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THE CYROPÆDIA OF XENOPHON,

ACCORDING TO THE TEXT OF L. DINDORF;

WITH

NOTES:

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

JOHN J. OWEN, D. D.,

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

NEW YORK:
D. APPLETON & CO., 443 & 445 BROADWAY.
1866.

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THIS WORK

IS

Respectfully Inscribed

TO

PROFESSOR TAYLER LEWIS, LL. D.,

AS A

TESTIMONIAL

OF

SINCERE FRIENDSHIP, AND HIGH RESPECT FOR HIM

AS A MAN, A SCHOLAR, AND A CHRISTIAN.

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PREFACE.

THIS edition of Xenophon's Cyropædia is an exact reprint of L. Dindorf's revised edition, Leipzig, 1826. Besides his edition, which comes nearer perhaps to the true reading of the text than any other one extant, in the preparation of the Notes the editor has had access to the following editions: 1. Fischer's Commentarius in Xenophontis Cyropædiam, edited by C. T. Küinoel, Leipzig, 1803. 2. Schneider's. 3. Ern. Poppo's, Leipzig, 1821. 4. F. H. Bothe's, Leipzig, 1821. 5. C. Lange's, Halle, 1822. 6. C. F. A. Nobbe's, Leipzig, 1825. 7. Bornemann's, Leipzig, 1838. 8. Hutchinson's, Glasgow, 1821. 9. Barker's, London, 1831. The editor has derived much assistance also from the Lexicon Xenophonteum of Sturz, and G. Ch. Crusius' excellent Lexicon of the Cyropædia, published at Leipzig in 1844.

The grammatical references have been made mainly to Sophocles' Grammar and to the School Grammar of Kühner, published at Andover, 1844. References are also made to the Grammars of Buttmann, Matthiae, Thiersch, Rost, Jelf's edition of Kühner's Larger Grammar (Oxford, 1842), and to the valuable Grammar of Prof. Crosby, of Dartmouth College. The sheets of the Elementary Grammar of Kühner, now in a course of publication at Andover, were kindly sent me by the publishers, but unfortunately too late to make use of them in the way of reference.

In the preparation of the Notes, the same principle is observed, which the editor laid down for his guidance in preparing the notes of the Anabasis of Xenophon and Homer's Odyssey, viz., on the one hand, to avoid such exuberance of translation and explanation as shall tend to diminish the student's self-dependence, and train him up to habits of indolence and inattention to grammatical analysis · and on the other, to shun that meagerness of commen-

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tary and disregard of exegetical difficulties, which leaves him to grope his way unaided through the most dark and vexatious passages. That the editor has always kept on this medium line, is more than he dares to claim or even hope for, however sincere and strenuous may have been his efforts thus to do.

In respect to the accentuation and punctuation of the text, that of Dindorf's edition has been invariably followed. As in the Notes of the Odyssey, so in those of the present edition, every oxytone standing before a punctuation-mark, whether in a Greek or English sentence, receives the acute accent. If it has no other argument in its favor, this promotes uniformity. It will be seen, that in the Notes the final ς is written only at the end of words, while in the text it is found at the end of a word compounded with another. A few pages of the text were stereotyped before it caught the eye of the editor, or, in this respect, it would have been made uniform with the Notes.

The Summary is that prefixed to the Hon. M. A. Cooper's Translation. The Grammatical Index and the Index of Persons, have been prepared with much pains, and it is hoped will be of assistance to the student by way of reference.

The editor avails himself of this occasion to express his thanks to the Professors and Classical Teachers, who have received with so much kindness and favor his previous contributions to the cause of classical literature. The friendly urgency with which many of them have pressed upon him the continuance of his editorial labors, has cheered him on in those hours of toil, which the care of a large classical school has compelled him to subtract from the time usually given to recreation and repose. Hoping that this volume will show, that the favor with which his previous publications have been received, has not tempted him by an undue reliance upon the past to be less careful in his efforts to merit their future approbation, he commits it to them and to the public with the sincere desire, that it may help, in some small degree at least, to advance the interests of classical learning in our country, and render the study of the Greek language pleasing and profitable to the youthful student.

Cornelius Institute, May 4, 1846.

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ARGUMENT.

BOOK I.

CHAP I. Observations on the several forms of government, and their quick dissolution—On the government of men and other animals—General survey of the vast power and dominions of Cyrus—His skill in government.

II. Descent of Cyrus—Description of his person and mind—His education under the Persians—Their laws and institutions described—Number of their tribes—Choice of their rulers, and employments of each order—Exercise, arms, military virtues, and public services of youth.

III. Great proficiency of Cyrus under the Persian discipline—His appearance before Astyages at twelve years of age—His discourses and manners with his grandfather—Relation of his appointment as judge over others, and of his wrong decision of a cause, and punishment—Discourses with his mother on justice.

IV. Cyrus remains with Astyages—His sprightliness, simplicity, goodnature, generosity, love of esteem and praise—Manners and discourses of his youth while in Media—His exercises—Enthusiasm in hunting—Description of himself—His concern for his grandfather's displeasure—Freedom from envy, and generous praise of his companions—Assumes arms for the first time—His conduct against the King of Assyria—His sagacity and boldness highly esteemed by his grandfather as well as others—His father recalls him to Persia—Receives valuable presents from Astyages—Their mutual grief at parting.

V. Return of Cyrus to Persia—His strict temperance and behavior—Passes a year among his youthful companions—Enters and completes himself in the order of youth—Excels all his companions—Is solicited by Cyaxares to act as commander against the Assyrians—Number of his army—His prayers and sacrifices.

VI. Cyrus attended by his father to the borders of Media—His father's instructions to him in religion, policy, and the art of war.

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BOOK II.

CHAP. I. Arrival of Cyrus with his army in Media—His conversations with Cyaxares—Exercises his soldiers with new weapons, and proposes proportionate rewards to them.

II. His plans for improving the army adopted—Gives instruction to all, and rejects such as are vicious and slothful—His agreeable manner and conversation at an entertainment.

III. Good effects of the conduct of Cyrus—His obedience to Cyaxares

IV. —Tempts him to make war, and is supplied with a force—Prepares for the expedition—His sacrifices, adoration, and happy omens—Arrives on the Armenian borders—Disguises his designs—His message to the Prince of Armenia, and orders to his soldiers.

BOOK III.

CHAP. I. Cyrus conquers the Armenians—Trial of the king in the presence of his army—Confession of the king—The lamentations of his wife and children—Tigranes becomes his advocate—Cyrus, pleased with his proposal, restores the king to his family, and takes him into his favor.—The Armenians highly extol his compassion and noble virtues.

II. The Armenians join their forces to those of Cyrus—The Chaldeans attacked and defeated—Cyrus retains possession of their heights, and builds a fortress—Peace established between the Armenians and Chaldeans—Its good effects.

III. Cyrus highly honoured by the Armenians and Chaldeans—Refuses treasure from the Armenian princess—Sends both army and treasure to Cyaxares—Returns to Media—His liberal conduct to his army—Inspires his men with ardor—Marches against the Assyrians—Arrives with Cyaxares in the enemies' country—Defeat of the Assyrians, and death of their king.

BOOK IV.

CHAP. I. Cyrus addresses his army; rewards Chrysantas; congratulates Cyaxares—Pursues the enemy with as many Medes as volunteer in the service.

II. The Hyrcanians revolt, and send messengers to Cyrus—His policy, and encouragement to his army—Engages with the enemy, and obtains a victory—Entertains his army, and enjoins Persian abstinence as to treasures and provisions.

III. Cyrus acknowledges the superior skill of the Medes and Hyrcanians in horsemanship—Proposes its establishment among the Persians by the law of reputation.

IV. V. Conduct of Cyrus towards such of the enemy as were taken prisoners—His vigilance during the time of feasting—Receives an angry

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message from Cyaxares—His politic behavior to the messenger—Sends an expostulatory letter to Cyaxares—Solicits from the Persians an increase of his army—Orders the arms of the enemy to be burnt, and distributes their effects among the allies.

VI. Arrival of Gobryas—His address to Cyrus, and the reply—Gobryas received as an ally.

BOOK V.

CHAP. I. II. Cyrus marches to Gobryas, who presents him with his daughter—His noble self-denial—Commendation of his friends—His invitation to Gobryas—Obtains information respecting the enemy.

III. Cyrus reaches the boundaries of Gobryas's territory—Marches towards Babylon—Sends a challenge to the Assyrian king, which is refused—Is complimented by the Hyrcanians—The Cadusians and Sacians become his zealous allies.

IV. Cyrus enters the territory of Gadatas, who offers him rich presents, which are modestly declined—The Cadusians make a private excursion from Cyrus's army, and are put to flight by the Assyrians—Cyrus takes revenge on the enemy, and stipulates for peace—Assigns reasons for not advancing to the walls of Babylon.

V. Cyrus takes three forts from the enemy—Sends to Cyaxares for advice—Receives a reinforcement of forty thousand Persians—Interview between Cyaxares and Cyrus.

BOOK VI.

CHAP. I. The allies are anxious to carry on the war—Preparations made according to the opinion of Cyrus—He prepares to follow the army to Lydia—Story of Araspes and Panthea—Arrival of Abradatas with two thousand horse.

II. Embassy from the Indian with treasures—Cyrus sends out some of the Indians as spies—Their report greatly alarms the army of Cyrus, who dispels their fears, and proposes to march directly on the enemy—His care of the army as to diet, necessaries, &c.

III. IV. Manner and order of the march—Approach and condition of the enemy—Honorable reception of Araspes—Account of the number, designs, and order of the enemy—Orders of Cyrus to his army.

BOOK VII.

CHAP. I. Cyrus's confidence of success—He and the whole army sing a hymn—The engagement—Cyrus relieves the Persians—Is dismounted in the field—Defeat of the enemy—Bravery of the Egyptians.

II. Cyrus pursues Crœsus to Sardis, and takes the city—Orders Crœsus to be brought before him—Their interview—Cyrus takes compas-

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sion on him, and restores him his wife, daughters, &c —Takes Crœsus into his friendship.

III. Cyrus gives orders concerning the treasures of Crœsus—Death of Abradatas—Affliction of Panthea, and her death—Cyrus erects stately monuments to their memory—Sends Adusius to the Carians with an army.

IV. The Cilicians and Cyprians join Cyrus—He sends an army to conquer Phrygia—The Greeks pay him tribute—Overthrows the Phrygians, Cappadocians, and Arabians.

V. Cyrus arrives with a vast army at Babylon—Disposition of the army in surrounding the walls—Consultation respecting the attack on the city—Celebration of a festival in Babylon, during which Cyrus attacks and captures the city—Death of the king—Castles surrendered to Cyrus, who issues a proclamation to the Babylonians, requiring them to bring in their arms—Makes them laborers and tributaries—Cyrus takes on him the state of a king—Addresses the people—Is weary of the homage paid to him, and applies himself to the affairs of government—Appoints guards about his person, and establishes a garrison in Babylon—Reduces the Babylonians to the lowest condition—Vindicates the war, and right of conquest—Admonishes his friends and allies to a life of virtue.

BOOK VIII.

CHAP. I. Cyrus highly commended for his disinterestedness—Men of quality attend at his gates—Constitutes his several officers—Careful choice of his colleagues in power—His noble example to them—His wise economy, piety, justice, goodness, modesty, self-denial, and respectful behavior—His opinion of these virtues—His plan of bestowing rewards—Good effects of his orders and example—His thoughts on dominion—His methods to appear venerable—All equally call him father—Wise measures for the security of his government.

II. Cyrus's good-nature and love to mankind—His courtship to his friends—Vast presents—His policy—His saying of kings—Converses with Crœsus, and convinces him that friends are the richest treasure—Makes provisions for the health of his subjects—Visits the sick himself—Raises emulation by games and prizes.

III. Cyrus appoints judges, and gains the entire affection of his friends—His first procession from the palace—Sacrifices at the sacred enclosures—Appoints horse and chariot races to the several nations—Gains the prize at each.

IV. Cyrus invites his friends to an entertainment—Order of precedence at his table—Prefers acts of love to war—His politeness, innocent and agreeable jesting—Distributes presents to all according to merit—His generosity applauded—Settlement of his empire.

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V. Prepares for a journey to Persia—Order of his encampment—His opinion of the tactic art—Visits Cyaxares, who offers him his daughter in marriage—Cyrus accepts his offer on condition of his parents' consent—His arrival in Persia—Speech of Cambyses to Cyrus and the Persian magistrates—He is bound by oath to observe their laws—His parents consent to his marriage—Returns to Media, marries the daughter of Cyaxares, and carries her to Babylon.

VI. Cyrus, on his return to Babylon, appoints satraps over the conquered nations—His policy in abridging their power—Directs them to imitate his conduct—Orders an annual progress to the provinces—Appoints stage-horses through his whole kingdom for intelligence—Assembles his army—Extends his conquests from Syria to the Red Sea—Subdues Egypt—Bounds of his empire—He is said to enjoy perpetual spring, beloved and courted by all.

VII. Last journey of Cyrus to Persia in his old age—Makes sacrifices, and leads up the Persian chorus—Divine apparition in his dream—His sacrifice and prayer—Loss of appetite and indisposition—Summons his sons, friends, and the magistrates of Persia—Bequeaths the kingdom to his eldest son; the satrapy of the Medes to his youngest—Recommends brotherly affection to them, and piety and virtue—His opinion of the soul, its nature, and future existence—Of the eternity of the world, and mankind—His noble character of the divinity—Veneration for the earth, and love of mankind—Directions respecting his burial—His last advice, and death.

VIII. Political observations on the corruption and ruin of the Persian state after the death of Cyrus.

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ABBREVIATIONS AND EXPLANATIONS.

S.	stands	for	Sophocles'	Greek	Grammar.
K.	"	"	Kühner's	"	"
Mt.	"	"	Matthiæ's	"	"
Butt.	"	"	Buttmann's	"	"
Vig.	"	"	Viger's Greek Idioms.		
N.	"	"	Note.		
cf.	"	"	compare, consult.		
κ. τ. λ.	"	"	καὶ τὰ λοιπα = etc., &c.		
sc.	"	"	scilicet.		

The references to Kühner are made to his School Grammar, translated by Messrs. Edwards and Taylor, Andover. Whenever Jelf's edition of Kühner is referred to, the name is fully given. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Α.

CAP. I.

Α.

1. *ΕΝΝΟΙΑ* ποθ' ἡμῖν ἐγένετο ὅσαι δημοκρατίαι κατελύθησαν ὑπὸ τῶν ἄλλως πως βουλομένων πολιτεύεσθαι μᾶλλον ἢ ἐν δημοκρατίᾳ, ὅσαι τ' αὖ μοναρχίαι, ὅσαι τε ὀλιγαρχίαι ἀνῄρηνται ἤδη ὑπὸ δήμων, καὶ ὅσοι τυραννεῖν ἐπιχειρήσαντες οἱ μὲν αὐτῶν καὶ ταχὺ πάμπαν κατελύθησαν, οἱ δὲ κἂν ὁποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι. Πολλοὺς δ' ἐδοκοῦμεν καταμεμαθηκέναι καὶ ἐν ἰδίοις οἴκοις τοὺς μὲν ἔχοντας καὶ πλείονας οἰκέτας, τοὺς δὲ καὶ πάνυ ὀλίγους, καὶ ὅμως οἱ δὲ τοῖς ὀλίγοις τούτοις πάνυ τι δυναμένους χρῆσθαι πειθομένους τοὺς δεσπότας. 2. Ἔτι δὲ πρὸς τούτοις ἐνενοοῦμεν ὅτι ἄρχοντες μέν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν καὶ οἱ ἱπποκόμοι τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο· πάσας τοίνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι. Πορεύονταί τε γὰρ αἱ ἀγέλαι ᾗ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς, νέμονταί τε χωρία ἐφ' ὁποῖα ἂν αὐτὰς ἐπάγωσιν, ἀπέχονταί τε ὧν ἂν αὐτὰς ἀπείργωσι· καὶ τοῖς καρποῖς τοίνυν τοῖς γιγνομένοις ἐξ αὐτῶν ἐῶσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται. Ἔτι τοίνυν οἰδεμίαν πώποτε ἀγέλην ἠσθήμεθα συστᾶσαν ἐπὶ τὸν νομέα οὔτε ὡς μὴ πείθεσθαι οὔτε ὡς μὴ ἐπιτρέπειν τῷ καρπῷ χρῆσθαι, ἀλλὰ καὶ χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς ἄρχουσί τε αὐτῶν καὶ ὠφελουμένοις ἀπ' αὐτῶν· ἄνθρωποι δὲ ἐπ' οὖ

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δένας μᾶλλον συνίστανται ἢ ἐπὶ τούτους οὓς ἂν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας. 3. Ὅτε μὲν δὴ ταῦτα ἐνθυμούμεθα, οὕτως ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾷον εἴη ζώων ἢ ἀνθρώπων ἄρχειν. Ἐπειδὴ δὲ ἐνενοήσαμεν ὅτι Κῦρος ἐγένετο Πέρσης ὃς παμπόλλους μὲν ἀνθρώπους ἐκτήσατο πειθομένους αὐτῷ, παμπόλλας δὲ πόλεις, πάμπολλα δὲ ἔθνη, ἐκ τούτου δὴ ἠναγκαζόμεθα μετανοεῖν μὴ οὕτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν, ἄν τις ἐπισταμένως τοῦτο πράσσῃ. 4. Κύρῳ γοῦν ἴσμεν ἐθελήσαντας πείθεσθαι τοὺς μὲν ἀπέχοντας παμπόλλων ἡμερῶν ὁδόν, τοὺς δὲ καὶ μηνῶν, τοὺς δὲ οὐδ' ἑωρακότας πώποτε αὐτόν, τοὺς δὲ καὶ εὖ εἰδότας ὅτι οὐδ' ἂν ἴδοιεν, καὶ ὅμως ἤθελον αὐτῷ ὑπακούειν. 4. Καὶ γάρ τοι τοσοῦτον διήνεγκε τῶν ἄλλων βασιλέων, καὶ τῶν πατρίους ἀρχὰς παρειληφότων καὶ τῶν δι' ἑαυτῶν κτησαμένων, ὥστε ὁ μὲν Σκύθης καίπερ παμπόλλων ὄντων Σκυθῶν ἄλλου μὲν οἰδενὸς δύναιτ' ἂν ἔθνους ἐπάρξαι, ἀγαπᾴη δ' ἂν εἰ τοῦ ἑαυτοῦ ἔθνους ἄρχων διαγένοιτο, καὶ ὁ Θρᾷξ Θρᾳκῶν καὶ ὁ Ἰλλυριὸς Ἰλλυριῶν, καὶ τἆλλα δὲ ἔθνη ὡσαύτως ὅσα ἀκούομεν· τὰ γοῦν ἐν τῇ Εὐρώπῃ ἔτι καὶ νῦν αὐτόνομα εἶναι λέγεται καὶ λελύσθαι ἀπ' ἀλλήλων· Κῦρος δὲ παραλαβὼν ὡσαύτως οὕτω καὶ τὰ ἐν τῇ Ἀσίᾳ ἔθνη αὐτόνομα ὄντα ὁρμηθεὶς σὺν ὀλίγῃ Περσῶν στρατιᾷ ἑκόντων μὲν ἡγήσατο Μήδων, ἑκόντων δὲ Ὑρκανίων, κατεστρέψατο δὲ Σύρους, Ἀσσυρίους, Ἀραβίους, Καππαδόκας, Φρύγας ἀμφοτέρους, Λυδούς, Κᾶρας, Φοίνικας, Βαβυλωνίους, ἦρξε δὲ Βακτρίων καὶ Ἰνδῶν καὶ Κιλίκων, ὡσαύτως δὲ Σακῶν καὶ Παφλαγόνων καὶ Μαριανδυνῶν καὶ ἄλλων δὲ παμπόλλων ἐθνῶν, ὧν οὐδ' ἂν τὰ ὀνόματα ἔχοι τις εἰπεῖν, ἐπῆρξε δὲ καὶ Ἑλλήνων τῶν ἐν τῇ Ἀσίᾳ, καταβὰς δὲ ἐπὶ θάλατταν καὶ Κυπρίων καὶ Αἰγυπτίων· 5. Καὶ τοίνυν τῶν ἐθνῶν τούτων ἦρξεν οὔτε αὐτῷ ὁμογλώττων ὄντων οὔτε ἀλλήλοις, καὶ ὅμως ἐδυνάσθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἑαυτοῦ φόβῳ ὥστε καταπλῆξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ, ἐδυνάσθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι, ἀνηρτήσατο δὲ τοσαῦτα φίλα ὅσα καὶ διελθεῖν ἔργον ἐστίν, ὅποι ἄν τις ἄρξηται πορεύεσθαι ἀπὸ τῶν βασιλείων, ἥν τε πρὸς ἕω ἥν τε πρὸς ἑσπέραν ἥν τε πρὸς ἄρκτον ἥν τε πρὸς μεσημβρίαν. 6. Ἡμεῖς μὲν δὴ ὡς ἄξιον ὄντα θαυμάζε-

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σθαι τοῦτον τὸν ἄνδρα ἐσκεψάμεθα τίς ποτε ὢν γενεὰν καὶ ποίαν τινὰ φύσιν ἔχων καὶ ποίᾳ ποτὲ παιδείᾳ παιδευθεὶς τοσοῦτον διήνεγκεν εἰς τὸ ἄρχειν ἀνθρώπων. Ὅσα οὖν καὶ ἐπυθόμεθα καὶ ἠσθήσθαι δοκοῦμεν περὶ αὐτοῦ, ταῦτα πειρασόμεθα διηγήσασθαι.

CAP. II.

1. Πατρὸς μὲν δὴ ὁ Κῦρος λέγεται γενέσθαι Καμβύσεω Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν· οἱ δὲ Περσεῖδαι ἀπὸ Περσέως κλήζονται· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μανδάνη αὕτη Ἀστυάγους ἦν θυγάτηρ τοῦ Μήδων βασιλέως. Φῦναι δὲ ὁ Κῦρος λέγεται καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος καὶ φιλομαθέστατος καὶ φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλῆναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα. 2. Φύσιν μὲν δὴ τῆς ψυχῆς καὶ τῆς μορφῆς τοιαύτην ἔχων διαμνημονεύεται· ἐπαιδεύθη γε μὴν ἐν Περσῶν νόμοις· οὗτοι δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι οὐκ ἔνθεν ὅθενπερ ταῖς πλείσταις πόλεσιν ἄρχονται. Αἱ μὲν γὰρ πλεῖσται πόλεις ἀφεῖσαι παιδεύειν ὅπως τις ἐθέλει τοὺς ἑαυτῶν παῖδας, καὶ αὐτοὺς τοὺς πρεσβυτέρους ὅπως ἐθέλουσι διάγειν, ἔπειτα προστάσσουσιν αὐτοῖς μὴ κλέπτειν, μὴ ἁρπάζειν, μὴ βίᾳ εἰς οἰκίαν παριέναι, μὴ παίειν ὃν μὴ δίκαιον, μὴ μοιχεύειν, μὴ ἀπειθεῖν ἄρχοντι, καὶ τἆλλα τὰ τοιαῦτα ὡσαύτως· ἢν δέ τις τούτων τι παραβαίνῃ, ζημίας αὐτοῖς ἐπέθεσαν. 3. Οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. Ἐπιμέλονται δὲ ὧδε. Ἔστιν αὐτοῖς ἐλευθέρα ἀγορὰ καλουμένη, ἔνθα τά τε βασίλεια καὶ τὰ ἄλλα ἀρχεῖα πεποίηται. Ἐντεῦθεν τὰ μὲν ὤνια καὶ οἱ ἀγοραῖοι καὶ αἱ τούτων φωναὶ καὶ ἀπειροκαλίαι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εἰκοσμίᾳ. 4. Διῄρηται δὲ αὕτη ἡ ἀγορὰ ἡ περὶ τὰ ἀρχεῖα εἰς τέτταρα μέρη· τούτων δ' ἔστιν ἓν μὲν παισίν, ἓν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι. Νόμῳ δὲ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν, οἱ μὲν παῖδες ἅμα τῇ ἡμέρᾳ καὶ οἱ τέλειοι ἄνδρες, οἱ δὲ γεραίτεροι ἡνίκ' ἂν ἑκάστῳ προ-

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χωρῇ, πλὴν ἐν ταῖς τεταγμέναις ἡμέραις, ἐν αἷς αὐτοὺς δεῖ παρεῖναι. Οἱ δὲ ἔφηβοι καὶ κοιμῶνται περὶ τὰ ἀρχεῖα σὺν τοῖς γυμνητικοῖς ὅπλοις πλὴν τῶν γεγαμηκότων· οὗτοι δὲ οὔτε ἐπιζητοῦνται, ἐὰν μὴ προρρηθῇ παρεῖναι, οὔτε πολλάκις ἀπεῖναι καλόν. 5. Ἄρχοντες δ' ἐφ' ἑκάστῳ τούτων τῶν μερῶν εἰσι δώδεκα· δώδεκα γὰρ καὶ Περσῶν φυλαὶ διῄρηνται. Καὶ ἐπὶ μὲν τοῖς παισὶν ἐκ τῶν γεραιτέρων ἡρημένοι εἰσὶν οἳ ἂν δοκῶσι τοὺς παῖδας βελτίστους ἀποδεικνύναι· ἐπὶ δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων ἀνδρῶν οἳ ἂν αὖ τοὺς ἐφήβους βελτίστους δοκῶσι παρέχειν· ἐπὶ δὲ τοῖς τελείοις ἀνδράσιν οἳ ἂν δοκῶσι παρέχειν αὐτοὺς μάλιστα τὰ τεταγμένα ποιοῦντας καὶ τὰ παραγγελλόμενα ὑπὸ τῆς μεγίστης ἀρχῆς· εἰσὶ δὲ καὶ τῶν γεραιτέρων προστάται ἡρημένοι, οἳ προστατεύουσιν, ὅπως καὶ οὗτοι τὰ καθήκοντα ἀποτελῶσιν. Ἃ δὲ ἑκάστη ἡλικία προστέτακται ποιεῖν διηγησόμεθα, ὡς μᾶλλον δῆλον γένηται ᾗ ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται. 6. Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες διάγουσι μανθάνοντες δικαιοσύνην· καὶ λέγουσιν ὅτι ἐπὶ τοῦτο ἔρχονται ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους ὥσπερ ἀνδράσιν ἐγκλήματα καὶ κλοπῆς καὶ ἁρπαγῆς καὶ βίας καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων οἵων δὴ εἰκός. Οὓς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. 7. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὑρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἴονται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους. Ἔπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαριστίᾳ καὶ ἡ ἀναισχυντία· καὶ γὰρ αὕτη μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχρὰ ἡγεμών. 8. Διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην· μέγα δὲ συμβάλλεται εἰς τὸ μανθάνειν σωφρονεῖν αὐτοὺς ὅτι καὶ τοὺς πρεσβυτέρους ὁρῶσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσι· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι τοὺς πρεσβυτέρους πειθομένους τοῖς ἄρχουσιν ἰσχυρῶς. Διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι τοὺς πρε-

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σβυτέρους οὐ πρόσθεν ἀπιόντας γαστρὸς ἕνεκα πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, καὶ ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. Φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον, πιεῖν δέ, ἢν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἓξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράσσουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἔρχονται. 9. Οὗτοι δ' αὖ οἱ ἔφηβοι διάγουσιν ὧδε. Δέκα ἔτη ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι κοιμῶνται μὲν περὶ τὰ ἀρχεῖα, ὥςπερ προειρήκαμεν, καὶ φυλακῆς ἕνεκα τῆς πόλεως καὶ σωφροσύνης· δοκεῖ γὰρ αὕτη ἡ ἡλικία ἐπιμελείας μάλιστα δεῖσθαι· παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς ἄρχουσι χρῆσθαι ἤν τι δέωνται ὑπὲρ τοῦ κοινοῦ. Καὶ ὅταν μὲν δέῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα· ὅταν δὲ ἐξίῃ βασιλεὺς ἐπὶ θήραν, τὰς ἡμισείας φυλὰς καταλείπει· ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός. Ἔχειν δὲ δεῖ τοὺς ἐξιόντας τόξα καὶ παρὰ τὴν φαρέτραν ἐν κολεῷ κοπίδα ἢ σίγαριν, ἔτι δὲ γέρρον καὶ παλτὰ δύο, ὥςτε τὸ μὲν ἀφεῖναι, τῷ δ' ἂν δέῃ ἐκ χειρὸς χρῆσθαι. 10. Διὰ τοῦτο δὲ δημοσίᾳ τοῦ θηρᾶν ἐπιμέλονται καὶ βασιλεὺς ὥςπερ καὶ ἐν πολέμῳ ἡγεμὼν αὐτοῖς ἐστι καὶ αὐτός τε θηρᾷ καὶ τῶν ἄλλων ἐπιμελεῖται ὅπως ἂν θηρῶσιν, ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ εἶναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. Καὶ γὰρ πρωὶ ἀνίστασθαι ἐθίζει καὶ ψύχη καὶ θάλπη ἀνέχεσθαι, γυμνάζει δὲ καὶ ὁδοιπορίαις καὶ δρόμοις, ἀνάγκη δὲ καὶ τοξεῦσαι θηρίον καὶ ἀκοντίσαι ὅπου ἂν παραπίπτῃ. Καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη θήγεσθαι ὅταν τι τῶν ἀλκίμων θηρίων ἀνθιστῆται· παίειν μὲν γὰρ δήπου δεῖ τὸ ὁμόσε γιγνόμενον, φυλάξασθαι δὲ τὸ ἐπιφερόμενον· ὥςτε οὐ ῥᾴδιον εὑρεῖν ἐν τῇ θήρᾳ τί ἄπεστι τῶν ἐν πολέμῳ παρόντων. 11. Ἐξέρχονται δὲ ἐπὶ τὴν θήραν ἄριστον ἔχοντες πλεῖον μέν, ὡς τὸ εἰκός, τῶν παίδων, τἆλλα δὲ ὅμοιον. Καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν, ἢν δέ τι δεήσῃ θηρίου ἕνεκα ἐπικαταμεῖναι ἢ ἄλλως ἐθελήσωσι διατρῖψαι περὶ τὴν θήραν, τὸ ἄριστον τοῦτο δειπνήσαντες τὴν ὑστεραίαν αὖ θηρῶσι μέχρι δείπνου, καὶ μίαν ἅμαξαν τούτῳ τῷ ἡμέρᾳ λογίζονται, ὅτι μιᾶς ἡμέρας σῖτον δαπανῶσι. Τοῦτο δὲ ποιοῦσι τοῦ ἐθίζεσθαι ἕνεκα, ἵνα ἐάν τι καὶ ἐν πολέμῳ δεήσῃ, δύνωνται τοῦτο ποιεῖν. Καὶ ὄψον δὲ τοῦτο ἔχουσιν οἱ τηλικοῦτοι ὅ,τι ἂν θηράσωσιν· εἰ δὲ μή, τὸ κάρδαμον. εἰ δέ

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τις αὐτοὺς· οἴεται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ, ἢ πίνειν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω πῶς μὲν ἡδὺ μᾶζα καὶ ἄρτος πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ διψῶντι πιεῖν. 12. Αἱ δ' αὖ μένουσαι φυλαὶ διατρίβουσι μελετῶσαι τά τε ἄλλα ἃ παῖδες ὄντες ἔμαθον καὶ τοξεύειν καὶ ἀκοντίζειν, καὶ διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν. Εἰσὶ δὲ καὶ δημόσιοι τούτων ἀγῶνες καὶ ἆθλα προτίθεται· ἐν ᾗ δ' ἂν φυλῇ πλεῖστοι ὦσι δαιμονέστατοι καὶ ἀνδρικώτατοι καὶ εὐπιστότατοι, ἐπαινοῦσιν οἱ πολῖται καὶ τιμῶσιν οὐ μόνον τὸν νῦν ἄρχοντα αὐτῶν, ἀλλὰ καὶ ὅστις αὐτοὺς παῖδας ὄντας ἐπαίδευσε. Χρῶνται δὲ τοῖς μένουσι τῶν ἐφήβων αἱ ἀρχαὶ ἤν τι ἢ φρουρῆσαι δέῃ ἢ κακούργους ἐρευνῆσαι ἢ λῃστὰς ὑποδραμεῖν ἢ καὶ ἄλλο τι ὅσα ἰσχύος τε καὶ τάχους ἔργα ἐστί. Ταῦτα μὲν δὴ οἱ ἔφηβοι πράττουσιν. Ἐπειδὰν δὲ τὰ δέκα ἔτη διατελέσωσιν ἐξέρχονται εἰς τοὺς τελείους ἄνδρας. 13. Ἀφ' οὗ δ' ἂν ἐξέλθωσι χρόνου οὗτοι αὖ πέντε καὶ εἴκοσιν ἔτη ὧδε διάγουσιν. Πρῶτον μὲν ὥσπερ οἱ ἔφηβοι παρέχουσιν ἑαυτοὺς ταῖς ἀρχαῖς χρῆσθαι ἤν τι δέῃ ὑπὲρ τοῦ κοινοῦ ὅσα φρονοῦντων τε ἤδη ἔργα ἐστὶ καὶ ἔτι δυναμένων. Ἤν δέ που δέῃ στρατεύεσθαι, τόξα μὲν οἱ οὕτω πεπαιδευμένοι οὐκέτι ἔχοντες οὐδὲ παλτὰ στρατεύονται, τὰ δ' ἀγχέμαχα ὅπλα καλούμενα, θώρακα περὶ τοῖς στέρνοις καὶ γέρρον ἐν τῇ ἀριστερᾷ, οἷονπερ γράφονται οἱ Πέρσαι ἔχοντες, ἐν δε τῇ δεξιᾷ μάχαιραν ἢ κοπίδα. Καὶ αἱ ἀρχαὶ δὲ πᾶσαι ἐκ τούτων καθίστανται πλὴν οἱ τῶν παίδων διδάσκαλοι. Ἐπειδὰν δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλεῖόν τι γεγονότες ἢ τὰ πεντήκοντα ἔτη ἀπὸ γενεᾶς· ἐξέρχονται δὲ τηνικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους. 14. Οἱ δ' αὖ γεραίτεροι οὗτοι στρατεύονται μὲν οὐκέτι ἔξω τῆς ἑαυτῶν, οἶκοι δὲ μένοντες δικάζουσι τά τε κοινὰ πάντα καὶ τὰ ἴδια. Καὶ θανάτου δὲ οὗτοι κρίνουσι, καὶ τὰς ἀρχὰς οὗτοι πάσας αἱροῦνται· καὶ ἤν τις ἐν ἐφήβοις ἢ ἐν τελείοις ἀνδράσιν ἐλλίπῃ τι τῶν νομίμων, φαίνουσι μὲν οἱ φύλαρχοι ἕκαστοι καὶ τῶν ἄλλων ὁ βουλόμενος, οἱ δὲ γεραίτεροι ἀκούσαντες ἐκκρίνουσιν· ὁ δὲ ἐκκριθεὶς ἄτιμος διατελεῖ τὸν λοιπὸν βίον.

15. Ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι· νῦν γὰρ ἐν βραχυτάτῳ ἂν δηλωθείη διὰ τὰ προειρημένα. Λέγονται μὲν γὰρ Πέρσαι ἀμφὶ τὰς δώδεκα μυριάδας

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εἶναι· τούτων δ' οὐδεὶς ἀπελήλαται νόμῳ τιμῶν καὶ ἀρχῶν, ἀλλ' ἔξεστι πᾶσι Πέρσαις πέμπειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης διδασκαλεῖα. Ἀλλ' οἱ μὲν δυνάμενοι τρέφειν τοὺς παῖδας ἀργοῦντας πέμπουσιν, οἱ δὲ μὴ δυνάμενοι οὐ πέμπουσιν. Οἱ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις, ἔξεστιν αὐτοῖς ἐν τοῖς ἐφήβοις νεανισκεύεσθαι, τοῖς δὲ μὴ διαπαιδευθεῖσιν οὕτως οὐκ ἔξεστιν. Οἱ δ' ἂν αὖ ἐν τοῖς ἐφήβοις διατελέσωσι τὰ νόμιμα ποιοῦντες, ἔξεστι τούτοις εἰς τοὺς τελείους ἄνδρας συναλίζεσθαι καὶ ἀρχῶν καὶ τιμῶν μετέχειν, οἳ δ' ἂν μὴ διαγένωνται ἐν τοῖς ἐφήβοις, οὐκ ἔρχονται εἰς τοὺς τελείους. Οἳ δ' ἂν αὖ ἐν τοῖς τελείοις διαγένωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται. Οὕτω μὲν δὴ οἱ γεραίτεροι διὰ πάντων τῶν καλῶν ἐληλυθότες καθίστανται· καὶ ἡ πολιτεία ἐστὶν ἡ Περσῶν καὶ ἡ ἐπιμέλεια αὕτη, ᾗ οἴονται χρώμενοι βέλτιστοι ἂν εἶναι. 16. Καὶ νῦν δὲ ἔτι ἐμμένει μαρτύρια καὶ τῆς μετρίας διαίτης αὐτῶν καὶ τοῦ ἐκπονεῖσθαι τὴν δίαιταν. Αἰσχρὸν μὲν γὰρ ἔτι καὶ νῦν ἐστι Πέρσαις καὶ τὸ ἀποπτύειν καὶ τὸ ἀπομύττεσθαι καὶ τὸ φύσης μεστοὺς φαίνεσθαι, αἰσχρὸν δὲ ἔτι καὶ τὸ ἰόντα που φανερὸν γενέσθαι ἢ τοῦ οὐρῆσαι ἕνεκα ἢ καὶ ἄλλου τινὸς τοιούτου. Ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο καὶ τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον, ὥστε ἄλλῃ πῃ ἀποχωρεῖν. Ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν· οὗ δὲ ἕνεκα ὁ λόγος ὡρμήθη, νῦν λέξομεν τὰς Κύρου πράξεις ἀρξάμενοι ἀπὸ παιδός.

CAP. III.

1. Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλεῖον ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλίκων διαφέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. Ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἥκουεν αὐτὸν καλὸν κἀγαθὸν εἶναι. Ἔρχεται δ' αὐτή τε ἡ Μανδάκη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα. 2. Ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυάγην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἷα δὴ παῖς φύσει φιλόστοργος ὢν ἡσπάζετό τε

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αὐτὸν ὥσπερ ἂν εἴ τις πάλαι συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει καὶ κόμας προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροῖ χιτῶνες καὶ οἱ κάνδυες καὶ οἱ στρεπτοὶ οἱ περὶ τῇ δέρῃ καὶ τὰ ψέλλια τὰ περὶ ταῖς χερσίν, ἐν Πέρσαις δὲ τοῖς οἴκοι καὶ τῶν ἔτι πολὺ καὶ ἐσθῆτες φαυλότεραι καὶ δίαιται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, Ὦ μῆτερ, ὡς καλός μοι ὁ πάππος. Ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότερος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρίνατο ἆρα ὁ Κῦρος, Ὦ μῆτερ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι ὅσων ἑώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος. 3. Αἰτασπαζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν καλὴν ἐνέδυσε καὶ στρεπτοῖς καὶ ψελλίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. Ὁ δὲ Κῦρος ἅτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος ἥδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέχαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ καὶ ἰδεῖν ἵππον σπάνιον. 4. Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἥδιστα δειπνεῖν, ἵνα ἧσσον τὰ οἰκαδε ποθοίη, προσήγαγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα. Τὸν δὲ Κῦρον ἔφασαν λέγειν, Ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν Ἀστύαγην, οὐ γὰρ πολύ σοι δοκεῖ κάλλιον τόδε τὸ δεῖπνον εἶναι τοῦ ἐν Πέρσαις; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἁπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἡ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῶν σπεύδετε, πολλοὺς δέ τινας ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε ὅπῃ ἡμεῖς πάλαι ἥκομεν. 5. Ἀλλ', ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσῃ ὅτι ἡδέα ἐστίν. Ἀλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὦ πάππε, μυσαττόμενον ταῦτα τὰ βρώματα ὁρῶ. Καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίνι

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δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; Ὅτι σε, φάναι, ὁρῶ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάνυ ἀχθόμενος ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο. 6. Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας οἰκαδε ἀπέλθῃς. Ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων. Καὶ τὸν Κῦρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, εἰπεῖν, Ἦ καὶ δίδως, φάναι, ὦ πάππε, πόντα ταῦτά μοι τὰ κρέα ὅ,τι βούλομαι αὐτοῖς χρῆσθαι; Νὴ Δία, ὦ παῖ, ἔγωγέ σοι. 7. Ἐνταῦθα δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἑκάστῳ, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἱππεύειν διδάσκεις, σοὶ δὲ ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω· σοὶ δὲ ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δὲ ὅτι μου τὴν μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα. 8. Σάκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; ὁ δὲ Σάκας ἆρα καλός τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀποκωλύειν οὓς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν. Καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσσων, Διὰ τί δή, ὦ πάππε, τοῦτον οὕτω τιμᾷς; καὶ τὸν Ἀστυάγην σκώψαντα εἰπεῖν, Οὐχ ὁρᾷς, φάναι, ὡς καλῶς οἰνοχοεῖ καὶ εὐσχημόνως; οἱ δὲ τῶν βασιλέων τούτων οἰνοχόοι κομψῶς τε οἰνοχοοῦσι καὶ καθαρείως ἐγχέουσι καὶ διδόασι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτότατα τῷ μέλλοντι πίνειν. 9. Κέλευσον δή, φάναι, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα κἀγὼ καλῶς σοι πιεῖν ἐγχέας ἀνακτήσωμαί σε ἣν δύνωμαι. Καὶ τὸν κελεῦσαι δοῦναι. Λαβόντα δὴ τὸν Κῦρον οὕτω μὲν δὴ εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν ἑώρα, οὕτω δὲ στήσαντα τὸ πρόσωπον σπουδαίως καὶ εὐσχημόνως προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. Καὶ αὐτὸν δὲ τὸν Κῦρον ἐγελάσαντα ἀναπηδῆσαι πρὸς τὸν πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, Ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. Οἱ δ' ἆρα τῶν βασιλέων οἰνοχόοι, ἐπειδὰν διδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κνάθῳ

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εἰς τὴν ἀριστερὰν χεῖρα ἐγχεάμενοι καταῤῥοφοῦσι, τοῦ δὴ εἰ φάρμακα ἐγχέοιεν μὴ λυσιτελεῖν αὐτοῖς. 10. Ἐκ τούτου δὴ ὁ Ἀστυάγης ἐπισκώπτων, Καὶ τί δή, ἔφη, ὦ Κῦρε, τἆλλα μιμούμενος τὸν Σάκαν οὐκ ἀπερῥόφησας τοῦ οἴνου; Ὅτι, ἔφη, νὴ Δία ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἴη. Καὶ γὰρ ὅτε εἰστίασας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγχέαντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως; Ὅτι νὴ Δί' ὑμᾶς ἑώρων καὶ ταῖς γνώμαις καὶ τοῖς σώμασι σφαλλομένους. Πρῶτον μὲν γὰρ ἃ οὐκ ἐᾶτε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. Πάντες μὲν γὰρ ἅμα ἐκεκράγειτε, ἐμανθάνετε δὲ οὐδὲ ἓν ἀλλήλων· ᾖδετε δὲ καὶ μάλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ᾄδοντος ὠμύνετε ἄριστα ᾄδειν. Λέγων δὲ ἕκαστος ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οἰδ' ὀρθοῦσθαι ἐδύνασθε. Ἐπελίλησθε δὲ παντάπασι σύ τε ὅτι βασιλεὺς ἦσθα, οἵ τε ἄλλοι ὅτι σὺ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία ἣν ἡμεῖς τότε ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε. 11. Καὶ ὁ Ἀστυάγης λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύσκεται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ; Διψῶν παύεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ παῖ, τῷ Σάκᾳ οὕτω πολεμεῖς; τὸν δὲ Κῦρον εἰπεῖν, Ὅτι νὴ Δία, φάναι, μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαρώτατος ἀποκωλύει. Ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ. Καὶ τὸν Ἀστυάγην εἰπεῖν, Καὶ πῶς ἂν ἄρξαις αὐτοῦ; καὶ τὸν Κῦρον φάναι, Στὰς ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιτο παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὔπω δυνατὸν τῷ ἀρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρός τισας· εἶθ' ὁπότε ἥκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λοῦται· εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἕως παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων. 12. Τοσαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν ἐπὶ τῷ δείπνῳ· τὰς δὲ ἡμέρας, εἴ τινος αἴσθοιτο δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅ,τι γὰρ δύναιτο ὁ Κῦρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

13. Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς

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τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον. Ἡ δὲ ἀπεκρίνατο ὅτι βούλοιτο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν καταλιπεῖν. 14. Ἔνθα δὴ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον, Ὦ παῖ, ἦν μέντοι παρ' ἐμοί, πρῶτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ' ὁπόταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ χάριν σοι εἴσομαι ὅσῳ ἂν πλεονάκις εἰσίῃς ὡς ἐμέ. Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρῆσῃ καὶ ἄλλοις ὁπόσοις ἂν βούλῃ, καὶ ὅταν ἀπίῃς, ἔχων ἄπει οὓς ἂν αὐτὸς ἐθέλῃς. Ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν ἔχειν ὁποίαν ἂν βούλῃ ὁδὸν πορεύσῃ. Ἔπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παντοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἱππεύειν μάθῃς, διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας παρέξω, καὶ ἄλλα ὁπόσα ἂν βούλῃ λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις. 15. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι. Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βούλοιτο. Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ δοκῶ κράτιστος εἶναι, ὦ μῆτερ, καὶ ἀκοντίζων καὶ τοξεύων, ἐνταῦθα δὲ οἶδ' ὅτι ἱππεύων ἥσσων εἰμὶ τῶν ἡλίκων· καὶ τοῦτο εὖ ἴσθι, ὦ μῆτερ, ἔφη, ὅτι ἐμὲ πάνυ ἀνιᾷ. Ἢν δέ με καταλίπῃς ἐνθάδε καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥᾳδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ. 16. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιοσύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἀλλ', ὦ μῆτερ, ἀκριβῶς ταῦτά γε ἤδη οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδάνην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἥδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν. Καὶ τοίνυν, φάναι, ἐπί μιᾷ ποτε δίκῃ πληγὰς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. 17. Ἦν δὲ ἡ δίκη τοιαύτη. Παῖς μέγας μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Ἐγὼ οὖν τοίτοις δικάζων ἔγνων βέλτιον εἶναι ἀμφοτέροις τὸν ἁρμόζοντα ἑκάτερον χιτῶνα ἔχειν. Ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας ὅτι ὁπότε μὲν τοῦ ἁρ-

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μόζοντος εἴη κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρῖναι δέοι ποτέρου ὁ χιτὼν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτῆσις δικαία ἐστί, πότερα τὸν βίᾳ ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτῆσθαι· ἐπειδή, ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστὴν ψῆφον τίθεσθαι. Οὕτως ἐγώ σοι, ὦ μῆτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶ· ἢν δέ τι ἄρα προσδέωμαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. 18. Ἀλλ' οὐ ταὐτά, ἔφη, ὦ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. Καὶ ὁ σὸς πρῶτος πατὴρ τὰ τεταγμένα μὲν ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστίν. Ὅπως οὖν μὴ ἀπολῇ μαστιγούμενος, ἐπειδὰν οἶκοι ᾖς, ἂν παρὰ τούτου μαθὼν ἔλθῃς ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστι τὸ πλεῖον οἴεσθαι χρῆναι πάντων ἔχειν. Ἀλλ' ὅ γε σὸς πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μῆτερ, διδάσκειν μεῖον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχε ἑαυτοῦ μεῖον ἔχειν; ὥστε θάρσει, ὡς ὅ γε σὸς πατὴρ οὔτ' ἄλλον οὐδένα οὔτ' ἐμὲ πλεονεκτεῖν μαθόντα ἀποπέμψει.

CAP. IV.

1. Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμεινε καὶ αὐτοῦ ἐτρέφετο. Καὶ ταχὺ μὲν τοῖς ἡλικιώταις συνεκέκρατο ὥστε οἰκείως διακεῖσθαι, ταχὺ δὲ τοὺς πατέρας αὐτῶν ἀνήρητο, προσιὼν καὶ ἔνδηλος ὢν ὅτι ἠσπάζετο αὐτῶν τοὺς υἱεῖς, ὥστε εἴ τι τοῦ βασιλέως δέοιντο, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαί σφισιν. Ὁ δὲ Κῦρος, εἰ δέοιντο αὐτοῦ οἱ παῖδες, διὰ τὴν φιλανθρωπίαν καὶ φιλοτιμίαν περὶ παντὸς ἐποιεῖτο διαπράσσεσθαι. 2. Καὶ ὁ Ἀστυάγης ὅ,τι δέοιτο αὐτοῦ ὁ Κῦρος οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι. Καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλιπε τὸν πάππον οὐδὲ κλαίων ποτὲ ἐπαύετο, δῆλός τε ἦν πᾶσιν ὅτι ὑπερεφορεῖτο μή οἱ ὁ πάππος ἀποθάνῃ· καὶ γὰρ ἐκ νυκτὸς εἴ τινος δέοιτο Ἀστυάγης, πρῶτος ἠσθάνετο Κῦρος καὶ πάντων ἀοκνότατα ἀγεπήδα ὑπηρετή-

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σων ὅ,τι οἴοιτο χαριεῖσθαι, ὥστε παντάπασιν ἀνεκτήσατο τὸν Ἀστυάγην.

3. Καὶ ἦν μὲν ἴσως ὁ Κῦρος πολυλογώτερος, ἅμα μὲν διὰ τὴν παιδείαν, ὅτι ἠναγκάζετο ὑπὸ τοῦ διδασκάλου καὶ διδόναι λόγον ὧν ἐποίει καὶ λαμβάνειν παρ' ἄλλων ὁπότε δικάζοι, ἔτι δὲ καὶ διὰ τὸ φιλομαθὴς εἶναι πολλὰ μὲν αὐτὸς ἀεὶ τοὺς παρόντας ἀνηρώτα πῶς ἔχοντα τυγχάνοι, καὶ ὅσα αὐτὸς ὑπ' ἄλλων ἐρωτῷτο, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, ὥστε ἐκ πάντων τούτων ἡ πολυλογία συνελέγετο αὐτῷ· ἀλλ' ὥσπερ γὰρ ἐν σώμασιν, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται τὸ νεαρὸν αὐτοῖς ὃ κατηγορεῖ τὴν ὀλιγοετίαν, οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἁπλότης τις καὶ φιλοστοργία, ὥστ' ἐπιθυμίαν τις εἶχεν ἔτι πλείω ἀκούειν αὐτοῦ ἢ σιωπῶντι παρεῖναι.

4. Ὡς δὲ προῆγεν αὐτὸν ὁ χρόνος σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσθεν γενέσθαι, ἐν τούτῳ δὴ τοῖς μὲν λόγοις βραχυτέροις ἐχρῆτο καὶ τῇ φωνῇ ἡσυχαιτέρᾳ, αἰδοῦς δὲ ἐνεπίμπλατο, ὥστε καὶ ἐρυθραίνεσθαι ὁπότε συντυγχάνοι τοῖς πρεσβυτέροις καὶ τὸ σκυλακῶδες τὸ πᾶσιν ὁμοίως προσπίπτειν οὐκέθ' ὁμοίως προπετὲς εἶχεν. Οὕτω δὴ ἡσυχαίτερος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάμπαν ἐπίχαρις. Καὶ γὰρ ὅσα διαγωνίζονται πολλάκις ἥλικες πρὸς ἀλλήλους, οὐχ ἃ κρείσσων ἤδει ὤν, ταῦτα προὐκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ἤδει ἑαυτὸν ἧσσονα ὄντα, ταῦτα ἐξῆρχε φάσκων κάλλιον αὐτῶν ποιήσειν, καὶ κατῆρχεν ἢ διαναπηδῶν ἐπὶ τοὺς ἵππους ἢ διατοξευσόμενος ἢ διακοντιούμενος ἀπὸ τῶν ἵππων οὕτω πάνυ ἔποχος ὤν, ἡσσώμενος δὲ αὐτὸς ἐφ' ἑαυτῷ μάλιστα ἐγέλα. 5. Ὡς δ' οὐκ ἀπεδίδρασκεν ἐκ τοῦ ἡσσᾶσθαι εἰς τὸ μὴ ποιεῖν ὃ ἡσσᾶτο, ἀλλ' ἐκαλινδεῖτο ἐν τῷ πειρᾶσθαι αὖθις βέλτιον ποιεῖν, ταχὺ μὲν εἰς τὸ ἴσον ἀφίκετο τῇ ἱππικῇ τοῖς ἥλιξι, ταχὺ δὲ παρῆει διὰ τὸ ἐρᾶν τοῦ ἔργου, ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. Καὶ ὁ Κῦρος αἰσθόμενος ὅτι βουλόμενος οὐ δύναταί οἱ ζῶντα πολλὰ παρέχειν, ἔλεγε πρὸς αὐτόν, Ὦ πάππε, τί σε δεῖ θηρία ζητοῦντα πράγματα ἔχειν; ἀλλ' ἐὰν ἐμὲ ἐκπέμπῃς ἐπὶ θήραν σὺν τῷ θείῳ, νομιῶ ὅσα ἂν ἴδω θηρία, ἐμοὶ ταῦτα τρέφεσθαι. 6. Ἐπιθυμῶν δὲ σφύδρα ἐξιέναι ἐπὶ τὴν θήραν οὐκέθ' ὁμοίως λιπαρεῖν ἐδύνατο ὥσπερ παῖς ὤν, ἀλλ' ὀκνηρότερον προσῄει. Καὶ ἃ πρόσθεν τῷ

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Σάκας ἐμέμφετο ὅτι οὐ παρίει αὐτὸν πρὸς τὸν πάππον, αὐτὸς ἤδη Σάκας ἑαυτῷ ἐγίγνετο· οὐ γὰρ προσῄει, εἰ μὴ ἴδοι εἰ καιρὸς εἴη, καὶ τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ ὁπότε ἐν καιρῷ εἴη εἰσιέναι καὶ ὁπότε οὐκ ἐν καιρῷ· ὥστε ὁ Σάκας ὑπερεφίλει ἤδη αὐτὸν καὶ οἱ ἄλλοι πάντες.

7. Ἐπεὶ δ' οὖν ἔγνω ὁ Ἀστυάγης σφόδρα αὐτὸν ἐπιθυμοῦντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν σὺν τῷ θείῳ καὶ φύλακας συμπέμπει ἐφ' ἵππων πρεσβυτέρους, ὅπως ἀπὸ τῶν δυσχωριῶν φυλάσσοιεν αὐτὸν καὶ εἰ τῶν ἀγρίων τι φανείη θηρίων. Ὁ οὖν Κῦρος τῶν ἑπομένων προθύμως ἐπυνθάνετο ποίοις οὐ χρὴ θηρίοις πελάζειν καὶ ποῖα χρὴ θαρσοῦντα διώκειν. Οἱ δ' ἔλεγον ὅτι καὶ ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ κάπροι καὶ λέοντες καὶ παρδάλεις, αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι οἶες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν. Ἔλεγον δὲ καὶ τοῦτο τὰς δυσχωρίας ὅτι δέοι φυλάσσεσθαι οἰδὲν ἧσσον ἢ τὰ θηρία· πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι. 8. Καὶ ὁ Κῦρος πάντα ταῦτα ἐμάνθανε προθύμως· ὡς δὲ εἶδεν ἔλαφον ἐκπηδήσασαν, πάντων ἐπιλαθόμενος ὧν ἤκουσεν ἐδίωκεν οἰδὲν ἄλλο ὁρῶν ἢ ὁ ὅπῃ ἔφευγε. Καί πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν. Οὐ μὴν ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη. Ὡς δὲ εἰς τὸ πεδίον ἦλθεν, ἀκοντίσας καταβάλλει τὴν ἔλαφον, καλόν τι χρῆμα καὶ μέγα. Καὶ ὁ μὲν δὴ ὑπερέχαιρεν· οἱ δὲ φύλακες προσελάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔλεγον εἰς οἷον κίνδυνον ἔλθοι, καὶ ἔφασαν κατερεῖν αὐτοῦ. Ὁ οὖν Κῦρος εἱστήκει καταβιβηκώς, καὶ ἀκούων ταῦτα ἡνιᾶτο. Ὡς δ' ἧσθετο κραιγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ ἐνθουσιῶν, καὶ ὡς εἶδεν ἐκ τοῦ ἀντίου κάπρον προσφερόμενον, ἀντίος ἐλαύνει καὶ διατεινάμενος εὐστόχως βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν κάπρον. 9. Ἐνταῦθα μέντοι ἤδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὁρῶν. Ὁ δ' αὐτοῦ λοιδορουμένου ὅμως ἐδεῖτο ὅσα αὐτὸς ἔλαβε, ταῦτα ἐᾶσαι εἰσκομίσαντα δοῦναι τῷ πάππῳ. Τὸν δὲ θεῖον εἰπεῖν φασιν, Ἀλλ' ἢν αἴσθηται ὅτι ἐδίωκες, οὐ σοὶ μόνον λοιδορήσεται, ἀλλὰ καὶ ἐμοὶ ὅτι σε εἴων. Καὶ ἢν βούληται φάναι αὐτόν, μαστιγωσάτω, ἐπειδάν γε ἐγὼ δῶ αὐτῷ. Καὶ σύ γε, εἰ βούλει, ἔφη, ὦ θεῖε, τιμωρησάμενος τοῦτο ὅμως χάρισαί μοι. Καὶ ὁ Κυαξάρης μέντοι τελευτῶν εἶπε, Ποίει ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔο-

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κας βασιλεὺς εἶναι. 10. Οὕτω δὴ ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν ἐκείνῳ. Καὶ τὰ ἀκόντια ἐπεδείκνυε μὲν οὔ, κατέθηκε δὲ ἱματωμένα ὅπου ὄψετο τὸν πάππον ὄψεσθαι. Ὁ δὲ Ἀστυάγης ἆρα εἶπεν, Ἀλλ', ὦ παῖ, δέχομαι μὲν ἔγωγε ἡδέως ὅσα σὺ δίδως, οὐ μέντοι δέομαί γε τούτων οὐδενός, ὥστε σε κινδυνεύειν. Καὶ ὁ Κῦρος ἔφη, Εἰ τοίνυν μὴ σὺ δέῃ, ἱκετεύω, ὦ πάππε, ἐμοὶ δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ. Ἀλλ', ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου ὅτῳ σὺ βούλει καὶ τῶν ἄλλων ὁπόσα θέλεις. 11. Καὶ ὁ Κῦρος λαβὼν ἐδίδου τε ἄρας τοῖς παισὶ καὶ ἅμα ἔλεγεν, Ὦ παῖδες, ὡς ἆρα ἐφλυαροῦμεν ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθηρῶμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι οἱονπερ εἴ τις δεδεμένα ζῶα θηρῴη. Πρῶτον μὲν γὰρ ἐν μικρῷ χωρίῳ ἦν, ἔπειτα καὶ λεπτὰ καὶ ψωραλέα, καὶ τὸ μὲν αὐτῶν χωλὸν ἦν, τὸ δὲ κολοβόν· τὰ δ' ἐν τοῖς ὄρεσι καὶ λειμῶσι θηρία ὡς μὲν καλά, ὡς δὲ μεγάλα, ὡς δὲ λιπαρὰ ἐφαίνετο. Καὶ αἱ μὲν ἔλαφοι ὥσπερ πτηναὶ ἤλλοντο εἰς τὸν οὐρανόν, οἱ δὲ κάπροι ὥσπερ τοὺς ἄνδρας φασὶ τοὺς ἀνδρείους ὁμόσε ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος οὐδὲ ἁμαρτεῖν οἷόν τε ἦν αὐτῶν· καλλίω δή, ἔφη, ἔμοιγε δοκεῖ καὶ τεθνηκότα εἶναι ταῦτα ἢ ζῶντα ἐκεῖνα τὰ περιφκοδομημένα. Ἀλλὰ ἆρα ἄν, ἔφη, ἀφεῖεν καὶ ὑμᾶς οἱ πατέρες ἐπὶ θήραν; Καὶ ῥᾳδίως γ' ἄν, ἔφασαν, εἰ Ἀστυάγης κελεύοι. 12. Καὶ ὁ Κῦρος εἶπε, Τίς οὖν ἂν ἡμῖν Ἀστυάγει μνησθείη; Τίς γὰρ ἄν, ἔφασαν, σοῦ γε ἱκανώτερος πεῖσαι; Ἀλλὰ μὰ τὸν Δία, ἔφη, ἐγὼ μὲν οὐκ οἶδ' ὅστις ἄνθρωπος γεγένημαι· οὐδὲ γὰρ λέγειν οἷός τ' εἰμὶ ἔγωγε οὐδ' ἀναβλέπειν πρὸς τὸν πάππον ἐκ τοῦ ἴσου ἔτι δύναμαι. Ἦν δὲ τοσοῦτον ἐπιδιδῶ, δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις καὶ ἠλίθιος γένωμαι. Παιδάριον δὲ ὢν δεινότατος λαλεῖν ἐδόκουν εἶναι. Καὶ οἱ παῖδες εἶπον, Πονηρὸν λέγεις τὸ πρᾶγμα, εἰ μηδὲ ὑπὲρ ἡμῶν ἄν τι δέῃ δυνήσει πράσσειν, ἀλλ' ἄλλου τινὸς τὸ ἐπὶ σοὶ ἀνάγκη ἔσται δεῖσθαι ἡμᾶς. 13. Ἀκούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη, καὶ σιγῇ ἀπελθὼν διακελευσάμενος ἑαυτῷ τολμᾶν εἰσῆλθεν, ἐπιβουλεύσας ὅπως ἂν ἀλυπότατα εἴποι πρὸς τὸν πάππον καὶ διαπράξειεν αὐτῷ τε καὶ τοῖς παισὶν ὧν ἐδέοντο. Ἤρξατο· οἶν ὧδε.

Εἰπέ μοι, ἔφη, ὦ πάππε, ἤν τις ἀποδρᾷ τῶν οἰκετῶν σε καὶ λάβῃς αὐτόν, τί αὐτῷ χρήσῃ; Τί ἄλλο, ἔφη, ἢ δήσας ἐργάζεσθαι ἀν-

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ἀγκάσω; Ἦν δὲ αὐτόματος πάλιν ἔλθῃ, πῶς ποιήσεις; Τί δέ, ἔφη, εἰ μὴ μαστιγώσας γε, ἵνα μὴ αὖθις τοῦτο ποιῇ, ἐξ ἀρχῆς χρήσομαι; Ὥρα ἄν, ἔφη ὁ Κῦρος, σοι παρασκευάζεσθαι ἵνα ὅτῳ μαστιγώσεις με, ὡς βουλεύομαί γε πῶς σε ἀποδρῶ λαβὼν τοὺς ἡλικιώτας ἐπὶ θήραν. Καὶ ὁ Ἀστυάγης, Καλῶς, ἔφη, ἐποίησας προειπών· ἔνδοθεν γὰρ ἀπαγορεύω σοι μὴ κινεῖσθαι. Χάριεν γάρ, ἔφη, εἰ ἕνεκα κρεαδίων τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι. 14. Ἀκούσας ταῦτα ὁ Κῦρος ἐπείθετο μὲν καὶ ἔμενεν, ἀτιαρὸς δὲ καὶ σκυθρωπὸς ὢν σιωπῇ διῆγεν. Ὁ μέντοι Ἀστυάγης ἐπεὶ ἔγνω αὐτὸν λυπούμενον ἰσχυρῶς, βουλόμενος αὐτῷ χαρίζεσθαι ἐξάγει ἐπὶ θήραν, καὶ πεζοὺς πολλοὺς καὶ ἱππέας συναλίσας καὶ τοὺς παῖδας καὶ συνελάσας εἰς τὰ ἱππάσιμα χωρία τὰ θηρία ἐποίησε μεγάλην θήραν. Καὶ βασιλικῶς δὲ παρὼν αὐτὸς ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη θηρῶν. Ὁ δὲ Κῦρος οὐκ εἴα κωλύειν, ἀλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες τοὺς κατ' ἐμὲ πάντας διώκειν καὶ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναιτο. 15. Ἐνταῦθα δὴ ὁ Ἀστυάγης ἀφίησι, καὶ στὰς ἐθεᾶτο ἀμιλλωμένους ἐπὶ τὰ θηρία καὶ φιλονεικοῦντας καὶ διώκοντας καὶ ἀκοντίζοντας. Καὶ Κύρῳ ἤδετο οὐ δυναμέτῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι ὁπότε πλησιάζοι θηρίῳ, καὶ παρακαλοῦντι ὀνομαστὶ ἕκαστον. Καὶ τοῦ μὲν καταγελῶντα αὐτὸν ὁρῶν εὐφραίνετο, τὸν δέ τινα καὶ ἐπαινοῦντα αὐτὸν ἠσθάνετο οὐδ' ὁπωστιοῦν φθονερῶς. Τέλος δ' οὖν πολλὰ θηρία ἔχων ὁ Ἀστυάγης ἀπῄει. Καὶ τὸ λοιπὸν οὕτως ἥσθη τῇ τότε θήρᾳ ὥστε ἀεὶ ὁπότε οἷόν τε εἴη συνεξῄει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε καὶ τοὺς παῖδας, Κύρου ἕνεκα. Τὸν μὲν οὖν πλεῖστον χρόνον οὕτω διῆγεν ὁ Κῦρος, πᾶσιν ἡδονῆς μὲν καὶ ἀγαθοῦ τινος συναίτιος ὤν, κακοῦ δὲ οὐδενός.

16. Ἀμφὶ δὲ τὰ πέντε ἢ ἑκκαίδεκα ἔτη γενομένου αὐτοῦ ὁ υἱὸς τοῦ Ἀσσυρίων βασιλέως γαμεῖν μέλλων ἐπεθύμησεν αὐτὸς θηρᾶσαι εἰς τοῦτον τὸν χρόνον. Ἀκούων οὖν ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων πολλὰ θηρία εἶναι ἀθήρευτα διὰ τὸν πόλεμον, ἐνταῦθα ἐπεθύμησεν ἐξελθεῖν. Ὅπως οἷν ἀσφαλῶς θηρῴη, ἱππέας τε προσέλαβε πολλοὺς καὶ πελταστάς, οἵτινες ἔμελλον αὐτῷ ἐκ τῶν λασίων τὰ θηρία ἐξελᾶν εἰς τὰ ἐργάσιμά τε καὶ εὐήλατα. Ἀφικόμενος δὲ ὅπου ἦν αὐτοῖς τὰ φρούρια καὶ φυλακή, ἐνταῦθα

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ἐδειπνοποιεῖτο ὡς πρωὶ τῇ ὑστεραίᾳ θηράσων. 17. Ἤδη δὲ ἑσπέρας γενομένης ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως καὶ ἱππεῖς καὶ πεζοί. Ἔδοξεν οὖν αὐτῷ πολλὴ στρατιὰ παρεῖναι· δύο γὰρ ὁμοῦ ἦσαν φυλακαί, καὶ πολλοὺς αὐτὸς ἦκεν ἔχων ἱππέας καὶ πεζούς. Ἐβουλεύσατο οὖν κράτιστον εἶναι λεηλατῆσαι ἐκ τῆς Μηδικῆς, καὶ λαμπρότερόν τε ἂν φανῆναι τὸ ἔργον τῆς θήρας καὶ ἱερείων πολλὴν ἀφθονίαν ἐνόμιζε γενέσθαι. Οὕτω δὴ πρωὶ ἀναστὰς ἦγε τὸ στράτευμα, καὶ τοὺς μὲν πεζοὺς κατέλιπεν ἀθρόους ἐν τοῖς μεθορίοις, αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια, τοὺς μὲν βελτίστους καὶ πλείστους ἔχων μεθ' ἑαυτοῦ ἐνταῦθα κατέμεινεν, ὡς μὴ βοηθοῖεν οἱ φρουροὶ τῶν Μήδων ἐπὶ τοὺς καταθέοντας, τοὺς δ' ἐπιτηδείους ἀφῆκε κατὰ φυλὰς ἄλλους ἄλλοσε καταθεῖν, καὶ ἐκέλευε περιβαλομένους ὅτῳ τις ἐπιτυγχάνοι ἐλαύνειν πρὸς ἑαυτόν. Οἱ μὲν δὴ ταῦτα ἔπρασσον.

18. Σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὅρια σὺν τοῖς περὶ αὐτὸν καὶ ὁ υἱὸς αὐτοῦ ὡσαύτως σὺν τοῖς παρατυχοῦσιν ἱππόταις, καὶ τοῖς ἄλλοις δὲ ἐσήμαινε πᾶσιν ἐκβοηθεῖν. Ὡς δὲ εἶδον πολλοὺς ἀνθρώπους τῶν Ἀσσυρίων συντεταγμένους καὶ τοὺς ἱππέας ἡσυχίαν ἔχοντας, ἔστησαν καὶ οἱ Μῆδοι. Ὁ δὲ Κῦρος ὁρῶν ἐκβοηθοῦντας καὶ τοὺς ἄλλους πασσυδὶ ἐκβοηθεῖ καὶ αὐτὸς πρῶτον τότε ὅπλα ἐνδύς, οὔποτε οἰόμενος· οὕτως ἐπεθύμει αὐτοῖς ἐξοπλίσασθαι· μάλα δὲ καλὰ ἦν καὶ ἁρμόζοντα αὐτῷ ἃ ὁ πάππος περὶ τὸ σῶμα ἐπεποίητο. Οὕτω δὴ ἐξοπλισάμενος προσήλασε τῷ ἵππῳ. Καὶ ὁ Ἀστυάγης ἐθαύμασε μὲν τίνος κελεύσαντος ἥκοι, ὅμως δ' εἶπεν αὐτῷ μένειν παρ' ἑαυτόν. 19. Ὁ δὲ Κῦρος ὡς εἶδε πολλοὺς ἱππέας ἀντίους, ἤρετο, Ἦ οὗτοι, ἔφη, ὦ πάππε, πολέμιοί εἰσιν, οἳ ἐφεστήκασι τοῖς ἵπποις ἠρέμα; Πολέμιοι μέντοι, ἔφη. Ἦ καὶ ἐκεῖνοι, ἔφη, οἱ ἐλαύνοντες; Καὶ ἐκεῖνοι μέντοι. Νὴ τὸν Δί', ἔφη, ὦ πάππε, ἀλλ' οὖν πονηροί γε φαινόμενοι καὶ ἐπὶ πονηρῶν ἱππαρίων ἄγουσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτούς. Ἀλλ' οὐχ ὁρᾷς, ἔφη, ὦ παῖ, ὅσον τὸ στῖφος τῶν ἱππέων ἕστηκε συντεταγμένον σὺν τοῖς ἵπποις; οἳ ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς πάλιν ἐκεῖνοι· ἡμῖν δὲ οὔπω ἡ ἰσχὺς πάρεστιν. Ἀλλ' ἢν σὺ μένῃς, ἔφη ὁ Κῦρος, καὶ ἀναλαμβάνῃς τοὺς προσβοηθοῦντας, φοβή-

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σονται οὗτοι καὶ οὐ κινήσονται, οἱ δ' ἄγοντες εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἴδωσί τινας ἐπ' αὐτοὺς ἐλαύνοντας.

20. Ταῦτ' εἰπόντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Ἀστυάγει. Καὶ ἅμα θαυμάζων ὡς καὶ ἐφρόνει καὶ ἐγρηγόρει κελεύει τὸν υἱὸν λαβόντα τάξιν ἱππέων ἐλαύνειν ἐπὶ τοὺς ἄγοντας τὴν λείαν. Ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἢν ἐπὶ σὲ κινῶνται, ἐλῶ, ὥστε ἀναγκασθῆναι ἡμῖν προσέχειν τὸν νοῦν. Οὕτω δὴ ὁ Κυαξάρης λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει. Καὶ ὁ Κῦρος ὡς εἶδεν ὁρμωμένους, ἐξορμᾷ καὶ αὐτὸς πρῶτος ἡγεῖτο ταχέως, καὶ ὁ Κυαξάρης μέντοι ἐφείπετο, καὶ οἱ ἄλλοι δὲ οὐκ ἀπελείποντο. Ὡς δὲ εἶδον αὐτοὺς πελάζοντας οἱ λεηλατοῦντες, εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον. 21. Οἱ δ' ἀμφὶ τὸν Κῦρον ὑπετέμνοντο, καὶ οὓς μὲν κατελάμβανον εὐθὺς ἔπαιον, πρῶτος δὲ ὁ Κῦρος, ὅσοι δὲ παραλλάξαντες αὐτῶν ἔφθασαν, κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν, ἀλλὰ καὶ ἦρουν τινὰς αὐτῶν. Ὥσπερ δὲ κύων γενναῖος ἄπειρος ἀπρονοήτως φέρεται πρὸς κάπρον, οὕτω καὶ ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παίειν τὸν ἁλισκόμενον, ἄλλο δ' οὐδὲν προνοῶν. Οἱ δὲ πολέμιοι ὡς ἑώρων πονοῦντας τοὺς σφετέρους, προὐκίνησαν τὸ στῖφος, ὡς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προορμήσαντας. 22. Ὁ δὲ Κῦρος οὐδὲν μᾶλλον ἀνίει, ἀλλ' ὑπὸ τῆς χαρμοσύνης ἀνακαλῶν τὸν θεῖον ἐδίωκε καὶ ἰσχυρὰν τὴν φυγὴν τοῖς πολεμίοις ἰσχυρῶς κατέχων ἐποίει, καὶ ὁ Κυαξάρης μέντοι ἐφείπετο, ἴσως καὶ αἰσχυνόμενος τὸν πατέρα, καὶ οἱ ἄλλοι δὲ εἵποντο, προθυμότεροι ὄντες ἐν τῷ τοιούτῳ εἰς τὸ διώκειν καὶ οἱ μὴ πάνυ πρὸς τοὺς ἐναντίους ἄλκιμοι ὄντες. Ὁ δὲ Ἀστυάγης ὡς ἑώρα τοὺς μὲν ἀπρονοήτως διώκοντας, τοὺς δὲ πολεμίους ἀθρόους τε καὶ τεταγμένους ὑπαντῶντας, δείσας περί τε τοῦ υἱοῦ καὶ τοῦ Κύρου μὴ εἰς παρεσκευασμένους ἀτάκτως ἐμπεσόντες πάθοιέν τι, ἡγεῖτο εὐθὺς πρὸς τοὺς πολεμίους. 23. Οἱ δ' αὖ πολέμιοι ὡς εἶδον τοὺς Μήδους προκινηθέντας, διατεινάμενοι οἱ μὲν τὰ παλτὰ οἱ δὲ τὰ τόξα εἱστήκεσαν, ὡς ἂν ἐπειδὴ εἰς τόξευμά γε ἀφίκοιντο στησομένους, ὥσπερ τὰ πλεῖστα εἰώθεσαν ποιεῖν. Μέχρι γὰρ τοσούτου, ὁπότε ἐγγύτατα γένοιντο, προσίλλυον ἀλλήλοις καὶ ἠκροβολίζοντο πολλάκις μέχρις ἑσπέρας. Ἐπεὶ δὲ ἑώρων τοὺς μὲν σφετέρους φυγῇ εἰς αὐτοὺς φερομένους, τοὺς δ' ἀμφὶ τὸν Κῦρον ἐπ' αὐτοὺς ὁμοῦ φερομένους, τὸν δὲ Ἀστυάγην σὺν τοῖς ἵπ-

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ποις ἐντὸς γιγνόμενον ἤδη τοξεύματος, ἐκκλίνουσι καὶ φεύγουσιν. Οἱ δὲ ἅτε ὁμόθεν διώκοντες ἀνὰ κράτος ἤρουν πολλούς· καὶ τοὺς μὲν ἁλισκομένους ἔπαιον καὶ ἵππους καὶ ἄνδρας, τοὺς δὲ πίπτοντας κατέκαιον· καὶ οὐ πρόσθεν ἔστησαν πρὶν ἢ πρὸς τοῖς πεζοῖς τῶν Ἀσσυρίων ἐγένοντο. Ἐνταῦθα μέντοι δείσαντες μὴ καὶ ἐνέδρα τις μείζων ὑπείη, ἐπέσχον. 24. Ἐκ τούτου δὴ ἀνῆγεν ὁ Ἀστυάγης, μάλα χαίρων τῇ ἱπποκρατίᾳ, καὶ τὸν Κῦρον οὐκ ἔχων ὅ,τι χρὴ λέγειν, αἴτιον μὲν ὄντα εἰδὼς τοῦ ἔργου, μαινόμενον δὲ γιγνώσκων τῇ τόλμῃ. Καὶ γὰρ τότε ἀπιόντων οἴκαδε μόνος τῶν ἄλλων ἐκεῖνος οὐδὲν ἄλλο ἢ τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο, καὶ μόλις αὐτὸν ἀφελκύσαντες οἱ ἐπὶ τοῦτο ταχθέντες προσήγαγον τῷ Ἀστυάγει, μάλα ἐπίπροσθεν ποιούμενον τοὺς προσάγοντας, ὅτι ἑώρα τὸ πρόσωπον τοῦ πάππου ἠγριωμένον ἐπὶ τῇ θέᾳ τῇ αὐτοῦ.

25. Ἐν μὲν δὴ Μήδοις ταῦτα ἐγεγένητο, καὶ οἵ τε ἄλλοι πάντες τὸν Κῦρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ ἐν ᾠδαῖς, ὅ τε Ἀστυάγης καὶ πρόσθεν τιμῶν αὐτὸν τότε ὑπερεξεπέπληκτο ἐπ' αὐτῷ. Καμβύσης δὲ ὁ τοῦ Κύρου πατὴρ ἥδετο μὲν πυνθανόμενος ταῦτα, ἐπεὶ δ' ἤκουσεν ἔργα ἀνδρὸς ἤδη διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει δή, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη. Καὶ ὁ Κῦρος δὲ ἐνταῦθα λέγεται εἰπεῖν ὅτι ἀπίοι βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. Καὶ τῷ Ἀστυάγει δὲ ἐδόκει ἀναγκαῖον εἶναι ἀποπέμπειν αὐτόν. Ἔνθα δὴ ἵππους τε αὐτῷ δοὺς οὓς αὐτὸς ἐπεθύμει λαβεῖν καὶ ἄλλα συσκευάσας πολλὰ ἔπεμπε καὶ διὰ τὸ φιλεῖν αὐτὸν καὶ ἅμα ἐλπίδας ἔχων μεγάλας ἐν αὐτῷ ἄνδρα ἔσεσθαι ἱκανὸν καὶ φίλους ὠφελεῖν καὶ ἐχθροὺς ἀτιᾶν. Ἀπιόντα δὲ τὸν Κῦρον προὔπεμπον ἅπαντες καὶ παῖδες καὶ ἥλικες καὶ ἄνδρες καὶ γέροντες ἐφ' ἵππων καὶ Ἀστυάγης αὐτός, καὶ οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεσθαι. 26. Καὶ Κῦρον δὲ αὐτὸν λέγεται σὺν πολλοῖς δακρύοις ἀποχωρῆσαι. Πολλὰ δὲ δῶρα διαδοῦναί φασιν αὐτὸν τοῖς ἡλικιώταις ὧν Ἀστυάγης αὐτῷ ἐδεδώκει, τέλος δὲ καὶ ἣν εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναί τινι, δηλῶν ὅτι τούτου μάλιστα ἠσπάζετο. Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀπενεγκεῖν, Ἀστυάγην δὲ δεξάμενον Κύρῳ ἀποπέμψαι, τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους καὶ εἰπεῖν, Εἰ βούλει, ὦ πάππε, ἐμὲ καὶ αὖθις ἰέναι ὡς σὲ μὴ αἰσχυνό-

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μενον, ἓα ἔχειν εἴ τῳ τι ἐγὼ δέδωκα. Ἀστυάγην δὲ ταῦτα ἀκοῦσαντα ποιῆσαι ὥσπερ Κῦρος ἐπέστειλεν.

27. Εἰ δὲ δεῖ καὶ παιδικοῦ λόγου ἐπιμνησθῆναι, λέγεται, ὅτε Κῦρος ἀπήει καὶ ἀπηλλάττοντο ἀπ' ἀλλήλων, τοὺς συγγενεῖς φιλοῦντας τῷ στόματι ἀποπέμπεσθαι αὐτὸν νόμῳ Περσικῷ· καὶ γὰρ νῦν ἔτι τοῦτο ποιοῦσι Πέρσαι· ἄνδρα δέ τινα τῶν Μήδων μάλα καλὸν κἀγαθὸν ὄντα ἐκπεπλῆχθαι πολύν τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κύρου, ἡνίκα δὲ ἑώρα τοὺς συγγενεῖς φιλοῦντας αὐτόν, ὑπολειφθῆναι· ἐπεὶ δὲ οἱ ἄλλοι ἀπῆλθον, προσελθεῖν τῷ Κύρῳ καὶ εἰπεῖν, Ἐμὲ μόνον οὐ γιγνώσκεις, ὦ Κῦρε, τῶν συγγενῶν; τῷ δὲ εἰπεῖν τὸν Κῦρον, Ἢ καὶ σὺ συγγενὴς εἶ; Μάλιστα, φάναι. Ταῦτ' ἄρα, εἰπεῖν τὸν Κῦρον, καὶ ἐνεώρας μοι· πολλάκις γάρ σε δοκῶ γιγνώσκειν τοῦτο ποιοῦντα. Προσελθεῖν γάρ σοι ἀεὶ βουλόμενος, ἔφη, ναὶ μὰ τοὺς θεοὺς ᾐσχυνόμην. Ἀλλ' οὐκ ἔδει, φάναι τὸν Κῦρον, συγγενῆ γε ὄντα· ἅμα δὲ προσελθόντα φιλῆσαι αὐτόν. 28. Καὶ τὸν Μῆδον φιληθέντα ἐρέσθαι, Ἢ καὶ ἐν Πέρσαις νόμος ἐστὶν οὗτος συγγενεῖς φιλεῖν; Μάλιστα, φάναι, ὅταν γε ἴδωσιν ἀλλήλους διὰ χρόνου ἢ ἀπίωσί ποι ἀπ' ἀλλήλων. Ὥρα ἂν εἴη, ἔφη ὁ Μῆδος, μάλα πάλιν σε φιλεῖν ἐμέ· ἀπέρχομαι γάρ, ὡς ὁρᾷς, ἤδη. Οὕτω καὶ τὸν Κῦρον πάλιν φιλήσαντα ἀποπέμπειν καὶ ἀπιέναι. Καὶ ὁδόν τε οὕπω πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἥκειν πάλιν ἱδροῦντι τῷ ἵππῳ· καὶ τὸν Κῦρον ἰδόντα Ἀλλ' ἦ, φάναι, ἐπελάθου τι ὧν ἐβούλου εἰπεῖν; Μὰ Δία, φάναι, ἀλλ' ἧκω διὰ χρόνου. Καὶ τὸν Κῦρον εἰπεῖν, Νὴ Δί', ὦ σύγγενες, δι' ὀλίγου γε. Ποίου ὀλίγου; εἰπεῖν τὸν Μῆδον. Οὐκ οἶσθα, φάναι, ὦ Κῦρε, ὅτι καὶ ὅσον σκαρδαμύττω χρόνον, πάνυ πολύς μοι δοκεῖ εἶναι, ὅτι οὐχ ὁρῶ σε τότε τοιοῦτον ὄντα; ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν ἔμπροσθεν δακρύων καὶ εἰπεῖν αὐτῷ θαρσεῖν ἀπιόντι, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου, ὥστε ὁρᾶν ἐξέσται κἂν βούληται ἀσκαρδαμυκτί.

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1. Ὁ μὲν δὴ Κῦρος οὕτως ἀπελθὼν ἐν Πέρσαις ἐνιαυτὸν λέγεται ἐν τοῖς παισὶν ἔτι γενέσθαι. Καὶ τὸ μὲν πρῶτον οἱ παῖδες ἔσκωπτον αὐτὸν ὡς ἡδυπαθεῖν ἐν Μήδοις μεμαθηκὼς ἥκοι· ἐπεὶ

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δὲ καὶ ἐσθίοντα αὐτὸν ἑώρων ὥσπερ καὶ αὐτοὶ ἡδέως καὶ πίνοντα, καὶ εἴ ποτ' ἐν ἑορτῇ εὐωχία γένοιτο, ἐπιδιδόντα μᾶλλον αὐτὸν τοῦ ἑαυτοῦ μέρους ἠσθάνοντο ἢ προσδεόμενον, καὶ πρὸς τούτοις δὲ ἄλλα κρατιστεύοντα αὐτὸν ἑώρων, ἐνταῦθα δὴ πάλιν ὑπέπτησσον αὐτῷ οἱ ἥλικες. Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην ἤδη εἰςῆλθεν εἰς τοὺς ἐφήβους, ἐν τούτοις αὖ ἐδόκει κρατιστεύειν καὶ μελετῶν ἃ χρὴ καὶ καρτερῶν καὶ αἰδούμενος τοὺς πρεσβυτέρους καὶ πειθόμενος τοῖς ἄρχουσι.

2. Προϊόντος δὲ τοῦ χρόνου ὁ μὲν Ἀστυάγης ἐν τοῖς Μήδοις ἀποθνῄσκει, ὁ δὲ Κυαξάρης ὁ τοῦ Ἀστυάγους παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός, τὴν βασιλείαν εἶχε τῶν Μήδων. Ὁ δὲ τῶν Ἀσσυρίων βασιλεὺς καταστρεψάμενος μὲν πάντας Σύρους, φῖλον οὐ μικρόν, ὑπήκοον δὲ πεποιημένος τὸν Ἀραβίων βασιλέα, ὑπηκόους δὲ ἔχων ἤδη καὶ Ὑρκανίους, πολιορκῶν δὲ καὶ Βακτρίους, ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε τῶν πέριξ ῥᾳδίως ἄρξειν· ἰσχυρότατον γὰρ τῶν ἐγγὺς φύλων τοῦτο ἐδόκει εἶναι. 3. Οὕτω δὴ διαπέμπει πρός τε τοὺς ὑφ' ἑαυτὸν πάντας καὶ πρὸς Κροῖσον τὸν Λυδῶν βασιλέα καὶ πρὸς τὸν Καππαδοκῶν καὶ πρὸς Φρύγας ἀμφοτέρους καὶ πρὸς Παφλαγόνας καὶ Ἰνδοὺς καὶ πρὸς Κᾶρας καὶ Κίλικας, τὰ μὲν διαβάλλων τοὺς Μήδους καὶ Πέρσας, λέγων ὡς μεγάλα τε εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ καὶ συνεστηκότα εἰς τὸ αὐτὸ καὶ ἐπιγαμίας ἀλλήλοις πεποιημένοι εἶεν, καὶ κινδυνεύοιεν, εἰ μή τις αὐτοὺς φθάσας ἀσθενώσοι, ἐπὶ ἓν ἕκαστον τῶν ἐθνῶν ἰόντες καταστρέψασθαι. Οἱ μὲν δὴ καὶ τοῖς λόγοις τούτοις πειθόμενοι συμμαχίαν αὐτῷ ἐποιοῦντο, οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι· πολλὰ γὰρ καὶ τοιαῦτα ἦν αὐτῷ. 4. Κυαξάρης δὲ ὁ τοῦ Ἀστυάγεω παῖς ἐπεὶ ἠσθάνετο τήν τ' ἐπιβουλὴν καὶ τὴν παρασκευὴν τῶν συνισταμένων ἐφ' ἑαυτόν, αὐτός τε εὐθέως ὅσα ἐδύνατο ἀντιπαρεσκευάζετο καὶ εἰς Πέρσας ἔπεμπε πρός τε τὸ κοινὸν καὶ πρὸς Καμβύσην τὸν τὴν ἀδελφὴν ἔχοντα καὶ βασιλεύοντα ἐν Πέρσαις. Ἔπεμπε δὲ καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ πειρᾶσθαι ἄρχοντα ἐλθεῖν τῶν ἀνδρῶν, εἴ τινας πέμποι στρατιώτας τὸ Περσῶν κοινόν. Ἤδη γὰρ καὶ ὁ Κῦρος διατετελεκὼς τὰ ἐν τοῖς ἐφήβοις δέκα ἔτη ἐν τοῖς τελείοις ἀνδράσιν ἦν. 5. Οὕτω δὴ δεξαμένου τοῦ Κύρου οἱ βουλεύοντες γεραίτεροι αἱροῦνται αὐτὸν ἄρχοντα τῆς εἰς Μήδους στρατείας. Ἔδοσαν δὲ αὐτῷ καὶ προσελέσθαι διακοσίους

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τῶν ὁμοτίμων, τῶν δ' αὖ διακοσίων ἑκάστῳ τέσσαρας ἔδωκαν προσελέσθαι καὶ τούτους ἐκ τῶν ὁμοτίμων· γίγνονται δὴ οὗτοι χίλιοι· τῶν δ' αὖ χιλίων τούτων ἑκάστῳ ἔταξαν ἐκ τοῦ δήμου τῶν Περσῶν δέκα μὲν πελταστὰς προσελέσθαι, δέκα δὲ σφενδονήτας, δέκα δὲ τοξότας· καὶ οὕτως ἐγένοντο μύριοι μὲν τοξόται, μύριοι δὲ πελτασταί, μύριοι δὲ σφενδονῆται· χωρὶς δὲ τούτων οἱ χίλιοι ὑπῆρχον. Τοσαύτη μὲν δὴ στρατιὰ τῷ Κύρῳ ἐδόθη. 6. Ἐπεὶ δὲ ἠρέθη τάχιστα, ἤρχετο πρῶτον ἀπὸ τῶν θεῶν· καλλιερησάμενος δὲ τότε προσῃρεῖτο τοὺς διακοσίους. Ἐπεὶ δὲ προσείλοντο καὶ οὗτοι δὴ τοὺς τέσσαρας ἕκαστοι, συνέλεξεν αὐτοὺς καὶ εἶπε τότε πρῶτον ἐν αὐτοῖς τάδε.

7. Ἄνδρες φίλοι, ἐγὼ προσειλόμην μὲν ὑμᾶς, οὐ νῦν πρῶτον δοκιμάσας, ἀλλ' ἐκ παίδων ὁρῶν ὑμᾶς ἃ μὲν καλὰ ἡ πόλις νομίζει, προθύμως ταῦτα ἐκπονοῦντας, ἃ δὲ αἰσχρὰ ἡγεῖται, παντελῶς τούτων ἀπεχομένους. Ὧν δ' ἕνεκα αὐτός τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατέστην καὶ ὑμᾶς παρεκάλεσα δηλῶσαι ὑμῖν βούλομαι. 8. Ἐγὼ γὰρ κατεόησα ὅτι οἱ πρόγονοι χείρους μὲν ἡμῶν οὐδὲν ἐγένοντο· ἀσκοῦντες γοῦν κἀκεῖνοι διετέλεσαν ἅπερ ἔργα ἀρετῆς νομίζεται· ὅ,τι μέντοι προσεκτήσαντο τοιοῦτοι ὄντες ἢ τῷ τῶν Περσῶν κοινῷ ἀγαθὸν ἢ αὐτοῖς, τοῦτ' οὐκέτι δύναμαι ἰδεῖν. 9. Καίτοι ἐγὼ οἶμαι, οὐδεμίαν ἀρετὴν ἀσκεῖσθαι ὑπ' ἀνθρώπων ὡς μηδὲν πλεῖον ἔχωσιν οἱ ἐσθλοὶ γενόμενοι τῶν πονηρῶν, ἀλλ' οἵ τε τῶν παραυτίκα ἡδονῶν ἀπεχόμενοι οὐχ ἵνα μηδέποτε εὐφρανθῶσι, τοῦτο πράσσουσιν, ἀλλ' ὡς διὰ ταύτην τὴν ἐγκράτειαν πολλαπλάσια εἰς τὸν ἔπειτα χρόνον εὐφρανούμενοι οὕτω παρασκευάζονται· οἵ τε λέγειν προθυμούμενοι δεινοὶ γενέσθαι οὐχ ἵνα εὖ λέγοντες μηδέποτε παύσωνται, τοῦτο μελετῶσιν, ἀλλ' ἐλπίζοντες τῷ λέγειν εὖ πείθοντες ἀνθρώπους πολλὰ καὶ μεγάλα ἀγαθὰ διαπράξεσθαι· καὶ οἱ ταῦτα τὰ πολεμικὰ ἀσκοῦντες οὐχ ὡς μαχόμενοι μηδέποτε παύσωνται, τοῦτ' ἐκπονοῦσιν, ἀλλὰ νομίζοντες καὶ οὗτοι τὰ πολεμικὰ ἀγαθοὶ γενόμενοι πολὺν μὲν ὄλβον, πολλὴν δὲ εὐδαιμονίαν, μεγάλας δὲ τιμὰς καὶ ἑαυτοῖς καὶ τῇ πόλει περιάψειν. 10. Εἰ δέ τινες ταῦτα ἐκπονήσαντες πρίν τινα καρπὸν ἀπ' αὐτῶν κομίσασθαι περιείδον αὐτοὺς γήρᾳ ἀδυνάτους γενομένους, ὅμοιον ἔμοιγε δοκοῦσι πεποιθέναι οἷον εἴ τις γεωργὸς ἀγαθὸς προθυμηθεὶς γενέσθαι καὶ εὖ σπείρων καὶ εὖ φυτεύων, ὁπότε καρποῦσθαι ταῦτα δέοι, ἐᾷ τὸν καρτὸν ἀσυγκόμι

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στον εἰς τὴν γῆν πάλιν καταῤῥεῖν. Καὶ εἴ τίς γε ἀσκητὴς πολλὰ πονήσας καὶ ἀξιόνικος γενόμενος ἀναγώνιστος διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ δικαίως ἀναίτιος εἶναι ἀφροσύνης. 11. Ἀλλ' ἡμεῖς, ὦ ἄνδρες, μὴ πάθωμεν ταῦτα, ἀλλ' ἐπείπερ σύνισμεν ἡμῖν αὐτοῖς ἀπὸ παίδων ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν κἀγαθῶν ἔργων, ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι ἰδιώτας ὄντας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι. Οὐ γάρ τί πω οὗτοι ἱκανοί εἰσιν ἀγωνισταί, οἳ ἂν τοξεύωσι καὶ ἀκοντίζωσι καὶ ἱππεύωσιν ἐπιστημόνως, ἢν δέ που πονῆσαι δέῃ, τούτῳ λείπωνται, ἀλλ' οὗτοι ἰδιῶταί εἰσι κατὰ τοὺς πόνους· οὐδέ γε οἵτινες ἀγρυπνῆσαι δέον ἡσσῶνται τούτου, ἀλλὰ καὶ οὗτοι ἰδιῶται κατὰ τὸν ὕπνον· οὐδέ γε οἱ ταῦτα μὲν ἱκανοί, ἀπαίδευτοι δὲ ὡς χρὴ καὶ συμμάχοις καὶ πολεμίοις χρῆσθαι, ἀλλὰ καὶ οὗτοι δῆλον ὡς τῶν μεγίστων παιδευμάτων ἀπείρως ἔχουσιν. 12. Ὑμεῖς δὲ νυκτὶ μὲν δίπου ὅσαπερ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἂν χρῆσθαι, πόνους δὲ τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε, λιμῷ δὲ ὅσαπερ ὄψῳ διαχρῆσθε, ἱδροποσίαν δὲ ῥᾷον τῶν λεόντων φέρετε, κάλλιστον δὲ πάντων καὶ πολιτικώτατον κτῆμα εἰς τὰς ψυχὰς συγκεκόμισθε· ἐπαινοίμενοι γὰρ μᾶλλον ἢ τοῖς ἄλλοις ἅπασι χαίρετε. Τοὺς δ' ἐπαίνων ἐραστὰς ἀνάγκη κτᾶσθαι τὰ αἴτια καὶ διὰ τοῦτο πάντα μὲν πόνον πάντα δὲ κίνδυνον ἡδέως ὑποδύεσθαι. 13. Εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλη γιγνώσκων, ἐμαυτὸν ἐξαπατῶ· ὅ,τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλεῖπον ἥξει. Ἀλλὰ πιστεύω τοι τῇ πείρᾳ καὶ τῇ ὑμῶν εἰς ἐμὲ εὐνοίᾳ καὶ τῇ τῶν πολεμίων ἀνοίᾳ μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας. Ἀλλὰ θαρσοῦντες ὁρμώμεθα, ἐπειδὴ καὶ ἐκποδὼν ἡμῖν γεγένηται τὸ δόξαι τῶν ἀλλοτρίων ὑδίκως ἐφίεσθαι. Νῦν γὰρ ἔρχονται μὲν οἱ πολέμιοι ἄρχοντες ἀδίκων χειρῶν, καλοῦσι δὲ ἡμᾶς ἐπικούρους οἱ φίλοι· τί οἶν ἐστιν ἢ τοῦ ἀλέξασθαι δικαιότερον ἢ τοῦ τοῖς φίλοις ἀρήγειν κάλλιον; 14. Ἀλλὰ μὴν καὶ ἐκεῖνο οἶομαι ὑμᾶς θαρσεῖν, τὸ μὴ παρημεληκότα με τὰ τῶν θεῶν τὴν ἔξοδον ποιεῖσθαι· πολλὰ γάρ μοι συνόντες ἐπίστασθε οὐ μόνον τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον ἀεὶ ἀπὸ θεῶν ὁρμᾶσθαι. Τέλος εἶπε, Τί δεῖ ἔτι λέγειν; ἀλλ' ὑμεῖς μὲν τοὺς ἄνδρας ἑλόμενοι καὶ ἀναλαβόντες καὶ τἆλλα παρασκευασάμενοι ἴτε εἰς Μίδους· ἐγὼ δ' ἐπανελθὼν πρὸς τὸν πατέρα πρόειμι δή, ὅπως τὰ τῶν πολεμίων

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ὡς τάχιστα μαθὼν οἷά ἐστι παρασκευάζωμαι ὅ,τι ἂν δέωμαι, ὅπως ὡς κάλλιστα σὺν θεῷ ἀγωνιζώμεθα. Οἱ μὲν δὴ ταῦτα ἔπρασσον.

CAP. VI.

1. Κῦρος δὲ ἐλθὼν οἴκαδε καὶ προσευξάμενος Ἑστίᾳ πατρῴᾳ καὶ Διὶ πατρῴῳ καὶ τοῖς ἄλλοις θεοῖς ὡρμᾶτο ἐπὶ τὴν στρατείαν, συμπροὔπεμπε δὲ αὐτὸν καὶ ὁ πατήρ. Ἐπεὶ δὲ ἔξω τῆς οἰκίας ἐγένοντο, λέγονται ἀστραπαὶ καὶ βρονταὶ αὐτῷ αἴσιοι γενέσθαι. Τούτων δὲ φανέντων οὐδὲν ἄλλο ἔτι οἰωνιζόμενοι ἐπορεύοντο, ὡς οὐδένα [ἂν] λήσοντα τὰ τοῦ μεγίστου θεοῦ σημεῖα.

2. Προϊόντι δὲ τῷ Κύρῳ ὁ πατὴρ ἤρχετο λόγου τοιοῦδε. Ὦ παῖ, ὅτι μὲν οἱ θεοί σε ἵλεῳ τε καὶ εὐμενεῖς πέμπουσι καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις· γιγνώσκεις δὲ καὶ αὐτός. Ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἐδιδαξάμην, ὅπως μὴ δι' ἄλλων ἑρμηνέων τὰς τῶν θεῶν συμβουλίας συνείης, ἀλλὰ αὐτὸς καὶ ὁρῶν τὰ ὁρατὰ καὶ ἀκούων τὰ ἀκουστὰ γιγνώσκοις καὶ μὴ ἐπὶ μάντεσιν εἶης, εἰ βούλοιντό σε ἐξαπατᾶν ἕτερα λέγοντες παρὰ τὰ τῶν θεῶν σημαινόμενα, μηδ' αὖ, εἴ ποτε ἄρα ἄτεν μάντεως γένοιο, ἀποροῖς θείοις σημείοις ὅ,τι χρῇό γε, ἀλλὰ γιγνώσκων διὰ τῆς μαντικῆς τὰ παρὰ τῶν θεῶν συμβουλευόμενα, τούτοις πείθοιο. 3. Καὶ μὲν δή, ὦ πάτερ, ἔφη ὁ Κῦρος, ὧν ἂν ἵλεῳ οἱ θεοὶ ὄντες ἡμῖν συμβουλεύειν θέλωσιν, ὅσον δύναμαι κατὰ τὸν σὸν λόγον διατελῶ ἐπιμελούμενος. Μέμνημαι γάρ, ἔφη, ἀκούσας ποτέ σου ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη ὥσπερ καὶ παρὰ ἀνθρώπων ὅστις μὴ ὁπότε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε ἄριστα πράσσοι, τότε μάλιστα τῶν θεῶν μεμνῆτο· καὶ τῶν φίλων δὲ ἔφησθα χρῆναι ὡσαύτως οὕτως ἐπιμελεῖσθαι. 4. Οὐκοῦν νῦν, ἔφη, ὦ παῖ, διά γε ἐκείνας τὰς ἐπιμελείας ἥδιον μὲν ἔρχῃ πρὸς τοὺς θεοὺς δεησόμενος, ἐλπίζεις δὲ μᾶλλον τεύξεσθαι ὧν ἂν δέῃ, ὅτι συνειδήται σαυτῷ δοκεῖς οὐπώποτ' ἀμελήσας αὐτῶν; Πάνυ μὲν οἶν, ἔφη, ὦ πάτερ, ὡς πρὸς φίλους ὄντας μοι τοὺς θεοὺς οὕτω διάκειμαι. 5. Τί γάρ, ἔφη, ὦ παῖ, μέμνησαι ἐκεῖνα ἃ ποτε ἐδόκει ἡμῖν ὡς ἅπερ δεδώκασιν οἱ θεοὶ μαθόντας ἀνθρώπους βέλτιον πράσσειν ἢ ἀνεπιστήμονας αὐτῶν ὄντας,

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καὶ ἐργαζομένους μᾶλλον ἀνύτειν ἢ ἀργοῦντας καὶ ἐπιμελομένους ἀσφαλέστερον ἂν διάγειν ἢ ἀφυλακτοῦντας τούτων, παρέχοντας οὖν τοιούτους ἑαυτοὺς οἵους δεῖ, οὕτως ἡμῖν ἐδόκει δεῖν καὶ αἰτεῖσθαι τὰ ἀγαθὰ παρὰ τῶν θεῶν; 6. Ναὶ μὰ Δία, ἔφη ὁ Κῦρος, μέμνημαι μέντοι τοιαῦτα ἀκούσας σου· καὶ γὰρ ἀνάγκη ἦν με πείθεσθαι τῷ λόγῳ· καὶ γὰρ οἶδά σε λέγοντα ἀεὶ ὡς οὐδὲ θέμις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν σώζειν εὔχεσθαι ναῦς κυβερνῶντας, οὐδὲ μὴ σπείροντάς γε σῖτον εὔχεσθαι καλὸν αὐτοῖς φύεσθαι, οὐδὲ μὴ φυλασσομένους γε ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι· παρὰ γὰρ τοὺς τῶν θεῶν θεσμοὺς πάντα τὰ τοιαῦτα εἶναι· τοὺς δὲ ἀθέμιστα εὐχομένους ὁμοίως ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν ὥσπερ καὶ παρὰ ἀνθρώπων ἀπρακτεῖν τοὺς παράνομα δεομένους.

7. Ἐκείνων δέ, ὦ παῖ, ἐπελάθου ἃ ποτε ἐγὼ καὶ σὺ ἐλογιζόμεθα ὡς ἱκανὸν εἴη καὶ καλὸν ἀνδρὶ ἔργον, εἴ τις δύναιτο ἐπιμεληθῆναι ὅπως αὐτός τε καλὸς κἀγαθὸς δοκίμως γένοιτο καὶ τὰ ἐπιτήδεια αὐτός τε καὶ οἱ οἰκέται ἱκανῶς ἔχοιεν; τὸ δὲ τούτου μεγάλου ἔργου ὄντος οὕτως ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως ἕξουσι πάντα τὰ ἐπιτήδεια ἔκπλεω καὶ ὅπως ἔσονται πάντες οἵους δεῖ, τοῦτο θαυμαστὸν δήπου ἐφαίνετο ἡμῖν εἶναι. 8. Ναὶ μὰ Δί', ἔφη, ὦ πάτερ, μέμνημαι καὶ τοῦτό σου λέγοντος· συνεδόκει οὖν καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν· καὶ νῦν, ἔφη, τὰ αὐτά μοι δοκεῖ ταῦτα, ὅταν πρὸς αὐτὸ τὸ ἄρχειν σκοπῶν λογίζωμαι. Ὅταν μέντοι γε πρὸς ἄλλους ἀνθρώπους ἰδὼν κατανοήσω οἷοι ὄντες διαγίγνονται ἄρχοντες καὶ οἷοι ὄντες, ἀνταγωνισταὶ ἡμῖν ἔσονται, πάνυ μοι δοκεῖ αἰσχρὸν εἶναι τὸ τοιούτους αὐτοὺς ὄντας ὑποπτῆξαι καὶ μὴ θέλειν εἶναι αὐτοῖς ἀνταγωνιουμένους· οὓς, ἔφη, ἐγὼ αἰσθάνομαι ἀρξάμενος ἀπὸ τῶν ἡμετέρων φίλων τούτων ἡγουμένους δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν τῷ καὶ πολυτελέστερον δειπνεῖν καὶ πλέον ἔχειν ἔνδον χρυσίον καὶ πλείονα χρόνον καθεύδειν καὶ πάντα ἀπονώτερον τῶν ἀρχομένων διάγειν. Ἐγὼ δὲ οἶμαι, ἔφη, τὸν ἄρχοντα οὐ τῷ ῥᾳδιουργεῖν χρῆναι διαφέρειν τῶν ἀρχομένων, ἀλλὰ τῷ προνοεῖν καὶ φιλοπονεῖν προθυμούμενον. 9. Ἀλλά τοι, ἔφη, ὦ παῖ, ἐνιά ἐστιν ἃ οὐ πρὸς ἀνθρώπους ἀγωνιστέον, ἀλλὰ πρὸς αὐτὰ τὰ πράγματα, ὧν οὐ ῥᾴδιον εὐπόρως περιγενέσθαι.

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Αὐτίκα δήπου οἶσθα ὅτι εἰ μὴ ἕξει τὰ ἐπιτήδεια ἡ στρατιά, καταλύσεταί σου εὐθὺς ἡ ἀρχή. Οἰκοῦν ταῦτα μέν, ἔφη, ὦ πάτερ, Κυαξάρης φησὶ παρέξειν τοῖς ἐντεῦθεν ἰοῦσι πᾶσιν ὁπόσοι ἂν ὦσι. Τούτοις δὴ σύ, ὦ παῖ, πιστεύων ἔρχῃ τοῖς παρὰ Κυαξάρεω χρήμασιν; Ἴθι νυν, ἔφη ὁ Κῦρος. Τί δέ, ἔφη, οἶσθα ὁπόσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κῦρος, οὐ μὲν δή. Ὅμως δὲ τούτοις πιστεύεις τοῖς ἀδήλοις; ὅτι δὲ πολλῶν μὲν δεήσει, πολλὰ δὲ καὶ ἄλλα νῦν ἀνάγκη δαπανᾶν, ἐκεῖνο οὐ γιγνώσκεις; Γιγνώσκω, ἔφη ὁ Κῦρος. Ἦν οὖν, ἔφη, ἐπιλίπῃ αὐτὸν ἡ δαπάνη ἢ καὶ ἐκὼν ψεύσηται, πῶς ἄρ' ἕξει τὰ τῆς στρατιᾶς; Δῆλον ὅτι οὐ καλῶς. Ἀτάρ, ἔφη, ὦ πάτερ, σὺ εἰ ἐνορᾷς τινα πόρον καὶ ἀπ' ἐμοῦ ἂν προσγενόμενον, ἕως ἔτι ἐν φιλίᾳ ἐσμέν, λέγε. 10. *Ἐρωτᾷς, ἔφη, ὦ παῖ, ποῦ ἂν ἀπὸ σοῦ πόρος προσγένοιτο; ἀπὸ τίνος δὲ μᾶλλον εἰκός ἐστι πόρον προσγενέσθαι ἢ ἀπὸ τοῦ δύναμιν ἔχοντος; σὺ δὲ πεζὴν μὲν δύναμιν ἐνθένδε ἔχων ἔρχῃ ἀνθ' ἧς οἶδ' ὅτι πολλαπλασίαν ἄλλην οὐκ ἂν δέξαιο, ἱππικὸν δέ σοι ὅπερ κράτιστον τὸ Μήδων σύμμαχον ἔσται. Ποῖον οὖν ἔθνος τῶν πέριξ οὐ δοκεῖς καὶ χαρίζεσθαι βουλόμενον ὑμῖν ὑπηρετήσειν καὶ φοβούμενον μή τι πάθῃ; ἃ χρή σε κοινῇ σὺν Κυαξάρῃ σκοπεῖσθαι μήποτε ἐπιλίπῃ τι ὑμᾶς ὧν δεῖ ὑπάρχειν, καὶ ἔθους δὲ ἕνεκα μηχανᾶσθαι προσόδου πόρον. Τόδε δὲ πάντων μάλιστά μοι μέμνησο μηδέποτε ἀναμένειν τὸ ποριζεσθαι τὰ ἐπιτήδεια ἕως ἂν ἡ χρεία σε ἀναγκάσῃ· ἀλλ' ὅταν μάλιστα εὐπορῇς, τότε, πρὸ τῆς ἀπορίας, μηχανῶ. Καὶ γὰρ τεύξῃ μᾶλλον παρ' ὧν ἂν δέῃ μὴ ἄπορος δοκῶν εἶναι, καὶ ἔτι ἀναίτιος ἔσῃ παρὰ τοῖς σαυτοῦ στρατιώταις· ἐκ τούτου δὲ μᾶλλον καὶ ὑπ' ἄλλων αἰδοῦς τεύξῃ, καὶ ἤν τινας βούλῃ τῇ δυνάμει ἢ εὖ ποιῆσαι ἢ κακῶς, μᾶλλον ἕως ἂν ἔχωσι τὰ δέοντα οἱ στρατιῶται ὑπηρετήσουσί σοι, καὶ πιστικωτέρους, σάφ' ἴσθι, λόγους δυνήσῃ τότε λέγειν ὅπερ καὶ ἐνδείκνυσθαι μάλιστα δύνῃ καὶ εὖ ποιεῖν ἱκανὸς ὢν καὶ κακῶς.* 11. *Ἀλλ' ἔφη, ὦ πάτερ, ἄλλως τέ μοι καλῶς δοκεῖς ταῦτα λέγειν πάντα, καὶ ὅτι ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται· ἴσασι γὰρ ἐφ' οἷς αὐτοὺς Κυαξάρης ἄγεται συμμάχους· ὅ,τι δ' ἂν πρὸς τοῖς εἰρημένοις λαμβάνῃ τις, ταῦτα καὶ τιμὴν νομιοῦσι καὶ χάριν τούτων πλείστην εἰκὸς εἰδέναι τῷ διδόντι. Τὸ δ' ἔχοντα δύναμιν ἢ ἔστι μὲν φίλους εὖ ποιοῦντα ἀντωφελεῖσθαι, ἔστι δὲ ἐχθροὺς ἔχοντα πειρᾶσθαι τίσασθαι, ἔτειτα ἀμελεῖν*

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τοῦ πορίζεσθαι, οἶει τι, ἔφη, ἧσσόν τι τοῦτο εἶναι αἰσχρὸν ἢ εἴ τις ἔχων μὲν ἀγρούς, ἔχων δὲ ἐργάτας οἷς ἂν ἐργάζοιτο, ἔπειτα ἐᾷη τὴν γῆν ἀργοῦσαν ἀνωφέλητον εἶναι; ὡς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ οὕτως ἔχε τὴν γνώμην.

12. Τί γάρ, ἔφη, ὦ παῖ, τῶν ἄλλων ὧν ἐδόκει ποθ' ἡμῖν ἀναγκαῖον εἶναι μὴ παραμελεῖν, ἦ μέμνησαι; Οὐ γάρ, ἔφη, μέμνημαι ὅτε ἐγὼ μὲν πρός σε ἦλθον ἐπ' ἀργύριον ὅπως ἀποδυίην τῷ φάσκοντι στρατηγεῖν με πεπαιδευκέναι, σὺ δὲ ἅμα διδούς μοι ἐπηρώτας ὧδέ πως, Ἆρά γε, εἶπες, ὦ παῖ, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίας τί σοι ἐπεμνήσθη ὁ ἀνὴρ ᾧ τὸν μισθὸν φέρεις; οὐδὲν μέντοι ἧσσον οἱ στρατιῶται τῶν ἐπιτηδείων δέονται ἢ οἱ ἐν οἴκῳ οἰκέται. Ἐπεὶ δ' ἐγώ σοι λέγων τἀληθῆ εἶπον ὅτι οὐδ' ὁτιοῦν περὶ τούτου ἐπεμνήσθη, ἐπήρου με πάλιν εἴ τί μοι ὑγιείας πέρι ἢ ῥώμης ἔλεξε, ὡς δεῆσον καὶ τούτων [ὥσπερ καὶ] ὑπὲρ τῆς στρατιᾶς τὸν στρατηγὸν ἐπιμελεῖσθαι. 13. Ὡς δὲ καὶ ταῦτα ἀπέφησα, ἐπήρου με αὖ πάλιν εἴ τινας τέχνας ἐδίδαξέ με ὡς ἂν ἕκαστα τῶν πολεμικῶν ἔργων κράτιστοι ἂν οἱ σύμμαχοι γίγνοιντο. Ἀποφήσαντος δέ μου καὶ τοῦτο ἀνέκρινας αὖ σὺ καὶ τόδε εἴ τί μ' ἐπαίδευσεν ὡς ἂν δυναίμην στρατιᾷ προθυμίαν ἐμβαλεῖν, λέγων ὅτι τὸ πᾶν διαφέρει ἐν παντὶ ἔργῳ προθυμία ἀθυμίας. Ἐπεὶ δὲ καὶ τοῦτο ἀνένευον, ἤλεγχες αὖ σὺ εἴ τινα λόγον ἐποιήσατο διδάσκων περὶ τοῦ πείθεσθαι τὴν στρατιάν, ὡς ἄν τις μάλιστα μηχανῷτο. 14. Ἐπεὶ δὲ καὶ τοῦτο παντάπασιν ἄῤῥητον ἐφαίνετο, τέλος δή με ἐπήρου ὅ,τι ποτὲ διδάσκων στρατηγίαν φαίη με διδάσκειν. Κἀγὼ δὴ ἐνταῦθα ἀποκρίνομαι ὅτι τὰ τακτικά. Καὶ σὺ γελάσας διῆλθές μοι παρατιθεὶς ἕκαστον τί εἴη ὄφελος στρατηγίᾳ τακτικῶν ἄνευ τῶν ἐπιτηδείων, τί δ' ἄνευ τοῦ ὑγιαίνειν, τί δ' ὄνευ τοῦ ἐπίστασθαι τὰς εὑρημένας εἰς πόλεμον τέχνας, τί δ' ἄνευ τοῦ πείθεσθαι. Ὡς δέ μοι καταφανὲς ἐποίησα ὅτι μικρόν τι μέρος εἴη στρατηγίας τὰ τακτικά, ἐπερομένου μου εἴ τι τούτων σύ με διδάξαι ἱκανὸς εἴης, ἀπιόντα με ἐκέλευσας τοῖς στρατηγικοῖς νομιζομένοις ἀνδράσι διαλέγεσθαι καὶ πυθέσθαι πῇ ἕκαστα τούτων γίγνεται. 15. Ἐκ τούτου δὴ ἐγὼ συνῆν τούτοις οὓς μάλιστα φρονίμους περὶ τούτων ἤκουον εἶναι. Καὶ περὶ μὲν τροφῆς ἐπείσθην ἱκανὸν εἶναι ὑπάρχον ὅ,τι Κυαξάρης ἔμελλε παρέξειν ἡμῖν, περὶ δὲ ὑγιείας, ἀκούων καὶ ὁρῶν ὅτι καὶ πόλεις αἱ χρῆζουσαι

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ὑγιαίνειν ἰατροὺς αἱροῦνται καὶ οἱ στρατηγοὶ τῶν στρατιωτῶν ἕνεκεν ἰατροὺς ἐξιάγουσιν, οὕτω καὶ ἐγὼ ἐπεὶ ἐν τῷ τέλει τούτῳ ἐγενόμην, εὐθὺς τούτου ἐπεμελήθην, καὶ οἶμαι, ἔφη, ὦ πάτερ, πάνυ ἱκανοὺς τὴν ἰατρικὴν τέχνην ἔξειν μετ' ἐμαυτοῦ ἄνδρας. 16. Πρὸς ταῦτα δὴ ὁ πατὴρ ἔφη, Ἀλλ', ὦ παῖ, ἔφη, οὗτοι μὲν οὓς λέγεις, ὥσπερ ἱματίων ῥαγέντων εἰσί τινες ἠπηταί, οὕτω καὶ οἱ ἰατροί, ὅταν τινὲς νοσήσωσι, τότε ἰῶνται τούτους· σοὶ δὲ τούτου μεγαλοπρεπέστερα ἔσται ἡ τῆς ὑγιείας ἐπιμέλεια· τὸ γὰρ ἀρχὴν μὴ κάμνειν τὸ στράτευμα, τούτου σοι δεῖ μέλειν. Καὶ τίνα δὴ ἐγώ, ἔφη, ὦ πάτερ, ὁδὸν ἰὼν τοῦτο πράσσειν ἱκανὸς ἔσομαι; Ἢν μὲν δήπου χρόνον τινὰ μέλλῃς ἐν τῷ αὐτῷ μένειν, ὑγιεινοῦ πρῶτον δεῖ στρατοπέδου μὴ ἀμελῆσαι· τούτου δὲ οὐκ ἂν ἁμάρτοις, ἐάνπερ μελήσῃ σοι. Καὶ γὰρ λέγοντες οὐδὲν παύονται οἱ ἄνθρωποι περί τε τῶν νοσηρῶν χωρίων καὶ τῶν ὑγιεινῶν· μάρτυρες δὲ σαφεῖς ἑκατέροις αὐτῶν παρίστανται τά τε σώματα καὶ τὰ χρώματα. Ἔπειτα δὲ οὐ τὰ χωρία μόνον ἀρκεῖ σκέψασθαι, ἀλλὰ μνήσθητι σὺ πῶς πειρᾷ σαυτοῦ ἐπιμελεῖσθαι ὅπως ὑγιαίνῃς. 17. Καὶ ὁ Κῦρος εἶπε, Πρῶτον μὲν νὴ Δία πειρῶμαι μηδέποτε ὑπερεμπίπλασθαι· δύσφορον γάρ· ἔπειτα δὲ ἐκπονῶ τὰ εἰσιόντα· οὕτω γάρ μοι δοκεῖ ἥ τε ὑγίεια μᾶλλον παραμένειν καὶ ἰσχὺς προσγενέσθαι. Οὕτω τοίνυν, ἔφη, ὦ παῖ, καὶ τῶν ἄλλων δεῖ ἐπιμελεῖσθαι. Ἦ καὶ σχολή, ἔφη, ἔσται, ὦ πάτερ, σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δί', ἔφη ὁ πατήρ, οὐ μόνον γε, ἀλλὰ καὶ ἀνάγκη. Δεῖ γὰρ δήπου στρατιάν, εἰ μέλλει πράξειν τὰ δέοντα, μηδέποτε παύεσθαι ἢ τοῖς πολεμίοις κακὰ προσύνουσαν ἢ ἑαυτῇ ἀγαθά· ὡς χαλεπὸν μὲν καὶ ἕνα ἄνθρωπον ἀργὸν τρέφεσθαι, πολὺ δ' ἔτι, ὦ παῖ, χαλεπώτερον οἶκον ὅλον, πάντων δὲ χαλεπώτατον στρατιὰν ἀργὸν τρέφειν. Πλεῖστά τε γὰρ τὰ ἐσθίοντα ἐν στρατιᾷ καὶ ἀπ' ἐλαχίστων ὁρμώμενα καὶ οἷς ἂν λάβῃ δαψιλέστατα χρώμενα, ὥστε οὔποτε ἀργεῖν δεήσει στρατιάν. 18. Λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, ὅτι ὥσπερ οὐδὲ γεωργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι. Τὸν δέ γε ἐργάτην στρατηγὸν ἐγώ, ἔφη, ἀναδέχομαι ἢν μή τις θεὸς βλάπτῃ ἅμα καὶ τὰ ἐπιτήδεια μάλιστα ἔχοντας τοὺς στρατιώτας ἀποδεῖξειν καὶ τὰ σώματα ἄριστα ἔχοντας παρασκευάσειν. Ἀλλὰ μέντοι, ἔφη, τό γε μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων, ἀγῶνας ἄν τινάς μοι δοκεῖ, ἔφη, ὦ πάτερ, προειπὼν ἑκάστοις καὶ ἆθλα προτι-

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θεὶς μάλιστ' ἂν ποιεῖν εὖ ἀσκεῖσθαι, ὥστε ἕκαστα ὁπότε δέοιτο ἔχειν ἂν παρεσκευασμένοις χρῆσθαι. Κάλλιστα λέγεις, ἔφη, ὦ παῖ· τοῦτο γὰρ ποιήσας, σάφ' ἴσθι, ὥςπερ χοροὺς τὰς τάξεις ἀεὶ τὰ προσήκοντα μελετώσας θεάσῃ.

19. Ἀλλὰ μήν, ἔφη ὁ Κῦρος, εἴς γε τὸ προθυμίαν ἐμβαλεῖν στρατιώταις οὐδέν μοι δοκεῖ ἱκανώτερον εἶναι ἢ τὸ δύνασθαι ἐλπίδας ἀγαθὰς ἐμποιεῖν ἀνθρώποις. Ἀλλ', ἔφη, ὦ παῖ, τοῦτό γε τοιοῦτόν ἐστιν οἷονπερ εἴ τις κύνας ἐν θήρᾳ ἀνακαλοῖτο ἀεὶ τῇ κλήσει ἥπερ ὅταν τὸ θηρίον ὁρᾷ. Τὸ μὲν γὰρ πρῶτον προθύμως εὖ οἶδ' ὅτι ἕξει ὑπακουούσας· ἢν δὲ πολλάκις ψεύδηται αὐτάς, τελευτῶσαι οὐδ' ὁπόταν ἀληθῶς ὁρῶν καλῇ πείθονται αὐτῷ. Οὕτω καὶ τὸ περὶ τῶν ἐλπίδων ἔχει· ἢν πολλάκις προσδοκίας ἀγαθῶν ἐμβαλὼν ψεύδηταί τις, τελευτῶν οὐδ' ὁπόταν ἀληθεῖς ἐλπίδας λέγῃ ὁ τοιοῦτος πείθειν δύναται. Ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδείη φείδεσθαι δεῖ, ὦ παῖ, ἄλλοι δὲ λέγοντες ταῦτ' ἂν διαπράσσοιεν· τὴν δὲ αὐτοῦ παρακέλευσιν εἰς τοὺς μεγίστους κινδύνους δεῖ ὡς μάλιστα ἐν πίστει διασώζειν. Ἀλλὰ ναὶ μὰ τὸν Δία, ἔφη ὁ Κῦρος, καλῶς μοι, ὦ πάτερ, δοκεῖς λέγειν, καὶ ἐμοὶ οὕτως ἥδιον. 20. Τό γε μὴν πειθομένους παρέχεσθαι τοὺς στρατιώτας οὐκ ἀπείρως μοι δοκῶ αὐτοῦ ἔχειν, ὦ πάτερ· σὺ γάρ με εὐθὺς τοῦτο ἐκ παιδίου ἐπαίδευες, σαυτῷ πείθεσθαι ἀναγκάζων· ἔπειτα τοῖς διδασκάλοις παρέδωκας, καὶ ἐκεῖνοι αὖ τὸ αὐτὸ τοῦτο ἔπρασσον· ἐπεὶ δ' ἐν τοῖς ἐφήβοις ἦμεν, ὁ ἄρχων τοῦ αὐτοῦ τούτου ἰσχυρῶς ἐπεμελεῖτο· καὶ οἱ νόμοι δέ μοι δοκοῦσιν οἱ πολλοὶ ταῦτα δύο μάλιστα διδάσκειν ἄρχειν τε καὶ ἄρχεσθαι. Καὶ τοίνυν κατανοῶν περὶ τούτων ἐν πᾶσιν ὁρᾶν μοι δοκῶ τὸ προτρέπον πείθεσθαι μάλιστα ὃν τὸ τὸν μὲν πειθόμενον ἐπαινεῖν τε καὶ τιμᾶν, τὸν δὲ ἀπειθοῦντα ἀτιμάζειν τε καὶ κολάζειν. 21. Καὶ ἐπὶ μὲν γε τὸ ἀνάγκῃ ἕπεσθαι, αὖτη, ὦ παῖ, ἡ ὁδός ἐστιν· ἐπὶ δὲ τὸ κρεῖσσον τούτου πολὺ τὸ ἑκόντας πείθεσθαι ἄλλη ἐστὶ συντομωτέρα. Ὃν γὰρ ἂν ἡγήσωνται περὶ τοῦ συμφέροντος ἑαυτοῖς φρονιμώτερον ἑαυτῶν εἶναι, τούτῳ οἱ ἄνθρωποι ὑπεριδέως πείθονται. Γνοίης δ' ἂν ὅτι τοῦθ' οὕτως ἔχει ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνουσιν, ὡς προθύμως τοὺς ἐπιτάξοντας ὅ,τι χρὴ ποιεῖν καλοῦσι· καὶ ἐν θαλάττῃ δὲ ὡς προθύμως τοῖς κυβερνήταις οἱ συμπλέοντες πείθονται· καὶ οὓς γ' ἂν νομίσωσί τινες βέλτιον ἑαυτῶν ὁδοὺς εἰδέναι, ὡς

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ἰσχυρῶς τούτων οἰδ' ἀπολείπεσθαι ἐθέλουσιν· ὅταν δὲ οἴωνται πειθόμενοι κακόν τι λήψεσθαι, οὔτε ζημίαις πάνυ τι θέλουσιν εἴκειν οὔτε δώροις ἐπαίρεσθαι. Οὐδὲ γὰρ δῶρα ἐπὶ τῷ ἑαυτοῦ κακῷ ἑκὼν οὐδεὶς λαμβάνει. 22. Λέγεις σύ, ἔφη, ὦ πάτερ, εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνυσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων. Λέγω γὰρ οὖν, ἔφη. Καὶ πῶς δή τις ἄν, ὦ πάτερ, τοιαύτην δόξαν τάχιστα περὶ αὑτοῦ παρασχέσθαι ἂν δύναιτο; Οὐκ ἔστιν, ὦ παῖ συντομωτέρα ὁδὸς περὶ ὧν ἂν βούλῃ δοκεῖν φρόνιμος εἶναι ἢ τὸ γίγνεσθαι περὶ τούτων φρόνιμον. Καθ' ἓν δὲ ἕκαστον σκοπῶν γνώσῃ ὅτι ἀληθῆ λέγω. Ἦν γὰρ βούλῃ μὴ ὢν ἀγαθὸς γεωργὸς δοκεῖν εἶναι ἀγαθός, ἢ ἱππεὺς ἢ ἰατρὸς ἢ αὐλητὴς ἢ ἄλλ' ὁτιοῦν, ἐννόει πόσα σε δέοι ἂν μηχανᾶσθαι τοῦ δοκεῖν ἕνεκα. Καὶ εἰ δὴ πείσαις ἐπαινεῖν τέ σε πολλοὺς ὅπως δόξαν λάβῃς, καὶ κατασκευὰς καλὰς ἐφ' ἑκάστῳ αὐτῶν κτήσαιο, ἄρτι τε ἐξηπατηκὼς εἴης ἂν καὶ ὀλίγῳ ὕστερον ὅπου ἂν πεῖραν δοίης, ἐξελεγμένος ἂν προσέτι καὶ ἀλαζὼν φαίνοιο. 23. Φρόνιμος δὲ περὶ τοῦ συνοίσειν μέλλοντος πῶς ἄν τις τῷ ὄντι γένοιτο; Λῆλον, ἔφη, ὦ παῖ, ὅτι ὅσα μὲν ἔστι μαθόντα εἰδέναι, μαθὼν ἄν, ὥσπερ τὰ τακτικὰ ἔμαθες· ὅσα δὲ ἀνθρώποις οὔτε μαθητὰ οὔτε προυρατὰ ἀνθρωπίνῃ προνοίᾳ, διὰ μαντικῆς ἂν παρὰ θεῶν πυνθανόμενος φρονιμώτερος ἄλλων ἂν εἴης· ὅ,τι δὲ γνοίης βέλτιον ὂν πραχθῆναι, ἐπιμελούμενος ἂν τούτου ὡς ἂν πραχθείη. Καὶ γὰρ τὸ ἐπιμελεῖσθαι οὗ ἂν δέῃ φρονιμωτέρου ἀνδρὸς ἢ τὸ ἀμελεῖν. 24. Ἀλλὰ μέντοι ἐπί γε τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, ὅπερ ἔμοιγε ἐν τοῖς μεγίστοις δοκεῖ εἶναι, δῆλον ὅτι ἡ αὐτὴ ὁδὸς ἥπερ εἴ τις ὑπὸ τῶν φίλων στέργεσθαι ἐπίθυμοίη· εὖ γὰρ οἶμαι δεῖν ποιοῦντα φανερὸν εἶναι. Ἀλλὰ τοῦτο μέν, ἔφη, ὦ παῖ, χαλεπὸν τὸ ἀεὶ δύνασθαι εὖ ποιεῖν οὓς ἄν τις θέλῃ· τὸ δὲ συνηδόμενόν τε φαίνεσθαι, ἤν τι ἀγαθὸν αὐτοῖς συμβαίνῃ, καὶ συναχθόμενον, ἤν τι κακόν, καὶ συνεπικουρεῖν προθυμούμενον ταῖς ἀπορίαις αὐτῶν, καὶ προφοβούμενον μή τι σφαλῶσι, καὶ προνοεῖν πειρώμενον ὡς μὴ σφάλλωνται, ἐπὶ ταῦτά πως δεῖ μᾶλλον συμπαρομαρτεῖν. 25. Καὶ ἐπὶ τῶν πράξεων δέ, ἤν μὲν ἐν θέρει ὦσι, τὸν ἄρχοντα δεῖ τοῦ ἡλίου πλεονεκτοῦντα φανερὸν εἶναι· ἤν δὲ ἐν χειμῶνι, τοῦ ψύχους· ἤν δὲ διὰ μόχθων, τῶν πόνων· πάντα γὰρ ταῦτα εἰς τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων συλλαμβάνει. Λέγεις σύ, ἔφη, ὦ πάτερ, ὡς καὶ καρτερώτερον δεῖ πρὸς

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πάντα τον ἄρχοντα τῶν ἀρχομένων εἶναι. Λέγω γὰρ οὖν, ἔφη. Θάρσει μέντοι τοῦτο, ὦ παῖ· εὖ γὰρ ἴσθι ὅτι τῶν ὁμοίων σωμάτων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως ἅπτονται ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου, ἀλλ' ἐπικουφίζει τι ἡ τιμὴ τοὺς πόνους τῷ ἄρχοντι καὶ αὐτὸ τὸ εἰδέναι ὅτι οὐ λανθάνει ὅ,τι ἂν ποιῇ.

26. Ὁπότε δέ, ὦ πάτερ, ἤδη ἔχοιεν μὲν τὰ ἐπιτήδεια οἱ στρατιῶται, ὑγιαίνοιεν δέ, πονεῖν δὲ δύναιντο, τὰς δὲ πολεμικὰς τέχνας ἠσκηκότες εἶεν, φιλοτίμως δ' ἔχοιεν πρὸς τὸ ἀγαθοὶ φαίνεσθαι, τὸ δὲ πείθεσθαι αὐτοῖς ἥδιον εἴη τοῦ ἀπειθεῖν, οὐκ ἂν τηνικαῦτα σωφρονεῖν ἄν τίς σοι δοκοίη διαγωνίζεσθαι βουλόμενος πρὸς τοὺς πολεμίους ὡς τάχιστα; Ναὶ μὰ Δί', ἔφη, εἰ μέλλοι γε πλεῖον ἕξειν· εἰ δὲ μή, ἔγωγε ὅσῳ ἂν οἰοίμην καὶ αὐτὸς βελτίων εἶναι καὶ τοὺς ἑπομένους βελτίονας ἔχειν, τόσῳ ἂν μᾶλλον φυλασσοίμην, ὥσπερ καὶ τὰ ἄλλα ἃ ἂν οἰώμεθα πλείστου ἡμῖν ἄξια εἶναι, ταῦτα πειρώμεθα ὡς ἐν ἐχυρωτάτῳ ποιεῖσθαι. 27. Πλεῖον δ' ἔχειν, ὦ πάτερ, πολεμίων πῶς ἄν τις δύναιτο μάλιστα; Οὐ μὰ Δί', ἔφη, οὐκέτι τοῦτο φαῦλον, ὦ παῖ, οὐδ' ἁπλοῦν ἔργον ἐρωτᾷς· ἀλλ' εὖ ἴσθι ὅτι δεῖ τὸν μέλλοντα τοῦτο ποιήσειν καὶ ἐπίβουλον εἶναι καὶ κρυψίνουν καὶ δολερὸν καὶ ἀπατεῶνα καὶ κλέπτην καὶ ἅρπαγα καὶ ἐν παντὶ πλεονέκτην τῶν πολεμίων. Καὶ ὁ Κῦρος ἐπιγελάσας εἶπεν, Ὦ Ἡράκλεις, οἷον σὺ λέγεις, ὦ πάτερ, δεῖν ἄνδρα με γενέσθαι. Οἷος ἄν, ἔφη, ὦ παῖ, δικαιότατός τε καὶ νομιμώτατος ἀνὴρ εἶης. 28. Πῶς μήν, ἔφη, παῖδας ὄντας ἡμᾶς καὶ ἐφήβους τἀναντία τούτων ἐδιδάσκετε; Ναὶ μὰ Δί', ἔφη, καὶ νῦν πρὸς τοὺς φίλους τε καὶ τοὺς πολίτας· ὅπως δέ γε τοὺς πολεμίους δύναισθε κακῶς ποιεῖν οὐκ οἶσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας; Οὐ δῆτ' ἔφη, ἔγωγε, ὦ πάτερ. Τίνος μὴν ἕνεκα, ἔφη, ἐμανθάνετε τοξεύειν; τίνος δ' ἕνεκα ἀκοντίζειν; τίνος δ' ἕνεκα δολοῦν ὗς ἀγρίους καὶ πλέγμασι καὶ ὀρύγμασι; τί δὲ ἐλάφους ποδάγραις καὶ ἁρπεδόναις; τί δὲ λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν οὐκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, ἀλλὰ μετὰ πλεονεξίας τινὸς ἀεὶ ἐπειρᾶσθε ἀγωνίζεσθαι πρὸς αὐτά; ἢ οὐ πάντα γιγνώσκεις ταῦτα ὅτι κακουργίαι τέ εἰσι καὶ ἀπάταις καὶ δολώσεις καὶ πλεονεξίαι; 29. Ναὶ μὰ Δί', ἔφη, θηρίων γε· ἀνθρώπων δὲ εἰ καὶ δόξαιμι βούλεσθαι ἐξαπατῆσαί τινα, πολλὰς πληγὰς οἶδα λαμβάνων. Οὐδὲ γὰρ τοξεύειν, οἶμαι, ἔφη, οὐδ' ἀκοντίζειν ἄνθρωπον ἐπετρέπομεν ὑμῖν, ἀλλ' ἐπὶ σκοπὸν βάλ-

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λειν ἐδιδάσκομεν, ἵνα γε νῦν μὲν μὴ κακουργοίητε τοὺς φίλους, εἰ δέ ποτε πόλεμος γένοιτο, δύναισθε καὶ ἀνθρώπων στοχάζεσθαι. Καὶ ἐξαπατᾶν καὶ πλεονεκτεῖν οὐκ ἐν ἀνθρώποις ἐπαιδεύομεν ὑμᾶς, ἀλλ' ἐν θηρίοις, ἵνα μηδ' ἐν τούτοις τοὺς φίλους βλάπτοιτε, εἰ δέ ποτε πόλεμος γένοιτο, μηδὲ τούτων ἀγύμναστοι εἶητε. 30. Οὐκοῦν, ἔφη, ὦ πάτερ, εἶπερ χρήσιμά ἐστιν ἀμφότερ' ἐπίστασθαι, εὖ τε ποιεῖν ἀνθρώπους καὶ κακῶς, καὶ διδάσκειν ἀμφότερα ταῦτα ἔδει ἐν ἀνθρώποις. 31. Ἀλλὰ λέγεται, ἔφη, ὦ παῖ, ἐπὶ τῶν ἡμετέρων προγόνων γενέσθαι ποτὲ ἀνὴρ διδάσκαλος τῶν παίδων, ὃς ἐδίδασκεν ἆρα τοὺς παῖδας τὴν δικαιοσύνην ὥσπερ σὺ κελεύεις, μὴ ψεύδεσθαι καὶ ψεύδεσθαι, καὶ μὴ ἐξαπατᾶν καὶ ἐξαπατᾶν, καὶ μὴ διαβάλλειν καὶ διαβάλλειν, καὶ μὴ πλεονεκτεῖν καὶ πλεονεκτεῖν. Διώριζε δὲ τούτων ἅ τε πρὸς τοὺς φίλους ποιητέον καὶ πρὸς ἐχθρούς. Καὶ ἔτι δὲ ταῦτα ἐδίδασκεν ὡς καὶ τοὺς φίλους δίκαιον εἴη ἐξαπατᾶν ἐπί γε ἀγαθῷ, καὶ κλέπτειν τὰ τῶν φίλων ἐπὶ ἀγαθῷ. 32. Καὶ τάδε διδάσκοντα ἀνάγκη καὶ γυμνάζειν ἦν πρὸς ἀλλήλους τοὺς παῖδας ταῦτα ποιεῖν, ὥσπερ καὶ ἐν πάλῃ φασὶ τοὺς Ἕλληνας διδάσκειν ἐξαπατᾶν, καὶ γυμνάζειν δὲ τοὺς παῖδας πρὸς ἀλλήλους τοῦτο δύνασθαι ποιεῖν. Γενόμενοι δέ τινες οὕτως εὐφυεῖς καὶ πρὸς τὸ [εὖ] ἐξαπατᾶν καὶ πρὸς τὸ [εὖ] πλεονεκτεῖν, ἴσως δὲ καὶ πρὸς τὸ φιλοκερδεῖν οὐκ ἀφυεῖς ὄντες, οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν πειρᾶσθαι. 33. Ἐγένετο οὖν ἐκ τούτων ῥήτρα, ᾗ καὶ νῦν χρώμεθα ἔτι, ἁπλῶς διδάσκειν τοὺς παῖδας ὥσπερ τοὺς οἰκέτας πρὸς ἡμᾶς αὐτοὺς διδάσκομεν ἀληθεύειν καὶ μὴ ἐξαπατᾶν καὶ μὴ πλεονεκτεῖν· εἰ δὲ παρὰ ταῦτα ποιοῖεν, κολάζειν, ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πρᾳότεροι πολῖται γένοιντο. 34. Ἐπεὶ δὲ ἔχοιεν τὴν ἡλικίαν ἣν σὺ νῦν ἔχεις, ἤδη καὶ τὰ πρὸς τοὺς πολεμίους νόμιμα ἐδόκει ἀσφαλὲς εἶναι διδάσκειν. Οὐ γὰρ ἂν ἔτι ἐξενεχθῆναι δοκεῖτε πρὸς τὸ ἄγριοι πολῖται γενέσθαι ἐν τῷ αἰδεῖσθαι ἀλλήλους συντεθραμμένοι· | ὥσπερ γε καὶ περὶ ἀφροδισίων οὐ διαλεγόμεθα πρὸς τοὺς ἄγαν νέους, ἵνα μὴ πρὸς τῇ ἰσχυρᾷ ἐπιθυμίᾳ αὐτοῖς ῥᾳδιουργίας προσγενομένης ἀμέτρως αὐτῇ χρῷντο οἱ νέοι. | 35. Νὴ Δί', ἔφη· ὡς τοίνυν ὀψιμαθῆ ὄντα ἐμὲ τούτων τῶν πλεονεξιῶν, ὦ πάτερ, μὴ φείδου εἴ τι ἔχεις διδάσκειν ὅπως πλεονεκτήσω ἐγὼ τῶν πολεμίων. Μηχανῶ τοίνυν, ἔφη, ὁπόση ἐστὶ δύναμις, τεταγμένους τοῖς αὐτοῦ ἀτάκτους λαμβάνειν τοὺς

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πολεμίους καὶ ὡπλισμένοις ἀόπλους καὶ ἐγρηγορόσι καθεύδοντας, καὶ φανερούς σοι ὄντας ἀφανὴς ὢν αὐτὸς ἐκείνοις καὶ ἐν δυσχωρίαις αὐτοὺς γιγνομένους ἐν ἐρημίῳ αὐτὸς ὢν ὑποδέξῃ. 36. Καὶ πῶς ἄν, ἔφη, τις τοιαῦτα, ὦ πάτερ, ἁμαρτάνοντας δύναιτο τοὺς πολεμίους λαμβάνειν; Ὅτι, ἔφη, ὦ παῖ, πολλὰ μὲν τούτων ἀνάγκη ἐστὶ καὶ ὑμᾶς καὶ τοὺς πολεμίους παρασχεῖν. Σιτοποιεῖσθαί τε γὰρ ἀνάγκη ἀμφοτέρους, κοιμᾶσθαί τε ἀμφοτέρους, καὶ ἔωθεν ἐπὶ τὰ ἀναγκαῖα σχεδὸν ἅμα πάντας ἀποχωρεῖν δεῖ, καὶ ταῖς ὁδοῖς ὁποῖαι ἂν ὦσι τοιαύταις ἀνάγκη χρῆσθαι. Ἃ χρή σε πάντα κατανοοῦντα ἐν ᾧ μὲν ἂν ὑμᾶς γιγνώσκῃς ἀσθενεστάτους γιγνομένους, ἐν τούτῳ μάλιστα φυλάσσεσθαι· ἐν ᾧ δ' ἂν τοὺς πολεμίους αἰσθάνῃ εὐχειροτάτους γιγνομένους, ἐν τούτῳ μάλιστα ἐπιτίθεσθαι. 37. Πότερον δ', ἔφη ὁ Κῦρος, ἐν τούτοις μόνον ἔστι πλεονεκτεῖν ἢ καὶ ἐν ἄλλοις τισί; Καὶ πολύ γε μᾶλλον, ἔφη, ὦ παῖ· ἐν τούτοις μὲν γὰρ ὡς ἐπὶ τὸ πολὺ πάντες φυλακὰς ἰσχυρὰς ποιοῦνται, εἰδότες ὅτι δέονται. Οἱ δ' ἐξαπατῶντες τοὺς πολεμίους δύνανται καὶ θαρσῆσαι ποιήσαντες ἀφυλάκτους λαμβάνειν καὶ διῶξαι παραδόντες ἑαυτοὺς ἀτάκτους ποιῆσαι καὶ ἐς δυσχωρίαν φυγῇ ὑπαγαγόντες ἐνταῦθα ἐπιτίθεσθαι. 38. Δεῖ δή, ἔφη, ὦ παῖ, φιλομαθῆ σε τούτων ἁπάντων ὄντα οὐχ οἷς ἂν μάθῃς τούτοις μόνοις χρῆσθαι, ἀλλὰ καὶ αὐτὸν ποιητὴν εἶναι τῶν πρὸς τοὺς πολεμίους μηχανημάτων, ὥσπερ καὶ οἱ μουσικοὶ οὐχ οἷς ἂν μάθωσι τούτοις μόνον χρῶνται, ἀλλὰ καὶ ἄλλα νέα μέλη πειρῶνται ποιεῖν. Καὶ σφόδρα μὲν καὶ ἐν τοῖς μουσικοῖς τὰ νέα καὶ ἀνθηρὰ εὐδοκιμεῖ, πολὺ δὲ καὶ ἐν τοῖς πολεμικοῖς μᾶλλον τὰ καινὰ μηχανήματα εὐδοκιμεῖ· ταῦτα γὰρ μᾶλλον καὶ ἐξαπατᾶν δύναται τοὺς ὑπεναντίους. 39. Εἰ δὲ σύ γε, ἔφη, ὦ παῖ, μηδὲν ἄλλο ἢ μετενέγκοις ἐπ' ἀνθρώπους τὰς μηχανὰς ἃς καὶ πάνυ ἐπὶ τοῖς μικροῖς θηρίοις ἐμηχανῶ, οὐκ οἴει ἄν, ἔφη, πρόσω πάνυ ἐλάσαι τῆς πρὸς τοὺς πολεμίους πλεονεξίας; σὺ γὰρ ἐπὶ μὲν τὰς ὄρνιθας ἐν τῷ ἰσχυροτάτῳ χειμῶνι ἀνιστάμενος ἐπορεύου νυκτός, καὶ πρὶν κινεῖσθαι τὰς ὄρνιθας ἐπεποίηντό σοι αἱ πάγαι αὐταῖς καὶ τὸ κεκινημένον χωρίον ἐξείκαστο τῷ ἀκινήτῳ· ὄρνιθες δὲ ἐπεπαίδευντό σοι ὥστε σοὶ μὲν τὰ συμφέροντα ὑπηρετεῖν, τὰς δὲ ὁμοφύλους ὄρνιθας ἐξαπατᾶν· αὐτὸς δὲ ἐνήδρευες, ὥστε ὁρᾶν μὲν αὐτάς, μὴ ὁρᾶσθαι δὲ ὑπ' αὐτῶν· ἠσκήκεις δὲ φθάνων ἕλκειν ἢ τὰ πτηνὰ φεύγειν. 40. Πρὸς δ' αὖ τὸν λαγώ, ὅτι μὲν ἐν σκότει νέμε-

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ται, τὴν δ' ἡμέραν ἀποδιδράσκει, κύνας ἔτρεφες αἱ τῇ ὀσμῇ αὐτὸν ἀνεύρισκον. Ὅτι δὲ ταχὺ ἔφευγεν, ἐπεὶ εὑρεθείη, ἄλλας κύνας εἶχες ἐπιτετιδευμένας πρὸς τὸ κατὰ πόδας αἱρεῖν. Εἰ δὲ καὶ ταύτας ἀποφύγοι, τοὺς πόρους αὐτῶν ἐκμανθάνων καὶ πρὸς οἷα χωρία φεύγοντες αἱροῦνται οἱ λαγώ, ἐν τούτοις δίκτυα δυσόρατα ἐνεπετάννυες ἄν, καὶ τῷ σφοδρῶς φεύγειν αὐτὸς ἑαυτὸν ἐμπεσὼν συνέδει. Τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν σκοποὺς τοῦ γιγνομένου καθίστης οἳ ἐγγύθεν ταχὺ ἔμελλον ἐπιγενήσεσθαι· καὶ αὐτὸς μὲν σὺ ὄπισθεν κραυγῇ οὐδὲν ὑστεριζούσῃ τοῦ λαγῶ βοῶν ἐξέπλησσες αὐτὸν ὥστε ἀφρόνως ἁλίσκεσθαι, τοὺς δὲ ἔμπροσθεν σιγᾶν διδάξας ἐνεδρεύοντας λανθάνειν ἐποίεις. 41. Ὥσπερ οὖν προεῖπον, εἰ τοιαῦτα ἐθελήσαις καὶ ἐπὶ τοῖς ἀνθρώποις μηχανᾶσθαι, οὐκ οἶδ' ἔγωγε εἴ τινα λίποις ἂν τῶν πολεμίων. Ἦν δέ ποτε ὥρα ἀνάγκη γένηται καὶ ἐν τῷ ἰσοπέδῳ καὶ ἐκ τοῦ ἐμφανοῦς ὡπλισμένους ἀμφοτέρους μάχην συνάπτειν, ἐν τῷ τοιούτῳ δέ, ὦ παῖ, αἱ ἐκ πολλοῦ παρεσκευασμέναι πλεονεξίαι μέγα δύνανται. Ταύτας δὲ ἐγὼ λέγω εἶναι ἥν τῶν στρατιωτῶν εὖ μὲν τὰ σώματα ἠσκημένα ᾖ, εὖ δὲ αἱ ψυχαὶ τεθηγμέναι, εὖ δὲ αἱ πολεμικαὶ τέχναι μεμελετημέναι ὦσιν. 42. Εὖ δὲ χρὴ καὶ τοῦτο εἰδέναι ὅτι ὁπόσους ἂν ἀξιοῖς σοι πείθεσθαι, καὶ ἐκεῖνοι πάντες ἀξιώσουσι σὲ πρὸ ἑαυτῶν βουλεύεσθαι. Μηδέποτε οὖν ἀφροντίστως ἔχε, ἀλλὰ τῆς μὲν νυκτὸς προσκόπει τί σοι ποιήσουσιν οἱ ἀρχόμενοι ἐπειδὰν ἡμέρα γένηται, τῆς δὲ ἡμέρας ὅπως τὰ εἰς νύκτα κάλλιστα ἕξει. 43. Ὅπως δὲ χρὴ τάσσειν εἰς μάχην στρατιὰν ἢ ὅπως ἄγειν ἡμέρας ἢ νυκτὸς ἢ στενὰς ἢ πλατείας ὁδοὺς ἢ ὀρεινὰς ἢ πεδινάς, ἢ ὅπως στρατοπεδεύεσθαι, ἢ ὅπως φυλακὰς νυκτερινὰς ἢ καὶ ἡμερινὰς καθιστάναι, ἢ ὅπως προσάγειν πρὸς πολεμίους ἢ ἀπάγειν ἀπὸ πολεμίων, ἢ ὅπως παρὰ πόλιν πολεμίαν ἄγειν ἢ ὅπως πρὸς τεῖχος ἄγειν ἢ ἀπάγειν, ἢ ὅπως νάπη ἢ ποταμοὺς διαβαίνειν, ἢ ὅπως ἱππικὸν φυλάσσεσθαι ἢ ὅπως ἀκοντιστὰς ἢ τοξότας, καὶ εἴ γε δή σοι κατὰ κέρας ἄγοντι πολέμιοι ἐπιφανεῖεν, πῶς χρὴ ἀντικαθεστάναι, καὶ εἴ σοι ἐπὶ φάλαγγος ἄγοντι ἄλλοθέν ποθεν οἱ πολέμιοι φαίνοιντο ἢ κατὰ πρόσωπον, ὅπως χρὴ ἀντιπαράγειν, ἢ ὅπως τὰ τῶν πολεμίων ἂν τις μάλιστα αἰσθάνοιτο, ἢ ὅπως τὰ σὰ οἱ πολέμιοι ἥκιστα εἰδεῖεν, ταῦτα δὲ πάντα τί ἂν ἐγὼ λέγοιμί σοι; ὅσα τε γὰρ ἔγωγε ἤδειν, πολλάκις ἀκήκοας, ἄλλως τε ὅστις ἐδόκει τι τούτων ἐπίστασθαι, οὐδενὸς αὐτῶν ἠμέλησας οὐδ' ἀδαὴς γεγένησαι.

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Δεῖ οὖν πρὸς τὰ συμβαίνοντα, [οἶμαι τούτοις] χρῆσθαι ὁποῖον ἂν συμφέρειν σοι τούτων δοκῇ.

44. *Μάθε δέ μου καὶ τάδε, ὦ παῖ, ἔφη, τὰ μέγιστα· παρὰ γὰρ ἱερὰ καὶ οἰωνοὺς μήτ' ἐν ἑαυτῷ μηδέποτε μήτ' ἐν στρατιᾷ κινδυνεύσῃς, κατανοῶν ὡς ἄνθρωποι μὲν αἱροῦνται πράξεις εἰκάζοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔσται αὐτῶν τἀγαθά.* 45. *Γνοίης δ' ἂν ἐξ αὐτῶν τῶν γιγνομένων· πολλοὶ μὲν γὰρ πόλεις ἔπεισαν καταῦτα οἱ δοκοῦντες σοφώτατοι εἶναι πόλεμον ἄρασθαι πρὸς τούτους ὑφ' ὧν οἱ πεισθέντες ἐπιθέσθαι ἀπώλοντο, πολλοὶ δὲ πολλοὺς ηὔξησαν καὶ ἰδιώτας καὶ πόλεις ὑφ' ὧν αὐξηθέντων τὰ μέγιστα κακὰ ἔπαθον, πολλοὶ δὲ οἷς ἐξῆν φίλοις χρῆσθαι καὶ εὖ ποιεῖν καὶ εὖ πάσχειν, τούτοις δούλοις μᾶλλον βουληθέντες ἢ φίλοις χρῆσθαι, ὑπ' αὐτῶν τούτων δίκην ἔδοσαν· πολλοῖς δ' οὐκ ἤρκεσεν αὐτοῖς τὸ μέρος ἔχουσι ζῆν ἡδέως, ἐπιθυμήσαντες δὲ κύριοι εἶναι πάντων, διὰ ταῦτα καὶ ὧν εἶχον ἀπέτυχον· πολλοὶ δὲ τὸν πολύευκτον πλοῦτον κατακτησάμενοι, διὰ τοῦτον ἀπώλοντο.* 46. *Οὕτως ἡ ἀνθρωπίνη σοφία οὐδὲν μᾶλλον οἶδε τὸ ἄριστον αἱρεῖσθαι ἢ εἰ κληρούμενος ὅ,τι λάχοι τοῦτό τις πράσσοι. Θεοὶ δέ, ὦ παῖ, ἀεὶ ὄντες πάντα ἴσασι τά τε γεγενημένα καὶ τὰ ὄντα καὶ ὅ,τι ἐξ ἑκάστου αὐτῶν ἀποβήσεται, καὶ τῶν συμβουλευομένων ἀνθρώπων οἷς ἂν ἵλεῳ ὦσι, προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρή. Εἰ δὲ μὴ πᾶσιν ἐθέλουσι συμβουλεύειν, οὐδὲν θαυμαστόν· οὐ γὰρ ἀνάγκη κήδεσθαι ἐστιν ὧν ἂν μὴ θέλωσιν ἐπιμελεῖσθαι.*

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Β'.

ΚΑΡ. Ι.

1. *ΤΟΙΑΥΤΑ* μὲν ἀφίκοντο διαλεγόμενοι μέχρι τῶν ὁρίων τῆς Περσίδος· ἐπεὶ δὲ αὐτοῖς ἀετὸς δεξιὸς φανεὶς προηγεῖτο, προευξάμενοι θεοῖς καὶ ἥρωσι τοῖς Περσίδα γῆν κατέχουσιν ἵλεως καὶ εὐμενεῖς πέμπειν σφᾶς, οὕτω διέβαινον τὰ ὅρια. Ἐπειδὴ δὲ διέβησαν, προσηύχοντο αὖθις θεοῖς τοῖς Μηδίαν γῆν κατέχουσιν ἵλεως καὶ εὐμενεῖς δέχεσθαι αὐτούς. Ταῦτα δὲ ποιήσαντες, ἀσπασάμενοι ἀλλήλους ὥσπερ εἰκός, ὁ μὲν πατὴρ πάλιν εἰς Πέρσας ἀπῄει, Κῦρος δὲ εἰς Μήδους πρὸς Κυαξάρην ἐπορεύετο. 2. Ἐπεὶ δὲ ἀφίκετο ὁ Κῦρος εἰς Μήδους πρὸς τὸν Κυαξάρην, πρῶτον μὲν ὥσπερ εἰκὸς ἠσπάσαντο ἀλλήλους, ἔπειτα δὲ ἤρετο τὸν Κῦρον ὁ Κυαξάρης πόσον ἄγοι τὸ στράτευμα. Ὁ δ' ἔφη, Τρισμυρίους μὲν οἳ καὶ πρόσθεν ἐφοίτων πρὸς ὑμᾶς μισθοφόροι· ἄλλοι δὲ καὶ τῶν οὐδεπώποτε ἐξελθόντων προσέρχονται τῶν ὁμοτίμων. 3. Πόσοι τινές; ἔφη ὁ Κυαξάρης. Οὐκ ἂν ὁ ἀριθμός σε, ἔφη ὁ Κῦρος, ἀκούσαντα εὐφράνειεν. Ἀλλ' ἐκεῖνο ἐννόησον ὅτι ὀλίγοι ὄντες οὗτοι οἱ ὁμότιμοι καλοίμενοι πολλῶν ὄντων τῶν ἄλλων Περσῶν ῥᾳδίως ἄρχουσιν. Ἀτάρ, ἔφη, δέῃ τι αὐτῶν ἢ μάτην ἐφοβήθης, οἱ δὲ πολέμιοι οὐκ ἔρχονται; Ναὶ μὰ Δί', ἔφη, καὶ πολλοί γε. 4. Πῶς τοῦτο σαφές; Ὅτι, ἔφη, πολλοὶ ἥκοντες αὐτόθεν ἄλλος ἄλλον τρόπον πάντες ταὐτὸ λέγουσιν. Ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας. Ἀνάγκη γάρ, ἔφη. Τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι, εἰ οἶσθα, πόση ἡ προσιοῦσα, καὶ πάλιν τὴν ἡμετέραν, ὅπως εἰδότες ἀμφοτέρας πρὸς ταῦτα βουλευσόμεθα ὅπως ἂν ἄριστα ἀγωνιζοίμεθα. Ἄκουε δή, ἔφη ὁ Κυαξάρης.

5. Κροῖσος μὲν ὁ Λυδὸς ἄγειν λέγεται μυρίους μὲν ἱππέας, πε[illegible]

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ταστας δὲ καὶ τοξότας πλείους ἢ τετρακισμυρίους. Ἀρτακάμας δὲ τὸν τῆς μεγάλης Φρυγίας ἄρχοντα λέγουσιν ἱππέας μὲν εἰς ὀκτακισχιλίους ἄγειν, λογχοφόρους δὲ σὺν πελτασταῖς οὐ μείους τετρακισμυρίων· Ἀρίβαιον δὲ τὸν τῶν Καππαδοκῶν βασιλέα ἱππέας μὲν ἑξακισχιλίους, τοξότας δὲ καὶ πελταστὰς οὐ μείους τρισμυρίων· τὸν Ἀράβιον δὲ Ἄραγδον ἱππέας τε εἰς μυρίους καὶ ἅρματα εἰς ἑκατὸν καὶ σφενδονητῶν πάμπολύ τι χρῆμα. Τοὺς μέντοι Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἕπονται. Τοὺς δὲ ἀπὸ Φρυγίας τῆς πρὸς Ἑλλησπόντῳ συμβαλεῖν φασι Γαβαῖον ἔχοντα εἰς Καΰστριον πεδίον ἑξακισχιλίους μὲν ἱππέας, πελταστὰς δὲ εἰς δισμυρίους. Κάρας μέντοι καὶ Κίλικας καὶ Παφλαγόνας παρακληθέντας οὔ φασιν ἕπεσθαι. Ὁ δὲ Ἀσσύριος ὁ Βαβυλῶνά τε ἔχων καὶ τὴν ἄλλην Ἀσσυρίαν ἐγὼ μὲν οἶμαι ἱππέας μὲν ἄξει οὐκ ἐλάττους δισμυρίων, ἅρματα δ' εὖ οἶδ' οὐ μείω διακοσίων, πεζοὺς δὲ οἶμαι παμπόλλους· εἰώθει γοῦν ὁπότε δεῦρο ἐμβάλλοι. 6. Σύ, ἔφη ὁ Κῦρος, πολεμίους λέγεις ἱππέας μὲν εἰς ἑξακισμυρίους εἶναι, πελταστὰς δὲ καὶ τοξότας πλεῖον ἢ εἴκοσι μυριάδας. Ἄγε δὴ τῆς δυνάμεως τῆς σῆς τί φῂς πλῆθος εἶναι; Εἰσίν, ἔφη, Μήδων μὲν ἱππεῖς μὲν πλείους τῶν μυρίων· πελτασταὶ δὲ καὶ τοξόται γένοιντ' ἂν ὡς ἐπὶ τῆς ἡμετέρας κἂν ἑξακισμύριοι. Ἀρμενίων δ', ἔφη, τῶν ὁμόρων ἡμῖν παρέσονται ἱππεῖς μὲν τετρακισχίλιοι, πεζοὶ δὲ δισμύριοι. Λέγεις σύ, ἔφη ὁ Κῦρος, ἱππέας μὲν ἡμῖν εἶναι μεῖον ἢ τὸ τρίτον μέρος τοῦ τῶν πολεμίων ἱππικοῦ, πεζοὺς δὲ ἀμφὶ τοὺς ἡμίσεις. 7. Τί οὖν; ἔφη ὁ Κυαξάρης, ὀλίγους νομίζεις Περσῶν εἶναι οὓς σὺ φῂς ἄγειν; Ἀλλ' εἰ μὲν ἀνδρῶν προσδεῖ ἡμῖν, ἔφη ὁ Κῦρος, εἴτε καὶ μή, αὖθις συμβουλευσόμεθα· τὴν δὲ μάχην μοι, ἔφη, λέξον ἑκάστων ἥτις ἐστί. Σχεδόν, ἔφη ὁ Κυαξάρης, πάντων ἡ αὐτή· τοξόται γάρ εἰσι καὶ ἀκοντισταὶ οἵ τ' ἐκείνων καὶ οἱ ἡμέτεροι. Οὐκοῦν ἀκροβολίζεσθαι ἀνάγκη ἐστὶ τοιούτων γε τῶν ὅπλων ὄντων. Ἀνάγκη γὰρ οὖν, ἔφη. 8. Οὐκοῦν ἐν τούτῳ μὲν τῶν πλειόνων ἡ νίκη· πολὺ γὰρ ἂν θᾶσσον οἱ ὀλίγοι ὑπὸ τῶν πολλῶν τιτρωσκόμενοι ἀναλωθείησαν ἢ οἱ πολλοὶ ὑπὸ τῶν ὀλίγων. Εἰ οὖν οὕτως ἔχει, ὦ Κῦρε, τί ἂν ἄλλο τις κρεῖσσον εὕροι ἢ πέμπειν εἰς Πέρσας, καὶ ἅμα μὲν διδάσκειν αὐτοὺς ὅτι εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, ἅμα δὲ αἰτεῖν πλεῖον στράτευμα; Ἀλλὰ τοῦτο μέν, ἔφη ὁ Κῦρος, εὖ ἴσθι, οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοί-

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μεθ' ἂν τοὺς πολεμίους. 9. Τί μὴν σὺ ἄλλο ἐνορᾷς ἄμεινον τούτου; Ἐγὼ μὲν ἄν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὡς τάχιστα ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν οἵαπερ ἔχοντες ἔρχονται οἱ παρ' ἡμῶν οἱ τῶν ὁμοτίμων καλούμενοι. Ταῦτα δ' ἐστὶ θώραξ μὲν περὶ τὰ στέρνα, γέρρον δὲ εἰς τὴν ἀριστερᾶν, κοπὶς δὲ ἢ σάγαρις εἰς τὴν δεξιάν· κἂν ταῦτα παρασκευάσῃς, ἡμῖν μὲν ποιήσεις τὸ ὁμόσε τοῖς ἐναντίοις ἰέναι ἀσφαλέστατον, τοῖς πολεμίοις δὲ τὸ φεύγειν ἢ τὸ μένειν αἱρετώτερον. Τάσσομεν δέ, ἔφη, ἡμᾶς μὲν αὐτοὺς ἐπὶ τοὺς μένοντας· οἳ γε μεντἂν αὐτῶν φεύγωσι, τούτους ὑμῖν καὶ τοῖς ἵπποις νέμομεν, ὡς μὴ σχολάζωσι μήτε μένειν μήτ' ἀναστρέφεσθαι. 10. Κῦρος μὲν οὕτως ἔλεξε· τῷ δὲ Κυαξάρῃ ἔδοξέ τε εὖ λέγειν, καὶ τοῦ μὲν πλείονς μεταπέμπεσθαι οὐκέτι ἐμέμνητο, παρεσκευάζετο δὲ ὅπλα τὰ προειρημένα. Καὶ σχεδόν τε ἕτοιμα ἦν καὶ τῶν Περσῶν οἱ ὁμότιμοι παρῆσαν ἔχοντες τὸ ἀπὸ Περσῶν στράτευμα. 11. Ἐνταῦθα δὴ εἰπεῖν λέγεται ὁ Κῦρος συναγαγὼν αὐτούς. Ἄνδρες φίλοι, ἐγὼ ὑμᾶς ὁρῶν αὐτοὺς μὲν καθωπλισμένους οὕτω καὶ ταῖς ψυχαῖς παρεσκευασμένους ὡς χεῖρας συμμίξοντας τοῖς πολεμίοις, τοὺς δὲ ἑπομένους ὑμῖν Πέρσας γιγνώσκων ὅτι οὕτως ὡπλισμένοι εἰσὶν ὡς ὅτι προσωτάτω σταθέντες μάχεσθαι, ἔδεισα μὴ ὀλίγοι καὶ ἔρημοι συμμάχων συμπίπτοντες πολεμίοις πολλοῖς πάθοιτέ τι. Νῦν μὲν οὖν, ἔφη, σώματα ἔχοντες ἀνδρῶν ἥκετε οὐ μεμπτά· ὅπλα δὲ ἔσται αὐτοῖς ὅμοια τοῖς ἡμετέροις· τάς γε μέντοι ψυχὰς θήγειν αὐτῶν ἡμέτερον τὸ ἔργον. Ἄρχοντος γάρ ἐστιν οὐχ ἑαυτὸν μόνον ἀγαθὸν παρέχειν, ἀλλὰ δεῖ καὶ τῶν ἀρχομένων ἐπιμελεῖσθαι ὅπως ὡς βέλτιστοι ἔσονται.

12. Ὁ μὲν οὕτως εἶπεν· οἱ δ' ἥσθησαν μὲν πάντες, νομίζοντες μετὰ πλειόνων ἀγωνιεῖσθαι· εἷς δὲ αὐτῶν καὶ ἔλεξε τοιάδε. 13. Ἀλλὰ θαυμαστά, ἔφη, ἴσως δόξω λέγειν, εἰ Κύρῳ συμβουλεύσω τι εἰπεῖν ὑπὲρ ἡμῶν, ὅταν τὰ ὅπλα λαμβάνωσιν οἱ ἡμῖν μέλλοντες συμμάχεσθαι· ἀλλὰ γιγνώσκω γάρ, ἔφη, ὅτι οἱ τῶν ἱκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς τῶν ἀκουόντων· κἂν δῶρα διδῶσιν οἱ τοιοῦτοι, καὶ ἂν μείω τυγχάνῃ ὄντα ἢ τὰ παρὰ τῶν ὁμοίων, ὅμως μείζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες. Καὶ νῦν, ἔφη, οἱ Πέρσαι παρασταται ὑπὸ Κύρου πολὺ μᾶλλον ἡσθήσονται ἢ ὑφ' ἡμῶν παρακαλούμενοι, εἴς τε τοὺς ὁμοτίμους καθιστάμενοι βεβαιοτέρως σφίσιν ἡγήσονται ἔχειν τοῦτο

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ὑπὸ βασιλέως τε παιδὸς καὶ ὑπὸ στρατηγοῦ γενόμενον ἢ εἰ ὑφ' ἡμῶν τὸ αὐτὸ τοῦτο γίγνοιτο. Ἀπεῖναι μέντοι οὐδὲ τὰ ἡμέτερα χρή, ἀλλὰ παντὶ τρόπῳ δεῖ τῶν ἀνδρῶν θήγειν πάντως τὸ φρόνημα. Ἡμῖν γὰρ ἔσται τοῦτο χρήσιμον ὅ,τι ἂν οὗτοι βελτίονες γένωνται.

14. Οὕτω δὴ ὁ Κῦρος καταθεὶς τὰ ὅπλα εἰς τὸ μέσον καὶ συγκαλέσας πάντας τοὺς Περσῶν στρατιώτας ἔλεξε τοιάδε. 15. Ἄνδρες Πέρσαι, ὑμεῖς καὶ ἔφυτε ἐν τῇ αὐτῇ ἡμῖν καὶ ἐτράφητε, καὶ τὰ σώματά γε οὐδὲν ἡμῶν χείρονα ἔχετε, ψυχάς τε ὑμῖν προσήκει οὐδὲν χείρονας ἡμῶν ἔχειν. Τοιοῦτοι δ' ὄντες ἐν μὲν τῇ πατρίδι οὐ μετείχετε τῶν ἴσων ἡμῖν, οὐχ ὑφ' ἡμῶν ἀπελαθέντες ἀλλ' ὑπὸ τοῦ τὰ ἐπιτήδεια ἀνάγκην ὑμῖν εἶναι πορίζεσθαι. Νῦν δὲ ὅπως μὲν ταῦτα ἕξετε ἐμοὶ μελήσει σὺν τοῖς θεοῖς· ἔξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα οἷαπερ ἡμεῖς ἔχομεν εἰς τὸν αὐτὸν ἡμῖν κίνδυνον ἐμβαίνειν, καὶ ἄν τι ἐκ τούτων καλὸν κἀγαθὸν γίγνηται, τῶν ὁμοίων ἡμῖν ἀξιοῦσθαι. 16. Τὸν μὲν οὖν πρόσθεν χρόνον ὑμεῖς τε τοξόται καὶ ἀκοντισταὶ ἦτε καὶ ἡμεῖς, καὶ εἴ τι χείρους ἡμῶν ταῦτα ποιεῖν ἦτε, οὐδὲν θαυμαστόν· οὐ γὰρ ἦν ὑμῖν σχολὴ ὥσπερ ἡμῖν τούτων ἐπιμελεῖσθαι· ἐν δὲ ταύτῃ τῇ ὁπλίσει οὐδὲν ἡμεῖς ὑμῶν προὔξομεν. Θώραξ μέν γε περὶ τὰ στέρνα ἁρμόζων ἑκάστῳ ἔσται, γέρρον δὲ ἐν τῇ ἀριστερᾷ, ὃ πάντες εἰθίσμεθα φορεῖν, μάχαιρα δὲ ἡ σάγαρις ἐν τῇ δεξιᾷ, ᾗ δὴ παίειν τοὺς ἐναντίους δεήσει οὐδὲν φυλαττομένους μή τι παίοντες ἐξαμάρτωμεν. 17. Τί οὖν ἂν ἐν τούτοις ἕτερος ἑτέρου διαφέροι ἡμῶν πλὴν τόλμῃ; ἣν οὐδὲν ὑμῖν ἧσσον προσήκει ἡμῶν ὑποτρέφεσθαι. Νίκης τε γὰρ ἐπιθυμεῖν, ἢ τὰ καλὰ πάντα καὶ τὰ ἀγαθὰ κτᾶταί τε καὶ σώζει, τί μᾶλλον ἡμῖν ἢ ὑμῖν προσήκει; κράτους τε, ὃ πάντα τὰ τῶν ἥσσόνων τοῖς κρείσσοσι δωρεῖται, τί εἰκὸς ἡμᾶς μᾶλλον ἢ καὶ ὑμᾶς τούτου δεῖσθαι; 18. Τέλος εἶπεν, Ἀκηκόατε πάντα· ὁρᾶτε τὰ ὅπλα· ὁ μὲν χρῄζων λαμβανέτω ταῦτα καὶ ἀπογραφέσθω πρὸς τὸν ταξίαρχον εἰς τὴν ὁμοίαν τάξιν ἡμῖν· ὅτῳ δ' ἀρκεῖ ἐν μισθοφόρου χώρᾳ εἶναι, καταμενέτω ἐν τοῖς ὑπηρετικοῖς ὅπλοις. 19. Ὁ μὲν οὕτως εἶπεν. Ἀκούσαντες δὲ οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοί ὥστε τὰ ὅμοια πονοῦντες τῶν αὐτῶν τυγχάνειν μὴ ἐθελήσουσι ταῦτα ποιεῖν, δικαίως ἂν διὰ παντὸς τοῦ αἰῶνος ἀμηχανοῦντες βιοτεύειν. Καὶ οὕτω δὴ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὅπλα πάντες.

20. Ἐν ᾧ δὲ οἱ πολέμιοι ἐλέγοντο μὲν προσιέναι, παρῆσαν δὲ

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οὐδέπω, ἐν τούτῳ ἐπειρᾶτο ὁ Κῦρος ἀσκεῖν μὲν τὰ σώματα τῶν μεθ' ἑαυτοῦ εἰς ἰσχύν, διδάσκειν δὲ τὰ τακτικά, θήγειν δὲ τὰς ψυχὰς εἰς τὰ πολεμικά. 21. Καὶ πρῶτον μὲν λιχῶν παρὰ Κυαξάρου ὑπηρέτας προσέταξεν ἑκάστοις τῶν στρατιωτῶν ἱκανῶς ὧν ἐδέοντο πάντα πεποιημένα παρασχεῖν· τοῦτο δὲ παρασκευάσας οὐδὲν αὐτοῖς ἄλλο ἐλελοίπει ἢ ἀσκεῖν τὰ ἀμφὶ τὸν πόλεμον· ἐκεῖνο δοκῶν καταμεμαθηκέναι ὅτι οὗτοι κράτιστοι ἕκαστα γίγνονται οἱ ἂν ἀ. ἑμενοι τοῦ πολλοῖς προσέχειν τὸν νοῦν ἐπὶ ἓν ἔργον τράπωνται. Καὶ αὐτῶν δὲ τῶν πολεμικῶν περιελὼν καὶ τὸ τόξῳ μελετᾶν καὶ ἀκοντίῳ κατέλιπε τοῦτο μόνον αὐτοῖς τὸ σὺν μαχαίρᾳ καὶ γέρρῳ καὶ θώρακι μάχεσθαι· ὥστε εὐθὺς αὐτῶν παρεσκεύασε τὰς γνώμας ὡς ὁμόσε ἰτέον εἴη τοῖς πολεμίοις, ἢ ὁμολογητέον μηδενὸς εἶναι ἀξίους συμμάχους· τοῦτο δὲ χαλεπὸν ὁμολογῆσαι οἵτινες ἂν εἰδῶσιν ὅτι οὐδὲ δι' ἓν ἄλλο τρέφονται ἢ ὅπως μάχωνται ὑπὲρ τῶν τρεφόντων. 22. Ἔτι δὲ πρὸς τούτοις ἐντοίσας ὅτι περὶ ὁπόσων ἂν γένωνται ἀνθρώποις φιλονεικίαι, πολὺ μᾶλλον ἐθέλουσι ταῦτα ἀσκεῖν, ἀγῶνάς τε αὐτοῖς προεῖπεν ἁπάντων ὁπόσα ἐγίγνωσκεν ἀσκεῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν καὶ προεῖπε τάδε, ἰδιώτῃ μὲν ἑαυτὸν παρέχειν εὐπειθῆ τοῖς ἄρχουσι καὶ ἐθελόπονον καὶ φιλοκίνδυνον μετ' εὐταξίας καὶ ἐπιστήμονα τῶν στρατιωτικῶν καὶ φιλόκαλον περὶ ὅπλα καὶ φιλότιμον ἐπὶ πᾶσι τοῖς τοιούτοις· πεμπαδάρχῳ δ' αὐτὸν ὄντα οἷονπερ τὸν ἀγαθὸν ἰδιώτην καὶ τὴν πεμπάδα εἰς τὸ δυνατὸν τοιαύτην παρέχειν· δεκαδάρχῳ δὲ τὴν δεκάδα ὡσαύτως· λοχαγῷ δὲ τὸν λόχον· καὶ ταξιάρχῳ ἀτεπίκλητον αὐτὸν ὄντα ἐπιμελεῖσθαι καὶ τῶν ὑφ' αὑτῷ ἀρχόντων ὅπως ἐκεῖνοι αὖ ὧν ἂν ἄρχωσι παρέξουσι τὰ δέοντα ποιοῦντας. 23. Ἆθλα δὲ προὔφηνε τοῖς μὲν ταξιάρχοις ὡς τοὺς κρατίστας δόξαντας τὰς τάξεις παρασκευάσαι χιλιάρχους ἔσεσθαι· τῶν δὲ λοχαγῶν οἳ κράτιστους δόξειαν τοὺς λόχους ἀποδεικνύναι, εἰς τὰς τῶν ταξιάρχων χώρας ἐπαναβήσεσθαι· τῶν δ' αὖ δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι· τῶν δ' αὖ πεμπαδάρχων ὡσαύτως εἰς τὰς τῶν δεκαδάρχων· τῶν γε μὴν ἰδιωτῶν τοὺς κρατιστεύοντας εἰς τὰς τῶν πεμπαδάρχων. Ὑπῆρχε δὲ πᾶσι τούτοις τοῖς ἄρχουσι πρῶτον μὲν θεραπεύεσθαι ὑπὸ τῶν ἀρχωμένων, ἔπειτα δὲ καὶ ἄλλαι τιμαὶ αἱ πρέπουσαι ἑκάστοις συμπαρείποντο. Ἐπανετείνοντο δὲ καὶ μείζονες ἐλπίδες τοῖς ἀξίοις ἐπαίνου, εἴ τι ἐν τῷ ἐπιόντι χρόνῳ

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ἀγαθὸν μεῖζον φαίνοιτο. 24. Προεῖπε δὲ νικητήρια καὶ ὅλαις ταῖς τάξεσι καὶ ὅλοις τοῖς λόχοις, καὶ ταῖς δεκάσιν ὡσαύτως καὶ ταῖς πεμπάσιν, ἐὰν φαίνωνται εὐπιστόταται τοῖς ἄρχουσιν οὖσαι καὶ προθυμότατα ἀσκοῦσαι τὰ προειρημένα. Ἦν δὲ ταῦτα τὰ νικητήρια οἷα δὴ εἰς πλῆθος πρέπει. Ταῦτα μὲν δὴ προείρητό τε καὶ ἠσκεῖτο ἡ στρατιά. 25. Σκηνὰς δὲ αὐτοῖς κατεσκεύασε, πλῆθος μὲν ὅσοι ταξίαρχοι ἦσαν, μέγεθος δὲ ὥστε ἱκανὰς εἶναι τῇ τάξει ἑκάστῃ· ἡ δὲ τάξις ἦν ἑκατὸν ἀνδρες. Ἐσκήνουν μὲν δὴ οὕτω κατὰ τάξεις· ἐν δὲ τῷ ὁμοῦ σκηνοῦν ἐδόκουν μὲν αὐτῷ ὠφελεῖσθαι πρὸς τὸν μέλλοντα ἀγῶνα τοῦτο ὅτι ἑώρων ἀλλήλους ὁμοίως τρεφομένους καὶ οὐκ ἐνῆν πρόφασις μειονεξίας ὥστε ὑφίεσθαί τινα κακίω ἕτερον ἑτέρου εἶναι πρὸς τοὺς πολεμίους. Ὠφελεῖσθαι δὲ ἐδόκουν αὐτῷ καὶ πρὸς τὸ γιγνώσκειν ἀλλήλους ὁμοῦ σκηνοῦντες. Ἐν δὲ τῷ γιγνώσκεσθαι καὶ τὸ αἰσχύνεσθαι πᾶσι δοκεῖ μᾶλλον ἐγγίγνεσθαι, οἱ δὲ ἀγνοούμενοι ῥᾳδιουργεῖν πως μᾶλλον δοκοῦσιν, ὥσπερ οἱ ἐν σκότει ὄντες. 26. Ἐδόκουν δὲ αὐτῷ καὶ εἰς τὸ τὰς τάξεις ἀκριβοῦν μεγάλα ὠφελεῖσθαι διὰ τὴν συσκηνίαν. Εἶχον γὰρ οἱ μὲν ταξίαρχοι ὑφ' ἑαυτοῖς τὰς τάξεις κεκοσμημένας ὥσπερ ὁπότε εἰς ἕνα πορεύοιτο ἡ τάξις, οἱ δὲ λοχαγοὶ τοὺς λόχους ὡσαύτως, οἱ δὲ δεκάδαρχοι τὰς δεκάδας καὶ οἱ πεμπάδαρχοι τὰς πεμπάδας. 27. Τὸ δὲ διακριβοῦν τὰς τάξεις σφόδρα ἐδόκει αὐτῷ ἀγαθὸν εἶναι καὶ εἰς τὸ μὴ ταράσσεσθαι καὶ εἰ ταραχθεῖεν θᾶσσον καταστῆναι, ὥσπερ γε καὶ λίθων καὶ ξύλων ἃ ἂν δέῃ συναρμοσθῆναι ἔστι κἂν ὁπωσοῦν καταβεβλημένα τύχῃ συναρμόσαι αὐτὰ εὐπετῶς, ἂν ἔχῃ γνωρίσματα ὥστε εὔδηλον εἶναι ἐξ ὁποίας ἕκαστον χώρας αὐτῶν ἐστιν. 28. Ἐδόκουν δὲ ὠφελεῖσθαι αὐτῷ ὁμοῦ τρεφόμενοι καὶ πρὸς τὸ ἧττον ἀλλήλους ἐθέλειν ἀπολιπεῖν, ὅτι ἑώρα καὶ τὰ θηρία τὰ συντρεφόμενα δεινὸν ἔχοντα πόθον, ἤν τις αὐτὰ διασπᾷ ἀπ' ἀλλήλων. 29. Ἐπεμέλετο δὲ καὶ τούτου ὁ Κῦρος ὅπως μήποτε ἀνίδρωτοι γετόμενοι ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν. Ἤ γὰρ ἐπὶ θήραν ἐξιάγων ἱδρῶτα αὐτοῖς παρεῖχεν, ἢ παιδιὰς τοιαύτας ἐξεύρισκεν αἳ ἱδρῶτα ἐμελλον παρέχειν, ἢ καὶ πρᾶξαι εἴ τι δεόμενος τύχοι, οὕτως ἐξηγεῖτο τῆς πράξεως ὡς μὴ ἐπανίοιεν ἀνιδρωτί. Τοῦτο γὰρ ἡγεῖτο καὶ πρὸς τὸ ἡδέως ἐσθίειν ἀγαθὸν εἶναι καὶ πρὸς τὸ ὑγιαίνειν καὶ πρὸς τὸ δύνασθαι πονεῖν, καὶ πρὸς τὸ ἀλλήλοις δὲ πρωτέρους εἶναι ἀγαθὸν ἡγεῖτο τοὺς πόνους εἶναι, ὅτι καὶ οἱ ἵπποι συμπονοῦντες

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ἀλλήλοις πρᾳότεροι συνεστήκασι. Πρός γε μὴν τοὺς πολεμίους μεγαλοφρονέστεροι γίγνονται οἳ ἂν ξυνειδῶσιν ἑαυτοῖς εὖ ἠσκηκότες.

30. Κῦρος δὲ αὐτῷ σκηνὴν μὲν κατεσκευάσατο ὥστε ἱκανὴν ἔχειν οὖς καλοίη ἐπὶ δεῖπνον. Ἐκάλει δὲ ὡς τὰ πολλὰ τῶν ταξιάρχων οὓς καιρὸς αὐτῷ δοκοίη εἶναι, ἔστι δ' ὅτε καὶ τῶν λοχαγῶν καὶ τῶν δεκαδάρχων τινὰς καὶ τῶν πεμπαδάρχων ἐκάλει, ἔστι δ' ὅτε καὶ τῶν στρατιωτῶν, ἔστι δ' ὅτε καὶ τὴν πεμπάδα ὅλην καὶ δεκάδα ὅλην καὶ λόχον ὅλον καὶ τάξιν ὅλην. Ἐκάλει δὲ καὶ ἐτίμα, ὁπότε τινὰς ἴδοι τοιοῦτό τι ποιήσαντας ὃ πάντας ἐβούλετο ποιεῖν. Ἦν δὲ τὰ μὲν παρατιθέμενα ἀεὶ ἴσα αὐτῷ τε καὶ τοῖς καλουμένοις ἐπὶ δεῖπνον. 31. Καὶ τοὺς ἀμφὶ τὸ στράτευμα δὲ ὑπηρέτας ἰσομοίρους πάντων ἀεὶ ἐποιεῖτο· οὐδὲν γὰρ ἧττον τιμᾶν ἄξιον ἐδόκει αὐτῷ εἶναι τοὺς ἀμφὶ τὰ στρατιωτικὰ ὑπηρέτας οὔτε κηρύκων οὔτε πρέσβεων. Καὶ γὰρ πιστοὺς ἡγεῖτο δεῖν εἶναι τούτους καὶ ἐπιστήμονας τῶν στρατιωτικῶν καὶ συνετούς, προσέτι δὲ καὶ σφοδροὺς καὶ ταχεῖς καὶ ἀόκνους καὶ ἀταράκτους. Πρὸς δ' ἔτι ἃ οἱ βέλτιστοι νομιζόμενοι ἔχουσιν ἐγίγνωσκεν ὁ Κῦρος δεῖν τοὺς ὑπηρέτας ἔχειν, καὶ τοῦτο ἀσκεῖν ὡς μηδὲν ἀναίνοιντο ἔργον, ἀλλὰ πάντα νομίζοιεν πρέπειν αὐτοῖς πράσσειν ὅσα ὁ ἄρχων προστάσσοι.

CAP. II.

1. Ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθήσονται καὶ παρορμῶντες εἰς τἀγαθόν. Ἀφίκετο δ' οὖν καὶ εἰς τόνδε ποτὲ τὸν λόγον. Ἆρά γε, ἔφη, ὦ ἄνδρες, ἐνδεέστεροί τι ἡμῶν διὰ τοῦτο φαίνονται εἶναι οἱ ἑταῖροι ὅτι οὐ πεπαίδευνται τὸν αὐτὸν τρόπον ἡμῖν, ἢ οὐδὲν ἄρα διοίσειν ἡμῶν οὔτε ἐν ταῖς συνουσίαις οὔτε ὅταν ἀγωνίζεσθαι πρὸς τοὺς πολεμίους δέῃ; καὶ Ὑστάσπης ὑπολαβὼν εἶπεν· 2. Ἀλλ' ὁποῖοι μέν τινες ἔσονται εἰς τοὺς πολεμίους οὔπω ἔγωγε ἐπίσταμαι· ἐν μέντοι τῇ συνουσίᾳ δύσκολοι ναὶ μὰ τοὺς θεοὺς ἔνιοι αὐτῶν φαίνονται. Πρώην μέν γε, ἔφη, Κυαξάρης ἔπεμψεν εἰς τὴν τάξιν ἑκάστην ἱερεῖα, καὶ ἐγένετο κρέα ἑκάστῳ ἡμῶν τρία ἢ καὶ πλείω τὰ περιφερόμενα. Καὶ ἤρξατο μὲν ἀπ' ἐμοῦ ὁ μάγειρος τὴν πρώτην περίοδον περιφέρων· ὅτε δὲ τὸ δεύτερον εἰσῄει περιοίσων, ἐκέλευσα

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ἐγὼ ἀπο τοῦ τελευταίου ἄρχεσθαι καὶ ἀνάπαλιν περιφέρειν. 3. Ἀνακραγὼν οὖν τις τῶν κατὰ μέσον τὸν κύκλον κατακειμένων στρατιωτῶν Μὰ Δί', ἔφη, τῶνδε μὲν οὐδὲν ἴσον ἐστίν, εἴγε ἀφ' ἡμῶν γε τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἄρξεται. Καὶ ἐγὼ ἀκούσας ἠχθέσθην εἴ τι μεῖον δοκοῖεν ἔχειν, καὶ ἐκάλεσα εὐθὺς αὐτὸν πρὸς ἐμέ. Ὁ δὲ μάλα γε τοῦτο εὐτάκτως ὑπήκουσεν. Ὡς δὲ τὰ περιφερόμενα ἦκε πρὸς ἡμᾶς, ἅτε οἶμαι ὑστάτους λαμβάνοντας, τὰ σμικρότατα λελειμμένα ἦν. Ἐνταῦθα δὴ ἐκεῖνος πάνυ ἀνιαθεὶς δῆλος ἦν καὶ εἶπε πρὸς ἑαυτόν, Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν. 4. Καὶ ἐγὼ εἶπον Ἀλλὰ μὴ φρόντιζε· αὐτίκα γὰρ ἀφ' ἡμῶν αὖ ἄρξεται καὶ σὺ πρῶτος λήψῃ τὸ μέγιστον. Καὶ ἐν τούτῳ περιέφερε τὸ τρίτον, ὅπερ δὴ λοιπὸν ἦν τῆς περιφορᾶς· κἀκεῖνος ἔλαβε μετ' ἐμὲ δεύτερος. Ὡς δ' ὁ τρίτος ἔλαβε, καθ' ἑδοξεν αὐτῷ μεῖον λαβεῖν· κατέβαλεν οὖν ὃ ἔλαβεν ὡς ἕτερον ληψόμενος. Καὶ ὁ ἄρταμος οἰόμενος αὐτὸν οὐδέν τι δεῖσθαι ὄψου, ᾧχετο παραφέρων πρὶν λαβεῖν αὐτὸν ἕτερον. 5. Ἐνταῦθα δὴ οὕτω βαρέως ἤνεγκε τὸ πάθος ὥστε ἀνήλωτο μὲν αὐτῷ ὃ εἰλήφει ὄψον, ὃ δὲ ἔτι αὐτῷ λοιπὸν ἦν τοῦ ἐμβάμματος, τοῦτό πως ὑπὸ τοῦ ἐκπεπλῆχθαί τε καὶ τῇ τύχῃ ὀργίζεσθαι δυσθετούμενος ἀνέτρεψεν. Ὁ μὲν δὴ λοχαγὸς ὁ ἐγγύτατα ἡμῶν ἰδὼν συνεκρότησε τὼ χεῖρε καὶ τῷ γέλωτι ἠδραίνετο. Ἐγὼ μέντοι, ἔφη, προεποιούμην βήττειν· οὐδὲ γὰρ αὐτὸς ἐδυνάμην κατασχεῖν τὸν γέλωτα. Τοιοῦτον μὲν δή σοι ἕνα, ὦ Κῦρε, τῶν ἑταίρων ἐπιδεικνύω, ἔφη. Ἐπὶ μὲν δὴ τούτῳ ὥσπερ εἰκὸς ἐγέλασαν. 6. Ἄλλος δέ τις ἔλεξε τῶν ταξιάρχων· Οὗτος μὲν δή, ἔφη, ὦ Κῦρε, ὡς ἔοικεν οὕτω δυσκόλῳ ἐντέτυχεν. Ἐγὼ δέ, ὡς σὺ διδάξας ἡμᾶς τὰς τάξεις ἀπέπεμψας καὶ ἐκέλευσας διδάσκειν τὴν ἑαυτοῦ ἕκαστον τάξιν ἃ παρὰ σοῦ ἐμάθομεν, οὕτω δὴ καὶ ἐγὼ ὥσπερ καὶ οἱ ἄλλοι ἐποίουν ἐλθὼν ἐδίδασκον ἕνα λόχον. Καὶ στήσας τὸν λοχαγὸν πρῶτον καὶ τάξας δὴ ἐπ' αὐτῷ ἄνδρα νεανίαν καὶ τοὺς ἄλλους ᾗ ᾠόμην δεῖν, ἔπειτα στὰς ἐκ τοῦ ἔμπροσθεν βλέπων εἰς τὸν λόχον, ἡνίκα μοι ἐδόκει καιρὸς εἶναι, προϊέναι ἐκέλευσα. 7. Καὶ ὁ ἀνὴρ σοι ὁ νεανίας ἐκεῖνος προελθὼν τοῦ λοχαγοῦ πρότερος ἐπορεύετο. Κἀγὼ ἰδὼν εἶπον, Ἄνθρωπε, τί ποιεῖς; καὶ ὃς ἔφη, Προέρχομαι ὥσπερ σὺ κελεύεις. Κἀγὼ εἶπον, Ἀλλ' οὐκ ἐγώ σε μόνον ἐκέλευον ἀλλὰ πάντας προϊέναι. Καὶ ὃς ἀκούσας τοῦτο μεταστραφεὶς πρὸς τοὺς λοχίτας εἶπεν, Οὐκ ἀκούετ', ἔφη, λοιδορουμένου;

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προϊέναι, ἔφη, πάντας κελεύει. Καὶ οἱ ἄνδρες πάντες παρελθόντες τὸν λοχαγὸν ἦσαν πρὸς ἐμέ. 8. Ἐπεὶ δὲ ὁ λοχαγὸς αὐτοὺς ἀνεχώριζεν, ἐδυσφόρουν καὶ ἔλεγον, Ποτέρῳ χρὴ πείθεσθαι; νῦν γὰρ ὁ μὲν κελεύει προϊέναι, ὁ δ' οὐκ ἐᾷ. Ἐγὼ μέντοι ἐγκὼν ταῦτα πράως ἐξαρχῆς αὖ καταχωρίσας εἶπον μηδένα τῶν ὄπισθεν κινεῖσθαι πρὶν ἂν ὁ πρόσθεν ἡγῆται, ἀλλὰ τοῦτο μόνον ὁρᾶν πάντας τῷ πρόσθεν ἕπεσθαι. 9. Ὡς δ' εἰς Πέρσας τις ἀπιὼν ἦλθε πρὸς ἐμὲ καὶ ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα οἴκαδε δοῦναι, κἀγώ, ὁ γὰρ λοχαγὸς ἤδει ὅπου ἔκειτο ἡ ἐπιστολή, ἐκέλευσα αὐτὸν δραμόντα ἐνεγκεῖν τὴν ἐπιστολήν, ὁ μὲν δὴ ἔτρεχεν, ὁ δὲ νεανίας ἐκεῖνος εἵπετο τῷ λοχαγῷ σὺν αὐτῷ τῷ θώρακι καὶ τῇ κοπίδι, καὶ ὁ ἄλλος δὲ πᾶς λόχος ἰδὼν ἐκεῖνον συνέτρεχε· καὶ ἦκον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. Οὕτως, ἔφη, ὅ γε ἐμὸς λόχος ἀκριβοῖ σοι πάντα τὰ παρὰ σοῦ. 10. Οἱ μὲν δὴ ἄλλοι ὡς εἰκὸς ἐγέλων ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς· ὁ δὲ Κῦρος εἶπεν, Ὦ Ζεῦ καὶ πάντες θεοί, οἵους ἄρα ἡμεῖς ἔχομεν ἄνδρας ἑταίρους, οἵ γε εὐθεράπευτοι μὲν οὕτως εἰσὶν ὥστε εἶναι αὐτῶν καὶ μικρῷ ὄψῳ παμπόλλους φίλους ἀνακτήσασθαι, πιθανοὶ δ' οὕτως εἰσί τινες ὥστε πρὶν εἰδέναι τὸ προστασσόμενον πρότερον πείθονται. Ἐγὼ μὲν οὐκ οἶδα ποίους τινὰς χρὴ μᾶλλον εὔξασθαι ἢ τοιούτους στρατιώτας ἔχειν. 11. Ὁ μὲν δὴ Κῦρος ἅμα γελῶν οὕτως ἐπήνεσε τοὺς στρατιώτας. Ἐν δὲ τῇ σκηνῇ ἐτύγχανέ τις ὢν τῶν ταξιάρχων Ἀγλαϊτάδας ὄνομα, ἀνὴρ τὸν τρόπον τῶν στρυφνοτέρων ἀνθρώπων, ὃς οὑτωσί πως εἶπε· Τί γάρ, οἷει, ἔφη, ὦ Κῦρε, τούτους ἀληθῆ λέγειν ταῦτα; Ἀλλὰ τι μὴν βουλόμενοι, ἔφη ὁ Κῦρος, ψεύδονται; Τί δ' ἄλλο γε, ἔφη, εἰ μὴ γέλωτα ποιεῖν ἐθέλοντες ὑπὲρ οὗ λέγουσι ταῦτα καὶ ἀλαζονεύονται. 12. Καὶ ὁ Κῦρος, Εὐφήμει, ἔφη, μηδὲ λέγε ἀλαζόνας εἶναι τούτους. Ὁ μὲν γὰρ ἀλαζὼν ἔμοιγε δοκεῖ ὄνομα κεῖσθαι ἐπὶ τοῖς προσποιουμένοις καὶ πλουσιωτέροις εἶναι ἢ εἰσὶ καὶ ἀνδρειοτέροις καὶ ποιήσειν ἃ μὴ ἱκανοί εἰσιν ὑπισχνουμένοις, καὶ ταῦτα φανεροῖς γιγνομένοις ὅτι τοῦ λαβεῖν τι ἕνεκα καὶ κερδᾶναι ποιοῦσιν. Οἱ δὲ μηχανώμενοι γέλωτα τοῖς συνοῦσι μήτε ἐπὶ τῷ ἑαυτῶν κέρδει μήτ' ἐπὶ ζημίᾳ τῶν ἀκουόντων μήτε ἐπὶ βλάβῃ μηδεμιᾷ, πῶς οὐχ οὗτοι ἀστεῖοι ἂν καὶ εὐχάριτες δικαιότερον ὀνομάζοιντο μᾶλλον ἢ ἀλαζόνες; 13. Ὁ μὲν δὴ Κῦρος οὕτως ἀπελογήσατο περὶ τῶν τὸν γέλωτα παρασχόντων· αὐτὸς δὲ ὁ ταξίαρχος ὁ τὴν τοῦ λόχου χαρι

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τίαν διηγησάμενος ἔφη, Ἦ που ἄν, ἔφη, ὦ Ἀγλαϊτάδα, εἴ γε κλαίειν ἐπειρώμεθά σε ποιεῖν, σφόδρ' ἂν ἡμῖν ἐμέμφου, ὥσπερ ἔνιοι καὶ ἐν ᾠδαῖς καὶ ἐν λόγοις οἰκτρὰ ἄττα λογοποιοῦντες εἰς δάκρυα πειρῶνται ἄγειν, ὁπότε γε νῦν καὶ αὐτὸς εἰδὼς ὅτι εὐφραίνειν μέν τί σε βουλόμεθα, βλάπτειν δ' οὐδέν, ὅμως οὕτως ἐν πολλῇ ἀτιμίᾳ ἡμᾶς ἔχεις. 14. Ναὶ μὰ Δί', ἔφη ὁ Ἀγλαϊτάδας, καὶ δικαίως γε, ἐπεὶ καὶ αὐτοῦ τοῦ κλαίειν καθίζοντος τοὺς φίλους πολλαχῇ ἔμοιγε δοκεῖ ἐλάσσονος ἄξια διαπράττεσθαι ὁ γέλωτα αὐτοῖς μηχανώμενος. Διό, ἔφη, καὶ σὺ νῦν, ἂν ὀρθῶς λογίζῃ, ἐμὲ ἀληθῆ λέγοντα εὑρήσεις· Κλαύμασι μέν γε καὶ πατέρες υἱοῖς σωφροσύνην μηχανῶνται καὶ διδάσκαλοι παισὶν ἀγαθὰ μαθήματα, καὶ νόμοι γε πολίτας διὰ τοῦ κλαίοντας καθίζειν εἰς δικαιοσύνην προτρέπονται· τοὺς δὲ γέλωτα μηχανωμένους ἔχοις ἂν εἰπεῖν ἢ σώματα ὠφελοῦντας ἢ ψυχὰς οἰκονομικωτέρας τι ποιοῦντας ἢ πολιτικωτέρας;[15] ἐκ τούτου ὁ Ὑστάσπης ὧδέ πως εἶπε· Σύ, ἔφη, ὦ Ἀγλαϊτάδα, ἦν ἐμοὶ πείθῃ, εἰς μὲν τοὺς πολεμίους θαρρῶν δαπανήσεις τοῦτο τὸ πολλοῦ ἄξιον, καὶ κλαίοντας ἐκείνους πειράσῃ καθίζειν· ἡμῖν δὲ πάντως, ἔφη, καὶ τοῖσδε τοῖς φίλοις τούτου τοῦ ὀλίγου ἀξίου γέλωτος ἐπιδαψιλεύσῃ. Καὶ γὰρ οἶδ' ὅτι πολύς σοί ἐστιν ἀποκείμενος· οὔτε γὰρ αὐτὸς χρώμενος ἀνήλωκας αὐτόν, οὐδὲ μὴν φίλοις οὐδὲ ξένοις ἑκὼν εἶναι γέλωτα παρέχεις· ὥστε οἰδεμία σοι πρόφασίς ἐστιν ὡς οὐ παρεκτέον σοι ἡμῖν γέλωτα. Καὶ ὁ Ἀγλαϊτάδας εἶπε, Καὶ οἶει γε, ὦ Ὑστάσπη, γέλωτα ποιεῖν ἐξ ἐμοῦ; καὶ ὁ ταξίαρχος εἶπε· Ναὶ μὰ Δί', ἀνόητος ἄρα ἐστίν· ἐπεὶ ἔκ γε σοῦ πῦρ, οἶμαι, ῥᾷον ἄν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο. 16. Ἐπὶ τούτῳ μὲν οἵ τε ἄλλοι ἐγέλασαν, τὸν τρόπον εἰδότες αὐτοῦ, καὶ αὐτὸς ὁ Ἀγλαϊτάδας ἐπεμείδιασε. Καὶ ὁ Κῦρος ἰδὼν αὐτὸν φαιδρωθέντα, Ἀδικεῖς, ἔφη, ὦ ταξίαρχε, ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπείθων, καὶ ταῦτ', ἔφη, οὕτω πολέμιον ὄντα τῷ γέλωτι. 17. Ταῦτα μὲν δὴ τοιαῦτα ἐλέγοντο. Ἐκ δὲ τούτου Χρυσάντας ὧδε ἔλεξεν,

18. Ἀλλ' ἔγωγ', ἔφη, ὦ Κῦρε καὶ πάντες οἱ παρόντες, ἐννοῶ ὅτι ἐξεληλύθασι μὲν σὺν ἡμῖν οἱ μὲν καὶ βελτίονες, οἱ δὲ καὶ μείονος ἄξιοι· ἢν δέ τι γίγνηται ἀγαθόν, ἀξιώσουσιν οὗτοι πάντες ἰσομοιρεῖν. Καίτοι ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσον τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι. Καὶ ὁ Κῦρος

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εἶπε πρὸς τοῦτο, Ἆρ' οἶν, ἔφη, πρὸς τῶν θεῶν, ὦ ἄνδρες, κράτιστον ἡμῖν ἐμβαλεῖν περὶ τούτου βουλὴν εἰς τὸ στράτευμα, πότερα δοκεῖ, ἤν τι ἐκ τῶν πόνων δῷ ὁ θεὸς ἀγαθόν, ἰσομοίρους πάντας ποιεῖν, ἢ σκοποῦντας τὰ ἔργα ἑκάστου πρὸς ταῦτα καὶ τὰς τιμὰς ἑκάστῳ προστιθέναι; 19. Καὶ τί δεῖ, ἔφη ὁ Χρυσάντας, ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ' οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; ἢ οὐ σὺ καὶ τοὺς ἀγῶνας οὕτως προεῖπας καὶ τὰ ἆθλα; Ἀλλὰ μὰ Δί', ἔφη ὁ Κῦρος, οὐχ ὅμοια ταῦτα ἐκείνοις· ἃ μὲν γὰρ ἂν στρατευόμενοι κτήσωνται, κοινὰ οἶμαι ἑαυτῶν ἡγήσονται εἶναι· τὴν δὲ ἀρχὴν τῆς στρατιᾶς ἐμὴν ἴσως ἔτι οἴκοθεν νομίζουσιν εἶναι, ὥστε διατάττοντα ἐμὲ τοὺς ἐπιστάτας οὐδὲν οἶμαι ἀδικεῖν νομίζουσιν. 20. Ἦ καὶ οἴει, ἔφη ὁ Χρυσάντας, ψηφίσασθαι ἂν τὸ πλῆθος συνελθὸν ὥστε μὴ ἴσων ἕκαστον τυγχάνειν, ἀλλὰ τοὺς κρατίστους καὶ τιμαῖς καὶ δώροις πλεονεκτεῖν; Ἔγωγ', ἔφη ὁ Κῦρος, οἶμαι, ἅμα μὲν συναγορευόντων ἡμῶν, ἅμα δὲ καὶ αἰσχρὸν ὂν τὸ ἀντιλέγειν μὴ οὐχὶ τὸν πλεῖστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιοῦσθαι. Οἶμαι δέ, ἔφη, καὶ τοῖς κακίστοις σύμφορον φανεῖσθαι τοὺς ἀγαθοὺς πλεονεκτεῖν. 21. Ὁ δὲ Κῦρος ἐβούλετο καὶ αὐτῶν ἕνεκα τῶν ὁμοτίμων γενέσθαι τοῦτο τὸ ψήφισμα· βελτίους γὰρ ἂν καὶ αὐτοὺς ἡγεῖτο τούτους εἶναι, εἰ εἰδεῖεν ὅτι ἐκ τῶν ἔργων καὶ αὐτοὶ κριτόμενοι τῶν ἀξίων τεύξονται. Καιρὸς οὖν ἐδόκει αὐτῷ νῦν εἶναι ἐμβαλεῖν περὶ τούτου ψῆφον, ἐν ᾧ καὶ οἱ ὁμότιμοι ὤκνουν τὴν τοῦ ὄχλου ἰσομοιρίαν. Οὕτω δὴ συνεδόκει τοῖς ἐν τῇ σκηνῇ συμβαλέσθαι περὶ τούτου λόγους καὶ συναγορεύειν ταῦτα ἔφασαν χρῆναι ὅστισπερ ἀνὴρ οἴοιτο εἶναι.

