγεῖσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆγε καὶ τὴν στρατηγίαν ἀπειπών.

CAP. II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ Λαρδανεύς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτοὺς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προσεσθάναι τοῦ στρατεύματος· Τιμασίων δὲ προὔθυμειτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτ' ἐβούλοντο. Διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὥς ἐδύναντο· οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμυγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρου Βυζαντίου ἄρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρῆν ἤδη εἰς Ἑλλάσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὗροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκείρων καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρναβάζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἄρμοστέην καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κλεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν πλείστους δύνῃται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβάζει

εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει καλεῖσονται τοὺς Περσινθίους ὡς τάχιστα Ξεροφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξεροφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἰδέως καὶ εὐθὺς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν [κατὰ θάλατταν] Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαντὸν, ὑπισχνόμενος αὐτῷ ὅ τι ᾔετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἴη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρσινθον, Λέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περσινθίων ἦν.

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

13. Ὁ δὲ Ξεροφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἀρμοστής· εἰ δέ τινα ἐμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾔχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξεροφῶντι ὅτι εἰ εἰσεῖσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θυσαί τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προεῖεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὃν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὐτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν εἶχειν τὸ στράτευμα.

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

σφαῖς κελεύει, τῆς δειλῆς δὲ ἦκειν· ἐνθα καὶ δῆλη μᾶλλον ἐδόκει ἡ ἐπιβουλὴ. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ὥχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοιτα στάδια. 18. Ἐπεὶ δ' ἔγγυς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ὥχετο μετακωρυκνέειν ποι τὸν Σεύθην. Ἐπεὶ δὲ θορύβου τε ἤσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες μήτε ὀπίσσοι μήτε ὅπου εἴεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἴεν. 19. ἐπεὶ δὲ ἤσθετο, προπέμπει τὸν ἐρμηνεῖα ὃν ἐτίγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤροτο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀραπηδήσαντες ἐδίδωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασται ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἵγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἔγγυς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὓς βούλοιοτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρῇν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὥσπερ ἐπρέσβευεν αὐτῷ πάντοτε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθη, εἰς Χαλκηδὸνα πρῶτον Μηδοσάδην τουντονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃς, ὥς ἔφη Μηδοσάδης οὕτως. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῆ ταῦτ' εἴη. Ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι

τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλῳ χρήσεσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ κρατεῖς ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπύρετο τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ο δὲ συνέφη καὶ ταῦτα. Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δεοί τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθαι· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλιβρίαν ἀφίκον; Οὐκ ἔφησθαι οἷόν τ' εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν προᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὄπλα σὺ ἐλθὼν εἶπε ὧ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἵσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον Ξενοφῶν ἐπύρετο Σεύθην ὅ τι δεοίτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὥδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δ' ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρουσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράμην ἐρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἔδυνάμην ζῆν εἰς ἄλλοτριαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίδουριος αὐτῷ ἰκέτης δοῦναί μοι ὁπόσους δυνατός εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυνάμην κακὸν ποιοίην καὶ ζῆν μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμικντοῦ πατρός μου χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δεόμεαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον,

ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ἐπέσχετο τῷ μὲν στρατιώτῃ κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὅποσῃν ἂν βούλωνται καὶ ζεύγῃ καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρῶμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τῆς σεαυτοῦ ἂν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφοὺς γε ποιήσομαι καὶ ἐνδιγροῖους καὶ κοινοὺς ἀπάντων ὥς ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τῇ μὲν πρὸς Ἀρίσταρχον ὁδὸν ἔἶσαι, τὸ δὲ στρατεύμα συγκαλέσαι. Καὶ συνῆλθον πάντες πλην οἱ Νέωτος· οὗτοι δὲ ἀπείχον ὥς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τὰδε· Ἄνδρες, διαπλεῖν μὲν ἐνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥς· εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ ἱεροῦ ὅρους πορεύεσθαι· ἣν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι ὥσπερ ἑνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκεῖνον ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον ἑῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἑῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιδόντες τοῖνυν, ἔφη,

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

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγεῖτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δὲ οὐκ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προελήλυθσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν.

8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφίην· ἐκεῖ δὲ ἀκούοντες καὶ σοὺ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλεῖστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομοῦμεν ἔξενίσθαι.

9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστώγητε. Ἦγοῦ τοι νυν, ἔφη ὁ Ξενοφῶν.

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

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτ' ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγερῆσθαι τε ἐν φιλίᾳ οὐκ οἷόν τ' εἴη, εἰ δέοι ὠνουμένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοςούτων· εἰ δὲ μισθὸν προσλήψοιντο, εὐρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιψηφίζέτω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντίλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσονται αὐτῷ.

15 Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμῃ ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωτεύτης· οὗτος προσιών ἐνὶ ἐκάστῳ οὐστίνας ᾧετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῇ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἶη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ ἐπειδὴ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. γείτων οὖν ὧν ἱκανώτατος ἔσται ἱμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὃ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακίεσται ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δώτε. Τούτους μὲν οὕτως ἔπειθεν. 18. Αὐτίς δὲ Τιμασίῳ τῷ Λαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικάς, ἔλεγεν ὅτι τομίζοιτο ὅποτε ἐπὶ δεῖπνον καλέσαιοτο Σεύθης δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προῖμνατο ἐκάστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἰ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιόσεις καὶ τείχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὖνους δέ σοι ὧν παραινῶ· εὖ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφρόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῇν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθήμενοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηρέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἐαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διεφύριπτε οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσανύτως, ὅσον μόνον γεύσασθαι ἐαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ

κατὰ ταῦτ' ἐποιοῦν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρόπιτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει. 24. Κέρατα δ' οἶνον περιέφερον, καὶ πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν γέρον τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκ ἐτι δειπνοῦντα. Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἤπιστάτο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπεὶ δὲ προὐχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θορᾶς ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστὸν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρεῶν καὶ τάπηδα ἀξίαν δέκα μνῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἴη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγγαθεν ὡς τιμώμενος, ἐν τῷ πλησιασιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρεῖσαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκώς ἐτύγγαθεν, ἀνέστη θαρράλεις δεξιόμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἔμαντὸν καὶ τοὺς ἔμους τούτους ἐταίρους φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προῖέμενοι καὶ ποεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρῶων οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἀνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σέ δώρα. 32. Ἀναστὰς ὁ Σεύθῃς συνεξέπτε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν αὐλοῦντες καὶ σάλπιγξιν ὠμοβοῖναις ῥυθμούς τε καὶ οἷον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθῃς ἀναστὰς ἀνέκραγέ τε πο-

λεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ελαφρῶς. Εἰσέεισαν δὲ καὶ γελωτοποιοί.

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

40. Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῇν Σεύθης ἔχων τοὺς ἱππείας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἱππεῖς ὀπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαινε εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι

σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· τῶν δὲ ὥσπερ δεῖ ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἀλλ' ἡμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλαντε δι' ὄρους ὁδὸν τινα λαβόν. Ἐπεὶ δ' ἀφίκετο εἰς χίονα πολλήν, ἐσκέψατο εἰ μὴ ἔσθην ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν ὁδόν, ἤκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνῃ τοῖς πολεμίοις· ἡμεῖς δ' ἔπесθε· κἂν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπесθε· ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κόμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κόμας ἤκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφίσω ἦδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστιάς ἐπὶ τὰς κόμας. Ἀλλ' ἔπесθε ὡς ἂν δύνησθε τάχιστα, ὅπως ἂν τις ὑφιστῇται, ἀλέξῃσθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέῃ· οἱ δ' ὀπλίται θᾶττον δραμοῦνται καὶ ἥδιον, ἂν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ὄρχετο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παρῆναι ἀπὸ τῶν λόγων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων· Κλεάνωρ δὲ ἡγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δὲ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δεδοικα μὴ συστάντες ἀθρόοι πον κακόν τι ἐργάζωνται οἱ πολέμιοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. 48. Ἀλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχιλίοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἡλίσθησαν.

CAP. IV.

1. Τῇ δ' ὕστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παντελῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως θόρον ἐνθεῖη καὶ τοῖς ἄλλοις οἶα πείσονται, ἂν μὴ πείθονται, ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυρῶν πεδίων. Οἱ δ' ἐκλιπόντες ἔφυγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιὼν πολλὴ καὶ ψυχὸς οὕτως ὥστε τὸ ὕδωρ ὃ ἐφύροντο ἐπὶ δεῦπρον ἐπὶ γυντο καὶ ὁ οἶκος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥίγες ἀπεκαίοντο καὶ ὄτα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θυρᾶνες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσὶ, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέροισι ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζιγὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφίεις δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠϋλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας· καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύνθιος παιδευαστὴς, ὃς ἰδὼν παῖδα καλὸν ἰβράσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσσε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγῆται τὸν τρόπον, καὶ ὅτι λόγον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινας εἶεν καλοί· καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἦ καὶ θεῖλοις ἂν, ὧ Ἐπίσθενες, ἰπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. 10. Ἐπῆρετο ὁ Σεύθης τὸν παῖδα εἰ παῖσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς,

ἀλλ' ἰκέτευσεν μηδέτερον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· ὦ Σεύθῃ, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀνλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήρου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρείοις καλουμένοις Θορᾶξι πλησίον κατεσκήρυσαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θορᾶκες καταβαίοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν ποιεῖσιν τόποις σκηπῶν καὶ πλησίον εἶεν οἱ πολέμοι· ἡδὴ οὖν ἂν ἔξω ἀνέλξασθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολίσσθαι. 13. Ὁ δὲ θαυμάζων ἐκέλευε καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίοντες τινες τῶν ἐκ τοῦ ὄρους συμπερᾶσαι σφισι τὰς ἀποιδάς. Ὁ δ' ὠμολόγει καὶ θαυμάειν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοῖς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκαὶ κύκλῳ περιεσταιρῶντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόνητον, οἱ δὲ τοῖς σκντάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόφοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνέπιμπρασαν· καὶ Ξενοφῶντα ὀνομαστί καλοῦντες ἐξιώτα ἐκέλεον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακυνθίσεσθαι αὐτόν.

16. Καὶ ἴδῃ τε διὰ τοῦ ὁρόρου ἐφαίμετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα εἶδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κρᾶνη ἔχοντες, καὶ Σιλανὸς Μακέστιος ἐτῶν ἴδῃ ὡς ὀκτωκαίδεκα ὢν σημαίνει τῇ σάλπιγγι· καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκητωμάτων. 17. Οἱ δὲ Θορᾶκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπερᾶλλομένων τοὺς σταυροὺς ἐλίσσουσιν τινες κρεμα-

σθέντες ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτύνοντες τῶν ἑξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἕξω τῆς κόμης 18. Τῶν δὲ Θυνῶν ὑποστραγέντες τινὲς ἐν τῇ σκότει τὸν παρατρέχοντα παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐδοέα λοχαγὸν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθίης τιων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν ἐπὶ τὰ ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτήν ἔχων τὸν Θράκιον. Καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβόηθει, τοσοῦτον καὶ τὸ κέρας ἐφ' ἐθήγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτο τε καὶ ἔλεγεν ὅτι οἶοιτο τεθνεώτας πολλοὺς εἰρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῖναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεύεσθαι· εἰ δὲ μὴ, αὐτὸν εἶσαι. 21. Τῇ οὖν ἰσπεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἦδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρειῶν· καὶ αὐτοὺς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες ἃ πρῶτοι ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτευσον σπείσασθαι· καὶ πάντα ὁμολόγον ποιήσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυν ἃ λέγοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιο τιμωρῆσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἀλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων· συμβουλευέιν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιῶν, τοὺς δὲ γέροντας οἴκοι ἔῃν. Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θορᾶκας εἰς τὸ Αἶλτα καλούμενον· αὕτη δ' ἦν οὐκ ἐτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων νῆν τιμὴν τῆς λείας παρῆν. Καὶ Σεΐθης ἐξαγαγὼν ζεύγη ἡμιονικὰ

κρία, (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διατεῖναι τοῖς στρατηγοῖς καὶ λοχαγοῖς.

3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἡκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάντῳ ὁ Ὀρχομένιος, ἐν δὲ Φρυγίσκῳ ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθὸς ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλεον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Λοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κίθισθαι Σεύθον· εἰ γὰρ ἐκίδον, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἱμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἡχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἡχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμμένητο ὥς ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσῃ αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμμένητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει ὥς οὐκ ἀσφαλὲς εἶη τεῖχη παραδιδόναι ἀνδρὶ δύνاميιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίῳ εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς κέλλῃ εἶναι στρατευσαιύην ἂν ἄνεν Ξενοφῶντος. Καὶ ὁ Φρυγισκὸς καὶ Κλεάντωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην ὅτι οὐ παρκαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν παροργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς

τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέσιθισαν, συνεστρατεύοντο καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινογράων καλονμένων Θρακῶν εἰς τὸν Σαλμυδιρσόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰὶ ὀκέλλουσι καὶ ἐκπύπτονσι· τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θρηῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὸ καθ' αὐτοὺς ἐκπύπτοντα ἕκαστοι ληΐζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντις πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐνταῦθα εἰρίσκοντο πολλὰὶ μὲν κλίται, πολλὰ δὲ κιβώτια, πολλὰὶ δὲ βίβλοι γεγραμμέναι, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι νάνυκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπῆσαν ἄλλω. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἡδὴ πλεόν τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρατεύοντο. Κατηγλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἷ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ' ὁπότε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰὶ ἡδὴ ἀσχολίαι ἐφαίνοντο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἡδὴ δύο μηνῶν ὄντων ἀφικνοῦνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεῦεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης πνυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδόνς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάσσονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμοχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενία.

Καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἴη Ξενοφῶν ἀπεκρίνατο οὕτως μὲν ἄλλα εἴη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχισθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖν; Ἀῦριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξιον πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὴν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἐληξε.

7. Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στάτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τὼ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἦτε σὺν ἡμῖν, τόν τε ἐχθρόν τιμωρήσεσθε καὶ δαρεϊκὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀρίσταταί τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῇν δὲ καὶ Σεύθης βουλόμενος εἰδέναι τίπραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνεύα· ξυνίει δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλοι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόρους ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. 10. ὥστε ὁ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἐλεξεν ὧδε·

11. Ἀλλὰ πάντα μὲν ἄρα ἀνθρώπων ὄντα προσδοκῆν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἥδη οἴκαδε ὠρημένος, οὐ μὰ τὸν Δία οὗτοι πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις

εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουῖ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνόμενον μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε· ἡγόν δ' ὅθεν ὠόμην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἴδειν βουλομένους. 13. Ἐπεὶ δὲ Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δῆπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσάμεθα ὃ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερσόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἅπαντῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες δ' ἐψηφίσασθε ταῦτά. Τί οὖν ἐγὼ ἐνταῦθα ἡδίκησα ἀγαγὼν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν τῶν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἀλλ' εἴποιτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἐχοντα παρὰ Σεύθου τεχνάζειν. Οὐκοῦν δῆλον τοῦτό γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπου ὡς ὧν τε ἐμοὶ δοίη στεροῦτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἀλλ' οἶμαι εἰ ἐδίδον, ἐπὶ τούτῳ ἂν ἐδίδον ὅπως ἐμοὶ δούς μεῖον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχει οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἔαν πράττετε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἔαν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἣ ἐδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύννοιδέ μοι εἰ ἐπιτοκῶ. 19. Ἴνα δὲ μᾶλλον θανμάσητε, συνεπόμνυμι μηδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἔνοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὡμην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροισι τούτῳ τὴν τότε περίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε αὐτὸν ὁρῶ εὐπράττοντα, καὶ γινώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἂν· Οὐκὸν αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ

μὰ Δία ἡσυχνομένην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην·
 φίλῳ δ' ὄντι ἑξαπατῆν αἴσχιόν μοι δοκεῖ εἶναι ἢ ἑξαπαταῖσθαι.
 22. Ἐπεὶ εἰ γε πρὸς φίλους ἐστὶ φylaκή, πᾶσαν οἶδα ὑμᾶς φυλαξα-
 μένους ὥς μὴ παρῆσχειν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι
 ὑμῖν ἃ ὑπέσχετο· οὔτε γὰρ ἰδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλα-
 κεύσαμεν τὰ τοῦτον οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὃ τι ἡμᾶς
 οὗτος παρεκάλεσεν. 23. Ἀλλὰ, φαίητε ἂν, ἔδει τὰ ἐνέχοντα τότε
 λαβεῖν, ὥς μηδὲ εἰ ἐβούλετο ἐδύνατο ἑξαπατῆν. Πρὸς ταῦτα δὲ
 ἀκούσατε ἃ ἐγὼ οὐκ ἂν ποτε εἶπον τούτον ἐναντίον, εἰ μὴ μοι παντά-
 πασιν ἀγνώμονες ἔδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀνα-
 μνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν
 ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέριπθον, εἰ προσ-
 ίοιτε τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσεῖναι
 ἀποκλείσας τὰς πύλας, ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε, μέσος
 δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρῆσθε σπάνια μὲν ὀρώντες τὰ ὦρα,
 σπάνια δὲ ἔχοντες ὅτων ὠνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ
 Θράκης· τριήρεις γὰρ ἐφορμουῖσαι ἐκώλυνον διαπλεῖν· εἰ δὲ μένοι
 τις, ἐν πολέμῳ εἶναι, ἐνθα πολλοὶ μὲν ἱππεῖς ἦσαν ἐναντίοι, πολλοὶ
 δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ὃ ἀθρόοι μὲν ἰόντες
 ἐπὶ τὰς κόμας ἴσως ἂν ἐδυνάμεθα σῖτον λαμβάνειν οὐδὲν τι ἀφθο-
 ρον· ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα καταλαμβάνομεν
 οὐκ ἦν ἡμῖν· οὔτε γὰρ ἱππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστη-
 κὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων
 ὑμῶν μηδ' ὅστιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν
 προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδεῖσθε,
 ἢ κακῶς ἂν ἐδόκουν ὑμῖν βιβουλεύσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ
 δήπου κοινωνήσαντες καὶ σῖτον ἀφθονώτερον ἐν ταῖς κόμαις εὐρί-
 σκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾷκας κατὰ σπονδὴν μᾶλλον
 φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ
 πολέμιον οὐκέτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἱππικὸν ἡμῖν προσεγένετο·
 τέως δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἱππικῷ καὶ
 πελταστικῷ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννόμενους
 τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ἔ
 συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνν πολλὴν μισθὸν
 προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σφέλιον πάθημα, καὶ

διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόροις τοῖς ἐπι-
τηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ;
Τὰ γὰρ τῶν πολεμίων ἐδαπανᾷτε. Καὶ ταῦτα πράττοντες οὔτε ἄν-
δρας ἐπέιδετε ἑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβύλετε.
32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο
ἡμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν
προσειλίψατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θυρῆας ἐφ' οὓς ἐστρατεύσασθε
κρατίσαντες ; Ἐγὼ μὲν ἡμᾶς σφῆμι δικαίως ἂν ὧν ἡμοὶ χαλεπαίνετα
τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ
ἡμέτερα τοιαῦτα. Ἀγέτε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς
ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆρα οἴκαδε, ἔχων μὲν ἔπαινον
πολὺν πρὸς ἡμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ἡμᾶς καὶ ὑπὸ τῶν ἄλλων
Ἑλλήνων εὐκλειαν· ἐπιστενόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με
ἔπεμπον πάλιν πρὸς ἡμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαι-
μονίους ὑφ' ἡμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθήμενος ὑπὲρ ἡμῶν,
ὃν ἡλπίζον εὖ ποιήσας μεθ' ἡμῶν ἀποστροφῆν καὶ ἡμοὶ καλὴν καὶ παι-
σιν, εἰ γένοιτο, καταθήσεσθαι. 5. Ὑμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι
τε πλείστα καὶ ταῦτα πολὺ κρείττωσιν ἡμῶν, πραγματευόμενός τε
οὐδὲ νῦν πῶς πέπαιμαι ὅ τι δύναμαι ἀγαθὸν ἡμῖν, τοιαύτην ἔχετε
γνώμην περὶ ἡμοῦ. 36. Ἀλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες
οὔτε ἀποδιδράσκοντα· ἣν δὲ ποιήσητε ἃ λέγετε, ἵστε ὅτι ἄνδρα
κατακεκαρότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ἡμῶν ἀγρυπνήσαντα, πολ-
λὰ δὲ σὺν ἡμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ
παρὰ τὸ μέρος· θεῶν δὲ ἱλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ
δὴ σὺν ἡμῖν στησάμενον· ὅπως δὲ γε μηδεὶ τῶν Ἑλλήνων πολέμοιοι
γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ἡμᾶς διατεινόμενον.
37. Καὶ γὰρ οὖν νῦν ἡμῖν ἕξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν
ἔλθοιτε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δὲ, ὅτε πολλὴ
ἡμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἐνθα δὴ ἐπεθυμεῖτε πάλαι, δέον-
ταί τε ἡμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
ἡκονσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς
ἡμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαεῖν ; 38. Οὐ μὴν ὅτε γε ἐν
τοῖς ἀπόροις ἡμεῖς, ὧς πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα
ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχεῖσθε. Οὐ

μέντοι ἀγνώμονες οὐδ' οὗτοί εἰσι· οἱ τῶν ἡκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Τούτα εἰπὼν ἐπαύσατο.

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

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλήγῃ· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἐαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἐαυτοῦ ἐρμηγέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἐαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὡς εἰ ὑποχείριος ἐστὶ Λακεδαιμονίοις, σαφῶς ἀποθατοῖτο ὑπὸ Θίβρωιός. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἴη καὶ φυλάττεσθαι δεοί. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶσον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἐπιεῖναι αὐτῷ τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπίεται.

CAP. VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κώμαι αὐταὶ ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὁρῶν οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχεται. 3. Ἐνθα δὲ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμιους ἀλεξήσόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπόν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῇ, οἷοί τε ὑμεῖς ἐστέ καὶ οἷοί ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλοισιν πορθοῦντες, ἣν δ' ἐθέλοισιν καίοντες. 6. Καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡλίξου τότε παρ' ἡμῖν οὐδένα φεβούμενος τῶν πολέμιων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἰ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρῃ ἡλίξασθε ἐγκεχαλιτωμένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἣν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξίοις ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναντιοθῆναι ὅσον δύνασαι ἐπιτρέψεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὀρεᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦ-

τα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδῶκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὃ θαυμαστότατοι, ὅπως ὥσπερ ἀπηχθανόμεν αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην τῶν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὡς Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οἷδ' ἂν συνηκολούθησά σοι· καὶ τῶν ἄπειμι· οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἔξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπῆλυντε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τετιζάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸ Λακεδαιμονίῳ. 13. Καὶ ὅς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίῳ καὶ Πολυτίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οἶν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι δεδέχεται ὑμῶν ἡ στρατιὰ σνταμαπρᾶξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖος· Εἰ μὲν σύ τι ἔχεις, ὡς Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιούμεν τοὺς φίλους ἡμῶν γεγενημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὃ τι γὰρ ἂν τούτους κακῶς ποιῇτε ἡμᾶς ἥδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχομεθα μὲν καὶ τῶν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοῖς ὅρκους ἡδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθενδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὡς Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὁπότῃρα ἂν ψηφίσωνται εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἴθ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Λάκων

ἐλθῆν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πεῖσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξιν ὑπισχνεῖτο. ἔδειτο δὲ τὰς κώμας μὴ καίειν. 20. Ἐρτεῦθεν πέμπονσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύοντες εἶναι. Ὁ δ' ἐλθὼν λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξων ἢ δύνωμαι ὥς οὐ δικαίως μοι ἡχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆλθον σε ἃ προθύμως ὑπέσχον αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλείᾳ σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτο δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἀνδρας ἐνεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδამῶς ἄπιστον σαντὸν καταστῆσαι ὅ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὣσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τις σωφρονίζειν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἴδιον κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες ἐπῆρας τοσούτους ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἶσontαι δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳ. 26. Οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεῦεσθαι σε τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἃ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μεῖζον βλάβος καὶ αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ἰδιώ-

την φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι ὑπέρχοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέσθησαν ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῦν ἂν πάλιν ἐλευθεροὶ γίγρεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σέ, εἰ ὀρῶν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε μένοντας ἂν εἰ σὺ κελύεις, αὐθὶς ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὁπότε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς ἐννουστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινες τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Μακεδαιμονίους, ἔαν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Μακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναινέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θυρᾶκες γεόμενοι πολὺν ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ἄδελφον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προροεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοι τε μένοιν ὥς ἐν πολέμῳ σὺ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλεον ἀναλωθεῖ, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖ, ἢ εἰ ταῦτά τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὥς πρὸς ἐμὲ ἐδήλον, πάμπλου δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺν γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἡ κατ' ἐνιαυτὸν πρόσδοδος πλείων ἔσται ἢ ἐμπρόσθεν τὰ παρόντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὥς φίλον ὄντος σου προερούμην, ὅπως σὺ τε ἄξιος δοκοίης εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὐτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἃ ὑπέσχου μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλόν τὰ ἐαυτῶν συναπολαμβάνειν. Αἰσχροὺν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραῆχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθῃ, οὐδὲν τομιζῶ ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτήμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μῆτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μῆτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρῆσθαι γὰρ καὶ ἤκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρουν γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὺ καλῶς ἔχοι ἢ ὅπως τὰ ἐαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακόνοιόν τινα ἐνδόντας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλον καὶ γεγίνησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾷς περιορᾷς; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξει σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμέ-

ρως ἐνεργεσίαν ὁρῶντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶον περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδίσθαι τὸν μισθόν· καὶ πάντες Ἡρακλείδην τοῦτον ὑπώπτευσαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιθεῖν με διὰ σέ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σέ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα ἃ ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὃν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνηῖται ταῦτα εἰς τὸν μισθὸν, τίνος τάλαντον φήσω ἔχειν; Ἀρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοί ἐστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκε τε αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σευθην οἰκίσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληφόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι ἀντὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς-

ελθόντες δὲ αὐτῷ οἱ ἐπιτίθειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ στρατεύμα καὶ Θίβρωνι παραδοῖη.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φιλίσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκίῳ γεγραφότος. Οὗτος συνήδeto τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἐσέσθαι μὴ δ' ἐρόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἄμφι αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἐπεμψαν Λαμψακηροὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα ἔφη, ὅτι καὶν μέλλῃ ποτὲ ἐσέσθαι, φαίνεται τι ἐμπόδιον, εἴαν μὴδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μελίχιος ἐστὶ· καὶ ἐπῆρετο εἰ ἤδη ποτε θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἔξ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. Συνεβοῦλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύριον ἐθύετο καὶ ὀλοκαύτει χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῃ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδосαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδὴν εἰς Ἀνταῆρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Ἀνδίας εἰς Θήβης πεδίων. 8. Ἐντεῦθεν δι' Ἀτταμυττίου καὶ Κερτωνοῦ παρ' Ἀταρνεία εἰς Καϊκὸν πεδῖον ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

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

ἀν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγηρομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποίειτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῶ ἐθύετο. Καὶ Βασίλης ὁ Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγούς τοὺς μάλιστα χίλους λαβὼν καὶ πιστοὺς γεγνημένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτοῖς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆλαντον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυρομαχοῦντες δ' ἐπεὶ οὐκ ἐδύνατο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπιχειρήσαν τὸν πύργον. 14. Ὁ δὲ τοίχος ἦν ἐπὶ ὀκτὼ πλίνθων γῆινων τὸ εἶδος. Ἄμα δὲ τῇ ἡμέρᾳ διορῶρυκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μυχὸν τοῦ ἔργυράτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μὴδὲ παρίεναι εἰ ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλιταὶ Ἀσσύριοι καὶ Ὑρκάνιοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὥς ὀρδοῖχοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Περθερίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἀγοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαντον καὶ τὰ ἀνδράποδα ἐν τὸς πλαισίον ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὴν νοῦν, ἀλλὰ μὴ φυχὴν εἴη ἡ ἀγοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήσαν ὥς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοῖς Ἕλληνας, πολλοὺς δὲ τοῖς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβόηθει δὲ καὶ Προκλῆς ἐξ Ἀλισιάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνν ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων

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

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

25. Ἀρχοντες δὲ οὔδε τῆς βασιλέως χώρας ὅσῃν ἐπλήθωμεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σνέννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεσις· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριτῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτότομοι· Παφλαγονίας Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης.

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

NOTES.

BOOK I.

CHAPTER I.

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

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

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

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

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

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

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

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

5. *ὅσους—πάντας*. A plural antecedent may be followed by the relative singular, when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — *τῶν παρὰ βασιλέως*, lit. of those from the king, i. e. the king's courtiers, or messengers. Cf. Vig. p. 249. I. Krüg. says, that by a kind of attraction, *τῶν παρὰ βασιλέως* = *τῶν παρὰ βασιλεῖ παρὰ βασιλέως*. Cf. Mt. § 596. — *οὕτω διατιθεῖς*, thus disposed (by his favors). — *καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς*, is put by attraction for, *ἐπεμελεῖτο ὡς οἱ βάρβαροι κ. τ. λ.* Cf. Butt. § 154. 6; Mt. § 296. — *εὐνοϊκῶς ἔχουσιν αὐτῷ*, might be favorably disposed towards him. *ἔχειν* with adverbs lit. signifies, *to have one's self, to be circumstanced* = *εἶναι, to be*; e. g. *καλῶς ἔχει, it is well*; *ἀδυνάτως ἔχειν, to be unable*. Cf. Butt. p. 442; Vig. p. 83. He wisely began his warlike preparations, by making his subjects good soldiers and zealous friends.

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

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

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

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

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

containing on an average about 123. 7 grains of pure gold, and therefore = $\frac{1}{1\frac{2}{5}} \cdot \frac{7}{12}$ of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.76 farthings = \$4. 871, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 314. — ἀπὸ τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπὸ generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. — τοῖς Θουξί, dat. after ἐπολέμει. Cf. Butt. § 133. 2. 1; S. § 195. 1. So Virg. Ec. V. "solus tibi certet Amyntas." — ἵππερ' Ἑλλησποντορ, on the Hellespont. ἵππερ in the same sense is followed by the gen. II. 6. § 2. VII. 5. § 1. Cf. Mt. § 582. — ὡς ἔλει τοῖς; "Ἑλληνας. Cf. Butt. § 131. N. 1; Mt. § 411. 4. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικαὶ πόλεις, infra. — ἐκοῦσαι, of their own accord. — δ' αὖ οὕτω, and thus also. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 430; Hoog. p. 24. — τρεφόμενον ἐλάτθαιεν αὐτῷ, was secretly (i. e. unknown to the king) maintained for him. For the use of the part. with ἐλάτθαιεν, cf. N. on I. 1 § 2.

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

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

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

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

CHAPTER IV.

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

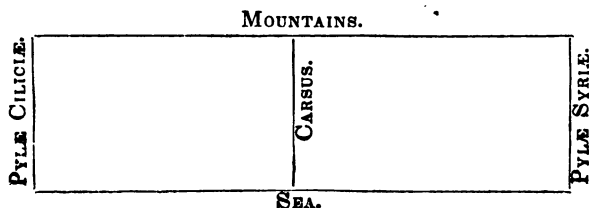
2. ἐκ Πελοποννήσου νῆες, viz. those sent by the Lacedemonians to the aid of Cyrus. — ἐπ' αὐταῖς, over them. — Ἠγεῖτο. Some translate: *vix dux erat*. But then we should expect αὐταῖς instead of αὐτῶν. Cf. Mt. § 360. a. When followed by the gen. it signifies *to rule, command*. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by ναῖς ἐτέρας which follows. Cf. I. 2. § 21. — ἐξ Ἐφέσου is to be taken with ἡγεῖτο. — ἐρέας, = *propterea*, be-

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

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

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

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



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

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

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

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

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

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

have been a sublime spectacle, to see so many thousands, with their glittering armor and flashing weapons, approaching in measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow."

Cf. Par. Lost, VI. 78—85. — *ἔτι ἐν τῷ αὐτῷ* (sc. τόπῳ) μένον, *remaining yet in the same place* (where they first began to form). — *ἐκ τῶν ἔτι πρὸς ἐρχομένων*, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage waggons (Cf. I. 7. § 20), and fall into their respective companies. — *οὐ πᾶν πρὸς*, *not very near to*, i. e. *at a moderate distance from*. He rode out far enough to have a view of both armies. — *ἀποβλέπων*, *fixing his eyes upon*, *looking attentively at*. This word is added to *κατεθεᾶτο* in order to give particularity to the expression.

15. *ὑπελάσας*, *riding up*. Sturz with Hutch. renders, *equo nonnihil incitato*. But Krüg. more correctly makes *ὑπό* give to *ἐλαύνω* the idea of *approach*. — *εἴ*, *whether*, is here followed by the opt. (S. § 216. 1), because *ἦετο*, upon which *παράγγελλοι* depends, expresses time *past*. Cf. S. § 216. 3. — *ἐπιστήσας*, sc. *τὸν ἔλπον*. — *τὰ ἱερά καὶ τὰ σφάγια*. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence *ἱερά* may signify the *entrails*, a principal source of divination, and *σφάγια*, (from *σφάζω*, *to slay*), the *victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. So Sturz: *nempe ἱερά sunt latæ conjecturæ ex extis; σφάγια vero, varia omina ex motibus hostiæ jam casuræ*. Cf. Man. Clas. Lit. § 75. p. 490. See also Hutchinson's note on this passage. These words are often synonymous. Cf. Thucyd. III. 104; VI. 69.

16. *θοοῖβον*, *noise*, such as would be made by a multitude. — *Ὁ δὲ Ξεροφῶν*. Dind. following certain MSS. reads *ὁ δὲ Κλέαρχος*. — *τὸ σήθημα*, *the word, tessera militaris*. "This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — *δεύτερον*, *second time*. — *Καὶ ὅς = Καὶ ὁτός*.

17. *δύχομαί τε*. Some erroneously supply *τὸν αἰωρὸν*. Krüg. understands *τὸ σῖνθημα* and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην*. — *τοῦτο ἔστω*, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watch-word). But this interpretation is too frigid. — *εἰς τὴν ἐαυτοῦ χώραν*, i. e. at the head of the barbarian forces of his army. — *ἱπαιάνυσον*. The Schol. on Thucyd. I. 50 says, "the Greeks sang two *pæans*, one before battle to Mars, the other after it to Apollo." The Spartans called the *pæan* sung before the engagement, *παιὰν ἱμβατήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon. This battle-song must have been highly animating. Not dissimilar in its inspiring influence was the Marseillaise Hymn, which sung by the Parisian populace, transformed striplings into men, and peaceful citizens into veteran soldiers.

18. *πορευομένων*, sc. *αἰτῶν*. Cf. N. on I. 2. § 17. — *ἐξεκύμαινε*, *fluctuated, broke away from* (the line). This metaphor, taken from the waves of the sea, is full of beauty and energy. — For the construction of *τῆς γάλαγγος*, cf. S. § 177. 2. — *τὸ ἐπιλειπόμενον*, *the part (of the line) which was left behind*. Cf. S. § 140. 3. — *δρόμῳ θεῖν*, *to run with speed*. So to give fullness to the expression, we say to *go running, to proceed upon the run*. — *οἷον περ*, *just as*. — *Ἐνυάλῳ*, one of the names of Mars. — *ἐλελλέουσι*, *they shout ἐλελεῦ*. Some fancy that *ἐλελεῦ* may have arisen from the Heb. *ללל*. — *ταῖς ἀσπίσι πρὸς τὰ δόρατα ἰδούπησαν*. We should have expected *ταῖς δόρασι πρὸς τὰς ἀσπίδας ἰδούπησαν*. — *φόβον ποιοῦντες*, *in order to frighten*. Cf. S. § 222. N. 3.

19. *Πρὶν δὲ τόξενυμα ἐξικνεῖσθαι*, *but before an arrow reached* (them) = before they came within bow-shot. "Proprie de jaculis et sagittis, quæ feriunt, vel jactu scopum assequi ob loci propinquitatem possunt." Sturz. — *μὴ θεῖν δρόμῳ*. The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*: lit. *but the chariots were borne along, some, &c.* — *κενὰ ἡνίοχων*, *without* (their) *charioteers*. *κενὰ*, literally *empty*. — *Οἱ δὲ*, i. e. the Greeks. — *ἐπεὶ προΐδουεν*. Cf. N. on I. 5. § 2. — *ἔστι δὲ ὅστις*, *there was* (one) *who* = some one. Cf. Butt. § 150. p. 438; Mt. § 482. — *ὥς περ ἐν ἵπποδρόμῳ*, *as in the hippodrome*. Cf. Smith's Gr. and Rom. Antiq. p. 895; Man. Clas. Lit. p. 678. — *ἐκπληγέας*, *being struck with terror, being stupified* (at the sudden approach of these chariots). *πληγ* of the 2 aor. pass. becomes *πλαγ* in composition. Cf. S. § 118. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. τὸ καθ' αὐτοὺς, *the enemy opposed to them*. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κέρας seu σίτερος." Hutch. Cf. Thucyd. III. 108. § 2, where Bloom. supplies κέρας. — ὡς βασιλεὺς. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — ὑπὸ τῶν ἀμφ' αὐτὸν, *by his followers*. — οἷδ' ὡς = οἷδ' οὕτως (Cf. Vig. p. 215. XVIII), *not even thus*, i. e. not even when apparently victorious, and already saluted as king by his attendants. — συνεσπειραμένην, *in close order*. — ἐπιμελεῖτο, *he was attentively watching*. — The use of καὶ in καὶ γὰρ may be seen by supplying the ellipsis implied in γὰρ: *and* (he did this, i. e. he watched the movements of the king) *for*, &c. The ellipsis in most instances may be mentally supplied, and the formula καὶ γὰρ be rendered simply *for*. — ᾗδεν αὐτὸν ὅτι = ᾗδεν ὅτι αὐτὸς. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, cf. N. on I. 2. § 21. See also Butt. § 151. 6; S. § 157. N. 9.

22. Καὶ is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — μέσον ἔχοντες τὸ αἰτῶν ἡγούντο, *were accustomed* (Cf. S. § 210. N. 2) *to lead in the centre of their (army)*. Dind. and Pop. read ἡγούνται. — ἐν ἀσφαλεστάτῳ, sc. τόπῳ (= χωρίῳ), *in the safest place*.

23. Καὶ — δὴ τότε, *and indeed then*. — μέσον ἔχων, *although being in the centre*. For this restrictive use of the participle, cf. Mt. § 566. 3; S. § 222. 1. — ὁμως, *yet*. — ἐκ τοῦ ἐναντίου, *ex adverso, opposite, in front*. — τοῖς αὐτοῦ τεταγμένοις, i. e. the six thousand spoken of, I. 7. § 11. — ὡς εἰς κύκλωσιν, *as if to enclose* (them). εἰς here marks intention. Cf. Mt. p. 1008. κύκλωσιν is derived from κυκλόω and denotes its action. Cf. S. § 129. 3. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the rear of the Greeks, and cut them in pieces (ὁπισθεν γενόμενος κατακόπη τὸ Ἑλληνικόν).

24. δέσας — κατακόπη (sc. βασιλεὺς). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time. Cf. Butt. § 139. 1; S. § 214. N. 1. — τοῖς ἐξακοσίοις. Cf. § 6. — ἀποκτεῖναι λέγεται

κ. τ. λ. Plutarch (Artax. 9) says that after Artagerses had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, *but when (the king's body-guard) was routed, the six hundred belonging to Cyrus, rushing on in the pursuit, were dispersed, or in the route (of the king's body-guard) which took place, the six hundred, &c.* ὥς δὲ — καὶ, *but when — then.* For this use of καὶ after definitions of time, cf. Mt. § 620. a. εἰς τὸ διώκειν ὁρμήσαντες. In Herod. IX. 59, ὁρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. c. — πλὴν (= ὅμως) πάντ' ὀλίγοι, *but yet a very few.* — σχεδόν, *mostly.* — οἱ ὁμοτράπεζοι. These are called οἱ συντράπεζοι, I. 9. § 31. Cf. N. on I. 5. § 15.