22. Ἐπιγελάσας δὲ τῶν ταξιάρχων τις εἶπεν, Ἀλλ' ἐγώ, ἔφη, ἄνδρα οἶδα καὶ τοῦ δήμου ὃς συνερεῖ ὥστε μὴ εἰκῇ οὕτως ἰσομοιρίαν εἶναι. Ἄλλος δ' ἀντήρετο τοῦτον τίνα λέγοι. Ὁ δ' ἀπεκρίνατο, Ἔστι νὴ Δί' ἀνὴρ σύσκηνος ἐμός, ὃς ἐν παντὶ μαστεύει πλέον ἔχειν. Ἄλλος δ' αὖ ἐπήρετο αὐτόν, Ἦ καὶ τῶν πόνων; Μὰ Δί', ἔφη· ἀλλὰ τοῦτό γε ψευδόμενος ἐάλωκα. Καὶ γὰρ πόνων καὶ τῶν ἄλλων τῶν τοιούτων πάνυ πρᾴως ἀεὶ ἐᾷ τὸν βουλόμενον πλέον ἔχειν. 23. Ἀλλ' ἐγὼ μέν, ἔφη ὁ Κῦρος, ὦ ἄνδρες, γιγνώσκω τοὺς τοιούτους ἀνθρώπους οἷον καὶ οὗτος νῦν λέγει, εἴπερ δεῖ ἐνεργὸν καὶ πειθόμενον ἔχειν τὸ στράτευμα, ἐξαιρετέους εἶναι ἐκ τῆς στρατιᾶς. Δοκεῖ γάρ μοι τὸ μὲν πολὺ τῶν στρατιωτῶν εἶναι οἷον ἕπεσθαι ἢ

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ἄν τις ἡγῆται· ἄγειν δ' οἶμαι ἐπιχειροῦσιν οἱ μὲν καλοὶ κἀγαθοι ἐπὶ τὰ καλὰ κἀγαθά, οἱ δὲ πονηροὶ ἐπὶ τὰ πονηρά. 24. Καὶ πολλάκις τοίνυν πλείονας ὁμογνώμονας λαμβάνουσιν οἱ φαῦλοι ἢ οἱ σπουδαῖοι. Ἡ γὰρ πονηρία διὰ τῶν παραυτίκα ἡδονῶν πορευομένη ταύτας ἔχει συμπειθούσας πολλοὺς αὐτῇ ὁμογνωμονεῖν· ἡ δ' ἀρετὴ πρὸς ὄρθιον ἄγουσα οὐ πάνυ δεινή ἐστιν ἐν τῷ παραυτίκα εἰκῇ συνεπισπᾶσθαι, ἄλλως τε καὶ ἢν ἄλλοι ὦσιν ἐπὶ τὸ πρανὲς καὶ τὸ μαλακὸν ἀντιπαρακαλοῦντες. 25. Καὶ τοίνυν ἢν μέν τινες βλακείᾳ καὶ ἀπονίᾳ μόνον κακοὶ ὦσι, τούτους ἐγὼ νομίζω ὥσπερ κηφῆνας δαπάνῃ μόνον ζημιοῦν τοὺς κοινωνούς· οἳ δ' ἂν τῶν μὲν πόνων κακοὶ ὦσι κοινωνοί, πρὸς δὲ τὸ πλεονεκτεῖν σφοδροὶ καὶ ἀναίσχυντοι, οὗτοι καὶ ἡγεμονικοί εἰσι πρὸς τὰ πονερά· πολλάκις γὰρ δύνανται τὴν πονηρίαν πλεονεκτοῦσαν ἀποδεικνύναι· ὥστε παντάπασιν ἐξαιρετέοι ἡμῖν οἱ τοιοῦτοί εἰσι. 26. Μηδὲ μέντοι σκοπεῖτε ὅπως ἐκ τῶν πολιτῶν ἀντιπληρώσετε τὰς τάξεις, ἀλλ' ὥσπερ ἵπποι οἳ ἂν ἄριστοι ὦσι, καὶ οὐχὶ πατριῶται, τούτους ζητεῖτε, οὕτω καὶ ἀνθρώπους ἐκ πάντων οἳ ἂν ὑμῖν δοκῶσι μάλιστα συνισχυριεῖν τε ὑμᾶς καὶ συγκοσμήσειν, τούτους λαμβάνετε. Μαρτυρεῖ δέ μοι καὶ τόδε πρὸς ἀγαθόν· οὔτε γὰρ ἅρμα δήπου ταχὺ γένοιτ' ἂν βραδέων ἵππων ἐνόντων οὔτε δίκαιον ἀδίκων συνεζευγμένων, οὐδὲ οἶκος δύναιτ' ἂν εὖ οἰκεῖσθαι πονηροῖς οἰκέταις χρώμενος, ἀλλὰ καὶ ἐνδεόμενος οἰκετῶν ἧττον σφάλλεται ἢ ὑπὸ ἀδίκων ταραττόμενος. 27. Εὖ δὲ ἴστε, ὦ ἄνδρες, ἔφη, φίλοι, ὅτι οὐδὲ τοῦτο μόνον ὠφελήσουσιν οἱ κακοὶ ἀφαιρεθέντες ὅτι κακοὶ ἀπέσονται, ἀλλὰ καὶ τῶν καταμενόντων οἳ δὴ ἀνεπίμπλαντο ἤδη κακίας, ἀποκαθαροῦνται πάλιν ταύτης, οἱ δὲ ἀγαθοὶ τοὺς κακοὺς ἰδόντες ἀτιμασθέντας πολὺ εὐθυμότερον τῆς ἀρετῆς ἀνθέξονται. 28. Ὁ μὲν οὕτως εἶπε· τοῖς δὲ φίλοις πᾶσι συνέδοξε ταῦτα, καὶ οὕτως ἐποίουν.

Ἐκ δὲ τούτου πάλιν αὐτοῖς σκώμματος ἦρχετο ὁ Κῦρος. Κατανοήσας γάρ τινα τῶν λοχαγῶν σύνδειπνον καὶ παρακλίτην πεποιημένον ἄνδρα ὑπέρδασύν τε καὶ ὑπέραισχρον, ἀνακαλέσας τὸν λοχαγὸν ὀνομαστὶ εἶπεν ὧδε· Ὦ Σαμβαύλα, ἔφη, ἀλλ' ἦ καὶ σὺ κατὰ τὸν Ἑλληνικὸν τρόπον, ὅτι καλόν ἐστι, περιάγεις τοῦτο τὸ μειράκιον τὸ παρακατακείμενόν σοι; Νὴ τὸν Δί', ἔφη ὁ Σαμβαύλας, ἥδομαι γοῦν καὶ ἐγὼ συνών τε τούτῳ καὶ θεώμενος τοῦτον. 29. Ἀκούσαντες ταῦτα οἱ σύσκηνοι προσέβλεψαν· ὡς δὲ εἶδον τὸ πρόσωπον

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τοῦ ἀνδρὸς ὑπερβάλλον αἴσχει, ἐγέλασαν πάντες. Καί τις εἶπε, Πρὸς τῶν θεῶν, ὦ Σαμβαύλα, ποίῳ ποτέ σε ἔργῳ ὁ ἀνὴρ οὗτος ἀνήρτηται; καὶ ὃς εἶπεν· Ἐγὼ ὑμῖν νὴ τὸν Δία, ὦ ἄνδρες, ἐρῶ. Ὁποσάκις γὰρ αὐτὸν ἐκάλεσα εἴτε νυκτὸς εἴτε ἡμέρας, οὐπώποτέ μοι οὔτ' ἀσχολίαν προὐφασίσατο οὔτε βάδην ὑπήκουσεν, ἀλλ' ἀεὶ τρέχων· ὁπουσάκις τε αὐτῷ πρᾶξαί τι προσέταξα, οὐδὲν ἀνιδρωτί ποτε αὐτὸν εἶδον ποιοῦντα. Πεποίηκε δὲ καὶ τοὺς δεκαδέας πάντας τοιούτους, οὐ λόγῳ ἀλλ' ἔργῳ ἀποδεικνὺς οἵους δεῖ εἶναι. Καί τις εἶπε· Κἄπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτὸν ὥσπερ τοὺς συγγενεῖς; καὶ ὁ αἰσχρὸς ἐκεῖνος πρὸς τοῦτο εἶπε· Μὰ Δία, ἔφη· οὐ γὰρ φιλόπονός ἐστιν· ἐπεὶ ἥρκει ἂν αὐτῷ, εἰ ἐμὲ ἤθελε φιλεῖν, τοῦτο ἀντὶ πάντων γυμνασίων.

CAP. III.

1. Τοιαῦτα μὲν δὴ καὶ γελοῖα καὶ σπουδαῖα καὶ ἐλέγετο καὶ ἐπράττετο ἐν τῇ σκηνῇ. Τέλος δὲ τὰς τρίτας σπονδὰς ποιησάμενοι καὶ εὐξάμενοι τοῖς θεοῖς τἀγαθὰ τὴν σκηνὴν εἰς κοίτην διέλυον· τῇ δ' ὑστεραίᾳ ὁ Κῦρος συνέλεξε πάντας τοὺς στρατιώτας καὶ ἔλεξε τοιάδε.

2. Ἄνδρες φίλοι, ὁ μὲν ἀγὼν ἐγγὺς ἡμῖν· προσέρχονται γὰρ οἱ πολέμιοι. Τὰ δ' ἆθλα τῆς νίκης, ἣν μὲν ἡμεῖς τικῶμεν, τοῦτο γὰρ δεῖ λέγειν, ἔφη, καὶ ποιεῖν· καὶ οὗ, τὰ τῶν νικωμένων πάντα τοῖς νικῶσιν ἀεὶ ἆθλα πρόκειται. 3. Οὕτω δὴ δεῖ ὑμᾶς γιγνώσκειν ὡς ὅταν μὲν ἄνθρωποι κοινωνοὶ πολέμου γενόμενοι ἐν ἑαυτοῖς ἕκαστοι ἔχωσιν, εἰ μὴ αὐτός τις προθυμήσεται, ὡς οὐδὲν ἐσόμενον τῶν δεόντων, ταχὺ πολλὰ καὶ καλὰ διαπράττονται· οὐδὲν γὰρ αὐτοῖς ἀργεῖται τῶν πράσσεσθαι δεομένων· ὅταν δ' ἕκαστος διανοηθῇ ὡς ἄλλος ἔσται ὁ πράσσων καὶ μαχόμενος, κἂν αὐτὸς μαλακίζηται, τούτοις, ἔφη, εὖ ἴστε ὅτι πᾶσιν ἅμα πάντα ἥξει τὰ χαλεπὰ φερόμενα. 4. Καὶ ὁ θεὸς οὕτω πως ἐποίησε· τοῖς μὴ θέλουσιν ἑαυτοῖς προστάττειν ἐκπονεῖν τἀγαθὰ ἄλλους αὐτοῖς ἐπιτακτῆρας δίδωσι. Νῦν οἶν τις, ἔφη, λεγέτω ἐνθάδε ἀναστὰς περὶ αὐτοῦ τούτου ποτέρως ἂν τὴν ἀρετὴν μᾶλλον οἴεται ἀσκεῖσθαι παρ' ἡμῖν, εἰ μέλλοι ὁ πλεῖστα καὶ πονεῖν καὶ κινδυνεύειν ἐθέλων πλείστης καὶ

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τιμῆς τεύξεσθαι, ἢ ἂν εἰδῶμεν ὅτι οὐδὲν διαφέρει κακὸν εἶναι· ὁμοίως γὰρ πάντες τῶν ἴσων τευξόμεθα. 5. Ἐνταῦθα δὴ ἀναστὰς Χρυσάντας, εἷς τῶν ὁμοτίμων, ἀνὴρ οὔτε μέγας οὔτε ἰσχυρὸς ἰδεῖν, φρονήσει δὲ διαφέρων, ἔλεξεν, Ἀλλ' οἶμαι μέν, ἔφη, ὦ Κῦρε, οὐδὲ διανοούμενόν σε ὡς δεῖ ἴσον τοὺς κακοὺς τοῖς ἀγαθοῖς ἔχειν ἐμβαλεῖν τοῦτον τὸν λόγον, ἀλλ' ἀποπειρώμενον εἴ τις ἄρα ἔσται ἀνὴρ ὅστις ἐθελήσει ἐπιδεῖξαι ἑαυτὸν ὡς διανοεῖται μηδὲν καλὸν κἀγαθὸν ποιῶν, ἃ ἂν ἄλλοι τῇ ἀρετῇ καταπράξωσι, τούτων ἰσομοιρεῖν. 6. Ἐγὼ δέ, ἔφη, οὔτε ποσίν εἰμι ταχὺς οὔτε χερσὶν ἰσχυρός, γιγνώσκω τε ὅτι ἐξ ὧν ἂν ἐγὼ τῷ ἐμῷ σώματι ποιήσω, οὐ κριθείην οὔτε ἂν πρῶτος οὔτε ἂν δεύτερος, οἶμαι δ' οὐδ' ἂν χιλιοστός, ἴσως δ' οἰδ' ἂν μυριοστός· ἀλλ' ἐκεῖνο σαφῶς ἐπίσταμαι ὅτι εἰ μὲν οἱ δυνατοὶ ἐρρωμένως ἀντιλήψονται τῶν πραγμάτων, ἀγαθοῦ τινός μοι μετέσται τοσοῦτον μέρος ὅσον ἂν δίκαιον ᾖ· εἰ δ' οἱ μὲν κακοὶ μηδὲν ποιήσουσιν, οἱ δ' ἀγαθοὶ καὶ δυνατοὶ ἀθύμως ἕξουσι, δέδοικά γε μὴ ἄλλου τινὸς μᾶλλον ἢ τοῦ ἀγαθοῦ μεθέξω πλεῖον ἢ βούλομαι. 7. Χρυσάντας μὲν δὴ οὕτως εἶπεν. Ἀνέστη δ' ἐπ' αὐτῷ Φεραύλας Πέρσης τῶν δημοτῶν, Κύρῳ πως ἔτι οἰκοθεν ἀρεστὸς ἀνήρ, καὶ τὸ σῶμα καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀιδρὶ ἐοικώς, καὶ ἔλεξε τοιάδε.

8. Ἐγώ, ἔφη, ὦ Κῦρε καὶ πάντες οἱ παρόντες Πέρσαι, ἡγοῦμαι μὲν ἡμᾶς πάντας ἐκ τοῦ ἴσου νῦν ὁρμᾶσθαι εἰς τὸ ἀγωνίζεσθαι περὶ ἀρετῆς· ὁρᾶ γὰρ ὁμοίᾳ μὲν τροφῇ πάντας ἡμᾶς τὸ σῶμα ἀσκοῦντας, ὁμοίας δὲ συνουσίας πάντας ἀξιουμένους, ταὐτὰ δὲ πᾶσιν ἡμῖν πρόκειται. Τὸ γὰρ τοῖς ἄρχουσι πείθεσθαι πᾶσιν ἐν κοινῷ κεῖται, καὶ ὃς ἂν φανῇ τοῦτο ἀπροφασίστως ποιῶν, τοῦτον ὁρῶ παρὰ Κύρου τιμῆς τυγχάνοντα· τό τε τὰ πρὸς τοὺς πολεμίους ἄλκιμον εἶναι οὐ τῷ μὲν προσῆκον τῷ δ' οὔ, ἀλλὰ πᾶσι καὶ τοῦτο προκέκριται κάλλιστον εἶναι. 9. Νῦν δέ, ἔφη, ἡμῖν καὶ δέδεικται μάχη, ἣν ἐγὼ ὁρῶ πάντας ἀνθρώπους φύσει ἐπισταμένους, ὥσπερ γε καὶ τἄλλα ζῶα ἐπίσταταί τινα μάχην ἕκαστα οὐδὲ παρ' ἑνὸς ἄλλου μαθόντα ἢ παρὰ τῆς φύσεως, οἷον ὁ βοῦς κέρατι παίειν, ὁ ἵππος ὁπλῇ, ὁ κύων στόματι, ὁ κάπρος ὀδόντι. Καὶ φυλάττεσθαί γ', ἔφη, ἅπαντα ταῦτα ἐπίσταται ἀφ' ὧν μάλιστα δεῖ, καὶ ταῦτα εἰς οὐδενὸς διδασκάλου πώποτε φοιτήσαντα. 10. Καὶ ἐγώ, ἔφη, ἐκ παιδίου εὐθὺς προβάλλεσθαι ἠπιστάμην πρὸ τούτων ὅ,τι ἥμην

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πληγήσεσθαι· εἰ δὲ μὴ ἄλλο μηδὲν ἔχοιμι, τῷ χεῖρε προέχων ἐτεπόδιζον ὅ,τι ἠδυνάμην τὸν παίοντα· καὶ τοῦτο ἐποίουν οὐ διδασκόμενος, ἀλλὰ καὶ ἐπ' αὐτῷ τούτῳ παιόμενος εἰ προβαλοίμην. Μάχαιράν γε μὴν εὐθὺς παιδίον ὢν ἥρπαζον ὅπου ἴδοιμι, οὐδὲ παρ' ἑτέρου οὐδὲ τοῦτο μαθὼν ὅπως δεῖ λαμβάνειν ἢ παρὰ τῆς φύσεως, ὡς ἐγώ φημι. Ἐποίουν γοῦν καὶ τοῦτο κωλυόμενος, οὐ διδασκόμενος· ὥσπερ καὶ ἄλλα ἔστιν ἃ εἰργόμενος καὶ ὑπὸ πατρὸς καὶ ὑπὸ μητρὸς ὑπὸ τῆς φύσεως πράττειν ἠναγκαζόμην. Καὶ ναὶ μὰ Δία ἔπαιόν γε τῇ μαχαίρᾳ πᾶν ὅ,τι δυναίμην λανθάνειν. Οὐ γὰρ μόνον φύσει ἦν, ὥσπερ τὸ βαδίζειν καὶ τρέχειν, ἀλλὰ καὶ ἡδὺ πρὸς τῷ πεφυκέναι τοῦτο ἐδόκει μοι εἶναι. 11. Ἐπεὶ δ' οὖν αὕτη, ἔφη, ἡ μάχη καταλείπεται, ἐν ᾗ προθυμίας μᾶλλον ἢ τέχνης ἔργον ἐστί, πῶς ἡμῖν οὐχ ἡδέως πρὸς τούσδε τοὺς ὁμοτίμους ἀγωνιστέον; ὅπου γε τὰ μὲν ἆθλα τῆς ἀρετῆς ἴσα πρόκειται, παραβαλλόμενοι δὲ οὐκ ἴσα εἰς τὸν κίνδυνον ἴμεν, ἀλλ' οὗτοι μὲν ἔντιμον, ὥσπερ μόνος ἥδιστος βίων, ἡμεῖς δὲ ἐπίπονον μέν, ἄτιμον δέ, ὥσπερ οἶμαι χαλεπώτατος. 12. Μάλιστα δέ, ὦ ἄνδρες, τοῦτό με εὐθύμως εἰς τὸν ἀγῶνα τὸν πρὸς τούσδε παρορμᾷ ὅτι Κῦρος ὁ κρίνων ἔσται, ὃς οὐ φθόνῳ κρινεῖ, ἀλλὰ σὺν θεῶν ὅρκῳ λέγω ἥ μὴν ἐμοὶ δοκεῖ Κῦρος οἴστινας ἂν ὁρᾷ ἀγαθοὺς φιλεῖν οὐδὲν ἧττον ἑαυτοῦ· τούτοις γοῦν ὁρῶ αὐτὸν ὅ,τι ἂν ἔχῃ ἥδιον διδόντα μᾶλλον ἢ αὐτὸν ἔχοντα. 13. Καίτοι, ἔφη, οἶδα ὅτι οὗτοι μέγα φρονοῦσιν ὅτι πεπαίδευνται δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥῖγος καρτερεῖν, κακῶς εἰδότες ὅτι καὶ ἡμεῖς ὑπὸ κρείσσονος διδασκάλου πεπαιδεύμεθα ἢ οὗτοι. Οὐ γὰρ ἔστι διδάσκαλος οἰδεὶς τούτων κρείσσων τῆς ἀνάγκης, ἣ ἡμᾶς καὶ λίαν ταῦτ' ἀκριβοῦν ἐδίδαξε. 14. Καὶ πονεῖν οὗτοι μὲν τὰ ὅπλα φέροντες ἐμελέτων, ἃ ἔστιν ἅπασιν ἀνθρώποις εὑρημένα ὡς ἂν εὐφορώτατα εἴη, ἡμεῖς δέ γε, ἔφη, ἐν μεγάλοις φορτίοις καὶ βαδίζειν καὶ τρέχειν ἠναγκαζόμεθα, ὥστε νῦν ἐμοὶ δοκεῖν τὸ τῶν ὅπλων φόρημα πτεροῖς μᾶλλον ἐοικέναι ἢ φορτίῳ. 15. Ὡς οἶν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ ὁποῖος ἄρτις ὦ κατὰ τὴν ἀξίαν με τιμᾶν ἀξιώσοντος οὕτως, ἔφη, ὦ Κῦρε, γίγνωσκε. Καὶ ὑμῖν, ἔφη, ὦ ἄνδρες δημόται, παραινῶ εἰς ἔριν ὁρμᾶσθαι ταύτης τῆς μάχης πρὸς τοὺς πεπαιδευμένους τούσδε· νῦν γὰρ ἄνδρες εἰλιμμένοι εἰσὶν ἐν δημοτικῇ ἀγωνίᾳ. 16. Φεραύλας μὲν δὴ οὕτως εἶπεν. Ἀνί-

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σαντο δὲ καὶ ἄλλοι πολλοὶ συναγορεύοντες. Ἔδοξε κατὰ τὴν ἀξίαν τιμᾶσθαι ἕκαστον, Κῦρον δὲ τὸν κρίνοντα εἶναι. Ταῦτα μὲν δὴ οὕτω προὐκεχωρήκει.

17. Ἐκάλεσε δ' ἐπὶ δεῖπνον καὶ ὅλην τάξιν σὺν τῷ ταξιάρχῳ, ἰδὼν αὐτὸν τοὺς μὲν ἡμίσεις τῶν ἀνδρῶν τῆς τάξεως ἀντιτάξαντα ἑκατέρωθεν εἰς ἐμβολήν, θώρακας μὲν ἀμφοτέρους ἔχοντας καὶ γέρρα ἐν ταῖς ἀριστεραῖς, εἰς δὲ τὰς δεξιὰς νάρθηκας παχεῖς τοῖς ἡμίσεσιν ἔδωκε, τοῖς δ' ἑτέροις εἶπεν ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοις. 18. Ἐπεὶ δὲ παρεσκευασμένοι ἔστησαν, ἐσήμηνεν αὐτοῖς μάχεσθαι. Ἐνταῦθα δὴ οἱ μὲν βάλλοντες ταῖς βώλοις ἦσαν οἳ καὶ ἐτίγγανον καὶ θωράκων καὶ γέρρων, οἱ δὲ καὶ μηροῦ καὶ κνημῖδος. Ὅπου δὲ ὁμόσε γένοιντο, οἱ τοὺς νάρθηκας ἔχοντες ἔπαιον τῶν μὲν μηρούς, τῶν δὲ χεῖρας, τῶν δὲ κνήμας, τῶν δὲ ἐπικυπτόντων ἔπαιον τοὺς τραχήλους καὶ τὰ νῶτα, τέλος δὲ τρεψάμενοι ἐδίωκον οἱ ναρθηκοφόροι παίοντες σὺν πολλῷ γέλωτι καὶ παιδιᾷ. Ἐν μέρει γε μὴν οἱ ἕτεροι λαβόντες πάλιν τοὺς νάρθηκας ταὐτὰ ἐποίησαν τοὺς ταῖς βώλοις βάλλοντας. 19. Ταῦτα δ' ἀγασθεὶς ὁ Κῦρος, τοῦ μὲν ταξιάρχου τὴν ἐπίνοιαν, τῶν δὲ τὴν πειθώ, ὅτι ἅμα μὲν ἐγυμνάζοντο, ἅμα δὲ εὐθυμοῦντο, ἅμα δὲ ἐνίκων οἱ εἰκασθέντες τῇ τῶν Περσῶν ὁπλίσει, τούτοις δὲ ἡσθεὶς ἐκάλεσέ τε ἐπὶ δεῖπνον αὐτοὺς καὶ ἐν τῇ σκηνῇ ἰδών τινας αὐτῶν ἐπιδεδεμένους, τὸν μέν τινα αὐτῶν ἀντικνήμιον, τὸν δὲ χεῖρα, ἠρώτα τί πάθοιεν. Οἱ δ' ἔλεγον ὅτι πληγεῖεν ταῖς βώλοις. 20. Ὁ δὲ πάλιν ἐπηρώτα πότερον ἐπεὶ ὁμοῦ ἐγένοντο ἢ ὅτε πρόσω ἦσαν. Οἱ δ' ἔλεγον ὅτε πρόσω ἦσαν. Ἐπεὶ δὲ ὁμοῦ ἐγένοντο, παιδιὰν ἔφασαν εἶναι καλλίστην οἱ ναρθηκοφόροι· οἱ δ' αὖ συγκεκομμένοι τοῖς νάρθηξιν ἀνέκραγον ὅτι οὐ σφίσι γε δοκοίη παιδιὰ εἶναι τὸ ὁμόθεν παίεσθαι· ἅμα δὲ ἐπεδείκνυσαν τῶν ναρθήκων τὰς πληγὰς καὶ ἐν χερσὶ καὶ ἐν τραχήλοις, ἔνιοι δὲ καὶ ἐν προσώποις. Καὶ τότε μὲν ὥσπερ εἰκὸς ἐγέλων ἐπ' ἀλλήλοις. Τῇ δ' ὑστεραίᾳ μεστὸν ἦν τὸ πεδίον πᾶν τῶν τούτους μιμουμένων· καὶ εἰ μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτῃ τῇ παιδιᾷ ἐχῶντο.

21. Ἄλλον δέ ποτε ἰδὼν ταξίαρχον ἄγοντα τὴν τάξιν ἀπὸ τοῦ ποταμοῦ ἐπὶ τὸ ἀριστερὸν ἐφ' ἑνός, καὶ ὁπότε καιρὸς δοκοίη αὐτῷ εἶναι, παραγγέλλοντα τὸν ὕστερον λόχον παράγειν, καὶ τὸν τρίτον καὶ τὸν τέταρτον, εἰς μέτωπον, ἐπεὶ δὲ ἐν μετώπῳ οἱ λοχαγοὶ ἐγέ-

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νοντο, παρηγγύησεν εἰς δύο ἄγειν τὸν λόχον· ἐκ τούτου δὴ παρῆγον οἱ δεκάδαρχοι εἰς μέτωπον· ὁπότε δὲ αὖ ἐδόκει αὐτῷ καιρὸς εἶναι, παρήγγειλεν εἰς τέτταρας ἄγειν τὸν λόχον· οὕτω δὴ οἱ πεμπάδαρχοι αὖ παρῆγον εἰς τέσσαρας· ἐπεὶ δὲ ἐπὶ θύραις τῆς σκηνῆς ἐγένοντο, παραγγείλας αὖ εἰς ἕνα ἰόντων οὕτως εἰσῆγε τὸν πρῶτον λόχον, καὶ τὸν δεύτερον τούτου κατ' οὐρὰν ἐκέλευεν ἕπεσθαι, καὶ τὸν τρίτον καὶ τὸν τέταρτον ὡσαύτως παραγγείλας ἡγεῖτο ἔσω· οὕτω δὲ εἰσαγαγὼν κατέκλινεν ἐπὶ τὸ δεῖπνον ὥσπερ εἰσεπορεύοντο· τούτον οὖν ὁ Κῦρος ἀγασθεὶς τῆς τε προθύμου διδασκαλίας καὶ τῆς ἐπιμελείας ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῳ.

22. Παρὼν δέ τις ἐπὶ τῷ δείπνῳ κεκλημένος ἄλλος ταξίαρχος, Τὴν δ' ἐμήν, ἔφη, ὦ Κῦρε, τάξιν οὐ καλεῖς εἰς τὴν σκηνήν; καὶ μὴν ὅταν παρίῃ ἐπὶ τὸ δεῖπνον, πάντα ταῦτα ποιεῖ· καὶ ὅταν τέλος ἡ σκηνὴ ἔχῃ, ἐξάγει μὲν ὁ οὐραγός, ἔφη, τοῦ τελευταίου λόχου τὸν λόχον, ὑστάτους ἔχων τοὺς πρώτους εἰς μάχην τεταγμένους· ἔπειτα ὁ δεύτερος τοὺς τοῦ ἑτέρου λόχου ἐπὶ τούτοις, καὶ ὁ τρίτος καὶ ὁ τέταρτος ὡσαύτως, ὅπως, ἔφη, καὶ ὅταν δέῃ ἀπάγειν ἀπὸ πολεμίων, ἐπίστωνται ὡς δεῖ ἀπιέναι. Ἐπειδὰν δέ, ἔφη, καταστῶμεν ἐπὶ τὸν δρόμον ἔνθα περιπατοῦμεν, ὅταν μὲν πρὸς ἕω ἴωμεν, ἐγὼ μὲν ἡγοῦμαι, καὶ ὁ πρῶτος λόχος πρῶτος, καὶ ὁ δεύτερος ὡς δεῖ, καὶ ὁ τρίτος καὶ ὁ τέταρτος, καὶ αἱ τῶν λόχων δεκάδες καὶ πεμπάδες, ἕως ἂν παραγγέλλω ἐγώ· ὅταν δ', ἔφη, πρὸς ἑσπέραν ἴωμεν, ὁ οὐραγός τε καὶ οἱ τελευταῖοι πρῶτοι ἀφηγοῦνται· ἐμοὶ μέντοι οὕτω πείθονται ὑστέρῳ ὄντι, ἵνα ἐθίζωνται καὶ ἕπεσθαι καὶ ἡγεῖσθαι ὁμοίως πειθόμενοι. 23. Καὶ ὁ Κῦρος ἔφη, Ἦ καὶ ἀεὶ τοῦτο ποιεῖτε; Ὁποσάκις γε, ἔφη, καὶ δειπνοποιούμεθα νὴ Δία. Καλῶ τοίνυν, ἔφη, ὑμᾶς, ἅμα μὲν ὅτι τὰς τάξεις μελετᾶτε καὶ προσιόντες καὶ ἀπιόντες, ἅμα δὲ ὅτι καὶ ἡμέρας καὶ νυκτός, ἅμα δὲ ὅτι τά τε σώματα περιπατοῦντες ἀσκεῖτε καὶ τὰς ψυχὰς ὠφελεῖτε διδάσκοντες. Ἐπεὶ οὖν πάντα διπλᾶ ποιεῖτε, διπλῆν ὑμῖν δίκαιον τὴν εὐωχίαν παρέχειν. 24. Μὰ Δί', ἔφη ὁ ταξίαρχος, μήτοι γε ἐν μιᾷ γε ἡμέρᾳ, εἰ μὴ καὶ διπλᾶς ἡμῖν τὰς γαστέρας παρέξεις. Καὶ τότε μὲν δὴ οὕτω τὸ τέλος τῆς σκηνῆς ἐποιήσαντο. Τῇ δ' ὑστεραίᾳ ὁ Κῦρος ἐκάλεσεν ἐκείνην τὴν τάξιν ὥσπερ ἔφη, καὶ τῇ ἄλλῃ. Αἰσθόμενοι δὲ ταῦτα καὶ οἱ ἄλλοι τὸ λοιπὸν πάντες αὐτοὺς ἐμιμοῦντο

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CAP. IV.

1. Ἐξέτασιν δέ ποτε πάντων τοῦ Κύρου ποιουμένου ἐν τοῖς ὅπλοις καὶ σύνταξιν ἦλθε παρὰ Κυαξάρου ἄγγελος λέγων ὅτι Ἰνδῶν παρείη πρεσβεία· κελεύει οὖν σε ἐλθεῖν ὡς τάχιστα. Φέρω δέ σοι, ἔφη ὁ ἄγγελος, καὶ στολὴν τὴν καλλίστην παρὰ Κυαξάρου· βούλεται γάρ σε ὡς λαμπρότατα καὶ εὐκοσμότατα προσάγειν, ὡς ὀψομένων τῶν Ἰνδῶν ὅπως ἂν προσίῃς. 2. Ἀκούσας δὲ ταῦτα ὁ Κῦρος παρήγγειλε τῷ πρώτῳ τεταγμένῳ ταξιάρχῳ εἰς μέτωπον στῆναι, ἐφ' ἑνὸς ἄγοντα τὴν τάξιν, ἐν δεξιᾷ ἔχοντα ἑαυτόν, καὶ τῷ δευτέρῳ ἐκέλευσε ταὐτὸ τοῦτο παραγγεῖλαι, καὶ διὰ πάντων οὕτω παραδιδόναι ἐκέλευσεν. Οἱ δὲ πειθόμενοι ταχὺ μὲν παρήγγελλον, ταχὺ δὲ τὰ παραγγελλόμενα ἐποίουν, ἐν ὀλίγῳ δὲ χρόνῳ ἐγένοντο τὸ μὲν μέτωπον ἐπὶ τριακοσίων, τοσοῦτοι γὰρ ἦσαν οἱ ταξίαρχοι, τὸ δὲ βάθος ἐφ' ἑκατόν. 3. Ἐπεὶ δὲ κατέστησαν, ἔπεσθαι ἐκέλευσεν ὡς ἂν αὐτὸς ἡγῆται· καὶ εὐθὺς τροχάζων ἡγεῖτο. Ἐπεὶ δὲ κατενόησε τὴν ἀγυιὰν τὴν πρὸς τὸ βασίλειον φέρουσαν στενωτέραν οὖσαν ἢ ὡς ἐπὶ μετώπου πάντας διέναι, παραγγείλας τὴν πρώτην χιλιοστὺν ἕπεσθαι κατὰ χώραν, τὴν δὲ δευτέραν κατ' οὐρὰν ταύτης ἀκολουθεῖν, καὶ διὰ παντὸς οὕτως, αὐτὸς μὲν ἡγεῖτο οὐκ ἀναπαυόμενος, αἱ δὲ ἄλλαι χιλιοστύες κατ' οὐρὰν ἑκάστη τῆς ἔμπροσθεν εἵποντο. 4. Ἔπεμψε δὲ καὶ ὑπηρέτας δύο ἐπὶ στόμα τῆς ἀγυιᾶς, ὅπως εἴ τις ἀγνοοίη, σημαίνοιεν τὸ δέον ποιεῖν. Ὡς δὲ ἀφίκοντο ἐπὶ τὰς Κυαξάρου θύρας, παρήγγειλε τῷ πρώτῳ ταξιάρχῳ τὴν τάξιν εἰς δώδεκα βάθος, τοὺς δὲ δωδεκάρχους ἐν μετώπῳ καθιστάναι περὶ τὸ βασίλειον, καὶ τῷ δευτέρῳ ταὐτὰ ἐκέλευσε παραγγεῖλαι, καὶ διὰ παντὸς οὕτως. 5. Οἱ μὲν δὴ ταῦτ' ἐποίουν· ὁ δ' εἰσῄει πρὸς τὸν Κυαξάρην ἐν τῇ Περσικῇ στολῇ οὐδέν τι ὑβρισμένῃ. Ἰδὼν δὲ ὁ Κυαξάρης αὐτὸν τῷ μὲν τάχει ἥσθη, τῇ δὲ φαυλότητι τῆς στολῆς ἠχθέσθη καὶ εἶπε· Τί τοῦτο, ὦ Κῦρε; οἷον πεποίηκας οὕτω φανεὶς τοῖς Ἰνδοῖς; ἐγὼ δ', ἔφη, ἐβουλόμην σε ὡς λαμπρότατον φανῆναι· καὶ γὰρ ἐμοὶ ἂν κόσμος ἦν τοῦτο, ἐμῆς ὄντα ἀδελφῆς υἱὸν ὅτι μεγαλοπρεπέστατον φαίνεσθαι. 6. Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε· Καποτέρως ἄν, ὦ Κυαξάρη, μᾶλλόν σε κόσμουν, εἴπερ πορφυρίδα ἐν-

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δὺς καὶ ψέλλια λαβὼν καὶ στρεπτὸν περιθέμενος σχολῇ κελεύοντι ὑπήκουόν σοι, ἢ νῦν ὅτε σὺν τοιαύτῃ καὶ τοσαύτῃ δυνάμει οὕτως ὀξέως σοι ὑπακούω διὰ τὸ σὲ τιμᾶν ἱδρῶτι καὶ σπουδῇ καὶ αὐτὸς κεκοσμημένος καὶ τοὺς ἄλλους ἐπιδεικνύς σοι οὕτω πειθομένους; Κῦρος μὲν οἶν ταῦτα εἶπεν· ὁ δὲ Κυαξάρης νομίσας αὐτὸν ὀρθῶς λέγειν ἐκάλεσε τοὺς Ἰνδούς. 7. Οἱ δ' Ἰνδοὶ εἰσελθόντες ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη Μήδοις τε καὶ τῷ Ἀσσυρίῳ· ἐπεὶ δὲ σοῦ ἀκούσαιμεν, ἐκέλευσεν ἐλθόντας αὖ πρὸς τὸν Ἀσσύριον κἀκείνου ταῦτα πυθέσθαι· τέλος δ' ἀμφοτέροις εἰπεῖν ὑμῖν ὅτι ὁ Ἰνδῶν βασιλεύς, τὰ δίκαιον σκεψάμενος, φαίη μετὰ τοῦ ἠδικημένου ἔσεσθαι. 8. Πρὸς ταῦτα ὁ Κυαξάρης εἶπεν· Ἐμοῦ μὲν τοίνυν ἀκούετε ὅτι οὐκ ἀδικοῦμεν τὸν Ἀσσύριον οὐδέν· ἐκείνου δ' εἰ δεῖσθε ἐλθόντες νῦν πύθεσθε ὅ,τι λέγει. Παρὼν δὲ ὁ Κῦρος ἤρετο τὸν Κυαξάρην· Ἦ καὶ ἐγώ, ἔφη, εἶπω ὅ,τι γιγνώσκω; καὶ ὁ Κυαξάρης ἐκέλευσεν. Ὑμεῖς τοίνυν, ἔφη, ἀπαγγείλατε τῷ Ἰνδῶν βασιλεῖ τάδε, εἰ μή τι ἄλλο Κυαξάρῃ δοκεῖ, ὅτι φαμὲν ἡμεῖς, εἴ τί φησιν ὑφ' ἡμῶν ἀδικεῖσθαι ὁ Ἀσσύριος, αἱρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλέα δικαστήν. Οἱ μὲν δὴ ταῦτα ἀκούσαντες ᾤχοντο.

9. Ἐπεὶ δὲ ἐξῆλθον οἱ Ἰνδοί, ὁ Κῦρος πρὸς τὸν Κυαξάρην ἤρξατο λόγου τοιοῦδε.

Ὦ Κυαξάρη, ἐγὼ μὲν ἦλθον οὐδέν τι πολλὰ ἔχων ἴδια χρήματα οἴκοθεν· ὁπόσα δ' ἦν, τούτων πάνυ ὀλίγα λοιπὰ ἔχω· ἀνήλωκα δέ, ἔφη, εἰς τοὺς στρατιώτας· καὶ τοῦτο ἴσως, ἔφη, θαυμάζεις σὺ πῶς ἐγὼ ἀνήλωκα σοῦ αὐτοὺς τρέφοντος· εὖ δ' ἴσθι, ἔφη, ὅτι οὐδὲν ἄλλο ποιῶν ἢ τιμῶν καὶ χαριζόμενος, ὅταν τινὶ ἀγασθῶ τῶν στρατιωτῶν. 10. Δοκεῖ γάρ μοι, ἔφη, πάντας μὲν οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι ὁποιουτινοσοῖν πράγματος, ἥδιον εἶναι εὖ τε λέγοντα καὶ εὖ ποιοῦντα παρορμᾶν μᾶλλον ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαί τις βούλοιτο συνεργοὺς προθύμους, τούτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατέον εἶναι καὶ λόγοις καὶ ἔργοις. Φίλους γάρ, οὐκ ἐχθρούς, δεῖ εἶναι τοὺς μέλλοντας ἀπροφασίστους συμμάχους ἔσεσθαι καὶ μήτε τοῖς ἀγαθοῖς τοῦ ἄρχοντος φθονήσοντας μήτε ἐν τοῖς κακοῖς προδώσοντας. 11. Ταῦτ' οὖν ἐγὼ οὕτω προγιγνώσκων χρημάτων δοκῶ προσδεῖσθαι. Πρὸς μὲν οὖν σὲ

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πάντων ὁρώντων αἰσθάνομαι πολλὰ δαπανῶντά σε· σκοπεῖν δ' ἀξιῶ κοινῇ καὶ σὲ καὶ ἐμὲ ὅπως σὲ μὴ ἐπιλείψει χρήματα. Ἐὰν γὰρ σὺ ἄφθονα ἔχῃς, οἶδ' ὅτι καὶ ἐμοὶ ἂν εἴη λαμβάνειν ὁπότε δεοίμην, ἄλλως τε καὶ εἰ εἰς τοιοῦτόν τι λαμβάνοιμι ὃ μέλλει καὶ σοὶ δαπανηθὲν βέλτιον εἶναι. 12. Ἔναγχος μὲν οὖν μέμνημαί σου ἀκούσας ὡς ὁ Ἀρμένιος καταφρονοίη σου νῦν, ὅτι ἀκούει τοὺς πολεμίους προσιόντας ἡμῖν, καὶ οὔτε στράτευμα πέμποι οὔτε τὸν δασμὸν ὃν ἔδει ἀπάγοι. Ποιεῖ γὰρ ταῦτα, ἔφη, ὦ Κῦρε, ἐκεῖνος· ὥστε ἔγωγε ἀπορῶ πότερόν μοι κρεῖττον στρατεύεσθαι καὶ πειρᾶσθαι ἀνάγκην αὐτῷ προσθεῖναι ἢ νῦν ἐᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον πρὸς τοῖς ἄλλοις προσθώμεθα. 13. Καὶ ὁ Κῦρος ἐπήρετο· Αἱ δ' οἰκήσεις αὐτῷ πότερον ἐν ἐχυροῖς χωρίοις εἰσὶν ἢ καί που ἐν εὐεφόδοις; καὶ ὁ Κυαξάρης εἶπεν· Αἱ μὲν οἰκήσεις οὐ πάνυ ἐν ἐχυροῖς· ἐγὼ γὰρ τούτου οὐκ ἐμέλουν· ὅρη μέντοι ἔστιν ἔνθα δύναιτ' ἂν ἀπελθὼν ἐν τῷ παραχρῆμα ἐν ἀσφαλεῖ εἶναι τοῦ μὴ αὐτός γε ὑποχείριος γενέσθαι, μηδὲ ὅσα ἐνταῦθα δύναιτο ὑπεκκομίσασθαι, εἰ μή τις πολιορκοίη προσκαθήμενος, ὥσπερ ὁ ἐμὸς πατὴρ τοῦτο ἐποίησεν. 14. Ἐκ τούτου δὴ ὁ Κῦρος λέγει τάδε· Ἀλλ' εἰ θέλοις, ἔφη, ἐμὲ πέμψαι, ἱππέας μοι προσθεὶς ὁπόσοι δοκοῦσι μέτριοι εἶναι, οἶμαι ἂν σὺν τοῖς θεοῖς ποιῆσαι αὐτὸν καὶ τὸ στράτευμα πέμψαι καὶ ἀποδοῦναι τὸν δασμόν σοι· ἔτι δὲ ἐλπίζω καὶ φίλον αὐτὸν μᾶλλον ἡμῖν γενήσεσθαι ἢ νῦν ἐστι. 15. Καὶ ὁ Κυαξάρης εἶπε· Καὶ ἐγώ, ἔφη, ἐλπίζω, ἐκείνους ἐλθεῖν πρὸς σὲ μᾶλλον ἢ πρὸς ἐμέ· ἀκούω γὰρ ὅτι καὶ συνθηρευτάς τινας τῶν παίδων σοι γένεσθαι αὐτοῦ· ὥστε ἴσως ἂν καὶ πάλιν ἔλθοιεν πρός σε· ὑποχειρίων δὲ γενομένων αὐτῶν πάντ' ἂν πραχθείη ἃ ἡμεῖς βουλόμεθα. Οὐκοῦν σοι δοκεῖ, ἔφη ὁ Κῦρος, σύμφορον εἶναι τὸ λεληθέναι ἡμᾶς ταῦτα βουλεύοντας; Μᾶλλον γὰρ ἂν οὖν, ἔφη ὁ Κυαξάρης, ἔλθοι τις αὐτῶν εἰς χεῖρας, καὶ εἴ τις ὁρμῷτο ἐπ' αὐτούς, ἀπαρασκεύαστοι ἂν λαμβάνοιντο. 16. Ἄκουε τοίνυν, ἔφη ὁ Κῦρος, ἄν τί σοι δόξω λέγειν. Ἐγὼ πολλάκις δὴ σὺν πᾶσι τοῖς μετ' ἐμοῦ τεθήρακα ἀμφὶ τὰ ὅρια τῆς τε σῆς χώρας καὶ τῆς τῶν Ἀρμενίων, καὶ ἱππέας δέ τινας ἤδη προσλαβὼν τῶν ἐνθένδε ἑταίρων ἀφικόμην. Τὰ μὲν τοίνυν ὅμοια ποιῶν, ἔφη ὁ Κυαξάρης, οὐκ ἂν ὑποπτεύοιο· εἰ δὲ πολὺ πλείων ἡ δύναμις φαίνοιτο ἧς ἔχων εἰώθας θηρᾶν, ἤδη ὕποπτον ἂν γένοιτο. 17. Ἀλλ' ἔστιν, ἔφη ὁ Κῦρος, καὶ

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πρόφασιν κατασκευάσαι καὶ ἐνθάδε οὐκ ἀπίθανον, ἄν τις ἐκεῖσε ἐξαγγείλῃ δὴ ὡς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι· καὶ ἱππέας, ἔφη, αἰτοίην ἄν σε ἐκ τοῦ φανεροῦ. Κάλλιστα λέγεις, ἔφη ὁ Κυαξάρης· ἐγὼ δέ σοι οὐκ ἐθελήσω διδόναι πλὴν μετρίους τινάς, ὡς βουλόμενος πρὸς τὰ φρούρια ἐλθεῖν τὰ πρὸς τῇ Συρίᾳ. Καὶ γὰρ τῷ ὄντι βούλομαι, ἔφη, ἐλθὼν κατασκευάσαι αὐτὰ ὡς ἐχυρώτατα. Ὁπότε δὲ σὺ προεληλυθοίης σὺν ᾗ ἔχοις δυνάμει καὶ θηρώης καὶ δὴ δύο ἡμέρας, πέμψαιμι ἄν σοι ἱκανοὺς ἱππέας καὶ πεζοὺς τῶν παρ' ἐμοὶ ἠθροισμένων, οὓς σὺ λαβὼν εὐθὺς ἀνίοις· καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δύναμιν πειρῴμην μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴπου καιρὸς εἴη, ἐπιφανείην.

18. Οὕτω δὴ ὁ μὲν Κυαξάρης εὐθὺς πρὸς τὰ φρούρια ἠθροιζεν ἱππέας καὶ πεζούς, καὶ ἀμάξας δὲ σίτου προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδόν. Ὁ δὲ Κῦρος ἐθύετο ἐπὶ τῇ πορείᾳ, καὶ ἅμα πέμπων ἐπὶ τὸν Κυαξάρην ἤτει τῶν νεωτέρων ἱππέων. Ὁ δὲ πάνυ πολλῶι βουλομένων ἕπεσθαι οὐ πολλοὺς ἔδωκεν αὐτῷ. Προεληλυθότος δ' ἤδη τοῦ Κυαξάρου σὺν δυνάμει πεζῇ καὶ ἱππικῇ τὴν πρὸς τὰ φρούρια γίγνεται τῷ Κύρῳ τὰ ἱερὰ ἐπὶ τὸν Ἀρμένιον ἰέναι καλά· καὶ οὕτως ἐξάγει ὡς εἰς θήραν παρεσκευασμένος. 19. Πορευομένῳ δὲ αὐτῷ εὐθὺς ἐν τῷ πρώτῳ χωρίῳ ὑπανίσταται λαγώς· ἀετὸς δ' ἐπιπτάμενος αἴσιος, κατιδὼν τὸν λαγῶ φεύγοντα, ἐπιφερόμενος ἔπαισέ τε αὐτὸν καὶ συναρπάσας ἐξῆρε, κἀπενεγκὼν ἐπὶ λόφον τινὰ οὐ πρόσω ἐχρῆτο τῇ ἄγρᾳ ὅ,τι ἤθελεν. Ἰδὼν οὖν ὁ Κῦρος τὸ σημεῖον ἥσθη τε καὶ προσεκύνησε Δία βασιλέα, καὶ εἶπε πρὸς τοὺς παρόντας· Ἡ μὲν θήρα καλὴ ἔσται, ὦ ἄνδρες, ἢν θεὸς θελήσῃ. 20. Ὡς δὲ πρὸς τοῖς ὁρίοις ἐγένετο, εὐθὺς ὥσπερ εἰώθει ἐθήρα· καὶ τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων ὤγμενον αὐτῷ, ὡς ἐπιόντες τὰ θηρία ἐξανισταῖεν· οἱ δὲ ἄριστοι καὶ πεζοὶ καὶ ἱππεῖς διέστασαν καὶ τὰ ἀνιστάμενα ὑπεδέχοντο καὶ ἐδίωκον· καὶ ἤρων πολλοὺς καὶ σῦς καὶ ἐλάφους καὶ δορκάδας καὶ ὄνους ἀγρίους πολλοὶ γὰρ ἐν τούτοις τοῖς τόποις ὄνοι καὶ νῦν ἔτι γίγνονται 21. Ἐπεὶ δ' ἔληξε τῆς θήρας, προσμίξας πρὸς τὰ ὅρια τῶν Ἀρμενίων ἐδειπνοποιήσατο· καὶ τῇ ὑστεραίᾳ αὖθις ἐθήρα προσελθὼν πρὸς τὰ ὄρη ὧν ὠρέγετο. Ἐπεὶ δ' αὖ ἔληξεν, ἐδειπνοποιεῖτο. Τὸ δὲ παρὰ Κυαξάρου στράτευμα ὡς ἤσθετο προιόν, ὑποπέμψας πρὸς αὐτοὺς εἶπεν ἀπέχοντας αὐτοῦ δειπνοποιεῖσθαι ὡς δύο παρα

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σάγγας, καὶ τοῦτο προϊδὼν ὡς συμβαλεῖται πρὸς τὸ λανθάνειν· ἐπεὶ δὲ δειπνήσαιεν, εἶπε τῷ ἄρχοντι αὐτῶν παρεῖναι πρὸς αὐτόν. Μετὰ δὲ τὸ δεῖπνον τοὺς ταξιάρχους παρεκάλει· ἐπεὶ δὲ παρῆσαν, ἔλεξεν ὧδε.

22. Ἄνδρες φίλοι, ὁ Ἀρμένιος πρόσθεν μὲν καὶ συμμάχος ἦν καὶ ὑπήκοος Κυαξάρῃ· νῦν δ' ὡς ἤσθετο τοὺς πολεμίους ἐπιόντας, καταφρονεῖ καὶ οὔτε τὸ στράτευμα πέμπει ἡμῖν οὔτε τὸν δασμὸν ἀποδίδωσι· νῦν οὖν τοῦτον θηράσαι ἂν δυνώμεθα ἦλθομεν. Ὧδ' οὖν, ἔφη, δοκεῖ ποιεῖν. Σὺ μέν, ὦ Χρύσαντα, ἐπειδὰν ἀποκοιμηθῇς ὅσον μέτριον, λαβὼν τοὺς ἡμίσεις Περσῶν τῶν σὺν ἡμῖν ἴθι τὴν ὀρεινὴν καὶ κατάλαβε τὰ ὄρη εἰς ἃ φασιν αὐτὸν ὅταν τι φοβηθῇ καταφεύγειν· ἡγεμόνας δέ σοι ἐγὼ δώσω. 23. Φασὶ μὲν οὖν καὶ δασέα τὰ ὄρη ταῦτα εἶναι, ὥστ' ἐλπὶς ὑμᾶς μὴ ὀφθῆναι· ὅμως δὲ εἰ προπέμποις πρὸ τοῦ στρατεύματος τοῦ σεαυτοῦ εὐζώνους ἄνδρας, λῃσταῖς ἐοικότας καὶ τὸ πλῆθος καὶ τὰς στολάς, οὗτοι ἄν σοι, εἴ τινι ἐντυγχάνοιεν τῶν Ἀρμενίων, τοὺς μὲν ἂν συλλαμβάνοντες αὐτῶν κωλύοιεν τῶν ἐξαγγελιῶν, οὓς δὲ μὴ δύναιντο λαμβάνειν, ἀποσοβοῦντες ἂν ἐμποδὼν γίγνοιντο τοῦ μὴ ὁρᾶν αὐτοὺς τὸ ὅλον στράτευμά σου, ἀλλ' ὡς περὶ κλωπῶν βουλεύεσθαι. 24. Καὶ σὺ μέν, ἔφη, οὕτω ποίει· ἐγὼ δὲ ἅμα τῇ ἡμέρᾳ τοὺς ἡμίσεις τῶν πεζῶν ἕξων, πάντας δὲ τοὺς ἱππέας, πορεύσομαι διὰ τοῦ πεδίου εὐθὺς πρὸς τὰ βασίλεια. Καὶ ἢν μὲν ἀνθιστῆται, δῆλον ὅτι μάχεσθαι δεήσει· ἢν δ' ὑποχωρῇ τοῦ πεδίου, δῆλον ὅτι μεταθεῖν δεήσει· ἢν δ' εἰς τὰ ὄρη φεύγῃ, ἐνταῦθα δή, ἔφη, σὸν ἔργον μηδένα ἀφιέναι τῶν πρὸς σὲ ἀφικνουμένων. 25. Νόμιζε δ' ὥσπερ ἐν θήρᾳ ἡμᾶς μὲν τοὺς ἐπιζητοῦντας ἕσεσθαι, σὲ δὲ τὸν ἐπὶ ταῖς ἄρκυσι· μέμνησο οὖν ἐκεῖνο ὅτι φθάνειν δεῖ πεφραγμένους τοὺς πόρους πρὶν κινεῖσθαι τὴν θήραν. Καὶ λελῃθέναι δὲ δεῖ τοὺς ἐπὶ τοῖς στόμασι, εἰ μέλλουσι μὴ ἀποτρέψειν τὰ προσφερόμενα. 26. Μὴ μέντοι, ἔφη, ὦ Χρυσάντα, οὕτως αὖ ποίει ὥσπερ ἐνίοτε διὰ τὴν φιλοθηρίαν· πολλάκις γὰρ ὅλην τὴν νύκτα ἄυπνος πραγματεύῃ· ἀλλὰ νῦν ἐᾶσαι χρὴ τοὺς ἄνδρας τὸ μέτριον ἀποκοιμηθῆναι, ὡς ἂν δύνωνται ὑπομαχεῖν. 27. Μηδέ γε, ὅτι οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπῃ ἂν τὰ θηρία ὑφηγῆται, ταύτῃ μεταθεῖς, μήτι καὶ νῦν οὕτω τὰ δύσβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας, ἐὰν μὴ πολὺ ἐλάσσων ἡ ὁδὸς ᾖ, τὴν ῥᾴστην ἡγεῖσθαι. 28. Στρα-

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τιᾷ γὰρ ἡ ῥᾴστη ταχίστη. Μηδέ γε σύ, ὅτι δύνασαι τρέχειν ἀνὰ τὰ ὄρη, μήτι δρόμῳ ἡγήσῃ, ἀλλ' ὡς ἂν δύνηταί σοι ὁ στρατὸς ἕπεσθαι, τῷ μέσῳ τῆς σπουδῆς ἡγοῦ. 29. Ἀγαθὸν δὲ καὶ τῶν δυνατωτάτων καὶ προθύμων ὑπομένοντάς τινας ἐνίοτε παρακελεύεσθαι· ἐπειδὰν δὲ παρέλθῃ τὸ κέρας, παροξυντικὸν εἰς τὸ σπεύδειν πάντας παρὰ τοὺς βαδίζοντας τρέχοντας ὁρᾶσθαι.

30. Χρυσάντας μὲν δὴ ταῦτα ἀκούσας καὶ ἐπιγαυρωθεὶς τῇ ἐντολῇ τοῦ Κύρου, λαβὼν τοὺς ἡγεμόνας, ἀπελθὼν καὶ παραγγείλας ἃ ἔδει τοῖς ἅμα αὐτῷ μέλλουσι πορεύεσθαι, ἀνεπαύετο. Ἐπεὶ δὲ ἀπεκοιμήθησαν ὅσον ἐδόκει μέτριον εἶναι, ἐπορεύετο ἐπὶ τὰ ὄρη. 31. Κῦρος δέ, ἐπειδὴ ἡμέρα ἐγένετο, ἄγγελον μὲν προέπεμπε πρὸς τὸν Ἀρμένιον, προειπὼν αὐτῷ λέγειν ὧδε· Κῦρος, ὦ Ἀρμένιε, κελεύει σοῦτω ποιεῖν σε ὅπως ὡς τάχιστα ἕξων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα. Ἢν δ' ἐρωτᾷ ὅπου εἰμί, λέγε ταληθῆ ὅτι ἐπὶ τοῖς ὁρίοις. Ἢν δ' ἐρωτᾷ εἰ καὶ αὐτὸς ἔρχομαι, λέγε κἀνταῦθα ταληθῆ ὅτι οὐκ οἶσθα. Ἐὰν δ' ὁπόσοι ἐσμὲν πυνθάνηται, συμπέμπειν τινὰ κέλευε καὶ μαθεῖν. 32. Τὸν μὲν δὴ ἄγγελον ἐπιστείλας ταῦτα ἔπεμψε, νομίζων φιλικώτερον οὕτως εἶναι ἢ μὴ προειπόντα πορεύεσθαι. Αὐτὸς δὲ συνταξάμενος ἦ ἄριστον καὶ πρὸς τὸ ἀνύτειν τὴν ὁδὸν καὶ πρὸς τὸ μάχεσθαι, εἶτι δέοι, ἐπορεύετο. Προεῖπε δὲ τοῖς στρατιώταις μηδένα ἀδικεῖν, καὶ εἴ τις Ἀρμενίων τῳ ἐντυγχάνοι, θαῤῥεῖν τε παραγγέλλειν καὶ ἀγορὰν τὸν θέλοντα ἄγειν ὅπου ἂν ὦσιν, εἴτε σιτία εἴτε ποτὰ τυγχάνοι πωλεῖν βουλόμενος.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Γ'.

CAP. I.

1. Ὁ μὲν δὴ Κῦρος ἐν τούτοις ἦν· ὁ δὲ Ἀρμένιος ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, ἐννοήσας ὅτι ἀδικοίη καὶ τὸν δασμὸν λιπὼν καὶ τὸ στράτευμα οὐ πέμπων, καὶ τὸ μέγιστον, ἐφοβεῖτο ὕτι ὀφθήσεσθαι ἔμελλε τὰ βασίλεια οἰκοδομεῖν ἀρχόμενος ὡς ἂν ἱκανὰ ἀπομάχεσθαι εἴη. 2. Διὰ ταῦτα δὴ πάντα ὀκνῶν ἅμα μὲν διέπεμπεν ἀθροίζων τὴν αὐτοῦ δύναμιν, ἅμα δ' ἔπεμπεν εἰς τὰ ὄρη τὸν νεώτερον υἱὸν Σάβαριν καὶ τὰς γυναῖκας, τήν τε ἑαυτοῦ καὶ τὴν τοῦ υἱοῦ, καὶ τὰς θυγατέρας· καὶ κόσμον δὲ καὶ κιτασκευὴν τὴν πλείστου ἀξίαν συνέπεμπε προπομποὺς δοὺς αὐτοῖς. Αὐτὸς δὲ ἅμα μὲν κατασκεψομένους ἔπεμπε τί πράττοι Κῦρος, ἅμα δὲ συνέταττε τοὺς παραγιγνομένους τῶν Ἀρμενίων· καὶ ταχὺ παρῆσαν ἄλλοι λέγοντες ὅτι καὶ δὴ αὐτὸς ὁμοῦ. 3. Ἐνταῦθα δὴ οὐκέτι ἔτλη εἰς χεῖρας ἐλθεῖν, ἀλλ' ὑπεχώρει. Ὡς δὲ τοῦτο εἶδον αὐτὸν ποιήσαντα οἱ Ἀρμένιοι, διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκπιδὼν ποιεῖσθαι. Ὁ δὲ Κῦρος ὡς ἑώρα διαθεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν, ὑποπέμπων ἔλεγεν ὅτι οὐδενὶ πόλεμος εἴη τῶν μενόντων· εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. Οὕτω δὴ οἱ μὲν πολλοὶ κατέμενον, ἦσαν δὲ οἳ ὑπεχώρουν σὺν τῷ βασιλεῖ. 4. Ἐπεὶ δὲ οἱ σὺν ταῖς γυναιξὶ προϊόντες ἐνέπεσον εἰς τοὺς ἐν τῷ ὄρει, εὐθὺς κραυγή τε ἐποίουν καὶ φεύγοντες ἡλίσκοντο πολλοί γε αὐτῶν. Τέλος δὲ καὶ ὁ παῖς καὶ αἱ γυναῖκες καὶ αἱ θυγατέρες ἐάλωσαν, καὶ τὰ χρήματα ὅσα σὺν αὐτοῖς ἀγόμενα ἔτυχεν. Ὁ δὲ βασιλεὺς αὐτῶν ὡς ἤσθετο τὰ γιγνόμενα, ἀπορῶν ποῖ τράποιτο ἐπὶ λόφον τινὰ καταφεύγει. 5. Ὁ δὲ αὖ Κῦρος ταῦτα ἰδὼν περιίστα-

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ται τὸν λόφον τῷ παρόντι στρατεύματι, καὶ πρὸς Χρυσάνταν πέμψας ἐκέλευε φυλακὴν τοῦ ὄρους καταλιπόντα ἥκειν. Τὸ μὲν δὴ στράτευμα ἠθροίζετο τῷ Κύρῳ· ὁ δὲ πέμψας πρὸς τὸν Ἀρμένιον κήρυκα ἤρετο ὧδε· Εἰπέ μοι, ἔφη, ὦ Ἀρμένιε, πότερα βούλει αὐτοῦ μένων τῷ λιμῷ καὶ τῷ δίψει μάχεσθαι ἢ εἰς τὸ ἰσόπεδον καταβὰς ἡμῖν διαμάχεσθαι; ἀπεκρίνατο ὁ Ἀρμένιος ὅτι οὐδετέροις βούλοιτο μάχεσθαι. 6. Πάλιν ὁ Κῦρος πέμψας ἠρώτα, Τί οὖν κάθησαι αὐτόθι καὶ οὐ καταβαίνεις; Ἀπορῶν, ἔφη, ὅ,τι χρὴ ποιεῖν. Ἀλλ' οὐδέν, ἔφη ὁ Κῦρος, ἀπορεῖν σε δεῖ· ἔξεστι γάρ σοι ἐπὶ δίκην καταβαίνειν. Τίς δ', ἔφη, ἔσται ὁ δικάζων; Δῆλον ὅτι ᾧ ὁ θεὸς ἔδωκε καὶ ἄνευ δίκης χρῆσθαί σοι ὅ,τι βούλοιτο. Ἐνταῦθα δὴ ὁ Ἀρμένιος γιγνώσκων τὴν ἀνάγκην καταβαίνει· καὶ ὁ Κῦρος λαβὼν εἰς τὸ μέσον κἀκεῖνον καὶ τὰ ἄλλα πάντα ἐστρατοπεδεύσατο, ὁμοῦ ἔχων πᾶσαν ἤδη τὴν δύναμιν.

7. Ἐν τούτῳ δὲ τῷ χρόνῳ ὁ πρεσβύτερος παῖς τοῦ Ἀρμενίου Τιγράνης ἐξ ἀποδημίας τινὸς προσῆει, ὃς καὶ σύνθηρός ποτε ἐγένετο τῷ Κύρῳ· καὶ ὡς ἤκουσε τὰ γεγενημένα, εὐθὺς πορεύεται ὥσπερ εἶχε πρὸς τὸν Κῦρον. Ὡς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν ὥσπερ εἰκός. 8. Ὁ δὲ Κῦρος ἰδὼν αὐτὸν ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δ' ὅτι Εἰς καιρὸν ἥκεις, ἔφη, ὅπως τῆς δίκης ἀκούσῃς παρὼν τῆς ἀμφὶ τοῦ πατρός. Καὶ εὐθὺς συνεκάλει τοὺς ἡγεμόνας τούς τε τῶν Περσῶν καὶ τοὺς τῶν Μήδων· προσεκάλει δὲ καὶ εἴ τις Ἀρμενίων τῶν ἐντίμων παρῆν· καὶ τὰς γυναῖκας ἐν ταῖς ἁρμαμάξαις παρούσας οὐκ ἀπήλασεν, ἀλλ' εἶα ἀκούειν. 9. Ὁπότε δὲ καλῶς εἶχεν, ἤρχετο τοῦ λόγου, Ὦ Ἀρμένιε, ἔφη, πρῶτον μέν σοι συμβουλεύω ἐν τῇ δίκῃ ταληθῆ λέγειν, ἵνα σοι ἔν γε ἀπῇ τὸ ἐπιορκότατον· τὸ γὰρ ψευδόμενον φαίνεσθαι εὖ ἴσθι ὅτι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται· ἔπειτα δέ, ἔφη, συνίσασι καὶ οἱ παῖδες καὶ αἱ γυναῖκες αὗται πάντα ὅσα ἔπραξας, καὶ Ἀρμενίων οἱ παρόντες· ἢν δὲ αἰσθάνωνταί σε ἄλλα ἢ τὰ γενόμενα λέγοντα, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σαυτοῦ πάντα τὰ ἔσχατα παθεῖν, ἣν ἐγὼ ταληθῆ πύθωμαι. Ἀλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὅ,τι βούλει, ὡς ταληθῆ ἐροῦντος· τούτου ἕνεκα καὶ γενέσθω ὅ,τι βούλεται. 10. Λέγε δή μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει τῷ τῆς ἐμῆς μητρὸς πατρὶ καὶ τοῖς ἄλλοις Μή-

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δοις; Ἐγωγ', ἔφη. Κρατηθεὶς δ' ὑπ' αὐτοῦ συνωμολόγησας δασμὸν οἴσειν καὶ συστρατεύσεσθαι ὅπου ἐπαγγέλλοι, καὶ ἐρύματα μὴ ἕξειν; Ἦν ταῦτα. Νῦν οὖν διὰ τί οὔτε τὸν δασμὸν ἀπῆγες οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα; Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι καὶ αὐτὸν ἐλεύθερον εἶναι καὶ παισὶν ἐλευθερίαν καταλιπεῖν. 11. Καὶ γάρ ἐστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μή ποτέ τις δοῦλος μέλλῃ γενήσεσθαι· ἢν δὲ δὴ πολέμῳ κρατηθεὶς ἢ καὶ ἄλλον τινὰ τρόπον δουλωθεὶς ἐπιχειρῶν τις φαίνηται τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ, τοῦτον σὺ πρῶτος πότερον ὡς ἀγαθὸν ἄνδρα καὶ καλὰ πράττοντα τιμᾷς ἢ ὡς ἀδικοῦντα ἢν λάβῃς κολάζεις; Κολάζω, ἔφη· οὐ γὰρ ἐᾷς σὺ ψεύδεσθαι. 12. Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, καθ' ἓν ἕκαστον· ἢν ἄρχων τις τύχῃ σοι καὶ ἁμάρτῃ, πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης ἀντ' αὐτοῦ; Ἄλλον καθίστημι. Τί δέ, ἢν χρήματα πολλὰ ἔχῃ, ἐᾷς πλουτεῖν ἢ πένητα ποιεῖς; Ἀφαιροῦμαι, ἔφη, ἃ ἂν ἔχων τυγχάνῃ. Ἢν δὲ καὶ πρὸς πολεμίους γιγνώσκῃς αὐτὸν ἀφιστάμενον, τί ποιεῖς; Κατακαίνω, ἔφη· τί γὰρ δεῖ ἐλεγχθέντα ὅτι ψεύδομαι ἀποθανεῖν μᾶλλον ἢ τἀληθῆ λέγοντα; 13. Ἔνθα δὴ ὁ μὲν παῖς αὐτοῦ ὡς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιάραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύπτοντο, ὡς οἰχομένου τοῦ πατρὸς καὶ ἀπολωλότων πάντων σφῶν ἤδη. Καὶ ὁ Κῦρος σιωπῆσαι κελεύσας εἶπεν, Εἶεν· τὰ μὲν δὴ σὰ δίκαια ταῦτα, ὦ Ἀρμένιε· ἡμῖν δὲ τί συμβουλεύεις ἐκ τούτων ποιεῖν; ὁ μὲν δὴ Ἀρμένιος ἀπορῶν ἐσιώπα πότερα συμβουλεύοι τῷ Κύρῳ κατακαίνειν ἑαυτὸν ἢ τἀναντία διδάσκοι ὧν αὐτὸς ἔφη ποιεῖν. 14. Ὁ δὲ παῖς αὐτοῦ Τιγράνης ἐπήρετο τὸν Κῦρον, Εἰπέ μοι, ἔφη, ὦ Κῦρε, ἐπεὶ ὁ πατὴρ ἀποροῦντι ἔοικεν, ἦ συμβουλεύσω περὶ αὐτοῦ ἃ οἶομαί σοι βέλτιστα εἶναι; καὶ ὁ Κῦρος, ἡσθημένος, ὅτε συνεθήρα αὐτῷ ὁ Τιγράνης, σοφιστήν τινα αὐτῷ συνόντα καὶ θαυμαζόμενον ὑπὸ τοῦ Τιγράνου, πάνυ ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ,τι ποτὲ ἐροίη καὶ προθύμως ἐκέλευσε λέγειν ὅ,τι γιγνώσκοι.

15. Ἐγὼ τοίνυν, ἔφη ὁ Τιγράνης, εἰ μὲν ἄγασαι τοῦ πατρὸς ἢ ὅσα βεβούλευται ἢ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μιμεῖσθαι· εἰ μέντοι σοι δοκεῖ πάντα ἡμαρτηκέναι, συμβουλεύω σοι τοῦτον μὴ μιμεῖσθαι. Οὐκοῦν, ἔφη ὁ Κῦρος, τὰ δίκαια ποιῶν ἥκιστ' ἂν τὸν ἁμαρτάτοντα μιμοίμην. Ἔστιν, ἔφη, ταῦτα. Κολα-

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στέον ἂρ' εἴη κατά γε τὸν σὸν λόγον τὸν πατέρα, εἴπερ τὸν ἀδικοῦντα δίκαιον κολάζειν. Πότερα δ' ἠγῇ, ὦ Κῦρε, ἄμεινον εἶναι σὺν τῷ σῷ ὀγαθῷ τὰς τιμωρίας ποιεῖσθαι ἢ σὺν τῇ σῇ ζημίᾳ; Ἐμαυτόν, ἔφη, οὕτω γ' ἂν τιμωροίμην. 16. Ἀλλὰ μέντοι, ἔφη ὁ Τιγράνης, μεγάλα γ' ἂν ζημιοῖο, εἰ τοὺς σεαυτοῦ κατακαίνοις ὁπότε σοι πλείστου ἄξιοι εἶεν κεκτῆσθαι. Πῶς δ' ἄν, ἔφη ὁ Κῦρος, τότε πλείστου ἄξιοι γίγνοιντο ἄνθρωποι ὁπότε ἀδικοῦντες ἁλίσκοιντο; Εἰ τότε, οἶμαι, σώφρονες γίγνοιντο. Δοκεῖ γάρ μοι, ὦ Κῦρε, οὕτως ἔχειν, ἄνευ μὲν σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος εἶναι· τί γὰρ ἄν, ἔφη, χρήσαιτ' ἄν τις ἰσχυρῷ ἢ ἀνδρείᾳ μὴ σώφρονι, τί δ' ἱππικῷ, τί δὲ πλουσίῳ, τί δὲ δυνάστῃ ἐν πόλει; σὺν δὲ σωφροσύνῃ καὶ φίλος πᾶς χρήσιμος καὶ θεράπων πᾶς ἀγαθός. 17. Τοῦτο οὖν, ἔφη, λέγεις ὡς καὶ ὁ σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται; Πάνυ μὲν οὖν, ἔφη. Πάθημα ἂρα τῆς ψυχῆς σὺ λέγεις εἶναι τὴν σωφροσύνην, ὥσπερ λύπην, οὐ μάθημα· οὐ γὰρ ἂν δίπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, παραχρῆμα ἐξ ἄφρονος σώφρων ἄν τις γένοιτο. 18. Τί δ', ἔφη, ὦ Κῦρε, οὕπω ἦσθου καὶ ἕνα ἄνδρα δι' ἀφροσύνην μὲν ἐπιχειροῦντα κρείττοσι ἑαυτοῦ μάχεσθαι, ἐπειδὰν δὲ ἡττηθῇ, εὐθὺς πεπαυμένον τῆς πρὸς τοῦτον ἀφροσύνης; πόλιν δ', ἔφη, οὔπω ἑώρακας ἀντιτατταμένην πρὸς πόλιν ἑτέραν ἥτις ἐπειδὰν ἡττηθῇ, παραχρῆμα ταύτῃ ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει; 19. Ποίαν δ', ἔφη ὁ Κῦρος, καὶ σὺ τοῦ πατρὸς ἧττον λέγων οὕτως ἰσχυρίζῃ σεσωφρονίσθαι αὐτόν; Ἦν νὴ Δία, ἔφη, σύνοιδεν ἑαυτῷ ἐλευθερίας μὲν ἐπιθυμήσας, δοῦλος δ' ὡς οὐδεπώποτε γενόμενος, ἃ δὲ φήθη χρῆναι λαθεῖν ἢ φθάσαι ἢ ἀποβιάσασθαι, οὐδὲν τούτων ἱκανὸς γενόμενος διαπράξασθαι. Σὲ δὲ οἶδεν, ἐπεὶ ἐβουλήθης ἐξαπατῆσαι αὐτόν, οὕτως ἐξαπατήσαντα ὥσπερ ἄν τις τυφλοὺς καὶ κωφοὺς καὶ μηδ' ὁτιοῦν φρονοῦντας ἐξαπατήσειν· ἃ δὲ φήθης λαθεῖν χρῆναι, οὕτω σὲ οἶδε λαθόντα ὥστε ἃ ἐνόμιζεν ἑαυτῷ ἰσχυρὰ χωρία ἀποκεῖσθαι ταῦτα εἰρκτὰς αὐτῷ ἔλαθες προκατασκευάσας· τάχει δὲ τοσοῦτον περιεγένου αὐτοῦ ὥστε πρόσωθεν ἔφθασας ἐλθὼν σὺν πολλῷ στόλῳ πρὶν τοῦτον τὴν παρ' ἑαυτῷ δύναμιν ἀθροίσασθαι. 20. Ἔπειτα δοκεῖ σοι, ἔφη ὁ Κῦρος, καὶ ἡ τοιαύτη ἧττα σωφρονίζειν ἱκανὴ εἶναι ἀνθρώπους τὸ γνῶναι ἄλλους ἑαυτῶν βελτίονας ὄντας; Πολύ γε μᾶλλον, ἔφε ὁ Τιγράνης, ἢ ὅταν μάχῃ τις

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ἡττηθῇ. Ὁ μὲν γὰρ ἰσχύι κρατηθεὶς ἔστιν ὅτε ᾠήθη σωμασκήσας ἀναμαχεῖσθαι· καὶ πόλεις γε ἄλοῖσαι συμμάχους προσλαβοῖσαι οἴονται ἀναμαχήσασθαι ἄν· οἷς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι. 21. Σύ, ἔφη, ἔοικας οὐκ οἴεσθαι τοὺς ὑβριστὰς γιγνώσκειν τοὺς ἑαυτῶν σωφρονεστέρους, οὐδὲ τοὺς κλέπτας τοὺς μὴ κλέπτοντας, οὐδὲ τοὺς ψευδομένους τοὺς ἀληθῆ λέγοντας, οὐδὲ τοὺς ἀδικοῦντας τοὺς τὰ δίκαια ποιοῦντας· οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατὴρ ἐψεύσατο καὶ οὐκ ἐξημπέδου τὰς πρὸς ἡμᾶς συνθήκας, εἰδὼς ὅτι ἡμεῖς οὐδ' ὁτιοῦν ὧν Ἀστυάγης συνέθετο παραβαίνομεν; 22. Ἀλλ' οὐδ' ἐγὼ τοῦτο λέγω ὡς τὸ γνῶναι μόνον τοὺς βελτίονας σωφρονίζειν ἄνευ τοῦ δίκην διδόναι ὑπὸ τῶν βελτιόνων, ὥσπερ ὁ ἐμὸς πατὴρ νῦν δίδωσιν. Ἀλλ', ἔφη ὁ Κῦρος, ὅ γε σὸς πατὴρ πέπονθε μὲν οὐδ' ὁτιοῦν πω κακόν· φοβεῖταί γε μέντοι εὖ οἶδ' ὅτι μὴ πάντα τὰ ἔσχατα πάθῃ. 23. Οἴει οἶν τι, ἔφη ὁ Τιγράνης, μᾶλλον καταδουλοῦσθαι ἀνθρώπους τοῦ ἰσχυροῦ φόβου; οὐκ οἶσθ' ὅτι οἱ μὲν τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ σιδήρῳ παιόμενοι ὅμως ἐθέλουσι καὶ πάλιν μάχεσθαι τοῖς αὐτοῖς; οὓς δ' ἂν σφόδρα φοβηθῶσιν ἄνθρωποι, τούτοις οὐδὲ παραμυθουμένοις ἔτι ἀντιβλέπειν δύνανται; Λέγεις σύ, ἔφη, ὡς ὁ φόβος τοῦ ἔργῳ κακοῦσθαι μᾶλλον κολάζει τοὺς ἀνθρώπους. 24. Καὶ σύ γε, ἔφη, οἶσθα ὅτι ἀληθῆ λέγω· ἐπίστασαι γὰρ ὅτι οἱ μὲν φοβούμενοι μὴ φύγωσι πατρίδα καὶ οἱ μέλλοντες μάχεσθαι δεδιότες μὴ ἡττηθῶσιν ἀθύμως διάγουσι, καὶ οἱ πλέοντες μὴ ναναγήσωσι, καὶ οἱ δουλείαν καὶ δεσμὸν φοβούμενοι, οὗτοι μὲν οὔτε σίτου οὔθ' ὕπνου δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἤδη μὲν φυγάδες, ἤδη δ' ἡττημένοι, ἤδη δὲ δουλεύοντες, ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν. 25. Ἔτι δὲ φανερώτερον καὶ ἐν τοῖσδε οἷον φόρημα ὁ φόβος· ἔνιοι γὰρ φοβούμενοι μὴ ληφθέντες ἀποθάνωσι ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι· οὕτω πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς. Τὸν δ' ἐμὸν πατέρα, ἔφη, νῦν πῶς δοκεῖς διακεῖσθαι τὴν ψυχήν, ὃς οὐ μόνον περὶ ἑαυτοῦ, ἀλλὰ καὶ περὶ ἐμοῦ καὶ περὶ γυναικὸς καὶ περὶ πάντων τῶν τέκνων δουλείας φοβεῖται; 26. Καὶ ὁ Κῦρος εἶπεν, Ἀλλὰ νῦν μὲν ἔμοιγε οὐδὲν ἄπιστον τοῦτον οὕτω διακεῖσθαι· δοκεῖ μέντοι μοι τοῦ αὐτοῦ

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ἀνδρὸς εἶναι εὐτυχοῦντα ἐξυβρίσαι καὶ πταίσαντα ταχὺ πτῆξαι καὶ ἀνεθέντα πάλιν αὖ μέγα φρονῆσαι καὶ πάλιν αὖ πράγματα παρασχεῖν. 27. Ἀλλὰ ναὶ μὰ Δί', ἔφη, ὦ Κῦρε, ἔχει μὲν προφάσεις τὰ ἡμέτερα ἁμαρτήματα ὥστε ἀπιστεῖν ἡμῖν· ἔξεστι δέ σοι καὶ φρούρια ἐντειχίζειν καὶ τὰ ἐχυρὰ κατέχειν καὶ ἄλλο ὅ,τι ἂν βούλῃ πιστὸν λαμβάνειν. Καὶ μέντοι, ἔφη, ἡμᾶς μὲν ἔξεις οὐδέν τι τούτοις μέγα λυπουμένους· μεμνησόμεθα γὰρ ὅτι ἡμεῖς αὐτῶν αἴτιοί ἐσμεν· εἰ δέ τινι τῶν ἀναμαρτήτων παραδοὺς τὴν ἀρχὴν ἀπιστῶν αὐτοῖς φανεῖ, ὅρα μὴ ἅμα τε εὖ ποιήσῃς καὶ ἅμα οὐ φίλον νομίσωσί σε· εἰ δ' αὖ φυλαττόμενος τὸ ἀπεχθάνεσθαι μὴ ἐπιθήσεις αὐτοῖς ζυγὰ τοῦ μὴ ὑβρίσαι, ὅρα μὴ ἐκείνους αὖ δείσῃ σε σωφρονίζειν ἔτι μᾶλλον ἢ ἡμᾶς νῦν ἐδέησεν. 28. Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, τοιούτοις μὲν ἔγωγε ὑπηρέταις οὓς εἰδείην ἀνάγκη ὑπηρετοῦντας ἀηδῶς ἄν μοι δοκῶ χρῆσθαι· οὓς δὲ γιγνώσκειν δοκοίην ὅτι εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ τὸ δέον συλλαμβάνοιεν, τούτους ἄν μοι δοκῶ καὶ ἁμαρτάνοντας ῥᾷον φέρειν ἢ τοὺς μισοῦντας μέν, ἔκπλεω δὲ πάντα ἀνάγκῃ διαπονουμένους. Καὶ ὁ Τιγράνης εἶπε πρὸς ταῦτα, Φιλίαν δὲ παρὰ τίνων ἄν ποτε λάβοις τοσαύτην ὅσην σοι παρ' ἡμῶν ἔξεστι κτήσασθαι νῦν; Παρ' ἐκείνων οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων, εἰ ἐθέλοιμι εὐεργετεῖν αὐτοὺς ὥσπερ σὺ νῦν με κελεύεις εὐεργετεῖν ὑμᾶς. 29. Ἦ καὶ δύναιο ἄν, ἔφη, ὦ Κῦρε, ἐν τῷ παρόντι νῦν εὑρεῖν ὅτῳ ἂν χαρίσαιο ὅσαπερ τῷ ἐμῷ πατρί; αὐτίκα, ἔφη, ἤν τινα ἐᾷς ζῆν τῶν σε μηδὲν ἠδικηκότων, τίνα σοι τούτου χάριν οἴει αὐτὸν εἴσεσθαι; τί δ', ἢν αὐτοῦ τέκνα καὶ γυναῖκα μὴ ἀφαιρῇ, τίς σε τούτου ἕνεκα φιλήσει μᾶλλον ἢ ὁ νομίζων προσήκειν αὐτῷ ἀφαιρεθῆναι; τὴν δ' Ἀρμενίων βασιλείαν εἰ μὴ ἔξει, οἶσθά τινα, ἔφη, νῦν λυπούμενον μᾶλλον ἢ ἡμᾶς; οὐκοῦν καὶ τοῦτο, ἔφη, δῆλον ὅτι ὁ μάλιστα λυπούμενος εἰ μὴ βασιλεὺς εἴη, οὗτος καὶ λαβὼν τὴν ἀρχὴν μεγίστην ἄν σοι χάριν εἰδείη. 30. Εἰ δέ τί σοι, ἔφη, μέλει καὶ τοῦ ὡς ἥκιστα τεταραγμένα τάδε καταλιπεῖν ὅταν ἀπίῃς, σκόπει, ἔφη, πότερον ἂν οἴει ἠρεμεστέρως ἔχειν τὰ ἐνθάδε καινῆς ἀρχομένης ἀρχῆς ἢ τῆς εἰωθυίας καταμενούσης· εἰ δέ τί σοι μέλει καὶ τοῦ ὡς πλείστην στρατιὰν ἐξάγειν, τίνα ἂν οἴει μᾶλλον ἐξετάσαι ταύτην ὀρθῶς τοῦ πολλάκις αὐτῇ κεχρημένου; εἰ δὲ καὶ χρημάτων δεήσει, τίνα ἂν ταῦτα νομίζεις κρεῖττον ἐκπορίσαι τοῦ καὶ εἰδότος καὶ ἔχοντος πάντα τὰ ὄντα; ὠγαθέ, ἔφη, Κῦρε, φύλαξαι

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μὴ ἡμᾶς ἀποβαλὼν σαυτὸν ζημιώσῃς πλείω ἢ ὁ πατὴρ ἠδυνήθη σε βλάψαι. Ὁ μὲν τοιαῦτα ἔλεγεν.

31. Ὁ δὲ Κῦρος ἀκούων ὑπερήδετο, ὅτι ἐνόμιζε περαίνεσθαι πάντα αὐτῷ ὅσαπερ ὑπέσχετο τῷ Κυαξάρῃ πράξειν· ἐμέμνητο γὰρ εἰπὼν ὅτι καὶ φίλον οἴοιτο μᾶλλον ἢ πρόσθεν ποιήσειν. Καὶ ἐκ τούτου δὴ τὸν Ἀρμένιον ἐρωτᾷ, Ἦν δὲ δὴ ταῦτα πείθωμαι ὑμῖν, λέγε μοι σύ, ἔφη, ὦ Ἀρμένιε, πόσην μὲν στρατιάν μοι συμπέμψεις, πόσα δὲ χρήματα συμβαλῇ εἰς τὸν πόλεμον; 32. Πρὸς ταῦτα δὴ λέγει ὁ Ἀρμένιος, Οὐδὲν ἔχω, ὦ Κῦρε, ἔφη, ἁπλούστερον εἰπεῖν οὐδὲ δικαιότερον ἢ δεῖξαι μὲν ἐμὲ πᾶσαν τὴν οὖσαν δύναμιν, σὲ δὲ ἰδόντα ὅσην μὲν ἂν σοι δοκῇ στρατιὰν ἄγειν, τὴν δὲ καταλιπεῖν τῆς χώρας φυλακήν. Ὡς δ' αὖτως περὶ χρημάτων δηλῶσαι μὲν ἐμὲ δίκαιόν σοι πάντα τὰ ὄντα, σὲ δὲ τούτων αὐτὸν γνόντα ὁπόσα ἂν βούλῃ φέρεσθαι καὶ ὁπόσα ἂν βούλῃ καταλιπεῖν. 33. Καὶ ὁ Κῦρος εἶπεν· Ἴθι δὴ λέξον μοι πόση σοι δύναμις ἔστι, λέξον δὲ καὶ πόσα χρήματα. Ἐνταῦθα δὴ λέγει ὁ Ἀρμένιος· Ἱππεῖς μὲν τοίνυν εἰσὶν Ἀρμενίων εἰς ὀκτακισχιλίους, πεζοὶ δὲ εἰς τέτταρας μυριάδας· χρήματα δ', ἔφη, σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν ἔστιν εἰς ἀργύριον λογισθέντα τάλαντα πλείω τῶν τρισχιλίων. 34. Καὶ ὁ Κῦρος οὐκ ἐμέλλησεν, ἀλλ' εἶπε· Τῆς μὲν τοίνυν στρατιᾶς, ἐπεί σοι, ἔφη, οἱ ὅμοροι Χαλδαῖοι πολεμοῦσι, τοὺς ἡμίσεις μοι σύμπεμπε· τῶν δὲ χρημάτων, ἀντὶ μὲν τῶν πεντήκοντα ταλάντων ὧν ἔφερες δασμὸν διπλάσια Κυαξάρῃ ἀπόδος, ὅτι ἔλιπες τὴν φοράν· ἐμοὶ δ', ἔφη, ἄλλα ἑκατὸν δάνεισον· ἐγὼ δέ σοι ὑπισχνοῦμαι, ἢν ὁ θεὸς εὖ διδῷ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς ἢ ἄλλα πλείονος ἄξια εὐεργετήσειν ἢ τὰ χρήματα ἀπαριθμήσειν, ἢν δύνωμαι· ἢν δὲ μὴ δύνωμαι, ἀδύνατος ἂν φαινοίμην, οἶμαι, ἄδικος δ' οὐκ ἂν δικαίως κρινοίμην. 35. Καὶ ὁ Ἀρμένιος, Πρὸς τῶν θεῶν, ἔφη, ὦ Κῦρε, μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαῤῥοῦντά με ἕξεις· ἀλλὰ νόμιζε, ἔφη, ἃ ἂν καταλίπῃς μηδὲν ἧττον σὰ εἶναι ὧν ἂν ἔχων ἀπίῃς. Εἶεν, ἔφη ὁ Κῦρος· ὥστε δὲ τὴν γυναῖκα ἀπολαβεῖν, πόσα ἄν μοι χρήματα δοίης; Ὁπόσα ἂν δυναίμην, ἔφη. Τί δέ, ὥστε τοὺς παῖδας; Καὶ τούτων, ἔφη, ὁπόσα ἂν δυναίμην. Οὐκοῦν, ἔφη ὁ Κῦρος, ταῦτα μὲν ἤδη διπλάσια τῶν ὄντων. 36. Σὺ δέ, ἔφη, ὦ Τιγράνη, λέξον μοι πόσου ἂν πρίαιο ὥστε τὴν γυναῖκα ἀπολαβεῖν. Ὁ δὲ ἐτύγχανε νεόγαμος ὢν καὶ ὑπερφιλῶν τὴν γυναῖκα. Ἐγὼ μέν, ἔφη, ὦ Κῦρε, κἂν

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τῆς ψυχῆς πριαίμην ὥστε μήποτε λατρεῦσαι ταύτην. 37. Σὺ μὲν τοίνυν, ἔφη, ἀπάγου τὴν σήν· οὐδὲ γὰρ εἰλῆφθαι ἔγωγε αἰχμάλωτον ταύτην νομίζω σοῦ γε μὴ πώποτε φιγόντος ἡμᾶς. Καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν γυναῖκα καὶ τοὺς παῖδας μηδὲν αὐτῶν καταθείς, ἵνα εἰδῶσιν ὅτι ἐλεύθεροι πρός σε ἀπέρχονται. Καὶ τὼν μέν, ἔφη, δειπνεῖτε παρ' ἡμῖν· δειπνίσαντες δὲ ἀπελαύνετε ὅποι ὑμῖν θυμός. Οὕτω δὴ κατέμειναν.

38. Διασκηνούντων δὲ μετὰ τὸ δεῖπνον ἐπήρετο ὁ Κῦρος, Εἰπέ μοι, ἔφη, ὦ Τιγράνη, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν. Οὐ γάρ, ἔφη, ἀπέκτεινεν αὐτὸν οὑτοσὶ ὁ ἐμὸς πατήρ; Τί λαβὼν ἀδικοῦντα; Διαφθείρειν αὐτὸν ἔφη με. Καίτοι γ', ἔφη, ὦ Κῦρε, οὕτω καλὸς κἀγαθὸς ἐκεῖνος ἦν ὡς καὶ ὅτε ἀποθνήσκειν ἔμελλε προσκαλέσας με εἶπε· Μήτι σύ, ὦ Τιγράνη, ἔφη, ὅτι ἀποκτείνει με, χαλεπανθῇς τῷ πατρί· οὐ γὰρ κακονοίᾳ τινὶ τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ· ὁπόσα δὲ ἀγνοίᾳ ἄνθρωποι ἐξαμαρτάνουσι, πάντα ἀκούσια ταῦτ' ἐγὼ νομίζω, 39. Ὁ μὲν δὴ Κῦρος ἐπὶ τούτοις εἶπε, Φεῦ τοῦ ἀνδρός. Ὁ δὲ Ἀρμένιος ἔλεξεν οὕτως· Ὦ Κῦρε, οὐδ' οἱ ταῖς ἑαυτῶν γυναιξὶ λαμβάνοντες συνόντας ἀλλοτρίους ἄνδρας οὐ τοῦτο αἰτιώμενοι αὐτοὺς κατακτείνουσιν ὡς ἀφρονεστέρας ποιοῦντας τὰς γυναῖκας, ἀλλὰ νομίζοντες ἀφαιρεῖσθαι αὐτὰς τὴν πρὸς ἑαυτοὺς φιλίαν, διὰ τοῦτο ὡς πολεμίοις αὐτοῖς χρῶνται. Καὶ ἐγὼ ἐκείνῳ, ἔφη, ἐφθόνουν, ὅτι μοι ἐδόκει τὸν ἐμὸν υἱὸν τοῦτον ποιεῖν αὐτὸν μᾶλλον θαυμάζειν ἢ ἐμέ. 40. Καὶ ὁ Κῦρος εἶπεν, Ἀλλὰ ναὶ μὰ τοὺς θεούς, ὦ Ἀρμένιε, ἀνθρώπινά μοι δοκεῖς ἁμαρτεῖν· καὶ σύ, ὦ Τιγράνη, συγγίγνωσκε τῷ πατρί. Τότε μὲν δὴ τοιαῦτα διαλεχθέντες καὶ φιλοφρονηθέντες ὥσπερ εἰκὸς ἐκ συναλλαγῆς, ἀναβάντες ἐπὶ τὰς ἁρμαμάξας σὺν ταῖς γυναιξὶν ἀπήλαυνον εὐφραινόμενοι.

41. Ἐπεὶ δ' ἦλθον οἴκαδε, ἔλεγον τοῦ Κύρου ὁ μέν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾳότητα, ὁ δέ τις καὶ τὸ κάλλος καὶ τὸ μέγεθος. Ἔνθα δὴ ὁ Τιγράνης ἐπήρετο τὴν γυναῖκα, Ἦ καὶ σοί, ἔφη, ὦ Ἀρμενία, καλὸς ἐδόκει ὁ Κῦρος εἶναι; Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐκεῖνον ἐθεώμην. Ἀλλὰ τίνα μήν; ἔφη, ὁ Τιγράνης. Τὸν εἰπόντα νὴ Δία ὡς τῆς αὐτοῦ ψυχῆς ἂν πρίαιτο ὥστε μή με δουλεύειν. Τότε μὲν δὴ ὥσπερ εἰκὸς ἐκ τοιούτων λόγων παύοντο σὺν ἀλλήλοις.

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42. Τῇ δ' ὑστεραίᾳ ὁ Ἀρμένιος Κύρῳ μὲν καὶ τῇ στρατιᾷ ἀπάσῃ ξένια ἔπεμπε, προεῖπε δὲ τοῖς ἑαυτοῦ, οὓς δεήσοι στρατεύεσθαι εἰς τρίτην ἡμέραν παρεῖναι· τὰ δὲ χρήματα ὧν εἶπεν ὁ Κῦρος διπλάσια ἀπηρίθμησεν. Ὁ δὲ Κῦρος ὅσα εἶπε λαβὼν τὰ ἄλλα ἀπέπεμψεν· ἤρετο δὲ πότερος ἔσται ὁ τὸ στράτευμα ἄγων, ὁ παῖς ἢ αὐτός. Εἰπέτην δὲ ἅμα ὁ μὲν πατὴρ οὕτως, Ὁπότερον ἂν σὺ κελεύῃς· ὁ δὲ παῖς οὕτως, Ἐγὼ μὲν οὐκ ἀπολείψομαί σου, ὦ Κῦρε, οὐδ' ἂν σκευοφόρον με δέῃ σοι συνακολουθεῖν. 43. Καὶ ὁ Κῦρος ἐπιγελάσας εἶπε, Καὶ ἐπὶ πόσῳ ἄν, ἔφη, ἐθέλοις τὴν γυναῖκά σου ἀκοῦσαι ὅτι σκευοφορεῖς; Ἀλλ' οὐδέν, ἔφη, ἀκούειν δεήσει αὐτήν· ἄξω γάρ, ὥστε ὁρᾶν ἐξέσται αὐτῇ ὅ,τι ἂν ἐγὼ πράττω. Ὥρα ἄν, ἔφη, συσκευάζεσθαι ὑμῖν εἶη. Νόμιζε δέ, ἔφη, συνεσκευασμένους παρέσεσθαι ὅ,τι ἂν ὁ πατὴρ βῷ. Τότε μὲν δὴ ξενισθέντες οἱ στρατιῶται ἐκοιμήθησαν.

CAP. II.

1. Τῇ δ' ὑστεραίᾳ ἀναλαβὼν ὁ Κῦρος τὸν Τιγράνην καὶ τῶν Μήδων ἱππέων τοὺς κρατίστους καὶ τῶν ἑαυτοῦ φίλων ὁπόσους καιρὸς ἐδόκει εἶναι, περιελαύνων τὴν χώραν κατεθεᾶτο, σκοπῶν ποῦ τειχίσειε φρούριον. Καὶ ἐπ' ἄκρον τι ἐλθὼν ἐπηρώτα τὸν Τιγράνην ποῖα εἴη τῶν ὀρέων ὁπόθεν οἱ Χαλδαῖοι καταθέοντες λῄζονται. Καὶ ὁ Τιγράνης ἐδείκνυεν. Ὁ δὲ πάλιν ἤρετο, Νῦν δὲ ταῦτα τὰ ὄρη ἔρημά ἐστιν· Οὐ μὰ Δί', ἔφη, ἀλλ' ἀεὶ σκοποὶ εἰσὶν ἐκείνων οἳ σημαίνουσι τοῖς ἄλλοις ὅ,τι ἂν ὁρῶσι. Τί οὖν, ἔφη, ποιοῦσιν, ἐπὰν αἴσθωνται; Βοηθοῦσιν, ἔφη, ἐπὶ τὰ ἄκρα, ὡς ἂν ἔκαστος δύνηται. 2. Ταῦτα μὲν δὴ ὁ Κῦρος ἠνῄκοει· σκοπῶν δὲ κατενόει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον. Καὶ τότε μὲν ἀπῆλθον ἐπὶ τὸ στρατόπεδον καὶ διειπτήσαντες ἐκοιμήθησαν. 3. Τῇ δ' ὑστεραίᾳ αὐτός τε ὁ Τιγράνης παρῆν συνεσκευασμένος καὶ ἱππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ καὶ τοξόται εἰς τοὺς μυρίους, καὶ πελτασταὶ ἄλλοι τοσοῦτοι. Ὁ δὲ Κῦρος ἐν ᾧ συνελέγοντο ἐθύετο· ἐπεὶ δὲ καλὰ τὰ ἱερὰ ἦν αὐτῷ, συνεκάλεσε τούς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε.

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4. *Ἄνδρες φίλοι, ἔστι μὲν τὰ ὄρη ταῦτα ἃ ὁρῶμεν Χαλδαίων· εἰ δὲ ταῦτα καταλάβοιμεν καὶ ἐπ' ἄκρου γένοιτο ἡμέτερον φρούριον, σωφρονεῖν ἀνάγκη ἂν εἴη πρὸς ἡμᾶς ἀμφοτέρους, τοῖς τε Ἀρμενίοις καὶ τοῖς Χαλδαίοις. Τὰ μὲν οὖν ἱερὰ καλὰ ἡμῖν· ἀνθρωπίνη δὲ προθυμία εἰς τὸ πραχθῆναι ταῦτα οὐδὲν οὕτω μέγα σύμμαχον ἂν γένοιτο ὡς τάχος. Ἢν γὰρ φθάσωμεν πρὶν τοὺς πολεμίους συλλεγῆναι ἀναβάντες ἢ παντάπασιν ἀμαχεὶ λάβοιμεν ἂν τὸ ἄκρον, ἢ ὀλίγοις τε καὶ ἀσθενέσι χρησαίμεθ' ἂν πολεμίοις.* 5. *Τῶν οὖν πόνων οὐδεὶς ῥᾴων οὐδὲ ἀκινδυνότερος, ἔφη, ἐστὶ τοῦ νῦν καρτερῆσαι σπεύδοντας. Ἴτε οὖν ἐπὶ τὰ ὅπλα. Καὶ ὑμεῖς μέν, ὦ Μῆδοι, ἐν ἀριστερᾷ ἡμῶν πορεύεσθε· ὑμεῖς δέ, ὦ Ἀρμένιοι, οἱ μὲν ἡμίσεις ἐν δεξιᾷ, οἱ δὲ ἡμίσεις ἔμπροσθεν ἡμῶν ἡγεῖσθε· ὑμεῖς δέ, ὦ ἱππεῖς, ὄπισθεν ἕπεσθε παρακελευόμενοι καὶ ὠθοῦντες ἄνω ἡμᾶς, ἢν δέ τις μαλακύνηται, μὴ ἐπιτρέπετε.* 6. *Ταῦτ' εἰπὼν ὁ Κῦρος ἡγεῖτο ὀρθίους ποιησάμενος τοὺς λόχους. Οἱ δὲ Χαλδαῖοι ὡς ἔγνωσαν τὴν ὁρμὴν ἄνω οὖσαν, εὐθὺς ἐσήμαινόν τε τοῖς ἑαυτῶν καὶ συνεβόων ἀλλήλους καὶ ἠθροίζοντο. Ὁ δὲ Κῦρος παρηγγύα· Ἄνδρες Πέρσαι, ἡμῖν σημαίνουσι σπεύδειν. Ἢν γὰρ φθάσωμεν ἄνω γενόμενοι, οὐδὲν τὰ τῶν πολεμίων δυνήσεται.*

7. *Εἶχον δὲ οἱ Χαλδαῖοι γέρρα τε καὶ παλτὰ δύο· καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι· καὶ μισθοῦ στρατεύονται, ὁπόταν τις αὐτῶν δέηται, διὰ τὸ πολεμικοὶ τε καὶ πένητες εἶναι· καὶ γὰρ ἡ χώρα αὐτοῖς ὀρεινή τέ ἐστι καὶ ὀλίγη ἡ τὰ χρήματα ἔχουσα.* 8. *Ὡς δὲ μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κῦρον τῶν ἄκρων, ὁ Τιγράνης σὺν τῷ Κύρῳ πορευόμενος εἶπεν, Ὦ Κῦρε, ἆρ' οἶσθ', ἔφη, ὅτι αὐτοὺς ἡμᾶς αὐτίκα μάλα δεήσει μάχεσθαι; ὡς οἵ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Καὶ ὁ Κῦρος εἰπὼν ὅτι εἰδείη τοῦτο εὐθὺς παρηγγύησε τοῖς Πέρσαις παρασκευάζεσθαι ὡς αὐτίκα δεῖσον διώκειν, ἐπειδὰν ὑπαγάγωσι τοὺς πολεμίους ὑποφεύγοντες οἱ Ἀρμένιοι ὥστ' ἐγγὺς ἡμῖν γενέσθαι.* 9. *Οὕτω δὴ ἠγοῦντο μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς ἐπλησίαζον οἱ Ἀρμένιοι, ἀλαλάζοντες ἔθεον, ὥσπερ εἰώθεσαν, εἰς αὐτούς· οἱ δὲ Ἀρμένιοι, ὥσπερ εἰώθεσαν, οὐκ ἐδέχοντο.* 10. *Ὡς δὲ διώκοντες οἱ Χαλδαῖοι εἶδον ἐναντίους μαχαιροφόρους ἱεμένους ἄνω, οἱ μέν τινες αὐτοῖς πελάσαντες ταχὺ ἀπέθνησκον, οἱ δ' ἔφευγον, οἱ δέ τινες καὶ ἑάλωσαν αὐτῶν.*

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Ταχὺ δὲ εἶχετο τὰ ἄκρα. Ἐπεὶ δὲ τὰ ἄκρα εἶχον οἱ ἀμφὶ τὸν Κῦρον, καθεώρων τε τῶν Χαλδαίων τὰς οἰκήσεις καὶ ᾐσθάνοντο φεύγοντας αὐτοὺς ἐκ τῶν ἐγγὺς οἰκήσεων. 11. Ὁ δὲ Κῦρος, ὡς πάντες οἱ στρατιῶται ὁμοῦ ἐγένοντο, ἀριστοποιεῖσθαι παρήγγειλεν. Ἐπεὶ δὲ ἠριστήκεσαν, καταμαθὼν ἔνθα αἱ σκοπαὶ ἦσαν τῶν Χαλδαίων ἐρυμνόν τε ὂν καὶ ἔνυδρον, εὐθὺς ἐτείχιζε φρούριον· καὶ τὸν Τιγράνην ἐκέλευσε πέμπειν ἐπὶ τὸν πατέρα καὶ κελεύειν παραγενέσθαι ἔχοντα ὁπόσοι εἶεν τέκτονές τε καὶ λιθοδόμοι. Ἐπὶ μὲν δὴ τὸν Ἀρμένιον ᾤχετο ἄγγελος· ὁ δὲ Κῦρος τοῖς παροῦσιν ἐτείχιζεν.

12. Ἐν δὲ τούτῳ προσάγουσι τῷ Κύρῳ τοὺς αἰχμαλώτους δεδεμένους, τοὺς δέ τινας καὶ τετρωμένους. Ὡς δὲ εἶδεν, εὐθὺς λύειν μὲν ἐκέλευσε τοὺς δεδεμένους, τοὺς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύειν ἐκέλευσεν· ἔπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι ἥκοι οὔτε ἀπελάσαι ἐπιθυμῶν ἐκείνους οὔτε πολεμεῖν δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις καὶ Χαλδαίοις. Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα οἷδ' ὅτι οὐδὲν ἐδεῖσθε εἰρήνης· τὰ μὲν γὰρ ὑμέτερα ἀσφαλῶς εἶχε, τὰ δὲ τῶν Ἀρμενίων ἤγετε καὶ ἐφέρετε νῦν δ' ὁρᾶτε δὴ ἐν οἵῳ ἐστέ. 13. Ἐγὼ οὖν ἀφίημι ὑμᾶς οἴκαδε τοὺς εἰλημμένους, καὶ δίδωμι ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις βουλεύσασθαι εἴτε βούλεσθε πολεμεῖν ἡμῖν εἴτε φίλοι εἶναι. Καὶ ἢν μὲν πόλεμον αἱρῆσθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε· ἢν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἥκετε· ὡς δὲ καλῶς ἕξει τὰ ὑμέτερα, ἢν φίλοι γένησθε, ἐμοὶ μελήσει. 14. Ἀκούσαντες δὲ οἱ Χαλδαῖοι ταῦτα, πολλὰ μὲν ἐπαινέσαντες πολλὰ δὲ δεξιωσάμενοι τὸν Κῦρον ᾤχοντο οἴκαδε.

Ὁ δὲ Ἀρμένιος ὡς ἤκουσε τήν τε κλῆσιν τοῦ Κύρου καὶ τὴν πρᾶξιν, λαβὼν τοὺς τέκτονας καὶ ἄλλα ὅσων ᾤετο δεῖν, ἦκε πρὸς τὸν Κῦρον ὡς ἐδύνατο τάχιστα. 15. Ἐπεὶ δὲ εἶδε τὸν Κῦρον, ἔλεξεν, Ὦ Κῦρε, ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν. Νῦν γὰρ δὴ καὶ ἐγὼ ἐλευθερίαν μὲν μηχανᾶσθαι ἐπιχειρήσας δοῦλος ὡς οὐδεπώποτε ἐγενόμην· ἐπεὶ δ' ἐάλωμεν, σαφῶς ἀπολωλέναι νομίσαντες νῦν ἀναφαινόμεθα σεσωσμένοι ὡς οὐδεπώποτε. Οἱ γὰρ οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες, νῦν ὁρῶ τούτους ἔχοντας ὥσπερ ἐγὼ εὐχόμην. 16. Καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κῦρε, ὅτι ἐγὼ ὥστε ἀπελάσαι Χαλ-

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δαίους ἀπὸ τούτων τῶν ἄκρων πολλαπλάσια ἂν ἔδωκα χρήματα ὧν σὺ νῦν ἔχεις παρ' ἐμοῦ· καὶ ἃ ὑπισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς ὅτ' ἐλάμβανες τὰ χρήματα, ἀποτετέλεσταί σοι ἤδη, ὥστε καὶ προσοφείλοντές σοι ἄλλας χάριτας ἀναπεφήναμεν, ἃς ἡμεῖς γε, εἰ μὴ κακοί ἐσμεν, αἰσχυνοίμεθ' ἂν σοι μὴ ἀποδιδόντες, οἳ καὶ ἀποδιδόντες οὐδὲν ἄξιον οἰδ' οὕτω πρὸς εὐεργέτην καταλαμβανόμεθα τοσοῦτον ποιοῦντες. 17. Ὁ μὲν Ἀρμένιος τοσαῦτ' ἔλεξεν.

Οἱ δὲ Χαλδαῖοι ἦκον δεόμενοι τοῦ Κύρου εἰρήνην σφίσι ποιῆσαι. Καὶ ὁ Κῦρος ἐπήρετο αὐτούς· Ἄλλο τι, ἔφη, ὦ Χαλδαῖοι, ἢ τούτου ἕνεκα εἰρήνης νῦν ἐπιθυμεῖτε ὅτι νομίζετε ἀσφαλέστερον ἂν δύνασθαι ζῆν εἰρήνης γενομένης ἢ πολεμοῦντες, ἐπεὶ ἡμεῖς τάδ' ἔχομεν; ἔφασαν οἱ Χαλδαῖοι. 18. Καὶ ὃς, Τί δ', ἔφη, εἰ καὶ ἄλλα ἡμῖν ἀγαθὰ προσγέροιτο διὰ τὴν εἰρήνην; Ἔτι ἄν, ἔφασαν, μᾶλλον εὐφραινοίμεθα. Ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι; συνέφασαν καὶ τοῦτο. Τί οὖν; ἔφη ὁ Κῦρος, βούλοισθ' ἂν ἀποτελοῦντες ὅσαπερ οἱ ἄλλοι Ἀρμένιοι ἐξεῖναι ὑμῖν τῆς Ἀρμενίας γῆς ἐργάζεσθαι ὁπόσην ἂν θέλητε; ἔφασαν οἱ Χαλδαῖοι, εἰ πιστεύοιμεν μὴ ἀδικήσεσθαι. 19. Τί δέ, σύ, ἔφη ὦ Ἀρμένιε, βούλοιο ἄν σοι τὴν νῦν ἀργὸν οἴσαν χώραν ἐνεργὸν γενέσθαι, εἰ μέλλοιεν τὰ νομιζόμενα παρὰ σοὶ ἀποτελεῖν οἱ ἐργαζόμενοι; ἔφη ὁ Ἀρμένιος πολλοῦ ἂν τοῦτο πρίασθαι· πολὺ γὰρ ἂν αὐξάνεσθαι τὴν πρόσοδον. 20. Τί δ', ὑμεῖς, ἔφη, ὦ Χαλδαῖοι, ἐπεὶ ὅρη ἀγαθὰ ἔχετε, ἐθέλοιτ' ἂν ἐᾶν νέμειν ταῦτα τοὺς Ἀρμενίους, εἰ ὑμῖν μέλλοιεν οἱ νέμοντες τὰ δίκαια ἀποτελεῖν; ἔφασαν οἱ Χαλδαῖοι· πολλὰ γὰρ ἂν ὠφελεῖσθαι οἰδὲν πονοῦντας. Σὺ δέ, ἔφη, ὦ Ἀρμένιε, ἐθέλοις ἂν ταῖς τούτων νομαῖς χρῆσθαι, εἰ μέλλοις μικρὰ ὠφελῶν Χαλδαίους πολὺ πλείω ὠφεληθήσεσθαι; Καὶ σφόδρα ἄν, ἔφη, εἴπερ οἰοίμην ἀσφαλῶς νέμειν. Οἰκοῖν, ἔφη, ἀσφαλῶς ἂν νέμοιτε, εἰ τὰ ἄκρα ἔχοιτε σύμμαχα; ἔφη ὁ Ἀρμένιος. C 21. Ἀλλὰ μὰ Δί', ἔφασαν οἱ Χαλδαῖοι, οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοίμεθα μὴ ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν, εἰ οὗτοι τὰ ἄκρα ἔχοιεν. Εἰ δ' ὑμῖν αὖ, ἔφη, τὰ ἄκρα σύμμαχα εἴη; Οὕτως ἄν, ἔφασαν, ἡμῖν καλῶς ἔχοι. Ἀλλὰ μὰ Δί', ἔφη ὁ Ἀρμένιος, οὐκ ἂν ἡμῖν αὖ καλῶς ἔχοι, εἰ οὗτοι παραλήψονται πάλιν τὰ ἄκρα ἄλλως τε καὶ τετειχισμένα. 22. Καὶ ὁ Κῦρος εἶπεν, Οὕτωσὶ τοί-

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νυν, ἔφη, ἐγὼ ποιήσω· οἰδετέροις ὑμῶν τὰ ἄκρα παραδώσω, ἀλλὰ ἡμεῖς φυλάξομεν αὐτά· κἂν ἀδικῶσιν ὑμῶν ὁποτεροιοῦν, σὺν τοῖς ἀδικουμένοις ἡμεῖς ἐσόμεθα.

23. *Ὡς δ' ἤκουσαν ἀμφότεροι ταῦτα, ἐπῄνεσαν καὶ ἔλεγον ὅτι οὕτως ἂν μόνως ἡ εἰρήνη βεβαία γένοιτο, καὶ ἐπὶ τούτοις ἔλαβον καὶ ἔδοσαν πάντες τὰ πιστά, καὶ ἐλευθέρους μὲν ἀμφοτέρους ἀπ' ἀλλήλων εἶναι συνετίθεντο, ἐπιγαμίας δ' εἶναι καὶ ἐπεργασίας καὶ ἐπινομίας, καὶ συμμαχίαν δὲ κοινήν, εἴ τις ἀδικοίη ὁποτερουσοῦν.* 24. *Οὕτω μὲν οὖν τότε διεπράχθη· καὶ νῦν δὲ ἔτι οὕτω διαμένουσιν αἱ τότε γενόμεναι συνθῆκαι Χαλδαίοις καὶ τῷ τὴν Ἀρμενίαν ἔχοντι. Ἐπεὶ δὲ αἱ συνθῆκαι ἐγένοντο, εὐθὺς συνετείχιζόν τε ἀμφότεροι προθύμως ὡς κοινὸν φρούριον καὶ τὰ ἐπιτήδεια συνεισῆγον.* 25. *Ἐπεὶ δὲ ἑσπέρα προσῄει, συνδεῖπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη. Συσκηνούντων δὲ εἶπέ τις τῶν Χαλδαίων ὅτι τοῖς μὲν ἄλλοις σφῶν πᾶσι ταῦτ' εὐκτὰ εἴη· εἰσὶ δέ τινες τῶν Χαλδαίων οἳ λῃζόμενοι ζῶσι καὶ οὔτ' ἐπίστανται ἐργάζεσθαι οὔτ' ἂν δύναιντο, εἰθισμένοι ἀπὸ πολέμου βιοτεύειν· ἀεὶ γὰρ ἐληΐζοντο ἢ ἐμισθοφόρουν, πολλάκις μὲν παρὰ τῷ τῶν Ἰνδῶν βασιλεῖ, καὶ γάρ, ἔφασαν, πολύχρυσος ὁ ἀνήρ, πολλάκις δὲ καὶ παρ' Ἀστυάγει.* 26. *Καὶ ὁ Κῦρος ἔφη, Τί οὖν οὐ καὶ νῦν παρ' ἐμοὶ μισθοφοροῦσιν; ἐγὼ γὰρ δώσω ὅσον τις καὶ ἄλλος πλεῖστον δήποτε ἔδωκε. Συνέφασάν οἱ, καὶ πολλούς γε ἔσεσθαι ἔλεγον τοὺς ἐθελήσοντας.*

27. *Καὶ ταῦτα μὲν δὴ οὕτω συνωμολογεῖτο. Ὁ δὲ Κῦρος ὡς ἤκουσεν ὅτι πολλάκις πρὸς τὸν Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο, ἀναμνησθεὶς ὅτι ἦλθον παρ' αὐτοῦ κατασκεψόμενοι εἰς Μῆδους τὰ αὐτῶν πράγματα καὶ ᾔχοντο πρὸς τοὺς πολεμίους, ὅπως αὖ καὶ τὰ ἐκείνων κατίδωσιν, ἐβούλετο μαθεῖν τὸν Ἰνδὸν τὰ αὐτῷ πεπραγμένα.* 28. *Ἤρξατο οὖν λόγου τοιοῦδε· Ὦ Ἀρμένιε, ἔφη, καὶ ὑμεῖς ὦ Χαλδαῖοι, εἰπατέ μοι, εἴ τινα ἐγὼ νῦν τῶν ἐμῶν ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέμψαιτ' ἄν μοι τῶν ὑμετέρων οἵτινες αὐτῷ τὴν ὁδὸν ἡγοῖντο ἂν καὶ συμπράττοιεν ὥστε γένεσθαι ἡμῖν παρὰ τοῦ Ἰνδοῦ ἃ ἐγὼ βούλομαι; ἐγὼ γὰρ χρήματα μὲν προσγενέσθαι ἔτι ἂν βουλοίμην ἡμῖν, ὅπως ἔχω καὶ μισθὸν ἀφθόνως διδόναι οἷς ἂν δέῃ καὶ τιμᾶν καὶ δωρεῖσθαι τῶν συστρατευομένων τοὺς ἀξίους· τούτων δὴ ἕνεκα βούλομαι ὡς ἀφθονώτατα χρήματα ἔχειν, δεῖσθαι τούτων νομίζων. Τῶν δὲ ὑμετέρων ἡδύ μοι φείδεσθαι· φίλους*

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γὰρ ὑμᾶς ἤδη νομίζω· παρὰ δὲ τοῦ Ἰνδοῦ ἡδέως ἂν λάβοιμι εἰ διδοίη. 29. Ὁ οἶν ἄγγελος ᾧ κελεύω ὑμᾶς ἡγεμόνας δοῦναι καὶ συμπράκτορας γενέσθαι, ἐλθὼν ἐκεῖσε λέξει ὧδε· Ἔπεμψέ με Κῦρος, ὦ Ἰνδέ, πρὸς σέ· φησὶ δὲ προσδεῖσθαι χρημάτων, προσδεχόμενος ἄλλην στρατιὰν οἴκοθεν ἐκ Περσῶν· καὶ γὰρ προσδέχυμαι, ἔφη· ἢν οἶν αὐτῷ πέμψῃς ὁπόσα σοι προχωρεῖ, φησίν, ἢν θεὸς ἀγαθὸν τέλος διδῷ αὐτῷ, πειράσεσθαι ποιῆσαι ὥστε σε νομίζειν καλῶς βεβουλεῦσθαι χαρισάμενον αὐτῷ. 30. Ταῦτα μὲν ὁ παρ' ἐμοῦ λέξει· τοῖς δὲ παρ' ὑμῶν ὑμεῖς αὖ ἐπιστέλλετε ὅ,τι ὑμῖν σύμφορον δοκεῖ εἶναι. Καὶ ἢν μὲν λάβωμεν, ἔφη, παρ' αὐτοῦ, ἀφθονωτέροις χρησόμεθα· ἢν δὲ μὴ λάβωμεν, εἰσόμεθα αὐτῷ ὅτι οὐδεμίαν χάριν ὀφείλομεν, ἀλλ' ἐξέσται ἡμῖν ἐκείνου ἕνεκα πρὸς τὸ ἡμέτερον συμφέρον πάντα τίθεσθαι. 31. Ταῦτ' εἶπεν ὁ Κῦρος νομίζων τοὺς ἰόντας Ἀρμενίων καὶ Χαλδαίων τοιαῦτα λέξειν περὶ αὐτοῦ οἷα αὐτὸς ἐπεθύμει πάντας ἀνθρώπους λέγειν καὶ ἀκούειν περὶ αὐτοῦ. Καὶ τότε μὲν δή, ὁπότε καλῶς εἶχε, διαλύσαντες τὴν σκηνὴν ἀνεπαύοντο.

CAP. III.

1. Τῇ δ' ὑστεραίᾳ ὅ τε Κῦρος ἔπεμπε τὸν ἄγγελον ἐπιστείλας ὅσαπερ ἔφη, καὶ ὁ Ἀρμένιος καὶ οἱ Χαλδαῖοι συνέπεμπον οὓς ἱκανωτάτους ἐνόμιζον εἶναι καὶ συμπρᾶξαι καὶ εἰπεῖν περὶ Κύρου τὰ προσήκοντα. Ἐκ δὲ τούτου παρασκευάσας ὁ Κῦρος τὸ φρούριον καὶ φύλαξιν ἱκανοῖς καὶ τοῖς ἐπιτηδείοις πᾶσι καὶ ἄρχοντα αὐτῶν καταλιπὼν Μῆδον ὃν ᾤετο Κυαξάρῃ ἂν μάλιστα χαρίσασθαι, ἀπῄει συλλαβὼν τὸ ἕτερον στράτευμα ὅσον τε ἦλθεν ἔχων καὶ ὃ παρ' Ἀρμενίων προσέλαβε, καὶ τοὺς παρὰ Χαλδαίων εἰς τετρακισχιλίους, οἳ ᾤοντο καὶ ξυμπάντων τῶν ἄλλων κρείττονες εἶναι. 2. Ὡς δὲ κατέβη εἰς τὴν οἰκουμένην, οἰδεὶς ἔμεινεν ἔνδον Ἀρμενίων οὔτε ἀνὴρ οὔτε γυνή, ἀλλὰ πάντες ὑπήντων ἡδόμενοι τῇ εἰρήνῃ καὶ φέροντες καὶ ἄγοντες ὅ, τι ἕκαστος ἄξιον εἶχε. Καὶ ὁ Ἀρμένιος τούτοις οὐκ ἤχθετο, οὕτως ἂν νομίζων καὶ τὸν Κῦρον μᾶλλον ἥδεσθαι τῇ ὑπὸ πάντων τιμῇ. Τέλος δ' οὖν ὑπήντησε καὶ ἡ γυνὴ τοῦ Ἀρμενίου, τὰς θυγατέρας ἔχουσα καὶ τὸν νεώτερον υἱόν, καὶ σὺν

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ἄλλοις δώροις τὸ χρυσίον ἐκόμιζεν ὃ πρότερον οὐκ ἤθελε λαβεῖν ὁ Κῦρος. 3. Καὶ ὁ Κῦρος ἰδὼν εἶπεν, Ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιιόντα εὐεργετεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἃ φέρεις ἄπιθι, καὶ τῷ μὲν Ἀρμενίῳ μηκέτι δῶς αὐτὰ κατορύξαι, ἔκπεμψον δὲ τὸν υἱὸν ὡς κάλλιστα ἀπ' αὐτῶν κατασκευάσασα ἐπὶ τὴν στρατιάν· ἀπὸ δὲ τῶν λοιπῶν κτῶ καὶ σαυτῇ καὶ τῷ ἀνδρὶ καὶ ταῖς θυγατράσι καὶ τοῖς υἱοῖς ὅ,τι κεκτημένοι καὶ κεκοσμημένοι κάλλιον καὶ ἥδιον τὸν αἰῶνα διάξετε· εἰς δὲ τὴν γῆν, ἔφη, ἀρκείτω τὰ σώματα, ὅταν ἕκαστος τελευτήσῃ, κατακρύπτειν. 4. Ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμπροὔπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα [τὸν] ἀγαθόν· καὶ τοῦτ' ἐποίουν, ἕως ἐκ τῆς χώρας ἀπῆν. Συναπέστειλε δὲ αὐτῷ καὶ ὁ Ἀρμένιος στρατιὰν πλείονα, ὡς εἰρήνης οἴκοι οὔσης. 5. Οὕτω δὴ ὁ Κῦρος ἀπῄει κεχρηματισμένος οὐχ ἃ ἔλαβε μόνον χρήματα, ἀλλὰ πολὺ πλείονα τούτων ἡτοιμασμένος διὰ τὸν τρόπον, ὥστε λαμβάνειν ὁπότε δέοιτο. Καὶ τότε μὲν ἐστρατοπεδεύσατο ἐν τοῖς μεθορίοις. Τῇ δ' ὑστεραίᾳ τὸ μὲν στράτευμα καὶ τὰ χρήματα ἔπεμψε πρὸς Κυαξάρην, ὁ δὲ πλησίον ἦν, ὥσπερ ἔφησεν· αὐτὸς δὲ σὺν Τιγράνῃ καὶ Περσῶν τοῖς ἀρίστοις ἐθήρα ὅπουπερ ἐπιτυγχάνοιεν θηρίοις καὶ εὐφραίνετο.

6. Ἐπεὶ δὲ ἀφίκετο εἰς Μήδους, τῶν χρημάτων ἔδωκε τοῖς ἑαυτοῦ ταξιάρχοις ὅσα ἐδόκει ἑκάστῳ ἱκανὰ εἶναι, ὅπως καὶ ἐκεῖνοι ἔχοιεν τιμᾶν, εἴ τινας ἄγαιντο τῶν ὑφ' ἑαυτούς· ἐνόμιζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξιέπαινον ποιήσειε, τὸ ὅλον αὐτῷ καλῶς ἔχειν. Καὶ αὐτὸς δὲ ὅ,τι που καλὸν ἴδοι ἐς στρατιὰν τουτο κτώμενος διεδωρεῖτο τοῖς ἀεὶ ἀξιωτάτοις, νομίζων ὅ,τι καλὸν κἀγαθὸν ἔχοι τὸ στράτευμα, τούτοις ἅπασιν αὐτὸς κεκοσμῆσθαι. 7. Ἡνίκα δὲ αὐτοῖς διεδίδου ὧν ἔλαβεν, ἔλεξεν ὧδέ πως εἰς τὸ μέσον τῶν ταξιάρχων καὶ λοχιτῶν καὶ πάντων ὅσους ἐτίμα. Ἄνδρες φίλοι, δοκεῖ ἡμῖν εὐφροσύνη τις νῦν παρεῖναι, καὶ ὅτι εὐπορία τις προσγεγένηται καὶ ὅτι ἔχομεν ἀφ' ὧν τιμᾶν ἔξομεν οὓς ἂν βουλώμεθα, καὶ τιμᾶσθαι ὡς ἂν ἕκαστος ἄξιος ᾖ· 8. Πάντως δὲ ἀναμιμνησκώμεθα τὰ ποῖα ἄττα ἔργα τούτων τῶν ἀγαθῶν ἐστιν αἴτια· σκοπούμενοι γὰρ εὑρήσετε τό τε ἀγρυπνῆσαι ὅπου ἔδει καὶ τὸ πονῆσαι καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις. Οὕτως οὖν χρὴ καὶ τὸ λοιπὸν ἄνδρας ἀγαθοὺς εἶναι, γιγνώσκοντας ὅτι τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα

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ἡ πειθὼ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.

9. Κατανοῶν δὲ ὁ Κῦρος ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι στρατιωτικοὺς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἕκαστος ὁπλίσει, καὶ πρὸς τὸ πείθεσθαι δὲ τοῖς ἄρχουσιν ἑώρα πάντας εὖ παρεσκευασμένους, ἐκ τούτων οὖν ἐπεθύμει τι ἤδη πρὸς τοὺς πολεμίους πράττειν, γιγνώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς ἄρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦταί τι. 10. Ἔτι δ' ὁρῶν ὅτι φιλοτίμως ἔχοντες ἐν οἷς ἀντηγωνίζοντο πολλοὶ καὶ ἐπιφθόνως εἶχον πρὸς ἀλλήλους τῶν στρατιωτῶν, καὶ τῶιδε ἕνεκα ἐξάγειν αὐτοὺς ἐβούλετο εἰς τὴν πολεμίαν ὡς τάχιστα, εἰδὼς ὅτι οἱ κοινοὶ κίνδυνοι φιλοφρόνως ποιοῦσιν ἔχειν τοὺς συμμάχους πρὸς ἀλλήλους, καὶ οὐκέτι ἐν τούτῳ οὔτε τοῖς ἐν ὅπλοις κοσμουμένοις φθονοῦσιν οὔτε τοῖς δόξης ἐφιεμένοις, ἀλλὰ μᾶλλον καὶ ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς τοῦ κοινοῦ ἀγαθοῦ εἶναι. 11. Οὕτω δὴ πρῶτον μὲν ἐξώπλισε τὴν στρατιὰν καὶ κατέταξεν ὡς ἐδύνατο κάλλιστά τε καὶ ἄριστα, ἔπειτα δὲ συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς· οὗτοι γὰρ ἀπολελυμένοι ἦσαν τοῦ καταλέγεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς, καὶ ὁπότε δέοι ἢ ὑπακούειν τῷ στρατηγῷ ἢ παραγγέλλειν τι, οὐδ' ὡς οὐδὲν ἄναρχον κατελείπετο, ἀλλὰ δωδεκαδάρχοις καὶ ἑξαδάρχοις πάντα τὰ καταλειπόμενα διεκοσμεῖτο. 12. Ἐπεὶ δὲ συνῆλθον οἱ ἐπικαίριοι, παράγων αὐτοὺς ἐπεδείκνυέ τε αὐτοῖς τὰ καλῶς ἔχοντα καὶ ἐδίδασκεν ᾗ ἕκαστον ἰσχυρὸν ἦν τῶν συμμαχικῶν. Ἐπεὶ δὲ κἀκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι, εἶπεν αὐτοῖς νῦν μὲν ἀπιέναι ἐπὶ τὰς τάξεις καὶ διδάσκειν ἕκαστον τοὺς ἑαυτοῦ ἅπερ αὐτὸς ἐκείνους, καὶ πειρᾶσθαι ἐπιθυμίαν ἐμβιβαλεῖν πᾶσι τοῦ στρατεύεσθαι, ὅπως εὐθυμότατα πάντες ἐξορμῷντο, πρωὶ δὲ παρεῖναι ἐπὶ τὰς Κυαξάρου θύρας. 13. Τότε μὲν δὴ ἀπιόντες οὕτω πάντες ἐποίουν. Τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ παρῆσαν οἱ ἐπικαίριοι ἐπὶ τὰς θύρας. Σὺν τούτοις οἶν ὁ Κῖρος ἐλθὼν πρὸς τὸν Κυαξάρην ἦρχετο λόγου τοιοῦδε.

Οἶδα μέν, ἔφη, ὦ Κυαξάρη, ὅτι ἃ μέλλω λέγειν σοὶ πάλαι δοκεῖ οὐδὲν ἧττον ἢ ἡμῖν· ἀλλ' ἴσως αἰσχύνῃ λέγειν ταῦτα, μὴ δοκῇς ἀχ

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θόμενος; ὅτι τρέφεις ἡμᾶς ἐξόδου μεμνῆσθαι. 14. Ἐπεὶ οὖν σὺ σιωπᾷς, ἐγὼ λέξω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν. Ἡμῖν γὰρ δοκεῖ πᾶσιν, ἐπείπερ παρεσκευάσμεθα, μὴ ἐπειδὰν ἐμβάλωσιν οἱ πολέμιοι εἰς τὴν σὴν χώραν τότε μάχεσθαι, μηδ' ἐν τῇ φιλίᾳ καθημένους ἡμᾶς ὑπομένειν, ἀλλ' ἰέναι ὡς τάχιστα εἰς τὴν πολεμίαν. 15. Νῦν μὲν γὰρ ἐν τῇ σῇ χώρᾳ ὄντες πολλὰ τῶν σῶν σινόμεθα ἄκοντες· ἂν δ' εἰς τὴν πολεμίαν ἴωμεν, τὰ ἐκείνων κακῶς ποιήσομεν ἡδόμενοι. 16. Ἔπειτα νῦν μὲν σὺ ἡμᾶς τρέφεις πολλὰ δαπανῶν, ἢν δ' ἐκστρατευώμεθα, θρεψόμεθα ἐκ τῆς πολεμίας. 17. Ἔτι δὲ εἰ μὲν μείζων τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ ἢ ἐνθάδε, ἴσως τὸ ἀσφαλέστατον ἦν ἂν αἱρετέον. Νῦν δὲ ἴσοι μὲν ἐκεῖνοι ἔσονται, ἦν τε ἐνθάδε ὑπομένωμεν ἦν τε εἰς τὴν ἐκείνων ἰόντες ὑπαντῶμεν αὐτοῖς· ἴσοι δὲ ἡμεῖς ὄντες μαχούμεθα, ἦν τε ἐνθάδε ἐπιόντας αὐτοὺς δεχώμεθα ἦν τε ἐπ' ἐκείνους ἰόντες τὴν μάχην συνάπτωμεν. 18. Πολὺ μέντοι ἡμεῖς μὲν βελτίοσι καὶ ἐρρωμενεστέραις ταῖς ψυχαῖς τῶν στρατιωτῶν χρησόμεθα, ἢν ἴωμεν ἐπὶ τοὺς ἐχθροὺς καὶ μὴ ἄκοντες ὁρᾶν δοκῶμεν τοὺς πολεμίους· πολὺ δὲ κἀκεῖνοι μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν ὅτι οὐχ ὡς φοβούμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι, ἀλλ' ἐπεὶ αἰσθανόμεθα προσιόντας, ἀπαντῶμέν τε αὐτοῖς, ἵν' ὡς τάχιστα συμμίξωμεν, καὶ οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἤδη δῃοῦμεν τὴν ἐκείνων γῆν. 19. Καίτοι, ἔφη, εἴ τι ἐκείνους μὲν φοβερωτέρους ποιήσομεν, ἡμᾶς δὲ αὐτοὺς θαρραλεωτέρους, πολὺ τοῦτο ἡμῖν ἐγὼ πλεονέκτημα νομίζω, καὶ τὸν κίνδυνον οὕτως ἡμῖν μὲν ἐλάττω λογίζομαι, τοῖς δὲ πολεμίοις μείζω πολὺ ἂν μᾶλλον. Καὶ ὁ πατὴρ ἀεὶ λέγει καὶ σὺ φῄς, καὶ οἱ ἄλλοι δὲ πάντες ὁμολογοῦσιν ὡς αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμαις. 20. Ὁ μὲν οὕτως εἶπε· Κυαξάρης δὲ ἀπεκρίνατο, Ἀλλ' ὅπως μέν, ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι, ἐγὼ ἄχθομαι ὑμᾶς τρέφων μηδ' ὑπονοεῖτε· τό γε μέντοι ἰέναι εἰς τὴν πολεμίαν ἤδη καὶ ἐμοὶ δοκεῖ βέλτιον εἶναι πρὸς πάντα. Ἐπεὶ τοίνυν, ἔφη ὁ Κῦρος, ὁμογνωμονοῦμεν, συσκευαζώμεθα καὶ ἦν τὰ τῶν θεῶν ἡμῖν θᾶττον συγκαταινῇ, ἐξίωμεν ὡς τάχιστα.

21. Ἐκ τούτου τοῖς μὲν στρατιώταις εἶπον συσκευάζεσθαι· ὁ δὲ Κῦρος ἔθυε πρῶτον μὲν Διὶ βασιλεῖ, ἔπειτα δὲ καὶ τοῖς ἄλλοις θεοῖς, καὶ ᾐτεῖτο ἵλεως καὶ εὐμενεῖς ὄντας ἡγεμόνας γίγνεσθαι τῇ

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στρατιᾷ καὶ παραστάτας ἀγαθοὺς καὶ συμμάχους καὶ συμβούλους τῶν ἀγαθῶν. Συμπαρεκάλει δὲ καὶ ἥρωας γῆς Μηδίας οἰκήτορας καὶ κηδεμόνας. 22. Ἐπεὶ δ' ἐκαλλιέρησέ τε καὶ αὐθρόον ἦν αὐτῷ τὸ στράτευμα πρὸς τοῖς ὁρίοις, τότε δὴ οἰωνοῖς χρησάμενος αἰσίοις ἐνέβαλεν εἰς τὴν πολεμίαν. Ἐπεὶ δὲ τάχιστα διέβη τὰ ὅρια, ἐκεῖ αὖ καὶ Γῆν ἱλάσκετο χοαῖς καὶ θεοὺς θυσίαις καὶ ἥρωας Ἀσσυρίας οἰκήτορας εὐμενίζετο. Ταῦτα δὲ ποιήσας αὖθις Διὶ πατρῴῳ ἔθυε, καὶ εἴ τις ἄλλος θεῶν ἀνεφαίνετο, οἱ δεινὸς ἦν μὴ οὐ. 23. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, εὐθὺς τοὺς μὲν πεζοὺς προαγαγόντες οὐ πολλὴν ὁδὸν ἐστρατοπεδεύσαντο, τοῖς δ' ἵπποις καταδρομὴν ποιησάμενοι περιεβάλοντο πολλὴν καὶ παντοίαν λείαν· καὶ τὸ λοιπὸν δὲ μεταστρατοπεδευόμενοι καὶ ἔχοντες ἄφθονα τὰ ἐπιτήδεια καὶ δῃοῦντες τὴν χώραν ἀνίεμεν τοὺς πολεμίους. 24. Ἡνίκα δὲ προσιόντες ἐλέγοντο οὐκέτι δέχ' ἡμερῶν ὁδὸν ἀπέχειν, τότε δὴ ὁ Κῦρος λέγει· Ὦ Κυαξάρη, ὥρα δὴ ἀπαντᾶν καὶ μήτε τοῖς πολεμίοις δοκεῖν μήτε τοῖς ἡμετέροις φοβουμένους μὴ ἀντιπροσιέναι, ἀλλὰ δῆλοι ὦμεν ὅτι οὐκ ἄκοντες μαχούμεθα. 25. Ἐπεὶ δὲ ταῦτα συνέδοξε τῷ Κυαξάρῃ, οὕτω δὴ συντεταγμένοι προῄεσαν τοσοῦτον καθ' ἡμέραν ὅσον ἐδόκει αὐτοῖς καλῶς ἔχειν. Καὶ δεῖπνον μὲν ἀεὶ κατὰ φῶς ἐποιοῦντο, πυρὰ δὲ νύκτωρ οὐκ ἔκαιον ἐν τῷ στρατοπέδῳ· ἔμπροσθεν μέντοι τοῦ στρατοπέδου ἔκαιον, ὅπως ὁρῷεν μὲν εἴ τινες νυκτὸς προσίοιεν διὰ τὸ πῦρ, μὴ ὁρῷντο δὲ ὑπὸ τῶν προσιόντων. Πολλάκις δὲ καὶ ὄπισθεν τοῦ στρατοπέδου ἐπυρπόλουν ἀπάτης ἕνεκα τῶν πολεμίων· ὥστ' ἔστιν ὅτε καὶ κατάσκοποι ἐνέπιπτον εἰς τὰς προφυλακὰς αὐτῶν διὰ τὸ ὄπισθεν τὰ πυρὰ εἶναι ἔτι πρόσω τοῦ στρατοπέδου οἰόμενοι εἶναι.

26. Οἱ μὲν οὖν Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς, ἐπεὶ ἤδη ἐγγὺς ἀλλήλων τὰ στρατεύματα ἐγίγνοντο, τάφρον περιεβάλοντο, ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὅπου ἂν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν· ἴσασι γὰρ ὅτι ἱππικὸν στράτευμα ἐν νυκτὶ ταραχῶδές ἐστι καὶ δύσχρηστον ἄλλως τε καὶ βάρβαρον. 27. Πεποδισμένους τε γὰρ ἔχουσι τοὺς ἵππους ἐπὶ ταῖς φάτναις, καὶ εἴ τις ἐπ' αὐτοὺς ἴοι, ἔργον μὲν νυκτὸς λῦσαι ἵππους, ἔργον δὲ χαλινῶσαι, ἔργον δ' ἐπισάξαι, ἔργον δὲ θωρακίσασθαι, ἀναβάντας δ' ἐφ' ἵππων ἐλάσαι διὰ στρατοπέδου παντάπασιν ἀδύνατον. Τούτων δὴ ἕνεκα πάντων καὶ οἱ ἄλλοι

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καὶ ἐκεῖνοι τὰ ἐρύματα περιβάλλονται, καὶ ἅμα αὐτοῖς δοκεῖ τὸ ἐν ἐχυρῷ εἶναι ἐξουσίαν παρέχειν ὅταν βούλωνται μάχεσθαι. 28. Τοιαῦτα μὲν δὴ ποιοῦντες ἐγγὺς ἀλλήλων ἐγίγνοντο. Ἐπεὶ δὲ προσιόντες ἀπεῖχον ὅσον παρασάγγην, οἱ μὲν Ἀσσύριοι οὕτως ἐστρατοπεδεύοντο ὥσπερ εἴρηται, ἐν περιτεταφρευμένῳ μὲν καταφανεῖ δέ, ὁ δὲ Κῦρος ὡς ἐδύνατο ἐν ἀφανεστάτῳ, κώμας τε καὶ γεωλόφους ἐπίπροσθεν ποιησάμενος, νομίζων πάντα τὰ πολέμια ἐξαίφνης ὁρώμενα φοβερώτερα τοῖς ἐναντίοις εἶναι. Καὶ ἐκείνην μὲν τὴν νύκτα ὥσπερ ἔπρεπε προφυλακὰς ποιησάμενοι ἑκάτεροι ἐκοιμήθησαν.

29. Τῇ δ' ὑστεραίᾳ ὁ μὲν Ἀσσύριος καὶ ὁ Κροῖσος καὶ οἱ ἄλλοι ἡγεμόνες ἀνέπαυον τὰ στρατεύματα ἐν τῷ ἐχυρῷ· Κῦρος δὲ καὶ Κυαξάρης συνταξάμενοι περιέμενον, ὡς, εἰ προσίοιεν οἱ πολέμιοι, μαχούμενοι. Ὡς δὲ δῆλον ἐγένετο ὅτι οὐκ ἐξίοιεν οἱ πολέμιοι ἐκ τοῦ ἐρύματος, οὐδὲ μάχην ποιήσοιντο ἐν ταύτῃ τῇ ἡμέρᾳ, ὁ μὲν Κυαξάρης καλέσας τὸν Κῦρον καὶ τοὺς ἄλλους τῶν ἐπικαιρίων ἔλεξε· 30. Δοκεῖ μοι, ἔφη, ὦ ἄνδρες, ὥσπερ τυγχάνομεν συντεταγμένοι οὕτως ἰέναι πρὸς τὸ τῶν ἀνδρῶν ἔρυμα καὶ δηλοῦν ὅτι θέλομεν μάχεσθαι; Οὕτω γάρ, ἔφη, ἐὰν μὴ ἀντεπεξίωσιν ἐκεῖνοι, οἱ μὲν ἡμέτεροι μᾶλλον θαῤῥήσαντες ἀπίασιν, οἱ πολέμιοι δὲ τὴν τόλμαν ἰδόντες ἡμῶν μᾶλλον φοβηθήσονται. 31. Τούτῳ μὲν οὕτως ἐδόκει. Ὁ δὲ Κῦρος, Μηδαμῶς, ἔφη, πρὸς τῶν θεῶν, ὦ Κυαξάρη, οὕτω ποιήσωμεν. Εἰ γὰρ ἤδη ἐκφανέντες πορευσόμεθα ἢ σὺ κελεύεις, νῦν τε προσιόντας ἡμᾶς οἱ πολέμιοι θεάσονται οὐδὲν φοβούμενοι, εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν· ἐπειδάν τε μηδὲν ποιήσαντες ἀπίωμεν, πάλιν καθορῶντες ἡμῶν τὸ πλῆθος πολὺ ἐνδεέστερον τοῦ ἑαυτῶν, καταφρονήσουσι καὶ αὖριον ἐξίασι πολὺ ἐῤῥωμενεστέραις ταῖς γνώμαις. 32. Νῦν δ', ἔφη, εἰδότες μὲν ὅτι πάρεσμεν, οὐχ ὁρῶντες δὲ ἡμᾶς, εὖ τοῦτο ἐπίστω, οὐ καταφρονοῦσιν ἀλλὰ φροντίζουσι τί ποτε τοῦτ' ἐστί, καὶ διαλεγόμενοι περὶ ἡμῶν ἐγῷδ' ὅτι οὐδὲν παύονται. Ὅταν δ' ἐξίωσι, τότε δεῖ αὐτοῖς ἅμα φανερούς τε ἡμᾶς γενέσθαι καὶ ἰέναι εὐθὺς ὁμόσε, εἰληφότας αὐτοὺς ἔνθα πάλαι ἐβουλόμεθα. 33. Λέξαντος δὲ οὕτω Κύρου συνέδοξε ταῦτα καὶ Κυαξάρῃ καὶ τοῖς ἄλλοις. Καὶ τότε μὲν δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι καὶ πυρὰ πολλὰ πρὸ τῶν φυλάκων καύσαντες ἐκοιμήθησαν. 34. Τῇ δ'

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ὑστεραίᾳ πρωὶ Κῦρος μὲν ἐστεφανωμένος ἔθυε, παρήγγειλε δὲ καὶ τοῖς ἄλλοις ὁμοτίμοις ἐστεφανωμένοις πρὸς τὰ ἱερὰ παρεῖναι. Ἐπεὶ δὲ τέλος εἶχεν ἡ θυσία, συγκαλέσας αὐτοὺς ἔλεξεν.

Ἄνδρες, οἱ μὲν θεοί, ὡς οἵ τε μάντεις φασὶ καὶ ἐμοὶ συνδοκεῖ, μάχην ἔσεσθαι προαγγέλλουσι καὶ νίκην διδόασι καὶ σωτηρίαν ὑπισχνοῦνται ἐν τοῖς ἱεροῖς. 35. Ἐγὼ δὲ ὑμῖν μὲν παραινῶν ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε αἰσχυνοίμην ἄν· οἶδα γὰρ ὑμᾶς ταῦτα ἐπισταμένους καὶ μεμελετηκότας καὶ ἀκηκοότας καὶ ἀκούοντας διὰ τέλους οἷαπερ ἐγώ, ὥστε κἂν ἄλλους εἰκότως ἂν διδάσκοιτε. Τάδε δὲ εἰ μὴ τυγχάνετε κατανενοηκότες, ἀκούσατε· 36. Οὓς γὰρ νεωστὶ συμμάχους τε ἔχομεν καὶ πειρώμεθα ἡμῖν αὐτοῖς ὁμοίους ποιεῖν, τούτους δὲ ὑμᾶς δεῖ ὑπομιμνήσκειν ἐφ' οἷς τε ἐτρεφόμεθα ὑπὸ Κυαξάρου, ἅ τε ἠσκοῦμεν, ἐφ' ἅ τε αὐτοὺς παρακεκλήκαμεν, ὧν τε ἆσμενοι ἀνταγωνισταὶ ἔφασαν ἡμῖν ἔσεσθαι. 37. Καὶ τοῦτο δὲ αὐτοὺς ὑπομιμνήσκετε ὅτι ἥδε ἡ ἡμέρα δείξει ὧν ἕκαστός ἐστιν ἄξιος. Ὧν γὰρ ἂν ὀψιμαθεῖς ἄνθρωποι γένωνται, οὐδὲν θαυμαστὸν εἴ τινες αὐτῶν καὶ τοῦ ὑπομιμνήσκοντος δέονται· ἀλλ' ἀγαπητὸν εἰ καὶ ἐξ ὑποβολῆς δύναιντ' ἂν ἄνδρες ἀγαθοὶ εἶναι. 38. Καὶ ταῦτα μέντοι πράττοντες ἅμα καὶ ἡμῶν αὐτῶν πεῖραν λήψεσθε. Ὁ μὲν γὰρ δυνάμενος ἐν τῷ τοιῷδε καὶ ἄλλους βελτίους ποιεῖν, εἰκότως ἂν ἤδη καὶ ἑαυτῷ συνειδείη τελέως ἀγαθὸς ἀνὴρ ὤν, ὁ δὲ τὴν τούτων ὑπόμνησιν αὐτὸς μόνος ἔχων καὶ τοῦτ' ἀγαπῶν, εἰκότως ἂν ἠμελεῖ αὑτὸν νομίζοι. 39. Τούτου δ' ἕνεκα οὐκ ἐγώ, ἔφη, αὐτοῖς λέγω, ἀλλὰ ὑμᾶς κελεύω λέγειν, ἵνα καὶ ἀρέσκειν ἡμῖν πειρῶνται· ὑμεῖς γὰρ καὶ πλησιάζετε αὐτοῖς ἕκαστος τῷ ἑαυτοῦ μέρει. Εὖ δ' ἐπίστασθε ὡς ἢν θαρσοῦντας τούτοις ὑμᾶς αὐτοὺς ἐπιδεικνύητε, καὶ τούτους καὶ ἄλλους πολλοὺς οὐ λόγῳ ἀλλ' ἔργῳ θαρσεῖν διδάξετε. 40. Τέλος εἶπεν ἀπιόντας ἀριστᾶν ἐστεφανωμένους καὶ σπονδὰς ποιησαμένους ἥκειν εἰς τὰς τάξεις αὐτοῖς στεφάνοις. Ἐπεὶ δ' ἀπῆλθον, αὖθις τοὺς οὐραγοὺς προσεκάλεσε, καὶ τούτοις αὖ τοιάδε ἐνετέλλετο.

41. Ἄνδρες Πέρσαι, ὑμεῖς καὶ τῶν ὁμοτίμων γεγόνατε καὶ ἐπιλελεγμένοι ἐστέ, οἳ δοκεῖτε τὰ μὲν ἄλλα τοῖς κρατίστοις ὁμοῖοι εἶναι, τῇ δ' ἡλικίᾳ καὶ φρονιμώτεροι. Καὶ τοίνυν χώραν ἔχετε οὐδὲν ἧττον ἡμῶν ἔντιμον τῶν προστατῶν· ὑμεῖς γὰρ ὄπισθεν ὄντες τούς τ' ἀγαθοὺς ἂν ἐφορῶντες καὶ ἐπικελεύοντες αὐτοῖς ἔτι

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κρείττους ποιοῖτε, καὶ εἴ τις μαλακίζοιτο, καὶ τοῦτον ὁρῶντες οὐκ ἂν ἐπιτρέποιτε αὐτῷ. 42. Συμφέρει δ' ὑμῖν εἴπερ τῳ καὶ ἄλλῳ τὸ νικᾶν καὶ διὰ τὴν ἡλικίαν καὶ διὰ τὸ βάρος τῆς στολῆς. Ἦν δ' ἄρα ὑμᾶς καὶ οἱ ἔμπροσθεν ἀνακαλοῦντες ἕπεσθαι παρεγγυῶσιν, ὑπακούετε αὐτοῖς, καὶ ὅπως, μηδ' ἐν τούτῳ αὐτῶν ἡττηθήσεσθε, ἀντιπαρακελευόμενοι αὐτοῖς θᾶττον ἡγεῖσθαι ἐπὶ τοὺς πολεμίους. Καὶ ἀπιόντες, ἔφη, ἀριστήσαντες καὶ ὑμεῖς ἥκετε σὺν τοῖς ἄλλοις ἐστεφανωμένοι εἰς τὰς τάξεις. 43. Οἱ μὲν δὴ ἀμφὶ Κῦρον ἐν τούτοις ἦσαν· οἱ δ' Ἀσσύριοι καὶ δὴ ἠριστηκότες ἐξῄεσάν τε θρασέως καὶ παρετάσσοντο ἐρρωμένως. Παρέτασσε δὲ αὐτοὺς αὐτὸς ὁ βασιλεὺς ἐφ' ἅρματος παρελαύνων καὶ τοιάδε παρεκελεύετο.

44. Ἄνδρες Ἀσσύριοι, νῦν δεῖ ἄνδρας ἀγαθοὺς εἶναι. Νῦν γὰρ ὑπὲρ ψυχῶν τῶν ὑμετέρων ὁ ἀγὼν καὶ ὑπὲρ γῆς ἐν ᾗ ἔφυτε καὶ ὑπὲρ οἴκων ἐν οἷς ἐτράφητε, καὶ περὶ γυναικῶν δὲ καὶ τέκνων καὶ περὶ πάντων ὧν πέπασθε ἀγαθῶν. Νικήσαντες μὲν γὰρ ἁπάντων τούτων ὑμεῖς ὥσπερ πρόσθεν κύριοι ἔσεσθε· εἰ δὲ ἡττηθήσεσθε, εὖ ἴστε ὅτι παραδώσετε ταῦτα πάντα τοῖς πολεμίοις. 45. Ἄτε οὖν νίκης ἐρῶντες μένοντες μάχεσθε. Μωρὸν γὰρ τὸ κρατεῖν βουλομένους τὰ τυφλὰ τοῦ σώματος καὶ ὅπλα καὶ ἄχειρα ταῦτα ἐναντία τάττειν τοῖς πολεμίοις φεύγοντας. Μωρὸς δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν ἐπιχειροίη, εἰδὼς ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων. Μωρὸς δὲ καὶ εἴ τις χρημάτων ἐπιθυμῶν ἧσσαν προσίεται. Τίς γὰρ οὐκ οἶδεν ὅτι οἱ μὲν νικῶντες τά τε ἑαυτῶν σώζουσι καὶ τὰ τῶν ἡττωμένων προσλαμβάνουσιν, οἱ δ' ἡττώμενοι ἅμα ἑαυτούς τε καὶ τὰ ἑαυτῶν πάντα ἀποβάλλουσιν; 46. Ὁ μὲν δὴ Ἀσσύριος ἐν τούτοις ἦν.

Ὁ δὲ Κυαξάρης πέμπων πρὸς τὸν Κῦρον ἔλεγεν ὅτι ἤδη καιρὸς εἴη ἄγειν ἐπὶ τοὺς πολεμίους· εἰ γὰρ νῦν, ἔφη, ὀλίγοι ἔτι εἰσὶν οἱ ἔξω τοῦ ἐρύματος, ἐν ᾧ ἂν προσίωμεν πολλοὶ ἔσονται· μὴ οὖν ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένωνται, ἀλλ' ἴωμεν ἕως ἂν ἔτι οἰώμεθα εὐπετῶς ἂν αὐτῶν κρατῆσαι. 47. Ὁ δ' αὖ Κῦρος ἀπεκρίνατο· Ὦ Κυαξάρη, εἰ μὴ ὑπὲρ ἥμισυ αὐτῶν ἔσονται οἱ ἡσσηθέντες, εὖ ἴσθι ὅτι ἡμᾶς μὲν ἐροῦσι φοβουμένους τὸ πλῆθος τοῖς ὀλίγοις ἐπιχειρῆσαι, αὐτοὶ δὲ οὐ νομιοῦσιν ἡσσῆσθαι, ἀλλ' ἄλλης σοι μάχης δεήσει, ἐν ᾗ ἄμεινον ἂν ἴσως βουλεύσαιντο ἢ νῦν βεβούλευνται, παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι ὥσθ' ὁπόσοις ἂν

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βουλώμεθα αὐτῶν μάχεσθαι. 48. Οἱ μὲν δὴ ἄγγελοι ταῦτα ἀκούσαντες ᾤχοντο.

Ἐν τούτῳ δὲ ἦκε Χρυσάντας τε ὁ Πέρσης καὶ ἄλλοι τινὲς τῶν ὁμοτίμων αὐτομόλους ἄγοντες. Καὶ ὁ Κῦρος ὥσπερ εἰκὸς ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Οἱ δ' ἔλεγον ὅτι ἐξίοιέν τε ἤδη σὺν τοῖς ὅπλοις καὶ παρατάττοι αὐτοὺς αὐτὸς ὁ βασιλεὺς ἔξω ὢν καὶ παρακελεύοιτο μὲν δὴ τοῖς ἀεὶ ἔξω οὖσι πολλά τε καὶ ἰσχυρά, ὡς ἔφασαν λέγειν τοὺς ἀκούοντας. 49. Ἔνθα δὴ ὁ Χρυσάντας εἶπε· Τί δ', ἔφη, ὦ Κῦρε, εἰ καὶ σὺ συγκαλέσας ἕως ἔτι ἔξεστι παρακελεύσαιο, εἰ ἄρα τι καὶ σὺ ἀμείνους ποιήσαις τοὺς στρατιώτας; καὶ ὁ Κῦρος εἶπεν· 50. Ὦ Χρυσάντα, μηδέν σε λυπούντων αἱ τοῦ Ἀσσυρίου παρακελεύσεις· οἰδεμία γάρ ἐστιν οὕτω καλὴ παραίνεσις ἥτις τοὺς μὴ ὄντας ἀγαθοὺς αὐθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει· οὐκ ἂν οὖν τοξότας γε, εἰ μὴ ἔμπροσθεν τοῦτο μεμελετηκότες εἶεν, οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππέας, ἀλλ' οὐδὲ μὴν τά γε σώματα ἱκανοὺς ποιεῖν, ἢν μὴ πρόσθεν ἠσκηκότες ὦσι. 51. Καὶ ὁ Χρυσάντας εἶπεν, Ἀλλ' ἀρκεῖ τοι, ὦ Κῦρε, ἐὰν τὰς ψυχὰς αὐτῶν παρακελευσάμενος ἀμείνους ποιήσῃς. Ἦ καὶ δύναιτ' ἄν, ἔφη ὁ Κῦρος, εἷς λόγος ῥηθεὶς αὐθημερὸν αἰδοῦς μὲν ἐμπλῆσαι τὰς ψυχὰς τῶν ἀκουσάντων, ἢ ἀπὸ τῶν αἰσχρῶν κωλῦσαι, προτρέψαι δὲ ὡς χρὴ ἐπαίνων μὲν ἕνεκα πάντα μὲν πόνον, πάντα δὲ κίνδυνον ὑποδύεσθαι, λαβεῖν δ' ἐν ταῖς γνώμαις βεβαίως τοῦτο ὡς αἱρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σώζεσθαι; 52. Ἆρ' οὐκ, ἔφη, εἰ μέλλουσι τοιαῦται διάνοιαι ἐγγραφήσεσθαι ἀνθρώποις καὶ ἔμμονοι ἔσεσθαι, πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλευθέριος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται; 53. Ἔπειτα δὲ διδασκάλους οἶμαι δεῖ καὶ ἄρχοντας ἐπὶ τούτοις γενέσθαι οἵτινες δείξουσί τε ὀρθῶς καὶ διδάξουσι καὶ ἐθιοῦσι ταῦτα δρᾶν, ἔστ' ἂν ἐγγένηται αὐτοῖς τοὺς μὲν ἀγαθοὺς καὶ εὐκλεεῖς εἰδαιμονεστάτους τῷ ὄντι νομίζειν, τοὺς δὲ κακοὺς καὶ δυσκλεεῖς ἀθλιωτάτους ἁπάντων ἡγεῖσθαι. Οὕτω γὰρ δεῖ διατεθῆναι τοὺς μέλλοντας τοῦ ἀπὸ τῶν πολεμίων φόβου τὴν μάθησιν κρείττονα παρέξεσθαι. 54. Εἰ δέ τοι ἰόντων εἰς μάχην σὺν ὅπλοις, ἐν ᾧ πολλοὶ καὶ τῶν παλαιῶν μαθημάτων ἐξίστανται, ἐν τούτῳ δυνήσεταί τις ἀποῤῥαψῳδήσας

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παραχρῆμα ἄνδρας πολεμικοὺς ποιῆσαι, πάντων ἂν ῥᾷστον εἴη καὶ μαθεῖν καὶ διδάξαι τὴν μεγίστην τῶν ἐν ἀνθρώποις ἀρετήν. 55. Ἐπεὶ ἔγωγ', ἔφη, οὐδ' ἂν τούτοις ἐπίστευον ἐμμόνοις ἔσεσθαι οὓς νῦν ἔχοντες παρ' ἡμῖν αὐτοῖς ἠσκοῦμεν, εἰ μὴ καὶ ὑμᾶς ἑώρων παρόντας, οἳ καὶ παραδείγματα αὐτοῖς ἔσεσθε οἵους χρὴ εἶναι καὶ ὑποβαλεῖν δυνήσεσθε ἤν τι ἐπιλανθάνωνται. Τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, ἔφη, ὦ Χρυσάντα, εἴ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα μάλα καλῶς ᾀσθὲν εἰς μουσικήν.

56. Οἱ μὲν ταῦτα διελέγοντο. Ὁ δὲ Κυαξάρης πάλιν πέμπων ἔλεγεν ὅτι ἐξαμαρτάνοι διατρίβων καὶ οὐκ ἄγων ὡς τάχιστα ἐπὶ τοὺς πολεμίους. Καὶ ὁ Κῦρος ἀπεκρίνατο δὴ τότε τοῖς ἀγγέλοις· Ἀλλ' εὖ μὲν ἴστω, ἔφη, ὅτι οὔπω εἰσὶν ἔξω ὅσους δεῖ· καὶ ταῦτα ἀπαγγέλλετε αὐτῷ ἐν ἅπασιν· ὅμως δέ, ἐπεὶ ἐκείνῳ δοκεῖ, ἄξω ἤδη. 57. Ταῦτα εἰπὼν καὶ προευξάμενος τοῖς θεοῖς ἐξῆγε τὸ στράτευμα. Ὡς δ' ἤρξατο ἄγειν θᾶσσον, ὁ μὲν ἡγεῖτο, οἱ δ' εἵποντο εὐτάκτως μὲν διὰ τὸ ἐπίστασθαι καὶ μεμελετηκέναι ἐν τάξει πορεύεσθαι, ἐρρωμένως δὲ διὰ τὸ φιλονείκως ἔχειν πρὸς ἀλλήλους καὶ διὰ τὸ τὰ σώματα ἐκπεπονῆσθαι καὶ διὰ τὸ πάντας ἄρχοντας τοὺς πρωτοστάτας εἶναι, ἡδέως δὲ διὰ τὸ φρονίμως ἔχειν· ἠπίσταντο γὰρ καὶ ἐκ πολλοῦ οὕτως ἐμεμαθήκεσαν ἀσφαλέστατον εἶναι καὶ ῥᾷστον τὸ ὁμόσε ἰέναι τοῖς πολεμίοις, ἄλλως τε καὶ τοξόταις καὶ ἀκοντισταῖς καὶ ἱππεῦσιν. 58. Ἕως δ' ἔτι ἔξω βελῶν ἦσαν, παρηγγύα ὁ Κῦρος σύνθημα ΖΕΥΣ ΞΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ. Ἐπεὶ δὲ πάλιν ἦκε τὸ σύνθημα ἀνταποδιδόμενον, ἐξῆρχεν αὖ ὁ Κῦρος παιᾶνα τὸν νομιζόμενον· οἱ δὲ θεοσεβῶς πάντες συνεπήχησαν μεγάλῃ τῇ φωνῇ· ἐν τῷ τοιούτῳ γὰρ δὴ οἱ δεισιδαίμονες ἧττον τοὺς ἀνθρώπους φοβοῦνται. 59. Ἐπεὶ δ' ὁ παιὰν ἐγένετο, ἅμα πορευόμενοι οἱ ὁμότιμοι φαιδροί, πεπαιδευμένοι, καὶ παρορῶντες εἰς ἀλλήλους, ὀνομάζοντες παραστάτας, ἐπιστάτας, λέγοντες πολὺ τὸ Ἄγετε ἄνδρες φίλοι, Ἄγετ' ἄνδρες ἀγαθοί, παρεκάλουν ἀλλήλους ἕπεσθαι. Οἱ δ' ὄπισθεν αὐτῶν ἀκούσαντες ἀντιπαρεκελεύοντο τοῖς πρώτοις ἡγεῖσθαι ἐρρωμένως. Ἦν δὲ μεστὸν τὸ στράτευμα τῷ Κύρῳ προθυμίας, φιλοτιμίας, ῥώμης, θάρσους, παρακελευσμοῦ, σωφροσύνης, πειθοῦς, ὅπερ οἶμαι δεινότατον τοῖς ὑπεναντίοις. 60. Τῶν δ' Ἀσσυρίων οἱ μὲν ἀπὸ τῶν ἁρμάτων προμα-

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χοῦντες, ὡς ἐγγὺς ἤδη προσεμίγνυον τὸ Περσικὸν πλῆθος, ἀνέβαινόν τε ἐπὶ τὰ ἅρματα καὶ ὑπεξῆγον πρὸς τὸ ἑαυτῶν πλῆθος· οἱ δὲ τοξόται καὶ ἀκοντισταὶ καὶ σφενδονῆται αὐτῶν ἀφίεσαν τὰ βέλη πολὺ πρὶν ἐξικνεῖσθαι. 61. Ὡς δ' ἐπιόντες οἱ Πέρσαι ἐπέρρησαν τῶν ἀφειμένων βελῶν, ἐνθένδε ἐξιὼν δὴ ὁ Κῦρος· Ἄνδρες ἄριστοι, ἤδη θαττόν τις ἰὼν ἐπιδεικνύτω ἑαυτὸν καὶ παρεγγυάτω. Οἱ μὲν δὴ παρεδίδοσαν τοῦτο· ὑπὸ δὲ προθυμίας καὶ μένους καὶ τοῦ σπεύδειν συμμῖξαι δρόμου τινὲς ἦρξαν, συνεφείπετο δὲ καὶ πᾶσα ἡ φάλαγξ δρόμῳ. 62. Καὶ αὐτὸς δὲ ὁ Κῦρος ἐπιλαθόμενος τοῦ βάδην δρόμῳ ἠγεῖτο, καὶ ἅμα ἐφθέγγετο Τίς ἕψεται; Τίς ἀγαθός; Τίς πρῶτος ἄνδρα καταβαλεῖ; οἱ δὲ ἀκούσαντες τὸ αὐτὸ τοῦτο ἐφθέγγοντο, καὶ διὰ πάντων δὴ ὥσπερ παριγγύα οὕτως ἐχώρει Τίς ἕψεται; Τίς ἀγαθός; 63. Οἱ μὲν δὴ Πέρσαι οὕτως ἔχοντες ὁμόσε ἐφέροντο· οἵ γε μὴν πολέμιοι οἰκέτι ἐδύναντο μένειν, ἀλλὰ στραφέντες ἔφευγον εἰς τὸ ἔρυμα. 64. Οἱ δ' αὖ Πέρσαι κατὰ τὰς εἰσόδους ἐφεπόμενοι ὠθουμένων αὐτῶν πολλοὺς κατεστρώννυσαν· τοὺς δ' εἰς τὰς τάφρους ἐμπίπτοντας ἐπειςπιδῶντες ἐφόρευον ἄνδρας ὁμοῦ καὶ ἵππους· ἔνια γὰρ τῶν ἁρμάτων εἰς τὰς τάφρους ἠναγκάσθη φεύγοντα ἐμπεσεῖν. 65. Καὶ οἱ τῶν Μήδων δὲ ἱππεῖς ὁρῶντες ταῦτα ἤλαυνον εἰς τοὺς ἱππέας τοὺς τῶν πολεμίων· οἱ δ' ἐνέκλιναν καὶ τούτοις. Ἔνθα δὴ καὶ ἵππων διωγμὸς ἦν καὶ ἀνδρῶν καὶ φόνος ἐξ ἀμφοτέρων. 66. Οἱ δ' ἐντὸς τοῦ ἐρύματος τῶν Ἀσσυρίων ἑστηκότες ἐπὶ τῆς κεφαλῆς τῆς τάφρου τοξεύειν μὲν καὶ ἀκοντίζειν εἰς τοὺς κατακαίνοντας οὔτε ἐφρόνουν οὔτ' ἐδύναντο διὰ τὰ δεινὰ ὁράματα καὶ διὰ τὸν φόβον. Τάχα δὲ καὶ καταμαθόντες τῶν Περσῶν τινας διακεκοφότας πρὸς τὰς εἰσόδους τοῦ ἐρύματος ἐτράποντο καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον. 67. Ἰδοῦσαι δὲ αἱ γυναῖκες τῶν Ἀσσυρίων καὶ τῶν συμμάχων ἤδη φυγὴν καὶ ἐν τῷ στρατοπέδῳ ἀνέκραγον καὶ ἔθεον ἐκπεπληγμέναι, αἱ μὲν καὶ τέκνα ἔχουσαι, αἱ δὲ καὶ νεώτεραι, καταῤῥηγνύμεναί τε τοὺς πέπλους καὶ δρυπτόμεναι, καὶ ἱκετεύουσι πάντας ὅτῳ ἐντυγχάνοιεν μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ αὐταῖς καὶ τέκνοις καὶ σφίσιν αὐτοῖς. 68. Ἔνθα δὴ καὶ αὐτοὶ οἱ βασιλεῖς σὺν τοῖς πιστοτάτοις στάντες ἐπὶ τὰς εἰσόδους καὶ ἀναβάντες ἐπὶ τὰς κεφαλὰς καὶ αὐτοὶ ἐμάχοντο καὶ τοῖς ἄλλοις παρεκελεύοντο. 69. Ὡς δ' ἔγνω ὁ Κῦρος τὰ γιγνόμενα, δείσας μὴ καὶ εἰ βιά-

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σαιντο εἶσω, ὀλίγοι ὄντες ὑπὸ πολλῶν σφαλεῖέν τι, παρηγγύησεν ἐπὶ πόδα ἀνάγειν ἔξω βελῶν καὶ πείθεσθαι. 70. Ἔνθα δὴ ἔγνω τις ἂν τοὺς ὁμοτίμους πεπαιδευμένους ὡς δεῖ· ταχὺ μὲν γὰρ αὐτοὶ ἐπείθοντο, ταχὺ δὲ τοῖς ἄλλοις παρήγγελλον. Ὡς δ' ἔξω βελῶν ἐγένοντο, ἔστησαν κατὰ χώραν, πολὺ μᾶλλον χοροῦ ἀκριβῶς εἰδότες ἕκαστον ἐν ᾧ τάξει αὐτῶν γενέσθαι.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Δ.

CAP. I.

1. ΜΕΙΝΑΣ δὲ ὁ Κῦρος μέτριον χρόνον αὐτοῦ σὺν τῷ στρατεύματι καὶ δηλώσας ὅτι ἕτοιμοί εἰσι μάχεσθαι εἴ τις ἐξέρχοιτο, ὡς οὐδεὶς ἀντεξῄει, ἀπήγαγεν ὅσον ἐδόκει καλῶς ἔχειν καὶ ἐστρατοπεδεύσατο. Φύλακας δὲ κατασησάμενος καὶ σκοποὺς προπέμψας, στὰς εἰς τὸ μέσον συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας καὶ ἔλεξε τοιάδε. 2. Ἄνδρες Πέρσαι, πρῶτον μὲν τοὺς θεοὺς ἐγὼ ἐπαινῶ ὅσον δύναμαι, καὶ ὑμεῖς δὲ πάντες, οἶμαι· νίκης τε γὰρ τετυχήκαμεν καὶ σωτηρίας. Τούτων μὲν οὖν χρὴ χαριστήρια ὧν ἂν ἀεὶ ἔχωμεν τοῖς θεοῖς ἀποτελεῖν. Ἐγὼ δὲ ξύμπαντας μὲν ὑμᾶς ἤδη ἐπαινῶ· τὸ γὰρ γεγενημένον ἔργον πᾶσιν ὑμῖν καλὸν ἀποτετέλεσται· ὧν δ' ἕκαστος ἄξιος, ἐπειδὰν παρ' ὧν προσήκει πύθωμαι τότε τὴν ἀξίαν ἑκάστῳ καὶ λόγῳ καὶ ἔργῳ πειράσομαι ἀποδιδόναι. 3. Τὸν δ' ἐμοῦ ἐγγύτατα ταξίαρχον Χρυσάνταν οὐδὲν παρ' ἄλλων δέομαι πυνθάνεσθαι ἀλλ' αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα ὅσαπερ οἶμαι καὶ πάντες ὑμεῖς ἐποίει· ἐπεὶ δ' ἐγὼ παρηγγύησα ἐπανάγειν καλέσας αὐτὸν ὀνομαστί, ἀνατεταμένος οὗτος τὴν μάχαιραν ὡς παίσων πολέμιον ὑπήκουσέ τέ μοι εὐθὺς ἀφεὶς τε ἃ ἔμελλε ποιεῖν τὸ κελευόμενον ἔπραττεν· αὐτός τε γὰρ ἐπανῆγε καὶ τοῖς ἄλλοις μάλα ἐπισπερχῶς παρηγγύα· ὥστ' ἔφθασεν ἔξω βελῶν τὴν τάξιν ποιήσας πρὶν τοὺς πολεμίους κατανοῆσαί τε ὅτι ἀνεχωροῦμεν καὶ τόξα ἐντείνασθαι καὶ τὰ παλτὰ ἐπαφεῖναι· ὥστ' αὐτός τε ἀβλαβὴς καὶ τοὺς ἑαυτοῦ ἄνδρας ἀβλαβεῖς διὰ τὸ πείθεσθαι παρέχεται. 4. Ἄλλους δ' ἔφη, ὁρῶ τετρωμένους, περὶ ὧν ἐγὼ σκεψάμενος ἐν ὁποίῳ χρόνῳ ἐτρώθησαν, τότε τὴν γνώμην περὶ αὐτῶν ἀποφανοῦμαι. Χρυσάνταν δὲ καὶ ὡς ἐργάτην τῶν ἐν πολέμῳ καὶ φρόνιμον καὶ

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ἄρχεσθαι ἱκανὸν καὶ ἄρχειν χιλιαρχίᾳ μὲν ἤδη τιμῶ· ὅταν δὲ καὶ ἄλλο τι ἀγαθὸν διδῷ ὁ θεός, οὐδὲ τότε ἐπιλήσομαι αὐτοῦ. 5. Καὶ πάντας δὲ βούλομαι ὑμᾶς, ἔφη, ὑπομνῆσαι· ἃ γὰρ νῦν εἴδετε ἐν τῇ πάχῃ τῇδε, ταῦτα ἐνθυμοίμενοι μήποτε παύσησθε, ἵνα παρ' ὑμῖν αὐτοῖς ἀεὶ κρίνητε πότερον ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς καὶ πότερον οἱ μάχεσθαι ἐθέλοντες ῥᾷον ἀπιλλάσσουσιν ἢ οἱ οὐκ ἐθέλοντες, καὶ ποίαν τινὰ ἡδονὴν τὸ τικᾶν παρέχει· ταῦτα γὰρ νῦν ἄριστ' ἂν κρίναιτε πεῖράν τε αὐτῶν ἔχοντες καὶ ἄρτι γεγενημένου τοῦ πράγματος. 6. Καὶ ταῦτα μέν, ἔφη, ἀεὶ διανοούμενοι βέλτιους ἂν εἶητε· νῦν δὲ ὡς θεοφιλεῖς καὶ ἀγαθοὶ καὶ σώφρονες ἄνδρες δειπνοποιεῖσθε καὶ σπονδὰς τοῖς θεοῖς ποιεῖσθε καὶ παιᾶνα ἐξάρχεσθε καὶ τὸ παραγγελλόμενον προνοεῖτε. 7. Εἰπὼν δὲ ταῦτα ἀναβὰς ἐπὶ τὸν ἵππον ἤλασε καὶ πρὸς Κυαξάρην ἦλθε· καὶ συνησθεὶς ἐκείνῳ κοινῇ ὡς εἰκὸς καὶ ἰδὼν τάχει καὶ ἐρόμενος εἴ τι δέοιτο, ἀπήλαυνεν εἰς τὸ ἑαυτοῦ στράτευμα. Καὶ οἱ μὲν δὴ ἀμφὶ Κῦρον δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι [ὡς ἔδει] ἐκοιμήθησαν.

8. Οἱ δὲ Ἀσσύριοι, ἅτε καὶ τεθνηκότος τοῦ ἄρχοντος καὶ σχεδὸν σὺν αὐτῷ τῶν βελτίστων, ἠθύμουν μὲν πάντες, πολλοὶ δὲ καὶ ἀπεδίδρασκον αὐτῶν τῆς νυκτὸς ἐκ τοῦ στρατοπέδου. Ὁρῶντες δὲ ταῦτα ὅ τε Κροῖσος καὶ οἱ ἄλλοι σύμμαχοι αὐτῶν πάντες ἠθύμουν· πάντα μὲν γὰρ ἦν χαλεπά· ἀθυμίαν δὲ πλείστην παρεῖχε πᾶσιν ὅτι τὸ ἡγούμενον τῆς στρατιᾶς φῦλον διεφθάρθαι ἐδόκει ταῖς γνώμαις. Οὕτω δὴ ἐκλείπουσι τὸ στρατόπεδον καὶ ἀπέρχονται τῆς νυκτός. 9. Ὡς δ' ἡμέρα ἐγένετο καὶ ἔρημον ἀνδρῶν ἐφάνη τὸ τῶν πολεμίων στρατόπεδον, εὐθὺς διαβιβάζει ὁ Κῦρος τοὺς Πέρσας πρώτους· καταλέλειπτο δὲ ὑπὸ τῶν πολεμίων πολλὰ μὲν πρόβατα, πολλοὶ δὲ βόες, πολλαὶ δὲ ἅμαξαι πολλῶν ἀγαθῶν μεσταί· ἐκ τούτου δὲ διέβαινον ἤδη καὶ οἱ ἀμφὶ Κυαξάρην Μῆδοι πάντες καὶ ἱριστοποιοῦντο ἐνταῦθα. 10. Ἐπεὶ δὲ ἠρίστησαν, συνεκάλεσεν ὁ Κῦρος τοὺς ἑαυτοῦ ταξιάρχους καὶ ἔλεξε τοιάδε. Οἷά μοι δοκοῦμεν καὶ ὅσα, ὦ ἄνδρες, ἀγαθὰ ἀφεῖναι, θεῶν ἡμῖν αὐτὰ διδόντων. Νῦν γὰρ ὅτι οἱ πολέμιοι ἡμᾶς ἀποδιδράκασιν αὐτοὶ ὁρᾶτε· οἵτινες δὲ ἐν ἱρίματι ὄντες ἐκλιπόντες τοῦτο φεύγουσι, πῶς ἄν τις τούτους οἴοιτ' ἂν μεῖναι ἰδόντας ἡμᾶς ἐν τῷ ἰσοπέδῳ; οἵτινες δὲ ἡμῶν ἄπειροι ὄντες οὐχ ὑπέμειναν, πῶς νῦν γ' ἂν ὑπομεί-

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νειαν, ἐπεὶ ἥττηνταί τε καὶ πολλὰ κακὰ ὑφ' ἡμῶν πεπόνθασιν; ὧν δὲ οἱ βέλτιστοι ἀπολώλασι, πῶς οἱ ματλότεροι ἐκείνων μάχεσθαι ἂν ἡμῖν ἐθέλοιεν; 11. Καί τις εἶπε, Τί οἶν οὐ διώκομεν ὡς τάχιστα, καταδήλων γε οὕτω τῶν ἀγαθῶν ὄντων; καὶ ὃς εἶπεν, Ὅτι ἵππων προσδεόμεθα· οἱ μὲν γὰρ κράτιστοι τῶν πολεμίων, οὓς μάλιστα καιρὸς ἦν ἢ λαβεῖν ἢ κατακαίνειν, οὗτοι ἐφ' ἵππων νέονται· οὓς ἡμεῖς τρέπεσθαι μὲν σὺν τοῖς θεοῖς ἱκανοί, διώκοντες δὲ αἱρεῖν οὐχ ἱκανοί. 12. Τί οὖν, ἔφασαν, οὐκ ἐλθὼν Κυαξάρῃ λέγεις ταῦτα; καὶ ὃς εἶπε· Συνέπεσθε τοίνυν μοι πάντες, ὡς εἰδῇ ὅτι πᾶσιν ἡμῖν ταῦτα δοκεῖ. Ἐκ τούτου εἶποντό τε πάντες καὶ ἔλεγον οἷα ἐπιτήδεια ἐδόκουν εἶναι ὑπὲρ ὧν ἐδέοντο.

13. Καὶ ὁ Κυαξάρης ἅμα μὲν ὅτι ἐκεῖνοι ἦρχον τοῦ λόγου, ὥσπερ ὑπεφθόνει· ἅμα δὲ ἴσως καλῶς ἔχειν ἐδόκει αὐτῷ μὴ πάλιν κινδυνεύειν· καὶ γὰρ αὐτός τε περὶ εὐθυμίαν ἐτύγχανεν ὢν καὶ τῶν ἄλλων Μήδων ἑώρα πολλοὺς τὸ αὐτὸ ποιοῦντας· εἶπε δ' οὖν ὧδε. 14. Ὦ Κύρε, ἀλλ' ὅτι μὲν τῶν ἄλλων μᾶλλον ἀνθρώπων μελετᾶτε ὑμεῖς οἱ Πέρσαι μηδὲ πρὸς μίαν ἡδονὴν ἁπλῆστως διακεῖσθαι καὶ ὁρῶν καὶ ἀκούων οἶδα· ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μᾶλλον συμφέρειν ἐγκρατῆ εἶναι. Μείζω δὲ ἡδονὴν τί παρέχει ἀνθρώποις εὐτυχίας ἢ νῦν ἡμῖν παραγεγένηται; 15. Ἣν μὲν τοίνυν, ἐπεὶ εὐτυχοῦμεν, σωφρόνως διαφυλάσσωμεν αὐτήν, ἴσως δυναίμεθ' ἂν ἀκινδύνως εὐδαιμονοῦντες γηρᾶν· εἰ δ' ἁπλήστως χρώμενοι ταύτῃ ἄλλην καὶ ἄλλην πειρασόμεθα διώκειν, ὁρᾶτε μὴ πάθωμεν ἅπερ πολλοὺς μὲν λέγουσιν ἐν θαλάττῃ πεπονθέναι, διὰ τὸ εὐτυχεῖν οὐκ ἐθέλοντας παύσασθαι πλέοντας ἀπολέσθαι· πολλοὺς δὲ νίκης τυχόντας ἑτέρας ἐφιεμένους καὶ τὴν πρόσθεν ἀποβαλεῖν. 16. Καὶ γὰρ εἰ μὲν οἱ πολέμιοι ἦσσους ὄντες ἡμῶν ἔφευγον, ἴσως ἂν καὶ διώκειν τοὺς ἥσσους ἀσφαλῶς εἶχε· νῦν δὲ κατανόησον πόστῳ μέρει αὐτῶν πάντες μαχεσάμενοι νενικήκαμεν· οἱ δ' ἄλλοι ἄμαχοί εἰσιν· οὓς εἰ μὲν μὴ ἀναγκάσοιμεν μάχεσθαι, ἀγνοοῦντες καὶ ἡμᾶς καὶ ἑαυτοὺς δι' ἀμαθίαν καὶ μαλακίαν ἀπίασιν· εἰ δὲ γνώσονται ὅτι ἀπιόντες οὐδὲν ἧττον κινδυνεύσουσιν ἢ μένοντες, ὅπως μὴ ἀναγκάσωμεν αὐτοὺς κἂν μὴ βούλωνται ἀγαθοὺς γενέσθαι. 17. Ἴσθι δὲ ὅτι οὐ σὺ μᾶλλον τὰς ἐκείνων γυναῖκας καὶ παῖδας λαβεῖν ἐπιθυμεῖς ἢ ἐκεῖνοι σῶσαι. Ἐννόει δ' ὅτι καὶ αἱ σύες ἐπειδὰν ὀφθῶσι, φεύγουσι κἂν πολλαὶ ὦσι σὺν τοῖς τέκνοις· ἐπειδάν δέ τις αὐτῶν

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θηρᾷ τι τῶν τέκνων, οὐκέτι φεύγει οὐδ' ἢν μία τύχῃ οὖσα, ἀλλ' ἴεται ἐπὶ τὸν λαμβάνειν πειρώμενον. 18. Καὶ νῦν μὲν κατακλείσαντες ἑαυτοὺς εἰς ἕρυμα παρέσχον ἡμῖν ταμιεύεσθαι ὥστε ὁπόσοις ἐβουλόμεθα αὐτῶν μάχεσθαι· εἰ δ' ἐν εὐρυχωρίᾳ πρόσιμεν αὐτοῖς καὶ μαθήσονται χωρὶς γενόμενοι οἱ μὲν κατὰ πρόσωπον ἡμῖν ὥσπερ καὶ νῦν ἐναντιοῦσθαι, οἱ δ' ἐκ πλαγίου, οἱ δὲ καὶ ὄπισθεν, ὥρα μὴ πολλῶν ἑκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν. Προσέτι δ' οὐδ' ἂν ἐθέλοιμι ἐγὼ νῦν, ὁρῶν Μήδους εὐθυμουμένους, ἐξαναστήσας ἀναγκάζειν κινδυνεύσοντας ἰέναι.

19. Καὶ ὁ Κῦρος ὑπολαβὼν εἶπεν· Ἀλλὰ σύ γε μηδένα ἀναγκάσῃς, ἀλλὰ τοὺς ἐθέλοντάς μοι ἕπεσθαι δός· καὶ ἴσως ἄν σοι καὶ τῶν σῶν φίλων τούτων ἥκοιμεν ἑκάστῳ ἄγοντες ἐφ' οἷς ἅπαντες εὐθυμήσεσθε. Τὸ μὲν γὰρ πλῆθος ἡμεῖς γε τῶν πολεμίων οὐδὲ διωξόμεθα· πῶς γὰρ ἂν καὶ καταλάβοιμεν; ἢν δέ τι ἢ ἀπεσχισμένον τοῦ στρατεύματος λάβωμεν ἢ τι ὑπολειπόμενον, ἥξομεν πρός σε ἄγοντες. 20. Ἐννόει δ', ἔφη, ὅτι καὶ ἡμεῖς ἐπεὶ σὺ ἔδεου ἦλθομεν σοὶ χαριζόμενοι μακρὰν ὁδόν· καὶ σὺ οὖν ἡμῖν δίκαιος εἶ ἀντιχαρίζεσθαι, ἵνα καὶ ἔχοντές τι οἴκαδε ἀφικώμεθα καὶ μὴ εἰς τὸν σὸν θησαυρὸν πάντες οἵδε ὁρῶμεν. 21. Ἐνταῦθα δὴ ἔλεξεν ὁ Κυαξάρης· Ἀλλ' εἴγε μέντοι ἐθέλων τις ἕποιτο, καὶ χάριν ἔγωγέ σοι εἰδείην ἄν. Σύμπεμψον τοίνυν μοί τινα, ἔφη, τῶν ἀξιοπίστων τούτων ὃς ἐρεῖ ἃ ἂν σὺ ἐπιστέλλῃς. Λαβὼν δὴ ἴθι ὄντινα ἐθέλεις τούτων. 22. Ἔνθα δὴ ἐτύγχανε παρὼν ὁ φήσας ποτὲ συγγενὴς αὐτοῦ εἶναι καὶ φιληθείς. Εὐθὺς οὖν ὁ Κῦρος εἶπεν, Ἀρκεῖ μοι, ἔφη, οὑτοσί. Οὗτος τοίνυν σοι ἑπέσθω. Καὶ λέγε σύ, ἔφη, τὸν ἐθέλοντα ἰέναι μετὰ Κύρου. 23. Οὕτω δὴ λαβὼν τὸν ἄνδρα ἐξῆει Ἐπεὶ δ' ἐξῆλθεν, ὁ Κῦρος εἶπε· Νῦν δὴ σὺ δηλώσεις εἰ ἀληθῆ ἔλεγες, ὅτε ἔφης ἥδεσθαι θεώμενος ἐμέ. Οὔκουν ἀπολείψομαί γε σοῦ, ἔφη ὁ Μῆδος, εἰ τοῦτο λέγεις. Οὐκοῦν καὶ ἄλλους, ἔφη, προθύμως ἐξάξεις; ἐπομόσας οὖν ἐκεῖνος Νὴ τὸν Δί', ἔφη, ἕως ἄν γε ποιήσω καὶ σὲ ἡδέως ἐμὲ θεᾶσθαι. 24. Τότε δὴ καὶ ἐκπεμφθεὶς ὑπὸ τοῦ Κυαξάρου τά τε ἄλλα προθύμως ἀπήγγελλε τοῖς Μήδοις καὶ προσετίθει ὅτι αὐτός γε οὐκ ἀπολείποιτο ἀνδρὸς καλλίστου καὶ ἀρίστου, καὶ τὸ μέγιστον, ἀπὸ θεῶν γεγονότος.

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CAP. II.