26. οὐκ ἠρέσχετο, *was not able to restrain himself.* Mæris: ἠρέσχετο, Ἀττικῶς· ἀνέσχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 283. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, regardless of all public considerations, and intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory, falls by an unknown hand. — Ὅρῳ τὸν ἄνδρα = ὁρῶ αὐτόν, only more emphatic. — ἔτετο. Cf. N. on I. 5. § 8. παλεῖ = *jaculando ferit.* So Krüg. from Diod. XIV. 23, and Plut. Artax. 11. — κατὰ, *upon.* — Κτησίτας, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain.

27. παλτῷ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ. But Mt. (§ 562. N.) founds this use of the nominative upon a different construction, viz. "when the subject of the participle is contained in part by the principal subject, or this latter in the other." Here ὅποιοι, Κῦρος, and ὁκτὼ οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in βασιλεὺς, Κῦρος, and οἱ ἅμφ' αὐτοὺς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. οἱ ἄριστοι = οἱ ὁμοτράπεζοι, § 25. — ἔκειντο ἐπ' αὐτῷ, *lay (dead) upon him.* Cf. κείται Πάτροκλος, Il. XVIII. 20; "neminem jacentem veste spoliavit," Corn. Nep. Thrasyb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θιράπων, *of his sceptre-bearing attendants.* For the construction of αὐτῷ, cf. S. § 197. N. 4. — περιπε

σεῖν αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκην, *scimitar*. A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἐφόρει κ. τ. λ. From this passage compared with I. 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. ἐτελεύτησεν, sc. τὸν βίον. — Κύρον τὸν ἀρχαῖον, i. e. Cyrus who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — παρὰ is here put for ὑπὸ. Cf. Butt. § 134. 3. — Κύρου. "The repetition of the proper name is a mark of respect." Belf. — δοκούντων. Cf. N. on I. 3. § 12. — ἐν πείρᾳ γενέσθαι, to be personally acquainted, to be on intimate terms. "usu et consuetudine expertum esse." Krüg.

2. γὰρ. Cf. N. on I. 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 167. πάντων πάντα is an example of what is called *paronomasia*.

3. θύρας. Krüg. says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis *porta* vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to αἰσχρόν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. εὐθὺς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πελθεσθαι, and to obey his elders more readily than did those even, who were his inferiors (in rank). τῶν ὑποδεεστέρων is constructed in the genitive with μᾶλλον, and ἑαυτοῦ, with ὑποδεεστέρων. Cf. S. § 186. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 124. 2. Repeat ἰδοὺ with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρῶτον. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, § 1. — ἔργων is constructed with φιλομαθέστατον and μελετηρότατον. S. § 185. — τοξικῆς and ἀκοντισεως are in apposition with ἔργων.

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, but when he flourished, bloomed in age = when he was old enough (to engage in hunting and other manly exercises) The age to which allusion is here made was

eighteen, at which time the boys were numbered among the ἱερῆβοι. Cf. Cyr. I. 2. § 9, et seq. ἐπεὶ δὲ answers to πρῶτον μὲν, § 2. — καὶ — ποτὲ, and once. See N. on I. 5. § 7. — ἐπιφερομένην, rushing upon him. — ἔτρεσεν, 1 aor. act. of τρέω. — τὰ μὲν ἔπαθεν = he received those wounds. This appears from the next clause. — τέλος, at length. Cf. S. § 124. 1. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, yet he made 'he one, who first came to his assistance, (to be pronounced) happy by many (in consequence of the gifts which he received from Cyrus) Cf. N. on I. 7. § 4 (end).

7. οὗς καθήκει, whose duty it is. — εἰς Καστωλοῦ πῆδον. Cf. N. on I. 1. § 2. — περὶ πλείστου ποιοῖτο, he regarded it of the highest importance. Mt. (§ 589. 5) says that the idea of ἀντὶ seems here to be implied in περὶ. Cf. Vig. p. 253. III. — εἴ τῳ σπελοῖται καὶ εἴ τῳ συνθῶιτο, if he made a treaty with any one, and if he entered into an agreement with any one. "Proprie sporðai inimicitias et bella componunt; συνθῆκαι amicitias societatemque certis conditionibus paciscuntur." Krüg. For the form τῳ (= τινι), cf. S. § 69. 1; for συνθῶιτο, cf. Butt. § 107. III. 4; Thiersch § 121. 8. — μηδὲν ψεύδεσθαι is an accusative clause depending upon ποιοῖτο. Cf. S. § 162. 3.

8. Καὶ γὰρ οὗς = διὰ τοῦτο, wherefore, on which account. — αὐτῷ — ἐπιτερόμεναι. Leuncl. renders: quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities, which voluntarily placed themselves under the government of Cyrus. Cf. I. 1. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred ejus fidei et imperio se committentes. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτερόμενοι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on I. 4. § 9. — παρὰ τὰς sporðas, contrary to the treaty. sporðῇ (from σπένδω, to pour), a libation. Hence sporðai, a treaty or truce, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, therefore. According to Butt. (§ 149. p. 431), τοι is an ancient dative for τῷ, but is never used illatively except in the strengthened forms τοιγάρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (I. 1. § 6). — φεύγοντας. Cf. N. on I. 3 § 3. — προσέθαι 2 aor. inf. mid. of προσθῆμι, to give up, betray. — ἐφοβοῦντο αὐτάν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow citizens. Cf. N. on I. 1. § 7.

10. καὶ γὰρ, *etenim, for.* — ἔργῳ ἐπεδείκνυτο καὶ ἕλκεϊ = ἔργῳ ἐπεδείκνυτο καὶ λόγῳ. — προοῖτο, *sc. αὐτοῖς, i. e. the Milesian exiles.* For the form προοῖτο (2 aor. opt. mid. of προῆμι), cf. N. on συνθοῖτο, § 7, supra. — οὐδ' εἰ ἔτι μὲν μείους γένοιτο, *not even if they should become still further diminished in number.* Butt. (§ 68. 5) says that μείων is employed for the idea both of *smallness* and of *fewness*. — ἔτι δὲ καὶ κάκιον πράξειαν, *and should be even more unfortunate.* κακῶς πράττω = ἀτυχεῖω.

11. φανερός δ' ἦν — νικᾶν πειρώμενος. Cf. N. on δηλὸς ἦν ἀνιῶμενος, I. 2. § 11. — τοσοῦτον χρόνον ζῆν ἔστε νικῶν, *that he might live so long as to overcome, or that he might live until he had overcome.* “νικᾶν sæpe vim præteriti habet.” Krüg. — ἀλεξόμενος = *par pari referens, giving like for like.*

12. Καὶ γὰρ οὐν. See N. on § 8, supra. — πλείστοι δὲ αὐτῷ κ. τ. λ. The sense is: *there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons.* τῶν is a genitive of the whole after ἐν ἀνθρώποις. Cf. Butt. § 132. 4. 2. a; S. § 177. 1. ἐφ' ἡμῶν, *in our time.* Butt. (§ 147. p. 412) says that ἐπὶ τοῦ often specifies a *time* by means of something contemporary, especially persons. τὰ ταυτῶν σώματα = *their personal services.*

13. The fidelity of Cyrus to his friends, and his scrupulous regard for his word, having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδὲ, *by no means, least of all.* — τοῦτ' refers to the clause commencing with ὡς τοὺς κακούργους. — καταγελᾶν, *sc. αὐτοῦ, to deride him* (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδίστατα πάντων ἐτιμωρεῖτο, *he of all (rulers) punished the most unsparingly.* For the construction of πάντων, cf. N. on τῶν, § 12, supra. — ἦν ἰδεῖν, *one could see.* For the construction, cf. N. on ἦν λαβεῖν, 2. 5. § 2. — στιβομένης ὁδοῖς, *public roads, literally, trodden* (i. e. much frequented) *ways.* — ποδῶν . . . στερουμένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (Cf. § 114. p. 301) would read στερουμένους, *being deprived of, being without*, when the state or situation of the subject as here, is to be expressed. Cf. N. on III. 2. § 2. For the construction of στερουμένους with the genitive, cf. S. § 181. 2. — ἐγένετο, *it was in the power of.* — ὅποι. Herm. remarks that “πῶ and ὅποι denote motion towards a place, but πῇ and ὅπῃ signify both motion towards the place, and rest in the place towards which the motion tends.” Cf. Vig. p. 153. — ἔχοντι ὅ τι προχωροῖ. Various interpretations have been given to this passage. Weiske translates: *cum secum* (Poppo, *ita ut secum*) *haberet*

quidquid commodum est. So Sturz and Bornemann. Yet Schneider remarks of Weiske's interpretation; "*hæc equidem non intelligo magis quam græca,*" and adds, "*mihi Xenophōn de justa itineris causa et honesto profectionis prætextu loqui videtur.*" The evident design of the writer was to show the result of Cyrus's severity, viz. the freedom of the country from thieves and robbers. In what better way could this be illustrated, than by saying a person, who did no injury on his route, could travel anywhere in safety, and carry with him whatever he pleased? But Schneider, whose interpretation Krüg. follows, makes it the grand condition of safety, that the traveller should have a good reason for pursuing his journey, which making the clause in a manner epexegetical of *μηδὲν ἀδικοῦντι*, is perhaps the true sense.

14. *γε* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον*. — *μέντοι*, yet, i. e. notwithstanding his severity towards malefactors, as just stated. — *Πεισίδας*. Cf. I. 1. § 11. — *Μυσοὺς*. See I. 6. § 7. — *αὐτός*, i. e. Cyrus in person. — *οὖς* — *τούτους*. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 150. 4. — *ἥς κατεστρέφετο χώρας* = *τῆς χώρας ἣν κατεστρέφετο*. Cf. N. on ὃ εἶχε στρατεύμα, I. 2. § 1.

15. *ὥστε φαίνεσθαι*. For the construction, cf. S. § 220. 1. — *τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν*, to wish the cowardly to be their slaves. — *Τοιγαροῦν*. Cf. § 9, supra. — *ἀφθονία*, properly, freedom from envy, is here taken for that which removes envious feelings from the mind of the possessor, viz. *abundance*. — *αὐτῷ* — *Κῦρον*. For the sake of emphasis, the pronoun is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31, infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, as it respects justice. For the use of *εἰς* by way of reference, cf. Mt. 578. 3. c. — *γε μὴν* (= *porro*. Sturz) serves here as a general connective. — *εἰ τις*. See N. on I. 4. § 9. For *τις* — *τούτους*, cf. N. on I. 4. § 8. — *φανερὸς γένοιτο* — *βουλόμενος*. Cf. N. on δῆλος ἦν ἀνιώμενος, I. 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδείκνυσθαι*, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 36, *Ψάλλης Ἀντιγόνη ἐπιδείκνυτο*. — *περὶ παντός*. See N. on § 7, supra. — *ἐκ τοῦ ἀδίκου* = *ἀδίκως*. Cf. Mt. § 574; S. § 124. N.

17. *Καὶ γὰρ οὖν*. Cf. §§ 8, 12. — *αὐτῷ*, a dative of the agent. — *διεχειρίζετο* is in the passive voice, having *ἄλλα* for its subject. Some

make it in the middle, and treat αὐτῷ as redundant. — καὶ, *and especially*. This force is given to καὶ by the preceding ἄλλα. — στρατεύματι ἀληθινῷ, *a true army*, i. e. one which was brave, loyal, and under good discipline. Krüg. makes ἀληθινῷ = δικαίῳ, and opposed to τῷ ἐξαπατητικῷ καὶ πλεονεκτικῷ. — χρημάτων, *stipends, service-money*. See N. on I. 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægæum Mare, which the Greeks were obliged to sail over, in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, *but because*. See Mt. § 618; Butt. § 149. p. 423. — τὸ κατὰ μῆνα, *the monthly*.

18. Ἀλλὰ μὲν, *furthermore*. — τι αὐτῷ προστάξαντι καλῶς ὑπήρε-
τῆσεν, *served him well, when he commanded any thing* (to be done), or more briefly, *faithfully executed his orders*. Notice that the *protasis* (S. § 213. R.) here takes the optative, and the *apodosis*, the indicative. Cf. S. § 217. N. 4. — ἀχάριστος, *unrewarded*. Compound adjectives in ος have only two endings. Cf. Butt. § 60. 4; S. § 49. 2. — ἐπηρέ-
ται παντὸς ἔργου, *associates, aiders in every enterprise*.

19. δέ continuative. — δεινόν, *active, vigilant*. — οἰκονόμος, *a manager of household affairs, a steward*; “one who has authority over the slaves or servants of a family, to assign their tasks and portions, with which was also united the general management of accounts.” Rob. Lex. Here the word is used in a wider sense to designate the fiscal officer of a town or city, as a *treasurer, quæstor*. — ἐκ τοῦ δικαίου = δικαίως. — κατασκευάζοντά τε ἧς ἄρχοι χώρας = κα-
τασκευάζοντά τε τὴν χώραν ἧς ἄρχοι (See N. on I. 2. § 1), *improving the country which he governed*. τε — καὶ connect κατασκευάζοντά and ποιοῦντα (S. § 228. N. 4), while the preceding καὶ serves to connect these clauses to δεινὸν ὄντα οἰκονόμον going before. — *προσόδους, revenue*. Hesych. defines by κέρδους *προσθήκη*; Suidas, by εἰσφορά, εἰσοδος. — ἄν — ἀφελετο. Mt. (§ 599. α) says that ἄν with the imperfect indicative, expresses the repetition of an action, a habit; while the aorist denotes that the repeated action is always completed in a single point of time. ταύτην τὴν χώραν (Krüg. τι) is to be supplied with ἀφελετο, which takes two accusatives. Cf. S. § 165. 1. — ἡδέως, *gladly, cheerfully*. — ἃ = ταῦτα ἃ, of which ταῦτα is to be constructed with ἐκρυπτεν. Cf. S. § 165. 1. — ἥμισυ, *very little = not at all*. — φθορῶν — ἐφαίνετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of *to seem*, takes the infinitive, but in that of *to be manifest*, the participle. — τοῖς φανερώς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. — πειρώμενος. Supply ἐφαίνετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπεκρύπτοντο, sc. τὰ χρήματα.

20. Φίλους γε μὴν ὅσους ποιήσαιο, *furthermore, as many as he made friends*. For the construction, cf. S. § 166; for the use of the optative

cf. Mt. 527. 1; Butt. § 139. N. 6; S. § 216. 2. — *ικανούς, suitable, fit.* — ὃ τι refers to παράματος understood (S. § 150. 5), limiting συνεργούς. — θεραπεύειν depends on κράτιστος, and has for its object τούτους, the omitted antecedent of ὅσους. Cf. N. on οὓς — τούτους, § 14, supra.

21. αὐτὸ τοῦτο οἵπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι ὡς συνεργοῖς ἔχει. The order is, αὐτὸ τοῦτο ὡς ἔχει συνεργοῖς (τοῦτου) οἵπερ ἕνεκα αὐτὸς ᾤετο δεῖσθαι φίλων. Render, (it was) *for this (purpose), that he might have assistants, &c.* αὐτὸ τοῦτο refers to ὡς συνεργοῖς ἔχει and serves to qualify the clause commencing with καὶ αὐτὸς (Cf. S. § 167), as showing the end or object of the assiduity of Cyrus in assisting friends. — καὶ αὐτὸς, (that) *he also.* — τοῦτου limits συνεργός.

22. εἰς γε ὧν ἀνήρ. Cf. N. on § 12. Krüg. thinks that ὧν should be rejected from the text. — διὰ πολλὰ, sc. αἰτία, *for many (reasons).* So Sturz. — τρόπους, i. e. disposition, manners, habits, tastes, etc.

23. εἰς πόλεμον, (of use) *for war*, viz. swords, helmets, bucklers, &c. So εἰς καλλωπισμὸν limits the other class of gifts to tunics, trousers, golden rings, chains, &c. — νομίζοι is here followed by two accusatives. Cf. S. § 166.

24. τὰ μεγάλα (= μέγεθαι δώρων) νικᾷν τοὺς φίλους εὖ ποιοῦντα, to which the article τὰ belongs, is the subject (S. § 159. 1) of ἐστὶ understood (S. § 157. N. 10), οὐδὲν θαυμαστόν being in the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. τῇ ἐπιμελείᾳ answers to the question 'wherein?' and limits τὸ — περιεῖναι. See Mt. § 400. 7; S. § 197. 2. — τῷ προθυμῆσθαι χαλῆσθαι, *in his forwardness to oblige*, a dative clause connected to τῇ ἐπιμελείᾳ. — ταῦτα refers to τὸ — περιεῖναι and is used for the singular. Cf. Mt. § 472. 5.

25. ἔπεμπε, *used to send.* S. § 210. N. 2. — βλκούς is defined by Hesych., στάμνος ὅτα ἔχων, *an earthen jar with handles.* — For the construction of οἶνον ἡμιδεῖς, cf. S. § 181. 1; of οἶνον ἐπιτίχοι, cf. S. § 195. 1. — τοῦτον οὖν σοὶ ἔπεμψε. So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — σὺν οἷς for σὺν τούτοις οὖς.

26. ᾄδων ἡμίσεια. This construction of the adjective in the neut. plur. with the genitive of a masc. or fem. substantive, is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — τούτων. S. § 179. 1. — γεύσασθαι, *to taste.* The middle with this sense is the more common use of γέωμι, *I cause to taste.*

27. εἴη — ἐδύνατο. For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost § 122. I. 7. ἐδύνατο is in the imperf. to correspond with εἴη, which borrows its past time from ἐκέλευε. Cf. S. § 216. 3. διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, *because he had many servants.*

— διὰ τὴν ἐπιμέλειαν. Some supply τὴν τῶν ὑπηρετῶν, others read τὴν (ἑαυτοῦ) ἐπιμέλειαν. But Krüg. says: "durum est utrumque. Ego interpretor, propter cui *in qua ei ut principi prospiciebatur.*" — ὥς — ἄγῳσιν for ὥς ἄγοιεν. This change of mood gives great beauty and vividness to the expression. Cf. S. § 204. N. 1. — πεινῶντες, sc. ἐκείνοι referring to τοῖς ἑπταίῃς.

28. *Εἰ δὲ δὴ ποτε, if at any time, whenever.* — μέλλοιεν ὄψεσθαι. A periphrastic future. — ἐσπονδαιολογεῖτο, *he discussed important matters (with them).* — ὥς δηλοῖη οὓς τιμᾷ, *in order to show whom he distinguished.* Rost (Gram. § 123. 3.) says, "the indicative stands in a relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional." — ἐξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω. For the accusative after ἀκούω, cf. S. § 179. N. 1. ἀκούω = ἀκήκοα, when the thing heard is so notorious, that it may be known upon inquiry, by any one at the present time. Cf. Mt. § 504. 2; Krüg. N. on this word. — Construct οὐδένα with οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. Τεκμήριον δὲ with ἐστὶ omitted, is a proposition by itself. Sometimes as here it is accompanied by τόδε. — παρὰ μὲν Κίρου κ. τ. λ. Mt. (§ 630. f.) says that γάρ in the new proposition after τεκμήριον δὲ, σημείον δὲ, etc., is sometimes wanting. See Butt. § 151. IV. 6. — δούλου ὄντος. Cf. I. 7. § 3. — οὗτος, i. e. Orontes. Hutchinson erroneously refers it to the king. — ὃν (= ἐκείνον ὃν) refers to the person, to whom Orontes intrusted his letter to the king. Cf. I. 6. § 3. — παρὰ δὲ βασιλέως κ. τ. λ. Cf. I. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — καὶ οὗτοι μέντοι, *and those too.* — ἂν — τυγχάνειν, *they would obtain.* Cf. Mt. § 598. 1; S. § 220. 3.

30. καὶ τὸ — γέγονεν, *and that which took place,* is the subject, and μέγα τεκμήριον, the predicate, of this proposition. — κλίνειν, *to select (with discrimination and judgment).*

31. οἱ παρ' αὐτὸν. Schneid. conjectures that it should read οἱ περὶ αὐτὸν. — ὑπὲρ Κίρου, *for Cyrus, i. e. in his behalf, on his side.* — ἔχων καὶ τὸ στράτευμα πᾶν, *with the whole army also.*

CHAPTER X.

1. Ἐνταῦθα δὲ is here a formula of transition from the eulogy to the narration, which is resumed from chap. VIII. — ἀποτέμνεται. Plut. (Artax. 13) says, "according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the

head to be brought to him took it by the hair, which was long and thick, and showed it to the fugitives." — *διώκων εισπύπτει*. The singular is employed here, because *βασιλεὺς* is the principal subject. So *Βασιίδας μὲν οὖν καὶ τὸ πλήθος εὐθὺς ἄνω — ἐτραπέτο*, Thuc. IV. 112, — *ἵστανται*, stand their ground. — *στρατοπέδου*, i. e. the place where the baggage, beasts of burden, attendants, &c., of the army remained during the fight. — *εἰς τὸν σταθμόν*, i. e. the place where they had encamped the preceding night.

2. For the signification of *καὶ* after *τά τε ἅλλα πολλὰ*, cf. N. on I. 9. § 17. — *τὴν Φωκαίδα*, the *Phocæan*. Her name was Milto, but Cyrus called her *Aspasia*, because she resembled in wit and beauty, the celebrated mistress of Pericles. — *τὴν — λεγομένην* = *ἐκείνην ἣ ἐλέγετο* (S. § 140. 3) of which equivalent, *ἐκείνη* is in apposition with *παλλακίδα*. — *σοφὴν*, wise, intelligent. So Hesych. defines *σοφός* · *φρόνιμος*.

3. *Ἡ δὲ Μιλησία*. "Hujus nomen ignoramus nisi forte ἡ *Μιλησία* in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ *νεωτέρα* is spurious. — *γυμνὴ*, i. e. having nothing on but the tunic, which fitted close to the body. "sine veste exteriore." Poppo. — *πρὸς τῶν Ἑλλήνων*. Schneid. with Weiske makes this stand for *πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον*. Muret. and Steph. supply *σταθμόν*. It is better however, with Born. and Krüg. to make *πρὸς τῶν Ἑλλήνων* οὐδ' = *πρὸς τοὺτους τῶν Ἑλλήνων* οὐδ'. — *ἀντιπαχθέντες* here stands for *ἀντιπατάμενοι*. — *οἱ δὲ καὶ αἰτῶν*, i. e. the Greeks. — *ταύτην* refers to ἡ *Μιλησία*. — *ἐντος αὐτῶν*, within their ranks. Sturz and most of the German editors translate *in castris eorum*. Hutch. takes *ἐντος* as absolute, and connects *αὐτῶν* with *χρήματα*, a construction too forced and unnatural to be admissible. — *ἴσωσαν*. The repetition of this word shows the completeness of the act spoken of.

4. *διέσχον ἀλλήλων*, were distant from each other. For the construction, cf. Mt. § 354. a. — *οἱ Ἕλληνες* refers to the main army of the Greeks. — *οἱ μὲν*, i. e. the Greeks. "Sic sæpissime Græci ὁ μὲν ad propius, ὁ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ *hic — ille* for *ille — hic*. Cf. And. and Stod. Lat. Gr. § 207. R. 23. — *ὡς πάντας νικῶντες*, as if they had conquered all (the enemy), whereas the right wing of the king's army was victorious. — *οἱ δὲ* refers to *βασιλεὺς*, sc. *οἱ σὺν αὐτῷ*. — *ὡς ἤδη πάντες νικῶντες*, as if they were all conquerors, whereas, their left wing was fleeing before the victorious Greeks.

5. *δ' αὖ*, on the other hand. — *Τισσαφρόνους*. For the construction, cf. S. § 179. N. 2. — *το καθ' αὐτοὺς*, sc. *στράτευμα* or *μέρος*. — *πλησιαύτατος*. Cf. I. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not

BOOK II.

CHAPTER I.

1. Ὡς μὲν οὖν, *how, by what means*. The exordium of most of the following books, contains a similar recapitulation of preceding events — ἡ θροῦσθῃ Κῦρος τὸ Ἑλληνικόν = Κῦρος ἡθροῖσε τὸ Ἑλληνικόν. — ὁπότε, *when*. Cf. S. § 123. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4) κατάβασις. Cf. II. 5. § 22. — ἐλθόντες = ἀνελθόντες. — ἐκοιμήθησαν = τὴν νύκτα διεγέροντο, I. 10. § 19. — πάντα νικῶν. "In consequence," says Mt. (§ 409. 3), "of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικῶν, to conquer. Cf. S. § 164. N. 2. — τῷ ἔμπροσθεν. Cf. S. § 141. 1.

2. Ἀμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 222. 5. — Ἐδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συνεκτασάμενοις and ἐξοπλισάμενοις belonging to the omitted subject προῦναι, are put in the dative by attraction (Cf. Rost § 127) with αὐτοῖς, to which the subject of the infinitive refers. This kind of attraction is sometimes omitted, as in Ξεῖλα . . . ἤκειν παρήγγειλε λαβόντα τοὺς ἄρθρας, I. 2. § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ἕως Κῦρος συνμῖξειαι, *until they should join Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the optative without ἄν.

3. Ἡδὲ δὲ ἐν ὁρμῇ ὄντων = *but just as they were ready to march*: literally, *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — γεγονώς ἀπὸ Δαμαράτου, *being a descendant of Damaratus*. For the time of γεγονώς (2 perf. part. of γίγνομαι), cf. S. § 209. N. 4. For the manner in which Damaratus was defrauded of the kingdom of Sparta by Cleomenes, see Clas. Dict. — Γλούς. Cf. S. § 46. N. 4. — τέθνηκεν, *was dead*: properly, *is dead* (S. § 118. Θ), but as it is used for τεθνήκει (S. § 216. N. 5), its time is determined by the context (S. § 209. 1).

— ὠρμῶντο. The preceding day's-march was not completed in consequence of the battle, and hence the verb is put in the imperfect.
 — λέγου, sc. Ἀρμῆος. — τῇ δὲ ἄλλῃ, sc. ἡμέρῃ borrowed from the preceding clause. — ἀπιέναι — ἐπὶ Ἰωνίας, *he would return to Ionia = he would set out for Ionia.* — φάλη, *that he declared, affirmed,* a stronger expression than λέγου. — Ταῦτα ἀκούσαντες, *when they heard these things.* Cf. S. § 222. 1. — βαρῶς ἔφερον. Cf. N. on I. 3. § 3. — Ἀλλ' ὥφελε μὲν Κῦρος ζῆν, *O that Cyrus were alive.* ὥφελον, 2 aor. of ὀφείλω, always expresses *a wish*, and with the infinitive is frequently preceded by the particles ὥς, εἰ γάρ, εἴθε or αἴθε. See Butt. § 150 p. 437; Mt. § 513. Obs. 3; S. §§ 118. O: 217. N. 3. — ἡμεῖς γε, = whatever may be the result of the engagement in other parts of the field, *we at least, &c.* Cf. N. on I. 3. § 9 (end). — εἰ μὴ ἡμεῖς ἤλθοτε, ἐπορευόμεθα, *unless you had come we should have marched.* For the use of the indicative in the protasis, and with ἄν in the apodosis (S. § 213. R.), when both are past actions, cf. Mt. § 508. b; Butt. § 139. 9. 4; S. § 213. 5. — τὸν βασιλεῖον καθιεῖν αὐτόν, *that we will place (literally, cause to sit, S. § 118, καθίζω) him as king.* For the construction, cf. S. § 166; for the form of καθιεῖν, cf. S. § 102. N. 1. — τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστὶ, *for it is the right of those who gain the battle to rule also, or more briefly, the right to govern belongs to the conquerors.* For the construction of τῶν — νικῶντων, cf. S. § 175; of μάχην, see N. on § 1, supra. Dindorf from the Vat. and Eton MSS. reads μάχη, but μάχην is justly preferred by Born., Pop., and Krüg.

5. τοὺς ἀγγέλους, i. e. Procles and Glus. — αὐτὸς ὁ Μέρων, *Me-non himself*, i. e. of his own accord. So Sturz, "*sua sponte.*" — ἐβούλετο, sc. λέναι. — ξένος. Cf. N. on I. 1. § 10.

6. περιέμενε. The Eton MS. has περιέμεινε, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in περιέμεινε. — ἐπορρίζετο αἶνον, *procured for itself provisions.* Cf. S. § 207. 1. — κόπτοντες takes the gender implied in στρατεύμα with which it agrees (S. § 137. N. 2), and is put in the plural because its noun is a collective one. Cf. S. § 137. 3. — φάλαγγος is here used of an army *non instructus.* — Krüg. makes οὐ = ἐκείσε οἱ. For the relative adverb οὐ, cf. S. § 123. — ἡνάγκαστον. Cf. N. on ἦσαν, I. 1. § 6. — ἐκβάλλειν, sc. ἐκ τῶν χειρῶν. So Born. "*Sed cum*" says Krüger, *sagittas non manibus tenerent, cogitare mallet ἐκ τῶν φαρετρῶν.*" When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons, in order that they might be deprived of the power to do harm, passed into the rear of the Greek

army, where they were found and retaken by the king, when he approached the Greeks, ὡς ἰδοῦναι ὁπίσθην (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting *ἐκβάλλειν*, to pull out, sc. from the ground.

— *φέρεσθαι*, to carry away (for fuel). This verb, which Muretus omits, is to be constructed with *πέλται*, as well as with *ἄμαξαι*. — *ἐρημοί*, empty, their contents having been plundered by the king's forces. Cf. I. 10. § 13. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. *πλήθουσιν ἀγορεύειν*. Cf. N. on I. 8. § 1. — *ἐντὶ μὲν ἑαυτοῦ*. Cf. N. on I. 1. § 5. — *προσεποιεῖτο*, he pretended, claimed to himself. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of *ἐπιστήμων* — *τῶν*, cf. S. § 185. — *ἑμὲ* = pertaining to. — *τάξεις*, tactics, i. e. the arrangement of troops in the various orders of battle. — *ὁπλομαχίαν*, exercise of arms, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. *ἐπεὶ νικῶν τυγχάνει*, since he happens to be victor = since by the fortune of war he is victorious. — *θύσας*. Cf. N. on I. 9. § 3. — *εὐφράσκεσθαι* (i. e. *πειρᾶσθαι εὐφράσκεσθαι*. So Krüger) is here in the middle voice with the signification, to find for one's self = to acquire, obtain, and is used transitively (S. § 207. 2), having for its object *ἄν τι* (= ὅ τι, whatever) *δύνονται ἀγαθόν*. Cf. S. § 162. 3. *δύνονται*, sc. *εὐφράσκεσθαι*, borrowed from the preceding clause. Sturz supplies *πράττειν*, and renders, *efficere possint*.

9. *βαρεῖως μὲν ἤκουσαν*, heard with indignation. — *ὅτι οὐ τῶν νικούντων εἴη τὰ ὅπλα παραδιδόναι*, "that it was not for conquerors to surrender their arms." Felton. For the construction of *τῶν νικούντων*, cf. N. on § 4, supra. See also S. § 140. N. 3. — *ἀλλιστόν τε καὶ ἄριστον*. A common formula signifying, according to the connexion in which it stands, what is good, honorable, becoming, fit, &c. Here it denotes that which is conducive to the general interests of the army. "*καλὸς καὶ ἀγαθός* proprie dicitur sic, ut *ἀγαθός* ad animi virtutem et probitatem pertineat, *καλός* autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur." Sturz. — *τὰ ἐγρὰ ἐξηρημένα*, the entrails which had been taken out (of the victim). This sentence is parenthetical.

10. *πρεσβύτατος ὢν*. It is probable that Sophænetus was absent from this conference), since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — *πρόσθεν* — ἢ, before — that, sooner — than. — *αἰτεῖ*. Cf. *κελεύει παραδόντας τὰ ὅπλα*, § 8, supra. — *τί δέῃ αὐτόν αἰτεῖν*; = οὐ δέῃ αὐτόν αἰτεῖν. For the construction of *τί*, cf. S. § 167. R. — *καὶ οὐ* (Krüg. ἀλλ' οὐ) *λαβεῖν ἐλθόντα*, and not

rather to come and take them (by force). λαβεῖν is opposed to αλτῆν. — τί ἔσται τοῖς στρατιώταις, *what reward the soldiers shall have* (in return for their arms).

11. Construct αὐτῷ with ἀντιποιεῖται. — ἡμᾶς ξαντοῦ εἶναι, *that you are his*, i. e. his servants, property. — ἐντός, *within*, i. e. enclosed by. — ὅσον οὐδ' εἰ παρέχοι ἡμῖν δύναισθ' ἂν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you*: literally, *as many as you could not kill*. &c.

12. Θεόπομπος. Some MSS. have Ξενοφῶν, which Hutch. and Krüg. have followed, but Θεόπομπος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — ἀρετή, *valor*. — Construct ἂν with χρῆσθαι, and also the next ἂν with στερεθῆναι. Cf. N. on I. 3. § 19. — στερεθῆναι. Supply οἰόμεθα from the preceding clause. — Μὴ οὖν οἶον, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — σὺν τούτοις, sc. ὅπλοις. — περὶ τῶν ὑμετέρων ἀγαθῶν μαχοίμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλοσόφῳ, i. e. says Krüger, ἀδολεσχούντι ᾧ ἡ ἀλήθεια ἐλέγχει. Reiske, cited by Born., appends to φιλοσόφῳ: quia sæpius τὸ ἀγαθὸν crepabat et τὴν ἀρετήν. — Ἰουκας, *you resemble*, 2 perf. of εἶκω, with the signification of the present. Cf. S. § 209. N. 4. — ὃ νεανίσκος, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ ἑτῶν εἴκοσι· τριῶν ἑως ἑτῶν τριάκοντα τεσσαράκων, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon was upwards of 40 years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, εὐειδέστατος εἰς ὑπερβολήν, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards νεανίσκος in this place, as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines νεανίσκος· νήπιος. — ἴσθι — ὦν. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding*, = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us.

14. ἱπομαλακίζομένους, *gradually softening*. The hopes of the Greeks, so suddenly crushed by the untimely death of Cyrus; their great distance from home; and their destitution of the means of subsistence, must have depressed to a greater or less extent, the minds of all, especially those of a more timid or despondent temperament.

— ὡς καὶ — καὶ, *as — so also*. The first καὶ of this formula is pæonastic, so far as its translation into English is concerned (Cf. Mt. § 620 b); the latter καὶ = οὕτω (See Mt. § 620. d. 2). — πολλοῦ ἄξιοι, *very useful*. Cf. N. on I. 3. § 12. — εἴτε — εἴτ', *whether — or* — ἄλλο τι, *in something else*. For the construction, cf. S. § 167. — θελοῖ. Krüg. edits βούλεται, but apart from the MS. authority in favor of θελοῖ, as denoting *purpose* or *design* its meaning is better suited to this passage than that of βούλεται, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — ἐπ' Αἰγυπτῶν. Cf. II. 5. § 13; Diod. XI. 71. — συγκαταστρέψαιν' ἂν αὐτῷ, *they would assist him in subjugating it*, i. e. Egypt. Cf. N. on I. 5. § 7 (end).

15. ἀποκεκριμένοι εἶεν has a middle signification. Cf. Mt. § 493. d; Butt. § 136. 3. — ἄλλος ἄλλα λέγει, *one says one thing, another, another*. λέγει takes its number from ἄλλος, which is in apposition with οὗτοι, the proper subject of the verb. Cf. Mt. § 302. a. Obs. Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but asks Clearchus to deliver his sentiments. Whether he had more reason to be satisfied with the Spartan's reply, will appear in the sequel. — εἰπὲ τί λέγεις, *tell (us) what you have to say* = declare your opinion in reference to this matter.

16. ἄσμενος = ἀσμένως. Cf. Butt. § 123. N. 3. — οἱ ἄλλοι, i. e. those, who were present at the conference. Supply ἄσμενοι ἰσράκασι from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἰσμεν. — τοσοῦτοι — ὅσους, *as many as* = *all whom*. Cf. S. § 73. 1. — τοιούτοις δὲ ὄντες πράγμασι, *being in such difficulties*. "in quibus periculis versati." Krüg. — συμβουλευόμεθά σοι, *we ask your advice*. In the active voice, this verb signifies *to give advice*, in the middle, *to consult* or *ask advice*. The Latins express this difference by *consulere alicui*, and *consulere aliquem*. — περὶ ᾧ = περὶ τούτων ᾧ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — κάλλιστον καὶ ἀριστον. Cf. N. § 9, supra. — ἀναλεγόμενον. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of ἂν λεγόμενον, which Weiske and some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμενον, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples, which Mt. (§ 564) calls nominative absolute; but which Butt. (§ 145. N. 7. 2) regards as accusative absolute, and may here be resolved by ὅτε, or ἐπειδή with the finite verb. Render εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, *when in after time it shall be repeated*. Cf. Mt. § 565;

S. § 168. N. 2. — συμβουλευομένοις συνεβούλευσεν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ἰπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*." The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous, to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ἵπποστρέψας, literally, *having turned around* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μὴ παραδιδόσαι = μὴ παραδοῦναι. Cf. Butt. § 137. 5; Mt. § 501; S. § 212. 2. — μηδεμίαν — ἐλπίς, *not even one hope*, opposed to τῶν μυρίων ἐλπίδων μία of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 207. 1. — ὅπῃ δυνατόν, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις, = *well then, this is your advice*. Butt. (§ 149. p. 428) says that ἀλλά stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλείονος — ἄξιοι, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod., to have given this truly Laconic answer to Xerxes at Thermopylae.

21. Phalinus now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (Cf. § 8), but finding them resolute, he proposes, as the only condition on which peace will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. *this mandate of the king*. — ὡς πολέμου ὄντος, *that war is* (determined upon by you) For the construction, cf. S. § 192. N. 2.

23. οὐ διεσήμανε, *he gave no intimation*. This dialogue between Clearchus and Phalinus is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive, how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. *οἱ σὺν αὐτῷ*, i. e. his colleagues in the embassy. — *βελτίους*, = *higher in rank and influence*. — *οἷς οὐκ ἂν ἀνασχέσθαι αὐτοῖ βασιλεύοντος*, *who would not bear his being king, or that he should be king*. For the construction of *οἷς* — *ἀνασχέσθαι*, cf. Mt. § 538; of *ἀνασχέσθαι αὐτοῦ*, S. § 179. 1. *ἀνέχεσθαι τιος*, *to bear any thing*, as opposed to *ἡττάσθαι τιος*, *to succumb to any thing*, is placed by Mt. (§ 358), under the head of “verbs signifying *to surpass* or *to be inferior to*, followed by the genitive.” — *ἤδη*, *forthwith*. — *τῆς νυκτός* = *ταύτης τῆς νυκτός*, *this very night*. — *ἀπιέραι* has *αἰτίος* (= *ἑαυτὸν*, Cf. S. § 158. N. 2) for its subject.

2. *ὅποιον* — *τι* = *ὅ τι*, *whatever*.

3. *ἡδὴ ἡλίου δύοντος*, *the sun now going down* = *it being now sunset*. — *Ἐμοὶ* — *θυομένῳ ἵεναι*, *as I was sacrificing in order to go*. The infinitive here marks the *end* or *purpose* of the action expressed by *θυομένῳ*. Cf. Butt. § 140. 2; S. § 219. 2. Prof. Felton renders: *sacrificing to know whether or not to march*. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe *ἵεναι* with *ἐγγινετο τὰ ἱερά*. Supply *καλὰ*, in *οὐκ ἐγγινετο*, from *πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν* at the end of the section. — *εὐλότως*, *rightly* = *with good reason*. — *οὐκ ἐγγινετο*. Repeat *καλὰ τὰ ἱερά*. — *ἂν διναίμεθα*. For the optative, cf. S. § 217. 2. — *μὲν δὲ αὐτοῦ γε*, *certainly here at least*. — *οἷόν τε*. Cf. N. on I. 3. § 17. — *ἵεναι*. Repeat *ἐμοὶ θυομένῳ*.

4. *δειπνῆν*, sc. *χρῆ* from the preceding clause. — *τις*. See N. on I. 3. § 12. — *ἐπειδὴν δὲ σημήνη τῷ κέρατι*, “*when the signal shall be given with the trumpet*.” Felton. *σημήνης*, sc. *ὁ σαλπικτήης*. Cf. S. § 157. N. 8. (2). — *ὥς ἀναπαύεσθαι*, *as if to retire to rest*. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — *ἀνατίθεσθε*, sc. *τὰ σκεύη* drawn from *συσκευάζεσθε*. — *ἐπὶ δὲ τῷ τρίτῳ*, sc. *σημείῳ*, *at the third (signal)*. — *πρὸς τοῦ ποταμοῦ*, *next to the river*. — *τὰ δὲ ὅπλα* = *τοὺς δὲ ὅπλους*. Cf. N. on I. 7. § 10. — *ἔξω*, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. *τὸ λοιπὸν* (= *ἀπὸ τοῦ νῦν*. Phav.), *from this time, for the fu-*

ture. Cf. Butt. § 150. p. 437. — ἤρχεν, i. e. took the chief command. — οὐχ ἐλόμενοι, i. e. not formally electing him. — ἀλλ' ὁψώντες, but (they obeyed him) because they saw, &c. — δεῖ, sc. γορνεῖν.

6. Ἀριθμός δὲ τῆς ὁδοῦ, "*mensura itineris*." Sturz. — ἣν ἦλθον, which they went. For the construction, cf. S. § 164. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταθμοὶ τεῖς καὶ χ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus, to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τοισχιλιοι, which is irreconcilable with the statement of Plutarch, who makes Cunaxa, 500 stadia from Babylon.

8. τὰ παρηγγελμένα. Cf. § 4. supra. — πρῶτον σταθμόν. Cf. II. 1. § 3. — Θέμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. Θέμενοι τὰ ὅπλα. Cf. N. on I. 5. § 14. — μήτε — τε, not — and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 224. N. 2. — προσώμοσαν, swore in addition. Ariæus and his party laid themselves under an additional obligation to act as faithful guides.

9. σφάξαντες ταῦτον χ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15: 18, when God made a covenant with Abraham. Cf. also, Exod. 24: 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovitaurlia* of the Romans. — εἰς ἀσπίδα, in a shield. Corresponding to the boss of the shield on one side, was a cavity on the other which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear, in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383.

10. Ἄγε δὴ, come now. A formula of incitement. — ὁ αὐτὸς — στόλος, the same march. Cf. S. § 144. — καὶ ἡμῖν, as to you. Cf. S. § 228. N. 3. — τίνα γνώμην ἔχεις, "*quæ tua sententia est*." Sturz

— ἀπιμεν, sc. ὁδόν to which ἤνπερ refers. For the construction, cf. N. on ἤν ἤλθορ, § 6, supra.

11. Ἦν μὲν ἤλθομεν ἀπιόντες. The order is ἀπιόντες (ὁδόν) ἤν ἤλθομεν. See N. on ἤν ἤλθορ, § 6. — ὑπάρχει=ἔστι. Construct Ἑπτακαίδεκα with ἰόντες, according to the rule (S. § 164) above referred to. Krüg. attaches to σταθμῶν the idea of time. — ἐγγυτάτω = ἐγγυτάτων. Cf. S. § 141. 1. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, *we had nothing to take* = *we could take nothing*. Cf. S. § 219. 1 (ἔχω). — εἰ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, *we entirely consumed*. κατὰ in composition signifies, *exhaustion, consumption*, etc. Cf. Vig. p. 246. — μακροτέρην, sc. ὁδόν. Cf. S. §§ 140. N. 5: 164.

12. Πορευτέον δ' ἡμῖν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμοῖς, which here signifies the distance passed over (See N. on I. 5. 7), with πορευτέον (S. § 164), which is followed by the same case as its verb. Cf. S. § 162. 2. — ὡς πλείστον, *as far as possible*. — οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, “*the king will no longer be able to overtake us*.” Felton. δύνηται is here put for δυνήσεται. Cf. S. § 215. N. 3. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive, in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. 4: 148. N. 6; S. § 225. 2. — σπανεῖ. Cf. N. on καθεῖν, II. 1. § 4.

13. Ἦν δ' αὐτῇ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, *this strategy had nothing else in view than to escape by secret or open flight*. ἤν — δυναμένη = ἰδίνατο. Cf. N. on I. 2. § 5 (end). στρατηγία, *the plan of conducting the army*. For the distinction between ἀποδρᾶναι and ἀποφυγεῖν, cf. N. on I. 4. § 8. — κάλλιον, *more honorably*. Cf. S. § 124. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, *supposing*.

14. ἰδοσαν — ὄραν, *they thought that they saw*. Cf. Butt. § 140. 1; S. 158. 2.

15. Ἐν ᾧ δὲ, *but whilst*. Cf. N. on I. 10. § 10. — Καὶ εὐθὺς ἔγνωσαν x. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἐγγύς σου, *somewhere near*. — καὶ γὰρ (= γὰρ, *etenim*) καὶ, *for also*, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἤδει γὰρ καὶ ἀπειρηγότας τοὺς στρατιώτας, *for he knew that the soldiers were both exhausted*. For the construction, cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. ἀπειρηγότας, perf. act. part. of ἀπορρέω, not

used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἤδη δὲ καὶ ὀψὲ ἦν, *and now also it was late* (in the day). — οὐ — οὐδ'. Cf. S. § 225. 1. — δοξολή is put in the optative, because φυλαττόμενος, upon which it depends, borrows past time from ἀπέκλιτε. Cf. S. § 216. 3. — εὐθύωρον = κατ' εὐθείαν (sc. ὁδόν), *straight forward*. Cf. S. § 124. 2. — τοὺς πρώτους, *the van of the army*. — εἰς — κατεσκήνωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very wood of the houses*. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ cf. S. § 144. 2. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμόλω), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρόπῳ τινι, *in some manner* = *as well as they could*. — σκοταῖοι, *in the dark*. See Butt. § 123. N. 3; S. § 138. N. 1. ὡς ἐτύγχανον ἕκαστοι, sc. αὐλιζόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able*. — ὥστε — καὶ, *so that even*. — ἐγγύτατα here = ἐγγύτατοι. — σκηνωμάτων, *tents*, a verbal noun from σκηνώω, *to pitch a tent*. Cf. S. § 129. 4.

18. τῇ ἡμερᾷ, sc. ἡμέρᾳ. — οὔτε καπνὸς οὐδαμοῦ πλησίον, *nor smoke any where near*. — τῇ ἐφόδῳ, *at the approach*. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκείνοις ᾤ.

19. καὶ, also. — οἷον εἰκὸς φόβου ἐμπεσόντος γλυνεσθαι, *such as usually takes place, when fear falls upon a company of men*.

20. Τολμίδην — τοῦτον. Cf. N. on ἀμάξας — ταῖτας, I. 10. § 18. — κήρυκα ἀριστον τῶν τότε, *the best crier of that time*. For the construction of τῶν τότε, cf. S. § 141. 1. — ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπια μηνίσῃ, *whoever would give information of the person, who had let loose the ass among the arms*. "This is a mere joke, implying that there was no ground for alarm." Felton.

21. κενός, *empty* = *vain, groundless*. — Ἄμα δὲ ὁρθρῇ, *as soon as day broke*. Robinson (Lex. N. T.) says that "ὁρθρος properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise." Here it evidently means *break of day*, inasmuch as heralds came from the king about *sun-rise* (Cf. II. 3. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. "Ὁ δὲ δὴ ἔγραψα, but now that which I wrote. ὁ = τοῦτο ὁ, ο. which, τοῦτο refers to the clause ὅτι . . . ἐφ' ὅδῳ, and is the subject of ἔν. Reference is here made to what is said in II. 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message, from that sent by Phalinus (II. 1. §§ 7-23).

2. προφύλακας, the out-posts. — ἐξῆτουν, inquired for. — τυχὼν — ἐπισκοποῦν, happening to be reviewing. — ἄχρως ἂν σχολάζῃ, until he was at leisure. Cf. N. on ἂν ἔλθοις, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. ὥστε καλῶς ἔχειν ὁράσθαι πάντῃ φάλαγγα πυκνήν, so that the dense lines made an imposing appearance on all sides. καλῶς ἔχειν. See N. on I. 1. § 5. ἔχειν has ὁράσθαι for its subject. — τῶν δέ. "In narrative style," says Butt. (§ 126. 4), "ὁ, ἡ, τό often stand only once and with δέ alone, in reference to an object already named." τε in καὶ αὐτός τε is to be construed with καὶ before τοῖς ἄλλοις, while τε — καὶ in the next member connects εἰσπολιτάτους and εὐεидε-στάτους. — ἔφρασαν. Cf. N. on I. 6. § 3.

4. τί βούλονται. Cf. S. § 216. 2. — ἄνδρες οἵτινες, as persons who. Sturz says that ἄνδρες here might have been omitted. — ἱκανοί, suitable, duly authorized, is followed by ἀπαγγεῖλαι. — ἔσονται. Cf. N. on ἀπάξει, I. 3. § 14. — τά τε παρὰ βασιλείως, "regis mandata." Krüg.

5. μάχης. For the genitive, cf. S. § 181. 1. — οὐδὲ ὁ τολμήσων, nor shall any one dare. An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 140. 3.

6. ἐγγὺς πον, somewhere near. — The subject of ἐπιτέτακτο is ταῦτα πράττειν. Cf. S. § 159. 1. — ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, that they (i. e. the Greeks) seemed to the king to propose what was reasonable. So Sturz, "æqua postulare." — οἱ αὐτοὺς — ἄξουσιν, to lead them. Cf. N. on ὅστις, I. 3. § 14. — ἰὰν αἱ σπονδαὶ γένωνται. "A transition," says Matthiæ (§ 523. 1), "to a kind of oratio recta." ἰὰν, ἥν, or ἄν, with the subjunctive is a milder expression than εἰ with the future. See Mt. l. c. — ἔνθεν = ἐκεῖσε ἔνθεν.

7. αὐτοῖς = μόροις, alone. S. § 144. N. 3. — τοῖς ἀνδράσι.

There is much difficulty in determining satisfactorily, to whom ἀρδράσαι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks, who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties.

8. μεταστησάμενος αὐτοὺς *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 207. 5. — σπορδὰς ποιῆσθαι = σπέρδεσθαι. — καθ' ἡσυχίαν = ἡσυχῇ, *quietly, peacefully*.

9. μὴ ἀποδόξῃ ἡμῖν τὰς σπορδὰς ποιήσασθαι, *lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐ δόξῃ ἡμῖν. — οἶμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν — μέντοι = μὲν δέ. — τὸ δὲ στράτευμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλῶσιν (= ὀχετοῖς, II. 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, literally *passings over*, here the means by which it is effected, viz. *bridges*. — τοὺς δὲ. In the formulae ὁ μὲν — ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. *Obs.* 4.

11. ἣν — καταμαθεῖν. Cf. N. on ἣν λαβεῖν, I. 5. § 2. — Κλέαρχον καταμαθεῖν ὡς ἐπεστάται = καταμαθεῖν ὡς Κλέαρχος ἐπεστάται (Cf. N. on I. 6. § 5). ἐπεστάται = ἥρχε, ἡγεμόνευεν. — βακτηρία, *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. "Adeoque lochagos vapulasse a prætore docent Hell. VI. 2: 19." Krüg. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things, which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἄν with ἐπαισεν, cf. N. on I. 9. § 19. — καὶ ἅμα αὐτὸς κ. τ. λ. By thus sharing in the

labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπυοῦν αἰετῶν, *so that every one was ashamed not to assist in urging on the work.* Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words, in which a negative sense is involved, as δεινόν, αἰσχρόν ἐστι, etc.; denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. πρὸς αὐτοῦ. The common reading πρὸς αὐτὸν, is rejected by the best critics, as being without any sense. πρὸς αὐτὸ (= πρὸς τοῦτο, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — οἱ τριάκοντα ἔτη γεγονότες, *those being thirty years old.* Cf. S. § 209. N. 4: 168. N. 1.

13. ὑποπτεύων, *because he suspected.* Cf. S. § 222. 1. — οἶα = ἐπιτηδεῖα, *fit, suitable.* Cf. Mt. § 479. Obs. 2. a; Butt. § 150. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — προοαίνοντο — εἶναι. Cf. N. on φθορῶν ἐγκατανετο, I. 9. § 19. — τούτου refers to the assertion made in the preceding clause. — τὸ ὕδωρ ἀφεικέραι, *had caused the water to be let forth.* ἀφεικέραι, perf. infin. of ἀφίημι. Clearchus hastened on the army in order to show, that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. ὀξος, "*acidulum potum e dactylis coctis paratum; οἶνον, dulciorem potum, e dactylis expressis paratum.*" Morus. — ἀπὸ τῶν αὐτῶν. Cf. N. on II. 2. § 16.

15. οἶας μὲν = ταιαῦται μὲν οἶας. — ἔστιν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — τοῖς οἰκέταις ἀπέκειντο, *were laid by for the domestics.* οἰκέταις is the *Dativus Commodi*. Cf. N. on I. 2. § 1. — ἀπόλεκτοι, *selected*, a verbal from ἀπολέγω. Cf. Butt. §§ 102. 3: 60. 4; S. § 49. 2. — ὄψις, *appearance.* — ἡλέκτρον, *amber*, a yellow, transparent, guminous substance found in many countries, but mostly upon the shores of the Baltic. For the construction of ἡλέκτρον, cf. S. § 186. N. 3. Krüg. makes ἡλέκτρον stand for ἡλέκτρον ὄψεως, the noun being employed for its attribute, which is the real object of comparison. — τὰς δέ τινας, *but some.* — τραγήματα, *for desserts.* A substantive frequently expresses the design of the noun with which it is in apposition. Cf. Mt. § 433. Obs. 3. Cf. also And. and Stod. Lat. Gr. § 204. R. 1. — The δευτέρα τραπέζα, *second table = dessert*, was made up of various sweetmeats, and furnished in times of luxury with great splendor. Cf. Man. Clas. Lit. § 165. p. 536. — ἦν — ἡδὲν, sc. τοῦτο (i. e. ταῦτα τὰ τραγήματα). — παρὰ πότον (= συμπόσιον), *in drinking*, i. e. during the drinking-bout, which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these sym-

posiums, that Alexander is said to have died in a state of beastly intoxication. The wise man doubtless referred to this custom (Prov. 23 : 29, 30), when in answer to the question, "Who hath woe," &c he replies: "They that tarry long at the wine." — κεφαλαλγής (*κεφαλή*, the head, and ἄλγος, pain), causing headache.

16. ἐγκέφαλον, the brain, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. 4. *Ulcis medulla earum* (i. e. palmarum) *in cacumine, quod cerebrum appellant.* — τὴν ιδιότητα τῆς ἡδονῆς the peculiar flavor, or quality of its flavor. The palm tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm tree were enumerated. It is found in great abundance in Babylonia. Cf. Bib. Repos. VII. p. 367. — ὁθεν = ἐξ οὗ.

18. ἀμήχανα, insuperable. — εὐρημα ποιησάμην, I regarded it an unexpected gain. εὐρημα answers to our familiar expressions, windfall, good luck, etc. — εἴ πως, if by some means. He hints by this at the difficult nature of his request. — δοῦναι, give = permit. — ἀποσῶναι ὑμᾶς εἰς τὴν Ἑλλάδα, to conduct you safely into Greece. ἀποσῶναι (by constructio prægna) = to save and lead. ἀπό gives to οὐζῶ the idea of complete deliverance; to save from, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι εἶεν, I think that I should not be unrewarded. ἂν gives to εἶεν the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἔχειν. — πρὸς ἑμῶν, by you = on your part.

19. ὅτι δικαίως ἂν μοι χαρίζετο, i. e. (says Poppo) ὅτι, εἰ χαρίζετο, δικαίως ἂν μοι χαρίζετο = that if he should reward me, he would (on account of my merit) justly do it. For ἂν in the apodosis, cf. N. on I. 6. § 2. — Κῦρόν τε πιστοτρατεύοντα — ἡγγεῖλα. For the construction, cf. S. § 222. 2. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on II. 1. § 2. — τῶν — τεταγμένων = ἐκείνων οἱ τεταγμένοι ἦσαν (S. § 140. 3), of which ἐκείνων is constructed with μέρος denoting a part. S. § 177. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the plu

perfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖςδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, *with those now present with me.*

20. βουλευσασθαι, *to deliberate, take counsel*, sc. with others. See below, § 25 (end). For the tense, cf. N. on παύσασθαι, I. 2. § 2. — ἔρεσθαι — ἰμᾶς. Cf. S. § 165. 1. The accusative of *thing* is the next clause. — τίλος ἐνεκεν, *on account of what = for what reason.* — μετρίως, *moderately*, i. e. in good temper. — ἵνα μοι εὐπρακτοτέρον ᾦ ἢ ἂν τι δύνωμαι ἀγαθὸν ἰμῖν παρ' αὐτοῦ διαπραξάσθαι. The order is, ἵνα διαπραξάσθαι ἂν τι (= ὅ τι. See N. on II. 1. § 8) ἀγαθὸν δύνωμαι (sc. διαπραξάσθαι) ᾦ εὐπρακτότερόν μοι. Cf. S. § 159. 2.

21. μεταστάντες, *having withdrawn.* — Κλέαρχος δ' ἔλεγεν, i. e. he was spokesman for the others. — ὥς — πολεμήσοντες. Cf. N. on I. 1. § 3. — οὐτ' πορευόμεθα ἐπὶ βασιλέα, *nor should we have marched against the king.* This is an *apodosis*, ἂν being supplied. The *protasis* is ἀλλὰ πολλὰς κ. τ. λ. It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἰωρῶμεν ἐν δεινῷ ὄντα, *but when we saw him already beset with danger.* ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα, "*periculis pressum.*" Sturz. — ῥοχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῖναι αὐτόν, *our respect for the gods and men forbade that we should desert him.* "The verb αἰσχύνομαι takes the participle, when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame." Rost § 129. 4. Cf. VII. 6. § 21. θεοὺς and ἀνθρώπους are constructed in the accusative with ῥοχύνθημεν on the principle that verbs of emotion are often followed by an accusative, which is both the object and efficient cause of the emotion. Cf. Mt. § 414. — παρέχοντες ἡμᾶς αὐτοῖς εὖ ποιεῖν, *literally, furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him.* — εὖ ποιεῖν, sc. ὥστε τὸν Κῦρον.

23. τέθνηκεν, *is dead.* — οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, *we neither aim at the dominion of the king.* For the construction of βασιλεῖ, cf. S. § 197. 1; of ἀρχῆς, S. § 182. — οὐτ' ἔστιν ὅτου ἔνεκα, "*nor is there any reason why.*" Felton. The subject of ἔστιν and antecedent of ὅτου, is some such word as πρᾶγμα or χρῆμα understood. See S. § 150. 5. — κακῶς ποιεῖν = κακά ποιεῖν. Cf. S. § 165. N. 2. See also N. on I. 6. § 7. — τις, *some one*, softer than ἡμεῖς for which it stands. — σὺν τοῖς θεοῖς, *with the help of the gods.* — For the construction of εὖ ποιῶν (= ἀγαθὰ ποιῶν) ἰπάρχῃ, *begins doing well*, cf. S. § 222. 3. — καὶ τούτου εἰς γε δύναμιν οἷχ' ἡττησόμεθα (= ἡττηθησόμεθα. Cf. Rost § 114. 1. N. 1) εὖ ποιούντες, "*we will not be behind him,*

at least so far as our power goes, in conferring favors." Felton. For the constrution of *τούτων*, cf. S. § 184. 1.

24. *μερόντων* imperative for *μενέτωσαν*. Cf. Butt. § 103. II. 5; S. § 88.

25. *ὥσθ' οἱ Ἕλληνες ἐφρόντιζον*. The Greeks designate the *actual* consequence of an act by *ὥστε* with the indicative, the *conjectural* consequence, by *ὥστε* with the infinitive. Rost § 125. 7. N. 7. *δοῦναι*. Cf. N. on *δοῦναι*, §. 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18, *supra*. — *ὥς οὐκ ἄξιον εἶη βασιλεῖ*, *that it was not becoming the king*. *ἄξιον = πρέπον* is followed by the dative. Cf. S. § 190. N. 3. — *ἀφεῖναι*, *to send away* (in peace and safety).

26. *Τέλος δ', but finally*. Cf. S. § 124. 1. — *ἔξεστιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἦ μὴν* is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; Mt. § 604.

27. *διὰ φίλλας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country, through which they were to pass. — *ὠνουμένους*, *by purchase*.

29. *ἄπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλεία*. Cf. N. on I. 2. § 4. — *ἃ = ταῦτα ὧν* (S. § 151. R.), of which *ὧν* is constructed with *δέομαι*. Cf. S. § 181. 1. — *ὀνσκεινασάμενος* is an aorist in relation to the future *ἤξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπάξων*. See N. on I. 1. § 3. — *ἀπιὼν*. "A very clear instance of the future." Butt. § 118. p. 236.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ ἔκοσιν*. According to Diod. (XIV. 26), Tisaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians, but having no remedy, they were obliged to await the issue. — *καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες*, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — *δεξιὰς*, *pledges, assurances*. — *ἔνοι* is in apposition with *τινές*. Cf. Mt. § 432. 3. — *μνησικαχέειν* — *ἐπιστρατείας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. Mt. § 368. 5; S. § 187. 1. —

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. §§ 192. 209. 1. — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttmann (150. p. 439) remarks, "the Attics avail themselves of this

indefinite expression, even where they wish to speak chiefly only of the one person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 583. c. 1. — ἦτον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. Τί, *why*. Cf. S. § 167. R. — περὶ παντός. Cf. N. on περὶ πλείστου, I. 9. § 7. — στρατεύειν is used as an adnominal genitive after φόβος. Cf. S. § 221. N. 4. — διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible* (See N. I. 5. § 2) *that he will not attack us* = *he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 438; Mt. § 482. Obs. 2.

4. Ἰσως δέ που, *perhaps somewhere*. δέ is here continuative. — τι, sc. χωρὶον. — ἄπορο; = ἀπόρευτος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τασοῦδε ὄντες, *being so many* (and no more) = *being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said, they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty: properly, to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, αὖθις δέ, and καὶ ἅμα mark the disastrous consequences, resulting from breaking the truce. — Matthiæ (§ 482) says that οἱδ' ὁπόθεν is put for οὐδ' ἔσται οὐδέν, ὁθεν, or οὐδεὶς παρέξει τόπον, ὁθεν. Cf. S. § 150. 5. — ὁ ἡγησόμενος οἰδεὶς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ τολμήσων, II. 3. § 5. — ἅμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things*. Cf. S. § 222. N. 4. — ἀφεστήξει, *will desert*. ἰστηξω, *I shall stand*, and its compound ἀφεστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἵστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἵστημι. Cf. Butt. § 107. II. 4; Irreg. Verbs, p. 136. — λελίπεται. Cf. S. § 211. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were* (our friends) *before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — δ' in τὸν δ' οὖν responds to μὲν in the preceding member. οὖν = *as to that*. See N. on I. 3. § 5. — Εὐφράτην ἔμμεν ὅτι. For the construction, cf. N. on I. 8. ~ 21. The necessity of crossing the Euphrates is indicated by ἄλλος — ἔστι διαβατέος in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce

with emphasis another difficulty, viz. the want of cavalry. Cf. Vig. p. 188. VI. — πλείστον ἄξιοι. Cf. N. on I. 3. § 12. — οἷόν τε. Cf. N. on I. 3. § 17.

7. Ἐγὼ μὲν οὖν βασιλείᾳ, ἣ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅτι δεῖ αὐτὸν ὁμόσαι, “now for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.” Sophocles (Gram. § 144. N. 1). βασιλεία is the subj. accus. of ὁμόσαι, before which αὐτὸν referring to βασιλείᾳ is placed, in consequence of the intermediate clauses between βασιλείᾳ and ὁμόσαι. For the construction of δεῖ, cf. S. § 159. N. 1. — θεοὺς ἐπιορκῆσαι. “With verbs ‘to swear,’ the deity or person by whom one swears is put in the accusative.” Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὀρόντας. Repeat ἦκεν ἔχων. — ἦγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king’s daughters, for their fidelity and good conduct in the war with Cyrus. — ἐπὶ γάμῳ, for marriage, i. e. for the purpose of marrying her. The nuptials were to be celebrated in his satrapy.

10. ἐφ’ ἑαυτῶν, by themselves. Cf. Mt. § 584. φ. — ἐκάστοτε = ἀεὶ, always. — ἀπέχοντες ἀλλήλων. Cf. N. on I. 10. § 4. — ἀλλήλους depends on ἐφυλάττοντο which apparently is transitive. This accusative, however, may be regarded very properly as synecdochical. Cf. S. § 207. N. 1.

11. ἐκ τοῦ αὐτοῦ, from the same place. — ἔχθραν. Their precautionary measures created ὑποψίαν, suspicion; the petty contentions, which resulted from this jealousy led to ἔχθραν, enmity.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — πρὸς τὸ Μηδίας κ. τ. λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length according to Rennell was about 24 British miles. — αὐτοῦ εἰσω, within it. Cf. S. § 188. 2. — πλινθοῖς ὀπταῖς, burnt bricks, were different from the ὠμὴ πλινθος, dried brick, which was a common material for buildings, in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — ἐν ἀσφάλτῳ. This is the cement used by the builders of Babel. “Bitumen had they for cement.” Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Heet has two sources, and is divided by

a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89.

13. διώρυγας. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — ἐλάττους, narrower. Cf. S. § 59. 3: 58. 2. — ὀχέτοι, drains, rivulets. — ὥσπερ ἐν τῇ Ἑλλάδι. Repeat κατατετέμηνται. So Krüg. — πρὸς ᾧ, near which. — Σιτάκη. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad.

14. παρ' αὐτὴν, near it. — For the construction of παντοίων, cf. S. § 181. 1. — οἱ δὲ βάρβαροι, &c. &c. Krüger places a colon after Τύρην, and supplies ἐκλήρωσαν from the preceding clause. But this is unnecessary, since by rendering διαβεβηκότες, although having just crossed, the way is prepared for οὐ μέρτοι, without making the sentence consist of two propositions.

15. ἔτινον ἐν περιπάτῳ ὄντες, happened to be walking. — πρὸ τῶν ὀπλῶν = before the camp. — καὶ ταῦτα. Cf. N. on I. 4. § 12. — παρὰ Ἀριαίου ὄν, being sent from Ariæus.

16. ὅτι. Cf. N. on I. 6. § 7. — ὁ ἄνθρωπος = ἐκεῖνος. — μὴ — ἐπιθῶνται. Cf. N. on I. 3. § 17. — τῆς νυκτός, this night. Cf. N. on II. 2. § 12. — δὲ = γὰρ. — τῷ πλησίον παραδείῳ, the neighboring park. Cf. S. § 141. 1; also N. on I. 2. § 7.

17. ὥς = ὅτι, since, because. Cf. Mt. § 628. 5. ὥς in the next member is put for ἵνα, that, so that. See Mt. § 628. 1. — ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυγος, but that you may be shut in, between the river and the canal. ἐν μέσῳ = μεταξύ.

18. ἐταράχθη σφόδρα καὶ φοβεῖτο. The situation of the Greek army in the very heart of the Persian empire, enclosed by rivers and canals, and surrounded by myriads of enemies, was anything but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. τῶν παρόντων, of those who were present. For the construction, cf. S. §§ 140. 3: 177. 1. — οὐκ ἀκόλουθα, not consistent (with

each other). — The subject of εἷη is τὸ ἐπιθρόνισθαι κ. τ. λ. Cf. S. § 159. 2. — ὅτε ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered*. For the construction, cf. S. § 159. N. 1. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand*. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄρων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. No. 91.

22. Τότε δὲ καὶ, *then indeed*. — ὑποπέμψαιεν (= μετὰ δόλου ἐκπέμψαιεν. So Suidas), *had privily sent*. Cf. Thucyd. IV. 46. § 5. — ὀκροῦντες μὴ — μέντοι. Cf. N. on I. 3. § 17. ὀκροῦντες borrows past time from ὑποπέμψαιεν, upon which it depends. — διελόντες is adopted, on the conjecture of Holzmann, by the best critics instead of διελθόντες, which destroys the obvious sense of the passage. — ῥήσῳ. So called from its being inclosed by the river and canal. Cf. § 17, supra. — ἐνύματα is in apposition with Τίλητα and διώρυχα. — ἔνθεν μὲν — ἔνθεν δέ, *hinc — illinc, on the one hand — on the other*. — ἀγαθῆς, *fertile*. — τῶν ἐργασομένων ἐνόντων, *the laborers being in it*. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστρωγὴ (= καταφυγή. So Phav.), *a refuge, a place of refuge*. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things*. — μέντοι — ὅμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, *but no one from any quarter attacked them*. Notice the accumulation of negatives. Cf. S. § 225. 1. See also I. 6. § 11; 8. § 20.

24. ὡς οἷόν τε μάλιστα περὺλαγμένως, "*with every possible precaution*." Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνης Ἑλλήνων, *of those Greeks (who were) with Tissaphernes*. Cf. N. on I. 1. § 5. — ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι, *that the Persians were about to attack them* (i. e. the Greeks) *while they were crossing*. For the construction of διαβαινόντων, cf. S. § 222. 1; of μέλλοιεν ἐπιθήσεσθαι, cf. S. § 219. N. 1. For the use of the middle, see S. § 207. 1. Poppo follows the common reading ἐπιτίθεσθαι — διαβαινόντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing*. — εἰ διαβαίνοιεν, *whether they were crossing*. — ἵπει δὲ εἶδεν, sc. αἰτοὺς διαβαίοντάς. — ὥχετο ἀπειλαίνων = ἀπῆλασε, *he rode*

away. Cf. S. § 222. N. 2. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

25. *Φύσων*. Rennell thinks that this is the river now called *Diala* or *Deallah*. — ἀπ' ἡγετοῦ = ἐρέτυχε, *met.* — νόθος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσων, *Susa*, "a celebrated city of Susiana in Persia, situated on the east side of the Euxæus or Choaspes. Anth. Clas. Dict. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place, where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, "its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art." — Ἐκβατάνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοήθῃσων. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two a-breast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, *halting now and then*. — ὅσον δ' [ἄν] χρόνον, *as long time as*, corresponds to τοσοῦτον χρόνον in the next member. Cf. S. § 73. 1. — τὸ ἡγούμενον, *the van*. — ἐπιστήσεις, *sc. ταυτό*. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλέαρχος, make τὸ ἡγούμενον the object of ἐπιστήσεις. So also Krüger, who, however, adopts the common reading ἐπιστῇ, and objects to the employment of the optative, on the ground that ἄν ought in that case to be omitted. But that the optative sometimes takes ἄν in such a construction, see Mt. § 527. Obs. 2; Butt. § 139. N. 3. — τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν, *so long a time, a halt of necessity took place through the whole army*, or more briefly, *so long the whole army necessarily halted*. For the construction of γίγνεσθαι, cf. S. § 221. N. 4. — τὸν Πέρσην, i. e. the brother of the king.

27. εἰς τὰς Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. — Κύρῳ, ἐπεγγελῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλὴν ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. "πέραν, *beyond, on the other side*, chiefly of rivers and other waters." Butt. § 117. 1.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. Its course is South.

2. συγγενέσθαι, *to have an interview with*. — παῦσαι, *to cause to cease*. — πρὶν — γενέσθαι. Cf. S. § 220. 2. — ἐξ αὐτῶν, i. e. the suspicions. — ἰροῦντα ὅτι — χρῆζοι, *to say* (S. § 222. 5) *that he wished*. — αὐτῷ refers to Tissaphernes.

3. οἶδα — ὄρκους γεγενημένους. Cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. — μὴ ἀδικήσῃν ἀλλήλους, *not to injure one another*. For the construction of ἀδικήσῃν, cf. S. § 219. 2. — ἡμᾶς depends on φηλαττόμενον. Cf. N. on II. 4. § 10.

4. σκοπῶν, *watching closely*. — οὔτε is followed by τε in the next member. Cf. N. on μήτε — τέ, II. 2. § 8. — εἰς λόγους σοι ἐλθεῖν, *“to come to an understanding with you, literally, to come to words with you.”* Felton. For σοι, cf. S. § 195. 1. — ὅπως εἰ δυναίμεθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), *that, if possible, we might remove our mutual distrust*.

5. Καὶ γὰρ οἶδα ἤδη, *for I have already* (i. e. before now) *known*. — Poppo says that τοῖς μὲν — τοῖς δὲ — οἱ — ἐποίησαν is a kind of anacoluthon for ὧν οἱ μὲν — οἱ δὲ — ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν — οἱ δὲ. Krüger thinks that the writer began the sentence, as if he would have written ἐξ ὑποψίας, φοβηθέντας — βουλομένους — ποιήσαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καὶ, *even*. — ἀλλήλους. See N. on II. 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to inflict an injury before they received one* = *desiring to avert danger by striking the first blow*. — ἀνίκηστα κακὰ, *irreparable evil*. — For the construction of τοῖς — μέλλοντας (sc. ποιῆσαι), cf. S. § 165. 1.

6. ἀγνωμοσύνας, *misunderstandings*. — ἤκω, *I am come*.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτοι μὲν γὰρ καὶ μέγιστον, *for first and greatest*, i. e. first in order and importance. — οἱ θεῶν ὅρκοι, *the oaths made to the gods*. θεῶν is the objective genitive. Cf. S. § 173. N. 2. — τούτων depends on παρημεληκώς, — Cf. S. § 182, — σύνουδεν αὐτῷ — παρημεληκώς. See N. on I. 3. § 10. — οὔτ' ἀπὸ πολὺν ἄν τάχους, *neither by means of what speed*. — ἀποφύγει — ἀποδράν. No-

tice the distinction in the meanings of these words referred to in N. on I. 4. § 8; II. 2. § 13. — *σκότος*, *darkness* = dark place. — “ὅπως pertinet ad *ἐχθρόν*, *quo modo munitum*.” Weiske, cited by Krüger. — *Πάντη γὰρ πάντα*, *for all things every where*. For the const. uction of these kindred words, cf. S. § 232. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods, (alas, that it should be *θεῶν* and not *θεοῦ*,) could find a place in a heathen mind. Cf. Ps. 139: 1-12. — *ἵπικα* = *ὑποχέτρια*. — *κρατούσι*, *are masters*. For its construction with *πάντων*, cf. S. § 184. 1. Matthiæ (§ 359. *Obs.* 1) says that *κρατεῖν* = *κρατεῖσθαι*, takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (Cf. Mt. § 360. *a*), and sometimes with the accus. (Mt. § 360. *b*), especially in the sense *to conquer*. Cf. V. 6. § 9; VII. 6. § 32. See also S. § 184. N. 2.

8. *παρ' οἷς*. A conjectural reading of Muretus, sanctioned by Schneid., Dind., Born., and Poppo. All the MSS. except one, have *παρ' οὗς*, which Krüger thinks to be the true reading, from the idea of ‘approach’ contained in *κατεθέμεθα*. Render *παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα*, *with whom we, having formed an alliance, have deposited our friendship*. By the solemn oaths and sacrifices, with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — *τῶν δὲ ἀνθροπῶν* is opposed to *περὶ μὲν τῶν θεῶν* in the preceding member, and limits *μέγιστον*. Cf. S. § 177. 1. — *σὲ ἔγωγε*. The position of these words is beautiful and emphatic. — *ἐν τῷ παρόντι*, *at the present time*.

9. *γὰρ σοὶ*. Pop. writes *γὰρ σοι* on the ground that *οἶν*, as opposed to *ἀνεν* in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — *πᾶσα* (= *ὅλη*. So Hesych.) *μὲν ἡμῖν ὁδός*, *the whole of our way homeward*. — *διὰ σκότους* = *σκοτεινῇ*, *dark*, i. e. unknown, unexplored. — *φοβερός*, *fearful*, i. e. an object of fear. — *φοβερώτατον*. “When the adjective is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur.” Mt. § 437. 4. — *ἐνημέτα* is opposed to *ὄχλος*.

10. *Εἰ δὲ δὴ καὶ*, *but if indeed*. — *ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες*, *what else (would happen) than having slain our benefactor*. For the construction of *ἄλλο τι*, cf. Mt. § 487. 9; Butt. § 150. p. 436. — *ἐπεδρον*. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was call-

ed ἔκειτο (ἐπὶ and ἔδρα, a seat), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — For the construction of ἐλπίδων ἑμαυτὸν στερήσαιμι, cf. S. § 181. 2.

11. γὰρ (illustrantis. See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε. See N. on II. 2. § 20. — ὃν = ἔχειον ὃν. S. § 150. 5. — Κύρου δυνάμιν, i. e. the army of Cyrus, which Ariæus was now leading. — χώραν, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλείῳς δύναμιν, ἣ Κῦρος πολεμικῇ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὔσαν, and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support). For the construction of ἔχοντα, οὔζοντα, and οὔσαν, cf. S. § 222. 2; of ταύτην, cf. N. on ταύτας, I. 10. § 18.

12. Τοῦτων δὲ τοιούτων ὄντων, these things being so. — ὅστις οὐ βούλεται, as not to wish. ὅστις after οὕτω is put for ὥστε. Cf. Mt. § 479. Obs. 1. — Ἀλλὰ μὲν, furthermore. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δυνησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in μὲν γὰρ serves to explain ταῦτα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11, supra. — οἶδα — Μυσοῦς — ὄντας, I know that the Mysians are. Cf. S. § 222. 2. This construction is of such frequent occurrence as to require no further notice. — Construct ἄν with παρ᾽ αὐτοῦ. — ταπεινοῖς ὑμῖν, subject to you. — ἀκούω — εἶναι. Mt. says (§ 549. 6. Obs. 2.) ἀκούειν, to hear intelligence of something, to receive information from hearsay, commonly takes the infinitive instead of the participle. Cf. Rost § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰ, which I think I can cause to cease from continually disturbing. For the construction of παῦσαι ἐνοχλοῦντα, cf. Butt. § 141. N. 3; S. § 222. 3; of εὐδαιμονίᾳ, cf. S. § 196. 2. — Αἰγυπτίους follows κολάσσεσθε in the next clause. — οὐχ ὁρῶ ποτὶ δύναμει συμμαχῇ χρησάμενοι μᾶλλον ἂν κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης, I see not what allied force you can better employ to chastise than the one now with me. ποτὶ. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 147. ἂν is to be taken with χρησάμενοι, which it weakens. τῆς — οὔσης = ἣ τῇ οὔσῃ. Cf. Mt. § 454. Obs. 2; Butt. § 132. N. 5; S. § 186.

14. Ἀλλὰ μὲν — γε, but still further, yet more. — περί (= περί taken absolutely), round about. — τῷ = τινι. See N. on I. 9. § 7.

— μέγιστος. Repeat *πῶς* from the preceding clause, and supply *ἔχω ἡμᾶς ὑπερέτας* from the clause below. — *ὡς δεσπότης ἀναστρέφοιο*, as a master you may conduct yourself (towards him). *ἀναστρέφωμαι* in the middle signifies *to turn one's self around*; hence *to move about* (among persons) = *to live, to pass one's time, to conduct one's self*. — *ἦν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως*, which we should justly owe you as our deliverer. *σωθέντες ὑπὸ σοῦ*, having been saved by you.

15. οἶτω — θαυμαστόν, so strange. — τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of *δοκεῖ*. Cf. S. § 159. N. 1. — τοῦνομα is put for τὸ ὄνομα. Cf. S. 24. — οὔτω δεινὸς λέγειν, so eloquent a speaker. Cf. S. § 219. 1. — ἀπημέλθη, 1 aor. of ἀπαμβεσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἀλλ' ἡδομαι μὲν — ἀκούων, well, I am pleased to hear. See N. on ἀλλά, II. 1. § 20. For the construction of ἀκούων, cf. S. § 222. 3. — Ὡς δ', but in order that.

17. ἐν ᾗ, by means of which. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος, and there would be no danger of suffering in turn. For the construction of ἀντιπάσχειν, cf. S. § 221. N. 4.

18. Ἀλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of *χωρίω* — ἀπορεῖν, cf. S. § 181. 1; of *ἐπιτηδεύω* — ἐπιτίθεσθαι, S. § 219. 1. — οὐ τοσαῦτα μὲν πεδία — διαπορεύεσθε, are you not passing through so many plains. — πορευτέα is constructed with ὑμῖν, Cf. S. § 200. 2. — ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, which by preoccupying we can make impassable to you. For *προκαταλαβοῦσιν* in the dat. with ἡμῖν, instead of the accus. with the omitted subject of *παρέχειν*, cf. N. on II. 1. § 2. — ταμειέεσθαι (from *τάμιας*, a steward), to lay by for use, and hence, to use moderately, is applied to soldiers, who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with success. The latter is the sense here. By means of the rivers, the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰσὶ δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασι, at all.

19. Ἀλλὰ — γέ τοι, yet you well know. — ὃν ἡμεῖς δυναμέσθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, by burning which we could array famine against you. — πάντ' ἀγαθὰ, ever so brave.

20. ἄν οὖν — τοῦτον ἄν. For the repetition of ἄν, cf. N. on I. 3. § 6. — πόρους, *ways, means*. — τοῦτον ἄν τὸν τρόπον, *that very mode*. — πρὸς θεῶν. Cf. N. on I. 6. § 6.

21. ἀπόρων ἐστὶ, *it is the part of those without resources*. For the construction, cf. S. § 175. — καὶ τούτων πονηρῶν, *and those too (who are) wicked*. Cf. N. on καὶ ταῦτα, I. 4. § 12. In this sentence there are two modes of construction combined, ἀπόρων ἐστὶ — τὸ ἐθελειν, which is the natural order, being changed to ἀπόρων ἐστὶ — οὔτινες ἐθελουσι. Cf. Mt. § 632. 6. — ἀπιστίας, *perfidy*. — ἀλόγιστοι, *void of reason, inconsiderate*.