1. *Πραττοντος δὲ τοῦ Κύρου ταῦτα θείως πως ἀφικνοῦνται ἀπὸ Ὑρκανίων ἄγγελοι. Οἱ δὲ Ὑρκάνιοι ὅμοροι μὲν τῶν Ἀσσυρίων εἰσιν, ἔθνος δ' οὐ πολύ, διὸ καὶ ὑπήκοοι ἦσαν τῶν Ἀσσυρίων· ἔφιπποι δὲ καὶ τότε ἐδόκουν καὶ νῦν δοκοῦσιν εἶναι· διὸ καὶ ἐχρῶντο αὐτοῖς οἱ Ἀσσύριοι ὥσπερ καὶ οἱ Λακεδαιμόνιοι τοῖς Σκιρίταις, οὐδὲν φειδόμενοι αὐτῶν οὔτ' ἐν πόνοις οὔτ' ἐν κινδύνοις· καὶ δὴ καὶ τότε ὀπισθοφυλακεῖν ἐκέλευον αὐτοὺς ὡς χιλίους ἱππέας ὄντας, ὅπως, εἴ τι ὄπισθεν δεινὸν εἴη, ἐκεῖνοι πρὸ αὐτῶν τοῦτ' ἔχοιεν. 2. Οἱ δὲ Ὑρκάνιοι, ἅτε μέλλοντες ὕστατοι πορεύεσθαι, καὶ τὰς ἁμάξας τὰς ἑαυτῶν καὶ τοὺς οἰκέτας ὑστάτους εἶχον. Στρατεύονται γὰρ δὴ κατὰ τὴν Ἀσίαν ἔχοντες οἱ πολλοὶ μεθ' ὧνπερ καὶ οἰκοῦσι· καὶ τότε δὴ ἐστρατεύοντο οὕτως οἱ Ὑρκάνιοι. 3. Ἐννοηθέντες δὲ οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων καὶ ὅτι νῦν τεθναίη μὲν ὁ ἄρχων αὐτῶν, ἠσσημένοι δ' εἶεν, φόβος δ' ἐνείη τῷ στρατεύματι, οἱ δὲ σύμμαχοι αὐτῶν ὡς ἀθύμως ἔχοιεν καὶ ἀπολείποιεν, ταῦτα ἐνθυμουμένοις ἔδοξεν αὐτοῖς νῦν καλὸν εἶναι ἀποστῆναι, εἰ θέλοιεν οἱ ἀμφὶ Κῦρον συνεπιθέσθαι. Καὶ πέμπουσιν ἀγγέλους πρὸς Κῦρον· ἀπὸ γὰρ τῆς μάχης τὸ τούτου ὄνομα μέγιστον ἠῦξητο. 4. Οἱ δὲ πεμφθέντες λέγουσι Κύρῳ ὅτι μισοῖέν τε τοὺς Ἀσσυρίους δικαίως, νῦν τε εἰ βούλοιτο ἰέναι ἐπ' αὐτούς, καὶ σφεῖς σύμμαχοι ὑπάρξοιεν καὶ ἡγήσοιντο· ἅμα δὲ πρὸς τούτοις διηγοῦντο τὰ τῶν πολεμίων ὡς ἔχοι, ἐπαίρειν βουλόμενοι μάλιστα στρατεύεσθαι αὐτόν. 5. Καὶ ὁ Κῦρος ἐπήρετο αὐτούς, Καὶ δοκεῖτε ἄν, ἔφη, ἡμᾶς ἔτι καταλαβεῖν αὐτοὺς πρὶν ἐν τοῖς ἐρύμασιν εἶναι; ἡμεῖς μὲν γάρ, ἔφη, μάλα συμφορὰν τοῦτο ἡγούμεθα ὅτι ἔλαθον ἡμᾶς ἀποδράντες. Ταῦτα δὲ ἔλεγε βουλόμενος αὐτοὺς ὡς μέγιστον φρονεῖν ἐπὶ σφίσιν. 6. Οἱ δὲ ἀπεκρίναντο ὅτι κἂν αὔριον ἕωθεν εὖζωνοι πορεύοιντο καταλήψοιντο· ὑπὸ γὰρ τοῦ ὄχλου καὶ τῶν ἁμαξῶν σχολῇ πορεύεσθαι αὐτούς· καὶ ἅμα, ἔφασαν, τὴν προτέραν νύκτα ἀγρυπνήσαντες νῦν μικρὸν προελθόντες ἐστρατοπέδευνται. 7. Καὶ ὁ Κῦρος ἔφη, Ἔχετε οἶν ὧν λέγετε πιστόν τι ἡμᾶς διδάσκειν ὡς ἀληθεύετε; Ὁμήρους γ', ἔφασαν, θέλομεν αὐτίκα ἐλάσκοντες τῆς νυκτὸς ἀγαγεῖν· μόνον καὶ σὺ ἡμῖν πιστὰ θεῶν πε-*

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ποίησο καὶ δεξιὰν δός, ἵνα φέρωμεν καὶ τοῖς ἄλλοις τὰ αὐτὰ ἅπερ ἂν αὐτοὶ λάβωμεν παρὰ σοῦ. 8. *Ἐκ τούτου πιστὰ δίδωσιν αὐτοῖς ἃ μὲν ἂν ἐμπεδώσωσιν ἃ λέγουσιν, ὡς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς, ὡς μήτε Περσῶν μήτε Μήδων μεῖον ἔχειν παρ' ἑαυτῷ. Καὶ τῦν δ' ἔτι ἰδεῖν ἔστιν Τρκανίους καὶ πιστευομένους καὶ ἀρχὰς ἔχοντας, ὥσπερ καὶ Περσῶν καὶ Μήδων οἳ ἂν δοκῶσιν ἄξιοι εἶναι.*

9. *Ἐπεὶ δ' ἐδείπνησαν, ἐξῆγε τὸ στράτευμα ἔτι φάους ὄντος, καὶ τοὺς Τρκανίους περιμένειν ἐκέλευσεν, ἵνα ἅμα ἴοιεν. Οἱ μὲν δὴ Πέρσαι ὥσπερ εἰκὸς πάντες εὐθὺς ἔξω ἦσαν, καὶ Τιγράνης ἔχων τὸ ἑαυτοῦ στράτευμα·* 10. *Τῶν δὲ Μήδων ἐξῆεσαν οἱ μὲν διὰ τὸ παιδὶ ὄντι Κύρῳ παῖδες ὄντες φίλοι γενέσθαι, οἱ δὲ διὰ τὸ ἐν θήραις συγγενόμενοι ἀγασθῆναι αὐτοῦ τὸν τρόπον, οἱ δὲ διὰ τὸ καὶ χάριν εἰδέναι ὅτι μέγαν αὐτοῖς φόβον ἀπεληλακέναι ἐδόκει, οἱ δὲ καὶ ἐλπίδας ἔχοντες διὰ τὸ ἄνδρα φαίνεσθαι ἀγαθὸν καὶ εὐτυχῆ καὶ μέγαν ἔτι ἰσχυρῶς ἔσεσθαι αὐτόν, οἱ δὲ ὅτε ἐτρέφετο ἐν Μήδοις εἴ τι ἀγαθόν τῳ συνέπραξεν, ἀντιχαρίζεσθαι ἠβούλοντο· πολλοῖς δὲ πολλὰ διὰ φιλανθρωπίαν παρὰ τοῦ πάππου ἀγαθὰ διεπέπρακτο· πολλοὶ δ' ἐπεὶ καὶ τοὺς Τρκανίους εἶδον καὶ λόγος διεδόθη ὡς ἡγήσοιντο ἐπὶ πολλὰ ἀγαθά, ἐξῆεσαν καὶ τοῦ λαβεῖν τι ἕνεκα.* 11. *Οὕτω δὴ ἐξῆλθον σχεδὸν ἅπαντες καὶ οἱ Μῆδοι πλὴν ὅσοι σὺν Κυαξάρῃ ἔτυχον σκηνοῦντες· οὗτοι δὲ κατέμειναν καὶ οἱ τούτων ὑπήκοοι. Οἱ δὲ ἄλλοι πάντες φαιδρῶς καὶ προθύμως ἐξωρμῶντο, ἅτε οὐκ ἀνάγκῃ ἀλλ' ἐθελούσιοι καὶ χάριτος ἕνεκα ἐξιόντες.* 12. *Ἐπεὶ δὲ ἔξω ἦσαν, πρῶτον μὲν πρὸς τοὺς Μήδους ἐλθὼν ἐπήνεσέ τε αὐτοὺς καὶ ἐπηύξατο μάλιστα μὲν θεοὺς αὐτοῖς ἵλεως ἡγεῖσθαι καὶ σφίσιν, ἔπειτα δὲ καὶ αὐτὸς δυνασθῆναι χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι. Τέλος δ' εἶπεν ὅτι ἡγήσοιντο μὲν αὐτοῖς οἱ πεζοί, ἐκείνους δὲ ἕπεσθαι σὺν τοῖς ἵπποις· ἐκέλευσε· καὶ ὅπου ἂν ἢ ἀναπαύωνται ἢ ἐπίσχωσι τῆς πορείας, ἐνετείλατο αὐτοῖς πρὸς ἑαυτὸν παρελαύνειν τινάς, ἵνα εἰδῶσι τὸ ἀεὶ καίριον.* 13. *Ἐκ τούτου ἡγεῖσθαι ἐκέλευε τοὺς Τρκανίους. Καὶ οἳ ἠρώτων Τί δέ, οὐ γὰρ ἀναμένεις, ἔφασαν, τοὺς ὁμήρους ἕως ἂν ἀγάγωμεν, ἵνα ἔχων καὶ σὺ τὰ πιστὰ παρ' ἡμῶν πορεύῃ; καὶ τὸν ἀποκρίνασθαι λέγεται, Ἔννοω γάρ, φάναι, ὅτι ἔχομεν τὰ πιστὰ ἐν ταῖς ἡμετέραις ψυχαῖς καὶ ταῖς ἡμετέραις χερσίν. Οὕτω γὰρ δοκοῦμεν παρεσκευάσθαι ὡς ἦν μὲν ἀληθεύητε, ἱκανοὶ εἶναι*

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ὑμᾶς εὖ ποιεῖν· ἢν δὲ ἐξαπατᾶτε, οὕτω νομίζομεν ἔχειν ὡς οὐχ ἡμᾶς ἐφ' ἡμῖν ἔσεσθαι, ἀλλὰ μᾶλλον, ἐὰν οἱ θεοὶ θέλωσιν, ὑμᾶς ἐφ' ἡμῖν γενήσεσθαι. Καὶ μέντοι, ἔφη, ὦ Ὑρκάνιοι, ἐπείπερ φατὲ ὑστάτους ἕπεσθαι τοὺς ὑμετέρους, ἐπειδὰν ἴδητε αὐτούς, σημαίνετε ἡμῖν ὅτι οἱ ὑμέτεροί εἰσιν, ἵνα φειδώμεθα αὐτῶν. 14. Ἀκούσαντες δὲ ταῦτα οἱ Ὑρκάνιοι τὴν μὲν ὁδὸν ἡγοῦντο ὥσπερ ἐκέλευε, τὴν δὲ ῥώμην τῆς ψυχῆς ἐθαίμαζον· καὶ οὔτε τοὺς Ἀσσυρίους οὔτε τοὺς Λυδοὺς οὔτε τοὺς συμμάχους αὐτῶν ἔτι ἐφοβοῦντο, ἀλλὰ μὴ παντάπασιν ὁ Κῦρος μικράν τινα αὐτῶν οἴοιτο ῥοπὴν εἶναι καὶ παρόντων καὶ ἀπόντων.

15. Πορευομένων δὲ ἐπεὶ νὺξ ἐπεγένετο, λέγεται φῶς τῷ Κύρῳ καὶ τῷ στρατεύματι ἐκ τοῦ οὐρανοῦ προφανὲς γενέσθαι, ὥστε πᾶσι μὲν ῥίκην ἐγγίγνεσθαι πρὸς τὸ θεῖον, θάρσος δὲ πρὸς τοὺς πολεμίους. Ὡς δὲ εἴζωνοί τε καὶ ταχὺ ἐπορεύοντο, εἰκότως πολλήν τε ὁδὸν διήνυσαν καὶ ἅμα κνέφᾳ πλησίον γίγνονται τοῦ τῶν Ὑρκανίων στρατεύματος. 16. Ὡς δ' ἔγνωσαν οἱ ἄγγελοι, καὶ τῷ Κύρῳ λέγουσιν ὅτι οὗτοί εἰσιν οἱ σφέτεροι· τῷ τε γὰρ ὑστάτους εἶναι γιγνώσκειν ἔφασαν καὶ τῷ πλήθει τῶν πυρῶν. 17. Ἐκ τούτου πέμπει τὸν ἕτερον αὐτῶν πρὸς αὐτούς, προστάξας λέγειν, εἰ φίλοι εἰσίν, ὡς τάχιστα ὑπαντᾶν τὰς δεξιὰς ἀνατείναντας. Συμπέμπει δέ τινα καὶ τῶν σὺν αὐτῷ καὶ λέγειν ἐκέλευσε τοῖς Ὑρκανίοις ὅτι ὡς ἂν ὁρῶσιν αὐτοὺς προσφερομένους, οὕτω καὶ αὐτοὶ ποιήσουσιν. Οὕτω δὴ ὁ μὲν μένει τῶν ἀγγέλων παρὰ τῷ Κύρῳ, ὁ δὲ προσελαύνει πρὸς τοὺς Ὑρκανίους. 18. Ἐν ᾧ δ' ἐσκόπει τοὺς Ὑρκανίους ὁ Κῦρος ὅ,τι ποιήσουσιν, ἐπέστησε τὸ στράτευμα· καὶ παρελαύνουσι πρὸς αὐτὸν οἱ τῶν Μήδων προεστηκότες καὶ ὁ Τιγράνης καὶ ἐρωτῶσι τί δεῖ ποιεῖν. Ὁ δὲ λέγει αὐτοῖς ὅτι τοῦτ' ἐστὶ τὸ πλησίον Ὑρκανίων στράτευμα καὶ οἴχεται ὁ ἕτερος τῶν ἀγγέλων πρὸς αὐτοὺς καὶ τῶν ἡμετέρων τις σὺν αὐτῷ, ἐροῦντες, εἰ φίλοι εἰσίν, ὑπαντιάζειν τὰς δεξιὰς ἀνατείναντας πάντας. Ἢν μὲν οὖν οὕτω ποιῶσι, δεξιοῦσθέ τε αὐτοὺς καθ' ὃν ἂν ᾖ ἕκαστος καὶ ἅμα θαρσύνετε· ἢν δὲ ὅπλα αἴρωνται ἢ φεύγειν ἐπιχειρῶσι, τούτων, ἔφη, εὐθὺς δεῖ πειρᾶσθαι μηδένα λιπεῖν. Ὁ μὲν τοιαῦτα παρήγγειλεν 19. Οἱ δὲ Ὑρκάνιοι ἀκούσαντες τῶν ἀγγέλων ἥσθησάν τε καὶ ἀναπηδήσαντες ἐπὶ τοὺς ἵππους παρῆσαν τὰς δεξιὰς ὥσπερ εἴρητο προτείνοντες· οἱ δὲ Μῆδοι καὶ Πέρσαι ἀντεδεξιοῦντό τε αὐτοὺς

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καὶ ἐθάρσυνον. 20. Ἐκ τούτου δὴ ὁ Κῦρος λέγει, Ἡμεῖς μὲν δή, ὦ Τρκάνιοι, ἤδη ὑμῖν πιστεύομεν· καὶ ὑμᾶς δὲ χρὴ πρὸς ἡμᾶς οὕτως ἔχειν. Τοῦτο δ', ἔφη, ἡμῖν πρῶτον εἶπατε πόσον ἀπέχει ἐνθένδε ἔνθα αἱ ἀρχαί εἰσι τῶν πολεμίων καὶ τὸ ἀθρόον αὐτῶν. Οἱ δὲ ἀπεκρίναντο ὅτι ὀλίγῳ πλέον ἢ παρασάγγην.

21. Ἐνταῦθα δὴ λέγει ὁ Κῦρος, Ἄγετε δή, ἔφη, ὦ ἄνδρες Πέρσαι καὶ Μῆδοι καὶ ὑμεῖς ὦ Τρκάνιοι, ἤδη γὰρ καὶ πρὸς ὑμᾶς ὡς πρὸς συμμάχους καὶ κοινωνοὺς διαλέγομαι, εὖ χρὴ εἰδέναι νῦν ὅτι ἐν τοιούτῳ ἐσμὲν ἔνθα δὴ μαλακισάμενοι μὲν πάντων ἂν τῶν χαλεπωτάτων τύχοιμεν· ἴσασι γὰρ οἱ πολέμιοι ἐφ' ἃ ἥκομεν· ἢν δὲ κατὰ τὸ καρτερὸν ἐμβαλόμενοι ἴωμεν ῥώμῃ καὶ θυμῷ ἐπὶ τοὺς πολεμίους, αὐτίκα μάλα ὄψεσθε ὥσπερ δούλων ἀποδιδρασκόντων εὐρημένων τοὺς μὲν ἱκετεύοντας αὐτῶν, τοὺς δὲ φεύγοντας, τοὺς δ' οὐδὲ ταῦτα φρονεῖν δυναμένους. Ἡσσημένοι γὰρ ὄψονταί τε ἡμᾶς καὶ οὔτε οἰόμενοι ἥξειν οὔτε συντεταγμένοι οὔτε μάχεσθαι παρεσκευασμένοι κατειλημμένοι ἔσονται. 22. Εἰ οὖν ἡδέως βουλόμεθα καὶ δειπνῆσαι καὶ νυκτερεῦσαι καὶ βιοτεύειν τὸ ἀπὸ τοῦδε, μὴ δῶμεν τούτοις σχολὴν μήτε βουλεύσασθαι μήτε παρασκευάσασθαι ἀγαθὸν ἑαυτοῖς μηδέν, μηδὲ γνῶναι πάμπαν ὅτι ἄνθρωποί ἐσμεν, ἀλλὰ γέρρα καὶ κοπίδας καὶ σαγάρεις ἅπαντα καὶ πληγὰς ἥκειν νομιζόντων. 23. Καὶ ὑμεῖς μέν, ἔφη, ὦ Τρκάνιοι, ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν πορεύεσθε ἔμπροσθεν, ὅπως τῶν ὑμετέρων ὅπλων ὁρωμένων λανθάνωμεν ὅτι πλεῖστον χρόνον. Ἐπειδὰν δ' ἐγὼ πρὸς τῷ στρατεύματι γένωμαι τῶν πολεμίων, παρ' ἐμοὶ μὲν καταλείπετε ἕκαστοι τάξιν ἱππέων, ἐάν τι δέωμαι, ὡς χρῶμαι μένων παρὰ τὸ στρατόπεδον. 24. Τμῶν δὲ οἱ μὲν ἄρχοντες καὶ οἱ πρεσβύτεροι ἐν τάξει ἑλαύνετε ἀθρόοι, εἰ σωφρονεῖτε, ἵνα μήποτε ἀθρόῳ τινὶ ἐντυχόντες ἀποβιασθῆτε, τοὺς δὲ νεωτέρους ἐᾶτε διώκειν· οὗτοι δὲ καινόντων· τοῦτο γὰρ ἀσφαλέστατον νῦν ὡς ἐλαχίστους τῶν πολεμίων λιπεῖν. 25. Ἢν δὲ νικῶμεν, ἔφη, ὃ πολλοῖς δὴ κρατοῦσι τὴν τύχην ἀτέτρεψε, φυλάξασθαι δεῖ τὸ ἐφ' ἁρπαγὴν τραπέσθαι· ὡς ὁ τοῦτο ποιῶν οὐκέτι ἀνήρ ἐστιν, ἀλλὰ σκευοφόρος· καὶ ἔξεστι τῷ βουλομένῳ χρῆσθαι δὴ τούτῳ ὡς ἀνδραπόδῳ. 26. Ἐκεῖνο δὲ χρὴ γνῶναι ὅτι οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ χρήματα καὶ πᾶσαν τὴν χώραν. Πρὸς ταῦτα τοῦτο μόνον ὁρᾶτε ὅπως τὴν νίκην

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διασωζώμεθα· ἐν γὰρ ταύτῃ καὶ αὐτὸς ὁ ἁρπάζων ἔχεται. Καὶ τοῦτο ἅμα διώκοντες μέμνησθε, ἥκειν πάλιν ὡς ἐμὲ ἔτι φάους ὄντος· ὡς σκότους γεγομένου οὐδένα ἔτι προσδεξόμεθα.

27. Ταῦτα εἰπὼν ἀπέπεμπεν εἰς τὰς τάξεις ἕκαστος καὶ ἐκέλευεν ἅμα πορευομένους τοῖς ἑαυτοῦ ἕκαστον δεκαδάρχοις ταὐτὰ σημαίνειν· ἐν μετώπῳ γὰρ ἦσαν οἱ δεκάδαρχοι, ὥστε ἀκούειν· τοὺς δὲ δεκαδάρχους τῇ δεκάδι ἕκαστον κελεύειν παραγγέλλειν. Ἐκ τούτου δὲ προηγοῦντο μὲν οἱ Ὑρκάνιοι, αὐτὸς δὲ τὸ μέσον ἔχων σὺν τοῖς Πέρσαις ἐπορεύετο· τοὺς δὲ ἱππέας ἑκατέρωθεν ὥσπερ εἰκὸς παρέταξε. 28. Τῶν δὲ πολεμίων, ἐπεὶ φάος ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δὲ ἐγίγνωσκον ἤδη, οἱ δ' ἤγγελλον, οἱ δ' ἐρόων οἱ δ' ἔλυον ἵππους, οἱ δὲ συνεσκευάζοντο, οἱ δ' ἐρρίπτουν τὰ ὅπλα ἀπὸ τῶν ὑποζυγίων, οἱ δ' ὡπλίζοντο, οἱ δὲ ἀνεπήδων ἐπὶ τοὺς ἵππους, οἱ δὲ ἐχαλίνουν, οἱ δὲ τὰς γυναῖκας ἀνεβίβαζον ἐπὶ τὰ ὀχήματα, οἱ δὲ τὰ πλείστου ἄξια ἐλάμβανον ὡς διασωσόμενοι, οἱ δὲ κατορύττοντες τὰ τοιαῦτα ἡλίσκοντο, οἱ δὲ πλεῖστοι ἐς φυγὴν ὥρμων. Οἴεσθαι δὲ δεῖ πολλά τε καὶ παντοδαπὰ καὶ ἄλλα ποιεῖν αὐτούς, πλὴν ἐμάχετο οὐδείς, ἀλλ' ἀμαχητὶ ἀπώλλυντο. 29. Κροῖσος δὲ ὁ Λυδῶν βασιλεύς, ὡς θέρος ἦν, τάς τε γυναῖκας ἐν ταῖς ἁρμαμάξαις προαπεπέμψατο τῆς νυκτός, ὡς ῥᾷον πορεύοιντο κατὰ ψῦχος, καὶ αὐτὸς ἔχων τοὺς ἱππέας ἐπηκολούθει. 30. Καὶ τὸν Φρύγα τὰ αὐτὰ ταῦτα ποιῆσαί φασι τὸν τῆς παρ' Ἑλλήσποντον ἄρχοντα Φρυγίας. Ὡς δὲ παρῆσθοντο τῶν φευγόντων καὶ καταλαμβανόντων αὐτούς, πυθόμενοι τὸ γιγνόμενον ἔφευγον δὴ καὶ αὐτοὶ ἀνὰ κράτος. 31. Τὸν δὲ τῶν Καππαδοκῶν βασιλέα καὶ τὸν τῶν Ἀραβίων ἔτι ἐγγὺς ὄντας καὶ ὑποστάντας ἀθωρακίστους κατακαίνουσιν οἱ Ὑρκάνιοι. Τὸ δὲ πλεῖστον ἦν τῶν ἀποθανόντων Ἀσσυρίων καὶ Ἀραβίων· ἐν γὰρ τῇ ἑαυτῶν ὄντες χώρᾳ ἀσυντονώτατα πρὸς τὴν πορείαν εἶχον. 32. Οἱ μὲν δὴ Μῆδοι καὶ Ὑρκάνιοι οἷα δὴ εἰκὸς κρατοῦντας τοιαῦτα ἐποίουν διώκοντες. Ὁ δὲ Κῦρος τοὺς παρ' ἑαυτῷ ἱππέας καταλειφθέντας περιελαύνειν ἐκέλευε τὸ στρατόπεδον καὶ εἴ τινας σὺν ὅπλοις ἴδοιεν ἐξιόντας, κατακαίνειν· τοῖς δ' ὑπομένουσιν ἐκήρυξεν, ὁπόσοι τῶν πολεμίων στρατιωτῶν ἦσαν ἱππεῖς ἢ πελτασταὶ ἢ τοξόται, ἀποφέρειν τὰ ὅπλα συνδεδεμένα, τοὺς δὲ ἵππους ἐπὶ ταῖς σκηναῖς καταλιπεῖν· ὅστις δὲ ταῦτα μὴ ποιήσοι, αὐτίκα τῆς κεφαλῆς στερήσεσθαι· τὰς δὲ κοπί-

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δας προχείρους ἔχοντες ἐν ταξει περιέστησαν. 33. Οἱ μὲν δὴ τὰ ὅπλα ἔχοντες ἐρρίπτουν, ἀποφέροντες εἰς ἓν χωρίον ὅποι ἐκέλευε· καὶ ταῦτα μὲν οἷς ἐπέταξεν ἔκαιον.

34. Ὁ δὲ Κῦρος ἐνεφύσησεν ὅτι ἦλθον μὲν οὔτε σῖτα οὔτε ποτὰ ἔχοντες, ἄνευ δὲ τούτων οὔτε στρατεύεσθαι δυνατὸν οὔτ' ἄλλο ποιεῖν οὐδέν. Σκοπῶν δὲ ὅπως ἂν κάλλιστα καὶ τάχιστα ταῦτα γένοιτο, ἐνθυμεῖται ὅτι ἀνάγκη πᾶσι τοῖς στρατευομένοις εἶναί τινα ὅτῳ καὶ σκηνῆς μελήσει καὶ ὅπως τὰ ἐπιτήδεια παρεσκευασμένα τοῖς στρατιώταις εἰσιοῦσιν ἔσται. 35. Καὶ τοίνυν ἔγωγε ὅτι τούτους εἰκὸς μάλιστα πάντων ἐν τῷ στρατοπέδῳ νῦν κατειλῆφθαι ἂν ἦν διὰ τὸ ἀμφὶ συσκευασίαν ἔχειν· ἐκήρυξε δὴ παρεῖναι τοὺς ἐπιτρόπους πάντας· εἰ δέ που μὴ εἴη ἐπίτροπος, τὸν πρεσβύτατον ἀπὸ σκηνῆς· τῷ δὲ ἀπειθοῦντι πάντα τὰ χαλεπὰ ἀπεῖπεν. Οἱ δὲ ὁρῶντες καὶ τοὺς δεσπότας πειθομένους ταχὺ ἐπείθοντο. Ἐπεὶ δὲ παρεγένοντο, πρῶτον μὲν ἐκέλευε καθίζεσθαι αὐτῶν ὅσοις ἐστὶ πλέον ἢ δυοῖν μηροῖν ἐν τῇ σκηνῇ τὰ ἐπιτήδεια. 36. Ἐπεὶ δὲ τούτους εἶδεν, αὖθις ἐκέλευεν ὅσοις μηρὸς ἦν· ἐν τούτῳ σχεδὸν πάντες ἐκαθίζοντο. 37. Ἐπεὶ δὲ ταῦτα ἔμαθεν, εἶπεν ὧδε αὐτοῖς, Ἄγετε νῦν, ἔφη, ὦ ἄνδρες, εἴ τινες ὑμῶν τὰ μὲν κακὰ μισεῖτε, ἀγαθοῦ δέ τινος παρ' ἡμῶν βούλοισθ' ἂν τυγχάνειν, ἐπιμελήθητε προθύμως ὅπως διπλάσια ἐν τῇ σκηνῇ ἑκάστῃ σῖτα καὶ ποτὰ παρασκευασθήσεται ἢ τοῖς δεσπόταις καὶ τοῖς οἰκέταις καθ' ἡμέραν ἐποιεῖτε· καὶ τἆλλα δὲ πάντα ὁπόσα καλὴν δαῖτα παρέξει ἕτοιμα ποιεῖτε, ὡς αὐτίκα μάλα παρέσονται ὁπότεροι ἂν κρατῶσι, καὶ ἀξιώσουσιν ἔκπλεω ἔχειν πάντα τὰ ἐπιτήδεια. Εὖ οὖν ἴστε ὅτι συμφέροι ἂν ὑμῖν ἀμέμπτως δέχεσθαι τοὺς ἄνδρας. 38. Οἱ μὲν δὴ ταῦτα ἀκούσαντες πολλῇ σπουδῇ τὰ παρηγγελμένα ἔπρασσον· ὁ δ' αὖ συγκαλέσας τοὺς ταξιάρχους ἔλεξε τοιάδε. Ἄνδρες φίλοι, γιγνώσκω μὲν ὅτι νῦν ἔξεστιν ἡμῖν προτέροις ἀπόντων τῶν συμμάχων ἀρίστου τυχεῖν καὶ τοῖς μάλιστα ἐσπουδασμένοις καὶ σίτοις καὶ ποτοῖς χρῆσθαι· ἀλλ' οὔ μοι δοκεῖ τοῦτ' ἂν τὸ ἄριστον πλέον ὠφελῆσαι ἡμᾶς ἢ τὸ τῶν συμμάχων ἐπιμελεῖς φανῆναι· οὐδ' ἂν αὖτη ἡ εὐωχία ἰσχυροτέρους τοσοῦτον ποιῆσαι ὅσον εἰ δυναίμεθα τοὺς συμμάχους προθύμους ποιεῖσθαι. 39. Εἰ δὲ τῶν νῦν διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους πολεμίους καὶ μαχομένων εἴ τις ἐναντιοῦται τούτων δόξομεν οὕτως ἀμελεῖν ὥστε καὶ πρὶν εἰδέναι ὅ,τι

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πράσσουσιν ἱριστηκότες φαίνεσθαι, ὅπως μὴ αἰσχροὶ μὲν φανοῦμεθα, ἀσθενεῖς δ' ἐσόμεθα, συμμάχων ἀποροῦντες. Τὸ δὲ τῶν κινδυνευόντων καὶ πονούντων ἐπιμεληθῆναι ὅπως εἰσιόντες τὰ ἐπιτήδεια ἕξουσιν, αὕτη ἂν ἡμᾶς ἡ θοίνη πλείω εὐφράνειεν, ὡς ἐγὼ φημι, ἢ τὸ παραχρῆμα τῇ γαστρὶ χαρίσασθαι. 40. Ἐννοήσατε δ', ἔφη, ὡς εἰ μηδ' ἐκείνους αἰσχυντέον ἦν, οὐδ' ὡς ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πω οὔτε μέθης· οὐ γάρ πω διαπέπρακται ἡμῖν ἃ βουλόμεθα, ἀλλ' αὐτὰ πάντα νῦν ἀκμάζει ἐπιμελείας δεόμενα. Ἔχομεν γὰρ ἐν τῷ στρατοπέδῳ πολεμίους πολλαπλασίους ἡμῶν αὐτῶν, καὶ τούτους λελυμένους· οὓς καὶ φυλάσσεσθαι ἴσως ἔτι προσήκει καὶ φυλάσσειν ὅπως ὥσι καὶ οἱ ποιήσοντες ἡμῖν τὰ ἐπιτήδεια. Ἔτι δ' οἱ ἵπποι ἡμῖν ἅπεισι, φροντίδα παρέχοντες ὅπου εἰσί· κἂν ἔλθωσιν, εἰ παραμενοῦσιν. 41. Ὥστε, ὦ ἄνδρες, νῦν μοι δοκεῖ τοιοῦτον σῖτον ἡμᾶς προσφέρεσθαι δεῖν καὶ τοιοῦτον ποτὸν ὁποῖόν τις οἴεται μάλιστα σύμφορον εἶναι πρὸς τὸ μήτε ὕπνου μήτε ἀφροσύνης ἐμπίπλασθαι. 42. Ἔτι δὲ καὶ χρήματα πολλὰ ἐστὶν ἐν τῷ στρατοπέδῳ, καὶ οὐκ ἀγαθὸν ὅτι δυνατὸν ἡμῖν κοινῶν ὄντων τοῖς συγκατειληφόσι νοσφίσασθαι ὁπόσα ἂν βουλώμεθα· ἀλλ' οὔ μοι δοκεῖ τὸ λαβεῖν κερδαλεώτερον εἶναι τοῦ δικαίους φαινομένους αὐτοὺς τούτῳ πειρᾶσθαι ἔτι μᾶλλον ποιεῖν ἢ νῦν ἀσπάζεσθαι ἡμᾶς. 43. Δοκεῖ δ' ἐμοιγ', ἔφη, καὶ τὸ τεῖμαι τὰ χρήματα, ἐπειδὰν ἔλθωσι, Μήδοις καὶ Ὑρκανίοις καὶ Τιγράνῃ ἐπιτρέψαι· καὶ ἤν τι μεῖον ἡμῖν διάσωνται, κέρδος ἡγεῖσθαι· διὰ γὰρ τὰ κέρδη ἥδιον ἡμῖν παραμενοῦσι. 44. Τὸ μὲν γὰρ τῶν πλουσιωτέρων ὀλιγοχρόνιον ἂν ἡμῖν τὸν πλοῦτον παράσχοι· τὸ δὲ ταῦτα προσιόντας ἐκεῖνα κτήσασθαι ὅθεν ὁ πλοῦτος φέρεται, τοῦτο, ὡς ἐγὼ δοκῶ, ἀενναότερον ἡμῖν δύναιτ' ἂν τὸν ὄλβον καὶ πᾶσι τοῖς ἡμετέροις παρέχειν. 45. Οἶμαι δ', ἔφη, καὶ οἶκοι ἡμᾶς τούτου ἕνεκεν ἀσκεῖν καὶ γαστρὸς κρείσσονας εἶναι καὶ κερδέων ἀκαίρων, ἵν', εἴ ποτε δέοι, δυναίμεθα αὐτοῖς συμφόρως χρῆσθαι· ποῦ δ' ἂν ἐν μείζοσι τῶν νῦν παρόντων ἐπιδειξαίμεθ' ἂν τὴν παιδείαν ἐγὼ μὲν οὐχ ὁρῶ. 46. Ὁ μὲν οὕτως εἶπε. Συνεῖπε δ' αὐτῷ Ὑστάσπης ἀνὴρ Πέρσης τῶν ὁμοτίμων ὧδε· Δεινὸν γὰρ τἂν εἴη, ὦ Κῦρε εἰ ἐν θήρᾳ μὲν πολλάκις ἄσιτοι καρτεροῖμεν, ὅπως θηρίον τι ὑποχείριον ποιησώμεθα καὶ μάλα μικροῦ ἴσως ἄξιον· ὄλβον δὲ ὅλον πειρώμενοι θηρᾶν εἰ ἐμποδών τι ποιησαίμεθα γενέσθαι ἡμῖν ἃ τῶν μὲν κα-

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κῶν ἀνθρώπων ἄρχει, τοῖς δ' ἀγαθοῖς πείθεται, οὐκ ἂν πρέποντα ἡμῖν δοκοίημεν ποιεῖν. 47. Ὁ μὲν οὖν Ὑστάσπης οὕτως εἶπεν· οἱ δ' ἄλλοι πάντες ταῦτα συνήνουν. Ὁ δὲ Κῦρος εἶπεν, Ἄγε δή, ἔφη, ἐπειδὴ ὁμονοοῦμεν ταῦτα, πέμψατε ἀπὸ λόχου ἕκαστος πέντε ἄνδρας τῶν σπουδαιοτάτων· οὗτοι δὲ περιόντες, οὓς μὲν ἂν ὁρῶσι πορσύνοντας τὰ ἐπιτήδεια, ἐπαινούντων· οὓς δ' ἂν ἀμελοῦντας, κολαζόντων ἀφειδέστερον ἢ ὡς δεσπόται. Οὗτοι μὲν δὴ ταῦτα ἐποίουν.

CAP. III.

1. Τῶν δὲ Μήδων τινὲς ἤδη, οἱ μὲν ἁμάξας προωρμημένας καταλάβοντες καὶ ἀποστρέψαντες, προσήλαυνον μεστὰς ὧν δεῖται στρατιά· οἱ δὲ καὶ ἁρμαμάξας γυναικῶν τῶν βελτίστων τῶν μὲν γνησίων, τῶν δὲ καὶ παλλακίδων διὰ τὸ κάλλος συμπεριαγομένων καὶ ταύτας εἰληφότες προσῆγον. 2. Πάντες γὰρ ἔτι καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατευόμενοι ἔχοντες τὰ πλείστου ἄξια στρατεύονται, λέγοντες ὅτι μᾶλλον μάχοιντ' ἂν εἰ τὰ φίλτατα παρείη· τούτοις γάρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξειν. Ἴσως μὲν οὖν οὕτως ἔχει· ἴσως δὲ καὶ ποιοῦσιν αὐτὰ τῇ ἡδονῇ χαριζόμενοι.

3. Ὁ δὲ Κῦρος θεωρῶν τὰ τῶν Μήδων ἔργα καὶ Ὑρκανίων ὥσπερ κατεμέμφετο καὶ ἑαυτὸν καὶ τοὺς σὺν αὐτῷ, εἰ οἱ ἄλλοι τοῦτον τὸν χρόνον ἀκμάζειν τε μᾶλλον ἑαυτῶν ἐδόκουν καὶ προσκτᾶσθαί τι, αὐτοὶ δ' ἐν ἀργοτέρᾳ χώρᾳ ὑπομένειν. Καὶ γὰρ δὴ οἱ ἀπιόντες καὶ ἀποδεικνύντες Κύρῳ ἃ ἦγον πάλιν ἀπῄλαυνον μεταδιώκοντες τοὺς ἄλλους· ταῦτα γὰρ σφίσιν ἔφασαν προστετάχθαι ποιεῖν ὑπὸ τῶν ἀρχόντων. Δακτόμενος δὴ ὁ Κῦρος ἐπὶ τούτοις ταῦτα μὲν ὅμως κατεχώριζε· συνεκάλει δὲ πάλιν τοὺς ταξιάρχους, καὶ στὰς ὅπου αὐτοῦ ἔμελλον ἀκούσεσθαι τὰ βουλευόμενα λέγει τάδε.

4. Ὅτι μέν, ὦ ἄνδρες φίλοι, εἰ κατάσχωμεν τὰ προφαινόμενα, μεγάλα μὲν ἂν ἅπασι Πέρσαις ἀγαθὰ γένοιτο, μέγιστα δ' ἂν εἰκότως ἡμῖν δι' ὧν πράσσεται, πάντες οἶμαι γιγνώσκετε· ὅπως δ' ἂν αὐτῶν ἡμεῖς κύριοι γιγνοίμεθα, μὴ αὐτάρκεις ὄντες κτήσασθαι αὐτά, εἰ μὴ ἔσται οἰκεῖον ἱππικὸν Πέρσαις, τοῦτ' ἐγὼ οὐκέτι ὁρῶ.

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5. Ἐντοεῖτε γὰρ δή, ἔφη· ἔχομεν ἡμεῖς οἱ Πέρσαι ὅπλα οἷς δοκοῦμεν τρέπεσθαι τοὺς πολεμίους ὁμόσε ἰόντες· καὶ δὴ τρεπόμενοι ποίους ἱππέας ἢ τοξότας ἢ πελταστὰς ἢ ἀκοντιστὰς ἄνευ ἵππων ὄντες διωκόμεθα ἂν φεύγοντας ἢ λαβεῖν ἢ κατακαίνειν; τίνες δ' ἂν φοβοῖντο ἡμᾶς προσίοντες κακοῦν ἢ τοξόται ἢ ἀκοντισταὶ ἢ ἱππεῖς, εὖ εἰδότες ὅτι οὐδεὶς αὐτοῖς κίνδυνος ὑφ' ἡμῶν κακόν τι παθεῖν μᾶλλον ἢ ὑπὸ τῶν πεφυκότων δένδρων; 6. Εἰ δ' οὕτω ταῦτα ἔχει, εἴδηλον ὅτι οἱ νῦν παρόντες ἡμῖν ἱππεῖς νομίζουσι πάντα τὰ ὑποχείρια γιγνόμενα ἑαυτῶν εἶναι οὐχ ἧσσον ἢ ἡμέτερα, ἴσως δὲ καὶ Διὰ καὶ μᾶλλον. 7. Νῦν μὲν οἶν οὕτω ταῦτα ἔχει κατ' ἀνάγκην. Εἰ δὲ ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων, οὐ πᾶσιν ἡμῖν καταφανὲς ὅτι τοὺς πολεμίους διωκόμεθα καὶ ἄνευ τούτων ποιεῖν ὅσαπερ νῦν σὺν τούτοις, τούτους τε ἔχοιμεν ἂν τότε μετριώτερον πρὸς ἡμᾶς φρονοῦντας; ὁπότε γὰρ ἢ παρεῖναι ἢ ἀπεῖναι βούλοιντο, ἧττον ἂν ἡμῖν μέλοι, εἰ αὐτοὶ ἄνευ τούτων ἀρκοίημεν ἡμῖν αὐτοῖς. Εἶεν. 8. Ταῦτα μὲν δὴ οἶμαι οὐδεὶς ἂν ἀντιγνωμονήσειε μὴ οὐχὶ τὸ πᾶν διαφέρειν γενέσθαι Περσῶν οἰκεῖον ἱππικόν. Ἀλλ' ἐκεῖνο ἴσως ἐντοεῖτε πῶς ἂν τοῦτο γένοιτο. Ἆρ' οὖν σκεψώμεθα, εἰ βουλοίμεθα καθιστάναι ἱππικόν, τί ἡμῖν ὑπάρχει καὶ τίνος ἐνδεῖ. 9. Οἰκοῦν ἵπποι μὲν οὗτοι πολλοὶ ἐν τῷ στρατοπέδῳ κατειλημμένοι καὶ χαλινοὶ οἷς πείθονται καὶ τἆλλα ὅσα δεῖ ἵπποις ἔχουσί χρῆσθαι. Ἀλλὰ μὴν καὶ οἷς γε δεῖ ἄνδρα ἱππέα χρῆσθαι ἔχομεν, θώρακας μὲν ἐρίματα τῶν σωμάτων, παλτὰ δὲ οἷς καὶ μεθιέντες καὶ ἔχοντες χρώμεθ' ἄν. Τί δὴ λοιπόν; δῆλον ὅτι ἀνδρῶν δεῖ. 10. Οἰκοῦν τοῦτο μάλιστα ἔχομεν· οὐδὲν γὰρ οὕτως ἡμέτερόν ἐστιν ὡς ἡμεῖς ἡμῖν αὐτοῖς. Ἀλλ' ἐρεῖ τις ἴσως ὅτι οὐκ ἐπιστάμεθα. Μὰ Δί'· οὐδὲ γὰρ τούτων τῶν ἐπισταμένων νῦν πρὶν μαθεῖν οὐδεὶς ἐπίστατο. Ἀλλ' εἶποι ἄν τις ὅτι παῖδες ὄντες ἐμάνθανον. 11. Καὶ πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ πραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; πότεροι δὲ ἃ ἂν μάθωσιν ἱκανώτεροι τῷ σώματι ἐκπονεῖν, οἱ παῖδες ἢ οἱ ἄνδρες; 12. Ἀλλὰ μὴν σχολή γε ἡμῖν μανθάνειν ὅση οὔτε παισὶν οὔτε ἄλλοις ἀνδράσιν. οὔτε γὰρ τοξεύειν ἡμῖν μαθητέον ὥσπερ τοῖς παισί· προεπιστάμεθα γὰρ τοῦτο· οὔτε μὴν ἀκοντίζειν· ἐπιστάμεθα γὰρ τοῦτο· ἀλλ' οὐδὲ μήν, ὥσπερ καὶ τοῖς ἄλλοις ἀνδράσι τοῖς μὲν γεωργίαι ἀσχολίαν παρέχουσι, τοῖς δὲ τέχναι, τοῖς δὲ ἄλλα οἰκεῖα· ἡμῖν δὲ

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5. *Ἐννοεῖτε γὰρ δή, ἔφη· ἔχομεν ἡμεῖς οἱ Πέρσαι ὅπλα οἷς δοκοῦμεν τρέπεσθαι τοὺς πολεμίους ὁμόσε ἰόντες· καὶ δὴ τρεπόμενοι ποίους ἱππέας ἢ τοξότας ἢ πελταστὰς ἢ ἀκοντιστὰς ἄνευ ἵππων ὄντες διωξόμεθα ἂν φεύγοντας ἢ λαβεῖν ἢ κατακαίνειν; τίνες δ' ἂν φοβοῖντο ἡμᾶς προσίοντες κακοῦν ἢ τοξόται ἢ ἀκοντισταὶ ἢ ἱππεῖς, εὖ εἰδότες ὅτι οὐδεὶς αὐτοῖς κίνδυνος ὑφ' ἡμῶν κακόν τι παθεῖν μᾶλλον ἢ ὑπὸ τῶν πεφυκότων δένδρων;* 6. *Εἰ δ' οὕτω ταῦτα ἔχει, εἴδηλον ὅτι οἱ νῦν παρόντες ἡμῖν ἱππεῖς νομίζουσι πάντα τὰ ὑποχείρια γιγνόμενα ἑαυτῶν εἶναι οὐχ ἧσσον ἢ ἡμέτερα, ἴσως δὲ τῇ Δίᾳ καὶ μᾶλλον.* 7. *Νῦν μὲν οἶν οὕτω ταῦτα ἔχει κατ' ἀνάγκην. Εἰ δὲ ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων, οὐ πᾶσιν ἡμῖν καταφανὲς ὅτι τοὺς πολεμίους δυνάμεθα καὶ ἄνευ τούτων ποιεῖν ὅσαπερ νῦν σὺν τούτοις, τούτους τε ἔχοιμεν ἂν τότε μετριώτερον πρὸς ἡμᾶς φρονοῦντας; ὁπότε γὰρ ἢ παρεῖναι ἢ ἀπεῖναι βούλοιντο, ἧττον ἂν ἡμῖν μέλοι, εἰ αὐτοὶ ἄνευ τούτων ἀρκοίημεν ἡμῖν αὐτοῖς. Εἶεν.* 8. *Ταῦτα μὲν δὴ οἶμαι οὐδεὶς ἂν ἀντιγνωμονήσειε μὴ οὐχὶ τὸ πᾶν διαφέρειν γενέσθαι Περσῶν οἰκεῖον ἱππικόν. Ἀλλ' ἐκεῖνο ἴσως ἐννοεῖτε πῶς ἂν τοῦτο γένοιτο. Ἆρ' οὖν σκεψώμεθα, εἰ βουλοίμεθα καθιστάναι ἱππικόν, τί ἡμῖν ὑπάρχει καὶ τίνος ἐνδεῖ.* 9. *Οὐκοῦν ἵπποι μὲν οὗτοι πολλοὶ ἐν τῷ στρατοπέδῳ κατειλημμένοι καὶ χαλινοὶ οἷς πείθονται καὶ τἆλλα ὅσα δεῖ ἵπποις ἔχουσι χρῆσθαι. Ἀλλὰ μὴν καὶ οἷς γε δεῖ ἄνδρα ἱππέα χρῆσθαι ἔχομεν, θώρακας μὲν ἐρύματα τῶν σωμάτων, πελτὰ δὲ οἷς καὶ μεθιέντες καὶ ἔχοντες χρώμεθ' ἄν. Τί δὴ λοιπόν; δῆλον ὅτι ἀνδρῶν δεῖ.* 10. *Οὐκοῦν τοῦτο μάλιστα ἔχομεν· οὐδὲν γὰρ οὕτως ἡμέτερόν ἐστιν ὡς ἡμεῖς ἡμῖν αὐτοῖς. Ἀλλ' ἐρεῖ τις ἴσως ὅτι οὐκ ἐπιστάμεθα. Μὰ Δί'· οὐδὲ γὰρ τούτων τῶν ἐπισταμένων νῦν πρὶν μαθεῖν οὐδεὶς ἠπίστατο. Ἀλλ' εἶποι ἄν τις ὅτι παῖδες ὄντες ἐμάνθανον.* 11. *Καὶ πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; πότεροι δὲ ἃ ἂν μάθωσιν ἱκανώτεροι τῷ σώματι ἐκπονεῖν, οἱ παῖδες ἢ οἱ ἄνδρες;* 12. *Ἀλλὰ μὴν σχολή γε ἡμῖν μανθάνειν ὅση οὔτε παισὶν οὔτε ἄλλοις ἀνδράσιν. οὔτε γὰρ τοξεύειν ἡμῖν μαθητέον ὥσπερ τοῖς παισί· προεπιστάμεθα γὰρ τοῦτο· οὔτε μὴν ἀκοντίζειν· ἐπιστάμεθα γὰρ τοῦτο· ἀλλ' οὐδὲ μήν, ὥσπερ καὶ τοῖς ἄλλοις ἀνδράσι τοῖς μὲν γεωργίαι ἀσχολίαν παρέχουσι, τοῖς δὲ τέχναι, τοῖς δὲ ἄλλα οἰκεῖα· ἡμῖν δὲ*

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στρατεύεσθαι οὐ μόνον σχολή, ἀλλὰ καὶ ἀνάγκη. 13. Ἀλλὰ μὴν οὐχ ὥσπερ ἄλλα πολλὰ τῶν πολεμικῶν χαλεπὰ μέν, χρήσιμα δέ· ἱππικὴ δὲ οὐκ ἐν ὁδῷ μὲν ἡδίων ἢ αὐτοῖν τοῖν ποδοῖν πορεύεσθαι; ἐν δὲ σπουδῇ οὐχ ἡδὺ ταχὺ μὲν φίλῳ παραγενέσθαι, εἰ δέοι, ταχὺ δὲ εἴτε ἄνδρα εἴτε θῆρα δέοι διώκεσθαι καταλαβεῖν; ἐκεῖνο δὲ οὐχὶ εὐπετὲς τὸ ὅ,τι ἂν δέῃ ὅπλον φέρειν τὸν ἵππον τοῦτο συμφέρειν; οὐκοῦν ταὐτό γ' ἐστὶν ἔχειν τε καὶ φέρειν. 14. Ὅ γε μὴν μάλιστά γε ἄν τις φοβηθείη, μὴ εἰ δεήσει ἐφ' ἵππου κινδυνεύειν πρότερον ἡμᾶς πρὶν ἀκριβοῦν τὸ ἔργον τοῦτο, κἄπειτα μήτε πεζοὶ ἔτι ὦμεν μήτε πω ἱππεῖς ἱκανοί, ἀλλ' οὐδὲ τοῦτο ἀμήχανον· ὅπου γὰρ ἂν βουλώμεθα, ἐξέσται ἡμῖν πεζοῖς εὐθὺς μάχεσθαι· οὐδὲν γὰρ τῶν πεζικῶν ἀπομαθησόμεθα ἱππεύειν μανθάνοντες. 15. Κῦρος μὲν οὕτως εἶπε. Χρυσάντας δὲ συναγορεύων αὐτῷ ὧδε ἔλεξεν.

Ἀλλ' ἐγὼ μέν, ἔφη, οὕτως ἐπιθυμῶ ἱππεύειν μαθεῖν ὡς νομίζω, ἢν ἱππεὺς γένωμαι ἄνθρωπος πτηνὸς γενέσθαι. 16. Νῦν μὲν γὰρ ἔγωγε ἀγαπῶ ἢν γ' ἐξ ἴσου τῳ θεῖν ὁρμηθεὶς ἀνθρώπων μόνον τῇ κεφαλῇ προσχῶ, κἂν θηρίον παραθέον ἰδὼν δυνασθῶ διατεινάμενος φθάσαι ὥστε ἀκοντίσαι ἢ τοξεῦσαι πρὶν πάνυ πρόσω αὐτὸ γενέσθαι. Ἢν δὲ ἱππεὺς γένωμαι, δυνήσομαι μὲν ἄνδρα ἐξ ὕψους μήκους καθαιρεῖν· δυνήσομαι δὲ θηρία διώκων τὰ μὲν ἐκ χειρὸς παίειν καταλαμβάνων, τὰ δὲ ἀκοντίζειν ὥσπερ ἑστηκότα· καὶ γὰρ ἂν ἀμφότερα ταχέα ᾖ, ὅμως δ' εἰ πλησία γίγνεται ἀλλήλων, ὥσπερ τὰ ἑστηκότα ἔσται. 17. Ὅ δὲ δὴ μάλιστα δοκῶ ζῶον, ἔφη, ἐζηλωκέναι ἱπποκενταύρους, εἰ ἐγένοντο, ὥστε προβουλεύεσθαι μὲν ἀνθρώπου φρονήσει, ταῖς δὲ χερσὶ τὸ δέον παλαμᾶσθαι, ἵππου δὲ τάχος ἔχειν καὶ ἰσχύν, ὥστε τὸ μὲν φεῦγον αἱρεῖν, τὸ δὲ ὑπομένον ἀνατρέπειν, οὐκοῦν ταῦτα πάντα καὶ ἐγὼ ἱππεὺς γενόμενος συγκομίζομαι πρὸς ἐμαυτόν; 18. Προνοεῖν μέν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὁπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἀντίον ἀνατρέψω τῇ τοῦ ἵππου ῥώμῃ, ἀλλ' οὐ συμπεφυκὼς δεδήσομαι ὥσπερ οἱ ἱπποκένταυροι· 19. Οὐκοῦν τοῦτό γε κρεῖττον ἢ συμπεφυκέναι. Τοὺς μὲν γὰρ ἱπποκενταύρους οἶμαι ἔγωγε πολλοῖς μὲν ἀπορεῖν τῶν ἀνθρώποις εὑρημένων ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοῖς δὲ τῶν ἵππων πεφυκότων ἡδέων πῶς αὐτῶν χρὴ ἀπολαύειν. 20. Ἐγὼ δὲ ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δήπουθεν διαπρά-

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ξομαι· ὅταν δὲ καταβῶ, δειπνήσω καὶ ἀμφιέσομαι καὶ καθευδήσω ὥσπερ οἱ ἄλλοι ἄνθρωποι· ὥστε τί ἄλλο ἢ διαιρετὸς ἱπποκένταυρος καὶ πάλιν σύνθετος γίγνομαι; 21. Ἔτι δ', ἔφη, καὶ τοῖς δε πλεονεκτήσω τοῦ ἱπποκενταύρου· ὁ μὲν γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὠτοιν ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὠσὶν αἰσθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὠσὶ προακούοντα σημαίνειν. Ἐμὲ μὲν οὖν, ἔφη, γράφε τῶν ἱππεύειν ὑπερεπιθυμούντων. Νὴ τὸν Δί', ἔφησαν οἱ ἄλλοι πάντες, καὶ ἡμᾶς γε. 22. Ἐκ τούτου δὴ ὁ Κῦρος λέγει· Τί οὖν; ἔφη, ἐπεὶ σφόδρα ἡμῖν ταῦτα δοκεῖ, εἰ καὶ νόμον ἡμῖν αὐτοῖς ποιησαίμεθα αἰσχρὸν εἶναι οἷς ἂν ἵππους ἐγὼ πορίσω, ἢν τις φανῇ πεζῇ ἡμῶν πορευόμενος, ἤν τε πολλὴν ἤν τε ὀλίγην ὁδὸν δέῃ διελθεῖν. ἵνα καὶ παντάπασιν ἱπποκενταύρους ἡμᾶς οἴωνται οἱ ἄνθρωποι εἶναι. 23. Ὁ μὲν οὕτως ἐπήρετο, οἱ δὲ πάντες συνεπῄνεσαν· ὥστε ἔτι καὶ νῦν ἐξ ἐκείνου χρῶνται Πέρσαι οὕτω, καὶ οὐδεὶς ἂν τῶν καλῶν κἀγαθῶν ἑκὼν ὀφθείη Περσῶν οἰδαμῇ πεζὸς ἰών. Οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν.

CAP. IV

1. Ἡνίκα δ' ἦν ἔξω μέσου ἡμέρας, προσήλαυνον μὲν οἱ Μῆδοι ἱππεῖς καὶ [οἱ] Ὑρκάνιοι, ἵππους τε ἄγοντες αἰχμαλώτους καὶ ἄνδρας· ὅσοι γὰρ τὰ ὅπλα παρεδίδοσαν, οὐ κατέκαινον· 2. Ἐπεὶ δὲ προσήλασαν, πρῶτον μὲν αὐτῶν ἐπυνθάνετο ὁ Κῦρος εἰ σωθεῖεν πάντες αὐτῷ· ἐπεὶ δὲ τοῦτ' ἔφασαν, ἐκ τούτου ἠρώτα τί ἔπραξαν. Οἱ δὲ διηγοῦντο ἅ τ' ἐποίησαν καὶ ὡς ἀνδρείως ἕκαστα ἐμεγαλιγόρουν. 3. Ὁ δὲ διήκουέ τε ἡδέως πάντων ὅσα ἐβούλοντο λέγειν· ἔπειτα δὲ καὶ ἐπῄνεσεν αὐτοὺς οὕτως· Ἀλλὰ καὶ δῆλοί τοι, ἔφη, ἐστὲ ὅτι ἄνδρες ἀγαθοὶ ἐγένεσθε· καὶ γὰρ μείζους φαίνεσθε καὶ καλλίους καὶ γοργότεροι ἢ πρόσθεν ἰδεῖν. 4. Ἐκ δὲ τούτου ἐπυνθάνετο ἤδη αὐτῶν καὶ ὁπόσην ὁδὸν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα Οἱ δ' ἔλεγον ὅτι καὶ πολλὴν διελάσειαν καὶ πᾶσα οἰκοῖτο [ἡ χώρα] καὶ μεστὴ εἴη οἰῶν καὶ αἰγῶν καὶ βοῶν καὶ ἵππων καὶ σίτου καὶ πάντων ἀγαθῶν. 5. Δυοῖν ἄν, ἔφη, ἐπιμελητέον ἡμῖν εἴη, ὅπως

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τε κρείσσους ἐσόμεθα τῶν αὐτὰ ἐχόντων καὶ ὅπως οὗτοι μενοῦσιν οἰκουμένη μὲν γὰρ χώρα πολλοῦ ἄξιον κτῆμα· ἐρήμη δ' ἀνθρώπων οὖσα ἐρήμη καὶ τῶν ἀγαθῶν γίγνεται. 6. Τοὺς μὲν οὖν ἀμυνομένους, ἔφη, οἶδα ὅτι κατεκάνετε, ὀρθῶς ποιοῦντες· τοῦτο γὰρ μάλιστα σώζει τὴν νίκην· τοὺς δὲ παραδιδόντας αἰχμαλώτους ἠγάγετε· οὓς εἰ ἀφείημεν, τοῦτ' αὐτὸ σύμφορον ἄν, ὡς ἐγώ φημι, ποιήσαιμεν. 7. Πρῶτον μὲν γὰρ νῦν οὐκ ἂν φυλάττεσθαι οὐδὲ φυλάττειν ἡμᾶς τούτους δέοι, οὐδ' αὖ σιτοποιεῖν τούτοις· οὐ γὰρ δὴ λιμῷ γε δήπου κατακανοῦμεν αὐτούς· ἔπειτα δὲ τούτους ἀφέντες πλείοσιν αἰχμαλώτοις χρησόμεθα. 8. Ἢν γὰρ κρατῶμεν τῆς χώρας, πάντες ἡμῖν οἱ ἐν αὐτῇ οἰκοῦντες αἰχμάλωτοι ἔσονται· μᾶλλον δὲ τούτους ζῶντας ἰδόντες καὶ ἀφεθέντας μενοῦσιν οἱ ἄλλοι καὶ πείθεσθαι αἱρήσονται μᾶλλον ἢ μάχεσθαι. Ἐγὼ μὲν οὖν οὕτω γιγνώσκω· εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον, λεγέτω. 9. Οἱ δὲ ἀκούσαντες συνῄνουν ταῦτα ποιεῖν. Οὕτω δὴ ὁ Κῦρος καλέσας τοὺς αἰχμαλώτους λέγει τοιάδε· 10. Ἄνδρες, ἔφη, νῦν τε ὅτι ἐπείθεσθε, τὰς ψυχὰς περιεποιήσασθε, τοῦ τε λοιποῦ ἢν οὕτω ποιῆτε, οὐδ' ὁτιοῦν κακὸν ἔσται ὑμῖν ἀλλ' ἢ οὐχ ὁ αὐτὸς ἄρξει ὑμῶν ὅσπερ καὶ πρότερον· οἰκήσετε δὲ τὰς αὐτὰς οἰκίας καὶ χώραν τὴν αὐτὴν ἐργάσεσθε καὶ γυναιξὶ ταῖς αὐταῖς συνοικήσετε καὶ παίδων τῶν ὑμετέρων ἄρξετε ὥσπερ νῦν· ἡμῖν μέντοι οὐ μαχεῖσθε οὐδὲ ἄλλῳ οὐδενί· 11. Ἡνίκα δ' ἄν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα. Ὅπως δὲ μηδ' ἐπαγγέλλῃ μηδεὶς ὑμῖν στρατεύειν, τὰ ὅπλα πρὸς ἡμᾶς κομίσατε· καὶ τοῖς μὲν κομίζουσιν ἔσται εἰρήνη καὶ ἃ λέγομεν ἀδόλως· ὁπόσοι δ' ἂν τὰ πολεμικὰ μὴ ἀποφέρωσιν ὅπλα, ἐπὶ τούτους ἡμεῖς καὶ δὴ στρατευσόμεθα. 12. Ἂν δέ τις ὑμῶν καὶ ἰὼν ὡς ἡμᾶς εὐνοϊκῶς καὶ πράττων τι καὶ διδάσκων φαίνηται, τοῦτον ἡμεῖς ὡς εὐεργέτην καὶ φίλον, οὐχ ὡς δοῦλον περιέψομεν. Ταῦτ' οὖν, ἔφη, αὐτοί τε ἴστε καὶ τοῖς ἄλλοις διαγγέλλετε. 13. Ἦν δ' ἄρα, ἔφη, ὑμῶν βουλομένων ταῦτα μὴ πείθωνταί τινες, ἐπὶ τούτους ἡμᾶς ἄγετε, ὅπως ὑμεῖς ἐκείνων, μὴ ὑμεῖς ὑπ' ἐκείνων ἄρχησθε. Ὁ μὲν δὴ ταῦτ' εἶπεν· οἱ δὲ προσεκύνουν τε καὶ ὑπισχνοῦντο ταῦτα ποιήσειν.

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CAP. V.

1. Ἐπεὶ δὲ ἐκεῖνοι ᾖρχοντο, ὁ Κῦρος εἶπεν· Ὥρα δή, ὦ Μῆδοι καὶ Ἀρμένιοι, δειπνεῖν πᾶσιν ἡμῖν· παρεσκεύασται δὲ ὑμῖν τὰ ἐπιτήδεια ὡς ἡμεῖς βέλτιστα ἐδυνάμεθα. Ἀλλ' ἴτε καὶ ἡμῖν πέμπετε τοῦ πεποιημένου σίτου τὸν ἥμισυ· ἱκανὸς δὲ ἀμφοτέροις πεποίηται· ὄψον δὲ μὴ πέμπετε μηδὲ πιεῖν· ἱκανὰ γὰρ ἔχομεν παρ' ἡμῖν αὐτοῖς παρεσκευασμένα. 2. Καὶ ὑμεῖς δέ, ὦ Ὑρκάνιοι, ἔφη, διάγετε αὐτοὺς ἐπὶ τὰς σκηνάς, τοὺς μὲν ἄρχοντας ἐπὶ τὰς μεγίστας, γιγνώσκετε δέ, τοὺς δ' ἄλλους ὡς ἂν δοκῇ κάλλιστα ἔχειν· καὶ αὐτοὶ δὲ δειπνεῖτε ὅπουπερ ἥδιστον ὑμῖν· σῶαι μὲν γὰρ ὑμῖν καὶ ἀκέραιοι αἱ σκηναί· παρεσκεύασται δὲ καὶ ἐνθάδε ὥσπερ καὶ τούτοις. 3. Καὶ τοῦτο δ' ἴστε ἀμφότεροι ὅτι τὰ μὲν ἔξω ὑμῖν ἡμεῖς νυκτοφυλακήσομεν, τὰ δ' ἐν ταῖς σκηναῖς αὐτοὶ ὁρᾶτε καὶ τὰ ὅπλα εὖ τίθεσθε· οἱ γὰρ ἐν ταῖς σκηναῖς οὔπω φίλοι ἡμῖν. 4. Οἱ μὲν δὴ Μῆδοι καὶ οἱ ἀμφὶ Τιγράνην ἐλοῦντο, καί, ἦν γὰρ παρεσκευασμένα, ἱμάτια μεταλαβόντες ἐδείπνουν· καὶ οἱ ἵπποι αὐτοῖς εἶχον τὰ ἐπιτήδεια· καὶ τοῖς Πέρσαις δὲ ἔπεμπον τῶν ἄρτων τοὺς ἡμίσεις· ὄψον δὲ οὐκ ἔπεμπον οὐδὲ οἶνον, οἰόμενοι ἔχειν τοὺς ἀμφὶ Κῦρον, ὅτι ἔφη ἄφθονα ταῦτα ἔχειν. Ὁ δὲ Κῦρος ταῦτα ἔλεγεν ὄψον μὲν τὸν λιμόν, πιεῖν δ' ἀπὸ τοῦ παραῤῥέοντος ποταμοῦ. 5. Ὁ μὲν οὖν Κῦρος δειπνίσας τοὺς Πέρσας, ἐπεὶ συνεσκότασε, κατὰ πεμπάδας καὶ κατὰ δεκάδας πολλοὺς αὐτῶν διέπεμψε καὶ ἐκέλευσε κύκλῳ τοῦ στρατοπέδου κρυπτεύειν, νομίζων ἅμα μὲν φυλακὴν ἔσεσθαι, ἄν τις ἔξωθεν προσίῃ, ἅμα δὲ ἄν τις ἔξω χρήματα φέρων ἀποδιδράσκῃ, ἁλώσεσθαι αὐτόν· καὶ ἐγένετο οὕτως· πολλοὶ μὲν γὰρ ἀπεδίδρασκον, πολλοὶ δὲ ἑάλωσαν. 6. Ὁ δὲ Κῦρος τὰ μὲν χρήματα τοὺς λαβόντας εἶα ἔχειν, τοὺς δὲ ἀνθρώπους ἀποσφάξαι ἐκέλευσεν· ὥστε τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εὕρες ῥᾳδίως τὸν νύκτωρ πορευόμενον. 7. Οἱ μὲν δὴ Πέρσαι οὕτω διῆγον· οἱ δὲ Μῆδοι καὶ ἔπινον καὶ εὐωχοῦντο καὶ ᾐλοῦντο καὶ πάσης εὐθυμίας ἐνεπίμπλαντο· πολλὰ γὰρ τὰ τοιαῦτα ἦλω ὥστε μὴ ἀπορεῖν ἔργου τοὺς ἐργηγορότας.

8. Ὁ δὲ Κυαξάρης ὁ τῶν Μήδων βασιλεὺς τὴν μὲν νύκτα ᾗ

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ἐξῆλθεν ὁ Κῦρος αὐτὸς ἐμεθύσκετο μεθ' ὧνπερ ἐσκήνου ὡς ἐπ' εὐτυχίᾳ, καὶ τοὺς ἄλλους δὲ Μήδους ᾤετο παρεῖναι ἐν τῷ στρατοπέδῳ πλὴν ὀλίγων, ἀκούων θόρυβον πολύν· οἱ γὰρ οἰκέται τῶν Μήδων, ἅτε τῶν δεσποτῶν ἀπελθόντων, ἀνειμένως ἔπινον καὶ ἐθορύβουν, ἄλλως τε καὶ ἐκ τοῦ Ἀσσυρίου στρατεύματος καὶ οἶνον καὶ ἄλλα πολλὰ εἰληφότες. 9. Ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἐπὶ θύρας οὐδεὶς ἦκε πλὴν οἵπερ καὶ συνεδείπνουν, καὶ τὸ στρατόπεδον ἦκουε κενὸν εἶναι τῶν Μήδων καὶ τῶν ἱππέων, καὶ ἐώρα, ἐπειδὴ ἐξῆλθεν, οὕτως ἔχοντα, ἐνταῦθα δὴ ἐβριμοῦτό τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι, καὶ εὐθύς, ὥσπερ λέγεται ὠμὸς εἶναι καὶ ἀγνώμων, τῶν παρόντων κελεύει τινὰ λαβόντα τοὺς ἑαυτοῦ ἱππέας πορεύεσθαι ὡς τάχιστα ἐπὶ τὸ ἁμφὶ Κῦρον στράτευμα καὶ λέγειν τάδε· 10. Ὤιμην μὲν ἔγωγε, οὐδ' ἂν σέ, ὦ Κῦρε, περὶ ἐμοῦ οὕτως ἀπρονοήτως βουλεῦσαι· εἰ δὲ Κῦρος οὕτω γιγνώσκοι, οὐκ ἂν ὑμᾶς, ὦ Μῆδοι, ἐθελῆσαι οὕτως ἔρημον ἐμὲ καταλιπεῖν. Καὶ νῦν, ἂν μὲν ὁ Κῦρος βούληται, εἰ δὲ μή, ὑμεῖς τὴν ταχίστην πάρεστε. 11. Ταῦτα δὴ ἐπέστελλεν. Ὁ δὲ ταρασσόμενος πορεύεσθαι ἔφη, Καὶ πῶς, ὦ δέσποτα, ἐγὼ εὑρήσω ἐκείνους; Ὅπῃ δὲ Κῦρος, ἔφη, καὶ οἱ σὺν αὐτῷ ἐφ' οὓς ἐπορεύοντο. Ὅτι νὴ Δί', ἔφη, ἀκούω ἀφεστηκότας τῶν πολεμίων Ὑρκανίους τινὰς καὶ ἐλθόντας δεῦρο οἴχεσθαι ἡγουμένους αὐτῶν. 12. Ἀκούσας δὲ ταῦτα ὁ Κυαξάρης πολὺ μᾶλλον ἔτι τῷ Κύρῳ ὠργίζετο τῷ μηδ' εἰπεῖν αὐτῷ ταῦτα· καὶ πολλῇ σπουδῇ μᾶλλον ἔπεμπεν ἐπὶ τοὺς Μήδους, ὡς ψιλώσων αὐτόν· καὶ ἰσχυρότερον ἔτι ἢ πρόσθεν τοῖς Μήδοις ἀπειλῶν ἀπεκάλει· καὶ τῷ πεμπομένῳ δὲ ἠπείλει, εἰ μὴ ἰσχυρῶς ταῦτα ἀπαγγέλλοι.

13. Ὁ μὲν δὴ πεμπόμενος ἐπορεύετο ἔχων τοὺς ἑαυτοῦ ἱππέας ὡς ἑκατόν, ἀνιώμενος ὅτι οὐκ ἐπορεύθη καὶ αὐτὸς μετὰ τοῦ Κύρου. Ἐν δὲ τῇ ὁδῷ πορευόμενοι διασχιζόμενοι τρίβῳ τινὶ ἐπλανῶντο, καὶ οὐ πρόσθεν ἀφίκοντο ἐπὶ τὸ φίλιον στράτευμα πρὶν ἐντυχόντες ἀποχωροῦσί τισι τῶν Ἀσσυρίων ἠνάγκασαν αὐτοὺς ἡγεῖσθαι· καὶ οὕτως ἀφικνοῦνται τὰ πυρὰ κατιδόντες ἁμφὶ μέσας πως νύκτας. 14. Ἐπεὶ δ' ἐγένοντο πρὸς τῷ στρατοπέδῳ, οἱ φύλακες, ὥσπερ εἰρημένον ἦν ὑπὸ Κύρου, οὐκ εἰσαφῆκαν αὐτοὺς πρὸ ἡμέρας. Ἐπεὶ δὲ ἡμέρα ὑπέφαινε, πρῶτον μὲν τοὺς μάγους καλέσας ὁ Κῦρος τὰ τοῖς θεοῖς νομιζόμενα ἐπὶ τοῖς τοιούτοις ἀγαθοῖς

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ἐξαιρεῖσθαι ἐκέλευε. Καὶ οἱ μὲν ἀμφὶ ταῦτα εἶχον· 15. Ὁ δὲ συγκαλέσας τοὺς ὁμοτίμους εἶπεν· Ἄνδρες, ὁ μὲν θεὸς προφαίνει πολλὰ καὶ ἀγαθά· ἡμεῖς δέ, ὦ Πέρσαι, ἐν τῷ παρόντι ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν. Εἴτε γὰρ ὁπόσα ἂν κατεργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται· εἴτε καταλείψομέν τινας ἡμῶν αὐτῶν φύλακας ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις, αὐτίκα οὐδεμίαν ἰσχὺν ἔχοντες ἀναφανούμεθα. 16. Δοκεῖ οὖν μοι ὡς τάχιστα ἰέναι τινὰ ὑμῶν εἰς Πέρσας καὶ διδάσκειν ἅπερ ἐγὼ λέγω, καὶ κελεύειν ὡς τάχιστα πέμπειν στράτευμα, εἴπερ ἐπιθυμοῦσι Πέρσαι εἶναι ἀρχὴν τῆς Ἀσίας αὐτοῖς καὶ τὴν καρπωσιν γενέσθαι. 17. Ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα λέγε, καὶ ὅτι οὓς ἂν πέμπωσι στρατιώτας, ἐπειδὰν ἔλθωσι παρ' ἐμέ, ἐμοὶ μελήσει περὶ τροφῆς αὐτῶν. Ἃ δ' ἔχομεν ἡμεῖς, ὁρᾷς μὲν αὐτά, κρύπτε δὲ τούτων μηδέν· ὅ,τι δὲ τούτων ἐγὼ πέμπων εἰς Πέρσας καλῶς καὶ νομίμως ποιοίην ἂν τὰ μὲν πρὸς τοὺς θεοὺς τὸν πατέρα ἐρώτα, τὰ δὲ πρὸς τὸ κοινὸν τὰς ἀρχάς. Πεμψάντων δὲ καὶ ὀπτῆρας ὧν πράττομεν καὶ φραστῆρας ὧν ἐρωτῶμεν. Καὶ σὺ μέν, ἔφη, συσκευάζου καὶ τὸν λόχον προπομπὸν ἄγε.

18. Ἐκ τούτου δὲ καὶ τοὺς Μήδους ἐκάλει, καὶ ἅμα ὁ παρὰ τοῦ Κυαξάρου ἄγγελος παρίσταται, καὶ ἐν πᾶσι τήν τε πρὸς Κῦρον ὀργὴν καὶ τὰς πρὸς Μήδους ἀπειλὰς αὐτοῦ ἔλεγε· καὶ τέλος εἶπεν ὅτι ἀπίέναι Μήδους κελεύει, καὶ εἰ Κῦρος μένειν βούλεται. 19. Οἱ μὲν οὖν Μῆδοι ἀκούσαντες τοῦ ἀγγέλου ἐσίγησαν, ἀποροῦντες μὲν πῶς χρὴ καλοῦντος ἀπειθεῖν, φοβούμενοι δὲ πῶς χρὴ ἀπειλοῦντι ὑπακοῦσαι, ἄλλως τε καὶ εἰδότες τὴν ὠμότητα αὐτοῦ. 20. Ὁ δὲ Κῦρος εἶπεν· Ἀλλ' ἐγώ, ὦ ἄγγελέ τε καὶ Μῆδοι, οὐδέν, ἔφη, θαυμάζω εἰ Κυαξάρης, πολλοὺς μὲν πολεμίους τότ' ἰδών, ἡμᾶς δὲ οὐκ εἰδὼς ὅ,τι πράττομεν, ὀκνεῖ περὶ ἡμῶν καὶ περὶ ἑαυτοῦ· ἐπειδὰν δὲ αἴσθηται πολλοὺς μὲν τῶν πολεμίων ἀπολωλότας, πάντας δὲ ἀπειληλαμένους, πρῶτον μὲν παύσεται φοβούμενος, ἔπειτα γνώσεται ὅτι οὐ νῦν ἔρημος γίγνεται, ἡνίκα οἱ φίλοι αὐτοῦ τοὺς ἐκείνου ἐχθροὺς ἀπολλύουσιν. 21. Ἀλλὰ μὴν μέμψεώς γε πῶς ἐσμὲν ἄξιοι, εὖ τε ποιοῦντες ἐκεῖνον καὶ οὐδὲ ταῦτα αὐτοματίσαντες; ἀλλ' ἐγὼ μὲν ἐκεῖνον πείσας ἔᾶσαί με λαβόντα ὑμᾶς ἐξελθεῖν τάδε ποιῶ· ὑμεῖς δὲ οὐχ ὡς ἐπιθυμοῦντες τῆς ἐξόδου ἠρωτήσατε εἰ ἐξίοιτε καὶ νῦν δεῦρο ἥκετε, ἀλλ' ὑπ' ἐκείνου κελευσθέντες ἐξιέναι ὅτῳ ὑμῶν μὴ

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ἐχθομένῳ εἴη. Καὶ ἡ ὀργὴ οὖν αὕτη σάφ' οἶδ' ὑπό τε τῶν ἀγαθῶν πεπανθήσεται καὶ σὺν τῷ φόβῳ λήγοντι ἄπεισι. 22. Νῦν μὲν οὖν, ἔφη, σύ τε, ὦ ἄγγελε, ἀνάπαυσαι, ἐπεὶ καὶ πεπόνηκας, ἡμεῖς τε, ὦ Πέρσαι, ἐπεὶ προσδεχόμεθα πολεμίους ἤτοι μαχουμένους γε ἢ πεισομένους παρέσεσθαι, ταχθῶμεν ὡς κάλλιστα· οὕτω γὰρ ὁρωμένους εἰκὸς πλέον προαύτειν ὧν χρήζομεν. Σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον προστάξας τοῖς ἡγεμόσι τῶν σῶν στρατιωτῶν ἐξοπλίζειν αὐτούς. 23. Ἐπεὶ δὲ ταῦτα ποιήσας ὁ Ὑρκάνιος προσῆλθε, λέγει ὁ Κῦρος, Ἐγὼ δ', ἔφη, ὦ Ὑρκάνιε, ἥδομαι αἰσθανόμενος ὅτι οὐ μόνον φιλίαν ἐπιδεικνύμενος πάρει, ἀλλὰ καὶ ξύνεσιν φαίνῃ μοι ἔχειν. Καὶ νῦν ὅτι συμφέρει ἡμῖν ταὐτὰ δῆλον· ἐμοί τε γὰρ πολέμιοι Ἀσσύριοι σοί τε νῦν ἐχθίονές εἰσιν ἢ ἐμοί· 24. Οὕτως οὖν ἡμῖν ἀμφοτέροις βουλευτέον ὅπως τῶν μὲν νῦν παρόντων μηδεὶς ἀποστατήσει ἡμῖν συμμάχων, ἄλλους δὲ ἂν δυνώμεθα προσληψόμεθα. Τοῦ δὲ Μήδου ἥκουες ἀποκαλοῦντος τοὺς ἱππέας· εἰ δὲ οὕτυι ἀπίασι, ἡμεῖς μόνοι οἱ πεζοὶ μενοῦμεν. 25. Οὕτως οὖν δεῖ ποιεῖν καὶ ἐμὲ καὶ σὲ ὅπως ὁ ἀποκαλῶν οὗτος καὶ αὐτὸς μένειν παρ' ἡμῖν βουλήσεται. Σὺ μὲν οἶν εὑρὼν σκηνὴν δὸς αὐτῷ ὅπου κάλλιστα ἕξει πάντα τὰ δέοντα· ἐγὼ δ' αὖ πειράσομαι αὐτῷ ἔργον τι προστάξαι ὅπερ αὐτὸς ἥδιον πράξει ἢ ἄπεισι· καὶ διαλέγου δὲ αὐτῷ ὁπόσα ἐλπὶς γενέσθαι ἀγαθὰ πᾶσι τοῖς φίλοις, ἢν ταῦτ' εὖ γένηται· ποιήσας μέντοι αὐτὰ ἧκε πάλιν παρ' ἐμέ.

26. Ὁ μὲν δὴ Ὑρκάνιος τὸν Μῆδον ᾤχετο ἄγων ἐπὶ σκηνήν· ὁ δὲ εἰς Πέρσας ἰὼν παρῆν συνεσκευασμένος· ὁ δὲ Κῦρος αὐτῷ ἐπέστελλε πρὸς μὲν Πέρσας λέγειν ἃ καὶ πρόσθεν ἐν τῷ λόγῳ δεδήλωται, Κυαξάρῃ δὲ ἀποδοῦναι τὰ γράμματα. Ἀναγνῶναι δέ σοι καὶ τὰ ἐπιστελλόμενα, ἔφη, βούλομαι, ἵνα εἰδὼς αὐτὰ ὁμολογῇς, ἄν τί σε πρὸς ταῦτα ἐρωτᾷ. Ἐνῆν δὲ ἐν τῇ ἐπιστολῇ τάδε.

27. Κῦρος Κυαξάρῃ χαίρειν. Ἡμεῖς σε οὔτε ἔρημον κατελίπομεν· οὐδεὶς γάρ, ὅταν ἐχθρῶν κρατῇ, τότε φίλων ἔρημος γίγνεται· οἰδὲ μὴν ἀποχωροῦντές γέ σε οἰόμεθα ἐν κινδύνῳ καθιστάναι· ἀλλ' ὅσῳ πλέον ἀπέχομεν, τοσούτῳ πλεονά σοι τὴν ἀσφάλειαν ποιεῖν νομίζομεν· 28. Οὐ γὰρ οἱ ἐγγύτατα τῶν φίλων καθήμενοι μάλιστα τοῖς φίλοις τὴν ἀσφάλειαν παρέχουσιν, ἀλλ' οἱ τοὺς ἐχθροὺς μήκιστον ἀπελαύνοντες μᾶλλον τοὺς φίλους ἐν ἀκινδύνῳ

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καθιστᾶσι. 29. Σκέψαι δὲ οἵῳ ὄντι μοι περὶ σὲ οἷος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφῃ. Ἐγὼ μέν γέ σοι ἦγαγον συμμάχους, οὐχ ὅσους σὺ ἔπεισας, ἀλλ' ὁπόσους ἐγὼ πλείστους ἠδυνάμην· σὺ δέ μοι ἔδωκας μὲν ἐν τῇ φιλίᾳ ὅτι ὅσους πεῖσαι δυνασθείην· νῦν δ' ἐν τῇ πολεμίᾳ ὅντος οὐ τὸν θέλοντα ἀλλὰ πάντας ἀποκαλεῖς. 30. Καὶ γὰρ οὖν τότε μὲν ᾤμην ἀμφοτέροις ὑμῖν χάριν ὀφείλειν· νῦν δὲ σὺ μὲν ἀναγκάζεις σοῦ μὲν ἐπιλαθέσθαι, τοῖς δ' ἀκολουθήσασι πειρᾶσθαι πᾶσαν τὴν χάριν ἀποδιδύναι. 31. Οὐ μέντοι ἔγωγε σοὶ ὅμοιος δύναμαι γενέσθαι, ἀλλὰ καὶ νῦν πέμπων ἐπὶ στράτευμα εἰς Πέρσας ἐπιστέλλω, ὁπόσοι ἂν ἴωσιν ὡς ἐμέ, ἤν τι σὺ αὐτῶν δέῃ πρὶν ἡμᾶς ἐλθεῖν, σοὶ ὑπάρχειν, οὐχ ὅπως ἂν θέλωσιν, ἀλλ' ὅπως ἂν σὺ βούλῃ χρῆσθαι αὐτοῖς. 32. Συμβουλεύω δέ σοι καίπερ νεώτερος ὢν μὴ ἀφαιρεῖσθαι ἃ ἂν δῷς, ἵνα μή σοι ἀντὶ χαρίτων ἔχθραι ὀφείλωνται· μηδ' ὅντινα βούλει πρὸς σὲ ταχὺ ἐλθεῖν, ἀπειλοῦντα μεταπέμπεσθαι· μηδὲ φάσκοντα ἔρημον εἶναι ἅμα πολλοῖς ἀπειλεῖν, ἵνα μὴ διδάσκῃς αὐτοὺς σοῦ μὴ φροντίζειν. 33. Ἡμεῖς δὲ πειρασόμεθα παρεῖναι, ὅταν τάχιστα διαπραξώμεθα ἃ σοί τ' ἂν καὶ ἡμῖν νομίζομεν πραχθέντα κοινὰ γενέσθαι ἀγαθά. Ἔρρωσο.

34. Ταύτην αὐτῷ ἀπόδος καὶ ὅ,τι ἄν σε τούτων ἐρωτᾷ, ἥπερ γέγραπται σύμφαθι. Καὶ γὰρ ἐγὼ ἐπιστέλλω σοι περὶ Περσῶν ἥπερ γέγραπται. Τούτῳ μὲν οὕτως εἶπε, καὶ δοὺς τὴν ἐπιστολὴν ἀπέπεμψε, προσεντειλάμενος οὕτω σπεύδειν ὥσπερ οἶδεν ὅτι ξυμφέρει ταχὺ παρεῖναι.

35. Ἐκ τούτου δὲ ἑώρα μὲν ἐξωπλισμένους ἤδη πάντας καὶ τοὺς Μήδους καὶ τοὺς Ὑρκανίους καὶ τοὺς ἀμφὶ Τιγράνην· καὶ οἱ Πέρσαι δὲ ἐξωπλισμένοι ἦσαν· ἤδη δέ τινες πλησιόχωροι καὶ ἵππους ἀπῆγον καὶ ὅπλα ἀπέφερον. 36. Ὁ δὲ τὰ μὲν παλτὰ ὅπουπερ καὶ τοὺς πρόσθεν καταβάλλειν ἐκέλευσε, καὶ ἔκαιον οἷς τοῦτο ἔργον ἦν ὁπόσων μὴ αὐτοὶ ἐδέοντο· τοὺς δὲ ἵππους ἐκέλευσε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἄν τις σημάνῃ αὐτοῖς· τοὺς δ' ἄρχοντας τῶν ἱππέων καὶ Ὑρκανίων καλέσας τάδε ἔλεξεν.

37. Ἄνδρες φίλοι τε καὶ σύμμαχοι μὴ θαυμάζετε ὅτι πολλάκις ὑμᾶς συγκαλῶ· καινὰ γὰρ ἡμῖν ὄντα τὰ παρόντα πολλὰ αὐτῶν ἐστιν ἀσύντακτα· ἃ δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν ἕως ἂν χώραν λάβῃ. 38. Καὶ νῦν ἔστι μὲν ἡμῖν πολλὰ τὰ αἰχμάλωτα χρήματα, καὶ ἄνδρες ἐπ' αὐτοῖς· διὰ δὲ τὸ

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μηθ' ἡμᾶς εἰδέναι ποῖα τούτων ἑκάστου ἐστὶν ἡμῶν, μήτε τούτους εἰδέναι ὅστις ἑκάστῳ αὐτῶν δεσπότης, περαίνοντας μὲν δὴ τὰ δέοντα οὐ πάνυ ἔστιν ὁρᾶν αὐτῶν πολλούς, ἀποροῦντας δὲ ὅ,τι χρὴ ποιεῖν σχεδὸν πάντας. 39. Ὡς οὖν μὴ οὕτως ἔχῃ, διορίσατε αὐτά· καὶ ὅστις μὲν ἔλαβε σκηνὴν ἔχουσαν ἱκανὰ καὶ σῖτα καὶ ποτὰ καὶ τοὺς ὑπηρετήσοντας καὶ στρωμνὴν καὶ ἐσθῆτα καὶ τἆλλ' οἷς οἰκεῖται σκηνὴ καλῶς στρατιωτική, ἐνταῦθα μὲν οὐδὲν ἄλλο δεῖ προσγενέσθαι ἢ τὸν λιβόντα εἰδέναι ὅτι τούτων ὡς οἰκείων ἐπιμέλεσθαι δεῖ· ὅστις δὲ εἰς ἐνδεόμενά του κατεσκήνωσε, τούτους ὑμεῖς σκεψάμενοι τὸ ἐλλεῖπον ἐκπλήσατε. 40. Πολλὰ δὲ καὶ τὰ περισσὰ οἶδα ὅτι ἔσται· πλείω γὰρ ἅπαντα ἢ κατὰ τὸ ἡμέτερον πλῆθος εἶχον οἱ πολέμιοι. Ἦλθον δὲ πρὸς ἐμὲ καὶ χρημάτων ταμίαι, οἵ τε τοῦ Ἀσσυρίων βασιλέως καὶ ἄλλων δυναστῶν, οἳ ἔλεγον ὅτι χρυσίον εἴη παρὰ σφίσιν ἐπίσημον, δασμούς τίνας λέγοντες. 41. Καὶ ταῦτα οὖν κηρύττετε πάντα ἀποφέρειν πρὸς ὑμᾶς ὅπου ἂν καθέζησθε· καὶ φόβον ἐπιτίθεσθε τῷ μὴ ποιοῦντι τὰ παραγγελλόμενα· ὑμεῖς δὲ λαβόντες διαδίδοτε ἱππεῖ μὲν τὸ διπλοῦν, πεζῷ δὲ τὸ ἁπλοῦν, ἵνα ἔχητε, ἤν τινος προσδέησθε, καὶ ὅτου ὠνήσεσθε. 42. Τὴν δ' ἀγορὰν τὴν οὖσαν ἐν τῷ στρατοπέδῳ κηρυξάτω μὲν ἤδη, ἔφη, μὴ ἀδικεῖν μηδένα, πωλεῖν δὲ τοὺς καπήλους ὅ,τι ἔχει ἕκαστος πράσιμον, καὶ ταῦτα διαθεμένους ἄλλα ἄγειν, ὅπως οἰκῆται ἡμῖν τὸ στρατόπεδον. Καὶ ταῦτα μὲν ἐκήρυσσον εὐθύς. 43. Οἱ δὲ Μῆδοι καὶ Ὑρκάνιοι εἶπον ὧδε· Καὶ πῶς ἄν, ἔφασαν, ἡμεῖς ἄνευ σοῦ καὶ τῶν σῶν διανέμοιμεν ταῦτα; 44. Ὁ δ' αὖ Κῦρος πρὸς τοῦτον τὸν λόγον ὧδε προσηνέχθη· Ἦ γὰρ οὕτως, ἔφη, ὦ ἄνδρες, γιγνώσκετε ὡς ὅ,τι ἂν δέῃ πραχθῆναι, ἐπὶ πᾶσι πάντας ἡμᾶς δεήσει παρεῖναι, καὶ οὔτε ἐγὼ ἀρκέσω πράσσων τι πρὸ ὑμῶν ὅ,τι ἂν δέῃ, οὔτε ὑμεῖς πρὸ ἡμῶν; καὶ πῶς ἂν ἄλλως πλείω μὲν πράγματα ἔχοιμεν, μείω δὲ διαπραττοίμεθα ἢ οὕτως; 45. Ἀλλ' ὁρᾶτε, ἔφη· ἡμεῖς μὲν γὰρ διεφυλάξαμεν ὑμῖν τάδε, καὶ ὑμεῖς ἡμῖν πιστεύετε καλῶς διαπεφυλάχθαι· ὑμεῖς δέ γ' αὖ διανείματε, καὶ ἡμεῖς πιστεύσομεν ὑμῖν καλῶς διανενεμηκέναι. 46. Καὶ ἄλλο δέ τι αὖ ἡμεῖς πειρασόμεθα κοινὸν ἀγαθὸν πράττειν. Ὁρᾶτε γὰρ δή, ἔφη, νυνὶ πρῶτον ἵπποι ὅσοι ἡμῖν πάρεισιν, οἱ δὲ προσάγονται· τούτους οὖν εἰ μὲν ἐάσομεν ἀναμβάτους, ὠφελήσουσι μὲν οὐδὲν ἡμᾶς, πράγματα δὲ παρέξουσιν ἐπιμέλεσθαι· ἢν δ' ἱππέας ἐπ' αὐτοὺς καταστήσωμεν, ἅμα πραγμάτων τε ἀπαλλα-

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ξόμεθα καὶ ἰσχὺν ἡμῖν αὐτοῖς προσθησόμεθα. 47. Εἰ μὲν οὖν ἄλλους ἔχετε οἵτισιν ἂν δοίητε αὐτούς, μεθ' ὧν ἂν καὶ κινδυνεύοιτε ἥδιον, εἴ τι δέοι, ἢ μεθ' ἡμῶν, ἐκείνοις δίδοτε· εἰ μέντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε. 48. Καὶ γὰρ νῦν ὅτε ἄνευ ἡμῶν προελάσαντες ἐκινδυνεύετε, πολὺν μὲν φόβον ἡμῖν παρείχετε μή τι πάθητε, μάλα δὲ αἰσχύνεσθαι ἡμᾶς ἐποιήσατε ὅτι οὐ παρῆμεν ὅπουπερ ὑμεῖς· ἢν δὲ λάβωμεν τοὺς ἵππους, ἐψόμεθα ὑμῖν. 49. Κἂν μὲν δοκῶμεν ὠφελεῖν πλείονα ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἐλλείψομεν· ἢν δὲ πεζοὶ γενόμενοι δοκῶμεν καιριωτέρως ἂν παρεῖναι, τότε καταβάντες ἐν μέσῳ καὶ εὐθὺς πεζοὶ ὑμῖν παρεσόμεθα· τοὺς δ' ἵππους μηχανησόμεθα οἷς ἂν παραδιδοίημεν. 50. Ὁ μὲν οὕτως ἔλεξεν· οἱ δὲ ἀπεκρίναντο· Ἀλλ' ἡμεῖς μέν, ὦ Κῦρε, οὔτε ἄνδρας ἔχομεν οὓς ἀναβιβάσαιμεν ἂν ἐπὶ τούτους τοὺς ἵππους, οὔτ' εἰ εἴχομεν σοῦ ταῦτα βουλομένου ἄλλο ἂν ἀντὶ τούτων ἑρούμεθα. Καὶ νῦν, ἔφασαν, τούτους λαβὼν ποίει ὅπως ἄριστόν σοι δοκεῖ εἶναι. 51. Ἀλλὰ δέχομαί τε, ἔφη, καὶ ἀγαθῇ τύχῃ ἡμεῖς τε ἱππεῖς γενοίμεθα καὶ ὑμεῖς διέλοιτε τὰ κοινά. Πρῶτον μὲν οὖν τοῖς θεοῖς, ἔφη, ἐξαιρεῖτε ὅ,τι ἂν οἱ μάγοι ἐξηγῶνται· ἔπειτα δὲ καὶ Κυαξάρῃ ἐκλέξασθε ὁποῖ' ἂν οἴησθε αὐτῷ μάλιστα χαρίζεσθαι. 52. Καὶ οἱ γελάσαντες εἶπον ὅτι γυναῖκας ἐξαιρετέον εἴη. Γυναῖκάς τε τοίνυν ἐξαιρεῖτε, ἔφη, καὶ ὅ,τι ἄλλο ἂν δοκῇ ὑμῖν. Ἐπειδὰν δ' ἐκείνῳ ἐξέλητε, τοὺς ἐμοί, ὦ Τρκάνιοι, ἐθελουσίους τούτους ἑπισπομένους ἀμέμπτους πάντας ποιεῖτε εἰς δύναμιν. 53. Ὑμεῖς δ' αὖ, ὦ Μῆδοι, τοὺς πρώτους ξυμμάχους γενομένους τιμᾶτε τούτους, ὅπως εὖ βεβουλεῦσθαι ἡγήσωνται ἡμῖν φίλοι γενόμενοι. Νείματε δὲ πάντων τὸ μέρος καὶ τῷ παρὰ Κυαξάρου ἥκοντι, αὐτῷ τε καὶ τοῖς μετ' αὐτοῦ· καὶ συνδιαμένειν δὲ παρακαλεῖτε, ὡς ἐμοὶ τούτου συνδοκοῦντος· ἵνα καὶ Κυαξάρῃ μᾶλλον εἰδὼς περὶ ἑκάστου ἀπαγγείλῃ τὰ ὄντα. 54. Πέρσαις δ' ἔφη, τοῖς μετ' ἐμοῦ, ὅσα ἂν περιττὰ γένηται ὑμῶν καλῶς κατεσκευασμένων, ταῦτα ἀρκέσει· καὶ γάρ, ἔφη, μάλα πως ἡμεῖς οὐκ ἐν χλιδῇ τεθράμμεθα ἀλλὰ χωριτικῶς· ὥστε ἴσως ἂν ἡμῶν καταγελάσαιτε, εἴ τι σεμνὸν ἡμῖν περιτιθείητε, ὥςπερ, ἔφη, οἶδα ὅτι πολὺν ὑμῖν γέλωτα παρέξομεν καὶ ἐπὶ τῶν ἵππων καθήμενοι, οἶμαι δέ, ἔφη, καὶ ἐπὶ τῆς γῆς καταπίπτοντες.

55. Ἐκ τούτου οἱ μὲν ἦσαν ἐπὶ τὴν διαίρεσιν, μάλα ἐπὶ τῷ

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ἱππικῷ γελῶντες· ὁ δὲ τοὺς ταξιάρχους καλέσας ἐκέλευσε τοὺς ἵππους λαμβάνειν καὶ τὰ τῶν ἵππων σκεύη καὶ τοὺς ἱπποκόμους ἀριθμήσαντας λαβεῖν κληρωσαμένους εἰς τάξιν ἴσους ἑκάστοις. 56. Αὖθις δὲ ὁ Κῦρος ἀνειπεῖν ἐκέλευσεν, εἴ τις εἴη ἐν τῷ Ἀσσυρίων ἢ Σύρων ἢ Ἀραβίων στρατεύματι ἀνὴρ δοῦλος ἢ Μήδων ἢ Περσῶν ἢ Βακτρίων ἢ Καρῶν ἢ Κιλίκων ἢ Ἑλλήνων ἢ ἄλλοθέν ποθεν βεβιασμένος, ἐκφαίνεσθαι. 57. Οἱ δ' ἀκούσαντες τοῦ κήρυκος ἅσμενοι πολλοὶ προεφάνησαν· ὁ δὲ ἐκλεξάμενος αὐτῶν τοὺς τὰ εἴδη βελτίστους ἔλεγεν ὅτι ἐλευθέρους αὐτοὺς ὄντας δεήσει ὅπλα ὑποφέρειν ἃ ἂν αὐτοῖς διδῶσι· τὰ δὲ ἐπιτήδεια ὅπως ἔχωσιν ἔφη αὐτῷ μελήσειν. 58. Καὶ εὐθὺς ἄγων πρὸς τοὺς ταξιάρχους συνέστησεν αὐτούς, καὶ ἐκέλευσε τά τε γέρρα καὶ τὰς ψιλὰς μαχαίρας τούτοις δοῦναι, ὅπως ἔχοντες τοῖς ἵπποις ἕπωνται, καὶ τὰ ἐπιτήδεια τούτοις ὥσπερ καὶ τοῖς μετ' αὐτοῦ Πέρσαις λαμβάνειν, αὐτοὺς δὲ τοὺς θώρακας καὶ τὰ ξυστὰ ἔχοντας ἀεὶ ἐπὶ τῶν ἵππων οἰκεῖσθαι, καὶ αὐτὸς οὕτω ποιῶν κατῆρχεν, ἐπὶ δὲ τοὺς πεζοὺς τῶν ὁμοτίμων ἀνθ' αὑτοῦ ἕκαστον καθιστάναι ἄλλον ἄρχοντα τῶν ὁμοτίμων.

CAP. VI.

1. Οἱ μὲν δὴ ἀμφὶ ταῦτα εἶχον. Γωβρύας δ' ἐν τούτῳ παρῆν Ἀσσύριος πρεσβύτης ἀνὴρ ἐφ' ἵππου σὺν ἱππικῇ θεραπείᾳ· εἶχον δὲ πάντες τὰ ἐφ' ἵππων ὅπλα. Καὶ οἱ μὲν ἐπὶ τῷ τὰ ὅπλα παραλαμβάνειν τεταγμένοι ἐκέλευον παραδιδόναι τὰ ξυστά, ὅπως κατακαίοιεν ὥσπερ τἄλλα. Ὁ δὲ Γωβρύας εἶπεν ὅτι Κῦρον πρῶτον βούλοιτο ἰδεῖν· καὶ οἱ ὑπηρέται τοὺς μὲν ἄλλους ἱππέας αὐτοῦ κατέλιπον, τὸν δὲ Γωβρύαν ἄγουσι πρὸς τὸν Κῦρον. 2. Ὁ δὲ ὡς εἶδε τὸν Κῦρον, ἔλεξεν· Ὦ δέσποτα, ἐγώ εἰμι τὸ μὲν γένος Ἀσσύριος· ἔχω δὲ καὶ τεῖχος ἰσχυρὸν καὶ χώρας ἐπάρχω πολλῆς· καὶ ἵππον ἔχω δ' εἰς χιλίαν τριακοσίαν, ἣν τῷ τῶν Ἀσσυρίων βασιλεῖ παρειχόμην καὶ φίλος ἦν ἐκείνῳ ὡς μάλιστα· ἐπεὶ δὲ ἐκεῖνος μὲν τέθνηκεν ὑφ' ὑμῶν ἀνὴρ ἀγαθὸς ὤν, ὁ δὲ παῖς ἐκείνου τὴν ἀρχὴν ἔχει ἔχθιστος ὢν μοι, ἧκω πρὸς σὲ καὶ ἱκέτης προσπίπτω καὶ δίδωμί σοι ἐμαυτὸν δοῦλον καὶ σύμμαχον, σὲ δὲ τιμωρὸν αἰτοῦμαι

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ἐμοὶ γενέσθαι· καὶ παῖδα οὕτως ὡς δυνατόν σε ποιοῦμαι· ἅπαις δέ εἰμι ἀρρένων παίδων. 3. Ὃς γὰρ ἦν μοι μόνος καὶ καλὸς καὶ ἀγαθός, ὦ δέσποτα, καὶ ἐμὲ φιλῶν καὶ τιμῶν ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν τυθείη, τοῦτον ὁ νῦν βασιλεὺς οὗτος καλέσαντος τοῦ τότε βασιλέως, πατρὸς δὲ τοῦ νῦν, ὡς δώσοντος τὴν θυγατέρα τῷ ἐμῷ παιδί, ἐγὼ μὲν ἀπεπεμψάμην μέγα φρονῶν ὅτι δῆθεν τῆς βασιλέως θυγατρὸς ὑψοίμην τὸν ἐμὸν υἱὸν γαμέτην, ὁ δὲ νῦν βασιλεὺς εἰς θήραν αὐτὸν παρακαλέσας καὶ ἀνεὶς αὐτῷ θηρᾶν ἁρὰ κράτος, ὡς πολὺ κρείσσων αὐτοῦ ἱππεὺς ἡγούμενος εἶναι, ὁ μὲν ὡς φίλῳ συνεθήρα, φανείσης δ' ἄρκτου διώκοντες ἀμφότεροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἥμαρτεν, ὡς μήποτ' ὤφελεν, ὁ δ' ἐμὸς παῖς βαλών, οὐδὲν δέον, καταβάλλει τὴν ἄρκτον. 4. Καὶ τότε μὲν δὴ ἀνιαθεὶς ἆρ' οὗτος κατέσχεν ὑπὸ σκότου τὸν φθόνον· ὡς δὲ πάλιν λέοντος παρατυχόντος ὁ μὲν αὖ ἥμαρτεν, οὐδὲν θαυμαστὸν οἶμαι παθών, ὁ δ' αὖ ἐμὸς παῖς αὖθις τυχὼν κατειργάσατό τε τὸν λέοντα καὶ εἶπεν, Ἆρα βέβληκα δὶς ἐφεξῆς καὶ καταβέβληκα θῆρα ἑκατεράκις, ἐν τούτῳ δὲ οὐκέτι κατίσχει ὁ ἀνόσιος τὸν φθόνον, ἀλλ' αἰχμὴν παρά τινος τῶν ἑπομένων ἁρπάσας, παίσας εἰς τὰ στέρνα τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχήν. 5. Κἀγὼ μὲν ὁ τάλας νεκρὸν ἀντὶ νυμφίου ἐκομισάμην καὶ ἔθαψα τηλικοῦτος ὢν ἄρτι γενειάσκοντα τὸν ἄριστον παῖδα τὸν ἀγαπητόν· ὁ δὲ κατακανὼν ὥσπερ ἐχθρὸν ἀπολέσας οὔτε μεταμελόμενος πώποτε φανερὸς ἐγένετο οὔτε ἀντὶ τοῦ κακοῦ ἔργου τιμῆς τινος ἠξίωσε τὸν κατὰ γῆς. Ὅ γε μὴν πατὴρ αὐτοῦ καὶ συνῴκτισέ με καὶ δῆλος ἦν συναχθόμενός μου τῇ ξυμφορᾷ. 6. Ἐγὼ μὲν οὖν, εἰ μὲν ἔζη ἐκεῖνος, οὐκ ἄν ποτε ἦλθον πρὸς σὲ ἐπὶ τῷ ἐκείνου κακῷ· πολλὰ γὰρ φιλικὰ ἔπαθον ὑπ' ἐκείνου καὶ ὑπηρέτησα ἐκείνῳ· ἐπεὶ δὲ εἰς τὸν τοῦ ἐμοῦ παιδὸς φονέα ἡ ἀρχὴ περιήκει, οὐκ ἄν ποτε τούτῳ ἐγὼ δυναίμην εὔνους γενέσθαι, οὐδὲ οὗτος εὖ οἶδ' ὅτι φίλον ἄν ποτ' ἐμὲ ἡγήσαιτο. Οἶδε γὰρ ὡς ἐγὼ πρὸς αὐτὸν ἔχω καὶ ὡς πρόσθεν φαιδρῶς βιοτεύων νῦν διάκειμαι, ἔρημος ὢν καὶ διὰ πένθους τὸ γῆρας διάγων. 7. Εἰ οὖν σύ με δέχῃ καὶ ἐλπίδα τινὰ λάβοιμι τῷ φίλῳ παιδὶ τιμωρίας ἄν τινος μετὰ σοῦ τυχεῖν, καὶ ἀνῃβῆσαι ἂν πάλιν δοκῶ μοι καὶ οὔτε ζῶν ἂν ἔτι αἰσχυνοίμην οὔτε ἀποθνήσκων ἀνιώμενος ἂν τελευτᾶν δοκῶ. 8. Ὁ μὲν οὕτως εἶπε· Κῦρος δ' ἀπεκρίνατο·

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Ἀλλ' ἧνπερ, ὦ Γωβρύα, καὶ φρονῶν φαίνῃ ὅσαπερ λέγεις πρὸς ἡμᾶς, δέχομαί τε ἱκέτην σε καὶ τιμωρήσειν σοι τοῦ παιδὸς σὺν θεοῖς ὑπισχνοῦμαι. Λέξον δέ μοι, ἔφη, ἐάν σοι ταῦτα ποιῶμεν καὶ τὰ τείχη ἐῶμεν ἔχειν σε καὶ τὴν χώραν καὶ τὴν δύναμιν ἧνπερ πρόσθεν εἶχες, σὺ ἡμῖν τί ἀντὶ τούτων ὑπηρετήσεις; 9. Ὁ δὲ εἶπε· τὰ μὲν τείχη, ὅταν ἔλθῃς, οἰκόν σοι παρέξω· δασμὸν δὲ τῆς χώρας ὅνπερ ἔφερον ἐκείνῳ σοὶ ἀποίσω· καὶ ὅποι ἂν στρατεύῃ, συστρατεύσομαι τὴν ἐκ τῆς χώρας δύναμιν ἔχων. Ἔστι δέ μοι, ἔφη, καὶ θυγάτηρ παρθένος ἀγαπητὴ γάμου ἤδη ὡραία, ἣν ἐγὼ πρόσθεν μὲν ᾤμην τῷ νῦν βασιλεύοντι γυναῖκα τρέφειν· νῦν δὲ αὐτή τέ μοι ἡ θυγάτηρ πολλὰ γοωμένη ἱκέτευσε μὴ δοῦναι αὐτὴν τῷ τοῦ ἀδελφοῦ φονεῖ, ἐγώ τε ὡςαύτως γιγνώσκω. Νῦν δέ σοι δίδωμι βουλεύσασθαι καὶ περὶ ταύτης οὕτως ὥςπερ ἂν καὶ ἐγὼ βουλεύων περὶ σοῦ φαίνωμαι. 10. Οὕτω δὴ ὁ Κῦρος εἶπεν, Ἐπὶ τούτοις, ἔφη, ἐγὼ ἀληθευομένοις δίδωμί σοι τὴν ἐμὴν καὶ λαμβάνω τὴν σὴν δεξιάν· θεοὶ δὲ ἡμῖν μάρτυρες ἔστων. Ἐπεὶ δὲ ταῦτα ἐπράχθη, ἀπιέναι τε κελεύει τὸν Γωβρύαν ἔχοντα τὰ ὅπλα καὶ ἐπήρετο πόση τις ὁδὸς ὡς αὐτὸν εἴη, ὡς ἥξων. Ὁ δ' ἔλεγεν· Ἥν αὔριον ἧς πρωί, τῇ ἑτέρᾳ ἂν αὐλίζοιο παρ' ἡμῖν.

11. Οὕτω δὴ οὗτος μὲν ᾤχετο ἡγεμόνα καταλιπών. Οἱ δὲ Μῆδοι παρῆσαν, ἃ μὲν οἱ μάγοι ἔφασαν τοῖς θεοῖς ἐξελεῖν, ἀποδόντες τοῖς μάγοις, Κύρῳ δ' ἐξηρηκότες τὴν καλλίστην σκηνὴν καὶ τὴν Σουσίδα γυναῖκα, ἣ καλλίστη δὴ λέγεται ἐν τῇ Ἀσίᾳ γυνὴ γενέσθαι, καὶ μουσουργοὺς δύο τὰς κρατίστας, δεύτερον δὲ Κυαξάρῃ τὰ δεύτερα· τοιαῦτα δ' ἄλλα ὧν ἐδέοντο ἑαυτοῖς ἐκπληρώσαντες, ὡς μηδενὸς δεόμενοι στρατεύωνται· πάντα γὰρ ἦν πολλά. 12. Προσέλαβον δὲ καὶ οἱ Ὑρκάνιοι ὧν ἐδέοντο· ἰσόμοιρον δ' ἐποίησαν καὶ τὸν παρὰ Κυαξάρου ἄγγελον· τὰς δὲ περισσὰς σκηνὰς ὅσαι ἦσαν Κύρῳ παρέδοσαν, ὡς τοῖς Πέρσαις γένοιντο. Τὸ δὲ νόμισμα ἔφασαν ἐπειδὰν ἅπαν συναχθῇ διαδώσειν· καὶ διέβησαν.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Ε'.

CAP. I.

1. *Οἱ μὲν ταῦτα ἔπραξάν τε καὶ ἔλεξαν· ὁ δὲ Κῦρος ἐκέλευσε τὰ μὲν Κυαξάρου διαλαβόντας φυλάττειν οὓς ἤδει οἰκειοτάτους αὐτῷ ὄντας· καὶ ὅσα δὲ ἐμοὶ δίδοτε, ἡδέως, ἔφη, δέχομαι· χρήσεται δ' αὐτοῖς ὑμῶν ὁ ἀεὶ μάλιστα δεόμενος. Φιλόμουσος δέ τις τῶν Μήδων εἶπε· Καὶ μὴν ἐγώ, ὦ Κῦρε, τῶν μουσουργῶν ἀκούσας ἐμπέρας ὧν σὺ νῦν ἔχεις, ἠκούσά τε ἡδέως καὶ ἦν μοι δῶς αὐτῶν μίαν, στρατεύεσθαι ἂν μοι δοκῶ ἥδιον ἢ οἴκοι μένειν. Ὁ δὲ Κῦρος εἶπεν, Ἀλλ' ἔγωγε, ἔφη, καὶ δίδωμί σοι καὶ χάριν οἶομαί σοι πλείω ἔχειν ὅτι ἐμὲ ᾔτησας ἢ σὺ ἐμοὶ ὅτι λαμβάνεις· οὕτως ἐγὼ ὑμῖν δωρῶ χαρίζεσθαι. Ταύτην μὲν οἶν ἔλαβεν ὁ αἰτήσας.*

2. *Καλέσας δὲ ὁ Κῦρος Ἀράσπην Μῆδον, ὃς ἦν ἐκ παιδὸς αὐτῷ ἑταῖρος, ᾧ καὶ τὴν στολὴν ἐκδὺς ἔδωκε τὴν Μηδικήν, ὅτε παρὰ Ἀστυάγους εἰς Πέρσας ἀπῄει, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα καὶ τὴν σκηνήν·* 3. *Ἦν δὲ αὕτη ἡ γυνὴ Ἀβραδάτου τοῦ Σουσίου· ὅτε δὲ ἡλίσκετο τὸ τῶν Ἀσσυρίων στρατόπεδον, ὁ ἀνὴρ αὐτῆς οὐκ ἔτυχεν ἐν τῷ στρατοπέδῳ ὤν, ἀλλὰ πρὸς τὸν τῶν Βακτριανῶν βασιλέα πρεσβεύων ᾤχετο· ἔπεμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας· ξένος γὰρ ὢν ἐτύγχανε τῷ τῶν Βακτριανῶν βασιλεῖ· ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ.* 4. *Κελευόμενος δὲ ὁ Ἀράσπης ἐπήρετο, Εὐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κῦρε, ἣν με κελεύεις φυλάττειν; Μὰ Δί', ἔφη ὁ Κῦρος, οὐκ ἔγωγε. Ἀλλ' ἔγωγε, ἔφη, ἡνίκα ἐξῃροῦμέν σοι αὐτήν· καὶ δῆτα, ὅτε μὲν εἰσήλθομεν εἰς τὴν σκηνὴν αὐτῆς, τὸ πρῶτον οὐ διέγνωμεν αὐτήν· καμαί τε γὰρ ἐκάθητο καὶ αἱ θεράπαιναι πᾶσαι περὶ αὐτήν· καὶ τοίνυν ὁμοίαν ταῖς δούλαις*

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εἶχε τὴν ἐσθῆτα· ἐπεὶ δὲ γνῶναι βουλόμενοι ποία εἴη ἡ δέσποινα πάσας περιεβλέψαμεν, ταχὺ καὶ πασῶν ἐφαίνετο διαφέρουσα τῶν ἄλλων καίπερ καθημένη κεκαλυμμένη τε καὶ εἰς γῆν ὁρῶσα. 5. Ὡς δὲ ἀναστῆναι αὐτὴν ἐκελεύσαμεν, συνανέστησαν μὲν αὐτῇ ἅπασαι αἱ ἀμφ' αὐτήν, διήνεγκε δὲ ἐνταῦθα πρῶτον μὲν τῷ μεγέθει, ἔπειτα δὲ καὶ τῇ ἀρετῇ καὶ τῇ εὐσχημοσύνῃ καίπερ ἐν ταπεινῷ σχήματι ἑστηκυῖα. Δῆλα δ' ἦν αὐτῇ καὶ τὰ δάκρυα καταστάζοντα, τὰ μὲν κατὰ τῶν πέπλων, τὰ δὲ καὶ ἐπὶ τοὺς πόδας. 6. Ὡς δ' ἡμῶν ὁ γεραίτερος εἶπε Θάρσει, ὦ γύναι· καλὸν μὲν γὰρ κἀγαθὸν ἀκούομεν καὶ τὸν σὸν ἄνδρα εἶναι· νῦν μέντοι ἐξαιροῦμεν ἀνδρί σε εὖ ἴσθι ὅτι οὔτε τὸ εἶδος ἐκείνου χείρονι οὔτε τὴν γνώμην οὔτε τὴν δύναμιν ἧττω ἔχοντι, ἀλλ' ὡς ἡμεῖς γε νομίζομεν, εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι, οὗ σὺ ἔσῃ ἀπὸ τοῦδε· ὡς οὖν τοῦτο ἤκουσεν ἡ γυνή, περικατερρήξατό τε τὸν ἄνωθεν πέπλον καὶ ἀνωδύρατο· συνανεβόησαν δὲ αὐτῇ καὶ αἱ δμωαί. 7. Ἐν τούτῳ δ' ἐφάνη μὲν αὐτῆς τὸ πλεῖστον μέρος τοῦ προσώπου, ἐφάνη δὲ ἡ δέρη καὶ αἱ χεῖρες· καὶ εὖ ἴσθι, ὦ Κῦρε, ὡς ἐμοί τε ἔδοξε καὶ τοῖς ἄλλοις ἅπασι τοῖς ἰδοῦσι μήπω φῦναι μηδὲ γενέσθαι γυνὴ ἀπὸ θνητῶν τοιαύτη ἐν τῇ Ἀσίᾳ· ἀλλὰ πάντως, ἔφη, καὶ σὺ θέασαι αὐτήν. 8. Καὶ ὁ Κῦρος ἔφη, Ναὶ μὰ Δία, πολύ γε ἧττον, εἰ τοιαύτη ἐστὶν οἵαν σὺ λέγεις. Τί δαί; ἔφη ὁ νεανίσκος. Ὅτι, ἔφη, εἰ νυνὶ σοῦ ἀκούσας ὅτι καλή ἐστιν ἐλθεῖν πεισθήσομαι θεασόμενος, οὐ πάνυ μοι σχολῆς οὔσης, δέδοικα μὴ πολὺ θᾶττον ἐκείνη με αὖθις ἀναπείσῃ καὶ πάλιν ἐλθεῖν θεασόμενον· ἐκ δὲ τούτου ἴσως ἂν ἀμελήσας ὧν με δεῖ πράττειν καθοίμην ἐκείνην θεώμενος.

9. Καὶ ὁ νεανίσκος ἀναγελάσας εἶπεν· Οἴει γάρ, ἔφη, ὦ Κῦρε, ἱκανὸν εἶναι κάλλος ἀνθρώπου ἀναγκάζειν τὸν μὴ βουλόμενον πράττειν παρὰ τὸ βέλτιστον; εἰ μέντοι, ἔφη, τοῦτο οὕτως ἐπεφύκει, πάντας, ἂν ἠνάγκαζεν ὁμοίως. 10. Ὁρᾷς, ἔφη, τὸ πῦρ, ὡς πάντας ὁμοίως καίει; πέφυκε γὰρ τοιοῦτον· τῶν δὲ καλῶν τῶν μὲν ἐρῶσι τῶν δ' οὔ, καὶ ἄλλος γε ἄλλου. Ἐθελούσιον γάρ, ἔφη, ἐστί, καὶ ἐρᾷ ἕκαστος ὧν ἂν βούληται. Αὐτίκα, ἔφη, οὐκ ἐρᾷ ἀδελφὸς ἀδελφῆς, ἄλλος δὲ ταύτης· οὐδὲ πατὴρ θυγατρός, ἄλλος δὲ ταύτης. Καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν. 11. Εἰ δέ γ', ἔφη, νόμος τεθείη μὴ ἐσθίοντας μὴ πεινῆν καὶ μὴ πίνοντας μὴ διψῆν μηδὲ ῥιγοῦν τοῦ χειμῶνος μηδὲ θάλπεσθαι τοῦ θέρους, οὐδεὶς

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ἂν νόμος δυνηθείη διαπράξασθαι ταῦτα πείθεσθαι ἀνθρώπους πεφύκασι γὰρ ὑπὸ τούτων κρατεῖσθαι. Τὸ δ' ἐρᾶν ἐθελούσιόν ἐστιν· ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ, ὥσπερ ἱματίων καὶ ὑποδημάτων. 12. Πῶς οὖν, ἔφη ὁ Κῦρος, εἰ ἐθελούσιόν ἐστι τὸ ἐρασθῆναι, οὐ καὶ παύσασθαι ἔστιν ὅταν τις βούληται; ἀλλ' ἐγώ, ἔφη, ἑώρακα καὶ κλαίοντας ὑπὸ λύπης δι' ἔρωτα, καὶ δουλεύοντάς γε τοῖς ἐρωμένοις καὶ μάλα κακὸν νομίζοντας πρὶν ἐρᾶν τὸ δουλεύειν, καὶ διδόντας γε ὧν πολλῶν οὐ βέλτιον αὐτοῖς στέρεσθαι, καὶ εὐχομένους ὥσπερ καὶ ἄλλης τινὸς νόσου ἀπαλλαγῆναι, καὶ οὐ δυναμένους μέντοι ἀπαλλάττεσθαι, ἀλλὰ δεδεμένους ἰσχυροτέρᾳ ἀνάγκῃ ἢ εἰ ἐν σιδήρῳ ἐδέδεντο. Παρέχουσι γοῦν ἑαυτοὺς τοῖς ἐρωμένοις πολλὰ καὶ εἰκῇ ὑπηρετοῦντας· καὶ μέντοι οὐδ' ἀποδιδράσκειν ἐπιχειροῦσι, τοιαῦτα κακὰ ἔχοντες, ἀλλὰ καὶ φυλάττουσι τοὺς ἐρωμένους μή ποι ἀποδρῶσι.

13. Καὶ ὁ νεανίσκος εἶπε πρὸς ταῦτα· Ποιοῦσι γάρ, ἔφη, ταῦτα· εἰσὶ μέντοι οἱ τοιοῦτοι, ἔφη, μοχθηροί· διόπερ οἶμαι καὶ εὔχονται μὲν ἀεὶ ὡς ἄθλιοι ὄντες ἀποθανεῖν, μυρίων δ' οἰσῶν μηχανῶν ἀπαλλαγῆς τοῦ βίου οὐκ ἀπαλλάττονται. Οἱ αὐτοὶ δέ γε οὗτοι καὶ κλέπτειν ἐπιχειροῦσι καὶ οὐκ ἀπέχονται τῶν ἀλλοτρίων, ἀλλ' ἐπειδάν τι ἁρπάσωσιν ἢ κλέψωσιν, ὁρᾷς ὅτι σὺ πρῶτος, ὡς οὐκ ἀναγκαῖον τὸ κλέπτειν, αἰτιᾷ τὸν κλέπτοντα καὶ ἁρπάζοντα, καὶ οὐ συγγιγνώσκεις, ἀλλὰ κολάζεις. 14. Οὕτω μέντοι, ἔφη, καὶ οἱ καλοὶ οὐκ ἀναγκάζουσιν ἐρᾶν ἑαυτῶν οὐδὲ ἐφίεσθαι ἀνθρώπους ὧν μὴ δεῖ, ἀλλὰ τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι, κἄπειτα ἔρωτα αἰτιῶνται· οἱ δέ γε καλοὶ κἀγαθοὶ ἐπιθυμοῦντες καὶ χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν, ὅμως ἁπάντων τούτων δύνανται ἀπέχεσθαι ὥστε μὴ ἅπτεσθαι αὐτῶν παρὰ τὸ δίκαιον. 15. Ἐγὼ γοῦν, ἔφη, ταύτην ἑωρακὼς καὶ πάνυ μοι καλῆς δοξάσης εἶναι ὅμως καὶ παρὰ σοί εἰμι καὶ ἱππεύω καὶ τἆλλα τὰ ἐμοὶ προσήκοντα ἀποτελῶ. 16. Ναὶ μὰ Δί, ἔφη ὁ Κῦρος· ἴσως γὰρ θᾶττον ἀπῆλθες ἢ ἐν ὅσῳ χρόνῳ ὁ ἔρως πέφυκε συσκευάζεσθαι ἄνθρωπον. Καὶ πυρὸς γάρ τοι ἔστι θιγόντα μὴ εὐθὺς καίεσθαι καὶ τὰ ξύλα οὐκ εὐθὺς ἀναλάμπει· ὅμως δὲ ἔγωγε οὔτε πυρὸς ἑκὼν εἶναι ἅπτομαι οὔτε τοὺς καλοὺς ἐρῶ. Οὐδέ γε σοὶ συμβουλεύω, ἔφη, ὦ Ἀράσπα, ἐν τοῖς καλοῖς ἐᾶν τὴν ὄψιν ἐνδιατρίβειν· ὡς τὸ μὲν πῦρ τοὺς ἁπτομένους καίει, οἱ δὲ κα-

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λοὶ καὶ τοὺς ἄποθεν θεωμένους ὑφάπτουσιν, ὥστε αἴθεσθαι τῷ ἔρωτι. 17. Θάῤῥει, ἔφη, ὦ Κῦρε· οὐδ' ἐὰν μηδέποτε παύσωμαι θεώμενος, οὐ μὴ κρατηθῶ ὥστε ποιεῖν τι ὧν μὴ χρὴ ποιεῖν. Κάλλιστα, ἔφη, λέγεις· φύλαττε τοίνυν, ἔφη, ὥσπερ σε κελεύω καὶ ἐπιμελοῦ αὐτῆς· ἴσως γὰρ ἂν πάνυ ἡμῖν ἐν καιρῷ γένοιτο αὕτη ἡ γυνή. 18. Τότε μὲν δὴ ταῦτα εἰπόντες διελύθησαν.

Ὁ δὲ νεανίσκος ἅμα μὲν ὁρῶν καλὴν τὴν γυναῖκα, ἅμα δὲ αἰσθανόμενος τὴν καλοκἀγαθίαν αὐτῆς, ἅμα δὲ θεραπεύων αὐτὴν καὶ οἰόμενος χαρίζεσθαι αὐτῇ, ἅμα δὲ αἰσθανόμενος οὐκ ἀχάριστον οὖσαν, ἀλλ' ἐπιμελουμένην διὰ τῶν αὐτῆς οἰκετῶν ὡς καὶ εἰσιόντι εἴη αὐτῷ τὰ δέοντα καὶ εἴ ποτε ἀσθενήσειεν, ὡς μηδενὸς ἂν δέοιτο, ἐκ πάντων τούτων ἡλίσκετο ἔρωτι, καὶ ἴσως οὐδὲν θαυμαστὸν ἔπασχε. Καὶ ταῦτα μὲν δὴ οὕτως ἐπράττετο.

19. Βουλόμενος δὲ ὁ Κῦρος ἐθελοντὰς μένειν μεθ' ἑαυτοῦ τούς τε Μήδους καὶ τοὺς συμμάχους, συνεκάλεσε πάντας τοὺς ἐπικαιρίους· ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε. 20. Ἄνδρες Μῆδοι καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς ὅτι οὔτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε οὔτε Κυαξάρῃ νομίζοντες τοῦτο ὑπηρετεῖν, ἀλλ' ἐμοὶ βουλόμενοι τοῦτο χαρίζεσθαι καὶ ἐμὲ τιμῶντες νυκτοπορεῖν καὶ κινδυνεύειν σὺν ἐμοὶ ἠθελήσατε. 21. Καὶ χάριν τούτων ἐγὼ ὑμῖν ἔχω μέν, εἰ μὴ ἀδικῶ· ἀποδιδόναι δὲ οὔπω ἀξίαν δύναμιν ἔχειν μοι δοκῶ. Καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δ' Ἐὰν μένητε παρ' ἐμοί, ἀποδώσω, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν· νομίζοιμι γὰρ ἐμαυτὸν ἐοικέναι λέγοντι ταῦτα ἕνεκα τοῦ ὑμᾶς μᾶλλον ἐθέλειν παρ' ἐμοὶ καταμένειν. Ἀντὶ δὲ τούτου τάδε λέγω· ἐγὼ γὰρ ὑμῖν, κἂν ἤδη ἀπίητε Κυαξάρῃ πειθόμενοι, ὅμως, ἂν ἀγαθόν τι πράξω, πειράσομαι οὕτω ποιεῖν ὥστε καὶ ὑμᾶς ἐμὲ ἐπαινεῖν. 22. Οὐ γὰρ δὴ αὐτός γε ἄπειμι, ἀλλὰ καὶ Ἀρκανίοις τοὺς ὅρκους καὶ τὰς δεξιὰς ἃς ἔδωκα ἐμπεδώσω καὶ οὔποτε τούτους προδιδοὺς ἁλώσομαι, καὶ τῷ νῦν διδόντι Γωβρύᾳ καὶ τείχη ἡμῖν καὶ χώραν καὶ δύναμιν πειράσομαι ποιεῖν μήποτε μεταμελῆσαι τῆς πρὸς ἐμὲ ὁδοῦ. 23. Καὶ τὸ μέγιστον δή, τῶν θεῶν οὕτω διδόντων περιφανῶς ἀγαθὰ καὶ φοβοίμην ἂν αὐτοὺς καὶ αἰσχυνοίμην ἀπολιπὼν ταῦτα εἰκῇ ἀπελθεῖν. Ἐγὼ μὲν οὕτως, ἔφη, ποιήσω· ὑμεῖς δὲ ὅπως γιγνώσκετε οὕτω καὶ ποιεῖτε, καὶ ἐμοὶ εἴπατε ὅ,τι ἂν ὑμῖν δόξῃ. 24. Ὁ μὲν οὕτως εἶπε.

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Πρῶτος δὲ ὁ φήσας ποτὲ συγγενὴς τοῦ Κύρου εἶναι πρὸς ταῦτα εἶπεν· Ἀλλ' ἐγὼ μέν, ἔφη, ὦ βασιλεῦ· βασιλεὺς γὰρ ἔμοιγε δοκεῖς σὺ φύσει περιεῖναι οὐδὲν ἧττον ἢ ὁ ἐν τῷ σμήνει φυόμενος τῶν μελιττῶν ἡγεμών· ἐκείνῳ τε γὰρ ἀεὶ αἱ μέλιτται ἑκοῦσαι μὲν πείθονται· ὅπου δ' ἂν μένῃ, οὐδὲ μία ἐντεῦθεν ἀπέρχεται· ἐὰν δέ που ἐξίῃ, οὐδὲ μία αὐτοῦ ἀπολείπεται· οὕτω δεινός τις αὐταῖς ἔρως τοῦ ἄρχεσθαι ὑπ' ἐκείνου ἐγγίγνεται· 25. Καὶ πρὸς σὲ δέ μοι δοκοῦσι παραπλησίως πως οἱ ἄνθρωποι οὕτω διακεῖσθαι. Καὶ γὰρ εἰς Πέρσας ὅτε παρ' ἡμῶν ἀπῄεις, τίς Μήδων ἢ νέος ἢ γέρων σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν εἰς ὅτε Ἀστυάγης ἡμᾶς ἀπέστρεψεν; ἐπειδὴ δ' ἐκ Περσῶν βοηθὸς ἡμῖν ὡρμήθης, σχεδὸν αὖ ἑωρῶμεν τοὺς φίλους σου πάντας ἐθελουσίους συνεπομένους. Ὅτε δ' αὖ τῆς δεῦρο στρατείας ἐπεθύμησας, πάντες σοι Μῆδοι ἑκόντες ἠκολούθησαν. 26. Νῦν δ' αὖ οὕτως ἔχομεν ὡς σὺν μὲν σοὶ ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαῤῥοῦμεν, ἄνευ δὲ σοῦ καὶ οἴκαδε ἀπιέναι φοβούμεθα. Οἱ μὲν οὖν ἄλλοι ὅπως ποιήσουσιν αὐτοὶ ἐροῦσιν· ἐγὼ δέ, ὦ Κῦρε, καὶ ὧν ἐγὼ κρατῶ καὶ μενοῦμεν παρὰ σοὶ καὶ ὁρῶντες σὲ ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι.

27. Ἐπὶ τούτῳ ἔλεξεν ὁ Τιγράνης ὧδε· Σύ, ἔφη, ὦ Κῦρε, μήποτε θαυμάσῃς ἂν ἐγὼ σιωπῶ· ἡ γὰρ ψυχή, ἔφη, οὐχ ὡς βουλεύσουσα παρεσκεύασταί ἀλλ' ὡς ποιήσουσα ὅ,τι ἂν παραγγέλλῃς. 28. Ὁ δὲ Τρκάνιος εἶπεν· Ἀλλ' ἐγὼ μέν, ὦ Μῆδοι, εἰ νῦν ἀπέλθοιτε, δαίμονος ἂν φαίην τὴν ἐπιβουλὴν εἶναι τὸ μὴ ἐᾶσαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι· ἀνθρωπίνη δὲ γνώμῃ τίς ἂν ἢ φευγόντων τῶν πολεμίων ἀποτρέποιτο ἢ ὅπλα παραδιδόντων οὐκ ἂν λαμβάνοι ἢ ἑαυτοὺς διδόντων καὶ τὰ ἑαυτῶν οὐκ ἂν δέχοιτο, ἄλλως τε καὶ τοῦ ἡγεμόνος ἡμῖν ὄντος τοιούτου ὃς ἐμοὶ δοκεῖ, ὡς ὄμνυμι ὑμῖν πάντας τοὺς θεούς, εὖ ποιῶν ἡμᾶς μᾶλλον ἥδεσθαι ἢ ἑαυτὸν πλουτίζων. 29. Ἐπὶ τούτῳ πάντες οἱ Μῆδοι τοιάδ' ἔλεγον, Σύ, ὦ Κῦρε, καὶ ἐξήγαγες ἡμᾶς καὶ οἴκαδε ὅταν ἀπιέναι καιρὸς δοκῇ, σὺν σοὶ ἡμᾶς ἀπάγαγε. Ὁ δὲ Κῦρος ἀκούσας ταῦτα ἐπεύξατο, Ἀλλ' ὦ Ζεῦ μέγιστε, αἰτοῦμαί σε, δὸς τοὺς ἐμὲ τιμῶντας νικῆσαί με εὖ ποιοῦντα. 30. Ἐκ τούτου ἐκέλευσε τοὺς μὲν ἄλλους φύλακας καταστήσαντας ἀμφ' αὐτοὺς ἤδη ἔχειν, τοὺς δὲ Πέρσας διαλαβεῖν τὰς σκηνάς, τοῖς μὲν ἱππεῦσι τὰς τούτοις πρεπούσας, τοῖς δὲ πεζοῖς τὰς τούτοις ἀρκούσας· καὶ οὕτω καταστήσασθαι ὅπως ποι

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οὖντες οἱ ἐν ταῖς σκηναῖς πάντα τὰ δέοντα φέρωσιν εἰς τὰς τάξεις τοῖς Πέρσαις καὶ τοὺς ἵππους τεθεραπευμένους παρέχωσι, Πέρσαις δὲ μηδὲν ἄλλο ἢ ἔργον ἢ τὰ πρὸς τὸν πόλεμον ἐκπονεῖν. Ταύτην μὲν οὖν οὕτω διῆγον τὴν ἡμέραν.

CAP. II.

1. Πρωὶ δ' ἀναστάντες ἐπορεύοντο πρὸς Γωβρύαν, Κῦρος μὲν ἐφ' ἵππου καὶ οἱ Περσῶν ἱππεῖς γεγενημένοι εἰς δισχιλίους· οἱ δὲ τὰ τούτων γέρρα καὶ τὰς κοπίδας ἔχοντες ἐπὶ τούτοις εἵποντο, ἴσοι ὄντες τὸν ἀριθμόν· καὶ ἡ ἄλλη δὲ στρατιὰ τεταγμένη ἐπορεύετο. Ἕκαστον δὲ ἐκέλευσε τοῖς καιροῖς ἑαυτῶν θεράπουσιν εἰπεῖν ὅτι ὅστις ἂν αὐτῶν ἢ τῶν ὀπισθοφυλάκων φαίνηται ὄπισθεν ἢ τοῦ μετώπου πρόσθεν ἴῃ ἢ κατὰ πλάγια ἔξω τῶν ἐν τῇ τάξει ὄντων ἁλίσκηται, κολασθήσεται. 2. Δευτεραῖοι δὲ ἁμαὶ δεῖλην γίγνονται πρὸς τῷ Γωβρύου χωρίῳ, καὶ ὁρῶσιν ὑπερίσχυρόν τε τὸ ἔρυμα καὶ ἐπὶ τῶν τειχῶν πάντα παρεσκευασμένα ὡς ἂν κράτιστα ἀπομάχοιτο· καὶ βοῦς δὲ πολλοὺς καὶ πάμπολλα πρόβατα ἐπὶ τὰ ἐρυμνὰ προεγημένα ἑώρων. 3. Πέμψας δὲ ὁ Γωβρύας πρὸς τὸν Κῦρον ἐκέλευσε περιελάσαντα ἰδεῖν ᾗ ἡ πρόσοδος εὐπετεστάτη, εἶσω δὲ πέμψαι πρὸς ἑαυτὸν τῶν πιστῶν τινας, οἵτινες αὐτῷ τὰ ἔιδον ἰδόντες ἀπαγγελοῦσιν. 4. Οὕτω δὴ ὁ Κῦρος αὐτὸς μὲν τῷ ὄντι βουλόμενος ἰδεῖν εἴ πῃ εἴη αἱρέσιμον τὸ τεῖχος, εἰ ψευδὴς φαίνοιτο ὁ Γωβρύας, περιήλαυνε πάντοθεν, ἑώρα τε ἰσχυρότερα πάντα ἢ προσελθεῖν· οὓς δ' ἔπεμψε πρὸς Γωβρύαν, ἀπήγγελλον τῷ Κύρῳ ὅτι τοσαῦτα εἴη ἔνδον ἄγαθὰ ὅσα ἐπ' ἀνθρώπων γενεάν, ὡς σφίσι δοκεῖν, μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας. 5. Ὁ μὲν δὴ Κῦρος ἐν φρονήσει ἦν ὅ,τι ποτὲ εἴη ταῦτα, ὁ δὲ Γωβρύας αὐτός τε ἐξῆλθε πρὸς αὐτὸν καὶ τοὺς ἔνδοθεν πάντας ἐξῆγε φέροντας οἶνον, ἅλφιτα, ἄλευρα, ἄλλους δὲ ἱλαύοντας βοῦς, αἶγας, οἷς, σῦς, καὶ εἴ τι βρωτόν, πάντα ἱκανὰ προσῆγον ὡς δειπνῆσαι πᾶσαν τὴν σὺν Κύρῳ στρατιάν. 6. Οἱ μὲν δὴ ἐπὶ τούτῳ ταχθέντες διῆρουν τε ταῦτα καὶ διηκονοῦντο. Ὁ δὲ Γωβρύας, ἐπεὶ πάντες αὐτῷ οἱ ἄνδρες ἔξω ἦσαν, εἰσιέναι τὸν Κῦρον ἐκέλευσεν ὅπως νομίζοι ἀσφαλέστατον. Προεισπέμψας οἶν ὁ Κῦρος προσκόπους καὶ δύναμιν αὐτὸς οὕτως εἰσῄει. Ἐπεὶ δὲ εἰσῆλθεν

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ἀναπεπταμένας ἔχων τὰς πύλας, παρεκάλει πάντας τοὺς φίλους καὶ ἄρχοντας τῶν μεθ' ἑαυτοῦ. 7. Ἐπειδὴ δὲ ἔιδον ἧσαν, ἐκφέρων ὁ Γωβρύας φιάλας χρυσᾶς καὶ πρόχους καὶ κάλπιδας καὶ κόσμον παντοῖον καὶ δαρεικοὺς ἀμέτρους τινὰς καὶ πάντα τὰ καλά, καὶ τέλος τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, πενθικῶς δὲ ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ὧδε εἶπεν· Ἐγώ σοι, ὦ Κῦρε, τὰ μὲν χρήματα ταῦτα δωροῦμαι, τὴν δὲ θυγατέρα ταύτην ἐπιτρέπω διαθέσθαι ὅπως ἂν σὺ βούλῃ· ἱκετεύομεν δέ, ἐγὼ μὲν καὶ πρόσθεν τοῦ υἱοῦ, αὕτη δὲ νῦν τοῦ ἀδελφοῦ τιμωρὸν γενέσθαι σε.

8. Ὁ δὲ Κῦρος πρὸς ταῦτα εἶπεν· Ἀλλ' ἐγώ σοι μὲν καὶ τότε ὑπεσχόμην ἀψευδοῦντός σου τιμωρήσειν εἰς δύναμιν· νῦν δὲ ὅτε σε ἀληθεύοντα ὁρῶ ἤδη, ὀφείλω τὴν ὑπόσχεσιν· καὶ ταύτῃ ὑπισχνοῦμαι τὰ αὐτὰ ταῦτα σὺν θεοῖς ποιήσειν. Καὶ τὰ μὲν χρήματα ταῦτα, ἔφη, ἐγὼ μὲν δέχομαι, δίδωμι δ' αὐτὰ τῇ παιδὶ ταύτῃ καὶ ἐκείνῳ ὅς ἂν γήμῃ αὐτήν. Ἓν δὲ δῶρον ἄπειμι ἔχων παρὰ σοῦ ἀνθ' οὗ οὐδ' ἂν τὰ ἐν Βαβυλῶνι, εἰ καὶ πλεῖστά ἐστιν, οὐδὲ τὰ πανταχοῦ ἀντὶ τούτου οὗ σύ μοι δεδώρησαι ἥδιον ἂν ἔχων ἀπέλθοιμι. 9. Καὶ ὁ Γωβρύας θαυμάσας τε τί τοῦτ' εἴη καὶ ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι, οὕτως ἤρετο· Καὶ τί τοῦτ' ἐστίν, ἔφη, ὦ Κῦρε; καὶ ὁ Κῦρος ἀπεκρίνατο Ὅτι, ἔφη, ἐγώ, ὦ Γωβρύα, πολλοὺς μὲν οἶμαι εἶναι ἀνθρώπους οἳ οὔτε ἀσεβεῖν ἂν θέλοιεν οὔτε ἀδικεῖν οὔτε ἂν ψεύδοιντο ἑκόντες εἶναι· διὰ δὲ τὸ μηδένα αὐτοῖς ἐθελήκειν προέσθαι μήτε χρήματα πολλὰ μήτε τυραννίδα μήτε τείχη ἐρυμνὰ μήτε τέκνα ἀξιέραστα, ἀποθήσκουσι πρότερον πρὶν δῆλοι γενέσθαι οἷοι ἦσαν. 10. Ἐμοὶ δὲ σὺ νυνὶ καὶ τείχη ἐρυμνὰ καὶ πλοῦτον παντοδαπὸν καὶ δύναμιν τὴν σὴν καὶ θυγατέρα ἀξιόκτητον ἐγχειρίσας πεποίηκάς με δῆλον γενέσθαι πᾶσιν ἀνθρώποις ὅτι οὔτ' ἂν ἀσεβεῖν περὶ ξένους θέλοιμι οὔτ' ἂν ἀδικεῖν χρημάτων ἕνεκα οὔτε συνθήκας ἂν ψευδοίμην ἑκὼν εἶναι. 11. Τοῦτ' οὖν ἐγώ, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ὦ καὶ δοκῶν εἶναι τοιοῦτος ἐπαινῶμαι ὑπ' ἀνθρώπων, οὔποτ' ἐπιλήσομαι, ἀλλὰ πειράσομαί σε ἀντιτιμῆσαι πᾶσι τοῖς καλοῖς. 12. Καὶ ἀνδρὸς δ', ἔφη, τῇ θυγατρὶ μὴ φοβοῦ ὡς ἀπορήσεις ἀξίου ταύτης· πολλοὶ γὰρ κἀγαθοὶ φίλοι εἰσὶν ἐμοί, ὧν τις γαμεῖ ταύτην· εἰ μέντοι χρήμαθ' ἕξει τοσαῦτα ὅσα δίδως ἢ καὶ ἄλλα πολλαπλάσια τούτων, οὐκ ἂν ἔχοιμι εἰπεῖν· τὸ μέντοι εὖ ἴσθι ὅτι εἰσί τινες αὐτῶν οἳ ὧν μὲν σὺ δίδως χρημάτων

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οὐδὲ μικρὸν τούτων ἕνεκά σε μᾶλλον θαυμάζουσιν· ἐμὲ δὲ ζηλοῦσι νυνὶ καὶ εὔχονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδείξασθαι ὡς πιστοὶ μέν εἰσιν οὐδὲν ἧττον ἐμοῦ τοῖς φίλοις, τοῖς δὲ πολεμίοις ὡς οὔποτ' ἂν ὑφεῖντο ζῶντες, εἰ μή τις θεὸς βλάπτοι· ἀντὶ δ' ἀρετῆς καὶ δόξης ἀγαθῆς ὅτι οὐδ' ἂν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα προέλοιντο· τοιούτους ἴσθι ἄνδρας ἐνταῦθα καθημένους 13. Καὶ ὁ Γωβρύας εἶπε γελάσας, Πρὸς τῶν θεῶν, ἔφη, ὦ Κῦρε, δεῖξον δή μοι ποῦ οὗτοί εἰσιν, ἵνα σε τούτων τινὰ αἰτήσωμαι παῖδά μοι γενέσθαι. Καὶ ὁ Κῦρος εἶπεν, Ἀμέλει, ἔφη, οὐδὲν ἐμοῦ σε δεήσει πυνθάνεσθαι, ἀλλ' ἂν σὺν ἡμῖν ἕπῃ, αὐτὸς σὺ ἕξεις καὶ ἄλλῳ δεικνύναι αὐτῶν ἕκαστον.

14. Τοσαῦτ' εἰπὼν δεξιάν τε λαβὼν τοῦ Γωβρύα καὶ ἀναστὰς ἐξῆει, καὶ τοὺς μεθ' αὑτοῦ ἐξῆγεν ἅπαντας· καὶ πολλὰ δεομένου τοῦ Γωβρύου ἔνδον δειπνεῖν οὐκ ἠθέλησεν, ἀλλ' ἐν τῷ στρατοπέδῳ ἐδείπνει καὶ τὸν Γωβρύαν σύνδειπνον παρέλαβεν. 15. Ἐπὶ στιβάδος δὲ κατακλιθεὶς ἤρετο αὐτὸν ὧδε· Εἰπέ μοι, ἔφη, ὦ Γωβρύα, πότερον οἴει σοὶ εἶναι πλείω ἢ ἡμῶν ἑκάστῳ στρώματα; καὶ ὃς εἶπεν, Τμῖν νὴ Δί' εὖ οἶδ' ὅτι, ἔφη, καὶ στρώματα πλείω ἔστι καὶ κλῖναι, καὶ οἰκία γε πολὺ μείζων ἡ ὑμετέρα τῆς ἐμῆς, οἵ γε οἰκίᾳ μὲν χρῆσθε γῇ τε καὶ οὐρανῷ, κλῖναι δ' ὑμῖν εἰσιν ὁπόσαι εὐναὶ γένοιντ' ἂν ἐπὶ γῆς· στρώματα δὲ νομίζετε οὐχ ὁπόσα πρόβατα φύει ἔρια, ἀλλ' ὅσα φρύγανα ὄρη τε καὶ πεδία ἀνίησι. 16. Τὸ μὲν δὴ πρῶτον συνδειπνῶν αὐτοῖς ὁ Γωβρύας καὶ ὁρῶν τὴν φαυλότητα τῶν παρατιθεμένων βρωμάτων πολὺ σφᾶς ἐνόμιζεν ἐλευθεριωτέρους εἶναι αὐτῶν· 17. Ἐπεὶ δὲ κατενόησε τὴν μετριότητα τῶν συσσίτων· ἐπ' οὐδενὶ γὰρ βρώματι οὐδὲ πόματι Πέρσης ἀνὴρ τῶν πεπαιδευμένων οὔτ' ἂν ὄμμασιν ἐκπεπληγμένος καταφανὴς γένοιτο οὔτε ἁρπαγῇ οὔτε τῷ νῷ μὴ οὐχὶ προσκοπεῖν ἅπερ ἂν καὶ μὴ ἐπὶ σίτῳ ὦν· ἀλλ' ὥσπερ οἱ ἱππικοὶ διὰ τὸ μὴ ταράσσεσθαι ἐπὶ τῶν ἵππων δύνανται ἅμα ἱππεύοντες καὶ ὁρᾶν καὶ ἀκούειν καὶ λέγειν τὸ δέον, οὕτω καὶ ἐκεῖνοι ἐπὶ τῷ σίτῳ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι· τὸ δὲ κεκινῆσθαι ὑπὸ τῶν βρωμάτων καὶ τῆς πόσεως πάνυ αὐτοῖς ὑικὸν καὶ θηριῶδες δοκεῖ εἶναι· 18. Ἐνενόησε δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἀλλήλους τοιαῦτα οἷα ἐρωτηθῆναι ἥδιον ἢ μή, καὶ ὡς ἔσκωπτον οἷα σκωφθῆναι ἥδιον ἦν ἢ μή· ἃ τε ἔπαιζον ὡς πολὺ μὲν ὕβρεως ἀπῆν, πολὺ δὲ τοῦ αἰσχρόν τι ποιεῖν, πολὺ δὲ τοῦ χαλεπαίνεσθαι πρὸς

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ἀλλήλους. 19. Μέγιστον δ' αὐτῷ ἔδοξεν εἶναι τὸ ἐν στρατείᾳ ὄντας τῶν εἰς τὸν αὐτὸν κίνδυνον ἐμβαινόντων μηδενὸς οἴεσθαι δεῖν πλείω παρατίθεσθαι, ἀλλὰ τοῦτο νομίζειν ἡδίστην εὐωχίαν εἶναι τοὺς συμμάχεσθαι μέλλοντας ὅτι βελτίστους παρασκευάζειν. 20. Ἧκε δὲ Γωβρύας ὡς εἰς οἶκον ἀπιὼν ἀνίστατο, εἰπεῖν λέγεται· Οὐκέτι θαυμάζω, ὦ Κῦρε, εἰ ἐκπώματα μὲν καὶ ἱμάτια καὶ χρυσίον ἡμεῖς ὑμῶν πλέονα κεκτήμεθα, αὐτοὶ δ' ἐλάττονος ἡμῶν ἄξιοί ἐσμεν. Ἡμεῖς μὲν γὰρ ἐπιμελούμεθα ὅπως ἡμῖν ταῦτα ὡς πλεῖστα ἔσται, ὑμεῖς δέ μοι δοκεῖτε ἐπιμέλεσθαι ὅπως αὐτοὶ ὡς βέλτιστοι ἔσεσθε. 21. Ὁ μὲν ταῦτ' εἶπεν· ὁ δὲ Κῦρος, Ἀγ', ἔφη, ὦ Γωβρύα, ὅπως πρωὶ παρέσῃ ἔχων τοὺς ἱππέας ἐξωπλισμένους, ἵνα τὴν δύναμίν σου ἴδωμεν, καὶ ἅμα διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν ἅ τε δεῖ φίλια καὶ πολέμια νομίζειν.

22. Τότε μὲν δὴ ταῦτα εἰπόντες ἀπῆλθον ἑκάτερος ἐπὶ τὰ προσήκοντα.

Ἐπεὶ δὲ ἡμέρα ἐγένετο, παρῆν ὁ Γωβρύας ἔχων τοὺς ἱππέας, καὶ ἡγεῖτο. Ὁ δὲ Κῦρος, ὥσπερ προσήκει ἀνδρὶ ἄρχοντι, οὐ μόνον τῷ πορεύεσθαι τὴν ὁδὸν προσεῖχε τὸν νοῦν, ἀλλ' ἅμα προϊὼν ἐπεσκοπεῖτο εἴ τι δυνατὸν εἴη τοὺς πολεμίους ἀσθενεστέρους ποιεῖν ἢ αὐτοὺς ἰσχυροτέρους. 23. Καλέσας οὖν τὸν Ὑρκάνιον καὶ τὸν Γωβρύαν, τούτους γὰρ ἐνόμιζεν εἰδέναι μάλιστα ὧν αὐτὸς ᾤετο δεῖσθαι μαθεῖν, Ἐγώ τοι, ἔφη, ὦ ἄνδρες φίλοι, οἶμαι σὺν ὑμῖν ἂν ὡς πιστοῖς βουλευόμενος περὶ τοῦ πολέμου τοῖδε οὐκ ἂν ἐξαμαρτάνειν· ὁρῶ γὰρ ὅτι ὑμῖν ἔτι μᾶλλον ἢ ἐμοὶ σκεπτέον ὅπως ὁ Ἀσσύριος ἡμῶν μὴ ἐπικρατήσει. Ἐμοὶ μὲν γάρ, ἔφη, τῶνδε ἀποσφαλέντι ἔστιν ἴσως καὶ ἄλλη ἀποστροφή· ὑμῖν δέ, εἰ οὗτος ἐπικρατήσει, ὁρῶ ἅμα πάντα τὰ ὄντα ἀλλότρια γιγνόμενα. 24. Καὶ γὰρ ἐμοὶ μὲν πολέμιός ἐστιν, οὐκ ἐμὲ μισῶν, ἀλλ' οἰόμενος ἀσύμφορον ἑαυτῷ μεγάλους εἶναι ἡμᾶς, καὶ στρατεύει διὰ τοῦτο ἐφ' ἡμᾶς· ὑμᾶς δὲ καὶ μισεῖ, ἀδικεῖσθαι νομίζων ὑφ' ὑμῶν. Πρὸς ταῦτα ἀπεκρίναντο ἀμφότεροι κατὰ ταὐτὰ πειράσειν ὅ,τι μέλλει, ὡς ταῦτα εἰδόσι σφίσι καὶ μέλον αὐτοῖς ἰσχυρῶς ὅπῃ τὸ μέλλον ἀποβήσοιτο.

25. Ἐνταῦθα δὴ ἤρξατο ὧδε, Λέξατε δή μοι, ἔφη, ὑμᾶς νομίζει μόνους πολεμικῶς ἔχειν ὁ Ἀσσύριος πρὸς ἑαυτόν, ἢ ἐπίστασθε καὶ ἄλλον τινὰ αὐτῷ πολέμιον; Ναὶ μὰ Δί', ἔφη ὁ Ὑρκάνιος, πολεμιώτατοι μέν εἰσιν αὐτῷ Καδούσιοι, ἔθνος πολύ τε καὶ ἄλκιμον

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Σάκαι γε μὴν ὅμοροι ἡμῖν, οἳ πολλὰ κακὰ πεπόνθασιν ὑπὸ τοῦ Ἀσσυρίου· ἐπειρᾶτο γὰρ κἀκείνους ὥσπερ καὶ ἡμᾶς καταστρέψασθαι. 26. *Οὐκοῦν, ἔφη, οἴεσθ' ἂν τὸν αὐτοὺς ἀμφοτέρους ἑδέως ἂν ἐπιβῆναι μεθ' ἡμῶν τῷ Ἀσσυρίῳ; ἔφασαν καὶ σφόδρ' ἄν, εἰ πή γε δύναιντο συμμῖξαι. Τί δ', ἔφη, ἐν μέσῳ ἐστὶ τοῦ συμμῖξαι; Ἀσσύριοι, ἔφασαν, τὸ αὐτὸ ἔθνος δι' οὗπερ νυνὶ πορεύῃ.* 27. *Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Κῦρος, Τί γάρ, ἔφη, ὦ Γωβρύα, οὐ σὺ τοῦ νεανίσκου τούτου ὃς νῦν εἰς τὴν βασιλείαν καθέστηκεν ὑπερηφανίαν πολλήν τινα τοῦ τρόπου κατηγορεῖς; Τοιαῦτα γάρ, οἶμαι, ἔφη ὁ Γωβρύας, ἔπαθον ὑπ' αὐτοῦ. Πότερα δῆτα, ἔφη ὁ Κῦρος, εἰς σὲ μόνον ἐγένετο τοιοῦτος ἢ καὶ εἰς ἄλλους τινάς;* 28. *Νὴ Δί', ἔφη ὁ Γωβρύας, καὶ εἰς ἄλλους γε· ἀλλὰ τοὺς μὲν ἀσθενοῦντας οἷα ὑβρίζει τί δεῖ λέγειν; ἑνὸς δ' ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ υἱόν, καὶ ἐκείνου ἑταῖρον ὄντα ὥσπερ τὸν ἐμόν, συμπίνοντα παρ' ἑαυτῷ συλλαβὼν ἐξέτεμεν, ὡς μέν τινες ἔφασαν, ὅτι ἡ παλλακὴ αὐτοῦ ἐπῄνεσεν αὐτὸν ὡς καλὸς εἴη καὶ ἐμακάρισε τὴν μέλλουσαν αὐτῷ γυναῖκα ἔσεσθαι· ὡς δ' αὐτὸς νῦν λέγει, ὅτι ἐπείρασεν αὐτοῦ τὴν παλλακίδα. Καὶ νῦν οὗτος εὐνοῦχος μέν ἐστι, τὴν δὲ ἀρχὴν ἔχει, ἐπεὶ ὁ πατὴρ αὐτοῦ ἐτελεύτησεν.* 29. *Οὐκοῦν, ἔφη, ὅπως ἂν καὶ τοῦτον ἡδέως ἡμᾶς ἰδεῖν, εἰ οἴοιτο ἑαυτῷ βοηθοὺς ἂν γενέσθαι; Εὖ μὲν οὖν οἶδα, ἔφη ὁ Γωβρύας· ἀλλ' ἰδεῖν τοι αὐτὸν χαλεπόν ἐστιν, ὦ Κῦρε. Πῶς; ἔφη ὁ Κῦρος. Ὅτι εἰ μέλλει τις ἐκείνῳ συμμῖξειν, παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παριέναι.* 30. *Τί οὖν, ἔφη, τοῦτο χαλεπόν; Ὅτι νὴ Δί', ἔφη ὁ Γωβρύας, οἶδα ἐξελθοῦσαν δύναμιν ἐξ αὐτῆς πολλαπλασίαν ἧς σὺ νῦν ἔχεις· εὖ δ' ἴσθι, ἔφη, ὅτι δι' αὐτὸ τοῦτο καὶ ἧττόν σοι νῦν ἢ τὸ πρότερον Ἀσσύριοι καὶ τὰ ὅπλα ἀποφέρουσι καὶ τοὺς ἵππους ἀπάγουσιν, ὅτι τοῖς ἰδοῦσιν αὐτῶν ὀλίγη ἔδοξεν εἶναι ἡ σὴ δύναμις· καὶ ὁ λόγος οὗτος πολὺς ἤδη ἔσπαρται· δοκεῖ δή μοι, ἔφη, βέλτιον εἶναι φυλαττομένους πορεύεσθαι.*

31. *Καὶ ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε. Καλῶς μοι δοκεῖς λέγειν, ὦ Γωβρύα, κελεύων ὡς ἀσφαλέστατα τὰς πορείας ποιεῖσθαι. Ἐγὼ οὖν σκοπῶν οὐ δύναμαι ἐννοῆσαι ἀσφαλεστέραν οὐδεμίαν πορείαν ἡμῖν τῆς πρὸς αὐτὴν Βαβυλῶνα πορείας εἶναι, εἰ ἐκεῖ τῶν πολεμίων ἐστὶ τὸ*

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κράτιστον. Πολλοὶ μὲν γάρ εἰσιν, ὡς σὺ φῄς· εἰ δὲ θαρσοῦσι, καὶ δῆλοι ἡμῖν, ὡς ἐγώ φημι, ἔσονται. 32. Μὴ οὖν ὁρῶντες μὲν ἡμᾶς, ἀλλ' οἰόμενοι ἀφανεῖς εἶναι διὰ τὸ φοβεῖσθαι ἐκείνους, σάφ' ἴσθι, ἔφη, ὅτι τοῦ μὲν φόβου ἀπαλλάξονται ὃς αὐτοῖς ἐνεγένετο, θάρσος δὲ ἐμφύσεται ἀντὶ τούτου τοσούτῳ μεῖζον ὅσῳ ἂν πλείονα χρόνον ἡμᾶς μὴ ὁρῶσιν· ἂν δὲ ἤδη ἴωμεν ἐπ' αὐτούς, πολλοὺς μὲν αὐτῶν εὑρήσομεν ἔτι κλαίοντας τοὺς ἀποθανόντας ὑφ' ἡμῶν, πολλοὺς δ' ἔτι τραύματα ἐπιδεδεμένους ἃ ὑπὸ τῶν ἡμετέρων ἔλαβον, πάντας δ' ἔτι μεμνημένους τῆς μὲν τοῖδε τοῦ στρατεύματος τόλμης, τῆς δ' αὐτῶν φυγῆς τε καὶ ξυμφορᾶς. 33. Εὖ δ' ἴσθι, ὦ Γωβρύα, ἵνα καὶ τοῦτ' εἰδῇς, οἱ πολλοὶ ἄνθρωποι, ὅταν μὲν θαρσῶσιν, ἀνυπόστατον τὸ φρόνημα παρέχονται· ὅταν δὲ δείσωσιν, ὅσῳ ἂν πλείους ὦσι, τοσούτῳ μεῖζω καὶ ἐκπεπληγμένον μᾶλλον τὸν φόβον κέκτηνται. 34. Ἐκ πολλῶν μὲν γὰρ καὶ κακῶν λόγων ηὐξημένος αὐτοῖς πάρεστιν, ἐκ πολλῶν δὲ καὶ πονηρῶν χρημάτων, ἐκ πολλῶν δὲ καὶ δυσθύμων τε καὶ ἐξεστηκότων προσώπων ἤθροισται· ὥστε ὑπὸ τοῦ μεγέθους οὐ ῥᾴδιον αὐτόν ἐστιν οὔτε λόγοις κατασβέσαι οὔτε προσάγοντα πολεμίοις μένος ἐμβαλεῖν οὔτ' ἀπαγαγόντα ἀναθρέψαι τὸ φρόνημα, ἀλλ' ὅσῳ ἂν μᾶλλον αὐτοῖς θαῤῥεῖν παρακελεύῃ, τοσούτῳ ἐν δεινοτέροις ἡγοῦνται εἶναι. 35. Ἐκεῖνο μέντοι νὴ Δία, ἔφη, σκεψώμεθα ἀκριβῶς ὅπως ἔχει. Εἰ μὲν γὰρ τὸ ἀπὸ τοῦδε αἱ τῖκαι ἔσονται ἐν τοῖς πολεμικοῖς ἔργοις ὁπότεροι ἂν πλείονα ὄχλον ἀπαριθμήσωσιν, ὀρθῶς καὶ σὺ φοβῇ περὶ ἡμῶν καὶ ἡμεῖς τῷ ὄντι ἐν δεινοῖς ἐσμεν· εἰ μέντοι ὥσπερ πρόσθεν διὰ τοὺς εὖ μαχομένους ἔτι καὶ νῦν αἱ μάχαι κρίνονται, θαῤῥῶν οὐδὲν ἂν σφαλείης· πολὺ γὰρ σὺν τοῖς θεοῖς πλείονας εὑρήσεις παρ' ἡμῖν τοὺς θέλοντας μάχεσθαι ἢ παρ' ἐκείνοις. 36. Ὡς δὲ ἔτι μᾶλλον θαῤῥῇς, καὶ τόδε κατανόησον· οἱ μὲν γὰρ πολέμιοι πολὺ μὲν ἐλάττονές εἰσι νῦν ἢ πρὶν ἡττηθῆναι ὑφ' ἡμῶν, πολὺ δὲ ἐλάττονες ἢ ὅτε ἀπέδρασαν ἡμᾶς· ἡμεῖς δὲ καὶ μείζονες νῦν ἢ πρίν, ἐπεὶ νενικήκαμεν, καὶ ἰσχυρότεροι, ἐπεὶ εὐτυχήκαμεν· καὶ πλείονες δέ, ἐπεὶ ὑμεῖς ἡμῖν προσεγένεσθε· μὴ γὰρ ἔτι ἀτίμαζε μηδὲ τοὺς σούς, ἐπεὶ σὺν ἡμῖν εἰσι· σὺν γὰρ τοῖς νικῶσι, σάφ' ἴσθι, ὦ Γωβρύα, θαῤῥοῦντες καὶ οἱ ἀκόλουθοί ἕπονται. Μὴ λανθανέτω δέ σε μηδὲ τοῦτ', ἔφη, ὅτι ἔξεστι μὲν τοῖς πολεμίοις καὶ νῦν ἰδεῖν

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ἡμᾶς· γοργότεροι δέ, σάφ' ἴσθι, οὐδαμῶς ἂν αὐτοῖς φανείημεν μένοντες ἢ ἰόντες ἐπ' ἐκείνους. Ὡς οὖν ἐμοῦ ταῦτα γιγνώσκοντος ἄγε ἡμᾶς εὐθὺ τὴν ἐπὶ Βαβυλῶνος.

CAP. III.

1. Οὕτω μὲν δὴ πορευόμενοι τεταρταῖοι πρὸς τοῖς ὁρίοις τῆς Γωβρύου χώρας ἐγένοντο. Ὡς δ' ἐν τῇ πολεμίᾳ ἦν, κατέστησε λαβὼν ἐν τάξει μεθ' ἑαυτοῦ τούς τε πεζοὺς καὶ τῶν ἱππέων ὁπόσους ἐδόκει καλῶς αὐτῷ ἔχειν· τοὺς δ' ἄλλους ἱππέας ἀφῆκε καταθεῖν, καὶ ἐκέλευσε τοὺς μὲν ὅπλα ἔχοντας κατακαίνειν, τοὺς δ' ἄλλους καὶ πρόβατα ὅσα ἂν λάβωσι πρὸς αὐτὸν ἄγειν. Ἐκέλευσε δὲ καὶ τοὺς Πέρσας συγκαταθεῖν· καὶ ἦκον πολλοὶ μὲν αὐτῶν κατακεκυλισμένοι ἀπὸ τῶν ἵππων, πολλοὶ δὲ καὶ λείαν πλείστην ἄγοντες. 2. Ὡς δὲ παρῆν ἡ λεία, συγκαλέσας τούς τε τῶν Μήδων ἄρχοντας καὶ τῶν Ὑρκανίων καὶ τοὺς ὁμοτίμους ἔλεξεν, Ὦ ἄνδρες φίλοι, ἐξένισεν ἡμᾶς ἅπαντας πολλοῖς ἀγαθοῖς Γωβρύας. Εἰ οὖν, ἔφη, τοῖς θεοῖς ἐξελόντες τὰ νομιζόμενα καὶ τῇ στρατιᾷ τὰ ἱκανὰ τὴν ἄλλην τούτῳ δοίημεν λείαν, ἆρ' ἄν, ἔφη, καλὸν ποιήσαιμεν τῷ εὐθὺς φανεροὶ εἶναι ὅτι καὶ τοὺς εὖ ποιοῦντας πειρώμεθα νικᾶν εὖ ποιοῦντες; 3. Ὡς δὲ τοῦτ' ἤκουσαν, πάντες μὲν ἐπῄνουν, πάντες δ' ἐνεκωμίαζον· εἷς δὲ καὶ ἔλεξεν ὧδε, Πάνυ, ἔφη, ὦ Κῦρε, τοῦτο ποιήσομεν. Καὶ γάρ μοι, ἔφη, δοκεῖ ὁ Γωβρύας πτωχούς τινας νομίζειν ἡμᾶς, ὅτι οὐ δαρεικῶν μεστοὶ ἤκομεν οὐδ' ἐκ χρυσῶν πίνομεν φιαλῶν· εἰ δὲ τοῦτο ποιήσαιμεν, γνοίη ἄν, ἔφη, ὅτι ἔστιν ἐλευθερίους εἶναι καὶ ἄνευ χρυσοῦ. 4. Ἄγε δή, ἔφη, τὰ τῶν θεῶν ἀποδύντες τοῖς μάγοις καὶ ὅσα τῇ στρατιᾷ ἱκανὰ ἐξελόντες τἆλλα καλέσαντες τὸν Γωβρύαν δότε αὐτῷ. Οὕτω δὴ λαβόντες ἐκεῖνοι ὅσα ἔδει τἆλλα ἔδοσαν τῷ Γωβρύᾳ.

5. Ἐκ τούτου δὴ ἄγει πρὸς Βαβυλῶνα παραταξάμενος ὥσπερ ὅτε ἡ μάχη ἦν. Ὡς δ' οὐκ ἀντεξίεσαν οἱ Ἀσσύριοι καὶ ὁ Κῦρος ἐκέλευσε τὸν Γωβρύαν προσελάσαντα εἰπεῖν ὅτι εἰ βούλεται ὁ βασιλεὺς ἐξιὼν ὑπὲρ τῆς χώρας μάχεσθαι, κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο· εἰ δὲ μὴ ἀμυνεῖ τῇ χώρᾳ, ὅτι ἀνάγκη τοῖς κρατοῦσι πείθεσθαι· 6. Ὁ μὲν δὴ Γωβρύας προσήλασεν ἔνθα ἀσφαλὲς ἦν

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ταῦτα εἰπεῖν, ὁ δὲ αὐτῷ ἐξέπεμψεν ἀποκρινούμενον τοιάδε· Δεσπότης ὁ σὸς λέγει, ὦ Γωβρύα, Οὐχ ὅτι ἀπέκτεινά σου τὸν υἱὸν μεταμέλει μοι, ἀλλ' ὅτι οὐ καὶ σὲ προσαπέκτεινα. Μάχεσθαι δὲ ἐὰν βούλησθε, ἥκετε εἰς τὴν τριακοστὴν ἡμέραν· νῦν δ' οὕπω ἡμῖν σχολή· ἔτι γὰρ παρασκευαζόμεθα. 7. Ὁ δὲ Γωβρύας εἶπεν· Ἀλλὰ μήποτέ σοι λήξειεν αὕτη ἡ μεταμέλεια· δῆλον γὰρ ὅτι ἀνιῶ σέ τι, ἐξ οὗ αὕτη σε ἡ μεταμέλεια ἔχει.

8. Ὁ μὲν δὴ Γωβρύας ἀπήγγειλε τὰ τοῦ Ἀσσυρίου· ὁ δὲ Κῦρος ἀκούσας ταῦτα ἀπήγαγε τὸ στράτευμα· καὶ καλέσας τὸν Γωβρύαν Εἰπέ μοι, ἔφη, οὐκ ἔλεγες μέντοι σὺ ὅτι τὸν ἐκτμηθέντα ὑπὸ τοῦ Ἀσσυρίου οἷει ἂν σὺν ἡμῖν γενέσθαι; Εὖ μὲν οὖν, ἔφη, δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κἀκεῖνος ἐπαῤῥησιασάμεθα πρὸς ἀλλήλους. 9. Ὁπότε τοίνυν σοι δοκεῖ καλῶς ἔχειν, πρὸς αὐτὸν πρόσιθι· καὶ πρῶτον μὲν οὕτω ποίει ὅπως ἂν αὐτοὶ ὅ,τι ἂν λέγῃ εἰδῆτε· ἐπειδὰν δὲ συγγένῃ αὐτῷ, ἐὰν γνῷς αὐτὸν φίλον ἡμῶν βουλόμενον εἶναι, τοῦτο δεῖ μηχανᾶσθαι ὅπως λάθῃ φίλος ὢν ἡμῖν· οὔτε γὰρ ἂν φίλους τις ποιήσειεν ἄλλως πως πλείω ἀγαθὰ ἐν πολέμῳ ἢ πολέμιος δοκῶν εἶναι οὔτ' ἂν ἐχθροὺς πλείω τις βλάψειεν ἄλλως πως ἢ φίλος δοκῶν εἶναι. 10. Καὶ μήν, ἔφη ὁ Γωβρύας, οἶδ' ὅτι κἂν πρίαιτο Γαδάτας τὸ μέγα τι ποιῆσαι κακὸν τὸν νῦν βασιλέα Ἀσσυρίων· ἀλλ' ὅ,τι ἂν δύναιτο, τοῦτο δεῖ καὶ ἡμᾶς σκοπεῖν. 11. Λέγε δή μοι, ἔφη ὁ Κῦρος, εἰς τὸ φρούριον τὸ πρὸ τῆς χώρας, ὃ φατε Ὑρκανίοις τε καὶ Σάκαις ἐπιτετειχίσθαι τῇδε τῇ χώρᾳ πρόβολον εἶναι τοῦ πολέμου, ἆρ' ἄν, ἔφη, οἷει ὑπὸ τοῦ φρουράρχου παρεθῆναι τὸν εὐνοῦχον ἐλθόντα σὺν δυνάμει; Σαφῶς γε, ἔφη ὁ Γωβρύας, εἴπερ ἀνύποπτος ὢν ὥσπερ νῦν ἐστιν ἀφίκοιτο πρὸς αὐτόν. 12. Οὐκοῦν, ἔφη, ἀνύποπτος ἂν εἴη, εἰ προσβάλοιμι μὲν ἐγὼ πρὸς τὰ χωρία αὐτοῦ ὡς λαβεῖν βουλόμενος, ἀπομάχοιτο δ' ἐκεῖνος ἀνὰ κράτος· καὶ λάβοιμι μὲν αὐτοῦ τι ἐγώ, ἀντιλάβοι δὲ κἀκεῖνος ἡμῶν ἢ ἄλλους τινὰς ἢ καὶ ἀγγέλους πεμπομένους ὑπ' ἐμοῦ πρὸς τούτους οὓς φατε πολεμίους τῷ Ἀσσυρίῳ εἶναι· καὶ οἱ μὲν ληφθέντες λέγοιεν ὅτι ἐπὶ στράτευμα ἀπέρχονται καὶ κλίμακας ὡς εἰς τὸ φρούριον ἄξοντες· ὁ δὲ εὐνοῦχος ἀκούσας προσποιήσαιτο προαγγεῖλαι βουλόμενος ταῦτα παρεῖναι. 13. Καὶ ὁ Γωβρύας εἶπεν, Οὕτω μὲν γιγνομένων σαφῶς οἶδα ὅτι παρείη ἂν αὐτός, καὶ δέοιτό γ' ἂν αὐτοῦ μένειν ἕως σὺ ἀπέλθοις. Οὐκοῦν, ἔφη ὁ Κῦ-

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φος, εἴ γε ἅπαξ εἰσέλθοι, δύναιτ' ἂν ἡμῖν ὑποχείριον ποιῆσαι τὸ χωρίον; 14. Εἰκὸς γοῦν, ἔφη ὁ Γωβρύας, τὰ μὲν ἔνδον ἐκείνου συμπαρασκευάζοντος, τὰ δ' ἔξωθεν σοῦ ἰσχυρότερα προσάγοντος. Ἴθι οὖν, ἔφη, καὶ πειρῶ ταῦτα διδάξας καὶ διαπραξάμενος παρεῖναι· πιστὰ δὲ αὐτῷ οὐκ ἂν μείζω οὔτε εἴποις οὔτε δείξαις ὧν αὐτὸς σὺ τυγχάνεις παρ' ἡμῶν εἰληφώς.

15. Ἐκ τούτου ᾤχετο μὲν ὁ Γωβρύας· ἅσμενος δὲ ἰδὼν αὐτὸν ὁ εὐνοῦχος συνωμολόγει τε πάντα καὶ συνέθετο ἃ ἔδει. Ἐπεὶ δὲ ἀπήγγειλεν ὁ Γωβρύας ὅτι πάντα δοκοίη ἰσχυρῶς τῷ εὐνούχῳ ἔχειν τὰ ἐπισταλέντα, ἐκ τούτου τῇ ὑστεραίᾳ προσέβαλε μὲν ὁ Κῦρος, ἀπεμάχετο δὲ ὁ Γαδάτας. 16. Ἦν δὲ καὶ ὃ ἔλαβε χωρίον ὁ Κῦρος ὁποῖον ἔφη ὁ Γαδάτας. Τῶν δὲ ἀγγέλων οὓς ἔπεμψεν ὁ Κῦρος προειπὼν ἧ πορεύσοιντο, τοὺς μὲν εἴασεν ὁ Γαδάτας διαφεύγειν, ὅπως ἄγοιεν τὰ στρατεύματα καὶ τὰς κλίμακας κομίζοιεν· οὓς δ' ἔλαβε, βασανίζων ἐναντίον πολλῶν, ὡς ἤκουσεν ἐφ' ἃ ἔφασαν πορεύεσθαι, εὐθέως συσκευασάμενος ὡς ἐξαγγελῶν τῆς νυκτὸς ἐπορεύετο. 17. Τέλος δὲ πιστευθεὶς ὡς βοηθὸς εἰσέρχεται εἰς τὸ φρούριον· καὶ τέως μὲν συμπαρεσκεύαζεν ὅ,τι δύναιτο τῷ φρουράρχῳ· ἐπεὶ δὲ ὁ Κῦρος ἦλθε, καταλαμβάνει τὸ χωρίον συνεργοὺς ποιησάμενος καὶ τοὺς παρὰ τοῦ Κύρου αἰχμαλώτους. 18. Ἐπεὶ δὲ τοῦτο ἐγένετο, εὐθὺς Γαδάτας ὁ εὐνοῦχος τὰ ἔνδον καταστήσας ἐξῆλθε πρὸς τὸν Κῦρον, καὶ τῷ νόμῳ προσκυνήσας εἶπε Χαῖρε, ὦ Κῦρε. 19. Ἀλλὰ ποιῶ ταῦτ', ἔφη· σὺ γάρ με σὺν τοῖς θεοῖς οὐ κελεύεις μόνον ἀλλὰ καὶ ἀναγκάζεις χαίρειν. Εὖ γὰρ ἴσθι, ἔφη, ὅτι ἐγὼ μέγα ποιοῦμαι φίλον τοῦτο τὸ χωρίον τοῖς ἐνθάδε συμμάχοις καταλιπών· σοῦ δ', ἔφη, ὦ Γαδάτα, ὁ Ἀσσύριος παῖδας μέν, ὡς ἔοικε, τὸ ποιεῖσθαι ἀφείλετο, οὐ μέντοι τό γε φίλους κτᾶσθαι δύνασθαι ἀπεστέρησεν· ἀλλ' εὖ ἴσθι ὅτι ἡμᾶς τῷ ἔργῳ τούτῳ φίλους πεποίησαι οἵ σοι ἐὰν δυνώμεθα πειρασόμεθα μὴ χείροτες βοηθοὶ παραστῆναι ἢ εἰ παῖδας ἢ ἐκγόνους ἐκέκτησο. 20. Ὁ μὲν ταῦτ' ἔλεξεν. Ἐν δὲ τούτῳ ὁ Ὑρκάνιος ἅρτι ἠσθημένος τὸ γεγενημένον προσθεῖ τῷ Κύρῳ καὶ λαβὼν τὴν δεξιὰν αὐτοῦ εἶπεν, Ὦ μέγα ἀγαθὸν σὺ τοῖς φίλοις Κῦρε, ὡς πολλήν με τοῖς θεοῖς ποιεῖς χαριν ὀφείλειν ὅτι σοί με συνήγαγον. 21. Ἴθι νῦν, ἔφη ὁ Κῦρος, καὶ λαβὼν τὸ χωρίον οὗπερ ἕνεκά με ἀσπάζῃ διατίθει αὐτὸ οὕτως ὡς

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ἂν τῷ ὑμετέρῳ φίλῳ πλείστου ἄξιον ᾖ καὶ τοῖς ἄλλοις συμμάχοις, μάλιστα δ', ἔφη, Γαδάτᾳ τούτῳ, ὃς ἡμῖν αὐτὸ λαβὼν παραδίδωσι.

22. Τί οὖν; ἔφη ὁ Ὑρκάνιος, ἐπειδὰν Καδούσιοι ἔλθωσι καὶ Σάκαι καὶ οἱ ἐμοὶ πολῖται, καλέσωμεν καὶ τοῦτον, ἵνα κοινῇ συμβουλευσώμεθα πάντες ὅσοις προσήκει πῶς ἂν συμφορώτατα χρώμεθα τῷ φρουρίῳ; 23. Ταῦτα μὲν οὕτω συνήνεσεν ὁ Κῦρος· ἐπεὶ δὲ συνῆλθον οἷς ἔμελε περὶ τοῦ φρουρίου, ἐβουλεύσαντο κοινῇ φυλάττειν οἵσπερ ἀγαθὸν ἦν φίλιον ὄν, ὅπως αὐτοῖς μὲν πρόβολος εἴη πολέμου, τοῖς δ' Ἀσσυρίοις ἐπιτετειχισμένον εἴη. 24. Τούτων δὲ γενομένων πολὺ δὴ προθυμότερον καὶ πλείους καὶ Καδούσιοι συνεστρατεύοντο καὶ Σάκαι καὶ Ὑρκάνιοι· καὶ συνελέγη ἐντεῦθεν στράτευμα Καδουσίων μὲν πελτασταὶ εἰς δισμυρίους καὶ ἱππεῖς εἰς τετρακισχιλίους, Σακῶν δὲ τοξόται εἰς μυρίους καὶ ἱπποτοξόται εἰς δισχιλίους, καὶ Ὑρκάνιοι δὲ πεζούς τε ὁπόσους ἐδύναντο προεξέπεμψαν καὶ ἱππέας ἐξεπλήρωσαν εἰς δισχιλίους· τὸ γὰρ πρόσθεν καταλελειμμένοι ἦσαν πλείους οἵκοι αὐτοῖς ἱππεῖς, ὅτι καὶ οἱ Καδούσιοι καὶ Σάκαι τοῖς Ἀσσυρίοις πολέμιοι ἦσαν. 25. Ὅσον δὲ χρόνον ἐκαθέζετο ὁ Κῦρος ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομίαν, τῶν Ἀσσυρίων τῶν κατὰ ταῦτα τὰ χωρία πολλοὶ μὲν ἀπῆγον ἵππους, πολλοὶ δὲ ἀπέφερον ὅπλα, φοβούμενοι ἤδη πάντας τοὺς προσχώρους.

26. Ἐκ δὲ τούτου προσέρχεται τῷ Κύρῳ ὁ Γαδάτας καὶ λέγει ὅτι ἥκουσιν αὐτῷ ἄγγελοι ὡς ὁ Ἀσσύριος ἐπεὶ πύθοιτο τὰ περὶ τοῦ φρουρίου, χαλεπῶς τε ἐνέγκοι καὶ συσκευάζοιτο ὡς ἐμβαλῶν εἰς τὴν αὐτοῦ χώραν. Ἐὰν οὖν ἀφῇς με, ὦ Κῦρε, τὰ τείχη ἂν πειραθείην διασῶσαι, τῶν δὲ ἄλλων μείων λόγος. 27. Καὶ ὁ Κῦρος εἶπεν, Ἐὰν οὖν ἴῃς νῦν, πότε ἔσῃ οἴκοι; καὶ ὁ Γαδάτας εἶπεν, Εἰς τρίτην δειπνήσω ἐν τῇ ἡμετέρᾳ. Ἦ καὶ τὸν Ἀσσύριον, ἔφη, οἴει ἐκεῖ ἤδη καταλήψεσθαι; Εὖ μὲν οὖν, ἔφη, οἶδα· σπεύσει γὰρ ἕως ἔτι πρόσω δοκεῖς ἀπεῖναι. 28. Ἐγὼ δέ, ἔφη ὁ Κῦρος, ποσταῖος ἂν τῷ στρατεύματι ἐκεῖσε ἀφικοίμην; πρὸς τοῦτο δὴ ὁ Γαδάτας λέγει· Πολὺ ἤδη, ὦ δέσποτα, ἔχεις τὸ στράτευμα καὶ οὐκ ἂν δύναιο μεῖον ἢ ἐν ἓξ ἢ ἑπτὰ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἴκησιν. Σὺ μὲν τοίνυν, ἔφη ὁ Κῦρος, ἄπιθι ὡς τάχιστα· ἐγὼ δὲ ὡς ἂν δυνατὸν ᾖ πορεύσομαι. 29. Ὁ μὲν δὴ Γαδάτας ᾤχετο· ὁ δὲ Κῦρος

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συνεκάλεσε πάντας τοὺς ἄρχοντας τῶν συμμάχων· καὶ ἤδη πολλοί τε ἐδόκουν καὶ καλοὶ κἀγαθοὶ παρεῖναι· ἐν οἷς δὴ λέγει ὁ Κῦρος ταῦτα.

30. Ἄνδρες σύμμαχοι, Γαδάτας διέπραξεν ἃ δοκεῖ πᾶσιν ἡμῖν πολλοῦ ἄξια εἶναι, καὶ ταῦτα πρὶν καὶ ὁτιοῦν ἀγαθὸν ὑφ' ἡμῶν παθεῖν. Νῦν δὲ ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται, δῆλον ὅτι ἅμα μὲν τιμωρεῖσθαι αὐτὸν βουλόμενος, ὅτι δοκεῖ ὑπ' αὐτοῦ μέγα βεβλάφθαι· ἅμα δ' ἴσως κἀκεῖνο ἐννοεῖται ὡς εἰ οἱ μὲν πρὸς ἡμᾶς ἀφιστάμενοι μηδὲν ὑπ' ἐκείνου κακὸν πείσονται, οἱ δὲ σὺν ἐκείνῳ ὄντες ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχα οἰδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι. 31. Νῦν οὖν, ὦ ἄνδρες, καλόν τι ἂν μοι δοκοῦμεν ποιῆσαι, εἰ προθύμως Γαδάτᾳ βοηθήσαιμεν ἀνδρὶ εὐεργέτῃ· καὶ ἅμα δίκαια ποιοῖμεν ἂν χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ ξύμφορά γ' ἄν, ὡς ἐγὼ δοκῶ, πράττοιμεν ἡμῖν αὐτοῖς. 32. Εἰ γὰρ πᾶσι φαινοίμεθα τοὺς μὲν κακῶς ποιοῦντας νικᾶν πειρώμενοι κακῶς ποιοῦντες, τοὺς δ' εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι, εἰκὸς ἐκ τῶν τοιούτων φίλους μὲν πολλοὺς ἡμῖν βούλεσθαι γίγνεσθαι, ἐχθρὸν δὲ μηδένα ἐπιθυμεῖν εἶναι· 33. Εἰ δὲ ἀμελῆσαι δόξαιμεν Γαδάτου, πρὸς τῶν θεῶν ποίοις λόγοις ἂν ἄλλον πείθοιμεν χαρίζεσθαί τι ἡμῖν; πῶς δ' ἂν τολμῷμεν ἡμᾶς αὐτοὺς ἐπαινεῖν; πῶς δ' ἂν ἀντιβλέψαι τις ἡμῶν δύναιτο Γαδάτᾳ, εἰ ἡττώμεθα αὐτοῦ εὖ ποιοῦντος τοσοῦτοι ὄντες ἑνὸς ἀνδρὸς καὶ τούτου οὕτω διακειμένου; Ὁ μὲν οὕτως εἶπεν· 34. Οἱ δὲ πάντες ἰσχυρῶς συνεπῄνουν ταῦτα ποιεῖν.

Ἄγετε τοίνυν, ἔφη, ἐπεὶ καὶ ὑμῖν συνδοκεῖ ταῦτα, ἐπὶ μὲν τοῖς ὑποζυγίοις καὶ ὀχήμασι καταλίπωμεν ἕκαστοι τοὺς μετ' αὐτῶν ἐπιτηδειοτάτους πορεύεσθαι. 35. Γωβρύας δὲ ἡμῖν ἀρχέτω αὐτῶν καὶ ἡγείσθω αὐτοῖς· καὶ γὰρ ὁδῶν ἔμπειρος καὶ τἆλλα ἱκανός· ἡμεῖς δέ, ἔφη, καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα, τὰ ἐπιτήδεια τριῶν ἡμερῶν λαβόντες· ὅσῳ γὰρ ἂν κουφότερον συσκευασώμεθα καὶ εὐτελέστερον, τοσούτῳ ἥδιον τὰς ἐπιούσας ἡμέρας ἀριστήσομέν τε καὶ δειπνήσομεν καὶ καθευδήσομεν. 36. Νῦν δ', ἔφη, πορευώμεθα ὧδε· πρῶτον μὲν ἄγε σύ, Χρυσάντα, τοὺς θωρακοφόρους, ἐπεὶ ὁμαλή τε καὶ πλατεῖα ἡ ὁδός ἐστι, τοὺς ταξιάρχους ἔχων ἐν μετώπῳ πάντας· ἡ δὲ τάξις ἑκάστη ἐφ' ἑνὸς ἴτω· ἀθρόοι γὰρ ὄντες καὶ τάχιστα καὶ ἀσφαλέστατα πο-

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ρευδίμεθ' ἄν. 37. Τούτου δὲ ἕνεκα, ἔφη, κελεύω τοὺς θωρακοφόρους ἡγεῖσθαι ὅτι τοῦτο βαρύτατόν ἐστι τοῦ στρατεύματος. Τοῦ δὲ βαρυτάτου ἡγουμένου, ἀνάγκη ῥᾳδίως ἕπεσθαι πάντα τὰ θᾶσσον ἰόντα· ὅταν δὲ τὸ τάχιστον ἡγῆται ἐν νυκτί, οἰδέν ἐστι θαυμαστὸν καὶ διασπᾶσθαι τὰ στρατεύματα· τὸ γὰρ προταχθὲν ἀποδιδράσκει. 38. Ἐπὶ δὲ τούτοις, ἔφη, Ἀρτάβαζος τοὺς Περσῶν πελταστὰς καὶ τοξότας ἀγέτω· ἐπὶ δὲ τούτοις Ἀιδιμύας ὁ Μῆδος τὸ Μήδων πεζικόν· ἐπὶ δὲ τούτοις Ἔμβας τὸ Ἀρμενίων πεζικόν· ἐπὶ δὲ τούτοις Ἀρτούχας Ὑρκανίους· ἐπὶ δὲ τούτοις Θαμβράδας τὸ Σακῶν πεζικόν· ἐπὶ δὲ τούτοις Δαμάτας Καδουσίους. 39. Ἀγόντων δὲ καὶ οὗτοι πάντες ἐν μετώπῳ μὲν τοὺς ταξιάρχους ἔχοντες, δεξιοὺς δὲ τοὺς πελταστάς, ἀριστεροὺς δὲ τοὺς τοξότας τοῦ ἑαυτῶν πλαισίου· οὕτω γὰρ πορευόμενοι καὶ εὐχρηστότεροι γίγνονται. 40. Ἐπὶ δὲ τούτοις οἱ σκευοφόροι, ἔφη, πάντων ἐπέσθων· οἱ δὲ ἄρχοντες αὐτῶν ἐπιμελείσθων ὅπως συνεσκευασμένοι τε ὦσι πάντα πρὶν καθείδειν καὶ πρωὶ σὺν τοῖς σκεύεσι παρῶσιν εἰς τὴν τεταγμένην χώραν καὶ ὅπως κοσμίως ἕπωνται. 41. Ἐπὶ δὲ τοῖς σκευοφόροις, ἔφη, τοὺς Πέρσας ἱππέας Μαδάτας ὁ Πέρσης ἀγέτω, ἔχων καὶ οὗτος τοὺς ἑκατοντάρχους τῶν ἱππέων ἐν μετώπῳ· ὁ δ' ἑκατόνταρχος τὴν τάξιν ἀγέτω εἰς ἕνα ὥςπερ οἱ πεζαρχοι. 42. Ἐπὶ δὲ τούτοις Ἱερσομβάτας ὁ Μῆδος ὡσαύτως τοὺς ἑαυτοῦ ἱππέας· ἐπὶ δὲ τούτοις σύ, ὦ Τιγράνη, τὸ σαυτοῦ ἱππικόν· καὶ οἱ ἄλλοι δ' ἵππαρχοι μεθ' ὧν ἕκαστοι ἀφίκοντο πρὸς ἡμᾶς· ἐπὶ δὲ τούτοις Σάκαι ἄγετε· ἕσχατοι δ', ὥςπερ ἦλθον, Καδούσιοι ἀγόντων στράτευμα· σὺ δέ, Ἀλκεύνα ὁ ἄγων αὐτούς, ἐπιμελοῦ τὸ νῦν εἶναι πάντων τῶν ὄπισθεν καὶ μηδένα ἔα ὕστερον τῶν σῶν ἱππέων γίγνεσθαι. 43. Ἐπιμελεῖσθε δὲ τοῦ σιωπῇ πορεύεσθαι οἵ τε ἄρχοντες καὶ πάντες οἱ σωφρονοῦντες· διὰ γὰρ τῶν ὤτων ἐν τῇ νυκτὶ ἀνάγκη μᾶλλον ἢ διὰ τῶν ὀφθαλμῶν ἕκαστα καὶ αἰσθάνεσθαι καὶ προΐστασθαι· καὶ τὸ ταραχθῆναι δ' ἐν τῇ νυκτὶ πολὺ μεῖζόν ἐστι πρᾶγμα ἢ ἐν τῇ ἡμέρᾳ καὶ δυσκαταστατώτερον· οὗ ἕνεκα ἥ τε σιωπὴ ἀσκητέα καὶ ἡ τάξις διαφυλακτέα. 44. Τὰς δὲ νυκτερινὰς φυλακάς, ὅταν μέλλητε νυκτὸς ἀναστήσεσθαι, χρὴ ὡς βραχυτάτας καὶ πλείστας ποιεῖσθαι, ὡς μηδένα ἡ ἐν τῇ φυλακῇ ἀγρυπνία πολλὴ οὖσα λυμαίνηται ἐν τῇ πορείᾳ· ἡνίκα δ' ἂν ὥρα ᾖ πορεύεσθαι, σημανεῖ τῷ κέρατι. 45. Ὑμεῖς δὲ ἔχοντες ἃ δεῖ ἕκαστοι πάρεστε

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εἰς τὴν ἐπὶ Βαβυλῶνος ὁδόν· ὁ δὲ ὁρμώμενος ἀεὶ τῷ κατ' οὐρὰν παρεγγυάτω ἕπεσθαι.

46. Ἐκ τούτου δὴ ἧχοντο ἐπὶ τὰς σκηνὰς καὶ ἅμα ἀπιόντες διελέγοντο πρὸς ἀλλήλους ὡς μνημονικῶς ὁ Κῦρος ὁπόσοις συνέταττε πᾶσιν ὀνομάζων ἐνετέλλετο. 47. Ὁ δὲ Κῦρος ἐπιμελείᾳ τοῦτο ἐποίει· πάνυ γὰρ αὐτῷ ἐδόκει θαυμαστὸν εἶναι εἰ οἱ μὲν βάναυσοι ἴσασι τῆς ἑαυτοῦ τέχνης ἕκαστος τῶν ἐργαλείων τὰ ὀνόματα, καὶ ὁ ἰατρὸς δὲ οἶδε καὶ τῶν ὀργάνων καὶ τῶν φαρμάκων οἷς χρῆται πάντων τὰ ὀνόματα, ὁ δὲ στρατηγὸς οὕτως ἠλίθιος ἔσοιτο ὥστε οὐκ εἴσεται τῶν ὑφ' ἑαυτῷ ἡγεμόνων τὰ ὀνόματα, οἷς ἀνάγκη ἐστὶν αὐτῷ ὀργάνοις χρῆσθαι καὶ ὅταν καταλαβεῖν τι βούληται καὶ ὅταν φυλάξαι καὶ ὅταν θαρρῦναι καὶ ὅταν φοβῆσαι· καὶ τιμῆσαι δὲ ὁπότε τινὰ βούλοιτο, πρέπον αὐτῷ ἐδόκει εἶναι ὀνομαστὶ προσαγορεύειν. 48. Ἐδόκουν δὲ αὐτῷ οἱ γιγνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος καὶ τοῦ καλόν τι ποιοῦντες ὁρᾶσθαι μᾶλλον ὀρέγεσθαι καὶ τοῦ αἰσχρόν τι ποιεῖν μᾶλλον προθυμεῖσθαι ἀπέχεσθαι. 49. Ἠλίθιον δὲ καὶ τοῦτ' ἐδόκει εἶναι αὐτῷ τὸ ὁπότε βούλοιτό τι πριχθῆναι, οὕτω προστάττειν ὥσπερ ἐν οἴκῳ ἔνιοι δεσπόται προστάττουσιν, Ἴτω τις ἐφ' ὕδωρ, Ξύλα τις σχισάτω· 50. Οὕτω γὰρ προσταττομένων εἰς ἀλλήλους τε ὁρᾶν πάντες ἐδόκουν αὐτῷ καὶ οὐδεὶς περαίνειν τὸ προσταχθὲν καὶ πάντες ἐν αἰτίᾳ εἶναι καὶ οὐδεὶς τῇ αἰτίᾳ οὔτε αἰσχύνεσθαι οὔτε φοβεῖσθαι ὁμοίως διὰ τὸ σὺν πολλοῖς αἰτίαν ἔχειν· διὰ ταῦτα δὴ αὐτὸς πάντας ὠνόμαζεν ὁπότε τι προστάττοι.

51. Καὶ Κῦρος μὲν δὴ περὶ τούτων οὕτως ἐγίγνωσκεν. Οἱ δὲ στρατιῶται τότε μὲν δειπνήσαντες καὶ φύλακας καταστησάμενοι καὶ συσκευασάμενοι πάντα ἃ ἔδει ἐκοιμήθησαν. 52. Ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν, ἐσήμηνε τῷ κέρατι. Κῦρος δ' εἰπὼν τῷ Χρυσάντᾳ ὅτι ἐπὶ τῇ ὁδῷ ὑπομένοι δὴ ἐν τῷ πρόσθεν τοῦ στρατεύματος ἐξήει λαβὼν τοὺς ἀμφ' αὐτὸν ὑπηρέτας· βραχεῖ δὲ χρόνῳ ὕστερον Χρυσάντας παρῆν ἄγων τοὺς θωρακοφόρους. 53. Τούτῳ μὲν οὖν ὁ Κῦρος δοὺς τοὺς ἡγεμόνας τῆς ὁδοῦ πορεύεσθαι ἐκέλευεν ἡσύχως· οὐ γάρ πω ἐν ὁδῷ πάντες ἦσαν· αὐτὸς δὲ ἑστηκὼς ἐν τῇ ὁδῷ τὸν μὲν προσιόντα προὐπέμπετο ἐν τάξει, ἐπὶ δὲ τὸν ὑστερίζοντα ἔπεμπε καλῶν. 54. Ἐπεὶ δὲ πάντες ἐν ὁδῷ ἦσαν, πρὸς μὲν Χρυσάνταν ἱππέας ἔπεμψεν ἐροῦντας ὅτι ἐν ὁδῷ ἤδη πάντες· ἄγε οὖν ἤδη

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θᾶσσον. 55. *Αὐτὸς δὲ παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἡσυχος κατεθεᾶτο τὰς τάξεις· καὶ οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, προελαύνων αὐτοῖς τίνες τε εἶεν ἤρετο καὶ ἐπεὶ πύθοιτο ἐπῄνει· εἰ δέ τινας θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο.*

56. *Ἓν μόνον παραλέλειπται τῆς ἐν νυκτὶ ἐπιμελείας αὐτοῦ, ὅτι πρὸ παντὸς τοῦ στρατεύματος πεζοὺς εὐζώνους οὐ πολλοὺς προὔπεμπεν, ἐφορωμένους ὑπὸ Χρυσάντα καὶ ἐφορῶντας αὐτόν, ὡς ὠτακουστοῦντες καὶ εἴ πως ἄλλως δύναιντο αἰσθάνεσθαι σημαίνοιεν τῷ Χρυσάντᾳ ὅ,τι καιρὸς δοκοίη εἶναι· ἄρχων δὲ καὶ ἐπὶ τούτοις ἦν ὃς καὶ τούτους ἐκόσμει καὶ τὸ μὲν ἄξιον λόγου ἐσήμαινε, τὸ δὲ μὴ οὐκ ἠνώχλει λέγων.* 57. *Τὴν μὲν δὴ νύκτα οὕτως ἐπορεύοντο· ἐπεὶ δὲ ἡμέρα ἐγένετο, τοὺς μὲν τῶν Καδουσίων ἱππέας, ὅτι αὐτῶν καὶ οἱ πεζοὶ ἔσχατοι ἐπορεύοντο, παρὰ τούτοις κατέλιπεν, ὡς μηδ' οὗτοι ψιλοὶ ἱππέως ἴοιεν· τοὺς δ' ἄλλους εἰς τὸ πρόσθεν παρελαύνειν ἐκέλευσεν, ὅτι καὶ οἱ πολέμιοι ἐν τῷ πρόσθεν ἦσαν, ὅπως εἴ τί που ἐναντιοῖτο, αὐτῷ ἀπαντῴη ἔχων τὴν ἰσχὺν ἐν τάξει καὶ μάχοιτο, εἴ τέ τί που φεῦγον ὀφθείη, ὡς ἐξ ἑτοιμοτάτου διώκοι.* 58. *Ἦσαν δὲ αὐτῷ ἀεὶ τεταγμένοι οὕς τε διώκειν δέοι καὶ οὓς παρ' αὐτῷ μένειν· πᾶσαν δὲ τὴν τάξιν λυθῆναι οὐδέποτε εἶα.* 59. *Κῦρος μὲν δὴ οὕτως ἦγε τὸ στράτευμα· οὐ μέντοι αὐτός γε μιᾷ χώρᾳ ἐχρῆτο, ἀλλ' ἄλλοτε ἀλλαχῆ περιελαύνων ἐφεώρα τε καὶ ἐπεμελεῖτο εἴ του δέοιντο. Οἱ μὲν δὴ ἀμφὶ Κῦρον οὕτως ἐπορεύοντο.*

CAP. IV.