22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι, *but why, when it was in our power to destroy you*. For ἐξὸν, cf. S. § 168. N. 2. — ἐπὶ τοῦτο ἤλθομεν, "*hoc conati sumus*." Krüg. — τούτου (i. e. τοῦ μὴ ἐπὶ τοῦτο ἔλθειν) depends upon αἰτίας, with which τοῦ . . . γενέσθαι is in apposition. Dind. and Born., after the Eton MS., read τὸ — γενέσθαι. Although this is admissible (Cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. N. 1. — ᾧ has τούτῳ in the next clause for its antecedent. S. § 150. 4. — ξενικῷ is placed after the relative by attraction. S. § 151. R. 6. — μισθοδοσίας is opposed to ἐνεργεσίας.

23. Ὅσα, *in how many ways*. Cf. S. § 167. — τὸ δὲ μέγιστον. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — τιάραν — ὀρθήν, *an upright tiara*, those of the king's subjects, being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — τὴν δ' ἐπὶ τῇ καρδίᾳ — ἔχου. Repeat ὀρθήν and render *may have* (= wear) *an upright one upon* (i. e. in) *his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and should therefore need the assistance of the Greeks.

24. εἶπεν — ἔφη. Krüger remarks that when εἶπε is not accompanied by τάδε or ὥδε, ἔφη is added pleonastically. — οὔτινες represents ἐκεῖνοι (S. § 150. 5), the omitted subject of εἶποι. — εἰς φιλλαν = *to promote friendship*. — διαβάλλοντες, *by slandering*. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. ἐν τῷ ἐμφανεῖ = φανερώς. "*palam*, i. e. *sine insidiis*." Sturz.

27. Ἐκ τούτων δὴ τῶν λόγων, *when the conference was ended*, literally, *after these words*. The reason that Tissaphernes did no violence

to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνηι, *that he thought his relations to Tissaphernes were very friendly=that Tissaphernes was very well disposed towards him.* διακείσθαι is here used subjectively. — ἔλεγεν. Cf. N. on ἦσαν, I. 1. § 6. — τῶν Ἑλλήνων depends on οἱ. S. § 177. 1. — αὐτοῖς; is put for τοῦτους (Mt. § 469. 8), and and is the antecedent of οἱ.

23. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator.* Ctesias apud Phot. Biblioth. p. 130. says: Κλέαρχος — καὶ Μένων αἰεὶ διάφοροι ἀλλήλοις ἐτίγγανον· διότι τῷ μὲν Κλεάρχῳ ἅπαντα ὁ Κῦρος συνεβοῦλε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιάζοντα αἰτῶ, *was creating a party against him* (i. e. Clearchus). — γ.λλος ἢ Τισσαφέρνηι, i. e. commend himself to the friendly consideration of the Persian, which he could the more easily do, if he had the whole army under his command.

29. πρὸς αὐτὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader, literally, should have their mind to him.* Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντέλεγον — μὴ λῆναι. Cf. S. § 225. 3.

30. The infatuation of Clearchus can only be accounted for, in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἔσται, *until.* — ὡς εἰς ἀγορὰν, *as though going to market.* They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal.* Diodorus says, that a purple flag was run up from the tent of Tissaphernes. — ὥτινι — πάντας. See S. § 150. N. 5.

33. ἵππασσαν, *riding about.* A verbal noun from ἵπάζομαι. S. § 129. 3. — ὃ τι ἐποιοῦν ἡμφιγνόνων, *they were in doubt as to what the Persians were doing.* — πρὶν, *until.*

34. Ἐκ τούτου δὴ, *immediately.* — νομίζοντες αὐτίκα ἤξειν αὐτοῖς ἐπὶ τὸ στρατόπεδον, *thinking that they* (i. e. the Persians) *would forthwith come to* (i. e. attack) *the camp.* So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. II. 1. §§ 7-23) of demanding the arms of those, whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom sees its way clear enough to accomplish its utmost designs."

36. εἴ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 216. 4. — For the construction of στρατηγὸς and λοχαγός, see S. § 151. 3. — ἔνα ἀπαγγέλλωσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, an *Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — Χείρσοφος δ' κ. τ. λ. The absence of Chiriosophus is given as a reason why he was not of the number, who went out to meet the Persian deputies.

38. εἰς ἐπήκουσιν, *within hearing distance*. — καὶ τεθνήκει is epexegetical of τὴν δίκην and may be rendered, *namely death*. — ἀπαιτεῖ. This verb signifies *to demand from* any one what is one's own, or is justly due to him. Cf. V. 8. § 4. For its construction with ἡμᾶς and ὅπλα, cf. S. § 165. 1.

39. οἱ ἄλλοι, sc. ἡμεῖς. — ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, *to consider the same persons friends and enemies which we did*. For the construction of ἡμῖν, cf. Butt. § 133. N. 1; S. § 195. N. 3. νομεῖν. Cf. N. on καθιεῖν, II. 1. § 4. — ὥς in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for ὁμως, and others, that it should be written ὡς. But the MS. testimony is too unanimous to admit of its erasure; and ὁμως, which Dind. calls "*frigidam Stephani conjecturam*," is equally as troublesome to dispose of; while ὡς is never found except in the formulas, καὶ ὡς, οἷδ' ὡς, etc. (Cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of οὔτινες = ὅτι (Cf. Mt. § 480. c; Butt. § 143. 1), repeated ὡς = ὅτι (Cf. Mt. § 628; 5. Butt. § 149; Passow, No. 4). That the construction is somewhat disturbed appears from προδόντες — προδεδωκότες. οὐκ αἰσχύνεσθε — οὔτινες ὁμόσαντες — ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed — that when you had sworn — that you (I say) have destroyed*. — καὶ τοὺς ἄλλους — ἐφ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοὺς ἄλλους ἡμᾶς (Cf. Mt. § 595. 3) σὺν τοῖς πολεμίοις ἔμχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement, is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γὰρ. The ellipsis implied by γὰρ (Cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus*.

41. Κλέαρχος μὲν τούτων κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed the *argumentum ad hominem*, i. e. he granted that Clearchus, if guilty,

had suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. ὡς βασιλεία. Cf. N. on I. 2. § 4. — ἀποτμηθέντες τὰς κεφαλὰς, *having been beheaded*. Cf. S. § 167. Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into ἔχω with the participle of the verb used, and the accusative.” — εἰς μὲν. For εἰς in apposition with στρατηγοί, cf. N. on II. 4. § 1. μὲν corresponds with δὲ in Πυρόξενος δὲ, § 16. — ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἔχόντων, “*by the admission of all who knew him*.” Felton. ἐμπείρους — ἔχόντων. Cf. N. on I. 1. § 5. — ἐσχάτως, *to the last degree*.

2. Καὶ γὰρ δὴ, *for now*. γὰρ *illustrantis*. Cf. N. on I. 6. § 6. — ἔως, *as long as*, refers here to an event which is certain and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — πόλεμος, i. e. the Peloponnesian war. — παρέμεινεν, *remained*, sc. in the service of the state. Opposed to this is οὐκέτι πείθεται, § 3. infra. — τοὺς Ἕλληνας, i. e. the Greeks who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — διαπραξάμενος ὡς εἰδύνατο παρὰ τῶν Ἐφορών, *having obtained from the Ephori (as large supplies) as he was able*. ὡς εἰδύνατο, sc. διαπραξάσθαι. The Ἐφοροί, from time to time, had assumed much greater powers, than were originally given them by Lycurgus. They had all the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — ὡς πολέμησων. Cf. N. on I. 1. § 3. — τοῖς — Θυαξίην, sc. οἰκοῦσιν.

3. μεταγνόντες πως, *having somehow changed their mind*. — ἤδη ἔξω ὄντος αὐτοῦ, *when he had now departed*. — Ἴσθμοῦ, i. e. the isthmus of Corinth. — ὤχετο πλέων, *he sailed away*. Cf. S. § 222. N. 2.

4. ἐθανατώθη, *he was condemned to death*. — τελῶν, *magistrates* = Ephori. — ὁποίοις . . . γέγραπται. A difficult clause, since, by referring to I. 1. § 9, we find only Κῆρος ἡγάσθη αὐτόν. Krüg. thinks that Xenophon, *memoriæ vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage, which is not mere conjecture.

5. ὁπὸ τοίτου, sc. τοῦ χρόνου. — ἔφερε καὶ ἤγεν, *agebat et fer-*

ebat, he ravaged, plundered. — πολεμῶν διεγέετο, *he continued to wage war.* S. § 222. 4. — μέχρῃς οὐ = μέχρῃ τοῦτον τοῦ χρόνου ὅτε, *until the time when, until that.* Cf. Mt. § 480. b.

6. ἐξόν. Cf. N. on II. 5. § 22. — ῥαθυμεῖν, (from ῥάδιος, *easy*, and θυμός, *temper*.) *to be easy-tempered, free from care.* In this place as opposed to ποιεῖν, it signifies *to be at ease, to be without labor.* — βούλεται, *prefers*, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with ἐξόν ῥαθυμεῖν. — ὥστε πολεμεῖν, *in order that he might carry on war.* Cf. S. § 220. 1. — μελοῖα ταῦτα ποιεῖν, *to diminish it*, i. e. his wealth. — παιδικά. See N. on § 28, infra. — οὔτω (S. § 15. 3), *thus* = to such a degree.

7. τε corresponds with καὶ in καὶ ἐν τοῖς δεινοῖς. Cf. S. § 228. N. 4. — ἐν τοῖς δεινοῖς, *in the dangers* (of war) = in battles. — οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.

8. ἀρχικὸς, *qualified to govern.* — ὡς δυνατόν, *as far as was possible.* — ἐκ τοῦ τοιοῦτον τρόπου οἷον καὶ ἐκεῖνος εἶχεν, *from such a disposition as he also had.* τρόπου answers here to what we call *turn of mind.* — ὅπως ἔξει. Cf. N. on I. 3. § 11. — ἐμπειῖσθαι, *to impress upon.* — πιστεῖον εἶη Κλεόρχῳ = δεῖ πελθεσθαι Κλεόρχῳ. Cf. S. § 162. N. 1.

9. ἐκ τοῦ χαλεπὸς εἶναι, *by being austere.* ἐκ here denotes the *means.* Cf. Mt. § 574. For the construction of χαλεπὸς, cf. S. § 161. N.; of εἶναι, S. § 221. — ὀρεῶν στυγρὸς, *harsh to look upon.* S. § 219. N. 3. — αἰτῷ μεταμελεῖν. Cf. N. on I. 6. § 7 (end). — ἔσθ' ὅτε for ἔστιν ὅτε, *sometimes*, literally, *there is when.* — καὶ, *also.* γνώμη, *purposely, designedly*, is opposed to ὀργῇ. Both these datives are used adverbially.

10. μέλλοι, sc. ἐκεῖνος referring to τὸν στρατιώτην. — For the construction of φυλακὰς φυλάξιν, cf. Butt. § 131. 3; S. § 164. — φέλλων ἀφεξέσθαι, *to abstain from bringing injury upon friends.* — ἀπροφασίστως, *promptly.* The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. ἡθελον αὐτοῦ ἀκούειν (= πεῖθομαι) σφόδρα, *they willingly paid him prompt obedience.* For the construction of ἡθελον, cf. Butt. § 150. p. 440. ἄλλον, sc. στρατηγόν. — παιδρὸν, *pleasantness.* — ἐν τοῖς πρόσωποις, *upon his countenance.* A rare use of this plural *de vultu unius.* — ἐρῶμενον, perf. pass. part. of ῥώννμι. S. § 118. P.

12. ἔξω τοῦ δεινοῦ, *out of danger.* Cf. S. § 188. 2. — πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους, *to be commanded* (S. § 222. N.

3), referring to στρατιώτας the omitted subject of ἀπείναι. — τὸ γὰρ ἐπὶ χαρὶ οὐκ εἶχεν, for he had no suavity of manners. ἐπὶ χαρὶ is opposed to χαλεπὸς and ὁμός in the next member. — δέειντο πρὸς αὐτὸν. were disposed, had the same feelings towards him.

13. ὑπὸ τοῦ δεῖσθαι is to be constructed with κατεχόμενοι. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. τό τε γὰρ πρὸς τοὺς πολεμικοὺς θαρσύνεως ἔχειν παρῆν, literally, for both to feel bold against the enemy was with them = they were not afraid of the enemy. The clause τό . . . ἔχειν is the subject of παρῆν. Cf. S. § 159. 2. For the construction of θαρσύνεως ἔχειν, cf. N. on I. 1. § 5. — φοβεῖσθαι, literally, to frighten one's self, i. e. to fear, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4. Sophocles (§ 207. N. 1), regards the accusative after φοβεῖσθαι as properly speaking synecdochical.

15. οὐ μάλα ἐθελειν = to have been greatly averse. Cf. N. on οὐδὲν ἤχθετο, I. 1. § 8.

16. εὐθὺς μὲν μειράκιον ὢν, as soon as he was a youth, = while yet in extreme youth. For the construction, cf. S. § 222. N. 4. — Γοργίας, Gorgias of Leontini in Sicily. — ἀργύριον, i. e. tuition money. Diod. says that Gorgias received from each pupil 100 minæ, which, according to the value given the Attic drachm by Hussey (Cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly, that Gorgias taught Proxenus.

17. ἱκανός. Cf. S. § 161. 1. — ἀρχεῖν and ἡττᾶσθαι depend upon ἱκανός. — μὴ ἡττᾶσθαι εὐεργετῶν, not to be surpassed in doing good, i. e. to be able to repay all obligations under which he might lie to his friends. εὐεργετῶν, a participle from εὐεργετέω.

18. σφόδρα ξεδῆλον αὐτὸ καὶ τοῦτο εἶχεν, on the other hand, he very plainly showed this. — τούτων refers to ἐπιθυμῶν. See N. on ἀμάξας — ταύτας, I. 10. § 18. — μετὰ ἀδικίας = ἀδίκως. In like manner σὺν τῷ δικαίῳ καὶ καλῷ = δικαίως καὶ καλῶς. — τούτων τυγχάνειν. See S. § 178. 2. — ἄντι δὲ τούτων, i. e. contrary to the principles of justice and honor. — μὴ is highly emphatic from its position at the close of the sentence.

19. αἰδῶ, respect. — ἑαυτοῦ limits αἰδῶ and φόβον, and is used objectively. S. § 173. N. 2. — ἡσυχύετο μᾶλλον τοῖς στρατιώταις, he stood in greater awe of his soldiers.

20. ὥςπερ . . . δοκεῖν, literally, he thought it sufficient for the being or seeming to be qualified to command, i. e. for the real exercise or outward show of command. — ἐπαιεῖν is the subject of ἀρκεῖν.

— καγαθοὶ τῶν συνόντων. Cf. S. § 177. 1. — εἰμεταχειρίστω, *easily circumvented*, literally, *easily handled*, *easy to be managed*. Cf. Thucyd. VI. 85. § 3. — ἐτῶν. S. § 175.

21. λαμβάνου — κερδαίνου. The verb λαμβάνειν signifies *to take*, as by force, *to receive*, as wages; κερδαίνου, *to receive*, as presents. — μὴ διδοῖν δίκην, *he might escape punishment*.

22. Ἐπὶ . . . ᾤετο, *he thought that the shortest way to accomplish what he designed*. For the construction of ᾤν, cf. S. §§ 150. 5: 182. — ἀληθὺς = a desire to speak the truth. — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly*. S. § 195. N. 3.

23. ὅτω — τοίτῳ. Cf. S. § 150. 4. — τῶν . . . πάντων depends upon καταγελῶν (Cf. S. § 182), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one, who knew that it was most easy to take the unguarded possessions of friends*. ῥᾶπτον superlative of ῥᾶδιος. S. § 59. For the construction of εἰδέναι — ὄν, cf. N. on I. 10. § 16.

25. ὅσους = τοίτους ὅσους, of which, τοίτους depends upon ἐφοβῆτο. — ὡς εἰ ὠπλισμένους, *as if they were well armed*, is opposed to ἀνάνδροις, *unmanly*, *defenceless*. — χρῆσθαι, *to use* = *to practise on*.

26. ἀγάλλεται, *prides himself on*, *exults in*, followed by the dative either with or without the preposition. — τῷ ἐξαπατᾶν δύνασθαι, *in his ability to deceive*. Cf. S. § 198. — ἀπαιδεύτων, sc. ἔνα. S. § 175. N. 3. — Καὶ παρ' οἷς μὲν ἐπιχειρεῖ πρωτεῖν φίλα, διαβάλλων τοὺς πρώτους, τοίτους ᾤετο δεῖν κτήσασθαι, *and when he desired to become the first friend of any persons, he thought that* (in order to effect this) *it was necessary to gain their friendship by calumniating their friends* (i. e. his rivals). παρ' οἷς, *in whose estimation*. φίλα, *in respect to friendship*. πρώτους, *former* with reference to Menon. τοίτους refers to the persons, whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ . . . παρῆχασθαι depends on ἐμυχαρᾶτο. S. § 162. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, “by becoming an accomplice in their crimes.” Spel. — ἤθελον, *he wished*. — ὅτι πλεῖστα δύναται καὶ ἐθέλοι ἂν ἀδικεῖν, *that he was very able and willing to be a villain*.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔστι περὶ αὐτοῦ ψεύδεσθαι, *now one may lie concerning him with respect to things unseen*, i. e. there is room for falsehood, in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῆ, cf. S. § 167. — Ἀριᾶν δὲ βαρβάρῳ ὄντι κ. τ. λ. Reference is here had to the foul and unnatural crime of *pæderasty*. — ἀγένειος ὡν γενεῶντα This shows the extreme youth of the parties, the one

being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, *because*. Cf. N. on I. 2. § 21. — αἰκισθεὶς. Some think that Menon was mutilated by the command of the king (Cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in αἰκισθεὶς to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῖτω, *these also*. Cf. N. on I. 10. § 18. — εἰς φίλων, i. e. with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. ἐν ταῖς σπονδαῖς, *during the time of the league*, i. e. while the league was unbroken. These words are to be taken with ἐγένετο.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλείωσ θύραις. Cf. N. on II. 4. § 4. — κύκλῳ δ' αὐτοῖς πάντα, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείον, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείον non satis aptum videtur cum Græciæ (i. e. Ionæ) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεύχοντο, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν, *that they had been utterly deserted by their allies*. — εἰδηλον, *very evident*. εἶ is intensive like the Eng. *well*, in words with which it is compounded. — λειψθεῖη, i. e. left alive.

3. ἀθύμως ἔχοντες, Cf. N. on I. 1. § 5. — εἰς τὴν ἑσπέραν, *in the evening of that day*. — For the construction of στίου, cf. S. § 179. 1. — ἐπὶ δὲ τὰ ὄπλα, = *to their quarters*. The despondency, into which the army sank after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἐφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη Κῆρος πόλιν γενέσθαι, *fearing lest perhaps he should be blamed by his city* (i. e. Athens), *on account of his being a friend to Cyrus*. τι, *in something or other*. Butt. § 150. p. 435. For the construction of οἱ ὑπαίτιον εἴη, cf. S. § 200. 2. Dind. reads ὑπαίτιον. — Κῆρος . . . συμπολεμῆσαι. The Peloponnesian war is here referred to. — τῷ θεῷ, i. e. Apollo.

6. τίς ἄρ' θεῶν, *to which of the gods*. A different inquiry from the one which Socrates directed him to make. — κάλλιστα καὶ ἄριστα. See N. on II. 1. § 9. — ἔλθοι τὴν ὁδόν, *he might perform the jour-*

ney. Cf. S. § 164. — θεοῖς οἷς, by attraction of the antecedent to the relative, for θεοὺς οἷς. Cf. N. on ἄλλου οὗτινος, I. 4. § 5.

7. *μαντεῖαν*, response of the oracle. — *χρῆτας*, having determined — *ιτέον* = *πορευτόν*. For the construction, cf. N. on I. 3. § 11. — *τοῦτο* refers to the clause beginning with ὅπως ἄρ. — *ἤρου*. 2 aor. mid. of *ἔρμαι*.

8. *καταλαμβάνει*, finds, meets with. — *μέλλοντας ἤδη ὁρμᾶν τὴν ἄρω ὁδόν*, being ready to march into the interior. For the construction of *μέλλοντας* — *ὁρμᾶν*, cf. S. § 219. N. 1. Hutch. supplies *εἰς* or *ἐπὶ* before *ὁδόν*, but it is better to refer it to S. § 163. 2. — *συνεστάνθη*, was introduced.

9. *ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ*, as soon as the expedition was ended. — *εἰς Πεισίδας*. Cf. I. 1. § 11.

10. *οὕτως ἐξαπατηθεὶς*, having been thus deceived in respect to the object of the expedition. — *σαγῆς* = *εὐδηλον*. — *οἱ πολλοί*, the greater part. Cf. Mt. § 266. — *δὲ αἰσχίρην καὶ ἀλλήλων καὶ Κίρην*, through fear of being objects of shame to one another and to Cyrus. *αἰσχίρην* is here used subjectively, in the sense of *feeling of shame, dread of disgrace*. When taken objectively, it signifies *the cause of shame to*. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (Cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (Cf. II. 3. § 22).

11. *Ἐπεὶ δ'*. The narrative is here resumed from § 3. — *μικρὸν δὲ ὕπνου λαχὼν* (= *τυχὼν*), having obtained a little sleep. *ὕπνου*. Cf. S. § 178. 2. — *σκηπτὸς* — *πᾶσαν*. The construction unchanged would have been *σκηπτὸς* — *πᾶσα*. — *ἐκ* in *ἐκ τούτου* denotes the cause. So Krüger. — *πᾶσαν*, sc. *οἰκταν*.

12. *Περὶφοβος*, exceedingly terrified. *περὶ* in composition is often intensive. — *ἀνηγέσθῃ* = *ἐνήγγετο*. Cf. Butt. § 136. 2; S. § 206. N. 2. — *πῇ μὲν* — *πῇ δέ*, in one respect — in another. — *ἐκ Αἰὸς*, coming from Zeus. *βασιλείως*, "regum tutoris et regis gentis apud Persas auctoris." Poppo. — *μὴ οὐ δύναται*, lest he should not be able. Cf. N. on I. 7. § 7.

13. *Ὅποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν*, what kind of thing, however, such a dream signifies, i. e. whether such a dream forbodes good or evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. *Ὅποῖόν τι* is the predicate (S. § 160. N. 1), and *τὸ τοιοῦτον ὄναρ ἰδεῖν*, the subject of *ἐστὶ*. — *ἔννοια αὐτῷ ἐμπέπτει*, the thought occurs to him. — *προβαίνει*, advances = is passing away. — *εἰκος*, sc. *ἐστὶ*, it is probable. — *τί ἐμποδὼν μὴ οὐκ ἔ. τ. λ.*, what will

hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. *ἐμποδῶν, before the fact, in the way. μὴ οὐχί. S. § 225. 2. ὑβριζομένους, being insulted = amidst insults.*

14. ὥσπερ ἐξόν, sc. ἡμῖν, *as though it were in our power. Cf. N. on II. 5. § 22. — Ἐγὼ οἶν τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, from what city, then, am I expecting a general to do these things. "Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chirisophus adesset, ipse Atheniensis exercitui prospicere studeret." Krüger. Cf. VI. 1. § 26. πόλεως. S. § 147. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 219. 2. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ' ἔτι προσβύτερος εἶσθαι = I shall forthwith be put to death. — τήμερον, to-day. The civil day began with the Greeks at the setting of the sun.*

15. ἡμεῖς. Supply καθεῖδεν δίδασθε from the preceding clause. — ἐν οἴοις, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. καλῶς τὰ ταυτῶν παρεσκευάσθαι, *that they had well arranged their affairs.*

17. ὅς refers to βασιλεῖ. — καὶ τεθνηκότος ἤδη, *even when he was already dead. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the argumentum a fortiori. He argues that if the king's revengeful spirit led him to dishonor the lifeless body of his own brother, much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηδεμῶν, protector, intercessor. Allusion is here made to the powerful influence, which Parysatis exerted in behalf of Cyrus. — ὡς — ποιήσοντες, in order to make. Cf. N. on I. 1. § 3. — δοῦλον. S. § 166. αὐτὸν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined τί ἂν ποιῆσαι οἰόμεθα. Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction. S. § 158. N. 1.*

18. Ἄν οἷκ ἂν ἐπὶ πᾶν ἔλθοι, *would he not resort to every measure, literally, come to every thing. — ὡς ἡμᾶς τὰ ἥλατα αἰκισάμενος, in order that by having inflicted upon us the severest torture. — φόβον — τοῦ στρατεῖσαι ποτε, fear of ever making war. Cf. S. § 221. — Ἀλλ' ὅπως τοι, but yet in order that. — ἐν ἐκείνῳ, in his power.*

19. οὐποτε ἐπανόμην — οἰκτελῶν, *I never ceased pitying. — αὐτῶν has usually been construed with χάραν as though written αὐτῶν χάρεν ὅσῃ μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, "the genitive is used particularly with demonstrative pronouns, which are explained, in*

order to show in whom a certain quality is found." Before αὐτῶν then, we may supply ταῦτα or τάδε, referring to χώραν, ἐπιτηδεῖα, θεράποντας, etc., in the following clauses. Cf. Butt. § 132. N. 7; S. § 178.

20. τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τάδε) αὐτῶν in § 19. — ἀγαθῶν here = ἐπιτηδεύων. So in the following section. — For the construction of οὐδενός — μετέλθ, cf. S. § 178. N. 2. — ἔτου — ἔχοντας. The order is, ἥδειν ὀλίγους ἐκ ἔχοντας (cf. N. on I. 10. § 16) ἔτου ὠρησόμεθα. ὅτου denotes the *price* (S. § 190. 1), and refers to τὶ the suppressed object of ἔχοντας. ὠρησόμεθα is put in the first person, because ὀλίγους, to which its subject refers, is included in the preceding ἡμῶν. For its construction in the future, cf. S. § 209. N. 10. — ἄλλως δέ πως, in any other way. — ἢ ὀνουμένους, *than by purchase*. — ὅρκους . . . ἡμᾶς is to be construed with ἥδειν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνθυμούμενη, which is separated by intermediate clauses from the proposition, ἐλτοτε . . . πόλεμον, upon which it depends.

21. ἔλυσαν — λελύσθαι. There is a play here on these words, the former being taken in the sense of *to break, to violate*, the latter, *to cease, to come to an end*. — Ἐν μέσῳ, in the midst = open to any, who may wish to contend for the prize. — ἄθλα. This allusion to the games of their country, was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend, while the gods, the avengers of violated oaths, sit as the ἀγωνοθέται, to regulate the contest and award the prizes. — ἄθλα is limited by τοιῶν, the omitted antecedent of ὁπότεροι. — For the construction of ἡμῶν, cf. S. § 177. 1.

22. Οἷτοι refers to the Persians. — αὐτοῖς, i. e. the gods. Cf. N. on II. 4. § 7. — ἐξέλθαι. Cf. N. on I. 5. § 2. — Construe πολὺ with μέζον. — φρονήματι, *confidence*.

23. σὺν τοῖς θεοῖς, with the assistance of the gods. — ἄνδρες, referring to the Persians, is here used in its common signification *men, homines*. — τρατοὶ, *vulnerable*. S. § 132. 1.

24. The order is, Ἀλλὰ πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions. — παραζαλοῦντας. On this form of the fut., cf. S. § 102. N. 2. For the construction, see S. § 222. 5. — ἄρξωμεν τοῦ ἐξορμῆσαι. Cf. S. §§ 221: 184. 1. — φάνητε — ἀριστοί, *show yourselves the bravest*. After γαίρεσθαι, the participle ὦν (Cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασιζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse.* — ἀκμᾶζειν ἡγοῦμαι ἐνέχειν, *I think I am at the acme of age* (i. e. the very best age) *to repel.* ἐξέχειν, a poetic word. It is found in the aor. in V. S. § 25.

26. Πλὴν, *but.* — βοιωτιάζων τῇ φωνῇ, "*Bæotiorum dialecto et vocis sono utens.*" Krüg. — ἡ βασιλέα πείσας, *than by persuading the king*, i. e. obtaining his consent. — εἰ δύναιτο, sc. πείσαι. — καὶ ἅμα, *and at the same time.*

27. μεταξὺ, sc. λέγοντα, *while he was speaking.* Cf. Mt. § 565. Obs. 2; S. § 222. N. 4. Ὁ θαυμασιώτατε ἀνθρώπε, *O most admirable man.* A sarcastic address = *O wonderfully stupid person.* — Ἐν ταύτῳ — τοῖτοῖς (for ἐν ταυτῷ — χωρὶς τοῦτων. Cf. S. § 195. N. 3), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *highly elated.* — ἐπὶ τοῖτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises, and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρεσκηρῆσαμεν αὐτῷ. Cf. II. 2. § 18. — τί οὐκ ἐποίησε, *what did he not do* = what did he leave undone.

29. εἰς λόγους αἰτοῖς — ἤλθον. Cf. N. on II. 5. § 4. — κερτούμενοι, literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men!* is in apposition with ἐκείνοι. — καὶ μάλ', *although greatly.* — τοῦτον, i. e. death. For the construction, cf. S. § 182. — ἀμύνεσθαι, *to defend ourselves.* — πελθεῖν, sc. βασιλέα. — ἵδντας, *by going to him*, i. e. the king. Mt. (§ 558) says, "the participle frequently expresses the means by which the principal action is effected."

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied in οὐκ ἐν ἀραθέρτας = having made him a σκευόφορον. For the construction, cf. N. on ταῦτοῖς, § 27. supra. — ὡς τοιοῦτῳ = ὡς σκευοφόρῳ. — Οὐτός here denotes contempt, like the Latin *iste*. — τοιοῦτός, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. τοῦτῳ . . . οὐδὲν, *nothing of Bæotia pertains to this fellow* = he has no connection with Bæotia. — ἐπεὶ, *since, inasmuch as.* — ὥς περ Λυδὸν ἀμφοτέρω τὰ ὄτια τετραπυμένον, *having both his ears bored through like a Lydian.* It was the custom among the Oriental nations, to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21: 6; Ps. 40: 6. Some think that Agasias

means to charge him only, with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. Καὶ εἶχεν — οὕτως. It was found upon examination, that the charge of Agasias was true. — οἴχοιτο, *was gone* = had been slain. "An established usage," says Butt. (Irreg. Verbs, p. 185), "has existed in the common language from Homer's time, by which οἴχομαι never means *I am going*, but always *I am gone*." This usage is continued in the imperfect, which time οἴχοιτο here takes from the context. Cf. S. § 209. 1.

33. εἰς . . . ὅπλων. Cf. N. on II. 4. § 15. "Græcorum duces pro castris sedent et de summa belli deliberant." Zeune.

34. τὰ παρόντα = *the present posture of our affairs*. — εἴ τι δυναμιθεα ἀγαθόν. Cf. N. on II. 1. § 8. — καὶ πρὸς ἡμᾶς, sc. ἔλεξας from the preceding clause.

35. ἡμῶν depends upon τούτων; understood, the antecedent of οὕς in the preceding member. — δέ γε οἶμαι. Porson conjectures ὃ ἐγὼμαι (S. § 24. N. 1), of which crasis Krüg. says, "vereor ut sit Xenophontea."

36. μέγιστον ἔχετε καιρόν. Hutch. renders "*commodissimam habetis occasionem*." But this interpretation does not accord so well with οἱ γὰρ . . . ἀποβλέπουσι which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by ἐπικαλῖται = οἱ ἱκανώτατοι καὶ φρονεῖν καὶ οὐμπράττειν εἴ τι δεοί. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — πρὸς ἡμᾶς ἀποβλέπουσι for an example of cheerfulness and bravery. — καὶ ἐὰν by crasis for καὶ ἐάν.

37. Ἰσως; is used here *per modestiam* for, *certainly, truly*. Cf. Butt. § 1. N. 1. — διαφέρειν τι τούτων, *to somewhat surpass these*. For the construction of τούτων, cf. S. § 184. 1. — γὰρ in Ὑμῖς γὰρ ἐστὶ introduces the reason, why the officers should excel the common soldiers. — χυήμασι and τιμαῖς are datives, answering to the question, 'wherein?' Cf. Mt. § 400. 7. — τούτων depends upon πλείον in ἐπλεονεκτεῖτε. Cf. S. § 184. N. 1. — νῦν τότε, *now then*. — ἐπεὶ πόλεμός ἐστιν. The opposition of this clause to ὅτε εὐρήνη ἦν, is too obvious to be overlooked. — τοῦ πλείθους, i. e. the common soldiers.

38. ἀπὲ τῶν ἀπολωλότων, *in the place of those who have perished*. Cf. S. §§ 205. N. 2: 140. 3. — ὡς μὲν συνελόντι εἰπεῖν, sc. λόγῳ, *to speak briefly*. Cf. S. § 220. N. 1. Note the force of συνελόντι, 2 aor. part.

of συναίρειν, to draw together, to contract. — Repeat with παντά-
πασιν the preceding οὐδὲν . . . γίνοιτο. The sentiment is, that in
times of peril, it is preëminently true, that nothing can be done to ad-
vantage without leaders. — δοκεῖ does not here mark uncertainty,
but rather what is so apparent as to admit of no doubt. — ἤδη ἀπο-
λώλεκεν, has already destroyed. Cf. S. § 205. N. 2.

39. ὅσους δεῖ, as many as are necessary to supply the places of
those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a
protasis (ἦν . . . παραθαυρόννητε), and an apodosis (οἶμαι . . . ποιῆ-
σαι). For the moods, cf. S. §§ 220. 3: 217. N. 5. — πάνν ἐν καιρῷ,
very timely.

40. γὰρ illustrates what is said in the preceding section of the ne-
cessity of encouraging the soldiers. — οὕτω γε ἔχόντων, while they
are thus, i. e. in this state of dejection. — The τι after δεοί is synec-
dochical. S. § 167.

41. γνώμας, thoughts, — τοῦτο refers to τί πείσονται. — ἀλλὰ
καὶ, but also. The philosopher as well as the general is seen in this
advice.

42. γὰρ δήπου, for surely. — ἡ . . . τὰς νίκας ποιοῦσα, that which
gives the victory. ἡ ποιοῦσα = ἐκείνη ἡ ποιεῖ (Cf. S. § 140. 3), of
which, ἐκείνη is the predicate nominative of ἔστι. The gender of ἡ,
i. e. ἐκείνη ἡ, is drawn from ἰσχύς. With this noble sentiment, cf. Ps.
33: 16; 44: 3, 6. — ὁπότεροι refers to τούτους for its antecedent.
S. § 150. 4. — ψυχᾶς. S. § 197. 2. — ἐφωμενέστεροι. S. § 57. N.
2. — ὡς ἐπὶ τὸ πολὺ, for the most part, as a common thing.

43. Ἐντεθύμημαι δ' ἔγωγε καὶ τοῦτο, but for my part I have observed
this also. — ὁπόσοι refers to οἵτοι in the next clause. So ὁπόσοι
— τούτους below is put for τούτους — ὁπόσοι. This inversion of the
propositions containing the antecedent and relative, occurs so fre-
quently as to require ordinarily no further notice. — ἐκ παντὸς τρό-
που, in every way. "Summo studio." Sturz. — περὶ δὲ τοῦ καλῶς ἀπο-
θνήσκειν, for an honorable death. Cf. S. § 221. — διάγοντας, sc.
τὸν βίον. The sentiment of this passage is, that those persons who
desire to save their lives at the expense of their honor, oftentimes find
a more speedy death, than they who place their honor before life.

44. αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι, to be ourselves brave men. —
τοὺς ἄλλους παρακαλεῖν. Supply ἄνδρας ἀγαθοὺς εἶναι from the pre-
ceding clause.

45. τοσοῦτον μόνον τε ἐγγνώσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, all I
knew of you was from hearsay, that you was an Athenian, literally, I
knew as much only of you as that I heard you was an Athenian. For
the construction of ἤκουον — εἶναι, cf. N. on I. 3. § 20. It seems from
this, that Xenophon had hitherto strictly maintained the character

befitting one, who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *πλείστοις εἶναι τοιούτους*. Chiriso-phus wishes that the prudence and activity of Xenophon, might be found in all the leaders.

46. *μὴ μέλλωμεν*, *let us not delay*. Cf. S. § 215. 1. — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δεόμενοι* is in apposition with *ἡμεῖς*, the omitted subject of *αἰρεῖσθε*. Cf. S. § 157. R. 2. — *συγκαλοῦμεν* “*futurum est, non præsens pro futuro, quod somniat Hutchinsonus.*” Porson. Cf. N. on § 24, supra.

47. *ἅμα ταῦτα εἰπὼν ἀνέστη*, *as soon as he said this, he rose up*. Cf. Butt. § 150. p. 439; S. § 222. N. 4. — *ὥς μὴ μέλλοιτο ἀλλὰ περαιοῖτο τὰ δέοντα*, *that what was necessary to be done might suffer no delay, but be accomplished*; or more briefly, *that the necessary business might be transacted without delay*.

CHAPTER II.

1. *εἰς τὸ μέσον*, sc. *τοῦ στρατοπέδου*. Cf. III. 1. § 46. — *ἰδοξεν αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφυλάκας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprize. — *καταστήσαντας*. Cf. N. on *λαβόντα*, I. 2. § 1.

2. *τοιούτων*, i. e. *so eminent*. — *στερόμεθα* (from *στέρω*, the simple present of *στερέω*, Mt. § 193. Obs. 5), *we are deprived of* = *we are in the state of persons deprived of*, *we are without*. This form, which according to Passow is used by prose writers only in the present and imperfect, must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 301, and his more extended history of the word, Irreg. Verbs, p. 230. — *πρὸς δ' ἔτι*, *and besides*. — *οἱ ἀμφὶ Ἀχαιοί*. Cf. N. on *οἱ περὶ τὸν Ἀχαιοί*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἰλθεῖν*, *to come forth as brave men from our present difficulties*. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= *esse*). But in that case, as Krüg. remarks, *ἔρχεσθαι* would have been employed instead of *ἰλθεῖν*. — *ἀλλὰ — γε*, *at least*. Cf. Vig. p. 176. — *ἀποθνήσκωμεν* and *γενόμεθα* follow *ὅπως*, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσεται*, *should undergo such sufferings, as may the gods inflict upon them*. For the construction of *ποιήσεται*, cf. S. § 217. 1.

4. *Ἐπὶ τούτῳ* = *μετὰ τοῦτον*, *after him*. Cf. Mt. § 586. γ. — *ἄπισται*, *perfidy*. — *ἐπὶ τούτοις*, *moreover, besides*. The repetition

of αὐτός is highly emphatic. — *Ξέριον*. This epithet was given to Jupiter, because he presided over the laws of hospitality. Cf. *Æn.* I. 735, “— hospitibus nam te dare jura loquuntur.” — *Κλεάρεω*. S. § 195. 1. — *ὁμοτράπεζος* = *σύνδειπνος*. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — *αἰτοῖς τούτοις*, i. e. the oaths, pledges, and friendly professions, just before mentioned.

5. ὃν . . . καθιστάται. Cf. II. 1. § 4. — καὶ οὗτος, *even this man*. Cf. N. on II. 2. § 20. — *ιδώκαμεν*. The aor. *ιδώκα* is used by Attic authors principally in the sing. and 3 plur., the 2 aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs. p. 68; Carmichael Gr. Verbs, p. 78. — τὸν τεθνηκότα = τὸν τεκνόν. — *ἐκείνου ἐχθίστου*. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. Obs. 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those, who would have made him king of Persia, and who were the friends of his former benefactor and prince, is finely and forcibly set forth in this speech of Cleanor.

6. ἀποτίσαιντο. Cf. N. on ποιήσεται, § 3, supra. — μήποτε — *εἴτι*, *never again*.

7. ἱσταλμένος, *being arrayed*; perf. mid. of *στέλλω*, *to place in order, to fit out*, and hence *to array, to deck* one's person. So Phav. defines *στέλλεσθαι*· *κοσμεῖσθαι*. — *τῷ νικᾷν*, *victory*. — ὁρθῶς *ἔχειν*, “*par esse*.” Sturz. For the construction of τῶν καλλίστων *ἑαυτὸν ἀξιόσπαντα*, cf. S. § 190. N. 4. — *τῆς τελευτῆς τυγχάνειν* (= *ἀποθνήσκειν*). S. § 178. 2. — τοῦ λόγου δὲ ἤρχετο. Cf. N. on I. 6. § 5.

8. βουλευόμεθα = *διανοοῦμεθα* in the next sentence. — αἰτοῖς *διὰ φίλλας εἶναι* = *φίλους εἶναι αὐτοῖς*. For this periphrastic use of *διά*, cf. Mt. § 500. c. — τοῖς στρατηγοῖς — *οἷα πεπόνθασιν* (2 perf. of *πάσχω*). Cf. N. on I. 6. § 6. — *διὰ πλοτεως*, *confidingly*. — αἰτοῖς depends upon *ἐνεχειρίσασθαι* and refers to the Persians. ὧν = *τοῖς* αἰ, of which, *τούτων* depends upon *δίκην*. See N. on I. 3. § 10. — τὸ λοιπὸν. Cf. N. on II. 2. § 5. — *διὰ παντὸς πολέμον*, “*omni genere belli*.” Sturz. “*διὰ παντὸς est perpetuo*.” Krüg.