1. *Ἐκ δὲ τοῦ Γαδάτα ἱππικοῦ τῶν δυνατῶν τις ἀνδρῶν ἐπεὶ ἐώρα αὐτὸν ἀφεστηκότα ἀπὸ τοῦ Ἀσσυρίου, ἐνόμισεν ὅτι εἴ τι οὗτος πάθοι, αὐτὸς ἂν λαβεῖν παρὰ τοῦ Ἀσσυρίου πάντα τὰ Γαδάτα· οὕτω δὴ πέμπει τινὰ τῶν ἑαυτοῦ πιστῶν πρὸς τὸν Ἀσσύριον καὶ κελεύει τὸν ἰόντα, εἰ καταλάβοι ἤδη ἐν τῇ Γαδάτα χώρᾳ τὸ Ἀσσύριον στράτευμα, λέγειν τῷ Ἀσσυρίῳ ὅτι εἰ βούλοιτο ἐνεδρεῦσαι, λάβοι ἂν Γαδάταν καὶ τοὺς σὺν αὐτῷ.* 2. *Δηλοῦν δὲ ἐνετέλλετο ὅσην τε εἶχεν ὁ Γαδάτας δύναμιν καὶ ὅτι Κῦρος οὐ*

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συνειπετο αὐτῷ· καὶ τὴν ὁδὸν ἐδήλωσεν ᾗ προσιέναι μέλλοι. Προσεπέστειλε δὲ τοῖς αὐτοῦ οἰκέταις, ὡς πιστεύοιτο μᾶλλον, καὶ τὸ τεῖχος ὃ ἐτύγχανεν αὐτὸς ἔχων ἐν τῇ Γαδάτου χώρᾳ παραδοῦναι τῷ Ἀσσυρίῳ καὶ τὰ ἐνόντα· ἤξειν δὲ καὶ αὐτὸς ἔφασκεν, εἰ μὲν δύναιτο, ἀποκτείνας Γαδάταν, εἰ δὲ μή, ὡς σὺν τῷ Ἀσσυρίῳ τὸ λοιπὸν ἐσόμενος. 3. Ἐπεὶ δὲ ὁ ἐπὶ ταῦτα ταχθεὶς ἐλαύνων ὡς δυνατὸν ἦν τάχιστα ἀφικνεῖται πρὸς τὸν Ἀσσύριον καὶ ἐδήλωσεν ἐφ' ἃ ἥκοι, ἀκούσας ἐκεῖνος τό τε χωρίον εὐθὺς παρέλαβε καὶ πολλὴν ἵππον ἔχων καὶ ἅρματα ἐνήδρευεν ἐν κώμαις ἀθρόαις. 4. Ὁ δὲ Γαδάτας ὡς ἐγγὺς ἦν τούτων τῶν κωμῶν, πέμπει τινὰς προδιερευνησομένους. Ὁ δὲ Ἀσσύριος ὡς ἔγνω προσιόντας τοὺς διερευνητάς, φεύγειν κελεύει ἅρματα ἐξαναστάντα δύο ἢ τρία καὶ ἵππους ὀλίγους ἤδη, ὡς δὴ φοβηθέντας καὶ ὀλίγους ὄντας. Οἱ δὲ προδιερευνηταὶ ὡς εἶδον ταῦτα, αὐτοί τε ἐδίωκον καὶ τῷ Γαδάτᾳ κατέσειον· καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. Οἱ δὲ Ἀσσύριοι, ὡς ἐδόκει ἁλώσιμος εἶναι ὁ Γαδάτας, ἀνίστανται ἐκ τῆς ἐνέδρας. 5. Καὶ οἱ μὲν ἀμφὶ Γαδάταν ἰδόντες ὥςπερ εἰκὸς ἔφευγον, οἱ δ' αὖ ὥςπερ εἰκὸς ἐδίωκον. Καὶ ἐν τούτῳ ὁ ἐπιβουλεύων τῷ Γαδάτᾳ παίει αὐτόν, καὶ καιρίας μὲν πληγῆς ἁμαρτάνει, τύπτει δὲ αὐτὸν εἰς τὸν ὦμον καὶ τιτρώσκει. Ποιήσας δὲ τοῦτο ἐξίσταται ἕως σὺν τοῖς διώκουσιν ἐγένετο· ἐπεὶ δὲ ἐγνώσθη, ὡς ἦν ὁμοῦ δή, σὺν τοῖς Ἀσσυρίοις προθύμως ἐκτείνων τὸν ἵππον σὺν τῷ βασιλεῖ ἐδίωκεν. 6. Ἐνταῦθα δὴ ἡλίσκοντο μὲν δῆλον ὅτι οἱ βραδυτάτους ἔχοντες τοὺς ἵππους ὑπὸ τῶν ταχίστων· ἤδη δὲ μάλα πάντες πιεζόμενοι διὰ τὸ κατατετρύσθαι ὑπὸ τῆς πορείας οἱ τοῦ Γαδάτα ἱππεῖς καθορῶσι τὸν Κῦρον προσιόντα σὺν τῷ στρατεύματι· δοκεῖν δὲ χρὴ ἀσμένως καὶ ἡδέως ὥςπερ εἰς λιμένα ἐκ χειμῶνος προσφέρεσθαι αὐτούς. 7. Ὁ δὲ Κῦρος τὸ μὲν πρῶτον ἐθαύμασεν· ὡς δ' ἔγνω τὸ πρᾶγμα, ἕως μὲν πάντες ἐναντίοι ἤλαυνον, ἐναντίος καὶ αὐτὸς ἐν τάξει ἦγε τὴν στρατιάν· ὡς δὲ γνόντες οἱ πολέμιοι τὸ ὂν ἐτράπησαν εἰς φυγήν, ἐνταῦθα δὴ ὁ Κῦρος ἐκέλευσε διώκειν τοὺς πρὸς τοῦτο τεταγμένους, αὐτὸς δὲ σὺν τοῖς ἄλλοις εἵπετο ὡς ᾤετο συμφέρειν. 8. Ἐνταῦθα δὴ καὶ ἅρματα ἡλίσκετο, ἕνια μὲν καὶ ἐκπιπτόντων τῶν ἡνιόχων, τῶν μὲν ἐν τῇ ἀναστροφῇ, τῶν δὲ καὶ ἄλλως, ἕνια δὲ καὶ περιτεμνόμενα ὑπὸ τῶν ἱππέων ἡλίσκετο. Καὶ ἀποκτείνουσι δὲ ἄλλους τε πολλοὺς καὶ τὸν παίσαντα Γαδάταν. 9. Τῶν μέντοι

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πεζῶν Ἀσσυρίων οἳ ἔτυχον τὸ Γαδάτα χωρίον πολιορκοῦντες οἱ μὲν εἰς τὸ τεῖχος κατέφυγον τὸ ἀπὸ Γαδάτου ἀποστάν, οἱ δὲ φθάσαντες εἰς πόλιν τινὰ τοῦ Ἀσσυρίου μεγάλην, ἔνθα καὶ αὐτὸς σὺν τοῖς ἵπποις καὶ τοῖς ἅρμασι κατέφυγεν ὁ Ἀσσύριος.

10. Κῦρος μὲν δὴ διαπραξάμενος ταῦτα ἐπαναχωρεῖ εἰς τὴν Γαδάτου χώραν· καὶ προστάξας οἷς ἔδει ἀμφὶ τὰ αἰχμάλωτα ἔχειν εὐθὺς ἐπορεύετο ὡς ἐπισκέψαιτο τὸν Γαδάταν πῶς ἔχοι ἐκ τοῦ τραύματος. Πορευομένῳ δ' αὐτῷ ὁ Γαδάτας ἐπιδεδεμένος ἤδη τὸ τραῦμα ἀπαντᾷ. Ἰδὼν δὲ αὐτὸν ὁ Κῦρος ἥσθη τε καὶ εἶπεν· Ἐγὼ δὲ πρὸς σὲ ἦα ἐπισκεψόμενος πῶς ἔχεις. 11. Ἐγὼ δέ γ', ἔφη ὁ Γαδάτας, καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ἦα ὁποῖός τις φαίνῃ ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων· ὅστις οὔτ' οἶδ' ἐγώγε ὅ,τι νῦν ἐμοῦ δεόμενος οὔτε μὴν ὑποσχόμενός γέ μοι ταῦτα πράξειν οὔτε εὖ πεποιθὼς ὑπ' ἐμοῦ εἰς γε τὸ ἴδιον οὐδ' ὁτιοῦν, ἀλλ' ὅτι τοὺς φίλους ἔδοξά σοί τι ὀνῆσαι, οὕτω μοι προθύμως ἐβοήθησας ὡς νῦν· τὸ μὲν ἐπ' ἐμοὶ οἴχομαι, τὸ δ' ἐπὶ σοὶ σέσωσμαι. 12. Οὐ μὰ τοὺς θεούς, εἰ ἦν οἷος ἔφυν ἐξ ἀρχῆς καὶ ἐπαιδοποιησάμην, οὐκ οἶδ' ἂν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ· ἐπεὶ ἄλλους τε οἶδα παῖδας καὶ τοῦτον νῦν τὸν Ἀσσυρίων βασιλέα πολὺ πλείω ἤδη τὸν αὐτοῦ πατέρα ἀνιάσαντα ἢ σὲ δύναται ἀνιᾶν. 13. Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπεν ὧδε· Ὦ Γαδάτα, ἦ πολὺ μεῖζον παρεὶς θαῦμα ἐμὲ νῦν θαυμάζεις. Καὶ τί δὴ τοῦτ' ἐστίν; ἔφη ὁ Γαδάτας. Ὅτι τοσοῦτοι μέν, ἔφη, Περσῶν ἐσπούδασαν περὶ σέ, τοσοῦτοι δὲ Μήδων, τοσοῦτοι δὲ Ὑρκανίων, πάντες δὲ οἱ παρόντες Ἀρμενίων καὶ Σακῶν καὶ Καδουσίων. 14. Καὶ ὁ Γαδάτας ἐπεύξατο, Ἀλλ' ὦ Ζεῦ, ἔφη, καὶ τούτοις πολλὰ ἀγαθὰ δοῖεν οἱ θεοί, καὶ πλεῖστα τῷ αἰτίῳ τοῦ καὶ τούτους τοιούτους εἶναι. Ὅπως μέντοι οὓς ἐπαινεῖς τούτους, ὦ Κῦρε, καὶ ξενίσομεν καλῶς, δέχου τάδε ξένια οἷα ἐγὼ δύναμαι. Ἅμα δὲ προσῆγε πάμπολλα, ὥστε καὶ θύειν τὸν βουλόμενον καὶ ξενίζεσθαι πᾶν τὸ στράτευμα ἀξίως τῶν καλῶς πεποιημένων καὶ καλῶς συμβάντων.

15. Ὁ δὲ Καδούσιος ὠπισθοφυλάκει καὶ οὐ μετέσχε τῆς διώξεως· βουλόμενος δὲ καὶ αὐτὸς λαμπρόν τι ποιῆσαι, οὔτε ἀνακοινωσάμενος οὔτε εἰπὼν οὐδὲν Κύρῳ καταθεῖ τὴν πρὸς Βαβυλῶνα χώραν. Διεσπαρμένοις δὲ τοῖς ἵπποις αὐτοῦ ἀπιὼν ὁ Ἀσσύριος ἐκ τῆς ἑαυτοῦ πόλεως οὐ κατέφυγε συντυγχάνει μάλα συντεταγμένοις

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ἔχων τὸ ἑαυτοῦ στράτευμα. 16. Ὡς δ' ἔγνω μόνους ὄντας τοὺς Καδουσίους, ἐπιτίθεται, καὶ τόν τε ἄρχοντα τῶν Καδουσίων ἀποκτείνει καὶ ἄλλους πολλοὺς καὶ ἵππους τινὰς λαμβάνει τῶν Καδουσίων, καὶ ἦν ἄγοντες λείαν ἐτύγχανον ἀφαιρεῖται. Καὶ ὁ μὲν Ἀσσύριος διώξας ἄχρις οὗ ἀσφαλὲς ᾤετο εἶναι ἀπετράπετο· οἱ δὲ Καδούσιοι ἐσώζοντο πρὸς τὸ στρατόπεδον ἀμφὶ δείλην οἱ πρῶτοι. 17. Κῦρος δὲ ὡς ἤσθετο τὸ γεγονός, ὑπήντα τε τοῖς Καδουσίοις καὶ ὄντινα ἴδοι τετρωμένον ἀναλαμβάνων τοῦτον μὲν ὡς Γαδάταν ἔπεμπεν, ὅπως θεραπεύοιτο, τοὺς δ' ἄλλους συγκατεσκήνου καὶ ὅπως τὰ ἐπιτήδεια ἕξουσι συνεπεμελεῖτο, παραλαμβάνων Περσῶν τῶν ὁμοτίμων συνεπιμελητάς· ἐν γὰρ τοῖς τοιούτοις οἱ ἀγαθοὶ ἐπιπονεῖν ἐθέλουσι. 18. Καὶ ἀνιώμενος μέντοι ἰσχυρῶς δῆλος ἦν, ὡς καὶ τῶν ἄλλων δεινούντων ἡνίκα ὥρα ἦν Κῦρος ἔτι σὺν τοῖς ὑπηρέταις καὶ τοῖς ἰατροῖς οὐδένα ἐκὼν ἀτημέλητον παρέλειπεν, ἀλλ' ἢ αὐτόπτης ἐφεώρα ἢ εἰ μὴ αὐτὸς ἐξανύτοι, πέμπων φανερὸς ἦν τοὺς θεραπεύσοντας.

19. Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. Ἅμα δὲ τῇ ἡμέρᾳ κηρύξας συνιέναι τῶν μὲν ἄλλων τοὺς ἄρχοντας, τοὺς δὲ Καδουσίους ἅπαντας, ἔλεξε τοιάδε.

Ἄνδρες ξύμμαχοι, ἀνθρώπινον τὸ γεγενημένον· τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν οἶμαι θαυμαστόν. Ἄξιοί γε μέντοι ἐσμὲν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν, τὸ μαθεῖν μήποτε διασπᾶν ἀπὸ τοῦ ὅλου δύναμιν ἀσθενεστέραν τῆς τῶν πολεμίων δυνάμεως. 20. Καὶ οὐ τοῦτ', ἔφη, λέγω ὡς οὐ δεῖ ποτε καὶ ἐλάσσονι ἔτι μορίῳ ἰέναι ὅπου ἂν δέῃ ἢ νῦν ὁ Καδούσιος ᾤχετο· ἀλλ' ἐάν τις κοινωσάμενος ὁρμᾶται τῷ ἱκανῷ βοηθῆσαι, ἔστι μὲν ἀπατηθῆναι, ἔστι δὲ τῷ ὑπομένοντι ἐξαπατήσαντι τοὺς πολεμίους ἄλλοσε τρέψαι ἀπὸ τῶν ἐξεληλυθότων, ἔστι δὲ ἄλλα παρέχοντα πράγματα τοῖς πολεμίοις τοῖς φίλοις ἀσφάλειαν παρέχειν· καὶ οὕτω μὲν οὐδ' ὁ χωρὶς ὢν ἀπέσται, ἀλλ' ἐξαρτήσεται τῆς ἰσχύος· ὁ δὲ ἀπεληλυθὼς μὴ ἀνακοινωσάμενος οὐδὲν διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο. 21. Ἀλλ' ἀντὶ μὲν τούτου, ἔφη, ἐὰν θεὸς θέλῃ, ἀμυνούμεθα τοὺς πολεμίους οὐκ εἰς μακράν. Ἀλλ' ἐπειδὰν τάχιστα ἀριστήσητε, ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο· καὶ ἅμα μὲν θάψομεν τοὺς τελευτήσαντας, ἅμα δὲ δείξομεν τοῖς πολεμίοις ἔνθα κρατῆσαι νομίζουσιν ἐνταῦθα ἄλ-

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λους αὐτῶν κρείττους, ἐὰν θεὸς θέλῃ· καὶ ὅπως γε μηδὲ τὸ χωριον ἡδέως ὁρῶσιν ἔνθα κατέκανον ἡμῶν τοὺς συμμάχους· ἐὰν δὲ μὴ ἀντεπεξίωσι, καύσομεν αὐτῶν τὰς κώμας καὶ δηώσομεν τὴν χώραν, ἵνα μὴ ἃ ἡμᾶς ἐποίησαν ὁρῶντες εὐφραίνωνται, ἀλλὰ τὰ ἑαυτῶν κακὰ θεώμενοι ἀνιῶνται. 22. Οἱ μὲν οὖν ἄλλοι, ἔφη, ἀριστᾶτε ἰόντες· ὑμεῖς δέ, ὦ Καδούσιοι, πρῶτον μὲν ἀπελθόντες ἄρχοντα ὑμῶν αὐτῶν ἕλεσθε ἥπερ ὑμῖν νόμος, ὅστις ὑμῶν ἐπιμελήσεται σὺν τοῖς θεοῖς καὶ σὺν ἡμῖν, ἄν τι προσδέησθε· ἐπειδὰν δὲ ἕλησθε καὶ ἀριστήσητε, πέμψατε πρός με τὸν αἱρεθέντα. 23. Οἱ μὲν δὴ ταῦτα ἔπραξαν· ὁ δὲ Κῦρος ἐπεὶ ἐξήγαγε τὸ στράτευμα, κατέστησεν εἰς τάξιν τὸν ἡρημένον ὑπὸ τῶν Καδουσίων καὶ ἐκέλευσε πλησίον αὐτοῦ ἄγειν τὴν τάξιν, ὅπως, ἔφη, ἂν δυνώμεθα, ἀναθαρρύνωμεν τοὺς ἄνδρας. Οὕτω δὴ ἐπορεύοντο· καὶ ἐλθόντες ἕθαπτον μὲν τοὺς Καδουσίους, ἐδήουν δὲ τὴν χώραν. Ποιήσαντες δὲ ταῦτα ἀπῆλθον τὰ ἐπιτήδεια ἐκ τῆς πολεμίας ἔχοντες πάλιν εἰς τὴν Γαδάτα.

24. Ἐνοήσας δ' ὅτι οἱ πρὸς αὐτὸν ἀφεστηκότες ὄντες πλησίον Βαβυλῶνος κακῶς πείσονται, ἂν μὴ αὐτὸς ἀεὶ παρῇ, οὕτως ὅσους τε τῶν πολεμίων ἀφείη καὶ τούτους ἐκέλευε λέγειν τῷ Ἀσσυρίῳ καὶ αὐτὸς κήρυκα ἔπεμψε πρὸς αὐτὸν ταῦτα λέγοντα ὅτι ἕτοιμος εἴη τοὺς ἐργαζομένους τὴν γῆν ἐᾶν καὶ μὴ ἀδικεῖν, εἰ καὶ ἐκεῖνος βούλοιτο ἐᾶν ἐργάζεσθαι τοὺς τῶν πρὸς αὐτὸν ἀφεστηκότων ἐργάτας. 25. Καίτοι, ἔφη, σὺ μὲν ἂν καὶ δύνῃ κωλύειν, ὀλίγους τινὰς κωλύσεις· ὀλίγη γάρ ἐστι χώρα ἡ τῶν πρὸς ἐμὲ ἀφεστηκότων· ἐγὼ δὲ πολλὴν ἄν σοι χώραν ἐῴην ἐνεργὸν εἶναι. Εἰς δὲ τὴν του καρποῦ κομιδήν, ἐὰν μὲν πόλεμος ᾖ, ὁ ἐπικρατῶν οἶμαι καρπώσεται· ἐὰν δὲ εἰρήνη γένηται, δῆλον, ἔφη, ὅτι σύ. Ἐὰν μέντοι τις ἢ τῶν ἐμῶν ὅπλα ἀνταίρηται σοὶ ἢ τῶν σῶν ἐμοί, τούτους, ἔφη, ὡς ἂν δυνώμεθα ἑκάτεροι ἀμυνούμεθα. 26. Ταῦτα ἐπιστείλας τῷ κήρυκι ἔπεμψεν αὐτόν. Οἱ δὲ Ἀσσύριοι ὡς ἤκουσαν ταῦτα, πάντα ἐποίουν πείθοντες τὸν βασιλέα συγχωρῆσαι ταῦτα καὶ ὅτι σμικρότατον τοῦ πολέμου λιπεῖν. 27. Καὶ ὁ Ἀσσύριος μέντοι εἴτε καὶ ὑπὸ τῶν ὁμοφύλων πεισθεὶς εἴτε καὶ αὐτὸς βουληθεὶς συνήνεσε ταῦτα· καὶ ἐγένοντο συνθῆκαι τοῖς μὲν ἐργαζομένοις εἰρήνην εἶναι, τοῖς δ' ὁπλοφόροις πόλεμον. 28. Ταῦτα μὲν δὴ διεπέπρακτο περὶ τῶν ἐργατῶν ὁ Κῦρος· τὰς μέντοι νομὰς τῶν κτηνῶν τοὺς μὲν ἑαυτοῦ

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φίλους ἐκέλευσε καταθέσθαι, εἰ βούλοιντο, ἐν τῇ ἑαυτῶν ἐπικρατείᾳ· τὴν μέντοι τῶν πολεμίων λείαν ἦγον ὁπόθεν δύναιντο, ὅπως εἴη ἡ στρατεία ἡδίων τοῖς συμμάχοις. Οἱ μὲν γὰρ κίνδυνοι οἱ αὐτοὶ καὶ ἄνευ τοῦ λαμβάνειν τὰ ἐπιτήδεια, ἡ δὲ ἐκ τῶν πολεμίων τροφὴ κουφοτέραν τὴν στρατείαν ἐδόκει παρέχειν.

29. Ἐπεὶ δὲ παρεσκευάζετο ἤδη ὁ Κῦρος ὡς ἀπιών, παρῆν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων ὡς ἂν ἐξ οἴκου μεγάλου, καὶ ἵππους δὲ ἦγε πολλοὺς ἀφελόμενος τῶν ἑαυτοῦ ἱππέων οἷς ἠπιστήκει διὰ τὴν ἐπιβουλήν. 30. Ὡς δ' ἐπλησίασεν, ἔλεξε τοιάδε. Ὦ Κῦρε, κῦν μέν σοι ἐγὼ ταῦτα δίδωμι ἐν τῷ παρόντι, καὶ χρῶ αὐτοῖς, ἐὰν δέῃ τι· νόμιζε δ', ἔφη, καὶ ἄλλα πάντα τὰ ἐμὰ σὰ εἶναι. Οὔτε γὰρ ἔστιν οὔτ' ἔσται ποτὲ ὅτῳ ἐγὼ ἀπ' ἐμοῦ φύντι καταλείψω τὸν ἐμὸν οἶκον· ἀλλ' ἀνάγκη, ἔφη, σὺν ἐμοὶ τελευτῶντι πᾶν ἀποσβῆναι τὸ ἡμέτερον γένος καὶ ὄνομα. 31. Καὶ ταῦτα, ἔφη, ὦ Κῦρε, ὄμνυμί σοι τοὺς θεούς, οἳ καὶ ὁρῶσι πάντα καὶ ἀκούουσι πάντα, οὔτε ἄδικον οὔτε αἰσχρὸν οὐδὲν οὔτ' εἰπὼν οὔτε ποιήσας ἔπαθον. Καὶ ἅμα ταῦτα λέγων κατεδάκρυσε τὴν ἑαυτοῦ τύχην καὶ οὐκέτι ἠδυνήθη πλείω εἰπεῖν.

32. Καὶ ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾤκτειρεν αὐτόν, ἔλεξε δὲ ὧδε. Ἀλλὰ τοὺς μὲν ἵππους δέχομαι, ἔφη· σέ τε γὰρ ὠφελήσω εὐνουστέροις δοὺς αὐτοὺς ἢ οἷ νῦν σοι εἶχον, ὡς ἔοικεν, ἐγώ τε οὗ δὴ πάλαι ἐπεθύμουν, τὸ τῶν Περσῶν ἱππικὸν θᾶττον ἐκπληρώσω εἰς τοὺς μυρίους ἱππέας· τὰ δὲ ἄλλα χρήματα σὺ ἀπαγαγὼν φύλαττε, ἔφη, ἕως ἂν ἐμὲ ἴδῃς ἔχοντα ὥστε σοῦ μὴ ἡττᾶσθαι ἀντιδωρούμενον· εἰ δὲ πλείω μοι διδοὺς ἀπίοις ἢ λαμβάνοις παρ' ἐμοῦ, μὰ τοὺς θεοὺς οὐκ οἶδ' ὅπως ἂν δυναίμην μὴ αἰσχύνεσθαι. 33. Πρὸς ταῦτα ὁ Γαδάτας εἶπεν, Ἀλλὰ ταῦτα μέν, ἔφη, πιστεύω σοι· ὁρῶ γάρ σου τὸν τρόπον· φυλάττειν μέντοι ὥρα εἰ ἐπιτήδειός εἰμι. 34. Ἕως μὲν γὰρ φίλοι ἦμεν τῷ Ἀσσυρίῳ, καλλίστη δὴ ἐδόκει εἶναι ἡ τοῦ ἐμοῦ πατρὸς κτῆσις· τῆς γὰρ μεγίστης πόλεως Βαβυλῶνος ἐγγὺς οὖσα ὅσα μὲν ὠφελεῖσθαι ἔστιν ἀπὸ μεγάλης πόλεως, ταῦτα ἀπελαύομεν, ὅσα δὲ ἐνοχλεῖσθαι, οἴκαδε δεῦρο ἀπιόντες τούτων ἐκποδὼν ἦμεν· νῦν δ' ἐπεὶ ἐχθροί ἐσμεν, δῆλον ὅτι ἐπειδὰν σὺ ἀπέλθῃς, καὶ αὐτοὶ ἐπιβουλευσόμεθα καὶ ὁ οἶκος ὅλος, καὶ οἶμαι λυπηρῶς βιωσόμεθα ὅλως τοὺς ἐχθροὺς καὶ πλησίον ἔχοντες καὶ κρείττους ἡμῶν αὐτῶν ὁρῶντες. 35. Τάχ' οὖν εἶποι

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τις ἂν· καὶ τί δῆτα οὐχ οὕτως ἐνενοοῦ πρὶν ἀποστῆναι; ὅτι, ὦ Κῦρε, ἡ ψυχή μου διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι οὐ τὸ ἀσφαλέστατον σκοποῦσα διῆγεν, ἀλλ' ἀεὶ τοῦτο νοοῦσα, ἆρά ποτε ἔσται ἀποτίσασθαι τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις, ὃς διατελεῖ μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικήσῃ, ἀλλ' ἐάν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι. 36. Τοιγαροῦν οἶμαι αὐτὸς πονηρὸς ὢν πᾶσι πονηροτέροις ἑαυτοῦ ξυμμάχοις χρήσεται. Ἐὰν δέ τις ἄρα καὶ βελτίων αὐτοῦ φανῇ, θάῤῥει, ἔφη, ὦ Κῦρε, οὐδέν σε δεήσει τῷ ἀγαθῷ ἀνδρὶ μάχεσθαι, ἀλλ' ἐκεῖνος τούτῳ ἀρκέσει μηχανώμενος, ἕως ἂν ἕλῃ τὸν ἑαυτοῦ βελτίονα. Τῷ μέντοι ἐμὲ ἀνιᾶν καὶ σὺν πονηροῖς ῥᾳδίως οἶμαι κρείττων ἔσται.

37. Ἀκούσαντι ταῦτα τῷ Κύρῳ ἔδοξεν ἄξια ἐπιμελείας λέγειν· καὶ εὐθὺς εἶπε, Τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποιήσαμεν; ὅπως ἄν σοι σῷα ᾖ χρῆσθαι ἀσφαλῶς, ὁπόταν εἰς αὐτὰ ἴῃς· αὐτὸς δὲ σὺν ἡμῖν στρατεύῃ, ἵνα ἦν οἱ θεοὶ ὥςπερ τῶν σὺν ἡμῖν ὦσιν, οὕτος σὲ φοβῆται, ἀλλὰ μὴ σὺ τοῦτον; ὅ,τι δὲ ἡδύ σοι ὁρᾶν τῶν σῶν ἢ ὅτῳ συνὼν χαίρεις, ἔχων σὺν ἑαυτῷ πορεύου. Καὶ σύ τ' ἂν ἐμοί, ὥς γε ἐγὼ δοκῶ, πάνυ χρήσιμος εἶῃς, ἐγώ τε σοὶ ὅσα ἂν δύνωμαι πειράσομαι. 38. Ἀκούσας ταῦτα ὁ Γαδάτας ἀνέπνευσέ τε καὶ εἶπεν, Ἆρ' οὖν, ἔφη, δυναίμην ἂν συσκευασάμενος φθάσαι πρίν σε ἐξιέναι; βούλομαι γάρ τοι, ἔφη, καὶ τὴν μητέρα ἄγειν μετ' ἐμαυτοῦ. Ναὶ μὰ Δί, ἔφη, φθάσεις μέντοι· ἐγὼ γὰρ ἐπισχήσω ἕως ἂν φῇς καλῶς ἔχειν, 39. Οὕτω δὴ ὁ Γαδάτας ἀπελθὼν φύλαξι μὲν τὰ τείχη σὺν Κύρῳ ὠχυρώσατο, συνεσκεύασατο δὲ πάντα ὁπόσοις ἂν οἶκος μέγας καλῶς οἰκοῖτο. Ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν οἷς ἥδετο καὶ ὧν ἠπίστει πολλούς, ἀναγκάσας τοὺς μὲν καὶ γυναῖκας ἄγειν, τοὺς δὲ καὶ ἀδελφάς, ὡς δεδεμένους τούτοις κατέχοι αὐτούς. 40. Καὶ τὸν μὲν Γαδάταν εὐθὺς ὁ Κῦρος ἐν τοῖς περὶ αὐτὸν ἦει ἔχων καὶ ὁδῶν φραστῆρα καὶ ὑδάτων καὶ χιλοῦ καὶ σίτου, ὡς εἴη ἐν τοῖς ἀφθονωτάτοις στρατοπεδεύεσθαι.

41. Ἐπεὶ δὲ πορευόμενος καθεώρα τὴν τῶν Βαβυλωνίων πόλιν καὶ ἔδοξεν αὐτῷ ἡ ὁδὸς ἣν ἦει παρ' αὐτὸ τὸ τεῖχος φέρειν, καλέσας τὸν Γωβρύαν καὶ τὸν Γαδάταν ἠρώτα εἰ ἄλλη ὁδὸς εἴη ὥστε μὴ πάνυ ἐγγὺς τοῦ τείχους ἄγειν. 42. Καὶ ὁ Γωβρύας εἶπεν· Εἰσὶ μέν, ὦ δέσποτα, καὶ πολλαὶ ὁδοί· ἀλλ' ἔγωγ', ἔφη, ὤμην καὶ βούλε-

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σθαι ἂν σε νῦν ὅτι ἐγγυτάτω τῆς πόλεως ἄγειν, ἵνα καὶ ἐπιδείξαις αὐτῷ ὅτι τὸ στράτευμά σου ἤδη πολύ τέ ἐστι καὶ καλόν· ἐπειδὴ καὶ ὅτε ἔλαττον εἶχες προσῆλθές τε πρὸς αὐτὸ τὸ τεῖχος καὶ ἐθεώντο ἡμᾶς οὐ πολλοὺς ὄντας· νῦν δὲ καὶ εἰ παρεσκευασμένος τί ἐστιν, ὥσπερ προεῖπεν ὅτι παρεσκενάζοιτο ὡς μαχούμενός σοι, οἶδα ὡς ἰδόντι αὐτῷ τὴν σὴν δύναμιν πάλιν ἀπαρασκευαστότατα τὰ ἑαυτοῦ φανεῖται.

43. Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ὦ Γωβρύα, θαυμάζειν ὅτι ἐν ᾧ μὲν χρόνῳ πολὺ μείονα ἔχων στρατιὰν ἦλθον, πρὸς αὐτὸ τὸ τεῖχος προσήγαγον· 44. Νῦν δὲ πλείω δύναμιν ἔχων οὐκ ἐθέλω ὑπ' αὐτὰ τὰ τείχη ἄγειν. Ἀλλὰ μὴ θαύμαζε· οὐ γὰρ τὸ αὐτό ἐστι προσάγειν τε καὶ παράγειν. Προσάγουσι μὲν γὰρ πάντες οὕτω ταξάμενοι ὡς ἂν ἄριστοι εἶεν μάχεσθαι· παράγουσι μέντοι οἱ σώφρονες ᾗ ἂν ἀσφαλέστατα, οὐχ ᾗ ἂν τάχιστα ἀπέλθοιεν. 45. Παριέναι δὲ ἀνάγκη ἐστὶν ἐκτεταμέναις μὲν ταῖς ἁμάξαις, ἀνειργμένοις δὲ καὶ τοῖς ἄλλοις σκευοφόροις ἐπὶ πολύ· ταῦτα δὲ πάντα δεῖ προκεκαλύφθαι τοῖς ὁπλοφόροις καὶ μηδαμῇ τοῖς πολεμίοις γυμνὰ ὅπλων τὰ σκευοφόρα φαίνεσθαι. 46. Ἀνάγκη οὖν οὕτω πορευομένων ἐπὶ λεπτὸν καὶ ἀσθενὲς τὸ μάχιμον τετάχθαι· εἰ οὖν βούλοιντο ἐκ τοῦ τείχους ἀθρόοι προσπεσεῖν πῃ, ὅπῃ προσμίξειαν, πολὺ ἐρρωμενέστερον συμμιγνύειν τῶν παριόντων. 47. Καὶ τοῖς μὲν ἐπὶ μακρὸν πορευομένοις μακραὶ καὶ αἱ ἐπιβοήθειαι, τοῖς δ' ἐκ τοῦ τείχους βραχὺ πρὸς τὸ ἐγγὺς καὶ προσδραμεῖν καὶ πάλιν ἀπελθεῖν. 48. Ἢν δὲ μὴ μεῖον ἀπέχοντες παρίωμεν ἢ ἐφ' ὅσον καὶ νῦν ἐκτεταμένοι πορευόμεθα, τὸ μὲν πλῆθος κατόψονται ἡμῶν, ὑπὸ δὲ τῶν παρυφασμένων ὅπλων πᾶς ὄχλος δεινὸς φαίνεται. 49. Ἂν δ' οὖν καὶ οὕτως ἰόντων ἐπεξίωσί πῃ, ἐκ πολλοῦ προορῶντες αὐτοὺς οὐκ ἂν ἀπαράσκευοι λαμβανοίμεθα. Μᾶλλον δ', ὦ ἄνδρες, ἔφη, οὐδ' ἐπιχειρήσουσιν, ὁπόταν πρόσω δέῃ ἀπὸ τοῦ τείχους ἀπιέναι, ἂν μὴ τῷ ὅλῳ ὑπολάβωσι τοῦ παντὸς κρείττους εἶναι· φοβερὰ γὰρ ἡ ἀποχώρησις. 50. Ἐπεὶ δὲ ταῦτα εἶπεν, ἔδοξέ τε ὀρθῶς τοῖς παροῦσι λέγειν καὶ ἦγεν ὁ Γωβρύας ὥσπερ ἐκέλευσεν. Παραμειβομένου δὲ τὴν πόλιν τοῦ στρατεύματος ἀεὶ τὸ ὑπολειπόμενον ἰσχυρότερον ποιούμενος ἀπεχώρει.

51. Ἐπεὶ δὲ πορευόμενος οὕτως ἐν ταῖς γιγνομέναις ἡμέραις ἀφικνεῖται εἰς τὰ μεθόρια τῶν Σύρων καὶ Μήδων ἔνθενπερ ὡρ-

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μᾶτο, ἐνταῦθα δὴ τρία ὄντα τῶν Σύρων φρούρια, ἓν μὲν αὐτῶν τὸ ἀσθενέστατον βίᾳ προσβαλὼν ἕλαβε, τὼ δὲ δύο φρουρίω φορῶν μὲν Κῦρος, πείθων δὲ Γαδάτας ἔπεισε παραδοῦναι τοὺς φυλάττοντας

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1. Ἐπεὶ δὲ ταῦτα διεπέπρακτο, πέμπει πρὸς Κυαξάρην καὶ ἐπέστελλεν αὐτῷ ἥκειν ἐπὶ τὸ στρατόπεδον, ὅπως περί τε τῶν φρουρίων ὧν εἰλήφεσαν βουλεύσαιντο ὅ,τι χρήσαιντο, καὶ θεασάμενος τὸ στράτευμα καὶ περὶ τῶν ἄλλων σύμβουλος γίγνοιτο ὅ,τι [ἂν] δοκοίη ἐκ τούτου πράττειν· ἐὰν δὲ κελεύῃ, εἰπέ, ἔφη, ὅτι ἐγὼ ἂν ὡς ἐκεῖνον ἴοιμι στρατοπεδευσόμενος. 2. Ὁ μὲν δὴ ἄγγελος ᾤχετο ταῦτ' ἀπαγγέλλων.

Ὁ δὲ Κῦρος ἐν τούτῳ ἐκέλευσε τὴν τοῦ Ἀσσυρίου σκηνήν, ἣν Κυαξάρη οἱ Μῆδοι ἐξεῖλον, ταύτην κατασκευάσαι ὡς βέλτιστα τῇ τε ἄλλῃ κατασκευῇ ἣν εἶχον καὶ τῷ γυναῖκε εἰσαγαγεῖν εἰς τὸν γυναικῶνα τῆς σκηνῆς καὶ σὺν αὐταῖς τὰς μουσουργοὺς αἵπερ ἐξῃρημέναι ἦσαν Κυαξάρῃ. Οἱ μὲν δὴ ταῦτ' ἔπραττον. 3. Ὁ δὲ πεμφθεὶς πρὸς τὸν Κυαξάρην ἐπεὶ ἔλεξε τὰ ἐντεταλμένα, ἀκούσας αὐτοῦ ὁ Κυαξάρης ἔγνω βέλτιον εἶναι τὸ στράτευμα μένειν ἐν τοῖς μεθορίοις. Καὶ γὰρ οἱ Πέρσαι οὓς μετεπέμψατο ὁ Κῦρος ἦκον· ἦσαν δὲ μυριάδες τέτταρες τοξοτῶν καὶ πελταστῶν. 4. Ὁρῶν οἶν καὶ τούτους σινομένους πολλὰ τὴν Μηδικὴν τούτων ἂν ἐδόκει ἴδιον ἀπαλλαγῆναι ἢ ἄλλον ὕχλον εἰσδέξασθαι. Ὁ μὲν δὴ ἐκ Περσῶν ἄγων τὸν στρατὸν ἐρόμενος τὸν Κυαξάρην κατὰ τὴν Κύρου ἐπιστολὴν εἴ τι δέοιτο τοῦ στρατοῦ, ἐπεὶ οὐκ ἔφη δεῖσθαι, αὐθημερόν, ἐπεὶ ἤκουσε παρόντα Κῦρον, ᾤχετο πρὸς αὐτὸν ἄγων τὸ στράτευμα.

5. Ὁ δὲ Κυαξάρης ἐπορεύετο τῇ ὑστεραίᾳ σὺν τοῖς παραμείνασι Μήδων ἱππεῦσιν· ὡς δ' ἤσθετο ὁ Κῦρος προσιόντα αὐτόν, λαβὼν τούς τε τῶν Περσῶν ἱππέας, πολλοὺς ἤδη ὄντας, καὶ τοὺς Μήδους πάντας καὶ τοὺς Ἀρμενίους καὶ τοὺς Ὑρκανίους καὶ τῶν ἄλλων συμμάχων τοὺς εὐιπποτάτους ἀπήντα ἐπιδεικνὺς τῷ Κυαξάρῃ τὴν δύναμιν. 6. Ὁ δὲ Κυαξάρης ἐπεὶ εἶδε σὺν μὲν τῷ Κύρῳ πολλούς τε καὶ καλοὺς κἀγαθοὺς ἑπομένους, σὺν ἑαυτῷ δὲ ὀλίγην τε καὶ ὀλίγου ἀξίαν θεραπείαν, ἄτιμόν τι αὐτῷ ἔδοξεν εἶναι καὶ

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ἄχος αὐτὸν ἔλαβεν. Ἐπεὶ δὲ καταβὰς ὁ Κῦρος ἀπὸ τοῦ ἵππου προσῆλθεν ὡς φιλήσων αὐτὸν κατὰ νόμον, ὁ Κυαξάρης κατέβη μὲν ἀπὸ τοῦ ἵππου, ἀπεστράφη δέ· καὶ ἐφίλησε μὲν οὔ, δακρύων δὲ φανερὸς ἦν. 7. Ἐκ τούτου δὴ ὁ Κῦρος τοὺς μὲν ἄλλους πάντας ἀποστάντας ἐκέλευσεν ἀναπαύεσθαι· αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κυαξάρου καὶ ἀπαγαγὼν αὐτὸν τῆς ὁδοῦ ἔξω ὑπὸ φοίνικάς τινας, τῶν τε Μηδικῶν πίλων ὑποβαλεῖν ἐκέλευσεν αὐτῷ καὶ καθίσας αὐτὸν καὶ παρακαθισάμενος εἶπεν ὧδε.

8. Εἰπέ μοι, ἔφη, πρὸς τῶν θεῶν, ὦ θεῖε, τί μοι ὀργίζῃ καὶ τί χαλεπὸν ὁρῶν οὕτω χαλεπῶς φέρεις; ἐνταῦθα δὴ ὁ Κυαξάρης ἀπεκρίνατο. Ὅτι, ὦ Κῦρε, δοκῶν γε δὴ ἐφ' ὅσον ἀνθρώπων μνήμη ἐφικνεῖται καὶ τῶν πάλαι προγόνων καὶ πατρὸς βασιλέως πεφυκέναι καὶ αὐτὸς βασιλεὺς νομιζόμενος εἶναι, ἐμαυτὸν μὲν ὁρῶ οὕτω ταπεινῶς καὶ ἀναξίως ἐλαύνοντα, σὲ δὲ τῇ ἐμῇ θεραπείᾳ καὶ τῇ ἄλλῃ δυνάμει μέγαν τε καὶ μεγαλοπρεπῆ παρόντα. 9. Καὶ ταῦτα χαλεπὸν μὲν οἶμαι καὶ ὑπὸ πολεμίων παθεῖν, πολὺ δέ, ὦ Ζεῦ, χαλεπώτερον ὑφ' ὧν ἥκιστα ἐχρῆν ταῦτα πεπονθέναι. Ἐγὼ μὲν γὰρ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδῦναι ἥδιον ἢ ὀφθῆναι οὕτω ταπεινὸς καὶ ἰδεῖν τοὺς ἐμοὺς ἐμοῦ ἀμελήσαντας καὶ ἐπεγγελῶντας ἐμοί. Οὐ γὰρ ἀγνοῶ τοῦτ', ἔφη, ὅτι οὐ σύ μου μόνον μείζων εἶ, ἀλλὰ καὶ οἱ ἐμοὶ δοῦλοι ἰσχυρότεροι ἐμοῦ ὑπαντιάζουσί μοι καὶ κατεσκευασμένοι εἰσὶν ὥστε δύνασθαι ποιῆσαι μᾶλλον ἐμὲ κακῶς ἢ παθεῖν ὑπ' ἐμοῦ. 10. Καὶ ἅμα ταῦτα λέγων πολὺ ἔτι μᾶλλον ἐκρατεῖτο ὑπὸ τῶν δακρύων, ὥστε καὶ τὸν Κῦρον ἐπεσπάσατο ἐμπλησθῆναι δακρύων τὰ ὄμματα. Ἐπισχὼν δὲ μικρὸν ἔλεξε τοιάδε ὁ Κῦρος.

Ἀλλὰ ταῦτα μέν, ὦ Κυαξάρη, οὔτε λέγεις ἀληθῆ οὔτε ὀρθῶς γιγνώσκεις εἰ οἴει τῇ ἐμῇ παρουσίᾳ Μήδους κατεσκευάσθαι ἱκανοὺς εἶναι σε κακῶς ποιεῖν. 11. Τὸ μέντοι σε θυμοῦσθαι οὐ θαυμάζω· εἰ μέντοι γε δικαίως ἢ ἀδίκως αὐτοῖς χαλεπαίνεις, παρήσω τοῦτο· οἶδα γὰρ ὅτι βαρέως ἂν φέροις ἀκούων ἐμοῦ ἀπολογουμένου ὑπὲρ αὐτῶν· τὸ μέντοι ἄνδρα ἄρχοντα πᾶσιν ἅμα χαλεπαίνειν τοῖς ἀρχομένοις, τοῦτο ἔμοιγε δοκεῖ μέγα ἁμάρτημα εἶναι. Ἀνάγκη γὰρ διὰ τὸ πολλοὺς μὲν φοβεῖν πολλοὺς ἐχθροὺς ποιεῖσθαι, διὰ δὲ τὸ πᾶσιν ἅμα χαλεπαίνειν πᾶσιν αὐτοῖς ὁμόνοιαν ἐμβάλλειν. 12. Ὧν ἕνεκα, εὖ ἴσθι, ἐγὼ οὐκ ἀπέπεμπον ἄνευ ἐμαυτοῦ τούτους,

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φοβούμενος μή τι γένοιτο διὰ τὴν σὴν ὀργὴν ὅ,τι πάντας ἡμᾶς λυπήσοι. Ταῦτα μὲν οὖν σὺν τοῖς θεοῖς ἐμοῦ παρόντος ἀσφαλῶς ἕξει σοι· τὸ μέντοι σε νομίζειν ὑπ' ἐμοῦ ἀδικεῖσθαι, τοῦτο δ' ἐγὼ πάνυ χαλεπῶς φέρω, εἰ ἀσκῶν ὅσον δύναμαι τοὺς φίλους ὡς πλεῖστα ἀγαθὰ ποιεῖν ἔπειτα τἀναντία τούτου δοκῶ ἐξεργάζεσθαι. 13. Ἀλλὰ γάρ, ἔφη, μὴ οὕτως εἰκῇ ἡμᾶς αὐτοὺς αἰτιώμεθα· ἀλλ' εἰ δυνατὸν σαφέστατα κατίδωμεν ποῖόν ἐστι τὸ παρ' ἐμοῦ ἀδίκημα. Καὶ τὴν ἐν φίλοις δικαιοτάτην ὑπόθεσιν ἔχω ὑποτιθέναι· ἐὰν γάρ τί σε ἐγὼ φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἐὰν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκὼς μηδὲ βουληθείς, οὐ καὶ σὺ αὖ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; Ἀλλ' ἀνάγκη, ἔφη. 14. Ἐὰν δὲ δὴ καὶ ἀγαθά σοι πεπραχὼς δῆλος ὦ καὶ προθυμούμενος πρᾶξαι ὡς ἐγὼ πλεῖστα ἠδυνάμην, οὐκ ἂν καὶ ἐπαίνου σοι ἄξιος εἶην μᾶλλον ἢ μέμψεως; Δίκαιον γοῦν, ἔφη. 15. Ἄγε τοίνυν, ἔφη ὁ Κῦρος, σκοπῶμεν τὰ ἐμοὶ πεπραγμένα πάντα καθ' ἓν ἕκαστον· οὕτω γὰρ μάλιστα δῆλον ἔσται ὅ,τι αὐτῶν ἀγαθόν ἐστιν, ὅ,τι κακόν. 16. Ἀρξώμεθα δέ, ἔφη, ἐκ τῆσδε τῆς ἀρχῆς, εἰ καὶ σοὶ ἀρκούντως δοκεῖ ἔχειν. Σὺ γὰρ δήπου ἐπεὶ ἤσθου πολλοὺς πολεμίους ἠθροισμένους, καὶ τούτους ἐπὶ σὲ καὶ τὴν σὴν χώραν ὁρμωμένους, εὐθὺς ἔπεμπες πρός τε τὸ Περσῶν κοινὸν συμμάχους αἰτούμενος καὶ πρὸς ἐμὲ ἰδίᾳ δεόμενος πειρᾶσθαι αὐτόν με ἐλθεῖν ἡγούμενον, εἴ τινες Περσῶν ἴοιεν. Οὔκουν ἐγὼ ἐπείσθην τε ταῦτα ὑπὸ σοῦ καὶ παρεγενόμην ἄνδρας ἄγων σοι ὡς ἦν δυνατὸν πλείστους τε καὶ ἀρίστους; 17. Ἦλθες γὰρ οὖν, ἔφη. Ἐν τούτῳ τοίνυν, ἔφη, πρῶτόν μοι εἰπὲ πότερον ἀδικίαν τινά μου πρὸς σὲ κατέγνως ἢ μᾶλλον εὐεργεσίαν; Δῆλον, ἔφη ὁ Κυαξάρης, ὅτι ἔκ γε τούτων εὐεργεσίαν. 18. Τί γάρ, ἔφη, ἐπεὶ οἱ πολέμιοι ἦλθον καὶ διαγωνίζεσθαι ἔδει πρὸς αὐτούς, ἐν τούτῳ κατενόησάς πού με ἢ πόνου ἀποστάντα ἢ τινος κινδύνου φεισάμενον; Οὐ μὰ τὸν Δί', ἔφη, οὐ μὲν δή. 19. Τί γάρ, ἐπεὶ νίκης γενομένης σὺν τοῖς θεοῖς ἡμετέρας καὶ ἀναχωρησάντων τῶν πολεμίων παρεκάλουν ἐγώ σε ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ τιμωροίμεθα, κοινῇ δὲ εἴ τι καλὸν κἀγαθὸν συμβαίνοι, τοῦτο καρποίμεθα, ἐν τούτοις ἔχεις τινά μου πλεονεξίαν κατηγορῆσαι; 20. Ὁ μὲν δὴ Κυαξάρης πρὸς τοῦτο ἐσίγα· ὁ δὲ Κῦρος πάλιν ἔλεγεν ὧδε· Ἀλλ' εἰ πρὸς τοῦτο σιωπᾷ ἴδιόν σοι ἢ ἀποκρίνασθαι, τόδε γε, ἔφη, εἰπὲ εἴ τι ἀδικεῖσθαι,

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ἐνόμισας ὅτι ἐπεί σοι οὐκ ἀσφαλὲς ἐδόκει εἶναι διώκειν, σὲ μὲν αὐτὸν ἀφῆκα τούτου τοῦ κινδύνου, ἱππέας δὲ τῶν σῶν πέμψαι μοι ἐδεόμην σου· εἰ γὰρ καὶ τοῦτο αἰτῶν ἠδίκουν, ἄλλως τε καὶ προπαρεσχηκὼς ἐμαυτόν σοι σύμμαχον, τοῦτ' αὖ παρὰ σοῦ ἔφη, ἐπιδεικνύσθω. 21. Ἐπεὶ δ' αὖ καὶ πρὸς τοῦτο ἐσίγα ὁ Κυαξάρης, Ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοὐντεῦθεν λέγε εἴ τι αὖ ἠδίκουν ὅτι σοῦ ἀποκριναμένου ἐμοὶ ὡς οὐκ ἂν βούλοιο εὐθυμουμένους ὁρῶν Μήδους τούτου παύσας αὐτοὺς ἀναγκάζειν κινδυνεύσοντας ἰέναι, εἴ τι αὖ σοι δοκῶ τοῦτο χαλεπὸν ποιῆσαι ὅτι ἀμελήσας τοῦ ὀργίζεσθαί σοι ἐπὶ τούτοις πάλιν ἤτουν σε οὗ ἤδειν οὔτε σοὶ μεῖον ὂν δοῦναί μοι οὐδὲν οὔτε ῥᾷον Μήδοις ἐπιταχθῆναι οὐδέν· τὸν γὰρ βουλόμενον δήπου ἔπεσθαι ἤτησά σε δοῦναί μοι. 22. Οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἧττον, εἰ μὴ τούτους πείσαιμι. Ἐλθὼν οὖν ἔπειθον αὐτοὺς καὶ οὓς ἔπεισα τούτους ἔχων ἐπορευόμην σοῦ ἐπιτρέψαντος. Εἰ δὲ τοῦτο αἰτίας ἄξιον νομίζεις, οὐδ' ὅ,τι ἂν διδῷς, ὡς ἔοικε, δέχεσθαι παρὰ σοῦ ἀναίτιόν ἐστιν. 23. Οὐκοῦν ἐξωρμήσαμεν οὕτως· ἐπειδὴ δ' ἐξήλθομεν, τί ἡμῖν πεπραγμένον οὐ φανερόν ἐστιν; οὐ τὸ στρατόπεδον ἤλωκε τῶν πολεμίων; οὐ τεθνᾶσι πολλοὶ τῶν ἐπὶ σὲ ἐλθόντων; ἀλλὰ μὴν τῶν γε ζώντων ἐχθρῶν πολλοὶ μὲν ὅπλων ἐστέρηνται, πολλοὶ δὲ ἵππων· χρήματά γε μὴν τὰ τῶν φερόντων καὶ ἀγόντων τὰ σὰ πρόσθεν νῦν ὁρᾷς τοὺς σοὺς φίλους καὶ ἔχοντας καὶ ἄγοντας, τὰ μὲν σοί, τὰ δ' αὖ τοῖς ὑπὸ τὴν σὴν ἀρχήν. 24. Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὁρᾷς, τὴν δὲ τῶν πολεμίων μειουμένην· καὶ τὰ μὲν τῶν πολεμίων φρούρια ἐχόμενα, τά δὲ σὰ τὰ πρότερον εἰς τὴν Σύρων ἐπικράτειαν συγκατασπασθέντα νῦν τἀναντία σοι προσκεχωρηκότα· τούτων δὲ εἴ τι κακόν σοι ἢ εἴ τι μὴ ἀγαθόν σοὶ μαθεῖν μὲν ἔγωγε βούλεσθαι οὐκ οἶδ' ὅπως ἂν εἴποιμι· ἀκοῦσαι μέντοι γε οὐδὲν κωλύει. 25. Ἀλλὰ λέγε ὅ,τι γιγνώσκεις περὶ αὐτῶν. Ὁ μὲν δὴ Κῦρος οὕτως εἰπὼν ἐπαύσατο· ὁ δὲ Κυαξάρης ἔλεξε πρὸς ταῦτα τάδε.

Ἀλλ', ὦ Κῦρε, ὡς μὲν ταῦτα ἃ σὺ πεποίηκας κακά ἐστιν οὐκ οἶδα ὅπως χρὴ λέγειν· εὖ γε μέντοι, ἔφη, ἴσθι ὅτι ταῦτα τὰ ἀγαθὰ τοιαῦτά ἐστιν οἷα ὅσῳ πλείονα φαίνεται, τοσούτῳ μᾶλλον ἐμὲ βαρύνει. 26. Τήν τε γὰρ χώραν, ἔφη, ἐγὼ ἂν τὴν σὴν ἐβουλόμην τῇ ἐμῇ δυνάμει μείζω ποιεῖν μᾶλλον ἢ τὴν ἐμὴν ὑπὸ σοῦ ὁρᾶν οὕτως

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ἀὐξανομένην· σοὶ μὲν γὰρ ταῦτα ποιοῦντι καλά, ἐμοὶ δέ γέ ἐστί πῃ ταῦτα ἀτιμίαν φέροντα. 27. Καὶ χρήματα οὕτως ἄν μοι δοκῶ ἥδιόν σοι δωρεῖσθαι ἢ παρὰ σοῦ οὕτω λαμβάνειν ὡς σὺ νῦν ἐμοὶ δίδως· τούτοις γὰρ πλουτιζόμενος ὑπὸ σοῦ καὶ μᾶλλον αἰσθάνομαι ὡς πενέστερος γίγνομαι. Καὶ τούς γε ἐμοὺς ὑπηκόους ἰδὼν μικρά γε ἀδικουμένους ὑπὸ σοῦ ἧττον ἂν λυπεῖσθαι δοκῶ ἢ νῦν ὁρῶν ὅτι μεγάλα ἀγαθὰ πεπόνθασιν ὑπὸ σοῦ. 28. Εἰ δέ σοι, ἔφη, ταῦτα δοκῶ ἀγνωμόνως ἐνθυμεῖσθαι, μὴ ἐν ἐμοὶ αὐτὰ ἀλλ' εἰς σὲ τρέψας πάντα καταθέασαι οἷά σοι φαίνεται. Τί γὰρ ἄν, εἴ τις κύνας οὓς σὺ τρέφεις φυλακῆς ἕνεκα σαυτοῦ τε καὶ τῶν σῶν τούτους θεραπεύων γνωριμωτέρους ἑαυτῷ ἢ σοὶ ποιήσειεν, ἆρ' ἄν σε εὐφράναι τούτῳ τῷ θεραπεύματι; 29. Εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκεῖνο κατανόησον· εἴ τις τοὺς σὲ θεραπεύοντας οὓς σὺ καὶ φρουρᾶς καὶ στρατείας ἕνεκα κέκτησαι, τούτους οὕτω διαθείη ὥστ' ἐκείνου μᾶλλον ἢ σοῦ βούλεσθαι εἶναι, ἆρ' ἂν ἀντὶ ταύτης τῆς εὐεργεσίας χάριν αὐτῷ εἰδείης; 30. Τί δέ, ὃ μάλιστα ἄνθρωποι ἀσπάζονταί τε καὶ θεραπεύουσιν οἰκειότατα, εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ, ἆρ' ἄν σε τῇ εὐεργεσίᾳ ταύτῃ εὐφράναι; πολλοῦ γ' ἂν οἶμαι καὶ δέοι· ἀλλ' εὖ οἶδ' ὅτι πάντων ἂν μάλιστα ἀδικοίη σε τοῦτο ποιήσας. 31. Ἵνα δὲ εἴπω καὶ τὸ μάλιστα τῷ ἐμῷ πάθει ἐμφερές, εἴ τις οὓς σὺ ἦγαγες Πέρσας οὕτω θεραπεύσειεν ὥστ' αὐτῷ ἥδιον ἕπεσθαι ἢ σοί, ἆρ' ἂν φίλον αὐτὸν νομίζοις; οἶμαι μὲν οὔ, ἀλλὰ πολεμιώτερον ἂν ἢ εἰ πολλοὺς αὐτῶν κατακάνοι. 32. Τί δέ, εἴ τις τῶν σῶν φίλων φιλοφρόνως σου εἰπόντος λαμβάνειν ὁπόσα ἐθέλοι εἶτ' αὐτὸς τοῦτο ἀκούσας λαβὼν οἴχοιτο ἅπαντα ὁπόσα δύναιτο καὶ αὐτὸς μέν γε τοῖς σοῖς πλουτοίη, σὺ δὲ μηδὲ μετρίοις ἔχοις χρῆσθαι, ἆρ' ἂν δύναιο τὸν τοιοῦτον ἄμεμπτον φίλον νομίζειν; 33. Νῦν μέντοι ἐγώ, ὦ Κῦρε, εἰ μὴ ταῦτα ἀλλὰ τοιαῦτα ὑπὸ σοῦ δοκῶ πεπονθέναι. Σὺ γὰρ ἀληθῆ λέγεις· εἰπόντος ἐμοῦ τοὺς ἐθέλοντας ἄγειν λαβὼν ᾤχου πᾶσάν μου τὴν δύναμιν, ἐμὲ δὲ ἔρημον κατέλιπες· καὶ νῦν ἃ ἔλαβες τῇ ἐμῇ δυνάμει ἄγεις δή μοι καὶ τὴν ἐμὴν χώραν αὔξεις σὺν τῇ ἐμῇ ῥώμῃ· ἐγὼ δὲ δοκῶ οὐδὲν συναίτιος ὢν τῶν ἀγαθῶν παρέχειν ἐμαυτὸν ὥσπερ γυνὴ εὖ ποιεῖν [καὶ] τοῖς τε ἄλλοις ἀνθρώποις καὶ τοῖσδε τοῖς ἐμοῖς ὑπηκόοις· σὺ μὲν ἀνὴρ φαίνῃ, ἐγὼ δὲ οὐκ ἄξιος ἀρχῆς. 34. Ταῦτά σοι δοκεῖ εὐεργετήματα εἶναι;

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ὦ Κῦρε, εὖ ἴσθ' ὅτι εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτω με ἀποστερεῖν ἐφυλάττου ὡς ἀξιώματος καὶ τιμῆς. Τί γὰρ ἐμοὶ πλέον τὸ τὴν γῆν πλατύνεσθαι, αὐτὸν δὲ ἀτιμάζεσθαι; οὐ γάρ τοι ἐγὼ Μήδων ἦρχον διὰ τὸ κρείττων αὐτῶν πάντων εἶναι, ἀλλὰ μᾶλλον διὰ τὸ αὐτοὺς τούτους ἀξιοῦν ἡμᾶς ἑαυτῶν πάντα βελτίονας εἶναι.

35. Καὶ ὁ Κῦρος ἔτι λέγοντος αὐτοῦ ὑπολαβὼν εἶπε· Πρὸς τῶν θεῶν, ἔφη, ὦ θεῖε, εἴ τι κἀγώ σοι πρότερον ἐχαρισάμην, καὶ σὺ νῦν ἐμοὶ χάρισαι ὧν ἂν δεηθῶ σου· παῦσαι, ἔφη, τὸ νῦν εἶναι μεμφόμενός μοι· ἐπειδὰν δὲ πεῖραν ἡμῶν λάβῃς ὅπως ἔχομεν πρὸς σέ, ἐὰν μέν σοι φαίνηται τὰ ὑπ' ἐμοῦ πεπραγμένα ἐπὶ τῷ σῷ ἀγαθῷ πεποιημένα, ἀσπαζομένου τέ μού σε ἀντασπάζου, εὐεργέτην τε νόμιζε· ἐὰν δ' ἐπὶ θάτερα, τότε μοι μέμφου. 36. Ἀλλ' ἴσως μέντοι, ἔφη ὁ Κυαξάρης, καλῶς λέγεις· κἀγὼ οὕτω ποιήσω. Τί οὖν; ἔφη ὁ Κῦρος, ἦ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὥσπερ ἄρτι; Οὐκ ἀποστρέψομαι, ἔφη. Καὶ ὃς ἐφίλησεν αὐτόν.

37. Ὡς δὲ εἶδον οἱ Μῆδοί τε καὶ οἱ Πέρσαι καὶ οἱ ἄλλοι, πᾶσι γὰρ ἔμελεν ὅ,τι ἐκ τούτων ἔσοιτο, εὐθὺς ἥσθησάν τε καὶ ἐφαιδρύνθησαν. Καὶ ὁ Κῦρος δὲ καὶ ὁ Κυαξάρης ἀναβάντες ἐπὶ τοὺς ἵππους ἠγοῦντο, καὶ ἐπὶ μὲν τῷ Κυαξάρῃ οἱ Μῆδοι εἵποντο, ὁ Κῦρος γὰρ αὐτοῖς οὕτως ἐπένευσεν, ἐπὶ δὲ τῷ Κύρῳ οἱ Πέρσαι, οἱ δ' ἄλλοι ἐπὶ τούτοις. 38. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ τὸ στρατόπεδον καὶ κατέστησαν τὸν Κυαξάρην εἰς τὴν κατεσκευασμένην σκηνήν, οἷς μὲν ἐπετέτακτο παρεσκεύαζον τὰ ἐπιτήδεια τῷ Κυαξάρῃ· 39. Οἱ δὲ Μῆδοι ὅσον χρόνον σχολὴν πρὸ δείπνου ἦγεν ὁ Κυαξάρης ἦσαν πρὸς αὐτόν, οἱ μὲν καὶ αὐτοὶ καθ' ἑαυτούς, οἱ δὲ πλεῖστοι ὑπὸ Κύρου ἐγκέλευστοι, δῶρα ἄγοντες, ὁ μέν τις οἰνοχόον καλόν, ὁ δὲ ὀψοποιὸν ἀγαθόν, ὁ δὲ ἀρτροποιόν, ὁ δὲ μουσουργόν, οἱ δὲ ἐκπώματα, οἱ δὲ ἐσθῆτα καλήν· πᾶς δέ τις ὡς ἐπὶ τὸ πολὺ ἕν γέ τι ὧν εἰλήφει ἐδωρεῖτο αὐτῷ· 40. Ὥστε τὸν Κυαξάρην μεταγιγνώσκειν ὡς οὔτε ὁ Κῦρος ἀφίστη αὐτοὺς ἀπ' αὐτοῦ οὔτε οἱ Μῆδοι ἧττόν τι αὐτῷ προσεῖχον τὸν νοῦν ἢ καὶ πρόσθεν.

41. Ἐπεὶ δὲ δείπνου ὥρα ἦν, καλέσας ὁ Κυαξάρης ἐξίου τὸν Κῦρον διὰ χρόνου ἰδόντα αὐτὸν συνδειπνεῖν. Ὁ δὲ Κῦρος ἔφη· Μὴ δὴ σὺ κέλευε, ὦ Κυαξάρη· οὐχ ὁρᾷς ὅτι οὗτοι οἱ παρόντες ὑφ' ἡμῶν πάντες ἐπηρμένοι πάρεισιν; οὔκουν καλῶς ἂν πράττοιμι εἰ τούτων ἀμελῶν τὴν ἐμὴν ἡδονὴν θεραπεύειν δοκοίην. Ἀμελεῖσθαι

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δὲ δοκοῦντες στρατιῶται, οἱ μὲν ἀγαθοὶ πολὺ ἀθυμότεροι γίγνονται, οἱ δὲ πονηροὶ πολὺ ὑβριστότεροι. 42. Ἀλλὰ σὺ μέν, ἔφη, ἄλλως τε καὶ ὁδὸν μακρὰν ἥκων δείπνει ἤδη· καὶ εἴ τινές σε τιμῶσιν, ἀντασπάζου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θιρρήσωσιν· ἐγὼ δὲ ἀπιὼν ἐφ' ἅπερ λέγω τρέψομαι. 43. Αὔριον δ', ἔφη, πρωὶ δεῦρο ἐπὶ τὰς σὰς θύρας παρέσονται πάντες οἱ ἐπικαίριοι, ὅπως βουλευσώμεθα σὺν σοὶ τί χρὴ ποιεῖν τὸ ἐκ τοῦδε. Σὺ δὲ ἡμῖν ἔμβαλε παρὼν περὶ τούτου πότερον ἔτι δοκεῖ στρατεύεσθαι ἢ καιρὸς ἤδη διαλύειν τὴν στρατιάν. 44. Ἐκ τούτου ὁ μὲν Κυαξάρης ἀμφὶ δεῖπνον εἶχεν, ὁ δὲ Κῦρος συλλέξας τῶν φίλων τοὺς ἱκανωτάτους καὶ φρονεῖν καὶ συμπράττειν εἴ τι δέοι ἔλεξε τοιάδε.

Ἄνδρες φίλοι, ἃ μὲν δὴ πρῶτα εὐξάμεθα, πάρεστι σὺν θεοῖς. Ὅπη γὰρ ἂν πορευώμεθα, κρατοῦμεν τῆς χώρας· καὶ μὲν δὴ τοὺς πολεμίους ὁρῶμεν μειουμένους, ἡμᾶς δὲ αὐτοὺς πλείονάς τε καὶ ἰσχυροτέρους γιγνομένους. 45. Εἰ δὲ ἡμῖν ἔτι ἐθελήσειαν οἱ νῦν προσγεγενημένοι σύμμαχοι παραμεῖναι, πολλῷ ἂν μᾶλλον ἀνύσαι δυναίμεθα καὶ εἴ τι βιάσασθαι κιιρὸς καὶ εἴ τι πεῖσαι δέοι. Ὅπως οὖν τὸ μένειν ὡς πλείστοις συνδοκῇ τῶν συμμάχων, οὐδὲν μᾶλλον τοῦτο ἔργον ἐμὸν ἢ καὶ ὑμέτερον μηχανᾶσθαι. 46. Ἀλλ' ὥςπερ καὶ ὅταν μάχεσθαι δέῃ, ὁ πλείστους χειρωσάμενος ἀλκιμώτατος δοξάζεται εἶναι, οὕτω καὶ ὅταν πεῖσαι δέῃ, ὁ πλείστους ὁμογνώμονας ἡμῖν ποιήσας οὗτος δικαίως ἂν λεκτικώτατος καὶ πρακτικώτατος κρίνοιτο ἂν εἶναι. 47. Μὴ μέντοι ὡς λόγον ἡμῖν ἐπιδειξόμενοι οἷον ἂν εἴποιτε πρὸς ἕκαστον αὐτῶν τοῦτο μελετᾶτε, ἀλλ' ὡς τούς γε πεπεισμένους ὑφ' ἑκάστου δήλους ἐσομένους οἷς ἂν πράττωσιν οὕτω παρασκευάζεσθε. 48. Καὶ ὑμεῖς μέν, ἔφη, τούτων ἐπιμελεῖσθε· ἐγὼ δὲ ὅπως ἂν ἔχοντες τὰ ἐπιτήδεια ὅσον ἂν ἔγωγε δύωμαι οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλεύωνται τούτου πειράσομαι ἐπιμελεῖσθαι.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ ϛ'.

CAP. I.

1. *ΤΑΥΤΗΝ μεν δὴ τὴν ἡμέραν οὕτω διαγαγόντες καὶ δειπνήσαντες ἀνεπαύοντο. Τῇ δ' ὑστεραίᾳ πρωὶ ἦκον ἐπὶ τὰς Κυαξάρου θύρας πάντες οἱ ξύμμαχοι. Ἕως οὖν ὁ Κυαξάρης ἐκοσμεῖτο, ἀκούων ὅτι πολὺς ὄχλος ἐπὶ ταῖς θύραις εἴη, ἐν τοῦτῳ οἱ φίλοι τῷ Κύρῳ προσῆγον οἱ μὲν Καδουσίους αὐτοῦ μένειν δεομένους, οἱ δὲ Ὑρκανίους, ὃ δέ τις Σάκας, ὁ δέ τις καὶ Γωβρύαν· Ὑστάσπης δὲ Γαδάταν τὸν εὐνοῦχον προσῆγε, δεύμενον τοῦ Κύρου μένειν. 2. Ἔνθα δὴ ὁ Κῦρος γιγνώσκων ὅτι ὁ Γαδάτας πάλαι ἀπολώλει τῷ φόβῳ μὴ λυθείη ἡ στρατιά, ἐπιγελάσας εἶπεν, Ὦ Γαδάτα, δῆλος εἶ, ἔφη, ὑπὸ τοῦ Ὑστάσπου τούτου πεπεισμένος ταῦτα γιγνώσκειν ἃ λέγεις. 3. Καὶ ὁ Γαδάτας ἀνατείνας τὰς χεῖρας εἰς τὸν οὐρανὸν ἀπώμοσεν ἦ μὴν μὴ ὑπὸ τοῦ Ὑστάσπου πεισθεὶς ταῦτα γιγνώσκειν· ἀλλ' οἶδα, ἔφη, ὅτι ἂν ὑμεῖς ἀπέλθητε, ἑρῶ τἀμὰ παντελῶς· διὰ ταῦτ', ἔφη, καὶ τούτῳ ἐγὼ αὐτὸς διελεγόμην, ἐρωτῶν εἰ εἰδείη τί ἐν νῷ ἔχεις ὑπὲρ τῆς διαλύσεως τοῦ στρατεύματος ποιεῖν. 4. Καὶ ὁ Κῦρος εἶπεν· Ἀδίκως ἄρα ἐγώ, ὡς ἔοικεν, Ὑστάσπου τοῦδε καταιτιῶμαι. Ἀδίκως μέντοι νὴ Δία, ἔφη ὁ Ὑστάσπης, ὦ Κῦρε· ἐγὼ γὰρ ἔλεγον τῷ Γαδάτᾳ τῷδε τοσοῦτον μόνον ὡς οὐχ οἷόν τέ σοι εἴη στρατεύεσθαι, λέγων ὅτι ὁ πατήρ σε μεταπέμπεται. 5. Καὶ ὁ Κῦρος, Τί λέγεις; ἔφη· καὶ σὺ τοῦτο ἐτόλμησας ἐξενεγκεῖν, εἴτ' ἐγὼ ἐβουλόλην εἴτε μή; Ναὶ μὰ Δί', ἔφη· ὁρῶ γάρ σε ὑπερεπιθυμοῦντα ἐν Πέρσαις περίβλεπτον πιρελθεῖν καὶ τῷ πατρὶ ἐπιδείξασθαι ἥ ἕκαστα διεπράξω. Ὁ δὲ Κῦρος ἔφη, Σὺ δὲ οὐκ ἐπιθυμεῖς οἴκαδε ἀπελθεῖν; Οὐ μὰ Δί', ἔφη ὁ Ὑστάσπης, οὐδὲ ἄπωμί γε, ἀλλὰ*

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μένων στρατηγήσω, ἕως ἂν ποιήσω Γαδάταν τουτονὶ τοῦ Ἀσσυρίου δεσπότην.

6. Οἱ μὲν δὴ τοιαῦτα ἔπαιζον σπουδῇ πρὸς ἀλλήλους· ἐν δὲ τούτῳ ὁ Κυαξάρης σεμνῶς κεκοσμημένος ἐξῆλθε καὶ ἐπὶ θρόνου Μηδικοῦ ἐκαθέζετο. Ὡς δὲ πάντες συνῆλθον οὓς ἔδει καὶ σιωπὴ ἐγένετο, ὁ Κυαξάρης ἔλεξεν ὧδε. Ἄνδρες ξύμμαχοι, ἐπειδὴ παρὼν τυγχάνω καὶ πρεσβύτερός εἰμι Κύρου, εἰκὸς ἄρχειν με λόγου. Νῦν οὖν δοκεῖ μοι εἶναι καιρός, ἔφη, περὶ τούτου πρῶτον διαλέγεσθαι πότερον στρατεύεσθαι ἔτι καιρὸς δοκεῖ εἶναι ἢ διαλύειν ἤδη τὴν στρατιάν· λεγέτω οὖν τις, ἔφη, περὶ αὐτοῦ τούτου ᾧ γιγνώσκει. 7. Ἐκ τοῦτου πρῶτος μὲν εἶπεν ὁ Τρκάνιος· Ἄνδρες ξύμμαχοι, οὐκ οἶδα μὲν ἔγωγε εἴ τι δεῖ λόγου ὅπου αὐτὰ τὰ ἔργα δεικνύει τὸ κράτιστον. Πάντες γὰρ ἐπιστάμεθα ὅτι ὁμοῦ μένοντες πλείω κακὰ τοὺς πολεμίους ποιοῦμεν ἢ πάσχομεν· ὅτε δὲ χωρὶς ἦμεν ἀλλήλων, ἐκεῖνοι ἡμῖν ἐχρῶντο ὡς ἐκείνοις ἦν ἥδιστον, ἡμῖν γε μὴν ὡς χαλεπώτατον. 8. Ἐπὶ τούτῳ ὁ Καδούσιος εἶπεν· Ἡμεῖς δὲ τί ἂν λέγοιμεν, ἔφη, περὶ τοῦ οἴκαδε ἀπελθόντες ἕκαστοι χωρὶς εἶναι, ὁπότε γε οὐδὲ στρατευομένοις, ὡς ἔοικε, χωρίζεσθαι συμφέρει; ἡμεῖς γοῦν οὐ πολὺν χρόνον δίχα τοῦ ὑμετέρου πλήθους στρατευσάμενοι δίκην ἔδομεν ὡς καὶ ὑμεῖς ἐπίστασθε. 9. Ἐπὶ τούτῳ Ἀρτάβαζος ὃ ποτε φήσας εἶναι Κύρῳ συγγενὴς ἔλεξε τοιάδε· Ἐγὼ δέ, ἔφη, ὦ Κυαξάρη, τοσοῦτον διαφέρομαι τοῖς πρόσθεν λέγουσιν· οὗτοι μὲν γάρ φασιν ὅτι δεῖ μένοντας στρατεύεσθαι, ἐγὼ δὲ λέγω ὅτι ὅτε μὲν οἴκοι ἦμην, ἐστρατευόμην· 10. Καὶ γὰρ ἐβοήθουν πολλάκις τῶν ἡμετέρων ἀγομένων καὶ περὶ τῶν σφετέρων φρουρίων ὡς ἐπιβουλευσομένων πολλάκις πράγματα εἶχον φοβούμενός τε καὶ φρουρῶν· καὶ ταῦτα ἔπραττον τὰ οἰκεῖα δαπανῶν. Νῦν δὲ ἔχω μὲν τὰ ἐκείνων φρούρια, οὐ φοβοῦμαι δὲ ἐκείνους, εὐωχοῦμαι δὲ τὰ ἐκείνων καὶ πίνω τὰ τῶν πολεμίων. Ὡς οὖν τὰ μὲν οἴκοι στρατείαν οὖσαν, τάδε δὲ ἑορτήν, ἐμοὶ μὲν οὐ δοκεῖ, ἔφη, διαλύειν τήνδε τὴν πανήγυριν. 11. Ἐπὶ τούτῳ ὁ Γωβρύας εἶπεν· Ἐγὼ δ', ὦ ἄνδρες ξύμμαχοι, μέχρι μὲν τοῦδε ἐπαινῶ τὴν Κύρου δεξιάν· οὐδὲν γὰρ ψεύδεται ὧν ὑπέσχετο· εἰ δ' ἄπεισιν ἐκ τῆς χώρας, δῆλον ὅτι ὁ μὲν Ἀσσύριος ἀναπαύσεται, οὐ τίνων ποινὰς ὧν τε ὑμᾶς ἐπεχείρησεν ἀδικεῖν καὶ ὧν ἐμὲ ἐποίησεν· ἐγὼ δὲ ἐν τῷ μέρει ἐκείνῳ πάλιν δώσω δίκην ὅτι ὑμῖν φίλος ἐγενόμην.

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12. Ἐπὶ τούτοις πᾶσι Κῦρος εἶπεν· Ὦ ἄνδρες, οὐδ' ἐμὲ λανθανει ὅτι ἐὰν διαλύωμεν τὸ στράτευμα, τὰ μὲν ἡμέτερα ἀσθενέστερα γίγνοιτ' ἄν, τὰ δὲ τῶν πολεμίων πάλιν αὐξήσεται. Ὅσοι τε γὰρ αὐτῶν ὅπλα ἀφῄρηνται, ταχὺ ἄλλα ποιήσονται· ὅσοι τε ἵππους ἀπεστέρηνται, ταχὺ πάλιν ἄλλους ἵππους κτήσονται· ἀντὶ δὲ τῶν ἀποθανόντων ἕτεροι ἐφηβήσουσι καὶ ἐπιγενήσονται· ὥστε οὐδὲν θαυμαστὸν εἰ πάνυ ἐν τάχει πάλιν ἡμῖν πράγματα παρέχειν δυνήσονται. 13. Τί δῆτα ἐγὼ Κυαξάρην ἐκέλευσα λόγον ἐμβαλεῖν περὶ καταλύσεως τῆς στρατιᾶς; εὖ ἴστε ὅτι φοβούμενος τὸ μέλλον. Ὁρῶ γὰρ ἡμῖν ἀντιπάλους προσιόντας οἷς ἡμεῖς, εἰ ὧδε στρατευσόμεθα, οὐ δυνησόμεθα μάχεσθαι. 14. Προσέρχεται μὲν γὰρ χειμὼν δῆπου, στέγαι δ' εἰ καὶ ἡμῖν αὐτοῖς εἰσίν, ἀλλὰ μὰ Δία οὐχ ἵπποις οὐδὲ θεράπουσιν οὐδὲ τῷ δήμῳ τῶν στρατιωτῶν, ὧν ἄνευ ἡμεῖς οὐκ ἂν δυναίμεθα στρατεύεσθαι· τὰ δ' ἐπιτήδεια ὅπου μὲν ἡμεῖς ἐληλύθαμεν ὑφ' ἡμῶν ἀνήλωται· ὅποι δὲ μὴ ἀφίγμεθα, διὰ τὸ ἡμᾶς φοβεῖσθαι ἀνακεκομισμένοι εἰσὶν εἰς ἐρύματα, ὥστε αὐτοὶ μὲν ἔχειν, ἡμᾶς δὲ ταῦτα μὴ δύνασθαι λαμβάνειν. Τίς οὖν οὕτως ἀγαθὸς ἢ τίς οὕτως ἰσχυρὸς ὃς λιμῷ καὶ ῥίγει δύναιτ' ἂν μαχόμενος στρατεύεσθαι; 15. Εἰ μὲν οὖν οὕτω στρατευσόμεθα, ἐγὼ μέν φημι χρῆναι ἑκόντας ἡμᾶς καταλῦσαι τὴν στρατιὰν μᾶλλον ἢ ἄκοντας ὑπ' ἀμηχανίας ἐξελαθῆναι. Εἰ δὲ βουλόμεθα ἔτι στρατεύεσθαι, τόδ' ἐγώ φημι χρῆναι ποιεῖν, ὡς τάχιστα πειρᾶσθαι τῶν μὲν ἐκείνων ὀχυρῶν ὡς πλεῖστα παραιρεῖν, ἡμῖν δ' αὐτοῖς ὡς πλεῖστά ὀχυρὰ ποιεῖσθαι· ἐὰν γὰρ ταῦτα γένηται, τὰ μὲν ἐπιτήδεια πλείω ἕξουσιν ὁπότεροι ἂν πλείω δύνωνται λαβόντες ἀποτίθεσθαι, πολιορκήσονται δὲ ὁπότεροι ἂν κρείττους ὦσι. 16. Νῦν δ' οὐδὲν διαφέρομεν τῶν ἐν τῷ πελάγει πλεόντων· καὶ γὰρ ἐκεῖνοι πλέουσι μὲν ἀεί, τὸ δὲ πεπλευσμένον οὐδὲν οἰκειότερον τοῦ ἀπλεύστου καταλείπουσιν. Ἐὰν δὲ φρούρια ἡμῖν γένηται, ταῦτα δὴ τοῖς μὲν πολεμίοις ἀλλοτριώσει τὴν χώραν, ἡμῖν δὲ ὑπ' εὐδίαν μᾶλλον ἔσται πάντα. 17. Ὃ δὲ ἴσως ἄν τινες ὑμῶν φοβηθεῖεν, εἰ δεήσει πόρρω τῆς ἑαυτῶν φρουρεῖν, μηδὲ τοῦτο ὀκνήσητε. Ἡμεῖς μὲν γὰρ ἐπείπερ καὶ ὡς οἴκοθεν ἀποδημοῦμεν, φρουρήσειν ὑμῖν ἀναδεχόμεθα τὰ ἐγγύτατα χωρία τῶν πολεμίων, ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε. 18. Ἐὰν γὰρ ἡμεῖς τὰ πλησίον αὐτῶν δυνώμεθα φρουροῦντες σώζεσθαι, ἐν πολλῇ ὑμεῖς εἰρήνῃ

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ἔσεσθε οἱ τὰ πρόσω αὐτῶν ἔχοντες· οὐ γὰρ οἶμαι δυνήσονται τῶν ἐγγὺς ἑαυτῶν κακῶν ὄντων ἀμελοῦντες τοῖς πρόσω ὑμῖν ἐπιβουλεύειν.

19. Ὡς δὲ ταῦτα ἐρρήθη, οἵ τε ἄλλοι πάντες ἀνιστάμενοι συμπροθυμήσεσθαι ταῦτ' ἔφασαν καὶ Κυαξάρης. Γαδάτας δὲ καὶ Γωβρύας καὶ τεῖχος ἑκάτερος αὐτῶν, ἢν ἐπιτρέψωσιν οἱ σύμμαχοι, τειχίσασθαι ἔφασαν, ὥστε καὶ ταῦτα φίλια τοῖς συμμάχοις ὑπάρχειν. 20. Ὁ οὖν Κῦρος ἐπεὶ πάντας ἑώρα προθύμους ὄντας πράσσειν ὅσα ἔλεξε, τέλος εἶπεν· Εἰ τοίνυν περαίνειν βουλόμεθα ὅσα φαμὲν χρῆναι ποιεῖν, ὡς τάχιστα ἂν δέοι γενέσθαι μηχανὰς μὲν εἰς τὸ καθαιρεῖν τὰ τῶν πολεμίων τείχη, τέκτονας δὲ εἰς τὸ ἡμῖν ὀχυρὰ πυργοῦσθαι. 21. Ἐκ τούτου ὑπέσχετο ὁ μὲν Κυαξάρης μηχανὴν αὐτὸς ποιησάμενος παρέξειν, ἄλλην δὲ Γαδάτας τε καὶ Γωβρύας, ἄλλην Τιγράνης· αὐτὸς δὲ Κῦρος ἔφη δύο πειράσεσθαι ποιήσασθαι. 22. Ἐπεὶ δὲ ταῦτ' ἔδοξεν, ἐπορίζοντο μὲν μηχανοποιούς, παρεσκευάζοντο δ' ἕκαστοι εἰς τὰς μηχανὰς ὧν ἔδει· ἄνδρας δ' ἐπέστησαν οἳ ἐδόκουν ἐπιτηδειότατοι εἶναι ἀμφὶ ταῦτ' ἔχειν.

23. Κῦρος δ' ἐπεὶ ἔγνω ὅτι διατριβὴ ἔσται ἀμφὶ ταῦτα, ἐκάθισε μὲν τὸ στράτευμα ἔνθα ᾧετο ὑγιεινότατον εἶναι καὶ εὐπροσοδώτατον ὅσα δεῖ προσκομίζεσθαι· ὅσα τε ἐρυμνότητος προσεδεῖτο, ἐποιήσατο, ὡς ἐν ἀσφαλεῖ οἱ ἀεὶ μένοντες εἶεν, εἴποτε καὶ πρόσω τῇ ἰσχύι ἀποστρατοπεδεύσαιντο. 24. Πρὸς δὲ τούτοις ἐρωτῶν οὓς ᾧετο μάλιστα εἰδέναι τὴν χώραν ὁπόθεν ἂν ὡς πλεῖστα ὠφελοῖτο τὸ στράτευμα, ἐξῆγεν ἀεὶ εἰς προνομάς, ἅμα μὲν ὅπως ὅτι πλεῖστα λαμβάνοι τῇ στρατιᾷ τὰ ἐπιτήδεια, ἅμα δ' ὅπως μᾶλλον ὑγιαίνοιεν καὶ ἰσχύοιεν διαπονούμενοι ταῖς πορείαις, ἅμα δ' ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομιμνήσκοιντο. 25. Ὁ μὲν δὴ Κῦρος ἐν τούτοις ἦν.

Ἐκ δὲ Βαβυλῶνος οἱ αὐτόμολοι καὶ οἱ ἁλισκόμενοι ταῦτ' ἔλεγον ὅτι ὁ Ἀσσύριος οἴχοιτο ἐπὶ Λυδίας, πολλὰ τάλαντα χρυσίου καὶ ἀργυρίου ἄγων καὶ ἄλλα κτήματα καὶ κόσμον παντοδαπόν. 26. Ὁ μὲν οὖν ὄχλος τῶν στρατιωτῶν ἔλεγεν ὡς ὑπεκτίθοιτο ἤδη τὰ χρήματα φοβούμενος· ὁ δὲ Κῦρος γιγνώσκων ὅτι οἴχοιτο συστήσων εἴ τι δύναιτο ἀντίπαλον ἑαυτῷ, ἀντιπαρεσκευάζετο ἐρρωμένως, ὡς μάχης ἔτι δεῖσον· καὶ ἐξεπίμπλη μὲν τὸ τῶν Περσῶν ἱππικόν, τοὺς μὲν ἐκ τῶν αἰχμαλώτων, τοὺς δέ τινας καὶ παρὰ τῶν φίλων

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λαμβάνων ἵππους· ταῦτα γὰρ παρὰ πάντων ἐδέχετο καὶ ἀπεωθεῖτο οὐδέν, οὔτε εἴ τις ὅπλον διδοίη καλὸν οὔτ' εἴ τις ἵππον· 27. Κατεσκενάζετο δὲ καὶ ἅρματα ἔκ τε τῶν αἰχμαλώτων ἁρμάτων καὶ ἄλλοθεν ὁπόθεν ἐδύνατο. Καὶ τὴν μὲν Τρωικὴν διφρείαν πρόσθεν οὖσαν καὶ τὴν Κυρηναίων ἔτι καὶ νῦν οὖσαν ἁρματηλασίαν κατέλυσε· τὸν γὰρ πρόσθεν χρόνον καὶ οἱ ἐν τῇ Μηδίᾳ καὶ Συρίᾳ καὶ Ἀραβίᾳ καὶ πάντες οἱ ἐν τῇ Ἀσίᾳ τοῖς ἅρμασιν οὕτως ἐχρῶντο ὥσπερ νῦν οἱ Κυρηναῖοι. 28. Ἔδοξε δ' αὐτῷ, ὃ κράτιστον εἰκὸς εἶναι τῆς δυνάμεως, ὄντων τῶν βελτίστων ἐπὶ τοῖς ἅρμασι, τοῦτο ἐν ἀκροβολισταῖς μέρει εἶναι καὶ εἰς τὸ κρατεῖν οὐδὲν μέγα βάρος συμβάλλεσθαι. Ἅρματα γὰρ τριακόσια τοὺς μὲν μαχομένους παρέχεται τριακοσίους, ἵπποις δ' οὗτοι χρῶνται διακοσίοις καὶ χιλίοις· ἡνίοχοι δ' αὐτοῖς εἰσι μὲν ὡς εἰκὸς οἷς μάλιστα πιστεύουσιν, οἱ βέλτιστοι· ἄλλοι δὲ εἰς τριακοσίους οὗτοί εἰσιν οἳ οὐδ' ὁτιοῦν τοὺς πολεμίους βλάπτουσι. 29. Ταύτην μὲν οὖν τὴν διφρείαν κατέλυσεν· ἀντὶ δὲ τούτου πολεμιστήρια κατεσκευάσατο ἅρματα τροχοῖς τε ἰσχυροῖς, ὡς μὴ ῥᾳδίως συντρίβηται, ἄξοσί τε μακροῖς· ἧττον γὰρ ἀνατρέπεται πάντα τὰ πλατέα· τὸν δὲ δίφρον τοῖς ἡνιόχοις ἐποίησεν ὥσπερ πύργον ἰσχυρῶν ξύλων· ὕψος δὲ τούτων ἐστὶ μέχρι τῶν ἀγκώνων, ὡς δύνωνται ἡνιοχεῖσθαι οἱ ἵπποι ὑπὲρ τῶν δίφρων· τοὺς δ' ἡνιόχους ἐθωράκισε πάντα πλὴν τῶν ὀφθαλμῶν. 30. Προσέθηκε δὲ καὶ δρέπανα σιδηρᾶ ὡς διπίχη πρὸς τοὺς ἄξονας ἔνθεν καὶ ἔνθεν τῶν τροχῶν καὶ ἄλλα κάτω ὑπὸ τῷ ἄξονι εἰς τὴν γῆν βλέποντα, ὡς ἐμβαλούντων εἰς τοὺς ἐναντίους τοῖς ἅρμασιν. Ὡς δὲ τότε Κῦρος ταῦτα κατεσκεύασεν, οὕτως ἔτι καὶ νῦν τοῖς ἅρμασι χρῶνται οἱ ἐν τῇ βασιλέως χώρᾳ. Ἦσαν δὲ αὐτῷ καὶ κάμηλοι πολλαὶ παρά τε τῶν φίλων συνειλεγμέναι καὶ αἰχμάλωτοι πᾶσαι συνηθροισμέναι. Καὶ ταῦτα μὲν οὕτω συνεπεραίνετο.

31. Βουλόμενος δὲ κατάσκοπόν τινα πέμψαι ἐπὶ Λυδίας καὶ μαθεῖν ὅ,τι πράττοι ὁ Ἀσσύριος, ἔδοξεν αὐτῷ ἐπιτήδειος εἶναι Ἀράσπας ἐλθεῖν ἐπὶ τοῦτο ὁ φυλάττων τὴν γυναῖκα τὴν καλήν. Συνεβεβήκει δὲ τῷ Ἀράσπᾳ τοιάδε. Ληφθεὶς ἔρωτι τῆς γυναικὸς ἠναγκάσθη προσενεγκεῖν λόγους αὐτῇ περὶ συνηθείας. 32. Ἡ δὲ ἀπέφησε μὲν καὶ ἦν πιστὴ τῷ ἀνδρὶ καίπερ ἀπόντι· ἐφίλει γὰρ αὐτὸν ἰσχυρῶς· οὐ μέντοι κατηγόρησε τοῦ Ἀράσπου πρὸς τὸν Κῦρον, ὀκνοῦσα συμβαλεῖν φίλους ἄνδρας. 33. Ἐπεὶ δὲ ὁ Ἀρά-

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σπας δοκῶν ὑπηρετήσειν τῷ τυχεῖν ἃ ἐβούλετο ἠπείλησε τῇ γυναικὶ ὅτι εἰ μὴ βούλοιτο ἑκοῦσα, ἄκουσα ποιήσοι ταῦτα, ἐκ τούτου ἡ γυνή, ὡς ἔδεισε τὴν βίαν, οὐκέτι κρύπτει, ἀλλὰ πέμπει τὸν εὐνοῦχον πρὸς τὸν Κῦρον καὶ κελεύει λέξαι πάντα. 34. Ὁ δ' ὡς ἤκουσεν, ἀναγελάσας ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι, πέμπει Ἀρτάβαζον σὺν τῷ εὐνούχῳ καὶ κελεύει αὐτῷ εἰπεῖν βιάζεσθαι μὲν μὴ τοιαύτην γυναῖκα, πείθειν δὲ εἰ δύναιτο, οὐκ ἔφη κωλύειν. 35. Ἐλθὼν δὲ ὁ Ἀρτάβαζος πρὸς τὸν Ἀράσπαν ἐλοιδόρησεν αὐτόν, παρακαταθήκην ὀνομάζων τὴν γυναῖκα, ἀσέβειάν τε αὐτοῦ λέγων ἀδικίαν τε καὶ ἀκράτειαν, ὥστε τὸν Ἀράσπαν πολλὰ μὲν δακρύειν ὑπὸ λύπης, καταδύεσθαι δ' ὑπὸ τῆς αἰσχύνης, ἀπολωλέναι δὲ τῷ φόβῳ μή τι καὶ πάθοι ὑπὸ Κύρου.

36. Ὁ οὖν Κῦρος καταμαθὼν ταῦτα ἐκάλεσεν αὐτὸν καὶ μόνος μόνῳ ἔλεξεν· Ὁρῶ σε, ἔφη, ὦ Ἀράσπα, φοβούμενόν τε ἐμὲ καὶ ἐν αἰσχύνῃ δεινῶς ἔχοντα. Παῦσαι οὖν τούτων· ἐγὼ γὰρ θεούς τε ἀκούω ἔρωτος ἡσσᾶσθαι, ἀνθρώπους τε οἶδα καὶ μάλα δοκοῦντας φρονίμους εἶναι οἷα πεπόνθασιν ὑπ' ἔρωτος· καὶ αὐτὸς δ' ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι ὥστε συνὼν καλοῖς ἀμελεῖν αὐτῶν. Καὶ σοὶ δὲ τούτου τοῦ πράγματος ἐγὼ αἴτιός εἰμι· ἐγὼ γάρ σε συγκαθεῖρξα τούτῳ τῷ ἀμάχῳ πράγματι. 37. Καὶ ὁ Ἀράσπας ὑπολαβὼν εἶπεν· Ἀλλὰ σὺ μέν, ὦ Κῦρε, καὶ ταῦτα ὅμοιος εἶ οἷοσπερ καὶ τἆλλα, πρᾷός τε καὶ συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων· ἐμὲ δ', ἔφη, καὶ οἱ ἄλλοι ἄνθρωποι καταδύουσι τῷ ἄχει. Ὡς γὰρ ὁ θροῦς διῆλθε τῆς ἐμῆς συμφορᾶς, οἱ μὲν ἐχθροὶ ἐφήδονταί μοι, οἱ δὲ φίλοι προσιόντες συμβουλεύουσιν ἐκποδὼν ἔχειν ἐμαυτόν, μή τι καὶ πάθω ὑπὸ σοῦ, ὡς ἠδικηκότος ἐμοῦ μεγάλα. 38. Καὶ ὁ Κῦρος εἶπεν, Εὖ τοίνυν ἴσθι, ὦ Ἀράσπα, ὅτι ταύτῃ τῇ δόξῃ οἵός τ' εἶ ἐμοί τε ἰσχυρῶς χαρίσασθαι καὶ τοὺς συμμάχους μεγάλα ὠφελῆσαι. Εἰ γὰρ γένοιτο, ἔφη ὁ Ἀράσπας ὅ,τι ἐγώ σοι ἐν καιρῷ ἂν γενοίμην αὖ χρήσιμος. 39. Εἰ τοίνυν, ἔφη, προσποιησάμενος ἐμὲ φεύγειν ἐθέλοις εἰς τοὺς πολεμίους ἐλθεῖν, οἶομαι ἄν σε πιστευθῆναι ὑπὸ τῶν πολεμίων. Ἔγωγε ναὶ μὰ Δί', ἔφη ὁ Ἀράσπας, καὶ ὑπὸ τῶν φίλων οἶδα ὅτι ὡς σὲ πεφευγὼς λόγον ἂν παρέχοιμι. 40. Ἔλθοις ἂν τοίνυν, ἔφη, ἡμῖν πάντα εἰδὼς τὰ τῶν πολεμίων· οἶμαι δὲ καὶ λόγων καὶ βουλευμάτων κοινωνὸν ἄν σε ποιοῖντο διὰ τὸ πιστεύειν, ὥστε μηδὲ ἓν σε λεληθέναι ὧν βουλόμε-

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θα εἰδέναι. Ὡς πορευσομένου οὖν, ἔφη, ἤδη νυνί· καὶ γὰρ τοῦτο ἴσως ἐν τῶν πιστῶν ἔσται τὸ δοκεῖν με ὑπὸ σοῦ μελλήσαντά τι παθεῖν ἐκπεφευγέναι. 41. Ἦ καὶ δυνήσῃ ἀπολιπεῖν, ἔφη, τὴν καλὴν Πάνθειαν; Δύο γάρ, ἔφη, ὦ Κῦρε, σαφῶς ἔχω ψυχάς. Νῦν τοῦτο πεφιλοσόφηκα μετὰ τοῦ ἀδίκου σοφιστοῦ τοῦ Ἔρωτος. Οὐ γὰρ δὴ μία γε οὖσα ἅμα ἀγαθή τέ ἐστι καὶ κακή, οὐδ' ἅμα καλῶν τε καὶ αἰσχρῶν ἔργων ἐρᾷ καὶ ταὐτὰ ἅμα βούλεταί τε καὶ οὐ βούλεται πράττειν, ἀλλὰ δῆλον ὅτι δύο ἐστὸν ψυχά, καὶ ὅταν μὲν ἡ ἀγαθὴ κρατῇ, τὰ καλὰ πράττεται, ὅταν δὲ ἡ πονηρά, τὰ αἰσχρὰ ἐπιχειρεῖται. Νῦν δὲ ὡς σὲ σύμμαχον ἔλαβε, κρατεῖ ἡ ἀγαθὴ καὶ πάνυ πολύ. 42. Εἰ τοίνυν καὶ σοὶ δοκεῖ πορεύεσθαι, ἔφη ὁ Κῦρος, ὧδε χρὴ ποιεῖν, ἵνα κἀκείνοις πιστότερος ᾖς· ἐξάγγελλέ τε αὐτοῖς τὰ παρ' ἡμῶν, οὕτω τε ἐξάγγελλε ὡς ἂν αὐτοῖς τὰ παρὰ σοῦ λεγόμενα ἐμποδὼν μάλιστ' ἂν εἴη ὧν βούλονται πράττειν. Εἴη δ' ἂν ἐμποδών, εἰ ἡμᾶς φαίης παρασκευάζεσθαι ἐμβαλεῖν που τῆς ἐκείνων χώρας· ταῦτα γὰρ ἀκούοντες ἧττον ἂν παντὶ σθένει ἀθροίζοιντο, ἕκαστός τις φοβούμενος καὶ περὶ τῶν οἴκοι. 43. Καὶ μένε, ἔφη, παρ' ἐκείνοις ὅτι πλεῖστον χρόνον· ἃ γὰρ ἂν ποιῶσιν ὅταν ἐγγύτατα ἡμῶν ὦσι, ταῦτα μάλιστα καιρὸς ἡμῖν εἰδέναι ἔσται. Συμβούλευε δ' αὐτοῖς καὶ ἐκτάττεσθαι ὅπῃ ἂν δοκῇ κράτιστον εἶναι· ὅταν γὰρ σὺ ἀπέλθῃς εἰδέναι δοκῶν τὴν τάξιν αὐτῶν, ἀναγκαῖον οὕτω τετάχθαι αὐτοῖς· μετατάττεσθαι γὰρ ὑκνήσουσι· καὶ ἢν πῃ ἄλλῃ μετατάττωνται, ἐξ ὑπογύου ταράξονται. 44. Ἀράσπας μὲν δὴ οὕτως ἐξελθὼν καὶ συλλαβὼν τοὺς πιστοτάτους θερίποντας καὶ εἰπὼν πρός τινας ἃ ᾤετο ξυμφέρειν τῷ πράγματι ᾤχετο.

45. Ἡ δὲ Πάνθεια ὡς ᾔσθετο οἰχόμενον τὸν Ἀράσπαν, πέμψασα πρὸς τὸν Κῦρον εἶπε· Μὴ λυποῦ, ὦ Κῦρε, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους· ἢν γὰρ ἐμὲ ἐάσῃς πέμψαι πρὸς τὸν ἐμὸν ἄνδρα, ἐγώ σοι ἀναδέχομαι ἥξειν πολὺ Ἀράσπου πιστότερον φίλον· καὶ δύναμιν δ' οἶδ' ὅτι ὁπόσην ἂν δύνηται ἔχων παρέσται σοι. Καὶ γὰρ ὁ μὲν πατὴρ τοῦ νῦν βασιλεύοντος φίλος ἦν αὐτῷ· ὁ δὲ νῦν βασιλεύων καὶ ἐπιχείρησέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων· ὑβριστὴν οἶν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγείη. 46. Ἀκούσας ταῦτα ὁ Κῦρος ἐκέλευσε πέμπειν πρὸς τὸν ἄνδρα· ἡ δ' ἔπεμψεν. Ὡς δ' ἦγεν ὁ Ἀβραδάτας τὰ παρὰ τῆς γυναικὸς σύμβολα, καὶ τἆλλα δὲ

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ἥσθετο ὡς εἶχεν, ἅσμενος πορεύεται πρὸς τὸν Κῦρον ἵππους ἔχων ἀμφὶ τοὺς χιλίους. Ὡς δ' ἦν πρὸς τοῖς τῶν Περσῶν σκοποῖς, πέμπει πρὸς τὸν Κῦρον εἰπὼν ὃς ἦν. 47. Ὁ δὲ Κῦρος εὐθὺς ἄγειν κελεύει αὐτὸν πρὸς τὴν γυναῖκα. Ὡς δ' εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτας, ἠσπάζοντο ἀλλήλους ὡς εἰκὸς ἐκ δυσελπίστων. Ἐκ τούτου δὴ λέγει ἡ Πάνθεια τοῦ Κύρου τὴν ὁσιότητα καὶ τὴν σωφροσύνην καὶ τὴν πρὸς αὐτὴν κατοίκτισιν. Ὁ δὲ Ἀβραδάτας ἀκούσας εἶπε· Τί ἂν οὖν ἐγὼ ποιῶν, ὦ Πάνθεια, χάριν Κύρῳ ὑπέρ τε σοῦ καὶ ἐμαυτοῦ ἀποδοίην; Τί δὲ ἄλλο, ἔφη ἡ Πάνθεια, ἢ πειρώμενος ὅμοιος εἶναι περὶ ἐκεῖνον οἷοσπερ καὶ ἐκεῖνος περὶ σέ;

48. Ἐκ τούτου δὴ ἔρχεται πρὸς τὸν Κῦρον ὁ Ἀβραδάτας· καὶ ὡς εἶδεν αὐτόν, λαβόμενος τῆς δεξιᾶς εἶπεν· Ἀνθ' ὧν σὺ εὖ πεποίηκας ἡμᾶς, ὦ Κῦρε, οὐκ ἔχω τί μεῖζον εἰπω ἢ ὅτι φίλον σοι ἐμαυτὸν δίδωμι καὶ θεράποντα καὶ ξύμμαχον· καὶ ὅσα ἂν ὁρῶ σε σπουδάζοντα, συνεργὸς πειράσομαι γίγνεσθαι ὡς ἂν δύνωμαι κράτιστος. 49. Καὶ ὁ Κῦρος εἶπεν, Ἐγὼ δὲ δέχομαι· καὶ τῦν μέν σε ἀφίημι, ἔφη, σὺν τῇ γυναικὶ δειπνεῖν· αὖθις δὲ καὶ παρ' ἐμοὶ δείσει σε σκηνοῦν σὺν τοῖς σοῖς τε καὶ ἐμοῖς φίλοις.

50. Ἐκ τούτου ὁρῶν ὁ Ἀβραδάτας σπουδάζοντα τὸν Κῦρον περὶ τὰ δρεπανηφόρα ἅρματα καὶ περὶ τοὺς τεθωρακισμένους ἵππους τε καὶ ἱππέας, ἐπειρᾶτο συντελεῖν αὐτῷ εἰς τὰ ἑκατὸν ἅρματα ἐκ τοῦ ἱππικοῦ τοῦ ἑαυτοῦ ὅμοια ἐκείνῳ· αὐτὸς δὲ ὡς ἡγησόμενος αὐτῶν ἐπὶ τοῦ ἅρματος παρεσκευάζετο. 51. Συνεζεύξατο δὲ τὸ ἑαυτοῦ ἅρμα τετράρυμόν τε καὶ ἵππων ὀκτώ. Ἡ δὲ Πάνθεια ἡ γυνὴ αὐτοῦ ἐκ τῶν ἑαυτῆς χρημάτων χρυσοῦν τε αὐτῷ θώρακα ἐποιήσατο καὶ χρυσοῦν κράνος, ὡσαύτως δὲ καὶ περιβραχιόνια· τοὺς δ' ἵππους τοῦ ἅρματος χαλκοῖς πᾶσι προβλήμασι κατεσκευάσατο.

52. Ἀβραδάτας μὲν ταῦτα ἔπραττε. Κῦρος δὲ ἰδὼν τὸ τετράρυμον αὐτοῦ ἅρμα κατενόησεν ὅτι οἷόν τε εἴη καὶ ὀκτάρυμον ποιήσασθαι, ὥστε ὀκτὼ ζεύγεσι βοῶν ἄγειν τῶν μηχανῶν τὸ κατώτατον οἴκημα· ἦν δὲ τοῦτο τριόργυιον μάλιστα ἀπὸ τῆς γῆς σὺν τοῖς τροχοῖς. 53. Τοιοῦτοι δὲ πύργοι σὺν τάξει ἀκολουθοῦντες ἐδόκουν αὐτῷ μεγάλη μὲν ἐπικουρία γενέσθαι τῇ ἑαυτοῦ φάλαγγι, μεγάλη δὲ βλάβη τῇ τῶν πολεμίων τάξει. Ἐποίησε δὲ ἐπὶ τῶν οἰκημάτων καὶ περιδρόμους καὶ ἐπάλξεις· ἀνεβίβαζε δὲ ἐπὶ τὸν

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πυργον ἕκαστον ἄνδρας εἴκοσιν. 54. Ἐπεὶ δὲ πάντα συνεστήκει αὐτῷ τὰ περὶ τοὺς πύργους, ἐλάμβανε τοῦ ἀγωγίου πεῖραν· καὶ πολὺ ῥᾷον ἦγε τὰ ὀκτὼ ζεύγη τὸν πύργον καὶ τοὺς ἐπ' αὐτῷ ἄνδρας ἢ τὸ σκευοφορικὸν βάρος ἕκαστον τὸ ζεῦγος. Σκευῶν μὲν γὰρ βάρος ἀμφὶ τὰ πέντε καὶ εἴκοσι τάλαντα ἦν ζεύγει· τοῦ δὲ πύργου, ὥσπερ τραγικῆς σκηνῆς τῶν ξύλων πάχος ἐχόντων, καὶ εἴκοσιν ἀνδρῶν καὶ ὅπλων, τούτων ἐγένετο ἔλαττον ἢ πεντεκαίδεκα τάλαντα ἑκάστῳ ζεύγει τὸ ἀγώγιον. 55. Ὡς δ' ἔγνω εὔπορον οὖσαν τὴν ἀγωγήν, παρεσκευάζετο ὡς ἄξων τοὺς πύργους σὺν τῷ στρατεύματι, νομίζων τὴν ἐν πολέμῳ πλεονεξίαν ἅμα σωτηρίαν τε καὶ δικαιοσύνην εἶναι καὶ εὐδαιμονίαν.

CAP. II.

1. Ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες καὶ ἀπήγγειλαν αὐτῷ ὅτι ὁ Ἰνδὸς ἐπιστέλλει τοιάδε. Ἐγώ, ὦ Κῦρε, ἥδομαι ὅτι μοι ἀπήγγειλας ὧν ἐδέου, καὶ βούλομαί σοι ξένος εἶναι καὶ πέμπω σοι χρήματα· κἂν ἄλλων δέῃ, μεταπέμπου. Ἐπέσταλται δὲ τοῖς παρ' ἐμοῦ ποιεῖν ὅ,τι ἂν σὺ κελεύῃς. 2. Ἀκούσας δὲ ὁ Κῦρος εἶπε· Κελεύω τοίνυν ὑμᾶς τοὺς μὲν ἄλλους μένοντας ἔνθα κατεσκηνώκατε φυλάττειν τὰ χρήματα καὶ ζῆν ὅπως ὑμῖν ἡδιστον· τρεῖς δέ μοι ἐλθόντες ὑμῶν εἰς τοὺς πολεμίους ὡς παρὰ τοῦ Ἰνδοῦ περὶ συμμαχίας, καὶ τὰ ἐκεῖ μαθόντες ὅ,τι ἂν λέγωσί τε καὶ ποιῶσιν, ὡς τάχιστα ἀπαγγείλατε ἐμοί τε καὶ τῷ Ἰνδῷ· κἂν ταῦτά μοι καλῶς ὑπηρετήσητε, ἔτι μᾶλλον ὑμῖν χάριν εἴσομαι τούτου ἢ ὅτι χρήματα πάρεστε ἄγοντες. Καὶ γὰρ οἱ μὲν δούλοις ἐοικότες κατάσκοποι οὐδὲν ἄλλο δύνανται εἰδότες ἀπαγγέλλειν ἢ ὅσα πάντες ἴσασιν· οἱ δὲ οἷοιπερ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν. 3. Οἱ μὲν δὴ Ἰνδοὶ ἡδέως ἀκούσαντες καὶ ξενισθέντες τότε παρὰ Κύρῳ, συσκευασάμενοι τῇ ὑστεραίᾳ ἐπορεύοντο, ὑποσχόμενοι ἢ μὴν μαθόντες ὅσα ἂν δύνωνται πλεῖστα ἐκ τῶν πολεμίων ἥξειν ὡς δυνατὸν τάχιστα.

4. Ὁ δὲ Κῦρος τά τε ἄλλα εἰς τὸν πόλεμον παρεσκευάζετο μεγαλοπρεπῶς, ὡς δὴ ἀνὴρ οὐδὲν σμικρὸν ἐπινοῶν πράττειν· ἐπεμελεῖτο δὲ οὐ μόνον ὧν ἔδοξε τοῖς συμμάχοις, ἀλλὰ καὶ ἔριν ἐνέβαλλε

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πρὸς ἀλλήλους τοῖς φίλοις ὅπως αὐτοὶ ἕκαστοι φανῶνται καὶ εὐπλότατοι καὶ ἱππικώτατοι καὶ ἀκοντιστικώτατοι καὶ τοξικώτατοι καὶ φιλοπονώτατοι. 5. Ταῦτα δὲ ἐξειργάζετο ἐπί τε τὰς θήρας ἐξιάγων καὶ τιμῶν τοὺς κρατίστους ἕκαστα· καὶ τοὺς ἄρχοντας δὲ οὓς ἑώρα ἐπιμελομένους τούτου ὅπως οἱ αὐτῶν κράτιστοι ἔσονται στρατιῶται, καὶ τούτους ἐπαινῶν τε παρώξυνε καὶ χαρίζόμενος αὐτοῖς ὅ,τι δύναιτο. 6. Εἰ δέ ποτε θυσίαν ποιοῖτο καὶ ἑορτὴν ἄγοι, καὶ ἐν ταύτῃ ὅσα πολέμου ἕνεκα μελετῶσιν ἄνθρωποι πάντων τούτων ἀγῶνας ἐποίει καὶ ἆθλα τοῖς νικῶσι μεγαλοπρεπῶς ἐδίδου, καὶ ἦν πολλὴ εὐθυμία ἐν τῷ στρατεύματι.

7. Τῷ δὲ Κύρῳ σχεδόν τι ἤδη ἀποτετελεσμένα ἦν ὅσα ἐβούλετο ἔχων στρατεύεσθαι πλὴν τῶν μηχανῶν. Καὶ γὰρ οἱ Πέρσαι ἱππεῖς ἔκπλεῳ ἤδη ἦσαν εἰς τοὺς μυρίους, καὶ τὰ ἅρματα τὰ δρεπανηφόρα, ἃ τε αὐτὸς κατεσκεύασεν, ἔκπλεα ἤδη ἦν εἰς τὰ ἑκατόν, ἃ τε Ἀβραδάτας ὁ Σούσιος ἐπεχείρησε κατασκευάζειν ὅμοια τοῖς Κύρου, καὶ ταῦτα ἔκπλεα ἦν εἰς ἄλλα ἑκατόν. 8. Καὶ τὰ Μηδικὰ δὲ ἅρματα ἐπεπείκει Κῦρος Κυαξάρην εἰς τὸν αὐτὸν τρόπον τοῦτον μετασκενάσαι ἐκ τῆς Τρωικῆς καὶ Λιβυκῆς διφρείας· καὶ ἔκπλεα καὶ ταῦτα ἦν εἰς ἄλλα ἑκατόν. Καὶ ἐπὶ τὰς καμήλους δὲ τεταγμένοι ἦσαν ἄνδρες δύο ἐφ' ἑκάστην τοξόται. Καὶ ὁ μὲν πλεῖστος στρατὸς οὕτως εἶχε τὴν γνώμην ὡς ἤδη παντελῶς κεκρατηκὼς καὶ οὐδὲν ὂντα τὰ τῶν πολεμίων.

9. Ἐπεὶ δὲ οὕτω διακειμένων ἦλθον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμφει Κῦρος ἐπὶ κατασκοπήν, καὶ ἔλεγον ὅτι Κροῖσος μὲν ἡγεμὼν καὶ στρατηγὸς πάντων ἡρημένος εἴη τῶν πολεμίων, δεδογμένον δ' εἴη πᾶσι τοῖς συμμάχοις βασιλεῦσι πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι, χρήματα δὲ εἰσφέρειν πάμπολλα, ταῦτα δὲ τελεῖν καὶ μισθουμένους οὓς δύναιντο καὶ δωρουμένους οἷς δέοι, 10. Ἤδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς μὲν Θρᾳκῶν μαχαιροφόρους, Αἰγυπτίους δὲ προσπλεῖν· καὶ ἀριθμὸν ἔλεγον εἰς δώδεκα μυριάδας σὺν ἀσπίσι ποδήρεσι καὶ δόρασι μεγάλοις οἷαπερ καὶ νῦν ἔχουσι καὶ κοπίσι· προσέτι δὲ καὶ Κυπρίων στράτευμα· παρεῖναι δὲ ἤδη Κίλικας πάντας καὶ Φρύγας ἀμφοτέρους καὶ Λυκάονας καὶ Παφλαγόνας καὶ Καππαδόκας καὶ Ἀραβίους καὶ Φοίνικας καὶ σὺν τῷ Βαβυλῶνος ἄρχοντι τοὺς Ἀσσυρίους, καὶ Ἴωνας δὲ καὶ Αἰολέας καὶ σχεδὸν πάντας τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ ἐποικοῦν-

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τας σὺν Κροίσῳ ἠναγκάσθαι ἕπεσθαι, 11. Πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας· συλλέγεσθαι δὲ τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν, προϊέναι δὲ μέλλειν αὐτοὺς εἰς Θύμβραρα, ἔνθα καὶ νῦν ὁ σύλλογος τῶν ὑπὸ βασιλέα βαρβάρων τῶν κάτω Συρίας, καὶ ἀγορὰν πᾶσι παρηγγέλθαι ἐνταῦθα κομίζειν· σχεδὸν δὲ τούτοις ταὐτὰ ἔλεγον καὶ οἱ αἰχμάλωτοι· ἐπεμελεῖτο γὰρ καὶ τούτου ὁ Κῦρος ὅπως ἁλίσκοιντο παρ' ὧν ἔμελλε πεύσεσθαί τι· ἔπεμπε δὲ καὶ δούλοις ἐοικότας κατασκόπους ὡς αὐτομόλους· 12. Ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τῷ Κύρῳ, ἐν φροντίδι ἐγένετο ὥςπερ εἰκός, καὶ ἡσυχαίτεροί τε ἦ ὡς εἰώθεσαν διεφοίτων, φαιδροί τε οὐ πάνυ ἐφαίνοντο, ἐκυκλοῦντό τε καὶ μεστὰ ἦν πάντα ἀλλήλους ἐρωτώντων καὶ διαλεγομένων περὶ τούτων.

13. Ὡς δὲ ᾔσθετο ὁ Κῦρος φόβον διαθέοντα ἐν τῇ στρατιᾷ, συγκαλεῖ τούς τε ἄρχοντας τῶν στρατευμάτων καὶ πάντας ὁπόσων ἀθυμούντων ἐδόκει τις βλάβη γίγνεσθαι καὶ προθυμουμένων ὠφέλεια. Προεῖπε δὲ τοῖς ὑπηρέταις καὶ ἄλλος εἴ τις βούλοιτο τῶν ὁπλοφόρων προίστασθαι ἀκουσόμενος τῶν λόγων, μὴ κωλύειν. Ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε.

14. Ἄνδρες ξύμμαχοι, ἐγώ τοι ὑμᾶς συνεκάλεσα ἰδών τινας ὑμῶν, ἐπεὶ αἱ ἀγγελίαι ἦλθον ἐκ τῶν πολεμίων, πάνυ ἐοικότας πεφοβημένοις ἀνθρώποις. Δοκεῖ γάρ μοι θαυμαστὸν εἶναι εἴ τις ὑμῶν ὅτι μὲν οἱ πολέμιοι συλλέγονται δέδοικεν, ὅτι δὲ ἡμεῖς πολὺ μὲν πλείους συνειλέγμεθα νῦν ἢ ὅτε ἐνικῶμεν ἐκείνους, πολὺ δὲ ἄμεινον σὺν θεοῖς παρεσκευάσμεθα νῦν ἢ πρόσθεν, ταῦτα δὲ ὁρῶντες οὐ θαρρεῖτε. 15. Ὦ πρὸς θεῶν, ἔφη, τί δῆτ' ἂν ἐποιήσατε οἱ νῦν δεδοικότες, εἰ ἤγγελλόν τινες τὰ παρ' ἡμῖν νῦν ὄντα ταῦτα ἀντίπαλα ἡμῖν προσιόντα, καὶ πρῶτον μὲν ἠκούετε, ἔφη, ὅτι οἱ πρότερον νικήσαντες ἡμᾶς οὗτοι πάλιν ἔρχονται ἔχοντες ἐν ταῖς ψυχαῖς ἣν τότε νίκην ἐκτήσαντο· ἔπειτα δὲ οἱ τότε ἐκκόψαντες τῶν τοξοτῶν καὶ ἀκοντιστῶν τὰς ἀκροβολίσεις νῦν οὗτοι ἔρχονται καὶ ἄλλοι ὅμοιοι τούτοις πολλαπλάσιοι· 16. Ἔπειτα δὲ ὥςπερ οὗτοι ὁπλισάμενοι τοὺς πεζοὺς τότε ἐνίκων, νῦν οὕτω καὶ οἱ ἱππεῖς αὐτῶν παρεσκευασμένοι πρὸς τοὺς ἱππέας προσέρχονται, καὶ τὰ μὲν τόξα καὶ ἀκόντια ἀποδεδοκιμάκασι, παλτὸν δὲ ἓν ἰσχυρὸν ἕκαστος λαβὼν προσελαύνειν διανενόηται ὡς ἐκ χειρὸς τὴν μάχην ποιησόμενος·

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17. Ἔτι δὲ ἅρματα ἔρχεται, ἃ οὐχ οὕτως ἐστήξεται ὥσπερ πρόσθεν ἀπεστραμμένα ὥσπερ εἰς φυγήν, ἀλλ' οἵ τε ἵπποι εἰσὶ κατατεθωρακισμένοι οἱ ἐν τοῖς ἅρμασιν, οἵ τε ἡνίοχοι ἐν πύργοις ἑστῶσι ξυλίνοις τὰ ὑπερέχοντα ἅπαντα συνεστεγασμένοι θώραξι καὶ κράνεσι, δρέπανά τε σιδηρᾶ περὶ τοῖς ἄξοσι προσήρμοσται, ὡς ἐλῶντες καὶ οὗτοι εὐθὺς εἰς τὰς τάξεις τῶν ἐναντίων· 18. Πρὸς δ' ἔτι κάμηλοι εἰσὶν αὐτοῖς ἐφ' ὧν προσελῶσιν, ὧν μίαν ἑκάστην ἑκατὸν ἵπποι οὐκ ἂν ἀνάσχοιντο ἰδόντες· ἔτι δὲ πύργους ἔχοντες προσίασιν ἀφ' ὧν τοῖς μὲν αὐτῶν ἀρήξουσιν, ἡμᾶς δὲ βάλλοντες κωλύσουσι τοῖς ἐν τῷ ἰσοπέδῳ μάχεσθαι· 19. Εἰ δὴ ταῦτα ἀπήγγελλέ τις ὑμῖν ἐν τοῖς πολεμίοις ὄντα, οἱ νῦν φοβούμενοι τ. ἂν ἐποιήσατε; ὁπότε ἀπαγγελλομένων ὑμῖν ὅτι Κροῖσος μὲν ἥρηται τῶν πολεμίων στρατηγός, ὃς τοσούτῳ Σύρων κακίων ἐγένετο ὅσῳ Σύροι μὲν μάχῃ ἡττηθέντες ἔφυγον, Κροῖσος δὲ ἰδὼν ἡττημένους ἀντὶ τοῦ ἀρήγειν τοῖς συμμάχοις φεύγων ᾤχετο· 20. Ἔπειτα δὲ διαγγέλλεται δήπου ὅτι αὐτοὶ μὲν οἱ πολέμιοι οὐχ ἱκανοὶ ἡγοῦνται ὑμῖν εἶναι μάχεσθαι, ἄλλους δὲ μισθοῦνται, ὡς ἄμεινον μαχουμένους ὑπὲρ σφῶν ἢ αὐτοί. Εἰ μέντοι τισὶ ταῦτα μὲν τοιαῦτα ὄντα δεινὰ δοκεῖ εἶναι, τὰ δὲ ἡμέτερα φαῦλα, τούτους ἐγώ φημι χρῆναι, ὦ ἄνδρες, ἀφεῖναι εἰς τοὺς ἐναντίους· πολὺ γὰρ ἐκεῖ ὄντες πλείω ἂν ἡμᾶς ἢ παρόντες ὠφελοῖεν.

21. Ἐπεὶ δὲ ταῦτα εἶπεν ὁ Κῦρος, ἀνέστη Χρυσάντας ὁ Πέρτης καὶ ἔλεξεν ὧδε. Ὦ Κῦρε, μὴ θαύμαζε εἴ τινες ἐσκυθρώπασαν ἀκούσαντες τῶν ἀγγελλομένων· οὐ γὰρ φοβηθέντες οὕτω διετέθησαν, ἀλλ' ἀχθεσθέντες· ὥσπερ γε, ἔφη, εἴ τινων βουλομένων τε καὶ οἰομένων ἤδη ἀριστήσειν ἐξαγγελθείη τι ἔργον ὃ ἀνάγκη εἴη πρὸ τοῦ ἀρίστου ἐξεργάσασθαι, οὐδεὶς ἂν οἶμαι ἡσθείη ἀκούσας· οὕτω τοίνυν καὶ ἡμεῖς ἤδη οἰόμενοι πλουτήσειν, ἐπεὶ ἠκούσαμεν ὅτι ἐστὶ περίλοιπον ἔργον ὃ δεῖ ἐξεργάσασθαι, συνεσκυθρωπάσαμεν, οὐ φοβούμενοι, ἀλλὰ πεποιῆσθαι [ἂν] ἤδη καὶ τοῦτο βουλόμενοι. 22. Ἀλλὰ γὰρ ἐπειδὴ οὐ περὶ Συρίας μόνον ἀγωνιούμεθα, ὅπου σῖτος πολὺς καὶ πρόβατά ἐστι καὶ φοίνικες οἱ καρποφόροι, ἀλλὰ καὶ περὶ Λυδίας, ἔνθα πολὺς μὲν οἶνος, πολλὰ δὲ σῦκα, πολὺ δὲ ἔλαιον, θάλαττα δὲ προσκλύζει καθ' ἣν πλείω ἔρχεται ἢ ὅσα τις ἑώρακεν ἀγαθά, ταῦτα, ἔφη, ἐννοούμενοι οὐκέτι ἀχθόμεθα, ἀλλὰ θαῤῥοῦμεν ὡς

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μάλιστα, ἵνα θᾶττον καὶ τούτων τῶν Λυδίων ἀγαθῶν ἀπολαύωμεν. Ὁ μὲν οὕτως εἶπεν· οἱ δὲ σύμμαχοι πάντες ἥσθησάν τε τῷ λόγῳ καὶ ἐπήνεσαν.

23. Καὶ μὲν δή, ἔφη ὁ Κῦρος, ὦ ἄνδρες, δοκεῖ μοι καὶ ἰέναι ἐπ' αὐτοὺς ὡς τάχιστα, ἵνα πρῶτον μὲν αὐτοὺς φθάσωμεν ἀφικόμενοι ἢν δυνώμεθα ὅπου τὰ ἐπιτήδεια αὐτοῖς συλλέγεται· ἔπειτα δὲ ὅσῳ ἂν θᾶσσον ἴωμεν, τοσούτῳ μείω μὲν τὰ παρόντα εὑρήσομεν αὐτοῖς, πλείω δὲ τὰ ἀπόντα. 24. Ἐγὼ μὲν δὴ οὕτω λέγω· εἰ δέ τις ἄλλη πῃ γιγνώσκει ἢ ἀσφαλέστερον εἶναι ἢ ῥᾷον ἡμῖν, διδασκέτω. Ἐπεὶ δὲ συνηγόρευον μὲν πολλοὶ ὡς χρεὼν εἴη ὅτι τάχιστα πορεύεσθαι ἐπὶ τοὺς πολεμίους, ἀντέλεγε δὲ οὐδείς, ἐκ τούτου δὴ ὁ Κῦρος ἤρχετο λόγου τοιοῦδε.

25. Ἄνδρες ξύμμαχοι, αἱ μὲν ψυχαὶ καὶ τὰ σώματα καὶ τὰ ὅπλα οἷς δεήσει χρῆσθαι ἐκ πολλοῦ ἡμῖν σὺν θεῷ παρεσκεύασται· νῦν δὲ τὰ ἐπιτήδεια δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν καὶ ὁπόσοις τετράποσι χρώμεθα μὴ μεῖον ἢ εἴκοσιν ἡμερῶν. Ἐγὼ γὰρ λογιζόμενος εὑρίσκω πλειόνων ἢ πεντεκαίδεκα ἡμερῶν ἐσομένην ὁδόν, ἐν ᾗ οὐδὲν εὑρήσομεν τῶν ἐπιτηδείων· ἀνεσκεύασται γὰρ τὰ μὲν ὑφ' ἡμῶν, τὰ δὲ ὑπὸ τῶν πολεμίων ὅσα ἠδύναντο. 26. Συσκευάζεσθαι οὖν χρὴ σῖτον μὲν ἱκανόν· ἄνευ γὰρ τούτου οὔτε μάχεσθαι οὔτε ζῆν δυναίμεθ' ἄν· οἶνον δὲ τοσοῦτον ἕκαστον ἔχειν χρὴ ὅσος ἱκανὸς ἔσται ἐθίσαι ἡμᾶς αὐτοὺς ὑδροποτεῖν· πολλὴ γὰρ ἔσται τῆς ὁδοῦ ἄοινος, εἰς ἣν οὐδ' ἂν πάνυ πολὺν οἶνον συσκευασώμεθα, διαρκέσει. 27. Ὡς οὖν μὴ ἐξαπίνης ἄοινοι γενόμενοι νοσήμασι περιπίπτωμεν, ὧδε χρὴ ποιεῖν· ἐπὶ μὲν τῷ σίτῳ εὐθὺς ἀρχώμεθα πίνειν ὕδωρ· τοῦτο γὰρ ἤδη ποιοῦντες οὐ πολὺ μεταβαλοῦμεν. 28. Καὶ γὰρ ὅστις ἀλφιτοσιτεῖ, ὕδατι μεμιγμένην ἀεὶ τὴν μᾶζαν ἐσθίει, καὶ ὅστις ἀρτοσιτεῖ, ὕδατι δεδεύμενον τὸν ἄρτον, καὶ τὰ ἐφθὰ δὲ πάντα μεθ' ὕδατος τὰ πλεῖστα ἐσκεύασται. Μετὰ δὲ τὸν σῖτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μεῖον ἔχουσα ἡ ψυχὴ ἀναπαύσεται. 29. Ἔπειτα δὲ καὶ τοῦ μετὰ δεῖπνον ἀφαιρεῖν χρή, ἕως ἂν λάθωμεν ὑδροπόται γενόμενοι. Ἡ γὰρ κατὰ μικρὸν παράλλαξις πᾶσαν ποιεῖ φύσιν ὑποφέρειν τὰς μεταβολάς· διδάσκει δὲ καὶ ὁ θεός, ἀπάγων ἡμᾶς κατὰ μικρὸν ἔκ τε τοῦ χειμῶνος εἰς τὸ ἀνέχεσθαι ἰσχυρὰ θάλπη καὶ ἐκ τοῦ θάλπους εἰς τὸν ἰσχυρὸν χειμῶνα· ὃν χρὴ ᾠσυμένους εἰς ὃ δεῖ ἐλθεῖν προειθισμένους ἡμᾶς ἀφικνεῖ

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σθαι. 30. Καὶ τὸ τῶν στρωμάτων δὲ βάρος εἰς τὰ ἐπιτήδεια καταδαπανᾶτε· τὰ μὲν γὰρ ἐπιτήδεια περισσεύοντα οὐκ ἄχρηστα ἔσται· στρωμάτων δὲ ἐνδεηθέντες μὴ δείσητε ὡς οὐχ ἡδέως καθευδήσετε· εἰ δὲ μή, ἐμὲ αἰτιᾶσθε. Ἐσθὴς μέντοι ὅτῳ ἐστὶν ἀφθονωτέρα παροῦσα, πολλὰ καὶ ὑγιαίνοντι καὶ κάμνοντι ἐπικουρεῖ. 31. Ὅψα δὲ χρὴ συνεσκευάσθαι ὅσα ἐστὶν ὀξέα καὶ δριμέα καὶ ἁλμυρά· ταῦτα γὰρ ἐπὶ σῖτόν τε ἄγει καὶ ἐπὶ πλεῖστον ἀρκεῖ. Ὅταν δ' ἐκβαίνωμεν εἰς ἀκέραια, ὅπου ἤδη εἰκὸς ἡμᾶς σῖτον λαμβάνειν, χειρομύλας χρὴ αὐτόθεν παρασκευάσασθαι αἷς σιτοποιησόμεθα· τοῦτο γὰρ κουφότατον τῶν σιτοποιικῶν ὀργάνων. 32. Συνεσκευάσθαι δὲ χρὴ καὶ ὧν ἀσθενοῦντες δέονται ἄνθρωποι· τούτων γὰρ ὁ μὲν ὄγκος μικρότατος, ἦν δὲ τύχη τοιαύτη γένηται, μάλιστα δεήσει. Ἔχειν δὲ χρὴ καὶ ἱμάντας· τὰ γὰρ πλεῖστα καὶ ἀνθρώποις καὶ ἵπποις ἱμᾶσιν ἧρτηται· ὧν κατατριβομένων καὶ ῥηγνυμένων ἀνάγκη ἀργεῖν, ἢν μή τις ἔχῃ περίζυγα. Ὅστις δὲ πεπαίδευται καὶ παλτὸν ξύσασθαι, ἀγαθὸν καὶ ξυήλης μὴ ἐπιλαθέσθαι. 33. Ἀγαθὸν δὲ καὶ ῥίνην φέρεσθαι· ὁ γὰρ λόγχην ἀκονῶν ἐκεῖνος καὶ τὴν ψυχήν τι παρακονᾷ. Ἔπεστι γάρ τις αἰσχύνη λόγχην ἀκονῶντα κακὸν εἶναι. Ἔχειν δὲ χρὴ καὶ ξύλα περίπλεα καὶ ἅρμασι καὶ ἁμάξαις· ἐν γὰρ πολλαῖς πράξεσι πολλὰ ἀνάγκη καὶ τὰ ἀπαγορεύοντα εἶναι. 34. Ἔχειν δὲ δεῖ καὶ τὰ ἀναγκαιότατα ὄργανα ἐπὶ ταῦτα πάντα· οὐ γὰρ πανταχοῦ χειροτέχναι παραγίγνονται· τὸ δ' ἐφ' ἡμέραν ἀρκέσον ὀλίγοι τινὲς οἱ οὐχ ἱκανοὶ ποιῆσαι. Ἔχειν δὲ χρὴ καὶ ἅμην καὶ σμινύην κατὰ ἅμαξαν ἑκάστην, καὶ κατὰ τὸν νωτοφόρον δὲ ἀξίνην καὶ δρέπανον· ταῦτα γὰρ καὶ ἰδίᾳ ἑκάστῳ χρήσιμα καὶ ὑπὲρ τοῦ κοινοῦ πολλάκις ὠφέλιμα γίγνεται. 35. Τὰ μὲν οὖν εἰς τροφὴν δέοντα οἱ ἡγεμόνες τῶν ὁπλοφόρων ἐξετάζετε τοὺς ὑφ' ὑμῖν αὐτοῖς· οὐ γὰρ δεῖ παριέναι ὅτου ἄν τις τούτων δέηται· ἡμεῖς γὰρ τούτων ἐνδεεῖς ἐσόμεθα. Ἃ δὲ καὶ τὰ ὑποζύγια κελεύω ἔχειν, ὑμεῖς οἱ τῶν σκευοφόρων ἄρχοντες ἐξετάζετε, καὶ τὸν μὴ ἔχοντα κατασκευάζεσθαι ἀναγκάζετε. 36. Ὑμεῖς δ' αὖ οἱ τῶν ὁδοποιῶν ἄρχοντες ἔχετε μὲν ἀπογεγραμμένους παρ' ἐμοῦ τοὺς ἀποδεδοκιμασμένους καὶ τοὺς ἐκ τῶν ἀκοντιστῶν καὶ τοὺς ἐκ τῶν τοξοτῶν καὶ τοὺς ἐκ τῶν σφενδονητῶν· τούτων δὲ τοὺς μὲν ἀπὸ τῶν ἀκοντιστῶν χρὴ πέλεκυν ἔχοντας ξυλοκόπον ἀναγκάζειν στρατεύεσθαι, τοὺς δ' ἀπὸ τῶν τοξοτῶν σμινύην, τοὺς δ' ἀπὸ τῶν σφεν-

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δοσητῶν ἅμην· τούτους δ' ἔχοντας ταῦτα πρὸ τῶν ἁμαξῶν κατ' ἴλας πορεύεσθαι, ὅπως ἤν τι δέῃ ὁδοποιίας, εὐθὺς ἑνεργοὶ ἦτε, καὶ ἐγὼ ἤν τι δέωμαι, ὅπως εἰδῶ ὁπόθεν δεῖ λαβόντα τούτοις χρῆσθαι. 37. Ἄξω δὲ καὶ τοὺς ἐν τῇ στρατιωτικῇ ἡλικίᾳ ξὺν τοῖς ὀργάνοις χαλκέας τε καὶ τέκτονας καὶ σκυτοτόμους, ὅπως ἄν τι δέῃ καὶ τοιούτων τεχνῶν ἐν τῇ στρατιᾷ, μηδὲν ἐλλείπηται. Οὗτοι δὲ ὁπλοφόρου μὲν τάξεως ἀπολελύσονται, ἃ δ' ἐπίστανται, τῷ βουλομένῳ μισθοῦ ὑπηρετοῦντες ἐν τῷ τεταγμένῳ ἔσονται. 38. Ἤν δέ τις καὶ ἔμπορος βούληται ἕπεσθαι πωλεῖν τι βουλόμενος, τῶν μὲν προειρημένων ἡμερῶν τὰ ἐπιτήδεια ἔχειν ἤν τι πωλῶν ἁλίσκηται, πάντων στερήσεται· ἐπειδὰν δ' αὗται παρέλθωσιν αἱ ἡμέραι, πωλήσει ὅπως ἂν βούληται. Ὅστις δ' ἂν τῶν ἐμπόρων πλείστην ἀγορὰν παρέχων φαίνηται, οὗτος καὶ παρὰ τῶν ξυμμάχων καὶ παρ' ἐμοῦ δώρων καὶ τιμῆς τεύξεται. 39. Εἰ δέ τις χρημάτων προσδεῖσθαι νομίζει εἰς ἐμπολήν, γνωστῆρας ἐμοὶ προσαγαγὼν καὶ ἐγγυητὰς ἢ μὴν πορεύεσθαι σὺν τῇ στρατιᾷ, λαμβανέτω ὧν ἡμεῖς ἔχομεν. Ἐγὼ μὲν δὴ ταῦτα προαγορεύω· εἰ δέ τίς τι καὶ ἄλλο δέον ἑνορᾷ, πρὸς ἐμὲ σημαινέτω. 40. Καὶ ὑμεῖς μὲν ἀπιόντες συσκευάζεσθε, ἐγὼ δὲ θύσομαι ἐπὶ τῇ ὁρμῇ· ὅταν δὲ τὰ τῶν θεῶν καλῶς ἔχῃ, σημανοῦμεν. Παρεῖναι δὲ χρὴ ἅπαντας τὰ προειρημένα ἔχοντας εἰς τὴν τεταγμένην χώραν πρὸς τοὺς ἡγεμόνας ἑαυτῶν. 41. Ὑμεῖς δὲ οἱ ἡγεμόνες τὴν ἑαυτοῦ ἕκαστος τάξιν εὐτρεπισάμενος πρὸς ἐμὲ πάντες συμβάλλετε, ἵνα τὰς ἑαυτῶν ἕκαστοι χώρας καταμάθητε.

CAP. III.

1. Ἀκούσαντες δὲ ταῦτα οἱ μὲν συνεσκευάζοντο, ὁ δὲ Κῦρος ἐθύετο. Ἐπεὶ δὲ καλὰ τὰ ἱερὰ ἦν, ὡρμᾶτο σὺν τῷ στρατεύματι· καὶ τῇ μὲν πρώτῃ ἡμέρᾳ ἐξεστρατοπεδεύσατο ὡς δυνατὸν ἐγγύτατα, ὅπως εἴ τίς τι ἐπιλελησμένος εἴη, μετέλθοι, καὶ εἴ τίς τι ἐνδεόμενος γνοίη, τοῦτο ἐπιπαρασκευάσαιτο. 2. Κυαξάρης μὲν οὖν τῶν Μήδων ἔχων τὸ τρίτον μέρος κατέμενεν, ὡς μηδὲ τὰ οἴκοι ἔρημα εἴη. Ὁ δὲ Κῦρος ἐπορεύετο ὡς ἐδύνατο τάχιστα, τοὺς ἱππέας μὲν πρώτους ἔχων, καὶ πρὸ τούτων διερευνητὰς καὶ σκοποὺς ἀεὶ ἀναβιβάζων ἐπὶ τὰ πρόσθεν ἐνσκοπώτατα· μετὰ δὲ τούτους ἦγε τὰ σκευοφόρα

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ὅπου μὲν πεδιὸν εἴη, πολλοὺς ὁρμαθοὺς ποιούμενος τῶν ἁμαξῶν καὶ τῶν σκευοφόρων· ὄπισθεν δὲ ἡ φάλαγξ ἑφεπομένη, τῶν σκευοφόρων εἴ τι ὑπολείποιτο, οἱ προστυγχάνοντες τῶν ἀρχόντων ἐπεμέλοντο ὡς μὴ κωλύοιντο πορεύεσθαι. 3. Ὅπου δὲ στενοτέρα εἴη ἡ ὁδός, διὰ μέσου ποιούμενοι τὰ σκευοφόρα ἔνθεν καὶ ἔνθεν ἐπορεύοντο οἱ ὁπλοφόροι· καὶ εἴ τι ἐμποδίζοι, οἱ κατὰ ταῦτα γιγνόμενοι τῶν στρατιωτῶν ἐπεμέλοντο. Ἐπορεύοντο δὲ ὡς τὰ πολλὰ αἱ τάξεις παρ' ἑαυταῖς ἔχουσαι τὰ σκευοφόρα· ἐπετέταχτο γὰρ πᾶσι τοῖς σκευοφόροις κατὰ τὴν ἑαυτῶν τάξιν ἕκαστον ἰέναι, εἰ μή τι ἀναγκαῖον ἀποκωλύοι. Καὶ σημεῖον δὲ ἔχων ὁ τοῦ ταξιάρχου σκευοφόρος ἡγεῖτο γνωστὸν τοῖς τῆς ἑαυτῶν τάξεως· 4. Ὥστε ἀθρόοι ἐπορεύοντο, ἐπιμελοῦντό τε ἰσχυρῶς ἕκαστος τῶν ἑαυτοῦ ὡς μὴ ὑπολείποιντο. Καὶ οὕτω ποιούντων οὔτε ζητεῖν ἔδει ἀλλήλους ἅμα τε παρόντα ἅπαντα καὶ σαώτερα ἦν καὶ θᾶσσον τὰ δέοντα εἶχον οἱ στρατιῶται.

5. Ὡς δὲ οἱ προϊόντες σκοποὶ ἔδοξαν ἐν τῷ πεδίῳ ὁρᾶν ἀνθρώπους λαμβάνοντας καὶ χιλὸν καὶ ξύλα, καὶ ὑποζύγια δὲ ἑώρων ἕτερα τοιαῦτα ἄγοντα, τὰ δὲ καὶ νεμόμενα, καὶ τὰ πρόσω αὖ ἐφορῶντες ἐδόκουν καταμανθάνειν μετεωριζόμενον καπνὸν ἢ κονιορτόν, ἐκ τούτων πάντων σχεδὸν ἐγίγνωσκον ὅτι εἴη που πλησίον τὸ στράτευμα τῶν πολεμίων. 6. Εὐθὺς οὖν πέμπει τινὰ ὁ σκοπάρχης ἀγγελοῦντα ταῦτα τῷ Κύρῳ. Ὁ δὲ ἀκούσας ταῦτα ἐκείνους μὲν ἐκέλευσε μένοντας ἐπὶ ταύταις ταῖς σκοπαῖς ὅ,τι ἂν ἀεὶ καινὸν ὁρῶσιν ἐξαγγέλλειν· τάξιν δ' ἔπεμψεν ἱππέων εἰς τὸ πρόσθεν καὶ ἐκέλευσε πειραθῆναι συλλαβεῖν τινας τῶν ἀνὰ τὸ πεδίον ἀνθρώπων ὅπως σαφέστερον μάθοιεν τὸ ὄν. Οἱ μὲν δὴ ταχθέντες τοῦτο ἔπραττον. 7. Αὐτὸς δὲ τὸ ἄλλο στράτευμα αὐτοῦ κατεχώριζεν, ὅπως παρασκευάσαιντο ὅσα ᾧετο χρῆναι πρὶν πάνυ ὁμοῦ εἶναι. Καὶ πρῶτον μὲν ἀριστᾶν παρηγγύησεν, ἔπειτα δὲ μένοντας ἐν ταῖς τάξεσι τὸ παραγγελλόμενον προνοεῖν· 8. Ἐπεὶ δὲ ἠρίστησαν, συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, καὶ τῶν μηχανῶν δὲ καὶ τῶν σκευοφόρων τοὺς ἄρχοντας καὶ τῶν ἁρμαμαξῶν· καὶ οὗτοι μὲν συνῆσαν. 9. Οἱ δὲ καταδραμόντες εἰς τὸ πεδίον συλλαβόντες ἀνθρώπους ἦγαγον· οἱ δὲ συλληφθέντες ἀνερωτώμενοι ὑπὸ τοῦ Κύρου ἔλεγον ὅτι ἀπὸ τοῦ στρατοπέδου εἶεν, προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλα, παρεληλύθοιεν τὰς προ-

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φυλακάς· διὰ γὰρ τὸ πλῆθος τοῦ στρατοῦ σπάνια πάντα εἶναι. 10. Καὶ ὁ Κῦρος ταῦτα ἀκούσας Πόσον δ', ἔφη, ἄπεστιν ἐνθένδε τὸ στράτευμα; οἱ δ' ἔλεγον ὅτι ὡς δύο παρασάγγας. Ἐπὶ τούτοις ἤρετο ὁ Κῦρος Ἡμῶν δ', ἔφη, λόγος τις ἦν παρ' αὐτοῖς; Ναὶ μὰ Δία, ἔφησαν, καὶ πολύς γε ὡς ἐγγὺς ἤδη εἶητε προιόντες. Τί οὖν; ἔφη ὁ Κῦρος, ἦ καὶ ἔχαιρον ἀκούοντες ἰόντας; τοῦτο δ' ἐπήρετο τῶν παρόντων ἕνεκα· Οὐ μὰ Δία, εἶπον ἐκεῖνοι, οὐ μὲν δή γ' ἔχαιρον, ἀλλὰ καὶ μάλα ἠνιῶντο. 11. Νῦν δ', ἔφη ὁ Κῦρος, τί ποιοῦσιν; Ἐκτάσσονται, ἔφασαν· καὶ ἐχθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Ὁ δὲ τάσσων, ἔφη ὁ Κῦρος, τίς ἐστίν; οἱ δ' ἔφασαν, Αὐτός τε Κροῖσος καὶ σὺν αὐτῷ Ἕλλην τις ἀνήρ, καὶ ἄλλος δέ τις Μῆδος· οὗτος μέντοι ἐλέγετο φυγὰς εἶναι παρ' ὑμῶν. καὶ ὁ Κῦρος εἶπεν, Ἀλλ' ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτὸν ὡς ἐγὼ βούλομαι.

12. Ἐκ τούτου τοὺς μὲν αἰχμαλώτους ἀπάγειν ἐκέλευσεν, εἰς δὲ τοὺς παρόντας ὡς λέξων τι ἀνήγετο. Ἐν τούτῳ δὲ παρῆν ἄλλος αὖ παρὰ τοῦ σκοπάρχου, λέγων ὅτι ἱππέων τάξις μεγάλη ἐν τῷ πεδίῳ προφαίνοιτο· καὶ ἡμεῖς μέν, ἔφη, εἰκάζομεν ἐλαύνειν αὐτοὺς βουλομένους ἰδεῖν τόδε τὸ στράτευμα. Καὶ γὰρ πρὸ τῆς τάξεως ταύτης ἄλλοι ὡς τριάκοντα ἱππεῖς συχνὸν προελαύνουσι, καὶ μέντοι, ἔφη, κατ' αὐτοὺς ἡμᾶς, ἴσως βουλόμενοι λαβεῖν ἢν δύνωνται τὴν σκοπήν· ἡμεῖς δέ ἐσμεν μία δεκὰς οἱ ἐπὶ ταύτης τῆς σκοπῆς. 13. Καὶ ὁ Κῦρος ἐκέλευσε τῶν περὶ αὐτὸν ἀεὶ ὄντων ἱππέων ἐλάσαντας ὑπὸ τὴν σκοπὴν ἀδήλους τοῖς πολεμίοις ἀτρεμίαν ἔχειν. Ὅταν δ', ἔφη, ἡ δεκὰς ἡ ἡμετέρα λείπῃ τὴν σκοπήν, ἐξαναστάντες ἐπίθεσθε τοῖς ἀναβαίνουσιν ἐπὶ τὴν σκοπήν· ὡς δ' ὑμᾶς μὴ λυπῶσιν οἱ ἀπὸ τῆς μεγάλης τάξεως, ἀντέξελθε σύ, ἔφη, ὦ Ὑστάσπα, τὴν χιλιοστὺν τῶν ἱππέων λαβὼν καὶ ἐπιφάνηθι ἀντίος τῇ τῶν πολεμίων τάξει. Διώξεις δὲ μηδαμῇ εἰς ἀφανές, ἀλλ' ὅπως αἱ σκοπαί σοι διαμένωσιν ἐπιμεληθεὶς πάριθι. Ἢν δ' ἄρα ἀνατείναντές τινες τὰς δεξιὰς προσελαύνωσιν ὑμῖν, δέχεσθε φιλίως τοὺς ἄνδρας.

14. Ὁ μὲν δὴ Ὑστάσπης ἀπιὼν ὡπλίζετο· οἱ δὲ ὑπηρέται ἤλαυνον εὐθὺς ὡς ἐκέλευσεν. Ἀπαντᾷ δ' αὐτοῖς καὶ δὴ ἐντὸς τῶν σκοπῶν Ἀριάσπας σὺν τοῖς θεράπουσιν, ὁ πεμφθεὶς πάλαι κατάσκοπος, ὁ φύλαξ τῆς Σουσίδος γυναικός. 15. Ὁ μὲν οὖν Κῦρος ὡς ἤκουσεν, ἀναπηδήσας ἐκ τῆς ἕδρας ὑπήντα τε αὐτῷ καὶ ἐδεξιοῦτο·

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οἱ δ' ἄλλοι ὥσπερ εἰκὸς μηδὲν εἰδότες ἐκπεπληγμένοι ἦσαν τῷ πράγματι, ἕως ὁ Κῦρος εἶπεν, Ἄνδρες φίλοι, ἥκει ἡμῖν ἀνὴρ ἄριστος. Νῦν γὰρ ἤδη πάντας ἀνθρώπους δεῖ εἰδέναι τὰ τούτου ἔργα. οὗτος οὔτε αἰσχροῦ ἡττηθεὶς οὐδενὸς ᾤχετο οὔτε ἐμὲ φοβηθείς, ἀλλ' ὑπ' ἐμοῦ περιφθεὶς ὅπως ἡμῖν μαθὼν τὰ τῶν πολεμίων σαφῶς τὰ ὄντα ἐξαγγείλειεν. 16. Ἃ μὲν οὖν ἐγώ σοι ὑπεσχόμην, ὦ Ἀράσπα, μέμνημαί τε καὶ ἀποδώσω σὺν τούτοις πᾶσι. Δίκαιον δὲ καὶ ἡμᾶς ἅπαντας, ὦ ἄνδρες, τοῦτον τιμᾶν ὡς ἀγαθὸν ἄνδρα· ἐπὶ γὰρ τῷ ἡμετέρῳ ἀγαθῷ καὶ ἐκινδύνευσε καὶ αἰτίαν ὑπέσχεν ἢ ἐβαρύνετο. 17. Ἐκ τούτου δὴ πάντες ἠσπάζοντο τὸν Ἀράσπαν καὶ ἐδεξιοῦντο. Εἰπόντος δὲ Κύρου ὅτι τούτων μὲν τοίνυν ἅλις εἴη, Ἃ δὲ καιρὸς ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγοῦ, ὦ Ἀράσπα· καὶ μηδὲν ἐλάσσον τοῦ ἀληθοῦς μηδὲ μείου τὰ τῶν πολεμίων. Κρεῖσσον γὰρ μείζω οἰηθέντας μείονα ἰδεῖν ἢ μείω ἀκούσαντας ἰσχυρότερα εὑρίσκειν. 18. Καὶ μήν, ἔφη ὁ Ἀράσπας, ὡς ἂν ἀσφαλέστατά γε εἰδείην, ὁπόσον τὸ στράτευμά ἐστιν ἐποίουν· συνεξέταττον γὰρ παρὼν αὐτοῖς. Σὺ μὲν ἄρα, ἔφη ὁ Κῦρος, οὐ τὸ πλῆθος μόνον οἶσθα, ἀλλὰ καὶ τὴν τάξιν αὐτῶν. Ἔγωγε μὲν ναὶ μὰ Δί', ἔφη ὁ Ἀράσπας, καὶ ὡς διανοοῦνται τὴν μάχην ποιεῖσθαι. Ἀλλ' ὅμως, ἔφη ὁ Κῦρος, τὸ πλῆθος ἡμῖν πρῶτον εἰπὲ ἐν κεφαλαίῳ. 19. Ἐκεῖνοι τοίνυν, ἔφη, πάντες τεταγμένοι εἰσὶν ἐπὶ τριάκοντα τὸ βάθος καὶ πεζοὶ καὶ ἱππεῖς πλὴν τῶν Αἰγυπτίων· οὗτοι δ' ἀπέχουσιν ἀμφὶ τὰ τετταράκοντα στάδια· πάνυ γάρ μοι, ἔφη, ἐμέλησεν ὥστε εἰδέναι ὁπόσον κατεῖχον χωρίον. 20. Οἱ δ' Αἰγύπτιοι, ἔφη ὁ Κῦρος, πῶς εἰσι τεταγμένοι; ὅτι εἶπας Πλὴν τῶν Αἰγυπτίων. Τούτους δ', ἔφη, οἱ μυριάρχαι ἕταττον εἰς ἑκατὸν πανταχῇ τὴν μυριοστὺν ἑκάστην· τοῦτον γάρ σφισι καὶ οἶκον νόμον ἔφασαν εἶναι τῶν τάξεων. Καὶ ὁ Κροῖσος μέντοι μάλα ἄκων συνεχώρησεν αὐτοῖς οὕτω τάττεσθαι· ἐβούλετο γὰρ ὅτι πλεῖστον ὑπερφαλαγγῆσαι τοῦ σοῦ στρατεύματος. Πρὸς τί δή, ἔφη ὁ Κῦρος, τοῦτο ἐπιθυμῶν; Ὡς ναὶ μὰ Δί', ἔφη, τῷ περισσῷ κυκλωσόμενος. Καὶ ὁ Κῦρος εἶπεν· Ἀλλ' οὗτοι ἂν εἰδεῖεν εἰ οἱ κυκλούμενοι κυκλωθεῖεν. 21. Ἀλλ' ἃ μὲν παρὰ σοῦ καιρὸς μαθεῖν, ἀκηκόαμεν· ὑμᾶς δὲ χρή, ὦ ἄνδρες, οὕτω ποιεῖν· νῦν μὲν ἐπειδὰν ἐνθένδε ἀπέλθητε, ἐπισκέψασθε καὶ τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ὅπλα· πολλάκις γὰρ μικροῦ ἐνδεία καὶ ἀνὴρ καὶ ἵππος καὶ ἅρμα ἀχρεῖον γίγνε-

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ται· αὔριον δὲ πρωί, ἕως ἂν ἐγὼ θύωμαι, πρῶτον μὲν χρὴ ἀριστῆσαι καὶ ἄνδρας καὶ ἵππους, ὅπως ὅ,τι ἂν πράττειν ἀεὶ καιρὸς ᾖ μὴ τούτου ἡμῖν ἐνδέῃ· ἔπειτα δὲ σύ, ἔφη, ὦ Ἀράσπα, τὸ δεξιὸν κέρας ἔχε ὥσπερ καὶ εἶχες, καὶ οἱ ἄλλοι μυριάρχοι ἧπερ νῦν ἔχετε· ὁμοῦ δὲ τοῦ ἀγῶνος ὄντος οὐδενὶ ἅρματι καιρὸς τοὺς ἵππους μεταζευγνύναι. Παραγγείλατε δὲ τοῖς ταξιάρχοις καὶ λοχαγοῖς ἐπὶ φάλαγγος καθίστασθαι εἰς δύο ἔχοντας ἕκαστον τὸν λόχον. Ὁ δὲ λόχος ἦν ἕκαστος εἰκοσιτέτταρες.

22. Καί τις εἶπε τῶν μυριάρχων, Καὶ δοκοῦμέν σοι, ἔφη, ὦ Κῦρε, ἱκανῶς ἔξειν εἰς τοσούτους τεταγμένοι πρὸς οὕτω βαθεῖαν φάλαγγα; καὶ ὁ Κῦρος εἶπεν, Αἱ δὲ βαθύτεραι φάλαγγες ἢ ὡς ἐξικνεῖσθαι τοῖς ὅπλοις τῶν ἐναντίων τί σοι, ἔφη, δοκοῦσιν ἢ τοὺς πολεμίους βλάπτειν ἢ τοὺς συμμάχους ὠφελεῖν; 23. Ἐγὼ μὲν γάρ, ἔφη, τοὺς εἰς ἑκατὸν τούτους ὁπλίτας εἰς μυρίους ἂν μᾶλλον βουλοίμην τετάχθαι· οὕτω γὰρ ἂν ἐλαχίστοις μαχοίμεθα. Ἐξ ὅσων μέντοι ἐγὼ τὴν φάλαγγα βαθυνῶ, οἶμαι ὅλην ἐνεργὸν καὶ σύμμαχον ποιήσειν αὐτὴν ἑαυτῇ. 24. Ἀκοντιστὰς μὲν ἐπὶ τοῖς θωρακοφόροις τάξω, ἐπὶ δὲ τοῖς ἀκοντισταῖς τοξότας. Τούτους γὰρ πρωτοστάτας μὲν τίς ἂν τάττοι οἳ καὶ αὐτοὶ ὁμολογοῦσι μηδεμίαν μάχην ἂν ὑπομεῖναι ἐκ χειρός; προβεβλημένοι δὲ τοὺς θωρακοφόρους μενοῦσί τε, καὶ οἱ μὲν ἀκοντίζοντες, οἱ δὲ τοξεύοντες, ὑπὲρ τῶν πρόσθεν πάντων λυμανοῦνται τοὺς πολεμίους. Ὅ,τι δ' ἄν τις κακουργῇ τοὺς ἐναντίους, δῆλον ὅτι παντὶ τούτῳ τοὺς συμμάχους κουφίζει. 25. Τελευταίους μέντοι στήσω τοὺς ἐπὶ πᾶσι καλουμένους. Ὥσπερ γὰρ οἰκίας οὔτε ἄνευ λιθολογήματος ὀχυροῦ οὔτε ἄνευ τῶν στέγην ποιούντων οὐδὲν ὄφελος, οὕτως οὐδὲ φάλαγγος οὔτε ἄνευ τῶν πρώτων οὔτε ἄνευ τῶν τελευταίων, εἰ μὴ ἀγαθοὶ ἔσονται, ὄφελος οὐδέν. 26. Ἀλλ' ὑμεῖς τε, ἔφη, ὡς παραγγέλλω τάττεσθε, καὶ ὑμεῖς οἱ τῶν πελταστῶν ἄρχοντες ἐπὶ τούτοις ὡσαύτως τοὺς λόχους καθίστατε, καὶ ὑμεῖς οἱ τῶν τοξοτῶν ἐπὶ τοῖς πελτασταῖς ὡσαύτως. 27. Σὺ δὲ ὃς τῶν ἐπὶ πᾶσιν ἄρχεις τελευταίους ἔχων τοὺς ἄνδρας παράγγελλε τοῖς ἑαυτοῦ ἐφορᾶν τε ἑκάστῳ τοὺς καθ' αὑτὸν καὶ τοῖς μὲν τὸ δέον ποιοῦσιν ἐπικελεύειν, τοῖς δὲ κακυνομένοις ἀπειλεῖν ἰσχυρῶς· ἢν δέ τις στρέφηται προδιδόναι θέλων, θανάτῳ ζημιοῦν. Ἔργον γάρ ἐστι τοῖς μὲν πρωτοστάταις θαρσύνειν τοὺς ἑπομένους καὶ λόγῳ καὶ ἔργῳ· ὑμᾶς δὲ δεῖ τοὺς ἐπὶ

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πᾶσι τεταγμένους πλείω φόβον παρέχειν τοῖς κακοῖς τοῦ ἀπὸ τῶν πολεμίων. Καὶ ὑμεῖς μὲν ταῦτα ποιεῖτε. 28. Σὺ δέ, ὦ Εὐφράτα, ὃς ἄρχεις τῶν ἐπὶ ταῖς μηχαναῖς, οὕτω ποίει ὅπως τὰ ζεύγη τὰ τοὺς πύργους ἄγοντα ἕψεται ὡς ἐγγύτατα τῆς φάλαγγος. 29. Σὺ δ', ὦ Δαοῦχε, ὃς ἄρχεις τῶν σκευοφόρων, ἐπὶ τοῖς πύργοις καὶ ἐπὶ ταῖς μηχαναῖς ἄγε πάντα τὸν τοιοῦτον στρατόν· οἱ δ' ὑπηρέται σοῦ τῶν ὄχλων ἰσχυρῶς κολαζόντων τοὺς προϊόντας τοῦ καιροῦ ἢ λειπομένους. 30. Σὺ δ', ὦ Καρδοῦχε, ὃς ἄρχεις τῶν ἁρμαμαξῶν αἳ ἄγουσι τὰς γυναῖκας, κατάστησον αὐτὰς τελευταίας ἐπὶ τοῖς σκευοφόροις. Ἐπόμενα γὰρ ταῦτα πάντα καὶ πλήθους δόξαν παρέξει καὶ ἐνεδρεύειν ἡμῖν ἐξουσία ἔσται, καὶ τοὺς πολεμίους, ἢν κυκλοῦσθαι πειρῶνται, μείζω τὴν περιβολὴν ἀναγκάσει ποιεῖσθαι· ὅσῳ δ' ἂν μεῖζον χωρίον περιβάλλωνται, τοσούτῳ ἀνάγκη αὐτοὺς ἀσθενεστέρους γίγνεσθαι. 31. Καὶ ὑμεῖς μὲν οὕτω ποιεῖτε· σὺ δέ, ὦ Ἀρτάβαζε καὶ Ἀρταγέρσα, τὴν χιλιοστὺν ἑκάτερος τῶν σὺν ὑμῖν πεζῶν ἐπὶ τούτοις ἔχετε. 32. Καὶ σύ, ὦ Φαρνοῦχε καὶ Ἀσιαδάτα, τὴν τῶν ἱππέων χιλιοστὺν ἧς ἑκάτερος ἄρχει ὑμῶν, μὴ συγκατατάσσετε εἰς τὴν φάλαγγα, ἀλλ' ὄπισθεν τῶν ἁρμαμαξῶν ἐξοπλίσθητε καθ' ὑμᾶς αὐτούς· ἔπειτα πρὸς ἐμὲ ἥκετε σὺν τοῖς ἄλλοις ἡγεμόσιν. Οὕτω δὲ δεῖ ὑμᾶς παρεσκευάσθαι ὡς πρώτους δεῆσον ἀγωνίζεσθαι. 33. Καὶ σὺ δὲ ὁ ἄρχων τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν, ὄπισθεν τῶν ἁρμαμαξῶν ἐκτάττου· ποίει δ' ὅ,τι ἄν σοι παραγγέλλῃ Ἀρταγέρσης. 34. Τμεῖς δ' οἱ τῶν ἁρμάτων ἡγεμόνες διακληρωσάμενοι, ὁ μὲν λαχὼν ὑμῶν πρὸ τῆς φάλαγγος τὰ μεθ' ἑαυτοῦ ἑκατὸν ἔχων ἅρματα καταστησάτω· αἱ δ' ἕτεραι ἑκατοστύες τῶν ἁρμάτων, ἡ μὲν κατὰ τὸ δεξιὸν πλευρὸν τῆς στρατιᾶς στοιχοῦσα ἐπέσθω τῇ φάλαγγι ἐπὶ κέρως, ἡ δὲ κατὰ τὸ εὐώνυμον. 35. Κῦρος μὲν οὕτω διέταττεν.

Ἀβραδάτας δὲ ὁ Σούσων βασιλεὺς εἶπεν· Ἐγώ σοι, ὦ Κῦρε, ἐθελούσιος ὑφίσταμαι τὴν κατὰ πρόσωπον τῆς ἀντίας φάλαγγος τάξιν ἔχειν, εἰ μή τί σοι ἄλλο δοκεῖ. 36. Καὶ ὁ Κῦρος ἀγασθεὶς αὐτὸν καὶ δεξιωσάμενος ἐπήρετο τοὺς ἐπὶ τοῖς ἄλλοις ἅρμασι Πέρσας, Ἦ καὶ ὑμεῖς, ἔφη, ταῦτα συγχωρεῖτε; ἐπεὶ δὲ ἐκεῖνοι ἀπεκρίναντο ὅτι οὐ καλὸν εἴη ταῦτα ὑφίεσθαι, διεκλήρωσεν αὐτούς καὶ ἔλαχεν ὁ Ἀβραδάτας ἧπερ ὑφίστατο, καὶ ἐγένετο κατὰ τοὺς Αἰγυπτίους. 37. Τότε μὲν δὴ ἀπιόντες καὶ ἐπιμεληθέντες ὧν

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προεῖπον ἐδειπνοποιοῦντο καὶ φύλακας καταστησάμενοι ἐκοιμήθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ πρωὶ Κῦρος μὲν ἐθύετο, ὁ δ' ἄλλος στρατὸς ἀριστήσας καὶ σπονδὰς ποιησάμενος ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι, πολλοῖς δὲ καὶ καλοῖς θώραξι καὶ κράνεσιν· ὥπλιζον δὲ καὶ ἵππους προμετωπιδίοις καὶ προστερνιδίοις· καὶ τοὺς μὲν μονίππους παραμηριδίοις, τοὺς δ' ὑπὸ τοῖς ἅρμασι παραπλευριδίοις· ὥστε ἤστραπτε μὲν χαλκῷ, ἤνθει δὲ φοινικίσι πᾶσα ἡ στρατιά.

2. Καὶ τῷ Ἀβραδάτᾳ δὲ τὸ τετράρυμον ἅρμα καὶ ἵππων ὀκτὼ παγκάλως ἐκεκόσμητο. Ἐπεὶ δ' ἔμελλε τὸν λινοῦν θώρακα, ὃς ἐπιχώριος ἦν αὐτοῖς, ἐνδύεσθαι, προσφέρει αὐτῷ ἡ Πάνθεια χρυσοῦν θώρακα καὶ κράνος καὶ περιβραχιόνια καὶ ψέλια πλατέα περὶ τοὺς καρποὺς τῶν χειρῶν καὶ χιτῶνα πορφυροῦν ποδήρη στολιδωτὸν τὰ κάτω καὶ λόφον ὑακινθινοβαφῆ. Ταῦτα δὲ ἐποιήσατο λάθρᾳ τοῦ ἀνδρὸς ἐκμετρησαμένη τὰ ἐκείνου ὅπλα. 3. Ὁ δὲ ἰδὼν ἐθαύμασέ τε καὶ ἐπήρετο τὴν Πάνθειαν, Σὺ δήπου, ὦ γύναι, συγκόψασα τὸν σαυτῆς κόσμον τὰ ὅπλα μοι ἐποιήσω; Μὰ Δί', ἔφη ἡ Πάνθεια, οὔκουν τόν γε πλείστου ἄξιον· σὺ γὰρ ἐμοιγ', ἢν καὶ τοῖς ἄλλοις φανῇς οἷοσπερ ἐμοὶ δοκεῖς εἶναι, μέγιστος κόσμος ἔσῃ. Ταῦτα δὲ λέγουσα ἅμα ἐνέδυέ τε τὰ ὅπλα, καὶ λανθάνειν μὲν ἐπειρᾶτο, ἐλείβετο δὲ αὐτῇ τὰ δάκρυα κατὰ τῶν παρειῶν.

4. Ἐπεὶ δὲ καὶ πρόσθεν ὢν ἀξιοθέατος ὁ Ἀβραδάτας ὡπλίσθη τοῖς ὅπλοις τούτοις, ἐφάνη μὲν κάλλιστος καὶ ἐλευθεριώτατος, ἅτε καὶ τῆς φύσεως ὑπαρχούσης· λαβὼν δὲ παρὰ τοῦ ὑφηνιόχου τὰς ἡνίας παρεσκευάζετο ὡς ἀναβησόμενος ἤδη ἐπὶ τὸ ἅρμα. 5. Ἐν δὲ τούτῳ ἡ Πάνθεια ἀποχωσῆσαι κελεύσασα τοὺς παρόντας πάντας ἔλεξεν· Ἀλλ' ὅτι μέν, ὦ Ἀβραδάτα, εἴ τις καὶ ἄλλη πώποτε γυνὴ τὸν ἑαυτῆς ἄνδρα μεῖζον τῆς ἑαυτῆς ψυχῆς ἐτίμησεν, οἶμαί σε γιγνώσκειν ὅτι καὶ ἐγὼ μία τούτων εἰμί. Τί οὖν με δεῖ καθ' ἓν ἕκαστον λέγειν; τὰ γὰρ ἔργα οἶμαί σοι πιθανώτερα παρεσχῆσθαι τῶν νῦν λεχθέντων λόγων. 6. Ὅμως δ' οὕτως ἔχουσα

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πρός σε ὥσπερ σὺ οἶσθα, ἐπομνύω σοι τὴν ἐμὴν καὶ σὴν φιλίαν ἢ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ ἀνδρὸς ἀγαθοῦ γενομένου κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη· οὕτως ἐγὼ καὶ σὲ τῶν καλλίστων καὶ ἐμαυτὴν ἠξίωκα. 7. Καὶ Κύρῳ δὲ μεγάλην τινὰ δοκῶ ἡμᾶς χάριν ὀφείλειν, ὅτι μὲ αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἑαυτῷ οὔτε με ὡς δούλην ἠξίωσε κεκτῆσθαι οὔτε ὡς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι, διεφύλαξε δὲ σοὶ ὥσπερ ἀδελφοῦ γυναῖκα λαβών. 8. Πρὸς δὲ καὶ ὅτε Ἀράσπας ἀπέστη αὐτοῦ ὁ ἐμὲ φυλάττων, ὑπεσχόμην αὐτῷ, εἴ με ἐάσειε πρὸς σὲ πέμψαι, ἥξειν αὐτῷ σὲ πολὺ Ἀράσπα ἄνδρα καὶ πιστότερον καὶ ἀμείνονα.

9. Ἡ μὲν ταῦτα εἶπεν· ὁ δὲ Ἀβραδάτας ἀγασθεὶς τοῖς λόγοις καὶ θιγὼν αὐτῆς τῆς κεφαλῆς, ἀναβλέψας εἰς τὸν οὐρανὸν ἐπεύξατο· Ἀλλ' ὦ Ζεῦ μέγιστε, δός μοι φανῆναι ἀξίῳ μὲν Πανθείας ἀνδρί, ἀξίῳ δὲ καὶ Κύρου φίλῳ τοῦ ἡμᾶς τιμήσαντος. Ταῦτα εἰπὼν κατὰ τὰς θύρας τοῦ ἁρματείου δίφρου ἀνέβαινεν ἐπὶ τὸ ἅρμα. 10. Ἐπεὶ δὲ ἀναβάντος αὐτοῦ κατέκλεισε τὸν δίφρον ὁ ὑφηνίοχος, οὐκ ἔχουσα ἡ Πάνθεια πῶς ἂν ἔτι ἄλλως ἀσπάσαιτο αὐτόν, κατεφίλησε τὸν δίφρον· καὶ τῷ μὲν προῄει ἤδη τὸ ἅρμα, ἡ δὲ λαθοῦσα αὐτὸν συνεφείπετο, ἕως ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν ὁ Ἀβραδάτας εἶπε Θάρσει, Πάνθεια, καὶ χαῖρε καὶ ἄπιθι ἤδη. 11. Ἐκ τούτου δὴ οἱ εὐνοῦχοι καὶ αἱ θεράπαιναι λαβοῦσαι ἀπῆγον αὐτὴν εἰς τὴν ἁρμάμαξαν καὶ καταλίναντες κατεκάλυψαν τῇ σκηνῇ. Οἱ δὲ ἄνθρωποι, καλοῦ ὄντος τοῦ θεάματος τοῦ Ἀβραδάτου καὶ τοῦ ἅρματος, οὐ πρόσθεν ἐδύναντο θεάσασθαι αὐτὸν πρὶν ἡ Πάνθεια ἀπῆλθεν.

12. Ὡς δ' ἐκεκαλλιερήκει μὲν ὁ Κῦρος, ἡ δὲ στρατιὰ παρετέτακτο αὐτῷ ὥσπερ παρήγγειλε, κατέχων σκοπὰς ἄλλας πρὸ ἄλλων συνεκάλεσε τοὺς ἡγεμόνας καὶ ἔλεξε τάδε. 13. Ἄνδρες φίλοι καὶ σύμμαχοι, τὰ μὲν ἱερὰ οἱ θεοὶ ἡμῖν φαίνουσιν οἷαπερ ὅτε τὴν πρόσθεν νίκην ἔδοσαν· ἡμᾶς δ' ἐγὼ βούλομαι ἀναμνῆσαι ὧν μοι δοκεῖτε μεμνημένοι πολὺ ἂν εὐθυμότεροι εἰς τὸν ἀγῶνα ἰέναι. 14. Ἠσκήκατε μὲν γὰρ τὰ εἰς τὸν πόλεμον πολὺ μᾶλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συντέταχθε ἐν τῷ αὐτῷ πολὺ πλείω ἤδη χρόνον ἢ οἱ πολέμιοι καὶ συννενικήκατε μετ' ἀλλήλων· τῶν δὲ πολεμίων οἱ πολλοὶ μὲν συνήττηνται μεθ' ἑαυτῶν, οἱ δὲ ἀμάχητοι

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ἑκατέρων οἱ μὲν τῶν πολεμίων ἴσασιν ὅτι προδότας τοὺς παραστάτας ἔχουσιν, ὑμεῖς δὲ οἱ μεθ' ἡμῶν ἴστε ὅτι μετὰ θελόντων τοῖς συμμάχοις ἀρήγειν μάχεσθε. 15. Εἰκὸς δὲ τοὺς μὲν πιστεύοντας ἀλλήλοις ὁμοτόως μάχεσθαι μένοντας, τοὺς δὲ ἀπιστοῦντας ἀναγκαῖον βουλεύεσθαι πῶς ἂν ἕκαστοι τάχιστα ἐκποδὼν γένοιντο. 16. Ἴωμεν δή, ὦ ἄνδρες, ἐπὶ τοὺς πολεμίους, ἅρματα μὲν ἔχοντες ὡπλισμένα πρὸς ἅοπλα τὰ τῶν πολεμίων, ὡς δ' αὕτως καὶ ἱππέας καὶ ἵππους ὡπλισμένους πρὸς ἀόπλους ὡς ἐκ χειρὸς μάχεσθαι. 17. Πεζοῖς δὲ τοῖς μὲν ἄλλοις οἷς καὶ πρόσθεν μαχεῖσθε, Αἰγύπτιοι δὲ ὁμοίως μὲν ὡπλισμένοι εἰσίν, ὁμοίως δὲ τεταγμένοι· τάς τε γὰρ ἀσπίδας μείζους ἔχουσιν ἢ ὡς ποιεῖν τι καὶ ὁρᾶν, τεταγμένοι τε εἰς ἑκατὸν δῆλον ὅτι κωλύσουσιν ἀλλήλους μάχεσθαι πλὴν πάνυ ὀλίγων. 18. Εἰ δὲ τῷ ὠθοῦντες ἐξώσειν πιστεύουσιν, ἵπποις αὐτοὺς πρῶτον δεήσει ἀντέχειν καὶ σιδήρῳ ὑφ' ἵππων ἰσχυριζομένῳ. ᾧ δέ τις αὐτῶν καὶ ὑπομείνῃ, πῶς ἅμα δυνήσεται ἱππομαχεῖν τε καὶ φαλαγγομαχεῖν καὶ πυργομαχεῖν; καὶ γὰρ οἱ ἀπὸ τῶν πύργων ἡμῖν μὲν ἐπαρήξουσι, τοὺς δὲ πολεμίους παίοντες ἀμηχανεῖν ἀντὶ τοῦ μάχεσθαι ποιήσουσιν. 19. Εἰ δέ τινος ἔτι ἐνδεῖσθαι δοκεῖτε, πρὸς ἐμὲ λέγετε· σὺν γὰρ θεοῖς οὐδενὸς ἀπορήσομεν. Καὶ εἴ μέν τις εἰπεῖν τι βούλεται, λεξάτω· εἰ δὲ μή, ἐλθόντες πρὸς τὰ ἱερὰ καὶ προσευξάμενοι οἷς ἐθύσαμεν θεοῖς ἴτε ἐπὶ τὰς τάξεις· 20. Καὶ ἕκαστος ὑμῶν ὑπομιμνησκέτω τοὺς μεθ' αὑτοῦ ἅπερ ἐγὼ ὑμᾶς, καὶ ἐπιδεικνύτω τις τοῖς ἀρχομένοις ἑαυτὸν ἄξιον ἀρχῆς, ἄφοβον δεινὸς καὶ σχῆμα καὶ πρόσωπον καὶ λόγους.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Ζ'.

CAP. I.

1. *Οἱ μὲν δὴ εὐξάμενοι τοῖς θεοῖς ἀπῆεσαν πρὸς τὰς τάξεις· τῷ δὲ Κύρῳ καὶ τοῖς ἀμφ' αὐτὸν προσήνεγκαν οἱ θεράποντες ἐμφαγεῖν καὶ ἐμπιεῖν ἔτι οὖσιν ἀμφὶ τὰ ἱερά. Ὁ δὲ Κῦρος ὥσπερ εἶχεν ἑστηκὼς ἀπαρξάμενος ἠρίστα καὶ μετεδίδου ἀεὶ τῷ μάλιστα δεομένῳ· καὶ σπείσας καὶ εὐξάμενος ἔπιε, καὶ οἱ ἄλλοι δὲ οἱ περὶ αὐτὸν οὕτως ἐποίουν. Μετὰ δὲ ταῦτα αἰτησάμενος Διὰ πατρῷον ἡγεμόνα εἶναι καὶ σύμμαχον ἀνέβαινεν ἐπὶ τὸν ἵππον καὶ τοὺς ἀμφ' αὐτὸν ἐκέλευσεν. 2. Ὡπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς Κύρῳ ὅπλοις, χιτῶσι φοινικοῖς, θώραξι χαλκοῖς, κράνεσι χαλκοῖς, λόφοις λευκοῖς, μαχαίραις, παλτῷ κρανείνῳ ἑνὶ ἕκαστος· οἱ δὲ ἵπποι προμετωπιδίοις, καὶ προστερνιδίοις καὶ παραμηριδίοις χαλκοῖς· τὰ δ' αὐτὰ ταῦτα παραμηρίδια ἦν καὶ τῷ ἀνδρί· τοσοῦτον μόνον διάφορον τὰ Κύρου ὅπλα ὅτι τὰ μὲν ἄλλα ἐκέχριστο τῷ χρυσοειδεῖ χρώματι, τὰ δὲ Κύρου ὅπλα ὥσπερ κάτοπτρον ἐξέλαμπεν. 3. Ἐπεὶ δὲ ἀνέβη καὶ ἔστη ἀποβλέπων ἦπερ ἔμελλε πορεύεσθαι, βροντὴ δεξιὰ ἐφθέγξατο· ὁ δ' εἶπεν Ἑψόμεθά σοι, ὦ Ζεῦ μέγιστε. Καὶ ὡρμᾶτο μὲν ἐν δεξιᾷ ἔχων Χρυσάνταν τὸν ἵππαρχον καὶ τοὺς ἱππέας, ἐν ἀριστερᾷ δὲ Ἀρσάμαν καὶ τοὺς πεζούς. 4. Παρηγγύησε δὲ παρορᾶν πρὸς τὸ σημεῖον καὶ ἐν ἴσῳ ἕπεσθαι· ἦν δ' αὐτῷ τὸ σημεῖον ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. Καὶ νῦν δὲ ἔτι τοῦτο τὸ σημεῖον τῷ Περσῶν βασιλεῖ διαμένει. Πρὶν δὲ ὁρᾶν τοὺς πολεμίους εἰς τρὶς ἀνέπαυσε τὸ στράτευμα.*

5. *Ἐπεὶ δὲ ἤδη προεληλύθεσαν ὡς εἴκοσι σταδίους, ἦρχοντο*

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ἤδη τὸ τῶν πολεμίων στράτευμα ἀντιπροσιὸν παροραῖν. Ὡς δ' ἐν τῷ καταφανεῖ πάντες ἀλλήλοις ἐγένοντο καὶ ἔγνωσαν οἱ πολέμιοι πολὺ ἑκατέρωθεν ὑπερφαλαγγοῦντες, στήσαντες τὴν ἑαυτῶν φάλαγγα, οὐ γὰρ ἔστιν ἄλλως κυκλοῦσθαι, ἐπέκαμπτον εἰς κύκλωσιν, ὥσπερ γάμμα ἑκατέρωθεν τὴν ἑαυτῶν τάξιν ποιήσαντες, ὡς πάντοθεν ἅμα μάχοιντο. 6. Ὁ δὲ Κῦρος ὁρῶν ταῦτα οὐδέν τι μᾶλλον ἀφίστατο, ἀλλ' ὡσαύτως ἠγεῖτο. Κατανοῶν δὲ ὡς πρόσω τὸν καμπτῆρα ἑκατέρωθεν ἐποιήσαντο περὶ ὃν κάμπτοντες ἀντέτεινον τὰ κέρατα, Ἐννοεῖς, ἔφη, ὦ Χρυσάντα, ἔνθα τὴν ἐπικαμπὴν ποιοῦνται; Πάνυ γε, ἔφη ὁ Χρυσάντας, καὶ θαυμάζω γε· πολὺ γάρ μοι δοκοῦσιν ἀποσπᾶν τὰ κέρατα ἀπὸ τῆς ἑαυτῶν φάλαγγος. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος, καὶ ἀπό γε τῆς ἡμετέρας. 7. Τί δὴ τοῦτο; Δῆλον ὅτι, ἔφη, φοβούμενοι μὴ ἦν ἐγγὺς ἡμῶν γένηται τὰ κέρατα τῆς φάλαγγος ἔτι πρόσω οὔσης, ἐπιθώμεθα αὐτοῖς. Ἔπειτα, ἔφη ὁ Χρυσάντας, πῶς δυνήσονται ὠφελεῖν οἱ ἕτεροι τοὺς ἑτέρους οὕτω πολὺ ἀπέχοντες ἀλλήλων; Ἀλλὰ δῆλον, ἔφη ὁ Κῦρος, ὅτι ἡνίκα ἂν γένηται τὰ κέρατα ἀναβαίνοντα κατ' ἀντιπέρας τῶν πλαγίων τοῦ ἡμετέρου στρατεύματος, στραφέντες ὡς εἰς φάλαγγα ἅμα πάντοθεν ἡμῖν προσίασιν, ὡς ἅμα πάντοθεν μαχούμενοι. 8. Οὐκοῦν, ἔφη ὁ Χρυσάντας, εὖ σοι δοκοῦσι βουλεύεσθαι; Πρός γε ἃ ὁρῶσι· πρὸς δὲ ἃ οἰχ ὁρῶσιν ἔτι κάκιον ἢ εἰ κατὰ κέρας προσῄεσαν. Ἀλλὰ σὺ μέν, ἔφη, ὦ Ἀρσάμα, ἡγοῦ τῷ πεζῷ ἡρέμα ὥσπερ ἐμὲ ὁρᾷς· καὶ σύ, ὦ Χρυσάντα, ἐν ἴσῳ τούτῳ τὸ ἱππικὸν ἔχων συμπαρέπου. Ἐγὼ δὲ ἅπειμι ἐκεῖσε ὅθεν μοι δοκεῖ καιρὸς εἶναι ἄρχεσθαι τῆς μάχης· ἅμα δὲ παριὼν ἐπισκέψομαι ἕκαστα πῶς ἡμῖν ἔχει. 9. Ἐπειδὰν δὲ ἐκεῖ γένωμαι, ὅταν ἤδη ὁμοῦ προσιόντες ἀλλήλοις γιγνώμεθα, παιᾶνα ἐξάρξω, ὑμεῖς δὲ ἐπείγεσθε. Ἡνίκα δ' ἂν ἡμεῖς ἐγχειρῶμεν τοῖς πολεμίοις, αἰσθήσεσθε μέν, οὐ γὰρ οἶμαι ὀλίγος θόρυβος ἔσται, ὁρμήσεται δὲ τηνικαῦτα Ἀβραδάτας ἤδη σὺν τοῖς ἅρμασιν εἰς τοὺς ἐναντίους· οὕτω γὰρ αὐτῷ εἰρήσεται· ὑμᾶς δὲ χρὴ ἕπεσθαι ἐχομένους ὅτι μάλιστα τῶν ἁρμάτων· οὕτω γὰρ μάλιστα τοῖς πολεμίοις τεταραγμένοις ἐπιπεσούμεθα. Παρέσομαι δὲ κἀγὼ ᾗ ἂν δύνωμαι τάχιστα διώκων τοὺς ἄνδρας, ἢν οἱ θεοὶ θέλωσι.

10. Ταῦτα εἰπὼν καὶ σύνθημα παρεγγυήσας ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΗΓΕΜΩΝ ἐπορεύετο. Μεταξὺ δὲ τῶν ἁρμάτων καὶ τῶν

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θωρακοφόρων διαπορευόμενος ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἄν, Ὦ ἄνδρες, ὡς ἡδὺ ὑμῶν τὰ πρόσωπα θεάσασθαι. Τοτὲ δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν, Ἆρα ἐννοεῖτε, ὦ ἄνδρες, ὅτι ὁ νῦν ἀγὼν ἐστιν οὐ μόνον περὶ τῆς τήμερον νίκης, ἀλλὰ καὶ περὶ τῆς πρόσθεν ἣν νενικήκατε καὶ περὶ πάσης εὐδαιμονίας; ἐν ἄλλοις δ' ἂν προϊὼν εἶπεν· 11. Ὦ ἄνδρες, τὸ ἀπὸ τοῦδε οὐδέν ποτε ἔτι θεοὺς αἰτιατέον ἔσται· παραδεδώκασι γὰρ ἡμῖν πολλά τε καὶ ἀγαθὰ κτήσασθαι. 12. Ἀλλ', ὦ ἄνδρες, ἀγαθοὶ γεγώμεθα. Κατ' ἄλλους δ' αὖ τοιάδε, Ὦ ἄνδρες, εἰς τίνα ποτ' ἂν καλλίονα ἔρανον ἀλλήλους παρακαλέσαιμεν ἢ εἰς τόνδε; νῦν γὰρ ἔξεστιν ἀγαθοῖς ἀνδράσι γενομένοις πολλὰ κἀγαθὰ ἀλλήλοις εἰσενεγκεῖν. 13. Κατ' ἄλλους δ' αὖ, Ἐπίστασθε μέν, οἶμαι, ὦ ἄνδρες, ὅτι νῦν ἆθλα πρόκειται τοῖς τικῶσι μὲν διώκειν, παίειν, κατακαίνειν, ἀγαθὰ ἔχειν, καλὰ ἀκούειν, ἐλευθέροις εἶναι, ἄρχειν· τοῖς δὲ κακοῖς δῆλον ὅτι τἀναντία τούτων. Ὅστις οὖν αὐτὸν φιλεῖ, μετ' ἐμοῦ μαχέσθω· ἐγὼ γὰρ κακὸν οὐδὲν οὐδ' αἰσχρὸν ἑκὼν εἶναι προσήσομαι. 14. Ὁπότε δ' αὖ γένοιτο κατά τινας τῶν πρόσθεν συμμαχεσαμένων, εἶπεν ἄν, Πρὸς δὲ ὑμᾶς, ὦ ἄνδρες, τί δεῖ λέγειν; ἐπίστασθε γὰρ οἵαν τε οἱ ἀγαθοὶ ἐν ταῖς μάχαις ἡμέραν ἄγουσι καὶ οἵαν οἱ κακοί.

15. Ὡς δὲ παριὼν κατὰ Ἀβραδάταν ἐγένετο, ἔστη· καὶ ὁ Ἀβραδάτας παραδοὺς τῷ ὑφηνιόχῳ τὰς ἡνίας προσῆλθεν αὐτῷ· προσέδραμον δὲ καὶ ἄλλοι τῶν πλησίον τεταγμένων καὶ πεζῶν καὶ ἁρματηλατῶν. Ὁ δ' αὖ Κῦρος ἐν τοῖς παριαγεγενημένοις ἔλεξεν· Ὁ μὲν θεός, ὦ Ἀβραδάτα, ὥςπερ σὺ ἠξίους, συνηξίωσε σὲ καὶ τοὺς σὺν σοὶ πρωτοστάτας εἶναι τῶν συμμάχων· σὺ δὲ τοῦτο μέμνησο, ὅταν δέῃ σε ἤδη ἀγωνίζεσθαι, ὅτι Πέρσαι οἵ τε θεασόμενοι ὑμᾶς ἔσονται καὶ οἱ ἐψόμενοι ὑμῖν καὶ οὐκ ἐάσοντες ἐρήμους ὑμᾶς ἀγωνιζεσθαι. 16. Καὶ ὁ Ἀβραδάτας εἶπεν, Ἀλλὰ τὰ μὲν καθ' ἡμᾶς ἔμοιγε δοκεῖ, ὦ Κῦρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με, ὅτι τὰ μὲν τῶν πολεμίων κέρατα ἰσχυρὰ ὁρῶ ἀνατεινόμενα καὶ ἅρμασι καὶ παντοδαπῇ στρατιᾷ· ἡμέτερον δ' οὐδὲν ἄλλο αὐτοῖς ἀντιτέτακται ἢ ἅρματα· ὥςτ' ἔγωγ', ἔφη, εἰ μὴ ἔλαχον τήνδε τὴν τάξιν, ἠσχυνόμην ἂν ἐνθάδε ὤν· οὕτω πολύ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι. 17. Καὶ ὁ Κῦρος εἶπεν, Ἀλλ' εἰ τὰ παρὰ σοὶ καλῶς ἔχει, θάρρει ὑπὲρ ἐκείνων· ἐγὼ γάρ σοι σὺν θεοῖς ἔρημα τῶν πολεμίων

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τα πλάγια ταῦτα ἀποδείξω. Καὶ σὺ μὴ πρότερον ἔμβαλλε τοῖς πολεμίοις, διαμαρτύρομαι, πρὶν ἂν φεύγοντας τούτους οὓς νῦν φοβῇ θεάσῃ· τοιαῦτα δ' ἐμεγαληγόρει, μελλούσης τῆς μάχης γίγνεσθαι· ἄλλως δ' οὐ μάλα μεγαληγόρος ἦν· Ὅταν μέντοι ἴδῃς τούτους φεύγοντας, ἐμέ τε ἤδη παρεῖναι νόμιζε καὶ ὅρμα εἰς τοὺς ἄνδρας· καὶ σὺ γὰρ τότε τοῖς μὲν ἐναντίοις κακίστοις ἂν χρήσαιο, τοῖς δὲ μετὰ σαυτοῦ ἀρίστοις. 18. Ἀλλ' ἕως ἐστί σοι σχολή, ὦ Ἀβραδάτα, πάντως παρελάσας παρὰ τὰ σαυτοῦ ἅρματα παρακάλει τοὺς σὺν σοὶ εἰς τὴν ἐμβολήν, τῷ μὲν προσώπῳ παραθαρσύνων, ταῖς δ' ἐλπίσιν ἐπικουφίζων. Ὅπως δὲ κράτιστοι φανεῖσθε τῶν ἐπὶ τοῖς ἅρμασι, φιλονεικίαν αὐτοῖς ἔμβαλλε· καὶ γάρ, εὖ ἴσθι, ἢν τάδε εὖ γένηται, πάντες ἐροῦσι τὸ λοιπὸν μηδὲν εἶναι κερδαλεώτερον ἀρετῆς. Ὁ μὲν δὴ Ἀβραδάτας ἀναβὰς παρήλαυνε καὶ ταῦτα ἐποίει.

19. Ὁ δ' αὖ Κῦρος παριὼν ὡς ἐγένετο πρὸς τῷ εὐωνύμῳ, ἔνθα ὁ Ὑστάσπης τοὺς ἡμίσεις ἔχων ἦν τῶν Περσῶν ἱππέων, ὀνομάσας αὐτὸν εἶπεν, Ὦ Ὑστάσπα, νῦν ὁρᾷς ἔργον τῆς σῆς ταχυεργίας· νῦν γὰρ εἰ φθάσομεν τοὺς πολεμίους κατακανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται. 20. Καὶ ὁ Ὑστάσπης ἐπιγελάσας εἶπεν, Ἀλλὰ περὶ μὲν τῶν ἐξ ἐναντίας ἡμῖν μελήσει· τοὺς δ' ἐκ πλαγίου ἄλλοις πρόσταξον, ὅπως μηδ' οὗτοι σχολάζωσι. Καὶ ὁ Κῦρος εἶπεν, Ἀλλ' ἐπί γε τούτους ἐγὼ αὐτὸς παρέρχομαι· ἀλλ', ὦ Ὑστάσπα, τόδε μέμνησο, ὅτῳ ἂν ἡμῶν ὁ θεὸς νίκην διδῷ, ἤν τί που μένῃ πολέμιον, πρὸς τὸ μαχόμενον ἀεὶ συμβάλλωμεν. 21. Ταῦτα εἰπὼν προῆει. Ἐπεὶ δὲ κατὰ τὸ πλευρὸν παριὼν ἐγένετο καὶ κατὰ τὸν ἄρχοντα τῶν ταύτῃ ἁρμάτων, πρὸς τοῦτον ἔλεξεν, Ἐγὼ δ' ἐπέρχομαι ὑμῖν ἐπικουρήσων· ἀλλ' ὁπόταν αἴσθησθε ἡμᾶς ἐπιτιθεμένους κατ' ἄκρον, τότε καὶ ὑμεῖς πειρᾶσθε ἅμα διὰ τῶν πολεμίων ἐλαύνειν· πολὺ γὰρ ἐν ἀσφαλεστέρῳ ἔσεσθε ἔξω γενόμενοι ἢ ἔνδον ἀπολαμβανόμενοι. 22. Ἐπεὶ δ' αὖ παριὼν ἐγένετο ὄπισθεν τῶν ἁρμαμαξῶν, Ἀρταγέρσαν μὲν καὶ Φαρνοῦχον ἐκέλευσεν ἔχοντας τήν τε τῶν πεζῶν χιλιοστὺν καὶ τὴν τῶν ἱππέων μένειν αὐτοῦ. Ἐπειδὰν δέ, ἔφη, αἰσθάνησθε ἐμοῦ ἐπιτιθεμένου τοῖς κατὰ τὸ δεξιὸν κέρας, τότε καὶ ὑμεῖς τοῖς καθ' ὑμᾶς ἐπιχειρεῖτε· μαχεῖσθε δ', ἔφη, πρὸς κέρας, ἥπερ ἀσθενέστερον στράτευμα γίγνεται, φάλαγγα δ' ἔχοντες, ἥπερ ἰσχυρότεροι ἂν εἶητε. Καὶ εἰσὶ μέν, ὡς ὁρᾶτε, τῶν πολεμίων ἱππεῖς οἱ ἔσχατοι· πάντως

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δὲ πρόετε πρὸς αὐτοὺς τὴν τῶν καμήλων τάξιν, καὶ εὖ ἴστε ὅτι καὶ πρὶν μάχεσθαι γελοίους τοὺς πολεμίους θεάσεσθε.