9. *πτάρνυται* τις. Divinations were drawn from *sneezings* (*πταρμός*), especially when occurring at some critical moment. — τὸν θεόν, i. e. τὸν *Δία* τὸν *Σωτήρα*. The omen taking place just as the word *σωτήρας* was spoken, Xenophon regarded it as coming from *Ζεὺς Σωτήρ*. — *ἡμῶν λεγόντων*, *while we were* (i. e. I was) *speaking*. S. § 192. — *σωτήρια*, sc. *θύματα*, *sacrifices for our preservation*. — *συνπειθεσθαι*, “*simul cohere*.” Pop. — *κατὰ δύναμιν*, *according to our ability*. — ὅτῳ . . . χεῖρα. “*Græcorum exercitus multis nomin-*

ibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — *ἐπαιώρισαν*. The pæan was not only a battle and triumphal song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. Cf. Hell. IV. 7. § 4. — *καλῶς εἶχεν*, were duly performed.

10. *Οὕτω δ' ἔχόντων*, sc. *τῶν πραγμάτων*. Cf. S. § 157. N. 8. (1). — *τοὺς μεγάλους* = *the powerful*. A similar tropical sense must be given to the antithetic *μικροὺς* literally, *small*, i. e. *weak*.

11. For the construction of *ἀναμνήσω γὰρ ὑμᾶς* — *τοὺς κινδύνους*, cf. S. § 182. N. 2 (last clause). — *ἀγαθοῖς* — *εἶναι*. Cf. S. § 161. 2. — *γὰρ Πελοῶν κ. τ. λ.* Instead of continuing the construction from *ἔπειτα δὲ*, the speaker apparently turns aside to explain *τοὺς κινδύνους*, and thus carries on the construction from the parenthesis. Cf. Mt. § § 631. 2: 615 (end). See also N. on II. 5. § 12. Reference is had in this place, to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — *παμπληθεῖ στόλῳ*. The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — *ἀφανισόντων*, fut. for *ἀφανισόντων*. — *αὐθαίς*. Sturz after Hesych. defines this word by *εὐθαίς*. Unless it is employed in this sense here, or to designate the return of Athens, to the state in which it was before it was built (Cf. Theoc. I. p. 33, cited by Born.), it had better be rejected as a vicious reading. — *Ἀθηναῖοι*. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians were left therefore to fight the battle alone, being assisted only by the Platæans, who sent 1000 men to their aid.

12. *εὐξάμενοι τῇ Ἀρτέμιδι*. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — *τῇ θεῷ*. A noun of common gender, although *ἡ θεά*, exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2. — *οὐκ εἶχον* — *εἰρεῖν*, they could not find. See N. on II. 2. § 11. — *καὶ*

ἔτι καὶ νῦν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon, sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ἵσταντο. Xerxes made his expedition into Greece, A. C. 480, about ten years after the battle of Marathon. — ἀναβιβαζόμενον. According to Herodotus, the land forces of Xerxes amounted to 2,000, 000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,226. The term ἀναβιβαζόμενον may well be applied to such an army. — τούτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Plataea. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Plataea. — τὰ τροπία, *the trophies*. The word is derived from *τρέπω*, to turn about. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτυροῖον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιούτων μὲν ἔστε προγόνων, *from such ancestors you are descended*. Cf. S. § 175. N. 2.

14. Οὐ μὲν δη τοῦτο γε ἐρῶ, *I certainly do not say this*, = I would by no means be understood as saying this. — ἀπ' οἷ, sc. χρόνου. — ἐκείνων, i. e. the Persians who invaded Greece. — ἱμῶν αὐτῶν. For the construction, cf. S. § 186. 2.

15. Καὶ τότε μὲν δὴ, *and then indeed*. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies *μαχομένοι*. — δῆπου ἡμᾶς προσήκει, *certainly you ought to be*.

16. Ἀλλὰ μὴν. Cf. N. on I. 9. § 18. — ἀπειροὶ ὄντες αὐτῶν, *being unacquainted with them*, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 185. — πατρὶν φρονήματι i. e. with a spirit becoming your high descent. — πείραν — ἔχει is opposed to ἀπειροὶ ὄντες — ὅτι. . . . ἡμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξετε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 215. 5. For the construction of τοῦτο, cf. S. § 167. — μείον — ἔχει, *are weaker*. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection

from the Greeks of οἱ Κυρεῖοι, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 149. p. 423. — *κακλονές*, more cowardly.

18. *μύριοι*. Krüg. accents *μυριοί* making it the plur. of *μυρίος* innumerable. Cf. Butt. § 70. p. 114. — *οἱ ποιοῦντες . . . γίγνηται*, i. e. who wound and kill in battle.

19. *ἐπ'* — *ὀχήματος* is explained by *ἐπὶ τῆς γῆς*, infra. — *ἐφ' ἑπὶ πων κρέμαται*, hang upon their horses, opposed to *ἐπὶ τῆς γῆς βεβηκότες*, standing firmly upon the ground. Hesych. defines *βεβηκότες* • *βεβαίως ἐνεστηκότες*. — *πολὺν δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα*, and we shall also reach with far surer aim, whomsoever we may wish to strike. — *Ἐνὶ μόνῳ*, in one respect only. — *προέχουσιν* — *ἡμᾶς*. Cf. S. § 184. N. 2.

20. *μάχας*. S. § 167. — *τοῦτο ἄχθεσθε*, (yet) feel troubled at this. The position of *τοῦτο* is more emphatic, than though it preceded the clauses, commencing with *ὅτι δ' οἰκέτι*, and *οὐδὲ βασιλεῖς*, to which it refers. — *ἧ . . . κελύμεν*, than to have those men as guides, whom being our captives we may command to guide us. For *οὓς ἄρδρας*, cf. N. on I. 2. § 1. — *περὶ τὰς ἑαυτῶν ψυχὰς* — *ἀμαρτάνουσι* = shall suffer death. — *τὰ σώματα* refers to punishment by stripes or mutilation.

21. *μηδὲ τοῦτο ἔτι ἔχοντας*, and no longer having this (i. e. money), wherewith to purchase supplies. — *αὐτοῖς* = *ἡμᾶς αὐτοῖς*. Cf. S. § 144. N. 2. — *μέτρῳ χωρήμενος ὁπόσῃ ἂν ἕκαστος βούληται*, making use of as large a measure as each one pleases.

22. *ἄπορον*, sc. *χρημᾶ*. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Ariæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers, which lay between them and their country. — *καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι διαβάντες*, and think you have been greatly overreached in having crossed them. — *σέψασθε εἰ ἄρα κ. τ. λ.* The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head waters and there cross over. — *πηγῶν*. Cf. S. § 188. 2. — *προϊοῦσι* — *διαβατοὶ*. Cf. S. § 200. 2.

23. *Εἰ δὲ μήθ' οἱ ποταμοὶ διόλκουν*, but if the rivers do not differ in respect to width at their sources and mouths. Some translate, *but if the rivers will not permit us to cross over*. Pop. and Krüg. read

διήσουσιν, 3 pers. plur. fut. of διέμι. — οὐδ' ὥς, *not even thus*. — φαίμεν = ἐπολαμβάνομεν. — Schneider, following the Eton MS., edits *οἱ ἐν βασιλείᾳ χώρᾳ ἄχορτος*, by which the repetition of βασιλείᾳ (Cf N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδας. Cf. I. 1. § 11; II. 4. § 13. — ὡσανύτως = ὁμοίως. — αἰτοὶ = ἡμεῖς αὐτοὶ. Cf. S. § 144. 2. N. 2. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὁράω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19.

24. ἂν φαίην, *I would advise*. S. § 217. 2. — μήπω, *in no manner, by no means*. — ἕς αὐτοῦ που οἰκίσσοντας, *as if we were going to settle somewhere here*. — τοῦ ἀδόλως ἐκπέμψειν is an adnominal genitive limiting ὁμήρους. — καὶ εἰ, *even if*. — Καὶ ἡμῖν . . . παρασκευαζομένοις. Cf. S. § 213. 5. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them every facility for a safe and easy march to their own country.

25. Ἀλλὰ γὰρ. The ellipsis may thus be supplied: *but* (I do not think it best to stay here), *for I am afraid*, &c. — μὴ — μὴ ὥςπερ. Cf. V. 6. § 19. A similar repetition on account of intervening clauses is seen in εἰ — εἰ, § 35, infra. — μάθωμεν — ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2. — μεγάλαις = *stately*. — οἱ λωτοφάγοι. Cf. Odys. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. ὅτι ἐκόντες πένορται, *that they are willingly poor*. — ἐξόν. Cf. N. on II. 5. § 22. — τοὺς — πολιτευόντας = ἐκείνους οἱ πολιτεῖονσαι. — ἀκλήρους, *poor*, literally, *without a lot or portion*. — Ἀλλὰ γὰρ. *But* (why need I say more), *for*, &c.

27. μαχοίμεθα. Repeat ἂν from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αὖ ὅχλον μὲν παρέχουσιν ἄγειν, *are equally troublesome to carry*. αὖ, "*pariter ut τὰ ζεύγη*." Schneid. ὅχλον, *trouble*. ἄγειν has the force of the synecdochical accusative, limiting ὅχλον παρέχουσιν. S. §§ 221: 167.

28. τὰ περιττά, *the things which are superfluous*. Cf. N. on II. 2 § 4. — Κρατουμένων . . . ἀλλότρια, *for you know that if we are conquered, every thing belonging to us becomes another's*. I have translated this clause in the first person, in order to make it

correspond with ἦν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομίζειν. S. § 166.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοῖς πολεμίοις ὅτι. For the construction, see N. on I. 8. § 21 (end).

30. τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 141. 1: 186. 1. — τοῖς ἀρχομένοις, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting πειθομένους. S. § 196. 2.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you, for the time being, is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that, “ἀέτ like our *ever* has two senses, *always* and *at any time*. In the latter sense it is joined with the article and usually follows it immediately.” Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ’ ἐνὶ ἐπιτηδεύοντας κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἀλλὰ γὰρ, *But* (I will say no more), *for*, &c. — περᾶν — ὧσα. Cf. S. § 221. N. 4. — “Post ἢ ταύτῃ repete δοκεῖ καλῶς εἶχειν.” Krüger. — τοιμάτω καὶ ὁ ιδιώτης διδάσκειν, *let him though a private soldier boldly propose it*. A remark like this must have been very grateful to the soldiers.

33. πρὸς ταύτοις, *in addition to those things*. — οἷς stands for ἃ after εἶπε. S. § 151. 1. — ἀντίκα, is opposed to ὡς τάχιστα and may be rendered, *presently, by and by*.

34. ὣν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttenbach, προσδεῖν is substituted in the best editions for προσδοκᾶν. — ὅπου = ἐκεῖσε ὅπου. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὕτοι, *if these also* = in like manner. For πολέμιοι — οὕτοι, cf. N. on I. 10. § 18.

36. πλαῖσιον. Cf. N. on I. 8. § 9. — πολὺς ὄχλος, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χρὴ ἡγεῖσθαι τοῦ πλαῖσιον, *whose duty it shall be to command the square*. — τὰ πρόσθεν, *the front of the square*. — ἐπὶ τῶν πλευρῶν ἐκατέρωθεν εἶναι, *to be upon* (i. e. to take charge of) *both wings*. — Connect οὐκ ἂν with δέου.

37. ἡγοῖτο and ἐπιμελοσθην are softer and politer forms than the imperatives, ἡγεσθω, and ἐπιμελεσθων. Cf. Mt. § 515. d. γ; S. § 217. 4. — ἐπειδὴ καὶ κ. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, *for the present*. Cf. S. § 221. N. 3.

38. Τὸ δὲ λοιπὸν, *afterward*. Cf. S. § 167. — τῆς τάξεως, *the order in which the army were to march*. For the construction, cf. S.

§ 179. 1. Rost refers *πειρᾶσθαι*, to try (i. e. to become experienced), to the rule in his grammar (§ 108. 4. c), that the expressions *experienced, skilled, acquainted, &c.*, take the gen. of that in which one is experienced, &c.

39. *δεδογμένα* = *ψηφίσματα*. — *οὐ* — *ἄλλως*, in no other way. — *τούτου*, i. e. the sight again of his family. Construe *τῶν* — *νικίων* with *ἐστὶ*. Cf. S. § 175. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which, no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. *κατέκαιον*, began to burn. — *μετεδίδοσαν ἁλλήλοις*. Cf. S. § 196. N. 3. — *ἐξόπτουν*. This verb expresses the alacrity with which they destroyed their superfluities. — *ἡριστοποιοῦντο* = *ἡρίστωρ*. Cf. IV. 3. § 9. — *εἰς ἐπήκοον*. Cf. N. on II. 5. § 38.

2. *εὔρους* (S. § 49. 3). Supply *εἰμι* from *ἦν* in the foregoing clause. — *πολλῷ φόβῳ*. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans, which they had formed for their preservation. — *καὶ τοῖς θεράποντας πάντας ἔχων*, with (See N. on *ἔχων*, I. 2. § 3) *all my followers*. — *τί ἐν νῷ ἔχετε*, *what is your purpose*, literally, *what you have in your mind*.

3. *καὶ ἔλεγε Χειρίσοφος*. Cf. N. on II. 3. § 21.

4. *Ἐκ τούτου*. Cf. N. on I. 2. § 17. — *Ἐνθα δὲ, then indeed*. — *ὅτι . . . εἶη*, *that he was sent as a spy*. For *ὑπόπemptos*, cf. S. § 132. 1. — *καὶ γὰρ*. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by *γὰρ*. — *πότεως ἔνεκα*, i. e. to see whether Mithridates faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. *ἐκ τούτου*. Krüg. makes it = *μετὰ τοῦτο*, *after this*. But Sturz, Born., and Pop., render it *hac de causa*, *for this reason*. — *ἄλιον*. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — *τὸν πόλεμον ἀκήρυκτον*, literally, *a war in which no heralds are employed*, i. e. in which no terms of peace are given or received. — *καὶ—γε*, *and even*. — *Νέκαρχον*. The same officer, who was wounded in the belly, when the generals were seized. It is so strange, that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is

had in this place to some other individual — ὄχετο ἀπὼν = ἀπῆ-
ει. Cf. S. § 222. N. 2.

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Ren-
nell, that Xenophon should be silent respecting the mode of passing
the Zabatus, especially, as it was performed in full day-light, and
under the very eye of the enemy. — λατρός, *light, agile*. —
εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*.
The skill in archery, for which the Cretans were celebrated, has been
alluded to in N. on I. 2. § 9. "Persas quoque sagittandi arte excelsis-
se constat." Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and
being at the same time light armed*. — τῶν ὀπλῶν = τῶν ὀπλιτῶν. —
βραχύτερα — ἢ ὥς ἐξικνεῖσθαι, *too short a distance to reach*, literally,
a shorter distance than so as to reach. "When it is an entire propo-
sition, with which the subject is compared, and the comparative ex-
presses, that a quality exists in too high a degree to allow something
mentioned to follow, ἢ has after it the infin. with ὥστε." Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἰδίωκος, sc. ἐξεῖροι, the omitted
antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 177. 1.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks
in a short space (ἐν ὀλίγῳ χρόνῳ) could not overtake their enemies,
who had *much the start* (ἐκ πολλοῦ πρὸς ἑαυτοὺς). Cf. N. on ἐκ πλεονος,
I. 10. § 11). The reason why the pursuit could not be continued far,
is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed
after the participle with which it is constructed. — τοῦπισθεν for
τὸ ὕπισθεν (sc. μέρος. Sturz), *behind them*.

11. δειλῇ. Cf. N. on I. 8. § 8. — εἰς τὰς κόμας. Probably the vil-
lages spoken of, III. 2. § 34. — τῆς γάλαγγος, i. e. the main body.

12. καὶ . . . μαρτυροῖ, *and the affair itself was a witness for
them*, i. e. it justified their charge against him. — ἐν τῷ μένειν, *while
standing still* in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλγούς,
sc. στρατιώταις — ὥστε βλάψαι μὲν μὴ μεγάλα, *so as not to do us
great injury*. S. § 220. 1.

15. ὅσον οὔτε οἱ Κρητὲς ἀντιτοξεύειν δύνανται, *further than the Cre-
tans can shoot their arrows in return*. — οἱ ἐκ χειρὸς βάλλοντες (sc.
ἀκόντια) = ἀκοντισταί. — πολὺν — χωρίον, *a great distance*. —
οὐχ οἷόν, i. e. it was not consistent with safety. — ἐκ τόξου ῥύματος,
having a bow-shot the start. Cf. N. on I. 10. § 11. "si e jactu sagittae,
sive e spatio quo sagitta scopum ferire potest peditem persequi ince-
pit." Weiske cited by Krüg.

16. Ἡμεῖς is put for ἡμῖν and is to be construed with δεῖ. — τὴν

ταχίστην = τάχιστα. Cf. Mt. § 282. 2; S. § 124. 2. — 'Ροδίους, Rhodians. — τὸ βελος, i. e. σφενδόνη.

17. Ἐκείναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of throwing large stones, literally, stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδόσιν, leaden balls. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίνες. "In connection with some verbs implying search, or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τοῦτων. The thing bought is sometimes put in the genitive, in which case, the verb of the proposition does not signify, to buy or sell." S. § 190. N. 1. — τῷ σφενδονῶν ἐντεταγμένῳ ἐθέλοντι, to him who volunteers to be enrolled as a slinger. ἐθέλοντι, voluntarily, of one's own accord. — ἀτέλειαν. "honestus in militia locus, nam σφενδόνη ἐραὶ δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεάρχῳ καταλειμμένους. So we say of one who is dead, he left such and such things. — τούτους πάντας ἐκλέξαντες, having selected the best from all these. S. § 165. 1. — τι — ἀνιάσουσιν, will furnish some trouble.

CHAPTER IV.

1. χαράδραν, a ravine, bed of a torrent. — ἐφ' ἧ, at which. — διαβαίνουσιν, while crossing over.

2. Διαβεβηκόσι, just as they had passed over. The perfect here refers to that, which has just taken place. Cf. Thiersch § 85. 3. — τοσοῦτους γὰρ ἤτησε Τισσαφέρην. Cf. S. § 165. 1. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. Following Schneid. and Dind., I have substituted πρόσθεν for the common reading ἐμπροσθεν. For the construction, cf. S. § 141. 1.

3. ὅσον, as many as. — διβαίνετε, began to cross. — Παρήγγελο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οὓς = ἐκείνοις οὓς, of which ἐκείνοις limits παρήγγελο, and is followed by τῶν πελταστῶν (S. § 177. 1). — ὡς ἐφεσπομένης ἱκανῆς δυνάμεως, inasmuch as a force sufficient to support them should follow. Cf. S. § 192. N. 2.

4. κατελήγει, had overtaken the Greeks. — ἐσήμεγε. Cf. N. on I. 2. § 17. — ὁμόσει. Schol. ad Thucyd. IV. 29. § 4, Ὅμοσε ἰέναι ἀντι τοῖς εἰς χεῖρας, καὶ πληροῖον, ἤτοι συστάδην μάχης. — οἱ δέ, i. e. the Persians.

5. τοῖς βαρβάροις limits πεζῶν. S. § 197. 2. and N. 4. — αἶτο

κτείνουσι is explained by Suidas, *οἱ κ' ἐκ παραγγέλματος, uncommanded, of their own accord.* The reason why the Greeks mangled the bodies of the slain, is given in the next clause.

6. *οἷτω πράξαντες*, i. e. having suffered this defeat. — *τὸ λοιπὸν τῆς ἡμέρας*, *the rest of the day.* Cf. S. § 177. 2.

7. *τὸ παλαιόν*, *anciently.* — *ὑψος*, *height.* — *τοῦ δὲ κύκλου ἡ περιόδος*, “*universus ambitus.*” Sturz. — *πλίνθοις κεραμίαις*, *bricks made of potter's clay.*

8. *ἥλιον δὲ νεφέλῃ προκαλύψασα.* This reading is adopted by Brod., Muret., Hutch., Weiske, Dind., Pop., and Krüg. The MSS. reading, *ἥλιος δὲ νεφέλῃν προκαλύψας*, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's *Columb.* Vol. II. p. 144. — *ἔξιπτον*, sc. *τὴν πόλιν.* Cf. *ἐρήμη*, § 7, supra. — *καὶ οὕτως ἰάλω*, *and thus it was taken.* *ἰάλω*, 2 aor. act. with a pass. signif. (Cf. S. § 205. N. 4) from *ἄλσμι.* Cf. S. § 118.

9. *Παρά ταύτην τὴν πόλιν*, *near this city.* — *πυραμῖς*, *pyramid.* “*Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum.*” Amm. Marcell. XXII. 15. — *Ἐπὶ ταύτης*, *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. *τείχος*, *castle.* Cf. N. on I. 4. § 4. — *πρὸς τῇ πόλει*, *near the city.* A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. Schæf., however, edits *πρὸς τε πόλει.* — *ἔσθον ξιστοῦ κογχυλιάτου*, *heurn stone containing shapes of shells.* These shells were petrified.

11. *Ἐπὶ δὲ ταύτῃ*, *upon this*, i. e. the foundation of variegated stone just spoken of. — *ἀπώλεσας*, adopted, on the authority of Steph., by the best critics, for the common reading *ἀπώλλουσας*, is here used transitively in the sense of *amittere*, *to lose.*

12. *ὁ Περσῶν βασιλεὺς*, i. e. Cyrus the elder. — *οὔτε χρόνῳ — οὔτε βίᾳ*, *neither by siege nor by storm*, literally, *neither by time nor by force.* — *ἐμβροτήτους.* The Schol. explains this, *καρδιοπλήκτους, μαιρομένους, ἐκφρονας.* “*missis fulguribus eos sive in stuporem sive in furorem conjicit, ita ut non resisterent.*” Sturz.

13. οὓς τε ἔχων. The full construction would be, *ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἤλθε*. With Muretus, Hutch. reads οὓς τε αὐτὸς, &c. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — τοῦ ἔχοντος. Cf. II. 3. § 23. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τοῖτοις, *in addition to these*.

14. τὰς καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν — καταστήσας = κατέστησε. Cf. S. § 222. N. 2. Repeat εἶχεν with παραγαγὼν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member. — παρήγγειλε. The common reading is παρήγγελε, which Buttmann pronounces to be contrary to the usage of Xenophon.

15. οὐδεὶς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — προθυμοῖτο, sc. ἡμάρτανεν ἀνδρός. — ἔω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks. — ἀκροβολῶσι. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τε in γὰρ οἳ τε belongs to τῶν Περσῶν. See Bornemann's note. Long thinks that this particle is hardly admissible here.

17. διετέλουν χροῖμενοι, *they continued to use*. Cf. S. § 222. 4. — ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν, *they shot up vertically for practice, sending their arrows far up*, i. e. as high as they could shoot them. Krüger conjectures without sufficient ground, that ἅμα ἰόντες is the true reading.

18. μῆλον ἔχοντες. See N. on I. 10. § 8. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on § 16, *supra*.

19. ὅτι ἐπομένῳ, *that an equilateral square* (Cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — Ἀνάγκη γὰρ ἔστιν — ἐκθλίβεσθαι τοὺς ὀπίστας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 221. N. 4. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευраί, § 22. — ἅμα μὲν — ἅμα δὲ καὶ, *both — and also*.

20. διάβασιν (literally, *a passing over*) here signifies the place crossed, as a *ravine, morass, defile, &c.* — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίθετον, sc. τὸ πλασίον. — For τοῖς πολεμοῖς after εὐεπίθετον, see S. § 200. 2.

21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπέστησαν ἐνωμοτάρχας. For the construction, cf. S. § 166. ἄλλους — ἄλλους, *some — others*, are in apposition with λοχαγοῖς. The order of rank in the Spartan army was, 1. βασιλεὺς. 2. πολέμαρχος. 3. λοχαγός. 4. πεντηκοστήρ. 5. ἐνωμοτάρχης. Cf. Schol. ad Thucyd. V. 66. § 3. — ἐπόμενον ἵστροι, *stayed behind*. — ὥστε = ἵνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξέπλησαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ δῆλον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24, of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέλει, *vicissim, in turn, in due order*. — οἱ λοχαγοὶ, *sc. τῶν ἐξ λόχων*. — εἴ που δέοι τι τῆς φάλαγγος, *supply ἐπιπαρεῖναι from ἐπιπαρήσαν*. φάλαγγος depends upon που. Mt. § 324. 8.

24. οἱ καθήκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ὑφ' ᾧ, *under which = at the foot of which*. — ὡς εἰκός, *as was natural, with reason*.

25. κατέβαινον, *they began to descend*. — ἀπὸ τοῦ ὑψηλοῦ, *from the eminence*. — εἰς τὸ πρὸς κάτω, *downwards*. Hutch. supplies χωρὶς. — ὑπὸ μαστίγων, *under the lash*. Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles, or shoot their arrows, up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed.

28. πρὸς τὸ ὄρος, i. e. the mountain spoken of, § 24.

29. οἱ πολέμιοι, i. e. the Persians. οἱ πολέμιοι in the next clause refers to the Greeks. — δεδουκότες. Cf. S. § 209. N. 4.

30. οἱ μὲν, i. e. the main army. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills* (§ 24). — οἱ δὲ, i. e. the targeteers, who had ascended the mountain. — εἰς τὰς κόμας spoken of, § 24.

32. οὐ πρῶτον, *where first*. — ἔτι, *any longer*. — ἀπόμαχοι, *unable to fight*.

33. πρὸς τὴν κόμην, i. e. the one in which the Greeks were encamped. — πολὺ περιῆσαν, *were far superior*.

34. δέλη. Cf. N. on I. 8. § 8.

35. Πορρὸν, *a useless thing*. Cf. S. § 160. N. 2. — ὡς . . . ἔνεκα, *as a common thing are shackled, to prevent them from running away*. — δεῖ — Πέσση ἄνδρσι — δεῖ — θωρακισθῆναι. The impersonal δεῖ is constructed with the dative (S. § 196. 2), or with the accus. (S. § 159. N. 1). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπεσκήρουν = ἀπεστρατοπεδεύοντο, *as they*

ent, alter alteri (fortasse duces militibus) *proficiscendum esse acclamaret.*" Weiske, quoted by Krüg. and Born. — ἐκήρυξε, sc. ὁ κήρυξ. Cf. S. § 157. N. 8. (2). — σπασκενάζεσθαι, to put themselves in readiness to march. — ἀκουόντων τῶν πολεμίων, in the hearing of the enemy, is to be taken with ἐκήρυξε. — ἐπίσχορ, sc. ἱαντοῦς. — λύνει (= λυσιτελεῖν) is governed by ἰδόμεν. — πορεύεσθαι and κατάγεισθαι form the subject of ἰδόμεν.

37. ἀναξενύξαντες, having broke up their encampment. The Greeks were enabled by this stratagem, to proceed three whole days and a part of the fourth, unmolested by the enemy. — ἀκρωνυχίαν ὄρους, the summit of a hill. This is in apposition with χωρίον ὑπερδέξιον, and the same eminence, which is called λόφον in §§ 41, 44. — ὑφ' ἧς, under which.

38. προκατειλημμένην, taken possession of beforehand, preoccupied.

39. ἐπιφανιζόμενον, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left, the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division, to assist the van led by Chiriso-phus. It will soon however appear, with what address and gallantry, they were extricated from these difficulties. — εἰ μὴ τούτους ἀποκόψομεν, unless we dislodge them.

40. Ὁ δὲ, i. e. Xenophon, who is also the speaker in the sentence commencing with Ἀλλὰ μὴν ὦρα. — τις = ἡμεῖς, like our use of one for we.

41. τοῦ ὄρους τὴν κορυφὴν. This was a higher elevation, than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — ἔσθαι. Cf. N. on I. 5. § 8. — τὸ ἄκρον, i. e. τοῦ ὄρους τὴν κορυφὴν. — εἰ βούλει, if you are willing. — εἰ δὲ χρήσεις, but if you desire to go.

42. ἐλίσθαι is the object of δίδωμι. — μακρὰν λαβεῖν = τὸ ἀπὸ τῆς οἰκᾶς λαβεῖν ἢ μακρὰν. As it respects the construction of λαβεῖν with μακρὰν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Mt. (§ 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, far, so as to prevent bringing, i. e. too far to bring."

43. τοῖς τριακοσίοις, i. e. half of the ἑξ λόχοι spoken of, § 21, supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλή μὲν κραυγὴ — πολλή δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου — ἰσμέν, "*æquali conditione sumus.*" Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρον, *I am greatly fatigued with carrying my shield.* S. § 222. 3. Krüg. joins χαλεπῶς to φέρον, carrying with difficulty.

48. Καὶ ὃς = καὶ οὗτος. — ὑπάγειν, to go forward, before the one, who παρεκελεύετο, i. e. Xenophon. — παρῆναι, to pass by Xenophon whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

49. ἀναβάς, sc. ἐπὶ τὸν ἵππον — ὥς βάσιμα ἦν, as far as he could proceed on horseback, literally, as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ὄχοντο. For the construction, cf. S. § 164.

2. καθ' ἀρπαγὴν, for plunder. — καὶ κατελήφθησαν, for many herds of cattle were taken, while they were transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐρροούμενοι μὴ. Cf. S. § 224. 5. — εἰ καλοῖεν, sc. τὰς κόμας.

4. τῆς βοήθειας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2, supra.

5. Ὅατε εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — ᾧ, for ἐκεῖνα ᾧ, refers to μὴ χόραν. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦντες, of

which, *ποιῶσι* governs *ἐκεῖνα*, the suppressed antecedent of *ᾧ*. — *ἐάν που* = *wherever*.

6. ὥς . . . ἡμετέρας, sc. *χώρας*, as if in defence of our country. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry.

7. ἐπὶ τὰς σκηνάς. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks, that they adopted the plan of bivouac-ing, after their tents were burned. — οἱ μὲν ἄλλοι, i. e. the common soldiers. — ἐνταῦθα, i. e. in the council of officers. — Ἔρθεν μὲν — ἔρθεν δὲ. — See N. on II. 4. § 22. — ὄρη — ἰπερόψηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμός, i. e. the Tigris. — τὸ βάθος is an accus. synecdochical. — ὑπερέχειν, sc. τοῦ ὕδατος. S. § 184. 1. — πειρωμένοις τοῦ βάθους, trying the depth. *πειρωμένοις* limits *δόγματα*. S. § 197. N. 4. For the construction of *βάθους*, cf. N. on III. 2. § 38.

8. κατὰ τετρακισχίλους, by 4000 at a time. Cf. Mt. § 581. p. 1017.

9. Ἀσκῶν, bottles made of skins. — ταῦτα = ἐνταῦθα. Cf. Butt. § 127. 1; S. § 149. N. 1. “οἷτος and ὅδε are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — *πρὸς θέρτα*. “Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. τοῖτοις . . . ἀλλήλους, with these (i. e. οἱ δεσμοί) having fastened the leather bottles together. — λίθους ἀρτήσας, sc. ἐκ τῶν ἀσκῶν. — ἀμφοτέρωθεν, “ex utraque parte.” Sturz.

11. αὐτίκα μάλ᾽, forthwith, immediately. *μάλ᾽* gives emphasis to *αὐτίκα*. — πᾶς, every. S. § 140. N. 6. — ἔξει τοῦ μὴ καταδύναι, will prevent from sinking. S. § 180. 2. “ἔχειν, to prevent, is followed by the infinitive alone, or with the article in the genitive. Cf. Mt. § 542. γ.

12. οἱ . . . ποιεῖν. The order is, οἱ εὐθὺς ἄν ἐπέτρεπον τοῖς πρώτοις ποιεῖν οὐδὲν τούτων, sc. εἰ ἐπιχειλοῦν. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing, if they should attempt it.

13. εἰς . . . Βαβυλῶνα. The best solution of this passage, is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) relicta aliam viam ingressi sunt illi contrariam.” Dind. would reject ἢ before *πρὸς Βαβυλῶνα*. In that case, the sense would be, that the Greeks turned back again towards Babylon. But it can hardly be conceived that they would again expose them.

selves by a retrograde movement, to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills. — κατακαύσαντες, sc. τὰς κόμας. Cf. § 3. — ὅμοιοι ἦσαν θαυμάζειν is the reading adopted by Dind. But Born., Pop., and Krüg., make ὅμοιοι ἦσαν = ἐψέεσαν, and read ὅμοιοι ἦσαν θαυμάζοντες. That this construction is admissible, cf. Mt. § 555. Obs. 2. "Equidem persuasum habeo legendum, καὶ οἷοι ἦσαν θαυμάζειν, et mirari videbantur." Porson. — ὅποι ποτὲ τρέπονται οἱ Ἕλληνες, *whither the Greeks could possibly be going*. ὅποι ποτὲ corresponds to our familiar expression, *where in the world*. — τρέπονται — ἔχουσι. The indicative and optative are here interchanged. Cf. Mt. § 529. 5 (end).

14. ἤλεγχον . . . εἴη = ἤλεγχον (τοῖς αἰχμαλώτοις) τίς εἴη ἡχώρα ἐξάστη κ. τ. λ. Cf. N. on II. 3. § 11 (beginning). ἤλεγχον takes two accusatives. S. § 165. 1.

15. τῆς ἐπὶ Βαβυλῶνα, sc. ὁδοῦ. S. § 140. N. 5. — ἐνθα . . . βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). "The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*." Rennell.

16. τῇ δυσχωρίᾳ = τὰ ὄρη. In the narrow defiles of these rugged mountains, a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὰς σφῶν (Mt. § 323. b), τινὰς being the subject of ἐπιμυγνύναι, which takes in this place the middle signification, *to mingle with*. — ἐξείρων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. τούτους, i. e. the Carduchians. — διελθόντας refers to αὐτοῖς (i. e. the Greeks), the omitted subject of ἤξειν.

18. Ἐπὶ τούτοις, i. e. in reference to their contemplated route through the Carduchian country. — ὀπηρῆκα καὶ δοκῶν τῆς ὥρας, *when it seemed the proper time*. ὥρας limits ὀπηρῆκα. S. § 188. 2. — συνεσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

2. *ἐνθα* = *ἐκεῖσε ἐνθα*. — *παντάπασιν ἄπορος*, *totally impassable*. — *ἀλλὰ . . . ἐκρέματο*, *but the Carduchian mountains hung precipitous over the very river*. *ἐκρέματο*, imperf. mid. of *κρεμάννυμι*, as from a theme *κρέμηνι*.

3. *τῶν ἀλίσκομένων*. S. § 172. N. 2. — *διέλθοιεν* — *διαβήσονται*. Cf. S. § 217. N. 4 (second paragraph). — *περίλασι* has a fut. signification. — "*οὕτω στενόν*," says Dind., "*non emendarunt qui οὕτω στενόν vel οὕτως ἔχον conjecerunt*."

4. *ἅμα μὲν λαθεῖν . . . τὰ ἄκρα*, *endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains*.

5. *καὶ . . . πεδόν*, *and so much of the night remained, as that they could pass through the plain in the dark*. For *ὅσον* (= *τοσοῦτον ὥστε*) *διελθεῖν*, cf. Mt. §§ 479. Obs. 2. b; 545; S. § 220. 1. *σκοταλούς*. See N. on II. 2. § 17. — *ἀπὸ παραγγέλσεως*, *at the word of command*. *παραγγέλεις* is used of a command, issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy.

6. *ἄνω πορευομένων*, sc. *αὐτῶν*, *while they were ascending the mountains*.

7. *τὸ ὑπερβάλλον τοῦ στρατεύματος*, "*ut quæque exercitus pars jugum superabat*." Zeun. *τὸ ὑπερβάλλον*. Cf. Mt. § 270. 2; S. § 140. 3. *τοῦ στρατεύματος*. Mt. § 442. 2; S. § 177. 2. The sense is, that the divisions of the army, as they successively passed over the summit, followed on after Chirisophus, who commanded the vanguard, and was on his way to the villages. — *ἄγκισ τε καὶ μυχούς*, *valleys and recesses*.

8. *ὑποφειδόμενοι . . . Καρδοῦχοι*, *sparing them to see whether the Carduchians by some means would be willing*. Of a future event which is yet doubtful, *εἰ* is often used elliptically with the omission of *πειρώμενος*, *σκοπῶν*. When the doubtfulness of the result is to be

strongly marked, the optative is used of present actions." Cf Mt. § 526.

9. οὔτε καλούντων ὑπήκουον, *paid no regard to the Greeks when they called to them* (i. e. the Carduchians).

10. σκοταῖοι. See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν — ἐγένετο = *consumed the whole day*. ἡμέραν. S. § 168. 1. — τότε responds to Ἐπεὶ, at the commencement of the section. — ὀλγοὶ τινὲς ὄντες, *being very few*. — ἐξ ἀπροδοκήτου = ἀπροδοκήτους, *unexpectedly*. — τὸ Ἑλληνικόν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν, "*periculum erat*." Sturz. — πολλὰ, sc. μέρη. — συνεώρων ἀλλήλους, i. e. the Carduchians communicated with one another, by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage, as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνεώρων.

12. τῶν τε . . . δυνατότατα, *the beasts of burden which were necessary and most able*. ἵποζυγίων depends upon τὰ ἀναγκαῖα and δυνατότατα. S. § 177. 1. — νεωστὶ αἰχμάλωτα = νεωστὶ ἱαλωκότα. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τοῖτοισι, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — Ἀόξαν δὲ ταῦτα, *these things having been determined upon*. For the construction, cf. S. § 168. N. 2. The part. sing. is here joined to the neut. plur., on the same principle, that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, *in a narrow pass*. — τῶν εἰρημένων, i. e. τοιῶν ᾧ ἀφεῖναι εἴρητο. So Krüg. — μὴ ἀφιέμενον ἀφηροῦντο, *they took away from the one who had not given it up*. For the construction, cf. S. § 165. 1. — εἰ τίς. Cf. N. on I. 4. § 9. — τὰ μὲν τι μαχόμενοι, *sometimes fighting a little*.

15. χειμῶν πολὺς, *a great storm*.

16. ἀναράζοντες (= ἀναχωροῦντες. Suid.) is found in prose, only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, *at other times when*. — τότε δὲ, *but then*, i. e. on the occasion here spoken of. — ὅτε παρεγγυῶτο, i. e. when the word was passed by Xenophon for him (i. e. Chirisophus) to halt. — ὅτι πρᾶγμα τι εἶη, *that there was some trouble*. We are told what this πρᾶγμα was in § 20, infra. — παρελθόντι to the front of the army. — ὁμοία φυγῆς, *similar to a flight*. S. § 195. N. 1. — ἐπισθοφύλαξι limits πορεία. Cf. S. § 197. N. 4.

18. διαμπερὲς, *through and through*. A Homeric word.

19. ὥςπερ εἶχεν; *just as he was, immediately.* So the Schol. on Thucyd. III. 20 defines ὥςπερ ἔχομεν, ὥςπερ νῦν ἱσμεν. — ἀλλ' . . . μάχεσθαι, *but so led them that they were obliged to flee and fight at the same time, literally, to fight while fleeing.* — τέθρατον. The perf. and pluperf. of θρήσκω are syncopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting, when the word was passed to him, that the rear was attacked.

20. Βλέψωρ . . . ἴδε, *cast your eyes upon the mountains and see.* βλέψωρ has reference to the mere act of seeing, ἴδε, to the actual perception of the object. — Μία . . . ὀρεθία, i. e. αὐτή (*here*) μία ὁδός ἐστιν, ὀρεθία (οἶσα). Krüg. — Krüg. translates ἐκθασιν, *exitum* in reference to the valleys and recesses, in which it is said (§7, *supra*) the Greeks were inclosed. But Hutch., Sturz, Born., and Pop., interpret it, *aditum ad montis jugum*.

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. 470. 7. — εἴ πως δύναμην, *trying if in some way I might be able.* For the ellipsis of some such word as πειρώμενος with εἰ, see N. on § 8. *supra*.

22. ἡμῖν πράγματα παρέιχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, *which also enabled us to take breath.* — τοιούτου refers to ὅπως . . . χρησαίμεθα. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading *χρησαίμεθα*. But that the common reading *χρησώμεθα* is defensible, cf. Butt. § 139. 4; Mt. § 519; Rost § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, *denied that he knew of any other road.* Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλα. See N. on I. 5. § 8. — δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν, *in a road that was passable for even the beasts of burden.* ὑποζυγίοις limits δυνατὴν. S. § 200. πορεύεσθαι depends on δυνατὴν and has ὑποζυγίοις for its expressed subject. ὁδόν is an accus. synecdochical. S. § 167.

25. δυσπάρειτον, *difficult to pass.* — ὁ depends upon παρελθεῖν. S. § 163. 2. — τις. Cf. N. on II. 3. § 23.

26. πελταστὰς is here used as an adjective in agreement with λοχαγοῖς. — τῶν ὀπλιτῶν, *some of the heavy-armed.* Cf. S. § 178. 1. — τὰ παρόντα, *the present state of affairs.*

27. καὶ οὐτός. Cf. I. 10. § 18; II. 6. § 30. — Ἐγὼ γὰρ, ἔφη, οἶδα x. τ. λ. Notice the change to the *oratio recta*. Cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II.

1. οἱ δ', i. e. Chzrisophus and Xenophon. — συντίθενται, *they* (i. e. the generals) *arranged with them* (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives *κυλάττειν*, *σημαίνειν*, and *λέγειν*. — τοὺς μὲν, i. e. Aristonymus, Agasias, etc. — ἄνω ὄντας, i. e. having reached the eminence, spoken of, § 25 of the preceding chapter. — τὴν φανεράν ἐκβασιῖν. Cf. IV. 1. § 20. — αὐτοὶ δὲ refers to the generals. S. § 158. N. 2.

2. πλῆθος, *in number*. S. § 167. — ὕδωρ—ἐξ οὐρανοῦ, *rain*, literally, *water from heaven* (i. e. the clouds). Cf. the Lat. *cælestis aqua*. — ὅπως . . . νοῦν, *in order that the enemy might turn their attention that way*.

3. ἐπὶ χαράδρα. Cf. III. 4. § 1. The common reading is *χαράδραν*, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — ὀλοιστόχους. Suid. defines ὀλοιστόχους, *στρογγύλους*, Hesych., *στρογγύλους λίθους*. — ἀμαξιαλούς, *suitable for a waggon*, i. e. very large. — πρὸς τὰς πέτρας πταλοντες, *dashing against the rocks*. — διεσπερδονῶντο, *leaped about in every direction*. Hutch. renders, "*tanquam e funda contorquebantur*." The word happily expresses the impetuosity and force, with which the splintered fragments of these rocks were hurled about, in their descent to the valley below.

4. εἰ . . . δύναιτο (sc. πελάσαι) *when they were unable to proceed this way*. "When *εἰ* accompanies an action often repeated in past time, it takes an optative, like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5. Cf. N. on I. 5. § 2. — ἐπολούν. Cf. S. § 210. N. 2. — φοβούμενοι δῆλον ὅτι. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — ἐπαύσαντο . . . λίθους. Krüg. reads *ἀνεπαύσαντο*, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended to be conveyed is the uninter-

rupted descent of stones during the whole night. For the construction of ἐπαύσαντο—κυλιδοῦντες, see S. § 222. 3. ἀρεπαύσαντο is never found in construction with the participle.

5. Οἱ δ', i. e. the party under Aristonymus, &c. — ὡς τὸ ἄκρον κατέχοντες, supposing that they had possession of the height, i. e. the eminence spoken of, IV. 1. § 25. For the use of ὡς, *de re sperata*, cf. N. I. 1. § 10.

6. παρ' οὗ, near which. — ἐφ' ἧ, where. ἧ refers to ὁδὸς going before. — ἐκάθηντο, were sitting. Cf. S. § 118. K. — αὐτόθεν, from that place, i. e. where the Greek detachment was passing the night.

7. ὥστε . . . προσελθόντες, so that unperceived they came close to them. — ἐπεφθέγγατο, "ad aggrediendum sonavit." Krüg. The vulgar reading is ἐφθέγγατο, which Pop. supports on the ground, that ἐπεφθέγγατο is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — ἔειπτο. Cf. N. on I. 5. § 8. — γένοντες ὀλίγοι ἀπέθνησκον, a few while fleeing were killed. ὀλίγοι is in apposition with οἱ δ'. Cf. N. on ἔρισι, II. 4. § 1. — γὰρ in the next clause introduces the reason, why the Greeks succeeded in killing but few of the enemy.

8. κατὰ ἀτριβεῖς ὁδοῖς, in unfrequented paths; as we say, in by-paths. — ἀνέμων . . . δόρασι, they drew one another up with their pikes. ἀνέμων (from ἑμάς, a thong, or leather strap) signifies to draw up (= ἀνείλκω. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects, as a bucket of water is drawn up from a well.

9. Καὶ οὗτοι, i. e. those who κατὰ ἀτριβεῖς ὁδοῖς ἐπορεύοντο. — τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις = τοὺς ὀπισθοφυλάκας τοὺς ἡμίσεις. Cf. Mt. § 442. 1. — ἥπερ, sc. ὁδοῖ, the same way. — οἱ . . . ἔχοντες, i. e. the detachment spoken of, § 1. — εὐδοκᾶται γὰρ ἦν, sc. ὁδός.

10. Καὶ . . . ἄλλοι, but these (i. e. the part of the army led by Xenophon) might have marched the same way which the others had taken. "The use of ἄν in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 213. N. 3. — ἄλλῃ ἢ ταύτῃ, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 186. N. 5.

11. ὁρθοῖς τοῖς λόχοις, "rectis ordinibus." Krüg. "ita ut loci singuli procederent. non latam frontem facerent." Weiske. The expression answers to our military term, in columns, i. e. a body of troops drawn up, with the divisions so arranged behind one another, as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed or extended, the column is

said to be in close or open order. — οὐ κύκλω i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. τέως, *as long as*. — ἐδύναντο ἔκαστος. Cf. S. § 157. 4. — ἰγγὺς δ' οὐ προσέεντο = but they did not wait for the Greeks to approach very near them. — κατεχόμενον by the Carduchians. — αὐθαί, *forthwith*.

13. Ἐρροήρας — μῆ. Cf. N. on III. 5. § 3. — τὸν ἡλωκότα λόφον, *the hill which had been taken*. Cf. S. § 205. N. 2. — ἐπὶ πολὺ . . . πορευόμενα, *for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way*. ἐπὶ πολὺ, “*in longum explicata*.” Sturz. ἄτε (i. e. ἄ, τε) — πορευόμενα. Cf. Mt. § 568; S. § 222. 1.

14. πολὺ ὀρθιώτατος, *by far the steepest*. Steph. conjectures ὀρθιώτερος ἤ, on the ground that the eminence, at the foot of which the Carduchians were surprised (Cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show, that the barbarians were only said to be driven from the *open road*, and not from the eminence.

15. ἰγέοντο οἱ Ἕλληνες. The common reading is ἦγον (sc. τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — ἰπώπτειν, sc. πάντες elicited from the preceding πᾶσι. The order is ἰπώπτειν αὐτοὺς ἀπολιπεῖν θέλοντες μὴ κυκλωθέντες. — ἄρα, *now*. — τὰ ὅπισθεν γιγνόμενα refers to what is detailed in § 17, *infra*.

16. ἰπάγειν. See N. on III. 4. § 48. — ἐν τῷ ὀμαλῷ, sc. χωρίῳ, *in a level place*, where they could be drawn up. — θέσθαι τὰ ὅπλα, “*consistere in armis et instructos*.” Schneid.

17. τεθνᾶσι. Cf. N. on IV. 1. § 19. — κατὰ τῆς πέτρας, *down from the rocks*.

18. ἐπ' ἀντίπορον λόφον. This seems to have been the second hill spoken of, § 12 (end). — τῷ μαστῷ, i. e. the elevation, which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16). μαστῷ limits ἀντίπορον. S. § 196. 1.

19. ἐφ' ᾧ (= ἐπὶ τούτῳ ὥς. Butt. § 150. p. 435), *on condition that*. — καλεῖν. S. § 220. 1. — Ἐν ᾧ. Cf. N. on I. 10. § 10. — ἄλλο στράτευμα refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9, *supra*. — οἱ δὲ refers to Xenophon and his company who were parleying with the enemy. — πάντες . . . πολέμιοι. The text follows the reading adopted by Dind. and Born. But Pop., Krüg., and Long edit πάντες οἱ, the reading of the MSS., and place a full stop after συνεῳύησαν, which perhaps gives a better solution of the passage. Born. places a comma after both πάντες and συνεῳύησαν.

20. ἐπεὶ ἤρξαντο, i. e. the Greeks with Xenophon. — ἄλλους . . .

ἔκειντο refers to those who were drawn up ἐν τῷ ὁμαλῷ, § 16. The same band is referred to in τοὺς συντεταγμένους, § 21, infra. — κατέαξεν, aor. act. of κατάγνυμι. On the augment, see S. § 80. N. 3. — ἀπέλιπεν. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. πρὸ ἀμφοῖν προβεβλημένος, "*objecto clypeo ambos protegens.*" Sturz. Cf. I. 2. § 17.

22. πᾶν Ἑλληνικόν, i. e. Chirisophus, and Xenophon reunited their forces. — ἐν constructed with ἐπιτηδείους, is to be taken in the sense of *furnished with*. — λάκκοις κοινατοῖς, *plastered cisterns*. This shows the great abundance of the wine.

23. πάντα ἐποίησαν τοῖς ἀποθανοῦσιν, i. e. they buried them with all the military honors. — ἐκ τῶν δυνατῶν, *according to their ability*. — ὥσπερ νομίζεται (sc. ποιεῖν from the preceding member), *as is customarily done*.

24. For the construction of ὅπη εἶη, cf. Mt. § 527. 2; S. § 216. 2.

25. ὁπότε — κωλύοιεν. Cf. N. on ἐπελ τις διώκοι, I. 5. § 2. — τοῖς πρώτους, *the van of the army*. — ἔλκε τὴν ἀποφραξιν τῆς παρόδου, *removed the obstruction of the way*, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — τοῖς πρώτοις. S. § 196. 4. — πειρώμενος ἀνωτέρω γίνεσθαι, *endeavoring to be above*, i. e. to ascend some eminence, which commanded the pass occupied by the enemy. In the next verse, we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — τῶν κωλυόντων. S. § 186. 1.

26. ἰσχυρῶς ἐπεμέλοντο, *were very attentive in rendering assistance to one another*. Cf. S. § 182.

27. Ἦν — ὁπότε, *sometimes*. Cf. N. on II. 6. § 9. — ἰγγύθεν, i. e. ἐξ ὀλίγου, "*cui oppositum est ἐκ πολλοῦ.*" Krüg. Cf. ἐκ πλείονος, I. 10. § 11. The idea is, that the Carduchians were so agile, that they could approach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. ἰγγὺς τριπύχῃ, *well nigh three cubits long*. Cf. VII. 8. § 18. Krüg. also cites Agis. VII. 5, ἰγγὺς μέτροι. Hell. II. 4. § 32, ἀπέκτειναν ἰγγὺς τριάκοντα. — πρὸς τὸ κάτω κ. τ. λ. This passage has puzzled critics not a little. Hutch. reads προβαλόντες and interprets, "*nervos cum sagittas missuri essent, ad imam arcus partem adducebant, sinistram pedem promoventes.*" But this position is so usual for archers, when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen, that such was the pos-

ture of the Carduchians. Besides, if *πρός . . . τόξου* is connected with any thing in the sentence, it must be with *προσβαίνοντες*, and not, as Hutch. and Belfour suppose, with *εἶλον τὰς νευράς*, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalete* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsus vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow, where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — *ἔχρῳντο αὐτοῖς* — *ἀκοντίους*, used them (i. e. the arrows) for darts. *χράσσομαι* is here followed by two datives. Cf. Mt. § 396. 1. — *ἐναγκνύωντες*, fixing the *ἀγκύλη* upon them. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively, that the *ἀγκύλη* must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand when with the aid of the *amentum*, it was about to launch the spear.

CHAPTER III.

1. *ὑπὲρ τοῦ πεδίου*, over the plain. — *Κεντρίτην*. This river separates the country of the Carduchians from Armenia. It is now called Bitlis-Soo. — *ὁρέων*. Cf. N. on I. 2. § 21. — *τῶν Καρδούχων* is to be taken with *τῶν ὁρέων*, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. *πολλὰ . . . μνημονεύοντες*. Cf. Cic. de Fin. Lib. II. 32. "Jucundi acti labores." — "Sua vis laborum est præteritorum memoria." A similar sentiment is found in Virg. Æn. I. 202-3:

" — revocate animos, moestumque timorem
Mittite; forsán et hæc olim meminisse juvabit."

Ἑπτά γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4-11; the second, IV. 1. §§ 12-14; the third IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8-23; the fifth, IV. 2. §§ 24-28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22-3. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24-27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρνης, *more than all the evils put together, which they had suffered from the king and Tissaphernes*, literally, *as many evils, as were not all* (i. e. as all did not equal), which they had suffered from the king, &c. — ἡδέως ἐκοιμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις, literally, *banks of a river*. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5.

5. ἀπὸ τοῦ ποταμοῦ ἀπείχον. Cf. S. § 226. N. 9. — χειροποίητος, *artificial*, literally, *made with the hand*.

6. τραχὺς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones*. — εἰ δὲ μὴ, *otherwise*, i. e. if they attempted to hold their shields in the water. Cf. Mt. § 617. b; Butt. § 148. N. 10.

7. Ἐνθα . . . ἦσαν, *but where they had been the preceding night*. Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὀρῶσι μὲν — ὀρῶσι δὲ — ὀρῶσι δὲ.

8. ἐν πίδασι δεδεδόται, *to have been bound in fetters*. — αὐταὶ δὲ. Supply ἔδοξαν from the preceding clause. — αὐτόματοι περιβόρηνται, *to fall from him of their own accord*. The 2 aor. pass. of ῥέω is used by the Attics in an active signification. Cf. Butt. § 114. P; Carmichael Gr. Verbs, p 252. The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαίνειν, "*divaricatis pedibus stare*." Born. The word happily expresses the long and irregular strides, with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains, which had so long restrained his movements. — καλῶς ἵστασθαι. Adverbs sometimes follow εἶμι and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὥς τάχιστα ῥως ἰπέφαιεν, "*quam primum aurora illucere cepisset*." Porson. ὥς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρῶτου, sc. ἡμέρου, which is added, VI. 3. § 2.

10. ἐξείη αὐτῷ, *any one might go to him*. — εἰπὲν . . . πόλεμον,

to communicate whatever intelligence he had, respecting matters pertaining to the war.

11. ὅτι . . . πῦρ, *that they happened to be gathering brushwood for the fire.* — ἐν τῷ πέραν, *on the other side.* — καθηκούσας . . . ποταμόν, *extending down to the very river.* Cf. S. § 144. 2.

12. οἷδε . . . τοῦτο, *for this place could not be approached by the enemy's horse, on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν.* — Ἐκδύντες, *putting off, sc. their clothes.* — ὡς ρευσούμενοι, *supposing that they would have to swim across.* Cf. N. on ὡς, I. 1. § 10. ρευσούμενοι is the Dor. fut. mid. of ῥέω, a form, which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 114. N. 1. — πορευόμενοι to cross over. — βυῖξαι. aor. infin. of βυῖω. — πάλιν ἔκειν, *had come back.* Cf. S. § 209. N. 2.

13. ἔσπερδε, *sc. οἶνον.* — For the construction of εἶχεσθαι — θεοῖς, cf. Mt. § 401.

14. τοῖς τε ἔμπροσθεν, *i. e. the army of Orontas and Artuchus.* Cf. § 4. — τῶν ὀπισθεν refers to the Carduchians.

15. διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aorist infin. διαβῆναι, (§ 12), is employed, because the mere act of passing the river is conceived, without reference to its continuance or repetition. Cf. Mt. § 501; Butt. § 137. 5; S. § 212. R.

16. Ἐπεὶ . . . εἶχεν, *when these things (i. e. the disposition of the troops and the baggage) were well arranged.*

17. ἀντιπαρήσαν, *marched along on the opposite shore in order to intercept the passage of the Greeks, if they should attempt it higher up.* — παρήγγελλε. Supply from the preceding clause ἀποδύντας λαμβάνειν τὰ ὄπλα. — ὁρθίους. Cf. N. on IV. 2. § 11.

18. ἱεραγιάζοντο εἰς τὸν ποταμόν. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 130. See also Herod. VII. 113, with Stocker's note. For the use of εἰς, cf. N. on εἰς Ἀσπίδα, II. 2. § 9.

20. ἐπὶ . . . ὄρη, *to the ford opposite the way leading to the Armenian mountains.* Cf. § 5, supra. — τοῖς . . . ἱππίας. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. Αἰκίος. Cf. III. 3. § 30. — μὴ ἀπολείπεσθαι, *that they (i. e.*

Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as may be seen, § 25.

23. *προσηκούσας ὄχθας* corresponds to *πέτραις καθηκούσας*, § 11. — *τοῖς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὁδὸν est celerrime." Krüg.

25. *τὰ ἄνω = τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιώξει*, *continuing the pursuit*.

26. *ἀκμήν διέβαινε*, *were still crossing*. *ἀκμήν* = ἄρτι, ἔτι, *etiam nunc*. — *κατ' ἐνωμοτίας*. Cf. III. 4. § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, *having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy without any space between the ranks. *παρ' ἀσπίδας*, *to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. *καταστήσασθαι*, *to stand, to station themselves*. This intransitive use of the aor. mid. of *ἵστημι* is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs. p. 135; Carmichael Gr. Verbs, p. 149. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

28. *διαβαίοντας*, i. e. on the point of crossing over. — *αὐτοῖς*, i. e. Xenophon and the rear guard. — *ἐναντίους . . . διαβησομένους*, *they should descend into the river on each side opposite to them* (i. e. Xenophon and his men), *as if designing to cross over*. *ἐναντίους* — *σφῶν*. Cf. Mt. § 366. Obs. 2; S. § 186. N. 2. — *διηγκυλισμένους*, perf. mid. Cf. Mt. § 493. d; Butt. § 136. 3. Sturz after Hesych. defines *διηγκυλισθαι*, *amentum hastæ prehendere*. — *ἐπιβεβλημένους* (perf. mid.), *having their arrows on the string*, i. e. being prepared for action.

29. *ἀσπίς ψοφῇ*, *the shield should ring*, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders *ἀσπίς ψοφῇ*, "*cum scuta pulsata* (by the Greeks as a signal for the charge) *sonarent*." So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with *σφενδόνη ἐξικνηῖται*, and is rejected by Born., Pop., and Krüg.

30. *τοὺς λοιποὺς*. Schneid. supplies *τοὺς ὀπισθοφυλάκας* from § 27. — *ἔχοντο . . . ὑποζυγίων*, *had gone away, some to take care of their beasts of burden*. *ἔχοντο* has here the force of the pluperfect. Cf. N. on I. 4. § 8. — *ἐνταῦθα δὲ* is used, as though *ἐπεὶ ἔωρον*, instead of *ὀρῶντες*, had preceded. So Krüg.

33. *καὶ . . . φεύγοντες*, *even when the Greeks were on the other side of the river, were seen still to flee*.

34. *Οἱ δὲ ἐπαντήσαντες*. i. e. the troops sent by Chirisophus. Cf. § 27, supra. — *πρὸς αὐτῶν τοῦ κακοῦ*, *farther than was proper*.

CHAPTER IV.

1. *λετώνς*, gently rising, i. e. not steep or uneven. Krüg. following Morus interprets, *non asperos virgultis aut lapidibus*.

2. *Εἰς δὲ . . . ἤν*, but the village into which they came was both large. *κώμην* here stands for *κώμη*, and is attracted by, and put after, its relative. Cf. N. on I. 2. § 1. — *τῷ σατραπῇ* (i. e. Orontas) depends on *εἶχε*. S. § 196. N. 4. — *τύρσεις*. Probably the houses were turreted as a defence against the Carduchians.

3. *τοῦ Τίγρητος ποταμοῦ*. Not the Tigris Proper, but the eastern branch called Arzen. — *Τηλεβόαν*. Rennell makes this stream the Arsianias, an arm of the Euphrates.

4. *τόπος*, region. — *Ἀρμενία . . . ἑσπέραν*. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. — *ἀνέβαλλεν* = *ἀνέβιβαζεν*. Cf. Cyr. VII. 1. § 38.

6. *ἐφ' ᾧ*. Cf. N. on IV. 2. § 19. — *αὐτὸς* — *ἀδικεῖν*. See S. § 158. N. 2. — *μήτε* — *τε*. Cf. N. on II. 2. § 8.

9. *ιερεῖα*. The Greeks called any animal they slaughtered for food *ιερεῖον*, because a part was always burnt on the altar. Cf. Hutch. ad Cyr. I. 4. § 17. — *Τῶν δὲ ἀποσκευασμένων τινές*, some of those who had straggled away.

10. In the common editions, a full stop is put after *στράτευμα*, and thus *πάλιν* is made to commence the subsequent sentence. But after Holz., the best editors place the period after *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διαιθριάζειν*, to clear up. Some interpret it, to encamp in the open air, *sub dio agere*.

11. *ὄκρος* — *ἀνίστασθαι*. Cf. S. § 221. N. 4. — *ἀλεινὸν* (sc. *χοῆμα*) . . . *παρὰβύβη*. The idea is, that the snow served as a warm covering to those, upon whom it lay undisturbed as it fell.

12. *ἐκείνου ἀφελόμενος*, sc. *τὴν ἀξίην*. Cf. S. § 165. R.

13. *ἐχολοντο*, "ut artus frigore torpentes redderentur agiles." Zeun. — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδάλων*. — *Ἐκ δὲ τῶν αἰτῶν*, sc. *τερεβίνθων*.

14. *ὅτε τὸ πρότερον ἀπήεσαν* refers to what is said, § 10 supra. — *ὑπὸ τῆς αἰθρίας*, in the open air. The Paris and Eton MSS. read *ὑπὸ ἀτασθαλίας*, ob stultam petulantiam.

15. *Ἐντεῦθεν* = *ἐκ τοιούτου*, then, after this. — *ἄνδρας δόντες*, having given him men as attendants or followers. — *τὰ ὄντα κ. τ. λ.*, literally, things being as being, and things not being as not being =

the truth exactly as it was. On the use of *μή* and *οὐκ* in this passage, see Butt. § 148. p. 418. Cf. Demosth. Olynth. II. 28.

17. *ποδαπὸς εἶη, of what country he was.* Cf. S. § 73. 1. — *ἐπὶ τίνι οὐτεῖλεγμαίνον, for what purpose it had been collected.*

18. *Χάλυβας.* If as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people, who are called *Χαλδαῖοι*, IV. 3. § 4. Cf. IV. 5. § 34, 7. § 15. Rennell says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — *Ταόχους.* Cf. IV. 7. § 1; V. 5. § 17. — *ἥπερ μοναχῇ εἶη πορεία, the only direction in which the road lay.* — *ὥς* is to be constructed with *ἐπιθροόμενον*. Cf. N. on *ὥς ἀποκτενῶν*, I. 1. § 3. — *ἐνταῦθα* is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably, on account of his age. Cf. V. 3. § 1.

21. *ἤλωσαν, were taken.* Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 117. 12. Xenophon writes *ἤλων* and *ἑάλων*. The latter is the Attic form. Cf. Butt. § 114. p. 266. — *ἡ σκηνή.* The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80.

CHAPTER V.

1. *τὰ στενά.* Cf. § 18 of the preceding chapter. *τὸ ἄκρον* below refers to the same pass.

2. *Εὐφράτην.* This was the eastern branch called Arsania the modern name of which is Murad Chai. Rennell, however makes the Teleboas (Cf. N. on IV. 4. § 3) answer to the Arsania — *βρεχόμενοι πρὸς τὸν ὀμφαλόν, being under water up to their middle.* Butt. (Lexil. p. 208) says that, *βρέχεσθαι* is used of objects which are not merely wetted but quite in the water.

3. *παρασάγγας πεντεκαίδεκα.* A distance in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — *ἐναντὶος ἔπρει, was blowing against them, i. e. in their face.* — *ἀποκαλῶν.* "Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perditâ dicantur *ambusta*." Weiske.

4. *πᾶσι δὴ . . . πνεύματος, to all now the fury of the winds seemed evidently to abate.*

5. *οὐ . . . ὀψίζοντας, would not permit those coming late to approach the fire.* Cf. S. § 213. 5. N. 2. — *μεταδιδόειν* — *πυρρός*. Cf. Mt. § 326. Obs. This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 196. N. 3. See also *μετέδδουσαν ἀλλήλοις ὦν* (i. e. *ἐκείνων* ᾧ), § 6 infra.

6. *Ἐνθα δέ, wherever.* — *ἵστε, as far as.* — *οὐ δὲ παρῆν μετρεῖν, where indeed they could measure.* οὐδ refers to the place, where the snow had been melted by the fire.

7. *Ἰβουλιμίαςαν, fainted through excessive hunger.* Fisch. remarks of the *βουλιμία*, that, "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. *διέπεπε διδόντας.* Cf. S. § 222. N. 3.

9. *ἀμφὶ κνέφας, about dusk.* — *ἐκ τῆς κόμης — γυναῖκας, women belonging to the village.* — *πρὸς τῇ κρήνῃ, at the fountain.*

10. *Περσιστὶ, like a Persian = in the Persian tongue.* S. § 119.

4. — *ὅσον παρασάγγην, as much as a parasang.*

12. *οἳ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκείνοι οἷς* (i. e. S. § 197. N. 4) *οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν.* Cf. Mt. § 424. 3. *τοὺς ὀφθαλμοὺς* is a synecdochial accusative. S. § 167. — *τοὺς . . . ἀποσσεσπότες, whose toes were rolled off.* *τοὺς δακτύλους.* S. § 167. The 2 perf. of *ἀποσπῶ* is used intransitively as a present. Cf. S. § 205. N. 2.

13. *ἐπικούρημα τῆς χιόρος, protection against the snow.* Cf. Mt. § 354. γ. — *τῶν δὲ ποδῶν, sc. ἐπικούρημα.* Notice the change of construction, in *τοῖς ὀφθαλμοῖς — τῶν ποδῶν.* — *εἰ τὴν νύκτα ὑποδέμενοι* (infra), *with their shoes on, literally bound on.*

14. *οἱ ἱμάντες, the thongs by which the shoes were fastened to the feet.*

15. *ἀνάγκας, difficulties, troubles.* — *εἰκάζον τετηκέναι, they conjectured that it had melted away.* The 2 perf. of *τήκω* has the intransitive sense, *I melt away, I have melted*; 2 pluperf. *I had melted.* S. § 205. N. 2. — *τετῆκει.* So Dind. and Pop. read for the vulgar *ἰτετῆκει.* Cf. Mt. § 165. Obs. 2; S. § 77. N. 1. — *ἦν ἀτμίζουσα, = ἤτμιζεν, was exhaling vapors.*

16. *πάσῃ τέχνῃ καὶ μηχανῇ, by every art and contrivance = in every way.* — *τελευτῶν, at last.* Cf. Mt. § 557. p. 969. — *δίνασθαι, sc. ἔφασαν,* suggested by the preceding context.

17. *τοῖς κάμρουσι, those who were tired out.* They are called *ἀσθενοῦντες* in § 19, their excessive labor and privations rendering

them as helpless, as though they were sick. — ἀμφὶ ὧν (i. e. ἐκείνων ἃ) διαφερόμενοι, *quarrelling about the booty* (Cf. § 12, supra) *in their possession*.

18. ἄτε ὑγιαίνοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἡδύνατο μέγιστον, *as loud as possible*. — ἤξαν (aor. of ἔημι) ἑαυτοῖς, *threw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐγκεκαλυμμένοις, *wrapped up in their garments*. Some incorrectly translate, *covered up with snow*. — ἀρτοσάσαν αὐτοῖς, *they endeavored to make them rise up*. Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, *towards day*. Mt. § 491. ε.

22. πέμπει — σεψομένους. S. § 222. 5. For the construction of πέμπει τῶν, cf. S. § 178. 1. — κομίζειν. S. § 219. 2.

23. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, *having divided by lot*. "More pervagato." Krüg.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακάδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννᾶτην ἡμέραν γεγαμημένην, *having been married nine days*. Cf. S. § 168. N. 1. γαμεῖν is said of the man contracting marriage, γαμεῖσθαι, of the woman. — ὄχετο θηράσων. Cf. S. § 222. N. 2.

25. κατάγειοι, *subterranean*. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — ἐπὶ κλίμακος, *by a ladder*. Perkins (Residence in Persia, p. 117) says that, "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. ἐνῆσαν . . . ἰσοχειλεῖς, *and the barley itself was also in the vases even to the brim*. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. ὁ οἶνος. — συμμαθόντι, *to one accustomed to its use*.

28. ἀντεμπλήσαντες, *having in return filled*. For the construction of τῶν ἐπιτηδεύων, cf. S. § 181. 2.

29. τιλοφρονοῦμενος, = as an instance of his good will. — οἶνον

“haud dubio *κρῖθρον*.” Krüg. Others think with good reason, that *wine of the grape* is meant. — *οἶνον . . . κατορωρυγμένους*. Cf. N. on I. 8. § 21 (end). — *ἐν φυλακῇ*, *under guard*. So in the next clause *ἐν ὀφθαλμοῖς*, *under their eye* = having an eye upon them.

30. τοῖς refers to the Greeks, who were quartered in the villages. — *ἀντοῖς*, i. e. Xenophon and his companions.

31. οὐκ . . . τράπεζαν, *there was no place, where they did not put upon the same table*. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 225. N.

32. φιλοφρονοῦμερός, *in token of friendship*. — *ἔλκεν*, *he drew him*, i. e. he used a kind of friendly compulsion, such as is employed with those, who, when solicited to drink, manifest a reluctance to do so. — *ῥοφοῦντα* — *ὥσπερ βοῦν*, *sucking it in like an ox*. This was done by means of the reed (Cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. τοῦ ξηροῦ χιλοῦ. They were unable to procure flowers and green plants, at this season of the year, and therefore used hay as a substitute. — *ἐνεοῖς*, *deaf-mutes*.

34. *περσίζοντος*, *speaking the Persian language*.

35. ὃν εἰλήφει refers to what is detailed, III. 3. § 19. — *παλαιτερον*. For this form of the comparative, cf. Butt. § 65. N. 4. Krüg. and Pop. follow the common reading *παλαιότερον*. — *ἀναθρέψαντι καταθύσαι*, *to sacrifice* (S. § 219. 2) *after having recruited him*. — *ἱερὸν εἶναι τοῦ Ἥλιου*. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. τὸν μὲν ἡγεμόνα, *the guide*. — *ἄρτι ἡβάσκοντος*, *now approaching the age of puberty*. — *ἡγήσοιτο*, sc. ὁ κοιμάρχης.

2. αὐτῷ ἔχαλεπάνθη (aor. pass. S. § 206. N. 2), *became angry with him*.

3. Ἐκ δὲ τοῦτου, *on account of this*. The common reading is *ἀπὸ δὲ τοῦτου*. — *ἀποδράς ὄχρετο*, *he ran away*. Cf. S. § 222. N. 2. — *Τοῦτό* refers to *ἡ τοῦ . . . ἀμείλια*. See Mt. § 472. 2. c. — *ἡράσθη τε τοῦ παιδός*, *fell in love with the boy*. The verb *ἡράω* takes its tenses solely from the passive form. Cf. Butt. § 114. p. 280. For the construction of *τοῦ παιδός*, cf. S. § 182.

4. ἀὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day*. S. § 172. — *τὸν Φάειν*. Cf. N. on I. 4. § 19. This

river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728.

6. *ἐπαύσατο πορεύόμενος.* Cf. § 222. 3. — *κατὰ κέρα,* = *ἐπὶ κέρα,* in a line, *longo agmine.* — *ἐπὶ γάλαγγος.* Cf. N. on IV. 3. § 26.

10. *σώματα ἀνδρῶν,* a circumlocution for *ἀνδρας*, or *στρατιώτας.*

11. *Τὸ μὲν . . . στάδια,* this mountain, which is in sight, is more than sixty stadia in length. Hutch. supplies *ἐκτεινόμενον.* — *ἀλλ' ἢ* follows a negative in the sense of *unless, except.* Cf. Vig. p. 177.

— *πολὺ οὖν κρεῖττον — μάλλον.* This apparently pleonastic use of *μάλλον* is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma*, *κρεῖττον κλέψαι τι ἢ μάχεσθαι*, and *ἀγαθὸν κλέψαι τι μάλλον ἢ μάχεσθαι.* — *τοῦ ἐρήμου ὄρους* — *τι*, some unguarded part of the mountain. *ἐρήμου*, deserted, belongs *ad sensum* to *τι*. For the construction of *ὄρους*, cf. S. § 177. — *κλέψαι*, to secretly get possession of. — *ἀρπάσαι φθάσαντες*, to anticipate the enemy in seizing it.

12. *ὁρθίον*, sc. *χωρίον.* S. § 167. — *ἐνθεν καὶ ἐνθεν*, on this side and that, on both sides. — *τὰ πρὸ ποδῶν*, what is before him, literally, the things before the feet. — *τραχεῖα*, sc. *ὁδός*, a rough way. — *εἰμενεστέρα* is used tropically in the sense of *smoother, more even.*

13. *ἀπελθεῖν τοσοῦτον*, to go away so far from this place. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands *μέρος στρατεύματος* with *τοσοῦτον*, preferring, however, the reading *τοσοῦτους.* — *ἂν in δ' ἂν μοι*, belongs to *χρῆσθαι*, and is repeated after *ἐρημοτέρῳ*, in consequence of the interjected clause, *ταύτη . . . προςβάλλειν.* — *ἐρημοτέρῳ . . . χρῆσθαι*, that we should find the other part of the mountain more deserted. — *μύνειν.* Repeat *ἂν* from the preceding clause.

14. *Ἀτὰρ . . . συμβάλλομαι*, but why do I discourse about theft? — *ὁμοίων*, equals, peers. The *ὅμοιοι* constituted the first class of citizens in Sparta, and were opposed to the *ὑπομέλones*, inferiors, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237.

15. *καὶ πειράσθαι λαθάνειν*, and practise concealment. — *τοῦ ὄρους.* Cf. S. § 178. 1. — *πολλὰς πληγὰς.* As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chrisophus of the consequences, of being detected by the enemy in seizing upon the mountain.

16. *δεινούς* — *κλέπτειν τὰ δημόσια*, skilful in peculating the public money. — *καὶ . . . κλέπτοντι*, although the peculator incurs great danger. — *τοὺς κρατίστους.* Chrisophus humorously repays Xeno-

phon for the ὅσοι ἐστὶ τῶν ὁμοίων of § 14. — For the construction of εἶμιν, cf. S. § 200. 1.

17. κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12).

18. ἐν τῷ ὁμοίῳ, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἶσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἀλλὰ, rather. — ἐθελούσιοι, voluntarily. Butt. § 123. N. 3.

22. ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐγγρηγόρεσαν, were watching (S. § 209. N. 4). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐγγρηγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75.

23. οἱ δὲ, i. e. Aristonymus and his party. — Construct καταβόντες with τὸ ὄρος, and ἐπῆρεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. ὁμοῦ = ἐγγύς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence, which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλοὺς, i. e. the main bodies of the Greeks and Barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — θάδην ταχὺ, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἄνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοὶ. The MSS. read, with two or three exceptions, οἱ πολλοὶ. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοὶ is justified by the adversative clause, γέγονα δὲ πᾶμπολλα ἐλήφθῃ, which follows.

CHAPTER VII.

1. εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493.

2. πρὸς . . . ἤκων, as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — ἀλλὰ ποταμός. The common reading is ἀπόταμος, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀθρόοις περιστέλλαι?

3. Εἰς καλόν, opportunely. — χωρίον αἰρετέον. S. § 162. N. 1.

4. οὕτω διατίθεται, *is thus served*. — Ἀμα δ' ἰδεῖξε, *and at the same time he showed*.

5. ἄλλο . . . παρῆναι; *is there any thing which can hinder our approach?* ἄλλο τι ἤ, *literally, what else is there than* = *is it not true*. Cf. N. on II. 5. § 10.

6. βαλλομένους, *exposed to danger from the stones*. — ἀπὸ ἧς, *behind which*.

7. Αὐτὸ ἄν — τὸ δεῖον εἶη, *this would be the very thing we want*. — Ἀλλὰ, *now then*. — ἐνθ' ἐν. See N. on II. 3. § 6 (end). — μικρόν τι, i. e. τὸ λοιπὸν ἡμιπλεθρον, § 6.

8. καθ' ἑνα, *one by one*. — ἕκαστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανάται τι, *made use of a kind of stratagem*. — ὑφ' ἧς, *under which* = *behind which*. — εὐπετῶς, *easily*.

11. τὸν Καλλιμαχὸν ἃ ποιεῖ = ταῦτα ἃ ὁ Καλλιμαχος ποιεῖ. — παραδυσάμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς refers. Cf. S. § 144. N. 1.

12. πάντες γὰρ οἴτοι κ. τ. λ. Callimachus, Agasias, and Aristonymus are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἐρρίζοιτες with one another. — Ὡς γὰρ ἅπαξ, *for when once* = *as soon as*.

13. ὡς ῥίψοντα ἑαυτὸν, *in order to cast himself down*, sc. the precipice.

14. Ὁ δ', i. e. the barbarian. — πάντ' ὀλίγοι, *very few*.

15. Οὗτοι ἦσαν κ. τ. λ. The order and construction is οἴτοι ἦσαν ἀλκιμώτατοι ὧν (i. e. τούτων οἷς) διήλθον. — εἰς χεῖρας, *to close quarters*. — θώρακας λινοῦς. The linen cuirass was commonly used by the Asiatics (Cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence, much inferior to the cuirass of metal worn by the Greeks and Romans. — πτερόγων. "*Sunt loricae partes extremæ*." Krüg. — ἰστραμμένα, *twisted*.

16. ἄν — ἐπορείοντο, *would march about*. Cf. N. on ἄν, I. 3. § 19. — ὅποτε . . . ἔμελλον, *whenever they thought the enemy would see them*. — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἀρπασον. The northern branch of the Arras, now called *Arpa Chai*.

19. Γυνπίας is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

22. ᾗ ἦσσαν, 1 aor. pass. of οἶμαι. — γέφυρα — δασέων βοῶν

Cf. γέῃα λευκῶν βοῶν δασέα, V. 4. § 12; and more fully, καρβάτιναι πεποιημένοι ἐκ τῶν ρεοδύτων βοῶν, IV. 5. § 14.

23. οἱ αἰεὶ ἐπιόντες, *those for the time being coming up = as fast as they came up.* — ἐπὶ τοῖς αἰεὶ βοῶντας, *to those who continued shouting.* — καὶ πολλῷ . . . ἐγίγνωτο, *and the shouting was greater as the numbers increased.* — μείζον τι, *something greater than of ordinary occurrence.*

24. Καί, *and so.* — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine, on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶντων *to those in the rear, that they should hasten on.*

25. περιέβαλλον ἀλλήλους, *they embraced one another.* — ὅτου δὴ παρεγγυήσαντος, *some one or other suggesting it.* Cf. Butt. § 149. p. 432.

26. κατέτεμνε τὰ γέῃα, *in order to prevent their being afterwards of service to the enemy.*

27. ἀπὸ κοινοῦ, *from the common stock.*

CHAPTER VIII.

2. ὁ ὁρῶν, *sc. ποταμός.* See the preceding section. — δὲ οἷ refers to ἄλλον ποταμόν. — μὲν οὖν — δέ. Mt. (§ 608. p. 1078) says, that μὲν οὖν is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8, *infra*.

3. τριχίνους, *made of hair.* — λίθους . . . ἐβόλπουν. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. ἀντιτετάχαται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. Cf. Butt. § 103. IV. 3; Mt. § 204. Obs. 1; S. § 91. N. 2.

6. Ὅτι καὶ ὑμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you also wish to be our enemies by coming thus against our country.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὁρθούς. See N. on IV. 2. § 11. — τῇ μὲν — τῇ δέ, *in one place — in another.*

11. ἐπὶ πολλοὺς, *with many in file, i. e. with depth of column.* So ἐπὶ ὀλίγῳ signifies, *with few in file, i. e. with an extended line having*

little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in *ἐπὶ πολλοὺς* and *ἐπὶ ὀλίγων*. Cf. Mt. § 584. θ (second paragraph) — *περιτεύουσιν ἡμῶν*, *will surpass us* in extent of line. — *τοῦ περιτοῦς*, i. e. the parts of the line outreaching the Greeks. — *εἰ δὲ πη*, *but if in some part*.

12. *ὁρθοῦς . . . κεράτων*, *that having drawn up our columns in separate companies, we should occupy with these columns so much space, that the extreme companies may be beyond the wings of the enemy*. *διαλιπόντας* belongs to *ὁρθοῦς τοὺς λόχους*. Construe *τοῖς λόχοις* with *κατασχεῖν*. S. § 198. ὅσον — *γενέσθαι*. See N. on IV. 1. § 5. — *οἱ ῥαχαιοὶ λόχοι* is in apposition with *ἡμεῖς*, the omitted subject of *ισόμεθα*. Cf. N. on III. 1. § 46.

13. *τὸ διαλείπον*, *the interval between the companies*.