23. Ὁ μὲν δὴ Κῦρος ταῦτα διαπραξάμενος ἐπὶ τὸ δεξιὸν παρῄει· ὁ δὲ Κροῖσος νομίσας ἤδη ἐγγύτερον εἶναι τῶν πολεμίων τὴν φάλαγγα σὺν ᾗ αὐτὸς ἐπορεύετο ἢ τὰ ἐπανατεινόμενα κέρατα, ἦρε τοῖς κέρασι σημεῖον μηκέτι ἄνω πορεύεσθαι, ἀλλ' αὐτοῦ ἐν χώρᾳ στραφῆναι. Ὡς δ' ἔστησαν ἀντία πρὸς τὸ τοῦ Κύρου στράτευμα ὁρῶντες, ἐσήμηνεν αὐτοῖς πορεύεσθαι πρὸς τοὺς πολεμίους. 24. Καὶ οὕτω δὴ προῄεσαν τρεῖς φάλαγγες ἐπὶ τὸ Κύρου στράτευμα, ἡ μὲν μία κατὰ πρόσωπον, τὼ δὲ δύο, ἡ μὲν κατὰ τὸ δεξιόν, ἡ δὲ κατὰ τὸ εὐώνυμον· ὥστε πολὺν φόβον παρεῖναι πάσῃ τῇ Κύρου στρατιᾷ. Ὥσπερ γὰρ μικρὸν πλινθίον ἐν μεγάλῳ τεθέν, οὕτω καὶ τὸ Κύρου στράτευμα πάντοθεν περιείχετο ὑπὸ τῶν πολεμίων καὶ ἱππεῦσι καὶ ὁπλίταις καὶ πελτοφόροις καὶ τοξόταις καὶ ἅρμασι πλὴν ἐξόπισθεν. 25. Ὅμως δὲ ὁ Κῦρος ἐπεὶ παρήγγειλεν, ἐστράφησαν πάντες ἀντιπρόσωποι τοῖς πολεμίοις· καὶ ἦν μὲν πολλὴ πανταχόθεν σιγὴ ὑπὸ τοῦ μέλλον ὀκνεῖν· ἡνίκα δὲ ἔδοξε τῷ Κύρῳ καιρὸς εἶναι, ἐξῆρχε παιᾶνα, συνεπῄχησε δὲ πᾶς ὁ στρατός. 26. Μετὰ δὲ τοῦτο Ἐνυαλίῳ ἅμα ἐπηλάλαξαν καὶ ἐξανίστανται ὁ Κῦρος, καὶ εὐθὺς μετὰ τῶν ἱππίων λαβὼν πλαγίους τοὺς πολεμίους ὁμόσε αὐτοῖς τὴν ταχίστην συνεμίγνυεν· οἱ δὲ πεζοὶ αὐτῷ συντεταγμένοι ταχὺ ἐφείποντο, καὶ περιεπτύσσοντο ἔνθεν καὶ ἔνθεν, ὥστε πολὺ ἐπλεονέκτει· φάλαγγι γὰρ κατὰ κέρας προσέβαλλεν· ὥστε ταχὺ ἰσχυρὰ φυγὴ ἐγένετο τοῖς πολεμίοις.

27. Ὡς δ' ἤσθετο ὁ Ἀρταγέρσης ἐν ἔργῳ ὄντα τὸν Κῦρον, ἐπιτίθεται καὶ αὐτὸς κατὰ τὰ εὐώνυμα, προεὶς τὰς καμήλους ὥσπερ Κῦρος ἐκέλευσεν. Οἱ δὲ ἵπποι αὐτὰς ἐκ πάνυ πολλοῦ οὐκ ἐδέχοντο, ἀλλ' οἱ μὲν ἔκφρονες γιγνόμενοι ἔφευγον, οἱ δ' ἐξήλλοντο, οἱ δ' ἐνέπιπτον ἀλλήλοις. Τοιαῦτα γὰρ πάσχουσιν ἵπποι ὑπὸ καμήλων. 28. Ὁ δὲ Ἀρταγέρσης συντεταγμένους ἔχων τοὺς μεθ' ἑαυτοῦ ταραττομένοις ἐπέκειτο· καὶ τὰ ἅρματα δὲ τά τε κατὰ τὸ δεξιὸν καὶ τὸ εὐώνυμον ἅμα ἐνέβαλλε. Καὶ πολλοὶ μὲν τὰ ἅρματα φεύγοντες ὑπὸ τῶν κατὰ κέρας ἑπομένων ἀπέθνησκον πολλοὶ δὲ τούτους φεύγοντες ὑπὸ τῶν ἁρμάτων ἠλίσκοντο.

29. Καὶ ὁ Ἀβραδάτας δὲ οὐκέτι ἔμελλεν, ἀλλὰ ἀναβοήσας Ἄνδρες φίλοι, ἕπεσθε, ἐνίει οὐδὲν φειδόμενος τῶν ἵππων, ἀλλὰ

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ἰσχυρῶς ἐξαιμάττων τῷ κέντρῳ· συνεξώρμησαν δὲ καὶ οἱ ἄλλοι ἁρματηλάται. Καὶ τὰ μὲν ἅρματα ἔφευγεν αὐτοὺς εὐθύς, τὰ μὲν καὶ ἀναλαβόντα τοὺς παραβάτας, τὰ δὲ καὶ ἀπολιπόντα. 30. Ὁ δὲ Ἀβραδάτας ἀντικρὺ δι' αὐτῶν εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει· συνεισέβαλλον δὲ αὐτῷ καὶ οἱ ἐγγύτατα τεταγμένοι. Πολλαχοῦ μὲν οὖν καὶ ἄλλοθι δῆλον ὡς οὐκ ἔστιν ἰσχυροτέρα, φάλαγξ ἢ ὅταν ἐκ φίλων συμμάχων ἠθροισμένη ᾖ, καὶ ἐν τούτῳ δὲ ἐδήλωσεν. Οἱ μὲν γὰρ ἑταῖροί τε αὐτοῦ καὶ ὁμοτράπεζοι συνεισέβαλον· οἱ δὲ ἄλλοι ἡνίοχοι ὡς εἶδον ὑπομένοντας πολλῷ στίφει τοὺς Αἰγυπτίους, ἐξέκλιναν κατὰ τὰ φεύγοντα ἅρματα καὶ τούτοις ἐφείποντο. 31. Οἱ δὲ ἀμφὶ Ἀβραδάταν ᾗ μὲν ἐνέβαλον, ἅτε οὐ δυναμένων διαχάσασθαι τῶν Αἰγυπτίων διὰ τὸ μένειν τοὺς ἔνθεν καὶ ἔνθεν αὐτῶν, τοὺς μὲν ὀρθοὺς τῇ ῥύμῃ τῇ τῶν ἵππων παίοντες ἀνέτρεπον, τοὺς δὲ πίπτοντας κατηλόων καὶ αὐτοὺς καὶ ὅπλα καὶ ἵπποις καὶ τροχοῖς. Ὅτου δὲ ἐπιλάβοιτο τὰ δρέπανα, πάντα βίᾳ διεκόπτετο καὶ ὅπλα καὶ σώματα. 32. Ἐν δὲ τῷ ἀδιηγήτῳ τούτῳ ταράχῳ ὑπὸ τῶν παντοδαπῶν σωρευμάτων ἐξαλλομένων τῶν τροχῶν ἐκπίπτει ὁ Ἀβραδάτας καὶ ἄλλοι δὲ τῶν συνεισβαλόντων· καὶ οὗτοι μὲν ἐνταῦθα ἄνδρες ἀγαθοὶ γενόμενοι κατεκόπησαν καὶ ἀπέθανον· οἱ δὲ Πέρσαι συνεπισπόμενοι, ᾗ μὲν ὁ Ἀβραδάτας ἐνέβαλε καὶ οἱ σὺν αὐτῷ, ταύτῃ συνεισπεσόντες τεταραγμένους ἐφόνευον· ᾗ δὲ ἀπαθεῖς ἐγένοντο οἱ Αἰγύπτιοι, πολλοὶ δὲ οὗτοι ἦσαν, ἐχώρουν ἐναντίοι τοῖς Πέρσαις.

33. Ἔνθα δὴ δεινὴ μάχη ἦν καὶ δοράτων καὶ ξυστῶν καὶ μαχαιρῶν· ἐπλεονέκτουν μέντοι οἱ Αἰγύπτιοι καὶ πλήθει καὶ τοῖς ὅπλοις. Τά τε γὰρ δόρατα ἰσχυρά τε καὶ μακρὰ ἔτι καὶ νῦν ἔχουσιν, αἵ τε ἀσπίδες πολὺ μᾶλλον τῶν θωράκων καὶ τῶν γέρρων καὶ στεγάζουσι τὰ σώματα καὶ πρὸς τὸ ὠθεῖσθαι συνεργάζονται πρὸς τοῖς ὤμοις οὖσαι. Συγκλείσαντες οὖν τὰς ἀσπίδας ἐχώρουν καὶ ἐώθουν. 34. Οἱ δὲ Πέρσαι οὐκ ἐδύναντο ἀντέχειν, ἅτε ἐν ἄκραις ταῖς χερσὶ τὰ γέρρα ἔχοντες, ἀλλ' ἐπὶ πόδα ἀνεχάζοντο παίοντες καὶ παιόμενοι, ἕως ὑπὸ ταῖς μηχαναῖς ἐγένοντο. Ἐπεὶ μέντοι ἐνταῦθα ἦλθον, ἐπαίοντο αὖθις οἱ Αἰγύπτιοι ἀπὸ τῶν πύργων· καὶ οἱ ἐπὶ πᾶσι δὲ οὐκ εἴων φεύγειν οὔτε τοὺς τοξότας οὔτε τοὺς ἀκοντιστάς, ἀλλ' ἀνατεταμένοι τὰς μαχαίρας ἠνάγκαζον καὶ τοξεύειν καὶ ἀκοντίζειν. 35. Ἦν δὲ πολὺς μὲν ἀνδρῶν φόνος,

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πολὺς δὲ κτύπος ὅπλων καὶ βελῶν παντοδαπῶν, πολλὴ δὲ βοὴ τῶν μὲν ἀνακαλούντων ἀλλήλους, τῶν δὲ παρακελευομένων, τῶν δὲ θεοὺς ἐπικαλουμένων.

36. Ἐν δὲ τούτῳ Κῦρος διώκων τοὺς καθ' αὑτὸν παραγίγνεται. Ὡς δὲ εἶδε τοὺς Πέρσας ἐκ τῆς χώρας ἐωσμένους, ἤλγησέ τε καὶ γνοὺς ὅτι οὐδαμῶς ἂν θᾶττον σχοίη τοὺς πολεμίους τῇ εἰς τὸ πρόσθεν προόδου ἢ εἰ εἰς τὸ ὄπισθεν περιελάσειεν αὐτῶν, παραγγείλας ἕπεσθαι τοῖς μεθ' ἑαυτοῦ περιήλαυνεν εἰς τὸ ὄπισθεν· καὶ εἰσπεσόντες παίουσιν ἀφορῶντας καὶ πολλοὺς κατακαίνουσιν. 37. Οἱ δὲ Αἰγύπτιοι ὡς ἤσθοντο, ἐβόων τε ὅτι ὄπισθεν οἱ πολέμιοι καὶ ἐστρέφοντο ἐν ταῖς πληγαῖς. Καὶ ἐνταῦθα δὴ φύρδην ἐμάχοντο καὶ πεζοὶ καὶ ἱππεῖς, πεπτωκὼς δέ τις ὑπὸ τῷ Κύρου ἵππῳ καὶ πατούμενος παίει εἰς τὴν γαστέρα τῇ μαχαίρᾳ τὸν ἵππον αὐτοῦ· ὁ δὲ ἵππος πληγεὶς σφαδάζων ἀποσείεται τὸν Κῦρον. 38. Ἔνθα δὴ ἔγνω ἄν τις ὅσον ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν περὶ αὐτόν. Εὐθὺς γὰρ ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαίοντο. Καταπηδήσας δέ τις ἀπὸ τοῦ ἵππου τῶν τοῦ Κύρου ὑπηρετῶν ἀναβάλλει αὐτὸν ἐπὶ τὸν ἑαυτοῦ ἵππον. 39. Ὡς δὲ ἀνέβη ὁ Κῦρος, κατεῖδε πάντοθεν ἤδη παιομένους τοὺς Αἰγυπτίους· καὶ γὰρ Ὑστάσπης ἤδη παρῆν σὺν τοῖς Περσῶν ἱππεῦσι καὶ Χρυσάντας. Ἀλλὰ τούτους ἐμβαλεῖν μὲν οὐκέτι εἶα εἰς τὴν φάλαγγα τῶν Αἰγυπτίων, ἔξωθεν δὲ τοξεύειν καὶ ἀκοντίζειν ἐκέλευεν. Ὡς δὲ ἐγένετο περιελαύνων παρὰ τὰς μηχανάς, ἔδοξεν αὐτῷ ἀναβῆναι ἐπὶ τῶν πύργων τινὰ καὶ κατασκέψασθαι εἴ πῃ καὶ ἄλλο τι μένοι τῶν πολεμίων καὶ μάχοιτο. 40. Ἐπεὶ δὲ ἀνέβη, κατεῖδε μεστὸν τὸ πεδίον ἵππων, ἀνθρώπων, ἁρμάτων, φευγόντων, διωκόντων, κρατούντων κρατουμένων· μένον δ' οὐδαμοῦ οὐδὲν ἔτι ἠδύνατο κατιδεῖν πλὴν τὸ τῶν Αἰγυπτίων· οὗτοι δὲ ἐπειδὴ ἠποροῦντο, πάντοθεν κυκλοποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο· καὶ ἐποίουν μὲν οὐδὲν ἔτι, ἔπασχον δὲ πολλὰ καὶ δεινά.

41. Ἀγασθεὶς δὲ ὁ Κῦρος αὐτοὺς καὶ οἰκτείρων ὅτι ἀγαθοὶ ἄνδρες ὄντες ἀπώλλυντο, ἀνεχώρισε πάντας τοὺς περιμαχομένους καὶ μάχεσθαι οὐδένα ἔτι εἶα. Πέμπει δὲ πρὸς αὐτοὺς κήρυκα ἐρωτῶν πότερα βούλονται ἀπολέσθαι πάντες ὑπὲρ τῶν προδεδωκότων αὐτοὺς ἢ σωθῆναι ἄνδρες ἀγαθοὶ δοκοῦντες εἶναι. Οἱ δ'

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ἀπεκρίναντο, Πῶς δ' ἂν ἡμεῖς σωθείημεν ἄνδρες ἀγαθοὶ δοκοῦντες εἶναι; 42. Ὁ δὲ Κῦρος πάλιν ἔλεγεν, Ὅτι ἡμεῖς ὑμᾶς ὁρῶμεν μόνους καὶ μένοντας καὶ μάχεσθαι θέλοντας. Ἀλλὰ τοὐντεῦθεν, ἔφασαν οἱ Αἰγύπτιοι, τί καὶ καλὸν ἂν ποιοῦντες σωθείημεν; καὶ ὁ Κῦρος αὖ πρὸς τοῦτο εἶπεν, Εἰ τῶν τε συμμαχομένων μηδένα προδόντες σωθείητε, τά τε ὅπλα ἡμῖν παραδόντες, φίλοι τε γενόμενοι τοῖς αἱρουμένοις ὑμᾶς σῶσαι, ἐξὸν ἀπολέσαι. 43. Ἀκούσαντες ταῦτα ἐπήροντο, Ἢν δὲ γενώμεθά σοι φίλοι, τί ἡμῖν ἀξιώσεις χρῆσθαι; ἀπεκρίνατο ὁ Κῦρος, Εὖ ποιεῖν καὶ εὖ πάσχειν. Ἐπηρώτων πάλιν οἱ Αἰγύπτιοι Τίνα εὐεργεσίαν; πρὸς τοῦτο εἶπεν ὁ Κῦρος, Μισθὸν μὲν ὑμῖν δοίην ἂν πλείονα ἢ νῦν ἐλαμβάνετε ὅσον ἂν χρόνον πόλεμος ᾖ· εἰρήνης δὲ γενομένης τῷ βουλομένῳ ὑμῶν μένειν παρ' ἐμοὶ χώραν τε δώσω καὶ πόλεις καὶ γυναῖκας καὶ οἰκέτας. 44. Ἀκούσαντες ταῦτα οἱ Αἰγύπτιοι τὸ μὲν ἐπὶ Κροῖσον συστρατεύειν ἀφελεῖν σφισιν ἐδεήθησαν· τούτῳ γὰρ μόνῳ γιγνώσκεσθαι ἔφασαν· τὰ δ' ἄλλα συνομολογήσαντες ἔδοσαν πίστιν καὶ ἔλαβον. 45. Καὶ οἱ Αἰγύπτιοί τε οἱ καταμείναντες τότε ἔτι καὶ νῦν βασιλεῖ πιστοὶ διαμένουσι, Κῦρός τε πόλεις αὐτοῖς ἔδωκε, τὰς μὲν ἄνω, αἳ ἔτι καὶ νῦν πόλεις Αἰγυπτίων καλοῦνται, Λάρισσαν δὲ καὶ Κυλλήνην παρὰ Κύμην πλησίον θαλάσσης, ἃς ἔτι καὶ νῦν οἱ ἀπ' ἐκείνων ἔχουσι. Ταῦτα δὲ διαπραξάμενος ὁ Κῦρος ἤδη σκοταῖος ἀναγαγὼν ἐστρατοπεδεύσατο ἐν Θυμβράροις.

46. Ἐν δὲ τῇ μάχῃ τῶν μὲν πολεμίων Αἰγύπτιοι μόνοι εὐδοκίμησαν· τῶν δὲ σὺν Κύρῳ τὸ Περσῶν ἱππικὸν κράτιστον ἔδοξεν εἶναι· ὥστ' ἔτι καὶ νῦν διαμένει ἡ ὅπλισις ἣν τότε Κῦρος τοῖς ἱππεῦσι κατεσκεύασεν. 47. Εὐδοκίμησε δὲ ἰσχυρῶς καὶ τὰ δρεπανηφόρα ἅρματα· ὥστε καὶ τοῦτο ἔτι καὶ νῦν διαμένει τὸ πολεμιστήριον τῷ ἀεὶ βασιλεύοντι. 48. Αἱ μέντοι κάμηλοι ἐφόβουν μόνον τοὺς ἵππους, οὐ μέντοι κατέκαινόν γε οἱ ἐπ' αὐτῶν ἱππεῖς, οὐδ' αὐτοί γε ἀπέθνησκον ὑπὸ ἱππέων· οὐδεὶς γὰρ ἵππος ἐπέλαζε. 49. Καὶ χρήσιμον μὲν ἐδόκει εἶναι· ἀλλὰ γὰρ οὔτε τρέφειν οὐδεὶς ἐθέλει καλὸς κἀγαθὸς κάμηλον ὥστ' ἐποχεῖσθαι, οὔτε μελετᾶν ὡς πολεμήσων ἀπὸ τούτων. Οὕτω δὴ ἀπολαβοῦσαι πάλιν τὸ ἑαυτῶν σχῆμα ἐν τοῖς σκευοφόροις διάγουσι.

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CAP. II.

1. *Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι ὥςπερ ἔδει ἐκοιμήθησαν. Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φῦλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει.* 2. *Ἐπεὶ δὲ ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τάς τε μηχανὰς ἀνίστη ὡς προσβαλῶν πρὸς τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο.* 3. *Ταῦτα δὲ ποιῶν κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἑρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἡγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δοῦλος γεγενημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρουρῶν καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν.* 4. *Ὡς δὲ ἐγένετο τοῦτο δῆλον ὅτι εἶχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅπῃ ἠδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῄει εἰς τὴν πόλιν καὶ παρίγγειλεν ἐκ τῆς τάξεως μηδένα κινεῖσθαι.* 5. *Ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς βασιλείοις Κῦρον ἐβόα· ὁ δὲ Κῦρος τοῦ μὲν Κροίσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν ὡς εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν ὥςπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὅπλα ἔρημα, καταδεδραμήκεσαν γὰρ ἁρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν τοὺς ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος τάχιστα.* 6. *Οὐ γὰρ ἄν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας. Καὶ εὖ μέν, ἔφη, ἐπίστασθε ὅτι παρεσκευαζόμην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ θαυμάζετε ἤν τις καὶ ἀπιοῦσιν ὑμῖν κρείττων ἐντύχῃ.* 7. *Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἱκέτευον παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν ὅτι οὐδὲν αὐτῶν δέοιτο. Ἀλλ' εἴ με, ἔφη, βούλεσθε παίσασθαι ἀχθόμενον, ἀπόδοτε πάντα ὅσα ἐλάβετε τοῖς διαφυλάξασι τὴν ἄκραν. Ἤν γὰρ αἴσθωνται οἱ ἄλλοι στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὔτακτοι γενόμενοι, πάντα μοι καλῶς ἕξει.* 8. *Οἱ μὲν δὴ Χαλ-*

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δαῖοι οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ ὅπου ἐδόκει τὸ ἐπιτηδειότατον εἶναι τῆς πόλεως μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

9. Ταῦτα διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. 10. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπείπερ ἄνθρωποί γέ ἐσμεν ἀμφότεροι. Ἀτάρ, ἔφη, ὦ Κροῖσε, ἆρ' ἄν τί μοι ἐθελήσαις συμβουλεῦσαι; Καὶ βουλοίμην γ' ἄν, ἔφη, ὦ Κῦρε, ἀγαθόν τί σοι εὑρεῖν· τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κἀμοὶ γενέσθαι. 11. Ἄκουσον τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφεληθῆναι τοὺς στρατιώτας. Γιγνώσκω γάρ, ἔφη, ὅτι εἰ μή τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειθομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τήν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἁρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσειαν ἄν. 12. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω ὅτι διαπέπραγμαι παρὰ σοῦ μὴ ποιῆσαι ἁρπαγὴν μηδὲ ἐᾶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμην δέ σοι ἀντὶ τούτων ἢ μὴν παρ' ἑκόντων Λυδῶν ἔσεσθαι πᾶν ὅ,τι καλὸν κἀγαθὸν ἔστιν ἐν Σάρδεσιν. 13. Ἢν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἅξουσι πᾶν ὅ,τι ἔστιν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἢν δὲ διαρπάσῃς, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασι τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. 14. Ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα ἔτι καὶ περὶ τῆς ἁρπαγῆς βουλεύσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμοὺς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ἔλεξεν ὁ Κροῖσος.

15. Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον πῶς ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ λέγεται πάνυ γε τεθεραπεῦσθαι ὁ Ἀπόλλων καί σε πάντα ἐκείνῳ πειθόμενον πράττειν. 16. Ἐβουλόμην ἄν, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τἀ-

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ναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· δίδαξκε· πάνυ γὰρ παράδοξα λέγεις. 17. Ὅτι πρῶτον μέν, ἔφη, ἀμελήσας ἐρωτᾶν τὸν θεὸν εἴ τι ἐδεόμην ἀπεπειρώμην αὐτοῦ εἰ δύναιτο ἀληθεύειν. Τοῦτο δέ, ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ κἀγαθοὶ ἐπειδὰν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. 18. Ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παίδων. 19. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων ἐξιλασάμην ποτὲ αὐτόν, ὡς ἐδόκουν, τότε δή μοι ἀποκρίνεται ἐρωτῶντι τί ἂν μοι ποιήσαντι παῖδες γένοιντο· ὁ δὲ εἶπεν ὅτι ἔσοιντο. 20. Καὶ ἐγένοντο μέν, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὤνησαν. Ὁ μὲν γὰρ κωφὸς ὢν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐν ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω καὶ ἐπερωτῶ τὸν θεὸν τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο

σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις.

21. Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην· ἐνόμιζον γὰρ τὸ ῥᾷστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι. Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἷόν τ' εἶναι τοὺς δ' οὔ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. 22. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνεπείσθην ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε τὸν θεόν. Ἐπεὶ γὰρ ἔγνων ἐμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. 23. Νῦν δ' αὖ πάλιν ὑπό τε πλούτου τοῦ παρόντος διαθρυπτόμενος καὶ ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων ὧν ἐδίδοσάν μοι καὶ ὑπ' ἀνθρώπων οἵ με κολακεύοντες ἔλεγον ὡς εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ πείθοιντο καὶ μέγιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ λόγων ἀναφυσώμενος, ὡς εἵλοντό με πάντες οἱ κύκλῳ βασιλεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρατηγίαν ὡς ἱκανὸς ὢν μέγιστος γενέσθαι, 24. Ἀγνοῶν ἄρα ἐμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν ἱκανὸς οὐκ ἦν εἶναι

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πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προγόνων ἀκούω τὸν πρώτον βασιλεύσαντα ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας δικαίως, ἔφη, ἔχω τὴν δίκην. 25. Ἀλλὰ νῦν γ', ἔφη, ὦ Κῦρε, γιγνώσκω μὲν ἐμαυτόν· σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν Ἀπόλλω ὡς εὐδαίμων ἔσομαι γιγνώσκων ἐμαυτόν; σὲ δ' ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἄν μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

26. Καὶ ὁ Κῦρος εἶπε, Βουλήν μοι δὸς περὶ τούτου, ὦ Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν οἰκτείρω τέ σε καὶ ἀποδίδωμι ἥδη γυναῖκά τε ἔχειν ἣν ἔχεις καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἵαπερ ἐζῆτε· μάχας δέ σοι καὶ πολέμους ἀφαιρῶ. 27. Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλεύου ἀποκρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἣν ταῦτά μοι ποιήσῃς ἃ λέγεις, ὅτι ἣν ἄλλοι τε μακαριωτάτην ἐνόμιζον εἶναι βιοτὴν καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διάξω. 28. Καὶ ὁ Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτήν; Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέμου καὶ μάχης οὐ μετῆν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν ὥςπερ ἐγὼ ἦν ἐφίλουν μάλιστ' ἀνθρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν. 29. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ ἐθαύμασε μὲν τὴν εὐθυμίαν, ἤγετο δὲ τὸ λοιπὸν ὅποι καὶ αὐτὸς πορεύοιτο, εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν εἶναι εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

CAP. III.

1. Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. Τῇ δ' ὑστεραίᾳ καλέσας ὁ Κῦρος τοὺς φίλους καὶ τοὺς ἡγεμόνας τοῦ στρατεύματος, τοὺς μὲν αὐτῶν ἔταξε τοὺς θησαυροὺς παραλαμβάνειν, τοὺς δ' ἐκέλευσεν ὁπόσα παραδοίη Κροῖσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν ὁποῖα ἂν οἱ μάγοι ἐξηγῶνται, ἔπειτα τὰ ἄλλα χρήματα πα-

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ραδεχομένους ἐν ζυγάστροις στήσαντας ἐφ' ἁμαξῶν ἐπισκευάσαι καὶ διαλαχόντας τὰς ἁμάξας κομίζειν ὁποιπερ ἂν αὐτοὶ πορεύωνται, ἵνα ὅπῃ καιρὸς εἴη διαλαμβάνοιεν ἕκαστοι τὰ ἄξια. 2. Οἱ μὲν δὴ ταῦτ' ἐποίουν.

Ὁ δὲ Κῦρος καλέσας τινὰς τῶν παρόντων ὑπηρετῶν Εἰπατέ μοι, ἔφη, ἑώρακέ τις ὑμῶν Ἀβραδάταν; θαυμάζω γάρ, ἔφη, ὅτι πρόσθεν θαμίζων ἐφ' ἡμᾶς νῦν οὐδαμοῦ φαίνεται. 3. Τῶν οὖν ὑπηρετῶν τις ἀπεκρίνατο ὅτι Ὦ δέσποτα, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν ἐμβαλὼν τὸ ἅρμα εἰς τοὺς Αἰγυπτίους· οἱ δ' ἄλλοι πλὴν τῶν ἑταίρων αὐτοῦ ἐξέκλιναν, ὥς φασιν, ἐπεὶ τὸ στῖφος εἶδον τὸ τῶν Αἰγυπτίων. 4. Καὶ νῦν γε, ἔφη, λέγεται αὐτοῦ ἡ γυνὴ ἀνελομένη τὸν νεκρὸν καὶ ἐνθεμένη εἰς τὴν ἁρμάμαξαν ἐν ᾗπερ αὐτὴ ὠχεῖτο προσκεκομικέναι αὐτὸν ἐνθάδε ποι πρὸς τὸν Πακτωλὸν ποταμόν. 5. Καὶ τοὺς μὲν εὐνούχους καὶ τοὺς θεράποντας αὐτοῦ ὀρύττειν φασὶν ἐπὶ λόφου τινὸς θήκην τῷ τελευτήσαντι· τὴν δὲ γυναῖκα λέγουσιν ὡς κάθηται χαμαὶ κεκοσμηκυῖα οἷς εἶχε τὸν ἄνδρα, τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι. 6. Ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἅρα τὸν μηρὸν καὶ εὐθὺς ἀναπηδήσας ἐπὶ τὸν ἵππον λαβὼν χιλίους ἱππέας ἤλαυνεν ἐπὶ τὸ πάθος. 7. Γαδάταν δὲ καὶ Γωβρύαν ἐκέλευσεν ὅ,τι δύναιντο λαβόντας καλὸν κόσμημα ἀνδρὶ φίλῳ καὶ ἀγαθῷ τετελευτηκότι μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἐπομένας ἀγέλας, καὶ βοῦς καὶ ἵππους εἶπε τούτῳ καὶ ἅμα πρόβατα πολλὰ ἐλαύνειν ὅπῃ ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείη τῷ Ἀβραδάτᾳ.

8. Ἐπεὶ δὲ εἶδε τὴν γυναῖκα χαμαὶ καθημένην καὶ τὸν νεκρὸν κείμενον, ἐδάκρυσέ τε ἐπὶ τῷ πάθει καὶ εἶπε Φεῦ, ὦ ἀγαθὴ καὶ πιστὴ ψυχή, οἵᾳ δὴ ἀπολιπὼν ἡμᾶς; καὶ ἅμα ἐδεξιοῦτο αὐτὸν καὶ ἡ χεὶρ τοῦ νεκροῦ ἐπηκολούθησεν· ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. 9. Ὁ δὲ ἰδὼν πολὺ ἔτι μᾶλλον ἤλγησε· καὶ ἡ γυνὴ δὲ ἀνωδύρατο καὶ δεξαμένη δὴ παρὰ τοῦ Κύρου ἐφίλησέ τε τὴν χεῖρα καὶ πάλιν ὡς οἷόν τ' ἦν προσήρμοσε, καὶ εἶπε, 10. Καὶ τἆλλα τοι, ὦ Κῦρε, οὕτως ἔχει· ἀλλὰ τί δεῖ σε ὁρᾶν; καὶ ταῦτ', ἔφη, οἶδ' ὅτι δι' ἐμὲ οὐχ ἥκιστα ἔπαθεν, ἴσως δὲ καὶ διὰ σέ, ὦ Κῦρε, οὐδὲν ἧττον. Ἐγώ τε γὰρ ἡ μωρὰ πολλὰ διεκελευόμην αὐτῷ οὕτω ποιεῖν, ὅπως σοι φίλος ἄξιος λόγου φανείη· αὐτός τε οἶδ' ὅτι οὗτος οὐ τοῦτο ἐνενόει τί πείσοιτο, ἀλλὰ τί ἂν ποιήσας σοι χα-

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ρίσοιτο. Καὶ γὰρ οὖν, ἔφη, αὐτὸς μὲν ἀμέμπτως τετελεύτηκεν, ἐγὼ δ' ἡ παρακελευομένη ζῶσα παρακάθημαι. 11. Καὶ ὁ Κῦρος χρόνον μέν τινα σιωπῇ κατεδάκρυσεν, ἔπειτα δὲ ἐφθέγξατο· Ἀλλ' οὗτος μὲν δή, ὦ γύναι ἔχει τὸ κάλλιστον τέλος· νικῶν γὰρ τετελεύτηκε· σὺ δὲ λαβοῦσα τοῖσδε ἐπικόσμει αὐτὸν τοῖς παρ' ἐμοῦ· παρῆν δὲ ὁ Γωβρύας καὶ ὁ Γαδάτας πολὺν καὶ καλὸν κόσμον φέροντες· ἔπειτα δ', ἔφη, ἴσθι ὅτι οὐδὲ τὰ ἄλλα ἄτιμος ἔσται, ἀλλὰ καὶ τὸ μνῆμα πολλοὶ χώσουσιν ἄξίως ἡμῶν καὶ ἐπισφαγήσεται αὐτῷ ὅσα εἰκὸς ἀνδρὶ ἀγαθῷ. 12. Καὶ σὺ δέ, ἔφη, οὐκ ἔρημος ἔσῃ, ἀλλ' ἐγώ σε καὶ σωφροσύνης ἕνεκα καὶ πάσης ἀρετῆς καὶ τἆλλα τιμήσω καὶ συστήσω ὅστις ἀποκομιεῖ σε ὅποι ἂν αὐτὴ ἐθέλῃς· μόνον, ἔφη, δήλωσον πρὸς ἐμὲ πρὸς ὅντινα χρήζεις κομισθῆναι. 13. Καὶ ἡ Πάνθεια εἶπεν, Ἀλλὰ θάῤῥει, ἔφη, ὦ Κῦρε, οὐ μή σε κρύψω πρὸς ὅντινα βούλομαι ἀφικέσθαι. 14. Ὁ μὲν δὴ ταῦτα εἰπὼν ἀπῄει, κατοικτείρων τήν τε γυναῖκα οἷου ἀνδρὸς στέροιτο καὶ τὸν ἄνδρα οἵαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο. Ἡ δὲ γυνὴ τοὺς μὲν εὐνούχους ἐκέλευσεν ἀποστῆναι, ἕως ἄν, ἔφη, τόνδε ἐγὼ ὀδύρωμαι ὡς βούλομαι· τῇ δὲ τροφῷ εἶπε παραμένειν, καὶ ἐπέταξεν αὐτῇ, ἐπειδὰν ἀποθάνῃ, περικαλύψαι αὐτήν τε καὶ τὸν ἄνδρα ἐν ἑνὶ ἱματίῳ. Ἡ δὲ τροφὸς πολλὰ ἱκετεύουσα μὴ ποιεῖν τοῦτο, ἐπεὶ οὐδὲν ἤννε καὶ χαλεπαίνουσαν ἑώρα, ἐκάθητο κλαίουσα. Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένη σφάττει ἑαυτὴν καὶ ἐπιθεῖσα ἐπὶ τὰ στέρνα τοῦ ἀνδρὸς τὴν ἑαυτῆς κεφαλὴν ἀπέθνησκεν. Ἡ δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω ὥςπερ ἡ Πάνθεια ἐπέστειλεν. 15. Ὁ δὲ Κῦρος ὡς ἤσθετο τὸ ἔργον τῆς γυναικός, ἐκπλαγεὶς ἵεται, εἴ τι δύναιτο βοηθῆσαι. Οἱ δὲ εὐνοῦχοι ἰδόντες τὸ γεγενημένον τρεῖς ὄντες σπασάμενοι κἀκεῖνοι τοὺς ἀκινάκας ἀποσφάττονται οὗπερ ἔταξεν αὐτοὺς ἑστηκότες. 16. Ὁ δὲ Κῦρος ὡς ἐπλησίασε τῷ πάθει, ἀγασθείς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῄει· καὶ τούτων μὲν ἦ εἰκὸς ἐπεμελήθη ὡς τύχοιεν πάντων τῶν καλῶν, καὶ τὸ μνῆμα ὑπερμεγέθες ἐχώσθη, ὥς φασι. 17. Καὶ νῦν τὸ μνῆμα μέχρι τοῦ νῦν τῶν εὐνούχων κεχῶσθαι λέγεται· καὶ ἐπὶ μὲν τῇ ἄνω στήλῃ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐπιγεγράφθαι φασὶ τὰ ὀνόματα, Σύρια γράμματα, κάτω δὲ εἶναι τρεῖς λέγουσι στήλας καὶ ἐπιγεγράφθαι ΣΚΗΠΤΟΥΧΩΝ.

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CAP. IV.

1. Ἐκ δὲ τούτου στασιάζοντες οἱ Κᾶρες καὶ πολεμοῦντες πρὸς ἀλλήλους, ἅτε τὰς οἰκήσεις ἔχοντες ἐν ἐχυροῖς χωρίοις, ἑκάτεροι ἐπεκαλοῦντο τὸν Κῦρον. Ὁ δὲ Κῦρος αὐτὸς μὲν μένων ἐν Σάρδεσι μηχανὰς ἐποιεῖτο καὶ κριοὺς ὡς τῶν μὴ πειθομένων ἐρείψων τὰ τείχη, Ἀδούσιον δὲ ἄνδρα Πέρσην καὶ ἄλλα οὐκ ἄφρονα οὐδ' ἀπόλεμον, καὶ πάνυ δὴ εὔχαριν, πέμπει ἐπὶ τὴν Καρίαν, στράτευμα δούς· καὶ Κίλικες δὲ καὶ Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. 2. Ὧν ἕνεκα οὐδ' ἔπεμψε πώποτε Πέρσην σατράπην οὔτε Κιλίκων οὔτε Κυπρίων, ἀλλ' ἤρκουν αὐτῷ ἀεὶ οἱ ἐπιχώριοι βασιλεύοντες· δασμὸν μέντοι ἐλάμβανε καὶ στρατείας ὁπότε δέοιτο ἐπήγγελλεν αὐτοῖς. 3. Ὁ δὲ Ἀδούσιος ἄγων τὸ στράτευμα ἐπὶ τὴν Καρίαν ἦλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρῆσαν πρὸς αὐτόν, ἕτοιμοι ὄντες δέχεσθαι εἰς τὰ τείχη ἐπὶ κακῷ τῶν ἀντιστασιαζόντων. Ὁ δὲ Ἀδούσιος πρὸς ἀμφοτέρους ταῦτὰ ἐποίει· δικαιότερά τε ἔφη λέγειν τούτους ὁποτέροις διαλέγοιτο, λαθεῖν τε ἔφη δεῖν τοὺς ἐναντίους φίλους σφᾶς γενομένους, ὡς δὴ οὕτως ἂν μᾶλλον ἐπιπεσὼν ἀπαρασκεύοις τοῖς ἐναντίοις. Πιστὰ δ' ἠξίου γενέσθαι, καὶ τοὺς μὲν Κᾶρας ὀμόσαι ἀδόλως τε δέξασθαι εἰς τὰ τείχη σφᾶς καὶ ἐπ' ἀγαθῷ τοῦ Κύρου καὶ Περσῶν· αὐτὸς δὲ ὀμόσαι θέλειν ἀδόλως ἰέναι εἰς τὰ τείχη καὶ ἐπ' ἀγαθῷ τῶν δεχομένων. 4. Ταῦτα δὲ ποιήσας ἀμφοτέροις λάθρᾳ ἑκατέρων νύκτα συνέθετο τὴν αὐτήν, καὶ ἐν ταύτῃ εἰσῄλατο εἰς τὰ τείχη καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. Ἅμα δὲ τῇ ἡμέρᾳ καθεζόμενος εἰς τὸ μέσον σὺν τῇ στρατιᾷ ἐκάλεσεν ἑκατέρων τοὺς ἐπικαιρίους. Οἱ δὲ ἰδόντες ἀλλήλους ἠχθέσθησαν, νομίζοντες ἐξηπατῆσθαι ἀμφότεροι. Ὁ μέντοι Ἀδούσιος ἔλεξε τοιάδε· 5. Ἐγὼ ὑμῖν, ὦ ἄνδρες, ὤμοσα ἀδόλως εἰσιέναι εἰς τὰ τείχη καὶ ἐπ' ἀγαθῷ τῶν δεχομένων. Εἴπερ οὖν ἀπολῶ ὁποτέρους ὑμῶν, νομίζω ἐπὶ κακῷ εἰσεληλυθέναι Καρῶν· ἢν δὲ εἰρήνην ὑμῖν ποιήσω καὶ ἀσφάλειαν ἐργάζεσθαι ἀμφοτέροις τὴν γῆν, νομίζω ὑμῖν ἐπ' ἀγαθῷ παρεῖναι, νῦν οὖν χρὴ ἀπὸ τῆσδε τῆς ἡμέρας ἐπιμίγνυσθαί τε ἀλλήλοις φιλικῶς, ἐργάζεσθαί τε τὴν γῆν ἀδεῶς, διδόναι τε τέκνα καὶ λαμβάνειν παρ' ἀλλήλων· ἢν δὲ

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παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρός τε καὶ ἡμεῖς ἐσόμεθα πολέμιοι. 6. Ἐκ τούτου πύλαι μὲν ἀνεῳγμέναι ἦσαν τῶν τειχῶν, μεσταὶ δὲ αἱ ὁδοὶ πορευομένων παρ' ἀλλήλους, μεστοὶ δὲ οἱ χῶροι ἐργαζομένων· ἑορτὰς δὲ κοινῇ ἦγον, εἰρήνης δὲ καὶ εὐφροσύνης πάντα πλέα ἦν. 7. Ἐν δὲ τούτῳ ἦκον οἱ παρὰ Κύρου ἐρωτῶντες εἴ τι στρατιᾶς προςδέοιτο ἢ μηχανημάτων· ὁ δὲ Ἀδούσιος ἀπεκρίνατο ὅτι καὶ τῇ παρούσῃ ἔχειν ἀλλαχόσε χρῆσθαι στρατιᾷ· καὶ ἅμα ταῦτα λέγων ἀπῆγε τὸ στράτευμα, φρουροὺς ἐν ταῖς ἄκραις καταλιπών. Οἱ δὲ Κᾶρες ἐκέτευον μένειν αὐτόν· ἐπεὶ δ' οὐκ ἤθελεν, προςέπεμψαν πρὸς Κῦρον δεόμενοι πέμψαι Ἀδούσιον σφίσι σατράπην.

8. Ὁ δὲ Κῦρος ἐν τούτῳ ἀπεστάλκει Ὑστάσπην στράτευμα ἄγοντα ἐπὶ Φρυγίαν τὴν περὶ Ἑλλήσποντον. Ἐπεὶ δ' ἦκεν ὁ Ἀδούσιος, μετάγειν αὐτὸν ἐκέλευσεν ἥπερ ὁ Ὑστάσπης προῴχετο, ὅπως μᾶλλον πείθοιντο τῷ Ὑστάσπῃ, ἀκούσαντες ἄλλο στράτευμα προςιόν. 9. Οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ οἰκοῦντες πολλὰ δόντες δῶρα διεπράξαντο ὥστε εἰς μὲν τὰ τείχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν καὶ στρατεύειν ὅποι Κῦρος ἐπαγγέλλοι. 10. Ὁ δὲ τῶν Φρυγῶν βασιλεὺς παρεσκευάζετο μὲν ὡς καθεξων τὰ ἑρυμνὰ καὶ οὐ πεισόμενος καὶ παρήγγελλεν οὕτως· ἐπεὶ δὲ ἀφίσταντο αὐτοῦ οἱ ὕπαρχοι καὶ ἔρημος ἐγίγνετο, τελευτῶν εἰς χεῖρας ἦλθεν Ὑστάσπῃ ἐπὶ τῇ Κύρου δίκῃ. Καὶ ὁ Ὑστάσπης καταλιπὼν ἐν ταῖς ἄκραις ἰσχυρὰς Περσῶν φρουρὰς ἀπῄει ἄγων σὺν τοῖς ἑαυτοῦ καὶ Φρυγῶν πολλοὺς ἱππέας καὶ πελταστάς. 11. Ὁ δὲ Κῦρος ἐπέστελλε Ἀδουσίῳ συμμίξαντα πρὸς Ὑστάσπην τοὺς μὲν ἑλομένους Φρυγῶν τὰ σφέτερα σὺν τοῖς ὅπλοις ἄγειν, τοὺς δ' ἐπιθυμήσαντας πολεμεῖν τούτων ἀφελομένους τοὺς ἵππους καὶ τὰ ὅπλα σφενδόνας ἔχοντας πάντας κελεύειν ἕπεσθαι.

12. Οὗτοι μὲν δὴ ταῦτ' ἐποίουν. Κῦρος δὲ ὡρμᾶτο ἐκ Σάρδεων, φρουρὰν μὲν πεζὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ ἔχων, ἄγων δὲ πολλὰς ἁμάξας πολλῶν καὶ παντοδαπῶν χρημάτων. Ἦκε δὲ καὶ ὁ Κροῖσος γεγραμμένα ἔχων ἀκριβῶς ὅσα ἐν ἑκάστῃ ἦν τῇ ἁμάξῃ· καὶ διδοὺς τῷ Κύρῳ τὰ γράμματα εἶπε, Ταῦτα, ἔφη, ἔχων, ὦ Κῦρε, ἴσθι τόν τέ σοι ὀρθῶς ἀποδιδόντα ἃ ἄγει καὶ τὶν μή. 13. Καὶ ὁ Κῦρος ἔλεξεν, Ἀλλὰ σὺ μὲν καλῶς ποιεῖς, ὦ Κροῖσε, προνοῶν· ἔμοιγε μέντοι ἄξουσι τὰ χρήματα οἵπερ

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καὶ ἔχειν αὐτὰ ἄξιοί εἰσιν· ὥστε ἤν τι καὶ κλέψωσι, τῶν ἑαυτῶν κλέψονται. Καὶ ἅμα ταῦτα λέγων ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἄρχουσιν, ὅπως εἰδεῖεν τῶν ἐπιτρόπων οἵ τε σῶα αὐτοῖς ἀποδιδοῖεν οἵ τε μή. 14. Ἦγε δὲ καὶ Λυδῶν οὓς μὲν ἑώρα καλλωπιζομένους καὶ ὅπλοις καὶ ἵπποις καὶ ἅρμασι καὶ πάντα πειρωμένους ποιεῖν ὅ,τι ᾤοντο αὐτῷ χαριεῖσθαι, τούτους μὲν σὺν τοῖς ὅπλοις· οὓς δὲ ἑώρα ἀχαρίστως ἑπομένους, τοὺς μὲν ἵππους αὐτῶν παρέδωκε Πέρσαις τοῖς πρώτοις συστρατευσαμένοις, τὰ δὲ ὅπλα κατέκαυσε· σφενδόνας δὲ καὶ τούτους ἠνάγκασεν ἔχοντας ἕπεσθαι. 15. Καὶ πάντας δὲ τοὺς ἀόπλους τῶν ὑποχειρίων γενομένων σφενδονᾶν ἠνάγκαζε μελετᾶν, νομίζων τοῦτο τὸ ὅπλον δουλικώτατον εἶναι· σὺν μὲν γὰρ ἄλλῃ δυνάμει μάλα ἔστιν ἔνθα ἰσχυρῶς ὠφελοῦσι σφενδονῆται παρόντες, αὐτοὶ δὲ καθ' ἑαυτοὺς οὐδ' ἂν οἱ πάντες σφενδονῆται μείνειαν πάνυ ὀλίγους ὁμόσε ἰόντας σὺν ὅπλοις ἀγχεμάχοις.

16. Προϊὼν δὲ τὴν ἐπὶ Βαβυλῶνος κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους δὲ ἐποιήσατο Ἀραβίους· ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μεῖον τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ πρὸς Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας ἔχων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφενδονήτας δὲ ἀναριθμήτους.

CAP. V.

1. Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλαυνε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμμάχων. 2. Ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπάγειν παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα· καταθεωμένοις γάρ, ἔφη, αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φάλαγξ. Καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ τεῖχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος γενέσθαι τὴν φάλαγγα. 3. Ἀκούσας οὖν ὁ Κῦρος ταῦτα, στὰς κατὰ μέσον τῆς αὐτοῦ

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στρατιᾶς σὺν τοῖς περὶ αὐτὸν παρήγγειλεν ἀπὸ τοῦ ἄκρου ἑκατέρωθεν τοὺς ὁπλίτας ἀναπτύσσοντας τὴν φάλαγγα ἀπιέναι παρὰ τὸ ἑστηκὸς τοῦ στρατεύματος, ἕως γένοιτο ἑκατέρωθεν τὸ ἄκρον καθ' ἑαυτὸν καὶ κατὰ τὸ μέσον. 4. Οὕτως οὖν ποιούντων οἵ τε μένοντες εὐθὺς θαῤῥαλεώτεροι ἐγίγνοντο ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι, οἵ τ' ἀπιόντες ὡσαύτως θαῤῥαλεώτεροι· εὐθὺς γὰρ οἱ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις ἐγίγνοντο. Ἐπεὶ δὲ πορευόμενοι ἑκατέρωθεν συνῆψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἵ τε ἀπεληλυθότες διὰ τοὺς ἔμπροσθεν, οἵ τ' ἔμπροσθεν διὰ τοὺς ὄπισθεν προσγεγενημένους. 5. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνῆτες οἱ ἀπὸ τῶν κεράτων ἀεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἄρχοντος τοσούτῳ ὅσῳ ἡ φάλαγξ βραχυτέρα ἐγίγνετο ἀναδιπλουμένη. 6. Ἐπεὶ δὲ οὕτω συνεσπειράθησαν, ἀπήεσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα καὶ ἵσταντο πρὸς τὸ τεῖχος βλέποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τοσῷδε μανότερον μεταβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.

7. Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦρος τοὺς ἐπικαιρίους καὶ ἔλεξεν· Ἄνδρες ξύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δὲ ὅπως μὲν ἄν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἕλοι οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλέονες ἄνθρωποι ἐν τῇ πόλει εἰσίν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν θᾶττον λιμῷ αὐτοὺς ἡγοῦμαι ἁλῶναι. Εἰ μή τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας. 8. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ῥεῖ πλάτος ἔχων πλεῖον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ Γωβρύας, καὶ βάθος γε ὡς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἑστηκὼς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. 9. Καὶ ὁ Κῦρος, Ταῦτα μέν, ἔφη, ὦ Χρυσάντα, ἐῶμεν ὅσα κρείττω ἐστὶ τῆς

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ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρὴ ὡς τάχιστα τὸ μέρος ἑκάστου ἡμῶν ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχίστων ἡμῖν τῶν φυλάκων δέῃ. 10. Οὕτω δὴ κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τίρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ, ὤρυσσεν ἔνθεν καὶ ἔνθεν τοῦ τείχους τάφρον ὑπερμεγέθη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. 11. Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ᾠκοδόμει, φοίνιξι θεμελιώσας οὐ μεῖον ἢ πλεθριαίοις· εἰσὶ γὰρ καὶ μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες· καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ οἱ ὄνοι οἱ κανθήλιοι. 12. Τούτους δ' ὑπετίθει τούτου ἕνεκα ὅπως ὅτι μάλιστα ἐοίκοι πολιορκήσειν παρασκευαζομένῳ, ὡς εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλεῖστα φυλακτήρια εἴη. 13. Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἴκοσιν ἐτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον μέρος φυλάξον. 14. Οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα πολὺ ἔτι μᾶλλον κατεγέλων ἐννοούμενοι εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσαις.

15. Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ Κῦρος ἐπειδὴ ἑορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι ἐν ᾗ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους τὰς πρὸς τὸν ποταμόν. 16. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί, ἡ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. 17. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχοις καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας τὴν χιλιοστὺν παρεῖναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρὰν τούτων ἕπεσθαι ἧπερ πρόσθεν τεταγμένους. 18. Οἱ μὲν δὴ παρῆσαν· ὁ δὲ καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι εἰ πορεύσιμον εἴη τὸ ἔδιφος τοῦ ποταμοῦ. 19. Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἴη, ἐνταῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων ἔλεξε τοιάδε.

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20. *Ἄνδρες, ἔφη, φίλοι ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαῤῥοῦντες εἰσίωμεν δὴ* [*μηδὲν φοβούμενοι*] *εἴσω, ἐννοούμενοι ὅτι οὗτοι ἐφ' οὓς νῦν πορευσόμεθα ἐκεῖνοί εἰσιν οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔγοντας καὶ ἐργηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν·* 21. *Νῦν δ' ἐπ' αὐτοὺς ἴμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοι εἰσιν· ὅταν δὲ καὶ αἴσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλῆχθαι.* 22. *Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιοῦσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαῤῥεῖτε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας ἔχομεν σύμμαχον θεὸν Ἥφαιστον. Εὔφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι.* 23. *Ἡμεῖς δ' αὖ πολλὴν μὲν δᾷδα ἔχομεν, ἣ ταχὺ πολὺ πῦρ τέξεται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκην εἶναι ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν ἢ ταχὺ κατακεκαῦσθαι.* 24. *Ἀλλ' ἄγετε λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ὑμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς ὁδούς· ἴστε γάρ· ὅταν δὲ ἐντὸς γενώμεθα τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια.* 25. *Καὶ μήν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασιλείου εἶεν· ὡς ἐν κώμῳ δοκεῖ γὰρ ἡ πόλις πᾶσα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ ἀεὶ τεταγμένη. Οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἰέναι, ἵνα ἀπαρασκεύους ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.*

26. *Ἐπεὶ δὲ ταῦτα ἐῤῥήθη, ἐπορεύοντο· τῶν δὲ ἀπαντώντων οἱ μὲν ἀπέθνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες ᾗ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο.* 27. *Καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὑρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπειςπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολύ, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο.* 28. *Ὡς δὲ κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες*

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ἀνοίξαντες τὰς πύλας. 29. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰςπίπτουσι καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἑστηκότα αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὑρίσκουσι. 30. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. 31. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθείη, ὅτι θανατώσοιτο.

32. Οἱ μὲν δὴ ταῦτα ἐποίουν. Γαδάτας δὲ καὶ Γωβρύας ἦκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τετιμωρημένοι ἦσαν τὸν ἀνόσιον βασιλέα, ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. 33. Ἐπεὶ δὲ ἡμέρα ἐγένετο καὶ ἤσθοντο οἱ τὰς ἄκρας ἔχοντες ἁλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα, παραδιδόασι καὶ τὰς ἄκρας. 34. Ὁ δὲ Κῦρος τὰς μὲν ἄκρας εὐθὺς παρελάμβανε καὶ φρουράρχους τε καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε, τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν ἀποφέρειν πάντας τὰ ὅπλα Βαβυλωνίους· ὅπου δὲ ληφθεῖεν ὅπλα ἐν οἰκίᾳ, προηγόρευεν ὡς πάντες οἱ ἔνδον ἀποθανοῖντο, οἱ μὲν δὴ ἀπέφερον, ὁ δὲ Κῦρος ταῦτα μὲν εἰς τὰς ἄκρας κατέθετο, ὡς εἴη ἕτοιμα εἴ τί ποτε δέοι χρῆσθαι. 35. Ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν τοὺς μάγους καλέσας, ὡς θορυβάλωτου τῆς πόλεως οὔσης ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου δὲ καὶ οἰκίας διεδίδου καὶ ἀρχεῖα τούτοις οὕσπερ κοινῶνας ἐνόμιζε τῶν καταπεπραγμένων· καὶ οὕτω διένειμεν ὥσπερ ἐδέδοκτο τὰ κράτιστα τοῖς ἀρίστοις. Εἰ δέ τις οἴοιτο μεῖον ἔχειν, διδάσκειν προσιόντας ἐκέλευε. 36. Προεῖπε δὲ Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι καὶ τοὺς δασμοὺς ἀποφέρειν καὶ θεραπεύειν τούτους οἷς ἕκαστοι αὐτῶν ἐδόθησαν· Πέρσας δὲ [καὶ] τοὺς κοινωνοὺς καὶ τῶν συμμάχων ὅσοι μένειν ἠροῦντο παρ' αὐτῷ ὡς δεσπότας ὧν ἔλαβον προηγόρευε διαλέγεσθαι.

37. Ἐκ δὲ τούτου ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι καὶ αὐτὸς ὡς βασιλεῖ ἠγεῖτο πρέπειν, ἔδοξεν αὐτῷ τοῦτο σὺν τῇ

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τῶν φίλων γνώμῃ ποιῆσαι, ὡς ὅτι ἥκιστα ἂν ἐπιφθόνως σπάνιός τε καὶ σεμνὸς φανείη. Ὧδε οὖν ἐμηχανᾶτο τοῦτο. Ἅμα τῇ ἡμέρᾳ στὰς ὅπου ἐδόκει ἐπιτήδειον εἶναι προεδέχετο τὸν βουλόμενον λέγειν τι καὶ ἀποκρινάμενος ἀπέπεμπεν. 38. Οἱ δ' ἄνθρωποι ὡς ἔγνωσαν ὅτι προσδέχοιτο, ἦκον ἀμήχανοι τὸ πλῆθος· καὶ ὠθουμένων περὶ τοῦ προελθεῖν μηχανή τε πολλὴ καὶ μάχη ἦν. 39. Οἱ δὲ ὑπηρέται ὡς ἠδύναντο διακρίναντες προσίεσαν. Ὁπότε δέ τις καὶ τῶν φίλων διωσάμενος τὸν ὄχλον προφανείη, προτείνων ὁ Κῦρος τὴν χεῖρα προσήγετο αὐτούς καὶ οὕτως ἔλεγεν, Ἄνδρες φίλοι, περιμένετε, ὡς τὸν ὄχλον διωσόμεθα· ἔπειτα δὲ καθ' ἡσυχίαν συγγενησόμεθα. Οἱ μὲν δὴ φίλοι περιέμενον, ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέῤῥει, ὥστ' ἔφθασεν ἑσπέρα γενομένη πρὶν τοῖς φίλοις αὐτὸν σχολάσαι καὶ συγγενέσθαι. 40. Οὕτω δὴ ὁ Κῦρος λέγει, Ἆρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; αὔριον δὲ πρωὶ ἔλθετε· καὶ γὰρ ἐγὼ βούλομαι ὑμῖν τι διαλεχθῆναι. Ἀκούσαντες ταῦτα οἱ φίλοι ἅσμενοι ᾤχοντο ἀποθέοντες, δίκην δεδωκότες ὑπὸ πάντων τῶν ἀναγκαίων. Καὶ τότε μὲν οὕτως ἐκοιμήθησαν.

41. Τῇ δ' ὑστεραίᾳ ὁ μὲν Κῦρος παρῆν εἰς τὸ αὐτὸ χωρίον, ἀνθρώπων δὲ πολὺ πλεῖον πλῆθος περιεστήκει βουλομένων προσιέναι, καὶ πολὺ πρότερον ἢ οἱ φίλοι παρῆσαν. Ὁ οὖν Κῦρος περιστησάμενος τῶν ξυστοφόρων Περσῶν κύκλον μέγαν εἶπε μηδένα παριέναι ἢ τοὺς φίλους τε καὶ ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμάχων. 42. Ἐπεὶ δὲ συνῆλθον αὐτοί, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιαῦτα. Ἄνδρες φίλοι καὶ ξύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα ὅσα εὐχόμεθα καταπεπραχέναι· εἰ μέντοι τοιοῦτον ἔσται τὸ μεγάλα πράσσειν ὥστε μὴ οἷόν τε εἶναι μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω. 43. Ἐνενοήσατε γάρ, ἔφη, καὶ χθὲς δήπου ὅτι ἔωθεν ἀρξάμενοι ἀκούειν τῶν προσιόντων οὐκ ἐλήξαμεν πρόσθεν ἑσπέρας· καὶ νῦν ὁρᾶτε τούτους καὶ ἄλλους πλείονας τῶν χθὲς παρόντων ὡς πράγματα ἡμῖν παρέξοντας. 44. Εἰ οὖν τις τούτοις ὑφέξει ἑαυτόν, λογίζομαι μικρὸν μέν τι ὑμῖν μέρος ἐμοῦ μετεσόμενον, μικρὸν δέ τι ἐμοὶ ὑμῶν· ἐμαυτοῦ μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὁτιοῦν μοι μετέσται. Ἔτι δ', ἔφη, καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. 45. Ἐγὼ γὰρ δήπου ὑμῖν μὲν ὥσπερ εἰκὸς διάκειμαι· τούτων δὲ τῶν περι-

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ασπηκότων ἤ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι πάντες οὕτω παρεσκευασμένοι εἰσὶν ὡς ἂν νικῶσιν ὑμᾶς ὠθοῦντες, πρότεροι ἃ βούλονται ὑμῶν παρ' ἐμοῦ διαπραξόμενοι. Ἐγὼ δὲ ἠξίουν τοὺς τοιούτους, εἴ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς φίλους δεομένους προαγωγῆς. 46. Ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρεσκευασάμην, ἀλλὰ παρεῖχον ἐν τῷ μέσῳ ἐμαυτόν. Ὅτι τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα ὡς μὴ ὑστερίζειν δέον τὸν ἄρχοντα μήτε τὸ εἰδέναι ἃ δεῖ μήτε τὸ πράττειν ἃ ἂν καιρὸς ᾖ· τοὺς δὲ σπανίους ἰδεῖν στρατηγοὺς πολλὰ ἐνόμιζον ὧν δεῖ πραχθῆναι παριέναι. 47. Νῦν δ' ἐπειδὴ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπαυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν. Ὡς οὖν ἐμοῦ ἀποροῦντος ὅ,τι ἂν τύχοιμι ποιῶν ὥστε καλῶς ἔχειν τά τε ἡμέτερα καὶ τὰ τῶν ἄλλων ὧν ἡμᾶς δεῖ ἐπιμελεῖσθαι, συμβουλευέτω ὅ,τι τις ὁρᾷ συμφορώτατον.

48. Κῦρος μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος ὁ συγγενὴς ποτε φήσας εἶναι καὶ εἶπεν, Ἦ καλῶς, ἔφη, ἐποίησας, ὦ Κῦρε, ἄρξας τοῦ λόγου. Ἐγὼ γὰρ ἔτι νέου μὲν ὄντος σοῦ πάνυ ἀρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δέ σε οὐδὲν δεόμενον ἐμοῦ κατώκνουν σοι προσιέναι. 49. Ἐπεὶ δὲ ἔτυχές ποτε καὶ ἐμοῦ δεηθεὶς προθύμως ἐξαγγεῖλαι πρὸς Μήδους τὰ παρὰ τοῦ Κυαξάρου, ἐλογιζόμην, εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὡς οἰκεῖός τέ σοι ἐσοίμην καὶ ἐξέσοιτό μοι διαλέγεσθαί σοι ὁπόσον ἂν χρόνον βουλοίμην. 50. Καὶ ἐκεῖνα μὲν δὴ ἐπράχθη ὥστε σε ἐπαινεῖν. Μετὰ δὲ τοῦτο Ὑρκάνιοι μὲν πρῶτοι φίλοι ἡμῖν ἐγένοντο καὶ μάλα πειθῶσι συμμάχων· ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιεφέρομεν αὐτοὺς ἀγαπῶντες. Μετὰ δὲ τοῦτο ἐπεὶ ἑάλω τὸ πολέμιον στρατόπεδον, οὐκ οἶμαι σχολή σοι ἦν ἀμφ' ἐμὲ ἔχειν· καὶ ἐγώ σοι συνεγίγνωσκον. 51. Ἐκ δὲ τούτου Γωβρύας ἡμῖν φίλος ἐγένετο, καὶ ἐγὼ ἔχαιρον· καὶ αὖθις Γαδάτας· καὶ ἤδη ἔργον σου ἦν μεταλαβεῖν. Ἐπεί γε μέντοι καὶ Σάκαι καὶ Καδούσιοι σύμμαχοι ἐγεγένηντο, θεραπεύειν εἰκότως ἔδει τούτους· καὶ γὰρ οὗτοι σὲ ἐθεράπευον. 52. Ὡς δ' ἤλθομεν πάλιν ἔνθεν ὡρμήθημεν, ὁρῶν σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἅρματα, ἀμφὶ μηχανάς, ἡγοῦμην, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἕξειν σχολήν. Ὡς γε μέντοι ἦλθεν ἡ δεινὴ ἀγγελία τὸ πάντας ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι, ἐγίγνωσκον ὅτι ταῦτα μέγιστα εἴη· εἰ δὲ ταῦτα καλῶς

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γένοιτο, εὖ ἤδη ἐδόκουν εἰδέναι ὅτι πολλὴ ἔσοιτο ἀφθονία τῆς ἐμῆς καὶ τῆς σῆς συνουσίας. 53. Καὶ νῦν δὴ νενικήκαμέν τε τὴν μεγάλην μάχην καὶ Σάρδεις καὶ Κροῖσον ὑποχείριον ἔχομεν καὶ Βαβυλῶνα ἠρήκαμεν καὶ πάντα κατεστράμμεθα, καὶ μὰ τὸν Μίθρην ἐγώ τοι ἐχθὲς εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν. Ἐπεί γε μέντοι ἐδεξιώσω με καὶ παρά σοι ἐκέλευσας μένειν, ἤδη περίβλεπτος ἦν, ὅτι μετὰ σοῦ ἄσιτος καὶ ἄποτος διημέρευον. 54. Νῦν οὖν εἰ μὲν ἔσται πῃ ὅπως οἱ πλείστου ἄξιοι γεγενημένοι πλεῖστόν σου μέρος μεθέξομεν· εἰ δὲ μή, πάλιν αὖ ἐγὼ ἐθέλω παρὰ σοῦ ἐξαγγέλλειν ἀπιέναι πάντας ἀπὸ σοῦ πλὴν ἡμῶν τῶν ἐξ ἀρχῆς φίλων.

55. Ἐπὶ τούτῳ ἐγέλασε μὲν ὁ Κῦρος καὶ ἄλλοι πολλοί. Χρυσάντας δὲ ἀνέστη ὁ Πέρσης καὶ ἔλεξεν ὧδε. Ἀλλὰ τὸ μὲν πρόσθεν, ὦ Κῦρε, εἰκότως ἐν τῷ φανερῷ σαυτὸν παρεῖχες, διά τε αὐτὸς εἶπες καὶ ὅτι οὐχ ἡμᾶς σοι μάλιστα ἦν θεραπευτέον. Ἡμεῖς μὲν γὰρ καὶ ἡμῶν αὐτῶν ἕνεκα παρῆμεν· τὸ δὲ πλῆθος ἔδει ἀνακτᾶσθαι ἐκ παντὸς τρόπου, ὅπως ὅτι ἥδιστα συμπονεῖν καὶ συγκινδυνεύειν ἡμῖν ἐθέλοιεν. 56. Νῦν δ' ἐπειδὴ οὐχ οὕτω τρόπου μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακτᾶσθαι δύνασαι οὓς καιρὸς εἴη, ἤδη καὶ οἰκίας σε τυχεῖν ἄξιον· ἢ τί ἀπολαύσαις ἂν τῆς ἀρχῆς, εἰ μόνος ἄμοιρος εἴης ἑστίας, οὗ οὔτε ὁσιώτερον χωρίον ἐν ἀνθρώποις οὔτε ἥδιον οὔτε οἰκειότερόν ἐστιν οὐδέν; ἔπειτα δ', ἔφη, οὐκ ἂν οἶει καὶ ἡμᾶς αἰσχύνεσθαι, εἰ σὲ μὲν ὁρῶμεν ἔξω καρτεροῦντα, αὐτοὶ δ' ἐν οἰκίαις εἴημεν καὶ σοῦ δοκοίημεν πλεονεκτεῖν; ἐπεὶ δὲ Χρυσάντας ταῦτα ἔλεξε, συνηγόρευον αὐτῷ κατὰ ταῦτα πολλοί. 57. Ἐκ τούτου δὴ εἰσέρχεται εἰς τὰ βασίλεια, καὶ τὰ ἐκ Σάρδεων χρήματα ἐνταῦθ' οἱ ἄγοντες ἀπέδοσαν. Ἐπεὶ δὲ εἰσῆλθεν ὁ Κῦρος, πρῶτον μὲν Ἑστίᾳ ἔθυσεν, ἔπειτα Διὶ βασιλεῖ, καὶ εἴ τινι ἄλλῳ θεῷ οἱ μάγοι ἐξηγοῦντο.

58. Ποιήσας δὲ ταῦτα τὰ ἄλλα ἤδη ἤρχετο διοικεῖν. Ἐννοῶν δὲ τὸ αὐτοῦ πρᾶγμα ὅτι ἐπιχειροίη μὲν ἄρχειν πολλῶν ἀνθρώπων, παρασκευάζοιτο δὲ οἰκεῖν ἐν πόλει τῇ μεγίστῃ τῶν φανερῶν, αὕτη δὲ οὕτως ἔχοι αὐτῷ ὡς ἂν πολεμιωτάτη γένοιτο, ταῦτα δὴ λογιζόμενος φυλακῆς περὶ τὸ σῶμα ἠγήσατο δεῖσθαι. 59. Γνοὺς δ' ὅτι οὐδαμοῦ ἄνθρωποι εὐχειρωτότεροί εἰσιν ἢ ἐν σίτοις καὶ ποτοῖς καὶ λουτροῖς καὶ κοίτῃ καὶ ὕπνῳ, ἐσκόπει τίνας ἂν ἐν τούτοις περὶ

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ἑαυτὸν πιστοτάτους ἔχοι. Ἐνόμισε δὲ μὴ ἂν γενέσθαι ποτὲ πιστὸν ἄνθρωπον ὅστις ἄλλον μᾶλλον φιλήσοι τοῦ τῆς φυλακῆς δεομένου. 60. Τοὺς μὲν οὖν ἔχοντας παῖδας ἢ γυναῖκας συναρμοζούσας ἢ παιδικὰ ἔγνω φύσει ἠναγκάσθαι ταῦτα μάλιστα φιλεῖν· τοὺς δὲ εὐτούχους ὁρῶν πάντων τούτων στερομένους ἡγήσατο τούτους ἂν περὶ πλείστου ποιεῖσθαι οἵτινες δύνανται πλουτίζειν μάλιστα αὐτοὺς καὶ βοηθεῖν εἴ τι ἀδικοῖντο καὶ τιμὰς περιάπτειν αὐτοῖς· τούτους δὲ εὐεργετοῦντα ὑπερβάλλειν αὐτὸν οὐδένα ἂν ἡγεῖτο δύνασθαι. 61. Πρὸς δὲ τούτοις ἄδοξοι ὄντες οἱ εὐνοῦχοι παρὰ τοῖς ἄλλοις ἀνθρώποις καὶ διὰ τοῦτο δεσπότου ἐπικούρου προσδέονται· οὐδεὶς γὰρ ἂν ἦν ὅστις οὐκ ἂν ἀξιώσειεν εὐνούχου πλέον ἔχειν ἐν παντί, εἰ μή τι ἄλλο κρεῖττον ἀπείργοι· δεσπότῃ δὲ πιστὸν ὄντα οὐδὲν κωλύει πρωτεύειν καὶ τὸν εὐνοῦχον. 62. Ὃ δ' ἂν μάλιστά τις οἰηθείη ἀνάλκιδας τοὺς εὐνούχους γίγνεσθαι, οὐδὲ τοῦτο ἐφαίνετο αὐτῷ. Ἐτεκμαίρετο δὲ καὶ ἐκ τῶν ἄλλων ζώων ὅτι οἵ τε ὑβρισταὶ ἵπποι ἐκτεμνόμενοι τοῦ μὲν δάκνειν καὶ ὑβρίζειν ἀποπαύονται, πολεμικοὶ οὐδὲν δὲ ἧττον γίγνονται· οἵ τε ταῦροι ἐκτεμνόμενοι τοῦ μὲν μέγα φρονεῖν καὶ ἀπειθεῖν ὑφίενται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στερίσκονται· καὶ οἱ κύνες δὲ ὡσαύτως τοῦ μὲν ἀπολείπειν τοὺς δεσπότας ἀποπαύονται ἐκτεμνόμενοι, φυλάττειν δὲ καὶ εἰς θήραν οὐδὲν κακίονες γίγνονται. 63. Καὶ οἵ γε ἄνθρωποι ὡσαύτως ἠρεμέστεροι γίγνονται στερισκόμενοι ταύτης τῆς ἐπιθυμίας, οὐ μέντοι ἀμελέστεροί γε τῶν προσταττομένων, οὐδ' ἧττόν τι ἱππικοί, οὐδὲ ἧττόν τι ἀκοντιστικοί, οὐδὲ ἧττόν τι φιλότιμοι. 64. Κατάδηλοι δὲ γίγνονται ἐν τοῖς πολέμοις καὶ ἐν ταῖς θήραις ὅτι ἔσωζον τὸ φιλόνεικον ἐν ταῖς ψυχαῖς. Τοῦ δὲ πιστοὶ εἶναι ἐν τῇ φθορᾷ τῶν δεσποτῶν μάλιστα βάσανον ἐδίδοσαν· οὐδένες γὰρ πιστότερα ἔργα ἀπεδείκνυντο ἐν ταῖς δεσποτικαῖς συμφοραῖς τῶν εὐνούχων. 65. Εἰ δέ τι ἄρα τῆς τοῦ σώματος ἰσχύος μειοῦσθαι δοκοῦσιν, ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Ταῦτα δὴ γιγνώσκων ἀρξάμενος ἀπὸ τῶν θυρωρῶν πάντας τοὺς περὶ τὸ ἑαυτοῦ σῶμα θεραπευτῆρας ἐποιήσατο εὐνούχους.

66. Ἡγησάμενος δὲ οὐχ ἱκανὴν εἶναι τὴν φυλακὴν ταύτην πρὸς τὸ πλῆθος τῶν δυσμενῶς ἐχόντων, ἐσκόπει τίνας τῶν ἄλλων ἂν πιστοτάτους περὶ τὸ βασίλειον φύλακας λάβοι. 67. Εἰδὼς οὖν Πέρσας τοὺς οἴκοι κακοβιωτάτους μὲν ὄντας διὰ πενίαν, ἐπιπονω-

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τατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα καὶ διὰ τὸ αὐτουργοὺς εἶναι, τούτους ἐνόμιζε μάλιστ' ἂν ἀγαπᾶν τὴν παρ' ἑαυτῷ δίαιταν. 68. Λαμβάνει οὖν τούτων μυρίους δορυφόρους, οἳ κύκλῳ μὲν νυκτὸς καὶ ἡμέρας ἐφύλαττον περὶ τὰ βασίλεια, ὁπότε ἐπὶ χώρας εἴη· ὁπότε δὲ ἐξίοι που, ἔνθεν καὶ ἔνθεν τεταγμένοι ἐπορεύοντο. 69. Νομίσας δὲ καὶ Βαβυλῶνος ὅλης φύλακας δεῖν εἶναι ἱκανούς, εἴτ' ἐπιδημῶν αὐτὸς τυγχάνοι εἴτε καὶ ἀποδημῶν, κατέστησε καὶ ἐν Βαβυλῶνι φρουροὺς ἱκανούς· μισθὸν δὲ καὶ τούτοις Βαβυλωνίους ἔταξε παρέχειν, βουλόμενος αὐτοὺς ὡς ἀμηχανωτάτους εἶναι, ὅπως ὅτι ταπεινότατοι καὶ εὐκαθεκτότατοι εἶεν.

70. Αὕτη μὲν δὴ περὶ αὐτόν τε φυλακὴ καὶ ἡ ἐν Βαβυλῶνι τότε κατασταθεῖσα καὶ νῦν οὕτως ἔχουσα διαμένει. Σκοπῶν δ' αὖ ὅπως ἂν καὶ ἡ πᾶσα ἀρχὴ κατέχοιτο καὶ ἄλλη ἔτι προσγίνοιτο, ἡγήσατο τοὺς μὲν μισθοφόρους τούτους οὐ τοσοῦτον βελτίονας τῶν ὑπηκόων εἶναι ὅσον ἐλάττονας· τοὺς δ' ἀγαθοὺς ἄνδρας ἐγίγνωσκε συνεκτέον εἶναι, οἵπερ σὺν τοῖς θεοῖς τὸ κρατεῖν παρέσχον, καὶ ἐπιμελητέον ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἄσκησιν. 71. Ὅπως δὲ μὴ ἐπιτάττειν αὐτοῖς δοκοίη, ἀλλὰ γνόντες καὶ αὐτοὶ ταῦτα ἄριστα εἶναι οὕτως ἐμμένοιέν τε καὶ ἐπιμελοῖντο τῆς ἀρετῆς, συνέλεξε τούς τε ὁμοτίμους καὶ πάντας ὁπόσοι ἐπικαίριοι ἦσαν καὶ ἀξιοχρεώτατοι ἐδόκουν αὐτῷ κοινωνοὶ εἶναι καὶ πόνων καὶ ἀγαθῶν 72. Ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε.

Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς μεγίστη χάρις ὅτι ἔδοσαν ἡμῖν τυχεῖν ὧν ἐνομίζομεν ἄξιοι εἶναι. Νῦν μὲν γὰρ δὴ ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν καὶ οἵτινες ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς· ἔχομεν δὲ καὶ οἰκίας καὶ ἐν ταύταις κατασκευάς. 73. Καὶ μηδείς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν· νόμος γὰρ ἐν πᾶσιν ἀνθρώποις ἀΐδιός ἐστιν, ὅταν πολεμούντων πόλις ἁλῷ, τῶν ἑλόντων εἶναι καὶ τὰ σώματα τῶν ἐν τῇ πόλει καὶ τὰ χρήματα. Οὔκουν ἀδικίᾳ γε ἕξετε ὅ,τι ἂν ἔχητε, ἀλλὰ φιλανθρωπίᾳ οὐκ ἀφαιρήσεσθε ἤν τι ἐᾶτε ἔχειν αὐτούς. 74. Τὸ μέντοι ἐκ τοῦδε οὕτως ἐγὼ γιγνώσκω ὅτι εἰ μὲν τρεψόμεθα ἐπὶ ῥᾳδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυπάθειαν, οἳ νομίζουσι τὸ μὲν πονεῖν ἀθλιώτατον, τὸ δὲ ἀπόνως βιοτεύειν ἡδυπάθειαν, ταχὺ ἡμᾶς φημι ὀλίγου ἀξίους ἡμῖν αὐτοῖς ἔσεσθαι καὶ ταχὺ πάντων τῶν ἀγαθῶν στερήσεσθαι. 75. Οὐ γάρ τοι τὸ ἀγαθοὺς ἄνδρας γε-

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νέσθαι τοῦτο ἀρκεῖ ὥστε καὶ διατελεῖν, ἢν μή τις αὐτοῦ διὰ τέλους ἐπιμελῆται· ἀλλὰ ὥσπερ καὶ αἱ ἄλλαι τέχναι ἀμεληθεῖσαι μείονος ἄξιαι γίγνονται καὶ τὰ σώματά γ' αὖ τὰ εὖ ἔχοντα, ὁπόταν τις αὐτὰ ἀνῇ ἐπὶ ῥᾳδιουργίαν, πονήρως πάλιν ἔχει, οὕτω καὶ ἡ σωφροσύνη καὶ ἡ ἐγκράτεια καὶ ἡ ἀλκή, ὁπόταν τις αὐτῶν ἀνῇ τὴν ἄσκησιν, ἐκ τούτου εἰς τὴν πονηρίαν πάλιν τρέπεται. 76. Οὔκουν δεῖ ἀμελεῖν οὐδ' ἐπὶ τὸ αὐτίκα ἡδὺ προϊέναι αὐτούς. Μέγα μὲν γὰρ οἶμαι ἔργον καὶ τὸ ἀρχὴν καταπρᾶξαι, πολὺ δ' ἔτι μεῖζον τὸ λαβόντα διασώσασθαι. Τὸ μὲν γὰρ λαβεῖν πολλάκις τῷ τόλμαν μόνον παρασχομένῳ ἐγένετο, τὸ δὲ λαβόντα κατέχειν οὐκέτι τοῦτο ἄνευ σωφροσύνης οὐδ' ἄνευ ἐγκρατείας οὐδ' ἄνευ πολλῆς ἐπιμελείας γίγνεται. 77. Ἃ χρὴ γιγνώσκοντας νῦν πολὺ μᾶλλον ἀσκεῖν τὴν ἀρετὴν ἢ πρὶν τάδε ταγαθὰ κτήσασθαι, εὖ εἰδότας ὅτι ὅταν πλεῖστά τις ἔχῃ, τότε πλεῖστοι τούτῳ καὶ φθονοῦσι καὶ ἐπιβουλεύουσι καὶ πολέμιοι γίγνονται, ἄλλως τε κἂν παρ' ἀκόντων τά τε κτήματα καὶ τὴν θεραπείαν ὥσπερ ἡμεῖς ἔχῃ. Τοὺς μὲν οὖν θεοὺς οἴεσθαι χρὴ σὺν ἡμῖν ἕσεσθαι· οὐ γὰρ ἐπιβουλεύσαντες ἀδίκως ἕχομεν, ἀλλ' ἐπιβουλευθέντες ἐτιμωρησάμεθα. 78. Τὸ μέντοι μετὰ τοῦτο κράτιστον ἡμῖν αὐτοῖς παρασκευαστέον· τοῦτο δὲ ἐστι τὸ βελτίονας ὄντας τῶν ἀρχομένων ἄρχειν ἀξιοῦν. Θάλπους μὲν οὖν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι· μεταδιδόντας γε μέντοι πειρᾶσθαι δεῖ ἐν τούτοις πρῶτον βελτίονας αὐτῶν φαίνεσθαι. 79. Πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντάπασιν οὐ μεταδοτέον τούτοις, οὔστινας ἐργάτας ἡμετέρους καὶ δασμοφόρους βουλόμεθα καταστήσασθαι, ἀλλ' αὐτοὺς δεῖ τούτοις τοῖς ἀσκήμασι πλεονεκτεῖν, γιγνώσκοντας ὅτι ἐλευθερίας ταῦτα ὄργανα καὶ εὐδαιμονίας οἱ θεοὶ τοῖς ἀνθρώποις ἀπέδειξαν· καὶ ὥσπερ γε ἐκείνους τὰ ὅπλα ἀφῃρήμεθα, οὕτως ἡμᾶς αὐτοὺς δεῖ μήποτ' ἐρήμους ὅπλων γίγνεσθαι, εὖ εἰδότας ὅτι τοῖς ἀεὶ ἐγγυτάτω τῶν ὅπλων οὖσι τούτοις καὶ οἰκειότατά ἐστιν ἃ ἂν βούλωνται. 80. Εἰ δέ τις τοιαῦτα ἐννοεῖται, τί δῆτα ἡμῖν ὄφελος καταπρᾶξαι ἃ ἐπεθυμοῦμεν, εἰ ἔτι δεήσει καρτερεῖν καὶ πεινῶντας καὶ διψῶντας καὶ πονοῦντας καὶ ἐπιμελουμένους; ἐκεῖνο δεῖ καταμαθεῖν ὅτι τοσούτῳ ταγαθὰ μᾶλλον εὐφραίνει ὅσῳ ἂν μᾶλλον προπονήσας τις ἐπ' αὐτὰ ἀπίῃ· οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς· ἄνευ δὲ τοῦ δεόμενον τυγχάνειν τινὸς οὐδὲν οὕτω πολυτελῶς παρασκευασθείη

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ἂν ὥςθ' ἡδὺ εἶναι. Εἰ δὲ ὧν μὲν μάλιστα ἄνθρωποι ἐπιθυμοῦσιν ὁ δαίμων ἡμῖν ταῦτα συμπαρεσκεύακεν, ὡς δ' ἂν ἥδιστα ταῦτα φαίνοιτο αὐτός τις αὐτῷ ταῦτα παρασκευάσει, ὁ τοιοῦτος ἀνὴρ τοσούτῳ πλεονεκτήσει τῶν ἐνδεεστέρων βίου ὅσῳ πεινήσας τῶν ἡδίστων σίτων τεύξεται καὶ διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται καὶ δεηθεὶς ἀναπαύσεως ἥδιστον ἀναπαύσεται. 82. Ὧν ἕνεκά φημι χρῆναι νῦν ἐπιτα-θῆναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν ἧ ἄριστον καὶ ἥδιστον ἀπολαύσωμεν καὶ ὅπως τοῦ πάντων χαλεπωτάτου ἄπειροι γενώμεθα. Οὐ γὰρ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν ὥσ-περ τὸ λαβόντα στερηθῆναι λυπηρόν. 83. Ἐννοήσατε δὲ κἀκεῖνο τίνα πρόφασιν ἔχοντες ἂν προσιέμεθα κακίονες ἢ πρόσθεν γενέ-σθαι. Πότερον ὅτι ἄρχομεν; ἀλλ' οὐ δήπου τὸν ἄρχοντα τῶν ἀρ-χομένων πονηρότερον προσήκει εἶναι. Ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν ἢ πρότερον εἶναι; ἔπειτα τῇ εὐδαιμονίᾳ φήσει τις τὴν κακίαν ἐπιπρέπειν; ἀλλ' ὅτι ἐπεὶ κεκτήμεθα δούλους, τούτους κολάσομεν, ἢν πονηροὶ ὦσι; καὶ τί προσήκει αὐτὸν ὄντα πονηρὸν πονηρίας ἕνεκεν ἢ βλακείας ἄλλους κολάζειν; 84. Ἐννοεῖτε δὲ καὶ τοῦτο ὅτι τρέφειν μὲν παρεσκευάσμεθα πολλοὺς καὶ τῶν ἡμε-τέρων οἴκων φύλακας καὶ τῶν σωμάτων· αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη εἰ δι' ἄλλους μὲν δορυφόρους τῆς σωτηρίας οἰησόμεθα χρῆναι τυγχάνειν, αὐτοὶ δὲ ἡμῖν αὐτοῖς οὐ δορυφορήσομεν; καὶ μὴν εὖ γε δεῖ εἰδέναι ὅτι οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη οἵα αὐτόν τινα κα-λὸν κἀγαθὸν ὑπάρχειν· τοῦτο γὰρ δεῖ συμπαρομαρτεῖν· τῷ δ' ἀρε-τῆς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν οὐδὲν προσήκει. 85. Τί οὖν φημι χρῆναι ποιεῖν καὶ ποῦ τὴν ἀρετὴν ἀσκεῖν καὶ ποῦ τὴν μελέτην ποιεῖσθαι; οὐδὲν καινόν, ὦ ἄνδρες, ἐρῶ· ἀλλ' ὥσπερ ἐν Πέρσαις ἐπὶ τοῖς ἀρχείοις οἱ ὁμότιμοι διάγουσιν, οὕτω καὶ ἡμᾶς φημι χρῆναι ἐνθάδε ὄντας τοὺς ἐντίμους πάντας ἅπερ καὶ ἐκεῖ ἐπιτηδεύειν, καὶ ὑμᾶς γε ἐμὲ ὁρῶντας κατανοεῖν παρόντας εἰ ἐπιμελόμενος ὧν δεῖ διάξω, ἐγώ τε ὑμᾶς κατανοῶν θεάσομαι, καὶ οὓς ἂν ὁρῶ τὰ καλὰ καὶ τἀγαθὰ ἐπιτηδεύοντας, τούτους τιμήσω. 86. Καὶ τοὺς παῖ-δας δέ, οἷς ἂν ἡμῶν γίγνωνται, ἐνθάδε παιδεύωμεν· αὐτοί τε γὰρ βελτίονες ἐσόμεθα, βουλόμενοι τοῖς παισὶν ὡς βέλτιστα παραδεί-γματα ἡμᾶς αὐτοὺς παρέχειν, οἵ τε παῖδες οὐδ' ἂν εἰ βούλοιντο ῥᾳ-δίως πονηροὶ γίγνοιντο, αἰσχρὸν μὲν μηδὲν μήτε ὁρῶντες μήτε ἀκού-οντες, ἐν δὲ καλοῖς κἀγαθοῖς ἐπιτηδεύμασι διημερεύοντες.

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑ Η'.

CAP. I.

1. ΚΥΡΟΣ μὲν οὖν οὕτως εἶπεν· ἀνέστη δ' ἐπ' αὐτῷ Χρυσάντας καὶ εἶπεν ὧδε. Ἀλλὰ πολλάκις μὲν δή, ὦ ἄνδρες, καὶ ἄλλοτε κατενόησα ὅτι ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ· οἵ τε γὰρ πατέρες προνοοῦσι τῶν παίδων ὅπως μήποτε αὐτοὺς τἀγαθὰ ἐπιλείψει, Κῦρός τέ μοι δοκεῖ νῦν συμβουλεύειν ἡμῖν ἀφ' ὧν μάλιστ' ἂν εὐδαιμονοῦντες διατελοῖμεν· ὃ δέ μοι δοκεῖ ἐνδεέστερον ἢ ὡς ἐχρῆν δηλῶσαι, τοῦτο ἐγὼ πειράσομαι τοὺς μὴ εἰδότας διδάξαι. 2. Ἐννοήσατε γὰρ δὴ τίς ἂν πόλις πολεμία ὑπὸ μὴ πειθομένων ἁλοίη; τίς δ' ἂν φιλία ὑπὸ μὴ πειθομένων διαφυλαχθείη; ποῖον δ' ἂν ἀπειθούντων στράτευμα νίκης τύχοι; πῶς δ' ἂν μᾶλλον ἐν μάχαις ἡττῷντο ἄνθρωποι ἢ ἐπειδὰν ἄρξωνται ἰδίᾳ ἕκαστος περὶ τῆς αὐτοῦ σωτηρίας βουλεύεσθαι; τί δὲ ἂν ἄλλο ἀγαθὸν τελεσθείη ὑπὸ μὴ πειθομένων τοῖς κρείττοσι; ποῖαι δὲ πόλεις νομίμως ἂν οἰκήσειαν; ἢ ποῖοι οἶκοι σωθείησαν; πῶς δ' ἂν νῆες ὅποι δεῖ ἀφίκοιντο; 3. Ἡμεῖς δ' ἃ νῦν ἔχομεν ἀγαθὰ διὰ τί ἄλλο μᾶλλον κατεπράξαμεν ἢ διὰ τὸ πείθεσθαι τῷ ἄρχοντι; διὰ τοῦτο γὰρ καὶ νυκτὸς καὶ ἡμέρας ταχὺ μὲν ὅποι ἔδει παρεγιγνόμεθα, ἀθρόοι τε τῷ ἄρχοντι ἑπόμενοι ἀνυπόστατοι ἦμεν, τῶν δ' ἐπιταχθέντων οὐδὲν ἡμιτελὲς κατελείπομεν. Εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθά, οὕτως εὖ ἴστε ὅτι αὐτὸ τοῦτο καὶ εἰς τὸ διασώζειν ἃ δεῖ μέγιστον ἀγαθόν ἐστι. 4. Καὶ πρόσθεν μὲν δὴ πολλοὶ ἡμῶν ἦρχον μὲν οὐδενός, ἤρχοντο δέ· νῦν δὲ κατεσκεύασθε οὕτω πάντες οἱ παρόντες ὥστε ἄρχετε οἱ μὲν πλειόνων, οἱ δὲ μειόνων. Ὥςπερ τοίνυν αὐτοὶ ἀξιώσετε

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ἄρχειν τῶν ὑφ' ὑμῖν, οὕτω καὶ αὐτοὶ πειθώμεθα οἷς ἂν ἡμᾶς καθήκῃ. Τοσοῦτον δὲ διαφέρειν ἡμᾶς δεῖ τῶν δούλων ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, ἡμᾶς δέ, εἴπερ ἀξιοῦμεν ἐλεύθεροι εἶναι, ἑκόντας δεῖ ποιεῖν ὃ πλείστου ἄξιον φαίνεται εἶναι. Εὑρήσετε δέ, ἔφη, καὶ ἔνθα ἄνευ μοναρχίας πόλις οἰκεῖται, τὴν μάλιστα τοῖς ἄρχουσιν ἐθέλουσαν πείθεσθαι ταύτην ἥκιστα τῶν πολεμίων ἀναγκαζομένην ὑπακούειν. 5. Παρῶμέν τε οὖν ὥσπερ Κῦρος κελεύει ἐπὶ τόδε τὸ ἀρχεῖον, ἀσκῶμέν τε δὶ ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅ,τι ἂν δέῃ. Καὶ τοῦτο γὰρ εὖ εἰδέναι χρὴ ὅτι οὐ μὴ δυνήσεται Κῦρος εὑρεῖν ὅ,τι αὐτῷ μὲν ἐπ' ἀγαθῷ χρήσεται, ἡμῖν δὲ οὔ, ἐπείπερ τά γε αὐτὰ ἡμῖν συμφέρει καὶ οἱ αὐτοί εἰσιν ἡμῖν πολέμιοι.

6. Ἐπεὶ δὲ ταῦτα εἶπε Χρυσάντας, οὕτω δὴ καὶ ἄλλοι ἀνίσταντο πολλοὶ καὶ Περσῶν καὶ τῶν συμμάχων συνεροῦντες· καὶ ἔδοξε τοὺς ἐντίμους ἀεὶ παρεῖναι ἐπὶ θύρας καὶ παρέχειν αὐτοὺς χρῆσθαι ὅ,τι ἂν βούληται, ἕως ἂν ἀφίῃ Κῦρος. Ὡς δὲ τότε ἔδοξεν οὕτω καὶ νῦν ἔτι ποιοῦσιν οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες, θεραπεύουσι τὰς τῶν ἀρχόντων θύρας. 7. Ὡς δ' ἐν τῷ λόγῳ δεδήλωται Κῦρος καταστησάμενος εἰς τὸ διαφυλάττειν ἑαυτῷ τε καὶ Πέρσαις τὴν ἀρχήν, τὰ αὐτὰ καὶ οἱ μετ' ἐκεῖνον βασιλεῖς νόμιμα ἔτι καὶ νῦν διατελοῦσι ποιοῦντες. 8. Οὕτω δ' ἔχει καὶ ταῦτα ὥσπερ καὶ τἆλλα· ὅταν μὲν ὁ ἐπιστάτης βελτίων γένηται, καθαρώτερον τὰ νόμιμα πράττεται· ὅταν δὲ χείρων, φαυλότερον. Ἐφοίτων μὲν οὖν ἐπὶ τὰς θύρας Κύρου οἱ ἔντιμοι σὺν τοῖς ἵπποις καὶ ταῖς αἰχμαῖς, συνδόξαν πᾶσι τοῖς ἀρίστοις τῶν συγκαταστρεψαμένων τὴν ἀρχήν.

9. Κῦρος δ' ἐπὶ μὲν τἆλλα καθίστη ἄλλους ἐπιμελητάς, καὶ ἦσαν αὐτῷ καὶ προσόδων ἀποδεκτῆρες καὶ δαπανημάτων δοτῆρες καὶ ἔργων ἐπιστάται καὶ κτημάτων φύλακες καὶ τῶν εἰς τὴν δίαιταν ἐπιτηδείων ἐπιμεληταί· καὶ ἵππων δὲ καὶ κυνῶν ἐπιμελητὰς καθίστη οὓς ἐνόμιζε καὶ ταῦτα τὰ βοσκήματα βέλτιστ' ἂν παρέχειν αὐτῷ χρῆσθαι. 10. Οὓς δὲ συμφύλακας τῆς εὐδαιμονίας οἱ ᾤετο χρῆναι ἔχειν, τούτους ὅπως ὡς βέλτιστοι ἔσοιντο οὐκέτι τούτου τὴν ἐπιμέλειαν ἄλλοις προσέταττεν, ἀλλ' αὐτοῦ ἐνόμιζε τοῦτο ἔργον εἶναι. Ἤδει γὰρ ὅτι εἴ τι μάχης ποτὲ δεήσοι, ἐκ τούτων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη, σὺν οἷσπερ οἱ μέγιστοι κίν-

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δυνοι· καὶ ταξιάρχους δὲ καὶ πεζῶν καὶ ἱππέων ἐγίγνωσκεν ἐκ τούτων καταστατέον εἶναι. 11. Εἰ δέοι δὲ καὶ στρατηγῶν που ἄνευ αὐτοῦ, ᾔδει ὅτι ἐκ τούτων πεμπτέον εἴη· καὶ πόλεων δὲ καὶ ὅλων ἐθνῶν φύλαξι καὶ σατράπαις ᾔδει ὅτι τούτων τισὶν εἴη χρηστέον καὶ πρέσβεις γε τούτων τινὰς πεμπτέον, ὅπερ ἐν τοῖς μεγίστοις ἡγεῖτο εἶναι εἰς τὸ ἄνευ πολέμου τυγχάνειν ὧν δέοιτο. 12. Μὴ ὄντων μὲν οὖν οἷων δεῖ δὲ ὧν αἱ μέγισται καὶ πλεῖσται πράξεις ἔμελλον εἶναι κακῶς ἡγεῖτο τὰ αὐτοῦ ἕξειν· εἰ δ' οὗτοι εἶεν οἵους δέοι, πάντα ἐνόμιζε καλῶς ἕσεσθαι. Ἐνέδυ μὲν οὖν οὕτω γνοὺς· εἰς ταύτην τὴν ἐπιμέλειαν· ἐνόμιζε δὲ τὴν αὐτὴν καὶ αὐτῷ ἄσκησιν εἶναι τῆς ἀρετῆς. Οὐ γὰρ ᾤετο οἷόν τε εἶναι μὴ αὐτόν τινα ὄντα οἷον δεῖ ἄλλους παρορμᾶν ἐπὶ τὰ καλὰ καὶ ἀγαθὰ ἔργα. 13. Ὡς δὲ ταῦτα διενοήθη, ἠγήσατο σχολῆς πρῶτον δεῖν, εἰ μέλλοι δυνήσεσθαι τῶν κρατίστων ἐπιμελεῖσθαι. Τὸ μὲν οὖν προσόδων ἀμελεῖν οὐχ οἷόν τε ἐνόμιζεν εἶναι, προνοῶν ὅτι πολλὰ καὶ τελεῖν ἀνάγκη ἔσοιτο εἰς μεγάλην ἀρχήν· τὸ δ' αὖ πολλῶν κτημάτων ὄντων ἀμφὶ ταῦτα αὐτὸν ἀεὶ ἔχειν ᾔδει ὅτι ἀσχολίαν παρέξοι τῆς τῶν ὅλων σωτηρίας ἐπιμελεῖσθαι. 14. Οὕτω δὴ σκοπῶν, ὅπως ἂν τά τε οἰκονομικὰ καλῶς ἔχοι καὶ ἡ σχολὴ γένοιτο, κατενόησέ πως τὴν στρατιωτικὴν σύνταξιν. Ὡς γὰρ τὰ πολλὰ δεκάδαρχοι μὲν δεκάδων ἐπιμέλονται, λοχαγοὶ δὲ δεκάδαρχων, χιλίαρχοι δὲ λοχαγῶν, μυρίαρχοι δὲ χιλιάρχων, καὶ οὕτως οὐδεὶς ἀτημέλητος γίγνεται, οὐδ' ἦν πάνυ πολλαὶ μυριάδες ἀνθρώπων ὦσι, καὶ ὅταν ὁ στρατηγὸς βούληται χρήσασθαί τι τῇ στρατιᾷ, ἀρκεῖ ἦν τοῖς μυριάρχοις παραγγείλῃ· 15. Ὥσπερ οὖν ταῦτα ἔχει, οὕτω καὶ ὁ Κῦρος συνεκεφαλαιώσατο τὰς οἰκονομικὰς πράξεις· ὥστε καὶ τῷ Κύρῳ ἐγένετο ὀλίγοις διαλεγομένῳ μηδὲν τῶν οἰκείων ἀτημελήτως ἔχειν· καὶ ἐκ τούτου ᾔδη σχολὴν ἦγε πλείω ἢ ἄλλος μιᾶς οἰκίας καὶ μιᾶς νεὼς ἐπιμελούμενος. Οὕτω δὲ καταστησάμενος τὰ αὐτοῦ ἐδίδαξε καὶ τοὺς περὶ αὐτὸν ταύτῃ τῇ καταστάσει χρῆσθαι.

16. Τὴν μὲν δὴ σχολὴν οὕτω κατεσκευάσατο ἑαυτῷ τε καὶ τοῖς περὶ αὐτόν, ἤρχετο δ' ἐπιστατεῖν τοῦ εἶναι οἵους δεῖ τοὺς κοινωνούς. Πρῶτον μὲν ὁπόσοι ὄντες ἱκανοὶ ἄλλων ἐργαζομένων τρέφεσθαι μὴ παρεῖεν ἐπὶ τὰς θύρας, τούτους ἐπεζήτει, νομίζων τοὺς μὲν παρόντας οὐκ ἂν ἐθέλειν οὔτε κακὸν οὔτε αἰσχρὸν οὐδὲν ἂν πράττειν καὶ διὰ τὸ παρὰ ἄρχοντι εἶναι καὶ διὰ τὸ εἰδέναι ὅτι ὀρῷντ' ἂν ὅ,τι

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τοάττοιεν ὑπὸ τῶν βελτίστων· οἳ δὲ μὴ παρεῖεν, τούτους ἡγεῖτο ἢ ἀκρατείᾳ τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπεῖναι. 17. Τοῦτο οὖν πρῶτον διηγησόμεθα ὡς προσηνάγκαζε τοὺς τοιούτους παρεῖναι. Τῶν παρ' ἑαυτῷ μάλιστα φίλων ἐκέλευσεν ἄν τινα λαβεῖν τὰ τοῦ μὴ φοιτῶντος, φάσκοντα λαμβάνειν τὰ ἑαυτοῦ. Ἐπεὶ οὖν τοῦτο γέγοιτο, ἦκον ἂν εὐθὺς οἱ στερόμενοι ὡς ἠδικημένοι. 18. Ὁ δὲ Κῦρος πολὺν μὲν χρόνον οὐκ ἠσχόλαζε τοῖς τοιούτοις ὑπακούειν· ἐπεὶ δὲ ἀκούσειεν αὐτῶν, πολὺν χρόνον ἀνεβάλλετο τὴν διαδικασίαν. Ταῦτα δὲ ποιῶν ἡγεῖτο προσεθίζειν αὐτοὺς θεραπεύειν, ἧττον δὲ ἐχθρῶς ἢ εἰ αὐτὸς κολάζων ἠνάγκαζε παρεῖναι. 19. Εἷς μὲν τρόπος διδασκαλίας ἦν αὐτῷ οὗτος τοῦ παρεῖναι· ἄλλος δὲ τὸ τὰ ῥᾷστα καὶ κερδαλεώτατα τοῖς παροῦσι προστάττειν· 20. Ἄλλος δὲ τὸ μηδέν ποτε τοῖς ἀποῦσι νέμειν· ὁ δὲ δὴ μέγιστος τρόπος τῆς ἀνάγκης ἦν, εἴ τις τούτων μηδενὸς ὑπακούοι, ἀφελόμενος ἂν τοῦτον ἃ ἔχοι ἄλλῳ ἐδίδου ὃν ᾤετο δύνασθαι ἂν ἐν τῷ δέοντι παρεῖναι· καὶ οὕτως ἐγίγνετο αὐτῷ φίλος χρήσιμος ἀντὶ ἀχρήστου. Ἐπιζητεῖ δὲ καὶ ὁ νῦν βασιλεύς, ἤν τις ἀπῇ οἷς παρεῖναι καθήκει.

21. Τοῖς μὲν δὴ μὴ παροῦσιν οὕτω προσεφέρετο. Τοὺς δὲ παρέχοντας ἑαυτοὺς ἐνόμιζε μάλιστ' ἂν ἐπὶ τὰ καλὰ καὶ ἀγαθὰ ἐπαίρειν, ἐπείπερ ἄρχων αὐτῶν ἐνόμιζε δικαίως εἶναι, εἰ αὐτὸς ἑαυτὸν ἐπιδεικνύειν πειρῷτο τοῖς ἀρχομένοις πάντων μάλιστα κεκοσμημένον τῇ ἀρετῇ. 22. Αἰσθάνεσθαι μὲν γὰρ ἐδόκει καὶ διὰ τοὺς γραφομένους νόμους βελτίους γιγνομένους ἀνθρώπους· τὸν δὲ ἀγαθὸν ἄρχοντα βλέποντα νόμον ἀνθρώποις ἐνόμιζεν, ὅτι καὶ τάττειν ἱκανός ἐστι καὶ ὁρᾶν τὸν ἀτακτοῦντα καὶ κολάζειν. 23. Οὕτω δὴ γιγνώσκων πρῶτον μὲν τὰ περὶ τοὺς θεοὺς μᾶλλον ἐκπονοῦντα ἐπεδείκνυεν ἑαυτὸν ἐν τούτῳ τῷ χρόνῳ ἐπεὶ εὐδαιμονέστερος ἦν. Καὶ τότε πρῶτον κατεστάθησαν οἱ μάγοι, ὕμνει τε ἀεὶ ἅμα τῇ ἡμέρᾳ τοὺς θεοὺς καὶ ἔθυε ἀν' ἑκάστην ἡμέραν οἷς οἱ μάγοι θεοῖς εἵποιεν. 24. Οὕτω δὴ τὰ τότε κατασταθέντα ἔτι καὶ νῦν διαμένει παρὰ τῷ ἀεὶ ὄντι βασιλεῖ. Ταῦτα οὖν πρῶτον ἐμιμοῦντο αὐτὸν καὶ οἱ ἄλλοι Πέρσαι, νομίζοντες καὶ αὐτοὶ εὐδαιμονέστεροι ἔσεσθαι, ἢν θεραπεύωσι τοὺς θεούς, ὥσπερ ὁ εὐδαιμονέστατός τε ὢν καὶ ἄρχων· καὶ Κύρῳ δ' ἂν ἡγοῦντο ταῦτα ποιοῦντες ἀρέσκειν. 25. Ὁ δὲ Κῦρος τὴν τῶν μεθ' αὑτοῦ εὐσέβειαν καὶ ἑαυτῷ ἀγαθὸν ἐνόμιζε, λογιζόμενος ὥσπερ οἱ πλεῖν αἱρούμενοι μετὰ τῶν εὐσεβῶν μᾶλλον

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ἢ μετὰ τῶν ἡσεβηκέναι τι δοκούντων. Πρὸς δὲ τούτοις ἐλογίζετ ὡς εἰ πάντες οἱ κοινωνες θεοσεβεῖς εἶεν, ἧττον ἂν αὐτοὺς ἐθέλει περί τε ἀλλήλους ἀνόσιόν τι ποιεῖν καὶ περὶ ἑαυτόν, εὐεργέτης νομί ζων εἶναι τῶν κοινώνων. 26. Ἐμφανίζων δὲ καὶ τοῦτο ὅτι περὶ πολλοῦ ἐποιεῖτο μηδένα μήτε φίλον ἀδικεῖν μήτε σύμμαχον, ἀλλὰ τὸ δίκαιον ἰσχυρῶς ὁρῶν, μᾶλλον καὶ τοὺς ἄλλους ᾧετ' ἂν τῶν μὲν αἰσχρῶν κερδῶν ἀπέχεσθαι, διὰ τοῦ δικαίου δ' ἐθέλειν ποριζεσθαι. 27. Καὶ αἰδοῦς δ' ἂν ἡγεῖτο μᾶλλον πάντας ἐμπιπλάναι, εἰ αὐτὸς φανερὸς εἴη πάντας οὕτως αἰδούμενος ὡς μήτ' εἰπεῖν ἂν μήτε ποιῆσαι μηδὲν αἰσχρόν. 28. Ἐτεκμαίρετο δὲ τοῦτο οὕτως ἔξειν ἐκ τοῦδε· μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὓς οὐ φοβοῦνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι· καὶ γυναῖκας δὲ ἃς ἂν αἰδουμένας αἰσθάνωνται, ἀναιδεῖσθαι μᾶλλον ἐθέλουσιν ὁρῶντες. 29. Τὸ δ' αὖ πείθεσθαι οὕτω μάλιστ' ἂν ᾧετο ἔμμονον εἶναι τοῖς περὶ αὐτόν, εἰ τοὺς ἀπροφασίστως πειθομένους φανερὸς εἴη μᾶλλον τιμῶν τῶν τὰς μεγίστας ἀρετὰς καὶ ἐπιπονωτάτας δοκούντων παρέχεσθαι. 30. Γιγνώσκων δ' οὕτω καὶ ποιῶν διετέλει. Καὶ σωφροσύνην δ' αὐτοῦ ἐπιδεικνὺς μᾶλλον ἐποίει καὶ ταύτην πάντας ἀσκεῖν. Ὅταν γὰρ ὁρῶσιν ᾧ μάλιστα ἔξεστιν ὑβρίζειν τοῦτον σωφρονοῦντα, οὕτω μᾶλλον οἵ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι. 31. Διήρει δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὡς τοὺς μὲν αἰδουμένους τὰ ἐν τῷ φανερῷ αἰσχρὰ φεύγοντας, τοὺς δὲ σώφρονας καὶ τὰ ἐν τῷ ἀφανεῖ. 32. Καὶ ἐγκράτειαν δὲ οὕτω μάλιστ' ἂν ᾧετο ἀσκεῖσθαι, εἰ αὐτὸς ἐπιδεικνύοι ἑαυτὸν μὴ ὑπὸ τῶν παραυτίκα ἡδονῶν ἑλκόμενον ἀπὸ τῶν ἀγαθῶν, ἀλλὰ προπονεῖν ἐθέλοντα πρῶτον σὺν τῷ καλῷ τῶν εὐφροσυνῶν. 33. Τοιγαροῦν τοιοῦτος ὢν ἐποίησεν ἐπὶ ταῖς θύραις πολλὴν μὲν τῶν χειρόνων εὐταξίαν, ὑπεικόντων τοῖς ἀμείνοσι, πολλὴν δ' αἰδῶ καὶ εὐκοσμίαν πρὸς ἀλλήλους. Ἐπέγνως δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶς γέλωτι, ἀλλὰ ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν.

34. Τοιαῦτα μὲν δὴ ποιοῦντες καὶ ὁρῶντες ἐπὶ θύραις διῆγον. Τῆς πολεμικῆς δ' ἕνεκα ἀσκήσεως ἐπὶ θύραν ἐξῆγεν οὕσπερ ἀσκεῖν ταῦτα ᾧετο χρῆναι· ταύτην ἡγούμενος καὶ ὅλως ἀρίστην ἄσκησιν πολεμικῶν εἶναι, καὶ ἱππικῆς δὲ ἀληθεστάτην. 35. Καὶ γὰρ ὑπόχους ἐν παντοδαποῖς χωρίοις αὕτη μάλιστα ἀποδείκνυσι διὰ

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τὸ θηρίοις φεύγουσιν ἐφέπεσθαι, καὶ ἀπὸ τῶν ἵππων ἐνεργοὺς αὖτη μάλιστα ἀπεργάζεται διὰ τὴν τοῦ λαμβάνειν φιλοτιμίαν καὶ ἐπιθυμίαν. 36. Καὶ τὴν ἐγκράτειαν δὲ καὶ πόνους καὶ ψύχη καὶ θάλπη καὶ λιμὸν καὶ δίψος δύνασθαι φέρειν ἐνταῦθα μάλιστα προσεῖθιζε τοὺς κοινῶνας. Καὶ νῦν δ' ἔτι βασιλεὺς καὶ οἱ ἄλλοι οἱ περὶ βασιλέα ταῦτα ποιοῦντες διατελοῦσιν. 37. Ὅτι μὲν οὖν οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς ὅστις μὴ βελτίων εἴη τῶν ἀρχομένων καὶ τοῖς προειρημένοις πᾶσι δῆλον, καὶ ὅτι οὕτως ἀσκῶν τοὺς περὶ αὐτὸν πολὺ μάλιστα αὐτὸς ἐξεπόνει καὶ τὴν ἐγκράτειαν καὶ τὰς πολεμικὰς τέχνας καὶ τὰς μελέτας. 38. Καὶ γὰρ ἐπὶ θήραν τοὺς μὲν ἄλλους ἐξῆγεν, ὁπότε μὴ μένειν ἀνάγκη τις εἴη· αὐτὸς δὲ καὶ ὁπότε ἀνάγκη εἴη, οἵκοι ἐθήρα τὰ ἐν τοῖς παραδείσοις θηρία τρεφόμενα· καὶ οὔτε αὐτός ποτε πρὶν ἱδρῶσαι δεῖπνον ἤρειτο οὔτε ἵπποις ἀγυμνάστοις σῖτον ἐνέβαλλε· συμπαρεκάλει δὲ καὶ εἰς ταύτην τὴν θήραν τοὺς περὶ αὐτὸν σκηπτούχους. 39. Τοιγαροῦν πολὺ μὲν αὐτὸς διέφερεν ἐν πᾶσι τοῖς καλοῖς ἔργοις, πολὺ δὲ οἱ περὶ ἐκεῖνον, διὰ τὴν ἀεὶ μελέτην. Παράδειγμα μὲν δὴ τοιόνδε ἑαυτὸν παρείχετο. Πρὸς δὲ τούτῳ καὶ τῶν ἄλλων οὗστινας μάλιστα ὁρᾴη τὰ καλὰ διώκοντας, τούτους καὶ δώροις καὶ ἀρχαῖς καὶ ἕδραις καὶ πάσαις τιμαῖς ἐγέραιρεν· ὥστε πολλὴν πᾶσι φιλοτιμίαν ἐνέβαλλεν ὅπως ἕκαστος ἄριστος φανείη Κύρῳ.

40. Καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν ὡς οὐ τούτῳ μόνῳ ἐνόμιζε χρῆναι τοὺς ἄρχοντας τῶν ἀρχομένων διαφέρειν τῷ βελτίονας αὐτῶν εἶναι, ἀλλὰ καὶ καταγοητεύειν ᾤετο χρῆναι αὐτούς. Στολήν τε γοῦν εἵλετο τὴν Μηδικὴν αὐτός τε φορεῖν καὶ τοὺς κοινῶνας ταύτην ἔπεισεν ἐνδύεσθαι· αὖτη γὰρ αὐτῷ συγκρύπτειν ἐδόκει εἴ τίς τι ἐν τῷ σώματι εἰδεὲς ἔχοι, καὶ καλλίστους καὶ μεγίστους ἐπιδεικνύναι τοὺς φοροῦντας. 41. Καὶ γὰρ τὰ ὑποδήματα τοιαῦτα ἔχουσιν ἐν οἷς μάλιστα λαθεῖν ἔστι καὶ ὑποτιθεμένους τι ὥστε δοκεῖν μείζους εἶναι ἢ εἰσί. Καὶ ὑποχρίεσθαι δὲ τοὺς ὀφθαλμοὺς προσίετο, ὡς εὐοφθαλμότεροι φαίνοιντο ἢ εἰσί, καὶ ἐντρίβεσθαι ὡς εὐχροώτεροι ὁρῷντο ἢ πεφύκασιν. 42. Ἐμελέτησε δὲ καὶ ὡς μηδὲ πτύοντες μηδὲ ἀπομυττόμενοι φανεροὶ εἶεν, μηδὲ μεταστρεφόμενοι ἐπὶ θέαν μηδενός, ὡς οἰδὲν θαυμάζοντες. Πάντα δὲ ταῦτα ᾤετο φέρειν τι εἰς τὸ δυσκαταφρονητοτέρους φαίνεσθαι τοῖς ἀρχομένοις.

43. Οὓς μὲν δὴ ἄρχειν ᾤετο χρῆναι, δι' ἑαυτοῦ οὕτω κατεσκεύαζε

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καὶ μελέτῃ καὶ τῷ σεμνῶς προεστάναι αὐτῶν· οὓς δ' αὖ κατεσκεύαζεν εἰς τὸ δουλεύειν, τούτους οὔτε μελετᾶν τῶν ἐλευθερίων πόνων οὐδένα παρώρμα οὔτε ὅπλα κεκτῆσθαι ἐπέτρεπεν· ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσοιντο ἐλευθερίων ἕνεκα μελετημάτων. 44. Καὶ γὰρ ὁπότε ἐλαύνοιεν τὰ θηρία τοῖς ἱππεῦσιν εἰς τὰ πεδία, φέρεσθαι σῖτον εἰς θήραν τούτοις ἐπέτρεπε, τῶν δὲ ἐλευθέρων οὐδενί· καὶ ὁπότε πορεία εἴη, ἦγεν αὐτοὺς εἰς τὰ ὕδατα ὥςπερ τὰ ὑποζύγια. Καὶ ὁπότε δὲ ὥρα εἴη ἀρίστου, ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι, ὡς μὴ βουλιμιῷεν· ὥστε καὶ οὗτοι αὐτὸν ὥςπερ οἱ ἄριστοι πατέρα ἐκάλουν, ὅτι ἐπεμέλετο αὐτῶν ὅπως ἀναμφιλόγως ἀεὶ ἀνδράποδα διατελοῖεν.

45. Τῇ μὲν δὴ ὅλῃ Περσῶν ἀρχῇ οὕτω τὴν ἀσφάλειαν κατεσκεύαζεν. Ἑαυτῷ δὲ ὅτι μὲν οὐχ ὑπὸ τῶν καταστραφέντων κίνδυνος εἴη παθεῖν τι ἰσχυρῶς ἐθάρρει· καὶ γὰρ ἀνάλκιδας ἡγεῖτο εἶναι αὐτοὺς καὶ ἀσυντάκτους ὄντας ἑώρα, καὶ πρὸς τούτοις οὐδὲ ἐπλησίαζε τούτων οὐδεὶς αὐτῷ οὔτε νυκτὸς οὔτε ἡμέρας. 46. Οὓς δὲ κρατίστους τε ἡγεῖτο καὶ ὡπλισμένους καὶ ἀθρόους ὄντας ἑώρα, καὶ τοὺς μὲν αὐτῶν ἤδει ἱππέων ἡγεμόνας ὄντας, τοὺς δὲ πεζῶν· πολλοὺς δὲ αὐτῶν καὶ φρονήματα ἔχοντας ἠσθάνετο ὡς ἱκανοὺς ὄντας ἄρχειν· καὶ τοῖς φύλαξι δὲ αὐτοῦ οὗτοι μάλιστα ἐπλησίαζον, καὶ αὐτῷ δὲ τῷ Κύρῳ τούτων πολλοὶ πολλάκις συνεμίγνυσαν· ἀνάγκη γὰρ ἦν, εἴ τι καὶ χρῆσθαι ἔμελλεν αὐτοῖς· ὑπὸ τούτων οὖν καὶ κίνδυνος ἦν αὐτὸν μάλιστα παθεῖν τι κατὰ πολλοὺς τρόπους. 47. Σκοπῶν οὖν ὅπως ἂν αὐτῷ καὶ τὰ ἀπὸ τούτων ἀκίνδυνα γένοιτο, τὸ μὲν περιελέσθαι αὐτῶν τὰ ὅπλα καὶ ἀπολέμους ποιῆσαι ἀπεδοκίμασε, καὶ ἄδικον ἡγούμενος καὶ κατάλυσιν τῆς ἀρχῆς ταύτην νομίζων· τὸ δ' αὖ μὴ προῖσθαι αὐτοὺς καὶ τὸ ἀπιστοῦντα φανερὸν εἶναι ἀρχὴν ἠγήσατο πολέμου· 48. Ἓν δ' ἀντὶ πάντων τούτων ἔγνω καὶ κράτιστον εἶναι πρὸς τὴν αὐτοῦ ἀσφάλειαν καὶ κάλλιστον, εἰ δύναιτο ποιῆσαι τοὺς κρατίστους ἑαυτῷ μᾶλλον φίλους ἢ ἀλλήλοις. Ὡς δὴ ἐπὶ τὸ φιλεῖσθαι δοκεῖ ἡμῖν ἐλθεῖν, τοῦτο πειρασόμεθα διηγήσασθαι.

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1. *Πρῶτον μὲν γὰρ διὰ παντὸς ἀεὶ τοῦ χρόνου φιλανθρωπίαν τε καὶ ψυχῆς ὡς ἡδύνατο μάλιστα ἐνεφάνιζεν, ἡγούμενος, ὥσπερ οὐ ῥᾴδιόν ἐστι φιλεῖν τοὺς μισεῖν δοκοῦντας οὐδ' εὐνοεῖν τοῖς κακονόοις, οὕτω καὶ τοὺς γνωσθέντας ὡς φιλοῦσι καὶ εὐνοοῦσιν, οὐκ ἂν δύνασθαι μισεῖσθαι ὑπὸ τῶν φιλεῖσθαι ἡγουμένων.* 2. *Ἕως μὲν οὖν χρήμασιν ἀδυνατώτερος ἦν εὐεργετεῖν, τῷ τε προνοεῖν τῶν συνόντων καὶ τῷ προπονεῖν καὶ τῷ συνηδόμενος μὲν ἐπὶ τοῖς ἀγαθοῖς φανερὸς εἶναι, συναχθόμενος δὲ ἐπὶ τοῖς κακοῖς, τούτοις ἐπειρᾶτο τὴν φιλίαν θηρεύειν· ἐπειδὴ δὲ ἐγένετο αὐτῷ ὥστε χρήμασιν εὐεργετεῖν, δοκεῖ ἡμῖν γνῶναι πρῶτον μὲν ὡς εὐεργέτημα ἀνθρώποις πρὸς ἀλλήλους οὐδέν ἐστιν ἀπὸ τῆς αὐτῆς δαπάνης ἐπιχαριτώτερον ἢ σίτων καὶ ποτῶν μετάδοσις.* 3. *Τοῦτο δ' οὕτω νομίσας πρῶτον μὲν [ἐπὶ] τὴν αὐτοῦ τράπεζαν συνέταξεν, ὅπως οἷς αὐτὸς σιτοῖτο σίτοις, τούτοις ὁμοια ἀεὶ παρατίθοιτο αὐτῷ ἱκανὰ παμπόλλοις ἀνθρώποις· ὅσα δὲ παρατεθείη, ταῦτα πάντα, πλὴν οἷς αὐτὸς καὶ οἱ σύνδειπνοι χρήσαιντο, διεδίδου οἷς ἀεὶ βούλοιτο τῶν φίλων μνήμην ἐνδείκνυσθαι ἢ φιλοφροσύνην. Διέπεμπε δὲ καὶ τούτοις οἷς ἀγασθείη ἢ ἐν φυλακαῖς ἢ ἐν θεραπείαις ἢ ἐν αἰχρισινοῦν πράξεσιν, ἐνσημαινόμενος τοῦτο ὅτι οὐκ ἂν λανθάνοιεν χαρίζεσθαι βουλόμενοι.* 4. *Ἐτίμα δὲ καὶ τῶν οἰκετῶν ἀπὸ τῆς τραπέζης ὁπότε τινὰ ἐπαινέσειε· καὶ τὸν πάντα δὲ σῖτον τῶν οἰκετῶν ἐπὶ τὴν αὐτοῦ τράπεζαν ἐπετίθετο, οἰόμενος ὥσπερ καὶ τοῖς κυσὶν ἐμποιεῖν τινα καὶ τοῦτο εὔνοιαν. Εἰ δὲ καὶ θεραπεύεσθαί τινα βούλοιτο τῶν φίλων ὑπὸ πολλῶν, καὶ τούτοις ἔπεμπεν ἀπὸ τραπέζης· καὶ νῦν γὰρ ἔτι οἷς ἂν ὁρῶσι πεμπόμενα ἀπὸ τῆς βασιλέως τραπέζης, τούτους πάντες μᾶλλον θεραπεύουσι, νομίζοντες αὐτοὺς ἐντίμους εἶναι καὶ ἱκανοὺς διαπράττειν ἤν τι δέωνται. Ἔτι δὲ καὶ οὐ τούτων μόνον ἕνεκα τῶν εἰρημένων εὐφραίνει τὰ πεμπόμενα παρὰ βασιλέως, ἀλλὰ τῷ ὄντι καὶ ἡδονῇ πολὺ διαφέρει τὰ ἀπὸ τῆς βασιλέως τραπέζης.* 5. *Καὶ τοῦτο μέντοι οὕτως ἔχειν οὐδέν τι θαυμαστόν· ὥσπερ γὰρ καὶ αἱ ἄλλαι τέχναι διαφερόντως ἐν ταῖς μεγάλαις πόλεσιν ἐξειργασμέναι εἰσί, κατὰ τὸν αὐτὸν τρόπον*

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καὶ τὰ παρὰ βασιλεῖ σῖτα πολὺ διαφερόντως ἐκπεπόρηται. Ἐν μὲν γὰρ ταῖς μικραῖς πόλεσιν οἱ αὐτοὶ ποιοῦσι κλίνην, θύραν, ἄροτρον, τράπεζαν, πολλάκις δ' ὁ αὐτὸς οὗτος καὶ οἰκοδομεῖ, καὶ ἀγαπᾷ ἢν καὶ οὕτως ἱκανοὺς αὐτὸν τρέφειν ἐργοδότας λαμβάνῃ· ἀδύνατον οὖν πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν. Ἐν δὲ ταῖς μεγάλαις πόλεσι διὰ τὸ πολλοὺς ἑκάστου δεῖσθαι ἀρκεῖ καὶ μία ἑκάστῳ τέχνη εἰς τὸ τρέφεσθαι· πολλάκις δὲ οὐδ' ὅλη μία· ἀλλ' ὑποδήματα ποιεῖ ὁ μὲν ἀνδρεῖα, ὁ δὲ γυναικεῖα· ἔστι δὲ ἔνθα καὶ ὑποδήματα ὁ μὲν νευρορράφων μόνον τρέφεται, ὁ δὲ σχίζων, ὁ δὲ χιτῶνας μόνον συντέμνων, ὁ δέ γε τούτων οὐδὲν ποιῶν ἀλλὰ συντιθεὶς ταῦτα. Ἀνάγκη οὖν τὸν ἐν βραχυτάτῳ διατρίβοντα ἔργῳ τοῦτον καὶ ἄριστα διηναγκάσθαι τοῦτο ποιεῖν. 6. Τὸ αὐτὸ δὲ τοῦτο πέπονθε καὶ τὰ ἀμφὶ τὴν δίαιταν. Ὡι μὲν γὰρ ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν κοσμεῖ, μάττει, ὄψα ἄλλοτε ἀλλοῖα ποιεῖ, ἀνάγκη οἶμαι τούτῳ, ὡς ἂν ἕκαστον προχωρῇ, οὕτως ἔχειν· ὅπου δὲ ἱκανὸν ἔργον ἐνὶ ἕψειν κρέα, ἄλλῳ ὀπτᾶν, ἄλλῳ δὲ ἰχθὺν ἕψειν, ἄλλῳ ὀπτᾶν, ἄλλῳ ἄρτους ποιεῖν, καὶ μηδὲ τούτους παντοδαπους, ἀλλὰ ὀρκεῖ ἂν ἓν εἶδος εὐδοκιμοῦν παρασχῇ, ἀναγκη οἶμαι ταῦτα οὕτω ποιούμενα πολὺ διαφερόντως ἐξειργάσθαι ἕκαστον.

7. Τῇ μὲν δὴ τῶν σίτων θεραπείᾳ τοιαῦτα ποιῶν πολὺ ὑπερεβάλλετο πάντας· ὡς δὲ καὶ τοῖς ἄλλοις πᾶσι θεραπεύων πολὺ ἐκράτει, τοῦτο νῦν διηγήσομαι· πολὺ γὰρ διενεγκὼν ἀνθρώπων τῷ πλείστας προσόδους λαμβάνειν πολὺ ἔτι πλέον διήνεγκε τῷ πλεῖστα ἀνθρώπων δωρεῖσθαι. Κατῆρξε μὲν οὖν τούτου Κῦρος, διαμένει δὲ ἔτι καὶ νῦν τοῖς βασιλεῦσιν ἡ πολυδωρία. 8. Τίνι μὲν γὰρ φίλοι πλουσιώτεροι ὄντες φανεροὶ ἦ Περσῶν βασιλεῖ; τίς δὲ κοσμῶν κάλλιον φαίνεται στολαῖς τοὺς περὶ αὐτὸν ἢ βασιλεύς; τίνος δὲ δῶρα γιγνώσκεται ὥσπερ ἕνια τῶν βασιλέως, ψέλλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι; οὐ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα ἔχειν ᾧ ἂν μὴ βασιλεὺς δῷ. 9. Τίς δ' ἄλλος λέγεται δώρων μεγέθει ποιεῖν αἱρεῖσθαι αὐτὸν καὶ ἀντ' ἀδελφῶν καὶ ἀντὶ παίδων; τίς δ' ἄλλος ἐδυνάσθη ἐχθροὺς ἀπέχοντας πολλῶν μηνῶν ὁδὸν τιμωρεῖσθαι ὡς Περσῶν βασιλεύς; τίς δὲ ἄλλος καταστρεψάμενος ἀρχὴν ὑπὸ τῶν ἀρχομένων πατὴρ καλούμενος ἀπέθανεν ἢ Κῦρος; τοῦτο δὲ τοὔνομα δῆλον ὅτι εὐεργετοῦντός ἐστι μᾶλλον ἢ ἀφαιρουμένου. 10. Κατεμάθομεν δὲ ὡς καὶ τοὺς βασιλέως καλουμένους ὀφθαλ-

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πους καὶ τὰ βασιλέως ὦτα οὐκ ἄλλως ἐκτήσατο ἢ τῷ δωρεῖσθαί τε καὶ τιμᾶν· τοὺς γὰρ ἀπαγγείλαντας ὅσα καιρὸς αὐτῷ εἴη πεπύσθαι μεγάλως εὐεργετῶν πολλοὺς ἐποίησεν ἀνθρώπους καὶ ὠτακουστεῖν καὶ διοπτεύειν τί ἂν ἀγγείλαντες ὠφελήσειαν βασιλέα. 11. Ἐκ τούτου δὴ καὶ πολλοὶ ἐνομίσθησαν βασιλέως ὀφθαλμοὶ καὶ πολλὰ ὦτα. Εἰ δέ τις οἴεται ἕνα αἱρετὸν εἶναι ὀφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἴεται· ὀλίγα γὰρ εἷς γ' ἂν ἴδοι καὶ εἷς ἀκούσειε· καὶ τοῖς ἄλλοις ὥσπερ ἀμελεῖν ἂν παραγγελλόμενον εἴη, εἰ ἑνὶ τοῦτο προστεταγμένον εἴη· πρὸς δὲ καὶ ὄντινα γιγνώσκοιεν ὀφθαλμὸν ὄντα, τοῦτον ἂν εἰδεῖεν ὅτι φυλάττεσθαι δεῖ. Ἀλλ' οὐχ οὕτως ἔχει, ἀλλὰ τοῦ φάσκοντος ἀκοῦσαί τι ἢ ἰδεῖν ἄξιον ἐπιμελείας παντὸς βασιλεὺς ἀκούει. 12. Οὕτω δὴ πολλὰ μὲν βασιλέως ὦτα, πολλοὶ δὲ ὀφθαλμοὶ νομίζονται· καὶ φοβοῦνται πανταχοῦ λέγειν τὰ μὴ σύμφορα βασιλεῖ, ὥσπερ αὐτοῦ ἀκούοντος, καὶ ποιεῖν ἃ μὴ σύμφορα, ὥσπερ αὐτοῦ παρόντος. Οὔκουν ὅπως μνησθῆναι ἄν τις ἐτόλμησε πρός τινα περὶ Κύρου φλαῦρόν τι, ἀλλ' ὡς ἐν ὀφθαλμοῖς πᾶσι καὶ ὠσὶ βασιλέως τοῖς ἀεὶ παροῦσιν οὕτως ἕκαστος διέκειτο. Τοῦ δὲ οὕτω διακεῖσθαι τοὺς ἀνθρώπους πρὸς αὐτὸν ἐγὼ μὲν οὐκ οἶδ' ὅ,τι ἄν τις αἰτιάσαιτο μᾶλλον ἢ ὅτι μεγάλα ἤθελεν ἀντὶ μικρῶν εὐεργετεῖν.

13. Καὶ τὸ μὲν δὴ μεγέθει δώρων ὑπερβάλλειν πλουσιώτατον ὄντα οὐ θαυμαστόν· τὸ δὲ τῇ θεραπείᾳ καὶ τῇ ἐπιμελείᾳ τῶν φίλων βασιλεύοντα περιγίγνεσθαι, τοῦτο ἀξιολογώτερον. Ἐκεῖνος τοίνυν λέγεται κατάδηλος εἶναι μηδενὶ ἂν οὕτως αἰσχυνθεὶς ἡττώμενος ὡς φίλων θεραπείᾳ· 14. Καὶ λόγος δὲ αὐτοῦ ἀπομνημονεύεται ὡς λέγοι παραπλήσια ἔργα εἶναι νομέως ἀγαθοῦ καὶ βασιλέως ἀγαθοῦ· τόν τε γὰρ νομέα χρῆναι ἔφη εὐδαίμονα τὰ κτήνη ποιοῦντα χρῆσθαι αὐτοῖς, ἢ δὴ προβάτων εὐδαιμονία, τόν τε βασιλέα ὡσαύτως εὐδαίμονας πόλεις καὶ ἀνθρώπους ποιοῦντα χρῆσθαι αὐτοῖς. Οὐδὲν οὖν θαυμαστὸν εἴπερ ταύτην εἶχε τὴν γνώμην τὸ φιλονείκως ἔχειν πάντων ἀνθρώπων θεραπείᾳ περιγίγνεσθαι. 15. Καλὸν δὲ ἐπίδειγμα καὶ τοῦτο λέγεται Κῦρος ἐπιδεῖξαι Κροίσῳ, ὅτε ἐνουθέτει αὐτὸν ὡς διὰ τὸ πολλὰ διδόναι πένης ἔσοιτο, ἐξὸν αὐτῷ θησαυροὺς χρυσοῦ πλείστους ἑνί γε ἀνδρὶ ἐν τῷ οἴκῳ κατατεθέσθαι· καὶ τὸν Κῦρον λέγεται ἐρέσθαι· Καὶ πόσα ἂν ἤδη οἴει μοι χρήματα εἶναι, εἰ συνέλεγον χρυσίον ὥσπερ σὺ κελεύεις ἐξ ὅτου ἐν

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τῇ ἀρχῇ εἰμι; καὶ τὸν Κροῖσον εἰπεῖν πολύν τινα ἀριθμόν. 16. Καὶ τὸν Κῦρον πρὸς ταῦτα, Ἄγε δή, φάναι, ὦ Κροῖσε, συμπεμψον ἄνδρα σὺν Ὑστάσπῃ τούτῳ ὅτῳ σὺ πιστεύεις μάλιστα. Σὺ δέ, ὦ Ὑστάσπα, ἔφη, περιελθὼν πρὸς τοὺς φίλους λέγε αὐτοῖς ὅτι δέομαι χρυσίου πρὸς πρᾶξίν τινα· καὶ γὰρ τῷ ὄντι προσδέομαι· καὶ κέλευε αὐτοὺς ὁπόσα ἂν ἕκαστος δύναιτο πορίσαι μοι χρήματα· γράψαντας δὲ καὶ κατασημηναμένους δοῦναι τὴν ἐπιστολὴν τῷ Κροίσου θεράποντι φέρειν. 17. Ταῦτα δὲ ὅσα ἔλεγε καὶ γράψας καὶ σημηνάμενος ἐδίδου τῷ Ὑστάσπῃ φέρειν πρὸς τοὺς φίλους, ἐνέγραψε δὲ πρὸς πάντας καὶ Ὑστάσπην ὡς φίλον αὐτοῦ δέχεσθαι. Ἐπεὶ δὲ περιῆλθε καὶ ἤνεγκεν ὁ Κροίσου θεράπων τὰς ἐπιστολάς, ὁ μὲν δὴ Ὑστάσπης εἶπεν· Ὦ Κῦρε βασιλεῦ, καὶ ἐμοὶ ἤδη χρὴ ὡς πλουσίῳ χρῆσθαι· πάμπολλα γὰρ ἔχων πάρειμι δῶρα διὰ τὰ γράμματα. 18. Καὶ ὁ Κῦρος εἶπεν· Εἷς μὲν τοίνυν καὶ οὗτος ἤδη θησαυρὸς ἡμῖν, ὦ Κροῖσε· τοὺς δὲ ἄλλους καταθεῶ καὶ λόγισαι πόσα ἐστὶν ἕτοιμα χρήματα, ἤν τι δέωμαι χρῆσθαι. Λέγεται δὴ λογιζόμενος ὁ Κροῖσος πολλαπλάσια εὑρεῖν ἢ ἔφη Κύρῳ ἂν εἶναι ἐν τοῖς θησαυροῖς ἤδη, εἰ συνέλεγεν. 19. Ἐπεὶ δὲ τοῦτο φανερὸν ἐγένετο, εἰπεῖν λέγεται ὁ Κῦρος, Ὁρᾷς, φάναι, ὦ Κροῖσε, ὡς εἰσὶ καὶ ἐμοὶ θησαυροί; ἀλλὰ σὺ μὲν κελεύεις με παρ' ἐμοὶ αὐτοὺς συλλέγοντα φθονεῖσθαί τε δι' αὐτοὺς καὶ μισεῖσθαι, καὶ φύλακας αὐτοῖς ἐφιστάντα μισθοφόρους τούτοις πιστεύειν· ἐγὼ δὲ τοὺς φίλους πλουσίους ποιῶν τούτους μοι νομίζω θησαυροὺς καὶ φύλακας ἅμα ἐμοῦ τε καὶ τῶν ἡμετέρων ἀγαθῶν πιστοτέρους εἶναι ἢ εἰ φρουροὺς μισθοφόρους ἐπεστησάμην. 20. Καὶ ἄλλο δέ σοι ἐρῶ· ἐγὼ γάρ, ὦ Κροῖσε, ὃ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις ἐποίησαν ὁμοίως πάντας πένητας, τούτου μὲν οὐδὲ αὐτὸς δύναμαι περιγενέσθαι, ἀλλ' εἰμὶ ἄπληστος κἀγὼ ὥσπερ οἱ ἄλλοι χρημάτων· 21. τῆδέ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων ὅτι οἱ μὲν ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, τὰ μὲν αὖ κατορύττουσι τὰ δὲ κατασήπουσι, τὰ δὲ ἀριθμοῦντες καὶ μετροῦντες καὶ ἱστάντες καὶ διαψύχοντες καὶ φυλάττοντες πράγματα ἔχουσι, καὶ ὅμως ἔνδον ἔχοντες τοσαῦτα οὔτε ἐσθίουσι πλειω ἢ δύνανται φέρειν διαῤῥαγεῖεν γὰρ ἄν, οὔτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἄν, ἀλλὰ τὰ περιττὰ χρήματα πράγματα ἔχουσιν. 22. Ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι ἀεὶ πλείφνων·

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Ἐπειδὰν δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τάς τ' ἐνδείας τῶν φίλων ἐξακοῦμαι καὶ πλουτίζων καὶ εὐεργετῶν ἀνθρώπους εὔνοιαν ἐξ αὐτῶν κτῶμαι καὶ φιλίαν, καὶ ἐκ τούτων καρποῦμαι ἀσφάλειαν καὶ εὔκλειαν· ἃ οὔτε κατασήπεται οὔτε ὑπερπληροῦντα λυμαίνεται, ἀλλὰ ἡ εὔκλεια ὅσῳ ἂν πλείων ᾖ, τοσούτῳ καὶ μείζων καὶ καλλίων καὶ κουφοτέρα φέρειν γίγνεται πολλάκις δὲ καὶ τοὺς φέροντας αὐτὴν κουφοτέρους παρέχεται. 23. Ὅπως δὲ καὶ τοῦτο εἰδῇς, ἔφη, ὦ Κροῖσε, ἐγὼ οὐ τοὺς πλεῖστα ἔχοντας καὶ φυλάττοντας πλεῖστα εὐδαιμονεστάτους ἡγοῦμαι· οἱ γὰρ τὰ τείχη φυλάττοντες οὕτω γ' ἂν εὐδαιμονέστατοι εἶησαν· πάντα γὰρ τὰ ἐν ταῖς πόλεσι φυλάττουσιν· ἀλλ' ὃς ἂν κτᾶσθαί τε πλεῖστα δύνηται σὺν τῷ δικαίῳ, χρῆσθαί τε πλείστοις σὺν τῷ καλῷ, τοῦτον ἐγὼ εὐδαιμονέστατον νομίζω [καὶ τὰ χρήματα]. Καὶ ταῦτα μὲν δὴ φανερὸς ἦν ὥςπερ καὶ ἔλεγε πράττων.

24. Πρὸς δὲ τούτοις κατανοήσας τοὺς πολλοὺς τῶν ἀνθρώπων ὅτι ἢν μὲν ὑγιαίνοντες διατελῶσι, παρασκευάζονται ὅπως ἕξουσι τὰ ἐπιτήδεια καὶ κατατίθενται τὰ χρήσιμα εἰς τὴν τῶν ὑγιαινόντων δίαιταν· ὅπως δὲ ἢν ἀσθενήσωσι τὰ σύμφορα παρέσται, τούτου οὐ πάνυ ἐπιμελουμένους ἑώρα· ἔδοξεν οὖν καὶ ταῦτα ἐκπονῆσαι αὐτῷ, τούς τε ἰατροὺς τοὺς ἀρίστους συνεκομίσατο πρὸς αὑτὸν τῷ τελεῖν ἐθέλειν, καὶ ὁπόσα ἢ ὄργανα χρήσιμα ἔφη τις ἂν αὐτῶν γενέσθαι ἢ φάρμακα ἢ σῖτα ἢ ποτά, οὐδὲν τούτων ὅτι οὐχὶ παρασκευάσας ἐθησαύριζε παρ' αὑτῷ. 25. Καὶ ὁπότε δέ τις ἀσθενήσειε τῶν θεραπεύεσθαι ἐπικαιρίων, ἐπεσκόπει καὶ παρεῖχε πάντα ὅτου ἔδει· καὶ τοῖς ἰατροῖς δὲ χάριν ἤδει, ὁπότε τις ἰάσαιτό τινα τοῖς παρ' ἐκείνου λαμβάνων.

26. Ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι. Ὧν δὲ προηγόρευέ τε ἀγῶνας καὶ ἆθλα προὐτίθει, φιλονεικίας ἐμποιεῖν βουλόμενος περὶ τῶν καλῶν καὶ ἀγαθῶν ἔργων, ταῦτα τῷ μὲν Κύρῳ ἔπαινον παρεῖχεν ὅτι ἐπεμέλετο ὅπως ἀσκοῖτο ἡ ἀρετή· τοῖς μέντοι ἀρίστοις οἱ ἀγῶνες οὗτοι πρὸς ἀλλήλους καὶ ἔριδας καὶ φιλονεικίας ἐνέβαλλον. 27. Πρὸς δὲ τούτοις ὥςπερ νόμον κατεστήσατο ὁ Κῦρος, ὅσα διακρίσεως δέοιτο εἴτε δίκη εἴτε ἀγωνίσματι, τοὺς δεομένους διακρίσεως συντρέχειν τοῖς κριταῖς. Δῆλον οὖν ὅτι ἐστοχάζοντο μὲν οἱ ἀγωνιζόμενοί τι ἀμφότεροι τῶν κρατίστων καὶ τῶν μάλιστα φί-

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λων κριτῶν· ὁ δὲ μὴ νικῶν τοῖς μὲν νικῶσιν ἐφθόνει, τοὺς δὲ μὴ ἑαυτὸν κρίνοντας ἐμίσει· ὁ δ' αὖ νικῶν τῷ δικαίῳ προσεποιεῖτο νικᾶν, ὥστε χάριν οὐδενὶ ἠγεῖτο ὀφείλειν. 28. Καὶ οἱ πρωτεύειν δὲ βουλόμενοι φιλίᾳ παρὰ Κύρῳ, ὥσπερ ἄλλοι ἐν πόλεσι, καὶ οὗτοι ἐπιθύμως πρὸς ἀλλήλους εἶχον, ὥστ' οἱ πλέονες ἐκποδὼν ἐβούλοντο ὁ ἕτερος τὸν ἕτερον γενέσθαι μᾶλλον ἢ συνέπραξαν ἄν τι ἀλλήλοις ἀγαθόν. Καὶ ταῦτα μὲν δεδήλωται ὡς ἐμηχανᾶτο τοὺς κρατίστους αὐτὸν μᾶλλον πάντας φιλεῖν ἢ ἀλλήλους.

CAP. III.

1. Νῦν δὲ ἤδη διηγησόμεθα ὡς τὸ πρῶτον ἐξήλασε Κῦρος ἐκ τῶν βασιλείων. Καὶ γὰρ αὐτῆς τῆς ἐξελάσεως ἡ σεμνότης ἡμῖν δοκεῖ μία τῶν τεχνῶν εἶναι τῶν μεμηχανημένων τὴν ἀρχὴν μὴ εὐκαταφρόνητον εἶναι. Πρῶτον μὲν οὖν πρὸ τῆς ἐξελάσεως εἰσκαλέσας πρὸς αὑτὸν τοὺς τὰς ἀρχὰς ἔχοντας Περσῶν τε καὶ τῶν ἄλλων διέδωκεν αὐτοῖς τὰς Μηδικὰς στολάς· καὶ τότε πρῶτον Πέρσαι Μηδικὴν στολὴν ἐνέδυσαν· διαδιδούς τε ἅμα τάδε ἔλεγεν αὐτοῖς ὅτι ἐλάσαι βούλοιτο εἰς τὰ τεμένη τὰ τοῖς θεοῖς ἐξηρημένα καὶ θῦσαι μετ' ἐκείνων. 2. Πάρεστε οὖν, ἔφη, αὔριον ἐπὶ τὰς θύρας κοσμηθέντες ταῖς στολαῖς ταύταις πρὶν ἥλιον ἀνατέλλειν, καὶ καθίστασθε ὡς ἂν ὑμῖν Φεραύλας ὁ Πέρσης ἐξαγγείλῃ παρ' ἐμοῦ· καὶ ἐπειδάν, ἔφη, ἐγὼ ἡγῶμαι, ἕπεσθε ἐν τῇ ῥηθείσῃ χώρᾳ. Ἦν δ' ἄρα τινὶ δοκῇ ὑμῶν ἄλλη κάλλιον εἶναι ἢ ὡς ἂν νῦν ἐλαύνωμεν, ἐπειδὰν πάλιν ἔλθωμεν, διδασκέτω με· ὅπῃ γὰρ ἂν κάλλιστον καὶ ἄριστον ὑμῖν δοκῇ εἶναι, ταύτῃ ἕκαστα δεῖ καταστήσασθαι. 3. Ἐπεὶ δὲ τοῖς κρατίστοις διέδωκε τὰς καλλίστας στολάς, ἐξέφερε δὴ καὶ ἄλλας Μηδικὰς στολάς, παμπόλλας γὰρ παρεσκευάσατο, οὐδὲν φειδόμενος οὔτε πορφυρίδων οὔτε ὀρφνίνων οὔτε φοινικίδων οὔτε καρυκίνων ἱματίων· νείμας δὲ τούτων τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὑτῶν φίλους, ὥσπερ, ἔφη, ἐγὼ ὑμᾶς κοσμῶ. 4. Καί τις τῶν παρόντων ἐπήρετο αὐτὸν Σὺ δέ, ὦ Κῦρε, ἔφη, πότε κοσμήσῃ; ὁ δ' ἀπεκρίνατο, Οὐ γὰρ νῦν, ἔφη, δοκῶ ὑμῖν αὐτὸς κοσμεῖσθαι ὑμᾶς κοσμῶν; ἀμέλει, ἔφη, ἢν δύνωμαι ὑμᾶς τοὺς φίλους εὖ ποιεῖν, ὁποίαν ἂν ἔχων τυγχάνω στο-

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λήν, ἐν ταύτῃ καλὸς φανοῦμαι. 5. Οὕτω δὴ οἱ μὲν ἀπελθόντες μεταπεμπόμενοι τοὺς φίλους ἐκόσμουν ταῖς στολαῖς. Ὁ δὲ Κῦρος νομίζων Φεραύλαν τὸν ἐκ τῶν δημοτῶν καὶ συνετὸν εἶναι καὶ φιλόκαλον καὶ εὔτακτον καὶ τοῦ χαρίζεσθαι αὐτῷ οὐκ ἀμελεῖν, ὅς ποτε καὶ περὶ τοῦ τιμᾶσθαι ἕκαστον κατὰ τὴν ἀξίαν συνεῖπε, τοῦτον δὴ καλέσας συνεβουλεύετο αὐτῷ πῶς ἂν τοῖς μὲν εἴνοις κάλλιστα ἰδεῖν ποιοῖτο τὴν ἐξέλασιν, τοῖς δὲ δυσμενέσι φοβερώτατα. 6. Ἐπεὶ δὲ σκοπούντοιν αὐτοῖν τὰ αὐτὰ συνέδοξεν, ἐκέλευε τὸν Φεραύλαν ἐπιμεληθῆναι ὅπως ἂν οὕτω γένηται αὔριον ἡ ἐξέλασις ὥσπερ ἔδοξε καλῶς ἔχειν. Εἴρηκα δὲ ἐγώ, ἔφη, πάντας πείθεσθαί σοι περὶ τῆς ἐν τῇ ἐξελάσει τάξεως· ὅπως δ' ἂν ἥδιον παραγγέλλοντός σου ἀκούωσι, φέρε λαβών, ἔφη, χιτῶνας μὲν τουτουσὶ τοῖς τῶν δορυφόρων ἡγεμόσι, κασᾶς δὲ τούσδε τοὺς ἐφιππίους τοῖς τῶν ἱππέων ἡγεμόσι δός, καὶ τῶν ἁρμάτων τοῖς ἡγεμόσιν ἄλλους τούσδε χιτῶνας. 7. Ὁ μὲν δὴ ἔφερε λαβών· οἱ δὲ ἡγεμόνες ἐπεὶ ἴδοιεν αὐτόν, ἔλεγον Μένας δὴ σύ γε, ὦ Φεραύλα, ὁπότε γε καὶ ἡμῖν τάσσεις ἃ ἂν δέῃ ποιεῖν. Οὐ μὰ Δί', ἔφη ὁ Φεραύλας, οὐ μόνον γε, ὡς ἔοικεν, ἀλλὰ καὶ σκευοφορήσω· νῦν γοῦν φέρω τώδε δύο κασᾶ, τὸν μὲν σοί, τὸν δὲ ἄλλῳ· σὺ μέντοι τούτων λάβε ὁπότερον βούλει. 8. Ἐκ τούτου δὴ ὁ μὲν λαμβάνων τὸν κασᾶν τοῦ μὲν φθόνου ἐπελέληστο, εὐθὺς δὲ συνεβουλεύετο αὐτῷ ὁπότερον λαμβάνοι· ὁ δὲ συμβουλεύσας ἂν ὁπότερος βελτίων εἴη καὶ εἰπών, Ἦν μου κατηγορήσῃς ὅτι αἱρεσίν οοι δέδωκα, εἰσαῦθις ὅταν διακονῶ, ἑτέρῳ μοι χρήσῃ διακόνῳ. Ὁ μὲν δὴ Φεραύλας οὕτω διαδοὺς ἦ ἐτάχθη εὐθὺς ἐπεμελεῖτο τῶν εἰς τὴν ἐξέλασιν ὅπως ὡς κάλλιστα ἕκαστα ἔξοι.

9. Ἡνίκα δὲ ἡ ὑστεραία ἦκε, καθαρὰ μὲν ἦν πάντα πρὸ ἡμέρας, στίχοι δὲ ἑστήκεσαν ἔνθεν καὶ ἔνθεν τῆς ὁδοῦ, ὥσπερ καὶ νῦν ἔτι ἵστανται ἦ ἂν βασιλεὺς μέλλῃ ἐλαύνειν· ὧν ἐντὸς οὐδενὶ ἔστιν εἰσιέναι τῶν μὴ τετιμημένων· μαστιγοφόροι δὲ καθέστασαν οἳ ἔπαιον εἴ τις ἐνοχλοίη. Ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους ἔμπροσθεν τῶν πυλῶν εἰς τέτταρας, δισχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν. 10. Καὶ οἱ ἱππεῖς δὲ πάντες παρῆσαν καταβεβηκότες ἀπὸ τῶν ἵππων, καὶ διειρκότες τὰς χεῖρας διὰ τῶν κανδύων, ὥσπερ καὶ νῦν ἔτι διείρουσιν, ὅταν ὁρᾷ βασιλεύς. Ἔστασαν δὲ Πέρσαι μὲν ἐκ δεξιᾶς, οἱ δὲ ἄλλοι σύμμαχοι ἐξ ἀριστερᾶς τῆς ὁδοῦ, καὶ τὰ ἅρματα ὡσαύτως τὰ ἡμίσεα ἑκατέρωθεν.

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11. Ἐπεὶ δὲ ἀνεπετάννυντο αἱ τοῦ βασιλείου πύλαι, πρῶτον μὲν ἦγοντο τῷ Διὶ ταῦροι πάγκαλοι εἰς τέσσαρας καὶ οἷς τῶν ἄλλων θεῶν οἱ μάγοι ἐξηγοῦντο· πολὺ γὰρ οἴονται Πέρσαι χρῆναι τοῖς περὶ τοὺς θεοὺς μᾶλλον τεχνίταις χρῆσθαι ἢ περὶ τἆλλα. 12. Μετὰ δὲ τοὺς βοῦς ἵπποι ἦγοντο θῦμα τῷ Ἡλίῳ· μετὰ δὲ τούτους ἐξήγετο ἅρμα λευκὸν χρυσόζυγον ἐστεμμένον Διὸς ἱερόν· μετὰ δὲ τόδε Ἡλίου ἅρμα λευκόν, καὶ τοῦτο ἐστεμμένον ὥςπερ τὸ πρόσθεν· μετὰ δὲ τοῦτο ἄλλο τρίτον ἅρμα ἐξήγετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι, καὶ πῦρ ὄπισθεν αὐτοῦ ἐπ' ἐσχάρας μεγάλης ἄνδρες εἵποντο φέροντες. 13. Ἐπὶ δὲ τούτοις ἤδη αὐτὸς ἐκ τῶν πυλῶν προὐφαίνετο ὁ Κῦρος ἐφ' ἅρματος ὀρθὴν ἔχων τὴν τιάραν καὶ χιτῶνα πορφυροῦν μεσόλευκον, ἄλλῳ δ' οὐκ ἔξεστι μεσόλευκον ἔχειν, καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὑσγινοβαφεῖς, καὶ κάνδυν ὁλοπόρφυρον. Εἶχε δὲ καὶ διάδημα περὶ τῇ τιάρᾳ· καὶ οἱ συγγενεῖς δὲ αὐτοῦ τὸ αὐτὸ δὴ τοῦτο σημεῖον εἶχον καὶ νῦν τὸ αὐτὸ δὴ τοῦτο ἔχουσι. 14. Τὰς δὲ χεῖρας ἔξω τῶν χειρίδων εἶχε. Παρωχεῖτο δὲ αὐτῷ ἡνίοχος μέγας μέν, μείων δ' ἐκείνου εἴτε καὶ τῷ ὄντι εἴτε καὶ ὁπωςοῦν· μείζων δὲ ἐφάνη πολὺ Κῦρος. Ἰδόντες δὲ πάντες προςεκύνησαν, εἴτε καὶ ἄρξαι τινὲς κεκελευσμένοι εἴτε καὶ ἐκπλαγέντες τῇ παρασκευῇ καὶ τῷ δόξαι μέγαν τε καὶ καλὸν φανῆναι τὸν Κῦρον. 15. Πρόσθεν δὲ Περσῶν οὐδεὶς Κῦρον προςεκύνει. Ἐπεὶ δὲ προῆει τὸ τοῦ Κύρου ἅρμα, προηγοῦντο μὲν οἱ τετρακισχίλιοι δορυφόροι, παρείποντο δὲ οἱ δισχίλιοι ἑκατέρωθεν τοῦ ἅρματος· ἐφείποντο δὲ οἱ περὶ αὐτὸν σκηπτοῦχοι ἐφ' ἵππων κεκοσμημένοι σὺν τοῖς παλτοῖς ἀμφὶ τοὺς τριακοσίους. 16. Οἱ δ' αὖ τῷ Κύρῳ τρεφόμενοι ἵπποι παρήγοντο χρυσοχάλινοι, ῥαβδωτοῖς ἱματίοις καταπεπταμένοι, ἀμφὶ τοὺς διακοσίους· ἐπὶ δὲ τούτοις δισχίλιοι ξυστοφόροι· ἐπὶ δὲ τούτοις ἱππεῖς οἱ πρῶτοι γενόμενοι μύριοι, εἰς ἑκατὸν πανταχῇ τεταγμένοι· ἦγεῖτο δὲ αὐτῶν Χρυσάντας. 17. Ἐπὶ δὲ τούτοις μύριοι ἄλλοι Περσῶν ἱππεῖς τεταγμένοι ὡςαύτως, ἦγεῖτο δὲ αὐτῶν Ὑστάσπης· ἐπὶ δὲ τούτοις ἄλλοι μύριοι ὡςαύτως τεταγμένοι, ἦγεῖτο δ' αὐτῶν Δατάμας· 18. Ἐπὶ δὲ τούτοις ἄλλοι, ἦγεῖτο δ' αὐτῶν Γαδάτας· ἐπὶ δὲ τούτοις Μῆδοι ἱππεῖς, ἐπὶ δὲ τούτοις Ἀρμένιοι, μετὰ δὲ τούτους Ὑρκάνιοι, μετὰ δὲ τούτους Καδούσιοι, ἐπὶ δὲ τούτοις Σάκαι· μετὰ δὲ τοὺς ἱππέας ἅρματα ἐπὶ τεττάρων τεταγμένα, ἦγεῖτο δὲ αὐτῶν Ἀρταβάτης Πέρσης.

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19. *Πορευομένου δὲ αὐτοῦ παρείποντο πάμπολλοι ἄνθρωποι ἔξω τῶν σημείων, δεόμενοι Κύρου ἄλλος ἄλλης πράξεως. Πέμψας οὖν πρὸς αὐτοὺς τῶν σκηπτούχων τινάς, οἳ παρείποντο αὐτῷ τρεῖς ἑκατέρωθεν τοῦ ἅρματος αὐτοῦ τούτου ἕνεκα τοῦ διαγγέλλειν, ἐκέλευσεν εἰπεῖν αὐτοῖς, εἴ τίς τι αὐτοῦ δέοιτο, διδάσκειν τῶν ὑπάρχων τινὰ ὅ,τι τις βούλοιτο, ἐκείνους δὲ ἔφη πρὸς αὐτὸν ἐρεῖν. Οἱ μὲν δὴ ἀπιόντες εὐθὺς κατὰ τοὺς ἱππέας ἐπορεύοντο καὶ ἐβουλεύοντο τίνι ἕκαστος προσίοι.* 20. *Ὁ δὲ Κῦρος οὓς ἐβούλετο μάλιστα θεραπεύεσθαι τῶν φίλων ὑπὸ τῶν ἀνθρώπων, τούτους πέμπων τινὰ πρὸς αὐτὸν ἐκάλει καθ' ἕνα ἕκαστον καὶ ἔλεγεν αὐτοῖς· Ἤν τις ὑμᾶς διδάσκῃ τι τούτων τῶν παρεπομένων, ὃς μὲν ἂν μηδὲν δοκῇ ὑμῖν λέγειν, μὴ προσέχετε αὐτῷ τὸν νοῦν· ὃς δ' ἂν δικαίων δεῖσθαι δοκῇ, εἰσαγγέλλετε πρὸς ἐμέ, ἵνα κοινῇ βουλευόμενοι διαπράττωμεν αὐτοῖς.* 21. *Οἱ μὲν δὴ ἄλλοι, ἐπεὶ καλέσειεν, ἀνὰ κράτος ἐλαύνοντες ὑπήκουον, συναύξοντες τὴν ἀρχὴν τῷ Κύρῳ καὶ ἐνδεικνύμενοι ὅτι σφόδρα πείθοιντο· Δαϊφάρνης δέ τις ἦν σολοικότερος ἄνθρωπος τῷ τρόπῳ, ὃς ᾤετο, εἰ μὴ ταχὺ ὑπακούοι, ἐλευθερώτερος ἂν φαίνεσθαι.* 22. *Αἰσθόμενος οὖν ὁ Κῦρος τοῦτο, πρὶν προσελθεῖν αὐτὸν καὶ διαλεχθῆναι αὐτῷ ὑποπέμψας τινὰ τῶν σκηπτούχων εἰπεῖν ἐκέλευσε πρὸς αὐτὸν ὅτι οὐδὲν ἔτι δέοιτο· καὶ τὸ λοιπὸν οὐκ ἐκάλει.* 23. *Ὁ δὲ ὕστερον κληθεὶς αὐτοῦ πρότερος αὐτῷ προσήλασε, καὶ ὁ Κῦρος ἵππον αὐτῷ ἔδωκε τῶν παρεπομένων καὶ ἐκέλευσε τῶν σκηπτούχων τινὰ συναπαγαγεῖν αὐτῷ ὅπου κελεύσειε. Τοῖς δὲ ἰδοῦσιν ἔντιμόν τι ἔδοξεν εἶναι, καὶ πολὺ πλείονες ἐκ τούτου αὐτὸν ἐθεράπευον ἀνθρώπων.*

24. *Ἐπεὶ δὲ ἀφίκοντο πρὸς τὰ τεμένη, ἔθυσαν τῷ Διὶ καὶ ὁλοκαύτωσαν τοὺς ταύρους· ἔπειτα τῷ Ἡλίῳ καὶ ὁλοκαύτωσαν τοὺς ἵππους· ἔπειτα Γῇ σφάξαντες ὡς ἐξηγήσαντο οἱ μάγοι ἐποίησαν· ἔπειτα δὲ ἥρωσι τοῖς Συρίαν ἔχουσι.* 25. *Μετὰ δὲ ταῦτα καλοῦ ὄντος τοῦ χωρίου ἔδειξε τέρμα ὡς ἐπὶ πέντε σταδίων χωρίου, καὶ εἶπε κατὰ φῦλα ἀνὰ κράτος ἐνταῦθα ἀφεῖναι τοὺς ἵππους. Σὺν μὲν οὖν τοῖς Πέρσαις αὐτὸς ἤλασε καὶ ἐνίκα πολύ· μάλιστα γὰρ ἐμεμελήκει αὐτῷ ἱππικῆς· Μήδων δὲ Ἀρτάβαζος ἐνίκα· Κῦρος γὰρ αὐτῷ τὸν ἵππον ἐδεδώκει· Σύρων δὲ ὁ προστατῶν· Ἀρμενίων δὲ Τιγράνης· Ὑρκανίων δὲ ὁ υἱὸς τοῦ ἱππάρχου· Σακῶν δὲ*

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ἰδιώτης ἀνὴρ ἀπέλιπεν ἆρα τῷ ἵππῳ τοὺς ἄλλους ἵππους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου. 26. Ἔνθα δὴ λέγεται ὁ Κῦρος ἐρέσθαι τὸν νεανίσκον εἰ δέξαιτ' ἂν βασιλείαν ἀντὶ τοῦ ἵππου. Τὸν δ' ἀποκρίνασθαι ὅτι βασιλείαν μὲν οὐκ ἂν δεξαίμην, χάριν δὲ ἀνδρὶ ἀγαθῷ καταθέσθαι δεξαίμην ἄν. 27. Καὶ ὁ Κῦρος εἶπε, Καὶ μὴν ἐγὼ δεῖξαί σοι θέλω ἔνθα κἂν μύων βάλῃς, οὐκ ἂν ἁμάρτοις ἀνδρὸς ἀγαθοῦ. Πάντως τοίνυν, ὁ Σάκας, ἔφη, δεῖξόν μοι· ὡς βαλῶ γε ταύτῃ τῇ βώλῳ, ἔφη ἀνελόμενος. 28. Καὶ ὁ μὲν Κῦρος δείκνυσιν αὐτῷ ὅπου ἦσαν πλεῖστοι τῶν φίλων· ὁ δὲ καταμύων ἵησι τῇ βώλῳ καὶ παρελαύνοντος Φεραύλα τυγχάνει· ἔτυχε γὰρ ὁ Φεραύλας παραγγέλλων τι τακτὸς παρὰ τοῦ Κύρου· βληθεὶς δὲ οὐδὲ μετεστράφη, ἀλλ' ᾤχετο ἐφ' ὅπερ ἐτάχθη. 29. Ἀναβλέψας δὲ ὁ Σάκας ἐρωτᾷ τίνος ἔτυχεν. Οὐ μὰ τὸν Δί', ἔφη, οὐδενὸς τῶν παρόντων. Ἀλλ' οὐ μέντοι, ἔφη ὁ νεανίσκος, τῶν γε ἀπόντων. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος, σύ γε ἐκείνου τοῦ παρὰ τὰ ἅρματα ταχὺ ἐλαύνοντος τὸν ἵππον. Καὶ πῶς, ἔφη, οὐ μεταστρέφεται; 30. Καὶ ὁ Κῦρος ἔφη, Μαινόμενος γάρ τίς ἐστιν, ὡς ἔοικεν. Ἀκούσας ὁ νεανίσκος ᾤχετο σκεψόμενος τίς εἴη· καὶ εὑρίσκει τὸν Φεραύλαν γῆς τε κατάπλεων τὸ γένειον καὶ αἵματος· ἐῤῥύη γὰρ αὐτῷ ἐκ τῆς ῥινὸς βληθέντι. 31. Ἐπεὶ δὲ προσῆλθεν, ἤρετο αὐτὸν εἰ βληθείη. Ὁ δὲ ἀπεκρίνατο Ὡς ὁρᾷς. Δίδωμι τοίνυν σοι, ἔφη, τουτονὶ τὸν ἵππον. Ὁ δ' ἐπήρετο Ἀντὶ τοῦ; ἐκ τούτου δὴ διηγεῖτο ὁ Σάκας τὸ πρᾶγμα, καὶ τέλος εἶπε· 32. Καὶ οἶμαί γε οὐχ ἡμαρτηκέναι ἀνδρὸς ἀγαθοῦ. Καὶ ὁ Φεραύλας εἶπεν, Ἀλλὰ πλουσιωτέρῳ μὲν ἂν εἰ ἐσωφρόνεις ἢ ἐμοὶ ἐδίδους· νῦν δὲ κἀγὼ δέξομαι. Ἐπεύχομαι δέ, ἔφη, τοῖς θεοῖς, οἵπερ με ἐποίησαν βληθῆναι ὑπὸ σοῦ, δοῦναί μοι ποιῆσαι μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς. Καὶ νῦν μέν, ἔφη, ἀπέλα, ἀναβὰς ἐπὶ τὸν ἐμὸν ἵππον· αὖθις δὲ ἐγὼ παρέσομαι πρὸς σέ. Οἱ μὲν δὴ οὕτω διηλλάξαντο. 33. Καδουσίων δὲ ἐνίκα Ῥαδίνης. Ἀφίει δὲ καὶ τὰ ἅρματα καθ' ἕκαστον· τοῖς δὲ νικῶσι πᾶσιν ἐδίδου βοῦς τε, ὅπως ἂν θύσαντες ἑστιῷντο, καὶ ἐκπώματα. Τὸν μὲν οὖν βοῦν ἔλαβε καὶ αὐτὸς τὸ νικητήριον· τῶν δὲ ἐκπωμάτων τὸ αὐτοῦ μέρος Φεραύλᾳ ἔδωκεν, ὅτι καλῶς ἔδοξεν αὐτοῦ τὴν ἐκ τοῦ βασιλείου ἔλασιν διατάξαι. 34. Οὕτω δὴ ἡ τότε ὑπὸ Κύρου καταστᾶθεῖσα ἔλασις, οὕτως ἔτι καὶ νῦν διαμένει ἡ βασιλέως ἔλασις·

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πλὴν τὰ ἱερὰ ἄπεστιν, ὅταν μὴ θύῃ. Ὡς δὲ ταῦτα τέλος εἶχεν, ἀφικνοῦνται πάλιν ἐς τὴν πόλιν, καὶ ἐσκήνησαν, οἷς μὲν ἐδόθησαν οἰκίαι, κατ' οἰκίας· οἷς δὲ μή, ἐν τάξει.

35. Καλέσας δὲ καὶ ὁ Φεραύλας τὸν Σάκαν τὸν δόντα τὸν ἵππον ἐξέτιζε, καὶ τἆλλα τε παρεῖχεν ἔκπλεω, καὶ ἐπεὶ ἐδεδειπνήκεσαν, τὰ ἐκπώματα αὐτῷ ἃ ἔλαβε παρὰ Κύρου ἐμπιπλὰς προὔπινε καὶ ἐδωρεῖτο. 36. Καὶ ὁ Σάκας ὁρῶν πολλὴν μὲν καὶ καλὴν στρωμνήν, πολλὴν δὲ καὶ καλὴν κατασκευήν, καὶ οἰκέτας δὲ πολλούς, Εἰπέ μοι, ἔφη, ὦ Φεραύλα, ἦ καὶ οἵκοι τῶν πλουσίων ἦσθα; 37. Καὶ ὁ Φεραύλας εἶπε Ποίων πλουσίων; τῶν μὲν οὖν σαφῶς ἀποχειροβιώτων. Ἐμὲ γάρ τοι ὁ πατὴρ τὴν μὲν τῶν παίδων παιδείαν γλίσχρως αὐτὸς ἐργαζόμενος καὶ τρέφων ἐπαίδευεν· ἐπεὶ δὲ μειράκιον ἐγενόμην, οὐ δυνάμενος τρέφειν ἀργὸν εἰς ἀγρὸν ἀπαγαγὼν ἐκέλευσεν ἐργάζεσθαι. 38. Ἔνθα δὴ ἐγὼ ἀντέτρεφον ἐκεῖνον, ἕως ἔζη, αὐτὸς σκάπτων καὶ σπείρων καὶ μάλα μικρὸν γήδιον, οὐ μέντοι πονηρόν γε, ἀλλὰ πάντων δικαιότατον· ὅ,τι γὰρ ἂν λάβοι σπέρμα, καλῶς καὶ δικαίως ἀπεδίδου αὐτό τε καὶ τόκον οὐδέν τι πδλύν· ἤδη δέ ποτε ὑπὸ γενναιότητος καὶ διπλάσια ἀπέδωκεν ὧν ἔλαβεν. Οἴκοι μὲν οὖν οὕτως ἔγωγε ἔζων· νῦν δὲ ταῦτα πάντα ἃ ὁρᾷς Κῦρός μοι ἔδωκε. 39. Καὶ ὁ Σάκας εἶπεν, Ὦ μακάριε σὺ τά τε ἄλλα καὶ αὐτὸ τοῦτο ὅτι ἐκ πένητος πλούσιος γεγένησαι· πολὺ γὰρ οἶομαί σε καὶ διὰ τοῦτο ἥδιον πλουτεῖν ὅτι πεινήσας χρημάτων πεπλούτηκας. 40. Καὶ ὁ Φεραύλας εἶπεν· Ἦ γὰρ οὕτως, ὦ Σάκα, ὑπολαμβάνεις ὡς ἐγὼ νῦν τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι; οὐκ οἶσθα, ἔφη, ὅτι ἐσθίω μὲν καὶ πίνω καὶ καθεύδω οὐδ' ὁτιοῦν ἥδιον νῦν ἢ ὅτε πένης ἦν. Ὅτι δὲ ταῦτα πολλά ἐστι, τοσοῦτον κερδαίνω, πλείω μὲν φυλάττειν δεῖ, πλείω δὲ ἄλλοις διανέμειν, πλείονα δὲ ἐπιμελούμενον πράγματα ἔχειν. 41. Νῦν γὰρ δὴ ἐμὲ πολλοὶ μὲν οἰκέται σῖτον αἰτοῦσι, πολλοὶ δὲ πιεῖν, πολλοὶ δὲ ἱμάτια· οἱ δὲ ἰατρῶν δέονται· ἦκει δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων ἢ τῶν βοῶν κατακεκρημνισμένους ἢ νόσον φάσκων ἐμπεπτωκέναι τοῖς κτήνεσιν· ὥστε μοι δοκῶ, ἔφη ὁ Φεραύλας, νῦν διὰ τὸ πολλὰ ἔχειν πλείω λυπεῖσθαι ἢ πρόσθεν διὰ τὸ ὀλίγα ἔχειν. 42. Καὶ ὁ Σάκας, Ἀλλὰ ναὶ μὰ Δία, ἔφη, ὅταν σῶα ᾖ, πολλὰ ὁρῶν πολλαπλάσια ἐμοῦ εὐφραίνῃ, καὶ ὁ Φεραύλας εἶπεν, Οὕτοι, ὦ Σάκα, οὕτως ἡδύ ἐστι τὸ ἔχειν χρήματα ὡς ἀνιαρὸν τὸ ἀποβάλλειν. Γνώσῃ δ'

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ὅτι ἐγὼ ἀληθῆ λέγω· τῶν μὲν γὰρ πλουτούντων οὐδεὶς ἀναγκάζεται ὑφ' ἡδονῆς ἀγρυπνεῖν, τῶν δὲ ἀποβαλλόντων τι ὅψει οὐδένα δυνάμενον καθεύδειν ὑπὸ λύπης. 43. Μὰ Δί', ἔφη ὁ Σάκας, οὐδέ γε τῶν λαμβανόντων τι νυστάζοντα οὐδένα ἂν ἴδοις ὑφ' ἡδονῆς. 44. Ἀληθῆ, ἔφη, λέγεις· εἰ γάρ τοι τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων. Καὶ ἀνάγκη δέ τοί ἐστιν, ἔφη, ὦ Σάκα, τὸν πολλὰ ἔχοντα πολλὰ καὶ δαπανᾶν καὶ εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς ξένους· ὅστις οὖν ἰσχυρῶς χρήμασιν ἥδεται, εὖ ἴσθι τοῦτον καὶ δαπανῶντα ἰσχυρῶς ἀνιᾶσθαι. 45. Μὰ Δί', ἔφη ὁ Σάκας· ἀλλ' οὐκ ἐγὼ τούτων εἰμί, ἀλλὰ καὶ εὐδαιμονίαν τοῦτο νομίζω τὸ πολλὰ ἔχοντα πολλὰ καὶ δαπανᾶν. 46. Τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραύλας, οὐχὶ σύ γε αὐτίκα μάλα εὐδαίμων ἐγένου καὶ ἐμὲ εὐδαίμονα ἐποίησας; λαβὼν γάρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς· ἐμὲ δὲ μηδὲν ἄλλο ἢ ὥσπερ ξένον τρέφε, καὶ ἔτι εὐτελέστερον ἢ ξένον· ἀρκέσει γάρ μοι ὅ,τι ἂν καὶ σὺ ἔχῃς τούτων μετέχειν. 47. Παίζεις, ἔφη ὁ Σάκας. Καὶ ὁ Φεραύλας ὀμόσας εἶπεν ἦ μὴν σπουδῇ λέγειν. Καὶ ἄλλα γέ σοι, ὦ Σάκα, προσδιαπράξομαι παρὰ Κύρου, μήτε θύρας τὰς Κύρου θεραπεύειν μήτε στρατεύεσθαι· ἀλλὰ σὺ μὲν πλουτῶν οἴκοι μένε· ἐγὼ δὲ ταῦτα ποιήσω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἐμοῦ· καὶ ἐάν τι ἀγαθὸν προσλαμβάνω διὰ τὴν Κύρου θεραπείαν ἢ καὶ ἀπὸ στρατείας τινός, οἴσω πρὸς σέ, ἵνα ἔτι πλειόνων ἄρχῃς· μόνον, ἔφη, ἐμὲ ἀπόλυσον ταύτης τῆς ἐπιμελείας· ἦν γὰρ ἐγὼ σχολὴν ἄγω ἀπὸ τούτων, ἐμοί τέ σε οἶμαι πολλὰ καὶ Κύρῳ χρήσιμον ἔσεσθαι. 48. Τούτων οὕτω ῥηθέντων ταῦτα συνέθεντο καὶ ταῦτα ἐποίουν. Καὶ ὁ μὲν ἡγεῖτο εὐδαίμων γεγενῆσθαι, ὅτι πολλῶν ἦρχε χρημάτων· ὁ δ' αὖ ἐνόμιζε μακαριώτατος εἶναι, ὅτι ἐπίτροπον ἔξοι, σχολὴν παρέχοντα πράττειν ὅ,τι ἂν αὐτῷ ἡδὺ ᾖ.

49. Ἦν δὲ τοῦ Φεραύλα ὁ τρόπος φιλέταιρός τε καὶ θεραπεύειν οὐδὲν ἡδὺ αὐτῷ οὕτως ἐδόκει εἶναι οὐδ' ὠφέλιμον ὡς ἀνθρώπους. Καὶ γὰρ βέλτιστον πάντων τῶν ζώων ἡγεῖτο ἄνθρωπον εἶναι καὶ εὐχαριστότατον, ὅτι ἑώρα τούς τε ἐπαινουμένους ὑπό τινος ἀντεπαινοῦντας τούτους προθύμως τοῖς τε χαριζομένοις πειρωμένους ἀντιχαρίζεσθαι, καὶ οὓς γνοῖεν εὐνοϊκῶς ἔχοντας, τούτοις ἀντευνοοῦντας, καὶ οὓς εἰδεῖεν φιλοῦντας αὐτούς, τούτους μισεῖν

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οὐ δυναμένους· καὶ γονέας δὲ πολὺ μᾶλλον ἀντιθεραπεύειν πάντων τῶν ζώων ἐθέλοντας καὶ ζῶντας καὶ τελευτήσαντας· τὰ δ' ἄλλα πάντα ζῶα καὶ ἀγνωμονέστερα καὶ ἀχαριστότερα ἀνθρώπων ἐγίγνωσκεν εἶναι. 50. Οὕτω δὴ ὅ τε Φεραύλας ὑπερήδετο ὅτι ἐξέσοιτο αὐτῷ ἀπαλλαγέντι τῆς τῶν ἄλλων κτημάτων ἐπιμελείας ἀμφὶ τοὺς φίλους ἔχειν, ὅ τε Σάκας ὅτι ἔμελλε πολλὰ ἔχων πολλοῖς χρήσεσθαι. Ἐφίλει δὲ ὁ μὲν Σάκας τὸν Φεραύλαν ὅτι προσέφερέ τι ἀεί· ὁ δὲ τὸν Σάκαν, ὅτι παραλαμβάνειν πάντα ἤθελε καὶ ἀεὶ πλειόνων ἐπιμελούμενος οὐδὲν μᾶλλον αὐτῷ ἀσχολίαν παρεῖχε. Καὶ οὗτοι μὲν δὴ οὕτω διῆγον.

CAP. IV.

1. Θύσας δὲ [καὶ] ὁ Κῦρος καὶ νικητήρια ἐστιῶν ἐκάλεσε τῶν φίλων οἳ μάλιστ' αὐτὸν αὔξειν τε βουλόμενοι φανεροὶ ἦσαν καὶ τιμῶντες εὐνοϊκώτατα. Συνεκάλεσε δὲ αὐτοῖς καὶ Ἀρτάβαζον τὸν Μῆδον καὶ Τιγράνην τὸν Ἀρμένιον καὶ τὸν Ὑρκάνιον ὕπαρχον καὶ Γωβρύαν. 2. Γαδάτας δὲ τῶν σκηπτούχων ἦρχεν αὐτῷ, καὶ ἣ ἐκεῖνος διεκόσμησεν ἡ πᾶσα ἔνδον δίαιτα καθειστήκει· καὶ ὁπότε μὲν συνδειπνοῖέν τινες, οὐδ' ἐκάθιζε Γαδάτας, ἀλλ' ἐπεμελεῖτο· ὁπότε δὲ αὐτοὶ εἶεν, καὶ συνεδείπνει· ἤδετο γὰρ αὐτῷ ξυνών· ἀντὶ δὲ τούτων πολλοῖς καὶ μεγάλοις ἐτιμᾶτο ὑπὸ τοῦ Κύρου, διὰ δὲ Κῦρον καὶ ὑπ' ἄλλων. 3. Ὡς δ' ἦλθον οἱ κληθέντες ἐπὶ τὸ δεῖπνον, οὐχ ὅποι ἔτυχεν ἕκαστον ἐκάθιζεν, ἀλλ' ὃν μὲν μάλιστα ἐτίμα, παρὰ τὴν ἀριστερὰν χεῖρα, ὡς εὐεπιβουλευτοτέρας ταύτης οὔσης ἢ τῆς δεξιᾶς· τὸν δὲ δεύτερον παρὰ τὴν δεξιάν, τὸν δὲ τρίτον πάλιν παρὰ τὴν ἀριστεράν, τὸν δὲ τέταρτον παρὰ τὴν δεξιάν· καὶ ἦν πλείονες ὦσιν, ὡσαύτως. 4. Σαφηνίζεσθαι δὲ ὡς ἕκαστον ἐτίμα τοῦτο ἐδόκει αὐτῷ ἀγαθὸν εἶναι, ὅτι ὅπου μὲν οἴονται οἱ ἄνθρωποι τὸν κρατιστεύοντα μήτε κηρυχθήσεσθαι μήτε ἆθλα λήψεσθαι, δῆλοί εἰσιν ἐνταῦθα οὐ φιλονείκως πρὸς ἀλλήλους ἔχοντες· ὅπου δὲ μάλιστα πλεονεκτῶν ὁ κράτιστος φαίνεται, ἐνταῦθα προθυμότατα φανεροὶ εἰσιν ἀγωνιζόμενοι πάντες. 5. Καὶ ὁ Κῦρος δὲ οὕτως ἐσαφήνιζε μὲν τοὺς κρατιστεύοντας παρ' ἑαυτῷ, εὐθὺς ἀρξάμενος ἐξ ἕδρας καὶ παραστάσεως. Οὐ μέντοι ἀθάνατον τὴν ταχθεῖσαν ἕδραν κατε-

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στήσατο, ἀλλὰ νόμιμον ἐποιήσατο καὶ ἀγαθοῖς ἔργοις προβῆναι εἰς τὴν τιμιωτέραν ἕδραν καὶ εἴ τις ῥᾳδιουργοίη, ἀναχωρῆσαι εἰς τὴν ἀτιμοτέραν. Τὸν δὲ πρωτεύοντα ἐν ἕδρᾳ ἰσχύνετο μὴ πλεῖστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι. Καὶ ταῦτα δὲ ἐπὶ Κύρου γενόμενα οὕτως ἔτι καὶ νῦν διαμένοντα αἰσθανόμεθα.

6. Ἐπεὶ δὲ ἐδείπνουν, ἐδόκει τῷ Γωβρύᾳ τὸ μὲν πολλὰ ἕκαστα εἶναι οὐδέν τι θαυμαστὸν παρ' ἀνδρὶ πολλῶν ἄρχοντι· τὸ δὲ τὸν Κῦρον οὕτω μεγάλα πράττοντα, εἴ τι ἡδὺ δόξειε λαβεῖν, μηδὲν τούτων μόνον καταδαπανᾶν, ἀλλὰ ἔργον ἔχειν δεόμενον τούτου κοινωνεῖν τοὺς παρόντας. Πολλάκις δὲ καὶ τῶν ἀπόντων φίλων ἔστιν οἷς ἐώρα πέμποντα ταῦτα αὐτὸν οἷς ἡσθεὶς τύχοι· 7. Ὥστε ἐπεὶ ἐδεδειπνήκεσαν καὶ τὰ πάντα πολλὰ ὄντα διαπεπόμφει ὁ Κῦρος ἀπὸ τῆς τραπέζης, εἶπεν ἆρα ὁ Γωβρύας, Ἀλλ' ἐγώ, ὦ Κῦρε, πρόσθεν μὲν ἡγούμην τούτῳ σε πλεῖστον διαφέρειν ἀνθρώπων τῷ στρατηγικώτατον εἶναι· νῦν δὲ θεοὺς ὄμνυμι ἢ μὴν ἐμοὶ δοκεῖν πλέον σε διαφέρειν φιλανθρωπίᾳ ἢ στρατηγίᾳ. 8. Νὴ Δί', ἔφη ὁ Κῦρος· καὶ μὲν δὴ καὶ ἐπιδείκνυμαι τὰ ἔργα πολὺ ἥδιον φιλανθρωπίας ἢ στρατηγίας. Πῶς δέ; ἔφη ὁ Γωβρύας. Ὅτι, ἔφη, τὰ μὲν κακῶς ποιοῦντα ἀνθρώπους δεῖ ἐπιδείκνυσθαι, τὰ δὲ εὖ. 9. Ἐκ τούτου δὴ ἐπεὶ ὑπέπινον, ἤρετο ὁ Ὑστάσπης τὸν Κῦρον, Ἆρ' ἄν, ἔφη, ὦ Κῦρε, ἀχθεσθείης μοι εἴ σε ἐροίμην ὃ βούλομαί σου πυθέσθαι; Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, τοὐναντίον τούτου ἀχθοίμην ἄν σοι εἰ αἰσθοίμην σιωπῶντα ἃ βούλοιο ἐρέσθαι. Λέγε δή μοι, ἔφη, ἤδη πώποτε καλέσαντός σου οὐκ ἦλθον; Εὐφήμει, ἔφη ὁ Κῦρος. Ἀλλ' ὑπακούων σχολῇ ὑπήκουσα; Οὐδὲ τοῦτο. Προσταχθὲν δέ τι ἤδη σοι οὐκ ἔπραξα; Οὐκ αἰτιῶμαι, ἔφη. Ὃ δὲ πράττοιμι, ἔστιν ὅ,τι πώποτε οὐ προθύμως ἢ οὐχ ἡδομένως πράττοντά με κατέγνως; Τοῦτο δὴ πάντων ἥκιστα, ἔφη ὁ Κῦρος. 10. Τίνος μὴν ἕνεκα, ἔφη, πρὸς τῶν θεῶν, ὦ Κῦρε, Χρυσάντας σε ἔτρεψεν ὥστε εἰς τὴν τιμιωτέραν ἐμοῦ χώραν ἱδρυθῆναι; Ἢ λέγω; ἔφη ὁ Κῦρος. Πάντως, ἔφη ὁ Ὑστάσπης. Καὶ σὺ αὖ οὐκ ἀχθεσθήσῃ μοι ἀκούων τἀληθῆ; 11. Ἡσθήσομαι μὲν οὖν, ἔφη, ἢν εἰδῶ ὅτι οὐκ ἀδικοῦμαι. Χρυσάντας τοίνυν, ἔφη, οὑτοσὶ πρῶτον μὲν οὐ κλῆσιν ἀνέμενεν, ἀλλὰ πρὶν καλεῖσθαι παρῆν τῶν ἡμετέρων ἕνεκα· ἔπειτα δὲ οὐτὸ κελευόμενον μόνον, ἀλλὰ καὶ ὅ,τι αὐτὸς γνοίη ἄμεινον εἶναι πεπραγμένον ἡμῖν τοῦτο ἔπραττεν. Ὁπότε δ'

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εἰπεῖν τι δέοι εἰς τοὺς συμμάχους, ἃ μὲν ἐμὲ ᾤετο πρέπειν λέγειν ἐμοὶ συνεβούλευεν· ἃ δέ με αἴσθοιτο βουλόμενον μὲν εἰδέναι τοὺς συμμάχους, αὐτὸν δέ με αἰσχυνόμενον περὶ ἐμαυτοῦ λέγειν, ταῦτα οὕτως λέγων ὡς ἑαυτοῦ γνώμην ἀπεφαίνετο· ὥςτ' ἔν γε τούτοις τι κωλύει αὐτὸν καὶ ἐμοῦ ἐμοὶ κρείττονα εἶναι; καὶ ἑαυτῷ μὲν ἀεί φησι πάντα τὰ παόντα ἀρκεῖν, ἐμοὶ δὲ ἀεὶ φανερός ἐστι σκοπῶν τί ἂν προσγενόμενον ὀνήσειεν· ἐπί τε τοῖς ἐμοῖς καλοῖς μᾶλλον ἐμοῦ ἀγάλλεται καὶ ἥδεται. 12. Πρὸς ταῦτα ὁ Ὑστάσπης εἶπε, Νὴ τὴν Ἥραν, ὦ Κῦρε, ἥδομαί γε ταῦτά σε ἐρωτήσας. Τί μάλιστα; ἔφη ὁ Κῦρος. Ὅτι κἀγὼ πειράσομαι ταῦτα ποιεῖν· ἓν μόνον, ἔφη, ἀγνοῶ, πῶς ἂν εἴην δῆλος χαίρων ἐπὶ τοῖς σοῖς ἀγαθοῖς· πότερον κροτεῖν δεῖ τῶ χεῖρε ἢ γελᾶν ἢ τί ποιεῖν. Καὶ ὁ Ἀρτάβαζος εἶπεν· Ὀρχεῖσθαι δεῖ τὸ Περσικόν. Ἐπὶ τούτοις μὲν δὴ γέλως ἐγένετο.

13. Προϊόντος δὲ τοῦ συμποσίου ὁ Κῦρος τὸν Γωβρύαν ἐπήρετο, Εἰπέ μοι, ἔφη, ὦ Γωβρύα, νῦν ἂν δοκοίης ἥδιον τῶνδέ τῳ τὴν θυγατέρα δοῦναι ἢ ὅτε τὸ πρῶτον ἡμῖν συνεγένου; Οὐκοῦν, ἔφη ὁ Γωβρύας, κἀγὼ τἀληθῆ λέγω; Νὴ Δί', ἔφη ὁ Κῦρος, ὡς ψεύδους γε οὐδεμία ἐρώτησις δεῖται. Εὖ τοίνυν, ἔφη, ἴσθι ὅτι νῦν ἂν πολὺ ἥδιον. Ἦ καὶ ἔχοις ἄν, ἔφη ὁ Κῦρος, εἰπεῖν διότι; Ἔγωγε. Λέγε δή. 14. Ὅτι τότε μὲν ἑώρων τοὺς πόνους καὶ τοὺς κινδύνους εὐθύμως αὐτοὺς φέροντας, νῦν δὲ ὁρῶ αὐτοὺς τὰ ἀγαθὰ σωφρόνως φέροντας. Δοκεῖ δέ μοι, ὦ Κῦρε, χαλεπώτερον εἶναι εὑρεῖν ἄνδρα τἀγαθὰ καλῶς φέροντα ἢ τὰ κακά· τὰ μὲν γὰρ ὕβριν τοῖς πολλοῖς, τὰ δὲ σωφροσύνην τοῖς πᾶσιν ἐμποιεῖ. 15. Καὶ ὁ Κῦρος εἶπεν, Ἤκουσας, ὦ Ὑστάσπα, Γωβρύου τὸ ῥῆμα; Ναὶ μὰ Δί', ἔφη· καὶ ἐὰν πολλὰ τοιαῦτά γε λέγῃ, πολὺ μᾶλλόν με τῆς θυγατρὸς μνηστῆρα λήψεται ἢ ἐὰν ἐκπώματα πολλά μοι ἐπιδεικνύῃ. 16. Ἦ μήν, ἔφη ὁ Γωβρύας, πολλά γέ μοί ἐστι τοιαῦτα συγγεγραμμένα, ὧν ἐγώ σοι οὐ φθονήσω, ἢν τὴν θυγατέρα μου γυναῖκα λαμβάνῃς· τὰ δὲ ἐκπώματα, ἔφη, ἐπειδὴ οὐκ ἀνέχεσθαί μοι φαίνῃ, οὐκ οἶδ' εἰ Χρυσάνταν τούτῳ δῶ, ἐπειδὴ καὶ τὴν ἕδραν σου ὑφήρπασε. 17. Καὶ μὲν δή, ἔφη ὁ Κῦρος, ὦ Ὑστάσπα, καὶ οἱ ἄλλοι δὲ οἱ παρόντες, ἢν ἐμοὶ λέγητε, ὅταν τις ὑμῶν γαμεῖν ἐπιχειρήσῃ, γνώσεσθε ὁποῖός τις κἀγὼ συνεργὸς ὑμῖν ἔσομαι. 18. Καὶ ὁ Γωβρύας εἶπεν, Ἢν δέ τις ἐκδοῦναι βούληται θυγατέρα, πρὸς τίνα δεῖ λέγειν; Πρὸς ἐμέ, ἔφη ὁ Κῦρος, καὶ τοῦτο· πάνυ γάρ, ἔφη, δεινός εἰμι ταύτην τὴν τέχνην.

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19. *Ποίαν ; ἔφη ὁ Χρυσάντας. Τὸ γνῶναι ὁποῖος ἂν γάμος ἑκάστῳ συναρμόσειε. Καὶ ὁ Χρυσάντας ἔφη, Λέγε δὴ πρὸς τῶν θεῶν ποίαν τινά μοι γυναῖκα οἴει συναρμόσειν κάλλιστα.* 20. *Πρῶτον μέν, ἔφη, μικράν· μικρὸς γὰρ καὶ αὐτὸς εἶ· εἰ δὲ μεγάλην γαμεῖς, ἥν ποτε βούλῃ αὐτὴν ὀρθὴν φιλῆσαι, προσάλλεσθαί σε δεήσει ὡς τὰ κυνάρια. Τοῦτο μὲν δή, ἔφη, ὀρθῶς προνοεῖς· καὶ γὰρ οὐδ' ὁπωστιοῦν ἀλτικός εἰμι.* 21. *Ἔπειτα δ', ἔφη, σιμὴ ἂν σοι ἰσχυρῶς συμφέροι. Πρὸς τί δὴ αὖ τοῦτο ; Ὅτι, ἔφη, σὺ γρυπὸς εἶ· πρὸς οὖν τὴν σιμότητα σάφ' ἴσθι ὅτι ἡ γρυπότης ἄριστ' ἂν προσαρμόσειε. Λέγεις σύ, ἔφη, ὡς καὶ τῷ εὖ δεδειπνηκότι ὥσπερ καὶ ἐγὼ νῦν ἄδειπνος ἂν συναρμόζοι. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος· τῶν μὲν γὰρ μεστῶν γρυπὴ ἡ γαστὴρ γίγνεται, τῶν δὲ ἀδείπνων σιμή.* 22. *Καὶ ὁ Χρυσάντας ἔφη, Ψυχρῷ δ' ἂν βασιλεῖ πρὸς τῶν θεῶν ἔχοις ἂν εἰπεῖν ποία τις συνοίσει ; ἐνταῦθα μὲν δὴ ὅ τε Κῦρος ἐξεγέλασε καὶ οἱ ἄλλοι ὁμοίως.* 23. *Γελώντων δὲ ἅμα εἶπεν ὁ Ὑστάσπης, Πολύ γε, ἔφη, μάλιστα τούτου σε, ὦ Κῦρε, ζηλῶ ἐν τῇ βασιλείᾳ. Τίνος ; ἔφη ὁ Κῦρος. Ὅτι δύνασαι καὶ ψυχρὸς ὢν γέλωτα παρέχειν. Καὶ ὁ Κῦρος εἶπεν· Ἔπειτα οὐκ ἂν πρίαιό γε παμπόλλου ὥστε σοὶ ταῦτα εἰρῆσθαι, καὶ ἀπαγγελθῆναι παρ' ἧ εὐδοκιμεῖν βούλει ὅτι ἀστεῖος εἶ ; καὶ ταῦτα μὲν δὴ οὕτω διεσκώπτετο.*

24. *Μετὰ δὲ ταῦτα Τιγράνῃ μὲν ἐξήνεγκε γυναικεῖον κόσμον, καὶ ἐκέλευε τῇ γυναικὶ δοῦναι, ὅτι ἀνδρείως συνεστρατεύετο τῷ ἀνδρί· Ἀρταβάζῳ δὲ χρυσοῦν ἔκπωμα· τῷ δὲ Ὑρκανίῳ ἵππον καὶ ἄλλα πολλὰ καὶ καλὰ ἐδωρήσατο. Σοὶ δέ, ἔφη, ὦ Γωβρύα, δώσω ἄνδρα τῇ θυγατρί.* 25. *Οὐκοῦν ἐμέ, ἔφη ὁ Ὑστάσπης, δώσεις, ἵνα καὶ τὰ συγγράμματα λάβω. Ἦ καὶ ἔστι σοι, ἔφη ὁ Κῦρος, οὐσία ἀξία τῶν τῆς παιδός ; Νὴ Δί', ἔφη, πολλαπλασίων μὲν οὖν χρημάτων. Καὶ ποῦ, ἔφη ὁ Κῦρος, ἔστι σοι αὕτη ἡ οὐσία ; Ἐνταῦθα, ἔφη, ὅπουπερ καὶ σὺ κάθησαι· φίλος ὢν ἐμοί. Ἀρκεῖ μοι, ἔφη ὁ Γωβρύας· καὶ εὐθὺς ἐκτείνας τὴν δεξιὰν Δίδου, ἔφη, ὦ Κῦρε· δέχομαι γάρ.* 26. *Καὶ ὁ Κῦρος λαβὼν τὴν τοῦ Ὑστάσπου δεξιὰν ἔδωκε τῷ Γωβρύᾳ, ὁ δὲ ἐδέξατο. Ἐκ δὲ τούτου πολλὰ καὶ καλὰ ἔδωκε δῶρα τῷ Ὑστάσπῃ, ὅπως τῇ παιδὶ πέμψειε· Χρυσάνταν δ' ἐφίλησε προσαγαγόμενος.* 27. *Καὶ ὁ Ἀρτάβαζος εἶπε, Μὰ Δί', ἔφη, ὦ Κῦρε, οὐχ ὁμοίου γε χρυσοῦ ἐμοί τε τὸ ἔκπωμα δέδωκας καὶ Χρυσάντᾳ τὸ δῶρον. Ἀλλὰ καὶ σοί, ἔφη, δώσω. Ἐπήρετο ἐκεῖνος*

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Πότε; Εἰς τριακοστόν, ἔφη, ἔτος. Ὡς ἀναμενοῦντος, ἔφη, καὶ οὐκ ἀποθανουμένου οὕτω παρασκευάζου. Καὶ τότε μὲν δὴ οὕτως ἔληξεν ἡ σκηνή· ἐξανισταμένων δ' αὐτῶν ἐξανέστη καὶ ὁ Κῦρος καὶ ξυμπροὔπεμψεν αὐτοὺς ἐπὶ τὰς θύρας.

28. *Τῇ δ' ὑστεραίᾳ τοὺς ἐθελουσίους συμμάχους γενομένους ἀπέπεμπεν οἴκαδε ἑκάστους, πλὴν ὅσοι αὐτῶν οἰκεῖν ἐβούλοντο παρ' αὐτῷ· τούτοις δὲ χώραν καὶ οἴκους ἔδωκε, καὶ νῦν ἔτι ἔχουσιν οἱ τῶν καταμεινάντων τούτων τότε ἀπόγονοι· πλεῖστοι δ' εἰσὶ Μήδων καὶ Ὑρκανίων· τοῖς δ' ἀπιοῦσι δωρησάμενος πολλὰ καὶ ἀμέμπτους ποιησάμενος καὶ ἄρχοντας καὶ στρατιώτας ἀπεπέμψατο.* 29. *Ἐκ τούτου δὲ διέδωκε καὶ τοῖς περὶ αὐτὸν στρατιώταις τὰ χρήματα ὅσα ἐκ Σάρδεων ἔλαβε· καὶ τοῖς μὲν μυριάρχοις καὶ τοῖς περὶ αὐτὸν ὑπηρέταις ἐξαίρετα ἐδίδου πρὸς τὴν ἀξίαν ἑκάστῳ, τὰ δ' ἄλλα διένειμε· καὶ τὸ μέρος ἑκάστῳ δοὺς τῶν μυριάρχων ἐπέτρεψεν αὐτοῖς διανέμειν ὥσπερ αὐτὸς ἐκείνοις διένειμεν.* 30. *Ἔδοσαν δὲ τὰ μὲν ἄλλα χρήματα ἄρχων ἄρχοντας τοὺς ὑφ' ἑαυτῷ δοκιμάζων· τὰ δὲ τελευταῖα οἱ ἐξάδαρχοι τοὺς ὑφ' ἑαυτοῖς ἰδιώτας δοκιμάσαντες πρὸς τὴν ἀξίαν ἑκάστῳ ἔδοσαν· καὶ οὕτω πάντες εἰλήφεσαν τὸ δίκαιον μέρος.* 31. *Ἐπεὶ δὲ εἰλήφεσαν τὰ τότε δοθέντα, οἱ μέν τινες ἔλεγον περὶ τοῦ Κύρου τοιάδε· Ἦ που αὐτός γε πολλὰ ἔχει, ὅπου γε καὶ ἡμῶν ἑκάστῳ τοσαῦτα δέδωκεν. Οἱ δέ τινες αὐτῶν ἔλεγον, Ποῖα πολλὰ ἔχει; οὐχ ὁ Κύρου τρόπος τοιοῦτος οἷος χρηματίζεσθαι, ἀλλὰ διδοὺς μᾶλλον ἢ κτώμενος ἥδεται.*

32. *Αἰσθανόμενος δὲ ὁ Κῦρος τούτους τοὺς λόγους καὶ τὰς δόξας τὰς περὶ αὐτοῦ συνέλεξε τοὺς φίλους τε καὶ τοὺς ἐπικαιρίους ἅπαντας καὶ ἔλεξεν ὧδε.*

Ἄνδρες φίλοι, ἐώρακα μὲν ἤδη ἀνθρώπους οἳ βούλονται δοκεῖν πλείω κεκτῆσθαι ἢ ἔχουσιν, ἐλευθεριώτεροι ἂν οἰόμενοι οὕτω φαίνεσθαι· ἐμοὶ δὲ δοκοῦσιν, ἔφη, οὗτοι τοὔμπαλιν οὗ βούλονται ἐφέλκεσθαι· τὸ γὰρ πολλὰ δοκοῦντα ἔχειν μὴ κατ' ἀξίαν τῆς οὐσίας φαίνεσθαι ὠφελοῦντα τοὺς φίλους ἀνελευθερίαν ἔμοιγε δοκεῖ περιάπτειν. 33. *Εἰσὶ δ' αὖ, ἔφη, οἳ λεληθέναι βούλονται ὅσα ἂν ἔχωσι· πονηροὶ οὖν καὶ οὗτοι τοῖς φίλοις ἔμοιγε δοκοῦσιν εἶναι· διὰ γὰρ τὸ μὴ εἰδέναι τὰ ὄντα, πολλάκις δεόμενοι οὐκ ἐπαγγέλλουσιν οἱ φίλοι τοῖς ἑταίροις, ἀλλ' ἀπατῶνται.* 34. *Ἁπλουστάτου δέ μοι, ἔφη, δοκεῖ εἶναι τὸ τὴν δύναμιν φανερὰν ποιήσαντα ἐκ ταύτης*

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ἀγωνίζεσθαι περὶ καλοκἀγαθίας. Κἀγὼ οὖν, ἔφη, βούλομαι ὑμῖν ὅσα μὲν οἷόν τ' ἐστὶν ἰδεῖν τῶν ἐμοὶ ὄντων δεῖξαι· ὅσα δὲ μὴ οἷόν τε ἰδεῖν, διηγήσασθαι. 35. Ταῦτα εἰπὼν τὰ μὲν ἐδείκνυε πολλὰ καὶ καλὰ κτήματα· τὰ δὲ κείμενα ὡς μὴ ῥᾴδιον εἶναι ἰδεῖν διηγεῖτο· τέλος δὲ εἶπεν ὧδε· 36. Ταῦτα, ἔφη, ὦ ἄνδρες, ἅπαντα δεῖ ὑμᾶς οὐδὲν μᾶλλον ἐμὰ ἡγεῖσθαι ἢ καὶ ὑμέτερα· ἐγὼ γάρ, ἔφη, ταῦτα ἀθροίζω οὔθ' ὅπως αὐτὸς καταδαπανήσω οὔθ' ὅπως αὐτὸς κατατρίψω· οὐ γὰρ ἂν δυναίμην· ἀλλ' ὅπως ἔχω τῷ τε ἀεὶ ὑμῶν καλόν τι ποιοῦντι διδόναι καὶ ὅπως ἤν τις ὑμῶν τινος ἐνδεὴς συγχάνῃ ὤν. Καὶ ταῦτα μὲν οὕτως ἐλέχθη.

CAP. V.

1. Ἡνίκα δὲ ἤδη αὐτῷ ἐδόκει καλῶς ἔχειν τὰ ἐν Βαβυλῶνι ὡς καὶ ἀποδημεῖν, συνεσκευάζετο τὴν εἰς Πέρσας πορείαν καὶ τοῖς ἄλλοις παρήγγειλεν· ἐπεὶ δὲ ἐνόμισεν ἱκανὰ ἔχειν ὧν ᾤετο δεήσεσθαι, οὕτω δὴ ἀνεζεύγνυε. 2. Διηγησόμεθα δὲ καὶ ταῦτα ὡς πολὺς στόλος ὢν εὐτάκτως μὲν κατεσκευάζετο καὶ πάλιν ἀνεσκευάζετο, κατεχωρίζετο δὲ ταχὺ ὅπου δέοιτο. Ὅπου γὰρ ἂν στρατοπεδεύηται βασιλεύς, σκηνὰς μὲν δὴ ἔχοντες πάντες οἱ ἀμφὶ βασιλέα στρατεύονται καὶ θέρους καὶ χειμῶνος. 3. Εὐθὺς δὲ τοῦτο ἐνόμιζε Κῦρος πρὸς ἕω βλέπουσαν ἵστασθαι τὴν σκηνήν· ἔπειτα ἔταξε πρῶτον μὲν πόσον δεῖ ἀπολιπόντας σκηνοῦν τοὺς δορυφόρους τῆς βασιλικῆς σκηνῆς· ἔπειτα σιτοποιοῖς μὲν χώραν ἀπέδειξε τὴν δεξιάν, ὀψοποιοῖς δὲ τὴν ἀριστεράν, ἵπποις δὲ τὴν δεξιάν, ὑποζυγίοις δὲ τοῖς ἄλλοις τὴν ἀριστεράν· καὶ τἆλλα δὲ διετέτακτο ὥστε εἰδέναι ἕκαστον τὴν ἑαυτοῦ χώραν καὶ μέτρῳ καὶ τόπῳ. 4. Ὅταν δὲ ἀπασκευάζωνται, συντίθησι μὲν ἕκαστος σκεύη οἷσπερ τέτακται χρῆσθαι, ἀνατίθενται δ' αὖ ἄλλοι ἐπὶ τὰ ὑποζύγια· ὥσθ' ἅμα μὲν πάντες ἔρχονται οἱ σκευαγωγοὶ ἐπὶ τὰ τεταγμένα ἄγειν, ἅμα δὲ πάντες ἀνατιθέασιν ἐπὶ τὰ ἑαυτοῦ ἕκαστος. Οὕτω δὴ ὁ αὐτὸς χρόνος ἀρκεῖ μιᾷ τε σκηνῇ καὶ πάσαις ἀνῃρῆσθαι. 5. Ὡσαύτως οὕτως ἔχει καὶ περὶ κατασκευῆς. Καὶ περὶ τοῦ πεποιῆσθαι δὲ τὰ ἐπιτήδεια πάντα ἐν καιρῷ ὡσαύτως διατέτακται ἑκάστοις τὰ ποιη-

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τέα· καὶ διὰ τοῦτο ὁ αὐτὸς χρόνος ἀρκεῖ ἑνί τε μερει καὶ πᾶσι πε ποιῆσθαι. 6. Ὥςπερ δὲ οἱ περὶ τὰ ἐπιτήδεια θεράποντες χώραν εἶχον τὴν προςήκουσαν ἕκαστοι, οὕτω καὶ οἱ ὁπλοφόροι αὐτῷ ἐν τῇ στρατοπεδεύσει χώραν τε εἶχον τὴν τῇ ὁπλίσει ἑκάστῃ ἐπιτηδείαν, καὶ ἤδεσαν ταύτην ὁποία ἦν, καὶ εἰς ἀναμφιβήτητον πάντες κατεχωρίζοντο. 7. Καλὸν μὲν γὰρ ἡγεῖτο ὁ Κῦρος καὶ ἐν οἰκίᾳ εἶναι ἐπιτήδευμα τὴν εὐθημοσύνην· ὅταν γάρ τίς του δέηται, δῆλόν ἐστιν ὅπου δεῖ ἐλθόντα λαβεῖν· πολὺ δὲ ἔτι κάλλιον ἐνόμιζε τὴν τῶν στρατιωτικῶν φυλῶν εὐθημοσύνην εἶναι, ὅσῳ τε ὀξύτεροι οἱ καιροὶ τῶν εἰς τὰ πολεμικὰ χρήσεων καὶ μείζω τὰ σφάλματα ἀπὸ τῶν ὑστεριζόντων ἐν αὐτοῖς· ἀπὸ δὲ τῶν ἐν καιρῷ παραγιγνομένων πλείστου ἄξια τὰ κτήματα ἐώρα γιγνόμενα ἐν τοῖς πολεμικοῖς· διὰ ταῦτα οὖν καὶ ἐπεμέλετο ταύτης τῆς εὐθημοσύνης μάλιστα. 8. Καὶ αὐτὸς μὲν δὴ πρῶτον ἑαυτὸν ἐν μέσῳ κατετίθετο τοῦ στρατοπέδου, ὡς ταύτης τῆς χώρας ἐχυρωτάτης οὔσης· ἔπειτα δὲ τοὺς μὲν πιστοτάτους ὥςπερ εἰώθει περὶ ἑαυτὸν εἶχε, τούτων δὲ ἐν κύκλῳ ἐχομένους ἱππέας τ' εἶχε καὶ ἁρματηλάτας. 9. Καὶ γὰρ τούτους ἐχυρᾶς ἐνόμιζε χώρας δεῖσθαι, ὅτι οἷς μάχονται ὅπλοις οὐδὲν πρόχειρον ἔχοντες τούτων στρατοπεδεύονται, ἀλλὰ πολλοῦ χρόνου δέονται εἰς τὴν ἐξόπλισιν, εἰ μέλλουσι χρησίμως ἕξειν. 10. Ἐν δεξιᾷ δὲ καὶ ἐν ἀριστερᾷ αὐτοῦ τε καὶ τῶν ἱππέων πελτασταῖς χώρα ἦν· τοξοτῶν δ' αὖ χώρα ἡ πρόσθεν ἦν καὶ ὄπισθεν αὐτοῦ τε καὶ τῶν ἱππέων. 11. Ὁπλίτας δὲ καὶ τοὺς τὰ μεγάλα γέρρα ἔχοντας κύκλῳ πάντων εἶχεν ὥςπερ τεῖχος, ὅπως καὶ εἴ δέοι τι ἐνσκευάζεσθαι τοὺς ἱππέας, οἱ μονιμώτατοι πρόσθεν ὄντες παρέχοιεν αὐτοῖς ἀσφαλῆ τὴν καθόπλισιν. 12. Ἐκάθευδον δὲ αὐτῷ ἐν τάξει ὥςπερ οἱ ὁπλῖται, οὕτω καὶ οἱ πελτασταὶ καὶ οἱ τοξόται, ὅπως καὶ ἐκ νυκτῶν εἴ δέοι τι, ὥςπερ καὶ οἱ ὁπλῖται παρεσκευασμένοι εἰσὶ παίειν τὸν εἰς χεῖρας ἰόντα, οὕτω καὶ οἱ τοξόται καὶ οἱ ἀκοντισταί, εἴ τινες προςίοιεν, ἐξ ἑτοίμου ἀκοντίζοιεν καὶ τοξεύοιεν ὑπὲρ τῶν ὁπλιτῶν. 13. Εἶχον δὲ καὶ σημεῖα πάντες οἱ ἄρχοντες ἐπὶ ταῖς σκηναῖς· οἱ δὲ ὑπηρέται, ὥςπερ καὶ ἐν ταῖς πόλεσιν οἱ σώφρονες ἴσασι μὲν καὶ τῶν πλείστων τὰς οἰκήσεις, μάλιστα δὲ τῶν ἐπικαιρίων, οὕτω καὶ τῶν ἐν τοῖς στρατοπέδοις τάς τε χώρας τὰς τῶν ἡγεμόνων ἠπίσταντο οἱ Κύρου ὑπηρέται καὶ τὰ σημεῖα ἐγίγνωσκον ἃ ἑκάστοις ἦν· ὥστε ὅτου δέοιτο Κῦρος, οὐκ ἐζήτουν, ἀλλὰ τὴν συντομωτάτην ἐφ' ἕκα-

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στον ἔθεον. 14. Καὶ διὰ τὸ εἰλικρινῆ ἕκαστα εἶναι πολὺ μᾶλλον ἦν δῆλα καὶ ὁπότε τις εὐτακτοίη καὶ εἴ τις μὴ πράττοι τὸ προσταττόμενον. Οὕτω δὴ ἐχόντων ἠγεῖτο εἴ τις καὶ ἐπίθοιτο νυκτὸς ἢ ἡμέρας, ὥςπερ ἂν εἰς ἐνέδραν εἰς τὸ στρατόπεδον τοὺς ἐπιτιθεμένους ἐμπίπτειν. 15. Καὶ τὸ τακτικὸν δὲ εἶναι οὐ τοῦτο μόνον ἡγεῖτο εἴ τις ἐκτεῖναι φάλαγγας εὐπόρως δύναιτο ἢ βαθῦναι ἢ ἐκ κέρατος εἰς φάλαγγα καταστῆσαι ἢ ἐκ δεξιᾶς ἢ ἀριστερᾶς ἢ ὄπισθεν ἐπιφανέντων πολεμίων ὀρθῶς ἐξελίξαι, ἀλλὰ καὶ τὸ διασπᾶν ὁπότε δέοι τακτικὸν ἡγεῖτο, καὶ τὸ τιθέναι γε τὸ μέρος ἕκαστον ὅπου μάλιστα ἐν ὠφελείᾳ ἂν εἴη, καὶ τὸ τεχύνειν δὲ ὅπου φθάσαι δέοι, πάντα ταῦτα καὶ τὰ τοιαῦτα τακτικοῦ ἀνδρὸς ἐνόμιζεν εἶναι καὶ ἐπεμελεῖτο τούτων πάντων ὁμοίως. 16. Καὶ ἐν μὲν ταῖς πορείαις πρὸς τὸ συμπῖπτον ἀεὶ διατάττων ἐπορεύετο, ἐν δὲ τῇ στρατοπεδεύσει ὡς τὰ πολλὰ ὥςπερ εἴρηται κατεχώριζεν.

17. Ἐπεὶ δὲ πορευόμενοι γίγνονται κατὰ τὴν Μηδικήν, τρέπεται ὁ Κῦρος πρὸς Κυαξάρην. Ἐπεὶ δὲ ἠσπάσαντο ἀλλήλους, πρῶτον μὲν δὴ ὁ Κῦρος εἶπε τῷ Κυαξάρῃ ὅτι οἶκος αὐτῷ ἐξῃρημένος εἴη ἐν Βαβυλῶνι καὶ ἀρχεῖα, ὅπως ἔχῃ καὶ ὅταν ἐκεῖσε ἔλθῃ ὡς εἰς οἰκεῖα κατάγεσθαι· ἔπειτα δὲ καὶ ἄλλα δῶρα ἔδωκεν αὐτῷ πολλὰ καὶ καλά. 18. Ὁ δὲ Κυαξάρης ταῦτα μὲν ἐδέξατο, προσέπεμψε δὲ αὐτῷ τὴν θυγατέρα στέφανόν τε χρυσοῦν καὶ ψέλλια φέρουσαν καὶ στρεπτὸν καὶ στολὴν Μηδικὴν ὡς δυνατὸν καλλίστην. 19. Καὶ ἡ μὲν δὴ παῖς ἐστεφάτου τὸν Κῦρον, ὁ δὲ Κυαξάρης εἶπε, Δίδωμι δέ σοι, ἔφη, ὦ Κῦρε, καὶ αὐτὴν ταύτην γυναῖκα, ἐμὴν οὖσαν θυγατέρα· καὶ ὁ σὸς δὲ πατὴρ ἔγημε τὴν τοῦ ἐμοῦ πατρὸς θυγατέρα, ἐξ ἧς σὺ ἐγένου· αὕτη δέ ἐστιν ἣν σὺ πολλάκις παῖς ὢν ὅτε παρ' ἡμῖν ἦσθα ἐτιθηνήσω· καὶ ὁπότε τις ἐρωτῴη αὐτὴν τίνι γαμοῖτο, ἔλεγεν ὅτι Κύρῳ· ἐπιδίδωμι δὲ αὐτῇ ἐγὼ καὶ φερνὴν Μηδίαν τὴν πᾶσαν· οὐδὲ γὰρ ἔστι μοι ἄῤῥην παῖς γνήσιος. 20. Ὁ μὲν οὕτως εἶπεν· ὁ δὲ Κῦρος ἀπεκρίνατο, Ἀλλ', ὦ Κυαξάρη, τό τε γένος ἐπαινῶ καὶ τὴν παῖδα καὶ τὰ δῶρα· βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ καὶ τῇ τῆς μητρὸς ταῦτά σοι συναινέσαι. Εἶπε μὲν οὖν οὕτως ὁ Κῦρος, ὅμως δὲ τῇ παιδὶ πάντα ἐδωρήσατο ὁπόσα ᾤετο καὶ τῷ Κυαξάρῃ χαρίζεσθαι. Ταῦτα δὲ ποιήσας εἰς Πέρσας ἐπορεύετο.

21. Ἐπεὶ δὲ ἐπὶ τοῖς Περσῶν ὁρίοις ἐγένετο πορευόμενος, τὰ

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μὲν ἄλλο στράτευμα αὐτοῦ κατέλιπεν, αὐτὸς δὲ σὺν τοῖς φίλοις εἰς τὴν πόλιν ἐπορεύετο, ἱερεῖα μὲν ἄγων ὡς πᾶσι Πέρσαις ἱκανὰ θύειν τε καὶ ἑστιᾶσθαι· δῶρα δ' ἦγεν οἷα μὲν ἔπρεπε τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς ἄλλοις φίλοις, οἷα δὲ ἔπρεπε ταῖς ἀρχαῖς καὶ τοῖς γεραιτέροις καὶ τοῖς ὁμοτίμοις πᾶσιν· ἔδωκε δὲ καὶ πᾶσι Πέρσαις καὶ Περσίσιν ὅσαπερ καὶ νῦν ἔτι δίδωσιν ὅταπερ ἀφίκηται βασιλεὺς εἰς Πέρσας. 22. Ἐκ δὲ τούτου συνέλεξε Καμβύσης τοὺς γεραιτέρους Περσῶν καὶ τὰς ἀρχάς, οἵπερ τῶν μεγίστων κύριοί εἰσι· παρεκάλεσε δὲ καὶ Κῦρον, καὶ ἔλεξε τοιάδε.

Ἄνδρες Πέρσαι καὶ σύ, ὦ Κῦρε, ἐγὼ ἀμφοτέροις ὑμῖν εἰκότως εὔνους εἰμί· ὑμῶν μὲν γὰρ βασιλεύω, σὺ δέ, ὦ Κῦρε, παῖς ἐμὸς εἶ. Δίκαιος οὖν εἰμὶ ὅσα γιγνώσκειν δοκῶ ἀγαθὰ ἀμφοτέροις, ταῦτα εἰς τὸ μέσον λέγειν. 23. Τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κῦρον ηὐξήσατε στράτευμα δόντες καὶ ἄρχοντα τούτου αὐτὸν καταστήσαντες· Κῦρος δὲ ἡγούμενος τούτου σὺν θεοῖς εὐκλεεῖς μὲν ὑμᾶς, ὦ Πέρσαι, ἐν πᾶσιν ἀνθρώποις ἐποίησεν, ἐντίμους δ' ἐν τῇ Ἀσίᾳ πάσῃ· τῶν δὲ συστρατευσαμένων τοὺς μὲν ἀρίστους καὶ πεπλούτικε, τοῖς δὲ πολλοῖς μισθὸν καὶ τροφὴν παρεσκεύακεν· ἱππικὸν δὲ καταστήσας Περσῶν πεποίηκε Πέρσαις καὶ πεδίων εἶναι μετουσίαν. 24. Ἦν μὲν οὖν καὶ τὸ λοιπὸν οὕτω γιγνώσκητε, πολλῶν καὶ ἀγαθῶν αἴτιοι ἀλλήλοις ἔσεσθε· εἰ δὲ ἢ σύ, ὦ Κῦρε, ἐπαρθεὶς ταῖς παρούσαις τύχαις ἐπιχειρήσεις καὶ Περσῶν ἄρχειν ἐπὶ πλεονεξίᾳ ὥσπερ τῶν ἄλλων, ἢ ὑμεῖς, ὦ πολῖται, φθονήσαντες τούτῳ τῆς δυνάμεως καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς, εὖ ἴστε ὅτι ἐμποδὼν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσεσθε. 25. Ὡς οὖν μὴ ταῦτα γίγνηται, ἀλλὰ τἀγαθά, ἐμοὶ δοκεῖ, ἔφη, θύσαντας ὑμᾶς κοινῇ καὶ θεοὺς ἐπιμαρτυραμένους συνθέσθαι, σὲ μέν, ὦ Κῦρε, ἤν τις ἐπιστρατεύηται χώρᾳ Περσίδι ἢ Περσῶν νόμους διασπᾶν πειρᾶται, βοηθήσειν παντὶ σθένει· ὑμᾶς δέ, ὦ Πέρσαι, ἤν τις ἢ ἀρχῆς Κῦρον ἐπιχειρῇ καταπαύειν ἢ ἀφίστασθαί τις τῶν ὑποχειρίων, βοηθήσειν καὶ ὑμῖν αὐτοῖς καὶ Κύρῳ καθ' ὅ,τι ἂν ἐπαγγέλλῃ. 26. Καὶ ἕως μὲν ἂν ἐγὼ ζῶ, ἐμὴ γίγνεται ἡ ἐν Πέρσαις βασιλεία· ὅταν δ' ἐγὼ τελευτήσω, δῆλον ὅτι Κύρου, ἐὰν ζῇ. Καὶ ὅταν μὲν οὗτος ἀφίκηται εἰς Πέρσας, ὁσίως ἂν ὑμῖν ἔχοι τοῦτον θύειν τὰ ἱερὰ ὑπὲρ ὑμῶν ἅπερ νῦν ἐγὼ θύω· ὅταν δ' οὗτος ἔκδημος ᾖ, καλῶς ἂν οἶμαι ὑμῖν ἔχειν εἰ ἐκ τοῦ γένους ὃς ἂν δοκῇ ὑμῖν ἄριστος εἶναι, οὗτος τὰ τῶν

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θεῶν ἐπ. εἰοίη. 27. Ταῦτα εἰπόντος Καμβύσου συνέδοξε Κύρῳ τε καὶ τοῖς Περσῶν τέλεσι· καὶ συνθέμενοι ταῦτα τότε καὶ θεοὺς ἐπιμαρτυράμενοι οὕτω καὶ νῦν ἔτι διαμένουσι ποιοῦντες πρὸς ἀλλήλους Πέρσαι τε καὶ βασιλεύς. Τούτων δὲ πραχθέντων ἀπῆει ὁ Κῦρος.

28. Ὡς δ' ἀπιὼν ἐγένετο ἐν Μήδοις, συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ γαμεῖ τὴν Κυαξάρου θυγατέρα, ἧς ἔτι καὶ νῦν λόγος ὡς παγκάλου γενομένης. [Ἔνιοι δὲ τῶν λογοποιῶν λέγουσιν ὡς τὴν τῆς μητρὸς ἀδελφὴν ἔγημεν· ἀλλὰ γραῦς ἂν καὶ παντάπασιν ἦν ἡ παῖς.] Γήμας δὲ εὐθὺς ἔχων ἀνεζεύγνυεν.

CAP. VI.

1. Ἐπεὶ δ' ἐν Βαβυλῶνι ἦν, ἐδόκει αὐτῷ σατράπας ἤδη πέμπειν ἐπὶ τὰ κατεστραμμένα ἔθνη. Τοὺς μέντοι ἐν ταῖς ἄκραις φρουράρχους καὶ τοὺς χιλιάρχους τῶν κατὰ τὴν χώραν φυλάκων οὐκ ἄλλου ἢ ἑαυτοῦ ἐβούλετο ἀκούειν· ταῦτα δὲ προεωρᾶτο ἐννοῶν ὅπως εἴ τις τῶν σατραπῶν ὑπὸ πλούτου καὶ πλήθους ἀνθρώπων ἐξυβρίσειε καὶ ἐπιχειρήσειε μὴ πείθεσθαι, εὐθὺς ἀντιπάλους ἔχοι ἐν τῇ χώρᾳ. 2. Ταῦτ' οὖν βουλόμενος πρᾶξαι ἔγνω συγκαλέσαι πρῶτον τοὺς ἐπικαιρίους, καὶ προειπεῖν, ὅπως εἰδεῖεν ἐφ' οἷς ἴασιν οἱ ἰόντες· ἐνόμιζε γὰρ οὕτω ῥᾴδιον φέρειν ἂν αὐτούς· ἐπεὶ δὲ κατασταίη τις ἄρχων καὶ αἰσθάνοιτο ταῦτα, χαλεπῶς ἂν ἐδόκουν αὐτῷ φέρειν, νομίζοντες δι' ἑαυτῶν ἀπιστίαν ταῦτα γενέσθαι. 3. Οὕτω δὴ συλλέξας λέγει αὐτοῖς τοιάδε.

Ἄνδρες φίλοι, εἰσὶν ἡμῖν ἐν ταῖς κατεστραμμέναις πόλεσι φρουροὶ καὶ φρούραρχοι οὓς τότε κατελίπομεν· καὶ τούτοις ἐγὼ προστάξας ἀπῆλθον ἄλλο μὲν μηδὲν πολυπραγμονεῖν, τὰ δὲ τείχη διασώζειν. Τούτους μὲν οὖν οὐ παύσω τῆς ἀρχῆς, ἐπεὶ καλῶς διαπεφυλάκασι τὰ προσταχθέντα· ἄλλους δὲ σατράπας πέμψαι μοι δοκεῖ, οἵτινες ἄρξουσι τῶν ἐνοικούντων καὶ τὸν δασμὸν λαμβάνοντες τοῖς τε φρουροῖς δώσουσι μισθὸν καὶ ἄλλο τελέσουσιν ὅ,τι ἂν δέῃ. 4. Δοκεῖ δέ μοι καὶ τῶν ἐνθάδε μενόντων ὑμῶν, οἷς ἂν ἐγὼ πράγματα παρέχω πέμπων πράξοντάς τι ἐπὶ ταῦτα τὰ ἔθνη, χώρας γενέσθαι καὶ οἴκους ἐκεῖ· ὅπως δασμοφορῆταί τε αὐτοῖς

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δεῦρο, ὅταν τε ἴωσιν ἐκεῖσε, εἰς οἰκεῖα ἔχωσι κατάγεσθαι. 5. Ταῦτα εἰπε καὶ ἔδωκε πολλοῖς τῶν φίλων κατὰ πάσας τὰς καταστραφείσας πόλεις οἴκους καὶ ὑπηκόους· καὶ νῦν ἔτι εἰσὶ τοῖς ἀπογόνοις τῶν τότε λαβόντων αἱ χῶραι καταμένουσαι ἄλλαι ἐν ἄλλῃ γῇ· αὐτοὶ δὲ οἰκοῦσι παρὰ βασιλεῖ. 6. Δεῖ δέ, ἔφη, τοὺς ἰόντας σατράπας ἐπὶ ταύτας τὰς χώρας τοιούτους ἡμᾶς σκοπεῖν οἵτινες ὅ,τι ἂν ἐν τῇ γῇ ἑκάστῃ καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν, ὡς μετέχωμεν καὶ οἱ ἐνθάδε ὄντες τῶν πανταχοῦ γιγνομένων ἀγαθῶν· καὶ γὰρ ἤν τί που δεινὸν γίγνηται, ἡμῖν ἔσται ἀμυντέον. 7. Ταῦτ' εἰπὼν τότε μὲν ἔπαυσε τὸν λόγον, ἔπειτα δὲ οὓς ἐγίγνωσκε τῶν φίλων ἐπὶ τοῖς εἰρημένοις ἐπιθυμοῦντας ἰέναι, ἐκλεξάμενος αὐτῶν τοὺς δοκοῦντας ἐπιτηδειοτάτους εἶναι ἔπεμπε σατράπας εἰς Ἀραβίαν μὲν Μεγάβυζον, εἰς Καππαδοκίαν δὲ Ἀρταβάταν, εἰς Φρυγίαν δὲ τὴν μεγάλην Ἀρτακάμαν, εἰς Λυδίαν δὲ καὶ Ἰωνίαν Χρυσάνταν, εἰς Καρίαν δὲ Ἀδούσιον, ὅνπερ καὶ ἠτοῦντο, εἰς Φρυγίαν δὲ τὴν παρ' Ἑλλήσποντον καὶ Αἰολίδα Φαρνοῦχον. 8. Κιλικίας δὲ καὶ Κύπρου καὶ Παφλαγόνων οὐκ ἔπεμψε Πέρσας σατράπας, ὅτι ἑκόντες ἐδόκουν συστρατεύεσθαι ἐπὶ Βαβυλῶνα· δασμοὺς μέντοι συνέταξεν ἀποφέρειν καὶ τούτους. 9. Ὡς δὲ τότε Κῦρος κατεστήσατο, οὕτως ἔτι καὶ νῦν βασιλέως εἰσὶν αἱ ἐν ταῖς ἄκραις φυλακαὶ καὶ οἱ χιλίαρχοι τῶν φυλακῶν ἐκ βασιλέως εἰσὶ καθεστηκότες καὶ παρὰ βασιλεῖ ἀπογεγραμμένοι. 10. Προεῖπε δὲ πᾶσι τοῖς ἐκπεμπομένοις σατράπαις, ὅσα [δυνατὸν] ἑώρων ποιοῦντα ἑαυτόν, πάντα μιμεῖσθαι· πρῶτον μὲν ἱππέας καθιστάναι ἐκ τῶν συνεπισπομένων Περσῶν καὶ συμμάχων καὶ ἁρματηλάτας· ὁπόσοι δ' ἂν γῆν καὶ ἀρχεῖα λάβωσιν, ἀναγκάζειν τούτους ἐπὶ θύρας ἰέναι καὶ σωφροσύνης ἐπιμελουμένους παρέχειν ἑαυτοὺς τῷ σατράπῃ χρῆσθαι ἥν τι δέηται· παιδεύειν δὲ καὶ τοὺς γιγνομένους παῖδας ἐπὶ θύραις, ὥςπερ παρ' αὐτῷ· ἐξάγειν δὲ ἐπὶ τὴν θήραν τὸν σατράπην τοὺς ἀπὸ θυρῶν καὶ ἀσκεῖν αὐτόν τε καὶ τοὺς σὺν ἑαυτῷ τὰ πολεμικά. 11. Ὅς δ' ἂν ἐμοί, ἔφη, κατὰ λόγον τῆς δυνάμεως πλεῖστα μὲν ἅρματα, πλείστους δὲ καὶ ἀρίστους ἱππέας ἀποδεικνύῃ, τοῦτον ἐγὼ ὡς ἀγαθὸν σύμμαχον καὶ ὡς ἀγαθὸν συμφύλακα Πέρσαις τε καὶ ἐμοὶ τῆς ἀρχῆς τιμήσω. Ἔστωσαν δὲ παρ' ὑμῖν καὶ ἔδραις ὥςπερ παρ' ἐμοὶ οἱ ἄριστοι προτετιμημένοι· καὶ τράπεζα, ὥςπερ ἡ ἐμή, τρέφουσα μὲν πρῶτον τοὺς οἰκέτας, ἔπειτα

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δὲ καὶ ὡς φίλοις μεταδιδόναι ἱκανῶς κεκοσμημένη καὶ ὡς τὸν καλόν τι ποιοῦντα καθ' ἡμέραν ἐπιγεραίρειν. 12. Κτᾶσθε δὲ καὶ παραδείσους καὶ θηρία τρέφετε, καὶ μήτε αὐτοί ποτε ἄνευ πόνου σῖτον παραθῆσθε μήτε ἵπποις ἀγυμνάστοις χόρτον ἐμβάλλετε· οὐ γὰρ ἂν δυναίμην ἐγὼ εἰς ὧν ἀνθρωπίνῃ ἀρετῇ τὰ πάντων ὑμῶν ἀγαθὰ διασώζειν, ἀλλὰ δεῖ ἐμὲ μὲν ἀγαθὸν ὄντα σὺν ἀγαθοῖς τοῖς παρ' ἐμοῦ ὑμῖν ἐπίκουρον εἶναι· ὑμᾶς δὲ ὁμοίως αὐτοὺς ἀγαθοὺς ὄντας σὺν ἀγαθοῖς τοῖς μεθ' ὑμῶν ἐμοὶ συμμάχους εἶναι. 13. Βουλοίμην δ' ἂν ὑμᾶς καὶ τοῦτο κατανοῆσαι ὅτι τούτων ὧν νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω· ἃ δ' ὑμᾶς φημι χρῆναι ποιεῖν, ταῦτα καὶ αὐτὸς πειρῶμαι πάντα πράττειν. Ὥςπερ δ' ἐγὼ ὑμᾶς κελεύω ἐμὲ μιμεῖσθαι, οὕτω καὶ ὑμεῖς τοὺς ὑφ' ὑμῶν ἀρχὰς ἔχοντας μιμεῖσθαι ὑμᾶς διδάσκετε.

14. Ταῦτα δὲ Κύρου οὕτω τότε τάξαντος ἔτι καὶ νῦν τῷ αὐτῷ τρόπῳ πᾶσαι μὲν αἱ ὑπὸ βασιλεῖ φυλακαὶ ὁμοίως φυλάττονται, πᾶσαι δὲ αἱ τῶν ἀρχόντων θῦραι ὁμοίως θεραπεύονται, πάντες δὲ οἱ οἶκοι καὶ μεγάλοι καὶ σμικροὶ ὁμοίως οἰκοῦνται, πᾶσι δὲ οἱ ἄριστοι ὁμοίως τῶν παρόντων ἕδραις προτετίμηνται, πᾶσι δὲ αἱ πορεῖαι συντεταγμέναι κατὰ τὸν αὐτὸν τρόπον εἰσί, πᾶσι δὲ συγκεφαλαιοῦνται πολλαὶ πράξεις ὀλίγοις ἐπιστάταις. 15. Ταῦτα δ' εἰπὼν ὡς χρὴ ποιεῖν ἑκάστους καὶ δύναμιν ἑκάστῳ προσθεὶς ἐξέπεμπε, καὶ προεῖπεν ἅπασι παρασκευάζεσθαι ὡς εἰς νέωτα στρατείας ἐσομένης καὶ ἐπιδείξεως ἀνδρῶν καὶ ὅπλων καὶ ἵππων καὶ ἁρμάτων.

16. Κατενοήσαμεν δὲ καὶ τοῦτο ὅτι Κύρου κατάρξαντος, ὥς φασι, καὶ νῦν ἔτι διαμένει· ἐφοδεύει γὰρ ἀνὴρ κατ' ἐνιαυτὸν ἀεὶ στράτευμα ἔχων, ὡς ἢν μέν τις τῶν σατραπῶν ἐπικουρίας δέηται, ἐπικουρῇ, ἢν δέ τις ὑβρίζῃ, σωφρονίζῃ, ἢν δέ τις ἢ δασμῶν φορᾶς ἀμελῇ ἢ τῶν ἐνοίκων φυλακῆς ἢ ὅπως ἡ χώρα ἐνεργὸς ᾖ ἢ ἄλλο τι τῶν τεταγμένων παραλίπῃ, ταῦτα πάντα κατευτρεπίζῃ· ἢν δὲ μὴ δύνηται, βασιλεῖ ἀπαγγέλλῃ· ὁ δὲ ἀκούων βουλεύηται περὶ τοῦ ἀτακτοῦντος. Καὶ οἱ πολλάκις λεγόμενοι ὅτι βασιλέως υἱὸς καταβαίνει, βασιλέως ἀδελφός, βασιλέως ὀφθαλμός, καὶ ἐνίοτε οὐκ ἐκφαινόμενοι, οὗτοι τῶν ἐφόδων εἰσίν· ἀποτρέπεται γὰρ ἕκαστος αὐτῶν ὁπόθεν ἂν βασιλεὺς κελεύῃ.

17. Κατεμάθομεν δὲ ἄυτοῦ καὶ ἄλλο μηχάνημα πρὸς τὸ μέγεθος τῆς ἀρχῆς, ἐξ οὗ ταχέως ἠσθάνετο καὶ τὰ πάμπολυ ἀπέχοντα

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ὅπως ἔχοι. Σκεψάμενος γὰρ πόσην ἂν ὁδὸν ἵππος κατανύτοι τῆς ἡμέρας ἐλαυνόμενος ὥστε διαρκεῖν, ἐποιήσατο ἱππῶνας τοσοῦτον διαλείποντας καὶ ἵππους ἐν αὐτοῖς κατέστησε καὶ τοὺς ἐπιμελομένους τούτων, καὶ ἄνδρα ἐφ' ἑκάστῳ τῶν τόπων ἔταξε τὸν ἐπιτήδειον παραδέχεσθαι τὰ φερόμενα γράμματα καὶ παραδιδόναι καὶ παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἀνθρώπους καὶ ἄλλους πέμπειν νεαλεῖς. 18. Ἔστι δ' ὅτε οὐδὲ τὰς νύκτας φασὶν ἵστασθαι ταύτην τὴν πορείαν, ἀλλὰ τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι. Τούτων δὲ οὕτω γιγνομένων φασί τινες θᾶττον τῶν γεράνων ταύτην τὴν πορείαν ἀνύτειν· εἰ δὲ τοῦτο ψεύδονται, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων πεξῇ πορειῶν αὕτη ταχίστη, τοῦτο εὔδηλον. Ἀγαθὸν δὲ ὡς τάχιστα ἕκαστον αἰσθανόμενον ὡς τάχιστα ἐπιμελεῖσθαι.

19. Ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτός, συνήγειρε στρατιὰν εἰς Βαβυλῶνα, καὶ λέγεται αὐτῷ γενέσθαι εἰς δώδεκα μὲν ἵππων μυριάδας, εἰς δισχίλια δὲ ἅρματα δρεπανηφόρα, πεζῶν δὲ εἰς μυριάδας ἑξήκοντα. 20. Ἐπεὶ δὲ ταῦτα συνεσκενάσατο αὐτῷ, ὥρμα δὴ ταύτην τὴν στρατείαν ἐν ᾗ λέγεται καταστρέψασθαι πάντα τὰ ἔθνη ὅσα Συρίαν ἐκβάντι οἰκεῖ μέχρις ἐρυθρᾶς θαλάσσης. Μετὰ δὲ ταῦτα ἡ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι καὶ καταστρέψασθαι Αἴγυπτον. 21. Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἕω μὲν ἡ ἐρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὔξεινος πόντος, πρὸς ἑσπέραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρίαν δὲ Αἰθιοπία. Τούτων δὲ τὰ πέρατα τὰ μὲν διὰ θάλπος, τὰ δὲ διὰ ψῦχος, τὰ δὲ διὰ ὕδωρ, τὰ δὲ δι' ἀνυδρίαν δυσοίκητα. 22. Αὐτὸς δ' ἐν μέσῳ τούτων τὴν δίαιταν ποιησάμενος, τὸν μὲν ἀμφὶ τὸν χειμῶνα χρόνον διῆγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας· αὕτη γὰρ ἀλεεινὴ ἡ χώρα· τὸν δὲ ἀμφὶ τὸ ἔαρ τρεῖς μῆνας ἐν Σούσοις· τὴν δὲ ἀκμὴν τοῦ θέρους δύο μῆνας ἐν Ἐκβατάνοις· οὕτω δὲ ποιοῦντ αὐτὸν λέγουσιν ἐν ἐαρινῷ θάλπει καὶ ψύχει διάγειν ἀεί. 23. Οὕτω δὲ διέκειντο πρὸς αὐτὸν οἱ ἄνθρωποι ὡς πᾶν μὲν ἔθνος μειονεκτεῖν ἐδόκει, εἰ μὴ Κύρῳ πέμψειεν ὅ,τι καλὸν αὐτοῖς ἐν τῇ χώρᾳ ἢ φύοιτο ἢ τρέφοιτο ἢ τεχνῷτο, πᾶσα δὲ πόλις ὡσαύτως, πᾶς δὲ ἰδιώτης πλούσιος ἂν ᾤετο γενέσθαι, εἴ τι Κύρῳ χαρίσαιτο· καὶ γὰρ ὁ Κῦρος λαμβάνων παρ' ἑκάστων ὧν ἀφθονίαν εἶχον οἱ διδόντες ἀντεδίδου ὧν σπανίζοντας αὐτοὺς αἰσθάνοιτο.

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CAP. VII.

1 Οὕτω δὲ τοῦ αἰῶνος προκεχωρηκότος, μάλα δὴ πρεσβύτης ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἑβδομον ἐπὶ τῆς αὐτοῦ ἀρχῆς. Καὶ ὁ μὲν πατὴρ καὶ ἡ μήτηρ πάλαι δὴ ὥςπερ εἰκὸς ἐτετελευτήκεσαν αὐτῷ· ὁ δὲ Κῦρος ἔθυσε τὰ νομιζόμενα ἱερὰ καὶ τοῦ χοροῦ ἡγήσατο Πέρσαις κατὰ τὰ πάτρια καὶ τὰ δῶρα πᾶσι διέδωκεν ὥςπερ εἰώθει. 2. Κοιμηθεὶς δ' ἐν τῷ βασιλείῳ ὄναρ εἶδε τοιόνδε. Ἔδοξεν αὐτῷ προσελθὼν κρείττων τις ἢ κατὰ ἄνθρωπον εἰπεῖν Συσκευάζου, ὦ Κῦρε· ἤδη γὰρ εἰς θεοὺς ἅπει. Τοῦτο δὲ ἰδὼν τὸ ὄναρ ἐξηγέρθη καὶ σχεδὸν ἐδόκει εἰδέναι ὅτι τοῦ βίου ἡ τελευτὴ παρείη.. 3. Εὐθὺς οὖν λαβὼν ἱερεῖα ἔθυε Διί τε πατρῴῳ καὶ Ἡλίῳ καὶ τοῖς ἄλλοις θεοῖς ἐπὶ τῶν ἄκρων, ὡς Πέρσαι θύουσιν, ὧδε ἐπευχόμενος· Ζεῦ πατρῷε καὶ Ἥλιε καὶ πάντες θεοί, δέχεσθε τάδε καὶ τελεστήρια πολλῶν καὶ καλῶν πράξεων καὶ χαριστήρια ὅτι ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. Πολλὴ δ' ὑμῖν χάρις ὅτι κἀγὼ ἐγίγνωσκον τὴν ὑμετέραν ἐπιμέλειαν καὶ οὐδεπώποτε ἐπὶ ταῖς εὐτυχίαις ὑπὲρ ἄνθρωπον ἐφρόνησα. Αἰτοῦμαι δ' ὑμᾶς δοῦναι καὶ νῦν παισὶ μὲν καὶ γυναιξὶ καὶ φίλοις καὶ πατρίδι εὐδαιμονίαν, ἐμοὶ δὲ οἵονπερ αἰῶνα δεδώκατε τοιαύτην καὶ τελευτὴν δοῦναι. 4. Ὁ μὲν δὴ τοιαῦτα ποιήσας καὶ οἴκαδε ἐλθὼν ἔδοξεν ἀναπαύσεσθαι καὶ κατεκλίθη. Ἐπεὶ δὲ ὥρα ἦν, οἱ τεταγμένοι προσιόντες λούσασθαι αὐτὸν ἐκέλευον. Ὁ δ' ἔλεγεν ὅτι ἡδέως ἀναπαύοιτο. Οἱ δ' αὖ τεταγμένοι, ἐπεὶ ὥρα ἦν, δεῖπνον παρετίθεσαν· τῷ δὲ ἡ ψυχὴ σῖτον μὲν οὐ προσίετο, διψῆν δ' ἐδόκει, καὶ ἔπιεν ἡδέως. 5. Ὡς δὲ καὶ τῇ ὑστεραίᾳ συνέβαινεν αὐτῷ ταῦτα καὶ τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας· οἱ δ' ἔτυχον συνηκολουθηκότες αὐτῷ καὶ ὄντες ἐν Πέρσαις· ἐκάλεσε δὲ καὶ τοὺς φίλους καὶ τὰς Περσῶν ἀρχάς· παρόντων δὲ πάντων ἤρχετο τοιοῦδε λόγου.

6. Παῖδες ἐμοὶ καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ μὲν τοῦ βίου τὸ τέλος ἤδη πάρεστιν· ἐκ πολλῶν τοῦτο σαφῶς γιγνώσκω· ὑμᾶς δὲ χρή, ὅταν τελευτήσω, ὡς περὶ εὐδαίμονος ἐμοῦ καὶ λέγειν

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καὶ ποιεῖν πάντα. Ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι, ἐπεί τε ἤβησα, τὰ ἐν νεανίσκοις, τέλειός τε ἀνὴρ γενόμενος τὰ ἐν ἀνδράσι σὺν τῷ χρόνῳ τε προϊόντι ἀεὶ συναυξανομένην ἐπιγιγνώσκειν ἐδόκουν καὶ τὴν ἐμὴν δύναμιν, ὥστε καὶ τοὐμὸν γῆρας οὐδεπώποτε ἠσθόμην τῆς ἐμῆς νεότητος ἀσθενέστερον γιγνόμενον, καὶ οὔτ' ἐπιχειρήσας οὔτ' ἐπιθυμήσας οἶδα ὅτου ἠτύχησα. 7. Καὶ τοὺς μὲν φίλους ἐπεῖδον δι' ἐμοῦ εὐδαίμονας γενομένους, τοὺς δὲ πολεμίους ὑπ' ἐμοῦ δουλωθέντας· καὶ τὴν πατρίδα πρόσθεν ἰδιωτεύουσαν ἐν τῇ Ἀσίᾳ νῦν προτετιμημένην καταλείπω· ὧν τ' ἐκτησάμην οὐδὲν οἶδα ὅτι οὐ διεσωσάμην. Καὶ τὸν μὲν παρελθόντα χρόνον ἔπραττον οὕτως ὥσπερ εὐχόμην· φόβος δέ μοι συμπαρομαρτῶν μή τι ἐν τῷ ἐπιόντι χρόνῳ ἢ ἴδοιμι ἢ ἀκούσαιμι ἢ πάθοιμι χαλεπόν, οὐκ εἶα τελέως με μέγα φρονεῖν οὐδ' εὐφραίνεσθαι ἐκπεπταμένως. 8. Νῦν δ' ἢν τελευτήσω, καταλείπω μὲν ὑμᾶς, ὦ παῖδες, ζῶντας οὕσπερ ἔδοσάν μοι οἱ θεοὶ γενέσθαι· καταλείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας· ὥστε πῶς οὐκ ἂν ἐγὼ δικαίως μακαριζόμενος τὸν ἀεὶ χρόνον μνήμης τυγχάνοιμι; 9. Δεῖ δὲ καὶ τὴν βασιλείαν με ἤδη σαφηνίσαντα καταλιπεῖν, ὡς ἂν μὴ ἀμφίλογος γενομένη πράγματα ὑμῖν παράσχῃ. Ἐγὼ φιλῶ μὲν ἀμφοτέρους ὑμᾶς ὁμοίως, ὦ παῖδες· τὸ δὲ προβουλεύειν καὶ τὸ ἡγεῖσθαι ἐφ' ὅ,τι ἂν καιρὸς δοκῇ εἶναι, τοῦτο προστάττω τῷ προτέρῳ γενομένῳ καὶ πλειόνων κατὰ τὸ εἰκὸς ἐμπείρῳ. 10. Ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς ἀλλὰ καὶ πολίταις καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν, καὶ ὑμᾶς δέ, ὦ παῖδες, οὕτως ἐξ ἀρχῆς ἐπαίδευον, τοὺς μὲν γεραιτέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι· ὡς οὖν παλαιὰ καὶ εἰθισμένα καὶ ἔννομα λέγοντος ἐμοῦ οὕτως ἀποδέχεσθε. 11. Καὶ σὺ μέν, ὦ Καμβύσῃ, τὴν βασιλείαν, ἔχε, θεῶν τε διδόντων καὶ ἐμοῦ ὅσον ἐν ἐμοί· σοὶ δέ, ὦ Ταναοξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀρμενίων καὶ τρίτων Καδουσίων· ταῦτα δέ σοι διδοὺς νομίζω ἀρχὴν μὲν μείζω καὶ τοὔνομα τῆς βασιλείας τῷ πρεσβυτέρῳ καταλιπεῖν, εὐδαιμονίαν δὲ σοὶ ἀλυποτέραν. 12. Ὁποίας μὲν γὰρ ἀνθρωπίνης εὐφροσύνης ἐπιδεὶς ἔσῃ οὐχ ὁρῶ· ἀλλὰ πάντα σοι τὰ δοκοῦντα ἀνθρώπους εὐφραίνειν παρέσται. Τὸ δὲ δυσκαταπρακτοτέρων τε ἐρᾶν καὶ τὸ πολλὰ μεριμνᾶν καὶ τὸ μὴ δύνασθαι ἡσυχίαν ἔχειν κεν

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τριζόμενον ὑπὸ τῆς πρὸς τἀμὰ ἔργα φιλονεικίας καὶ τὸ ἐπιβουλεύειν καὶ τὸ ἐπιβουλεύεσθαι, ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ μᾶλλον συμπαρομαρτεῖν, ἃ σάφ' ἴσθι τῷ εὐφραίνεσθαι πολλὰς ἀσχολίας παρέχει. 13. Οἶσθα μὲν οὖν καὶ σύ, ὦ Καμβύση, ὅτι οὐ τόδε τὸ χρυσοῦν σκῆπτρον τὸ τὴν βασιλείαν διασῶζόν ἐστιν, ἀλλ' οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. Πιστοὺς δὲ μὴ νόμιζε φύσει φύεσθαι ἀνθρώπους· πᾶσι γὰρ ἂν οἱ αὐτοὶ πιστοὶ φαίνοιντο, ὥσπερ καὶ τἆλλα τὰ πεφυκότα πᾶσι τὰ αὐτὰ φαίνεται· ἀλλὰ τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ· ἡ δὲ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. 14. Εἰ οὖν καὶ ἄλλους τινὰς πειράσῃ συμφύλακας τῆς βασιλείας ποιεῖσθαι, μηδαμόθεν πρότερον ἄρχου ἢ ἀπὸ τοῦ ὁμόθεν γενομένου. Καὶ πολῖταί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων· οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι; 15. Μὴ οὖν ἃ οἱ θεοὶ ὑφήγηνται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα· καὶ οὕτως ἀεὶ ἀνυπέρβλητος ἔσται ἡ ὑμετέρα φιλία. Ἑαυτοῦ τοι κήδεται ὁ προνοῶν ἀδελφοῦ· τίνι γὰρ ἄλλῳ ἀδελφὸς μέγας ὢν οὕτω καλὸν ὡς ἀδελφῷ; τίς δ' ἄλλος τιμήσεται δὴ ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; τίνα δὲ φοβήσεταί τις ἀδικεῖν ἀδελφοῦ μεγάλου ὄντος οὕτως ὡς τὸν ἀδελφόν; 16. Μήτε οὖν θᾶττον μηδεὶς σοῦ τούτῳ ὑπακουέτω μήτε προθυμότερον παρέστω· οὐδενὶ γὰρ οἰκειότερα τὰ τούτου οὔτε ἀγαθὰ οὔτε δεινὰ ἢ σοί. Ἐννόει δὲ καὶ τάδε· τίνι χαρισάμενος ἐλπίσαις ἂν μειζόνων τυχεῖν ἢ τούτῳ; τίνα δ' ἂν βοηθήσας ἰσχυρότερον σύμμαχον ἀντιλάβοις; τίνα δ' αἴσχιον μὴ φιλεῖν ἢ τὸν ἀδελφόν; τίνα δὲ ἁπάντων κάλλιον προτιμᾶν ἢ τὸν ἀδελφόν; μόνου τοι, ὦ Καμβύση, πρωτεύοντος ἀδελφοῦ παρ' ἀδελφῷ οὐδὲ φθόνος παρὰ τῶν ἄλλων ἐφικνεῖται. 17. Ἀλλὰ πρὸς θεῶν πατρῴων, ὦ παῖδες, τιμᾶτε ἀλλήλους, εἴ τι καὶ τοῦ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν· οὐ γὰρ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι ὡς οὐδὲν εἰμὶ ἐγὼ ἔτι, ἐπειδὰν τοῦ ἀνθρωπίνου βίου τελευτήσω· οὐδὲν γὰρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἐωρᾶτε, ἀλλ' οἷς διεπράττετο τούτοις αὐτὴν ὡς οὖσαν κατεφωρᾶτε. 18 Τὰς δὲ

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τῶν ἄδικα παθόντων ψυχὰς οὔπω κατενοήσατε οἵους μὲν φόβους τοῖς μιαιφόνοις ἐμβάλλουσιν, οἵους δὲ παλαμναίσους τοῖς ἀνοσίοις ἐπιπέμπουσι; τοῖς δὲ φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε, εἰ μηδενὸς αὐτῶν αἱ ψυχαὶ κύριαι ἦσαν; 19. Οὗτοι ἔγωγε, ὦ παῖδες, οὐδὲ τοῦτο πώποτε ἐπείσθην ὡς ἡ ψυχὴ ἕως μὲν ἂν ἐν θνητῷ σώματι ᾖ, ζῇ, ὅταν δὲ τούτου ἀπαλλαγῇ, τέθνηκεν. Ὁρῶ γὰρ ὅτι καὶ τὰ θνητὰ σώματα ὅσον ἂν ἐν αὐτοῖς χρόνον ᾖ ἡ ψυχή, ζῶντα παρέχεται. 20. Οὐδέ γε ὅπως ἄφρων ἔσται ἡ ψυχή, ἐπειδὰν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦτο πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκριθῇ, τότε καὶ φρονιμώτατον εἰκὸς αὐτὸν εἶναι. Διαλυομένου δὲ ἀνθρώπου δῆλά ἐστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παροῦσα οὔτε ἀπιοῦσα ὁρᾶται. 21. Ἐννοήσατε δέ, ἔφη, ὅτι ἐγγύτερον μὲν τῷ ἀνθρωπίνῳ θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ· τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται. 22. Εἰ μὲν οὖν οὕτως ἔχει ταῦτα ὥσπερ ἐγὼ οἶμαι, καὶ ἡ ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἐν τῷ σώματι ἡ ψυχὴ συναποθνήσκει, ἀλλὰ θεούς γε τοὺς ἀεὶ ὄντας καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν τῶν ὅλων τάξιν συνέχουσιν ἀτριβῆ καὶ ἀγήρατον καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φοβούμενοι, μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε. 23. Μετὰ μέντοι θεοὺς καὶ ἀνθρώπων τὸ πᾶν γένος τὸ ἀεὶ ἐπιγιγνόμενον αἰδεῖσθε· οὐ γὰρ ἐν σκότῳ ὑμᾶς οἱ θεοὶ ἀποκρύπτονται, ἀλλ' ἐμφανῆ πᾶσιν ἀνάγκη ἀεὶ ζῆν τὰ ὑμέτερα ἔργα· ἃ ἢν μὲν καθαρὰ καὶ ἔξω τῶν ἀδίκων φαίνηται, δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀναδείξει· εἰ δὲ εἰς ἀλλήλους ἄδικόν τι φρονήσετε, ἐκ πάντων τῶν ἀνθρώπων τὸ ἀξιόπιστοι εἶναι ἀποβαλεῖτε. Οὐδεὶς γὰρ ἂν ἔτι πιστεῦσαι δύναιτο ὑμῖν, οὐδ' εἰ πάνυ προθυμοῖτο, ἰδὼν ἀδικούμενον τὸν μάλιστα φιλίᾳ προσήκοντα. 24. Εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἵους χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία. Οἱ μὲν γὰρ πολλοὶ διαγεγένηνται φίλοι μὲν γονεῖς παισί, φίλοι δὲ ἀδελφοὶ ἀδελφοῖς· ἤδη δέ τινες τούτων καὶ ἐναντία ἀλλήλους ἔπραξαν· ὁποτέροις ἂν οὖν

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αἰσθάνησθε τὰ πραχθέντα συνενεγκόντα, ταῦτα δὴ αἱρούμενοι ὀρθῶς ἂν βουλεύοισθε. 25. Καὶ τούτων μὲν ἴσως ἤδη ἅλις. Τὸ δ' ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. Τί γὰρ τούτου μακαριώτερον τοῦ γῇ μιχθῆναι, ἣ πάντα μὲν τὰ καλά, πάντα δὲ τἀγαθὰ φύει τε καὶ τρέφει; ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην καὶ νῦν ἡδέως ἄν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους. 26. Ἀλλὰ γὰρ ἤδη, ἔφη, ἐκλιπεῖν μοι φαίνεται ἡ ψυχὴ ὅθενπερ ὡς ἔοικε πᾶσιν ἄρχεται ἀπολείπουσα. Εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἅψασθαι ἢ ὄμμα τοὐμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοὐμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. 27. Πέρσας μέντοι πάντας καὶ τοὺς συμμάχους ἐπὶ τὸ μνῆμα τοὐμὸν παρακαλεῖτε, συνησθησομένους ἐμοὶ ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι μήτε ἦν μηδὲν ἔτι ὦ· ὁπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες ὁπόσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται ἀποπέμπετε. 28. Καὶ τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον, τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. Καὶ χαίρετε, ὦ φίλοι παῖδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. Ταῦτ' εἰπὼν καὶ πάντας δεξιωσάμενος συνεκαλύψατο καὶ οὕτως ἐτελεύτησεν.

CAP. VIII.

1. Ὅτι μὲν δὴ καλλίστη καὶ μεγίστη τῶν ἐν τῇ Ἀσίᾳ ἡ Κύρου βασιλεία ἐγένετο αὐτὴ ἑαυτῇ μαρτυρεῖ. Ὡρίσθη μὲν γὰρ πρὸς ἕω μὲν τῇ ἐρυθρᾷ θαλάττῃ, πρὸς ἄρκτον δὲ τῷ Εὐξείνῳ πόντῳ, πρὸς ἑσπέραν δὲ Κύπρῳ καὶ Αἰγύπτῳ, πρὸς μεσημβρίαν δὲ Αἰθιοπίᾳ. Τοσαύτη δὲ γενομένη μιᾷ γνώμῃ τῇ Κύρου ἐκυβερνᾶτο, καὶ ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα τε καὶ ἐθεράπευεν, οἵ τε ἀρχόμενοι Κῦρον ὡς πατέρα ἐσέβοντο. 2. Ἐπεὶ μέντοι Κῦρος ἐτελεύτησεν, εὐθὺς μὲν αὐτοῦ οἱ παῖδες ἐστασίαζον, εὐθὺς δὲ πόλεις καὶ ἔθνη ἀφίσταντο, πάντα δ' ἐπὶ τὸ χεῖρον ἐτρέπετο. Ὡς δ' ἀληθῆ λέγω ἄρξομαι διδάσκων ἐκ τῶν θείων. Οἶδα γὰρ ὅτι

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πρότερον μὲν βασιλεὺς καὶ οἱ ὑπ' αὐτῷ καὶ τοῖς τὰ ἴσχατα πεποιηκόσιν εἴτε ὅρκους ὀμόσαιεν, ἠμπέδουν, εἴτε δεξιὰς δοῖεν, ἐβεβαίουν. 3. Εἰ δὲ μὴ τοιοῦτοι ἦσαν καὶ τοιαύτην δόξαν εἶχον, ὥςπερ οὐδὲ νῦν πιστεύει οὐδὲ εἷς ἔτι, ἐπεὶ ἔγνωσται ἡ ἀσέβεια αὐτῶν, οὕτως οὐδὲ τότε ἐπίστευσαν ἂν οἱ τῶν σὺν Κύρῳ ἀναβάντων στρατηγοί· νῦν δὲ δὴ τῇ πρόσθεν αὐτῶν δόξῃ πιστεύσαντες ἐνεχείρισαν ἑαυτούς, καὶ ἀναχθέντες πρὸς βασιλέα ἀπετμήθησαν τὰς κεφαλάς. Πολλοὶ δὲ καὶ τῶν συστρατευσάντων βαρβάρων ἄλλοι ἄλλαις πίστεσιν ἐξαπατηθέντες ἀπόλοντο. 4. Πολὺ δὲ καὶ τάδε χείρονες νῦν εἰσι. Πρόσθεν μὲν γὰρ εἴ τις ἢ διακινδυνεύσειε πρὸ βασιλέως ἢ πόλιν ἢ ἔθνος ὑποχείριον ποιήσειεν ἢ ἄλλο τι καλὸν ἢ ἀγαθὸν αὐτῷ διαπράξειεν, οὗτοι ἦσαν οἱ τιμώμενοι· νῦν δὲ [καὶ] ἤν τις ὥςπερ Μιθριδάτης τὸν πατέρα Ἀριοβαρζάνην προδούς, καὶ ἤν τις ὥςπερ Ῥεομίθρης τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς τῶν φίλων παῖδας ὁμήρους παρὰ τῷ Λίγυπτίῳ ἐγκαταλιπὼν καὶ τοὺς μεγίστους ὅρκους παραβὰς βασιλεῖ δόξῃ τι σύμφορον ποιῆσαι, οὗτοί εἰσιν οἱ ταῖς μεγίσταις τιμαῖς γεραιρόμενοι. 5. Ταῦτα οὖν ὁρῶντες οἱ ἐν τῇ Ἀσίᾳ πάντες ἐπὶ τὸ ἀσεβὲς καὶ τὸ ἄδικον τετραμμένοι εἰσίν· ὁποῖοί τινες γὰρ ἂν οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ἐπὶ τὸ πολὺ γίγνονται. Ἀθεμιστότεροι δὴ νῦν ἢ πρόσθεν ταύτῃ γεγένηνται.

6. Εἴς γε μὴν χρήματα τῇδε ἀδικώτεροι· οὐ γὰρ μόνον τοὺς πολλὰ ἡμαρτηκότας, ἀλλὰ ἤδη τοὺς οὐδὲν ἠδικηκότας συλλαμβάνοντες ἀναγκάζουσι πρὸς οὐδὲν δίκαιον χρήματα ἀποτίνειν· ὥςτε οὐδὲν ἧττον οἱ πολλὰ ἔχειν δοκοῦντες τῶν πολλὰ ἠδικηκότων φοβοῦνται· καὶ εἰς χεῖρας οὐδ' οὗτοι ἐθέλουσι τοῖς κρείττοσιν ἰέναι. Οὐδέ γε ἀθροίζεσθαι εἰς βασιλικὴν στρατείαν θαῤῥοῦσι. 7. Τοιγαροῦν ὅστις ἂν πολεμῇ αὐτοῖς, πᾶσιν ἔξεστιν ἐν τῇ χώρᾳ αὐτῶν ἀναστρέφεσθαι ἄνευ μάχης ὅπως ἂν βούλωνται διὰ τὴν ἐκείνων περὶ μὲν θεοὺς ἀσέβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν. Αἱ μὲν δὴ γνῶμαι ταύτῃ τῷ παντὶ χείρους νῦν ἢ τὸ παλαιὸν αὐτῶν.

8. Ὡς δὲ οὐδὲ τῶν σωμάτων ἐπιμέλονται ὥςπερ πρόσθεν, νῦν αὖ τοῦτο διηγήσομαι. Νόμιμον γὰρ δὴ ἦν αὐτοῖς μήτε πτύειν μήτε ἀπομύττεσθαι. Δῆλον δὲ ὅτι ταῦτα οὐ τοῦ ἐν τῷ σώματι ὑγροῦ φειδόμενοι ἐνόμισαν, ἀλλὰ βουλόμενοι διὰ πόνων καὶ ἱδρώτων τὰ σώματα στερεοῦσθαι. Νῦν δὲ τὸ μὲν μὴ πτύειν μηδὲ ἀπομύττε-

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σθαι ἔτι διαμένει, τὸ δὲ ποιεῖν οὐδαμοῦ ἐπιτηδεύεται. 9. Καὶ μὴν πρόσθεν μὲν ἦν αὐτοῖς μοσοστιεῖν νόμιμον, ὅπως ὅλῃ τῇ ἡμέρᾳ χρῶντο εἰς τὰς πράξεις καὶ εἰς τὸ διαποτεῖσθαι· νῦν γε μὴν τὸ μὲν μοτοσιτεῖν ἔτι διαμένει, ἀρχόμενοι δὲ τοῦ σίτου ἡνίκαπερ οἱ πρωιαίτατα ἀριστῶντες μέχρι τούτου ἐσθίοντες καὶ πίνοντες διάγουσιν ἔστεπερ οἱ ὀψιαίτατα κοιμώμενοι.

10. Ἦν δὲ αὐτοῖς νόμιμον μηδὲ προοῖδας εἰσφέρεσθαι εἰς τὰ συμπόσια, δῆλον ὅτι νομίζοντες τῷ μὴ ὑπερπίνειν ἧττον ἂν καὶ σώματα καὶ γνώμας σφάλλειν· νῦν δὲ τὸ μὲν μὴ εἰσφέρεσθαι ἔτι αὖ διαμένει, τοσοῦτον δὲ πίνουσιν ὥστε ἀντὶ τοῦ εἰσφέρειν αὐτοὶ ἐκφέρονται, ἐπειδὰν μηκέτι δύνωνται ὀρθούμενοι ἐξιέναι.

11. Ἀλλὰ μὴν κἀκεῖνο ἦν αὐτοῖς ἐπιχώριον τὸ μεταξὺ πορευομένους μήτε ἐσθίειν μήτε πίνειν μήτε τῶν διὰ ταῦτα ἀναγκαίων μηδὲν ποιοῦντας φανεροὺς εἶναι· νῦν δ' αὖ τὸ μὲν τούτων ἀπέχεσθαι ἔτι διαμένει, τὰς μέντοι πορείας οὕτω βραχείας ποιοῦνται ὡς μηδὲν ἂν ἔτι θαυμάσαι τὸ ἀπέχεσθαι τῶν ἀναγκαίων.

12. Ἀλλὰ μὴν καὶ ἐπὶ θήραν πρόσθεν μὲν τοσαυτάκις ἐξῄεσαν ὥστε ἀρκεῖν αὐτοῖς τε καὶ ἵπποις γυμνάσια τὰς θήρας· ἐπεὶ δὲ Ἀρταξέρξης ὁ βασιλεὺς καὶ οἱ σὺν αὐτῷ ἧττους τοῦ οἴνου ἐγένοντο, οὐκέτι ὁμοίως οὔτε αὐτοὶ ἐξῄεσαν οὔτε τοὺς ἄλλους ἐξῆγον ἐπὶ τὰς θήρας· ἀλλὰ καὶ οἵτινες φιλόπονοι γενόμενοι σὺν τοῖς περὶ αὐτοὺς ἱππεῦσιν ἅμα θηρῷεν, φθονοῦντες αὐτοῖς δῆλοι ἦσαν καὶ ὡς βελτίονας αὐτῶν ἐμίσουν.

13. Ἀλλά τοι καὶ τοὺς παῖδας τὸ μὲν παιδεύεσθαι ἐπὶ ταῖς θύραις ἔτι διαμένει· τὸ μέντοι τὰ ἱππικὰ μανθάνειν καὶ μελετᾶν ἀπέσβηκε, διὰ τὸ μὴ εἶναι ὅπου ἂν ἀποφαινόμενοι εὐδοκιμοῖεν. Καὶ ὅτι γε οἱ παῖδες ἀκούοντες ἐκεῖ πρόσθεν τὰς δίκας δικαίως δικαζομένας ἐβόκουν μανθάνειν δικαιότητα, καὶ τοῦτο παντάπασιν ἀνέστραπται· σαφῶς γὰρ ὁρῶσι νικῶντας ὁπότεροι ἂν πλεῖον διδῶσιν. 14. Ἀλλὰ καὶ τῶν φυομένων ἐκ τῆς γῆς τὰς δυνάμεις οἱ παῖδες πρόσθεν μὲν ἐμάνθανον ὅπως τοῖς μὲν ὠφελίμοις χρῷντο, τῶν δὲ βλαβερῶν ἀπέχοιντο· νῦν δὲ ἐοίκασι ταῦτα διδασκομένοις ὅπως ὅτι πλεῖστα κακοποιῶσιν· οὐδαμοῦ γοῦν πλείους ἢ ἐκεῖ οὔτε ἀποθνήσκουσιν οὔτε διαφθείρονται ὑπὸ φαρμάκων.

15. Ἀλλὰ μὴν καὶ θρυπτικώτεροι πολὺ νῦν ἢ ἐπὶ Κύρου εἰσί. Τότε μὲν γὰρ ἔτι τῇ ἐκ Περσῶν παιδείᾳ καὶ ἐγκρατείᾳ ἐχρῶντο,

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τῇ δὲ Μήδων στολῇ καὶ ἁβρότητι· νῦν δὲ τὴν μὲν ἐκ Περσῶν καρτερίαν περιορῶσιν ἀποσβεννυμένην, τὴν δὲ τῶν Μήδων μαλακίαν διασώζονται. 16. Σαφηνίσαι δὲ βούλομαι καὶ τὴν θρύψιν αὐτῶν. Ἐκείνοις γὰρ πρῶτον μὲν τὰς εὐνὰς οὐ μόνον ἀρκεῖ μαλακῶς ὑποστόρνυσθαι, ἀλλ' ἤδη καὶ τῶν κλινῶν τοὺς πόδας ἐπὶ ταπίδων τιθέασιν, ὅπως μὴ ἀντερείδῃ τὸ δάπεδον, ἀλλ' ὑπείκωσιν αἱ τάπιδες. Καὶ μὴν τὰ πεττόμενα ἐπὶ τράπεζαν ὅσα τε πρόσθεν εὕρητο, οὐδὲν αὐτῶν ἀφῄρηται, ἄλλα τε ἀεὶ καινὰ ἐπιμηχανῶνται· καὶ ὄψα γε ὡσαύτως· καὶ γὰρ καινοποιητὰς ἀμφοτέρων τούτων κέκτηνται. 17. Ἀλλὰ μὴν καὶ ἐν τῷ χειμῶνι οὐ μόνον κεφαλὴν καὶ σῶμα καὶ πόδας ἀρκεῖ αὐτοῖς ἐσκεπάσθαι, ἀλλὰ καὶ [περὶ] ἄκραις ταῖς χερσὶ χειρίδας δασείας καὶ δακτυλήθρας ἔχουσιν. Ἔν γε μὴν τῷ θέρει οὐκ ἀρκοῦσιν αὐτοῖς οὔθ' αἱ τῶν δένδρων οὔθ' αἱ τῶν πετρῶν σκιαί, ἀλλ' ἐν ταύταις ἑτέρας σκιὰς ἄνθρωποι μηχανώμενοι αὐτοῖς παρεστᾶσι. 18. Καὶ μὴν ἐκπώματα ἣν μὲν ὡς πλεῖστα ἔχωσι, τούτῳ καλλωπίζονται· ἣν δ' ἐξ ἀδίκου φανερῶς ᾖ μεμηχανημένα, οὐδὲν τοῦτο αἰσχύνονται· πολὺ γὰρ ἠῦξηται ἐν αὐτοῖς ἡ ἀδικία τε καὶ αἰσχροκέρδεια.

19. Ἀλλὰ καὶ πρόσθεν μὲν ἦν ἐπιχώριον αὐτοῖς μὴ ὁρᾶσθαι πεζῇ πορευομένοις, οὐκ ἄλλου τινὸς ἕνεκα ἢ τοῦ ὡς ἱππικωτάτους γίγνεσθαι· νῦν δὲ στρώματα πλείω ἔχουσιν ἐπὶ τῶν ἵππων ἢ ἐπὶ τῶν εὐνῶν· οὐ γὰρ τῆς ἱππείας οὕτως ὥσπερ τοῦ μαλακῶς καθῆσθαι ἐπιμέλονται. 20. Τά γε μὴν πολεμικὰ πῶς οὐκ εἰκότως νῦν τῷ παντὶ χείρους ἢ πρόσθεν εἰσίν; οἷς ἐν μὲν τῷ παρελθόντι χρόνῳ εἶναι ὑπῆρχε, τοὺς μὲν τὴν γῆν ἔχοντας ἀπὸ ταύτης ἱππότας παρέχεσθαι, οἳ δὴ καὶ ἐστρατεύοντο· τοὺς δὲ φρουροῦντας, εἰ δέοι στρατεύεσθαι πρὸ τῆς χώρας, μισθοφόρους εἶναι· νῦν δὲ τούς τε θυρωροὺς καὶ τοὺς σιτοποιοὺς καὶ τοὺς ὀψοποιοὺς καὶ οἰνοχόους καὶ λουτροχόους καὶ παρατιθέντας καὶ ἀναιροῦντας καὶ κατακοιμίζοντας καὶ ἀνιστάντας καὶ τοὺς κοσμητάς, οἳ ὑποχρίουσί τε καὶ ἐντρίβουσιν αὐτοὺς καὶ τὰ ἄλλα ῥυθμίζουσι, τούτους πάντας ἱππέας οἱ δυνάσται πεποιήκασιν, ὅπως μισθοφορῶσιν αὐτοῖς. 21. Πλῆθος μὲν οὖν καὶ ἐκ τούτων φαίνεται, οὐ μέντοι ὄφελός γε οὐδὲν αὐτῶν εἰς πόλεμον· δηλοῖ δὲ καὶ αὐτὰ τὰ γιγνόμενα· κατὰ τὴν χώραν γὰρ αὐτῶν ῥᾷον οἱ πολέμιοι ἢ οἱ φίλοι ἀναστρέφονται. 22. Καὶ γὰρ δὴ ὁ Κῦρος τοῦ μὲν ἀκροβολίζεσθαι ἀποπαύσας, θω-

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ρακίσας δὲ καὶ αὐτοὺς καὶ ἵππους καὶ ἓν παλτὸν ἑκάστῳ δοὺς εἰς χεῖρα ὁμόθεν τὴν μάχην ἐποιεῖτο· νῦν δὲ οὔτε ἀκροβολίζονται ἔτι οὔτ' εἰς χεῖρας συνιόντες μάχονται. 23. Καὶ οἱ πεζοὶ ἔχουσι μὲν γέρρα καὶ κοπίδας καὶ σαγάρεις ὥςπερ ἐπὶ Κύρου τὴν μάχην ποιησόμενοι· εἰς χεῖρας δὲ ἰέναι οὐδ' οὗτοι ἐθέλουσιν. 24. Οὐδέ γε τοῖς δρεπανηφόροις ἅρμασιν ἔτι χρῶνται ἐφ' ᾧ Κῦρος αὐτὰ ἐποιήσατο. Ὁ μὲν γὰρ τιμαῖς αὐξήσας τοὺς ἡνιόχους καὶ ἀγαθοὺς ποιήσας εἶχε τοὺς εἰς τὰ ὅπλα ἐμβαλοῦντας· οἱ δὲ νῦν οὐδὲ γιγνώσκοντες τοὺς ἐπὶ τοῖς ἅρμασιν οἴονταί σφισιν ὁμοίους τοὺς ἀνασκήτους τοῖς ἡσκηκόσιν ἔσεσθαι. 25. Οἱ δὲ ὁρμῶσι μέν, πρὶν δ' ἐν τοῖς πολεμίοις εἶναι οἱ μὲν ἄκοντες ἐκπίπτουσιν, οἱ δ' ἐξάλλονται, ὥςτ' ἄνευ ἡνιόχων γιγνόμενα τὰ ζεύγη πολλάκις πλείω κακὰ τοὺς φίλους ἢ τοὺς πολεμίους ποιεῖ. 26. Ἐπεὶ μέντοι καὶ αὐτοὶ γιγνώσκουσιν οἷά σφισι τὰ πολεμιστήρια ὑπάρχει, ὑφίενται, καὶ οὐδεὶς ἔτι ἄνευ τῶν Ἑλλήνων εἰς πόλεμον καθίσταται, οὔτε ὅταν ἀλλήλους πολεμῶσιν οὔτε ὅταν οἱ Ἕλληνες αὐτοῖς ἀντιστρατεύωνται· ἀλλὰ καὶ πρὸς τούτους ἐγνώκασι μεθ' Ἑλλήνων τοὺς πολέμους ποιεῖσθαι.

27. Ἐγὼ μὲν δὴ οἶμαι ἅπερ ὑπεθέμην ἀπειργάσθαι μοι. Φημὶ γὰρ Πέρσας καὶ τοὺς σὺν αὐτοῖς καὶ ἀσεβεστέρους περὶ θεοὺς καὶ ἀνοσιωτέρους περὶ συγγενεῖς καὶ ἀδικωτέρους περὶ τοὺς ἄλλους καὶ ἀνανδροτέρους τὰ εἰς τὸν πόλεμον νῦν ἢ πρόσθεν ἀποδεδεῖχθαι. Εἰ δέ τις τἀναντία ἐμοὶ γιγνώσκοι, τὰ ἔργα αὐτῶν ἐπισκοπῶν εὑρήσει αὐτὰ μαρτυροῦντα τοῖς ἐμοῖς λόγοις.

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NOTES

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NOTES.

BOOK I.

CHAPTER I.

Κύρου Παιδεία, the education of Cyrus, the discipline of Cyrus. The book, however, treats not only of the earlier years of Cyrus, but also of his whole life, his laws, institutions, habits in peace and in war, management of his empire, and the means by which he gave strength and permanence to his government. It may be regarded in the light of a historical romance, founded in the main upon facts, but dressed up and embellished with much that is most unquestionably fictitious. It has ever been regarded as a most fascinating work, and from the purity and wisdom of its maxims, its high moral tone, its simplicity of style, and the importance of the subject, has been considered a very appropriate classic for the young student, and has from time immemorial found its way, in whole or in some of its parts, into almost every academic course of study in this country and in Europe. The following quotation from Smith's Dict. Gr. and Rom. Biog. embodies in a small compass so much that is useful for the right understanding of the design of the Cyropaedia and the true character of Cyrus, that I take great pleasure in inserting it in this place. "Xenophon wished to show that the government of men is not so difficult as is commonly supposed, provided that the ruler be wise; and to illustrate this he holds forth the example of Cyrus, whom he endows with all virtue, courage, and wisdom, and whose conduct is meant for a practical illustration, and his discourses for an exposition, of the maxims of the Socratic philosophy, so far as Xenophon was capable of understanding it. Of course it would not have done to have represented this beau

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ideal of a philosophic king, as the dethroner of his own grandfather [according to the more veritable history of Herodotus], as the true Asiatic despot and conqueror, and as the victim of his own ambitious schemes. It seems incredible that any one should rise from the perusal[1] of the Cyropædeia without the firm conviction that it is a romance, and, moreover, that its author never meant it to be taken for anything else; and still more incredible is it that any one should have recognized in the picture of Xenophon the verisimilitude of an Asiatic conqueror in the sixth century before Christ. That Cyrus was a great man, is proved by the empire he established; that he was a good man, according to the virtues of his age and country, we need not doubt; but if we would seek further for his likeness, we must assuredly look rather at Genghis Khan or Timour than at the Cyrus of Xenophon."

1. *Ἔννοια, thought, consideration.* "*Cogitatio.*" Sturz. —— *ἡμῖν = mihi*, the plural form being used for the sake of modesty. This usage is, however, more frequently found in the Latin than in the Greek writers. Cf. K. § 241. R. 12. —— *ὅσαι, how many.* —— *δημοκρατίαι* (*δῆμος, κρατέω*), *democracies, popular governments.* —— *κατελύθησαν, have been put down, dissolved.* For this use of the aorist in the sense of the perfect, cf. S. § 212. N. 1. —— *ἄλλως πως — πολιτεύεσθαι, to live under any other form of government;* literally, to *be a πολίτης* (*citizen*) *in some other way.* *ἄλλως πως* is opposed to *ἐν δημοκρατίᾳ* which follows. —— *αὖ, also.* —— *ὀλιγαρχίαι, oligarchies*, i. e. governments administered by the few. —— *τυραννεῖν, to become τύραννοι*, i. e. absolute sovereigns. Reference is had in this word to the way in which absolute power was obtained, rather than to the manner in which it was used. —— *οἱ μὲν — οἱ δέ, some — others* (S. § 142. 1), are in partitive apposition with *ὅσαι*. See N. on II. 2. § 6. —— *ταχὺ = ταχέως.* —— *κἄν*, i. e. *καὶ ἄν.* —— *ὁποσονοῦν χρόνον, how much soever time.* —— *ἄρχοντες διαγένωνται, have continued to reign, to hold the government.* Cf. S. § 222. 4. —— *ὡς — γεγενημένοι, as being = being regarded as.* *ὡς* is joined to a participle when the action is only something supposed or thought of. K. § 312. 6. There is no reason with Sturz to regard the participle as here redundant. —— *ἐδοκοῦμεν.* Plural for singular, *per modestiam.* —— *τοὺς μὲν — τοὺς δέ.* See N. on *οἱ μὲν — οἱ δέ.* —— *πάνυ τι, wholly, altogether*, refers to *πειθομένοις.* —— *τοὺς δεσπότας* is repeated here in the place of the pronoun, in order to give fulness to the sentence, or as Fischer remarks, "ut *πειθομένοις* habent quasi suum adminiculum."

2. *Ἔτι δὲ πρὸς τούτοις, furthermore, nay more.* —— *καὶ — καί,*

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both—and, as well—as also. The connection is more emphatic and definite than though τὲ — τὲ had been employed. Cf. K. § 321. 1. b. —— βοικόλοι is in apposition with ἄρχοντες, and βοῶν depends on ἄρχοντες as containing the idea of preëminence. K. § 275. 1. —— οἱ καλούμενοι, *those who are called.* S. § 140. 3. —— ὧν depends upon ἐπιστατῶσι (S. § 184. 1) and refers to τούτων in the following clause, as its antecedent, the inversion taking place for the sake of emphasis. Cf. S. § 150. 4. —— ζώων belongs properly to τούτων, and is put after the relative by attraction. (S. § 151. 3). The natural order would be: ἄρχοντες τούτων ζώων — ὧν ἂν ἐπιστατῶσι. —— εἰκότως, *rightly, properly.* —— ἄν — νομίζοιντο. S. § 217. 2. —— τοίνυν, *further, moreover,* is here continuative. —— τὰς ἀγέλας, *the herds,* properly of oxen, but here used of all the domestic animals such as horses, sheep, oxen, etc. Cf. VII. 3. § 7. —— τοῖς νομεῦσιν (S. § 140. 3) depends on πείθεσθαι. S. § 196. 2. —— ᾗ, dat. sing. fem. of the relative ὅς, ἥ, ὅ, with adverbial signification, *which way, where.* —— νέμονται is used absolutely here, and χωρία depends on κατά, or some other preposition, to be supplied. —— ἀπέχονται, *abstain;* literally, *keep themselves off,* the verb being in the middle voice. —— ὧν = ἐκείνων ὧν (S. § 150. 5), of which equivalent ἐκείνων depends on ἀπέχονται (S. § 180. 1), and ὧν, upon ἀπείργωσι. S. § 180. 2. —— καρποῖς refers to the milk, cheese, flesh, wool, hides, hair, horns, etc. which are obtained from the domestic animals here spoken of. —— τοίνυν (continuative) introduces an additional proof of the docility and obedience of these tame animals. —— τοῖς γιγνομένοις belongs to τοῖς καρποῖς. When the attributive follows its substantive, the article is usually repeated. This is done for the sake of emphasis, or to contrast the substantive with other objects of the same kind. Cf. K. § 245. 3. a; S. § 140. 2. —— χρῆσθαι depends on ἐῶσι, and has for its subject ἐκείνους understood, referring to τοῖς νομεῦσι. S. § 158. 3. —— οὕτως ὅπως, *even as, in the very way.* The union of these particles gives emphasis to the comparison. —— ἔτι τοίνυν (= ἔτι δέ), *besides, furthermore.* —— ἠσθήμεθα, *we have known.* —— ὡς μὴ πείθεσθαι, *so as not to obey.* See N. on ὥστε — ἀξιοῦν, § 5. —— τοῖς ἄρχουσι refers to the keepers, and ὠφελουμένοις, to the owners of these herds. —— οὕς ἄν, *whomsoever.* ἄν with the relative and subjunctive belongs to the relative to which it gives indefiniteness. Cf. Jelf's Kühn. § 828. 2; S. § 214. 4. Fischer remarks, that it is not surprising that Xenophon speaking of the kingly office, should associate in his mind kings and shepherds, when in all languages, rulers and magistrates are compared to shepherds, and the people over whom they exercise authority, to a flock of sheep.

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3. *ταῦτα* refers to the things just noticed, viz. the short duration of all forms of government, the inability of masters to secure obedience from their servants, etc. —— *οὕτως ἐγιγνώσκομεν, we thus judged.* —— *ὡς — εἴη.* A substantive sentence (K. § 328. 1) introduced by *ὅτι* or *ὡς* takes the optative, when what is affirmed is an opinion or a supposition. Cf. K. § 329. 4; S. § 216. 4. —— *ἀνθρώπῳ πεφυκότι, to man as he is by nature*, or more simply, *to man as he is.* See N. on V. 1. § 9. —— *Κῦρος — Πέρσης, Cyrus of Persia.* When the noun in apposition gives an indefinite explanation, the article is omitted. K. § 244. R. 6. Cyrus the founder of the Persian empire is usually designated Cyrus the Elder, in order to distinguish him from the Younger Cyrus, whose expedition against his brother Artaxerxes Mnemon, is detailed in the first book of Xenophon's Anabasis. —— *ἐκ τούτου* (sc. *χρόνου*), *from that time, then indeed* (*δή*), refers to the time implied in *ἐπειδὴ* in the preceding clause. —— *μετανοεῖν μὴ οὐκ = μετανοεῖν καὶ νοεῖν* (*to change my opinion and to think*) *μὴ οὐκ κ.τ.λ.* This sort of brachylogy is quite common with the Greek writers. Lange supplies *δεδοικώς*, and cites Horat. (Od. I. 2. 5) "terruit gentes—*ne*." —— *μὴ οὐκ.* Hermann supposes that the negative *μὴ οὐ* is less strong and positive than that by *μὴ* alone, but this is justly questioned by Kühner (Cf. Jelf's edit. § 750. Obs. 5), who regards it as a more emphatic negative. Cf. K. § 318. 10; S. § 225. 1. Sturz defines *μὴ* in this place by *ne forte, ut forte non*, and supplies *ὡς = (ὅτι)* before it. Steph. says that *μὴ = μήποτε*, and that the oratio *ἀποφηματικὴ* (*doubtful mode of speaking*) suited best the modesty of Xenophon. —— *ᾖ* is put for *εἴη* in dependence on *μετανοεῖν*, which takes the time of *ἠναγκαζόμεθα.* This substitution gives vividness and emphasis to the thought. Cf. S. § 214. N. 1. It has *τὸ — ἄρχειν* for its subject, and is followed by *τῶν — ἔργων* denoting that to which the subject belongs. S. § 175. —— *ἄν τις ἐπισταμένως τοῦτο πράσσῃ (= πράσσοι), if any one should manage it skilfully. ἐπισταμένως* is a Homeric word. Cf. Il. 10. 265; Od. 20. 161. *τοῦτο* refers to *τὸ ἀνθρώπων ἄρχειν.* —— *γοῦν* (*γε οὖν*) is restrictive and illative, *at least then* = whatever may be said of others *at least.* —— *ἴσμεν ἑκόντας πειθομένους = ἴσμεν ὅτι ἑκόντες ἐπείθοντο, we know that they voluntarily obeyed, paid prompt and voluntary obedience.* Cf. Butt. 144. 4. *b*; S. § 222. 2. *ἑκόντες* followed by an infinitive may be rendered often as an adverb before a finite verb. See Butt. § 150. p. 440. —— *ἡμερῶν* is the genitive of time with *ὁδόν*, which is employed here in its active signification, *a travel, journeying.* —— *καὶ* in *τοὺς δὲ καὶ* has the

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sense of *also, even.* —— ἑωρακότας depends on ἴσμεν. —— ἤθελον — ὑπακοῦειν. See N. on ἠθέλησαν.

4. Καὶ γάρ τοι, *for truly, etenim profecto.* Hesych. defines it by τοιγαροῦν. Cf. Anab. I. 9. § 9. —— τοσοῦτον, *so far.* —— πατρίους, *of their fathers, inherited from their fathers.* πατρώους would have been the more usual form, as πάτριος is commonly applied to the manners, customs, laws, etc. handed down from forefathers, and not to property or dominion. —— ἑαυτῶν refers to βασιλέων the object of the sentence. Cf. K. § 302. 2. —— ὥστε responds to τοσοῦτον. —— ὁ μὲν Σκύθης, i. e. the Scythian king. So ὁ Θρᾴξ, infra. Scythia was a name given by the ancient Greeks and Romans to a large portion of Asia, comprising *Scythia intra* and *extra Imaum*, i. e. within and beyond Mount Imaus. —— δύναιτ' ἄν. The optative with ἄν usually added, follows ὥστε to express a supposed consequence. Cf. Rost. § 125. N. 8. —— ἀγαπᾷη (S. § 87. N. 2) . . . . διαγένοιτο, *but rests contented if he but continue in the government of his own nation.* For the construction of ἄρχων διαγένοιτο, cf. S. § 222. 4. For the use of the optative, see K. § 260. 4. a. —— Θρᾳκῶν. The Thracians dwelt in the country lying between Strymon on the west, the Pontus Euxinus on the east, the chain of Hæmus on the north, and the Ægean and Propontis on the south. Their territory varied at different times in extent, as it was enlarged or diminished by the fluctuations of war. The same holds true of most of the ancient countries, and renders it extremely difficult to fix definitely their boundaries. —— Ἰλλυριῶν. Illyria was situated on the eastern shore of the Adriatic gulf, N. of Epirus and W. of Macedonia. The ellipsis in ὁ Θρᾴξ Θρᾳκῶν and ὁ Ἰλλυριὸς Ἰλλυριῶν, can be easily supplied from the preceding context. —— τἆλλα δὲ ἔθνη = περὶ τῶν ἄλλων ἐθνῶν. Some, however, prefer to supply ἑαυτῶν ἄρχειν. —— ἔτι καὶ νῦν, *even now, at the present time also.* —— Κῦρος δὲ responds to ὥστε ὁ μὲν Σκύθης which precedes. —— ὡσαύτως, *in like manner.* —— τὰ refers to ἔθνη. —— γοῦν. See N. on § 3. —— αὐτόνομα, *independent;* literally, *living by their own laws.* —— ἑκόντων μὲν ἡγήσατο Μήδων, *became the leader of the Medes by their own free will*, i. e. the Medes of their own accord chose Cyrus to be their king. —— κατεστρέψατο, *conquered, subdued;* literally, *overturned.* —— Σύρους, Ἀσσυρίους. Syria was the name given to all the country lying between the Tigris on the east, the Mediterranean, Palestine, and Mount Taurus. It thus included Mesopotamia, אֲרָם נַהֲרַיִם, i. e. Aramea of the two rivers. Assyria lay E. of the Tigris, S. of Armenia, W. of a part of Media, and N. of Susiana. —— Ἀραβίους, i. e. the people of Mesopotamia, especially, the southern part. Cf

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Anab. I. 5. § 1. —— *Καππαδόκας, the Cappadocians.* See my note on Anab. I. 2. § 20. —— *Φρύγας ἀμφοτέρους, the two Phrygias*, i. e Phrygia Major on the south, and Phrygia Minor on the northwest. *Λυδούς. Lydia* was a province on the western coast of Asia Minor, and celebrated as the rich and powerful kingdom of Crœsus. Its subjugation by Cyrus is narrated in VII. 2. —— *Κᾶρας.* The *Carians* inhabited a country S. of Ionia and Lydia from which it was separated by the Mæander. It is now called *Muntesha.* —— *Φοίνικας, the Phœnicians.* Their country lay between Syria and Palestine on the east of the Mediterranean. They were celebrated as the chief commercial nation of antiquity, and their colonies were planted in all parts of the habitable world. —— *Βαβυλωνίους.* Their country is so well known, from the celebrity of its chief city Babylon, as to require no geographical notice. —— *Βακτρίων. The Bactrians* inhabited the country now called *Afghanistan.* It was anciently the seat of a very powerful kingdom. —— *Ἰνδῶν.* This cannot refer to the people occupying that part of Asia, now called India, for we find (III. 2. § 27) that the Chaldeans had frequently served under the Indian monarch, which shows that their country could not have been very far from the *Χαλδαίοις* and the *Ἀσσυρίοις.* My own impression is that Xenophon in this place has inserted a fabulous people, in order to give more fulness to the extent of the dominions of Cyrus. He selected India, because from the vast region to which this name was really given, it would add more to the extent and splendor of the empire of Cyrus, than the name of any other country which he could have selected. —— *Κιλίκων.* Their country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. —— *Σακῶν.* Some think that this country was N. of Bactria and the chain of the Imaus, and that it corresponds nearly to what is now called *Little Bucharia.* —— *Παφλαγόνων. The Paphlagonians* occupied the country S. of the Euxine sea, N. of Galatia, W. of Pontus, and E. of Bithynia. —— *Μαριανδυνῶν. The Mariandyni* were a people of Bithynia, of essentially the same language and customs with the Bithynians. —— *ὧν . . . . εἰπεῖν, whose names one could not enumerate.* The protasis may be mentally supplied: if he should undertake the task. *Ἔχω εἰπεῖν, habeo dicere, I have to say = I can say.* Cf. S. § 219. 1 (*ἔχω*). With respect to the sentiment, there is a hyperbole, or, what is more probable, Xenophon means to say that the names of many nations who were subject to Cyrus were lost, so that they could not be enumerated in the list which he was giving. —— *τῶν ἐν τῇ Ἀσίᾳ, those who were settled in Asia.* —— *θάλατταν*, i. e. the Mediterranean. —— *Αἰγυπτίων.* "Sed

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auctore Herod. 3. 1. demum Cyro mortuo Cambyses filius bellum intulit Amasidi et tandem capto Psammenito rege Ægyptios sub Persarum redegit potestatem." Zeune.

5. *αὐτῷ ὁμογλώττων, speaking the same language with himself.* S. § 195. 1. —— *ὅμως . . . φόβῳ, yet he was able to reach with the terror of his name so large a portion of the earth* (*γῆ, region*). *ἑαυτοῦ φόβῳ, with the fear of himself*, i. e. the fear which he himself inspired. The genitive is here objective. *τοῦ — χαρίζεσθαι* depends on *ἐπιθυμίαν.* —— *ὥστε — ἀξιοῦν* specifies the effect or consequence of what is affirmed in the principal sentence. When the effect is to be represented as merely conceived, the infinitive is employed after *ὥστε*, but when it is to be indicated as a fact, the indicative is used (I. 4. § 5). Cf. K. §§ 341. 2. 3; 306. R. 3; S. § 220. 1. —— *κινδυνεύεσθαι, to be governed.* A tropical use of the word. —— *τοσαῦτα — ὅσα, so many — as.* S. § 73. 1. —— *διελθεῖν, to pass through* without pausing to give any account of them, i. e. *to enumerate simply.* —— *ἔργον ἐστὶν = it is troublesome*, as we say, *it is a task.* The subject of *ἐστὶν* is *διελθεῖν.* —— *ὅποι ἄν, whithersoever in whatsoever direction.* —— *ἀπὸ τῶν βασιλείων, from the metropolis.* So Sturz. This word is usually found in the plural. —— *ἕω*, accusative of *ἕως* (Attic for *ἠώς*, gen. *ἠόος*) declined like *λεώς*; literally *day break, morning*, here *east.*

6. *ἄξιον ὄντα θαυμάζεσθαι, being worthy of admiration.* S. § 219. 1 (end). —— *τίς ποτε . . . . ἀνθρώπων, who he was by birth* (i. e. what was his parentage), *what sort of a disposition he had, and what kind of education he received, that he so much excelled in what pertains to the government of men. τίς ποτε ὤν, who he could possibly be*, or, as we familiarly say, *who in the world he was.* Cf. Anab. III. 5. § 13. *γενεὰν* is the accusative synecdochical. S. § 167. On the use of *τινὰ* and *τινί*, cf. S. § 148. 1; Crosby, § 740. 1 The dative *παιδείᾳ* limits *παιδευθείς* (S. § 197. 2), and is the abstract of the verb.

CHAPTER II.

1. *Πατρός . . . . Καμβύσεω, as for his father now Cyrus is said to have sprung from Cambyses. πατρὸς* is in apposition with *Καμβύσεω.* It is placed first in order to contrast strongly with *μητρὸς δὲ* below. *μὲν δὴ* is used at the beginning of a relation after an introduction. For the construction of *γενέσθαι Καμβύσεω*, cf. K. § 273. 1; S. § 175. N. 2; Crosby, § 526. R. VI. —— *Καμβύσης οὗτος, this Cambyses*

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οἵτος refers to what immediately precedes. S. § 149. 1. —— The word Καμβύσης takes the article because it has before been mentioned. —— Περσειδῶν. A patronymic. S. § 127 1. Cyrus is represented in Grecian mythology as having descended from Perseus the son of Jupiter and Danæ. —— γένους ἦν. See N. on γενέσθαι Καμβύσεω. —— καλῆζονται (a poetic word), *are called.* —— φῦναι δὲ ὁ Κῦρος λέγεται, *Cyrus is said to have been naturally.* φῦναι. 2 aor. infin. of φύω, with the signification of the pres. mid. *to have been produced, born = to have been by nature.* —— καὶ ᾄδεται ἔτι καὶ νῦν, *and even now* (i. e. in Xenophon's time) *is celebrated in songs;* literally, *is sung.* Reference is had to convivial festivities, where the praises of gods and heroes were sung. —— Βαρβάρων, i. e. the Persians. All external nations were called by the Greeks and Romans, οἱ βάρβαροι. —— εἶδος. Accusative synecdochical. —— ψυχὴν is here to be taken in the sense of *mind*, the faculty by which we think, reason, etc. —— ὥστε — ἀνατλῆναι. See N. on ὥστε — ἀξιοῦν. I. 1. § 5. —— τοῦ ἐπαινεῖσθαι ἕνεκα, *for the sake of praise.*

2. φύσιν — τοιαύτην ἔχων, *having such a natural constitution = having been such.* φύσιν ἔχει = πέφυκε. —— ψυχῆς and μορφῆς denote that in respect of which the thing is affirmed. S. § 188. 1. For the construction of ἔχων with διαμνημονεύεται (*is recorded as having*), cf. S. § 222. 2; Butt. § 144. 4. *b.* —— γε μήν, *and moreover.* —— δοκοῦσιν. The urbanity and moderation of the Greeks, led them to speak oftentimes in a doubtful way of that which was real and certain. Cf. Butt. § 1. N. 1. —— ἄρχεσθαι . . . . ἄρχονται, *to begin to take care* (S. § 222. 3) *of the common weal not thence* (i. e. from that point) *whence in most states they* (i. e. the laws) *begin*, i. e. the first care of these laws is the public good, in which they are unlike the laws and institutions of other states. ὅθενπερ, *whencesoever = from whatever point you please.* Colton. —— ἀγαθοῦ ἐπιμελούμενοι. K. § 274. *b;* S. § 182. This genitive is causal, i. e. it denotes the cause of the feeling expressed by the verb. —— Αἱ μὲν γὰρ πλεῖσται πόλεις = οἱ τῶν πλείστων πόλεων νόμοι, as it is followed by οἱ δὲ Περσικοὶ νόμοι below. γὰρ (*illustrantis*) introduces an illustration of the preceding sentiment. —— ἀφεῖσαι (sc. ἐκεῖνον) . . . . παῖδας, *permitting any one to educate his own children as he pleases;* literally, *permitting him — as any one pleases.* —— αὐτοὺς τοὺς πρεσβυτέρους, *the old men themselves*, is governed by ἀφεῖσαι. —— ἔπειτα προστάττουσι, *do then enjoin.* ἔπειτα denotes sequency in the order of things. —— βίᾳ εἰς οἰκίαν παριέναι = τοιχωρυχεῖν, *to break into a house* as a thief. βίᾳ *through violence, violently.* The dative of *manner* is often used adverbially. Cf. K. § 285. 3. —— παῖειν ὃν μὴ δίκαιον (= παίειν ἐκεῖνον

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ὃν μὴ δίκαιόν ἐστι παίειν), *to strike one not deserving it*, i. e. to strike one unjustly. —— τούτων refers to the enactments just enumerated, and limits τὶ as genitive of the whole.

3. *Οἱ δὲ Περσικοὶ νόμοι.* "What is here related about the education of the Persians is to be referred to the Pasargidæ alone." Barker. —— προλαβόντες, *anticipating, by way of anticipation*, i. e. before the youthful mind has contracted habits of vice. —— ὅπως, *that, how that.* —— τὴν ἀρχήν, *at first, at all.* S. § 167. N. 1. —— μή. The negation is dependent, and hence μὴ is employed instead of οὐ which is found in a direct and independent negation. S. § 224. 2. 3. —— τοιοῦτοι — οἷοι — ἐφίεσθαι, *such as to desire = such as would desire.* Cf. Crosby, § 858. οἷοι = ὥστε vel ὥστε δύνασθαι. Sturz. Cf. K. § 241. R. 2. —— ἴσονται follows ὅπως in the indicative, because the idea expressed in ἐπιμέλονται is represented as something definitely occurring and abiding. Cf. K. § 330. 6; Mt. § 519. 7 (end). —— ἔργου depends on ἐφίεσθαι. S. § 182. The sentiment is, that the Persians commence with training their citizens to be such as not to commit crimes, before they make laws to forbid crimes; whereas other states, for the most part, depend alone upon the restraining influence of the laws, and overlook the wholesome influence of a virtuous education. —— ἐλευθέρα ἀγορά, *a free forum*, i. e. free from commodities and those who buy and sell, and where they only were found who engaged in liberal pursuits. Cf. Aristot. Polit. 7. 12, ἐλευθέραν ἀγοράν, ἣν δεῖ καθαρὰν εἶναι τῶν ὠνίων πάντων. Muretus thinks that he derived this idea from Xenophon. —— καλουμένη = *what is called, so-called.* "A participle often expresses such circumstances, as are expressed in other languages by the pronoun relative with a finite verb." Mt. § 557. 1; K. § 264. R. 1. —— ἀρχεῖα, *public buildings*, such as government houses, official residences, palaces of magistrates and of the teachers of the youth. τὰ ἄλλα is employed, because the palace of the king (τὰ βασίλεια) was also τὸ ἀρχεῖον, he being of the number of the ἄρχοντοι. —— πεποίηται, *are built.* The perfect is employed, when the effect of a past act is regarded as continuing to the present time. —— ἐντεῦθεν, i. e. ἐκ τῆς ἐλευθέρας ἀγορᾶς καλουμένης. —— οἱ ἀγοραῖοι, *those who frequent* the ἀγορά = *the buyers and sellers.* —— ἀπειροκαλίαι, *vulgarities.* This word in the singular literally signifies *ignorance of the beautiful*, and then, *rusticity, coarseness of manners.* —— ὡς μὴ μιγνύηται ἡ τούτων τύρβη, *in order that the tumult of these may not mingle with.* ὡς has here a *telic* (τελικῶς) signification, i. e. it marks the end, purpose, final cause, on account of which any thing is done. It is *ecbatic* (ἐκβατικῶς), when it denotes simply the result

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or upshot of any action and can be translated: so THAT *it was, is* or *will be* so and so. —— *τῶν πεπαιδευμένων*, "*educantur et educati sunt.*" Lange.

4. *περὶ τὰ ἀρχεῖα* is an attribute of *ἡ ἀγορά*, and hence the repetition of the article. See N. on *τοῖς γιγνομένοις*, I. 1. § 2. —— *τούτων*, sc. *μερῶν*. —— *ἄλλο* in itself implies opposition to *ἓν μὲν* which precedes, and therefore *δὲ* is omitted. —— *τοῖς . . . . γεγονόσι*, *to those who have passed* (S. § 140. 3) *the years of military service*, i. e. whose age exempts them from military duty. —— *νόμῳ*, *according to law*. —— *εἰς — πάρεισιν*. Prepositions of motion are found sometimes, by what is called *constructio praegnans*, with verbs of rest, the idea of previous motion being conceived in the verb. So verbs of motion, which involve as the predominant idea, the notion of the rest which succeeds, are followed by the dative (Cf. K. § 300. 3). Here *εἰς — πάρεισιν* literally signifies, *are along into = repair to and are present in*. —— *τούτων* refers to the orders just spoken of. —— *οἱ μὲν παῖδες* includes here both the *παῖδες* and the *ἔφηβοι*. —— *ἅμα τῇ ἡμέρᾳ*, *as soon as it is day, at day-break*. —— *γεραίτεροι* (sc. *πάρεισιν* from the preceding context), *elders = old men*, the comparative being used for the sake of emphasis. Cf. Crosby § 677. —— *ἡνίκ' ἄν*, *as often as, whenever*. —— *προχωρῇ*, *it was convenient*. The subject of *προχωρῇ* is *παρεῖναι* understood. S. § 159. 2. —— *τεταγμέναις*, *fixed, stated*. —— *γυμνητικοῖς ὅπλοις*, *light arms*, such as were used by light-armed foot-soldiers, whose bodies were not defended by the shield and thorax, but by a much slighter covering, and whc commonly fought with darts, stones, bows and arrows, or slings, instead of the sword and lance. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 84. —— *τῶν γεγαμηκότων*, *those who are married* (S. § 140. 3). *γαμέω* is used of the man, and *γαμέομαι*, of the woman, contracting marriage. —— *ἐὰν μὴ προῤῥηθῇ παρεῖναι*, *unless they have been ordered beforehand to be present*. The subject of *προῤῥηθῇ* (1 aor. pass. subj. of *προῤῥέω = προερέω*) is *παρεῖναι* (S. § 159. 2); literally, *unless to be present has been enjoined* (upon them) *beforehand*. —— *καλόν*, *honorable*, qualifies *ἀπεῖναι* the subject of *ἐστὶ* understood. S. 157. N. 10.

5. *δώδεκα . . . . διῄρηνται*, *for the Persians are divided into twelve tribes*. On the construction, cf. K. § 280. R. 3. a; S. § 165. N. 4. —— *ἐπὶ μὲν τοῖς παισίν*, *over the boys*. —— *εἰσὶν οἵ = εἰσὶν ἐκεῖνοι οἵ*. S. § 150. 5. —— *τοὺς παῖδας βελτίστους ἀποδεικνύναι* (= *παρέχειν*), *to produce the best boys*, "*to render the boys best*, for *τοὺς* goes only with *παῖδας*, not with *παῖδας βελτίστους*." Colton. —— *αὖ*, *also, furthermore*. This particle in its disjunctive use signifies a repetition of

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the same thing. Cf. Butt. p. 430; Hoog. Gr. Part. (Seager's edit.) p. 24. —— *τὰ τεταγμένα, their appointed parts.* —— *τῆς μεγίστης ἀρχῆς, the highest magistracy*, i. e. the chief magistrates. —— *προστάται, superintendents, presidents.* —— *τὰ καθήκοντα, that which is fit, becoming = their duty.* —— *ἃ = ταῦτα ἅ*, of which equivalent *ταῦτα* is governed by *διηγησόμεθα*, and *ἃ* is the subject of *προστέτακται*. The infinitive mood is added in order to define more fully the purpose of the verb upon which it depends (Cf. Mt. § 532), or it may perhaps be taken with *ἃ* (*the doing of which*) as the subject of *προστέτακται* (S. § 159. 2.) —— *ᾗ, how, in what manner.* —— *ἐπιμέλονται*, sc. *οἱ Περσικοὶ νόμοι* (§ 3, supra). —— *ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, how the citizens may be best.* "In this passage *ὡς* is to be taken as a modal adverb, and *ἄν* seems to signify *in some way or other.*" Jelf's Kühn, § 810.

6. *διάγουσι μανθάνοντες δικαιοσύνην, they pass their time in learning justice.* S. § 222. 4; Crosby, § 863. —— *λέγουσιν*, sc. *ἐκεῖνοι* referring to *παῖδες* in the preceding clause. S. § 157. N. 8. (1). —— *ἐπὶ τοῦτο, for the sake of this, on this account*, i. e. to learn justice. —— *ὥσπερ .... μανθάνομεν, as those with us* (i. e. the Athenians) *who go to learn* (S. § 222. 5) *letters*, tell you that they go for this purpose. —— *διατελοῦσι .... αὐτοῖς, spend the greatest part of the day in dispensing justice for them, judging their causes.* *αὐτοῖς* is the *Dativus commodi*, i. e. it follows a verb the action of which takes place for the advantage, profit, or favor of the person or object expressed by the dative. Cf. K. § 284. R. 4. —— *Γίγνεται — παισὶ πρὸς ἀλλήλους — ἐγκλήματα = παῖδες ἐγκαλοῦσιν ἀλλήλοις.* —— *βίας* and *ἀπάτης* are here opposed to each other, the former signifying *open*, the latter, *secret injury* done to an enemy. —— *οἷον δὴ εἰκὸς (= οἷον δὴ εἰκός ἐστιν ἐγκλήματα γίγνεσθαι), as are likely to occur.* *οἷον* limits *ἐγκλήματα*, to be mentally supplied from the preceding context. —— *τούτων τι, in any of these ways.* —— *τιμωροῦνται* governs *ἐκείνους*, the omitted antecedent of *οὕς*.

7. *δὲ καί, and also.* —— *ἀδίκως ἐγκαλοῦντας, bringing false accusations.* —— *ἐγκλήματος* is the genitive of crime. S. § 183. 1. —— *δικάζονται δὲ ἥκιστα, but least of all go to law about.* —— *ἀχαριστίας*, (namely) *ingratitude.* This is in apposition with *ἐγκλήματος*. The laws of hardly any other nation in ancient or modern times, took cognizance of ingratitude, although it has ever been acknowledged as a most odious crime. —— *ὅν ἄν γνῶσι* (S. § 214. 4) = *ἐάντινα γνῶσι whomsoever they find, if they find any one.* *ὅν* refers to *τοῦτον* for its antecedent. See N. on *ὧν*, I. 1. § 2. For the force of *ἄν*, cf. N. on *οὓς ἄν*, I. 1. § 2. —— *χάριν ἀποδιδόναι, to repay a benefit.* —— *μὴ*

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ἀποδιδόντα, not repaying it = if he did not repay it. "With the participle or adjective *μή* is used, when these can be resolved by a conditional clause." K. § 318. 5. —— *οἴονται . . . . ἔχειν, for they think the ungrateful must be* (*ἄν — ἔχειν.* S. § 220. 3) *most negligent both in respect to the gods*, i. e. the worship of the gods. *ἀμελῶς ἔχειν* (= *ἀχάριστον εἶναι*). With adverbs *ἔχειν* literally 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. § 150. p. 442; Mt. § 612. —— *γὰρ* in *καὶ γὰρ* implies an ellipsis, *and* (with reason) *for*. It may, however, be simply rendered *for*. —— *αὕτη*, i. e. *ἀναισχυντία*. The sentiment is that ingratitude ought to be punished, because it is followed by shamelessness, the cause and occasion of all other vices.

8. *σωφροσύνην* refers to moderation, prudence, discretion and such like qualities. It is opposed (Anab. I. 9. § 3) to *αἰσχρόν*, and seems there to signify *modesty, self-control* in respect to sensual gratification. Cf. Cic. Tusc. Disput. III. 8. —— *συμβάλλεται* has for its subject *ὅτι . . . . διάγοντα: that they see*, etc. — *contributes much to their learning to be prudent themselves.* In such cases, however, the order of translation is best: *it contributes much — that they see*, etc. —— *ἀνὰ πᾶσαν ἡμέραν, every day, daily. πᾶσαν* = *ἑκάστην.* Cf. Butt. § 147. N. 2. —— *πείθεσθαι* is the accusative of the thing after *διδάσκουσι*. S. § 165. 1. —— *τοῖς ἄρχουσι* = *αὑτοῖς*, since *διδάσκουσι* refers to the twelve rulers (*ἄρχοντες δώδεκα*, § 5), who are called *οἱ ἄρχοντες* in § 6. —— *ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ, to be temperate in eating and drinking* (S. § 188. 1). *ἐγκρατεῖς, having the mastery over, γαστρὶ* in its tropical sense, *appetite*, is almost always used in a bad sense = *gluttony.* It is here, however, to be translated *food, taking food* = *eating.* So *γαστρὸς ἕνεκα, for the sake of taking food*, "*cibi capiendi causa.*" Sturz. —— *οὐ* belongs to *ὁρῶσι.* —— *πρόσθεν — πρίν, before that, priusquam.* —— *ὅταν* (i. e. *ὅτε ἄν*) gives to the proposition contingency, and is therefore followed by the subjunctive. Cf. Crosby, § 834. —— *σημήνωσι* with a trumpet or bell. —— *σῖτον μὲν ἄρτον, bread for their food.* —— *ὄψον δὲ κάρδαμον*, and *κάρδαμον for sauce, seasoning. κάρδαμον* was a plant much like our pepper-grass or cress, and with its seed was bruised and eaten as we eat mustard. Hence the expression *κάρδαμον βλέπειν, to look cress*, i. e. to look sharp and stinging. —— *πιεῖν, for the purpose of drinking. πιεῖν* depends on *φέρονται* elicited from the preceding clause, and is employed as a verbal noun in the genitive, denoting that on account of which the action took place. S. §§. 187. 1; 221. N. 1. —— *κώθωνα, an earthen cup* with one handle and protuberant

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sides, rather deep, and used by the Lacedæmonian soldiers as a drinking vessel. Whether the Persian κώθων, however, was exactly like the Laconian cup, it is impossible now to determine. —— ποταμιοῦ, i. e. the Araxis, which flowed by the city of Persepolis, about 20 stadia distant. —— ὡς = ἵνα. —— ἀρύσασθαι, *to draw water for themselves* (middle voice). S. § 220. 1. —— πρὸς δὲ τούτοις, *in addition to these things, besides.* —— ἓξ ἢ ἑπτακαίδεκα, *six or seven teen*, i. e. *sixteen or seventeen.* Steph. prefers to write ἓξ ἢ ἑπτὰ καὶ δέκα. So in I. 4. § 16. ἓξ καὶ δέκα, for ἑκκαίδεκα. —— ἐκ τούτου (see N. on I. 1. § 3), *then*, i. e. when they are sixteen or seventeen years of age.

9. ἀφ' οὗ, sc. χρόνου. —— τὴν ἡμέραν, *in the day-time* (S. § 168. 1). "Attice sic dici, non καθ' ἡμέραν." Sturz. —— χρῆσθαι, sc. αὐτοῖς referring to οἱ ἔφηβοι. The subject of χρῆσθαι is omitted, because it is the same with the object of the preceding proposition, viz. τοῖς ἄρχουσι. S. § 158. 3. —— τὶ in ἤν τι is the accusative synecdochical. —— δέονται refers to the magistrates, and governs αὐτῶν (S. § 181. 1) understood referring to the youth. —— δέῃ, *it is necessary*, 3 pers. sing. pres. subj. of δεῖ. —— βασιλεύς. After the Persian war, the king of Persia was called by the Greeks βασιλεὺς (without the article), or ὁ μέγας βασιλεύς. —— ἐπὶ θήραν, *venatum, to hunt.* ἐπὶ here denotes object or purpose. K. § 297. III. 3. a. The article is omitted, because θήραν expresses an action abstractly considered. K. § 244. R. 3. —— τοῦ μηνός, *a month*, is the genitive of time *when.* S. § 191. 1. —— παρά, *besides.* —— κοπίδα, properly *a chopper, cleaver;* here *a broad curved knife*, answering the purpose of a small sword. —— σάγαριν, *a double-edged battle-axe.* According to Hesych., however, it was single-edged.

10. δημοσίᾳ, *at the public expense.* —— καὶ αὐτός τε θηρᾷ, *and both hunts himself.* —— ὅπως ἄν θηρῶσιν. S. § 214. 4. —— ὅτι .... εἶναι, *because this* (αὕτη) *seems to them to be the truest exercise* (= mode of practice) *of all those things pertaining to war.* —— ἐθίζει, sc. ἡ μελέτη. —— ψύχη (ψῦχος – εος) = Lat. *frigora.* —— ἀνέχεσθαι here takes the accusative. It is frequently found with the genitive. Cf. Mt. § 358; S. § 184. N. 2. —— ἀνάγκη (sc. ἐστὶ) is followed by τοξεύσαι = adnominal genitive. S. § 221. N. 4. —— ὅπου ἄν παραπίπτῃ, *whenever he* (i. e. the beast) *falls in their way.* —— ψυχὴν has here the signification, *courage, boldness, spirit*, and is governed by θήγεσθαι limiting ἀνάγκη as an adnominal genitive: *this of necessity must oftentimes sharpen their courage; their courage must of necessity oftentimes be sharpened.* —— ὁμόσε, *in the same place*, i. e. in close quarters. —— φυλάξασθαι δὲ τὸ ἐπιφερόμενον, *and*

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to guard themselves against the beast rushing upon them. τὸ ἐπιφερόμενον is properly speaking synecdochical. S. § 207. N. 1. —— *τῶν ἐν πολέμῳ παρόντων, of the things practised in war.* τῶν παρόντων depends on τέ. S. § 177.

11. ὡς τὸ εἰκὸς (sc. ἐστί), *as it is proper.* —— ὅμοιον in quality. —— *Καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν, and while hunting they might not* (=do not) *take breakfast.* "The Attic writers use the optative mood with ἄν, to denote firmly established and definite opinions and views of any thing, and even to denote actual facts with a degree of reserve, moderation and modesty." K. § 260. 4. a. Cf. also Crosby (§ 822), who makes this optative = present indicative. Matthiæ, however, (§ 514. 2.) makes this optative express indefiniteness: *they hardly ever breakfasted.* —— ἄλλως, *otherwise, from a different cause,* than the one just mentioned, viz. lying in wait for the beast. —— τὸ ἄριστον τοῦτο δειπνήσαντες, *supping on this dinner,* i. e. on what they had provided for their dinner or luncheon, but which, for the reason given, they had not eaten at the proper time. Some take ἄριστον in the sense of breakfast, but it is not likely that they would set out from home to hunt in the morning, without having taken a repast of some sort. This would be a reason why, on the morning of the second day, when on the hunting ground, for the sake of losing no time, they should commence their hunt without a breakfast. The translation of ἄριστον, *dinner,* agrees perfectly well with the statement that in two days they took the food of but one day, viz. a breakfast before they left home, a supper on their dinner, and a supper on the second night of what they should have eaten on the evening of the first day. —— τούτῳ τῷ ἡμέρᾳ = ταύτα τὰ ἡμέρα. S. § 137. N. 1. —— εἰ δὲ μή, *but otherwise,* i. e. if they succeed in taking no game. —— τὸ κάρδαμον, sc. ὄψον ἔχουσιν from the preceding context. —— οἱ τηλικοῦτοι = οἱ ἥβηβοι. —— ἐπὶ τῷ σίτῳ, *with their bread* (K. § 296. II. b). Cf. VI. 2. § 27. —— πῶς ἡδύ, *how sweet a thing.* S. § 160. N. 2. —— μᾶζα, *barley-bread.* —— ἄρτος, *wheaten-bread.* —— πεινῶντι (S. § 196. 1) and φαγεῖν (S. § 219. 1. end) both depend on ἡδύ.

12. μένουσαι φυλαί, *the orders remaining* at home, i. e. the half of the youth, who do not attend the king when he goes forth to hunt Cf. § 9, supra. —— διατρίβουσι μελετῶσαι, *they spend their time in practising.* S. § 222. 4. —— τοξεύειν and ἀκοντίζειν serve to define τὰ ἄλλα with which they are in apposition. —— διαγωνιζόμενοι agrees *ad sensum* in gender with φυλαί. S. § 137. N. 2. In like manner ἀλλήλοις refers to the gender implied in φυλαί. —— δημόσιοι — ἀγῶνες *public games* instituted by the authority of the state. See Zeune's

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Index. —— *ἐν ᾗ . . . . εὐπιστότατοι, in whatever tribe there may be the most who excel in skill, courage, and obedience.* δαημονέστατο refers to archery and throwing the javelin. *ἀνδρικός, manliness;* here *activity, bravery.* *εὔπιστος, trust-worthy, trusty.* —— *τὸν νῦν ἄρχοντα αὐτῶν, their present ruler.* —— *τοῖς μένουσι.* See N. on *μένουσαι φυλαί*, at the beginning of the section. —— *αἱ ἀρχαί*, i. e. the twelve rulers of the *ἔφηβοι* (§ 5). —— *ἢ . . . . δέῃ, if in any respect* (*τι*) *it may be needful to keep guard.* *φρουρῆσαι* is the subject of *δέῃ*. —— *ἄλλο τι ὅσα = ἄλλο τι τοσοῦτον, ὅσα, any thing else*, such *as*. Colton.

13. *ὧδε* refers to what follows. Crosby, § 739. —— *ὅσα = τοσαῦτα ὅσα*, of which the antecedent is taken with *χρῆσθαι* as the accusative synecdochical (S. § 167): *in such* (labors) *as are the labors.* —— *ἤδη, already*, i. e. having already come to years of discretion. This adverb qualifies *φρονοῦντων.* —— *καὶ ἔτι δυναμένων, and yet vigorous*, i. e. their strength being not yet impaired by age. —— *οἱ οὕτω πεπαιδευμένοι = those in this stage of discipline.* Fischer says that *πεπαιδευμένοι* refers to archery and hurling the javelin. —— *παλτά, missiles* (*πάλλω, to brandish, throw*), such as lances, javelins, arrows, stones thrown by a sling, etc. It is here opposed to *ἀγχέμαχα ὅπλα, arms for close fight*, defined by the appositional nouns *θώρακα, γέρρον, μάχαιραν*, and *κοπίδα*. With respect to *μάχαιραν ἢ κοπίδα*, Wyttenb. proposes to restore *σάγαριν* (cf. §§ 5, 9), because *μάχαιρα* and *κοπὶς* are synonyms, and *σάγαρις* differs from them. All the MSS. and Zonoras, however, exhibit the common reading. Poppo. —— *οἷονπερ, just so as.* *πὲρ* adds force to the word with which it is connected. —— *γράφονται — ἔχοντες, are painted as having.* —— *εἰ-σαν μὲν ἄν, they would be* on a rough estimate. I have followed Matthiæ (see N. on I. 2. § 11) in giving this shade of indefiniteness to the optative. —— *πλεῖον . . . . γενεᾶς = something over fifty years of age.* *ἀπὸ γενεᾶς* is added to define *γεγενότες* more exactly.

14. *ἔξω τῆς* (sc. *χώρας*) *ἑαυτῶν, out of their own country, abroad.* S. § 140. N. 5. —— *θανάτου δὲ οὗτοι κρίνουσι, these pronounce sentence of death.* *θανάτου* is the genitive denoting punishment. S. § 183. N. 2; Crosby, § 554. Kühner says (§ 274. R. 3), that this genitive is to be considered as the genitive of price. Cf. K. § 275. 3. —— *ἐλλίπῃ τι τῶν νομίμων, fails in any thing prescribed by the laws, in any point of duty.* —— *φαίνουσι . . . . βουλόμενος, the phylarchs every one* (*ἕκαστοι*), *and any one of the others who pleases, informs of it.* *οἱ φυλάρχοι* refers to the twelve rulers spoken of § 5. —— *ἐκχρι θείς, being expelled* from his tribe on account of his bad conduct. —— *διατελεῖ τὸν λοιπὸν βίον, passes the remainder of his life.*

15 *ἵνα — δηλωθῇ* depends on *ἐπάνειμι*. The substantive sen-

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tence is placed before the principal verb, when it contains the leading idea. Cf. Jelf's Kühn. § 903. 2. —— *πολιτεία, civil polity, form of government*, comprising the institutions, laws, and customs. —— *μικρὸν ἐπάνειμι, I will return back a little.* The present of *εἶμι* and its compounds has usually a future signification. —— *βραχυτάτῳ*, sc. *λόγῳ*. —— *ἀπελήλαται* (*ἀπελαύνω*) *νόμῳ τιμῶν καὶ ἀρχῶν, is excluded* (cf. N. on *πεποίηται*, I. 2. § 3) *by law from honors and magistracies.* —— *ἔξεστι, it is lawful.* Butt. (§ 150. p. 438) says that "*ἔνεστιν* refers to the physical possibility, *it is possible*; *ἔξεστιν* to the moral, *it is lawful, permitted, one may*; *ἔστι* stands indefinite between the two, *it may be done*, and likewise *πάρεστιν*, except that this includes the idea of facility, *it lies with him*, i. e. he can at once, without hindrance." *ἀργοῦντας, idle, unemployed* = free from personal labor as a means of support. —— *οἷ* refers to *αὐτοῖς* below as its antecedent. For this inversion, see N. on I. 1. § 2. —— *τοῖς δημοσίοις δι' ἀγαθὰ σκάλοις* refers to the twelve rulers spoken of in § 5. —— *νεανισκεύεσθαι, to be a νεανίσκος.* According to Krüger (Vit. Xen. p. 12) a young man was called a *νεανίσκος* until forty. —— *συναλίζεσθαι, to be incorporated*; literally, *to come together, assemble.* See Liddell and Scott's Lex. *sub voce.* —— *ἀρχῶν . . . . μετέχειν.* K. § 273. 3. b; S. § 178. 2. —— *ἀνεπιλήπτους, blameless, irreproachable*; literally, *not to be laid hold of, attacked* (*ἀν-ἐπιλαμβάνομαι*). —— *οὗτοι τῶν γεραιτέρων γίγνονται, these are reckoned among the elders.* K. § 273. 3. a. —— *δὴ* gives explicitness to *οὕτω* = *exactly so, just so.* —— *ᾗ οἴονται χρώμενοι, by the use of which they think.* The participle here denotes *means.* K. § 312. 4. e; Mt. § 566. 5.

16. *καὶ νῦν δὲ ἔτι, and even now.* —— *καὶ τοῦ ἐκπονεῖσθαι τὴν δίαιταν, and of their digesting their food by labor*; literally, *of their working their food off.* Cf. Xen. Mem. I. 2. § 4. —— *αἰσχρὸν* qualifies *τὸ ἀποπτύειν κ.τ.λ.* employed as nouns and subjects of *ἐστί.* —— *φύσης μεστούς, flatulent.* —— *ταῦτα . . . . ἐχρῶντο, these things they would not be able to do unless they used a moderate diet.* *εἰ* is used in the protasis, and *ἄν* in the apodosis with the indicative, when the truth of the antecedent is denied, and the consequent is therefore to be regarded as not actually taking place. Here it is implied that they were able to do these things, and therefore, as every effect must have a cause, it follows that their diet must have been moderate. Cf. K. § 339. I. b. —— *ἐκπονοῦντες, by labor.* See N. on *χρώμενοι* in the previous section. —— *ἄλλῃ πῃ, in some other way.* —— *κατὰ πάντων Περσῶν, concerning all the Persians.* *κατὰ* with the genitive is primarily used in relation to space, signifying motion *downward*; here it is used figuratively to denote the cause or oc-

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casion. Cf. K. § 292. I. —— οὗ refers for its antecedent to *Κύρου*. The inversion renders the relative clause here very emphatic. See N. on ὧν, I. 1. § 2. —— ὁ *λόγος*, *the narrative*. —— *ἀπο παιδός*, *from a boy*, i. e. from his boyhood.

CHAPTER III.

1. *ἢ ὀλίγῳ πλεῖον*, *or a little more* than twelve years. The comparative is more definitely stated by *ὀλίγῳ*, *πολλῷ*, *μακρῷ*, etc. Thus *πολλῷ πλεῖον*, *much more*. K. § 239. R. 1. —— *ἡλίκων*. S. § 184. 1. —— *διαφέρων ἐφαίνετο*, *he appeared, showed himself to excel*. With the infinitive *φαίνεσθαι* signifies *to seem, videri*. K. § 311. 8; Rost § 129. 4. d. —— *καὶ . . . . δέοι*, *both in respect to his learning quickly the things which* (ἃ = ἐκεῖνα ἅ) *were proper*. This phrase is properly an accusative synecdochical, limiting *διαφέρων*. S. § 167. N. 3. —— *ἐκ δὲ τούτου τοῦ χρόνου* is opposed to *μέχρι μὲν δώδεκα ἐτῶν* in the previous section. —— *Ἀστυάγης*, *Astyages*. The following table will show the succession of the Median kings, with the length of their respective reigns, from Arbaces, the founder of the empire, to Cyaxares, at whose death Media became under Cyrus a part of the Persian empire.

B. C.	NAMES.	YRS.	B. C.	NAMES.	YRS.
836	Arbaces	29	643	Cyaxares I.	40
807	*Interregnum*	79	603	Astyages	34
728	Dejoces	53	569	Cyaxares II.	32
665	Phraortes	22	537	Cyaxares II. dies.	

—— *ἤκουε — εἶναι*. "Constructed with the infinitive, *ἀκούειν* implies a perception not immediate but derived by hearsay; constructed with the participle, it implies an immediate perception, or if indirect, yet one that is sure and well grounded." K. § 311. 1; Cf. Rost, § 129. 4. c. —— *καλὸν κἀγαθόν*. If any distinction is to be sought for in these two words, which seem conjoined by usage, the former is to be referred to *corporeal*, the latter, to *mental excellence*. —— *αὐτή σε — καί*, *both herself — and*. *αὐτὴ* is opposed (S. § 144. N. 2) to *τὸν Κῦρον τὸν υἱὸν ἔχουσα*, *with her son Cyrus*. Mt. § 467. *ἔχων* in this and similar places may be translated *with*. In respect to the uses of *ἔχων*, *ἄγων*, *φέρων*, and *λαβών*, in the sense of *with*, Kühner (§ 312. R. 10) says: *ἔχων* is used both of animate and inanimate objects which may be in the possession of any one, *ἄγων*, of animate objects, *φέρων* of inanimate, *λαβών*, of both.

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2. *ὡς δὲ ἀφίκετο τάχιστα, as soon as she arrived.* *ὡς τάχιστα* is elliptical for *ὡς ἐστι δυνατὸν τάχιστα, quickly as possible.* —*ἔγνω ἐ Κῦρος τὸν Ἀστυάγην — ὄντα = ἔγνω ὁ Κῦρος ὅτι ὁ Ἀστυάγης ἦν.* See N. on II. 3. § 5. —*οἷα δή, inasmuch as, since indeed.* Some suppose an ellipsis of *ἂν ἐποίησε*, and render *οἷα δή, as of course* he would do. —*ἄν* in *ὥςπερ ἄν* belongs to *ἀσπάζοιτο*. The protasis (S. § 213. R.) is *εἰ — συντεθραμμένος = εἰ συντεθραμμένος εἴη.* —*τὶς* is to be joined in translation with *ἀσπάζοιτο*, although grammatically belonging to *συντεθραμμένος: just as any one would embrace him if formerly brought up with him.* The student should examine carefully the construction of all these sentences. —*καὶ — δὴ* responds to *τὲ* after *ἠσπάζετο.* —*χρώματος ἐντρίψει, with the rubbing in of paint = with the complexion painted.* The Median women were said to dye the lower part of their eyelids with black paint made of pulverized antimony (now called *Surme* by the women of the East), by the astringent qualities of which the eyes were made to appear larger and fuller, which was esteemed with them a mark of beauty. Cf. Plin. H. N. 33. 6. —*κόμαις προσθέτοις, hair put on*, i. e. false hair. —*ἃ* refers in gender *ad sensum* to its antecedents. —*οἱ κάνδυες, cloaks*, or *gowns* with wide sleeves worn over the tunics, common to kings, generals, and private soldiers. Those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Anab. I. 5. § 8. —*στρεπτοὶ — ψέλλια.* It would seem from a comparison of this passage with Anab. I. 2. § 27; 8. § 29; Herod. VIII. 113; Cor. Nep. Dat. III; Dan. 5. 7, 16, 19, that these ornaments were marks of honor at the disposal of the sovereign, and very similar to the orders of modern knighthood. —*περὶ ταῖς χερσίν.* Cf. Anab. I. 5. § 8, where the vulgar reading *ἐπὶ τῶν χειρῶν*, from Marg. Steph. and two MSS. was changed into *περὶ ταῖς χερσίν*, evidently the better reading, and conformable to the passage here, which is found without variation in all the books. —*τοῖς οἴκοι, those at home*, i. e. in their own country, and therefore not infected with the voluptuous habits of the Medes. —*καὶ νῦν ἔτι, even yet at the present time, now even.* —*μοὶ ὁ πάππος, my grandfather*, *μοὶ* is the dative of confidential and pleasant intercourse. K. § 284. 10. d; Butt. § 133. N. 2. —*ἤ* before *οὗτος* is disjunctive. —*οὗτος*, i. e. his grandfather. —*ἄρα, then.* —*κάλλιστος*, is strengthened by *πολύ, by far the most beautiful.* Cf. K. § 239. R. 2. —*ὅσων = τόσων ὅσους* (S. § 151. R. 1), of which *ὅσους* is governed by *ἐώρακα.*

3. *στολήν.* See N. on *στρεπτοὶ* above. —*ἵππον χρυσοχαλίνου*

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Cf. Anab. I. 2. § 27. —— ἅτε παῖς ὤν, *inasmuch as he was yet a boy.* ἅτε followed by a participle gives emphasis to what is affirmed in the principal clause. K. § 312. R. 13. —— ἱππεύειν μανθάνων ὑπερέχαιρεν, *was greatly pleased with learning to ride.* S. § 222. 2. —— διὰ . . . . χώρα stands as the reason why καὶ ἰδεῖν ἵππον σπάνιον. Cf. Herod. IX. 122. For the construction, cf. N. on VII. 5. § 46.

4. ὡς ἥδιστα, *as pleasantly as possible*, or with *the highest pleasure.* This elliptical expression fully written would be: δειπνεῖν οὕτω ἥδιστα ὡς ἡδύνατο δειπνεῖν ἥδιστα, *to sup the most pleasantly as he was able to sup pleasantly.* The ellipsis in ὡς ἥδιστα would easily be supplied by the mind, especially by that of one to whom the language was vernacular. —— οἴκαδε, *homewards*, is employed, because, as Cyrus was then in Media, the verb ποθοίη implies a longing to return and enjoy the things at home. Adverbs of place are governed by the same laws of attraction as prepositions (see N. on II. 4. § 16). Cf. K. § 300. R. 8. —— παψοψίδας, "*dainty side-dishes.*" Liddell and Scott. —— ὅσα πράγματα, *what an amount of trouble.* —— ἀπογεύεσθαι τοιτων. S. § 179. 1. —— φάναι, sc. φασί. —— ἁπλουστέρα καὶ εὐθυτέρα, *more simple and direct.* —— τοῦ depends on κάλλιον. § 186. 1. —— τοῦτο and τὸ αὐτο refer to τὸ ἐμπλησθῆναι going before. —— τὸ αὐτὸ ἡμῖν, *the same thing which we strive for.* The dative to which τὸ αὐτὸ directly refers is understood, and ἡμῖν, which would limit it is put in the dative. Here τὸ αὐτὸ refers to the thing sought after, and ἡμῖν, to the persons seeking it. Cf. S. § 195. N. 3. —— πολλοὺς . . . . πλανώμενοι, *wandering up and down through very* (τινάς. K. § 303. 4) *many labyrinths*, i. e. the Persians could more readily satisfy their hunger than the Medes, who were obliged to partake of so many dishes (*to rove through so many mazes*) before they could finish their meals. ἱλιγμοις is the abstract accusative after πλανώμενοι. S. § 164. —— ὅποι = ἐκεῖσε ὅποι. Hermann remarks, that ποῖ and ὅποι denote motion towards a place, but πῇ and ὅπῃ signify both motion towards a place and rest in the place towards which the motion tends. Cf. Vig. p. 153. —— ἥκομεν, *we have come;* properly, *we are here*, the form of the verb being present.

5. οὐκ ἀχθόμενοι (participle of *manner.* K. § 312. 4. e), *not with trouble*, a litotes = *with great pleasure.* —— ταῦτα is here used δεικτικῶς, i. e. demonstratively, as though the person who spoke pointed with the finger. Cf. Mt. § 471. 12. Zeune interprets ταῦτα = κατὰ or διὰ ταῦτα, i. e. οὕτως. —— Ἀλλὰ . . . . ὁρῶ, *but I see that you even* (καὶ) *loathe* (S. § 222. 2) *these articles of food.* The accusative after μυσαττόμενον is properly speaking synecdochical. Cf.

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S. § 207. N. 1. Kühner (Jelf's edit. § 549. c) calls *βρώματα* the *accusative of equivalent notion.* —— *καὶ τίνα δὴ — τεκμαιρόμενος, and indeed on what ground;* literally, *inferring* or *judging from what.* For the construction of *τίνι*, cf. S. § 198. —— *τοῦ ἄρτου ἅψῃ.* S. § 179. 1. —— *εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, that you wipe your hand on nothing. ἀποψώμενον* (*ἀποψάω*) depends on *ὁρῶ.* S. § 222. 2. —— *τούτων*, i. e. the meat, sauces, &c. As all food was taken in the hands, there was an evident necessity of wiping the fingers often when meat was eaten. Cyrus pretended to consider this frequent wiping of the hands a proof that the person was disgusted with his food. —— *πλέα*, neut. plur. of *πλέως*, Attic for *πλέος*, *full*, here = *be-daubed.*

6. *εἰ* introduces an indirect question having a negative sense, as may be easily seen from the connection (Cf. IV. 1. § 23). When its sense is affirmative, it may be translated by *whether — not* (Cf. I. 6. § 14). See K. § 344. 5. i. —— *κρέα γε εὐωχοῦ, eat heartily of your meat = enjoy your meal.* "The accusative stands with verbs of eating and drinking, when the substance is represented as consumed wholly or in a great quantity." K. § 273. R. 15. —— *νεανίας, a young man*, i. e. one healthy and active. —— *ἅμα δὲ ταῦτα λέγοντα, and while he was saying these things.* S. § 222. N. 4. —— *πολλά*, sc. *κρέα.* It is fully written in the next line below. —— *τῶν ἡμέρων* limits *κρέα* understood. —— *εἰπεῖν — φάναι.* "Ne vel *εἰπεῖν* vel *φάναι* delendum putes. Cf. §§ 8, 10." Poppo. See also *εἶπε δ' — ἔφη*, III. 1. § 8. —— *ἦ καὶ δίδως, do you also give.* —— *ὅ,τι ἂν . . . . χρῆσθαι, to use them in whatever way I please.* The infinitive *χρῆσθαι* denotes purpose (S. § 219. 2) and depends on *δίδως.* It should be observed, however, that the infinitive does not denote purpose as existing in the subject of the infinitive, but in the subject of the verb upon which the infinitive depends: *do you give all these meats to me for the purpose of using*, i. e. for the purpose on your part that I should use, &c. For the omission of the subject of the infinitive, cf. S. § 158. 3. —— *ἔγωγε* (sc. *δίδωμι*), *I indeed give them.* S. § 64. N. 1.

7. *λαβόντα τῶν κρεῶν διαδιδόναι, taking portions of the meats* (S. § 178. 1) *he shared them amongst;* or, *he took portions of the meats and shared them amongst.* The action expressed by the participle must often be conceived as one with that of the verb following, and in such cases may be frequently rendered by the English verb. Cf. Butt. § 144. N. 7. —— *σοί.* "In the *weaker* forms the first and second personal pronouns are omitted in the nominative, and are enclitic in the oblique cases singular; but in the *stronger* form, they are expressed in the nominative, and are orthotone through

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out." Crosby, § 727. I. —— *τοῦτο* (sc. *δίδωμι*) is distinctive as well as demonstrative in this place. See Crosby. l. c. —— *προθύμως*, *zealously, with pains.* —— *μὲ ἱππεύειν διδάσκεις.* S. § 165. 1. —— *σοὶ δέ*, sc. *τοῦτο δίδωμι* from the preceding member.

8. *Σάκᾳ*, "is the name of a tribe, given to any individual of the tribe, somewhat like the term 'negro' with us." Colton. —— *ὧν ἐτύγχανε* = *ἦν*. Construct *ἔχων* also with *ἐτύγχανε*, *happened to have.* S. § 222. 4. —— *προσάγειν*, *to admit, introduce*, limits *τιμήν*, as an adnominal genitive. S. § 221. N. 4. —— *τοὺς δεομένους Ἀστυάγους*, *those who stood in need of* (= had business with) *Astyages.* S. § 181. 1. —— *οὓς* = *ἐκείνους οὕς.* —— *καιρὸς* — *προσάγειν* is constructed in the same way as *τιμὴν προσάγειν.* —— *παῖς*, sc. *ἐπήρετο* with which *ἄν* is to be taken. —— *μηδέπω ὑποπτήσσων*, *nor yet shy, bashful. ὑποπτήσσω*, *to crouch through fear* as hares, partridges, etc. It here refers to the timidity or bashfulness, which boys feel when just emerging from their boyhood and entering upon youth. —— *σκώψαντα*, *joking, in a jesting manner.* —— *οἱ δὲ κ.τ.λ.* are the words of the historian and not of Astyages. —— *καθαρείως*, *cleanly, neatly*, so as not to spill any of the liquor in pouring it out. —— *τοῖς τρισὶ δακτύλοις*, *with the three fingers*, i. e. the three generally used. These were probably the thumb and first two fingers of the hand. —— *εὐληπτότατα*, *most easily taken hold of.*

9. *τὸν* before *κελεῦσαι* refers to Astyages, and has the force of a demonstrative pronoun. S. § 142. —— *δή*, *then.* —— *οὕτω μὲν δὴ εὖ*, *just as well, gracefully. οὕτω δὲ* responds to *οὕτω μέν*, supra. —— *φιάλην* is here to be taken synonymously with *ἔκπωμα*, as *ἐνδοῦναι τὴν φιάλην* is but a varied expression for *ἐνδοῖεν τὸ ἔκπωμα.* —— *ὥστε* answers to *οὕτω* going before, and is followed by the infinitive (see N. on I. 1. § 5), because the discourse is oblique. —— *ἐγελάσαντα*, *laughing out.* He now put off his mock gravity and resumed his natural playfulness. —— *καὶ φιλοῦντα ἅμα*, *and the same time he kissed him. ἅμα* frequently follows the participle with which it is constructed. —— *ἀπόλωλας*, *you are undone.* Cf. Soph. Gr. Verbs, p. 204. —— *ἐκβαλῶ σε ἐκ τῆς τιμῆς*, *I will deprive you of your post of honor.* S. § 180. 2. —— *τά τε γὰρ ἄλλα*, *and for the rest* = as to what pertains to the duties of the office. —— *ἐκπίομαι* — *τὸν οἶνον.* See N. on *κρέα γε εὐωχοῦ*, § 6, supra. —— *οἱ δ' ἅμα κ.τ.λ.* These are the words of the historian. —— *ἀπ' αὐτῆς*, sc. *τῆς φιάλης.* —— *κιάθῳ.* This was a cup for drawing wine out of the mixer (*κρατῆρ*) into the drinking-bowls, or as here, from the bowl into the hand. It contained one-twelfth of the sextarius, or ·0825 of a pint English. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 311. —— *ταῦ* — *μὴ λυσιτε-*

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λεῖν αὐτοῖς, in order that it may not profit them. The genitive (i. e. the infinitive with the article τοῦ) denotes an object, aim, or purpose, which may be considered as the cause of the action of the principal verb. K. § 308. 2. b; S. § 221. N. 1. Sturz, without sufficient reason, finds an ellipsis here of ἕνεκα.

10. *τἆλλα, in other respects.* Accusative synecdochical. —— *ἐδεδοίκειν . . . . εἴη, I was afraid lest* (μή, S. § 224. 5) *poison had been mingled in the vessel.* For the tense of ἐδεδοίκειν, cf. S. § 209. N. 4. —— *ὅτε εἰσπίασας.* The indicative is used in this adverbial sentence denoting time, because the statement is represented as a fact. When it is something conceived, or conditional, the subjunctive or optative is used, according as the verb of the principal sentence is in one of the primary or of the historical tenses. Cf. K. § 337. 5. 7. —— *σαφῶς . . . . ἐγχέαντα, I plainly perceived that he* (i. e. the Sacian) *had poured in* (= into the drinking vessel) *poison for you.* μανθάνω with the participle signifies *to see into, to perceive;* with the infinitive, *to learn.* Cf. K. § 311. 3; Mt. § 530. 2. —— *ταῖς . . . . σφαλλομένοις, disordered in mind and body* (S. § 197. 2); literally, *staggering, reeling* like drunken men. —— *οὐκ ἐᾶτε, you forbid.* In absolute negations, οὐ and the verb or substantive form together an idea, directly opposite to that of the verb or substantive alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. —— *ἡμᾶς τοὺς παῖδας, us boys.* —— *αὐτοὶ ἐποιεῖτε.* S. § 144. N. 2. —— *πάντας — ἅμα, all at once.* —— *ἐκεκράγειτε.* 2 pluperf. as imperf. —— *μάλα γελοίως, very laughably, ridiculously.* —— *οὐκ . . . . ᾄδειν, and without hearing the singer* (S. §§ 179. 1; 140. N. 3) *you swore that he* (S. § 158. 3) *sung most admirably.* —— *μὴ . . . . ἐδύνασθε.* The ellipsis may be thus supplied: *not* to say *that* you could not *dance in tune* (i. e. to the time of the tune), *but you could not stand upright.* μὴ ὅπως is like the Lat. *ne dicam,* and μὴ δύναισθε may be supplied from οὐδ' ἐδύνασθε in the next clause, οὐδὲ being changed into μὴ because the negative is dependent (S. § 224. 3), and the verb taking the optative mood after ὅπως (S. § 216. 1). Cf. K. § 321. 3. d; Butt. § 150. p. 433; Crosby, § 901. 12. —— *παντάπασι, in every respect.* —— *ἡ ἰσηγορία, equal freedom of speech.* —— ὃ refers to τοῦτο for its antecedent: *this which you were then doing.*

11. *διψῶν παύεται* (sc. πίνων), *he stops drinking* (S. § 222. 3) *while thirsting,* i. e. while he is yet thirsty. —— *ἄλλο, other* than not being entirely free from thirst. By *κακὸν οὐδέν* Cyrus alludes to the evils of drinking to excess. —— *οὐ — Σάκας, no Sacian = no fellow like your cupbearer.* —— *οὗτος ὁ μιαρώτατος, this dirty blackguard, wretched fellow.* —— *ἀποκωλύει.* The historic present for the aorist.

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—— *δός μοι . . . . αὐτοῦ, give me the command of him for three days.* S. §§ 168. 1; 184. 1. —— *ὁπότε βούλοιτο, whenever he wished.* The optative in this adverbial sentence denotes indefinite frequency (Cf. Mt. § 521), and therefore *λέγοιμι* in the principal clause is an Iterative tense: *I would say, keep saying.* Cf. N. on *ὅτε — εἱστίασας*, § 10. —— *οὔπω, not yet.* —— *τῷ ἀρίστῳ ἐντυχεῖν, to have* (literally, *to meet with*) *his dinner.* —— *σπουδάζει γὰρ πρός τινας, for he is busily engaged with certain persons.* Some render: *for he is giving audience to certain persons.* It is very absurd to suppose, as some do, that *ἐκεῖνο* (i. e. the dinner) is the subject of *σπουδάζει*, since the sentence is doubtless a repetition of the offensive words uttered by the Sacian to Cyrus, when he wished to run to his grandfather. —— *ἥκοι* refers to the Sacian. —— *λοῦται, is washing himself, is bathing.* S. § 207. 1. —— *πάνυ σπουδάζοι φαγεῖν, was very eager to eat, urgent for his meal.* —— *ἀπὸ σοῦ κωλεύων, when he keeps me from you.* The participle here denotes the relation of time, with the concomitant idea of cause, since we might render it: *by keeping me from you.* Cf. K. § 312. 4. a; S. § 222. 1.

12. *εὐθυμίας, good spirits, cheerfulness*, here in the sense of *subjects of mirth and cheerfulness.* For the use of the plural, cf. K. § 243. 3. (3). —— *ἐπὶ τῷ δείπνῳ, at supper.* *ἐπὶ* is here used *de tempore.* —— *τὸν τῆς μητρὸς ἀδελφόν*, i. e. Cyaxares. —— *χαλεπὸν . . . . ποιήσαντα, it was difficult for another to anticipate him in doing this.* K. § 310. 4. l; S. § 222. 4. —— *ὑπερέχαιρεν αὐτοῖς χαριζόμενος, was greatly delighted in gratifying them.* S. §§ 222. 1; 196. 2.

13. *ὡς ἀπιοῦσα, in order to go away.* The future participle (see N. on *ἐπάνειμι*, I. 2. § 15) with *ὡς*, marks intention or purpose. Mt. § 568. —— *νομίζειν = νομίζοι.*

14. *πρῶτον . . . . ἄρξει, in the first place the Sacian shall not for you* (*σοί, as far as you are concerned*) *have command of access to me.* "This shows that it was a part of the Sacian's office, to say who should and who should not see the king." Colton. *ὡς = εἰς.* "It is always placed before nouns denoting intelligent objects." S. § 172. —— *ἐπὶ σοί, in your power.* *ἐπὶ* here denotes subordination. Mt. § 585. *a.* —— *χάριν σοι εἴσομαι, I shall feel thankful to you.* *εἴσομαι*, fut. mid. of *ΕΙΔΩ* used chiefly by the Attics instead of *εἰδήσω* mostly an Epic form. —— *ἄλλοις ὁπόσοις ἂν βούλῃ, as many others* (i. e. horses) *as you please.* —— *ἔπειτα . . . . πορεύσῃ, then at supper you shall proceed what way* (S. § 164) *you please to that which seems to you to be moderate*, i. e. to a temperate meal. *ὁποίαν ὁδὸν πορεύσῃ* refers back to what Cyrus said (§ 4 end), about the many labyrinths

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through which the Medes wandered before they could satisfy their hunger. *μετρίως ἔχειν, to be moderate.* See N. on *ἀμελῶς ἔχειν*, I. 2. § 7. —— *παραδείσῳ, a pleasure-ground, park.* This is an oriental word having the general signification, *a garden* planted with grass, herbs, trees for ornament and for use, and is more specifically applied to the pleasure-gardens and parks with wild animals, around the residences of the Persian monarchs and princes. Cf. Rob. Lex. N. T. These *paradises* must have been frequently of great extent, as appears from Anab. I. 2. § 9, when Cyrus the Younger reviewed his army in one, and in another (Anab. II. 4. § 16) the Greeks heard that a large army was assembled. —— *ἐπειδὰν τάχιστα, as soon as.* —— *τοξεύων καὶ ἀκοντίζων, shooting and hurling the javelin* = with your bow and javelin. The participle here denotes means or instrument. See N. on I. 2. § 15. —— *μεγάλοι* = *grown up.* —— *οὐκ ἀτυχήσεις.* The protasis is *λέγων* (= if you should speak) *πρὸς ἐμέ.* For this use of the participle, cf. K. § 312. 4. d; S. § 222. 1.

15. *ὁ* (=*οὗτος*) *δὲ οὐκ ἐμέλλησεν, he did not delay* = he replied without hesitation. Sophocles (Gr. Verbs *sub voce*) says that the form *ἠμέλλησα* (with *ἠ*) is rare. —— *δοκῶ—εἶναι* = *I am acknowledged to be.* Cf. *ἐδόκει κρατιστεύειν*, I. 5. § 1. —— *ἀκοντίζων* and *τοξεύων* show in what respect *κράτιστος* is to be taken. In like manner *ἱππεύων* in the next clause qualifies *ἥττων, inferior in riding, in horsemanship.* —— *ἡλίκων* depends on *ἥττων.* S. § 186. 1. —— *ἐνθάδε, here.* Below in *ἔλθω ἐνθάδε* it is *hither.* —— *σοὶ — νικήσειν, that I shall conquer for you.* *σοὶ* is the dative of endearment. See N. on I. 3. § 2. —— *τὰ πεζικά, in exercises on foot.* Accusative synecdochical. —— *εἰς Μήδους* = *εἰς Μήδων χώραν.* This mode of expression is by no means uncommon with Xenophon. Cf. Anab. I. 3. § 5; III. 5. § 15; IV. 7. § 1; V. 5. § 1, et saepe. al. The Latins also use the same elliptical form of expression. Cf. "relinquebatur una per Sequanos via." Caes. Bel. Gal. I. 8. —— *πειράσομαι τῷ πάππῳ — συμμαχεῖν αὐτῷ.* In consequence of the intermediate words between *πάππῳ* and *συμμαχεῖν*, the pronoun *αὐτῷ* referring to *πάππῳ* is added for the sake of perspicuity. K. § 304. 3; S. § 144. N. 1. —— *ἀγαθῶν ἱππέων κράτιστος, the best of good horsemen* "The positive is sometimes added to the superlative for the sake of emphasis." Crosby, § 673. 1.

16. *εἰπεῖν, to inquire.* —— *ἐκεῖ*, i. e. in Persia. —— *ὡς . . . . δικαιοσύνην, inasmuch as I now thoroughly understand justice.* S. § 222. 1. —— *καί, even.* —— *ἄλλοις* depends on *δικάζειν.* —— *καὶ τοίνυν, and yet, but still.* —— *ἐπὶ μιᾷ ποτε δίκῃ, on account once of one decision*

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a certain decision. —— ὡς οὐκ ὀρθῶς δικάσας, *because I did not judge rightly.* ὡς with the participle often denotes the reason of the action expressed by the principal verb.

17. ἐκδύσας, sc. χιτῶνα the accusative of the thing. S. § 165. 1. —— αὐτὸν refers to ἕτερον παῖδα μικρὸν to give perspicuity (See N. on πάππῳ — αὐτῷ, § 15, supra) and cannot well be rendered. Fischer erroneously refers αὐτὸν to χιτῶνα. —— τὸν μὲν and τὸν δὲ refer, the former to the larger boy's coat, the latter, to that belonging to the smaller boy. —— ἐκεῖνον (S. § 165. 1) and ἐκείνου refer to the small boy. —— ἠμφίεσε, aorist of ἀμφιέννυμι. —— ἀμφοτέροις limits βέλτιον. —— τὸν . . . . ἔχειν, *that each should have the coat which fitted him.* —— Ἐν τούτῳ, *on this occasion therefore.* S. § 201. N. 1. —— τοῦ ἁρμόζοντος, *of that which fits* (S. § 140. N. 3), *of what is befitting*, depends on κριτής. —— ποτέρου ὁ χιτὼν εἴη, *to which of the two the coat belonged.* S. § 175. —— τοῖτ' refers to τὰς κτήσις δικαίας ἐστί, *what is a just possession.* —— ἀκεπτέον. A verbal from ἀκοπέω. —— ἔχειν and κεκτῆσθαι, with the words connected with them, are subjects of the proposition κτῆσις δικαία ἐστὶ supplied from the clause above. —— τὸ μὲν νόμιμον is the subject and δίκαιον is the predicate of εἶναι. —— σὺν τῷ νόμῳ (= νομίμως), *in accordance with law.* —— ψῆφον τίθεσθαι, *to give a decision.* ψῆφος, literally, *the pebble* used in voting, which was thrown into the judgment-box (κύριος), and hence it came to be sometimes used in the signification, *vote, decision.* Cf. Smith's Dict. Gr. and Rom. Antiq. p. 804. —— ἢν δέ τι ἄρα προσδέωμαι, *but yet if I need anything in addition* (προσ-).

18. ταὐτά, i. e. τὰ αὐτά, *the same things.* S. § 144. 3. —— παρά, *with.* —— ἑαυτὸν δεσπότην πεποιηκεν, *he made himself master* = is now master. The perfect has here a force similar to that of the Historical Present. K. § 255. 2. For the construction, cf. S. § 166. —— τὸ ἴσον (*de juribus*) ἔχειν is the subject of νομίζεται. —— μέτρον — αὐτῷ, *his standard of action.* —— ὅπως, sc. ὄψα, *see to it that*, etc. K. § 330. R. 4. —— τούτου refers to Astyages. —— τοῦ βασιλικοῦ, sc. ἤθους. —— ἐν ᾧ . . . . ἔχειν. The order is: ἐν ᾧ τὸ οἴεσθαι ἐστὶ χρῆναι ἔχειν (*that it is meet that one should have*) πλεῖον πάντων. —— μεῖον ἢ πλεῖον ἔχειν, *to have less than more* = to be subject than to govern. The conjunction ἢ connects δεινότερός ἐστιν with δεινός ἐστιν understood: *he is more able to teach to have less than* he is able to teach to have more. —— ἢ οὐχ ὁρᾷς; *do you not see?* = *perchance you do not see.* ἤ, *or*, serves to introduce the second member of a question, the first member being often not expressed in form, but contained in or easily supplied from what precedes. K. § 344. 5. h. —— δεδίδαχεν, perf. 3 sing. of διδάσκω. —— ὥστε has here a strong illative

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signification: *therefore, for this reason.* —— *οὔτ' ἄλλον οὐδένα οὔτ' ἐμέ.* It will be seen that the phrase in which *ἄλλον* is contained comes first, directly contrary to the English construction, which demands the order: *οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα*

CHAPTER IV.

1. *ἐλάλει — ἀπῆλθε — κατέμενε — ἐτρέφετο.* The aorist and imperfect are here intermingled, as the attention is directed at one time to the momentary character, and at another to the continuance of the action. Cf. Jelf's Kühn. § 401. 4. —— *τέλος, finally.* —— *συνεκέχυτο,* pluperf. mid. of *συγχεράννυμι, he had mixed himself* (S. § 207. 1) = *he had attached himself to.* —— *ὥστε οἰκείως διακεῖσθαι, so as to be on intimate terms* with them; literally, *so as to be familiarly disposed.* For *ὥστε* followed by the infinitive, see N. on I. 1. § 5. —— *ἔνδηλος ὢν ὅτι, being evident that* = *showing that.* This is introduced as one of the ways by which Cyrus attached to himself the fathers of the Median youth. —— *περὶ παντὸς ἐποιεῖτο, he made it of the* highest importance; literally, *he made it above every thing.* Matthiæ (§ 589. 5) says, that the idea of *ἀντὶ* seems here to be implied in *περί.* Cf. Vig. p. 253. III. —— *διαπράττεσθαι* depends on *ἐποιεῖτο.* S. § 162. 3.

2. *ὅτι.* Accusative synecdochical limiting *χαρίζεσθαι.* —— *οὐδὲν .... χαρίζεσθαι, could not refuse to gratify;* literally, *to hold out against gratifying.* *μὴ οὐ* before the infinitive takes the place of *μή,* and is redundant after words where *μὴ* would be so, i. e. after words implying some negation. Cf. S. § 225. 2; Crosby, § 895. —— *αὐτοῦ — τὸν πάππον.* Construe as though it was written *τοῦ πάππου — αὐτόν.* The sentence could have been expressed more briefly by *ἀσθενήσαντα αὐτὸν οὐδέποτε ἀπέλιπε,* the words *τὸν πάππον* being omitted. See, however, § 20, infra. —— *δῆλός τε ἦν πᾶσιν, it was evident to all;* literally, *he was evident to all.* In cases like this the dependent clause (here *ὅτι ὑπερεφορεῖτο*) often becomes a participle, e. g. *δῆλος ἦν ἀνιώμενος, he was evidently troubled* = *it was evident that he was troubled* (Anab. I. 2. § 11). See N. on IV. 6. § 5. —— *ἐκ νυκτός, by night.* —— *ὥστε .... Ἀστυάγην, so that* (ecbatic. See N. on I. 2. § 3) *he entirely won over for himself* (S. § 207. 2) *Astyages;* literally, *possessed himself of Astyages,* i. e. gained his friendship.

3. *ἴσως* is used here *per modestiam* for *certainly, truly* (Butt. § 1. N. 1). Some may prefer, however, its more usual sense, *perhaps.*

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fortasse. —— ὅμα μὲν — ἔτι δὲ (= ὅμα δέ), *partly — and partly.* —— λόγον, *a reason.* —— ὧν = ἐκείνων ἅ. —— διὰ τὸ φιλομαθὴς εἶναι, *because he was fond of learning.* When the subject of the infinitive is not expressed, or when the infinitive has an article before it (S. § 221), the substantive or adjective standing in the predicate and referring to the omitted subject, is put in the case in which the subject has already appeared, i. e. in the nominative. Cf. K. § 308. 2; S. § 161. N. —— πολλὰ is the second accusative after ἀνηρώτα. S. § 165. 1. —— αὐτός, *himself* = of his own accord. —— πῶς ἔχοντα τυγχάνοι (*how they were*) = ποῖα ὄντα τυγχάνοι. Sturz. —— ὅσα αὐτὸς — ἐρωτῷτο, *whatsoever he was asked* = as often as he was asked anything. For the use of the optative instead of the indicative of past time, to express what took place repeatedly or customarily, cf. Butt. § 139. N. 6. —— ὅσοι νέοι ὄντες μέγεθος ἔλαβον, *as many as have become great while young.* —— ὅμως, *yet*, i. e. notwithstanding their size. —— αὐτοῖς is the antecedent of ὅσοι. —— ἔτι πλείω ἀκούειν αὐτοῦ, *to hear still more from him.* S. § 179. N. 2.

4. σὺν τῷ μεγέθει, *with his size.* This is added to ὁ χρόνος, to show that his size kept pace with his years, in both of which respects he was now on the verge of manhood (πρόσηβον). —— τῇ φωνῇ ἡσυχαιτέρᾳ, *a softer voice, a lower tone.* —— καὶ . . . . εἶχεν, *and after the nature of puppies* (S. § 167), *that of fawning alike upon all, he was no longer forward* (πρόπετές, *bending forward*) *in a like manner*, i. e. like young dogs. The idea is that his pertness in accosting every one had now ceased. τὸ . . . . προσπίπτειν is in apposition with τὸ σκυλακῶδες. —— ὅσα and ἃ are accusatives synecdochical. ἃ refers to ταὐτα in the next clause for its antecedent. This inversion is very common. See N. on I. 1. § 2. —— κρείττων ἥδει ὤν = ἥδει ὅτι αὐτὸς κρείττων εἴη. K. § 310. 3; S. § 222. 2. —— ταῦτα προὐκαλεῖτο τοὺς συνόντας may be referred to S. § 165. 1, or perhaps with Sturz, we may regard ταῦτα as put for εἰς ταῦτα. In the Il. 7. 218, the dative follows προκαλέω, yet in some passages Homer uses the verb absolutely. —— ἥδει ἑαυτὸν ἥττονα ὄντα (= ἥδει ἥττων ὤν). The pronoun is here put in the accusative, in order to render it as the object of ἥδει more emphatic. K. § 310. R. 1; Mt. § 548. 2. —— αὐτῶν, i. e. his companions. —— ἀπὸ τῶν ἵππων, *on horseback.* —— οὔπω πάνυ ἵππος ὤν, *not being yet a very firmly seated rider*, able to keep his seat well upon a horse. The primary meaning of ἵππος is *one who rides upon a chariot* or *on a horse*, and then, *one who sits firmly on a horse.* —— ἡττώμενος, *when he was outdone* in these sports, i. e. in sitting firmly on his horse, and in shooting his arrows and hurling his javelin with a sure aim while

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on horseback. The participle here denotes *time*. See N. on I. 3. § 11. —— *ἐφ' ἑαυτῷ*, *at himself*. *ἐπὶ* here denotes the ground or occasion of the act spoken of.

5. *ἐκ τοῦ ἠσσᾶσθαι*, *on account of his being outdone*. —— *ἐκαλινδεῖτο ἐν τῷ πειρᾶσθαι*, *he kept continually trying*. *καλινδέω*, *to roll*, *to roll about*. Hence tropically, *to be continually busy* about a thing (here *in trying*, *ἐν τῷ πειρᾶσθαι*). Cf. Lat. *versari in aliqua re*. —— *ἥλιξι* depends on *τὸ ἴσον*. —— *παρῆει* = *ἐνίκησεν*. So we employ such words as *to outstrip*, *leave behind*, etc. in the sense of *to surpass*, *conquer*. The rapidity with which the things here spoken of succeeded one another, is finely shown by the repetition of *ταχύ*. —— *ἀνηλώκει*, plup. 3 sing. of *ἀναλίσκω*, used here instead of the aorist, because the action is represented as continuing in its effects. —— *ὥστε* (*ecbatic*. See N. on I. 2. § 3), *so that*. —— *εἶχεν*. For the indicative after *ὥστε*, see N. on I. 1. § 5. —— *βουλόμενος*, *although desiring it*. The participle is here *concessive*. When so used it is generally accompanied by *καί*, *καίτοι*, *ὅμως*, etc. Cf. K. § 312. 4. d. R. 8; Mt. § 567. —— *ζῶντα*, sc. *θηρία*. —— *πράγματα ἔχειν*, *to have trouble*, *to trouble yourself about*. *πράγματα* in a bad sense signifies *troublesome business*, *trouble*. The participle *ζητοῦντα* denotes that which the trouble is about, and may be regarded as the participle of *way* or *manner*. See N. on I. 3. § 5. —— *σὺν τῷ θείῳ*, *with his uncle*, i. e. Cyaxares his mother's brother. Cf. I. 3. § 12. —— *νομιῶ*, *I shall think*, *I am of the opinion*. Att. fut. of *νομίζω*. S. § 102. N. 1. —— *θηρία* properly belongs to the antecedent clause *ἐμοὶ ταῦτα τρέφεσθαι*. See N. on *ζώων*, I. 1. § 2.

6. *ἐπιθυμῶν*, *although he was desirous*. See N. on *βουλόμενος* in the foregoing section. —— *οὐκέθ' . . . . ὤν*, *he could not now be thus importunate as when he was a boy*. *ὤν*. Participle of time. See N. on I. 3. § 11; 4. § 4. —— *πρόσθεν*, *before*, *formerly*. —— *ὅτι*, *because that*, introduces a clause which is epexegetical of *ἃ* which precedes. —— *οὐ παῦλαν ἐποίει*, *did not admit*. —— *πρός* = *into the presence of*. —— *αὐτὸς . . . . ἐγίγνετο*, *he now became a Sacas to himself*, i. e. he restrained himself from going into the presence of his grandfather, as the Sacian had formerly done. —— *τοῦ Σάκα*. "The Attics sometimes use the Dôric genitive especially in proper names." S. § 31. N. 3. —— *ἐδεῖτο*, *he kept begging*, *frequently asked*. S. § 210. N. 2. Formerly Cyrus was angry with the Sacian, because he hindered him from going to his grandfather, now his reluctance to intrude upon him is such, that he keeps asking the Sacian to signify to him when it is seasonable (*ἐν καιρῷ*) to visit Astyages.

7. *ἐπεὶ* is here *causal*, i. e. it introduces the reason why Astya-

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ges sent Cyrus to hunt with his uncle. —— *ἴγνω — αὐτὸν ἐπιθυμοῦντα = ἴγνω ὅτι αὐτὸς ἐπιθυμεῖτο.* See N. on § 4. —— *ἔξω, outside of the parks*, i. e. in the forests where the beasts were wild and fierce. —— *ἀπὸ τῶν δυσχωρίων φυλάττοιεν, might take care of him in rough places.* —— *καὶ . . . . θηρίων = καὶ ἀπὸ τῶν ἀγρίων θηρίων εἴ τι (any one of them) φανείη.* —— *προθύμως, studiously.* —— *ἐπιννθάνετο* is followed by *τῶν ἑπομένων* as genitive of that from which the thing heard proceeds, and the part of the sentence beginning with *ποίοις οὐ χρή*, as the accusative of the thing heard. S. § 179. N. 1. —— *ὅτι — διέφθειραν.* The indicative is used in substantive sentences after *ὅτι*, when the thing spoken of is considered as an actual fact. K. § 329. 3. —— *καὶ τοῦτο, and this also.* —— *πολλοὺς . . . . καταχρημνισθῆναι, for many had been precipitated down the steep places, horses and all*, or *with their very horses. αὐτοῖς* is here emphatic. Jelf's Kühn. § 604. 1; Crosby, § 610; S. § 199. N. 1. "When a word which expresses accompaniment has *αὐτὸς* joined with it, both are put in the dative without *σύν*." Mt. § 405. *Obs.* 3.

8. *ἔφευγε* refers to *ἔλαφος*. —— *πῶς, somehow or other; I know not how.* —— *μικροῦ*, sc. *δεῖν, wanted but little, had well nigh.* S. § 220. N. 3. —— *οὐ μὴν ἀλλ', nevertheless.* This phrase is elliptical, some such expression as *τοῦτ' ἐγένετο* being properly understood. In the present instance, the verb of the preceding clause, *ἐξετραχήλισεν*, may be supplied: the horse did *not indeed* throw him over its head *but*, etc. Cf. K. § 322. R. 11. —— *καταβάλλει.* Historical Present. —— *καλόν τι χρῆμα καὶ μέγα, a very beautiful and large creature. χρῆμα* is often employed to express something extraordinary of its kind, e. g. *μέγα συὸς χρῆμα, a monster of a boar.* Herod. I. 36. —— *ἐλοιδόρουν αὐτόν.* In the middle this verb is followed by the dative. See *αὐτῷ ἐλοιδορεῖτο*, § 9, infra. —— *ἔλεγον = showed.* —— *εἰς οἷον κίνδυνον, into what danger.* —— *κατερεῖν αὐτοῦ, that they would inform* (his grandfather) *of him.* S. § 183. 2. —— *εἱστήκει* = imperfect. S. § 209. N. 4. —— *καταβεβηκώς*, sc. *ἐκ τοῦ ἵππου.* —— *ἀκούων ταῦτα ἠνιᾶτο = heard these threats with concern.* —— *κραυγῆς of the hunters.* —— *ὥσπερ ἐνθουσιῶν, as if inspired, in a state of ecstacy.* —— *διατεινάμενος εὐστόχως* (sc. *τὸ παλτόν*), *aiming well his javelin poising his lance dexterously.* Leuncl. connects *εὐστόχως* with *βάλλει.* —— *κατέσχε, prostrated, brought down = killed.* Some erroneously translate: *took possession of.*

9. *ὁ δ' . . . . ἐδεῖτο, but notwithstanding his uncle was reproving him, he requested. ὅμως* is often subjoined to the participle with which it is connected, and which takes the place of the protasis. —— *τοῦτο ὅμως, in this respect only*, i. e. in permitting him to present his

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grandfather with the beasts which he himself had slain. —— *τελευτῶν, at last.* —— *ὅπως, as, in whatever manner.* —— *ἡμῶν ἔοικας βασιλεὺς εἶναι, you seem to be our king.* This expression is to be taken in an ill-natured sense = *you are wishing to play the king over us.* This accords with the envious, unamiable character which is given to Cyaxares in these pages. Zeune cites in illustration, Il. 1. 287. *ἔοικα* (2 perf. of *εἴκω*, as present) followed by the participle signifies, *I am like, I resemble ;* by the infinitive, *I seem.* K. § 311. 9.

10. *Οὕτω δή, so then, in this manner therefore.* *δή* here serves as a connective. —— *ἐκείνῳ.* Dat. commodi. See N. on I. 2. § 6. —— *εἰσκομίσας — ἐδίδου = he himself gave.* This use of the participle for *ipse* is very beautiful. —— *ὥστε σε κινδυνεύειν, as to endanger you, expose you to danger.* See N. on I. 1. § 5. —— *ὅπως — διαδῶ.* "After final conjunctions a present purpose is expressed by the subjunctive." Crosby, § 828. Cf. S. § 214. 3. —— *ταῦτα (δεικτικῶς.* See N. on I. 3. § 5) refers to the beasts which Cyrus had killed; *τῶν ἄλλων,* to those which had been taken in the hunt by others. Astyages places all at the disposal of Cyrus.

11. *ὡς ἄρα ἐφλυαροῦμεν, how then have we been trifling.* "*ἄρα* is used to denote something which has come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat." Jelf's Kühn. § 789. 4. —— *ὅμοιον — οἷόνπερ εἰ, just as if.* —— *λεπτά, slender, small,* opposed to *μεγάλα.* So *ψωραλέα, scabby,* stands opposed to *λιπαρά, sleek.* —— *ὡς μὲν καλά, how beautiful.* —— *ἤλλοντο εἰς τὸν οὐρανὸν = they leap very high.* In the ardor and enthusiasm of his feelings, Cyrus used expressions highly exaggerated. Cf. *οἱ δὲ κάπροι . . . . αὐτῶν,* infra. —— *τοὺς ἄνδρας,* sc. *ὁμόσε φέρεσθαι* from *ὁμόσε ἐφέροντο (fall upon one, come to close quarters with one).* —— *ὑπό, on account of.* —— *οἷόν τ', is possible.* Mt. (§ 479. *Obs.* 2. *a*) makes *οἷός εἰμι* or *οἷος τ' εἰμὶ = τοιοῦτός εἰμι ὥστε, I am of such a kind as,* which may signify: (1) *I am able ;* (2) *I am wont ;* (3) *I am ready, willing. οἷός τε,* when spoken of persons, signifies *able,* of things, *possible.* Cf. Butt. § 150. p. 435 ; S. § 219. N. 2. —— *καὶ τεθνηκότα, even when dead.* —— *ἢ ζῶντα ἐκεῖνα.* S. § 186. N. 5. —— *ἆρα (= num)* serves here to make the question more doubtful. —— *ἀφεῖεν.* S. § 216. 2. —— *βᾳδίως γ' ἄν,* sc. *ἀφεῖεν ἡμᾶς ἐπὶ θήραν.*

12. *Ἀστυάγει μνησθείη, will intercede with Astyages.* *ἡμῖν* which precedes, is the dat. commodi. See N. on I. 2. § 6. —— *Τίς,* sc. *εἴη.* S. § 157. N. 10. This ellipsis of the optative is not of very frequent occurrence. —— *σοῦ γε, than you at least. γὲ* is here strongly restrictive. —— *ἱκανώτερος πεῖσαι, more able to persuade* Astyages. S. § 219. 1 (end). —— *ὅστις ἄνθρωπος γεγένημαι, what sort of person*

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I have become. —— *βιός τ' εἰμί, I am able.* See N. on the preceding section. —— *ἀναβλέπειν, to cast my eyes upon.* —— *ἐκ τοῦ ἴσου* (= *ὁμοίως*), *in the same manner as formerly.* —— *ἢν δὲ τοσοῦτον ἐπιδιδῶ, if I increase a little more* (literally *so much*) in diffidence = *if I go on at this rate.* *τοσοῦτον* seems here to designate smallness of degree = *so much and no more.* ——*δέδοικα* is here followed by the subjunctive *γένωμαι*, because it has the signification of the present, *I am afraid.* S. §§ 209. N. 4; 214. 3. —— *βλάξ, stupid, spiritless.* —— *εἶπον, said* in reply. —— *πονηρὸν — πρᾶγμα, a sad thing.* —— *τὶ δέῃ* (sc. *ἡμῖν*), *in respect to which there is* (= we have) *need.* *δεῖ, to need,* with the dative of the person belongs both to prose and poetry, with the accusative only to poetry. K. § 279. R. 4. —— *τὸ ἐπὶ σοί, that which is in thy power* to procure for us.

13. *ἐδήχθη, was stung, nettled.* *δάκνω* literally signifies *to bite, sting,* and is used of dogs, gnats, etc. Hence it is tropically used in the sense of *to vex, distress,* etc. —— *ὅπως — εἴποι* marks with more distinctness the idea of intention or purpose, than *ὥστε* with the infinitive would have done. Cf. Jelf's Kühn. § 664. *Obs.* 3. —— *ὧν = ἐκεῖνα ὧν,* of which the antecedent depends on *διαφράξειν.* —— *σὲ* follows *ἀποδρᾷ* (Mt. § 412. 9). Some editions have *σοί.* —— *τί* (= *πῶς*) *αὐτῷ χρήσῃ, how would you treat him? what would you do with him?* *τί* is the accusative synecdochical. —— *αὐτόματος, voluntarily, of his own accord.* Cf. Thucyd. VI. 91. § 7. —— *τί δὲ — εἰ μὴ = τί δὲ ἄλλο.* —— *ἐξ ἀρχῆς, from the beginning = as at first.* —— *πῶς — ἀποδρῶ.* See N. on *ὅπως, εἴποι,* supra. The subjunctive is employed because *βουλεύομαι* upon which it depends is in the present tense. S. § 214. 3. —— *γέ, at least,* i. e. I have gone so far as to plan, if no further, a running away to hunt. —— *καλῶς — ἐποίησας προεἰπών, you have done well in telling of this beforehand.* —— *ἔνδοθεν . . . . . κινεῖσθαι, for I forbid you to stir* (S. § 225. 3) *from within* the palace, i. e. for the purpose of going to hunt. —— *χάριεν γὰρ* (sc. *εἴη ἄν*) . . . . *ἀποβουκολήσαιμι, for it would be a fine thing* (ironically spoken for, *it would be very foolish*), *if for the sake of a little venison, I should suffer the son of my daughter to stray away* so as to be lost. *ἀποβουκολέω* literally signifies, *to let cattle stray away and be lost.* The word is appropriately used here by Astyages, because in wandering over the mountains and through the plains, Cyrus would be in danger of perishing, as a cow or bullock separated from the herd by some mishap, and never afterwards found.

14. *ἀνιαρός,* "*mœstus,* qui animo dolet, sed *σκυθρωπός,* qui animi dolorem prodit vultu." Poppo's Index. —— *ὧν — διῆγεν.* S. § 222. 4.

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—— αὐτῷ χαρίζεσθαι, *to gratify him.* —— τὰ ἱππάσιμα χωρία, "*loca equitabilia.*" Fischer. Such convenient places for riding would be less dangerous for the boys than the rough and mountainous districts. —— καὶ — δέ, *moreover.* —— βασιλικῶς, *in a kingly manner, royally attended.* —— ἀπηγόρευε μηδένα βάλλειν. See N. on ἀπαγορεύω σοι μὴ κινεῖσθαι, § 13, supra. —— πρὶν — ἐμπλησθείη. The subjunctive and optative follow πρὶν only when preceded by a negative clause. Here the optative is employed according to the general rule, that the verb of the proposition upon which the optative depends expresses time *past*, (S. § 216. 3), or, as Kühner remarks (§ 337. 9, b), because a future action is spoken of which may be considered as the condition of the principal clause. Here the only condition, on which the attendants of Cyrus could shoot at the game, was the previous satiety of Cyrus with the sport. The student will find some excellent remarks on the various constructions of πρὶν in Kühner, § 337. 9. —— οὐκ εἶα κωλύειν, *he did not permit* (his grandfather) *to hinder them* = he prevailed on his grandfather, etc. —— ὅπως strengthens κράτιστα.

15. ὁπότε πλησιάζοι, *whenever he approaches.* See N. on I. 3. § 11. —— καὶ is to be constructed with ἀλλ', *but even.* —— ὡρμαστό. This encouraged his companions, and stimulated them to feats of activity and daring. —— αὐτὸν refers to Cyrus, and εὐφραίνετο, to Astyages. —— οὐδ' ὁπωστιοῦν, *not in any way whatsoever, not in the least.* —— τῇ τότε θήρᾳ, *in the hunt at that time, in that hunt.* —— οἷόν τε. See N. on § 11 above.

16. Ἀμφί, *about.* —— δωδεκαέτη. See N. on I. 2. § 8. γενομένου αὐτοῦ denotes the time of the action of the principal verb. S. § 192. —— ὁ υἱὸς τοῦ Ἀσσυρίων βασιλέως. The king of Assyria here spoken of was probably Nebuchodonosor (the Nebuchadnezzar of the Scriptures), and the name of his son, who made this hunting excursion, was Evil Merodach. In the second year of his reign (B. C. 561), Evil Merodach was assassinated by Neriglissar (called by Josephus, Niglissaros), the son-in-law of Nebuchodonoser. This king in the fourth year of his reign (B. C. 557) was killed in the battle with Cyrus, which is narrated, III. 3. §§ 56-70. He was succeeded by his son Laborosoarchod, who is probably the one who killed the son of Gobryas (Cf. IV. 6. § 4), and caused Gadatas to be mutilated (Cf. V. 2. § 28). He was put to death on account of his tyranny, after a weak and inglorious reign of nine months. Nabonned (the Labynetus of Herodotus, and the Belshazzar of the Bible), one of the conspirators, ascended the throne and after a reign of seventeen years was slain (B. C. 540), at the taking of Babylon by the Medes

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and Persians (Cf. VII. 5. § 30). —— *εἰς τοῦτον τὸν χρόνον, at that time*, i. e. at the time of his approaching nuptials. Some erroneously translate it, *id temporis*, for it evidently refers to the future. —— *μεθορίοις, borders, frontiers.* —— *αὐτῶν* refers to the Assyrians. —— *διὰ τὸν πόλεμον.* Fischer thinks, that this refers to the war which Nebuchodonoser carried on with the Jews, and which, under the reigns of Jehoiakim, Jehoiachin and Zedekiah, had lasted upwards of seventeen years. —— *ἐνταῦθα*, i. e. *ἐν τοῖς μεθορίοις*, supra. —— *οἵτινες . . . . ἐξελᾶν, who were* (= had been commanded) *to drive for him* (dat. commodi) *the beasts from the thickets;* literally, *from the rough bushy places.* —— *ἠγάπιμα, cultivated places*, here, *open, plain country*, by its antithesis with *λασίων.* —— *τὰ φρούρια, watch-posts, garrisoned-forts.* —— *φυλακή, guard, garrison.* The abstract is here used for the concrete. Cf. Lat. *custodia.* See K. § 238. R. 1. —— *ὅπου = ἐκεῖσε ὅπου, to the place where.* —— *ὡς — θηράσων, intending to hunt.* See N. on I. 3. § 13.

17. *Ἤδη δὲ ἑσπέρας γενομένης, but when evening had now come.* —— *ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ, a reinforcement* or *body of relief to the former guard* (S. § 195. 1). *διαδοχή, a succession*, from *διαδέχομαι, to receive one from another*, and hence, *to succeed to.* See N. on VII. 6. § 18. —— *ὁμοῦ ἦσαν = were united.* —— *λεηλατῆσαι, to drive away booty*, especially, cattle. —— *τῆς θήρας* depends on *λαμπρότερον.* "Male Fisch. [and Sturz] *τὸ ἔργον τῆς θήρας* per periphrasin pro *ἡ θήρα* dictum putat; genitivus enim cum comparativo conjungendus est." Poppo. —— *ἂν φανῆναι.* Cf. S. 220. 3. —— *ἱερείων.* The Greek writers employ *ἱερεῖον* to designate any animal slaughtered for food, because a part was always burned on the altar. —— *ἀφθονίαν*, properly *freedom from envy*, is here taken for that which removes envious feelings from the mind of the possessor, viz. *abundance.* —— *ἀθρόους, in close order*, opposed to an army scattered or straggling about. —— *τοῖς ἵπποις, the cavalry*, the noun being used collectively. For the construction, cf. K. § 283. 2 b; S. § 199. —— *ὡς . . . . καταθέοντας* (sc. *χώραν*), *in order that the Median garrisons might not render assistance* (to their countrymen) *against those who were overrunning the country.* —— *κατὰ φυλὰς ἄλλους ἄλλοσε, by parties in one direction and another.* —— *περιβαλομένους*, sc. *αὐτοὺς* the subject of *ἐλαύνειν.* —— *ὅτῳ τις ἐπιτυγχάνοι, whatever any one chanced to find.*

18. *σημανθέντων*, sc. *τῶν πραγμάτων.* Zeune supplies *τούτων.* The participle in the genitive sometimes stands alone, when its subject can be readily supplied from the preceding context, or is some indefinite word like *πράγματα, χρήματα, ἄνθρωποι*, etc. which may

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be easily understood. Cf. Mt. § 563; K. § 312. R. 4; S. § 192. N. 3. —— *αὐτός, he himself*, opposed to ὁ *υἱὸς αὐτοῦ* which follows. —— *παρατυχοῦσιν, happening to be present with him.* "Intelliguntur stipatores, non milites conscripti." Sturz. —— *ὡς δὲ εἶδον, but when they* (came up to the enemy and) *saw.* This species of brachylogy is quite common among the Greek writers. —— *ἡσυχίαν ἔχοντας* (Sturz, *ἄγοντας*), *keeping quiet*, i. e. the cavalry did not leave their places to attack the Medes, but remained stationary, when they were drawn up. —— *πανσυδί* (sometimes written *πανσυδί*). *all together, en masse.* —— *πρῶτον τότε ὅπλα ἐνδύς, for the first time then, putting on his armor* to engage in a real contest. He had arrayed himself in armor before merely for exercise. —— *οὔποτε οἰόμενος*, i. e. thinking the time would never come for doing this. His eagerness to engage in battle was such, that it seemed to him, that no occasion would ever present itself for the gratification of his wishes. —— *οὕτως ἐπεθύμει αὐτοῖς ἐξοπλίσασθαι* is epexegetical of *οὔποτε οἰόμενος*, i. e. it gives the reason why Cyrus was so impatient of delay in respect to an opportunity to engage in battle. —— *ἐπεποίητο, had caused to be made.* Butt. § 135. 8. —— *τίνος κελεύσαντος* (genitive absolute) *ἥκοι, at whose command he had come.* —— *εἶπεν, ordered, directed.* —— *μένειν παῤ ἑαυτόν = to come and remain with him*, by constructio prægnans. See N. on I. 2. § 4.

19. *Ἦ οὗτοι — πολέμιοί εἰσιν, are these enemies, pray?* "*ἦ* implies an asseveration, and hence it is used when it is presupposed, that the object of the question is actually present." K. § 344. 5. a. —— *ἐφεστήκασι* is here used as a present intransitive. Cf. Soph. Gr. verbs, p. 165. —— *μέντοι, certainly.* —— *ἐκεῖνοι*, sc. *πολέμιοί εἰσιν.* —— *νὴ τὸν Δία* affirms what had just been said, and not the clause which follows. —— *ἀλλ' οὖν . . . . χρήματα, but indeed they seem to be sorry fellows and mounted upon sorry horses, who are plundering our possessions. πονηροί, infirm, inactive.* —— *οἱ — ἐκεῖνοι.* For this repetition of *οἱ* by the pronoun see N. on *πάππῳ — αὐτῷ*, I. 3. § 15. Cf. also S. § 149. N. 3. —— *ἐκείνους* refers to the Assyrians who were engaged in plundering. —— *ἡμῖν . . . . πάρεστιν, and our full force is not yet present* = we have not yet sufficient force to attack the enemy. The main army of Astyages had not had time to assemble. —— *μένῃς*, i. e. if you remain here and watch the motions of the enemy, who are drawn up *πρὸς τὰ τῶν Μήδων φρούρια* (§ 17). —— *καὶ ἀναλαμβάνῃς τοὺς προσβοηθοῦντας, and receive the auxiliary forces who are coming to your aid. ἀναλαμβάνειν, "alligere socium."* Bornemann. Some wrongly refer *τοὺς προσβοηθοῦντας* to the Assyrians. —— *οὗτοι*, i. e. the reserve guard

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of the enemy drawn up in front of Astyages. —— *οὐ κινήσονται* (fut. mid. of *κινέω*) = *ἡσυχίαν ἄγειν*, § 18.

20. *εἰπόντος αὐτοῦ*. The genitive absolute is here employed instead of the nominative for the sake of emphasis. Literally, *he saying these things he seemed*, etc. Lange and Bothe with Fischer edit *ταῦτα εἰπών*. —— *τὶ λέγειν, to say something* to the purpose. —— *ὡς . . . . ἐγρηγόρει, how prudent and vigilant he was.* This substantive sentence is the object of *θαυμάζων*. Cf. K. § 329. 1. —— *ἐλαύνειν* is here used intransitively. —— *ἐλῶ*, Attic future for *ἐλάσω*. —— *ἡμῖν προσέχειν τὸν νοῦν, to be intent upon us* (i. e. upon our movements) *to watch us.* Bloomfield says, that *προσέχοντι τὸν νοῦν, paying attention to*, receives this sense from the article, *νοῦν ἔχειν* denoting, *to be knowing*, or *clever*. —— *ἐῤῥωμένων ἵππων τε καὶ ἀνδρῶν* seems to be opposed to *πονηροί γε φαινόμενοι κ.τ.λ.* in the preceding section. These genitives depend on *λαβών*. S. § 178. 1. —— *ἐξορμᾷ*. Lange and some others edit *συνεξορμᾷ εὐθύς*. Nobbe brackets *εὐθύς*. Poppo would substitute *ὁρμώμενος* in the place of *ἐξορμᾷ*. I prefer the reading of Dindorf and Bornemann. —— *μέντοι* is not *tamen* but *profecto*. —— *οὐκ ἀπελείποντο, did not suffer themselves to be left behind.* "*Non relinqui se sinere.*" Fischer. —— *οἱ λεηλατοῦντες, the plunderers.* S. § 140. N. 3.

21. *οἱ δ' ἀμφὶ τὸν Κῦρον, Cyrus and his party.* Butt. (§ 150. p. 439) remarks, "the Attics avail themselves of this indefinite expression, even where they wish to speak chiefly of *one* person, leaving it doubtful, whether it really concerns only this one or not." Cf. K. § 263. d; Mt. § 583. *c.* 1. A part of the horsemen followed Cyrus and another part attended Cyaxares (§ 22). —— *ὑπετέμνοντο, intercepted them*, i. e. cut them off from the main body of the Assyrians to whom they were fleeing. —— *πρῶτος* to pursue and strike the enemy. —— *ὅσοι . . . . ἔφθασαν, but as many of them* (S. § 177. 1) *as got the start in escaping* (literally, *in passing by;* participle of *manner*), i. e. got beyond Cyrus, before he and his men could surround them. "*παραλάσσειν* Sturz male explicat *cursum declinare* cum etiam hic significat *prætervehi*." Poppo. Liddell and Scott erroneously define its meaning in this place, *to go aside, to turn from the path.* —— *κατόπιν* = *κατόπισθε, in the rear.* —— *πρὸς* (in *πρὸς κάπυον*), *against.* Cf. *πρὸς τοὺς πολεμίους*, § 22, infra. —— *τὸν ἁλισκόμενον* = *whoever came within his reach.* —— *οἱ δὲ πολέμιοι*, i. e. the Assyrian horsemen who remained stationary near the Median garrisons. —— *τοὺς σφετέρους, their people*, i. e. the parties who had been out on plunder. —— *ὡς παυσομένους, on the supposition that they* (i. e. Cyrus and his men) *would cease.* The accusative is

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sometimes put for the genitive absolute, denoting the consequence or result of the verb upon which it depends (See N. on I. 1. § 1). Cf. S. § 192. R. 2. "The use of this accusative must be explained elliptically, as depending on a verb signifying *to suppose, to believe* which is indicated by the particle ὡς." Rost § 131. 4. Cf. Mt. § 563 1; K. § 312. 6.

22. *χαρμονῆς*, a poetic word, which Hesych. and Phav. define by χαρά. —— *ἰσχυρὰν τὴν φυγήν, a precipitate, disorderly flight.* —— *κατέχων*, sc. *αὐτούς, pressing upon them.* This is opposed to *ἀνίεις* going before. —— *αἰσχυνόμενος τὸν πατέρα.* Cyaxares was afraid of being charged with sloth or cowardice, if he did not accompany Cyrus in the pursuit. —— *οἱ ἄλλοι* refers to the officers and soldiers whom Cyaxares commanded. —— *ἐν τῷ τοιούτῳ, in tali rerum statu.* —— *εἰς τὸ διώκειν.* S. § 167. N. 3. —— *πάνυ* qualifies *ἄλκιμοι.* —— *ἀπρονοήτως, heedlessly.* In the ardor of pursuit they had lost all prudence. —— *παρασκευασμένους, those prepared* to receive them, i. e. the Medes. —— *πάθοιέν τι, should suffer some mishap.* A euphemistic expression = *should be cut to pieces.*

23. *Οἱ δὲ αὖ πολέμιοι* refers to *οἱ δὲ πολέμιοι*, § 21, above. —— *ὡς ἄν — στησομένους, on the supposition that they* (i. e. the Medes) *might possibly* (*ἄν.* S. § 222. 6) *halt.* On the construction, cf. N. on § 21, supra. Some read *σταθησόμενοι*, and refer it to the Assyrians: *εἱστήκεσαν — ὡς ἄν — στησόμενοι, they halted in order that* (*ὡς telic.* See N. on I. 2. § 3) *they might form themselves* in battle array. But there is no good evidence in favor of this reading, either from MS. authority, or the connection in which the passage stands. —— *εἰς τόξευμά γε, at least within bow-shot.* —— *μέχρι . . . . ἀλλήλοις, for to such a point* (i. e. within bow-shot) *they were accustomed* (S. § 210. N. 2) *to approach each other when they were nearest* (See N. on *ὁπότε βούλοιτο*, I. 3. § 11) i. e. their nearest approach to each other was only within bow-shot. *τότε* referring to *ὁπότε*, is to be mentally supplied with *προσήλαυνον.* —— *καὶ ἠκροβολίζοντο, and to skirmish;* literally, *to throw their weapons from a distance.* —— *μέχρις ἑσπέρας.* S. § 188. 2. —— *ἐπεὶ δέ, but when*, i. e. on this occasion. —— *ἐώρων* refers to the Assyrians. —— *τοὺς σφετέρους*, i. e. the plunderers. —— *φυγῇ — φερομένους, borne along in hasty flight, flying at full speed. φυγῇ* is to be here taken adverbially. —— *ὁμοῦ = ἐγγύς.* —— *τοξεύματος* depends on *ἐντός.* S. § 188. 2. —— *ἐκκλίνουσι.* Finding themselves between Cyrus and Cyaxares on the one hand, and Astyages on the other, they gave way and fled. —— *ἅτε ὁμόθεν διώκοντες, inasmuch as they followed close upon* the enemy. *ὁμόθεν, from the same place*, and then, *hand to hand, close upon.* —— *οὐ*

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πρόσθεν — πρίν ἤ, not — before that. —— *ἔστησαν* refers to Astyages and his party. —— *πρὸς — ἐγένετο, were to = had reached, came up with.* *πρὸς* gives to the verb the idea of previous motion (*constructio prægnans.* See N. on I. 2. § 4). —— *τοῖς πεζοῖς*, whom Evil Merodach had left *ἀθρόους ἐν τοῖς μεθορίοις* (§ 17). —— *τὶς μείζων, some greater force, some force too great* to be encountered by the Median forces which were yet assembled.