14. *οὔτοι*, *here*. S. § 149. N. 1. — *τὸ μὴ ἤδη εἶναι*. The common reading is *τοῦ μὴ ἤδη εἶναι*. Both readings are admissible. Cf. Mt. § 543. Obs. 3. — *ἔνθα*, i. e. Greece. — *ὡμοῖν δὲ καταφαγεῖν* = *we ought wholly to destroy*. Cf. Hom. II. IV. 35, *ὡμὸν βεβρώθους Πηλεΐδην Πριάμοιο τε παῖδες*.

18. *κατὰ τὸ Ἀρκαδικόν*, *in the Arcadian division*. It appears by this, that the Arcadians occupied the centre, while Chirisophus and Xenophon with their respective divisions, were upon the right and left wing.

19. *ἤρξαντο θεῖν*, sc. *οἱ πελτασταί*. — *ἄλλος ἄλλῃ*. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. *οὐδὲν . . . ἐθαύμασαν* = *there was nothing new or strange*. — *τῶν κηρίων . . . στρατιωτῶν*, *as many of the soldiers as ate of the honey-combs* (S. § 178). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*." — *οἱ μὲν ὀλίγον ἐδηδοκότες*, *those who had eaten little*. *ἰσθίω* has from *ἔδω*, the 2 perf. with reduplication *ἐδήδοκα*. "From *ἔδω* came regularly *ἦκα*; the reduplication *ἔδηκα* would not have been a true one; the second *δ* therefore, which otherwise must have been lost before the termination, was separated from the *κ* by the *ο*; and as *κα* is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — *σφόδρα μεθύουσιν ἐψέσαν* (S. § 209. N. 4), *were like men very drunk*. — *οἱ δὲ πολὶ*. Supply *ἐδηδοκότες ἐψέσαν* from the preceding proposition.

21. *ὥσπερ τροπῆς γεγενημένης*, *as if there had been a defeat*. Cf. S. § 192. N. 2. — *ἀμφὶ . . . ἀνεφρόνου*, *almost the same hour*, in which they had been seized the previous day, *they recovered their senses*. *ἀμφὶ — πον*, *somewhere about* = *nearly*.

22. *Τραπεζοῦντα*, *Trapezus*, now called Trebizond, situated about

600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κόμαις is epexegetical of Ἐνταῦθα.

24. Συρδιεπραύττοντο . . . Κόλχων, *they negotiated with the Greeks in behalf also of the neighboring Colchians.*

25. ἱκανοί, *sufficient in number.* — παῖς ἔτι ὢν, *while a boy.* — ἄκων, *unintentionally.* — ἐπιμεληθῆναι depends upon εἴλοντο.

26. ὅπου . . . εἴη, *to the place where he had prepared the course.* — ἐν σκληρῷ καὶ δασεῖ οὕτῳ. The wrestlers usually contended on ground, that was soft or covered with sand.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but *a race-ground, foot-race, &c.* — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἔτεροι, sc. ἡγωνίζοντο. — κατέβησαν entered the lists.

BOOK V.

CHAPTER I.

1. σωτήρια, *thanksgiving sacrifices*.

2. ἀπελθὼν καὶ ἥδη, *I have already become tired*. The causes of his fatigue are denoted in the participles which follow. The καὶ, which accompanies each of these participles, gives emphasis to the enumeration. — παυσάμενος — πόνοι. Cf. S. §§ 180. 2: 207. 1. — ἐκτα-
θεις (1 aor. pass. part. of ἐκτείνω), *stretched out* = lying at ease. —
ὥς περ Ὀδυσσεὺς. Cf. Odyss. XIII. 116.

4. πέμψητέ με to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. ἐπὶ πλοῖα, *for ships*. Mt. § 586. c. — καιρὸς — ποιεῖν. S. § 221. N. 4. — ἐν τῇ μονῇ, *during our stay* = while we remain here. —
ὅτου ὠνησόμεθα. Cf. N. on III. 1. § 20.

7. προνομαῖς, "*regular foraging parties*." Belf. — ἄλλως, *heed-
lessly*. So Hesych. defines ἄλλως· ματαίως, ὡς ἔτιχεν. — ἡμᾶς, i. e. the generals.

8. ἔτι τούτων, *now still further*. Having gained their assent to his first proposition, he goes on to offer an additional item of advice. —
γὰρ, *doubtless*. — ἡμῖν . . . ἐξιέναι = ἐκείνον ὃς μέλλει ἐξιέναι εἰπεῖν
ἡμῖν. — δὲ καὶ ὅποι, *and also whither* he is about to go. — ἐφ'
οὗς = τούτων ἐφ' οὗς. — The plural form of ἔωσιν is referable to the
collective idea of τίς.

9. Ἐννοεῖτε δὲ καὶ τόδε, *consider this also*. — τὰ ἐκείνων, *their
effects*. ἐκείνων refers to the Colchians whose forces had been routed
on the mountains, and whose well-stocked villages the Greeks had
plundered. Cf. IV. 8. § 19, et. seq. — κατὰ μέρος, *by turns*. —
θηρᾶν, literally, *to hunt, to capture*, as a hunter his game. But as
game is often taken by snares, toils, &c., this verb often signifies *to
take, or overcome by stratagem*.

10. ὧν, i. e. ἐκείνων ᾧ. — αὐτόθεν = from the people in this re-
gion. — ἐν ἀφθονωτέροις, sc. πλοίοις, *in a greater number of ships*.

11. μακρὰ πλοῖα, *ships of war*, literally, *long ships*, in distinction

from the round merchant ships (στρωγγύλα πλοῖα), which were better adapted to carrying freight than to quick sailing. — *κατάγοιμεν*, *we should bring into port*. — τὰ πηδάλια παραλνόμενοι, *taking away the rudders*. The πηδάλιον was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. *ραῖλον συνθίσθαι*, *to agree with them for the freight*. In this proposal, we see the same regard for the demands of justice, which characterized the whole conduct of Xenophon.

13. τὰς ὁδοὺς — ὁδοποιεῖν, *to repair the roads*. — *ἐντελλασθαι* is the subject of *δοκεῖ*. — διὰ . . . ἀπαλλαγῆναι, *through a desire to be rid of us*. S. §§ 180. 2: 206. 3.

14. ἀνέκραγον, *they cried out*. — *ἐκούσας*, *voluntarily*. — ὁπαλλάσσονται = future passive. S. § 207. N. 6.

15. *περλοικον*. For a full and satisfactory account of the position in the Spartan state, occupied by the *περλοικοι*, *Periæci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — Οὗτος . . . ὤχετο, *so far from collecting* (literally, *neglecting to collect*) *ships, he went away*. — *πολυπραγμονῶν τι* = *intermeddling with a certain affair in which he had no concern*.

16. τοῖς δὲ . . . *παραγωγῇν*, *they used* (i. e. had in readiness for using) *the ships for transporting the army homeward*.

CHAPTER II.

1. ὥστε ἀπανθήμερξεν, *so as to return the same day*. — Δρῖλας. Danville says that this region is now called Keldir. — ἅτε ἐκπεπωκότες, *inasmuch as they had been driven out of*.

2. αὐτοῖς refers to the people occupying the region suggested to the mind of the reader by ὁπόθεν.

3. ὁποῖα . . . ἐμπιπράντες, *the Drilians setting fire to such places as they thought pregnable*. ἐμπιπράντες, pres. act. part. of ἐμπιπρημι. For the omission of μ in *πμπρημι*, when in composition another μ stands before the first syllable of the verb, see S. § 118, *sub voce* *πμπρημι*.

5. ἀναβέβλημένῃ. The verb ἀναβάλλω signifies *to throw up*, as earth from a ditch. Hence the phrase *to throw up a ditch* = *to dig a ditch or trench*. Cf. Thucyd. IV. 90. § 2. — ἀναβολῆς, *mound*, literally, *a throwing up*, as earth, stones, &c. Upon this bank or mound, formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — οἱ δὲ, i. e. the enemy.

6. ἐφ' ἑνος. The place of descent to the ravine was so narrow that the soldiers were obliged to pass along *one by one*. — ὅς = *εἶνα*, *in order that, that*. S. § 154.

8. ὡς χωρίου, *with the hope of taking the place*. On ὡς, cf. N. I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλόν, *fortunate, successful*.

11. ὡς . . . ἀγωνιῖσθαι. Opportunity was thus given for the daring deeds, which the rivalry of these captains (Cf. IV. 1. § 27: 7 § 9) would prompt them to perform, on such an occasion as this.

12. διηγκυλωμένους. Cf. N. on IV. 3. § 28. — ὡς — ἀκοντίζειν δεῖσιν, *since it will be necessary to throw the javelins*. — τούτων ἐπιμεληθῆναι, = to see that these orders were obeyed. — οἱ ἀξιούντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μηνοειδής, *curved like the moon, crescent-shaped*, so that the wings faced each other.

14. ἦσαν δὲ οἱ, *there were some who*. S. § 150. 5.

15. ἄλλος ἄλλον εἵλκε, *one drew up another*. — ἀναβεβήκει without assistance. — ἡλώκει. S. § 205. N. 2. — ὡς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένον, *not a long time intervening* = in a short time. — οἱ μὲν . . . τετρωμένος, *some having the booty which they took, and some (not many) being even wounded perhaps* (τάχα). *τις* here = *τινες*.

18. νικῶσι . . . ὠθούμενοι, *those within* (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοὶ, § 16), *being pushed* by those rushing in from without, *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσωθούμενοι. This would make τοὺς ἐκπλιπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσαντο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκραν φέρουσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. οἷόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω, (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἀφοδοῦν, *retreat*. — τοὺς μὲν σταυροῖς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αἰτοὺς), in order to facilitate the egress of the army. — τοὺς ἀχρεῖους, *the disabled* for fighting. These with the greater part of the ὀπίται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερά. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. οτου δη. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought*, previous calculation.

26. στόμα, *the front*. — ἔξω — τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχουεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρηνὴς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepéh, i. e. *Azure Hill*. — ψευδεδέδραν, *a false ambuscade*.

29. προσηγοιέτο λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολέμους depends on λανθάνειν. S. § 163. 2.

30. ὡς ἐνέδραν οὔσαν, *as though it were a real ambuscade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἀλσασκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of ἄν ᾤοντο. But the context shows, that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἡλισκόμεθα (ἄν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπέσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 213. N. 3.

32. ἐπὶ πόδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πεζῇ. The arrangement is slightly confused.

2. Κερασσοῦντα. Kerason, as the ancient Cerasus is now called, lies S. W. of Trebizond. — Σινωπέων ἀποικιον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις, sc. πάντων (fully written, Cyr. II. 4. § 1), *of all in arms*. — εἴ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple τίς &c., only with an expression of doubt."

4. διαλαμβάνουσι γερόμενον, *they divided the money raised from the sale of captives*. — διέλαβον θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φνλότειν depends upon διέλαβον. S. § 219. 2.

5. ἀνάθημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — θησαυρόν,

depository. The *θησαυροί* at the temple Delphi contained the *resents* or *dedications* of the nation or tribe, expressed by the adnominal genitive. See Herod. *passim*.

6. *εἰ δέ τι πάθῃ* = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. *Ἰφυγεν.* Laërtius says that Xenophon was banished *ἐπὶ Λακωνισμῷ*, i. e. on account of his alleged adherence to the Lacedæmonian interests. — *Σκιλλοῦντι*, *Scillus* in Elis, where Xenophon composed most of his literary productions. — *θεωρήσων*, *in order to see* the games. — *ἀντίλεν*, sc. *ὠνεῖσθαι* from the preceding clause. — *ὁ θεός*, i. e. Apollo.

8. *πάντων ὅποσα ἔστιν ἀγρευόμενα θηρία* = *πάντων τῶν θηρίων ὅποσα ἀγρεύονται* (*are usually hunted*).

9. *δεκατεῖων*, *consecrating a tenth part*. — *ώραῖα* = *ἐκτεῖρα ἃ αἱ ὥραι φέουσιν*.

11. *ἧ . . . πορεύονται*, *where they go from Lacedæmon to Olympia* = *on the road that leads from, &c.* — *ἔρι* = *ἔρεσι*. S. § 226. N.

2. — *ἄλση . . . μεσά*. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers, with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489.

12. *ἡμέρων*, *cultivated, bearing fruit*. — *δένδρων* depends upon *ἐφντεύθη*. S. § 181. 2. — *ὅσα ἔστι τρωκτὰ ὥραῖα*, *such as when ripe may be eaten raw*, viz. apples, nuts, &c.

13. *ΤΟΝ ΔΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΕΙΝ*. S. § 219. N. 7.

CHAPTER IV.

4. *Μοσσυνοίκων*, *of the Mossynæcians*, literally, *dwellers in wooden towers* (*μόσσυν*, *a wooden tower*, *οἰκῶ*, *to dwell*). — *εἰς αὐτοῖς*. See N. on I. 3. § 5. — *πρόξενον*. The *proxenus* was a person, who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *ὅτι οὐ διήσουεν* (3 pers. plur. fut. opt. of *διελθῆμι*), *that they would not permit the Greeks to pass through*.

3. *αὐτοῖς* refers to the Mossynæcians who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ' ἐκείνα*, S. § 124. N.), *they who dwell beyond these*. — *ἐκτεῖρους*, i. e. the more remote Mossynæcians. — *εἰ βούλοιντο*. Cf. N. on IV. 1. § 8.

5. διασωθῆναι πρὸς τὸν Ἑλλάδα, *to reach Greece in safety*. — οὔτοι refers to the hostile Mossynæcians.

7. Εἰ δὲ ἡμᾶς ἀφήσετε, *but if you send us away*, i. e. reject our proposal.

9. χρήσασθαι, sc. ἡμῖν elicited from the preceding ἡμῶν. — τι οἶοι τε ἔσσεσθε, *in what will you be able*.

10. ὅτι here introduces a direct quotation. S. § 228. — ἐκ τοῦ ἐπὶ θάτερα (i. e. τὰ ἑτέρα), *on the other side*.

11. Ἐπὶ τοῖτοις, *upon these conditions*. — μονόξυλα, *canoes*.

12. ὥσπερ οἱ χοροὶ, *as bands of dancers*. — ἀντιστοιχοῦντες ἀλλήλοις, *drawn up in rows facing one another*. — γέῤῥα — λευκῶν βοῶν δασέα, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22.

13. πάχος . . . στρωματοδέσμον, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — ρωβύλον, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top*. — σαγάρεις, *double-edged battle-axes*.

14. ἐν ὧθμῳ, *in time*. ἐπιμαχώτατον, *very easy to be taken*.

15. τὸ ἀκρότατον, "*castellum in celsissimo loco situm*." Krüg. — ὁ πόλεμος ἦν among the Mossynæcians. — οἱ γὰρ αἰὲ τοῦτ' ἔχοντες, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — κοινὸν . . . πλεονεκτηῖν, *by seizing on what belonged to them in common, they* (i. e. the Mossynæcians hostile to the Greeks) *had obtained the ascendancy*.

18. τέως, *as yet*, i. e. up to the time designated by ἐπεὶ in the next clause. — ἐκδραμόντες τρέπονται αὐτοῖς, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. νόμῳ τινὶ, *a certain measure*.

18. μάλ' ὄντες συγχοί. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 186. 1. — γεγένηται. S. § 209. N. 4.

20. τῷ ὄντι, *in reality*. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμίου εἶναι from the preceding clause. — ταῦτά, *the same things*. S. § 144. 3 — ἅπερ after ταῦτά may be rendered *as*. — ἥττον . . . ἀπολείπονται, *they will be less disposed to leave our lines*. τάξιν here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, *as when*. S. § 228. N. 3.

22. ἐπεὶ ἐκαλλιερόσαντο, *when they had offered a sacrifice attended with favorable omens*. — κατὰ ταῦτά, *in the same order*, i. e. in columns. — ὑπολειπομένους κ. τ. λ., *but a little behind the front*.

23. ἀνέσπελλον, *attempted to drive back*. Cf. N. on I. 3. § 1.

21. Τοῖς μὲν οὖν κ. ε. λ. Buttman (§ 137. 4) cites this passage to exemplify the use of the imperfect alternately with the aorist, whenever the fact narrated is to be represented as having had some duration.

26. φυλάττουσιν is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is φυλάττοντα, with which it is usual to supply τὸ χωρὶς. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — οἱ δὲ οἱ. Krüg. reads οἱδὲ ὁ referring to some inferior ruler, who was in the place first taken.

27. Θησανφοῖς, store-rooms, cells. — νειημένων, perf. pass. part. of νέω, to heap up. Cf. Butt. Irreg. Verbs, p. 180. — σὺν τῇ καλᾷ μῃ. So we say, 'grain in the sheaf.'

29. Κάρυα — τὰ πλατεῖα οὐκ ἔχοντα διαφυὴν οἰδεύσαν, i. e. chestnuts. — Τοῖς refers to κάρυα, and is put in the singular by a kind of attraction with σίτῳ. — καὶ πλείοσι σίτῳ = as the most usual article of food. — κερασθεὶς, being mixed, i. e. diluted with water.

30. εἰς τὸ πρόσω. See N. on I. 3. § 1.

31. ἀναβωόντων . . . πόλεως. Credat Judæus Apella.

32. τῶν εἰδαιμόρων = τῶν πλουσιωτάτων. — οὐ πολλοῦ . . . εἶναι, almost equal in thickness and length = nearly as broad as they were long. — ἐστιγμένους ἀνθέμιον, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of ἀνθέμιον, see S. §§ 165. 1 : 206. 3.

33. ἱταλῆαις αἷς by attraction for ἱταλῆαις ἄς. What a revolting picture is here furnished of a savage state of society.

34. ἅπερ ἄν. Supply from the context ποιήσαιαν ἄνθρωποι.

CHAPTER V.

2. πολὺ ἤν πεδιωώτερα than the country through which the Greeks had previously passed. — ὀνηθῆναι τι, might derive some advantage = might obtain some booty. ὄνασθαι is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. ὅτι . . . πόλεμον, that the gods by no means permitted the war. — ἀπολέκους refers to πολλῆας implied in πόλιν. Cf. N. on II. 1. § 6.

4. Μέχρις ἐνταῦθα, thus far. — ἐπέξευσεν, travelled on foot. — ἐν Βαβυλῶνι, i. e. in Babylonia. — μάχης. Cf. N. on II. 2. § 6. —

ἄχρι εἰς. So we have ἔσται ἐπὶ, IV. 5. § 6; μέχρις εἰς, VI. 4. § 26. — χρόνου πλῆθος, *space of time*.

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked, or covered only with the short χιτῶν.

7. τε before πόλεως corresponds with καὶ in καὶ περὶ τῆς χώρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινὸς — λέγειν. See N. on II. 5. § 15.

8. τε after ἐπαινέσοντας is in correspondence with ἔπειτα δὲ in the next member. — συνησθισμένους, *to congratulate you*. — διὰ πολλῶν — σεσωσμένοι, *having been preserved through* (=from) *many*, &c. For the use of διὰ, cf. Tittmann on the Greek Prep., Bib. Repos. Vol. III. p. 50.

10. διὸ, for δι' οὗ, *wherefore*. Butt. § 115. N. 5.

11. ἱμάς — ἐνλους = ἱμῶν ἐνλους. Mt. § 319.

12. Ταῦτ' οὖν οὐκ ἀξιούμεν, *now we think that these things are unbecoming*. οὐκ ἀξίον = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιῆσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιεῖν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπέρ, *for, in behalf of*. — ἀγαπῶντες, *contented*.

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τις — τούτων. See N. on I. 4. § 8.

15. ὁποῶν τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἄν before ἐλθόντες with ἔχωμεν. — ἄν τε — ἄν τε, *whether — or*. — οὐχ ὕβρει, *not from wantonness*.

17. φοβεροῦς, *fearful to be encountered*.

18. τῶν ἐκεῖνων, *of those things which were theirs*. ἐκεῖνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accusative by *quod attinet ad*, as it respects the Cotyrians. But Matthiæ (§ 427. Obs. 3) regards such accusatives, as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρίτας as put in the accusative by attraction with its relative οὗς.

20. Ὅ δὲ λέγεις, *as to what you say*. Cf. Mt. 478. — ἀνέωγον. S. § 80. N. 3. — τὰ ἑαυτῶν δαπανῶντες, *being at their own charges*.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαθροιοι, *in the open air*.

22. Ἄ δὲ ἡπελλησας refers to what is detailed in § 12, supra. — φίλον ποιήσομεν. The difficulty suggested by the criticism of Zeune

(See N. on § 12, *supra*), may be avoided by constructing ἡμῶν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημένοις, sc. ὑπ' αὐτοῦ. — τοὺς ἐνθάδε, i. e. the Cotyrians.

25. ἐπιτήδεια, *things of mutual interest, of advantage to both parties*. — τὰ τε ἄλλα καὶ, *especially, literally, among other things*. Butt. § 150. p. 436.

CHAPTER VI.

1. πεζῇ, *by land*, opposed to κατὰ θάλατταν. — ἔμπειροι, *acquainted with*. — ἱκαροὶ — παρᾶσχῃν, *able to furnish*.

2. "Ελληνας ὄντας"Ελλησι. Cf. S. § 232. "Ελλησι depends upon εὔρους. — τούτῳ refers to τῷ . . . συμβουλεύειν, *by being friendly to the Greeks and giving them the best advice*.

3. ὅτι οὐχ . . . εἶποι, *that he did not say, that they would make war* (S. § 192. N. 2) *upon the Greeks*. — ἐξόν, *while it was in their power*. S. § 168. N. 2.

4. πολλά μοι κἀγαθὰ γένοιτο, *may many good things be to me = may I be prospered*. — αὐτῇ γὰρ . . . παρῆναι, "i. e. tanti momenti res agitur ut nunc potissimum illud *ἐρὸν ἢ συμβολή* cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορῆζειν, *for we shall be under the necessity of furnishing you with ships*. — ἦν — στέλλῃσθε, *if you set out*. For citations in proof of this sense of the passive στέλλομαι, see Carmichael Gr. Verbs, p. 264.

6. λεκτεῖα ἃ γινώσκω = δεῖ με λέγειν ἐκεῖνα ἃ γινώσκω.

7. ἢ ᾧ, *than where*. — τὰ κέρατα, *the horns*, i. e. the points or projections of the mountain. — κρατεῖν, *to defend*. — οἱ πάντες ἄνθρωποι, *all the men everywhere*, or as we say, *all the men in the world*. On the force of the article before πάντες, cf. Mt. § 266.

8. ἱπτεῖαν. The Paphlagonians were distinguished for their skill in horsemanship, and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μεῖζον φρονεῖ, *is too haughty to obey the summons of the king*.

9. Θερμύδοντα. On the banks of this river now called *Thermeh*, the Amazons were located by the poets. — ἄλλως τε καὶ, *especially*. — Ἰριν. This river is now called *Yeshil Irmak*. — Ἄλυν. The *Halys*, now called *Kizzil Irmak*, like the *Thermodon* and *Iris*, rises in the mountains of Armenia, and after flowing westerly a considerable distance, takes a north-easterly direction and empties into the *Euxine*.

— ὡς δ' αὐτως = ὡσαύτως δέ. — ὁ Παρθένιος. The Greeks derive the name of this river, from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπὴν, *not difficult* merely. So Cicero Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οὖν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. on this condition. — εἰ δὲ . . . καταλείψεσθαι (= καταλειφθήσεσθαι. S. § 207. N. 6), *but if some of us are to be left behind*.

13. ἐν ἀνδραπόδων χώρῃ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανούς, *skilful, well-disciplined*. — οὐκ ἂν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τοσαύτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἰδοῦναι upon which it depends. — πόλιν κατοικοῦσας, *having founded a city*. From the expression λαβόντας πόλιν, § 30, infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιιοκοῦντας, to the Greeks living in Pontus.

17. ἱαντῷ is annexed to περιποιήσασθαι for the sake of emphasis. S. § 207. N. 3. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed, had the army remained on the shores of the Euxine.

18. θυόμενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι — ὅτι. This repetition results from the intervening clause. — καρδυνένουσι μείναι, *would be in danger of remaining* = it was to be feared that τοσαύτη δύναμις would remain. — βουλεύεται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας — ἔχειν, *being at loss how to obtain*. — χώρας to which οἰκουμένης belongs, depends on ἐκλεξόμενοι. S. § 178. 2. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ ταῦτα, i. e. the things reported by οἱ ἔμποροι. — ὅπως ἐκπλείσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῇ, *to think of staying*. — τινὰς θύεσθαι. The plural is used in order to give indirectness to the charge against Xenophon.

23. νοσηγίας, *the new moon*, literally, *new month* (νέος, μήν). The

Greeks began the month with the day, on the evening of which the new moon first appeared. Hence *ρομηνία* was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — *Κυζικηνόν*. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4. 926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — *ὑπάρξει ὑμῖν*. Cf. N. on I. 1. § 4.

24. *διὰ τὸ ἐκεῖθεν εἶραι*, because I am from those parts.

25. *τῷ βουλομένῳ* is in apposition with *αὐτοῖς*.

26. *ὥστε ἐκπλεῖν*, on condition that the army sailed away. *ὥστε* = *ἐφ' ᾧ*.

27. *ἰδίᾳ*, privately. — *μὴ κοινοῦμενον τῇ στρατίᾳ*. This assertion by the negative of what is affirmed in *ἰδίᾳ*, makes Krüg. dou. t. the genuineness of these words. But the repetition of a sentiment in an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. *ἢ . . . πράγματος*, or in no respect whatever to touch the affair, as we say, to have nothing to do with the thing.

29. *τὸ μὲν μέγιστον*. Cf. N. on I. 3. § 10. — *ἄπειρον ὄντα*, sc. *τῶν ἱερῶν*.

30. *ἀφ' οὗ ἂν γένοιτο*, whence it might be = how it might be brought to pass. — *ὑμᾶς — τὸν μὲν βουλόμενον* = *ὑμῶν τὸν μὲν βουλόμενον*. Cf. N. on V. 5. § 11.

31. *ἄνδρας*, i. e. Timasion and Thorax. — *ἐνθα*, i. e. Greece.

32. *κατὰ μικρὰ*, in small bands. — *χαίροντες*. "Where *χαίρειν* signifies to escape with impunity, its participle is generally used." Vig. p. 110.

33. *τινα* is bracketed by Dind. in his lesser edition. "Ineptum *τινα* non dubitare ejicere." Krüg.

35. *τὰ δὲ χρήματα* limits *ἐψευσμένοι ἦσαν*. S. § 167. — *τῆς μισθοφορίας* is put by Hutch. and Weiske, in dependence upon *τὰ χρήματα*, but Krüg. suspects, that it has crept into the text by way of explanation.

CHAPTER VII.

1. *ἀνέπύθοιτο*, received intelligence, as we familiarly say, got wind of what was going on (*πραττόμενα*).

2. *σύλλογοι ἐγγύοντο*, were collected in groups. *σύλλογοι* is used of seditious gatherings in which plans of action are discussed and

matured. Cf. Thucyd. III. 27. § 3. — *κύκλοι συνίσταντο*, were standing in circles, the usual way in which persons group together to talk of real or supposed wrongs. — *καὶ . . . ἤσαν*, and they excited in Xenophon great apprehension. — *ἀγορανόμους*. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there, (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*,) with the care of all the temples, fountains, &c., in the immediate vicinity of the market place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. *ἀγορὰν* = *ἐκκλησίαν*.

4. *ὅτι ἤλθον πρὸς αὐτὸν* = that they were the authors of the project complained of by the soldiers.

5. *μέλλω*, have it in mind. Cf. Cyr. I. 4. § 16. — *οὕτως . . . ἄξιον* = punish them as they deserve.

6. *τοῦτο* limits *ἐξαπατήσαι* (S. § 167), and refers to *ὡς ἥλιος κ. τ. λ.*

7. *ὡς . . . Ἑλλάδα*, how favorable is the navigation (i. e. the wind for sailing) into Greece.

8. *Ἀλλὰ γὰρ . . . ἐμβιβῶ*. The ellipsis may thus be supplied: But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm — *Οὐκοῦν, therefore*. Herm. ad Vig. p. 794 remarks: *οὐκοῦν* est ergo sine interrogatione; *οἷκουν*, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?

9. *Ποῦ δ' ἔμᾶς* — *ἤκειν*, but I will suppose you to have come (S. § 209. N. 2). — *καὶ δὴ καὶ*, grant that even. "*καὶ δὴ* is employed in stating something for the sake of argument." Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples, which show that this hypothetical power resides in the indicative. — *ἢ οὕτω—βουλευόμενος*, than by thus forming plans.

10. *Παύσημι*, I resign. — *ἀρχέτω*. He seems to have Thorax in view.

11. *Ἀλλὰ γὰρ*. Cf. N. on III. 2. § 26. — *ταῦτα* refers to the charge against Xenophon spoken of, § 5, supra.

12. *Ὅταν . . . ἔχητε*, i. e. when you are satisfied in respect to these things. — *οἷον ὑποδείκνυσιν*, such as it foreshows itself. S. § 205. N. 1.

13. *ἀπελθεῖν*. Dindorf reads *ἀπῆλθόν*. But the construction, *δοκοῦσι δέ μοι — ἀπῆλθον* is so harsh, that it seems best, with Poppe and Krüger, to adopt *ἀπελθεῖν* as the true reading.

14. *νομίζειν*, sc. *τοὺς ἐνοικοῦντας*.

16. *ἡμέρα γενομένη*, the day coming on. — *ισχυρῶν τόπων*, i. e. the mountains. See § 13, supra.

17. ἦ. Supply *ἐν* from *ἐν τῇ ἡμέρᾳ*. The relative is found without the preposition, when it refers to a noun or pronoun, with which the proposition is joined. Cf. Mt. § 595. 4. — οἱ πω ἀνηγμένοι, *not yet having got under weigh*.

18. σφεῖς λέγειν, ἔφασαν — ἦδεσθαι τε αὐτοῖς. "I know no other example of this, (i. e. the personal pronoun in the nominative before the infinitive,) than the case where two infinitives with different subjects are dependent on the same verb, of which one only has the same subject with the first verb." Butt. § 142. 4. N. 3. — αὐτοῖς refers to *τρεῖς ἄνδρας* (§ 17), and is the subject of *κελεύειν*, which verb is connected by *καὶ* to *ἦδεσθαι τε καὶ μέλλειν*, and depends upon *ἔφασαν*. Poppo however, suspects that *αὐτοῖς* stands for *ἡμᾶς αὐτοῖς*, i. e. the Greeks. — τοῖς τούτου δεομένοις, *those who wish this*, i. e. to bury their slain.

19. ἔνυχον Κερασοῦντι, *happened to be still in Kerasus*.

21. Συγκαθήμενοι, *while we were sitting together in consultation*. Cf. Thucyd. V. 55. § 1.

22. ὥς ἄν πρᾶγμα, *inasmuch as they had seen what took place among them*, i. e. the death of their countrymen spoken of § 19, *supra*. The idea is that they were frightened, because they had just witnessed a similar scene.

25. ἐπνίγετο, "*was near drowning*." Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects, which would result from such insubordination. — τῶν πρὸς ἡμᾶς λόγτων as ambassadors.

28. ἐν οὐδεμιᾷ χώρᾳ = *without authority*. — ἦν ἐγένετο, *if there be those, who will render him the obedience, which just now* (i. e. when the mob collected) *was given*.

29. ἑμῖν. S. § 197. Notes 1, 4. — διαπεπράχασιν. S. § 205. N. 3. — αὐθαίρετοι (αἰτός, αἰρέομαι), *self-chosen*.

30. ἀφικνεῖσθαι is the subject of εἶραι. — τούτους refers to *πρῶτοις*. Cf. N. on τοῦτο, III. 2. § 20. — κηρυκῶ, *the caduceus*, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κηρυκῶ = *a caduceator being sent*. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., *but we* (thinking that no one would willingly undertake the embassy) *have requested, &c.* — τὰ σκηνοῦν, *and endeavor to pitch his tent on strongly fortified and advantageous places*, i. e. take every precaution to defend himself against the violence of a mob.

32. ἡδέως, *with gladness* such as results from a hope of acceptance.

33. τὰ μέγιστα, *things of the greatest moment*, i. e. good faith to-

wards heralds, a just regard for the rights of others, &c. — Οὐ δὲ δῆ. Dind., Born., and Pop., translate οὐ, *ubi*, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὐ a pronoun referring to ἐπαινόν, and after Lion adopts the order: τίς ἄν ἡμᾶς — ἐπαινέσειε τὸν ἐπαινον οὐ πάντων οἰόμεθα τεύξεσθαι. This is forced and unnatural. Render the passage: *being such* (i. e. so lawless), *who would bestow praise upon us, where* (i. e. in Greece) *we hope to be praised by all?*

CHAPTER VIII.

1. δίκην ὑποσχεῖν, *should be tried*. — χρόνον. S. § 187. 1. — ὥφλε (2 aor. of ὀφλισκάνω) . . . μνάς, *was fined for negligently guarding the cargoes of the transport-ships* (V. 1. § 16) *the deficit, 20 minæ*. For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 187. 1. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνάς is in apposition, follows ὥφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those, who kept guard over them. — ἄρχων of the ships (V. 3. § 1). — κατημέλει. Sturz supplies τῆς ἀρχῆς, in the sense of *munus, duty*. — φάσκοντες, *asserting*. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. λέξαντα has ποῦ καὶ ἐπλήρη for its object. — τῷ ὀλίγῳ. Cf. IV. 4. § 11.

3. ὀφράνεσθαι. This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγύρεσθαι, *who are said to be insensible to fatigue, on account of their viciousness*. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρώνησα; *did I abuse you when I was intoxicated?* This does not imply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. εἰ ὀπλιτεῖνοι = εἰ εἴη ὀπλίτης.

6. Ἦ . . . ἀπάγων; *are you the man, who was carrying a sick person?*

7. καὶ γὰρ ἄξιον, *for now it is worth while*.

8. κατελείπετο, *was on the point of being left behind*. S. § 210.

N. 1. — τοσούτον = τοσοῦτον μόνον.

9. Συνέφη, *assented to*. — προῦπεμψα by crasis for προέπεμψα.

10. Ὅποσα γε βούλεται is a phrase of indifference = *just as he*

pleases. — Ἐνταῦθα . . . λίγεις = it is true, as you say, that then I struck you. — εἰδότες τοικέναι, *to appear like one who knew*.

11. ἥττον τι ἀπέθανεν, literally, *did he any the less die*, i. e. nothing was gained by this trouble, since after all the man died.

12. ὀλίγας, sc. πληγὰς, *few blows*, i. e. less than he deserved.

13. ὅσοις . . . ἤκει, *as many as were content to be saved*. — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ἡμᾶς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιούμεν. S. § 210. N. 2. — ἀπωλόμεθα. The aorist here confines the result to a single case = (each time that we did thus) *we should have all been destroyed*. See Mt. § 508. b (end).

14. καθεζόμενος σιγὴν χρόνον, *having sat a considerable time*. On this aoristic use of καθεζόμενος, cf. Butt. § 144. p. 277; also Butt. Irreg. Verbs, p. 130. — κατέμαθον ἀναστάς μόλις *I perceived that I could scarcely rise*. When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nominative (Butt. § 144. 4; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ὑγρότητα, *suppleness, flexibility* of the limbs. — τὸ δὲ καθῆσθαι . . . δακτύλους, *but I saw, that sitting down and remaining still, produced congealment of the blood and rotting off of the toes*.

17. Καὶ γὰρ οἶν. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, *contrary to what is just, unjustly*. — τί μέγα . . . λαμβάνειν, *what injury so great could they have suffered, as that they could hope to obtain satisfaction for it?* — ἀπλοῦς, *simple, ingenuous*, when used of an oration is opposed διπλοῦς, *double, artificial, ambiguous*.

19. ἐν εὐδρίᾳ (εὐ, Διός), *in fine weather* = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), *a high sea, swelling waves*. — νεύματος μόνου = the last departure from duty. — πρωρεὺς. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῇ τοιούτῳ, *at such a time*. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ξίφη οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon for ill-timed or excessive severity.

22. ἐξουσίαν, *license*. ὑβρίζειν ἑωρτες αὐτούς, *by permitting them*

to be insolent. — τοὺς αὐτοὺς . . . ἱβριστοτάτους, *you will find that the same persons, who were then most remiss, are now the most insolent.*

23. διεμάχετο . . . φέγειν, *refused to carry his shield under pretence of sickness.* For the construction of διεμάχετο — μὴ φέγειν, cf. N. on I. 3. § 2 (beginning). — ἀποδίδυκεν, *he has stripped,* i. e. plundered.

24. τοῦτον . . . ποιοῦσι, *you will treat him contrary* (τὰναντία. S. § 186. N. 2) *to the manner, in which they treat dogs.* — διδίασι, pres. 3 pers. plur. of διδῆμι (a poetic form of δίδω), as τιθίασι is formed from τιθῆμι (S. § 117. N. 2). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμην. The aorist is here used for the perfect tense. Cf. S. § 212. N. 1. — μέμνησθε. S. § 209. N. 4. — εἰ δέ . . . ἐπεχοίρησα, *but if I protected any one from the storm.* Mt. § 411. 5.

26. περιεγένετο, *he was superior to his accusers,* i. e. he **was** honorably acquitted.

BOOK VI.

CHAPTER I.

4. κατακείμενοι after the Oriental manner. — στιβάσιν, *couches* made of grass, straw, or leaves. — ἐκ κερατίνων ποτηρίων, *out of cups of horn*.

5. σπονδαί, *libations*. The Greeks: t feasts, before drinking made a libation to the *good spirit* (ἀγαθοῦ δαίμονος) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the pæan and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to Διὸς Σωτήρος. After the σπονδαί were made, the δεῖπνον, *dinner*, closed, and at the introduction of the dessert (δεύτεραι τράπεζαι) the συμπόσιον commenced. At the *symposia*, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — πρὸς αὐλὸν = to the music of the flute. πεπληγέναι, *to have been killed*. — τεχνικῶς πως, *by some kind of trick*.

6. ἀνέκραγον. They thought the man was really slain. — Σιτάλκῃ, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — ἐξήφερον ὡς τεθνηκότα, *bore him forth for burial, as if he were dead*.

7. καρπαῖαν, *karpaia*, a mimetic dance. S. § 164.

8. σπείρει καὶ ζευγηλατεῖ. This was done in pantomime. — 2η στή, i. e. a pretended robber. — ἐν ῥυθμῷ πρὸς τὸν αὐλόν, *rhythmically to the flute*, i. e. in time with the music of the flute. — τῷ χεῖρι. S. § 137. N. 1.

9. καὶ τότε — τότε δέ, *at one time — at another*. — ὡς δι' ὁ ἀντιτατομένων, *as if two were opposed to him*. — ἐξενεβλστα, *threw himself head foremost*, i. e. he performed a kind of *somerset*.

10. Περσικόν, σ. ὄρχημα, *a Persian dance*, which, from the genu-

flexions with which it was performed, was called *ὄκλασμα*. Cf. Cyr VIII. 4. § 12.

11. *πρὸς ὁδοῖς*, *solemn thanksgivings*, when pæans were sung to Apollo and the other gods.

12. *Πυρρὴ γῆν*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υυ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. *αἰ τρεψάμεναι*. A sportive exaggeration of what is narrated, I. 10. § 3.

15. *Ἀρμήνην*, now called Ak-Liman, i. e. the White Harbor. — *μεδίμνους*. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — *περσμία*. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. *πρώτης*, sc. *γνώμης*, *the prevailing opinion*, i. e. the will of the majority.

20. *πῇ μὲν* corresponds with *ὅποτε δ' αὖ*, § 21, infra. Cf. N. on III. 1. § 12. — *νομίζω*, *when he reflected*. — *τυχόν*, *perchance possibly*. S. § 168. N. 2.

21. *αὐτοκράτορα γενέσθαι ἄρχοντα*, *to be commander-in-chief*. — *τὴν προεργασμένην δόξαν*, *the glory which he had previously obtained*, in conducting the retreat of the army.

22. *δύο θύματα*. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. *δειδόν*. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, *γλαῦξ ἔπταται*, *the owl is out* = *we shall have good luck*." Smith's Dict. Gr. and Rom. Antiq. p. 348. — *ὅτι μέγας μὲν οἰωνός* is conformed to *ἔλεγεν*, the construction

suited to ἄσπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικὸς. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπίπορος, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μᾶλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἄνθρωπός εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. πέρα, beyond is here taken absolutely (Butt. Lexil. No. 91), somewhat in the sense of ἐπὶ τὸ μέτρον. — ἄκυρον, without authority = null and void.

29. εἴ τινα. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs ἀχθόμενον instead of στασιάζοντα.

31. πλείονος ἐνδείον, there was need of a more cogent reason, viz., that drawn from the will of the gods. — ὁμνίω . . . πάσας. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εἶχομαι πᾶσι καὶ πάσαις. — ἡ μὴν confirms the oath. — ἐμοὶ before ὑποστῆναι limits βέλτιον. — ὥστε . . . γνῶναι = διαφανῶς, § 24. — ἰδιώτην signifies in this place, one who is unskilled in the science of divination.