24. *ἀνῆγεν, retreated, withdrew* his forces. This verb has not only a transitive but a reflexive signification. Mt. (§ 496) supplies *ἑαυτόν.* Cf. K. § 249. 1. —— *Κῦρον* and *ὅ,τι* depend on *λέγειν.* S. § 165. 1. —— *οὐκ ἔχων* (mentally) = *not knowing.* This participle governs *ἐκεῖνο* understood, the antecedent of *ὅ,τι.* The sense of *ὅ,τι λέγειν* may be easily drawn from the context: *what to say = whether to praise or blame him.* —— *τότε, then*, i. e. after the victory. —— *μόνος τῶν ἄλλων, alone of all* the Medes. S. § 177. —— *οὐδὲν ἄλλο*, sc. *ἐποίει.* —— *τοῦτο*, i. e. *αὐτὸν ἀφελκύσαι.* —— *μᾶλλα ἐπίπροσθεν* (= *ἔμπροσθεν*), *far in advance* of himself. Cyrus dreaded to approach his grandfather, upon whose countenance he saw marks of displeasure, and therefore he fell behind his conductors. —— *ποιούμενον* is used *de conatu.* —— *ἐπὶ τῇ θέᾳ τῇ αὐτοῦ, at sight of him.* This is the usual interpretation, but Weiske, cited by Poppo, remarks: "Male hoc interpretantur *ad conspectum sui.* Pertinet potius eo, quod Cyrus obierat et spectaverat cæsos Assyrios." So also Bornemann: *ἡ θέα αὐτοῦ* est *ὅτε ἐθεᾶτο τοὺς πεπτωκότας.*

25. *διὰ στόματος = ἐν στόματι.* The preposition *διὰ* is used tropically to denote the passing from mouth to mouth (literally, *through the mouth*) of this theme of praise, viz. Cyrus. Cf. *διὰ πένθους, in sorrow*, literally, *through sorrow*, i. e. through days of sorrow. —— *ἥδετο — πυνθανόμενος, was pleased with the intelligence of, heard with pleasure.* The participle may be referred to K. §§ 310. 4. c; 312. 4. e; S. § 222. 3. —— *ἔργα ἀνδρός*, i. e. such things as men are accustomed to do. —— *ἐπιχώρια, customs, institutions.* —— *λέγεται εἰπεῖν.* The aorist infinitive follows verbs of speaking, hoping, etc. when the action is to be denoted as absolutely ended. Cf. K. § 258. R. 2. —— *μή, lest = that not.* —— *ἄχθοιτο* is put in the optative, because *βούλοιτο* upon which it depends takes the time of *εἰπεῖν.* S. §§ 216. 3; 209. 1. —— *καὶ ἅμα ἐλπίδας ἔχων = καὶ ἅμα διὰ τὸ ἐλπίδας ἔχειν*, by continuing the construction from the preceding member. —— *ἱκανόν . . . . ἀνιᾶν.* There are many examples of this almost adagial expression. Cf. Anab. VII. 3. § 17; Dionys. Hal. I. 503, Thucyd. VIII. 82. § 3. —— *προὔπεμπον, accompanied him* as a mark of affection and respect. So the Lat. *prosequi*, i. e. comitari honoris

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causa. —— ἡλικες. It appears from I. 5. § 1, that Cyrus remained a year longer among the boys. Xenophon, therefore, by way of anticipation must have classed him among the ἔφηβοι, i. e. the youth. He was so near that age, and so fully qualified both in mental and physical accomplishments to enter upon it, that probably he was even at this time treated by the Medes as a young man. —— οὐδένα ἔφασαν ὅντιν' οὐ δακρύοντ' ἀποστρέφεσθαι = οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύων ἀποστρέφοιτο, the relative in the formula οὐδεὶς ὅστις οὐ suffering the common attraction. The inverse attraction (S. § 151. 2) is, however, sometimes found. The phrase is usually considered in translation as one word = Lat. *nemo non, every one.*

26. καὶ — δέ, *and also, moreover.* —— Κῦρον — λέγεται. In I. 2. § 1, it is ὁ Κῦρος λέγεται. Our language admits of the same variety of construction: *it is said that Cyrus departed*, or, *Cyrus is said to have departed.* —— ὧν refers to τῶν δώρων understood (S. § 150. 5), to which ἅ, the proper case of the relative here, has been attracted. S. § 151. 1. τῶν δώρων would depend on δῶρα, *many gifts of the gifts.* —— ἣν .... Μηδικήν. See N. on ζώων, I. 1. § 2. —— ἐκδύντα has the middle signification: *putting off from himself, disrobing himself.* Cf. V. 1. § 1. —— δοῦναι, sc. αὐτὴν referring to στολὴν τὴν Μηδικήν. —— τινί, i. e. Araspes. Cf. V. I. § 1. —— δηλῶν. "Requirebatur proprie accusativus δηλοῦντα. Verum in mente habet scriptor non φασί, sed λέγεται." Poppo. Cf. Il. 2. 350. φημὶ γὰρ οἶν κατανεῦσαι ὑπερμενέα Κρονίωνα ἀστράπτων. —— λαβόντας refers merely to the taking of these presents into the hand; δεξαμένους, to the acceptance of them as gifts. So Fischer, Kuinoel, and Poppo. —— εἰς Μήδους, i. e. to those who had previously received them from Cyrus. —— ἅ .... δέδωκα, *to whomsoever I may have given anything, permit him to keep it.*

27. παιδικοῦ λόγου ἐπιμνησθῆναι, *to make mention of a sportive affair, a love-tale.* S. § 182. παιδικὸς derives its signification from παιδεραστία. —— τοὺς συγγενεῖς. A title bestowed by the king upon many as a mark of honor. Similar to this was the title of cousin, given by the old English kings to those whom they would especially honor. —— καὶ γὰρ νῦν ἔτι, *for even to the present time*, i. e. to the time of Xenophon. —— ἄνδρα δέ τινα, i. e. Artabazus. Cf. VI. 1. § 9. —— καλὸν κἀγαθόν. See N. on I. 3. § 1. —— ὑπολειφθῆναι, *staid behind, did not approach*, opposed to προσελθεῖν τῷ Κύρῳ. —— τῶν συγγενῶν depends on μόνον: *am I the only one of your relations whom you do not know?* γιγνώσκειν, *agnoscere, to recognize, acknowledge.* —— ταῦτ' (= διὰ ταῦτα. Mt. § 470. 7) ἄρα, *on this account then.* —— ναὶ μὰ τοὺς θεούς, *yes, by the gods.* ναὶ μὰ is used

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in affirmative, *οὐ μά*, in negative oaths and protestations. —— *οὐκ ἴδει*, sc. *αἰσχύνεσθαι*. —— *ἅμα δέ*, *and at the same time*; i. e. while he was speaking the forgoing words. —— *φιλῆσαι* refers to Cyrus as its subject.

28. *Ἦ . . . οὗτος*, *is this also a custom among the Persians?* According to the Persian custom (*νόμῳ Περσικῷ*) Cyrus had *received* a kiss from his relatives. Now he himself *bestows* a kiss upon the Mede, who therefore asks him if *this also* (*καὶ — οὗτος*) was customary among the Persians. —— *διὰ* in *διὰ χρόνου* maintains its usual signification *through*, for *through time* (= a lapse of time) is equivalent to *after time*, which is evident from the context in this place, *after some time*, *after a length of time*. Bos unnecessarily supplies *πολλοῦ*. Cf. V. 5. § 41. —— *ποί*, *somewhere*. —— *μάλα*, *in truth*, *assuredly*. —— *ἀπέρχομαι — ἤδη*, *I am just going away*. —— *φιλήσαντα* the Mede. —— *καὶ* before *τὸν Μῆδον* is *when*. —— *ἰδροῦντι τῷ ἵππῳ*. Cf. Anab. I. 8. § 1. Mt. (§ 396) refers this to the dative of *means* or *instrument*. —— *ὧν* = *ἐκείνων ἅ*, of which the antecedent depends on *τι* taken partitively (S. § 177. 1). —— *δι' ὀλίγου*, sc. *χρόνου*. —— *Πόσον ὀλίγου*, *how short?* —— *ὅτι . . . . εἶναι*, *that as much time even* (*καὶ*) *as it takes me to wink seems to me to be very long*. —— *ὅτι* (before *οὐχ ὁρῶ*) *because*, introduces the reason why the time seemed so long to the Mede. —— *τοιοῦτον ὄντα*, i. e. being so lovely. —— *ἐκ τῶν ἔμπροσθεν δακρύων*, *after having just been in tears* on account of parting with his friends. —— *παρέσται* stands for the optative, the oblique discourse being changed into the direct (S. § 216. N. 5). The same is true of *ἐξέσται*. Bornemann, Lange, and Bothe edit *σοὶ ἐξέσται κἂν βούλῃ*. So also Kühner in his citation of the passage (§§ 329. R. 3; 345. R. 6). —— *ἀσκαρδαμυκτί*, *without winking*, *with a fixed gaze*. This was spoken facetiously in consequence of the expression (*σκαρδαμύττω*), which the Mede had just uttered.

CHAPTER V.

1. *οὕτως*, *thus* dear to Astyages and the Medes. —— *ἐν Πέρσαις* = *into Persia*. The vulgar reading is *εἰς Πέρσας*. Cf. V. 1. § 25. —— *ἡδυπαθεῖν — μεμαθηκώς*, *having learned* or *become accustomed to live luxuriously*. —— *ἐπιδιδόντα μᾶλλον*, *more ready to give*, opposed to *προσδεόμενον*, which is used of one, who in addition to his own portion, desires that of another. —— *τἆλλα*, *in other respects* (S. § 167) than in things pertaining to temperance. —— *ὑπέπτησσον*,

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they crouched, i. e. paid the highest respect and deference to him. Cf. I. 3. § 8. This verb is sometimes constructed with the accusative. Cf. I. 6. § 8. —— *μελετῶν ἃ χρῆν* refers to throwing the spear, archery, and such like exercises. —— *καρτερῶν* has reference to the endurance of hunger, thirst, cold, etc. These participles denote the respect in which *κρατιστεύειν* is to be taken. —— *αἰδοίμενος . . . . ἄρχουσι*. Cf. Anab. I. 9. § 5.

2. *Προϊόντος δὲ τοῦ χρόνου, in process of time.* —— *εἶχε*. Born. and Poppo have *ἔσχε*. The common reading is *ἔλαβε*. —— *Ὁ δὲ τῶν Ἀσσυρίων βασιλεύς*, i. e. Neriglissar. See N. on I. 4. § 16. —— *καταστρεψάμενος, having subjected to himself.* —— *πάντας Σύρους, all the Syrians.* See N. on I. 1. § 4. —— *φῦλον οὐ μικρόν*. A litotes = *a very great people.* —— *ἄρξειν* (= *ὅτι ἄρξοι*). All the editions to which I have access, and Kühner in his citation of this passage (Jelf's edit. § 429. *a*), retain *ἄν*, which Dindorf on the authority of certain MSS. has omitted. —— *ἐγγύς, neighboring.*

3. *Οὕτω δή, so then*, i. e. in consequence of his determination to carry on war with the Medes. —— *ἐφ' ἑαυτόν, under him.* A tropical signification, deduced from one of the primary senses of *ὑπό*, with the accusative, viz. extension under an object. Cf. K. § 299. III. 3. —— *τὸν Καππαδοκῶν*, sc. *βασιλέα*. —— *τὰ μὲν διαβάλλων* has troubled critics not a little, since we might have expected a corresponding *τὰ δέ*. Bornemann, without sufficient MS. authority, however, has found this corresponding member in *λέγων* which he edits *τὰ δὲ καὶ λέγων*. This makes good sense, as *λέγων* with its dependent clauses cannot be epexegetical of *τὰ μὲν διαβάλλων*, since they contain truthful statements. Fischer makes *τὰ δὲ* to reside in *καί*, which he inserts before *διαβάλλων*. For my part, I cannot help thinking with Schneider and Poppo, that the corresponding member to *τὰ μὲν* is to be found in *οἱ δὲ καὶ δώροις*, the construction being somewhat changed. The Assyrian king, *partly by calumny* (mingled as all calumny is with some things that are true), and *partly by gifts*, prevailed on these nations to enter into a confederacy with him against the king of the Medes. —— *ἐπιγαμίας ἀλλήλοις*. See N. on III. 2. § 23. —— *πεποιημένοι* takes the gender implied in *ἔθνη*. S. § 137. N. 2. —— *οἱ μὲν* is a varied repetition of *τὰ μὲν* before *διαβάλλων*. See N. on *τὰ μὲν* above. —— *τοῖς λόγοις*, i. e. by these slanderous reports.

4. *αὐτός, he himself*, antithetic to the Persians, to whom he sent for aid against the common enemy. —— *τε — καί, both — and.* —— *τὸν κοινόν, the commonwealth.* —— *τῶν ἀνδρῶν*. It will be seen by a reference to I. 2. § 12 (end), that those who belonged to the class

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between twenty-eight, and fifty-three were the ἄνδρες or τελεῖοι ἄνδρες. Hence Xenophon calls the Persian soldiers by this honorable epithet, because they were men who had gone through a thorough and protracted discipline from their boyhood, and were then in the prime of life.

5. *Οὕτω δὴ δεξαμένου τοῦ Κύρου, Cyrus having therefore* (οὕτω δή, *thus indeed*, i. e. according to the request of Cyaxares) *accepted* the proposal. δέχεσθαι est *recipere aliquid*: λαμβάνειν est sumere aliquid *in manus*. —— οἱ βουλεύοντες γεραίτεροι, *the old men who were counsellors*. βουλεύειν has this among other significations: *to be a senator, a counsellor*. —— εἰς Μήδους στρατείας, i. e. "expeditionis quae fieret in Medorum auxilium." Lange. Cf. § 14, infra. —— τῶν ὁμοτίμων, literally, *those of equal honor, the alike-honored*. As none but those in high life could afford the expense of giving their children an education, without which they could not belong to the ὁμότιμοι, the word may here be rendered *of the higher rank*, opposed to τοῦ δήμου τῶν Περσῶν below. Xenophon in the use of ὁμότιμοι seems to have had in mind the Lacedæmonian ὅμοιοι. See Schneid. ad Xen. Hellen. III. 3. § 5. —— πελταστάς. It becomes a question whether those who are here called *targeteers* are the same as those who are called elsewhere in this work, *javelin-men, pike-men* (ἀκοντισταί). As πελτασταὶ καὶ τοξόται is found in conjunction (II. 1. § 5. et al.), so also τοξόται καὶ ἀκοντισταὶ is found II.1. §§ 7. 16. 21, et al. In the passage before us, as the divisions of the army of Cyrus are particularly spoken of, it seems quite clear that πελτασταὶ and ἀκοντισταὶ refer to the same body of troops. Cf. VIII. 5. § 12, where οἱ πελτασταὶ καὶ οἱ τοξόται are spoken of, and then follows immediately οἵ τοξόται καὶ οἱ ἀκοντισταί. Proof of a similar nature might be drawn from various parts of the book, did the limits assigned to these brief notes permit it. —— χωρὶς δὲ τούτων, *and besides these*.

6. Ἐπεὶ δὲ — τάχιστα, *as soon as*. —— ἤρχετο (Lange, Bothe, and Fischer, ἤρξατο) πρῶτον ἀπὸ τῶν θεῶν, i. e. he began by asking counsel of the gods, whether he should accept the chief command or not. καλλιερησάμενος, *when he had received favorable omens* (Participle of *time*. See N. on I. 3. § 11). The correlative is τότε, *then*. —— ἐν αὐτοῖς, *in eorum concilio et cœtu*. Cf. Cic. Brut. 69. *in multitudine dicere*. —— τάδε, *as follows*.

7. ἃ refers to ταῦτα for its antecedent (See N. on ὧν — τούτων, I. 1. § 2), and in like manner the following ἃ refers to τούτων. For the construction of τούτων, cf. S. § 180. 1. —— Ὧν = ἐκεῖνα ὧν, *of which* the antecedent is governed by δηλῶσαι. —— οὐκ ἄκων, *not unwillingly* = *with great willingness*. A litotes. —— εἰς τόδε τὸ τέ-

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λος κατέστην. *I have been* (i. e. suffered myself to be) *appointed to this office*, i. e. the office of commander in the expedition now in hand. κατέστην, a verb of rest is put with εἰς, a preposition of motion, by *constructio praegnans*. See N. on I. 2. § 4.

8. χείρους in virtue, continence, justice. —— ἀσχοῦντες — νομίζεται, *for as to that matter* (γοῦν), *they lived in the continual practice* (S. § 222. 4) *of those things which are thought actions of virtue.* By ἔργα ἀρετῆς is meant such deeds as result from virtue, viz. athletic accomplishments, martial exercises, hunting, and the like. —— ὅ,τι μέντοι. The argument introduced by these words is, that the forefathers of Cyrus and his friends derived no advantage from virtue, because they did not bring it into exercise against the enemies of their country. It will readily be seen with what ardor such considerations must have inspired the followers of Cyrus, in reference to the enterprise now on foot. —— τοιοῦτοι, i. e. of such virtue. —— τοῖτ', refers to the idea contained in the preceding proposition, and is the grammatical antecedent of ὅ,τι.

9. καίτοι, *and yet.* —— ὡς . . . . πονηρῶν, *so that the good* (ἐσθλοί, poet. = ἀγαθοί) *may not have an advantage over the wicked = but that the good may have no advantage*, etc. The sentiment which is interesting as teaching the philosophy of Xenophon on the use of virtue is this: The object which men have in the pursuit of virtue, is to become superior to those who follow the opposite course. —— παραυτίκα (= πάραυτα, i. e. παρ' αὐτά, sc. τὰ πράγματα), *for the moment* Reference is had to the pleasures of sense such as eating, drinking etc., which pass away with their enjoyment. —— ὡς — εὐφραινόμενοι, *in the expectation that they may have delight* (See Ns. on I. 1 § 1; 4. § 21. end). Cf. ἐλπίζοντες — διαπράξασθαι, and νομίζοντες — περιάψειν, infra. —— οὕτω, in respect to abstinence from sensual indulgences. —— λέγειν — δεινοὶ γενέσθαι, *to be eloquent speakers.* S. § 219. 1. —— οὐχ belongs to μελετῶσιν. —— εὖ λέγοντες — παύσωνται S. § 222. 3. —— τῷ λέγειν εὖ πείθοντες ἀνθρώπους, *persuading men by their eloquence.* —— ὄλβον relates to happiness derived from worldly goods, and hence it may here be rendered, *prosperity.*

10. αὐτοὺς — γενομένους. The participle in dependent propositions after verbs of seeing, hearing, learning, showing, making manifest, etc., if its subject be the same as the subject of the principal verb, stands in the nominative. Here, however, for the sake of emphasis, the reflexive pronoun is added in the accusative, with which the participle conforms in case. Cf. Rost, § 129. N. 2. —— γήρᾳ. S. § 42. —— εὖ σπείρων καὶ εὖ φυτεύων, *sowing well and planting well;* the latter of which refers to setting out of plants, vines,

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etc. —— ὁπότε — δέον. See N. on I. 3. § 11. —— ἀναγώνιστος διατελέσειεν, *should pass his days without having ever contended for the prize* (S. § 222. 4). ἀναγώνιστον διατελεῖν est *nunquam publice certare*. Fischer. —— οὗτος refers to εἴ τις (= *whoever*). —— ἀναίτιος — ἀφροσύνης, *guiltless of folly*. S. § 185.

11. ἀλλὰ in Ἀλλ' ἡμεῖς is hortatory (παρακελευσματικόν), *agedum, but come, come on now*. Cf. ἀλλὰ — ὁρμώμεθα, § 13, infra. —— ἀλλ' ἐπείπερ σύνισμεν ἡμῖν αὐτοῖς, *but since we are conscious to ourselves*. —— ἀρξάμενοι is constructed in the nominative with σύνισμεν ἡμῖν αὐτοῖς, because its subject is contained in that of the verb. It might have been put in the dative with the reflexive pronoun. Cf. Butt. § 144. N. 2; Mt. § 548. 2; K. § 310. R. 2; S. § 222. N. 1. —— ἀσκηταί, *exercised, well versed in*; opposed to ἰδιῶται below. —— τῶν καλῶν κἀγαθῶν ἔργων = τῶν εἰς τὸν πόλεμον. —— ἐγὼ σαφῶς ἐπίσταμαι. All the editions before me, except Dindorf's, have αὐτὸς ἰδών. Nobbe, however, brackets these words. Reference is had to the skirmish with Evil Merodach (I. 4. § 18), in which Cyrus took a part. —— ἰδιώτας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι. Kühn. (Jelf's edit. § 863. *Obs.* 1) gives to ἰδιώτας a comparative sense and translates: *imperitiores esse, quam ut nobiscum decutent, too unskilled* (in war) *to contend with us*. Fischer less correctly makes ἀγωνίζεσθαι depend on ἰδιώτας (S. § 219. 1) with the sense: *unskilled in contests in comparison with us*. —— τούτῳ λείπωνται, *are overcome by this, sink under it*. τούτῳ refers to πονῆσαι. —— ἀλλ' οὗτοι ἰδιῶται universe dictum est, non Assyrios respicit. Lange. —— ἡσσῶνται τούτου = "*vigilias preferre nequeunt*." Sturz. The genitive depends on verbs implying comparison. —— κατὰ τὸν ὕπνον, *in respect to sleep*, i. e. in the ability to dispense with the usual amount of rest. —— ἀπαίδευτοι. In this section the words ἰδιῶται, ἀπαίδευτοι, οὐδὲ — ἱκανοί, and ἀπείρως ἔχουσιν (*are inexperienced*) are nearly synonymous. —— παιδευμάτων depends on ἀπείρως.

12. ὅσαπερ οἱ ἄλλοι ἡμέρᾳ, *as others use the day*. For the construction of πόνους — ἡγεμόνας νομίζετε, cf. S. § 166. —— τοῦ ζῆν depends on νομίζετε. —— λιμῷ .... διαχρῆσθε, *and you use hunger as seasoning* to your food. Compare the proverb: "hunger's the best sauce." —— πολιτικώτατον. Bornemann, Bothe, and Lange edit πολεμικώτατον, which I am inclined to regard as the true reading, since Cyrus was addressing soldiers and not citizens. —— εἰς τὰς ψυχὰς συγκεκόμισθε, *you have stored up in your souls*, i. e. you have imbibed by a long course of training. συγκομίζω is properly used of one, who gathers in his harvest and stores it in his granary. So we speak of *storing up knowledge*. —— ἐπαινούμενοι, *in being*

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praised, or *because you* are *praised*, is opposed to τοῖς ἄλλοις ἅπασι. The participle here denotes *cause*. Cf. K. § 312. 4. b; S. § 222. 2. —— τὰ αἴτια = *those things which cause praise*. —— These words are omitted in some editions. —— διὰ τοῦτο, i. e. for the sake of praise. —— ὑποδύεσθαι as well as κτᾶσθαι depends on ἀνάγκη. S § 221. N. 4.

13. εἰ δέ .... ἐξαπατῶ, i. e. if I speak contrary to my real sentiments. ἄλλῃ, *otherwise*. —— ὅ,τι .... ἥξει, *for in whatever respect through you* (παρ' ὑμῶν = by means of your conduct) *it turns out different* (μὴ τοιοῦτον, *not so* as I have said), *the deficiency will fall upon me*, i. e. as your commander I shall feel the sad effects of any failure on your part. τὸ ἐλλεῖπον = τοῦτο τὸ ἐλλεῖπον, to which ὅ,τι refers. —— τοί, *you see*, like our familiar *you know*. —— μὴ ψεύσειν. A dependent negation. See N. on I. 2. § 3. —— ἐλπίδας. Accusative synecdochical. —— Ἀλλὰ θαρσοῦντες ὁρμώμεθα. See N. on § 11, supra. —— ἐκποδὼν ἡμῖν, *far from us*. K. § 284. 3. (2). —— The subject of γεγένηται is τὸ δόξαι κ.τ.λ. —— τῶν ἀλλοτρίων ἀδίκως ἐφίεσθαι, *to unjustly desire what belongs to others*. ἐφίεμαι, *to send one's self to, to rush to, to strive for, to desire*. The genitive may be referred to S. § 182. —— Νῦν γὰρ introduces a clause confirmatory of what Cyrus had just said: The Persians are not actuated by a desire for unlawful gains, *for* the Assyrians are the aggressors in this war. —— δὲ before ἡμᾶς is continuative, *and, moreover*. —— τί οὖν ἐστιν — δικαιότερον, (since the Assyrians are the aggressors, and we have been summoned to the aid of our friends) *what then can be more just than to repel our enemies* (S. § 186. 1). ἀλέξασθαι. Cf. Soph. Gr. Verbs, p. 84.

14. Ἀλλὰ μήν, *furthermore, besides*. Another ground of encouragement is now introduced, viz. the piety of Cyrus and the consequent favor of the gods. —— ἐκεῖνο (=διὰ ἐκεῖνο) refers forward to τὸ μὴ παρημεληκότα (a litotes = *having consulted*). The accusative after παραμελέω is unusual. It is analogous, however, to ἐπιμελεῖσθαι, Plat. Legg. p. 752. D; ἀμελεῖν, Eur. Ion. 448; φροντίζειν, Herod. VII. 8. § 16, which are followed by the accusative of the immediate object. Cf. Jelf's Kühn. § 496. *Obs.* 1; S. § 182. N. 1. —— ἐπίστασθε — πειρώμενον — ὁρμᾶσθαι, *you know that I try to begin* (modestly said for, *that I begin*). ἐπίστασθαι followed by the infinitive signifies, *to know how to do something, to be able*. K. § 311. 2. —— ἀπὸ θεῶν, i. e. by consulting the gods. —— ἐπανελθὼν πρὸς τὸν πατέρα. Cyrus did not return to the army after his interview with his father, but proceeded directly into Media, whither his troops arrived soon after. —— τὰ τῶν πολεμίων is to be construed with οἷά

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ἔστι, the condition of the enemy — how it is = what is the condition of the enemy, i. e. the number of their forces and the time of their approach to the Median territory. —— *ταῦτα ἔπρασσον*, i. e. they chose each thirty men (§ 5) and commenced their march for Media.

CHAPTER VI.

1. *Ἑστίᾳ.* It is manifest, as Schneider remarks, that Xenophon has assigned the divinities and religious ceremonies of the Greeks to the Persians. As Vesta was the divinity who presided over fire, there was a propriety in designating her in this place, since the Persians were worshippers of the fire, and also of the earth, which, as Barker remarks, this goddess also represented. —— *Διὶ πατρῴῳ.* Kleuk. thinks that Ormuzd is denoted here. —— *τοῖς ἄλλοις θεοῖς* refers to Sol, Luna, Venus, Terra, Venti, Aqua. —— *οὐδὲν ἄλλο ἔτι οἰωνιζόμενοι*, i. e. they took no notice of the flight or song of birds, which was a common source of augury. —— *ὡς οὐδένα [ἂν] λήσοντα τὰ τοῦ μεγίστου θεοῦ σημεῖα = ὡς νομίζοντες τὰ τοῦ μεγίστου θεοῦ* (i. e. Jupiter) *οὐδένα ἂν λῆσαι.* The common reading was *λήσαντα* (retained by Bothe, Nobbe, and Lange), which was altered to *λήσοντα* on the conjecture of Hermann. Cf. Soph. Gr. Verbs, p. 185. The subject of the participle is *σημεῖα.*

2. *Ἕλεῳ*, nominative plural of *ἵλεως*, Att. for *ἵλαος.* —— *ἐν* (= *ἐκ*) *ἱεροῖς δῆλον.* "In prose, especially in Xenophon, *ἐν* is used to denote the means, in the expressions *δηλοῦν, δῆλον εἶναι.*" Kühn. § 289. 1. —— *ἐγὼ . . . . ἐδιδαξάμην, for I caused you to be taught these things*, (i. e. divination and the art of augury) *on purpose.* For the use of the middle to denote what a person procures to be done for himself, cf. Crosby, § 785; S. § 207. 5. —— *ὅπως μή, in order that — not = lest.* —— *καὶ μὴ ἐπὶ μάντεσιν εἴης, and might not be dependent upon soothsayers. ἐπὶ* here denotes subordination. See N. on I. 3. § 14. *μάντεσιν* is put here for the whole class of divines. Xenophon carried into practice himself the recommendation, which he here puts into the mouth of Cambyses, inasmuch as his skill in augury was brought into demand many times during the Retreat of the Ten Thousand. —— *ἕτερα — παρὰ — σημαινόμενα, contrary to the things signified. ἕτερα* is properly speaking pleonastic in this passage, inasmuch as *παρὰ* has the force of *contrary to, other than.* —— *παρὰ* in *παρὰ τῶν θεῶν* has the sense of *ὑπό.* —— *εἴ ποτε, if at any time.*

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3. *Καὶ μὲν δή, quin etiam, furthermore, moreover besides.* —— *ὧν* = *ἐκείνων ἅ*, of which the antecedent depends on *ἐπιμελούμενος* (S. § 182), and the relative, on *συμβουλεύειν*. The reading of Dindorf is more apposite than the various readings *ὡς ἄν*, *ὅπως ἄν*, and *ὅπως γ' ἄν*, which are found in the editions of Bornemannn, Lange, and others. —— *ὅσον δύναμαι* (sc. *ἐπιμελεῖσθε*) *as far as I am able.* —— *λόγον, precept, instruction.* —— *Μέμνημαι* (perfect of *μιμνήσκω* as present) — *ἀκούσας ποτέ σου, I remember that I once heard from you* (= you saying). *μεμνῆσθαι* with the infinitive signifies *to contemplate doing something, to intend, to endeavor.* Cf. K. § 311. 7; S. § 222. 2. —— *ἄν* — *εἴη*. The apodosis is accompanied by *ἄν* when what is affirmed is presupposed to be conditional, a supposition, conjecture. K. § 329. 5; Mt. § 529. —— *ὅστις μὴ* = *εἴ τις μή*. —— *ὁπότε ἐν ἀπόροις εἴη, whenever he is in adversity*; so *ὅτε ἄριστα πράσσοι, when he is in a state of prosperity, in the time of prosperity.* For the use of the optative in these adverbial sentences, cf. N. on I. 3. § 11. For the omission of *ἄν*, see N. on III. 1. § 16. —— *μεμνῷτο*, perf. 3 sing. opt. of *μιμνήσκω*.

4. *Οὐκοῦν νῦν* — *ἔρχῃ, do you not therefore now come.* The question is an inference from what precedes, and implies an affirmative answer. —— *ἐπιμελείας* of the things pertaining to the gods. —— *δεησόμενος, to make your request.* Future participles after verbs of motion express the object or purpose of the action. S. § 222. 5. —— *ὧν* = *ἐκεῖνα ἅ*. —— *συνειδέναι σαυτῷ δοκεῖς* (= *φαίνῃ*) per modestiam for *σύνοιδας σαυτῷ*. —— *οὐπώποτ' ἀμελήσας αὐτῶν*. A litotes= *πάντοτε ἐπιμεληθεὶς αὐτῶν*. —— *ὡς . . . . διάκειμαι*, i. e. *οὕτω διάκειμαι πρὸς τοὺς θεοὺς ὡς φίλους μοι ὄντας, I am in such a state of mind with respect to the gods, as to look upon them as my friends*; literally, *as being friends to me.* Mt. (§ 568. 3) calls this an accusative absolute. Cf. S. § 192. N. 2.

5. *Τί γάρ, quid enim, yes, to be sure.* —— *ὡς . . . . ὄντας, that such men, as are learned in those things which* (*ἅπερ*) *the gods bestow, do better than those who are unskilled in them* (S. § 185). —— *παρέχοντας . . . . δεῖ, having rendered ourselves such as we ought to be.* Poppo thinks that the construction of this period at its close is somewhat changed, as it should have been continued thus: *ταῦτα τὰ ἀγαθά, παρέχοντας ἑαυτοὺς οἵους δεῖ, αἰτεῖσθαι δεῖ παρὰ τῶν θεῶν.* —— *ἡμῖν ἐδόκει* is repeated from *ἐδόκει ἡμῖν* at the beginning of the section, on account of the intervening clauses. —— *καὶ αἰτεῖσθαι, even to ask.* Cambyses teaches not only that human agency should be put forth in a fit and becoming manner, but *also* that the gods should be im

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plored to bestow their blessings. τὰ ἀγαθὰ refers to such good things as proceed from skill, zeal, and diligence in those things which the gods wish to be learned and practised. This is evident as well from the reply of Cyrus as from the preceding context.

6. καὶ γὰρ ἀνάγκη. Omissum est ἀληθῶς aut καλῶς ἔλεγες. Sturz. γὰρ in the next clause is omitted in some books, but its repetition as here is by no means uncommon. —— πείθεσθαι τῷ λόγῳ, *to yield assent to your reasoning.* —— οἶδά σε λέγοντα ἀεί, *I know that you frequently said.* εἰδέναι with the participle signifies *to know*, with the infinitive, *to know how to do something, to be able* (Cf. K. § 311. 2). See N. on I. 6. § 3. —— οὔτε — οὐδέ, *neither — nor yet.* The reason why οὐδὲ is used in some of these clauses instead of οὔτε is, that it gives an adversative or emphatic force, as *neque* or *neque non.* —— The subject of αἰτεῖσθαι is μαθόντας and its object is νικᾶν. —— ἱπποµαχοῦντας is the accusative denoting the subject of the infinitive νικᾶν. S. § 164. N. 2. —— σώζειν εὔχεσθαι ναῦς κυβερνῶντας, *to pray that they may save ships as pilots.* —— παρὰ — θεσµούς, *contrary to the established laws.* —— ὁµοίως — ὥσπερ, *in like manner as.* —— εἰκὸς εἶναι, *is likely, probable.* The subject is ἀτυχεῖν with the words connected with it. —— παράνοµα, *unjust, unlawful things.*

7. εἴ τις = ἐκείνῳ ὅς, of which the antecedent is in apposition with ἀνδρί. —— καλὸς κἀγαθὸς δοκίµος est vir spectatæ probitatis, vir plane, vere, probus. Fischer. —— τούτου .... οὕτως, *this being thus* (considered) *a great work.* τούτου refers to what has just been said viz. that a man should be good and excellent himself, and supply his family with every thing necessary. τοῦτο near the close of the sentence refers to τὸ — ἐπίστασθαι, which is contrasted with the mere provision of one's own wants and that of his family, and shown to be something astonishing and wonderful (θαυµαστόν). —— δήπου, *certainly indeed, quite surely.*

8. µέµνηµαι καὶ τοιοῦτό σου λέγοντος = µέµνηµαι (τοῦ χρόνου) ὅτε τοιοῦτο ἔλεξας, *I remember the time when you said this.* Cf. K. § 329. R. 6; Mt. § 624. —— τὰ αὐτά µοι δοκεῖ ταῦτα, *these things seem to me to be so.* —— πρὸς αὐτὸ τὸ ἄρχειν σκοπῶν, *considering it with respect to government itself*, i. e. to the nature and end of government. αὐτὸ τὸ ἄρχειν is here employed abstractly without reference to the persons who exercise the government. —— οἵοι ὄντες διαγίγνονται ἄρχοντες, *what kind of men these rulers are.* Reference is had to the kings of the Assyrians, Arabians, and other neighboring people. —— ἀνταγωνισταί. Fischer takes this word in the sense of *rivals*, and refers it not only to the king of Assyria and the kings associated with him, but also to the king of the Medes,

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with whom Cyrus was about to vie in prudence, fortitude, and bravery. But it is better to employ it in its more literal signification, *adversaries, enemies.* —— αὐτοῖς refers to the enemy, ἀνταγωνιουμένους (Att. fut. part. of ἀνταγωνίζομαι), to the Persians and Medes. —— οὓς — αἰσθάνομαι — ἡγουμένους, *whom I perceive to think.* αἰσθάνεσθαι with a participle signifies *to learn, hear, perceive;* constructed with the infinitive it has the same difference of meaning as in the case of ἀκούειν (See N. on I. 3 § 1). Cf. K. § 311. 5. —— τῶν ἡμετέρων φίλων refers to the Medes, with the luxury of whose king and nobles Cyrus was well acquainted. —— τῶν ἀρχομένων διαφέρειν. Cf. S. § 186. N. 3. —— τῷ — δειπνεῖν, dative answering to the question, *wherein?* —— χρόνον. Accusative of time *how long.* —— πάντα. Accusative synecdochical. —— προθυμούμενον is to be taken with both the infinitives which precede it.

9. Ἀλλά τοι = ἀλλὰ μήν. —— ἐνιά ἐστιν ἃ, *there are some things in respect to which.* ἃ limits (S. § 167) ἀγωνιστέον = ἀγωνίζεσθαι δεῖ (S. § 162. N. 1). —— πρός, *with.* —— ὧν — περιγένεσθαι. S. § 184. 1. —— καταλίσκεται, *will fall to pieces.* The future middle is used apparently for the passive but has really a middle force. The passive καταλυθήσεται would signify, *will be destroyed.* The sentiment is that an army without the necessary supplies, cannot be efficient, since the soldiers from exhaustion will be unable to execute the orders given them, or will desert to avoid starvation. —— ἐντεῦθεν, i. e. from Persia. Reference is had to the auxiliary force, which Cyrus was leading from Persia to the assistance of Cyaxares. —— ὁπόσοι ἂν ὦσι, *however numerous they may be.* —— Τούτοις — πιστεύων, *trusting in these* for supplies. τοῖς — χρήμασιν defines the preceding τούτοις = viz. *the resources in Media* (παρὰ Κυαξάρεω). Some may prefer to take τούτοις in the sense of *these supplies* (S. § 197. 2) and then τοῖς χρήμασιν would depend directly upon πιστεύων. —— ὁπόσα, sc. χρήματα. —— οὐ μὲν (= μὴν) δή, *no indeed, surely not.* A very strong negative. —— Ὅμως δέ, *but yet.* —— μὲν δήσει. Bothe and Lange read μέν σοι δήσει. —— πολλὰ .... δαπανᾶν, *he* (i. e. Cyaxares) *must of necessity have many other expenses now* than in time of peace. The idea is, that with the expenses of a war upon his hands, the Median king would find his means for the maintenance of auxiliary forces greatly diminished. —— ἐκεῖνο refers to what Cambyses had just said. —— ἐπιλίπῃ αὐτὸν ἡ δαπάνη shows that πολλὰ .... δαπανᾶν refers to Cyaxares. —— ἑκών, *of his own accord,* i. e. not compelled by the failure of his treasures. —— πῶς .... στρατιᾶς, *how then will be the affairs of your army? = what will become of your army?* —— πόρον, sc. ἐπιτηδείων. —— καὶ ἀπ' ἐμοῦ ἄν

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προσγενόμενον, *and such as may depend on* (literally, *come from*) *myself.* —— ἐν φιλίᾳ (sc. χώρᾳ), i. e. in Persia.

10. ποῖ ἄν. The vulgar reading is εἴ τις ἄν, which Poppo adopts and defends with much zeal and acuteness. —— δύναμιν, *army*, is below explained by πεζὴν δύναμιν and ἱππικόν. —— ἐνθένδε, i. e. from Persia. —— ἔχων = *with*. See N. on I. 3. § 1 (end). —— ἀνθ' ἧς, *in return for which.* —— οὐκ ἂν δέξαιο = *you would not be willing to receive.* So we say in the language of trade: I would not take one hundred dollars for (ἀντὶ) the horse, i. e. I would not be willing to take, etc. —— ἱππικὸν — ὅπερ κράτιστον τὸ Μήδων, *cavalry which is the best* (viz.) *that of the Medes.* —— σοὶ — σύμμαχον. The Medes and Persians were now about to unite their forces against the king of Babylon. —— Ποῖον οὖν . . . . πάθῃ. Construct: ποῖον οὖν ἔθνος τῶν πέριξ οὐ δοκεῖς ὑπηρετήσειν ὑμῖν (i. e. furnish you supplies) καὶ χαρίζεσθαι βουλόμενον καὶ φοβούμενον μή τι πάθῃ (i. e. lest they should be plundered by the allied forces of the Medes and Persians). —— μήποτε, *lest perchance.* —— ὑμᾶς depends on ἐπιλίπῃ. —— ὧν = ἐκείνων ἅ, of which ἐκείνων depends on τί, and ἅ is the subject of ὑπάρχειν, *to be present* for use. —— ἔθους δὲ ἕνεκα, *for the sake of the habit.* I take this to signify the general idea: whether you stand in need of supplies or not, *you should accustom yourself,* μηχανᾶσθαι προσόδου πόρον, which Fischer well renders: *excogitare rationem parandi commeatus.* —— μοί, *for me* = *I pray you.* —— ἵστ' ἄν (= ἕως ἄν), *until*, when the thing is uncertain, is followed by the subjunctive, but when certain, by the indicative. Cf. Butt. § 146. 3. See N. on ὅτε εἰστίασας, I. 3. § 10. ἵστε must not be confounded with ἵς τε, (i. e. ἐς ὅτε), Dor. ἵστε, which generally designates certain and definite time. —— τότε (correlate of ὅταν), πρὸ τῆς ἀπορίας, μηχανῶ (sc. τὰ ἐπιτήδεια), *then, before want* (comes on), *study to procure supplies.* —— τεύξῃ, sc. τὰ ἐπιτήδεια. —— παρ' ὧν = παρ' ἐκείνων ὧν. —— μὴ ἄπορος δοκῶν εἶναι contains the protasis. —— ἔτι, *furthermore.* —— ἐκ τούτου, *on account of this* foresight and wisdom in securing supplies. ἐκ here denotes *cause.* —— ἄλλων refers probably to the Medes. —— αἰδοῦς τεύξῃ = the passive αἰδέσῃ, and hence is constructed with ὑπὸ (S. § 200. N. 1). —— τινὸς — εὖ ποιῆσαι. S. § 165. N. 2. —— μᾶλλον qualifies ὑπηρετήσουσι. —— ἔχωσι, sc. ἐκεῖνοι referring to οἱ στρατιῶται. —— πιστικωτέρους with the neighboring kings and rulers.

11. ἄλλως τε — καί, *in other respects especially, in particular.* The phrase in full is: *both otherwise — and above all*, i. e. among many other things one is distinguished and rendered prominent. —— ὧν μὲν — τούτων = τούτων ἃ μέν. For the construction of τού-

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των χάριν εἴσεται, cf. S. § 187. 1. —— *ἐφ' οἷς, on what conditions.* Cf. K. § 296. II. 3. b. —— *ὅ,τι* refers to *ταῦτα* which follows (See N. on I. 1. § 2), and is put in the singular because it has here a collective signification. Cf. K. § 332. 5. R. 1. (b); S. § 150. N. 5. —— *πρὸς τοῖς εἰρημένοις, in addition to the things stipulated*, i. e. the stipends and rewards which they were to receive from Cyaxares. —— *τιμήν, as a mark of honor.* —— *νομιοῦσι.* Attic future. See N. on I. 4. § 5. —— *τὸ δ' ἔχοντα . . . . αἰσχρόν, for one having a force, with which he can* (*ἔστι = ἔξεστι*) *receive advantages in return for* services rendered to his friends, and endeavor to chastise *his enemies, and then* (*ἔπειτα*) *to be negligent in providing supplies, do you think this* (*τοῦτο*), *said he, to be less shameful?* —— *ὡς οὖν ἐμοῦ — μηδέποτε ἀμελήσοντος — οὕτως ἴσχε τὴν γνώμην.* The participle with *ὡς* is here put for *ὅτι* with the finite verb, in dependence on *τὴν γνώμην ἴσχετε.* Render: *be assured then that I shall never neglect*, etc. In such a case the Latins employ the accusative with the infinitive. This phrase, which is also found in Anab. I. 3. § 6, throws light on *τῆς γνώμης εἶχεν*, Thucyd. III. 31. Cf. K. § 312. R. 12; Mt. § 569. 5.

12. *Τί γάρ, well then.* See N. on § 6, supra. —— *ἐπ' ἀργύριον, for money. ἐπὶ* here denotes purpose, design. Cf. K. § 296. III. 3. a. —— *στρατηγεῖν, to be a commander, to perform the duties of a general.* Cf. VI. 1. § 5. —— *ὁ ἀνὴρ* est fere pro *οὗτος* vel *ἐκεῖνος.* Sturz. —— *ἧσσον* qualifies *δέονται.* —— *ὅτε . . . . ἐπεμνήσθη, that he had made no mention whatever concerning this.* —— *ὡς δεῆσον — τὸν στρατηγὸν ἐπιμελεῖσθαι, as a general ought to mind. δεῆσον*, accus. sing. participle future of *δεῖ*, used absolutely. S. § 168. N. 2. —— *τούτων* depends on *ἐπιμελεῖσθαι.* S. § 182. —— *ὑπὲρ τῆς στρατιᾶς.* Bornemann, Nobbe, and Bothe read [*ὑπὲρ*] *τῆς στρατηγίας*, the brackets being omitted by the last named editor. Lange encloses the whole in brackets. It is doubtful whether the true reading has yet been discovered.

13. *ἀπέφησα, I denied, I said no.* —— *ἕκαστα* limits *κράτιστοι.* S. § 167. —— *τῶν πολεμικῶν ἔργων* refers to horsemanship, archery, throwing the javelin, endurance of hunger, thirst, etc. —— *οἱ σύμμαχοι*, i. e. the soldiers. Some editors omit the *ἄν* before *οἱ σύμμαχοι*, but the Attic writers, especially Xenophon, are accustomed to double this particle. Cf. S. § 228. N. 5. —— *εἴ τι — ὡς, if in any manner — how.* —— *προθυμίαν, zeal.* —— *τὸ πᾶν, altogether, in every way.* —— *τινὰ λογὸν ἐποιήσατο διδάσκων = ἐδιδάξατό τι.* —— *περὶ . . . . στρατιὰν* follows in construction *ὡς μηχανῷτο.*

14. *παντάπασιν ἀῤῥήτων, in no respect was said, had not at all been spoken of.* S. § 132. 1. —— *ὅ,τι . . . . διδάσκειν, what in the*

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world (ποτὲ) *he had taught me, that he could say that he had taught me the art of commanding.* —— ὅτι τὰ τακτικά. When the very words of a speech are given, ὅτι in translation is pleonastic. τὰ τακτικὰ refers to the art of marshalling an army and causing it to perform various evolutions. —— διῆλθες (sc. τῷ λόγῳ) μοι παρατιθεὶς ἕκαστον, *explaining each particular you taught me.* διέρχεσθαι, *ostendere, docere.* παρατιθέναι, *to lay before one, to declare, show, explain.* ἕκαστον significat singulas illas res, quæ antea desideratae fuerant in disciplina magistri, et quæ deinde apponuntur, recensentur et comparantur cum parte ea, quæ τακτικὰ tradit. Bornemann. The explanation of Fischer is more usually adopted: *singulæ partes artis aciei instruendae.* —— τί εἴη ὄφελος στρατηγίᾳ. "Zeune alteram scripturam ὅτι οὐδὲν ὄφελος εἴη στρατιᾷ defendere conatus est; frustra." Bornemann. —— ὅτι μικρόν τι μέρος εἴη στρατηγίας τὰ τακτικά, *that tactics was but a very small part of generalship.* —— ἐπερομένου μου, *when I asked you.* The genitive absolute here denotes *time.* S. § 192. —— εἰ. See N. on I. 3. § 6. —— τὶ — μὲ διδάξαι, S. § 165. 1. —— τούτων refers, not to τὰ τακτικά, but to the qualifications of a general which had been spoken of by Cambyses, such as securing supplies for the army, taking measures to promote the health of the soldiers, etc. —— πῇ, *in what way, how.* S. § 123. —— τούτων. See N. on τούτων, supra.

15. περὶ μὲν τροφῆς, *as it respects provisions.* τροφῆς is here put for supplies in general. —— αἱ χρῄζουσαι ἰγιαίνειν, *such as have need of health,* i. e. when sickness prevails. —— ἐξάγουσιν, i. e. take with them on their expeditions. —— ἐπεὶ .... εὐθύς, *as soon as I was appointed commander.* —— ἐπεμελήθην, aor. pass. of ἐπιμέλομαι. —— τέχνην limits ἱκανοὺς as the accusative synecdochical.

16. οἵτοι μὲν οὓς λέγεις, *as it respects those men* (i. e. the physicians) *of whom you speak.* οἵτοι — οἱ ἰατροί. The repetition of the pronoun by its substantive takes place on account of the intermediate clause. —— ἥπηται, *menders.* —— τούτου, i. e. τοῦ ἰᾶσθαι τοὺς νοσοῦντας. —— τὸ .... στράτευμα, *for that the army may never at all be sick.* γὰρ is here γὰρ *illustrantis,* i. e. it serves to illustrate the preceding sentiment. ἀρχὴν μή. See N. on I. 2. § 3. —— τοῦτου (i. e. τὸ .... στράτευμα) σοι δεῖ μέλειν, *this must be your care.* For the construction, cf. S. § 182. N. 3; Crosby, § 558. —— τίνα — ὁδὸν ἰών, *going what way = in what manner.* Cf. S. § 164. —— χρόνον τινά, *some time,* i. e. some length of time. —— ἐν τῷ αὐτῷ, *in the same place.* —— τούτου, i. e. in the choice of a healthy place for an encampment. —— λέγοντες οὐδὲν παύονται, *do not cease talking* (S. § 222. 3) = *are continually talking.* —— οἱ ἄνθρωποι is to be taken

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in a general sense. —— *μάρτυρες* spoken of *σώματα* and *χρώματα*, is used tropically. —— *ἑκατέροις* refers to the healthy and unhealthy places spoken of in the preceding proposition. —— *ἔπειτα δέ, and then.* —— *πῶς, quomodo.*

17. *δύσφορόν (ἐστι), is oppressive* = makes one feel heavy and dull. —— *σωμασκεῖν, to exercise the body.* —— *οὐ μόνον γε*, sc. *σχολή.* —— *ἀνάγκη* has great emphasis in this place. Cf. II. 1. § 4. —— *εἰ μέλλει πράξειν τὰ δέοντα, if it will do the things which are necessary* = its duty. *μέλλει* here expresses purpose, design. —— *τοῖς πολεμίοις κακὰ παρασκευάσαν, bringing evil upon the enemy, harassing the foe. παρασκευάσαν* depends on *παύεσθαι* (S. § 222. 3) and is a poetic word. Cf. Il. 3. 411; Odys. 3. 403. —— *πολὺ — ἔτι — χαλεπώτερον, far more difficult.* *ἔτι* gives emphasis to *πολύ.* —— *πλεῖστά τε γὰρ τὰ ἐσθίοντα* (= *animalia*). In exercitu non tantum milites, validi et invalidi, sed etiam calones, caculæ, equi et alia jumenta, ali debent. —— *ἀπ' ἐλαχίστων ὁρμώμενα.* Various are the explanations given to this vexatious clause. Fischer with the approbation of Lange interprets it: "hi ante quam in bellum proficiscuntur, ali possunt et solent cibo admodum exiguo." Stephanus (whom Zeune and Poppo follow) thinks that reference is had to those, "qui bellum aggrediuntur, rebus necessariis, et nominatim commeatu, minimum instructi." Heindorf interprets: "a paucissimis ordiuntur, i. e. initio sunt paucissimis contenti; mox quæcunque accipiunt, iis utuntur sine ulla parsimonia." Sturz and Bornemann concur in this interpretation of Heindorf, which I cannot but regard as, on the whole, preferable to any explanation of the passage which I have seen. —— *οἷς* = *ἐκείνοις ἅ.* —— *δαψιλέστατα, most profusely.* —— *ὥστε, so that, on this account.*

18. *οὐδὲ — οὕτως οὐδέ, not even — so too not even.* *οὐδὲ* as an adverb is to negative sentences what the adverb *καὶ* is to positive, and like *καὶ* it may stand in both the opposed clauses. Jelf's Kühn. § 776. 5. —— *εἶναι.* The infinitive instead of a finite mood follows *ὅτι* on account of the intervening parenthesis. In Bornemann's Index, *ὅτι* is considered redundant in this place. Cf. III. 4. § 15; V. 4. § 1. —— *τὸν δὲ . . . . παρασκευάσειν.* The order is: *ἀναδέχομαι — τὸν δέ γε ἐργάτην στρατηγὸν — ἅμα καὶ — ἀποδείξειν — καὶ — παρασκευάσειν, I promise — that an active commander will at once both show — and render.* *ἐγὼ* refers to Cambyses. *τὰ ἐπιτήδεια μάλιστα ἔχοντας τοῖς στρατιώτας = the soldiers well supplied with all things necessary.* —— *τό γε μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων* is the same as *εὖ ἀσκεῖσθαι ἕκαστα*, the expression being repeated, in a form somewhat varied, on account of the parenthesis (Cf. Mt. 543

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Obs. 2). It is governed by *ποιεῖν*. Translate: *as it respects the exercise*, etc. —— *ἑκάστοις*, sc. *τῶν πολεμικῶν ἔργων*. —— *μάλιστ' ἂν ποιεῖν = μάλιστα ποιήσειν*. —— *δέοιτο* is placed absolutely for *δέοιτο ἐκείνων*. So we say, *when there may be need, the occasion demanding*, etc. —— *ἂν παρασκευασμένους* is put for *εἰ* with the finite verb. S. § 222. 6. —— *τοῦτο γὰρ ποιήσας, for if you do this.* —— *χορούς, bands of dancers and singers*, so well trained, as to move in the dance with the utmost regularity, and in perfect time with the music. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 225. —— *τὰ προσήκοντα, the things which are fit.*

19. *εἰς .... ἐμβαλεῖν, as it respects inspiring with enthusiasm.* For the use of *εἰς* by way of reference, cf. Mt. § 578. 3. *c.* —— *ἐλπίδας* is here taken in the sense of *expectation*, which, as it may refer to evil as well as to good, is qualified by *ἀγαθάς*. —— *οἷονπερ = as for example, as for instance.* —— *τῇ κλήσει, by voice and gesture*, such as that with which dogs are encouraged. —— *ᾗπερ* has *ἐκεῖνος* referring to *τὶς* for its subject. —— *προθύμως* qualifies *ὑπακουούσας*. —— *οἶδ'* is for *οἶδα*. —— *τελευτῶσαι = τελευτῶν, at last.* —— *οὕτω .... ἔχει, thus it is with respect to these hopes.* The subject of *ἔχει* (= *ἐστὶ*) is *τὸ περὶ τῶν ἐλπίδων*. —— *προσδοκίας ἀγαθῶν ἐμβαλὼν* is an accusative synecdochical clause limiting *ψεύδηται*. S. § 167. —— *τοῦ — λέγειν — φείδεσθαι, to shun saying, not to say.* *φείδεσθαι* is elegantly joined to the infinitive of other verbs with a negative force = *not.* —— *ἃ (= ταῦτα ἃ) μὴ σαφῶς εἰδείη, what perhaps he does not know for a certainty.* *ἄν* is omitted with the optative, when the condition is uncertain and doubtful. Cf. Jelf's Kühn. § 831. 4. *a*; Mt. § 527. *Obs.* 1. —— *ἄλλοι*, i. e. the other leaders who were under Cyrus. —— *ταῦτ'* (i. e. *ταῦτα*) refers to *ἃ μὴ σαφῶς εἰδείη* in the preceding clause. —— *ἂν διαπράσσοιεν* (sc. *ταῦτα*), i. e. may raise the courage and spirit of the soldiers. —— *αὐτοῦ* is opposed to the foregoing *ἄλλοι*. —— *ὡς .... διασώζειν, to preserve in as much credit as possible.* *διασώζειν, to save through* (less important occasions) *to the greatest dangers* (*εἰς τοὺς μεγίστους κινδύνους*) = to times of the greatest moment. —— *οὕτως ἥδιον*, sc. *ἐστί*.

20. *αὐτοῦ* refers to *τὸ .... στρατιώτας*, which may be regarded as an accusative of specification (as Crosby, § 638, well calls it), serving to introduce the sentence. There is, properly speaking, a slight anacoluthon, the verb taking the genitive *αὐτοῦ* by the introduction of *ἀπείρως*. —— *σὺ γὰρ .... ἐπαίδευες* "est *ἀνακόλουθον* quoddam; nam pro *ἔπειτα τοῖς διδασκάλοις* sequi debebat, *καὶ οἱ διδάσκαλοι οἷς μὲ παῤέδωκας*." Fischer. —— *ἐπεί, deinde.* —— *οἱ νόμοι — οἱ πολλοί, laws for the most part.* —— *τὸ .... ὄν, this tending most es-*

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pecially to secure obedience. This substantive clause is governed by ὁρᾶν, and is defined by the appositional clause which follows, viz. τὸ . . . . κολάζειν.

21. ἐπὶ . . . . ἴπεσθαι, *to obtain this* (i. e. obedience) *by compulsion.* Some editions have πείθεσθαι. —— ἐπὶ — τὸ ἐκόντας πείθεσθαι, *but to* (=to secure) *a voluntary obedience.* —— τούτου, i. e. forced obedience. —— ἄλλη, sc. ὁδός. —— περὶ τοῦ συμφέροντος ἑαυτοῖς, *in what pertains to their interest.* S. § 196. 2. —— καὶ δὴ καί, *and certainly also*, responds to τε in the preceding member. —— ὡς προθύμως, *how readily, eagerly.* —— ὡς ἰσχυρῶς . . . . ἐθέλουσιν, *how exceedingly unwilling they are to part with them*; literally, *how vehemently they wish not to leave them.* τούτων is the antecedent of οὗς in the previous member, and depends on ἀπολείπεσθαι. S. § 180. 1. —— πειθόμενοι, *by obedience*; participle of *means.* See. N. on I. 2. § 15. —— οὔτε — πάνυ τι, *not at all.* —— ἐπαίρεσθαι, *to be roused, excited* to obedience. ἐπὶ τῷ ἑαυτοῦ κακῷ, *to his own prejudice.*

22. τοῦ — δοκεῖν depends on ἀνοσιμώτερον, and τῶν ἀρχομένων, on φρονιμώτερον. S. § 186. 1. — γὰρ οὖν has here a confirmatory power: *yes, I say so.* —— ὧν refers to τούτων below for its antecedent. —— περὶ αὐτοῦ, *concerning one's self.* —— δοκεῖν. Repeat mentally φρόνιμος εἶναι. The εἶναι expressed has the force of an adnominal genitive after ὁδός. S. § 221. N. 4. The truth and beauty of this sentiment should be impressed on the mind of every reader. There is no better or easier way to appear well versed in things, than by acquiring a real knowledge of them. —— Καθ' ἕν, *one by one, one at a time.* —— μὴ ὢν ἀγαθός, *when you are not good.* —— ὁτιοῦν depends on ἀγαθὸς as the synecdochical accusative. —— ἄρτι τε begins the apodosis. So Poppo, Born., and others. Schneider, however, makes the apodosis commence with καὶ ὀλίγῳ ὕστερον. —— ἀλαζών, *an impostor.*

23. περὶ τοῦ συνοίσειν μέλλοντος, *concerning what will be advantageous in the future.* —— τῷ ὄντι, *in truth, really.* —— ὅτι . . . . ἄν, *that if* (ἄν) *you should learn those things, which one can know by learning.* This is introduced as a means of acquiring a prudent foresight, viz. to make one's self acquainted with the whole circle of human knowledge. But as it respects what is not to be learned from men (ἀνθρώποις οὔτε μαθητά), divinations are to be practised, in which he who is most skilful will become much more knowing than others (φρονιμώτερος ἄλλων ἂν εἴης). —— τὸ . . . . ἀμελεῖν, *to see to the doing of what is necessary* (to be done), *is more the part of a prudent man* (S. § 175) *than to neglect it.* ἤ is sometimes used without any comparative word, in which case it has the force of, *rather than.*

24. ἡ αὐτὴ ὁδὸς ἥπερ εἴ τις, *the way is the same which any one*

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would take who; literally, *exactly the same as if any one.* —— δεῖν ποιοῦντα φανερὸν εἶναι, *that he* (i. e. a commander) *ought to be seen doing services to them* (i. e. to his soldiers). —— τοῦτο refers forward to τὸ ἀεὶ δύνασθαι κ.τ.λ., which is an appositional clause serving to explain the pronoun. —— οὓς = ἐκείνους οὕς, of which the relative depends on εὖ ποιεῖν understood with θέλῃ. —— τὸ δὲ συνηδόμενόν τε φαίνεσθαι, *but to appear* (see N. on I. 3. § 1) *to rejoice with* (συν-) *them.* —— μή τι σφαλῶσι (2 aor. subj. pass.) *lest they should be disappointed in any thing.* σφάλλω literally means, *to trip up, to cause to fall*, and then *to perplex, embarrass, disappoint.* —— ἐπὶ ταῦτα refers to the particulars just enumerated. —— συμπαρομαρτεῖν = συνακολουθεῖν (*to go with any one*). Hesych. Its signification here is *to concur with, to sympathize with*, the idea of co-assistance in respect to attaining the object of desire being also in the verb.

25. ἐπὶ τῶν πράξεων, *in case of action.* ἐπὶ here introduces an illustration. Cf. Jelf's Kühn. § 633. *d*; Mt. § 584. ζ. Some may prefer with Sturz to make ἐπὶ in this place denote time: *in rebus agendis, quando res gerendæ sunt.* See N. on § 31, infra. —— τοῦ ἡλίου πλεονεκτοῦντα, *bearing more heat.* The genitive may be referred to S. § 178. 2. —— τῶν πόνων depends on πλεονεκτοῦντα. —— συλλαμβάνει, *contribute.* —— πρὸς πάντα, *in all respects.* —— τῶν ἀρχομένων depends on καρτερώτερον, *more patient, steadfast* = *capable of bearing more*, inasmuch as it assumes the idea of πλεονεκτοῦντα. —— λέγω γὰρ οὖν = *yes indeed.* See N. on § 22, supra. —— τῶν ὁμοίων σωμάτων, *the bodies being alike*, with bodies of the same powers of physical endurance. For the omission of ὄντων, cf. S. § 192. N. 1. —— ἄρχοντός τε ἀνδρός, *a man who is a leader, a leader.* —— ἐπικουφίζει, *lightens, relieves from.* The verb literally signifies, "*to lighten* a ship by throwing out a part of the cargo." Liddell and Scott.

26. φιλοτίμως δ' ἔχοιεν = φιλοτιμεῖσθαι δέ *but should be ambitious, emulous.* —— ἀγαθοί. S. § 161. N. —— τηνικαῦτα (= τότε) belongs to βουλόμενος. —— πλεῖον ἔξειν, *to have the advantage, opportunitatem habere.* —— ὅσῳ — τόσῳ, *by as much as — so much.* —— αὐτὸς βελτίων εἶναι. S. § 161. 1. —— ὡς ἐν ἐχυρωτάτῳ, i. e. ἐν ὡς ἐχυρωτάτῳ. —— ποιεῖσθαι has here the signification, *to be placed.*

27. οὐ — οὐκέτι τοῦτο φαῦλον — οὐδ' ἁπλοῦν ἔργον ἐρωτᾷς, *this is by no means a contemptible or simple affair which you are inquiring about.* φαῦλον is here opposed to what is great and important, ἁπλοῦν, to that which requires much prudence and various arts and practices. —— κλίπτην and ἅρπαγα, with the words in connection

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with them, are here to be understood in a good sense, as designating the qualities of an able commander in reference to the arts and stratagems of war. —— *ἐν παντί, in every way.*

28. *τῶν πρὸς τοὺς φίλους.* Repeat *τἀναντία ἐδιδάσκομεν.* —— *δῆτ'* (i. e. *δήτα*) serves to define more exactly than *δή.* —— *εἰς τὸ ἴσον καθιστάμενοι, placing yourselves on an even footing* with them, *meeting them on fair ground.* —— *μετὰ πλεονεξίας τινός, with some advantage.* —— *πρὸς αὐτά,* sc. *θηρία.*

29. *θηρίων γε = θηρίων μέν.* —— *οἶδα λαμβάνων = οἶδα ὅτι ἐλάμβανον.* See N. on § 6, supra. —— *σκοπόν.* This word literally means, *a watcher, a watchman,* and hence, *a distant mark* upon which one fixes his eye, *a mark.* Cf. Liddell and Scott, *sub voce.* —— *ἀνθρώπων στοχάζεσθαι, to take aim at men.* —— *οὐκ ἐν ἀνθρώποις, not upon men,* i. e. as the subjects of these deceits. Opposed to this is *ἐν θηρίοις* which follows. —— *ἐν τούτοις, by means of these things* (S. § 198. N. 2), i. e. deceits, taking advantages, etc. —— *τοίτων ἀγύμναστοι, unpractised in these, unskilled in these for want of practice.* S. § 185.

30. *ἀμφότερ'* refers to *εὖ τε ποιεῖν — καὶ κακῶς,* in the following clause.

31. *ἐπὶ τῶν ἡμετέρων προγόνων, in the time* (*ἐπὶ* temporal) *of our ancestors.* —— *ποτέ, once, upon a time.* —— *ἅρα — ὥσπερ, just as, precisely in the same manner as.* —— *τὴν δικαιοσύνην.* Cf. I. 2. § 6. —— *ψεύδεσθαι* and the infinitives connected with it, depend on *κελεύων* to be mentally supplied from *κελεύεις.* —— *ἃ = ἐκεῖνα ἅ,* of which the antecedent is the accusative of the immediate object of *διώριζε* (S. § 180. 2): *he distinguished from among these* (*τούτων,* i. e. the practice of truth, falsehood, deception, candor, etc.) *those things which.* —— *ποιητέον = δεῖ ποιεῖν.* Cf. S. § 162. N. 1. —— *πρὸς τοὺς φίλους, towards friends.* —— *καὶ ἔτι, and furthermore. ἐπί γε ἀγαθῷ, for their good,* i. e. with a view to their good.

32. *τάδε διδάσκοντα, the one who taught these things, the teacher. ἀνάγκη* is the subject of *ἦν.* —— *γυμνάζειν* (S. § 221. N. 4). —— *πρὸς ἀλλήλους τοὺς παῖδας ταῦτα ποιεῖν, to exercise the boys to do these things against one another. γυμνάζει* generally takes only the accusative of the person. Cf. Jelf's Kühn. § 583. 41. —— *οὕτως εὐφυεῖς, so well fitted by nature, of such natural aptitude.* So *οὐκ ἀφυεῖς ὄντες, not wanting in natural talent, tact.* —— *τὸ — πειρᾶσθαι* depends on *ἀπείχοντο.* A substantive would have followed this verb in the genitive. The addition of the article gives emphasis to what is denoted by the infinitive. Cf. K. § 308. R. 1. —— *μὴ οὐχὶ = quin, but that.* See N. on I. 4. § 2.

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33. ῥήτρα, *a decree* of the authorities of the city —— ἐκ τούτων, *on account of these things.* —— πρὸς ἡμᾶς αὐτοὺς — ἀληθεύειν, *to tell the truth to us;* or, if we separate ἀληθεύειν from the words immediately preceding and make it depend on διδάσκειν, then πρὸς ἡμᾶς αὐτοὺς may be rendered, *in regard to ourselves*, and be referred to τοὺς οἰκέτας — διδάσκομεν. —— σὺν τοιούτῳ ἔθει properly depends on ἐθισθέντες, *becoming accustomed*, but by the use of σὺν is made to follow in construction γένοιντο. —— πρᾳότεροι, *milder, more humane.*

34. ἔχοιεν τὴν ἡλικίαν. Cyrus was now twenty-seven years of age. Cf. I. 5. § 4. —— τὰ πρὸς τοὺς πολεμίους, "*jura belli.*" Fischer. —— Οὐ γὰρ . . . . γενέσθαι, *for it did not appear probable* (literally, *you did not seem*), *that you would break forth* (from your accustomed habits) *so as to become wild* (i. e. savage, lawless) *citizens.* ἄγριοι πολῖται conforms in case to ὑμεῖς, the omitted subject of δοκεῖτε. S. § 161. N. —— ἄγαν νέους, *very young.* —— πρός, *in addition to.* —— ῥᾳδιουργίας προσγενομένης, *facility* (in gratifying their desires) *being furnished.*

35. ὀψιμαθῆ, *a late learner.* Phav. defines it, ὁ ὀψὲ ἀρξάμενος διδάσκειν. —— ἐμὲ depends on διδάσκειν, which is the reason why it was not put in the genitive absolute. —— Construct πλεονεξιῶν with ὀψιμαθῆ. —— μὴ . . . . διδάσκειν, *do not refuse to teach me, if you are in any respect able* (ἔχεις). —— ἀφανὴς ὢν αὐτός, *you yourself being concealed.* The subject of ὑποδέξῃ is contained in these words. Notice the change of construction from μηχανῶ — λαμβάνειν to ὑποδέξῃ —— ἐκεῖνοις depends on ἀφανής.

36. τοιαῦτα represents the errors in warfare, which Cambyses enumerated in the preceding section, and hence depends on ἁμαρτάνοντας, as the accusative of that wherein the verb consists. Cf. Jelf's Kühn. § 565; S. § 164. —— πολλὰ μέν. "Non sequitur de quod Cambyses voluit subjicere: *alias autem opportunitates tu ipse debes adducere.*" Poppo. —— ἔωθεν ἐπὶ τὰ ἀναγκαῖα — ἀποχωρεῖν (*to retire*) δεῖ is euphemistically said for those things, *quæ necessitas naturæ postulat.* —— ὁποῖαι ἄν ὦσι, *of whatsoever sort they may be.* —— ἐν ᾧ — ἐν τούτῳ, *in whatever part — in this, wherever — there.* —— εἰχειροτάτους, *most easy to be overcome.* The word is here used in a sense very similar to ἀσθενεστάτους in the preceding context. —— ἐπιτίθεσθαι, *to set upon, to attack.*

37. ἐν τούτοις, *in these times*, when men take their food, necessitati parent, etc. —— ἐπὶ τὸ πολύ, *for the most part.* —— Οἱ δ' ἐξαπατῶντες, *they who would deceive.* —— ἀφυλάκτους, *incautious, off their guard.* —— διῶξαι. The active is employed, because in full it would be, *furnishing themselves* (to the enemy, for the enemy) *to pursue* =

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permitting themselves to be pursued. Cf. Mt. § 532. *a.* —— *ἐνταῦθα*, i. e. in the disadvantageous place.

38. *τοίτοις μόνοις*, *these* (stratagems) *only.* —— *αὐτόν*, *yourself*, opposed to the inventors of military stratagems implied in *οἷς ἄν μάθῃς.* —— *ἀλλὰ . . . . ποιεῖν*, *but they endeavor to make also other new songs.* —— *σφόδρα* qualifies *εὐδοκομεῖ.* —— *ἐν τοῖς μουσικοῖς*, *in the musical art, in music.* So *ἐν τοῖς πολεμικοῖς*, *in arte bellica.* With respect to the sentiment, cf. Odys. 1. 351.

39. *μηδὲν ἄλλο*, sc. *ποιοῖς.* —— *ἃς — ἐμηχανῶ.* S. § 164. —— *πρόσω — τῆς — πλεονεξίας*, *further in the art of taking advantage;* more briefly, *further in advantage.* So *πρόσω τοῦ ποταμοῦ*, *further in the river.* Anab. IV. 3. § 28. Cf. Mt. § 340. 3; K. § 273. R. 4. c. —— *ἐπεποίηντο.* Zeune, Fischer, Bothe, and Lange edit *ἐπεπήγοντο*, which they regard as a pluperf. of *πήγνυμι.* How they can form such a pluperf. from *πέπηγμαι* I do not see. —— *τὸ κεκινημένον χωρίον*, *the moveable area, the fowling-floor*, where the snares and nets were set for the birds, and of course so disguised, as to appear far different from what it really was. —— *ὅπως . . . . ὑπηρετεῖν*, *so that they might serve your purposes*, i. e. entice into the net other birds of the same kind (*ὁμοφύλους*), in the same manner as we use scouts and stool-pigeons. —— *ἠπείγεις . . . . φεύγειν*, *and you endeavored to draw your net before the birds flew away.* *ἤ* stands for *πρίν.*

40. *Πρὸς — τὸν λαγώ*, *with respect to the hare.* Bornemann and Poppo accentuate *λαγῶ.* Cf. K. § 48. R. 1. —— *αὖ* is continuative. —— *ἐν σκότει*, *in the dark = by night*, opposed to *τὴν ἡμέραν* in the next member. —— *εὑρεθείη*, 1 aor. pass. opt. of *εὑρίσκω.* —— *κατὰ πόδας*, *at full speed*, i. e. by running her down when in sight. Cf. Thucyd. IV. 76. § 6. —— *ταύτας*, i. e. the dogs which run by sight. —— *τοὺς πόρους*, *the paths* in which the hares flee to their coverts. —— *πρὸς οἷα χωρία*, *and the places to which.* *χωρία* properly depends on *ἐκμανθάνων.* For its position after the relative, see N. on I. 1. § 2. —— *ἐν τούτοις*, sc. *πόροις.* —— *τῷ σφοδρῶς φεύγειν*, *in the violence of her flight* from the dogs. —— *τοῦ . . . . διαφεύγειν* denotes the object or purpose of *καθίστης.* S. § 221. N. 1. —— *ἐντεῦθεν*, i. e. from the net. —— *τοῦ λαγῷ* depends on *ὑστερίζουσι.* Crosby, § 522. R. 5; S. § 186. —— *ἀφρόνως*, *crazed, distracted* by the noise; literally, *senseless.* —— *τοὺς δὲ . . . . ἐποίεις*, *and you cause those who are lying in wait to remain concealed having instructed them beforehand to be silent.*

41. *οὐκ οἶδ' — λίποις ἄν.* The proper position of *ἄν* in this place, is aptly cited by almost all grammarians and critics, in proof that *ἄν*, in the phrase *οὐκ οἶδ' ἄν*, is transposed from the optative in the

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dependent clause. Cf. Jelf's Kühn. § 443. *Obs.* 2; Mt. § 599. 3. —— *ἐν τῷ τοιούτῳ, in such a case, in such circumstances.* —— *ἦν — τὰ σώματα ἠσκημένα ᾖ, in case that the bodies are well (εὖ) exercised.* —— *δέ, and.* —— *τεθηγμέναι, sharpened, keen* = active, courageous, and patient of endurance.

42. *τοῦτο* refers forward to *ὅτι ὁπόσους ἄν κ.τ.λ.* —— *καὶ ἐκεῖνοι, those even,* referring to *ὁπόσοις.* —— *πρὸ ἑαυτῶν, in behalf of themselves.* —— *σοὶ* (after *τί*), *for you.* Dat. commodi. —— *οἱ ἀρχόμενοι,* in reference to the commander-in-chief, includes both the officers and common soldiers of the army.

43. *ἄγειν,* sc. *στρατιάν.* —— *ὁδοὺς* follows *ἄγειν* as the accusative of the *way.* Mt. § 409. 4; K. § 279. 6; S. § 164. —— *φυλακάς.* See N. on I. 4. § 16. —— *προσάγειν, to advance, ἀπάγειν, to retreat.* —— *νάπη, a woody glen,* or *a gully,* containing more or less of water. —— *σοὶ* in *δή σοι* limits *ἐπιφανεῖεν.* —— *κατὰ κέρας ἄγοντι, when you are leading* (your army) *in column;* Lat. *agmine longo,* i. e. not with a broad or extended front. The participle here denotes time. See N. on I. 3. § 11. —— *πῶς χρὴ ἀντικαθιστάναι, how you must oppose a front to them.* —— *ἐπὶ φάλαγγος, in phalanx;* Lat. *quadrato agmine.* —— *ἄλλοθέν ποθεν — ἢ κατὰ πρόσωπον, from* (= in) *some quarter other than in front.* —— *ἄλλως τε, and besides.* —— *πρὸς τὰ συμβαίνοντα, in reference to contingencies.* —— *τούτων* depends on *ὁπόταν* and refers to *τὰ συμβαίνοντα.*

44. *Μάθε δέ μου καὶ τάδε.* S. § 179. N. 2. —— *παρά, contrary to.* —— *οἰωνούς, omens* drawn from birds. —— *ἐν ἑαυτῷ* = *in rebus ad te solum pertinentibus.* —— *κινδυνεύσῃς, run any risk.* S. § 215. 5. —— *αἱροῦνται πράξεις, undertake business.* —— *εἰκάζοντες* = on grounds which are merely conjectural. —— *ἀπὸ ποίας,* sc. *πράξεως.* —— *τἀγαθά, profit, advantage.*

45. *ἐξ αὐτῶν τῶν γιγνομένων, from the very things which take place, from the events themselves.* S. § 144. 2. —— *καὶ ταῦτα, and that too.* —— *οἱ δοκοῦντες σοφώτατοι, those reputed to be wisest.* —— *ἄρασθαι* depends on *ἔπεισαν.* —— *ὑφ' ὧν . . . . ἀπώλοντο, by whom those who have been persuaded to make war have been destroyed; who have destroyed those who were persuaded to make war.* —— *ηὔξησαν, auxerunt, enlarged, exalted* in power, wealth, dignity. —— *πολλοὶ* is the subject of *ἔδοσαν.* —— *οἷς . . . . πάσχειν, who might have used their friends in conferring and receiving favors* = *who might have lived with their friends in a mutual interchange of offices.* *εὖ ποιεῖν* and *εἰ πάσχειν* are accusatives depending on *χρῆσθαι,* according to the formula *χρῆσθαι τινί τι.* Cf. K. § 278. 4. —— *τὸ μέρος, a part, share* in the authority, as is evident from *κύριοι — πάντων* which fol-

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lows. —— ὧν = ἐκείνων ἃ, of which the antecedent depends on ἀπέτυχον. S. § 180. 1. —— πολύευκτον, *greatly desired.* "quod tanto pere votis omnium expetitur." Leunclavius.

46. Οὕτως, *thus*, introduces the proposition, which the preceding context served to illustrate and confirm: *so then, these things being so.* —— ἢ .... πράττοι, *than if our casting lots should do that which fell to him*, or more freely, *should act as the lot decided.* —— τὰ .... ἀποβήσεται, *the things which have been, which are, and which will result from each one of these things.* —— τῶν συμβουλευομένων ἀνθρώπων οἷς, *to those men who consult* the gods. In the active voice συμβουλεύω signifies *to give advice*, in the middle, *to consult.* or *ask advice.* The Latins express this difference by *consulere alicui*, and *consulere aliquem*

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BOOK II.

CHAPTER I.

1. ἀετὸς δεξιός. When the Greeks, whose mode of divination Xenophon follows in this narration, took their auguries, they stood with their faces to the north; so that the lucky omens from the east were on their right hand. The Roman augurs on the contrary looked to the south, so that with them the west was the fortunate quarter of the heavens. —— τοῖς Περσίδα γῆν κατέχουσιν = *who presided over the Persian country*, the tutelary divinities of Persia. —— πέμπειν into Media. So they supplicated the Median deities, after they had passed the boundaries between the two states, to receive (δέχεσθαι) them propitiously and favorably. —— ἀσπασάμενοι ἀλλήλους ὥσπερ εἰκός, *having embraced each other as was the custom* of friends when they met and separated.

2. πόσον ἄγοιτο στράτευμα, *how large an army he was leading* to his aid. —— μισθοφόροι, *hireling soldiers, mercenaries.* —— τῶν ὁμοτίμων. See N. on I. 5. § 5.

3. Οὐκ .... εὐφράνειεν, *the number would not please you hearing it = you would not hear the number with pleasure.* —— ὀλίγοι ὄντες, *although they are few.* In the same restrictive sense, the participle is used in πολλῶν ὄντων in the predicate. See N. on βουλόμενος, I. 4. § 5. —— ἄλλων Περσῶν refers to the common people (οἱ δημόται). —— καὶ πολλοί γε, *and that too in great numbers.*

4. σαφές, *clear, evident.* —— αὐτόθεν, i. e. from Assyria. —— ἄλλος ἄλλον τρόπον, *one in one way and another in another.* K. § 266. 3. —— Ἀγωνιστέον — ἡμῖν. Cf. S. § 162. N. 1. —— Ἀνάγκη, sc. ἐστί. K. § 238. R. 8. b; S. § 157. N. 10. —— Τί οὖν — οὐ — Ἕλεξάς μοι, *why have you not yet* (οὐ καὶ) *told me = tell me directly.* Haec interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske. "The aorist is joined with τί οὖν to express a command in the shape of a question." Kühn. (Jelf's edit.) § 403. 3. —— δύναμιν, i. e. the number of their forces. —— πόση. Some editions have τίς.

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—— *πάλιν*, *also, moreover.* —— *τὴν ἡμετέραν*, sc. *δύναμιν.* —— *ἀμφοτέρας*, i. e. the number of troops in both armies. —— *ὅπως*, *how.*

5. *Κροῖσος.* See N. on VII. 2. § 23. —— *ἔγειν* = *ἔχειν.* —— *εἰς ὀκταχισχιλίους*, *about eight thousand.* S. § 172. —— *λογχοφόρους*, *javelin-men, lancers.* —— *ἅρματα*, *war-chariots*, probably those armed with scythes. Cf. Anab. I. 8. § 10. —— *πάμπολύ τι χρῆμα*, *a very great number.* The phrase corresponds to our familiar expressions, *a deal, lots of them*, etc. —— *Τοὺς μέντοι Ἕλληνας*, *but as it respects the Greeks.* This construction should properly have been followed by *οὐδέν πω σαφὲς λέγουσιν εἰ ἕπονται*, and is by attraction put for *εἰ οἱ — οἰκοῦντες εἰ ἕπονται.* Cf. Jelf's Kühn. § 898. 2. —— *οὐδέν πω*, *nothing yet*, i. e. up to this time. —— *εἰ ἕπονται*, *whether they attend* the expedition or not. —— *ἀπὸ Φρυγίας τῆς πρὸς Ἑλλησπόντῳ*, *from Phrygia on the Hellespont*, i. e. Phrygia Minor. —— *συμβαλεῖν*, *has collected.* —— *εἰς* implies in *ἔχοντα* the idea of previous motion (*constructio praegnans.* See N. on I. 2. § 4) = *having assembled εἰς Καΰστριον from the surrounding region.* Cf. *εἰς τὸ μέσον*, § 14, infra. —— *Καΰστριον πεδίον*, *the plain of Caystrus.* Col. Leake thinks that this plain is the same as that watered by the Cayster, south of Mt. Tmolus. Maj. Rennell places Caystrus at the present site of Ishákli. The position assigned it by Ainsworth (Travels in the track of the Ten Thousand, p. 27), in the high and arid upland, now called the Plain of Súrmeneh, is supported by the best arguments. —— *μέντοι παρακληθέντας*, *although they have been invited.* See N. on I. 4. § 5. —— *ἔχων*, *having* dominion over. —— *τὴν ἄλλην Ἀσσυρίαν*, *the other parts of Assyria.* —— *ὁπότε — ἐμβάλλοι.* See N. on I. 3. § 11. —— *δεῦρ'*, i. e. into Media.

6. *ἄγε δή*, *well now.* —— *δυνάμεως* depends on *πλῆθος.* —— *ὡς ἐπὶ τῆς ἡμετέρας* (sc. *χώρας*), *confining it to our own territory.* *ὡς* is used here in a restrictive sense. Cf. Anab. IV. 3. § 31, *ὡς μὲν ἐν τοῖς ὄρεσιν.* —— *κἂν* (i. e. *καὶ ἄν*), *even* = just so many and no more.

7. *ὀλίγους.* Lange after some of the old editions edits *οἱ ὀλίγοι* and appends in a note: ad rationem Medorum et hostium Persæ regera pauci erant. Zeune and Weiske also retain the negative with this explanation: "Nonne exercitus tuus exigua tibi videtur pars totius gentis Persicæ, ita ut plures multo inde arcessi possint?" But this is not the sense which the passage requires. Cyaxares seems to wonder that Cyrus had not added the Persians to the enumeration, which had just been made of the Median and Armenian forces, wherefore he inquires in effect: What then do you think the Persian forces which you have brought so inconsiderable, as not to increase our number? Cyaxares wished to draw out from Cyrus

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the exact number of troops, which were approaching from Persia, of which he had as yet been kept in ignorance (cf. § 3 init.). This appears evident from the reply of Cyrus, in which he waves all further conversation in respect to the want of men until another time. —— *Ἀλλ' εἰ — εἴτε καὶ μή, whether — or not.* Poppo remarks, that this is rather an unusual formula, although *εἰ — εἴτε* and *εἴτε — εἴτε καὶ μὴ* are elsewhere found. —— *μὲν* in *ἀλλ' εἰ μὲν* refers to *δὲ* in *τὴν δὲ μάχην μοι.* —— *μάχην, method of fighting.* —— *Σχεδὸν — πάντων ἡ αὐτή* (sc. *μάχη*), *the same method of fighting is practised by almost all.* For the construction, cf. S. §§ 157. N. 10; 173. —— *τοιούτων γε τῶν ὅπλων ὄντων, such at least (γὲ) being their arms.* These are the words of Cyrus. *ἔφη* in the next sentence refers to Cyaxares.

8. *Οὐκοῦν* as a *perispomenon* (S. § 19. 3) is properly an interrogative, *nonne igitur?* By frequent use, however, its interrogative force became gradually weakened, until it came frequently to signify *ergo, igitur.* This change of usage may be seen, by putting the sentence here in an interrogative form: *Is it not true then that in this kind of fighting (ἐν τούτῳ) = certainly then in this kind of fighting.* Cf. K. § 325. R. 7. —— *οἱ ὀλίγοι, the few; τῶν πολλῶν, the many.* The article is added because the words have been previously used in § 3. Cyrus in this sentence is the speaker. —— *τῶν πλειόνων* depends on *ἐστὶ* understood. S. §§ 157. N. 10, 178. 1. —— *ἅμα —— ἅμα, both — and, non modo — sed etiam.* —— *εἴ τι πείσονται — τὸ δεινὸν ἥξει.* The indicative is used in the protasis and apodosis, when both the condition and consequence are considered as a reality or fact. K. § 339. a; S. § 213. 4. —— *πλήθει γε, at least in number, as far as number is concerned,* how much soever we might surpass them in valor and discipline.

9. *τούτου* refers to the plan which Cyaxares had just suggested of sending to Persia for more troops. Cyaxares is here the speaker. —— *εἰ ἔχοιμι, if I had the power,* i. e. if the management of the affair was in my hands. This protasis is followed by the indicative (*ἐποιούμην*) in the apodosis, because the consequence is regarded as a reality, something which would certainly take place, provided the condition was fulfilled. Cf. K. § 339. *β*; S. § 217, N. 4. —— *οἷαπερ ἔχοντες ἔρχονται, such as they came provided with.* —— *τὸ . . . . ἰέναι, to come to close quarters with the enemy. ὁμόσε, to the same spot.* It is followed by the dative, in accordance with S. § 195. —— *ἐπὶ τοὺς μένοντες, against those who stand their ground.* —— *τοῖς ἵπποις* of the Medes and Armenians. The Persians had no cavalry on account of their rugged and mountainous country. —— *ὡς . . . . ἀναστρεφεσθαι,*

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in order that they may not have time (= power) *to remain* (i. e. stand their ground) *or flee away.*

10. τοῦ .... ἐμέμνητο, *he thought no longer* (= he never made mention) *of sending for more men* from Persia. —— Καὶ .... καί, *and they were nearly* (= all but) *ready when.* —— ἔχοντες, *with.* See N. on I. 3. § 1.

11. Ἐνταῦθα δή, *thereupon, then.* —— ὑμᾶς refers to the *homotimi* (ὁμότιμοι). —— ὡς χεῖρας συμμίξοντας, *to engage in close fight, for fighting hand to hand.* See N. on I. 3. § 13. —— Πέρσας .... εἰσὶν = γιγνώσκων ὅτι Πέρσαι οὕτως ὡπλισμένοι εἰσίν. With the participle γιγνώσκειν signifies *to know, to perceive,* with the infinitive, *to learn, judge, determine.* K. § 311. 4. —— ὅτι προσωτάτω, *as far off as possible,* i. e. as far off from the enemy as the missiles could take effect. This is opposed to χεῖρας συμμίξοντας going before. —— μή, *lest.* —— πάθοιτέ τι is euphemistically spoken for, *would be destroyed.* —— σώματα — ἀνδρῶν — οὐ μεμπτά, for ἄνδρας σωμάτων οὐ μεμπτῶν on account of ψυχάς, which follows in opposition to σώματα. —— ἥκετε is referred by Fischer not only to the homotimi, but also to all the Persian soldiers. In this, however, he is justly censured by Poppo. —— οὐ μεμπτά. A litotes for *robust, vigorous.* —— ἡμέτερον τὸ ἔργον, *our business.* —— ἄρχοντος γάρ ἐστιν. S. § 175.

12. μετὰ πλειόνων, *with more* to assist them. Cf. ἔρημοι συμμάχων, § 11.

13. θαυμαστά, *strange, absurd.* —— ὑπὲρ ἡμῶν, *for us, in our behalf.* —— τῶν ἱκανωτάτων depends on λόγοι. —— μάλιστα ἐνδύονται ταῖς ψυχαῖς, *sink deepest into* the minds, literally, *clothe themselves with the minds.* A beautiful as well as forcible metaphor. —— οἱ τοιοῦτοι, i. e. the powerful and great. —— μείω belongs to ἐκεῖνα understood referring to δῶρα. —— ὑπὸ Κύρου — παρακαλούμενοι, *with an exhortation from Cyrus,* or, *if they are exhorted by Cyrus.* See N. on λέγων, I. 3. § 14 (end). —— εἰς τε τοὺς ὁμοτίμους, *and when they are placed* (See N. on κωλύων, I. 3. § 11) *among the homotimi.* —— καθιστάμενοι takes the idea of motion from its construction with εἰς. See N. on I. 2. § 4. —— γενόμενον is the protasis: *if it be done.* See N. on παρακαλούμενοι above. In the next clause it is εἰ — γίγνοιτο. —— μέντοι, i. e. notwithstanding you address the soldiers for us, yet our endeavors should not be wanting to excite the courage of these men.

14. Οὕτω δή, *so then.* —— εἰς τὸ μέσον, *in the midst* (Cf. N. on § 6, supra) where they could be seen by all the soldiers. The arms (τὰ ὅπλα) here spoken of, were those in which the common soldiers were about to be arrayed (see § 9, above).

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15. *ἐν τῇ αὐτῇ ἡμῖν, in the same country with us.* S. § 195. N. 3. —— *ἐτράφητε*, 2 aor. pass. of *τρέφω*. —— *Τοιοῦτοι δ' ὄντες*, i. e. although you had such bodies and souls. —— *οὐ μετείχετε τῶν ἴσων ἡμῖν, you did not share the same privileges with us.* S. § 195. N. 2. —— *ἀλλ' ὑπὸ τοῦ κ.τ.λ.* Cf. I. 2. § 15, where it appears that only the sons of the wealthy could enjoy the privileges of the Persian education to which Cyrus refers. *πορίζεσθαι* depends on *ἀνάγκην*. S. § 221. N. 4. —— *ὅπως, how, in what manner.* —— *ταῦτα* refers to *ἐπιτήδεια*. —— *σὺν τοῖς θεοῖς, with the help of the gods.* —— *ἔξεστι δ' ὑμῖν — λαβόντας — ἐμβαίνειν.* If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it when the infinitive follows. Cf. K. § 307. R. 2; S. § 158. N. 4. —— *αὐτὸν ἡμῖν.* See N. on *αὐτῇ ἡμῖν* above. —— *τὰ — καλὸν κἀγαθὸν = any booty.* —— *γίγνηται, shall be obtained. γίγνεσθαι, oriri, părari.* Sturz. —— For the construction of *τῶν ὁμοίων ἡμῖν ἀξιοῦσθαι*, cf. S. §§ 190. N. 4; 195. N. 2.

16. *τοξόται καὶ ἀκοντισταί.* The slingers (*σφενδονῆται*) are here omitted, *τοξόται* being probably taken in so broad a sense as to include them. See N. on I. 5. § 5. —— *καὶ ἡμεῖς*, sc. *ἦμεν*. —— *ταῦτα ποιεῖν, in doing these things*, i. e. in throwing the javelin, archery, etc. These words limit *χείρους*. S. § 167. —— *οὐ . . . . σχολή.* The common people were obliged to spend the time, given to the practice of archery and throwing the javelin by the homotimi, in toiling for their subsistence. —— *ἐν δὲ ταύτῃ κ.τ.λ.* In the use of the new armor with which they were now to be provided, there was need, not so much of exercise, as of courage and strength. Hence the common soldiers might now vie with their leaders in acts of bravery. —— *φυλαττομένους* agrees not with *τοὺς ἐναντίους*, but with *ἡμᾶς* understood before *παίειν*. — *μή τι παίοντες ἐξαμάρτωμεν, except in striking not to miss our antagonists.*

17. *ἐν τούτοις = being thus armed.* —— *ἕτερος ἑτέρου διαφέροι ἡμῶν, should one of us differ from another.* —— S. § 186. N. 3. —— *ἢν . . . . ὑποτρέφεσθαι, to nourish which* (*ἥν*, i. e. *τόλμην*) *is becoming no less to you than to us.* Lange and Bothe, with Fischer, read *παρέχεσθαι.* —— *Νίκης.* S. § 182. —— *ἐπιθυμεῖν* is the subject of *προσήκει.* S. § 159. N. 1. —— *τὰ καλὰ πάντα, all the honors.* —— *τὰ ἀγαθά*, i. e. the spoils of victory. —— *τοῖς κρείσσοσι δωρεῖται, presents to the most powerful.* Kühn. (§ 279. R. 2) says, that *δωρεῖσθαι* like the Lat. *donare* has a double construction either *τινί τι, to present something to some one*, or *τινά τινι, to present one with something.* —— *τί εἰκὸς* (sc. *ἐστὶ*) commences the question: *is it likely?*—

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τοῦτον repeats κράτους the antecedent of ὅ, on account of its being separated so far from δεῖσθαι which governs it. S. § 149. N. 3.

18. Τέλος, *at last.* —— ὁ μὲν . . . . ἀπογραφέσθω, *whoever chooses let him take these* (ὅπλα) *and give in his name* (i. e. enroll himself). —— ταξίαρχον, *the leader* of a τάξις, i. e. a century, one hundred men. See § 25, infra. The τάξις consisted of four λόχοι, in each of which were twenty-five men. Cf VI. 3. § 21 (end). The τάξις, according to Aelian, consisted of two τετραρχία (eight λόχοι) = 128 men. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 91. —— εἰς is connected with ἀπογραφέσθω in the sense of the *constructio praegnans* (see N. on I. 2. § 4). —— ὁμοίαν τάξιν, *the same rank.* —— χώρᾳ εἶναι, *to remain in the station.* —— ὑπηρετικοῖς ὅπλοις, *arms of the common men, servile arms*, i. e. bows, javelins, etc.

19. τὰ ὅμοια πονοῦντες, *by sharing in the same labors* as the homotimi. πονοῦντες for πονοῦντας by attraction with the subject of ἐθελήσουσι. Cf. Jelf's Kühn. § 863. *Obs.* 5. —— τῶν αὐτῶν refers to the advantages which Cyrus had spoken of. —— διὰ παντὸς τοῦ αἰῶνος, *throughout all time = all their lives.* —— ἀμηχανοῦντες βιοτεύειν, *they would be in want of the necessaries of life, they would live in want and obscurity.*

20. Ἐν ᾧ —— ἐν τούτῳ, *dum — interea, while, during the time.* —— εἰς ἰσχύν, *in order to give them strength.* —— τὰ τακτικὰ "pertinet et ad duces et ad milites gregarios." Fischer.

21. λαβών, *receiving.* —— ἑκάστοις limits παρασχεῖν. —— ἱκανῶς *in sufficient abundance.* —— πεποιημένα, *prepared* for use. —— οὐδὲν — ἄλλο — ἤ, *nothing else* (to do) *than.* —— ἐκεῖνο refers forward to the sentence commencing with ὅτι οὗτοι. —— ἀφέμενοι . . . . νοῦν, *ceasing to apply their minds to many things* (S. § 180. 1). The opposite is expressed in ἐπὶ ἓν ἔργον τράπωνται (S. § 214. 4). —— αὐτῶν — τῶν πολεμικῶν depends on περιελών, *taking away from.* —— τοῦτο refers forward to τὸ — μάχεσθαι. In such cases the article before the infinitive has much the force of our *to wit, namely.* —— ἔτεον εἴη. S. § 162. N. 1. —— μηδενὸς — ἀξίους, *worth nothing, useless.* —— χαλεπόν, sc. τούτοις. —— οὐδὲ δι' ἓν ἄλλο — ἤ ὅπως, *for nothing else than that* (ὅπως *telic.* See N. on I. 2. § 3); literally, *for no one thing else.*

22. περί, *on account of.* —— ἐγίγνωσκεν — εἶναι (see N. on II. 1. § 11). In Jelf's Kühn. (§ 683. *Obs.*) reference is had to this passage, as confirmatory of the rule there laid down, that the infinitive instead of the participle follows γιγνώσκειν, because the idea expressed by the infinitive is consequent upon that of the verb on which it de-

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pends. —— *ἐθελόπονον, willing to work.* —— *μετ' εὐταξίας*, i. e. consistently with good order. —— *οἷονπερ τὸν ἀγαθὸν ἰδιώτην, such as a good private soldier should be.* —— *εἰς τὸ δυνατόν, to the best of his ability; quantum fieri potest.* Sturz. —— *ἀνεπίκλητον, unblameable.* —— *τῶν ὑφ' αὑτῷ ἀρχόντων* (= *ὑπαρχων*), *those commanding under him.* This genitive depends on *ἐπιμελεῖσθαι.* S. § 182. —— *αὖ, moreover.* —— *ὧν* = *ἐκείνους ὧν*, of which the antecedent is governed by *παρέξουσι.*

23. *ὡς . . . . ἔσεσθαι, that those who appeared to have furnished the best companies, should be commanders of a thousand.* —— *εἰς —χώρας, into the rank.* —— *Ὑπῆρχε, it happened,* is limited by *τούτοις τοῖς ἄρχουσι.* —— *τῶν ἀρχομένων* includes not only the private soldiers, but in reference to the *χιλίαρχοι*, the *ταξίαρχοι* and the leaders under them; and in reference to the *ταξίαρχοι*, the *λοχαγοί*, and so on through all the lower grades. —— *αἱ πρέπουσαι, those which were suitable.* —— *ἐλπίδες, hopes* that the greater honor (*ἀγαθὸν μεῖζον*) would be conferred upon them. The rewards and honors here alluded to, were such as would result from the future victories over their enemies, against whom they were soon to contend. —— *φαίνοιτο, should appear, show itself.* In much the same sense the Latins often employ *effulgere.*

24. *νικητήρια*, sc. *ἆθλα, prizes of victory.* —— *τὰ προειρημένα, the things previously mentioned*, i. e. commands, edicts, rules, regulations, etc. —— *οἷα . . . . πρέπει, such as were suitable to the multitude* = *adapted to the wants and wishes of the common soldiers.* —— *ἠσκεῖτο ἡ στρατία.* Poppo edits *ὑπὸ τῆς στρατίας* and adds in his note, that he does not remember to have seen *ἀσκεῖσθαι* so used in the middle voice. Dindorf, however, refers to H St. Thes. 2356. *a.* for two examples of *ἀσκεῖσθαι* with an accusative, one from Gregory, *εἰ λόγους ἀσκούμενοι κακίαν μάθοιεν*, the other anonymous.

25. *πλῆθος, in number.* S. § 167. —— *ὅσοι, as many as.* —— *μέγεθος.* S. § 167. —— The article in *ἡ —τάξις* is equivalent to *ἑκάστη.* —— *ἐν τῷ ὁμοῦ σκηνοῦν* = *ὁμοσκηνοίντων αὐτῶν*, or *ὁμοσκηνοῦντες.* —— *πρὸς τὸν μέλλοντα ἀγῶνα, in respect to the approaching contest.* —— *πρόφασις, pretext, pretence.* —— *μειονεξίας, of lying under a disadvantage.* This word is opposed to *πλεονεξία*, and refers here to one who has inferior food, clothing, lodging, etc. —— *τινά* is the subject of *ὑφεῖσθαι.* —— *ἑτέρου* depends on *κακίω.* —— *καὶ πρὸς τὸ γιγνώσκειν ἀλλήλους, in respect also to their knowing one another.* This is to be construed after *ὠφελεῖσθαι.* —— *ὁμοῦ σκηνοῦντες* (sc. *ἐκεῖνοι*), *they living together*, is the subject of *ἐδόκουν.*

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—— *Ἐν δὲ τῷ γιγνώσκεσθαι* is the dative of *means.* —— *τὸ αἰσχύνεσθαι*, *a feeling of shame.* —— *δέ*, *for*, introduces the reason for the foregoing remark. —— *ῥᾳδιουργεῖν*, *to act negligently, to misbehave.*

26. *εἰς τὸ τὰς τάξεις ἀκριβοῦν*, *in respect to their keeping accurately their ranks*, i. e. that each soldier might know well to what company and to what division of the company, he belonged, and that the officers might also know the soldiers that were under them. —— *ὑφ' ἑαυτοῖς*, *under them.* *ὑπὸ* followed by the dative denotes rest *under* an object, and hence it tropically signifies, *being under, in subjection* to one. K. § 299. II. 2. c. See N. on I. 5. § 3. —— *κεκοσμημένας ὥσπερ* (sc. *κεκοσμημέναι ἦσαν*) *ὁπότε κ.τ.λ.*, *in order, just as when* (*ὁπότε*, see N. on I. 3. § 11) *the companies* (*τάξις* used collectively) *marched one by one.* This orderly cohabitation in tents was admirable, inasmuch as it prevented any surprise from the enemy in the night, and enabled the Persian army to prepare for battle in their encampments in a far less time than an army, which lay encamped in confusion and disorder.

27. *Τὸ . . . . τάξεις.* See N. on *τὸ τὰς τάξεις ἀκριβοῦν* above. —— *καὶ εἰς*, *both in respect to.* —— *καταστῆναι* is connected by *καὶ* to *τὸ — ταράττεσθαι.* —— The genitives *λίθων* and *ξύλων* depend on *ἐκεῖνα*, the omitted antecedent of *ἅ*, which pronoun is repeated in *αὐτὰ* in the next member. —— *ἔστι* (*can*) is constructed with *συναρμόσαι.* —— *κἂν ὁπωσοῦν καταβεβλημένα τύχῃ*, *even if they may chance to be disturbed ever so much.* —— *γνωρίσματα*, *distinguishing marks, tokens.*

28. *ὁμοῦ*, *together*, i. e. in the same tent. —— *πρὸς . . . . ἀπολειπεῖν*, *in reference to their being less willing to desert one another.* —— *δεινὸν ἔχοντα πόθον* = *being greatly distressed.*

29. *ἀνίδρωτοι*, i. e. without such exercise as would produce perspiration. —— *ἢ . . . . παρέχειν*, *or he contrived such sports as would produce a sweat.* —— *ἢ . . . . τύχοι*, *or if he happened to want any thing to be done even* (*καὶ*). "*Aut etiam si quid eum agere oportuit.*" Poppo. *τι* depends on *πρᾶξαι*, which stands as a substantive after *δεόμενος.* —— *οὕτως ἐξηγεῖτο*, *he so managed.* —— *πρὸς τὸ ἀλλήλοις δὲ πραοτέρους εἶναι*, *in reference to their being more gentle towards one another.* —— *ἀγαθὸν — τοὺς πόνους.* "When the subject is expressed, not as a special and definite object, but as a more general idea, the predicate adjective is put in the neut. sing., without reference to the gender and number of the subject. In English we sometimes use the word *thing*, or *any thing*." K. § 241. 2. —— *οἱ . . . . ἠσκηκότες* (sc. *τὰ πολεμικὰ*), *who are conscious to themselves of taking due exercise.* The participle *ἠσκηκότες* refers to the subject of *ξυνειδῶσιν*, and is therefore put in the nominative. When it refers to the pronoun

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after the verb, it is put in the dative. Cf. K. § 310. R. 2; S. § 222. N. 1.

30. ὥστε ἱκανὴν ἔχειν αὐῆς καλοίη. Finkhius cited by Born. explains this clause thus: ὥστε ἱκανὴν εἶναι (ἔχειν = εἶναι, *est mihi*) ἐκείνοις οὓς καλοίη, *ut satis amplam haberent ii, quos vocaret.* I prefer, however, with Sturz to take ἔχειν in the sense of κατέχειν, *to hold, contain.* —— ὡς τὰ πολλά, *for the most part.* —— τῶν ταξιάρχων depends on ἐκείνους the omitted antecedent of οὓς. After οὓς supply καλεῖν depending on καιρὸς (S. § 221. N. 4). —— ἔστι δ' ὅτε = ἐνίοτε δέ. —— Ἐκάλει δὲ καὶ ἐτίμα = *he honored with an invitation.* "Vocabat ad cœnam honoris causa, ut Theoph. Char. 15. 1. τοῖς τιμῶσι καὶ πέμπουσιν." Fischer. —— ὁπότε — ἴδοι. See N. on I. 3. § 11. —— ὃ πάντας ἐβούλετο ποιεῖν, *what he wished all to do.* —— τὰ μὲν παρατιθέμενα, *the things which were set before him* = *fercula, the dishes which were served up.*

31. ἰσομοίρους πάντων, *having equal shares in all things.* —— οὔτε — οὔτε strengthen οὐδὲν going before, and are equivalent to καὶ — καί. The genitives κηρύκων and πρέσβεων depend on ἧττον. —— πιστούς, *faithful* in supplying the soldiers with well prepared food and at the proper time. It will be seen by referring to § 21, that the army of Cyrus was supplied by the servants of Cyaxares with every thing they needed, in order that they might have nothing to do, but to practise those things which related to war. Hence it was of the highest importance, that these attendants should be faithful, zealous, and active. —— προσέτι δὲ καί, *but furthermore also.* —— ἀταράκτους, *undisturbed, intrepid.* The common editions have ἀταράχους, which Sturz thinks may be rendered actively: *nil turbantes.* —— ἃ οἱ βέλτιστοι νομιζόμενοι ἔχουσιν, *which they have who are regarded as best.* —— ἃ refers to ἐκεῖνα the omitted object of ἔχειν. —— ἐγίγνωσκεν . . . . ἔχειν. Construct: ὁ Κῦρος ἐγίγνωσκεν (*thought, judged.* See N. on II. 1. § 11) τοὺς ὑπηρέτας δεῖν ἔχειν. —— τοῦτο ἀσκεῖν, *to practise this, to discipline themselves to this.* —— ὡς . . . . ἔργον, *that they might refuse to do no work.* ἀναίνομαι is a poetic word, the literal meaning of which is *to say no*, it being formed from *ΑΙΩ*, *to say*, with ν added to the root and ἀν- privative prefixed. Cf. Soph. Gr. Verbs, p. 90; Butt. Lexil. No. 21. 10.

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CHAPTER II.

1. *ἐπεμέλετο — ὅπως — ἐμβληθήσονται.* The use of the indicative instead of the optative in the dependent clause, gives life to the narrative and makes the subordinate clause highly emphatic. Cf. K. § 327. R. 2; S. § 216. N. 5. The dependent clause, *ὅπως . . . . ἐμβληθήσονται* is properly speaking a substantive sentence denoting the object of *ἐπεμέλετο.* —— *ὁπότε συσκηνοῖεν* (= *συνδειπνοῖεν.* Cf. III. 2. § 25), *whenever he entertained them in his tent; when he feasted any of them.* For the optative, cf. N. on I. 3. § 11. —— *εὐχαριστότατοι, most pleasant, agreeable.* —— *τε ἅμα — καί, both — and.* —— *ποτε, once upon a time.* —— *ὦ ἄνδρες* refers to the homotimi, and probably to some of the taxiarchs (*οἱ ταξίαρχοι*), who were supping in the tent of Cyrus, for it is evident from what follows that Hystaspes himself was a taxiarch, and those whom Cyrus addresses by the appellation *ὦ ἄνδρες* are certainly distinguished from *οἱ ἑταῖροι* (i. e. *δημόται*), whom he had called to the order of the homotimi (II. 1. §§ 15–19). Reference is had to the education, which the homotimi received in Persia, and of which the common soldiers had been deprived, in consequence of the want of pecuniary means. Cf. I. 2. § 15. Cyrus here proposes questions to the taxiarchs, in order to ascertain what progress the soldiers had made in the new discipline to which they were exercised. —— *οὐδὲν — οὔτε — οὔτε.* See N. on II. 1. § 31. —— *διοίσειν.* "Fut. pro Praes. positum est, quia indicatur continuatio rei." Fischer.

2. *ὁποῖοι μέν τινες ἔσονται,* i. e. whether they will fight bravely or not. —— *εἰς τοὺς πολεμίους* is opposed to *ἐν τῇ συνουσίᾳ. εἰς* is used in the former case, because motion is implied *towards* or *against* the enemy, *ἐν* in the latter, because rest *in* a place is the predominant idea. —— *μέντοι = δέ.* —— *Πρώην μέν γε, yesterday for instance.* —— *περίοδον,* literally, *a going around,* as when one passes around or serves up dishes to the guests; hence as here = *περιφορά, a course at dinner.* In Bornemann's Index *περίοδον πρώτην περιφέρειν* is rendered, *primum ferculum,* seu *primam patinam circumferre.* —— *περιοίσων.* S. § 222. 5. —— *τοῦ τελευταίου, the last* soldier of the company. —— *ἀνάπαλιν, reversely, contrariwise* to the order in which the dishes were first carried around.

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3. *κατὰ μέσον τὸν κύκλον, in the middle of the circle.* —— *τῶνδε* = *τῶν περιφερομένων.* —— *εἴγε* (*since*) *ἀφ' ἡμῶν γε.* Some critics, among whom are Zeune, and Porson (ad Eurip. Med. 863), deny that *γὲ* can be placed twice in one and the same member of a sentence; yet as Poppo remarks, Heindorf (ad Plat. Euthyd. p. 319) has well refuted both. Cf. Herm. ad Vig. p. 827; Schneid. ad II. 3. § 24, infra. See also IV. 3. § 14. —— *εἴ τι . . . . ἔχειν, that he should think that he had any less* than the rest. "The substantive clause after verbs of emotion is introduced by *εἰ, if,* instead of *ὅτι,* when the object of this emotion is to be represented not as real, but as something possible, which the person can scarcely credit to be real. The Attic politeness (See N. on I. 2. § 2) uses this idiom very frequently, even of a past and certain matter." Jelf's Kühn. § 804. 8. Cf. also K. § 329. R. 7. —— *μάλα — εὐτάκτως, in a very orderly way.* —— *γὲ τοῦτο, in this at least.* Accusative synecdochical. *γὲ* is here restrictive. —— *ἅτε οἶμαι ὑστάτους λαμβάνοντας, because, as I suppose, we received* (our portions) *last.* There is some difficulty in the use of *οἶμαι* in this passage. Fischer thus accounts for it: "Hystaspes coquum jusserat incipere ab postremo: interea cœperat miles ille conqueri de injuria: Hystaspes eum ad se venire jusserat, neque adeo potuerat videre, an coquus incepisset ab ultimis, unde Xen. eum facit dubitanter dicentem *ἅτε, οἶμαι.*" Lange thinks that the position of *οἶμαι* would be better after *σμικρότατα.* But *οἶμαι* evidently refers to *ὑστάτους λαμβάνοντας,* which gives the reason, why the portions were small when Hystaspes was served = the pieces were small, as I suppose, because we were served last and the larger portions had all been selected. —— *λελειμμένα ἦν.* "In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and the copulative *εἶναι.*" K. § 238. R. 7. —— *εἶπε πρὸς ἑαυτόν, he spake to himself* and yet so loud that others could hear him. —— *Τῆς τύχης . . . . τυχεῖν, O what ill luck, that I happen to be called hither at this time.* For the construction of *τῆς τύχης,* cf. K. § 274. f; Mt. § 371. b. The article before *τύχης* has a demonstrative force, pointing out the presence of the misfortune. For the article before the infinitive *τυχεῖν,* cf. K. § 308. R. 2; Crosby, § 854. N. *δεῦρο,* i. e. among those of the first rank, where he was called by Hystaspes, after he had expressed his dissatisfaction with the portion he received in the first course.

4. *μὴ φρόντιζε, do not mind this, be not troubled.* —— *ἄξεται,* sc. *ὁ μάγειρος,* which is also to be understood with *περιέφερε* below. —— *τῆς περιφορᾶς, of the carrying around* of the dishes. This genitive depends on *ὅπερ.* —— *μετ' ἐμέ, after me. μετὰ* here denotes succes-

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sion in order. —— *κἆτ* (i. e. *καὶ εἶτα*) *and then indeed.* —— *μεῖον, too small* a portion. In almost all the editions before me, I find *μείζον ἑαυτοῦ*, which reading on the whole I am inclined to prefer to that of Dindorf. —— *κατέβαλεν . . . . .λαβόμενος, he threw back that* (viz. the small portion) *which he had taken* (into his hands), *in order to take another* (and larger portion). For *ὡς* with the future participle, see N. on I. 3. § 13. —— *ὁ ἄρταμος.* The common reading is *ὁ μάγειρος*, which Fischer thinks should be retained. But it is far more probable that *ἄρταμος*, which is the more recondite reading (exquisitior et paulo difficilior intellectu. Poppo), is the genuine lection, and that *μάγειρος* is the gloss. —— *ὄψον*, here *flesh, meat.* —— *ὤχετο παραφέρων* (sc. *τοῖς ἄλλοις*). Cf. S. § 222. N. 4. —— *αὐτόν*, i. e. the discontented soldier. —— *ἕτερον* portion.

5. *ὥστε . . . . ὄψον.* The portion which he had thrown back, was doubtless taken by some other person and hence was lost to him. —— *τοῦ ἐμβάμματος, of the sauce.* This reading has been adopted on the conjecture of Muretus by the best critics for *τοῦ ἐμβάπτεσθαι.* —— *τοῦτο* is the antecedent of *ὅ*, and the object of *ἀνέτρεψεν.* —— *πῶς.* See N. on I. 4. § 8. —— *ὑπὸ τοῦ ἐκπεπλῆχθαι = by the extreme agitation of his mind;* literally, *by his being struck out of his mind.* —— *τῇ τύχῃ ὀργίζεσθαι, by his irritation at his ill fortune.* These infinitives denote the cause of the soldier's bad temper expressed in *δυσθετούμενος.* —— *τῷ γέλωτι ἠψφαίνετο = laughed heartily.* —— *προσεποιούμην βήττειν, pretended to cough.* The reason is given in the next clause introduced by *γὰρ causal.* —— *Τοιοῦτον . . . . ἐπιδείκνυω, such I show you to be one of our comrades.* —— *ὥσπερ εἰκός, as was natural.*

6. *ὡς ἔοικεν, as it seems.* —— *οὕτω δυσκόλῳ, thus hard to please, difficult to be suited.* *οὕτω, thus,* as it has been related to us by Hystaspes. Fischer takes *οὕτω* in the sense of *αὔτως = ὡς ἔτυχε, temere, sine causa,* a sense too far fetched to displace the usual signification, which is much more suitable to the demands of the passage. —— *ἕκαστον* is in partitive apposition with *ἡμᾶς*, which properly should have stood as genitive of the whole. Cf. K. § 266. 3; Butt. § 145. N. 4; Mt. § 562. N; S. § 230. 2. —— *ἃ = ἐκεῖνα ἅ*, of which the antecedent depends on *διδάσκειν*, as the accusative of the thing. S. § 165. 1. —— *οὕτω* responds to *ὡς* before *σὺ διδάξας.* —— *ἐγὼ* in *καὶ ἐγω* is repeated from *ἐγὼ δέ*, on account of the intervening words. S. § 143. N. 3. —— *ἐλθὼν ἐδίδασκον.* "We often find participles of *coming* and *going* joined with a verb, to put the whole action in a clear distinct light, most commonly in poetry but also in prose." **Jelf's Kühn. § 696. *Obs* 2.** Here *ἐλθὼν ἐδίδασκον* seems to be = *ἐγὼ*

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αὐτὸς ἐδίδασκον, *I myself was teaching.* —— ἕνα λόχον, i. e. 24 men besides the λοχαγός. See N. on II. 1. § 18. —— ἐπ' αὐτῷ, *after him.* They were practising to march in single file. The soldier who marched first after the λοχαγός, was called ἐπιστάτης. Cf. Arrian, p. 21. —— ἄνδρα νεανίαν, *a young man.* "Many words, which are commonly employed as substantives, are properly adjectives or may be used as such." Crosby, § 652. 5. —— ᾗ, *quo loco, in the place where,* i. e. in the order which. —— ἔπειτα "redundat e Latina quidem ratione." Fischer. —— ἐκ τοῦ ἔμπροσθεν, *opposite, in front.* The taxiarch stood with his face towards the faces of the company, and hence is said to stand ἐκ τοῦ ἔμπροσθεν, *ex adverso, contra.* Sturz remarks that ἐκ in this connection is almost = ἐν. —— προῐέναι ἐκέλευσα, *I gave command to advance.*

7. προελθὼν τοῦ λοχαγοῦ, *advancing before the captain,* which of course he ought not to have done, but to have followed behind him. —— Ἄνθρωπε = ὦ φίλε, ὦ ἑταῖρε. —— τί ποιεῖς is a formula expressive of wonder; like our expression: *what in the world are you about? what on earth are you doing?* —— καὶ ὅς = καὶ οὗτος, *then he.* —— λοιδορουμένου, sc. αὐτοῦ referring to the taxiarch. For the participle after ἀκούετε, see N. on I. 3. § 1. —— κελεύει refers to the taxiarch. —— παρελθόντες, τὸν λοχαγόν. In this they were wrong, and therefore were obliged to fall back behind the lochagus. The account here given of the drilling of these undisciplined soldiers is quite amusing.

8. ἐδυσφόρουν at the lochagus, who had commanded them to fall back and take their proper position behind him. —— ὁ μέν, i. e. the taxiarch; ὁ δ', i. e. the lochagus. —— ἐξαρχῆς αὖ καταχωρίσας = *placing them again in their former position.* ἐξαρχῆς αὖ = πάλιν, *anew, again.* Lange and Bothe adopt the same reading with Dindorf, but Bornemann, Poppo, and Nobbe read: ἐξαρχῆς αὐτίκα καταχωρίσας (Poppo, [κατα] χωρίσας). —— εἶπον, *I ordered.* —— τῶν ὄπισθεν. S. § 144. 1. —— τοῦτο refers to τῷ πρόσθεν ἕπεσθαι, *to follow the leading man,* i. e. each one to follow the one who was before him.

9. οἴκαδε, i. e. to my friends at home. So we say: *he wrote home, he wrote a letter home.* —— γὰρ in ὁ γὰρ introduces the reason of that which is expressed in ἐκέλευσα αὐτὸν κ.τ.λ. When γὰρ thus stands for ἐπεί, it often precedes the clause of which it gives the reason. —— δραμόντα ἐνεγκεῖν τὴν ἐπιστολήν, *to run and bring the letter.* See N on λαβόντα — διαδιδόναι. I. 3. § 7. —— ὁ δὲ νεανίας, i. e. the ἐπιστάτης. Cf. § 6, supra. —— ἐκεῖνον, i. e. the young man who was the ἐπιστάτης. —— Οὕτως .... σοῦ, *so accurately does this my company execute all the commands which they receive from you.*

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These words are sportively uttered in view of the absurd application of the direction μηδένα . . . ἕπεσθαι (§ 8), which the soldiers made, when they all marched off in single file for the letter, for which the lochagus alone was ordered to go. σοὶ, Dat. commodi. τὰ παρὰ σοῦ (sc. κελευσθέντα) = *thy commands*. Cf. III. 1. § 1.

10. Οἱ μὲν δή, *so then these*. μὲν δὴ marks in this place the conclusion of the subject just spoken of, and prepares the way for a transition to something else. ὁ δὲ corresponds to it in the succeeding member. Cf. Mt. § 289. Obs. 10; Vig. p. 202. IX. —— δορυφορίᾳ, *keeping in guard*. —— οἵους — ἄνδρας, *what sort of men*. —— οἵ γε, in some books we find εἰ γάρ. —— ὥστε εἶναι . . . . ἀνακτήσασθαι, *that it is possible to gain the friendship* (literally, *to gain as friends*) *very many of them*. αὐτῶν limits παμπόλλους. Zeune suspects φίλους. Reference is had in μικρῷ ὕψῳ to what was narrated in §§ 2–5. In like manner, πιθανοὶ δ' αὖτως refers to the story told in §§ 6–9, especially to that part relating to δορυφορίαν τῆς ἐπιστολῆς. —— Ἐγὼ μὲν οὐκ οἶδα. The adversative clause is often wholly omitted. This especially occurs with personal and demonstrative pronouns: *for my part I do not know* (but others may). Jelf's Kühn. § 766. 2. —— ποίους τινάς, *what kind of men*.

11. ἅμα γελῶν = *while indulging in this pleasantry* — τούτους, i. e. Hystaspes and the other taxiarchs. —— τί — βουλόμενοι, *wishing what? = wherefore, why*. —— εἰ μὴ . . . . ἐθέλοντες, *except that they wish to excite laughter*. S. § 222. 1. —— ὑπὲρ οὗ, *for this reason*, i. e. to raise a laugh.

12. Ὁ — ἀλαζὼν — ὄνομα for τὸ τοῦ ἀλαζόνος ὄνομα. Cf. Mt. § 428. 5. This excellent definition of ἀλαζὼν is illustrated by examples in Mem. I. 7. Aristotle, cited by Poppo, thus defines the word: δοκεῖ δὴ ὁ μὲν ἀλαζὼν προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει. And he afterwards remarks that ἀλαζονεύεσθαι is referable to the desire of glory or of gain. τὸν εἴρωνα he opposes to τῷ ἀλαζόνι. —— πλουσιωτέροις agrees in case with τοῖς προσποιουμένοις. S. § 161. 1. —— ὑπισχνουμένοις depends on ἐπί. —— καὶ ταῦτα, *and that too*. These words connect γιγνομένοις with προσποιουμένοις and ὑπισχνουμένοις. —— τοῦ λαβεῖν τι ἕνεκα, *for the sake of receiving something*. —— κερδᾶναι depends on ἕνεκα. —— ἀστεῖοι, *urbane, agreeable*. —— δικαιότερον — μᾶλλον, *juster by far, much more justly*. Fischer without reason construes μᾶλλον with ἀστεῖοι and εὐχάριτες. Cf. K. § 239. R. 1.

13. ὁ . . . . διηγησάμενος, *the one who told the pleasant story concerning the company of soldiers* (§§ 6–9). —— Ἦ που ἄν — ἡμῶν ἐμέμφου, *is it not so, that you would blame us very much?* ——

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ὥσπερ ἔνιοι κ.τ.λ. illustrates εἴ γε .... ποιεῖν, and not the clause immediately preceding. Some critics think that there has been an accidental transposition of these clauses. —— ἄττα, Attic for τινά. —— ὁπότε γε νῦν καὶ αὐτὸς εἰδὼς — ὅμως, *when now you yourself knowing — nevertheless.* αὐτὸς is in apposition with the omitted subject of ἔχεις. Kühner says (§ 322. 7), that ὅμως places the second clause as an unexpected one in opposition to the first, while καίτοι is used especially when the speaker wishes to correct something which he had said.

14. δικαίως. Supply mentally ἐν πολλῇ ἀτιμίᾳ ἡμᾶς ἔχω from what precedes. —— ἐπεὶ — δοκεῖ — ὁ μηχανώμενος. Adverbial sentences denoting time, express also the cause, the conjunctions of time, viz. ὅτε, ὁπότε, ὡς, ἐπεί, being translated, *since, because*, etc. The indicative is the prevailing mood in these adverbial sentences. K. 338. 1. —— αὐτοῦ depends on ἐλάσσονος. S. § 186. 1. —— κλαίειν καθίζοντος, *making one weep;* literally, *seating one down to weep.* καθίζω is more usually followed by the participle, but as it is nearly equivalent to ποιεῖν, there is no reason why it may not admit of the same construction. —— πολλαχῇ, *in many ways*, qualifies ἐλάσσονος. —— ἔμοιγε δοκεῖ, *appears to me at least, I for my part think.* S. § 64. N. 1. The subject of δοκεῖ is ὁ — μηχανώμενος. —— Διό (δι' ὅ), *wherefore.* —— ἐρρῶσθαι, *diligently.* —— Κλαύμασι, *by tears*, i. e. by punishment for disobedience, which brings tears. —— ἔχοις ἂν εἰπεῖν, *can you say.* K. § 310. 4. k. —— ὠφελοῦντας and ποιοῦντας are to be translated, as though they were infinitives with τοὺς — μηχανωμένους as the subject accusative. —— οἰκονομικωτέρας as opposed to πολιτικωτέρας signifies, *better versed in the management of domestic affairs.*

15. ὧδέ πως, *nearly as follows.* —— θαῤῥῶν, *boldly, without hesitation.* —— τοῦτο τὸ πολλοῦ ἄξιον, *this thing so very valuable*, i. e. the desire to weep. For the construction of πολλοῦ ἄξιον, cf. S. § 190. 2. —— καί, *even.* —— φίλοις is in apposition with ἡμῖν limiting ἐπιδαψιλεύσῃ. —— τούτου .... ἐπιδαψιλεύσῃ, *do you freely give of that worthless thing laughter.* S. § 178. 1. —— πολὺς οὐκ ἔστιν, *you have much.* —— ἀποκείμενος, *laid up in store.* Cf. Anab. II. 3. § 15. χρώμενος, *by using, in use.* Hystaspes pleasantly censures the moroseness of Aglaitadas. —— ἀνήλωκας, perf. 2 sing. of ἀναλίσκω, employed here in a tropical sense, the metaphor being sportively taken from one who has treasures hoarded up, which he is unwilling to spend (ἀναλίσκειν) upon himself or his friends. —— ἑκὼν εἶναι, *as far as depends on you, willingly at least.* A pleonastic phrase, found in Herodotus as well as in the Attic writers. Cf. Vig. p 83. X.

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Kühner (§ 306. N. 8) regards εἶναι as equivalent to the explanatory or synecdochical accusative, and translates the phrase: *willing according to his nature*, i. e. *really*. —— The grammatical subject of παρεκτέον (S. § 162. N. 1) is γέλωτα, although σοὶ is properly the subject (S. § 200. 2). —— ἀνοήτος ἄρα ἐστίν, *he is a fool indeed*, who should think to draw laughter from you. —— ἄν — ἐξαγάγοιτο. S. § 217. 2.

16. τὸν τρόπον, *the temper, disposition*. —— Ἀδικεῖς is spoken in a kind of playful irony. —— ἡμῖν τὸν σπουδαιότατον, *our most serious man*. —— γελᾶν ἀναπείθων, *by persuading him to laugh*. Participle of means. See N. on I. 2. § 15. —— καὶ ταῦτ' . . . . γέλωτι, *and that too, when he is so much a foe to laughter*. ὄντα denotes time. See N. on I. 3. § 11.

18. τῶν ἐν ἀνθρώποις = τῶν ἀνθρωπίνων. —— τοῦ . . . . ἀξιοῦσθαι depends on ἀνιαρότερον. K. § 275. 3; S. 190. N. 4. —— πρὸς τοῦτο, i. e. the remark just made by Chrysantas. —— ἐμβαλεῖν . . . . στράτευμα, *referre ad exercitum ut consultat*. This use of ἐμβάλλω is illustrated by our use of the word *to throw*, when we say, "the whole subject was *thrown* before the assembly." —— πρὸς ταῦτα, *in reference to these* (i. e. τὰ ἔργα).

19. ἀλλ' οἰχὶ . . . . ποιήσεις, *and not rather announce that you will thus decree*. —— ταῦτα, i. e. the laws concerning the division of the spoils. ἐκείνοις refers to τοὺς ἀγῶνας and τὰ ἆθλα, which Chrysantas had just said were established and regulated according to the will of Cyrus. For the construction of ἐκείνοις, cf. S. § 195. N. 3. —— στρατευόμενοι, *while they are engaged in this expedition*. The participle here denotes *time*. —— κοινὰ — ἑαυτῶν, *common to themselves*, i. e. in which all share alike. Some editors adopt καλὰ as the true reading, and so punctuate as to refer καλὰ to κτήσονται. Others would read ἑαυτοῖς. Hermann, however, thinks that κοινός, like the Lat. *communis*, may be used with a genitive. Cf. K. § 273. 3 (b); S. § 174. N. The dative is the more usual case after κοινός. —— The subject of εἶναι is ἐκεῖνα the omitted antecedent of ἅ. —— οἴκοθεν, literally, *from home* = from the commencement of the expedition. "jure domestico." Sturz. Cyrus was not only the son of their king, but had been chosen to the command of this army by the chief men of the state.

20. ψηφίσασθαι ἄν = ψηφιεῖσθαι, —— τὸ πλῆθος = *the common soldiers*. Cf. VII. 5. § 55. —— ἴσων depends on τυγχάνειν. K. § 273. 3 (b). —— τιμαῖς and δώροις are datives denoting the respect in which πλεονεκτεῖν is to be taken. Crosby, § 611. 3. —— ἅμα μὲν — ἅμα δέ, *partly — and partly*. —— ἡμῶν (in Poppo Lange, Nobbe,

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and some others, ὑμῶν) refers to Cyrus and the homotimi, who were present at the entertainment. —— αἰσχρὸν ὄν. 'When the subject of the proposition is an infinitive, the accusative is used instead of the genitive absolute." S. § 192. N. 5. Cf. Crosby, § 868. R. 32. —— μὴ οὐχὶ may be rendered *not*, inasmuch as αἰσχρὸν contains a negative idea = οὐ καλόν. Cf. K. § 318. 10. See Anab. II. 3. § 11, with my Note. —— τοῦτον refers to τὸν — πονοῦντα, the repetition taking place for the sake of perspicuity or emphasis. S. § 149. N. 3. —— σύμφορον, *useful, profitable.* —— φανεῖσθαι — πλεονεκτεῖν. See N. on I. 3. § 1.

21. αὐτῶν ἕνεκα τῶν ὁμοτίμων, *for the sake of the homotimi themselves.* S. § 144. 2. —— ψήφισμα respecting the inequality of the rewards. —— ἐκ τῶν ἔργων, *according to his actions.* ἐκ is here used in a *normal* sense = *in conformity to.* —— ἐν ᾧ, *while, dum.* —— ὤκνουν, *feared.* This verb signifies, (1) *to be sluggish, negligent,* etc.; (2) *to delay, hesitate, doubt;* (3) *to fear, dread,* in which case it is constructed with an accusative of the thing as in this place; or with περὶ and a genitive of the person. Cf. Fischer's N. on this passage. —— ταῦτα refers to this distribution of the rewards according to merit. —— ἀνήρ, i. e. a brave and active man.

22. ἄνδρα — τοῦ δήμου = *a common soldier,* inasmuch as such soldiers were almost all from the lower order of the state. Cf. Il. 2. 298. —— συνεροῖ, *will support in a speech, will advocate.* —— ἐν παντί, *continually.* —— μαστεύει, *seeks, strives after.* Hesych. defines this word by ζητεῖ. —— Ἦ καὶ τῶν πόνων, i. e. does he seek to have the advantage by labor and zeal in the public service? —— τοῦτό γε ψευδόμενος ἑάλωκα, *in this* (S. § 167) *I am caught in a lie.* ἑάλωκα is the usual Attic perfect of ἁλίσκομαι, although ἥλωκα is also used. Cf. Thucyd. III. 29. § 1. All the forms derived from ἁλίσκομαι have a passive signification, the active being supplied from αἱρέω, *to take.* Cf. Soph. Gr. Verbs, p. 85. —— πάνυ πρᾴως, *very meekly, contentedly.*

23. ἀνθρώπους is the subject of εἶναι. —— ἐξαιρετέους, *to be rejected, expelled from.* S. § 132. 1 —— τὸ πολὺ τῶν στρατιωτῶν, *soldiers for the most part.* In some editions we find ἀνθρώπων, which Fischer and Lange labor to defend. —— οἷον = τοιοῦτον οἷον, *such as,* i. e. so disposed as. —— ᾗ, *where.* —— ἄγειν — ἐπιχειροῦσιν = ἄγουσι.

24. πολλάκις τοίνυν πλείονας ὁμογνώμονας, *many times more that are like minded.* —— τῶν παραυτίκα ἡδονῶν, *present pleasures,* i. e. pleasures ready at hand for enjoyment. —— ταύτας .... ὁμογνωμονεῖν, *has these* (pleasures) *to assist in persuading the multitude to consent to it* (i. e. to vice). —— πρὸς ὄρθιον ἄγουσα, *leading by a*

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steep path. Stripped of its metaphorical dress, the passage refers to the rewards of virtue, which are obtained only by great labor and diligence. To this is opposed ἐπὶ τὸ μαλακόν in the next clause, which tropically designates acts of vice and wickedness, easily performed, and chiming in with depraved passions and appetites, thus making the path easy and inviting (τὸ μαλακόν). —— ἐν τῷ παραυτίκα, "*in præsentia.*" Poppo. —— ἄλλως τε καί, *especially.* —— ὥσιν — ἀντιπαρακαλοῦντες. See N. on II. 2. § 3.

25. οἳ .... κοινωνοὶ = *but those who are the active associates in wickedness, the abettors of evil.* —— πρός, *in reference to.* —— οὗτοι .... πορηγοὶ = *these are ring-leaders in vice.* —— ἀποδεικνύναι, *to show* to those whom they wish to lead astray. —— ὥστε, *so now,* marks the conclusion or inference from the foregoing remarks.

26. ἐκ τῶν πολιτῶν, *from your fellow-citizens.* —— ἐκ πάντων, *of all nations, countries.* See N. on VII. 5. § 52. —— συνισχύειν, *to help to strengthen.* S. § 102. 1. —— πρὸς ἀγαθόν, "ad comprobandam rei utilitatem." Born. —— δίκαιον applied to ἅρμα, is to be taken in the sense of *even-going*, i. e. preserving the same celerity of movement. This is the interpretation of Ruhnk. Cf. Liddell and Scott, *sub voce.* But Fischer contends, that this is not the true exposition, on the ground that ἀδίκων, according to the laws of interpretation, ought to receive a similar signification, which applied to horses would be senseless, and also because such a chariot could not be compared to στρατεῦμα πειθόμενον. He proposes therefore this explanation: currum aptum et idoneum ad ea facienda, quorum causa factus comparatusque est adeoque utilem. The majority of critics follow in the main this explanation of Fischer, although for my part I cannot but believe, that the interpretation of Ruhnk. is the true one. —— ἀδίκων, *ill-matched,* or perhaps, *ungovernable, unmanageable,* i. e. horses that are uneven in their movement, going rapidly at one time and slowly at another. In this sense it harmonizes with the definition I have given to δίκαιον. —— εὖ οἰκεῖσθαι, *bene administrari.*

27. τοῦτο refers to ὅτι κακοὶ ἀπέφανται. —— ἀνεπίμπλαντο — κακίας. S. § 181. 2. —— ἀποκαθαροῦνται (fut. mid.) πάλιν ταύτης, *will purify themselves of it* (S. §§ 180. 2; 207. 1) *again,* i. e. get rid of their vicious habits, which they had acquired by the bad influence and example of their wicked associates. —— τῆς ἀρετῆς ἀνθέξονται, *will hold on to virtue* (S. § 179. 1), i. e. abide by their integrity.

28. σκώμματος ἤρχετο = *began to set a joke on foot.* Sturz says, that the reading σκώμματος ἦρχεν can be easily defended against ἤρχετο, because afterwards others uttered their jokes. —— ἡδύ τε καὶ

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ὑπέραισχρον, *very hairy and ugly looking.* —— κατὰ τὸν Ἑλληνικὸν τρόπον. Cf. Corn. Nep. Alcib. c. 2. ineunte adolescentia amatus est a multis more Graecorum. Cic. Quest. Tuscul. V. 20. —— περιάγεις, *do you lead about.* —— ἥδομαι . . . . τοῦτον, *but I take pleasure in associating* (K. § 310. 4. c.) *with him and in looking at him.*

29. ὑπερβάλλον αἴσχει, *excessively homely;* literally, *extraordinary for its ugliness.* It is here equivalent to ὑπέραισχρον. —— οὔτ' ἀσχολίαν προὐφασίσατο, *he never pretended want of leisure.* —— βάδην is a military term, signifying *step by step, slow step,* as opposed to marching in quick time. Here its signification is, *slowly, indolently,* opposed to τρέχων in the subsequent clause. —— ἀνιδρωτί, i. e. without such activity and zeal as caused profuse perspiration = *remissly, indolently.* —— δεκαδέας, *the soldiers of the decury.* The δεκὰς is supposed to have consisted of 12 men, i. e. 2 πεμπάδες (= 10 privates) and 2 πεμπάδαρχοι, one of whom had the oversight and command of both of the πεμπάδες, and in reference to this was called a δεκάδαρχος or δωδεκάδαρχος. Each δεκάδαρχος commanded therefore ten privates and one ἑξάδαρχος, which including himself made up the number twelve. —— τοιοῦτον, i. e. so extraordinary a person. —— πρὸς τοῦτο, *in reply to this,* viz. the question which had been put to Sambaulas. —— Μὰ Δία, sc. οὐ. When a negative follows, or it is clear from the context that the sentence is to be understood negatively, οὐ is frequently omitted with μὰ Δία. Cf. K. § 316. 4. —— ἔστιν refers to Sambaulas. —— ἐπεὶ ἥρκει ἂν αὐτῷ — τοῦτο ἀντὶ πάντων γυμναίων, *since this* (i. e. the embracing of me) *would be to him as the greatest labor;* literally, *in the place of all labor.*

CHAPTER III.

1. καὶ γελοῖα καὶ σπουδαῖα, *both sportive and serious.* —— τὰς τρίτας σπονδάς. "Xenophon etiam h. l. mores Graecorum secutus videtur. Nam Graeci in convictu familiari libamina dabant diis vino in ignem conjecto; primum ineunte compotatione: tertium peracta compotatione, et convivio: primus calix miscebatur Jovi Olympio, secundus heroibus, tertius Jovi Servatori vel Mercurio somni largitori." Fischer. —— τἀγαθὰ depends on εὐξάμενοι. —— σκηνὴν — διέλυον, *they ended the entertainment, the company broke up.* The names of places are often put for what is done in them. Hence σκηνὴ is here put for the *banquet* given in the tent. —— εἰς in εἰς

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κοίτην denotes the object or purpose of διέλυον, *in order to retire to rest.*

2. ἐγγὺς in point of time. —— τοῦτο . . . . ποιεῖν, *for this, said he, we ought to speak of and do*, i. e. before the battle, victory should be spoken of as certain, and in the time of action, should be secured by brave and daring deeds. —— καὶ οὔ = ἢν δὲ μή. —— ἆθλα is repeated from τὰ δ' ἆθλα in consequence of the intervening words. This vexed passage I will venture to translate thus: *as it respects the rewards of victory, if we conquer* (the possessions of the enemy are ours) — *but if we do not conquer* (καὶ οὔ), *all the possessions of the conquered* (i. e. the Persians) *lie exposed to the victors.* The reading of this passage is various, but without giving my reasons, which the brevity of these notes forbids, I prefer Dindorf's as far the most satisfactory, the common reading being very flat and inapposite. οὐ receives the accent here, because it stands last in the clause.

3. ἐν ἑαυτοῖς ἕκαστοι ἔχουσιν, *each holds this in his mind = they determine each in himself.* —— αὐτός τις, *each one for himself.* τὶς = ἕκαστος. S. § 148. N. 1. —— τῶν δεόντων limits οὐδὲν (S. § 177. 1) and refers to victory and its attendant rewards. —— ἀργεῖται, *is left undone.* —— ἄλλος, *another, some other one*, is opposed to αὐτός τις going before. —— μαλακίζηται, *may be enervate, feeble, womanish.* —— φερόμενα verbo ἥκει junctum habet hanc vim, ut indicet celeritatem. Fischer.

4. ἐκπονεῖν is employed as an accusative after προστάττειν. —— ἐπιτακτῆρας, *commanders.* —— ἐνθάδε is here employed διεκτικῶς (See N. on I. 3. § 5). Some, however, take it in the sense of *statim.* —— περὶ αὐτοῦ τούτου, *concerning this very thing*, i. e. ποτέρως ἂν τὴν ἀρετὴν κ.τ.λ. —— τιμῆς. S. § 178. 2. —— τεύξεσθαι is connected to πονεῖν and κινδυνεύειν, and all depend on μέλλοι (S. § 219. N. 1), the subject of which is ὁ — ἐθέλων (S. § 140. 3). —— ὅτι . . . . εἶναι, *that it makes no difference to be worthless.* S. § 159. 2. The subject of εἶναι is τιὰ understood. S. § 157. N. 3. —— ὁμοίως γάρ. Supply ἐννοοῦντες οὕτως. γὰρ (*explicantis*) introduces the ground of what has just been affirmed.

5. μέγας οὔτε ἰσχυρὸς ἰδεῖν. S. § 219. N. 3. —— φρονήσει δὲ διαφέρων, *but excelling in understanding, of excellent judgment.* —— τοῖς ἀγαθοῖς depends on ἴσον. S. § 195. 1. —— The subject of ἔχειν is τοὺς κακούς. —— τοῦτον τον λόγον is defined by ὡς . . . . ἔχειν. —— ἀποπειρώμενον, *in order to try.* This participle depends on οἶμαι and agrees with σέ. Cf. S. § 222. 2. —— ἐπιδεῖξαι ἑαυτὸν ὡς διανοεῖται = ἐπιδεῖξαι ὡς αὐτὸς διανοεῖται. "The subject of dependent propositions is often wanting, because by attraction it is put with the verb

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of the principal proposition." Mt. § 296. Cf. Rost. § 122. I. 8; S. § 157. N. 9. —— *ποιῶν* conforms grammatically to the subject of *διαγοείται*. —— *ἃ* refers to *τούτων* (S. § 178. 2) for its antecedent.

6. *ποσὶν* is constructed with *ταχὺς* (S. § 197. 2), instead of being the accusative synecdochical (S. § 167). Cf. K. § 285. (3). —— *ἐξ ὧν* = *ἐξ ἐκείνων ἃ*. —— *ποιήσω* in war. —— *πρῶτος* in the rank of brave and efficient soldiers. —— *οἶμαι . . . . μυριοστός*. This is added *per modestiam*. *ἂν* belongs to *κριθείην* understood. —— *οἱ δυνατοὶ* refers to those who are *ποσὶν ταχεῖς* and *χερσὶν ἰσχυροί*. —— *ἀντιλήψονται, shall take hold of, take in hand*. For the genitive after this verb, cf. S. § 178. 1. —— *ἀγαθοῖ . . . . ᾖ*, i. e. I shall receive a share equal to my bravery. —— *μηδέν, nothing* worth while. —— *ἀθύμως ἕξουσι* = *ἄθυμοι ἔσονται, will be dispirited*. —— *ἄλλου τινός, some other thing*, is euphemistically spoken for the disasters which result from defeat. For the construction, cf. S. § 178. 2.

7. *ἐπ' αὐτῷ, immediately after him*. Cf. K. § 296. II. b; Mt. § 586. —— *τῶν δημοτῶν, of the common soldiers*. See N. on II. 2. § 22. —— *ἔτι οἴκοθεν, while yet at home*, i. e. while in Persia. —— *σῶμα* and *ψυχὴν* are accusatives synecdochical. —— *οὐκ ἀγεννεῖ ἀνδρὶ ἐοικὼς* is a litotes = *very like a man of noble birth*.

8. *ἐκ τοῦ ἴσου, on an equality*. —— *ὁμοίας δὲ συνουσίας πάντας ἀξιουμένους, and we all are considered worthy of the same society*. Reference is here had to the equal footing, upon which all were admitted to the tents prepared by Cyrus. Cf. II. 1. § 25. —— *ταῦτα, the same* honors, or perhaps, honorable deeds. Lange and Bothe follow the common reading: *τὰ δὲ αὐτὰ καλὰ πᾶσιν ἡμῖν προκείμενα*, in respect to which reading Poppo justly remarks, "interpretis et correctoris manum unusquisque agnoscit." —— *ὃς ἂν φανῇ τοῦτο — ποιῶν* (see N. on I. 3. § 1) = *ὃς ἂν φανερὸς γένηται ποιῶν*. —— *οὐ . . . . οὔ, is not a thing proper to one and not to another*. The subject is *τὸ . . . . εἶναι*. Some edit *τό τ' αὖ* instead of *τό τε τά*.

9. *μάχη* here denotes the *kind of fight*, which was to be made use of in the approaching contest. —— *ἣν . . . . ἐπισταμένους, which I see that all men are naturally acquainted with*. —— *παρ' ἑνὸς ἄλλου, from any other one*. —— *οἷον* = *for example*. Cf. I. 6. § 19. —— *φυλάττεσθαι* is to be constructed with *δεῖ*. —— *ἀφ' ὧν, by what means*. —— *καὶ ταῦτα . . . . φοιτήσαντα, and that never having resorted to a teacher*; properly, *to the house of a teacher*. Cf. K. § 263. b; Crosby, § 566. 3; S. § 172 (*εἰς*).

10. *τούτων* refers to the parts of the body, which were threatened by the blows. Some erroneously refer it to the blows, and read *ὅτῳ* instead of *ὅ,τι* an accusative synecdochical. *ὅ,τι* in the

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singular referring to a plural antecedent is not unusual. —— ὤμην, imperf. of οἶομαι. —— ἄλλο μηδέν, i. e. no other means of defence. τῷ χεῖρε προέχων, *by holding my hands before me*; participle of means (see N. on I. 2. § 15). —— οὐ — ἀλλὰ καί, *not only — but even.* —— παιόμενος by his parents or teachers. The participle here expresses the apodosis. —— λαμβάνειν, i. e. to handle the sword. —— κωλυόμενος, *although I was forbidden* (see N. on I. 4. § 5). The same reference applies to εἰργόμενος. —— λανθάνειν, sc. παίων. —— ἡδὺ belongs to τοῦτο. —— πρὸς τῷ πεφυκέναι, *in addition to its being natural.*

11. προθυμίας — ἔργον, *a work which requires zeal.* —— πρὸς τοῖσδε, *with these.* Pheraulas pointed probably with his finger to the homotimi who were present. S. § 149. N. 1. —— ἀγωνιστέον refers to a friendly contest περὶ ἀρετῆς. —— παραβαλλόμενοι — οὐκ ἴσα, *not risking equal things; not having equal interests at stake.* παραβαλλόμενοι — ἦμεν = ἡμᾶς παραβάλλεσθαι. —— οἵτοι refers to the homotimi. The verb is to be mentally supplied from the preceding context. —— ἔντιμον depends on παραβαλλόμενοι understood. —— ἡμεῖς, i. e. οἱ δημόται. —— ἐπίπονον. The common people were obliged to labor for their support. Compare the account which Pheraulas gives of himself, VIII. 3. §§ 37, 38.

12. τοῖσδε refers to the homotimi, who have just been spoken of See τοῖσδε τοῖς ὁμοτίμους, supra. Cf. K. § 303. 1. —— φθόνῳ, *invidiously*, with jealousy or envy at the good fortune of others. —— σὺν θεῶν ὄρκῳ, *with an oath by the gods*, not, *of the gods*, i. e. an oath by the Styx, as some conceive its meaning here to be. Cf. Butt. Lexil. No. 84. —— ἦ μήν is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; K. § 316. 2. —— οὕστινας ἂν ὁρᾷ ἀγαθούς, *those whom he saw to be brave.* —— ἥδιον .... ἔχοντα = *giving with more pleasure than retaining possession of himself.*

13. δὴ gives emphasis to πεπαίδευνται. In English such emphasis would be frequently given by a tone of the voice. —— κακῶς = *not.* Suidas: κακῶς εἰδότες = ἀγνοοῦντες. —— τούτων refers to the hardships and privations spoken of above. —— λίαν qualifies ἀκριβοῦν, *accurate scire.* Sturz.

14. πονεῖν .... ἐμελέτων, *these men have accustomed themselves by practice, to the labor of bearing arms.* —— ἅπασιν ἀνθρώποις = ὑπὸ ἁπάντων ἀνθρώπων. —— εὐφορώτατα, sc. φέρεσθαι from φέροντες going before. —— ἐν μεγάλοις φορτίοις, *with* (= carrying) *great burdens.* —— τὸ τῶν ὅπλων φόρημα, *the load of the arms*, an elegant circumlocution for τὰ ὅπλα.

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15. *Ὡς οὖν ἐμοῦ κ.τ.λ.* See N. on I. 6. § 11.——*ὁποῖος ἂν τις ᾖ, whatever sort of person I may be.* On *τίς*, cf. K. § 303. 4. —— *κατὰ τὴν ἀξίαν, according to my descrt.* —— *μάχης* depends upon *ἔριν*, which it serves to define more closely. Cf. *ἔρις πτολέμοιο.* Il. 14. 389. —— *τοὺς πεπαιδευμένους τούσδε* refers to the homotimi, as also does *ἄνδρες*, which is added by way of courtesy, or perhaps to give emphasis.—— *δημοτικῇ ἀγωνίᾳ*, "in certamine quod cum *δημόταις* certant homotimi." Sturz. *ἀγωνίᾳ = ἀγῶνι.*

16. *συναγορεύοντες, recommending the same thing*, i. e. that each one in the army should be rewarded according to his desert. In some editions *συναγορεύοντες* is accompanied by *ἑκατέροις* referring to Chrysantas and Pheraulas.

17. *ἡμίσεις.* The uncontracted form *ἡμίσεις* is also found in the Attic writers. —— *ἀμφοτέρους*, i. e. both divisions. —— *νάρθηκας, canes, rods.* —— *βάλλειν — ταῖς βώλοις.* To verbs of throwing the missile is joined in the dative to denote the instrument. —— *ἀναιρουμένους* depends on *δεήσοι* (Jelf's Kühn. § 898. 1. a) and governs *αὐτὰς* (i. e. *τοὺς βώλους*) to be mentally supplied. Cf. Mt. § 428. 2; Sturz, *sub voce.*

18. *ἔστιν οἳ = ἔνιοι* in partitive apposition with *οἱ μὲν βάλλοντες* (See N. on II. 2. 6). *ἔστι* is commonly employed even before a plural relative, although the plural *εἰσὶ* is sometimes found (Cf. Anab. II. 5. § 18) and the imperf. *ἦ*. Cf. Butt. p. 438; Mt. § 482. *Obs.* 1; S. § 157. N. 1. —— *ὁμόσε, together, in close quarters.* —— *τῶν δὲ ἐπικυπτόντων, of those who were stooping down* to gather clods. Bornemann and Poppo retain *ἐπὶ βώλους* found in some of the MSS. —— *τρεψάμενοι.* Lange conjectures that the reading should be *τρεψαμένους*, by which the middle signification of *τρέπεσθαι, se convertere*, would be preserved. But Xenophon often uses the 1 aor. mid. in an active signification, *to turn an enemy away from one's self, to put him to flight.* See Anab. V. 4. § 16; VI. 1. § 13. etc.—— *ἐν μέρει, in turn.*—— *γε μήν, nevertheless.*——*οἱ ἕτεροι* refers to those, who in the first encounter were armed with clods. —— *πάλιν, contra.*

19. *ἀγασθείς*, admiring. *ἄγαμαι* is a Homeric verb, inflected like *ἵσταμαι* in the present and imperfect. —— *τῶν δὲ* refers to the soldiers in the regiment here spoken of. —— *ἅμα μὲν — ἅμα δέ, not only — but also*, or perhaps *partim — partim* (See N. on I. 4. § 3). Cf. Sturz Lex. Xen. —— *ἅμα . . . . ὁπλίσει, and also that those who had imitated the Persian armor* (i. e. those who had sticks in the sham-fight) *gained the victory.* The clods opposed to the sticks were like the missiles of the Assyrians, opposed to the complete armor of the

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Persians. —— *τινὰς αὐτῶν*, i. e. those who had been armed with canes. —— *ἀντικήμιον*. Accusative synecdochical.

20. *πρόσω* as opposed here to *ὁμοῦ* signifies, *far off, afar*. Cf. Herod. III. 133; V. 13. —— *αὖ*, *on the other hand*. —— *συγκεκομμένοι*, perf. pass. part. of *συγκόπτω*. —— *ἀνέκραγον*, 2 aorist of *ἀνακράζω*, *cried out*. While those who had been armed with sticks were expressing the pleasure which the encounter had given them, the soldiers who had been beaten began to exclaim, that it was far from being pleasant to them. —— *ὅτι — ἀσχολή*. The substantive sentence here takes the optative, because the idea of the verb is meant to be represented as a conception or supposition, rather than an actual fact. Oftentimes actual facts and occurrences are spoken of in the light of an opinion of the speaker, the optative being used instead of the indicative (Cf. II. 4. § 1). Cf. K. §§ 329 4; 345. 4. —— *τὰς πληγὰς* = *the wounds*, the cause here being put for the effect. —— *καὶ* (in *δὲ καὶ ἐν*), *even*. —— *τούτους*, i. e. the soldiers of the regiment, which first engaged in this sport. —— *σπουδαιότερον*, *more serious*.

21. *ἐφ' ἑνός*, *one by one, in a single line*. —— *ὁπότε — ἀσχολή*. See N. on I. 3. § 11. —— *παράγειν — εἰς μέτωπον*, *to advance to the front*, *παράγειν*, *to lead by, to pass by*, the commander. The verb sometimes means in a military signification, *to wheel from column into line, to file off*. Cf. Anab. III. 4. § 21; IV. 6. § 6. —— *εἰς δύο*, *two and two*. So *εἰς τέτταρας*, *four and four, by fours*. —— *κατ' οὐράν*, *in the rear*. —— *ὡσαύτως*, *in like manner*, i. e. in the same order as the first and second companies had marched. —— *ἔσω*, *within* the tent. —— *τοῦτον . . . . πρᾳότητος*. See N. on III. 1. § 38. Dindorf with Zeune edits *ταῦτ'*, which is so obviously opposed to the sense of the passage, that I have followed Bornemann and Poppo in adhering to the common reading.

22. *καλεῖς*, future of *καλέω*. S. § 102. N. 2. —— *εἰς τὴν σκηνὴν* to partake of a repast. —— *τέλος ἡ σκηνὴ ἔχῃ* = *when the meal was finished*. —— *ἐξάγει μὲν ὁ οὐραγὸς κ.* They marched out of the tent in reversed order. In this way, as the taxiarch remarked to Cyrus, the company would learn how to make an orderly retreat from the enemy. *οὐραγός*, *leader of the rear-guard, rear-leader*. —— *ὅταν δέῃ*. See N. on *ὅτε εἰστίασας*, I. 3. § 10; also N. on *ὅταν*, I. 2. § 8. The subjunctive here denotes indefinite frequency. —— *ῥόμον*, *place for walking about, place for exercise*. —— *ἕως ἂν παραγγέλλω*. The subjunctive is used in this adverbial sentence of time, because the action is represented as something conceived and genera, or depend

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ing on circumstances. Cf. K. § 337. 5; S. § 214. 4. —— *ἀφηγοῦνται* = *ἡγοῦνται*. See *ἡγοῦμαι*, supra. —— *μέντοι οὕτω*, *yet even so*, i. e. with the commander in the rear. This is by no means a strange thing in modern tactics. —— *ὁμοίως πειθόμενοι*, *with equal obedience*.

23. *ἅμα μὲν ὅτι* —— *ἅμα δὲ ὅτι*, *both because — and also because*. —— *νυκτός*, i. e. after supper. —— *περιπατοῦντες*, *by walking*; participle of means. —— *διπλῆν . . . . παρέχειν*, *it is just that I should furnish you with a double entertainment*. This expression might apply to an entertainment having a double quantity of food, or given on two successive days. The taxiarch, however, adroitly intimated to Cyrus, that unless he could give the soldiers the capacity of receiving double the usual quantity of food, an entertainment of such profusion would be of no additional service. Cyrus invited them therefore on the next day and the day following.

24. *μήτοι γε*, *by no means, nay upon no account* do this, i. e. make a double entertainment. The figure of rhetoric, in which the verb is suppressed after *μή*, *μήτοι*, etc. is called *aposiopesis*. —— *τῆς σκηνῆς*, i. e. of the conversation in the tent. —— *τῇ ἄλλῃ*, *the following day*.

CHAPTER IV.

1. *τοῦ Κύρου ποιουμένου*, *as Cyrus was making*. S. § 192. —— *ἐν τοῖς ὅπλοις* is to be constructed with *πάντων*, *of all in arms*. Cf. Anab. V. 3. § 3, where *πάντων* is omitted. —— *ὅτι — παρείη*. This substantive sentence depends on *λέγων*, which takes the time of *ἦλθε* (S. § 209. 1), and hence *παρείη* is put in the optative. For the use of the optative, even where actual occurrences are spoken of, cf. N. on II. 3. § 20. —— *κελεύει* refers to Cyaxares. —— *ὡς ὀψομένων τῶν Ἰνδῶν*, *inasmuch as the Indians will* see (S. § 192. N. 2). In respect to these Indians, see N. on I. 1. § 4. —— *ὅπως ἂν προσίῃς* is an adverbial clause denoting manner (K. § 342. 1). The subjunctive is employed in accordance with the general rule, that it is used of things merely conceived or assumed. Cf. K. § 333. 3. *ὅπως*, *how*, i. e. in what array and splendor.

2. *τῷ πρώτῳ τεταγμένῳ*, *being stationed first in order*. —— *ἐφ' ἑνός*, *one by one, one after another*. —— *ἐν δεξιᾷ*, *to the right* of his company. —— *τῷ δευτέρῳ* depends on *παραγγεῖλαι*. —— *ἐκέλευσε* the taxiarch who stood first in order. —— *παραδιδόναι*, sc. *τὰ παραγγελλόμενα*. —— *ἐπὶ τριακοσίων*, *as many as three hundred*. —— *τοσοῦτοι*, *so many*, i. e. three hundred.

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3. ὡς — ἡγῆται. The subjunctive is here substituted for the optative. See N. on I. 1. § 3. —— τὴν ἀγυιάν, *the street, avenue.* This word is often found in Homer, but never to my knowledge in the nominative singular. Cf. Rost. § 32. p. 86. —— βασίλειον of Cyaxares. —— στενωτέρην . . . . διιέναι, *being too narrow for all* (the taxiarchs marching abreast) *in front to pass through.* For the construction of the comparative with ἢ ὡς, cf. N. on VI. 3. § 22. —— τὴν πρώτην χιλιοστύν, *the first thousand*, i. e. the first ten centuries. After these had passed along, the next ten fell in, and so on, until the whole three hundred centuries were led through the avenue. —— διὰ παντός, *through the whole army.* Sturz is wrong in my judgment, in citing this passage (sub voce διά. No. 4. b) in proof, that διὰ παντὸς signifies, *semper, always, continually*, since that signification does not suit the meaning, which the context here demands, the oration being concerning a military movement, which was to take place through the whole extent of the army, and not about its repetition, which would have been expressed by ἐπεὶ (*as often as*) followed by the optative. Cf. K. § 337. 7. Sturz himself (under πᾶς No. 7) translates διὰ παντός, *per totum exercitum*, and cites this passage in proof of it. This confliction of definitions must be attributed evidently to an oversight. —— οὐκ ἀναπαυόμενος, *without halting.*

4. ὑπηρέτας. Cf. II. 1. §§ 21. 31. —— εἴ τις, sc. ταξιαρχος. —— τὰς — θύρας. Krüger (N. on Anab. I. 9. § 3) says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis porta [Sublime Porte] vocatur notum sit." As Cyaxares had now taken the field with his troops, the *praetorium* is here meant and not the *royal palace*, as αἱ θύραι is commonly to be translated. —— εἰς δώδεκα βάθος, *to twelve in depth.* As there were eight of these *decades* (see N. on II. 2. § 29) in each century, in the whole 300 centuries, there would be 2400 δεκάδαρχοι (or δωδεκάδαρχοι), which multiplied by 12 the depth of each *decade*, would give 28800. Add to these the four lochagi belonging to each century, and the number becomes 30000.

5. τῇ Περσικῇ στολῇ, *a Persian robe.* It was not until Cyrus had assumed the state and title of king, that he put on the Median robe. Cf. VIII. 1. § 40. —— οὐδέν τι ὑβρισμένῃ, *having nothing ostentatious;* literally, *being in no respect insolent*, i. e. not indicating arrogance or haughtiness in the person who wore it. Fischer translates: *non nimis vilis*, of which Poppo remarks: ad quam significationem eruendam Fisch. adeo ad antiphrasin, figuram omnium ineptissimam, confugit. —— οὕτω, i. e. in such a robe. —— τοῦτο refers to what is contained in the next clause, viz. ἐμῆς . . . . φαίνεσθαι

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—— ὅτι μεγαλοπρεπέστατον, *as magnificent as possible.* —— φαίνεσθαι has οἱ for its subject.

6. σχολῇ, *slowly, tardily,* qualifies ὑπήκουον. This verb is sometimes constructed with the genitive. Cf. K. §§ 273. R. 19; 284. 3 (3). —— ἱδρῶτι, i. e. with such diligence and activity as to produce perspiration. —— ἐπιδεικνύς, *by showing.* See N. on I. 2. § 15.

7. ἐξ ὅτου, *on what account, from what cause.* —— σοῦ ἀκούσαιμεν, i. e. when we have learnt from you the cause of the war. S. § 179. N. 2. —— τοῦτο or ταῦτα is to be supplied after ἀκούσαιμεν. —— κἀκείνου ταῦτα πυθέσθαι is preferable to the same grammatical rule. —— μετὰ τοῦ ἠδικημένου ἕσεσθαι, *will be with the injured party; will take sides with the party that has been wronged.*

8. ἐκείνου. Fischer supplies ἐκ or παρά, but why may it not depend upon πύθεσθε, according to the construction noticed in the preceding section? As it respects this reply of Cyaxares, it is full of pride and haughtiness, which Cyrus wisely attempts to soften down and render more palatable to the Indian king, by a reference of the whole affair to his arbitration. —— δοκεῖ, *pleases, is agreeable to.* —— τὶ — ἀδικεῖσθαι, *in what respect he has been injured.* This verb in the active voice has two accusatives. Cf. Mt. §§ 415. β; 424. 1; Butt. § 134. 6; K. § 280. 2.

9. ἐξηλθον from the praetorium of Cyaxares. —— οὐδὲν . . . . χρήματα, *not having much of any treasure of my own.* —— οἴκοθεν follows in construction ἦλθον. —— ὁπόσα δ' ἦν, *but whatever there was = but little as there was, small as it might be.* —— πάνυ ὀλίγα, *very little.* —— ἴσως, *perhaps.* —— σοῦ αὐτοὺς τρέφοντος, *while you have supported them* (i. e. the Persian troops). The genitive absolute here denotes *circumstance.* S. § 192. —— ὅτι, sc. ἀνήλωκα. —— τιμῶν καὶ χαριζόμενος, *in rewarding and in gratifying.* The participle here denotes the way or manner. Cf. K. § 312. 4. e. —— ἀγασθῶ. "This verb expresses the idea of admiration more strongly than θαυμάζω." Carmichael Gr. Verbs, p. 2. Cf. Sturz, *sub voce.*

10. πάντας depends on παρορμᾶν, *to urge on, to incite.* —— οὓς ἄν τις βούληται — οὓς — τις βούλοιτο. The explanation of this interchange of the optative without ἄν with the subjunctive with ἄν, in Jelf's Kühn. § 831. 4. *Obs.* is so satisfactory that I am disposed to insert it: οὓς ἄν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not;* here ἄν belongs to the οὓς (*if there be any such*); οὓς δέ τις βούλοιτο, *but if a person should wish . . . . I am not imagining that he does, but supposing he does* (without any

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notion of realization) *wish to make certain others*, etc. So that in the first clause the subjunctive expresses something which does really take place every day; but in the second clause, it is not certain, or is not represented as certain, whether Cyrus does really wish to do this, and therefore it is put in that indefinite form οὓς τις βούλοιτο, instead of οὓς ἄν τις βούληται. —— ὁποιουτινοσοῦν, *of any sort whatever*. —— πράγματος limits συνεργούς. —— ἥδιον = βέλτιον. —— εὖ τε λέγοντα, *by fair words, kindness of expression*. —— λυποῦντα, *by reprehension, faultfinding*, a shade of meaning which the word receives from its antithesis with εὖ τε λέγοντα καὶ εὖ ποιοῦντα, the verb λυπέω literally signifying, *to give pain to, to distress*, etc. —— οἷς refers to τούτους for its antecedent. —— ἔργων limits συνεργούς. —— θηρατεόν εἶναι = θηρᾶσθαι δεῖν (Cf. S. § 162. N. 1), *we ought to conciliate, induce to become zealous coöperators* (συνεργοὶ πρόθυμοι). —— λόγοις and ἔργοις are both qualified by ἀγαθοῖς. —— φίλους and ἐχθροὺς are predicate accusatives after εἶναι, the subject of which is τοὺς μέλλοντας.

11. οὕτω προγιγνώσκων, *having thus determined, having resolved upon*; literally, *having known beforehand* προσδεῖσθαι, *to be in want of*. —— Πρὸς . . . . σέ. All the editions before me have πρὸς μὲν οὖν σὲ πάντα ὁρᾷν, ὃν αἰσθάνομαι πολλὰ δαπανῶντα, ἄτοπόν μοι δοκεῖ εἶναι, a reading which, independent of such an array of authorities, I must prefer to that of Dindorf, although I have suffered it to remain in the text. —— ὁρώντων for the necessary expenses. See N. on IV. 1. § 20. —— κοινῇ is to be construed with σκοπεῖν. —— ὅπως — ἐπιλείψει. See N. on ὅπως — ἴσονται, I. 2. § 3. —— ἄλλως τε καί, *especially*. See N. on II. 2. § 24. —— εἰς τοιοῦτον, *for such* a purpose. This is defined by ὃ μέλλει καὶ κ.τ.λ. —— τὶ is to be construed with λαμβάνοιμι. —— ὃ = εἰς ὅ, *for which*. —— μέλλει, *is about to, will*. —— ἐκεῖνος is to be supplied with δαπανηθὲν as the subject of μέλλει, *for which it* (i. e. the money which I shall receive from you) *being expended will be the better also for you* (καὶ σοί).

12. Ἔναγχος, *lately*. In some editions we find ποτὲ joined to ἔναγχος, *at a certain time not long ago*. Cf. Aristoph. Nub. 345. —— ὁ Ἀρμένιος = *the king of Armenia*. His name is not known. —— ἀκούει — προσιόντας. See N. on I. 3. § 1. —— στράτευμα, i. e. an auxiliary force. —— γάρ. This particle frequently implies an ellipsis easily to be supplied from the context. Here ἥκουσάς μου τοῦτο, or some similar expression may be mentally supplied. —— κρεῖττον belongs to στρατεύεσθαι (*to bring war* against him) and πειρᾶσθαι, the subjects of ἐστὶ understood (S. § 157. N. 10). —— ἢ νῦν ἐᾶσαι, sc. τὸν πόλεμον. —— ἐν τῷ παρόντι, *for the present, in the present posture of*

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our affairs. —— *πρὸς τοῖς ἄλλοις, in addition to the others.* —— *προσθώμεθα* is in the subjunctive, because it depends on *ἐστὶ* (S. § 214. 3) to be supplied in *ἢ νῦν ἐᾶσαι.*

13. *αὐτῷ* after *οἰκήσεις* refers to the Armenian. The vulgar reading is *αὐτῶν*, i. e. *τῶν Ἀρμενίων*, as *ὁ Ἀρμένιος* precedes. This change of number was, however, so harsh, that Hutchinson with the approbation of Zeune substituted *αὐτῷ*, which is now found in the best editions. —— *οὐ πάνυ ἐν ἰσχυροῖς, in places not very strong.* —— *τούτου οὐκ ἠμέλουν*, i. e. I took care to know respecting this thing. Some, however, take the sense to be: I prohibited them from dwelling in places of strength. So Lange. The first of these interpretations is evidently the true one. —— *ἔνθα* (= quo) refers to the mountains. —— *ἐν τῷ παραχρῆμα, instantly, forthwith.* —— *τοῦ — γενέσθαι* depends on *ἐν ἀσφαλεῖ*, and may be rendered: *in order that* (S. § 221. N. 1) *he himself may not be captured.* *γε* has here an adversative force = *at all events, at least.* —— *ὑπεκκομίσασθαι* non est *clam efferre*, immo simplicite, *asportare* res suas, *asportari jubere.* Fischer. See, however, Liddell and Scott, *sub voce.*

14. *μέτριοι* = *ἱκανοί.* Poppo edits *ἱκανοὶ* on the ground that *μέτριος* is used in the sense of *few*, in § 7. —— *σὺν τοῖς θεοῖς, with the help of the gods.* —— *ἔτι δέ, nay more, still further.* —— *καί, even.* —— *αὐτὸν* is the subject of *γενήσεσθαι.*

15. *ἀκούω — γένεσθαι.* See N. on I. 3. § 1. —— *τινὰς τῶν παίδων — αὐτοῦ (his).* Two of the sons of the Armenian king, Tigranes and Sabaris, are mentioned, III. 1. §§ 2, 7. It is probable, however, that he had other sons (see N. on III. 3. § 3), and *αὐτοῦ* should not, therefore, be translated, *there*, as some interpret it, thus making *τῶν παίδων* refer to the sons of the Armenian nobles. It would have very little effect upon the king of Armenia, to induce him to send auxiliary forces, or pay his accustomed tribute, unless his own sons fell into the power of the Medes. It is more likely too, that in the hunts here spoken of, Cyrus would become intimate with the sons of the king, than with those of his subjects. Cf. III. 1. § 38. —— *τὸ .... βουλεύοντας, that we shall keep our consultations respecting these things a secret.* S. § 222. 4. —— *Μᾶλλον γὰρ* refers to *δοκεῖ μοι σύμφορον εἶναι* which is suppressed in order to promote vivacity. —— *οἶν, certainly.*

16. *λέγειν* = *εὖ λέγειν.* —— *σὺν πᾶσι τοῖς μετ' ἐμοῦ.* In the vulgar edition *Πέρσαις* is added. Reference is had to the immediate retinue of Cyrus, and not to the whole Persian army. —— *τῶν ἐνθένδε*, i. e. of the Medians. It will be recollected that the Persians were not horsemen. See I. 3. § 3. *ἐνθένδε* is here put for *ἐνθάδε*, by way of

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accommodation with *προσλαβών*, which demands an adverb signifying the place *whence*. —— *ἐνθένδε* is found with a similar signification in Thucyd. VI. 10. § 2. Cf. Butt. § 151. I. 8. The same principle of construction applies to adverbs of place, as is referred to in prepositions by the *constructio praegnans*. See N. on I. 3. § 4. —— *ἀφικόμην*, *I went* to the Armenian borders. —— *ἧς ἔχων εἴωθας* = *ταύτης ἣν ἔχων εἴωθας*.

17. *ἔστιν*, *it is lawful, one may*. See N. on I. 2. § 15. —— *καὶ ἐνθάδε*, *even here*, i. e. in Media. The idea is, that the pretence would appear plausible even in the eyes of the Medes. —— *ἐκεῖσε ἐξαγγελῇ*. On the principle of the *constructio praegnans*, these words imply the carrying of the news into Armenia as well as its announcement there. See N. on the previous section. —— *ἐξαγγελῇ — ὡς ἐγὼ βουλοίμην*. The optative sometimes follows a principal tense, when a thought is quoted as the sentiment of another, who at the moment of quotation is to be represented as one no longer present: *If any one announces then, that I intended*. Cf. K. § 345. R. 2. —— *καὶ* before *ἱππέας* signifies, *also*, i. e. in addition to the Persian infantry. —— *ἐκ τοῦ φανεροῦ* = *φανερῶς*. —— *οὐκ ἐθελήσω διδόναι* has the force of a periphrastic future = *I am not about to give; I shall not give*. A similar use of *ἐθέλω* is found in Anab. IV. 1. § 8. —— *μετρίους τινάς*, *some few*. —— *τὰ πρὸς τῇ Συρίᾳ*, *those towards Syria*. —— *τῷ ὄντι*, *in reality, in truth*. —— *σὺν ᾗ ἔχοις δυνάμει* = *σὺν δυνάμει ᾗν ἔχοις*. S. § 151. 3. —— *καὶ δή*, *etiam*. —— *ἁρίοις*, sc. *εἰς Ἀρμενίαν*. We find *ἀναβήμεναι* employed in the same way, Odys. I. 210. The optative is here used as a softened form of the imperative (S. § 217. 4), *you may set out*. —— *εἴπου*, *if any where*.

18. *ἁμάξας — σίτου*, *wagons of provisions*. —— *ὁδὸν* is the accusative of the *way*. See N. on I. 6. § 43. —— *ἐπὶ τῇ πορείᾳ*, *with a view to the march*, i. e. in order to see whether the expedition would be successful. —— *ἥτις* refers to only a part, and is therefore followed by the genitive denoting the whole (S. § 178. 1), *asks for some of the younger of the cavalry*. —— *οὐ πολλοὺς ἔδωκεν*. Cf. *οὐκ ἐθελήσω διδόναι πλὴν μετρίους τινάς*, in § 17. —— *τὴν* (sc. *ὁδὸν*) depends on *προεληλυθότος*. See N. on *ὁδόν*, supra. —— *πρὸς τὰ φρούρια*, sc. *τὰ πρὸς τῇ Συρίᾳ* (§ 17). —— *ἐπὶ τὸν Ἀρμένιον*, *in respect to the Armenian expedition*. —— *ὡς* is here used *de re prætexta*.

19. *Πορευομένῳ δὲ αὐτῷ*. The dative in construction with *ὑπανίσταται* (*springs up*) is here employed for the genitive absolute. A similar use of the dative is found in Matth. 8. 1. —— *αἴσιος* = *δεξιός* *auspicious, of good omen*. —— *ἔπασσε* with its wings, so that the hare was unable to escape.

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20. ὥγμευον αὐτῷ, *went before him in a long line.* This verb is derived from ὄγμος, *a straight line, a furrow* made by the plough, or *a swathe*, in reaping. Hence it is used of reapers, who in a long series are engaged in their work, and by a beautiful metaphor is applied to the huntsmen of Cyrus, who in a wide spread line proceeded to rouse up the game. The verb is here in the plural, because πλῆθος with its attributive genitives, τῶν πεζῶν and τῶν ἱππέων, contains the idea of plurality. —— διέστασαν, *stood at intervals.* —— τὰ ἀνιστάμενα (sc. τὰ θηρία), *being roused up, when they were roused up.*

21. ὃν ὠρέγετο, *which he was seeking for;* literally, *for which he was stretching himself forward.* —— ᾔσθετο πρόσω. See N. on I. 3. § 1. —— αὐτούς, i. e. the forces of Cyaxares. —— ἀπέχοντας αὐτοῦ — ὡς δύο παρασάγγας. The precise length of the Persian parasang is not known. Dr. Jahn (Bib. Arch. § 113. X) makes it about 4 English miles. Maj. Rennell estimates it at 2.78 British miles. Perhaps the estimate of Ainsworth is nearest the truth, by which it is equalled to three geographical miles of 1822 yards each. See preface to Ainsworth's Travels in the Track of the Ten Thousand. —— καὶ τοῦτο .... λαθάνειν, *foreseeing that this also would contribute to the concealment* of the thing.

22. ὑπήκοος, *subject, tributary,* for Cyrus in the following clause says, that he denied τὸν δασμὸν ἀποδιδόναι. —— τοὺς πολεμίους, i. e. the Assyrians. —— τοῦτον θηρᾶσαι, *to hunt him = to compel him to return to his duty.* —— ὅσον μέτριον, sc. ἐστί, *quantum modicum est,* as we say, *a short nap.* —— εἰς ἃ, *to which,* is constructed after καταφεύγειν.

23. δασέα, sc. δένδροις. —— ἡμᾶς μὴ ὀφθῆναι is properly an adnominal genitive limiting ἐλπίς; or we may give to ἐλπὶς the sense of the verb ἐλπίζω, and refer the construction to K. § 307. 6. —— καὶ .... στολάς, *as it respects both their number and equipment.* —— τοὺς μὲν ἂν συλλαμβάνοντες (= συλλαμβάνοντες εἶεν or συλλαμβάνοιεν), *those whom they should take.* The participle with ἄν has the force of the indicative, subjunctive, or optative with ἄν. Cf. S. § 222. 6. —— οὓς δὲ responds to τοὺς μέν. The relative is often found in the second of these corresponding members. Cf. Mt. § 288. *Obs.* 6; S. § 142. N. 3. —— ἀποσοβοῦντες, *by driving them away;* literally, *by frightening them away* as one does birds. This participle contains the protasis of ἄν .... σοῦ, *they would be prevented from seeing the whole of your army.* ἐμποδὼν εἶναι, *to be in the way,* when followed by μή with the infinitive = *to prevent one* from doing something. Hence the infinitive ὁρᾶν here takes the article τοῦ (S. § 180. 2). —— ἀλλ' ὡς, i. e. ἀλλὰ ποιοῦσιν ὡς.

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24. *ἅμα τῇ ἡμέρᾳ, as soon as it is day.* —— *ἀνθιστῆται.* Supply ὁ βασιλεὺς implied in *τὰ βασίλεια* going before. K. § 238. R. 3. e. —— *τοῦ πεδίου* is the *separative* genitive. S. § 180. 1. —— *μεταθεῖν* (sc. ἡμᾶς) *δεήσει, we must pursue;* literally, *chase* as hounds do their game. The same metaphor is used as in § 22, supra. —— *σὸν ἔργον, it is your business.* —— *πρὸς σέ.* The Cod. Alt. has *εἰς σὲ* (fortasse vere. Fischer). Cf. *ἐν Μενέλαον ἐλθεῖν*, Odys. 3. 317.

25. *σὲ δέ.* Kühner prefers *σὺ δέ*, the reading of Edd. primæ, the accusative being put in the nominative by attraction with the omitted subject of the verb. Cf. Jelf's Kühn. § 673. 2. —— *τὸν ἐπὶ ταῖς ἄρκυσι* (sc. *τεταγμένον*) = *τὸν ἀρκυμωρόν.* Some editions have *τῶν* instead of *τόν*, in which case *τινὰ* must be supplied. —— *φθάνειν — πρίν, before that. φθάνειν* is not unfrequently followed by *πρὶν* or *πρὶν ἤ* with the infinitive. For the construction of *πρὶν κινεῖσθαι*, cf. S. § 220. 2. —— *τοὺς πόρους, the paths, entrance-ways* to the nets. —— *ἐπὶ τοῖς στόμασι*, i. e. the passages through which the beasts would approach the nets and snares set for them. —— *τὰ προσφερόμενα*, sc. *τὰ θηρία.*

26. *ὥσπερ ἐνίοτε*, sc. *ποιεῖς.* —— *τὸ μέτριον* is used adverbially = *a little while.*

27. *ὅτι οὐχ . . . . μεταθεῖς.* Construct: *ὅτι πλανᾷ ἀνὰ τὰ ὄρη, οὐχ ἡγεμόνας ἔχων ἀνθρώπους, ἀλλὰ ταύτῃ μεταθεῖς, ὅπῃ κ.τ.λ. πλανᾷ ἀνὰ τὰ ὄρη, used to wander over the mountains*, i. e. followed no certain course in your hunts. *ὅπῃ* is properly a dative of the obsolete pronoun *ὅπος* in agreement with *ὁδῷ* understood. Cf. Vig. p. 153. I; S. § 123. —— *τὰ δύσβατα* is the accusative of the *way.* See N. on *ὁδόν*, § 18, supra. —— *σοὶ — ἡγεῖσθαι.* The dative follows *ἡγεῖσθαι*, when it signifies, *to show the way.* K. § 275. R. 1.

28. *ταχίστη*, sc. *ὁδός.* —— *μήτι δρόμῳ ἠγήσῃ, do not lead upon the run.* S. § 215. 5. —— *ἀλλ' ὡς, but so that.* —— *τῷ μέσῳ τῆς σπουδῆς, with moderate dispatch.*

29. *ὑπομένοντάς τινας ἐνίοτε παρακελεύεσθαι, that some should halt now and then to cheer* on the rest. *τινὰς* is limited by *δυνατωτάτων* and *προθύμων.* —— *παροξυντικόν, an incitement.* The subject of this sentence is *ὁρᾶσθαι* which has for its object *τρέχοντας.* —— *παρά, along by.*

30. *ἐπιγανρωθείς, being proud of, rejoicing in.* To him was entrusted the chief command of the expedition over the mountains.

31. *ὅπως* = *ἵνα, that.* The subjunctive aorist would have been admissible after this particle, but continuance of action denoted by the future, seems to have been demanded rather than the momentary or transient action of the aorist. Cf. N. on I. 2. § 3. —— *ἔχωι*

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οἴσεις, bring with you. There is a slight pleonasm in ἔχων thus joined to *φέρειν.* —— *εἰ καὶ αὐτὸς ἔρχωμαι, whether I myself am coming also.* This present has the force of the future like εἶμι. S. § 209. N. 3. —— *μαθεῖν, to learn* by personal inspection.

32. *οὕτως, thus,* i. e. to send a messenger beforehand. —— *μὴ προειπόντα, without sending word in advance.* —— *συνταξάμενος ᾗ ἄριστον = συνταξάμενος (when he had drawn up) ταύτῃ τῇ ὁδῷ, ᾗ ἄριστόν ἐστι συντάξασθαι.* —— *πρὸς τὸ ἀνύτειν τὴν ὁδόν, for performing his march.* —— *τῷ,* i. e. *τινί.* —— *θαῤῥεῖν τε παραγγέλλειν, to command them* (i. e. the Armenians) *to take courage.* —— *ἀγοράν,* i. e. the provisions and commodities sold at market. —— *εἴτε .... βουλόμενος, whether he should by chance wish to sell meat or drink.* For the construction of *τυγχάνοι — βουλόμενος,* cf. S. § 222. 4.

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BOOK III.

CHAPTER I.

1. τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου. For the construction, cf. S. § 179. N. 2. Cf. the Lat. *audire aliquid ex aliquo.* —— ἀδικοίη is explained by λιπὼν and οὐ πέμπων. —— καὶ τὸ μέγιστον, *and what was greatest, most important.* καὶ τὸ μέγιστον τοῦτο ἦν would be the full form of the expression. —— ὅτι . . . . ἀρχόμενος, *because he was about to be seen* (by Cyrus) *to have begun to fortify his palace* = because Cyrus would soon be present, and see the fortifications which he had commenced, and which would furnish evidence of his intention to become independent of the Medes. Palaces in ancient times were most usually fortified places. ὅτι is to be translated here = μή, *lest.* —— ἱκανὰ ἀπομάχεσθαι, *strong enough to fight from.*

2. διέπεμπεν ἀθροίζων, *he sent around* (δια-) *to assemble.* S. § 222. N. 3. —— τὴν τοῦ υἱοῦ, i. e. the wife of Tigranes his eldest son. See § 7, infra. —— κατασκευήν, *furniture.* —— προπομπούς, *escorts, conductors.* —— Αὐτός, *he himself*, is opposed to the members of the king's family just spoken of. —— κατασκεψομένους ἔπεμπε, *he sent out persons to reconnoitre.* S. § 222. 5. —— τοὺς παραγιγνομένους refers to the Armenians, who were coming in to the aid of their king, not those who had already come in and were present, when the hostilities commenced, for then it would have been παραγενομένους. —— ταχύ, *soon, presently.* —— παρῆσαν, sc. αὐτῷ, i. e. the Armenian king. —— ὅτι καὶ δὴ αὐτὸς ὁμοῦ, *that now he himself* (i. e. Cyrus) *was near.* ἦν is to be supplied (S. § 157. N. 10). ὁμοῦ literally signifies, *together, in the same place*, and hence *near. hard by.* See N. on I. 4. § 23. Sturz adopts the reading αὐτὸς οὗτος, *is ipse* quem timeret, and gives to αὐτὸς a certain degree of emphasis. See N. on II. 3. § 4.

3. εἰς χεῖρας ἐλθεῖν, *to come to an engagement.* To this, ὑπεχώρει, *he began to retreat* (S. § 210. N. 1) is opposed in the next member. —— τοῦτο — ποιήσαντα, i. e. retreating. —— αὐτὸν refers to the Ar-

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menian king. —— *Ἕκαστος* is in partitive apposition with *ἐκείνοι* understood, referring to *οἱ Ἀρμένιοι* and the proper subject of *διεδίδρασκον*. See N. on II. 2. § 6. —— *ἐπὶ τὰ ἑαυτοῦ, in domum suam.* Cf. *ἐπὶ σφέτερα.* Odys. 1. 274. —— *τὰ ὄντα, facultates, effects* which can be moved. —— *ἐκποδών, out of the way* of the enemy = *in a safe place.* —— *διαθεόντων* depends on *μεστόν.* Kühn. (§ 273. 5. b) refers this to the genitive of *material* or *source.* —— *φεύγοντα, while fleeing away, in flight.* —— *ὡς πολεμίῳ, as his enemy.* —— *Οὕτω,* i. e. in consequence of his proclamation. —— *οἱ μὲν πολλοί, the greater part.* See N. on I. 6. § 20. —— *ἦσαν δὲ οἵ, but there were those who* = *but some.* K. § 331. R. 4.

4. *ταῖς γυναιξί,* i. e. the females of the royal family spoken of § 2, supra. —— *εἰς τοὺς ἐν τῷ ὄρει,* i. e. Chrysantas and his party, who had taken possession of the mountain. Cf. II. 4. § 30. —— *κραυγήν τε ἐποίουν.* Cf. *κραυγὴν πολλὴν ἐποίουν,* Anab. II. 2. § 17, which is sufficient to show, that Fischer is wrong in contending for *ἐποιοῦντο,* on the ground that the Armenian women *themselves* raised the cry, since either voice expresses this idea. —— *ὁ παῖς* refers to Sabaris, the youngest son of the king. —— *ἁλῶσαν, were taken.* The 2 aor. act. of *ΑΛΙΣΚΩ* has a passive signification. Cf. S. § 205. N. 4. —— *ὡς ᾔσθετο τὰ γιγνόμενα, when he perceived what had taken place,* i. e. the capture of his wife and children. The accusative here follows *ᾔσθετο,* because it is conceived as a simple part comprehended by the senses; but in *ἅτε ᾐσθημένος τοῦ γεγενημένου* (V. 3. § 20), the single parts of the compound whole are perceived. Cf. Rost, § 108. N. 7; Jelf's Kühn. § 487. 3. —— *ἀπορῶν ποῖ τράποιτο, being at a loss where he should turn himself.* —— *ἐπὶ λοφον.* See II. 4. § 19, where the eagle is said to have carried off the hare to a certain eminence (*ἐπὶ λόφον τινά*), which omen was now fulfilled in the retreat of the Armenian king to the hill, and his subsequent surrender to Cyrus.

5. *τῷ παρόντι στρατεύματι, with his forces which were present* (S. § 199). A part of his army was with Chrysantas on the mountains —— *καταλιπόντα, having left.* This participle may be translated as a verb, according to the principle of construction noticed in N. on I. 3. § 7 (init.). —— *τῷ Κύρῳ* does not denote the subject of the action (S. § 200. 1). but is the Dat. commodi (See N. on I. 2. § 6). —— *τῶ . . . . μάχεσθαι, to resist hunger and thirst.* —— *οὐδετέροις,* i. e. with neither hunger and thirst, nor with Cyrus and his army.

6. *αὐτόθι,* i. e. upon the hill. —— *καὶ οὐ* = *and not rather.* Our idiom would collocate the words thus: *Why then do you not descend to us instead of remaining there.* —— *ὁ δικάζων, the judge.* S. § 140. N. 3. —— *Δῆλον . . . . βούλοιτο,* it is evident (that he will be the

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judge) *to whom the divinity has given the power without a trial* (ἄνευ δίκης) *to do with you as he pleases;* an answer, as Lange well remarks, worthy of such a Cyrus as Xenophon has depicted. —— τὴν ἀνάγκην, "*angustias, difficultates.*" Sturz. —— τὰ ἄλλα πάντα refers to the family and effects of the Armenian king. —— ἐστρατοπεδεύσατο, *encamped round about him, enclosed him* with his forces. This circular position of the army of Cyrus is implied in εἰς τὸ μέσον. —— ἤδη, *now.* At this time Chrysantas, according to the orders he received (§ 5, supra), had united his forces with those of Cyrus.

7. σύνθηρος, *a fellow-huntsman.* —— ὥσπερ εἶχε, *just as he was,* not having performed his ablutions or changed his dress, although he had just come from a journey, and was going into the presence of such a personage as Cyrus. —— αἰχμαλώτους refers here to persons of both sexes, and is put in the masculine by the construction called *syllepsis.* Cf. Crosby, § 479; S. § 137. 2.

8. ἄλλο . . . . ὅτι, "*in nothing else did he treat him amicably, but said that,* i. e. in nothing else than in saying that, etc. and as this was not amiable, the implication is that he did not treat him amicably at all." Colton. —— εἶπε δὲ — ἔφη. See N. on I. 3. § 6. ὅτι serves here as a mark of quotation. —— Εἰς καιρὸν (= εὐκαίρως), *at the right time, at a seasonable moment.* —— ἀκούσῃς παρών, *that you may be present and hear.* παρὼν is far from being expletive, as it makes ἀκούσῃς refer to that, which Tigranes would hear with his own ears. —— προσκάλει, sc. αὐτὸν referring to εἴ τις = *whoever.* —— τὰς γυναῖκας refers to the Armenian princesses spoken of in § 2, supra. —— ἁρμαμάξας. The *harmamaxa* was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of women and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaxa, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria.

9. Ὁπότε δὲ καλῶς εἶχεν = *but when all things were prepared* for the trial, *when it was time* to begin the trial. Fisch. makes καλῶς εἶχεν = καιρὸς ἦν. II. 3. § 21. Sturz renders it: *cum omnes adessent et silerent.* —— ἵνα σοι ἦν γε ἀπῇ τὸ εἰμισητότατον, *in order that this one* (crime) *at least may be absent from you, which is most hateful.* εν in composition has frequently the force of μάλα, πάνυ. —— τὸ — φαίνεσθαι is the subject of γίγνεται. The clause εὖ ἴσθι ὅτι properly belongs before τὸ — φαίνεσθαι, its present collocation promoting vivacity and also giving emphasis to the words going before it. —— σοῦ — τυγχάνειν depends upon ἐμποδών. —— For the construction of

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συγγνώμης — τυγχάνειν, cf. S. § 178. 2. —— *ἔπειτα δὲ* introduces an additional reason why the Armenian king should speak the truth, viz. the presence of his family and friends, who would know if he prevaricated or was guilty of falsehood. —— *ἢ τὰ γενόμενα, than those things which happened = than the truth.* —— *σὲ καὶ αὐτὸν . . . . παθεῖν, that you condemn yourself to death; to suffer the utmost evils.* Cf. Lat. *ultima pati.* For the construction cf. S. § 183. 2. —— *ὡς τἀληθῆ ἐροῦντος* (sc. *ἐμοῦ*). S. § 192. N. 2. —— *τούτου . . . . βούλεται, let whatever will happen on account of this*, i. e. whatever may be the consequence of speaking the truth.

10. *ἐπολέμησας — Ἀστυάγει.* "Verbum *πολεμεῖν* construitur cum dativo ita, ut sit *bellum gerere*, etiam *pugnare cum aliquo*: sed *πολεμεῖν πρός τινα* est, *apparare bellum contra aliquem*, et *πολεμεῖν τινα aliquem oppugnare.*" Fischer. In respect to the thing here spoken of, cf. II. 4. § 13. —— *Ἔγωγ', I did.* In responses *ἔγω* is employed as an affirmative. —— *ἔφη = ὡμολόγει.* Cf. Anab. I. 6. § 7; VII. 2. § 25. —— *δασμὸν . . . . ἐπαγγέλλοι.* See II. 4. §§ 12, 13. —— *Ἦν ταῦτα = these things were so.* —— *τέ, and, in addition to* withholding your tribute. The adjunctive force of *τέ* is here fully seen. —— *Ἐλευθερίας ἐπεθύμουν.* In some editions we find *καὶ ὃς ἔφη.* Born. retains *ἔφη.*

11. *Καὶ γάρ, doubtless, in truth.* See N. on I. 2. § 7. —— *ἦν δὲ δή, but if now.* —— *δουλωθείς, being reduced to servitude.* —— *ἐπιχειρῶν — φαίνηται.* See N. on I. 3. § 1. —— *ἀγαθόν, just, worthy.*

12. *καθ' ἕν ἕκαστον, at each one* (i. e. at each question) *= every time.* —— *ἀμάρτῃ, revolts* from you. —— *ἀντ' αὐτοῦ, instead of him, in his place.* —— *Ἄλλον καθίστημι.* Supply mentally *ἀντ' αὐτοῦ* from the preceding proposition. —— *Ἀφαιροῦμαι* (sc. *αὐτοῦ ἐκεῖνα.* S. § 181. 2) *ἃ ἂν ἔχων τυγχάνῃ = πένητα ποιῶ.* —— *Ἦν — γιγνώσκῃς αὐτὸν ἀφιστάμενον, if you know that he has deserted.* See N. on II. 1. § 11. —— *τί . . . . λέγοντα, for why should I die under the disgrace of a falsehood, rather than* (to die) *telling the truth?*

13. *Ἔνθα δή, here then, hereupon*, i. e. when the trial had proceeded to that point, in which the Armenian king had pronounced sentence of condemnation upon himself. —— *ὁ μὲν παῖς* refers probably to Sabaris, since as Fischer remarks, his elder brother Tigranes seems to have been of a very firm and equable mind. —— *τιάραν.* The Persian *tiara* was *ὀρθή, upright*, worn only by the king; and *κεκλιμένη, inclined*, i. e. falling on one side, and worn by the king's subjects. —— *τοὺς πέπλους κατερρήξατο.* Among the orientals this was a sign of the greatest grief and distress. —— *ἐδρύπτοντο, began to tear their own flesh.* —— *ὡς οἰχομένου τοῦ πατρός, as though their father was gone;* euphemistically spoken for, *was dead.* Cf. Anab.

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III. 1. § 32. —— ἤδη, *now.* —— σιωπῆσαι, sc. αὐτάς. —— τὰ μὲν δὴ σὰ δίκαια ταῦτα, *these thy decisions are just.* σὰ is antithetic to ἡμῖν in the next clause. Schneider and Poppo approve of Weiske's translation: *hoc tu jure adversus alium uteris*, seu, *ita de alio statuere tu justum putas.* —— ποιεῖν, *was accustomed to do.* —— ὧν = ἐκείνων ἅ, of which equivalent the antecedent depends on τἀναντία, which sometimes takes the genitive. S. § 186. N. 2. —— ποιεῖν takes the time of the imperfect from ἔφη (S. § 209) and denotes here *customary* action. S. § 200. N. 2.

14. ἀποροῦντι ἔοικεν is a delicate periphrasis for ἀπορεῖ. —— ἠνθημένος, *having noticed,* "*calling to mind.*" Sturz. With the participle αἰσθάνεσθαι signifies *to perceive, to observe, to understand, to learn,* with the infinitive, *to think, to imagine.* —— σοφιστὴν is here used in a good sense, as a *teacher, a learned man,* who gave lessons in things pertaining to the art of speaking, of reasoning, and in short of all things having reference to human action. In consequence however, of the false display of the σοφισταί, and the skill with which they perverted truth, they came by degrees into public odium, and were severely handled by Socrates, Plato, Aristophanes, and others. As the sophist here spoken of, had been seen by Cyrus in company with Tigranes, he felt some curiosity to hear how the Armenian prince had profited by his instruction in the art of reasoning. —— αὐτῷ refers to Tigranes. —— ὅ,τι ποτέ, *what in the world.* —— The subject of ἔφοίη is properly αἱ τοῦ attracted to the foregoing clause, and put in the genitive after ἀκοῦσαι. —— πρόθυμος, *boldly.*

15. ἄγασαι τοῦ πατρός. The genitive here denotes the object in which that which was worthy of admiration was perceived. Kühner (§ 273. f.) ranks this with the genitive of *material.* That which is admired (viz. ὅσα = τοσαῦτα ὅσα) follows in the accusative. They err who explain τοσαῦτα in this equivalent as an accusative synecdochical. Cf. Jelf's Kühn. § 495. —— συμβουλεύω σοι τοῦτον μὴ μιμεῖσθαι. The argument is, that as the father of Tigranes was a bad man, Cyrus ought not to imitate him, and therefore inasmuch as he had just acknowledged that he would put to death such delinquents as he himself was, Cyrus should not follow his example by punishing with death the Armenian king: a sophistical argument which Cyrus well refutes in τὰ .... μιμοίμην, *by doing justly I should least of all imitate the one who had transgressed.* —— ἔφη refers to Tigranes. —— πατέρα depends on κολαστέον, which is followed by the case of the verb from which it is derived. K. § 284. 3. (12); S. § 162. 2. —— σὺν τῷ σῷ ἀγαθῷ = *so that it may be to*

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your own advantage. *σὶν* here denotes the *manner*. Tigranes now appeals to the interests of Cyrus. —— *οὕτω*, *thus*, i. e. by the latter of the preceding suppositions.

16. *μεγάλα γ' ἂν ζημιοῖο* may be referred to S. §§ 165. 1; 206. 3; Mt. § 415. *Obs.* 3. —— *ὁπότε σοι πλείστου ἄξιοι εἶεν κεκτῆσθαι* = *ὁπότε σοι πλείστου ἄξιον εἴη αὐτοὶς κεκτῆσθαι.* —— *ὁπότε — ἀλίσκοιντο.* The optative without *ἄν* is employed in this adverbial clause, without any reference to the time of the principal clause, to denote what is a mere supposition or assumption, the time of which is left uncertain. Cf. K. § 337. 8. See N. on I. 6. § 3. —— *ὁπότε ἀδικοῦντες ἁλίσκοιντο, when they are convicted of acting unjustly* (see N. on I. 3. § 11). For the construction of the participle as a complement of *ἁλίσκεσθαι* and kindred verbs, cf. K. § 310. 4. (b). See N. on III. 3. § 39. —— *ἀρετῆς* is here used in a comprehensive sense, embracing all the good qualities both of body and mind, together with riches, power, honor, etc. This is evident from the following context. —— *τί γὰρ ἂν χρήσαιτ' ἄν τις, for in what respect can any one use; what use can any one make* = *no one can use.* —— *μὴ σώφρονι* = *εἰ μὴ σώφρων εἴη.*

17. *ἐξ ἄφρονος* = *immediately subsequent to his being void of sense.* *ἐκ* is here used of *time*. —— *Πάνυ μὲν οὖν, yes indeed, certainly.* These are the words of Tigranes. The next sentence contains the answer of Cyrus. —— *πάθημα*, "*affectio*." Sturz. Applied to the body it signifies, *disease*, to the mind, *passion, affection.* It is here opposed to *μάθημα, that which is learnt, a matter of knowledge.* —— *ἄν δήπου — ἄν τις γένοιτο.* The repetition of *ἄν* arises from the intervening clause *εἴγε φρόνιμον κ.τ.λ.* —— *δήπου, doubtless, I suppose.*

18. *καί, even.* —— *δι' ἀφροσύνην* = *imprudent.* *διὰ* here denotes *cause* or *reason*. K. § 294. II. 3. a. —— *ἡττηθῇ, was worsted*, 1 aor. of *ἡττάομαι*. The subjunctive here denotes indefinite frequency. —— *πρὸς τοῦτον, towards him*, i. e. the conqueror. —— *ταύτῃ* refers to the city which was victorious. —— *ἀντί, instead of.*

19. *ἧττον, defeat*, opposed to *νίκη*. Although the Armenian king had not been defeated in battle, yet as he had been obliged to surrender unconditionally to Cyrus, he had suffered what was equivalent to a defeat. —— *οἵτως ἰσχυρίζῃ, do you so stoutly affirm* (Mt. § 984). —— *σύνοιδεν .... γενόμενος, he is conscious to himself, that while he has been eager for liberty, he has become such a slave as he never was before.* For the construction of *σύνοιδεν* with the participle, see N. on II. 1. § 29. —— *ἃ .... ἀποβιάσασθαι, what things he thought he could effect by concealment, by forestalling, or by force.*

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The infinitives λαθεῖν, φθάσαι, etc. are the subjects of χρῆναι and govern ἁ. —— γενόμενος after ἱκανὸς depends on σύνοιδεν. —— δὲ in Σὲ δὲ οἶδεν introduces an illustration or proof of what has just been asserted in the previous sentence. —— καὶ μηδ' ὁτιοῦν φρονοῦντας, *and having no understanding whatever.* —— ἀποκεῖσθαι, *to be kept in secret, to be ready prepared,* so that the Armenian king could flee to them; literally, *to be laid up in store,* as fruits, provisions, raiment, etc. —— εἱρκτάς, *inclosed places, fastnesses.* —— τάχει δὲ τοσοῦτον περιεγένου, *and you have so far excelled him in despatch.* S. § 184. 1. —— πρόσωθεν, *from afar.* —— ἵφθασας ἐλθὼν — πρίν, *you have come before that.* See N. on II. 4. § 25. —— τοῦτον, i. e. the Armenian king. —— ἀθροίσασθαι follows πρίν. S. § 220. 2.