32. οἷδ' ἂν ἔγωγε ἱστασάζον. A similar protestation to the one made by Xenophon, § 29. — Ξενοφῶντα . . . ἐλόμενοι, yet, said he, you have done a favor to Xenophon by not choosing him. What is here said shows, that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — καὶ μάλα . . . σιγάζοντος, and that too in spite of my efforts to silence him. — Ὅ δέ, i. e. Dexippus. — αὐτόν refers to Xenophon.

CHAPTER II.

Δ. ἐπὶ τὸν Κέρβερον — καταβῆναι. "Male vertit Hutchinsonus ad Cerberum descendisse, quod esset, πρὸς Κέρβερον. Verte ad Cerberum petendum descendisse." Porson.

4. Θαυμάζω — τῶν στρατηγῶν. The genitive in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with ὅτι οὐ. I wonder at the generals = I wonder at this (i. e. ὅτι . . . σιτηρέσιον) in the generals. Cf. Mt. § 317. Obs.; S. § 182.

5. Ἄλλος . . . μυρίους, another said, 'not less than ten thousand.

The ellipsis of *ἐκέλευσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, while we are sitting here in consultation.

6. *προῦβάλλοντο*, they began to nominate. — *Οἱ δ' ἰσχυρῶς ἀπέμáχοντο*, but they wholly declined the service.

8. *τὴν ἀγορὰν*, the market, i. e. provisions sold in the market.

9. *διαφθελεῖν τὴν πρᾶξιν* follows *ἡτιῶντο*, as the genitive denoting the crime. S. § 183. 1.

10. *ἐνα' Ἀθηναίων*. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — *τὸ δ' εἶναι*, but that the rest of the army was nothing comparatively. — *καὶ ἦν δὲ κ. τ. λ.* An explanatory clause thrown in by the historian.

14. *αὐτοὶ* refers to Chirisophus and Neon. — *διὰ ταῦτα*, i. e. for the reasons just mentioned. — *τοῖς γεγενημένοις*, i. e. his loss of the chief command, and the desertion of his soldiers.

15. *ἔτι μὲν*, for some time. — *παράμελνοντας* refers to the third division of the army, spoken of in the following section.

17. *κατὰ μέσον πῶς τῆς Θράκης*, about the middle of Thrace.

CHAPTER III.

1. "*Ὁν μὲν οὖν κ. τ. λ.*" Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Eton MSS., and bracketed by Dind., Born., and Poppo.

2. *Οἱ μὲν Ἀρκάδες*, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — *τὸ αὐτοῦ λάχος*, his own division (literally, lot, portion), consisting of 450 men.

3. *Συνεβάλοντο δὲ καὶ λόφον*, they agreed upon a hill.

4. *τὸ συγκείμενον*, sc. *χωρὸν*, the place of rendezvous.

5. *τέως*, i. e. until they came to the ravine. — *τρίπονται*, sc. *οἱ Θράκες*. — *ἀποκτιννίσαι*, 3 pers. plur. pres. of *ἀποκτίννμι*. S. § 117. N. 2. — *λόχου* limits *στρατιώτας* understood, with which *ὁκτῶ μόνους* agrees.

6. *ἀεὶ πλείονες συνέϋθεν*, the numbers were continually increasing.

7. *οἱ δὲ* refers to the Thracians. — *ἔπλοιεν*, sc. *οἱ Ἕλληνες*.

8. *τῶν μὲν* refers to the Greeks, *τῶν δὲ*, to the Thracians. — *τελευτῶντες*, at last.

9. *τὰ μὲν ἄλλα*, i. e. the other conditions of the treaty. — *οὐκ ἰδίδοσαν*, were unwilling to give, "usu in hoc verbo frequentissimo." Krüg. — *ἐν τούτῳ ἵσχετο*, in this thing the treaty hung, i. e. the disagreement respecting the giving of hostages put a stop to the treaty.

10. *Ξενοφῶντι* — *πορευομένῳ*, while Xenophon was marching. Cf Butt. § 145. 5; Mt. § 562. 2.

12. *εἰ ἐκείνοι*. The common reading is *εἰ καὶ ἐκείνοι ἀπολοῦνται*, also if they perish, a sense not unsuited to the context.

14. *στρατοπεδυνώμεθα*. S. § 215. 1. — *καιρὸς* refers to time, i. e. time for supper. Some refer it to a place suitable for pitching a camp, and at a convenient distance from the enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetical. — *εἰς τὰ πλάγια*, i. e. the parts lateral to their march. — *καλεῖν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19, infra.

16. *Χρυσόπολιν*, Chrysopolis, now Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιόν ἐστι διακινδυνεύειν*, it is more hazardous to encounter danger. — *εἰς ταῦτόν ἰλθόντας*, having come into the same place = having united our forces. — *κοινῇ . . . ἔχεσθαι*, to make common cause in effecting our safety. *ἔχεσθαι* with the genitive signifies, to cleave to, to keep hold of. Cf. Mt. § 330. 6; S. § 179. 1. — *παρασκευασαμένους τὴν γνώμην*, having come to the determination. — *ὥς νῦν* — *ἔστιν*, that now is the time.

18. *τοὺς μεγαληγορήσαντας ὥς πλέον φρονοῦντας*, those who boasted of having wisdom superior to us. — *ταπεινώσαι*, to humble. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's Chrestom. Arab. "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένους* = beginning every enterprise by asking counsel of the gods.

19. *ἐφ' ὅσον καλῶς εἶχεν*, as far as it was proper. — *ἐπιπαριόντες*, going up. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ* = *οἱ ὁπλίται*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἰλάνθανον . . . γερόμενοι*, found themselves unawares upon the hill. — *ἱπολιορκοῦντο* has the force of the pluperfect.

23. *τῶν καταλελειμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, in the way leading to Calpe. — *ἀφίκοντο εἰς τὸ αἰτὸ*, i. e. *συνέμειξαν ἀλλήλοις*. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

26. *τὰ παρ' ἡμῖν*, our situation.

CHAPTER IV.

1. *τῇ ἐν τῇ Ἀσίᾳ*. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. *Καὶ τριῆρι . . . πλοῦς*. The idea is, that the distance from Byzantium to Heraclea, could only be rowed by a galley in one of the longest days. *ἡμέρας πλοῦς* is like our expression, 'a day's sail.' — *ἐκπύπτοντας*, being shipwrecked.

3. *ἐν τῇ θαλάττῃ προκείμενον*, extended into the sea = a promontory. — *τὸ μὲν — καθ' ἣν, ὁ δὲ ἀνχῆν*, and *τὸ δ' ἐντὸς — χωρὶς* are in apposition with *προκείμενον χωρὶς*, as parts subjoined to a whole. Mt. § 432. 3. *ἐστὶ*, however, may be supplied after these nominatives. — *ἀνχῆν*, neck of land. The foundation of this metaphor is obvious. — *ἐντὸς τοῦ ἀνχένος* = comprised within the limits of the promontory.

7. *εἰς δὲ . . . γενόμενον*. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "*in loco qui facile futurus fuisset oppidum.*"

8. *ἐπὶ ταύτην τὴν μισθοφορὰν* = for the sake of hire merely. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472, b. — *οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα*. The text is so obscure, and the efforts of distinguished critics have proved so fruitless, in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject *ἄνδρας* from the text and read, *οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα*, some bringing their fortunes with them, and others having already spent theirs. — *τοῦτων ἕτεροι*, others of these. Krüger regards *ἕτεροι* as here implying comparison, others than these. Cf. Mt. § 366. d; S. § 186. 2. — *πολλὰ καὶ ἀγαθὰ πράττειν* = had amassed great fortunes.

9. *συνόδου* depends upon *ἰστέρα*. S. § 186. 1. — *τοῖς νεκροῖς*, i. e. those who had been slain by the Thracians. — *καὶ οὐχ οἷον κ. τ. λ.* Decomposition had so far progressed, that the bodies could not be removed from the place. — *ἐθαψαν . . . κάλλιστα*, they buried with all the honors their circumstances would permit. *ἐκ τῶν ὑπαρχόντων*, according to their means. Cf. *ἐκ τῶν δυνατῶν*, IV. 2. § 23.

11. *κατὰ χώραν . . . στράτευμα*, that the army should resume the same order, which it had before the defection of the Arcadians.

12. *Ἦδη*, immediately. — *Ἡμεῖς*, i. e. the generals. — *εἴ ποτε ἄλλοτε*, if ever at any other time you were prepared to fight.

13. *μισθοσάμενος*, having hired. "*μισθώω*, I let out, *μισθοῦμαι* τι, I cause to let out to myself, i. e. I hire." Butt. § 135. 8.

16. *εἰς τρεῖς*, as many as three times. Cf. Vig. p. 226. XIV. — *ἃ ἔχοντες ἦλθον*, which they had when they came.

18. *ὥς . . . ὅτι*. Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that "sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis," *ὅτι* here depending upon *ἔχουσα*. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with *ὅτι*, as though he had not commenced with *ὥς*. Cf. Mt. § 622.

19. *μὴ . . . ἱερῶν*, since the sacrifices were not propitious.

20. *σχεδόν . . . στρατιά*, almost all the army. — *διὰ . . . πᾶσιν*, because it concerned all.

21. *ἕως . . . ἡμῶν*, perhaps the victims may be favorable to us. Cf. Thucyd. V. 54. § 2.

22. *προθυμείσθαι εἰ τι ἐν τούτῳ εἴη*. Of the various solutions given to this troublesome passage, that seems most satisfactory, which supplies *σκοπεῖν* before *εἰ* (Mt. § 526), and refers *τούτῳ* to *τῷ θύματι* understood from *ἐθύοντο*: to pay close attention to the circumstances attending this sacrifice.

24. *οὐ μείον περὶ αὐτοῦ*. Bornemann, following the common reading, inserts *ἢ* after *μείον*. For its omission, cf. Mt. § 455. Obs. 4.

25. *τριάκοντα*. Krüger edits *πετήχοντα*, on the ground that *τριάκοντα* would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. *ἐπεξόδια*, sc. *ἱερὰ*. This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs, whether the enterprise would be successful or not.

4. *Ἐπεὶ δ' . . . αὐτοῖς*, when the captains and soldiers of Neon had left (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) them, i. e. Neon and τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα.

7. *ἔω τῶν κωμῶν*, outside of the villages so as not to be molested by the enemy. — *ἐντὸς τῆς φάλαγγος*, within the phalanx. No parties were permitted to leave the lines for the sake of plunder.

9. *λόχους φίλακας*, companies of reserve. — *οἱ πολέμιοι . . . ἀνεταλόντες*, the enemy, when thrown into disorder by the main body of the Greeks, may meet these bodies of reserve being in good order and vigorous

ἀνεπαλούς, literally, *not having mixed* with the combatants; hence *fresh, vigorous* for action.

10. ὥς μὴ ἐστήκωμεν, *so that we may not be standing still*, which would appear to the enemy the result of fear.

13. ὃ τι . . . πορεύσαν, *what it was which stopped the march*. S. § 140. 3.

14. οὐδένα . . . ἐθελούσιον, *have never led you into unnecessary* (literally, *voluntary*) *danger*. προξενέω, *to be the πρόξενος of one, to introduce one to another*, as a πρόξενος would, the citizen of a state connected by hospitality; hence tropically, *to lead one into a place or situation*. As parallel to κίνδυνον ἐθελούσιον, cf. ἐκουσίῳ κινδύνῳ, Thucyd. VII. 8. § 3; αὐθαιρέτους κινδύνους, VIII. 27. § 3. There are some, however, who prefer to join ἐθελούσιον to the preceding με. — οὐ γὰρ . . . ἀνδρείότητα, *for I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. μεταβαλλομένους, sc. τὰ ὅπλα, *with weapons turned away* (literally *changed*) = *with the back to the enemy*.

18. Τὸ δὲ . . . ἄξιον; *since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear?* The subject of this sentence is τὸ — ποιήσασθαι. — εὐπορα. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων by attraction for τῶν ἄλλων χωρίων ἃ διαπεπορεύμεθα.

20. θρεψόμεθα, fut. mid. *shall support ourselves*.

21. οἰωνοὶ αἵτιοι refers to the eagle spoken of, § 2, supra. — Ἰωμεν ἐπὶ τοῖς ἀνδράς. The asyndeton gives life and force to the exhortation.

22. ἥ . . . ὧν, *in whatever part of the valley each one happened to be*. — τὴν γέφυραν. This shows that the ῥάπος was a marshy valley, or that in certain seasons of the year, water flowed through it, as in a χαράδρα. Some think that γέφυραν in this passage means nothing more than a *narrow way*. — ἐξεμνημόντο, *they defiled*.

25. δρόμῳ διώκειν, *to go running*. The transitive sense of διώκω is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. ἀπέθανον δ' ὀλίγοι refers to the enemy.

CHAPTER VI.

2. *ελάμβανον οἱ ἐξιόντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τὰς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλῃ*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of *ἄλλοι* for *ἄλλος*. Born. proposes *τινὲς οἰχόμενοι ἄλλοτε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making *ἄλλοι εἰς τὸ ὄρος* refer to a party, who had gone to the mountain (VI. 4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφεσαν* refers to *ἐπὶ λείαν τινὲς οἰχόμενοι*, who it seems had straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. *περιτυχὼν, falling in with*. — *ἀνακαλοῦντες τὸν προδότην, crying, the traitor!* The article implies that Dexippus was the one, to whom of all others the epithet *προδότης* belonged. Cf. Mt. § 268, p. 470; S. § 139. N. 2.

8. *ταῦτα γενέσθαι* is an adnominal genitive after *αἴτιον*. For the omission of the article, cf. Mt. § 542. b.

9. *ἀχθεσθεὶς being chagrined*.

10. *τὸν ἄρξαντα βάλλειν*, i. e. the ringleader of those, who attempted to strike Dexippus.

11. *διὰ τέλους = διὰ παντός, continually, during the whole time of the expedition*. — *ἐξ οὗ*, i. e. on account of his friendship for Xenophon. — *παρ' ὀλίγον, of little account*. — *γαῖλον, small, trifling*.

13. *οἶτος*, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — *ἀνόμους, lawless*, i. e. not subject to law, as bandits, robbers, &c. — *οὗτος ὁ λόγος, this report* concerning our lawlessness.

15. *ἐγὼ μὲν οὖν* is repeated in this sentence, in consequence of the parenthesis commencing with *καὶ γὰρ ἀκούω*. — *ὑμᾶς τῆς αἰτίας*. S. § 180. 2. — *καταδικάζω ἑμαντοῦ*. S. § 183. R. 2. — *τῆς ἰσχάτης δίκης*, i. e. death.

18. *μὴ ἐκδῶτέ — πολεμεῖτε*. In prohibitions or entreaties, the aorist subjunctive or present imperative follows *μὴ*, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148. 3; Mt. § 511. 3; S. §§ 215. 5: 218. 2.

22. ἐφ' ᾧ τε, *for the purpose of*. — Δείξιππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδύοντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολωλάμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἂν." Krüg. — Ἦκουε γὰρ, ὥς περ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had, to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀφειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἵνα . . . μηδεὶς, *that no one might noise it abroad*. — τοῖς λησταῖς refers to the party who had taken the πρόβατα (§ 5, supra), and wished through the aid of Dexippus to keep them as private booty.

30. Διακόντιον. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom, to no captain were they more indebted for the retreat, which they had so successfully and gloriously made.

34. τὸ Σιών, i. e. Castor and Pollux. — ἄντλοι — ἧ, *other than, different from*.

36. ἀλλὰ, *well then*. — ἐκεῖσε, i. e. at Byzantium.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μὴ, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιάσεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυνίσκος. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work, which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἔνδον, i. e. within their houses. So Weiske.

20. Χαλκηδόνος, now Cadiqua (Καδικοῖον) opposite Constantinople, on the northern shore of the Marmora.

22. Ἀλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses, which in the end would have proved fatal to their best interests.

25. ἢν . . . χαριζώμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τῇ οἰδὲν αἰτῶν, *in no respect to blame*. — ἃ ἔσται ἐντεῖθεν = *what will be the consequences*.

27. ἐν-τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians), *to endeavor to obtain your rights*. — ἡμᾶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθήμενων, "*remaining in quiet expectation*." Belf. — στρατηγιῶν, *desiring the office of a general*. — εἰς ἀφ' ὅσων = ἀφ' ὧν.

39. *Μάλα μόλις*, "*non sine magna difficultate*." Sturz.

41. *Ἐπεὶ . . . αὐτῷ*, literally, *but when there was wanting much to him*, i. e. when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — *ἀπειπών*, *resigning*.

CHAPTER II.

3. *τὰ ὄπλα ἀποδιδόμενοι*, *selling their weapons*.

5. *ὅσον οὐ παρείη*, literally, *he was only not present* = *he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 434.

7. *κατὰ τὰ συγγέλμενα*, *according to agreement*. Cf. VII. 1. § 2. — *Ἀναξιβίου μὲν ἡμέλησε*. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. *Πέρινθος*, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. *ὡς διαβησόμενοι*, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. *αὐτῷ . . . πείσειν*, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — *οὐδὲν . . . γεέσθαι*, *none of these things, or nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. *ἔπραττε περὶ πλοίων*, *negotiated for vessels*.

18. *πυροῖς ἐρήμοις*, i. e. fires having no guards around them.

20. *ἀναπηδήσαντες ἰδλωκον*, *leaping upon their horses. they galloped away to inform Seuthes*.

23. *κέρατα οἶνον προὔπινον*, *they drank to one another in a horn of wine*.

26. *Ἴθι νῦν*, *come now*. — *ἀφήγησαι*. Xenophon here calls upon Medosades, to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. *Νῦν τότε*, *now then*.

30. *σὺ ἰλθὼν εἰπὲ*, *do you go and say to them*.

33. *εἰς . . . ἀποβλέπων*, *looking for sustenance to the table of another*. — *ἐνδίδριος*, as Krüg. remarks, is equivalent to *ὁμοτράπεζος*. Cf. § 38, *infra*.

CHAPTER III.

2. ὁδὸν ἱάσαι, *not to go*, literally, *to let alone the way*.

3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification, *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.

4. τοῦτο βουλευέσθε, i. e. "utrum Aristarcho parendum an eundem sit ad Seuthen." Weiske.

5. οἱ ἥττους, *those who are weaker than you*. — τις = Ξαστος (i. e. Seuthes and Aristarchus), S. § 148. N. 1.

7. πλείων ἀκουόντων, *in the hearing of as many as possible*. — αὐτῷ, i. e. Xenophon.

8. ὑπὸ . . . ἐξενέσθαι, *we shall think ourselves hospitably entertained by you*.

10. τὰ ρομιζόμενα, *that which is customary*. Cf. VII. 2. § 36. — ἔγω, *in addition to*. — ἀξιώσω αὐτός. S. § 144. N. 2. — ἕνα ταῦτα διατιθέμενος, *in order that by the sale of it*.

11. διώκειν καὶ μαστεύειν, *to pursue and search out*.

13. χειμὼν γὰρ εἴη. For the omission of ὅτι before this optative, cf. Mt. § 529. 3; S. § 216. N. 4. — εὖρημα. Cf. N. on II. 3. § 18.

16. ἔσοιτο, sc. ὅτι from the preceding context. Cf. S. § 216. N. 4 (second paragraph).

17. καὶ εἰ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμεινον ὑμῖν διακίσεται, *it will be disposed of more to your advantage*.

18. τάπιδας, *carpets*. — Τοιαῦτα προῦμνάτο, "*talibus verbis hortatus dona captabat*." Weiske.

19. ἄλλοι τῶν ὑμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.

21. καθημένοις. The Thracians sat at their meals, instead of reclining as did the Greeks.

22. ὅσον μόνον γεύσασθαι, *sufficient only for a taste*.

23. φαγεῖν δεινός, *a very great eater*. — εἰς χαίρειν, *paid no regard to*. — τριχολίκον. A χολίξ was one day's allowance.

29. ἤδη . . . ἐτύγγανεν, *for he had by chance now drank rather too freely*.

30. τούτους = *here*. S. § 149. N. 1.

32. μαγάδι. The *magadis* was a stringed instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45. ὅτι . . . δέη, *that you will not need me alone*, i. e. *that I alone without the troops can render you no essential aid.* — δραμοῦνται, fut. middle derived from the supposed theme ΔΡΕΜΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. ἐτροχάζε. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὲ, sc. ἐστίν, *those things have happened.* — ἑρημοί, i. e. *without leaders, and apart from the main army.* — συστάντες ἀθρόοι που, *collecting somewhere.*

CHAPTER IV.

4. ἀλωπεκίδας, *caps made of foxes' skins.* — ζειράς. These seem to have been a kind of cassock enveloping the inner garment, as an additional protection against the cold.

5. τῶν αἰχμαλώτων, sc. τινάς. — καὶ (before τούτων), also "sicut illorum vicos de quibus dictum est § 1, supra." Weiske. — τῷ λιμῷ, which would follow the burning of their villages and provisions.

7. Ἐπισθίνης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV. 6. § 1.)

10. μηδέτερον, *neither.* — περιλαβὼν, *embracing.*

11. ἐν . . . Θραξί, *among those called the mountain Thracians.*

12. ἐν τοῖς στεγνοῖς, *in the covered places = in the houses.*

13. ἡγγνᾶτο, *pledged himself to them, became security.*

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψοντες, *in order to break off.*

16. ἐτῶν ἥδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards.

21. τριπλασίαν δύναμιν, i. e. *three times the number of troops he had, when the Greeks first became his allies.*

CHAPTER V.

5. ὡς δεῖ κηδεσθαι Σεύθου, *to care for the interests of Seuthes as you ought.* — εἰ μὴ ἄλλως ἐδύνω, *if you could have effected it in no other way.* — καὶ ἀποδόμιμος κ. τ. λ. A proverbial phrase, as

Bloomfield (N. on Luke 22 : 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῷ, i. e. Xenophon. — ἐμύμνητο refers to Seuthes.

9. ἔτι ἄνω, *further up* from the sea-coast into the interior.

13. στήλας . . . ληΐζονται, the sense is, *having defined their respective limits with pillars, each plunders the wrecks which fall within his section*. The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine. "We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation — *Black, or dark, Sea*. From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there, in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance is decoyed into some treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans, which are so perilous." p. 83.

CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ἐνέβα, sc. τραπέζῃ.

5. Ἄρ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἄρα μή, Soph. Electr. 446, Prof. Woolsey cites Buttmann's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἄρα, "*ἄρα μή; sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur.*" Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκελῶν περὶ ὧν, of which equivalent, ἐκελῶν limits αἰτῶν. Sturz makes περὶ ὧν = περὶ ἐκελῶν περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I having received your pay from Seuthes, am managing to deceive you*. — ὧν = ἐκελῶν α, of which ἐκελῶν depends on στεροῖτο. S. § 181. 2.

17. ἐὰν . . . χρήματα, *if you exact from him the money*.

19. μή . . . ἔνιοι, *no, not even as much as some of the captains*.

20. τὴν γνώμην. Xenophon uses a mild expression because Seuthes was present.

21. ἀλαχύνῃ. Cf. N. on II. 3. § 22.

22. εἴ γε . . . φυλακῇ, "*si qua est ab amicis cautio.*" Krüg. .

23. τοῦτου ἐναντίον, *in the presence of this man.*

24. προσλοῖτε. The common reading is προσλήτε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — ὅτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

36. κατακεκανότες. The common reading is κατακανόντες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael Gr. Verbs, *Obs. sub voce* κτείνω; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum præter officii necessitatem.*" Zeune. These words correspond to our phrase, '*in turn and out of turn.*'

41. ἐξόμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀπορήτῳ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μὴ, *otherwise.*

6. ἡλλέζον, *remained, literally, encamped in the open air.* Cf. II. 2. § 17.

7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before χώρας. But if ἐχόντων be substituted for ἐκόντων, the difficulty, resulting from the present collocation, disappears.

8. οὐχ ὅπως, *not only not.* On this phrase, cf. Butt. § 150. p. 433; Mt. § 623.

14. τὰ δίκαια, *their wages, literally, what is just, or due.*

15. λέγειν. Supply λέγε δὴ. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 4; Mt. § 617. a.

22. Προῶτων . . . καταστήσας, *for in the first place, I know that next to the gods, these have made you distinguished, literally, have set you in a conspicuous place.*

24. πλανωμένους, *wandering about.* "Significanter pro ὄντας." Weiske. — τοιῶν . . . βλα, *the words of these are not less effectual to accomplish what they desire, than the force of others.*

29. ἀνάγκη, *by necessity,* is opposed to φιλία.

33. ἐγκαλοῦσιν, *they demand in payment.* This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. Αἰσχρὸν γὰρ ἦν, *for it would have been disgraceful.* For the omission of αἰ, cf. Mt. § 508. *Obs.* 2; S. § 213. N. 2.

47. σοὶ προεμίρους ἐνεργεῖσθαι, *having been first to show you kindness*. Schneider says, that προεῖσθαι τιρὶ ἐνεργεῖσθαι is significantly said, "cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit initurus." Cf. Plato's Gorgias. 520. C., with Woolsey's note.

51. Ταῦτα . . . ὁλόν τε, *it is impossible that these things should be so*.

53. ἀλλ' ἢ μικρόν τι, *except a very little*.

54. τίνος . . . ἔχειν, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have *nobody's* talent in my possession; I shall lose it. — τοὺς πέτρους. Cf. VII. 6. § 10.

57. οὐ προσήει, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — οἴκαδε, i. e. ὡς οἴκαδε ἀπιών. Krüg.

CHAPTER VIII.

3. παρεστήσατο, *placed by his side, caused to stand near*.

4. Ἐμπόδιος, *obstacle, hinderance*. — ὀλοκαυτεῖν, *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. πεπρακένας, perf. infin. of πιπράσκω. — λυσάμενοι, *ransoming, redeeming*, which is the leading sense of λύω in the middle.

9. αὐτόν, i. e. Xenophon.

20. ἀφυλακτεῖν, sc. τοὺς πολεμούς.

21. ἔχουσας, *reaching to*.

26. Zeune estimates the whole distance travelled $1039\frac{1}{2}$ Saxon miles, each = $2\frac{1}{2}$ British miles.

TABLE OF MARCHES, DISTANCES, AND HALT DAYS IN THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.	3	22	—
Colossæ, § 6	1	8	—
Celænae, §§ 7-9	3	20	30
Pelteæ, § 10	2	10	3
Κεραμῶν ἀγοράν, § 10	2	12	—
Plain of Caystrus, § 11	3	30	5
Thymbrium, § 13	2	10	—
Tyrzæum, § 14	2	10	3
Iconium, § 19	3	20	3
Through Lycaonia, § 19	5	30	—
Dana or Tyana, § 20	4	25	3
Tarsus, § 23	4	25	20
River Sarus, 4. § 1	2	10	—
River Pyramus, 4. § 1	1	5	—
Issus, 4. §§ 1-3	2	15	3
Pylæ Syriæ, 4. § 4	1	5	—
Myriandrus, 4. § 6	1	5	7
Chalus, 4. § 9	4	20	—
River Daradax, 4. § 10	5	30	—
Thapsacus, 4. § 11	3	15	5
River Araxes, 4. § 19	9	50	3
Corote, 5. §§ 1-4	5	35	3
Pylæ Babyloniae, 5. § 5	13	90	—
Through Babylonia, 7. §§ 1-14	4	15	—
* Battle Ground, 8. § 1. 10. § 1	1	4	—
Night March to Ariaeus	1	4	—

* This march is not included in the enumeration made in the note on II. 2. § 6.

MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Ariceus, II. 2. § 13; 3. §§ 10, 17; 4. § 1	2		24
Wall of Media, II. 4. § 12	3		—
Sitace on the river Tigris, II. 4. § 13	2	8	—
Opis on the river Physcus, II. 4. § 25	4	20	—
Through Media, II. 4. § 27	6	30	—
River Zabatus, II. 4. § 28; 5. § 1	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1	1	4	1
Larissa on the Tigris, III. 4. §§ 6, 7	1		—
Mespila, III. 4. § 10	1	6	—
Villages, III. 4. §§ 13-18	1	4	1
Through the Plain, III. 4. § 18	1		—
Villages where the wounded were taken care of, III. 4. §§ 23-31	5		3
Through the Plain, III. 4. § 31	1		—
Night March, III. 4. § 37	1	2	—
Villages in the Plain, III. 4. § 37-5. § 1	4		—
Return March, III. 5. § 13	1		—
Through the Carduchian Mts. IV. 1. § 5-3. § 8	7		1
Through the Plain of Armenia, IV. 4. § 1	1	5	—
Sources of the Tigris, IV. 4. § 3	2	10	—
River Teleboas, IV. 4. § 3	3	15	—
Through the Plain to Villages, IV. 4. § 7	3	15	—
To the Pass, IV. 5. § 7	1		—
Eastern Branch of the Euphrates, IV. 5. § 2	3	15	—
Through the snow, IV. 5. § 3	3	15	—
Refreshment Villages, IV. 5. § 7-6. § 1	1		7
With the <i>χωμάτης</i> , IV. 6. § 2	3		—
River Phasis (the Arras), IV. 6. § 4	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27	5	30	—
Through the country of the Tauchi, IV. 7. § 1	2	10	—
Through the Chalybian country, IV. 7. § 15	7	50	—
Through the Scythian country, IV. 7. § 18	4	20	3
Gymnias, IV. 7. § 19	4	20	
Mount Theches, IV. 7. §§ 19, 20	5		
Through the Macronian country, IV. 8. §§ 1-8	3	10	
Sickness caused by the honey, IV. 8. §§ 20-22			3
Trapezus, IV. 8. § 22	2	7	30
Cerasus, V. 3. § 2	3		10
To the country of the Mossynœcians, V. 4. § 2	1		
Through the Mossynœcian country, V. 5. § 1	8		
Chalybians, V. 5. § 1	1		
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By sea to Sinope, VI. 1. §§ 14-17	2		5
By sea to Heraclea, VI. 2. § 1	2		
Port of Calpe, VI. 3. § 24	5		
Chrysopolis, VI. 6. 38	6		7

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TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.

The following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions. It is proper to remark, that Kühner's Elementary Grammar has been given to the American public since the publication of this edition of the *Anabasis*, which will account for the omission of references to it in the body of the Notes. The references extend only through the first book, as it was thought that it would be better for the scholar to have full references in that portion of the work, and then dispense with them afterwards, when he would be comparatively familiar with his grammar. The numerals refer to the sections of the Grammar.

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RHOPASAS—governor of Babylon, VII. 8. § 25.

SAMOLAS an Achæan—sent to Sinope for ships, V. 6. § 14; commands a detachment of reserve in the battle with Rhathines, VI. 5. § 11.

SEUTHES king of Thrace—invites the Greeks to enter his service, VII. 1. § 5; is visited by Xenophon, VII. 2. § 17; relates his history and fortunes, VII. 2. § 32; calls the Athenians his relatives, VII. 2. § 31; 3. § 15; gives an entertainment to the Grecian leaders, VII. 3. § 15; marches with his Greek allies against some villages, VII. 3. §§ 40–48; which he burns, VII. 4. § 1; orders the prisoners to be slain, VII. 4. § 6; pays the officers, but gives to the army only twenty days' pay, VII. 5. §§ 2–9; is prejudiced by Heraclides against Xenophon, VII. 5. §§ 7–8; agrees to give up the Greeks to the Lacedæmonians, VII. 6. § 3; is persuaded by Xenophon to pay the Greeks in full, VII. 7. § 55; but does not perform his promise to Xenophon, VII. 5. § 8; VII. 6. § 18; VII. 7. § 39; wishes him to remain with him VII. 6. § 43; VII. 7. § 50.

SILANUS an Ambracian soothsayer—receives ten talents from Cyrus on the accomplishment of his prediction, I. 7. § 18; V. 6. § 16; divulges the secrets of Xenophon, V. 6. §§ 17, 29; is threatened by the soldiers if he should desert them to go home, V. 6. § 34; escapes from Heraclea, VI. 4. § 13.

SILANUS—gives the signal with the trumpet, VII. 4. § 15.

SMICRES—commander of a body of Arcadians, is killed by the Thracians, VI. 3. § 4.

SOCRATES the Achæan—enrols forces for Cyrus, I. 1. § 11; joins Cyrus with his troops, I. 2. § 3; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. § 30.

SOCRATES the Athenian philosopher—is consulted by Xenophon respecting his expedition, III. 1. § 5; his reply, III. 1. § 7.

SOPHÆNETUS a Stymphalian (called I. 2. § 9 an Arcadian)—is on friendly terms with Cyrus, I. 1. § 11; brings troops to him, I. 2. § 3; goes to meet Ariæus, II. 5. § 37; is left to guard the camp, IV. 4. § 19; is said to be one of the oldest generals, V. 3. § 1; is fined for neglect of duty, V. 8. § 1.

SOSIAS (or Socrates) a Syracusan—comes to Cyrus with troops, I. 2. § 9.

SOTERIDAS a Sicyonian—a worthless soldier, who reproaches Xenophon, III. 4. § 47.

SPITHRIDATES—is sent by Pharnabazus against the Greeks, VI. 5. § 7.

STRATOCLES—commands the Cretan archers, VI. 2. § 28.

SYENNESIS—king of Cilicia, I. 2. § 12; VII. 8. § 25; guards the Cilician

pass against Cyrus, I. 4. § 4; leaves the pass, I. 2. § 21; on the approach of Cyrus, abandons the city Tarsus, I. 2. § 24; is persuaded by his wife to give himself up to Cyrus, I. 2. § 26; assists Cyrus with money and receives honorable presents from him, I. 2. § 27.

TAMOS an Egyptian—commands the combined fleet of the Lacedæmonians and Cyrus, I. 2. § 21; having previously commanded the fleet of Cyrus in the siege of Miletus, I. 4. § 2; the father of Glus, II. 1. § 3.

TERES—an ancestor of Seuthes, VII. 2. § 22.

TERIBAZUS—a satrap of Western Armenia, IV. 4. § 4; and governor of the Phasians and the Hesperitans, VII. 8. § 25; makes a treaty with the Greeks, IV. 4. § 6; but plots against them, IV. 4. § 18; his tent is taken, IV. 4. § 21.

THARYPAS—connected with Menon, II. 6. § 23.

THROGENES—a Locrian captain wounded by the Thynians, VII. 4. § 18.

THEOPOMPUS an Athenian—refuses to surrender, II. 1. § 10; called by Phalinus a youth and philosopher, II. 1. § 13.

THIBRON or **Thimbron**—invites the Greeks with Xenophon to join him against Tissaphernes, VII. 6. § 1; makes war with them against Tissaphernes and Pharnabazus, VII. 8. § 24.

THORAX a Bœotian—opposed to Xenophon, V. 6. § 19.

TIMASION a Dardanian—elected general in place of Clearchus, III. 1. § 47; VI. 1. § 32; an exile from Troy, V. 6. § 21; had formerly served with Clearchus and Dercyllis in Asia, V. 6. § 24; one of the youngest of the generals, III. 2. § 27; tries to prevent Xenophon from founding a city in Pontus, V. 6. § 19; commands the cavalry, VI. 3. § 22; 5. § 28; VII. 3. § 46; remains with the army, VII. 2. § 1; wishes to cross from Byzantium into Asia, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve in the war without Xenophon, VII. 5. § 10.

TISSAPHERNES—goes up with Cyrus to Darius, I. 1. § 2; calumniates Cyrus to his brother, I. 1. § 2; kills some and banishes others of the Milesians, I. 1. § 7; discloses the design of Cyrus to the king, I. 2. § 4; II. 3. § 19; is one of the four generals of the king, I. 7. § 12; informs the king that the Greeks have conquered, I. 10. § 5; professes good will to the Greeks, II. 3. § 18; makes a league with the Greeks, II. 3. § 26; endeavors to remove their suspicions of him, II. 5. § 16; treacherously seizes the leaders of the Greeks, II. 5. § 32; attacks the Greeks, III. 4. § 13; the Lacedæmonians declare war against him, VII. 6. § 1-7; 8. § 24.

TOLMIDES an Elean—the best crier in the army of the Greeks, II. 2. § 20; III. 1. § 46.

ULYSSES—alluded to as returning asleep to Ithaca, V. 1. § 2.

XANTICLES an Achæan—elected a general in the place of Socrates, III.

1. § 47; is fined for embezzlement of effects committed to his charge, V. 8. § 1.

XENIAS a Parrhasian—accompanies Cyrus on his visit to Darius, I. 1. § 2; assists him in his expedition against Artaxerxes with 4000 troops, I. 2. § 3; celebrates the *Δύκαια* at Peltæ, I. 2. § 10; some of his soldiers desert to Clearchus, I. 3. § 7; in consequence of which he secretly leaves the expedition, I. 4. § 7.

XENOPHON an Athenian—on friendly terms with Proxenus, by whom he is invited to share the fortunes of Cyrus, III. 1. § 4; he consults Socrates, III. 1. § 4; is referred by him to the Delphic oracle, III. 1. § 5; goes to Cyrus at Sardis, III. 1. § 8; acquaints Cyrus with the watch-word of the Greeks, I. 8. § 15; answers Ariæus, II. 5. § 41; his dream, III. 1. § 11; awakes and summons the captains of Proxenus, III. 1. § 15; harangues them, III. 1. §§ 15–25; is elected general in the place of Proxenus, III. 1. § 26; degrades Apollonides, III. 1. § 30; advises the generals, III. 1. §§ 35–44; exhorts the soldiers, III. 2. §§ 7–32; proposes a plan for the march, III. 2. § 34–39; pursues the enemy unsuccessfully, III. 3. § 8; and is therefore blamed by the older generals, III. 3. § 11; appoints slingers and cavalry, III. 3. § 20; reaches the summit of a mountain before the enemy, III. 4. §§ 44–49; is reproached by Soterides, III. 4. § 46; advises Chirisophus to spare the country, III. 5. § 4; deceives the Carduchians by a stratagem, IV. 2. § 2; is deserted by his armor-bearer, IV. 2. § 21; sees a vision in sleep, IV. 3. § 8; performs libations, IV. 3. § 13; repulses the Carduchians in passing the river Centrites, IV. 3. §§ 20–34; relieves some famishing soldiers, IV. 5. § 8; encourages those who are overcome with cold, IV. 5. § 16; passes the night in the open air without fire or food, IV. 5. § 21; joins Chirisophus, IV. 5. § 23; treats with kindness an Armenian chief, IV. 5. §§ 28–36; disagrees with Chirisophus, IV. 6. § 3; his advice followed in attacking some heights, IV. 6. §§ 10–21; he advises to change the order of march, IV. 8. §§ 10–13; gives employment to the Greeks during their stay at Trapezus, V. 1. §§ 5–8; leads them against the Drylians, V. 2. §§ 1–32; treats with the Mosynœcians, V. 4. § 5; encourages the soldiers, V. 4. §§ 19–21; answers the Sinopian ambassadors, V. 5. § 13; attempts to found a city in Pontus, V. 6. § 15; but is prevented by some of the other leaders, V. 6. §§ 19–35; repels the accusations made against him, V. 7. §§ 5–12; charges disorder upon some of the soldiers, V. 7. §§ 18–33; purifies the army, V. 7. § 35; is accused of insolence in the exercise of command, from which charge he defends himself, V. 8. §§ 1–26; refuses the office of commander-in-chief, VI. 1. §§ 19–31; consults Hercules on the expediency of continuing with the army, VI. 2. § 15; marches to the assistance of the Arcadians, VI. 3. § 19; exhorts the soldiers, VI. 5. § 14; quells a disturbance among the troops, VI. 6. § 8; urges them to obey Cleander, VI. 6. § 12; appeases their fury against the Byzantians, VII. 1. § 22; takes leave of the army, VII. 1. § 40; is sent back to them by Anaxibius, VII. 2. § 8; Aristarchus plots against

him, VII. 2. §§ 14-16; he goes to Seuthes, VII. 2. § 17; conducts the Greeks to Seuthes, VII. 3. § 7; by whom he is entertained, VII. 3. §§ 15-33; is reproached by some of the army, VII. 6. §§ 7-10; defends himself, VII. 6. §§ 11-38; replies to Medosades, VII. 7. §§ 4-10; persuades Seuthes to pay the Greeks, VII. 7. §§ 21-57; is compelled by want to sell his horse, VII. 8. § 2; is well received at Pergamos, VII. 8. § 8; besieges Asidates, VII. 8. §§ 11-19; makes him prisoner and takes all his effects, VII. 8. § 22; is received with honor by the Lacedæmonians, VII. 8. § 23; makes an offering afterwards at Delphi in his own name and that of Proxenus, V. 3. § 5; is exiled from Athens, V. 3. § 7; VII. 7. § 57; takes up his abode at Scillus, where he builds a temple to Diana, V. 3. §§ 6-12.

XERXES—defeated by land and sea by the Greeks, III. 2. § 13; after his retreat from Greece, builds a citadel and palace at Celænxæ, I. 2. § 9.

ZELARCHUS—a commissary, V. 7. § 24.

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fun to fight

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