20. Ἔπειτα, *and so, indeed.* This particle serves to introduce questions (usually ironical) with strong emphasis. Cf. K. § 344. 5. e. —— τοιαύτη ἥττα, *such a defeat,* i. e. being so out-generalled as the Armenian king had been by Cyrus. ἥττα is opposed to μάχῃ at the close of the sentence containing the reply of Tigranes. —— σωφρονίζειν, *ad officium reducere.* Sturz. Literally, *to make sane, to recall one to his senses.* —— γνῶναι — ὄντας. See N. on II. 1. § 11. —— ἰσχύι, *by force,* opposed to the arts and stratagems of war. —— ἔστιν ὅτε (= ἐνίοτε), *sometimes;* literally, *there is when.* K. § 331. R. 4. —— σωμασκήσας, *by exercising the body.* —— ἀναμαχεῖσθαι, *to repair the defeat;* literally, *to fight it up.* Some incorrectly translate: *to renew the contest.* Cf. Thucyd. VII. 61. § 3, with Bloomfield's note. —— οἷς δ' ἄν. See N. on I. 1. § 2. —— βελτίους τινες, *in some degree better, somewhat better.* —— ἄνευ ἀνάγκης, *without* (= when there is no) *necessity.* A beautiful tribute is here paid to mental excellence in comparison with mere physical force.

21. ἔφη, here refers to Cyrus. —— τοὺς κλέπτας, sc. γιγνώσκειν from the preceding clause. —— καὶ νῦν, *even now,* i. e. at the present time. —— οὐκ ἐξημπέδου, *has not held fast, stood to.* —— ἅν = ἐκείνων ἅ, the relative being governed by συνέθετο, *agreed on.*

22. τοῦτο refers to ὡς (*how that*) τὸ γνῶναι μόνον κ.τ.λ. —— πέπονθε .... κακὸν is a refutation of what Tigranes had just said, viz. ὥσπερ .... δίδωσιν. —— φοβεῖται .... πάθῃ. The order is: εὖ οἶδ' — ὅτι φοβεῖται μὴ (*lest.* S. § 224. 5) πάθῃ κ.τ.λ.

23. τι — καταδουλοῦσθαι, *that any thing breaks down in spirit,* literally, *reduces to slavery.* Cf. Memorab. III. 5. § 5. —— φόβου depends on μᾶλλον. —— τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ, *which is considered the most efficacious instrument of correction.* —— σιδήρῳ (= *war*) is put for arms, such as swords, arrows, darts, javelins, etc. —— καί, *even.* —— πάλιν μάχεσθαι = ἀναμάχεσθαι. ——

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τοῖς αὐτοῖς, i. e. their conquerers. —— ἔτι, *even.* —— ἀντιβλέπειν, *to look upon = to meet the eyes.* —— ὡς ὁ φόβος κ.τ.λ. The order is: ὡς ὁ φόβος κολάζει μᾶλλον τοὺς ἀνθρώπους τοῦ (= ἢ τὸ) κακοῦσθαι ὑφ' ἑαυτῶν. These are the words of Cyrus.

24. μὴ φύγωσι πατρίδα, *lest they flee their country = lest they be exiled from their country.* One of the significations of φεύγω is, *I am an exile.* When the verb has this meaning, it is usually followed by ἐκ πατρίδος (Cf. Anab. I. 3. § 3) instead of πατρίδα. —— μὴ ναυαγήσωσι depends on φοβούμενοι. —— σίτου — λαχχάνειν. S. § 178. 2. —— οἱ δὲ ἤδη μὲν φυγάδες, *but those who are already exiles, in exile.* —— ἔστιν ὅτε. See N. § 20, supra. —— καί, *even.*

25. Ἔτι, *still,* strengthens the comparative φανερώτερον. K. § 239. R. 1. —— ἐν τοῖσδε, "*ex his.*" Fischer. —— ληφθέντες, *being taken captive = in captivity.* —— προαποθνήσκουσιν, *have died beforehand,* i. e. before the time of their death had they been free from fear. —— οἱ μὲν and οἱ δὲ are in partitive apposition with ἔνιοι. —— ἀπαγχόμενοι, *strangling themselves.* These participles denote the *manner* or *means* of their death. See N. on I. 2. § 15. —— οὕτω .... ψυχάς, *thus of all terrible things fear especially strikes down the mind,* i. e. breaks down the spirit and energy of a man. τῶν δεινῶν limits ὁ φόβος, as genitive of the whole. —— Τὸν δ' ἐμὸν .... ψυχήν, *but in what state of mind now do you think my father to be?* τὴν ψυχὴν is the accusative synecdochical.

26. τοῦτον οὕτω διακεῖσθαι, *that he* (i. e. the Armenian king) *is thus affected,* i. e. tormented with fear. τοῦτον is employed δεικτικῶς (See N. on I. 3. § 5). —— τοῦ αὐτοῦ ἀνδρὸς εἶναι, *to be characteristic of the same man.* S. § 175. —— εὐτυχοῦντα, *in prosperity.* The participle here denotes *time.* See N. on I. 3. § 11. —— πταίσαντα is opposed to εὐτυχοῦντα, and πτῆξαι, *to be frightened* (literally, *to crouch from fear*), is antithetic to ἐξυβρίσαι. —— ἀνεθέντα, (1 aor. pass. part. of ἀνίημι) *having been liberated* from fear and danger. —— πάλιν αὖ, *again.* This doubling of πάλιν and αὖ is frequently found in the Attic writings and also in Herodotus. —— πράγματα παρασχεῖν, *to furnish trouble.*

27. ναὶ μὰ Δί'. See N. on I. 4. § 27. —— ἔχει .... ἡμῖν, *our delinquencies furnish a reason for you to distrust us.* For ὥστε with the infinitive, see N. on I. 1. § 5. —— ἄλλο ὅ,τι ἂν βούλῃ πιστὸν λαμβάνειν, *to receive any other pledge which you please.* —— οὐδέν τι, *in no respect.* S. § 167. —— τούτοις, *on account of these things,* i. e. the possession by Cyrus of the fortresses and pledges spoken of in the preceding clause. —— μεμνησόμεθα, 3 fut. pass. as middle of μιμνήσκω, *we will remain mindful.* Cf. Crosby, § 809. —— τινὶ τῶν ἀνα-

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μαρτήτων, to any one of those who are faultless. —— *τὴν ἀρχὴν* = *the satrapy*, since the speech is concerning the government of Armenia, now subject to the Median king. —— *καὶ ἅμα, at the same time also.* —— For the construction of *φίλον νομίσωσί σε*, cf. S. § 166. —— *φυλαττόμενος τὸ ἀπεχθάνεσθαι, in order to be on your guard against their enmity.* The participle here denotes the object or purpose of *ἐπιθήσεις*. Cf. K. § 312. 4. c. —— *τοῦ μὴ ὑβρίσαι, in order that they may not be insolent; in order to prevent their insolence.* —— *μὴ . . . . ἐδέησεν, lest it be necessary for you to reduce them to obedience* (literally, *to bring them to their senses*), *still more than it is necessary to reduce us.* Schneider edits *δεήσει* (cf. IV. 1. § 18) instead of *δεήσῃ*, in which he is followed by Born. and Nobbe. See Jelf's Kühn. § 814. *a.* Cf. IV. 1. § 18.

28. *εἰδείην* — *ὑπηρετοῦντας*. See N. on I. 6. § 6. —— *ἀηδῶς* qualifies *χρῆσθαι*. —— *εὐνοίᾳ*, as here, is sometimes represented as felt by inferiors towards those in a higher station. So Thom. explains: *εὐνοία, καὶ ἀπὸ τοῦ ἐλλάττονος πρὸς τὸν μείζονα*. Cf. Anab. I. 8. § 29; II. 6. § 13. —— *φιλίᾳ τῇ ἐμῇ, love to me.* "The adjective personal pronouns sometimes take the place of the objective genitive." K. § 302. R. 2. Cf. Crosby, § 728; S. § 146. N. 1. —— *καὶ ἁμαρτάνοντας, even if they transgressed.* The apodosis is *μοὶ δοκῶ* — *φέρειν*. —— *τοὺς μισοῦντας*, sc. *φέρειν*. —— *ἔκπλεω, abundantly, completely.* —— *δὲ* = *although.* —— The position of *Φιλίαν* is highly emphatic. —— *σοὶ* depends on *ἔξεστι*. —— *ἔφη* refers to Cyrus. —— *εἰ ἐθέλοιμι.* The apodosis is *φιλίαν ἂν λάβοιμι*, to be supplied from the preceding question of Tigranes.

29. *ὅτῳ . . . . πατρί, whom you could gratify as much as my father.* *ὅτῳ* refers to *τινὰ* the omitted object of *εὐφρεῖν*. —— *ἢν τινα ἐᾷς ζῆν* is a kind of litotes for, *if you do not kill.* —— *τῶν* — *ἠδικηκότων*, limits *τινά*. —— *σοὶ* limits *εἶσεσθαι*. —— *τοῦτον, for this* (S. § 187. 1), i. e. the granting of life. —— *χάριν* — *εἴσεσθαι, will be grateful.* See N. on I. 3. § 14. Cf. Vig. p. 56. —— *αὐτὸν* refers to *τινὰ* in the clause *ἢν τινα ἐᾷς*. —— *τί δ', what now* = what shall I say. Colton supplies *φήσω, ῥητέον*, or some such words. —— *ἢ . . . . ἀφαιρεθῆναι, than he who thinks it befitting him to be deprived* of them, i. e. that he could justly be deprived of them. —— *ἔξει*, sc. *ἐκεῖνος*, referring to *τινά, what person.* —— Construct *λυπούμενον* with *οἶδα*. See N. on I. 6. § 6. —— *ἡμᾶς*. If the Armenian king had been deprived of his kingdom by Cyrus, it would have affected the happiness of Tigranes and all the children of the king, and hence he employs the pronoun *ἡμᾶς*, referring to the king and all his family. —— *οἰκοῦν καὶ τοῦτο* — *δῆλον, and is not this evident.* See N. on *οἰκοῦν*, II. 1.

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§ 8. —— *λαβὼν τὴν ἀρχήν, if he receive the government* (see N. above on *ἀρχήν*). The apodosis is *ἂν—εἰδείη*.

30. *Εἰ δέ τί σοι — μέλει, if you have any concern.* *τί* is the synecdochical accusative. *μέλει* is limited by *σοὶ* and *τοῦ — καταλείπειν*. S. §§ 182. N. 3; 221. —— *ὡς ἥκιστα τεταραγμένα, disturbed in the least, in the least confusion.* —— *ἀπίῃς* to the Median headquarters. *ἡσυχαιτέρως ἔχειν, will be more quiet* (see N. on I. 2. § 7). This is opposed to *ἥκιστα τεταραγμένα*. —— *τὰ ἐνθάδε* (subject of *ἔχειν*. S. § 141. 2), *the things here*, i. e. the affairs of the Armenian government. —— *καινῆς ἀρχομένης ἀρχῆς* denotes *circumstance*. Cf. S. § 192. —— *ἤ, than.* —— *εἰωθυίας* (sc. *ἀρχῆς*), 2 perf. part. of *ἔθω*, which is exclusively Epic, and found only in the participle *ἔθων*, whence the Attic *εἰωθα*. Cf. Soph. Gr. Verbs, p. 129; Carmichael Ir. Gr. Verbs, p. 89. —— *ἐξάγειν* from Armenia to be used in the war against the Assyrians. —— *ἐξετάσαι = ἐξέτασιν ποιεῖσθαι, to hold a review of.* The word here is taken in the extensive sense, *to make a levy and to review the troops* newly raised, rejecting those who were unsuitable to go to war, and furnishing all with the necessary equipments. No individual could so well hold this review of the new levied forces as the Armenian king, who had so long commanded them. —— *τοῦ — κεχρημένου*, depends on *μᾶλλον*. *κεχρημένου* is here used according to Butt. (Ir. Verbs, p. 267), in the strict sense of a perfect. —— *αὐτῇ* refers to *στρατιάν* in the preceding clause. —— *τὰ ὄντα = οὐσία, property, money.* See § 31, infra. —— *ἀγαθὰ* (i. e. *ᾗ ἀγαθὰ*) "est formula blande hortantis atque adeo praemittitur imperativo." Sturz. —— *ἡμᾶς ἀποβαλών, by rejecting us, if you reject us.* The protasis is often contained in a participial clause. These closing remarks of Tigranes are eminently adapted to secure the end which he had in view, viz. the pardon of his father. The whole management of the affair by the young prince, is replete with wisdom and practical tact, as well as honorable to the filial love, which plead so ardently and ingeniously for the life of a father.

31. *ἀκούων* denotes the ground of the feeling expressed in *ὑπερήδετο*. —— *αὐτῷ, by him* (S. § 200. 1), i. e. Cyrus. —— *ὑπέσχετο*. Cf. II. 4. § 14. —— *ἐμέμνητο γὰρ εἰπών, for he remembered to have said.* See N. on I. 6. § 3. —— *ἐκ τούτου δή, so upon this.* —— *τὸν Ἀρμένιον*, i. e. the father of Tigranes. —— *ταῦτα* (synecdochical accusative) *πείθωμαι ὑμῖν*, i. e. if I believe that you will do that which you have promised.

32. *ἁπλοϊστέρων, more simple, frank, sincere*, i. e. evincing more fully, that I am free from all intention to deceive. —— *δικαιότερον*.

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i. e. more indicative of my willingness to render you all the duty I owe you. —— *ἰδόντα*, sc. *αὐτήν*. —— *δοκῇ*, sc. *ἄγειν*. —— *στρατιάν*. Fischer says that *στρατιὰν* is added "quia non dici potest *δύναμιν ἄγειν*. —— *τὴν δὲ* responds to *ὅσην μὲν* in the preceding member. The construction is rather unusual, and stands for *τὴν μέν, ὅσην ἄν σοι δοκῇ — τὴν δὲ κ.τ.λ.* Cf. N. on II. 4. § 23. —— *Ὡς δὲ αὕτως* for *ὡσαύτως δέ, and in like manner.* —— *τούτων* limits *τόσα* the omitted antecedent of *ὁπόσα*. —— *αὐτὸν γνόντα, when you yourself know* (see N. on I. 3. § 11) how much money there is.

33. *Ἴθι δὴ λέξον, come then, declare.* Cyrus is willing to confide in the word of the Armenian, respecting the number of his forces and the amount of his riches, without an actual inspection of them. *Ἴθι*, imperative of *εἶμι* used here as an adverb of exhortation, *come well then.* —— *εἰς ὀκταχισχιλίους*. See N. on II. 1. § 5. —— *οἷς* is put for *οἵοις* by attraction to its antecedent *θησαυροῖς*. The clause *οἷς ὁ πατὴρ κατέλιπεν = τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι.* —— *εἰς ἀργύριον λογισθέντα, reckoned into silver*, i. e. being estimated according to its value in silver. This shows that *τάλαντα* is to be translated *talents of silver.* An Attic talent of silver was equal to £242. 16s. 6d.; or $1055.59.

34. *Τῆς — στρατιᾶς — τοὺς ἡμίσεις = τῆς στρατιᾶς τὴν ἡμίσειαν*, or *τῶν στρατωτῶν τοὺς ἡμίσεις.* —— *σοὶ* limits *πολεμοῦσι.* —— *οἱ — Χαλδαῖοι.* This people are not to be confounded with the Chaldæans, who dwelt in the country south of Babylonia; but their country was situated on the borders of Armenia, and they are the same probably as those spoken of in Anab. IV. 3. § 4. By some critics, they are regarded as the same people who are elsewhere called Chalybes. However this may be, they are not to be regarded as the same with the Chalybians, who dwelt in Pontus between the Jasonium Promontorium and the river Thermodon, and who were so celebrated for their iron-mines and forges. Cf. Anab. V. 5. § 1. —— *ὧν* is put for *ἅ*, being attracted by its antecedent *ταλάντων.* —— *δασμὸν* is in apposition with *ὧν* i. e. *ἅ*. —— *δασμὸν διπλάσια* (S. § 62. 2), *double the tribute*, i. e. 100 talents. —— *ἔλιπες, you omitted, neglected to pay.* —— *ἢν ὁ θεὸς εὖ διδῷ, if the gods grant me good fortune = deo volente.* —— *ἀνθ' ὧν = ἀντὶ τούτων ἅ*, of which the relative is governed by *δανείσῃς.* —— *ἄλλα πλείονος ἄξια εὐεργετήσειν, to confer upon you other benefits more valuable* (S. § 190. 2). *εὐεργετήσειν* depends on *ὑπισχνοῦμαι.* —— *ἀπαρι θμήσειν, to pay back.* —— *ἣν δόντα μοι* is an emphatic repetition of *ἢν ὁ θεὸς εὖ διδῷ.* —— *φαινολμην.* In the editions of Poppo, Bothe, Nobbe, and Lange, the vulgar reading *φαινολμην* is retained. Buttmann (Ir. Verbs, p. 350) says, however, that the various reading

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φανοίμην ought to have been long ago adopted. —— οὕτω, i. e. about repaying me. —— εἰ δὲ μή, *otherwise.* There is properly a partial ellipsis in this phrase, of παύσει οὕτω λέγειν, to be mentally supplied from the context. —— οὐ θαῤῥοῦντά με ἕξεις, a litotes = *you will dispirit me.* —— μηδὲν ἧττον σὰ εἶναι, *is nothing less yours.* The subject of εἶναι is ταῦτα the omitted antecedent of ἅ. —— ὧν = ἐκείνων ἅ, of which equivalent the antecedent is constructed with ἧττον. S. § 186. 1. —— *Εἶεν, let it be so, well,* 3 plur. optat. of εἰμί, with an interjectional use. S. § 229. —— ὥστε .... ἀπολαβεῖν, *in order to have your wife again.* For the construction of ὥστε with the infinitive, see N. on I. 1. § 5. —— ὥστε τοὺς παῖδας. Supply mentally from the foregoing question of Cyrus, ἀπολαβεῖν .... δοῦναι. —— καὶ τούτων, sc. ἀντί, which Stephan. with Leuncl. has inserted in his edition. —— διπλάσια τῶν ὄντων, *double the amount of what you possess.* The Armenian king had promised to give in ransom for his wife ὁπόσα ἂν δέηται = πάντα τὰ ὄντα, *all his riches.* He promised the same for the ransom of his children, by which he was pledged for twice the value of his property. For the construction of the genitive after διπλάσια, cf. S. § 187. 2.

36. πόσου ἂν πρίαιο, *how much would you be willing to pay;* literally, *for how much would you buy.* πόσου is the genitive of *price.* K. § 275. 3; S. § 190. 1. τοῦτο referring to ὥστε τὴν γυναῖκα ἀπολαβεῖν, may be supplied as accusative of the thing bought. —— κἂν τῆς ψυχῆς, *even at the price of my life.*

37. οὐδὲ γὰρ εἰλῆφθαι κ.τ.λ. As Tigranes had violated no agreement he stood in a different relation to Cyrus than did his father, and his wife would also be placed on a different footing from the other females belonging to the king's family. —— αἰχμάλωτον is in apposition with ταύτην. —— γε in σοῦ γε is highly restrictive = whatever others may have done *you at least.* —— μηδὲν αὐτῶν καταθείς, *paying nothing for them.* Kühner (§ 275. 3) places αὐτῶν amongst the examples of the genitive of *price.* Cf. S. § 190. N. 1, where the thing bought is said to be put in the genitive, the verb of the proposition not signifying to buy or sell. —— Οὕτω, i. e. in accordance with the invitation of Cyrus.

38. Διαπεπραγμένου, sc. αὐτῶν, which is readily suggested by the context, and therefore omitted for the sake of brevity. —— ἐκεῖνος — ὁ ἀνήρ, *that man,* i. e. the sophist spoken of in § 14. It is thought by some, that the death of this sophist was modelled after that of Socrates. Several points of resemblance seem to indicate that such was the case. Socrates was accused of corrupting the youth, and teaching them to be disobedient and disrespectful to their parents

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(Memorabil. I. 2. § 49). "Neque minus credibile est, ab eo Lamprocles filium esse admonitum ne judicibus succenseret." Weiske. —— ὃς — αὐτόν. "When the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces in the place of the relative a demonstrative pronoun, mostly αὐτός, or a personal pronoun." K. § 334. 1. —— θαυμάζειν αὐτόν. The verbs θαυμάζω and ἄγασθαι are followed by the accusative, when the admiration extends to the whole person or thing; by the genitive of the person and accusative of the thing, when one admires something in a person; by the genitive of the person and genitive of the thing depending on it; by the accusative of the person and genitive of the thing (II. 3. § 21) when one admires a person on account of some quality. Sometimes the genitive depends on a preposition (V. 2. § 12), and is often exchanged for the dative with a preposition. Cf. K. § 274. R. 2. —— The ellipsis in Οὐ γὰρ may be supplied by οὐκ ἔστιν ὅτι, he is no longer alive, FOR *has not this my father put him to death?* οὑτοσὶ is regarded by some as conveying a shade of censure, but if such were the case, the article before ἐμὸς πατήρ would have been omitted. Cf. K. § 246. R. 1. d. It is employed simply δεικτικῶς (see N. on I. 3. § 5) = *my father who stands here.* —— Τί λαβὼν ἀδικοῦντα, i. e. "quo in facinore et scelere deprehensum." Fischer. —— Καίτοι, *and yet.* —— ὡς καὶ ὅτε, *that even when.* —— μήτι is stronger than μή, *by no means, not at all.* —— ἀκούσια, *by compulsion, involuntarily*, opposed to ἑκούσια.

39. ἐπὶ τούτοις, *on this*, i. e. upon the receipt of this intelligence. —— Φεῦ τοῦ ἀνδρός, *alas! for the good man.* See N. on τῆς τύχης, II. 2. § 3. —— γυναιξὶ is constructed with συνέντας. —— αἰτιώμενοι is here followed by two accusatives, viz. τοῦτο (referring to ὡς .... γυναῖκας) and αὐτούς. Cf. S. § 183. R. 1. —— ἀφροντιστέρας (= positive) has here the signification, *lewd, unchaste*, being the opposite of σώφρων, which is applied frequently to a chaste and modest female. —— The subject of ἀφαιρεῖσθαι is αἱ τοὺς understood, referring to ἀλλοτρίους ἄνδρας. For the two accusatives αὐτὰς and τὴν φιλίαν, after ἀφαιρεῖσθαι, cf. S. § 165. 1. Lange makes φιλίαν to be in epexegetical apposition with αὐτάς, i. e. serving to define it more accurately. But it would be difficult in that case to see the use of πρὸς ἑαυτούς, which constructed with φιλίαν would make the clause very complete in its sense: *because they think* (S. § 222. 1) *that they* (the adulterers) *take away from them* (the adulteresses) *their love for them*, i. e. their husbands. The application of this illustration to the point in hand could easily be seen. The Armenian king did

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not put the sophist to death for corrupting the mind of his son, but for diverting his affections from his father.

40. *ἀνθρώπινα — ἁμαρτεῖν, to have committed a human* (i. e. venial) *error.* —— *συγγίγνωσκε τῷ πατρὶ* for putting the sophist to death. —— *φιλοφρονηθέντες* is referred by Fischer to the Armenian king and his family, but it is better to take it in a reciprocal sense: *having treated each other with kindness.* In Anab. IV. 5. § 34, we have the full expression *ἀλλήλους ἐφιλοφρονήσαντο.* —— *ἀναβάντες* refers to the Armenian king, Tigranes, Sabaris, etc.

41. *ὁ μέν τις, some one.* —— *ὁ δέ, another.* —— *οὐκ ἐκεῖνον ἐθεώμην*, i. e. I did not look at him with any attention. —— *Τὸν εἰπόντα.* Repeat *ἐθεώμην* from the preceding clause: *I looked at him who said* (cf. § 36). This sentence contains one of the most delicate and finely turned compliments, which can be found in the whole circle of ancient or modern literature.

42. *ξένια, dona hospitalia, presents of hospitality.* Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. These presents were given by princes and other great men, as marks of respect and friendship, to distinguished persons, who had been their guests and were on the eve of taking their departure. Such presents were also given to ambassadors, as a compliment to the king or people whom they represented. Cyrus and his retinue, after the reconciliation which had been so happily effected, were the guests of the Armenian king, being as it were the ambassadors of Cyaxares. —— *τοῖς ἑαυτοῦ, his own people.* —— *στρατεύεσθαι* with Cyrus. —— *παρεῖναι* at the Armenian head-quarters. —— *τὰ δὲ χρήματα, as it respects the money* (K. § 279. 7). —— *ὧν = ἐκείνων ἅ*, of which the antecedent is constructed with *διπλάσια* (see N. on § 35, end). In respect to the sum which Cyrus had mentioned, cf. § 34. It will be seen, that he retained only as much money as he originally designated. —— *εἶπεν, demanded.* —— *ἀπέπεμψεν, sent back.* Zeune from the Guelf. MS. adopted this reading for *ἔπεμψεν.* —— *οὐδ' ἄν, not even if.* —— *σκευοφόρον* is in apposition with *μέ.*

43. *ἐπὶ πόσῳ, for how much. ἐπὶ* here denotes *price.* Similar is our use of *at*, when we say, *he holds his horse at* $100. K. § 296. II. f. —— *ἀκούειν* is opposed to *ὁρᾶν* in the following clause. —— *συσκευάζεσθαι ὑμῖν ἔξη* is jocosely referred by Cyrus to Tigranes and his wife = *come now, pack up. it is time to be off.* —— *συνεσκευασμένους παρέσεσθαι* in like manner pleasantly refers to Tigranes and his wife. —— *ὅ,τι ἄν ὁ πατὴρ δῷ* follows in construction *συνεσκευασμένους* —— *ξενισθέντες*, "*donis hospitalitiis excepti.*" Sturz.

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CHAPTER II.

1. *ὁπόσους καιρὸς ἐδόκει εἶναι* (sc. *λαβεῖν*), *as many as he thought proper to take.* —— *ποῦ τειχίσειε.* "Male hoc interpretantur, *ubi muriere posset*, quod ob conditionem quandam (*si vellet*) cogitatione addendam Graece diceretur, *ποῦ ἂν τειχίσειε.* Ut verba hic scripta sunt, significant, *ubi muniret;* Cyrus enim non de eo dubitat, utrum muniat, nec ne, sed de loco solum, quo id faciat, incertus est." Poppo. —— *ποῖα εἴη τῶν ὀρέων ὁπόθεν, what were the mountains whence.* This clause follows *ἐπηρώτα* as accusative of the thing. For the optative in this interrogative sentence, cf. K. § 344. 6; S. § 216. 2. —— *οἱ Χαλδαῖοι.* See N. on III. 1. § 34. —— *σκοποί,* sc. *ἐκεῖ.* —— *ἐκείνων* refers to the Chaldæans. —— *σημαίνουσι, give a signal, announce by a given sign.* —— *ἐπὰν* (= *ἐπεὶ ἄν*) *αἴσθωνται,* i. e. when they are notified by the scouts, that the enemy is approaching. —— *Βοηθοῦσιν, they run to bring aid.* —— *ὡς ἂν ἕκαστος δύνηται, as each one may be able,* i. e. as fast as possible.

2. *πολλὴν τῆς χώρας* (= *τὸ πολὺ τῆς χώρας*), *a great part of the country.* K. § 264. R. 5. c. —— *τοῖς Ἀρμενίοις* is put for the adnominal genitive after *τῆς χώρας.* S. § 197. N 4. —— *διὰ τὸν πόλεμον* with the Chaldæans.

3. *Τῇ δ' ὑστεραίᾳ κ.τ.λ.* Tigranes came with the forces, which his father had promised to send to Cyrus. —— *εἰς τοὺς τετρακισχιλίους, about the sum-total of* 4000. The substantive takes the article, when the number is to be represented as the sum-total. K. § 246. 9. —— *πελτασταὶ ἄλλοι τοσοῦτοι, targeteers also* (*ἄλλοι, besides*) *to the same number.* —— *ἐν ᾧ συνελέγοντο, while they* (i. e. the Armenian troops) *were assembling* = *in the mean while.*

4. *καταλάβοιμεν, could seize upon, take possession of.* —— *σωφρονεῖν ἀνάγκη.* S. § 221. N. 4. —— *πρὸς ἡμᾶς* is constructed with *σωφρονεῖν.* —— *προθυμίᾳ* limits *σύμμαχον* = *useful.* —— *Ἢν . . . . ἀναβάντες, if we ascend the mountains before* (*φθάσωμεν πρίν.* See N. on II. 4. § 25) *the enemy assemble.* For the construction of *φθάσωμεν — ἀναβάντες,* cf. S. § 222. 4. —— *ἀμαχεί, without a fight, without striking a blow.* —— *χρησαίμεθ',* i. e. find to contend with.

5. *πόνων* follows *οὐδείς.* S. § 177. 1. —— *τοῦ νῦν καρτερῆσαι σπεύδοντας, than to persevere in using despatch.* "Quam in celeritate

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esse constantes." Lange. τοῦ καρτερῆσαι depends on the comparatives in the preceding clause. For the construction of καρτερῆσαι σπεύδοντας, cf. K. § 310. 4. e; S. § 222. 3. —— παρακελευόμενοι, *cheering us on.* —— ὠθοῦντες ἄνω ἡμᾶς, i. e. crowding against us with the horses, so as to push us up the mountains. —— μαλακύνηται = μαλακίζηται. —— ἐπιτρέπετε, sc. ἐκείνῳ μαλακύνεσθαι.

6. ἡγεῖτο, *led on* the army. The verb is here used of Cyrus as the commander of the army. Cf. § 9, infra. —— ὀρθίους ποιησάμενος τοὺς λόχους, *having formed the companies into columns*, i. e. in divisions so arranged behind each other, as to present a narrow front to the enemy. As the intervals between these divisions were compressed or extended, the columns were said to be in close or open order. See N. on I. 6. § 43. —— οἱ δὲ Χαλδαῖοι, i. e. the Chaldæan scouts. See § 1, above. —— τὴν ὁρμὴν ἄνω οὖσαν, *that the movement was up the mountain*, i. e. that the heights were the object of the assailing party. For the construction of ἔγνωσαν — οὖσαν, see N. on II. 1. § 11. —— φθάσωμεν — γενόμενοι. See N. on § 4, supra. —— οὐδὲν τὰ τῶν πολεμίων δυνήσεται, *the efforts of the enemy* (in assembling their forces) *will be of no avail.*

7. οἱ Χαλδαῖοι, i. e. each of the Chaldæans. —— καὶ — δέ, *and indeed.* —— διὰ . . . . εἶναι furnishes the reason why these people serve for hire (μισθοῦ στρατεύονται). —— ὀλίγη, *little*, i. e. but a small part of it. —— χρήματα "vel agros cultos ipsos vel agrorum fructus opesque rusticas significat." Schneider.

8. ἐπλησίαζον — τῶν ἄκρων. K. § 273. R. 9. —— οἱ ἀμφὶ τὸν Κῦρον (see N. on IV. 5. § 4) refers here to the troops of Cyrus who were in the van, i. e. the half of the Armenians who were in front. Cf. § 5, supra. For the grammatical construction, cf. N. on I. 4. § 21. —— αὐτίκα μάλα, *forthwith.* αὐτίκα is often strengthened by μάλα. —— ὡς, *inasmuch as, because*, introduces the reason why it would be necessary for Cyrus and his own immediate troops to fight. —— οὐ μὴ δέξωνται τοὺς πολεμίους, *will not receive the enemy*, i. e. will not abide their attack, but will turn and flee. οὐ μὴ with the subjunctive or future indicative is elliptical = *it is not* (οὐ) *to be feared that* (μὴ) *something will happen* = *something certainly will not happen.* K. § 318. 7; S. § 225. 2. —— αὐτίκα — ἐπειδάν, *immediately — when, as soon as.* —— ὑπαγάγωσι τοὺς πολεμίους ὑποφεύγοντες, *should draw on the enemy by* (a pretended) *flight.* Cyrus conceals from his soldiers the cowardice of the Armenians, by representing their flight as the result of design to draw the enemy away from their vantage ground. Notice the sudden transition from the oblique to the direct narration, which will account for the use of the sub

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junctive. Such transitions promote vivacity and give emphasis to a clause. Cf. Mt. § 529. 5; S. § 214. N. 1. —— *ὥστ' ἐγγὺς ἡμῖν γενέσθαι*, so that they (i. e. the enemy) *will be near to us*, i. e. within our reach.

9. *ἡγοῦντο, led on* (in the van), *led the way*. —— *οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων*. These words receive particular emphasis by their position, the one being last, and the other, first in the sentence. Cf. K. § 348. 6. —— *οἱ παρόντες* on the heights. —— *ἀλαλάζοντες, raising the ἀλαλά*, i. e. a war-cry in the onset of the battle in order to terrify the enemy, and infuse courage and ardor into the minds of those who raised it.

10. *ἱμεῖνον ἄνω, marching up* to the heights. —— *οἱ μέν τινες* refers to the Chaldæans, *αὐτοῖς* (S. § 195. 1), to the Persians. —— *ταχὺ* qualifies *ἀπέθνησκον*. —— *ἐάλωσαν*. See N. on III. 1. § 4. —— *εἶχετο* by the Persians. The subject is *τὰ ἄκρα*. —— *καθεώρων, looked down upon*. —— *ἐκ τῶν ἐγγὺς οἰκήσεων, from the habitations which were near*. S. § 141. 1.

11. *ὁμοῦ, together, in one place*. —— *καταμαθὼν .... ἔνυδρον, learning that the place where the look-out towers were, was strong* (by nature) *and contained water*. For the construction of *καταμαθὼν — ὄν*, see N. on I. 3. § 10. The Cod. Bud. and Alt. have *εὔυδρον, well-watered*, which Fischer prefers. —— *ἐτείχιζε, he began to build*. Inceptive imperfect. Crosby, § 800. —— *τέκτονές τε καὶ λιθοδόμοι*, "*joiners and masons*." Liddell and Scott. Others: *carpenters and stone-cutters*. —— *τοῖς παροῦσιν* is the dative of the voluntary instrument 'whereby.' Mt. § 396; S. § 198. —— *ἐτείχιζεν, commenced building*, i. e. he did not defer the work of constructing the fortress until the Armenian king arrived, but kept all the workmen, who were present, employed in the undertaking.

12. *Ἐν δὲ τούτῳ, in the mean while*. —— *τοὺς δὲ* is usually preceded by *τοὺς μέν*, but these formulas are not always opposed to each other. S. § 142. N. 3. See also V. 2. § 5. —— *τινὰς* is not to be regarded as redundant, when annexed to this formula, but as having *vim minuendi* = *quodammodo*. —— *λύειν*, "*solvere vinculis*." Sturz. —— *θεραπεύειν, to take care of, to tend upon* in order to cure them of their wounds. —— *δεόμενος* is here nearly = *ἐπιθυμῶν* or *βουλόμενος*. —— *Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα, before that the heights were taken possession* of by us. —— *οὐδὲν ἐδεῖσθε* (= *οὐκ ἐπιθυμεῖτε*) *πρήγης*, a litotes = *you desired war*. The reason for this is introduced in the next sentence by *γάρ*. —— *ἐν οἵῳ ἐστέ*, "*quo loco sint res vestrae*." Fischer.

13. *δίδωμι* = *I allow*. —— *μηκέτι, never after this*. —— *ὡς δὲ*

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καλῶς ἕξει τὰ ὑμέτερα depends on ἐμοὶ μελήσει, *I will take care.* ὡς has here the *telic* (τελικῶς. See N. on I. 2. § 3) signification.

14. πολλὰ . . . . δεξιωσάμενοι, *having bestowed upon him many praises, and having promised him many things*, or *having given him many assurances of friendship;* literally, *having given him many times the right hand*, which was done in pledge of the fulfilment of promises. —— κλῆσιν. See § 11 (end). —— πρᾶξιν, i. e. the achievements of Cyrus in the Chaldæan country.

15. ὡς . . . . πράττειν, *how few things can men foresee, and yet how many are their undertakings;* literally, *although men can foresee so few of the things about to be, yet how many things do they attempt to accomplish.* The participle δυνάμενοι is here used in a restrictive sense. See N. on βουλόμενος, I. 4. § 5. —— περὶ τοῦ μέλλοντος (*in reference to the future*) is properly speaking pleonastic, since the idea is contained in προορῶν. This fullness of expression is often employed for the sake of perspicuity or emphasis. K. § 346. 5. —— δοῦλος ὡς οὐδεπώποτε ἐγενόμην, *became a slave such as* (I was) *never before*, i. e. fell into a state of extreme servitude. —— σαφῶς qualifies νομίσαντες. —— σεσωσμένοι, *in a condition of safety.* The Armenian king refers here especially to the subjugation of the Chaldæans, by whom the Armenians had before been oppressed. This appears from the following οἱ γὰρ . . . . ποιοῦντες, which refers to the Chaldæans. —— For the construction of κακὰ ἡμᾶς ποιοῦντες, cf. S. § 165. N. 2. —— ἔχοντος (= ὄντας), *being in the condition.* —— ὥσπερ = οὕτως ὥσπερ, (S. § 150. 5). —— εὐχόμην (sometimes ηὐχόμην, S. § 80. N. 4), *optabam, I have frequently wished.* S. § 210. N. 2.

16. ὥστε ἀπελάσαι, *to have driven out.* marks the object or purpose of ἂν ἔδωκα, *I would have given* (S. § 213. 5). See N. on I. 1. § 5. —— ὧν = ἐκείνων ἅ, of which the antecedent is constructed with πολλαπλάσια implying comparison. S. § 186. 2. —— ἃ ὑπισχνοῦ. See III. 1. § 34. —— ἀποτετέλεσται has for its subject ἐκεῖνα, the omitted antecedent of ἅ, the proper antecedent, viz. ἀγαθά, being attracted into the relative clause. See N. on ζώων, I. 1. § 2. —— σοί = ὑπό σου. Mt. § 395. —— οἱ καὶ . . . . ποιοῦντες. The order is: οἳ καὶ ἀποδιδόντες (σοι) οὐδ' οὕτω καταλαμβανόμεθα ποιοῦντες οὐδὲν ἄξιον (*worthy* = suitable to your merits) πρὸς τοσοῦτον εὐεργέτην, *towards such a benefactor:* a sentiment of gratitude highly honorable to the Armenian king.

17. Ἄλλο τι (sc. ἐστι) = *nonne.* The vulgar edition has ἄλλου του, which Zeune and Fischer prefer on account of ἕνεκα which follows. But cf. K. § 344. 5. g; Mt. § 487. 9; Butt. § 150. p. 436. Sturz supplies διὰ before ἄλλο τι. —— τούτου refers forward to the

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clause beginning with ὅτι νομίζετε. —— εἰρήνης γενομένης, *if there is peace.* See N. on λέγων, I. 3. § 14. —— ἐπεὶ ἡμεῖς τάδ' ἔχομεν. Poppo, Lange, and Nobbe read τἄχρα τάδ'. Born. brackets τἄχρα, and approves of its omission in his note on the passage. As τάδε is evidently used δεικτικῶς, i. e. as though the speaker pointed with his finger to the heights, which the Persians had taken possession of (see N. on I. 3. § 5), it may be easily seen how the grammarians added τἄχρα as an explanatory word, which thus in process of time crept into the text. —— ἔφασαν, *assented, answered in the affirmative*, i. e. they acknowledged that they desired peace from other considerations, than the one mentioned by Cyrus.

18. Καὶ ὅς = καὶ οὗτος. —— Ἔτι — μᾶλλον, *still more.* —— ἄλλα, *other* than the security which peace would bring (cf. ὅτι νομίζετε κ.τ.λ. § 17, supra). —— διὰ τὸ γῆς σπανίζειν ἀγαθῆς, *on account of your want of good land.* S. § 181. 1. —— πένητες (cf. § 7, supra) νομίζετ' εἶναι, *do you think that you are poor.* —— ἀποτελοῦντες, *upon paying tribute* to the Armenian king. The participle here denotes the condition or terms, on which the action of the verb in the main proposition depends (see N. on ὠφελῶν, § 20, infra). —— οἱ ἄλλοι Ἀρμένιοι. Repeat from the preceding clause ἀποτελοῦσι. We must not consider ἄλλοι as superfluous, since it is employed to distinguish more fully between the Chaldæans, to whom the proposition was made, and the Armenians, who had possession of the land in question. —— ἐξεῖναι ὑμῖν, *that it be permitted you.* This infinitive depends on βούλοισθ'. —— γῆς limits τοσαύτην the omitted antecedent of ὁπόσην, *as much as.* S. § 177. 1. —— ἀδικήσεσθαι has a passive signification.

19. ἐνεργόν, *cultivated, productive*, opposed to ἀργόν, *not worked, uncultivated.* In reference to this uncultivated land, cf. § 2, supra. —— τὰ νομιζόμενα, *the accustomed tribute, the usual rent.* —— οἱ ἐργαζόμενοι, *the laborers.* S. § 140. N. 3. —— πολλοῦ ἂν τοῦτο πρίασθαι. This phrase is much like our common one: I would give a great deal to have a thing so and so. Cf. N. on III. 1. § 36. —— γὰρ introduces a reason for the previous remark. —— ἂν αἰξάνεσθαι. Cf. S. § 220. 3. This infinitive depends on ἔφη, elicited from the preceding sentence. S. § 219. N. 4.

20. νέμειν is here used actively, *to graze, to feed upon* (with cattle). —— οἱ νέμοντες, *the herdsmen.* S. § 140. N. 3. —— τὰ δίκαια, *what is proper.* —— ἔφασαν, *assented, said yes.* See N. on § 17 (end). —— πολλὰ is the accusative of the thing, in dependence on ὠφελεῖσθαι (fut. mid. = passive), which in the active voice is followed by two accusatives. Cf. Jelf's Kühn. § 583. 164. —— οὐδὲν

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πονοῦντας, without labor. This participle agrees with the omitted subject (S. § 158. 2) of *ὠφελεῖσθαι*, and denotes *manner.* See N. on I. 3. § 5. —— *μικρὰ ὠφελῶν, by paying a small sum to the Chaldæans.* The participle here denotes the terms of the action of the proposition upon which it depends. K. § 312. 4. e. —— *Καὶ σφόδρα* is used in affirmative responses, *most assuredly, certainly.* —— *ἄν* belongs to *ἐθέλοιμι τούτων νομαῖς χρῆσθαι*, to be mentally supplied from the preceding question. —— *εἰ τὰ ἄκρα ἔχοιτε σύμμαχα, if the heights are in the possession of your allies;* literally, *if you have the heights as allies.*

21. *μὴ ὅτι . . . . ἡμετέραν, not to say the land of these* (i. e. the Armenians) *but not even our own.* See N. on *μὴ . . . . ἐδύνασθε*, I. 3. § 10. After *ὅτι* supply mentally *ἐργαζοίμεθα.* —— *εἰ οὗτοι τὰ ἄκρα ἔχοιεν.* The Chaldæans supposed from the words of Cyrus (*εἰ τὰ ἄκρα ἔχοιτε σύμμαχα* addressed to the Armenians), that the heights were to be held by the Armenians. Cyrus addresses the same words (*τὰ ἄκρα σύμμαχα εἴη*) to the Chaldæans, when the Armenian king from a similar misapprehension of their import, in turn expressed his dissatisfaction, that the heights should be held by the Chaldæans. Having thus craftily drawn from both parties the assertion, that neither would be safe, if the heights were held in possession by the other, Cyrus is furnished with an occasion, on the grounds of justice and expedience, of taking possession of the heights himself. A similar result is found in the arbitration of Quintus Fabius Labeo, between the inhabitants of Nola and the Neapolitans, adjudging them both to the Roman people. Cf. Cic. de Off. I. 10.

22. *σὺν . . . . ἐσόμεθα = we shall take sides* with those who are the injured party.

23. *οὕτως*, i. e. by the arrangement which Cyrus had just proposed. —— *ἐπὶ τοιούτοις, on these conditions.* For this use of *ἐπί*, cf. K. § 296. II. 3. b. —— *ἔλαβον καὶ ἔδοσαν πάντες τὰ πιστά, they all received and gave pledges.* This formula, which is very common, is like the Latin "accipere et dare fidem." Cf. Vig. Æn. VIII. 150.—— *ἐλευθέρους—ἀπ' ἀλλήλων, free from* (=independent of) *each other.*—— *ἐπιγαμίας.* Intermarriage between individuals of different nations, was rarely practised in ancient times, and hence an arrangement of the kind here spoken of, showed the intimate terms on which these people were to live, after this amicable adjustment of their feuds. Cf. I. 5. § 3, where the intermarriage of the Medes and Persians is seized upon by the Assyrian king, as an evidence that their interests were so united, that they would combine to subjugate all the surrounding nations. —— *συμμαχίαν.* Poppo and Bornemann read

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ἐπιμαχίαν, which the former defends by citing Thucyd. I. 44, where *συμμαχία* refers to an offensive alliance. But it is evident that *συμμαχία* can and often does include both these ideas (i. e. a defensive and offensive alliance), although *ἐπιμαχία* cannot, on the other hand, be put for *συμμαχία*. See Sturz in hoc verbo; cf. also Liddell and Scott.

24. *καὶ νῦν δὲ ἔτι*, *and indeed even now*, i. e. in the time of Xenophon. —— *τότε*, *then*, *at that time*. S. § 141. 1. —— *τῷ — ἔχοντι*, *the ruler*, *king*. —— *κοινόν*, because it was erected equally for the defence of both people. —— *τὰ ἐπιτήδεια* for the support of the guard who were to keep the fortress.

25. *Πλαβιν* refers to Cyrus. —— *ἀμφοτέρους*, i. e. the Armenians and Chaldæans. —— *Συσκηνούντων*, sc. *αὐτῶν*. See N. on I. 4. § 18. —— *εὐκτά*, *wished for*, *longed after*. A verbal from *εὔχομαι* (S. § 132. 1). and followed by *τοῖς ἄλλοις* denoting the subject of the action. S. § 200. 2. —— *οἱ λῃζόμενοι ζῶσι*, *who live by plundering*. The participle here denotes *means*. See N. on I. 2. § 15. —— *οὔτ' ἂν δύναιντο*, sc. *ἐργάζεσθαι*. The reason is contained in the next clause *εἰθισμένοι ἀπὸ πολέμου βιοτεύειν*, *being accustomed* (or *because they are accustomed*. See N. on I. 5. § 12) *to live* (i. e. obtain a subsistence) *by war*. *εἰθισμένοι*, perf. pass. part. of *ἐθίζω*. —— *πολύχρυσος* (*rich in gold*) *ὁ ἀνήρ*. Notice the inverted position of the adjective for the sake of emphasis. So we say: *a great rogue, that man*. Cf. K. § 348. 5.

26. *ἐγὼ .... ἔδωκε*, *for I will give you as much as* (literally, *as much as the most*, *πλεῖστον*) *any one else ever gave*. —— *Συνέφασάν οἱ*, sc. *Χαλδαῖοι*, which Poppo thinks may have fallen out of the text, "quod a librariis, quum eadem formula jam sæpius lecta sit, per compendium scribi, atque ita ante lit. *κ* perire potuit." Lange suggests that *οἱ* may stand for *αὐτῷ*. Kühn. (§ 302. 4. R. 3) makes it a personal pronoun (*him*), not having the reflexive signification which the pronouns *οὗ*, *οἷ*. etc. commonly have in the Attic writers. —— *γε* in *πολλούς γε* is restrictive (cf. *πλήθει γε*, II. 1. § 8) = whatever others may do, *many at least*. —— *ἐθελήσοντας*, sc. *μισθοφορεῖν*.

27. *ἀναμνησθείς*, *recalling to mind*, *remembering*. —— *κατασκεψόμενοι*, *in order to apprize themselves*. Cf. II. 4. § 1. —— *τὰ αὐτῶν πράγματα*, i. e. the cause of the war which had arisen between the Medes and Assyrians. The same sense is to be attached to *τα ἐκείνων* below. Cf. II. 4. § 7. —— *τοὺς πολεμίους* refers to the Assyrians. —— *ἐβούλετο μαθεῖν τὸν Ἰνδόν*, *he wished that the Indian should receive intelligence of*. Thus we employ the verb *to learn*, in the sense of, *to receive information of*, *to be informed of*. —— *τα αὐτῷ*

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πεπραγμένα, the things which had been done by him. i. e. how he had subjugated the Armenians and Chaldæans, and effected a peace between them.

28. *ὦ Χαλδαῖοι.* The common reading is *οἱ Χαλδαῖοι.* —— *μοὶ* is the Dat. commodi (see N. on I. 2. § 6.) —— *οἵτινες* refers for its antecedent to *τινὰς* implied in *συμπέμψαιτ'* — *τῶν ὑμετέρων* (S. § 178. 1). —— *αὐτῷ*, i. e. the messenger of Cyrus. —— The subject of *γενέσθαι* is *ταῦτα* the omitted antecedent of *ἃ*. —— *ἐγὼ . . . . ἡμῖν, for I wish for a still further enlargement of my treasures;* literally, *that treasures may be added still further* to the money received by me from the Armenian king. —— *διδόναι οἷς ἂν δέῃ* = *διδόναι τούτοις οἷς ἂν δέῃ διδόναι.* I take *οἷς* to refer to the Chaldæans, who had become the mercenaries of Cyrus (Cf. § 26, supra). The Armenians too, although furnished as the troops of a subjected province, would doubtless receive pay from so generous a commander as Cyrus. —— *τοὺς ἀξίους* depends properly upon *τιμᾶν*, since *δωρεῖσθαι* is usually constructed with the dative, although we sometimes find *δωρεῖσθαί τινά τινι, to present one with something.* Cf. K. § 279. R. 2. —— *δεῖσθαι τούτων νομίζων.* Poppo connects these words with the following context, putting *νομίζων* in the nominative, to agree with the subject logically implied in *ἡδύ μοι φείδεσθαι* (= *βούλομαι φείδεσθαι.* Cf. K. § 313. 1). I prefer, however, to regard this clause as epexegetical of *τούτων δὴ ἕνεκα* which precedes. —— *Τῶν . . . . φείδεσθαι, for (δὲ) it is pleasant to me to spare* (i. e. refrain from using) *your property.* Cf. Crosby, § 518. —— *φίλους . . . . νομίζω*, S. § 166.

29. *ἐκεῖσε*, i. e. to the court of the Indian king. —— *προσδεχόμενος, because he expects* (See N. on I. 5. § 12) *οἴκοθεν* is added to *ἐκ Περσῶν* to define it more fully. —— *καὶ γὰρ* (illustrantis) *προσδέχομαι* is spoken by Cyrus to his guests, and forms no part of the message to the Indian king. —— *χαρισάμενον αὐτῷ, in having done him this favor*, i. e. in furnishing him with money. For the use of the participle to denote the *way*, see N. on II. 4. § 9.

30. *ὁ παρ' ἐμοῦ* (sc. *πεμφθείς*) = *my messenger.* —— *τοῖς δὲ παρ' ὑμῶν* refers to the Armenians and Chaldæans, who accompanied the messenger of Cyrus. *τοῖς δὲ* is constructed with *ἐπιστέλλετε.* S. § 196. 2. —— *ἀφθονωτέροις χρησόμεθα* = we shall furnish the troops with better pay and more abundant presents; literally, *we shall use* (= have) *soldiers who are better furnished, richer.* —— *αὐτῷ* limits *ὀφείλομεν.* —— *ἐκείνου ἕνεκα, as far as it respects him.* S. § 194. —— *πρὸς . . . . τίθεσθαι*, i. e. to have regard only to our own interests. *πρὸς τὸ ἡμέτερον συμφέρον, to our own advantage.*

31. *τοὺς ἰόντας* = *τοὺς ἀγγέλους.* Cf. V. 4. § 1. —— *ὁπότε καλῶ*

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εἶχε = ὁπότε καιρὸς ἦν. —— διαλύσαντες τὴν σκηνήν. See N. on II. 3. § 1.

CHAPTER III.

1. συμπράξαι, *to assist* the ambassador of Cyrus. —— τὰ προσήκοντα, *those things which were befitting.* Reference is had to the praiseworthy deeds of Cyrus, which the Armenians and Chaldæans would report to the Indian king. —— ἄρχοντα is in apposition with Μῆδον. —— Κυαξάρῃ ἂν μάλιστα χαρίσασθαι, *would be most agreeable to Cyaxares.* S. § 220. 3. —— τὸ ἕτερον στράτευμα. Cyrus had left a portion of his forces as a guard to the fortress; now he leads away the *remaining part of the army which he came* with (ὅσον τε ἦλθεν ἔχων), i. e. the Median and Persian forces. —— ὃ παρ' Ἀρμενίων προσέλαβε, i. e. the 4000 horse, 10,000 archers and 10,000 targeteers spoken of in III. 2. § 3. —— τῶν ἄλλων of the Chaldæans. —— κρείττονες in bravery and military experience.

2. κατέβη, *descended* from the Chaldæan mountains. —— τὴν οἰκουμένην, i. the cultivated plains of Armenia. —— τῇ εἰρήνῃ which Cyrus had effected between the Armenians and Chaldæans. —— τούτοις, i. e. with these manifestations of joy and gratitude. —— οὐκ ἧχθετο. A litotes = *was highly pleased.* —— ὑπὸ πάντων = *conferred* (upon him) *by all.* —— τὸν νεώτερον υἱόν, i. e. Sabaris. Cf. III. 1. § 1. —— οὐκ ἤθελε λαβεῖν. See III. 2. § 42.

3. μισθοῦ περιιόντα εὐεργετεῖν, *going about to do good* (S. § 219. 2) *for a reward.* S. § 187. 1. —— μηκέτι δῶς. S. § 215. 5. —— κατορύξαι, *to bury up* for safe keeping. —— ἀπ' αὐτῶν, i. e. out of the money brought by the queen to Cyrus. —— τοῖς υἱοῖς. This shows that the Armenian king had more than two sons, inasmuch as the eldest was to be previously equipped and the plural could not have been used, had Sabaris been the only remaining son. Cf. N. on II. 4. § 15. —— εἰς δὲ τὴν γῆν .... καταχρύπτειν. The idea contained in this beautiful passage is, that we ought to be satisfied with committing our bodies to the dust after death, and not in addition, to bury those things, which will add to our comfort and happiness while we are living. τὰ σώματα depends on καταχρύπτειν.

4. συμπροὔπεμπε, *escorted him.* —— ἀναλοῦντες τὸν εὐεργέτην, *trying, the benefactor!* The article implies that Cyrus was the one to whom the epithet εὐεργέτη belonged, in consequence of some act or acts of his, well known to those who uttered the exclamation. Cf. K. § 244. R. 1; S. § 139. N. 2. See also Anab. VI 6. § 7. ——

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στρατιὰν πλείονα. He had already furnished Cyrus with 24,000 men (see Ns. on III. 2. § 3; III. 3. § 1), and now as he had no occasion to defend his territory from the incursions of the Chaldæans (ὡς εἰρήνης οἴκοι οὔσης), he increases the army of Cyrus by a still larger auxiliary force.

5. κεχρηματισμένος — χρήματα, *having enriched himself* (middle. S. § 207. 1). As χρήματα is added, κεχρηματισμένος = συναγαγών. — διὰ τὸν τρόπον, *by means of his conduct.* Reference is had to his wisdom and clemency in the adjustment of the Armenian and Chaldæan difficulties. —— ἐν τοῖς μεθορίοις, *in the borders* of Media and Armenia. —— τὸ μὲν is responded to by αὐτὸς δέ, and not by ὁ δὲ (*for*), which refers to Κυαξάρην. —— ὁπουπερ, *whenever*, S. § 123. N. 4. For the optative in this adverbial sentence, cf. K. § 336 S. § 216. 2. —— καὶ connects ἐθήρα and εὐφραίνετο.

6. τῶν χρημάτων ἔδωκε. S. § 178. 1. —— ὅπως (telic), *in order that.* —— ἔχοιεν, *might be able* (S. § 219. 1), i. e. might be in a condition. —— τῶν ὑφ' ἑαυτοὺς = *ducum*, as λοχαγῶν, δεκαδάρχων, πεμπαδάρχων, and also the common soldiers. Cf. II. 1. § 22. —— ἕκαστος refers to the taxiarchs, and hence τὸ μέρος is the century commanded by each of these officers. —— τὸ ὅλον, i. e. the whole army. —— αὐτῷ is the *dat. commodi* (see N. on I. 2. § 6) limiting καλῶς ἔχειν. —— ὅ,τι (synecdochical accusative) is used collectively, and therefore refers to τούτοις ἅπασιν, a plural antecedent. —— αὐτὸς (= αὐτὸν) κεκοσμῆσθαι. The pronoun is in the nominative by attraction with νομίζων, both referring to the same person. S. § 158. N. 2.

7. ὧν = ἐκείνων ἅ. For the construction of the antecedent in this equivalent, cf. K. § 273. 3. b. Reference is had to the money, which Cyrus had received from the Armenian king. —— εἰς τὸ μέσον = *in the hearing.* —— ἡμῖν limits παρεῖναι. —— καὶ ὅτι — καὶ ὅτι, *both because — and because.* —— The object of ἔχομεν is ἐκεῖνα the omitted antecedent of ὧν. —— ἕξομεν, *shall be able.* See N. on § 6, supra. —— τιμᾶσθαι, *to be honored*, refers to the taxiarchs and lochagi, and not to Cyrus.

8. τὰ .... αἴτια, *to what sort of deeds we owe these advantages;* literally, *what sort of deeds those are, which are the cause of these advantages.* ἅττα, Attic for τινά. Cf. Vig. p. 17. XVIII. —— σκοπούμενοι, *on examination.* Participle of *means.* See N. on I. 2. § 15. —— τὸ ἀγρυπνῆσαι and the following infinitives are epexegetical of ἅττα ἔργα in the preceding clause. —— μὴ εἶξαι τοῖς πολεμίοις, *not to give way to* (= retreat from) *the enemy.* —— ἡδονὰς and ἀγαθὰ are the objects of παρέχονται. De hac sententia Lange cites Memo-

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rab. II. 1. § 19. —— *ἐν τῷ καιρῷ*, *at the proper time, opportunely*, has to *πόνοι* the logical relation of an adjective. Cf. S. § 141. 1.

9. *κατανοῶν*, *when he saw*, is the participle of *time*. See N. on I. 3. § 11. —— *αἰτῷ* = adnominal genitive after *οἱ στρατιῶται*. S. § 197. N. 4. —— *πρὸς τὸ δύνασθαι — φέρειν*, *in respect to their being able to bear*. This clause shows in what respect *εὖ — εἶχον τὰ σώματα* is to be taken. —— *τὰς ψυχὰς* is governed by *εἶχον*, drawn from the preceding proposition. —— *ἐπιστήμονες — τὰ προσήκοντα*, *skillful in things pertaining to*. For the accusative after verbal adjectives, cf. K. § 279. 7; S. § 185. N. 1. *ἐπιστήμονες* refers to *οἱ δημόται*, who had recently (II. 1. § 11 seq.) been received into the grade of the homotimi, and consequently had to learn the use of a new kind of weapons. —— *ἕκαστος* is in partitive apposition with the subject of *ἦσαν*. —— *ὁπλίσει* limits *προσήκοντα*. S. § 196. 2. —— *ἐκ τούτων*, *from these things*, i. e. the good order and discipline of the army, which has just been spoken of. —— *οὖν*, *therefore*, introduces the apodosis. The protasis began with *κατανοῶν*. *ἐκ τούτων οὖν* frequently begins the apodosis very much as *οὕτως*, *τότε*, *ἔπειτα*, etc. do in other and similar passages. —— *τὶ ἤδη*. In Bornemann's edition, these words are followed by *τῶν πρὸς τοὺς πολεμίους*. —— *ἐν τῷ μέλλειν*, *by delay*. —— *παρασκευῆς* limits *τί*, and signifies here the *apparatus* of war, viz. *men*, *arms*, *supplies*, etc. —— *ἀλλοιοῦται*, *become worse*, *prove to be a failure*.

10. *Ἔτι δ'*, *and besides*, introduces another reason, why Cyrus desired to come to an immediate engagement with the enemy. —— *φιλοτίμως ἔχοντες*. See N. on I. 6. § 26. The participle here denotes the cause of that which is expressed in *ἐπιφθόνως εἶχον*. —— *οἷς* = *τούτους ἅ*, of which the relative limits *ἀντηγωνίζοντο*, as an accusative synecdochical. —— *τῶν στρατιωτῶν* limits *πολλοί*. —— *φιλοφρόνως . . . . ἀλλήλους*. The order is: *ποιοῦσιν τοὺς συμμάχους ἔχειν φιλοφρόνως* (see N. on *ἀμελῶς ἔχειν*, I. 2. § 7) *πρὸς ἀλλήλους*. —— *ἐν τούτῳ*, i. e. in the time of common danger. Perhaps it may be rendered here, *on this account*, *by means of this*, referring to the community of danger, which had just been spoken of as making all friends. See N. on *ἐν τούτῳ*, I. 3. § 17. —— *ἐν ὅπλοις κοσμουμένοις* refers to the *δημόται*, who had been furnished with the armor in which the homotimi were arrayed. —— *οἱ τοιοῦτοι*, i. e. those having beautiful armor. —— *τοὺς ὁμοίους*, i. e. those bearing the same armor. Poppo remarks, that this sentence is somewhat changed, as *ἀσπάζονται τοὺς τοιούτους*, *νομίζοντες* might have been expected.

11. *οἵτοι . . . . ἀριθμοῖς*, *for these were exempt from being numbered among the rank and file*, literally, *in the number of those, who*

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were exercised in the military tactics, i. e. the common soldiers with the δεκάδαρχοι and πεμπάδαρχοι (see N. on II. 2. § 29), who were much the same as our sergeants and corporals. From what follows it would appear that these officers, whom Cyrus summoned together, composed what we call the *staff*, as through them all the commands were issued to the army. —— *οὐδ' ὥς, not even thus*, i. e. in the absence of the higher officers, for the reception and transmission of the orders of Cyrus. —— *οὐδὲν ἄναρχον κατελείπετο*, i. e. there was nothing for the management and care of which the proper officers were wanting. The apodosis here takes the imperfect, because the optative (*ὁπότε δέοι*) in the protasis denotes indefinite frequency: *as often as it was necessary*. K. § 337. 7.

12. *οἱ ἐπικαίριοι*. In the margin of the Bodl. MS., this word is thus explained: *οἱ ἐπὶ τῶν κεράτων τὰς παρατάξεις καταρτιζόμενοι*. The word seems to designate those high officers of the army, who were present as occasion demanded, to execute the orders of the commander-in-chief. From a military, the word came to be transferred also to a civil use, and is applied to the principal officers of the government, and the friends and counsellors of the king in the time of peace. It often occurs in the subsequent portions of the Cyropaedia, and may always be understood in one or the other of the above senses. —— *τὰ καλῶς ἔχοντα, the things* (of the army) *which were in order*, or *well executed*. —— *ᾗ, how, in what way*. —— *συμμαχικῶν* limits *ἕκαστον*. The object of this general survey was, that the officers of Cyrus might see with their own eyes, what was right and proper in the management and discipline of the army, and thus be the better able to secure good order in the divisions, where they might respectively be stationed. —— *ἐρωτικῶς ἔχειν, to be very fond of, desirous of* (see N. on I. 2. § 7), is followed by *τοῦ — ποιεῖν τι* (K. § 274. 1. a; S. § 182), *of doing something* in the war = of carrying on the war with courage and vigor. —— *εἶπεν, he commanded*. —— *ἅπερ αὐτὸς ἐκείνους, what he* (had just taught) *them*. —— *ἐπιθυμίαν — τοῦ στρατεύεσθαι* does not differ much in sense from *ἐρωτικῶς ἔχειν τοῦ ποιεῖν τι*. —— *εὐθυμότατα — ἐξορμῶντο, summa alacritate proficiscerentur* in hosticum. —— *ἐπὶ τὰς Κυαξάρου θύρας*, i. e. at head-quarters.

13. *ἃ* = *ἐκεῖνα ἅ*, of which the antecedent is the subject of *δοκεῖ*. —— *πάλαι δοκεῖ*. This was said with more craft than truth, inasmuch as it appears to have been the policy of Cyaxares, to await in Media the attack of the Assyrian army. —— *αἰσχύνῃ λέγειν*. The verb *αἰσχύνεσθαι* takes the partic ple, when the action of which one is ashamed is performed, the infinitive, when the action is declined

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through shame. Cf. Rost, § 129. 4. a; Mt. § 555. *Obs.* 1; K. § 311. 14. —— *ἐξόδου, of marching forth* from Media into Assyria. S. § 182. —— *μεμνῆσθαι* depends on *δοκῆς*.

14. *ὑπὲρ . . . . ἡμῶν, in your stead and in ours, for you and us.* —— *μὴ ἐπειδὰν — τότε μάχεσθαι, not to delay fighting until;* literally, *not when — then to fight.* —— *εἰς τὴν σὴν χώραν,* i. e. into Media. —— *καθημένους* is here finely employed of those, who pass away their time in sloth and inactivity. —— *ἀλλ', but on the contrary, but rather.* The student will find some very valuable remarks on the use of *ἀλλά,* in Kühn. § 322. 6, seq.

15. *ὄντες, remaining.* —— *πολλὰ τῶν σῶν* refers to the cultivated fields, groves, dwellings, etc., which to a greater or less extent would suffer injury from the presence of a large army. —— *ἡδόμενοι, with pleasure.*

16. *Ἔπειτα, further,* introduces another consideration for leading the army against the enemy. —— *πολλὰ δαπανῶν, at much expense* —— *θρεψόμεθα,* 1 fut. mid. of *τρέφω,* we shall maintain ourselves. S § 207. 1.

17. *εἰ — ἔμελλεν (was about to be) — ἦν ἂν αἱρετέον.* The indicative is used in the protasis and also in the apodosis with *ἄν,* when the reality both of the condition and that which is the subject of the condition, is to be denied or considered doubtful. In such a case, both the condition and the consequence are *past* actions. Cf. K. § 339. I. b; S. § 213. 5. —— *ἐκεῖ,* i. e. in the enemy's country. —— *ἐνθάδε,* i. e. in Media. —— *ἴσως . . . . αἱρετέον, the safer course ought to be chosen* = we ought to remain in Media. —— *ἴσοι, the same.* —— *ἐκεῖνοι,* i. e. *οἱ πολέμιοι.* —— *ἤν τε — ἤν τε, whether — or.* —— *ἐνθάδε, here,* is opposed to *εἰς τὴν ἐκείνων, into their country* (S. § 140. N. 5). —— *ἴσοι δὲ ἡμεῖς* corresponds to *ἴσοι μὲν ἐκεῖνοι* above. —— *ἐνθάδε* is opposed *ἐπ' ἐκείνους ἰόντες = going into their country;* literally, *against them.* The general idea is, that the men composing the two armies, will be the same as to courage and strength, whether the battle takes place in Media or Assyria.

18. *Πολὺ* qualifies *βελτίοσι* and *ἐῤῥωμενεστέραις.* —— *ταῖς ψυχαῖς — χρησόμεθα (= ἕξομεν).* He had spoken before of the physical strength of the soldiers, as being the same whether they fought in Media or in Assyria. Now he speaks of the happy influence produced on the minds of the soldiers, by acting on the offensive instead of the defensive. —— *πτήσσομεν αὐτοὺς* is opposed to *ἀπαντῶμεν αὐτοῖς* below, and hence signifies: *we crouch away through fear of them* = we avoid an encounter with them. *πτήσσω* when followed by the accusative, is almost always used in a causative sense: *to*

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terrify, to frighten. —— *ἀλλά.* See N. on *ἀλλά*, § 14, supra. —— *φθάνοντες.* The construction of *φθάνειν* is sometimes reversed, it being placed in the participial form, and thus becoming accessory to the action of another verb. Cf. K. § 310. 4. R. 4.

19. *Καίτοι, and certainly,* serves here to introduce a corroboration of the preceding argument. —— *τοῦτο* refers back to the proposition beginning with *εἴ τι ἐκείνους.* —— *τὸν κίνδυνον,* the danger to which an engagement with the enemy would expose the army. —— *μείζω πολὺ ἂν μᾶλλον.* The comparative is sometimes strengthened, or made more perspicuous, by the use of adverbs denoting *more.* See Crosby, § 671. 2; K. § 239. 1. R. 1. —— *ὁ πατήρ,* i. e. Cambyses. —— *κρίνονται, are decided.*

20. *ὅπως* (= *ὅτι*) is to be constructed after *μηδ' ὑποτοεῖτε.* —— *'ἄχθομαι ὑμᾶς τρέφων, it is a trouble to me to maintain you;* literally, *I am troubled with maintaining you.* Cf. § 13, where Cyrus uses these words. —— *ἤδη, now,* whatever may have been my previous opinion. —— *καὶ ἐμοί, to me also.* This seems to show that the contrary was the previous opinion of Cyaxares. See N. on § 13. —— The subject of *δοκεῖ* is *τὸ — ἰέναι.* —— *πρὸς πάντα, in all respects, altogether, omnino.* —— *τὰ τῶν θεῶν,* i. e. *τὰ ἱερά, exta,* for Cyrus is said, in the section immediately following, to make a sacrifice. Cf. VI. 2. § 40, *ὅταν τὰ τῶν θεῶν καλῶς ἔχῃ,* and also VI. 3. § 1, where it is fully written: *ἐπεὶ καλὰ τὰ ἱερὰ ἦν.* —— *θᾶττον* "non est h. l. *quam primum,* sed intelligitur *ἐξιέναι: celeritatem addixerunt = probaverint.*" Lange. I prefer, however, to render *ἦν — θᾶττον, as soon as, simul atque,* which is rendered still more emphatic by the following *ὡς τάχιστα.* Cf. *ἐπειδὰν τάχιστα ἡ στρατιὰ λήξῃ, εὐθὺς ἀποπέμψει αὐτόν,* Anab. III. 1. § 9. —— *συγχαταινῇ, allow, permit;* literally, *agree with.*

21. *παραστάτας, assistants;* literally, *those who stand by* one; something like our expression: *right-hand men.* In § 59, infra, we find *ἐπιστάτας, rear-rank men,* i. e. those immediately behind one; and in § 41, *προστατῶν, front-rank men.* The general idea of *comrade, assistant,* is the basis of the signification, while the preposition denotes the position of the helper, either *before, behind,* or *beside* one. —— *συμβούλους τῶν ἀγαθῶν, advisers of good things;* i. e. suggesters of good counsels and plans of action. —— *ἥρωας* (= *ἡμιθέους*), *demigods.* Many of those who had figured as heroes, came to be considered after death as a class of beings superior to common men, and were honored as deities, having their temples, sacrifices, and prayers, and becoming, as Keightly remarks, the *saints* of heathen Greece. —— *οἰκήτορας.* The deities were said to inhabit places,

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where their divinity was supposed to be present, and their worship extensively practised. Cf. Matth. 23: 21.

22. *ἀθρόον, together, in one body.* —— *τοῖς ὁρίοις*, i. e. the boundaries of Media and Assyria. —— *τότε δὴ* answers to *ἐπεὶ δ'*. —— *διέβη τὰ ὅρια* and was now in the Assyrian country. —— *ἐκεῖ* = *τότε, then.* —— *χοαῖς* (*χοή, a pouring out*), *with libations.* *χοαὶ* = Lat. *inferiae*, which consisted of wine, milk, and also of water, oil, and other liquids. In Gloss. vett. *χοαὶ* is defined, *αἱ ἐπὶ τῶν νεκρῶν ἀπορδαί.* That the earth was worshipped by the Persians, see Brisson. 2, 46, cited by Fischer. See N. on I. 6. § 1. —— *θεοὺς* — *εἱλάσκετο, he propitiated, implored for himself* (S. § 207. 2) *the favor of the gods.* —— *οὐδενὸς ἠμέλει.* In the scrupulousness which Cyrus manifested in all that pertained to the worship of the gods, we cannot help being reminded of the extreme devoutness with which Xenophon himself performed religious rites, on almost every important occasion during the retreat of the Ten Thousand.

23. *Ἐπεὶ .... εἶχεν* = *ἐπεὶ δὲ ἐκαλλιέρησε.* —— *οὐ πολλὴν ὁδόν, not a great distance* (S. § 169) = *a short distance.* So we often use *way* for *distance*, when we say *not a great way.* —— *καταδρομήν, an inroad.* —— *περιεβάλοντο, surrounded, enclosed*; here = *captured, furnished themselves with.* —— *καὶ ἔχοντες* — *καὶ δῃοῦντες.* Weiske rejects the last *καὶ* and translates: *although having abundance* (*ἄφθονα.* See N. on *ἀφθονία*, I. 4. § 17) *of things necessary.* Schneider would reverse the position of the two participles, making *καὶ δῃοῦντες* stand first. "Equidem malim *ἐπιτήδεια, ἅτε καὶ δῃοῦντες.*" Born. I see no necessity, however, for altering the established text, inasmuch as the object of the writer seems to be this, viz. to state their condition (*ἔχοντες ἄφθονα τὰ ἐπιτήδεια*) and their employment (*δῃοῦντες τὴν χώραν*), while they were waiting for the enemy. —— *τοὺς πολεμίους*, i. e. the approach of the enemy.

24. *ἐλέγοντο*, sc. *οἱ πολέμιοι.* —— *δέκ' ἡμερῶν ὁδόν, ten days' march.* *ἡμερῶν* is the genitive of property, and is equivalent to an adjective qualifying *ὁδόν*. Crosby, § 568. R. *ὁδὸν* is the accusative of *space.* S. § 169. —— *δὴ* in *τότε δὴ* marks with more precision the time designated by *τότε.* —— *ὥρα δή, now is the time.* For the omission of *ἐστί*, cf. S. § 157. N. 10. —— *ἀπαντᾶν* depends on *ὥρα.* S. § 221. N. 4. —— *μὴ* before the infinitive *ἀντιπροσιέναι*, is repeated from the negative contained in the idea of *φοβουμένους*, in order to strengthen the negation. In this and similar cases, it cannot be translated into English. Cf. K. § 318. 8; S. § 225. 3. —— *δῆλοι ὦμεν* = *it will be evident.*

25. *οὕτω δή, tum vero.* —— *καλῶς ἔχειν* in reference to the con-

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dition of the army, it being desirable that the forces should not be over-marched, when about to meet the enemy. —— *κατὰ φῶς, by daylight*, i. e. while it was yet day-light. —— *ἔμπροσθεν — τοῦ στρατοπέδου, before the camp.* —— *διά, by means of.* Persons who passed along in the interval between the fires and the camp, would be easily seen by those in the camp. —— *ἀπάτης ἕνεκα τῶν πολεμίων, for the sake of deceiving the enemy.* Cf. N. on I. 2. § 6. —— *ὥστ' ἔστιν ὅτε καὶ κατάσκοποι, so that sometimes* (*ἔστιν ὅτε.* See N. on III. 1. § 20) *the scouts even* of the enemy. —— *ἔτι πρόσω, still further on = still far off.*

26. *οἱ σὺν αὐτοῖς*, i. e. the Lydians, Phrygians, Cappadocians, Asiatic Greeks, Arabians, and others of their allies. Cf. II. 1. § 5. —— *τάφρον . . . . βασιλεῖς.* The Persians did the same at least after the time of Cyrus. "Persae imitantes Romanos ductis fossis castra constituunt." Vegetius, III. 10. But, as Schneider remarks, he ought to have assigned the imitation to the Romans. *τάφρον περιεβάλοντο, threw around a ditch = dug a ditch round about.* —— *ὅπου ἄν, whensoever.* See N. on *οὗς ἄν*, I. 1. § 2. Kühn. (§ 337. 6) cites this passage *ὁπόταν*. So also Matthiae, § 521. The reading of Dindorf, however, is found in all the best editions.

27. *Πεποδισμένους, tied by the feet.* The Persians in aftertimes practised the same thing. Cf. Anab. III. 4. § 35. Schneider cites Olearius Itin. p. 573, as saying that the Persians did the same thing in his time, and further remarks: Vaccas inter mulgendum impediri solitas fuisse in Graecia docet Idyllion XXV. 103. inter Theocrita. —— *ἐπὶ* in *ἐπὶ ταῖς φάτναις* answers to the question *where.* —— *εἴ τις ἐπ' αὐτοὺς ἴοι = if they are attacked.* —— *ἔργον*, sc. *ἐστι* (S. § 157. N. 10) of which *λῦσαι* is the subject: *it is troublesome to loose. Ἔργον, work, job, trouble.* The repetition of this word is highly emphatic. —— *θωρακίσασθαι* is referred by most critics to the horses, but Schneider is disposed to refer it to the horsemen, on the ground (1) that otherwise Xenophon would have said *ἐπιθωρακίσαι* or *θωρακίσαι;* (2) that the passage in the Anab. l. c. leads to the same conclusion: *δεῖ ἐπισάξαι τὸν ἵππον καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον;* (3) Xenophon himself (Anab. II. 2. § 14) has applied *θωρακίζεσθαι* de pedite thoracem induenti. This opinion of Schneider is cited approvingly by Bornemann. Poppo, Lange, and Barker. —— *ἀναβάντας* refers to *ἱππέας*, which is implied in *ἱππικὸν στράτευμα* which precedes. —— *ἐφ'* with its case is to be constructed with *ἀναβάντας*, although it may be referred also to *ἐλάσαι.* —— *ἀδύνατον* on account of the tents and other hindrances. —— *οἱ ἄλλοι* barbarian kings. —— *ἐκεῖνοι* refers to the

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Assyrian king and his allies. —— *τὰ ἐρύματα* refers to the *ditch* and the *mound*, formed from the earth thrown out of the ditch. —— *καὶ ἅμα*, *and along with* these previous considerations. —— *τὸ — εἶναι* is the subject of *δοκεῖ*. —— *παρέχειν* depends on *δοκεῖ*, and *μάχεσθαι*, on *ἐξουσίαν* (S. § 221. N. 4).

28. *Τοιαῦτα* refers to the manner of marching and encamping, practised by the two hostile armies that were now approaching each other. —— *ὅσον*, *as far as*, *about*. —— *ὥσπερ εἴρηται*. See § 26, above. —— *ἐν . . . . δέ*, *in a place surrounded by a trench, but exposed to open view*. Cyrus, on the other hand, encamped *ὡς ἐδύνατο ἐν ἀφανεστάτῳ*, *as much out of sight as possible*. —— *κώμας . . . . ποιησάμενος* (S. § 207. 2), *having placed villages and hillocks in front* = having encamped behind villages and hillocks. *ποιησάμενος* is here used in a military sense. So in the clause below, where *ποιησάμενοι* signifies, *having stationed*. —— *νομίζων*, *thinking*, *because he thought*. See N. on I. 5. § 12.

29. *ὡς — μαχούμενοι*, *intending to fight*, denotes the reason of what is expressed by *συνταξάμενοι περιέμενον*. —— *Ὡς δέ*, *but when*. These particles introduce an adverbial sentence denoting time, and qualifying *ἦλθε*, the verb of the main proposition (K. § 337. 1). —— *ὅτι οὐκ . . . . τῇ ἡμέρᾳ* is a substantive sentence, standing as the grammatical subject of *ἐγένετο*, and with which *δῆλον* agrees in the predicate. K. § 329. R. 2. —— For the use of *ἄλλους* after *τὸν Κῦρον*, who was not an *ἐπικαίριος*, see N. on III. 2. § 18. —— Instead of *τῶν ἐπικαιρίων*, Bornemann and Poppo read *τοὺς ἐπικαιρίους*.

30. *ὥσπερ τυγχάνομεν συντεταγμένοι*, *as we are now drawn up*. *τυγχάνω* here = *εἰμί*, with the additional idea of *now*, *just now*. —— *τῶν ἀνδρῶν*, i. e. the Assyrians and their allies. —— *καὶ δηλοῦν*, *and show*, *make it evident*. —— *ἀντεπεξίωσιν*, *march out against us*. —— *ἀπίασιν* (3 plur. pres. indic. of *ἔπειμι*, with future signification, S. § 209. N. 3), *will depart*, *betake themselves* to their camp. —— *φοβηθήσονται* has here the signification of the middle, *will fear*, *be afraid*.

31. *Τούτῳ*, i. e. Cyaxares. This rash counsel would probably have involved the army in total ruin, had it not been set aside by the prudence of Cyrus. —— *ἐκφανέντες*, "e castris progressi ac manifesti." Lange. The word is employed here, because the army of the Medes and Persians lay concealed from the view of the Assyrians. —— *ᾗ*, *as*, *in the way that*. —— *οὐδὲν φοβούμενοι*, *in no manner of fear*, *not at all terrified*. The student should pay particular attention to the construction of participles, which are used far more frequently in the Greek than in our modern languages. —— *εἰδότες . . . παθεῖν*, *inasmuch as they know*, *that they are in a place secure*

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from suffering harm; simply, *in a safe place.* τοῦ — παθεῖν is the genitive of explanation after ἀσφαλεῖ. S. § 188. 1. —— μηδὲν ποιήσαντες, *having accomplished nothing*, i. e. having done the enemy no harm. —— καθορῶντες, *looking down upon*, from the rampart which surrounds their camp. —— ἐνδεέστερον τοῦ ἑαυτῶν. The cavalry amounted to scarcely one third of that of the enemy, and the footmen were less by nearly one half. Cf. II. 1. § 2.

32. οὐχ — δέ, *and yet not.* —— τοῦτο refers forward to οὐ καταφρονοῦσιν κ.τ.λ. —— ἀλλά, *but rather.* See N. on § 14, supra. —— τί ποτε τοῦτ' ἐστί, *what in the world this thing means* (literally, *is*), i. e. why we lie concealed. —— διαλεγόμενοι is constructed with παύονται. S. § 222. 3. —— ἐγῷδ' by crasis for ἐγὼ οἶδα. —— ἅμα φανερούς τε ἡμᾶς γενέσθαι, *immediately to show ourselves.* See ἐκφανέντες in § 31, above. —— πάλαι, *long ago, for a long time.*

34. ἐστεφανωμένος, "laetitiae bonique ominis causa more Persarum, cf. Herodot. I. 132." Lange. —— τοῖς ἄλλοις ὁμοτίμοις. See N. on III. 2. § 18. —— τέλος εἶχεν, *was finished.* —— οἵ τε μάντεις, i. e. the Magi. See N. on IV. 5. § 14. —— ἐμοὶ συνδοκεῖ. No one could be king of Persia, who was not skilled in the wisdom of the Magi. Cf. Cic. Div. I. 41. The reason of this is given by Cambyses in his conversation with Cyrus (I. 6. § 2), viz. that he might not through ignorance be at the mercy of diviners. —— ἐν τοῖς ἱεροῖς belongs to προαγγέλουσι as well as to διδόασι and ὑπισχνοῦνται.

35. Ἐγὼ δὲ . . . . ἄν, *I ought perhaps* (ἄν) *to be ashamed to remind you, what sort of men you ought to be in this* (= the present) *state of things.* παραινῶν — αἰσχυνοίμην. See N. on § 13, supra. —— ἀκηκοότας καὶ ἀκούοντας διὰ τέλους, *have learned and are continually learning.* For the construction of these participles with οἶδα, see N. on I. 6. § 6. —— οἷαπερ ἐγώ, *the same things with myself;* literally, *the same things which I have practised*, etc. the ellipsis being easily supplied from the preceding proposition. —— δὲ in τάδε δὲ responds to μὲν, in ὑμῖν μὲν at the beginning of the section.

36. Οὓς refers to τούτους in the next clause for its antecedent See N. on ὧν, I. 1. § 2. —— συμμάχους refers to the δημόται, who had been incorporated among the ὁμότιμοι (Cf. II. 1. § 15). —— ἡμῖν αὐτοῖς ὁμοίους, *like ourselves.* S. § 195. 1. —— ἐφ' οἷς, *on what conditions, for what purpose* (See N. on III. 2. § 23). ἐφ' ἅ τε αὐτοὺς παρακεκλήκαμεν in associating them with the homotimi. —— ὧν = ἐκεῖνα ὧν, of which the antecedent is one of the accusatives after ὑπομιμνήσκειν (S. § 182. N. 2 end), and the relative denotes that in respect of which ἀνταγωνισταὶ is used. S. § 188. 1.

37. δείξει (ἐκεῖνα) ὧν ἕκαστός ἐστιν ἄξιος, *will show of what reward*

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each one is worthy = the deserts of each one. —— Ὧν = ἐκείνων ὧν of which the antecedent depends on τοῦ ὑπομιμνήσκοντος (S. § 182. N. 2), and the relative upon ὀψιμαθεῖς. S. § 188. 1. —— ἀγαπητόν, sc. ἐστί, *one should be content.* S. § 162. N. 1. —— ἐξ ὑποβολῆς, *upon suggestion, private advice.*

38. Καὶ — μέντοι, *and you know.* —— πράττοντες ἅμα, *while doing* (S. § 222. N. 4). ἅμα is often placed after the participle with which it is constructed. —— ὑμῶν αὐτῶν πεῖραν λήψεσθε, *you will make trial of yourselves*, i. e. you will see your own deficiencies. if there are any. *Docendo discimus.* —— ἑαυτῷ .... ὤν, *must be conscious to himself of being a perfectly good man.* ὤν agrees with the subject of συνειδείη, instead of agreeing with the reflexive pronoun ἑαυτῷ, a construction quite common. Cf. K. § 310. R. 2; S. § 222. N. 1. —— αὐτὸς μόνος is opposed here to one. who communicates what he knows to others. —— ἡμιτελῆ, *semiperfect, not yet perfect,* opposed to τελέως ἀγαθὸς going before.

39. Τούτου refers forward to ἵνα .... πειρῶνται. —— αὐτοῖς, i. e. δημόταις. —— πλησιάζετε αὐτοῖς, *associate with them, come in contact with them.* —— ἕκαστος is in partitive apposition with ὑμεῖς. —— τῷ — μέρει, i. e. τάξει, λόχῳ, etc. —— ὡς ἤν, *that if.* —— θαρσοῦντας, *to be courageous.* This participle denotes state or condition, and is the complement of ἡμᾶς — ἐπιδεικνύητε, or in other words, stands as the completion of the verbal idea of these words. K. § 310. 4. (b). See N. on III. 1. § 16. —— ἄλλους πολλούς, i. e. the Medes, Armenians, and Chaldæans.

40. εἶπεν. See N. on § 12. —— ἐστεφανωμένους as a sign of their confidence in the favorable issue of the approaching contest. —— ποιησαμένους, *when they had performed.* —— αὐτοῖς στεφάνοις. For the omission of οὖν, see N. on I. 4. § 7. —— οὐραγούς. See N. on II. 3. § 22.

41. ὑμεῖς .... γεγόνατε, *you belong also to the homotimi.* S. § 175. —— ἐπιλελεγμένοι refers to their having been chosen οὐραγοί. The reason is given in οἳ δοκεῖτε κ.τ.λ., *because you appear.* The adjective clause here has the force of an adverbial sentence denoting cause. Cf. K. § 334. 2. —— τὰ ἄλλα refers to bravery, fortitude, and other military virtues. —— τῇ δ' ἡλικίᾳ. In the next section it is διὰ τὴν ἡλικίαν. These rear-leaders were for obvious reasons chosen from those of age and experience. —— ἡμῶν = τῆς χώρας ἡμῶν, or more simply τῆς ἡμετέρας. This kind of comparison is technically called *comparatio compendaria*, because the attribute of one object, instead of being compared with the attribute of the other object, is compared with the object itself, the attribute of the latter object

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being omitted. Cf. K. § 323. R. 6; S. §§ 186. N. 1; 195. N. 2. —— *τῶν προστατῶν* is in apposition with *ἡμῶν*, and is opposed to *οὐραγοί*. —— *ἄν* after *ἀγαθοὶς* belongs to *ποιοῖτε*. The protasis seems here to lie in the participles *ἐρρωμένως* and *ἐπικελεύοντες* = *if you observe and encourage*. If any one chooses, however, to regard the optative as standing here in an independent proposition, it may be referred to S. § 217. 3. —— *ἐπιτρέποιτε αὐτῷ*, sc. *μαλακίζεσθαι*.

42. *Συμφέρει . . . . νικᾶν, for victory is profitable to you if to any one else whatever*. *περ* in this place greatly augments the force of *εἰ* = *if at all events, if ever besides*. *τῷ*, i. e. *τινί*. —— *τῆς στολῆς*. I prefer with Poppo and others to take this in its etymological signification (*στέλλω* = *κοσμῶ*. Cf. Anab. III. 2. § 7), *military ornament, ornaments of arms*, i. e. *military equipments*. The weight of the armor of the homitimi, especially of the coat of mail, would greatly impede these aged soldiers, if the battle was adverse and they were obliged to retreat. —— *αὐτῶν ἥττηθήσεσθε, may be inferior to them*. S. § 186. 2. —— *ἀντιπαρακελευόμενοι, exhorting in turn*. —— *ἀριστήσαντες, when you have taken your dinners*. —— *καὶ* before *ὑμεῖς* is *also*.

43. *ἐν τούτοις ἦσαν, haec agebant, were occupied in these things*, i. e. the things which Cyrus had just commanded them to do. —— *καὶ δὴ* = *εἰ θύς, just now*. —— *αὐτὸς ὁ βασιλεύς, the king himself*.

44. *ὑπὲρ ψυχῶν, for your lives*. *ὑπὲρ* is interchanged for *περὶ* in *περὶ γυναικῶν*. —— *πέπασθε*. The common reading is *κέκτησθε*. Zeune, however, with the concurrence of the best critics since, substituted *πέπασθε*, which, though a poetic word, is found in Anab. III. 3. § 11; VI. 1. § 7; VII. 6. § 30. —— *Νικήσαντες, if you conquer*. The apodosis is *ἔσεσθε*.

45. *Ἅτε οὖν, therefore as*. —— *νίκης* limits *ἐρῶντες*. —— *μένοντες, remaining, standing firm*. —— *τὰ τυφλὰ* (= *τὰ νῶτα*) is used to exhibit more strikingly the folly of turning in battle the back, in which are no eyes to enable one to foresee and shun danger, and no armor or hands (*ἄοπλα καὶ ἄχειρα*), to defend from the weapons of the enemy. Cf. Sallust. Jug. c. 107. —— *τάττειν* has for its subject *τὸ κρατεῖν βουλομένους*, and these together compose the subject of *ἐστὶ* understood (S. § 157. N. 10), the predicate of which is *μωρόν*. —— *φείγοντας, by flight*. —— *εἴ τις, if any one* = *whoever, all who*. —— *ἥσσαν πρόσεται, submits to a defeat*. —— *γὰρ* in *τίς γὰρ* illustrates the foregoing proposition. —— *ἅμα τε — καί, at once — and*.

46. *ἐν τούτοις ἦν*. See N. on § 43. —— *ὀλίγοι ἔτι εἰσὶν, are few yet*. —— *ἐν ᾧ* (sc. *χρόνῳ*), *while*. —— *ἔσονται*, sc. *οἱ ἔξω τοῦ ἐρύματος* as the subject. —— *ἀναμείνωμεν*. S. § 215. 1. —— *ἕως ἄν, until*. S. § 214.

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4. —— *Ἕως ἄν ἔτι, while yet.* —— *ἄν* before *αὐτῶν* belongs to *κρατῆσαι*, giving it the force of the subjunctive with *ἄν*. Cf. S. § 220. 3.

47. *Ὦ Κυαξάρη.* Cyrus addresses his uncle as though he were present, when in reality he spoke to his messengers. —— *εἰ μὴ .... ἡσσηθέντες, unless those who are defeated amount to more than half of them.* *ὅτι ἡμᾶς μὲν κ.τ.λ.* The order is: *Ὅτι ἐροῖσι ἡμᾶς φοβουμένους (because we feared) κ.τ.λ.* *τὸ πλῆθος* has the sense of *plures* from its antithesis with *τοὺς ὀλίγους.* —— *αὐτοὶ δὲ* is opposed to *ἡμᾶς μὲν* in the preceding member. —— *ἡσσῆσθαι, that they themselves are defeated.* S. § 158. 2. —— *ἐν ᾗ*, sc. *μάχῃ.* —— *ἂν ἴσως βουλεύσαιντο, they would perhaps take better counsel.* For the optative in an independent proposition, cf. S. § 217. 2. —— *παραδόντες* serves to explain *ἢ νῦν βεβούλευνται.* —— *ταμιεύεσθαι* (from *ταμίας, a steward*), *to lay by for use*, and hence, *to use moderately, to husband*, 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. This is its sense here. Cf. Anab. II. 5. § 18; Thucyd. VI. 18. § 3. The subject of *ταμιεύεσθαι* is *ἡμᾶς* understood. S. § 158. 3. —— *ὥσθ' — μάχεσθαι, so as to fight.* K. § 306. R. 2; S. § 220. 1. —— *ἄν* gives indefiniteness to *ὁπόσοις.* See N. on I. 1. § 2.

48. *μὲν δή, so then.* —— *Ἐν τούτῳ* (sc. *τῷ χρόνῳ.* Mt. § 577. 2), *in the mean time.* —— *ἄγοντες = with.* See N. on I. 3. § 1. Cf. Odyss. 8. 62. —— *ἡρώτα τοὺς αὐτομόλους.* S. § 165. 1. —— *ὅτι ἐξίοιεν.* S. § 216. 4. —— *αὐτὸς ὁ βασιλεύς.* See N. on § 43. —— *ἔξω ὤν, being without* the camp, *having come forth* from the entrenchments. —— *τοῖς ἀεὶ ἔξω οὖσι, those who for the time being* (*ἀεί*, Cf. N. on VII. 1. § 1) *were marching out = as fast as they came out.*

49. *Ἔνθα δή, here then.* —— *Τί δ' — εἰ, what if = why not.* —— *εἰ ἄρα, whether then*, introduces the apodosis of which *εἰ — παρακελεύσαιο* is the protasis.

50. *λυπούντων*, Attic for *λυπεῖτωσαν.* K. § 116. 12; S. § 88. 1. —— *οὕτω καλὴ — ἥτις — ποιήσει, so eloquent as to make.* —— *αὐθημερόν, on the very day.* —— *ἀγαθοὺς* is used absolutely, being defined more particularly by *τοξότας, ἀκοντιστάς*, etc. —— *τοῦτο = things of this sort*, i. e. archery. The demonstrative pronoun frequently supplies the place of a substantival notion, implied in some one of the preceding words. Here *τοῦτο* refers to the idea of *archery* contained in *τοξότας.* Cf. Jelf's Kühn. § 373. *Obs.* 1. —— *μεμελετηκότες εἶεν.* See N. on II. 2. § 3.

51. *τοί, you know.* —— *παρακελευσάμενος, by exhorting them.*

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—— *ἀμείνους, better*, i. e. braver, more daring. —— *εἷς λόγος, one speech, a single oration.* —— *αἰδοῖς, with a sense of shame.* For its construction with *ἐμπλῆσαι*, cf. S. § 181. 2. —— *προτρέψαι δὲ ὡς χρὴ — ὑποδύεσθαι, and can it impel them* (sc. *αἰτοὺς* elicited from *τὰς ψυχὰς τῶν ἀκουσάντων* in the preceding member) *as is fitting to undergo.* *προτρέψαι* depends on *δύναιτο*. —— *μὲν* before *ἕνεκα* is confirmatory. The same particle before *πόνον* refers forward to *δὲ* before *κίνδυνον*. —— *λαβεῖν δ' ἐν ταῖς γνώμαις βεβαίως. "firmiter sibi apud animum proponere."* Poppo.

52. Ἆρ' οὐκ implies that an affirmative answer is expected. When a negative answer is to be obtained, ἆρα μὴ is employed (cf. K. § 344. 5. b). The same is true of οὐ and μή, when used without ἆρα. K. § 344. 5. d. —— *εἰ . . . . ἐγγραφήσεσθαι, if such sentiments are to be instilled into;* literally, *engraved upon.* Schneid. with Fisch. restores *ἐγγενήσεσθαι*, the reading of Cod. Brod., on the ground that *ἐγγραφήσεσθαι* would have been followed more naturally by *ταῖς ψυχαῖς τῶν ἀνθρώπων* than by *ἀνθρώποις*. "At tanta verbositate in simplicissima sententia ut facile caremus." Born. —— *νόμους ὑπάρξαι δεῖ τοιούτους, ought there not to be established such laws.* —— *παρασκευασθήσεται* is future in relation to the speaker, and expresses necessity, *shall = must.* K. § 255. 3. —— *ὁ αἰὼν = ὁ βίος.* —— *ἐπαναγκάσει, shall be imposed upon.*

53. Ἔπειτα δέ, *and then*, marks sequence in the order of the parts of the discourse. —— *ἐπὶ τούτοις, over those* who are to be rendered good and brave. —— *ἐθιοῦσι, shall accustom*, Attic fut. of *ἐθίζω* (K. § 117. 1). —— *ταῦτα*, i. e. the things which ought to be done. —— The subject of *ἐγγένηται* is *νομίζειν*, which is followed by the two accusatives *τοὺς . . . . εὐκλεεῖς* and *εὐδαιμονεστάτους* denoting the same persons. K. § 280. 4; S. § 166. —— *τῷ ὄντι, in truth, really.* —— *Οὕτω γὰρ δεῖ διατεθῆναι, for thus they* (implied in *τοὺς μέλλοντας*) *ought to be disposed*, i. e. to have such a character and taste given them by previous education. —— *ἀπό, from = occasioned by.* Sometimes the preposition is omitted before the genitive denoting the cause or occasion of fear. See I. 1. § 5; Anab. I. 2. § 18. Sometimes we find *ἐκ* before this genitive. Cf Anab. I. c. —— *τοῦ — φόβου — κρείττονα, superior to the fear.* "*timoris expultrix.*" Poppo. —— *μάθησιν = vim disciplinae.* Sturz.

54. *τοί*. See N. on § 51. —— *ὀόντων*, sc. *στρατιωτῶν*, easily supplied from the context. See N. on I. 4. § 18. —— *ἐξίστανται, are losing;* literally, *are standing away from.* —— *ἐν τούτῳ, then*, responds to the idea of time contained in *ὀόντων* (S. § 192), to which is added the adverbial sentence, *ἐν ᾧ πολλοί*, etc., which also denotes

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ame. —— ἀποῤῥαψῳδήσας, *by uttering rhapsodies; by haranguing in fragments of epic poetry* = by making a speech composed of high sounding words, collected here and there for the occasion. The expression evidently contains a sarcasm on the speech of the king of Assyria, reported in §§ 44, 45. —— ἄν — εἶη begins the apodosis. For the optative after the subjunctive (διηήσεται) in the protasis, cf. § 217. N. 5. —— μεγίστην — ἀρετήν, i. e. bravery. —— τῶν ἐν ἀνθρώποις = τῶν ἀνθρωπίνων, *of those* (virtues) *which belong to men.*

55. Ἔπει ἔγωγ', *so that I, for my part.* ἐπεὶ = *since these things are so.* —— οὐδ' ἄν . . . . ἔσεσθαι, *I could not believe that these men* (i. e. οἱ δημόται) *would remain firm.* ἐμμόνοις should be properly ἐμμόνους, in agreement with ἐκείνους the omitted subject of ἔσεσθαι (S. § 158. 3), but is put in the dative by attraction with τούτοις. Cf. S. § 161. 1. —— παῤ ἡμῖν αὐτοῖς ἠσκοῦμεν = *we have exercised in the use of the same weapons with ourselves*, i. e. have elevated to the grade of the homotimi. —— οἳ — ἔσεσθε. The verb corresponds in person with ὑμᾶς, the antecedent of the relative. S. § 157. N. 6. —— οἵους = τοιούτων οἵους, of which equivalent, the antecedent limits παραδείγματα. —— θαυμάζοιμ' ἄν, *I should doubt*; literally, *I should wonder.* —— ἄν in the protasis εἴ τι πλέον, shows that the condition is dependent on another condition, usually in such cases to be mentally supplied. Here ἄν = *in case* an opportunity presented itself, *in case* the thing was tried. Cf. K. § 340. 6. —— τοὺς ἀπαιδεύτους μουσικῆς, *those uninstructed in the musical art.* S. § 185. —— Lange remarks that either καὶ is to be inserted before μάλα καλῶς, or μάλα is to be entirely omitted. —— εἰς μουσικὴν follows ὠφελήσειε, to be supplied from the preceding member.

56. διατρίβων, *in delaying*, denotes in what respect ἐξαμαρτάνοι is taken. K. § 312. 4. e. —— δὴ τότε, *then indeed.* —— The subject of εἶναι is τοσοῦτοι, the omitted antecedent of ὅσους. —— ἔξω the camp. —— ὅσους is the subject of εἶναι, to be supplied with δεῖ. —— ἐν ἄπασιν = *in the hearing of all.* In the same way μετὰ is employed with the dative in Odys. 17. 467. —— ἤδη, *immediately.*

57. Ὡς — θᾶσσον "mihi quidem conjungendum videtur et explicandum *simul ac*." Lange. So Poppo says the sense is not "*quo tempore* Cyrus celerius ducere incepit, sed *simul ac* ducere incepit ipse praeceserit, reliqui autem secuti sint." —— διὰ τὸ . . . . πορεύεσθαι, *because they were versed and practised in marching in order.* —— ἐῤῥωμένως δὲ responds to εὐτάκτως μὲν in the preceding clause. —— τοὺς πρωτοστάτας, *the front-rank men* (see N. on § 21, supra). It would inspire the soldiers with ardor, when they saw their officers leading the attack. —— ἡδέως is connected by δὲ to ἐῤῥωμένως.

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—— *ἐκ πολλοῦ, for a long time.* —— *ἄλλως τε καί, especially.* See N. on I. 6. § 11.

58. *Ἕως . . . . ἦσαν, but while they were yet out of reach of the weapons* of the enemy. —— *σύνθημα, the word, tessera militaris.* "This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. —— *ἐξῆρχεν — παιᾶνα.* The accusative sometimes follows verbs of beginning, the action of the verb being considered as already begun, and the accusative conceived of as the object of the action implied in the substantive. Here *ἐξῆρχεν παιᾶνα = ἐξῆρχεν μέλπων παιᾶνα.* Cf. Jelf's Kühn. § 513. *Obs.* —— *παιᾶνα τὸν νομιζόμενον.* Formerly *αὖ Διοσκούροις* were found before these words, but critics are now unanimous in rejecting them as spurious, both from MS. authority, and because only two pæans were known to be sung by the Greeks, one before the battle to Mars, and the other after it to Apollo. See Schol. ad Thucyd. I. 50. The Spartans called the pæan sung before the engagement, *παιὰν ἐμβατήριος.* The practice of singing it when the fight was over, is said to have arisen from the fact that Apollo sang it after his victory over the Pythian dragon. —— *συνεπήχησαν μεγάλῃ τῇ φωνῇ, they* (i. e. the soldiers) *joined in the song with a loud voice.* The effect of this battle-song must have been highly inspiriting. Its religious character must also have filled the soldiers with confidence, not only in the protection of the deities, but also in the result of the approaching battle. —— *ἐν τῷ τοιούτῳ,* i. e. while celebrating the praise of the gods.

59. *ἐγένετο, was over.* —— *ἅμα πορευόμενοι, while they were marching.* —— *ῥαιδιοὶ* and *πεπαιδευμένοι* are to be constructed with *πορευόμενοι* denoting the manner; while *παρορῶντες* (*looking side-ways*), *ὀνομάζοντες* (*calling by name*), etc., belong to *παρεκάλουν ἀλλήλους ἕπεσθαι.* Hence I prefer with Fischer and Lange to regard the *καὶ* before *παρορῶντες* as not genuine. Poppo has bracketed it. —— *πολύ, frequently.* —— *τό.* See N. on *τὸ δ'*, V. 1. § 21. "Verti potest *scilicet.*" Sturz. —— *προθυμίας* and the following genitives depend on *μεστόν*, cf. S. § 181. 1.

60. *ὡς . . . . πλῆθος, when now the Persian body* (*πλῆθος = exercitus*) *was drawing near.* —— *ὑπῆξῆγον = ἀνεχώρουν,* which was the reading until Zeune from the best authorities substituted the present reading. —— *αἱ τῶν . . . . ἐξικνεῖσθαι, discharged their weapons long before they could reach* the enemy. This shows that they were already seized with a panic.

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61. *ἐπέβησαν*, *trod upon.* —— *τῶν ἀφειμένων* by the enemy. —— *τὶς — ἐπιδειξάτω ἑαυτόν*, *let some one* (= each one) *distinguish himself.* —— *παρεγγυάτω*, *let him pass this word to the rest.* This meaning is evident from *οἱ μὲν δὴ παρεδίδοσαν τοῦτο* which follows. —— *συμμῖξαι* with the enemy. —— *δρόμῳ*, *running*, *upon the run* S. § 198.

62. *ἐπιλαθόμενος*, sc. *ἡγεῖσθαι.* —— *τοῦ βάδην*, *at quick step*, *gradu pleno*, opposed to *δρόμῳ.* —— *ἕψεται.* Poppo and Bothe edit *ἐφέψεται*, but the future is to be preferred because it expresses the continuation of the action. "Fortasse *τίς ἐφέψεται.*" Born. —— *διὰ πάντων*, *through all* the army. —— *παρηγγύα*, sc. *ὁ Κῦρος.* —— *ἐχώρει.* The subject is *Τίς ἕψεται; Τίς ἀγαθός;*

63. *οὕτως ἔχοντες* = *thus exhorting one another; with these mutual exhortations.* —— *εἰς τὸ ἔρυμα*, i. e. into the camp which they had fortified (Cf. § 26, supra).

64. *κατὰ τὰς εἰσόδους*, *along the passage-ways* to the Assyrian camp. —— *ὠθουμένων*, *crowding against one another* in the entrance-ways. —— *κατεστρώννυσαν* (= *κατεστόρεσαν*, Herodot. IX. 69) was displaced in some editions by *ἀπέκτειναν*, which was a mere gloss. —— *τοὺς δ'* responds to *πολλοὺς* in the preceding member, *μὲν* being omitted on account of the slight opposition between the clauses. Cf. Jelf's Kühn. § 767. 2. See also N. on IV. 5. § 46. —— *ἄνδρας ὁμοῦ καὶ ἵππους*, *at once men and horses.* There was a promiscuous carnage of men and horses in the ditch, where they had fallen in their attempt to retreat into the camp. —— *ἠναγκάσθη φεύγοντα ἐμπεσεῖν*, *were forced in their flight into* (literally, *to fall into*). The ditches here spoken of, were those on each side of the entrance to the camp.

65. *ἤλαυνον εἰς*, *charged upon.* —— *οἱ δ'* refers to the Assyrian cavalry. —— *καὶ τούτοις.* All the editions before me, with the exception of Dindorf's and Bothe's, have *καὶ τούτους.* Kühner (Jelf's edit. § 548. *Obs.* 1) refers to this place as an example of the accusative after *ἐγκλίνω.* I am disposed to give *καὶ τούτους* the preference. *καὶ* in this place signifies *also*, as there had been a previous slaughter of the Assyrian infantry. —— *ἔνθα δή*, *here then*, *hereupon.* —— *ἐξ ἀμφοτέρων*, "*ex utraque parte*, ut et homines et equi caederentur." Weiske.

66. *ἐπὶ τῆς κεφαλῆς τῆς τάφρου*, *upon the highest part of the ditch*, i. e. upon the mound or embankment upon the margin of the ditch, composed of the dirt which had been thrown out. So Zeune defines: *agger juxta fossam*, which is far better than the definition of Morus, *ostia s. initia fossae.* As the mound was the higher part of

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the ditch, it can easily be seen how it came to be called the *head* of the ditch. In favor of Zeune's interpretation, Fischer well remarks: neque credibile est, Assyrios stetisse tantum in ostiis aggeris, nec in toto aggere summo. —— *δεινὰ ὁράματα* refers to the chariots which had been forced into the ditch, and to the promiscuous and dreadful slaughter of horses and men which then took place. —— *τάχα*, *soon.* —— *καταμαθόντες τῶν Περσῶν τινας διακεκοφότας*, *having perceived that some of the Persians had cut through.* For the construction of *καταμαθόντες — διακεκοφότας*, see N. on *μανθάνω*, I. 3. § 10. —— *ἐτράποντο*, *they fled*; literally, *turned themselves, turned.* —— *ἀπὸ τῶν κεφαλῶν τῶν ἔνδον*, *from the interior parts of the mound.* This passage has perplexed critics not a little. The use of the plural together with *τῶν ἔνδον* (in place of which we find in some editions *ἔφευγον*), referring to a single mound surrounding the camp, and the still greater objection to supposing two or more of these mounds, seem to baffle all attempts at explanation. For my part, I see no way of reconciling the difficulty, other than by the mode of translation which I have adopted.

67. *ἔθεον ἐκπεπληγμέναι*, *ran in consternation.* —— *αἱ μὲν* and *αἱ δὲ* are in apposition with *αἱ γυναῖκες*. —— *καταῤῥηγνύμεναι . . . . ὀρυπτόμεναι*. A common way among the orientals of showing distress. —— *ἱκετεύουσι* is a historical present, and on that account is followed by *ἐντυγχάνοιεν* in the optative. —— *ὅτῳ* refers to *πάντας* in the plural, because it relates to any person contained in *πάντας*. Cf. S. § 150. N. 5. —— *ἀμῦναι καὶ αὐταῖς*. S. § 196. 2.

68. *αὐτοὶ οἱ βασιλεῖς* refers to the Assyrian king and his royal allies. Cf. I. 5. § 2. —— *ἐπὶ τὰς κεφαλάς* sc. *τῆς τάφρου*. See N. on § 66, supra. —— *αὐτοὶ ἐμάχοντο*, i. e. they fought personally with the enemy.

69. *τὰ γιγνόμενα*, *the state of things, how things stood*; literally, *the things which had taken place.* Cf. N. on I. 6. § 45. —— *εἰ βιάσαιντο εἴσω*, *if they forced their way in*, "*si vi irrumperent.*" Sturz. —— *ὄντες*, *because they were.* —— *σφαλεῖέν τι*, *should receive some harm.* —— *ἐπὶ πόδα ἀνάγειν*, *to retreat backwards*, i. e. with the face turned towards the enemy. Cf. VII. 5. § 6. *ἐπὶ πόδα* is a military expression. See Anab. V. 3. § 32. Fischer interprets it: *recedere pedetentim*, ne viderentur perterriti fugere i. q. *βάδην*, and opposed to *ὁρμῇ*, § 62. —— *καὶ πείθεσθαι* is added, because in the ardor of pursuit, the soldiers of Cyrus, if ever, would be disposed to disobey his orders to retreat.

70. *ἴσχω — ἄν*, *might know, distinguish.* Cf. N. on *γιγνώσκεις*, I. 4. 27. The protasis. *εἰ παρῆν* is omitted. Cf. K. § 260. R. 2. —

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τοῖς ἄλλοις, i. e. τοῖς δημόταις. —— κατὰ χώραν, *each in his place, in due order.* See II. 4. § 3. —— χορῶν, *a band of dancers.* See N. on I. 6. § 18. —— The expression, πολὺ χορῶν ἀκριβῶς εἰδότες, is slightly hyperbolical, and is equivalent to the superlative with μάλιστα. So we find λευκότεροι χιόνος, Il. 10. 437. The description of this battle cannot fail to strike every intelligent reader, as exceedingly clear spirited, and beautiful.

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BOOK IV.

CHAPTER I.

1. *μέτριον χρόνον, some considerable time.* —— *αὐτοῦ* refers to the place where they first halted, when they retreated *ἐπὶ πόδα* (III. 3. § 70) from the enemy. —— *ὅτι . . . . ἐξέρχοιτο, that they were* (Historical Present) *ready to fight, in case any one should make an eruption* from the camp of the Assyrians. In the use of the indicative in the apodosis, and the optative in the protasis, the general principle of certainty and contingency, which these moods respectively represent, is observed (See N. on II. 1. § 9). It must always be remembered, that the optative mood in Greek is nothing more than the subj. of the hist. tenses, and what is said of the contingency denoted by the one applies equally to the other. —— *ὡς οὐδεὶς ἀντεξήει, when none* (of the enemy) *stirred*, i. e. came forth from their intrenchments.

2. *πρῶτον μὲν τοὺς θεούς.* "Cyro dii semper primi sunt." Lange. See N. on III. 3. § 22. —— *χαριστήρια, thank-offerings.* —— *ὧν* is put for *ἃ* attracted by *τούτων.* —— *ἤδη, presently.* —— *τὸ γὰρ γεγενημένον ἔργον, for the action which has taken place.* —— *ὧν* refers to *ταῦτα*, the omitted object of *πύθωμαι.* —— *παρ' ὧν προσήκει = παρὰ ἐκείνων παρ' ὧν προσήκει* (sc. *πυθέσθαι*), *from those of whom it is suitable to inquire* respecting the deeds of the army. That the ellipsis is to be thus supplied, is evident from *παρ' ἄλλων δέομαι πυνθάνεσθαι* in the next section. —— *τότε* is the correlate of *ἐπειδάν.*

3. *ἐγγύτατα*, sc. *ὄντα.* Cf. Anab. II. 2. § 17, *οἱ μὲν ἐγγύτατα τῶν πολεμίων.* Respecting Chrysantas, see N. on VIII. 1. § 1. He showed himself on all occasions, one of the most brave and faithful of the generals of Cyrus.——*πάντες ἡμεῖς*, sc. *ἐποιεῖτε.* Guided by the Guelf. and Junt. MSS. with which the Paris MS. nearly coincides, Poppo edits *ἐποιεῖτε* instead of *ἐποίει*, and supplies *ἐποίει* with *τὰ μὲν γὰρ ἄλλα* (so also Bornemann). Kühner (Gram. § 347. 1) says, that the two clauses are much more closely united in this way, than by the common mode of attraction. —— *ἐγὼ παρηγγύησα*, see III. 3. § 69. —— *ἀνατεταμένος — τὴν μάχαιραν, having his sword stretched out.*

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The purpose is designated by ὡς παίσων πολέμιον. See N. on I. 3 § 13. —— οὗτος is a pronoun of praise, being employed as a balance to ἐγὼ in the preceding sentence. —— ὑπήκουσέ τέ μοι. The genitive is frequently found with ὑπακούω. Cf. Mt. § 361. 4. —— ὃ ἔμελλε, sc. ποιεῖν. The ποιεῖν expressed depends on ἀφείς. —— ἐπανῆγε, *he began to retreat.* —— ἔφθασεν — πρίν. See N. on II. 4. § 25. —— ἐντείνασθαι is connected by καὶ τὸ κατανοῆσαι. —— ὥστε, *so that*, introduces the consequence (ὥστε, *ecbatic.* See N. on I. 2. § 3) of the alacrity with which Chrysantas obeyed orders.

4. σκεψάμενος = ὁπότε σκέψωμαι. —— ἐν ὁποίῳ χρόνῳ, *at what time*, i. e. whether before or after the command was given to retreat A wound would be looked upon by Cyrus as honorable or dishonorable, according as it was received before or after this order. —— τότε responds to ὁπότε implied in σκεψάμενος. —— Χρυσάνταν — τιμῶ. The position of these words renders them highly emphatic. —— χιλιαρχίᾳ — τιμῶ. See II. 1. § 23. —— ὅταν .... θεός. He refers here to a victory, in which booty will be taken from the enemy.

5. γὰρ in ἃ γὰρ νῦν is epexegetical, i. e. it introduces the details of the advice referred to in βούλομαι — ὑπομνῆσαι. —— παρ' ὑμῖν αὐτοῖς, *of yourselves*, i. e. without the suggestion of others. —— τὰς ψυχάς, *the lives.* Cf. III. 3. § 44. The sentiment of this passage is similar to that contained in the speech of the Assyrian king (cf. III. 3. § 45), and is an argument common to the speech of almost every commander, when he would excite his army to noble and daring deeds. —— ἄρτι γεγενημένου τοῦ πράγματος, *the affair* (i. e. the trial) *having just now taken place.*

6. ταῦτα μὲν — ἀεὶ διανοούμενοι, *by always bearing these things in mind.* The apodosis is ἂν εἴητε. —— παιᾶνα ἐξάρχεσθε. See N. on ἐξῆρχεν παιᾶνα, III. 3. § 58. The pæan here spoken of was the one sung after the battle. See N. on III. 3. § 58.

7. συνησθείς, *having congratulated.* —— τἀκεῖ by crasis for τὰ ἐκεῖ.

8. ἅτε .... ἄρχοντος, *inasmuch as their prince was killed* (S. § 192. 2). The name of this king was Neriglissar. See N. on I. 4. § 16. —— πάντα .... χαλεπά, *for all things were full of danger.* They were surrounded with difficulties on every side. —— The subject of παρεῖχε is the substantive sentence, introduced by ὅτι τὸ ἡγούμενον. The leading nation (τὸ ἡγούμενον — φῦλον) here spoken of, was the Assyrian, of which Crœsus and the other princes were allies. —— διεφθάρθαι ἐδόκει (= διέφθαρτο. See N. on I. 2. § 2) ταῖς γνώμαις, *seemed to have lost their senses*, i. e. their conduct was as if they had been bereft of all reason.

9. τοὺς Πέρσας πρώτους. Cyrus had under his command, besides

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the Persians, 24,000 Armenians and 4000 Chaldæans. Cf. III. 2. § 3; 3. § 1. —— ἀγαθῶν is generally considered as here signifying, *good fare, dainties*, a use of the word which is quite common in the Attic and also in the Ionic writings. Fischer thinks that Xenophon added these words, to show that the Assyrians were dainty and gluttonous, and therefore effeminate and cowardly. —— ἐνταῦθα, i. e. in the Assyrian camp.

10. Οἷά μοι .... διδόντων, "*qualia mihi videmur et quanta bona, commilitones, dimississe, diis nobis ea offerentibus.* Scil. reprehendit Cyrus ipse se, quod hostes fugientes non continuo persecutus sit, et ad internecionem usque vicerit. Hoc facit propterea, ut eliciat sententiam ducum, et ut possit exponere consilium de equitatu comparando." Fisch. —— οἵτινες δὲ ἐν ἐρύματι κ.τ.λ. The order of construction is: πῶς ἄν τις οἴοιτο τούτους, οἵτινες φεύγουσι, ἂν μεῖναι κ.τ.λ. —— ἡμῶν ἄπειροι ὄντες, "*nondum prœlio nobiscum congressi.*" Sturz. —— ἥττηνται, perf. 3 plur. of ἡττάομαι, *to be worsted, defeated.*

11. τῶν ἀγαθῶν, *the advantages.* —— καὶ ὅς = καὶ οὗτος, i. e. Cyrus. —— οὓς .... καταχαλινειν, *whom it is most especially for our advantage to capture or kill.* The subject of νέονται is οἱ μὲν κράτιστοι, but οὗτοι referring to this subject, is placed before the verb in consequence of the intermediate clause οὓς .... καταχαλινειν. S. § 149. N. 3. —— ἐφ' ἵππων, *upon horses, on horseback.*

12. ἐλθών, i. e. going in person. —— εἰδῇ refers to Cyaxares. —— οἷα .... ἐδέοντο, *those things, which they thought would be most likely to secure the object which they had in view;* literally, *what seemed to them to be useful for obtaining the things which they needed.* —— ὑπὲρ ὧν (i. e. ὑπὲρ ἐκείνων ὧν) depends in construction upon ἐπιτήδεια.

13. ἅμα μὲν — ἅμα δέ, *partly — and partly.* —— ὅτι introduces the reason, why Cyaxares was supposed to have said what he did partly out of envy. —— ἐκεῖνοι, i. e. Cyrus and his taxiarchs. —— καλῶς ἔχειν. See N. on I. 2. § 7. —— ὥσπερ ὑπεφθόνει, *as if he was a little* (ὑπο-) *envious.* Some prefer to translate: *was secretly envious*, a meaning which ὑπὸ often gives to the verb with which it is composed, but which seems less suitable here than the other mode of translation. —— καὶ γὰρ αὐτὸς κ.τ.λ. shows why Cyaxares thought it not best to hazard another battle. —— περὶ .... ὤν, *was indulging himself in pleasure.* περί τι εἶναι, "*in aliqua re versari.*" Sturz. —— τὸ αὐτὸ ποιοῦντας, i. e. giving themselves up to joy and hilarity. —— δ' οὖν, *therefore*, i. e. in consequence of his envy and his love of ease and pleasure.

14. ἀλλά. Buttmann (§ 149. p. 428) remarks, that ἀλλὰ stands in

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an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly.* —— *τῶν ἄλλων — ἀνθρώπων* depends on *ὑμεῖς οἱ Πέρσαι* taken partitively. —— *μηδὲ . . . . διακεῖσθαι, not to be insatiably given to any kind of pleasure.* The infinitive depends on *μελετᾶτε.* —— *ὁρῶν καὶ ἀκούων,* i. e. by the testimony of my eyes and ears. —— *τῆς μεγίστης ἡδονῆς — ἐγκρατῆ, having the mastery over the greatest pleasure,* i. e. in circumstances of the highest fortune, to be moderate in our desires. For the construction, cf. K. § 275. 1. —— *εὐτυχίας* depends on *μεῖζω — ἢ νῦν ἡμῖν παραγέγηται, which now has happened to us.*

15. *σωφρόνως, temperately,* has reference to the further pursuit of the Assyrians. —— *αὐτὴν* refers to *εὐτυχία,* to which *ταύτῃ* in like manner is to be referred. —— *ἄλλην καὶ ἄλλην, another and another = one good fortune after another.* —— *παύσασθαι πλέοντας, to cease sailing.* S. § 222. 3. —— *ἀπολέσθαι* is a kind of epexegetical infinitive, i. e. it serves to explain *ἅπερ* in the foregoing clause, just as the participle *ἀπιστούμενοι* is added in VII. 2. § 1. The reading was *ἕως ἂν ἀπόλωνται,* until Zeune introduced the infinitive from the Guelf. and Par. MSS. —— *πολλούς,* sc. *πεπονθέναι* repeated from *πολλοὺς πεπονθέναι,* supra. —— *καί, even.* —— The construction of *ἀποβαλεῖν* is like that of *ἀπολέσθαι.*

16. *ἥσσους* in number. It is difficult to see how Fischer can translate *ἥσσους ἡμῶν impares nobis* viribus et fortitudine, since the whole argument of Cyaxares in this section is based on the superiority of the enemy in point of numbers. —— *πόστῳ μέρει, with how small a part,* is constructed with *μαχεσάμενοι.* —— *ἄμαχοι, out of the action.* —— *οὓς = οὗτοι ἐκείνους,* of which *οὗ* is the subject of *ἁπλασιεῖ,* and *ἐκείνους* is governed by *ἀναγκάσομεν.* —— *ἀγνοοῦντες . . . . ἑαυτούς,* i. e. being ignorant of their strength compared with ours. —— *ὅτι . . . . μένοντες, that in retreating, they will be exposed to no less danger than in standing their ground.* —— *ὅπως.* See N. on I. 3. § 18. —— *κἂν μὴ βούλωνται, even if they are not willing, against their will.*

17. *ἐκεῖνοι,* sc. *ἐπιθυμοῦσι.* —— *σῶσαι,* sc. *τὰς ἐκείνων γυναῖκας καὶ παῖδας.* —— *αὐτῶν* depends upon *τῶν τέκνων.* —— *ἴεται ἐπί, rushes against. ἴεται,* mid. 3 sing. pres. of *εἶμι.* Cf. Butt. Ir. Verbs, p. 86; Soph. Gr. Verbs, p. 161. —— *λαμβάνειν.* Repeat *αἰτῶν τι τῶν τέκνων.*

18. *ταμιεύεσθαι.* See N on III. 3. § 47. —— *ὁπόσοις ἐβουλόμεθα αἰτῶν, with as many of them as we wished.* The student will easily supply mentally the necessary verb, after words in the position of *ἐβουλόμεθα.* Here *μάχεσθαι* is to be supplied. —— *μαθήσονται —*

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ἐναντιοῦσθαι. See N. on I. 3. § 10. —— χωρὶς γενόμενοι, *being separated*, i. e. having extended their ranks, or being separated into many bands, so as to surround and attack the foe on all sides. For an adverb in the predicate, cf. Mt. § 309. c. —— οἱ μὲν — οἱ δὲ — οἱ δὲ are in partitive apposition with the omitted subject of μαθήσονται. K. § 266. 3. —— ἡμῖν follows ἐναντιοῦσθαι. —— ὥσπερ καὶ νῦν, i. e. as they did in the battle which had just taken place. —— ἐκ πλαγίου, *in flank*; literally, *from the side*. —— ὄπισθεν, *in the rear*. —— μὴ — δεήσει. See N. on III. 1. § 27. —— Προσέτι, *besides*. —— ἐθέλοιμι .... ἐέναι contains the true reason, why Cyaxares was unwilling to pursue the enemy. It is craftily deferred until the close of his speech, and, as though it were of little importance, is expressed in as few words as possible; while many things, which could be said with some semblance of reason, are spread out with all the copiousness and force of a mind, honestly convinced of their truth and importance.

19. τῶν σῶν φίλων τούτων refers probably to the chief officers of the Median army, as the homotimi are called the friends of Cyrus (III. 2. § 1). —— ἄγοντες, sc. ἐκεῖνα the omitted antecedent of οἷς. Reference is had to the baggage of the enemy, which Cyrus hoped would fall into his hands. —— Τὸ — πλῆθος, *the main body*. —— πῶς .... καταλάβοιμεν, *for how could we overtake them*, having so much the start of us? The Persians at this time had no cavalry, and would, therefore, be obliged to pursue the enemy on foot. —— τὶ — ἀπεσχισμένον, *any thing separated from*, referring to such of the infantry of the enemy, as might not be able to keep pace with the rapid flight of the cavalry; also to the baggage-wagons, which for the same reason might chance to fall behind. —— τὶ ὑπολειπόμενον, *any thing left behind* in the flight. Fischer understands by this: *pecules, commeatus et pecuniae*.

20. ἐπεὶ οὖν ἐδέου. Cf. I. 5. § 4. —— χαριζόμενοι, *in order to gratify*. S. § 222. N. 3. —— μακρὰν ὁδὸν is the accusative of distance. See N. on I. 6. § 43. —— οὖν .... ἀντιχαρίζεσθαι (= δίκαιόν ἐστι ὅτι σὺ ἀντιχαρίζεις), *and it is therefore just, that you should gratify us in return* (ἀντι-). "A verb, of which the proper subject is an infinitive or distinct clause (or which is impersonal with an infinitive or clause dependent), often takes for a nominative the subject of that infinitive or clause." Crosby, § 777. 8; Cf. Butt. § 151. 7. —— ἔχοντές τι, *possessing something, not poor*. —— πάντες οἵδε, *all here*. S. § 149. N. 1. As the soldiers of Cyrus were in the service of Cyaxares, they looked to him for their wages and supplies, of which burden he would be relieved, by permitting the army to pursue the enemy and be

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enriched by their spoils. Cf. II. 4. § 11. —— ὁρῶμεν, *look* with the expectation of receiving something. —— εἰς τὸν οὖν θησαυρὸν depends on ὁρῶμεν.

21. Ἐνταῦθα δή, *here then, then.* —— εἴγε μέντοι, *if indeed.* —— χάριν — εἰδείην. See N. on I. 3. § 14. —— ἔφη, sc. ὁ Κῦρος. —— τῶν ἀξιοπλοτων τούτων = τῶν ἐμῶν φίλων τούτων, supra. These officers were admitted into the tent of Cyaxares, as the homotimi were into the tent of Cyrus. —— λαβὼν is referred by some to Cyrus, but I prefer with Lange to regard the sentence as the reply of Cyaxares.

22. Ἔνθα δή, *now then, at that time.* —— ὁ φήσας ποτὲ κ.τ.λ. Cf. I. 4. § 27. —— οἵτοσί. In social intercourse, the Attics strengthened demonstratives by the suffix ι. Cf. Butt. § 80. 2. —— Οὗτος τοίνυν σοι ἑπέσθω. Cyaxares addresses these words to Cyrus. The words καὶ λέγε σὺ κ.τ λ. he addresses to Artabazus (See N. on I. 4. § 27), whom Cyrus had selected to accompany him. —— ἰέναι μετὰ Κύρου = συστρευατεύεσθαι Κύρῳ.

23. Οἵτω δή, *so then.* —— λαβὼν refers to Cyrus. —— τὸν ἄνδρα, i. e. Artabazus. —— Νῦν δή, *now certainly.* —— εἰ. See N. on I. 3. § 6. —— ὅτε ἔφης. Cf. I. 4. § 28. —— τοῦτο, i. e. τὸ οὐκ ἀπολείπεσθαι. —— Οὐκοῦν (see N. on II. 1. § 8) .... ἐξάξεις, *and will you not zealously excite others* to follow me in this pursuit of the enemy. —— ἐπομόσας — ἔφη, *he said with an oath.* —— Νὴ τὸν Δί', sc. καὶ ἄλλοις προθύμως λέξω.

24. Τότε .... Καὶ μάλα, *then indeed, although* (καὶ concessive. K. § 312. R. 8) *sent by Cyaxares*, who was averse to the enterprise. —— τὰ τε ἄλλα refers to the direction he received from Cyaxares (§ 22 end), and stands opposed to what Artabazus added (καὶ προσετίθει ὅτι κ.τ.λ.) of his own accord, to induce the soldiers to follow Cyrus. —— καὶ τὸ μέγιστον, *and what was greatest of all*, refers forward to ἀπὸ θεῶν γεγονότος. In respect to the descent of Cyrus, see N. on I. 2. § 1. Lange thinks that reference is had simply to the godlike qualities of Cyrus.

CHAPTER II.

1. ταῦτα, i. e. the things detailed in the latter part of the preceding chapter. —— θείως πως, *divinely sent as it were.* The circumstances attending the desertion of the Hyrcanians, and the time of their revolt, were so opportune for Cyrus, that it seemed brought about by nothing less than a special providence. —— ἄγγελοι. There

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were but two. 'The Dual form is not always used, when two objects are spoken of, but only when two similar objects are mentioned, either naturally connected, e. g. *πόδε, χεῖρε, ὥτε*, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc." K. § 241. 5. R. 7. —— *ἵππιοι, horsemen*; literally, *on horseback.* "forte legendum *ἐπίπποι*." Sturz. —— *τοῖς Σκιρίταις, the people of Sciros* (a city of Arcadia), who served the Spartans for hire. As they were foot-soldiers, the resemblance of their service to that of the Hyrcanians, consisted only in their presence in every post of danger and fatigue. —— *καὶ δὴ καὶ τότε, and now at that time also* they were in a post of danger. —— *ἐκέλευον*, sc. *οἱ Ἀσσύριοι.* —— *ὡς, about.* —— *δεινὸν* = *κίνδυνος.* —— *ἐκεῖνοι . . . . ἔχοιεν, it might fall upon them* (literally, *they might have this*, i. e. *δεινὸν*) *instead of themselves* (i. e. the Assyrians) = that they might ward off the danger from themselves.

2. *ἅτε . . . . πορεύεσθαι, because they were to march in the rear.* Cf. *μεθ' ὅπερ καὶ οἰκοῦσι*, below. —— *τοὺς οἰκέτας*, i. e. their wives, children, and servants. —— *κατὰ τὴν Ἀσίαν* — *οἱ πολλοί, the Asiatics for the most part.* See N. on I. 6. § 20; III. 1. § 3. —— *κατὰ — ἔχοντες* by tmesis, according to Fischer, for *κατέχοντες*, but as Poppo remarks, he might have been taught better by a reference to IV. 3. § 2. Besides, *ἔχοντες* is to be taken with *μεθ' ὅπερ καὶ οἰκοῦσι: having with them those* (sc. *τούτους*) *with whom they live at home.* —— *τότε δή, then indeed.* —— *οὕτως*, i. e. with their wives and children.

3. *Ἐννοηθέντες* —— *ταῦτα ἐνθυμουμένοις ἔδοξεν αὐτοῖς.* This anacoluthon may be referred to S. § 230. 1; or with Poppo we may regard *ἐννοηθέντες*, as agreeing with the subject logically implied in *ἔδοξεν αὐτοῖς* = *they thought.* Cf. K. § 313. 1. —— *οἷά τε πάσχουσιν.* In indirect interrogative sentences, the indicative is generally used, attention being drawn to the question by stating it in the form in which it was originally stated. The *oratio recta* is changed into the *oratio obliqua* in the next clause *ὅτι . . . . αὐτῶν*, which is intended thereby to be less prominent than the preceding member, which contains the especial reason of the determination of the Hyrcanians to revolt from the Assyrians. Cf. Jelf's Kühn. § 886. 2. 3. *d.* *ὁ ἄρχων*, i. e. the Assyrian king. Cf. IV. 1. § 8. —— *τῷ στρατεύματι*, refers to the Assyrian division of the allied army. —— *συνεπιθέσθαι* the forces of the Assyrians and their allies. —— *ὄνομα, fame, reputation* for bravery and good fortune.

4. *πρὸς τούτοις, in addition to these things, moreover.* —— *τὰ τῶν πολεμίων*, i. e. the death of the Assyrian king, and the desponding

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condition of the army. —— *ἐπαίρειν — αὐτόν, to excite him* to pursue the enemy.

5. *ἄν* belongs to *καταλαβεῖν* (= *καταλήψεσθαι*. K. § 260. R. 10). —— *ἔτι, yet*, i. e. they having so much the start. Cf. N. on IV. 1. § 19. —— *ὅτι ἔλαθον ἡμᾶς ἀποδράντες, because they fled away unknown to us. ἀποδιδράσκω* signifies *to escape by stealth*, and is therefore a more expressive word than *ἀποφεύγω* would have been in this place. Cf. Anab. I. 4. § 8, where a fine distinction is made between these words. —— *βουλόμενος .... σφίσιν, wishing them to have as exalted an opinion as possible of them*, i. e. of Cyrus and the Persians.

6. *κἂν .... καταλήψοιντο, even if they marched* (i. e. set out on their march) *early on the morrow, by marching expeditiously* (*εὖ ζωνοι*) *they could overtake them.* The inference is, that this could be accomplished with much greater certainty, if they should set out on the pursuit that very night, which they did. Fischer, Bornemann, and Lange, read *καὶ αὔριον ἕωθεν*, which they construct with *καταλήψοιντο*, and insert *εἰ* before *εὖ ζωνοι πορεύοιντο*, thus making the sense: *that they could overtake them early on the morrow, if they should proceed expeditiously.* This corresponds with the event, but is less lively and forcible than the reading of the text, which is that of Zeune, Dindorf, and Poppo. —— *τοῦ ὄχλου* refers to the women, children, and servants, which accompanied the army. See N. on § 2, supra. —— *πρότερον* the battle. —— *μικρόν, a little distance.* How unwarlike and remiss are the Assyrians and their allies shown by these circumstances to have been.

7. *πιστόν τι* is the object of *ἔχετε*, and is limited by *ἐκείνων*, the omitted antecedent of *ὧν* (= *ἐκείνων ἅ*). *πιστὸν* is a substantive here as also in Pausan. I. 20. § 2; Thucyd. III. 11. § 1. —— *ἡμᾶς* and *ὡς ἀληθείτε* are the two accusatives after *διδάσκειν* (S. § 165. 1), which infinitive expresses the object or purpose of the pledge. K. § 306. 1. —— *Ὁμήρους*. Cf. § 13, infra. —— *πιστὰ θεῶν = the pledge of calling the gods to witness.* —— *δεξιὰν δός*. According to Diod. Sic. 16. 43, this was considered among the Persians as the most inviolate pledge of faith. Vide Cor. Nep. Dat. 10. When given as here to the representative of one of the parties, it was considered as virtually given to that party in person, and hence the expression *πέμπειν τὴν δεξιάν*, to express the ratification of friendship with any one through his representative.

8. *Ἐκ τούτου, upon this.* —— *ἦ μέν*, in most of the editions before me, and in the citations of this passage by Matthiae and Kühner, is written *ἦ μήν*. —— *ἂν ἐμπεδώσωσιν, if they* (i. e. the

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Hyrcanians) *observed;* literally, *fixed in the earth = made firm, established.* ἄν must not be considered here as the modal adverb, but a conjunction = ἐάν. —— ὡς . . . . ἑαυτῷ, *so that they should not be in less consideration with him than the Persians and Medes* (S. § 186. 1). —— νῦν, i. e. in the time of Xenophon. —— ἰδεῖν ἔστιν, *one may see, it may be seen.* Cf. N. on I. 2. § 15. —— Ὑρκανίους — ἔχοντας = ὅτι Ὑρκάνιοι ἔχουσιν (S. § 222. 2). —— ἄξιοι εἶναι, sc. τοῦ πιστεύεσθαι καὶ ἀρχὰς ἔχειν.

9. ἔτι φάους (gen. of φάος, -εος, -ους) ὄντος, *it being yet light*, i. e. the day not being yet closed. —— περιμένειν. As Cyrus wished to lose no time, he did not permit the Hyrcanian messengers to go for hostages, as they had proposed to do (§ 7), but employed them as guides. Cf. § 13, infra. —— ὥσπερ εἰκός, for Cyrus was their commander, and all his taxiarchs were in favor of pursuing the Assyrians.

10. Τῶν δὲ Μήδων depends on οἱ μὲν — οἱ δὲ used partitively. —— παιδὶ ὄντι . . . . γενέσθαι. Cf. I. 4. § 15. —— μέγαν αἰτοῖς φόβον ἀπειληλακέναι refers to the repulse of the Assyrians, of which Cyrus was the instrument. —— ἔσεσθαι αὐτὸν depends on ἐλπίδας ἔχοντες (= because they had). —— ἠβούλοντο = *because they wished*, the construction being changed from οἱ δὲ διὰ for the sake of diversity. —— δὲ after πολλοῖς is *for*, since it seems to introduce a clause, illustrative of what goes before. —— λόγος, *rumor, report.* —— ἐπὶ πολλὰ ἀγαθά, i. e. to abundance of plunder.

11. οἱ τούτων ὑπήκοοι, *who were subject to their command*, i. e. their troops, companies. —— ἑθελούσιοι = *voluntarily.*

12. ἧξω their quarters. —— αὐτοῖς refers to the Medes, and σφίσιν, to the Persians. —— ἔπειτα δὲ responds to μάλιστα μέν. —— αὐτός. Repeat ἐπηίξατο from the preceding clause. —— The construction of ταύτης τῆς προθυμίας, may be referred to K. § 275. 3; S. § 190. N. 1. —— οἱ πεζοὶ refers to the Persians, ἐκείνους, to the Medes, and τοῖς ἵπποις, to the Armenian cavalry which were under the command of Tigranes, and were to accompany the Median cavalry. —— ὅπου, *wherever.* Cf. § 18, infra. —— ἐπίσχωσι τῆς πορείας, *made a halt;* literally, *stopped from the march, ceased marching.* —— τὸ ἀεὶ καλῶν, *what was suitable for the time being, on every occasion.*

13. τοὺς Ὑρκανίους, i. e. the two Hyrcanian messengers. —— Τί δέ, οὐ γὰρ ἀναμένεις, *but how is this, do you not wait then (γάρ)?* —— ἕως ἂν ἀγάγωμεν. S. § 214. 1. —— τὰ πιστὰ παρ' ἡμῶν. As the Hyrcanians had received the customary pledge (i. e. the right hand) from Cyrus, they thought it but just, that he should receive

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pledges from them. The reply of Cyrus is full of spirit and magnanimity. —— ὅτι .... χειρόν, i. e. we have such courage and power as to need no pledges from you. —— ὡς, *that*, is to be construed with ἱκανοὶ εἶναι = *possess*. —— οὕτω — ἔχειν, *are thus* = *have such power*. —— ἐφ' ὑμῖν, *in your power*. See N. on I. 3. § 14. —— ἱστάτους. Cf. § 2. —— ἵνα φειδώμεθα αὐτῶν, *in order that we may spare them* = abstain from doing them injury. These remarks of Cyrus were those of one conscious of his power, and hence the favorable impression, which they made upon the mind of the Hyrcanians.

14. ῥώμην, *firmness*. —— οὔτε — ἔτι ἐφοβοῦντο, *no longer feared*. —— τοὺς συμμάχους αὐτῶν = τοὺς ἄλλους συμμάχους αὐτῶν. The Hyrcanians are probably referred to by αὐτῶν, although it may refer to the Assyrians. —— ἀλλὰ .... ἀπόντων, *but lest* (= *except that*, *præterquam*, *nisi*) *Cyrus should regard it altogether* (παντάπασιν) *of very* (τινὰ) *little moment, whether they were present* (in his army) *or absent*. αὐτῶν — παρόντων. S. § 192. ῥοπὴ properly signifies, *inclination downward*, especially, *the sinking* of a scale, and hence *the weight* which turns the scale, from which comes the tropical signification *influence, moment*.

15. νύξ, the night of the same day, near the close of which the army set out on the march (Cf. § 6). —— πᾶσι .... θεῖον, *a shivering fear* (i. e. a fear which produced a shuddering or horror) *at this divine appearance came upon all*. Cf. δειλία πρὸς τὸ δαιμόνιον, Theoph. Char. 16. 1, and τὸ πρὸς τὸ θεῖον δέος, Athenag. Apol. 1. p. 6. —— θάρσος δὲ πρὸς τοὺς πολεμίους, i. e. they were inspired with confidence that they should conquer the enemy. —— Ὡς .... ἐπορεύοντο. Cf. § 6, supra. —— εἰκότως, *in all likelihood, as might be expected*. —— ἅμα κνέφᾳ, *at dawn*. In Homer, κνέφας denotes the twilight that comes on after sunset, *the evening dusk*. Sturz defines it, *crepusculum serotinum*, but it obviously demands the signification, *diluculum matutinum*. Cf. § 6, above.

16. οἱ σφέτεροι, *their people*. —— τῷ τε γὰρ ἱστάτους εἶναι, *by their being in the rear*. See § 2.

17. τὸν ἕτερον αὐτῶν, *the one of them*. —— αὐτούς, i. e. the Hyrcanians. —— ὑπαντᾶν Cyrus and the Persians. —— τὰς δεξιὰς ἀνατείνοντας as a pledge of amity and fidelity. —— ὀμόσαι refers to Cyrus and his army, αὐτούς, to the Hyrcanians. —— οὕτω καὶ αὐτοὶ ποιήσουσιν as a renewed token of amity and alliance. —— ὁ μὲν — ὁ δέ, *the one, the other*. S. § 142. 1.

18. Ἐν ᾧ, *while*. —— ἐσκόπει τοὺς Ὑρκανίους — ὅ,τι ποιήσουσιν = ἐσκόπει ὅ,τι οἱ Ὑρκάνιοι ποιήσουσιν. See N. on II. 3. § 5. —— παρελαύνουσι πρὸς αὐτὸν κ.τ.λ. Thus they had been directed to do by Cyrus

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(§ 12 end). —— *τοῦτ' ἐστὶ τὸ πλησίον Ὑρκανίων στράτευμα* by contraction for *τοῦτο τὸ πλησίον στράτευμα ἐστὶν Ὑρκανίων στράτευμα*. —— *ὑπαντιάζειν* (a Homeric word) = *ὑπαντᾶν*, § 17. —— *καθ' ὃν ἄν ἥ ἕκαστος* = *καθ' ὃν ἂν ἦ ἕκαστος ὑμῶν ἐκεῖνον τῶν Ὑρκανίων*, *each of you* (receive) *him of the Hyrcanians opposite to whom he may be*; simply, *wherever each of you may stand*. *κατὰ* is here taken in the sense of *e regione* (K. § 292. II. c), *over against, opposite to*.

19. *τῶν ἀγγέλων* (S. § 179. N. 2). Only one of the messengers had returned to the Hyrcanians, the other having staid with Cyrus (§ 17). —— *παρῆσαν*, *came up to* (literally, *were present with*) the army of Cyrus.

20. *πόσον* (sc. *διάστημα*) *ἀπέχει ἐνθένδε ἐνθα*, *how far is it* (literally, *how great a distance separates*) *hence to the place where*. *ἐνθένδε* serves as a genitive of place after *ἀπέχει*. —— *αἱ ἀρχαὶ* = *οἱ ἄρχοντες*, *the commanders, leaders*. —— *τὸ ἀθρόον* = *the main body*, as opposed to the Hyrcanians, who constituted the rear-guard, and were therefore separated from the main body of the enemy. —— *ὀλίγῳ πλέον*, *more by a little, a little more*. See N. on I. 3. § 1.

21. *ὦ ἄνδρες Πέρσαι καὶ Μῆδοι*. The Armenians are not mentioned, because they were associated with the Medes. Cf. IV. 5. § 1. —— *πρὸς ὑμᾶς* refers to the Hyrcanians. —— *συμμάχους καὶ κοινωνούς*, *allies and associates*. These words are nearly synonymous, being employed to give fulness to the expression. —— *ἐν τοιούτῳ ἐσμέν*, *we* (i. e. our affairs) *are in such a condition*. —— *ἔνθα δὴ μαλακισάμενοι μέν*, *if we here act cowardly*; literally, *if we are effeminate, play the woman*. —— *ἐφ' ἅ*, *for what purpose, quo consilio*. —— *κατὰ τὸ καρτερόν* (= adverb), *boldly, with spirit*, opposed to *μαλακισάμενοι*. —— *ὥσπερ . . . . εὑρημένων*, *as fugitive slaves who have been found; as slaves who have run away and* (afterwards) *have been found*. *ὥσπερ* with the participle denotes comparison. Cf. Mt. § 569. 7. *δούλων* corresponds in case with *αὐτῶν*. It might with equal correctness have been put in the accusative with *τοὺς μέν*. —— *οὐδὲ ταῦτα φρονεῖν δυναμένους*, *unable* (through fear) *to think of these things*, i. e. not having presence of mind to resort to supplications for life, or to try to escape by flight. —— *οὔτε οἰόμενοι ἥξειν*, *not thinking of our coming*.

22. *τὸ ἀπὸ τοῦδε*, *from this time*. The article is added as in *τὸ νῦν*, *τὸ παράπαν*, etc. Cf. K. § 244. 11; S. §§ 141. N. 1; 168. 1. —— *μὴ δῶμεν*. S. § 215. 1. —— *ἀγαθὸν ἑαυτοῖς*, *of service to them*. —— *μηδὲ γνῶναι πάμπαν*, *nor to know at all*. They were to be attacked so vigorously as to lose sight of the assailants, and think only of the

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weapons which were making such terrible havoc in their ranks.—— *νομιζόντων* is the Attic imperative for *νομιζέτωσαν*.

23. *ἑμᾶς αὐτοὺς πυκνοτέρους ποιήσαντες ἡμῶν*, *spreading yourselves out* (i. e. extending your lines) *before us.* —— *προπορεύεσθε ἔμπροσθεν*, *march in front of us.* Hutchinson is mistaken in supposing *ἔμπροσθεν* pleonastic here. By a similar fulness of expression, we say, *go on before, ahead*, or *in front of us.* Sturz says that with Kypkius we may render *ἔμπροσθεν*, *ulterius.* But I cannot discern any fitness of such a sense to the passage. —— *τῶν ὑμετέρων ὅπλων ὁρωμένων* denotes 'means': *by the appearance of your arms.* S. § 192.—— *ἕκαστοι* refers to the leaders of the Medes and Armenians, as well as of the Hyrcanians, to whom Fischer erroneously limits the pronoun. —— *χωρίαι*, sc. *αὐταῖς* referring to *τάξιν*, which contains the idea of plurality, as each commander was to furnish a troop. —— *τὸ στρατόπεδον* of the enemy. The rest of the cavalry, both Medes, Armenians, and Hyrcanians, were meanwhile to follow in pursuit of the enemy.

24. *ἀθρόοι*, *in compact order.* —— *ἀθρόῳ τινὶ ἐντυχόντες*, *falling in with some close body* of the enemy. —— *τοὺς δὲ νεωτέρους* who are more active, and better fitted to pursue the enemy, than are those more advanced in years. —— *καινόντων* for *καινέτωσαν* (cf. § 22.) —— *λιπεῖν*, *to leave* alive.

25. *ὃ . . . . ἀνέτρεψε*, *what has turned fortune against many, who were already* (*δὴ*) *victors*, i. e. rendered adverse the fortunes of the victors. *ὃ* refers to *τὸ ἐφ' ἁρπαγὴν τραπέσθαι* the object of *φυλάξασθαι*. Compare with this the prudent advice of Nestor to the Greeks, Il. 6. 68–71. The readings of this passage are very diverse, but the only one which appears to be well supported by MS. authority and gives good sense, is that adopted by Dindorf. —— *τοῦτο ποιῶν*, i. e. turning aside to plunder. —— *χρῆσθαι . . . . ἀνδραποδῶ*. Cf. Anab. III. 1. § 30.

26. *Ἐκεῖνο* refers forward to *ὅτι . . . . νικᾶν*. —— *ὁ — κρατῶν*, *the conqueror.* S. § 140. N. 3. —— *συνήρπακε*. The perfect is used, because the action is present in its effects and consequences. See N. on I. 3. § 18. —— *αὐτὸς ὁ ἁρπάζων ἔχεται* has received various interpretations. Poppo renders *ἔχεται*, *tenetur*, i. e. in potestate victoris est. Lange: *ὁ ἁρπάζων ἔχεται*, i. q. (*αὐτὸ*) *τὸ ἁρπάζειν*, ipsum quoque praedari victoria continetur. Nam præter victorem nemo in proelio praedari potest. Weiske: *ἔχεται*, *comprehenditur victoria* ita, ut salvus sit. Bothe (Pref. p. VI.) thinks that *ὁ ἁρπάζων* = *αὐτὸ τὸ ἁρπάζειν*. This interpretation and that of Lange substantially

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agree: *the plunderer* (i. e. *the power to plunder*, the concrete being put for the abstract) *is contained* (i. e. depends on) *in victory*. Although I regard this as the best solution I have seen, yet I am constrained to say with Bornemann: mihi dubia loci sententia manet. —— ἅμα διώκοντες, *while pursuing*. S. § 222. N. 4. —— ὡς ἐμέ, *to me*. ὡς (= εἰς) is placed before nouns denoting intelligent objects. S. § 172. —— ὡς σκότους γενομένου, *for when it is dark, after dark*. S. § 192. N. 2. —— οὐδένα ἔτι προσδεξόμεθα, *we shall no longer admit any one* into the camp.

27. ἅμα παρεινομένους, *as soon as they had come*. —— ἐν μετώπῳ, *in front*. —— κελεύειν (sc. ἐκέλευεν ὁ Κῦρος) refers to the taxiarchs, who had received their orders from Cyrus himself, but παραγγέλλειν relates to τοὺς δεκαδάρχους, who were to transmit the orders to the common soldiers. —— τὸ μέσον ἔχων, *commanding in the centre*. Cf. VIII. 5. § 8; Anab. I. 8. § 22. —— τοὺς δὲ ἱππέας refers to the Medes and Armenians, who were so stationed as to protect the flanks of the army.

28. Τῶν δὲ πολεμίων depends on οἱ μὲν — οἱ δέ, etc. See N. on § 10, supra. —— τὰ δρώμενα (from δράω, *to do*), *the doings*, i. e. the tumult and trepidation occasioned by the sudden and unexpected approach of the Persian army. —— ἐγίγνωσκον ἤδη, *already understood well* what was going on, i. e. (according to Fischer) the revolt of the Hyrcanians and their betrayal of the Assyrians. —— συνεσκευάζοντο, *were packing up their baggage* for flight. —— κατορύττοντες = *while in the act of burying*. —— Εἰκάσαι . . . . αὐτούς, *and it may be supposed, that they did also* (καί) *many other and various things*, i. e. in the trepidation and confusion, there was scarcely any thing, which they did not some of them do, *except that none of them fought* (πλὴν ἐμάχετο οὐδείς).

29. ὡς, *because*. —— κατὰ ψῦχος, *in the cool* of the night.

30. τὸν . . . . Φρυγίας, i. e. Gabæus the ruler of Phrygia Minor (Cf. II. 1. § 5). These words are epexegetical of τὸν Φρύγα. —— Ὡς δέ, *but when*. —— τῶν φευγόντων refers especially to the Assyrians, who had been more remiss in the retreat in consequence of being in their own country (§ 31, infra). —— αὐτούς, i. e. Crœsus and Gabæus. —— τὸ γιγνόμενον, i. e. that the army of Cyrus, guided by the Hyrcanians, was at hand. —— ἀνὰ κράτος (= ἐς φυγὴν ὥρμουν, § 28, supra), *with all their might, at full speed*.

31. Τὸν . . . . Ἀραβίων. The names of these kings were Aribæus and Maragdus. Cf. II. 1. § 5. —— ἐγγὺς the enemy. —— ἱστάντας, *standing their ground*, opposed here to φεύγοντες. —— ἀσυντο-

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ῥώτατα .... εἶχον, *were most remiss in the march* = had marched most slowly.

32. κρατοῦντας = τοὺς κρατοῦντας ποιεῖν. Poppo and Nobbe read and punctuate: οἷα δὴ εἰκός, κρατοῦντας τοιαῦτα ἐπολοῦν διώκοντες, which reading Fischer strenuously defends "non modo ob auctoritatem Codd. vett. sed maxime propterea, quia cursum orationis non impedit," and also because the article τοὺς would have been added to the accusative. But if ποιεῖν be supplied, the omission of the article will not be felt. —— τοὺς παῤ ἑαυτῷ ἱππέας καταλειφθέντας. Cf. § 23. —— τοῖς δ' ὑπομένουσιν in castris, opposed to ἐξιόντας going before. —— στερῆσεσθαι has a passive signification. Cf. VI. 2. § 38. —— τὰς δὲ .... περιέστησαν, *and some having their swords drawn* (literally, *at hand, ready*), *stood around in order*. There is much doubt among critics, to which body of the troops περιέστησαν is to be referred. Schneider supplies οἱ ἱππεῖς. Fischer refers it to the horsemen, who had been ordered to scour the camp of the enemy. Zeune supposes it to relate to the infantry of Cyrus, who were surrounding the camp of the Assyrians. But this opinion is not worth refuting, for in that case, what need would there have been of the horsemen, spoken of in the beginning of the section, since none could have broken through this cordon of troops and left the camp; or how could it have been possible for some 30,000 men, the number of the Persian forces, to have surrounded a camp of such extent, as that of the Assyrians must have been, to contain such great numbers (cf. πολλαπλασίους ἡμῶν αὐτῶν, § 40, infra). As usual in such cases, many attempts to solve the difficulty have been made by altering the text, among which that of Weckherlin is eminent for the boldness with which it cuts the Gordian knot: οἱ μὲν δὴ τὰς κοπίδας — οἱ δὲ τὰ ὅπλα, etc. For my part I am inclined to adopt the interpretation of Lange, who refers it to a special guard detailed for this occasion, who accompanied the herald (implied in ἐκήρυξεν), and deprived of their heads those who disobeyed the edict. This is by no means free of difficulties, yet, on the whole, seems to be the best solution. It leaves the horsemen to perform the work assigned to them, of killing all such as were found going off with their arms; and provides a force sufficient to see that those, who remained and did not attempt to flee away, obeyed the edict of Cyrus, that they should deposit their arms in the place which was designated for that purpose. In this case we may understand τινὲς with ἔχοντες, which is frequently to be supplied with participles.

33. ἔχοντες relates to the Assyrians. —— οἷς refers to ἐκεῖνοι, the omitted subject of ἔκαιον.

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34. ἦλθον is to be referred to the Medes and Persians. —— ἔχοντες, *bringing with them.* —— οὐτ' ἄλλο ποιεῖν οὐδέν. Cf. I. 6. § 9. —— ὅτι ἀνάγκη — εἶναί τινα, i. e. ἐπίτροπον τῶν σκηνῶν, *a tent-steward*, or *waiter*. These men, to whom Cyrus committed the duty of supplying the tents with provisions, were of the number of the enemy, and were servants or waiters, inasmuch as they are referred to τοὺς δεσπότας in the next section. Cyrus ordered these persons to have all things in readiness for the refreshment of his troops, whenever they should return from the pursuit of the enemy. We see in all this the provident and sagacious commander.

35. τούτους. i. e. tent-waiters. —— ἄν ἦν. Poppo does not clearly discern the signification of ἄν in this place. Fischer, with Weiske and Zeune, constructs it with ἦν. But it evidently belongs to κατειλῆφθαι, for as Bornemann very justly observes: neque consentaneum erat, servos hos in castris nunc inventos esse, sed, si excitarentur, inveniri posse speravit Cyrus. —— διὰ τὸ ἀμφὶ συσκευασίαν, *on account of their being employed in packing up the baggage.* —— πού = *in any tent.* —— πάντα τὰ χαλεπά = *death*, accompanied perhaps by torture. —— αὐτῶν, sc. τούτους the object of ἐκέλευε.

36. τούτους who had set down. —— ἐκέλευεν. Repeat from the preceding clause καθίζεσθαι αὐτῶν. —— ἐν τούτῳ, sc. τόπῳ. Zeune understands χρόνῳ.

37. τὰ μὲν κακά, i. e. the punishment with which they had previously been threatened in case they disobeyed (see § 36) = *death.* ἀγαθοῦ — τυγχάνειν as opposed to this, must then signify, *to obtain life, to have their lives spared.* —— διπλάσια — σῖτα, *double the quantity of food.* —— τοῖς οἰκέταις. See N. on § 2, supra. —— δαῖτα, *entertainment.* A Homeric word. —— ὡς αὐτίκα. Cf. § 26. —— ὁπότεροι ἂν κρατῶσι, *the party which* (literally, *which of the two*) *conquers.* Cyrus had no doubt which of the two armies would be victorious, but speaks after his usual cautious and modest way. These tent-stewards too, ignorant of the real state of affairs, would set about the performance of their duties with more zeal, if they had some hope left, that their masters would partake of the refreshments as conquerors. —— ἀμέμπτως δέχεσθαι, *to receive them to their satisfaction* (literally, blamelessly), i. e. to furnish them with such an entertainment, that they would have no reason to complain.

38. αὖ, *on the other hand.* —— προτέροις has here the force of the adverb πρότερον, *before*, and is followed by the genitive, τῶν συμμάχων. —— ἀρίστου τυχεῖν = ἀριστᾶν. —— μάλιστα ἐσπουδασμένους, '*most zealously and exquisitely prepared.*" Sturz. —— ἄν in τοῦτ' ἂν belongs to ὠφελῆσαι, *would profit.* S. § 220. 3. —— πλέον — ἤ, *as*

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much as (literally, *more than*). So τοσοῦτον — ὅσοι, *as much as*, in the next member of the sentence. —— ἄν belongs to ποιῆσαι. —— αὕτη ἡ εὐωχία. Repeat μοὶ δοκεῖ. Some after the Guelf and Par. MSS. edit νῦν τὴν εὐωχίαν. In this case, νομίζω would have to be repeated from δοκεῖ μοι.

39. τῶν διωκόντων depends on οὕτως ἀμελεῖν (S. § 182), *to be thus negligent.* —— τούτων referring to τῶν διωκόντων — καταλαιπόντων — μαχομένων is grammatically redundant, it being inserted to promote emphasis. S. § 149. N. 3. —— καὶ πρίν, *even before.* —— ἡριστηκότες φαίνεσθαι, *to appear to have dined.* See N. on I. 3. § 1. —— ὅπως μή, sc. δέδοικα or ὁρᾶτε. Cf. N. on I. 3. § 18. —— ἀσθενεῖς, *weak.* —— ἀπορροῦντες, *by having lost.* Participle of means. See N. on I. 2. § 15. —— Τὸ — ἐπιμεληθῆναι (repeated by αὕτη — ἡ θοίνη = εὐωχία) is the subject of εἰφράνειεν. —— For the construction of τῶν κινδυνευόντων, cf. S. § 182. —— ὡς ἐγώ φημι, *as I think, in my opinion.* —— ἢ . . . . χαρίσασθαι, *than to immediately gratify your appetite.* See N. on I. 2. § 8.

40. εἰ . . . . ἦν, *if we should have no respect for them;* literally, *should feel no shame.* S. § 162. N. 1; Soph. Gr. Verbs, p. 81. —— ὡς (in οὐδ' ὡς) = οὕτως, i. e. in case we felt no shame. ὡς as an adverb of *manner* receives the accent, when considered as derived from the demonstrative pronoun; but has no accent, when derived from the relative pronoun. —— προσήκει, sc. τι or οὐδέν, upon which πλησμονῆς and μέθης depend. —— πω, *in any manner*, is to be taken with οἵτε. —— οὐ γάρ πω, *for not yet.* —— διαπέπρακται, sc. ταῦτα, the omitted antecedent of ἅ. —— ἡμῖν = ὑφ' ἡμῶν. S. § 206. 2. Cyrus refers here to the complete subjugation of the Assyrians and their allies, upon which he seems already to have had his eye. —— αὐτὰ . . . . δεόμενα, *all these things are now in a position which requires care; now is the time when these things need care.* ἀκμάζει, *are in the acme, in the nick of time.* Zeune compares Il. 10. 173. —— πολλα πλαίους ἡμῶν αὐτῶν, *many times more numerous than ourselves.* S. § 186. 2. —— λελυμένους, *non victos.* —— ἴσως is here used, *per modestiam*, for *certainly, truly.* Cf. Butt. § 1. N. 1. —— φυλάσσεσθαι, *to be on one's guard against*, φυλάσσειν, *to keep guard over.* —— ὅσοι καὶ οἱ ποιήσοντες = ὅσοι καὶ (*also*) ἐκεῖνοι οἳ ποιήσουσι. S. § 140. 3. —— Ἔτι δ', *and moreover.* —— οἱ ἱππεῖς refers to the Medes, Armenians, and Hyrcanians, in respect to whose return to the Persian head-quarters, Cyrus appears to have had now some solicitude. —— παραμενοῦσιν, *remain* away from us, i. e. return, the Medes to Cyaxares, and the Armenians and Hyrcanians to their respective countries.

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41. τοιοῦτον — ὁποῖόν τις οἴεται μάλιστα σύμφορον εἶναι, *such as one may think to be most conducive.* —— ὕπνου — ἐμπίπλασθαι. S. §§ 181. 2; 206. 3.

42. κοινῶν ὄντων τοῖς συγκατειληφόσι, *of those things* (genitive after ὁπόσα) *belonging in common to all, who assisted us in taking them.* —— κερδαλεώτερον is in the predicate after εἶναι, and is followed by τοῦ — πειρᾶσθαι (S. § 186. 1). —— τούτῳ refers to δικαίους φαινομένους, *by appearing just* (See N. on I. 2. § 15), and is added for the sake of perspicuity. S. § 198. —— πειρᾶσθαι is here used tropically.

43. τὸ νεῖμαι τὰ χρήματα, *the distribution of the treasures*, depends as an accusative on ἐπιτρέψαι. —— Ἕλθωσι refers to the Medes, Hyrcanians, and Tigranes (=Armenians). The kings of the Medes and Hyrcanians were not present. —— διὰ γὰρ τὰ κέρδη, *for by means of their profit*, i. e. because in the distribution, they receive more than we.

44. Τὸ .... πλεονεκτῆσαι, *for to gain an advantage now*; properly, *to have the greater share of the booty*, which the Persians could easily have secured in the absence of their allies, as Cyrus had before shown. —— ὀλιγοχρόνιον, *short-lived.* —— ταῦτα refers to χρήματα implied in πλεονεκτῆσαι. —— προεμένους, *by giving up*, is the participle of *means*. See N. on I. 2. § 15. —— ἐκεῖνα, i. e. the good will and service of our allies. —— τοῦτο refers to τὸ — κτήσασθαι. —— Construct ἡμῖν with παρέχειν.

45. τούτου ἕνεκεν, *on account of this, for this purpose*, i. e. the end which Cyrus had just recommended. —— γαστρὸς κρείσσους, *masters of our belly = having command of our appetite, abstemious.* Cf. γαστρὸς ἐγκρατής, Memorab. I. 2. § 1. —— αἰτοῖς = τούτοις, i. e. these qualities to which we were exercised at home. —— πολῦ qualifies ἐπιδειξαίμεθ' ἄν, *where we could show.* —— ἐν μείζοσι, i. e. in things which will be more advantageous to us. —— ὁρῶ, *perceive, understand.*

46. Δεινόν, *a sad affair.* —— ἄπιτοι καρτεροῦμεν, *we sustain hunger*; literally, *hold up, endure being without food.* —— ὅλβον δὲ ὅλον See § 44. —— θηρᾶν (= *to take*) is used by Hystaspes, because he had just spoken of hunting beasts. —— εἰ — ποιησαίμεθα, *if we should permit.* —— ἐμποδών, *in the way.* —— ἃ .... πείθεται. Reference is had to food, drink, money, etc. which objects are eagerly pursued by ignoble men. —— οὐκ .... ποιεῖν is a varied repetition of δεινὸν γὰρ τἄν εἴη, at the commencement of the section.

47. ἐπειδὴ ὁμογνοοῦμεν ταῦτα, *since we agree in these things.* —— Ἕκαστος is in partitive apposition with ὑμεῖς, the omitted subject of

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πέμψατε. —— *τῶν σπουδαιοτάτων* refers to men, whose wisdom and weight of character would qualify them for this important service of inspection. —— *Οἵτοι*, i. e. the five men from each company. —— *οἷς δ' ἄν*. Repeat *ὀρῶσι*. —— *ἢ ὡς δεσπόται, than if they were their* (Assyrian) *masters.*

CHAPTER III.

1. *ἤδη, now*, i. e. at the time referred to in the close of the preceding chapter. —— *προσήλαυνον, drove before them.* —— *οἱ δὲ* responds to *οἱ μέν*, both of which are in partitive apposition with *τινὲς* going before. —— *τῶν μὲν γνησίων, some lawful*, i. e. lawfully married. —— *καὶ ταύτας, these also*, i. e. not only wagons, but together with these, harmamaxas full of women.

2. *οἱ κατὰ τὴν Ἀσίαν, the inhabitants of Asia.* See N. on VI. 1. § 27. —— *στρατευόμενοι, when engaged in war, in time of war.* Cf. IV. 2. § 2. —— *λέγοντες* = alleging as a reason for this. —— *μᾶλλον μάχοιντ' ἄν, would fight better.* —— *τούτοις* — *ἀλέξειν.* S. § 196. 2. —— *Ἴσως μὲν οὖν κ.τ.λ.* is a reflection of the writer. —— *τῇ ἡδονῇ χαριζόμενοι, for the gratification of their pleasure.* The participle here denotes *motive.* Cf. K. § 312. 4. c.

3. *τὰ* — *ἔργα*, i. e. the deeds spoken of in the two preceding sections. —— *ὥσπερ, as it were.* —— *ἀκμάζειν, to flourish*; taken with *μᾶλλον* it may be rendered *to surpass, to outshine.* —— *ἐν ἀργοτέρᾳ χώρᾳ, in an idle station* (literally, *in fallow ground, land not worked, unproductive*) i. e. in a place where they could do nothing against the enemy. —— *τοὺς ἄλλους* of the enemy. —— *Δακνόμενος* — *ἐπὶ τούτοις, although* (participle concessive, see N. on I. 4. § 5) *annoyed at these things.* —— *κατεχώριζε* = he ordered to be put in the proper place. —— *συνεκάλει δὲ πάλιν.* Cf. IV. 2. § 38, init.

4. *Ὅτι μὲν* is constructed after *πάντες οἶμαι γιγνώσκετε.* —— *τὰ προφαινόμενα* refers to the wagons, harmamaxas, etc. taken by the Medes and deposited in some place, probably in sight of the taxiarchs, whom Cyrus was now addressing. Reference is also had to the immense amount of plunder, which yet remained to be taken, and which, although in sight as it were of the Persians, was out of their reach, because they had no horse with which to pursue the enemy. Cyrus seizes upon this advantageous occasion to propose to the Persians the establishment of a body of cavalry. —— *ἄν* — *ἡμῖν*. Repeat *γένοιτο* from the preceding clause. —— *δι' ὧν* (= *δι'*

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ἐκείνων ἄ) πράσσεται, *by whose agency these things have been effected.* Sturz makes διὰ in this place equivalent to ἐκ. Cf. διὰ βασιλέων, VII. 2. § 24. —— ὅπως, *how, in what manner,* depends on ἐγὼ οἰκέτι ὁρῶ. —— μὴ αὐτάρκεις ὄντες, *not being able of ourselves.* The participle here denotes the cause or reason, *since we are not able.* K. § 312. 4. b. —— εἰ μή, *unless.* —— τοῦτ' refers to ὅπως δ' ἂν κ.τ.λ. This use of the pronoun in the same clause with its noun, for the sake of emphasis or perspicuity, is of such frequent occurrence, as to require no further notice except in special cases.

5. δοκοῦμεν τρέπεσθαι is put *per urbanitatem* for τρεπόμεθα. —— καὶ δὴ τρεπόμενοι, *but even if we put* (the enemy) *to flight.* καὶ δὴ joined to a participle, forms the protasis, in the way of an assumption for the sake of argument = *grant that, on the supposition that.* Cf. Jelf's Kühn. § 860. 8; Vig. p. 198. XI. —— ἢ ἀκοντισταί. Poppo says, that these words are rightly omitted in the Par. MS., inasmuch as they crept in from ἢ τοξόται ἢ ἀκοντισταὶ ἢ ἱππεῖς which follows, where ἀκοντισταὶ is the same with those above called πελτασταί. See N. on I. 5. § 5. —— διναίμεθα ἂν κ.τ.λ Cf. Anab. III. 3. § 15–20, where the same difficulty was felt and remedied by the enrolment of a troop of cavalry. —— ἡμᾶς depends on κακόν. —— The repetition of ἤ gives distinctness and emphasis to τοξόται and the following nouns. —— ὑπὸ τῶν πεφυκότων δένδρων, *by the trees which grow there.* Cyrus employs this hyperbolical expression, to denote the total inability of the Persians while fighting on foot, to injure the foe, when he will not come to close quarters.

6. οἱ .... ἱππεῖς. Cf. IV. 2. § 23. Fischer seems, however, to refer these to all the Median, Hyrcanian, and Armenian cavalry. —— ἑαυτῶν. See N. on ἡμῶν, III. 3. § 41.

7. κατ' ἀνάγκην, *by necessity.* —— ἱππικὸν is a collective noun = τοὺς ἱππεῖς. —— τούτων refers to the Medes, Hyrcanians, and Armenians. —— τοὺς πολεμίους — ποιεῖν ὅσαπερ. S. § 165. 1. —— ὅσαπερ νῦν σὺν τούτοις, *as much as* (we can do) *now with them,* i. e. with their assistance. —— μετριώτερον — φρονοῦντας, *less elated, of a more moderate mind.* φρονοῦντας is the complement of τούτους ἔχοιμεν. See N. on III. 3. § 39. —— ἧττον ἂν ἡμῖν μέλοι, *it will be of less concern to us.* —— εἰ .... αὐτοῖς = *if we could do without the aid of these;* literally, *if we should be sufficient for ourselves without these.* In the common editions, ἀρκοῖμεν is the reading, which Zeune from the Guelf. MS. changed to the Attic form ἀρκοίημεν. —— Εἶεν = *haec hactenus, but of this no more,* i. e. waiving these considerations.

8. Ταῦτα .... ἱππικόν, *I think, however, no one will be of a different opinion in this* (viz.) *that for the Persians to have a body of*

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cavalry of their own (οἰκεῖον = ἴδιον) *will be altogether* (τὸ πᾶν) *advantageous.* μὲν δὴ gives emphasis to ταῦτα. Before μὴ οὐχί, *and say*, or some such expression is to be mentally supplied (see N. on I. 1. § 3). In translation however, both the negatives may be omitted. Cf. S. § 225. 2. The subject of διαφέρειν is γενέσθαι on which Περσῶν depends, according to S. § 175. —— τί . . . . ἐνδεῖ, *what we have and of what we stand in want.*

9. οὗτοι (δεικτικῶς), *here.* See N. on I. 3. § 5. —— οἷς πείθονται, *which they* (i. e. the horses) *obey* = by which they are held in and guided. —— ὅσα depends on ἔχουσι, and ἵππους, on χρῆσθαι. —— Ἀλλὰ μήν, *yet more, besides.* —— θώρακας and παλτὰ (*javelins*) are in apposition with ἐκεῖνα, the omitted antecedent of οἷς and the object of ἔχομεν. —— ἐρύματα is in apposition with θώρακας. —— μεθιέντες καὶ ἔχοντες, *in throwing and holding* in the hand in close fight. These participles denote the way or manner. See N. on II. 4. § 9. —— Τί δὴ λοιπόν, sc. ἐστί. —— ἀνδρῶν δεῖ, sc. ἡμῖν. See N. on VII. 5. § 9.

10. τοῦτο, i. e. the necessary supply of men. —— οὕτως — ὡς, *so much as.* —— ὡς ἡμεῖς ἡμῖν αὐτοῖς, *as we belong* (sc. ἐστὲ) *to ourselves.* S. § 196. 3. —— τούτων. Cf. N. on οὗτοι, § 9, supra. —— ἐπισταμένων, sc. ἱππεύειν. —— εἶποι ἄν (S. § 217. 2) τις, *some one might say*, i. e. might raise an objection. —— παῖδες ὄντες, *while they were boys.*

11. Καὶ in καὶ πότερα introduces a question, by which what is objected in ἀλλ' . . . . ἐμάνθανον is shown to be absurd. K. § 321. R. 1. —— ὥστε μαθεῖν, *to learn.* S. § 220. 1. —— ἱκανωτέρους depends on ἱκανώτεροι, and has for its object ἐκεῖνα, the omitted antecedent of ἅ.

13. ἱππικὴ is opposed to τοῖν ποδοῖν, *on foot.* —— χρήσιμα δέ, sc. οὕτως ἡ ἱππικὴ ἔχει. —— ἐν δὲ σπουδῇ, *in the time of haste* = when there is need of despatch. —— καταλαβεῖν depends on ἡδὺ (S. § 219. 1) to be supplied from the preceding sentence. —— ἐκεῖνο refers forward to τὸ — συμφέρειν. See N. on II. 1. § 21. —— τοῦτο relates to ὅτι . . . . φέρειν. —— οὐκοῦν . . . . φέρειν. This is one of the most vexatious passages in the Cyropaedia. Without encumbering these brief notes with citations from those who have commented on this clause, I shall adduce the interpretation of Weiske, cited by Schneider and Poppo: "perinde esse, sive quis ipsa arma ferat, sive ferenda imponat equo, modo secum seu ad manum habeat." The soldier may be said φέρειν ὅπλον when they are borne upon his body, ἔχειν ὅπλον, when they are borne upon the horse, and are thus within reach of the rider. It is the same, therefore, in re-

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spect to use, whether one carries his arms on foot, or mounts a horse and has them within reach of his hand, while the latter in other respects is a far more efficient mode of warfare, besides being much easier for him to whom the arms belong. This is the general sense, which Bornemann assigns to the passage.

14. ἢ — φοβηθείη. Cf. S. § 207. N. 1. —— κινδυνεύειν = μάχεσθαι, because whoever fights exposes himself to danger. —— τὸ ἔργον τοῦτο refers to the art of riding on horseback and fighting from a horse. —— κἄπειτα. "Constructio postulabat ἔπειτα; sed vide annot. Heindorfii ad Plat. Phaed. p. 150." Schneid. —— ἀλλ' οἰδὲ τοῦτο ἀμήχανον, *but this* (i. e. μὴ εἰ δεήσει ἐφ' ἵππου κ.τ.λ., to which τοῦτο refers) *is not without remedy*, i. e. these things can easily be remedied and provided against. —— πεζοῖς, *on foot*. —— τῶν πεζικῶν, "*eorum quæ peditum sunt*." Sturz. —— ἱππεύειν μανθάνοντες, *by learning to ride*.

15. ἱππεύειν μαθεῖν stands as a noun in the genitive after ἐπιθυμῶ. S. § 182.

16. ἀγαπῶ, *am contented, satisfied*. —— ἐξ ἴσου, *ex eadem statione*. Poppo. —— τῷ (i. e. τινὶ) depends on ἐξ ἴσου. S. § 195. 1. —— τῇ κεφαλῇ προσχῶ. "Nam intento cursu magis prominet caput, ut haec mensura non inepte sumpta sit. Charpentier ad sensum apte, *d' un pas*." Weiske. τῇ κεφαλῇ προέχειν, "*capite prominere*, est vel tantillum antevertere alteri, qui una currit." Fischer. —— διατεινάμενος, *by exerting myself to the utmost*; literally, *by straining myself*, referring to the extreme tension of the nerves, when the physical powers are put forth to the utmost. —— φθάσας .... πρίν, *to reach him with my javelin or arrow before that*. —— ἐξ ὄψεως μήκους καθαιρεῖν (= καταλαμβάνειν), *as far as the eye can reach*. "e spatio, intervallo tanto, quantum acies oculorum valet." Fischer. —— διώκων. See N. on μεθιέντες, § 9. —— ἐκ χειρός, *near at hand, close by*. —— ὥσπερ ἑστηκότα, *as if* (= as well as if) *they stood still*. —— ἀμφότερα, i. e. the beast which is hunted, and the horse upon which the hunter rides. —— ὅμως δ' εἰ, *but yet if*. The idea of this passage is, that if two are running at full speed, and their relative distance remains unchanged, in this respect they will be as though they stood still.

17. ἅ = διὰ ἅ, *on which account, wherefore*. Fischer finds here an anacoluthon, regularity of construction demanding ὧν δὲ δή — ταῦτα πάντα καὶ ἐγὼ — συγκομίζομαι. Schneider makes ζῶον pertain to ἅ. Cf. Mt. § 478. —— εἰ ἐγένοντο, *si fuerunt unquam* = *if such animals ever existed*. The commonly received interpretation con-

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nects εἰ ἐγένοντο with ὥστε προβουλεύεσθαι and supplies τοιοῦτοι, *if animals existed of such a sort as to plan before-hand, have forecast.* But it is more natural to refer ὥστε to ἱπποκενταύρους. —— παλαμᾶσθαι, *to manage, work.* This verb is generally used in a bad sense of *contrivances* and *machinations* to the injury of others. —— ἔχειν depends on ὥστε going before. —— ὥστε before τὸ μὲν φεῦγον marks the result or effect of the preceding proposition ἵππου . . . . ἰσχύν. —— ταῦτα πάντα, *all these qualities.* —— ἱππεὺς γενόμενος, *when I become a horseman.*

18. ἕξω = *I shall be able.* —— οὐ συμπεφυκὼς δεδήσομαι, *I shall not be bound* (to the horse) *by* (our) *having grown together*, i. e. by being so incorporated with him as to constitute but one animal. δεδήσομαι (=δεθήσομαι, not used by the Attic writers), 3 fut. pass. of δέω. The student will easily understand these jocose remarks of Chrysantas, by referring to the account of the centaurs in his Classical Dictionary.

19. πολλοῖς . . . . χρῆσθαι. The order is: ἀπορεῖν (*do not know*) ὅπως δεῖ χρῆσθαι πολλοῖς τῶν ἀγαθῶν εὑρημένων ἀνθρώποις. —— πολλοῖς before δὲ τῶν ἵπποις depends on ἀπολαύειν, and should have been πολλῶν (cf. K. § 273. 5. c), but is written as though constructed with χρῆσθαι. —— ἵπποις πεφυκότων, *natural to horses.* —— ἡδέων depends on πολλοῖς, as genitive denoting the whole.

20. τὰ . . . . διαπράξομαι, *I shall, as I hope* (δήπουθεν), *perform the part of a centaur*, i. e. I shall use swiftness and force to overtake and prostrate the enemy. —— ἀμφιέσομαι, *shall clothe myself*, fut. mid. of ἀμφιέννυμι. —— ὥστε . . . . γίγνομαι, *so that what else am I, but a centaur divided* (at one time) *and again united.* Chrysantas is so full of joy, that he speaks of a future thing as though it was present.

21. τοῖσδε shows in what respect πλεονεκτήσω is to be taken. —— δυσὶν ὀφθαλμοῖν is dative of *means.* K. § 285. 2. —— τέτταρσι μὲν ὀφθαλμοῖς. The horse would have two eyes, and the rider, two. —— πολλὰ is the immediate, and ἀνθρώποις, the remote object of δηλοῦν. —— τῶν — ὑπερεπιθυμούντων is genitive of the whole after ἐμὲ — γράφε, *write me as one of those who are greatly desirous.* This speech of Chrysantas is full of humor and vivacity, and its happy effect on his comrades is seen, in the readiness with which they enrolled themselves. —— ἔφησαν. "This form is exhibited here and in VI. 3. § 10, by the Guelf. and Par. MSS. for ἔφασαν." Poppo. —— ἡμᾶς γε, sc. γράφε from the preceding clause.

22. οἷς = ἐκείνοις οἷς. —— ἄν gives indefiniteness to οἷς. See N

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on I. 1. § 2. —— *πεζῇ, on foot.* —— *ἤν τε — ἤν τε, whether — or.* —— *παντάπασιν ἱπποκενταύρους, entirely centaurs,* in consequence of never seeing us off our horses.

23. *ὥστε ἔτι καὶ νῦν κ.τ.λ.* is a remark of Xenophon. —— *χρῶνται Πέρσαι οὕτω, such is the practice of the Persians. χράομαι* is here used absolutely. Cf. Memorab. IV. 6. § 11. —— *ἑκών, willingly, of their own accord.* —— *πεζός, on foot.* —— *ἐν* denotes the situation or state, in which Cyrus and his tactiarchs were at this time. K. § 289. 1. (1).

CHAPTER IV.

1. *ἔξω μέσου ἡμέρας, past the middle of the day.* Cf. IV. 2. § 26. —— *ἵππους τε ἄγοντες.* See N. on I. 3. § 1.

2. *αὐτῷ* is the Dat. commodi, expressive of the solicitude and care which Cyrus felt for these troops. —— *ἔφασαν.* See N. on III. 2. § 17. —— *ὡς ἀνδρείως ἕκαστα.* Repeat *ἐποίησαν* from the preceding member. Fischer erroneously makes *ὡς* redundant, and translates *ἀνδρείως, valde, vehementer.*

3. *δὲ* in *ἔπειτα δὲ* responds to *τὲ* in the preceding sentence. Cf. Jelf's Kühn. § 767. *Obs.* —— *δῆλοι — ἐστὲ ὅτι = δῆλόν ἐστι ὅτι.* See N. on II. 3. § 5. —— *ἀγαθοί, brave.* —— *μείζους .... ἰδεῖν* is said sportively. *ἰδεῖν* (sc. *τινὰ*) follows in construction the adjectives *μείζους, καλλίους,* etc. Cf. S. § 219. N. 3.

4. *ὁπόσην ὁδὸν διήλασαν, how far* (into the Assyrian country) *they had gone.* —— *πολλήν,* sc. *ὁδόν.* The words *καὶ πολλὴν .... ἡ χώρα* are omitted in Poppo's edition.

5. *Δυοῖν* is the genitive dual, and depends on *ἐπιμελητέον.* S. §§ 182; 162. 2. —— *τῶν — ἐχόντων* depends on *κρείσσους.* S. § 186. 1. —— *αὐτά,* i. e. the riches of the country. —— *οὗτοι,* i. e. the inhabitants of the land. —— *μενοῦσιν* (future) = and not flee away. —— *ἐρήμη καὶ — γίγνεται, is destitute also.*

6. *παραδιδόντας,* sc. *τὰ ὅπλα.* Lange and Fischer prefer to supply *ἑαυτούς.*

7. *φυλάττεσθαι οὐδὲ φυλάττειν.* See N. on IV. 2. § 40. —— *οἱ γὰρ δὴ .... αὐτούς. for truly we would not kill them by starvation, I suppose* (*δήπου*). The idea is, that if these Assyrian captives were not dismissed, they must be supplied with food, since their captors would not think of starving them to death. Lange well remarks on this passage: observa Xenophontem Cyrum suum ubique Socratico

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more agentem loquentemque facere. —— *ἀφιέντες, by dismissing.* —— *χρησόμεθα = we shall have.*

8. *ἡμῖν* limits *αἰχμάλωτοι.* S. § 197. N. 4. —— *μᾶλλον* qualifies *μενοῦσιν.* —— *δὲ = γάρ.* —— *τούτους*, i. e. the captives. —— *οἱ ἄλλοι* that are not taken captive.

9. *Οὕτω δή, so then*, i. e. in accordance with what had just been determined on respecting the captives.

10. *ὅτι* introduces the ground or reason for what is asserted in *τὰς ψυχὰς περιεποιήσασθε, you have preserved your lives.* —— *τοῦ τε λοιποῦ, for the remaining time, henceforth.* —— *ἄλλ'* (i. e. *ἄλλο*) *ἢ οὐχ .... πρότερον, other than that the same person will not govern you now, who governed you formerly = except that you will have a different ruler now than you had before.* They would now be subject to the Median king. *ἄλλ'* according to Sturz is put for *ἀλλά.* The sense would remain unchanged, as *ἀλλὰ ἤ* signifies, *nisi, nisi quod, except that.* —— *γυναιξὶ ταῖς αὑταῖς κ.τ.λ.*, i. e. no one shall deprive you of your wives and children.

11. *μηδεὶς* refers especially to the Assyrian king, who, if the inhabitants had possession of their arms, might compel them to fight again under his banner. Hence Cyrus takes the precaution to command all the arms to be given up to him, and promises to protect them from any who would injure them. —— *ἃ λέγομεν ἀδόλως*, literally, *what we promise* (shall be to them, i. e. to those who bring in their arms) *without fraud* = we will perform in good faith whatever we have promised. *ἃ* refers to *ἐκεῖνα* understood, which is the subject of *ἔσται* to be supplied from the preceding member. —— *πολεμικὰ — ὅπλα, warlike implements = arms.* —— *ἀποφέρωσιν, deliver in, yield up.* —— *καὶ δή, forthwith.*

12. *ὡς ἡμᾶς.* See N. on IV. 2. § 26. —— *πράττων — φαίηται.* See N. on I. 3. § 1. —— *περιέψομεν, will treat.* —— *αὐτοὶ* is employed because *τοῖς ἄλλοις* is opposed to *ὑμεῖς*, the omitted subject of *ἔστε* S. § 144. R. 2.

13. *ὅπως telic.* See N. on I. 2. § 3. —— *ὑμεῖς ἐκείνων.* Supply *ἄρχητε* from the following *ἄρχησθε.* Bornemann, Poppo, Lange, and Bothe instead of *ὑμεῖς ὑπ' ἐκείνων ἄρχησθε*, read *ἐκεῖνοι ὑμῶν ἄρχωσιν.* But a similar construction is found in Thucyd. VI. 79. § 1, *ὅταν ὑπ' ἄλλων καὶ μὴ αὐτοὶ τοὺς πέλας ἀδικῶσι.* —— *οἱ δέ*, i. e. the Assyrian prisoners.

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CHAPTER V.

1. *ἐκεῖνοι*, i. e. the Assyrian captives spoken of in the last section of the preceding chapter. —— *Ὥρα δή*. Cf. IV. 2. § 38, seq. —— *ἥμισυν* takes the gender of *σίτου* which it governs, instead of being in the neuter, according to S. § 177. 2. Cf. K. § 264. 2. c. Respecting this surrender to the Medes and Armenians of the disposal of the food, cf. IV. 2. § 43. —— *ὄψον δὲ μὴ κ.τ.λ.* This is explained in § 4, infra. —— *παρ' ἡμῖν αὐτοῖς* = *in our quarters.*

2. *ὦ Ὑρκάνιοι — γιγνώσκετε.* As the Hyrcanians had been the allies of the Assyrians, they knew where the tents of the Assyrian commanders were erected, and their comparative size and convenience. —— *δὲ* (after *γιγνώσκετε*) = *γάρ*. —— *σῶαι.* The Hyrcanians were now treated by Cyrus with the same affection and confidence as the Medes and Armenians. —— *παρεσκεύασται*, sc. *τὰ ἐπιτήδεια* (i. e. *σιτία καὶ ποτὰ*) *ὑμῖν.* —— *ἐνθάδε*, i. e. in your tents. —— *τούτοις* refers to the Medes and Armenians.

3. *ἀμφίτεροι* relates to the Medes and Armenians, who are regarded as belonging to the same division of the army, and to the Hyrcanians. —— *τὰ ἔξω*, "*partes castrorum exteriores.*" Fischer. —— *ὑμῖν* (Dat. commodi) = in order that you may be safe from any external attack. —— *τὰ ὅπλα εὖ τίθεσθε, have your arms in readiness.* The reason is given in the next clause, viz. the unfriendly disposition of the Assyrians who were in the tents.

4. *οἱ ἀμφὶ Τιγράνην, Tigranes and his Armenians*, or simply, *the Armenians*, "*the Armenian troops.*" Crusius. See N. on I. 4. § 21. —— *ἐλοῦντο* (*ἐλόοντο* imperf. mid. of *λόω*), *bathed themselves, bathed.* Cf. Butt. Ir. Verbs, p. 167. —— *ἦν — παρεσκευασμένα.* Supply *τὰ λουτρὰ θερμὰ* implied from *ἐλοῦντο.* Cf. Odys. VIII. 249. Poppo's edition has *καὶ* (*ἦν γὰρ παρεσκευασμένα ἱμάτια*) *μεταλαβόντες ἐδείπνουν.* But this is less natural. As it respects the change of raiment, it was rendered necessary from the blood and dust, with which their clothes had been defiled by the carnage from which they had just come. —— *αὐτοῖς* = *αὐτῶν* (S. § 197. N. 4), which is the reading of some MSS. —— *τοὺς ἡμίσεις.* See N. on § 1, supra. —— *τοὺς ἀμφὶ Κῦρον*, i. e. *the Persians.* See N. on *οἱ ἀμφὶ Τιγράνην*, above. —— *ταῦτα* refers to *ὄψον . . . ποταμοῦ, that hunger was their sauce* (see

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N. I. 2. § 8) *and their drink* (= their wine) *from the running stream.*

5. δειπνίσας is a Homeric word (Odys. 4. 535; 11. 411), *having given the Persians their supper.* —— ἐπεὶ συνεσκότασε, *when it was dark.* K. § 238. R. 3. b. —— διέπεμψε, *he sent off in different directions* (δια-). —— κύκλῳ τοῦ στρατοπέδου, *round about* (literally, *in a circle*) *the camp* which had been just taken from the Assyrians. —— ἅμα μὲν — ἅμα δέ, *both — and.* —— ἄν τις ἔξωθεν, *if any* (enemy) *from without.* —— χρήματα φέρων. See N. on I. 3. § 4. —— ἀπεδίδρασκον. See N. on IV. 2. § 5. —— ἁλώσεσθαι αὐτόν, *he might be taken*, depends on νομίζων. —— οὕτως, i. e. as Cyrus had anticipated. This appears from the next sentence introduced by γὰρ *explicantis* (i. e. explanatory). Cf. K. § 324. 2. b. —— πολλοὶ μὲν .... ἑάλωσαν. Hoc non si intelligendum quasi quidam elapsorum in manus Persarum venerint: sed iidem, qui fugere sunt conati, omnes capti sunt." Weiske. ἑάλωσαν. S. § 205. N. 4.

6. τοὺς δὲ ἀνθρώπους who had attempted to run away. They were mostly servants, who thought it a fine opportunity to seize upon the treasures of their former masters and run off, being ignorant that Cyrus had a guard stationed around the camp to intercept them. —— βουλόμενος, *if any one wished it.* —— τὸν = τινά, *aliquem.* —— πορευόμενον = φεύγοντα.

7. τοιαῦτα, i. e. wine, luxuries for the table, etc. —— ἥλω, 2 aor. of ἁλίσκομαι. —— ὥστε .... ἐγρηγορότας, *so that those who kept awake were in no want of occupation*, i. e. of means to gratify themselves. ἐγρηγορότας, part. of ἐγρήγορα, 2 perf. of ἐγείρω, as neuter present, *to be awake.*

8. ἐξῆλθεν, *marched away* with the Persians, and the Median and Armenian cavalry in pursuit of the enemy. —— ἐμεθύσκετο. Cf. I. 3. § 11. What a contrast does this inactive, dissolute king furnish to the brave, vigilant, and temperate Cyrus. —— μεθ' ὅντινῳ (i. e. μετὰ ἐκείνων ὧν) ἐσκήνου, *with those who were in the tent with him;* literally, *with whomsoever* (τινι) *he was in the tent.* These were his chief officers, who were admitted into his tent on terms of familiarity. Cf. IV. 1. §§ 19–21. —— ὡς ἐπ' εὐτυχίᾳ, "*tanquam re bene gesta.*" Fischer. The good fortune here spoken of refers to the first engagement with the Assyrians, inasmuch as the king and his party had not yet heard of the more recent victory of Cyrus. —— πλὴν ὀλίγων. Cf. IV. 1. § 21. —— ἀκούων, *because he heard*, denotes the reason why Cyaxares thought that all the Medes, except a few, were yet in the camp. See N. on. I. 5. § 12. —— ὅτι

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(*inasmuch as*) τῶν δεσποτῶν ἀπελθόντων. S. § 192. N. 2. —— ἀνειμένως, *without restraint.* —— ἄλλως τε καί. See N. on II. 4. § 24.

9. πλὴν when followed by any other case than the genitive is an adverb. —— ἤχουε — εἶναι. See N. on I. 3. § 1. —— τῶν Μήδων depends on κεινόν, *destitute.* Cf. S. § 181. 1. —— καὶ before ἱππέων is to be rendered, *especially.* —— οὕτως ἔχοντα, *that it was so*, i. e. that he was deserted of the Medes, especially the cavalry. ἔχοντα refers to Cyaxares, and is constructed according to S. § 222. 2. —— ἐβρυμοῦτο — τῷ Κύρῳ. S. § 196. 2. —— τῷ καταλιπόντας — οἴχεσθαι = τῷ καταλιπεῖν. S. §§ 221; 198. —— ὠμὸς εἶναι (= Lat. Perf. *fuisse*) καὶ ἀγνώμων, *to have been violent and headstrong.* ὠμός, literally, *raw, uncooked*, and hence, *savage, cruel, passionate.* "Sic fingitur Cyaxares a Xenophonte, ut Cyri virtutes eo magis splendeat." Lange. κελεύει is a Historical Present (K. § 255. 1; S. § 209) = ἐκέλευε. It is often so employed in animated narration. —— τοὺς ἑαυτοῦ ἱππέας, i. e. the horsemen commanded by himself in person, *his body-guard.*

10. βούληται to remain (Cf. § 18, where μένειν is added). The apodosis, καλῶς ἔχει, is to be supplied. The oration is abrupt and elliptical, in order to show the excessive anger of the speaker.

11. Ὁ δὲ ταραττόμενος, *he that received the order.* S. § 140. 3. —— ἐκείνους, i. e. the army of Cyrus. —— Κῦρος — οἱ σὺν αὐτῷ, sc. εὕρισκον τούτοις easily drawn from the preceding context. Fischer supplies εὑρήσουσιν ἐκείνους. —— ἀφεστηκότας, *who had revolted.* The participle may often be translated by the relative, when it denotes an attributive qualification of the substantive. Cf. K. § 309. 3. b. —— ἐλθόντας δεῦρο. Cf. IV. 2. § 1. —— οἴχεσθαι ἡγουμένους, *went with them as guides* (K. § 310. 4. 1; S. § 222. N. 2) = *were their guides.* οἴχεσθαι depends on ἀκούω. See N. on I. 3. § 1.

12. τῷ — εἰπεῖν. See N. on τῷ — οἴχεσθαι, § 9, supra. —— ταῦτα about the Hyrcanians. —— ὡς ψιλώσων αὐτόν, *in order to strip him* (literally, *to make him bare*) of his auxiliary forces. This metaphorical use of ψιλόω is very forcible and elegant. The subjunctive in this final substantive sentence denotes intention, aim, and depends on a historical tense (ἔπεμπεν) contrary to the general rule (S. § 214. 3), i. e. it stands for the optative in order to give emphasis to the action of the verb (Cf. K. § 330. R. 1; S. § 215. N. 1). Oftentimes this substitution takes place in order to give vivacity to the narration. —— ἢ πρόσθεν, i. e. before he learnt about the Hyrcanian revolt. —— καὶ .... ἠπείλει, *and he threatened also the messenger.*

13. ἀνιώμενος .... Κύρου, *being vexed that he himself* (as well

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as the others) *had not gone with Cyrus.* He not only saw how advantageous this would have been, but was doubtless offended at the mean and arbitrary conduct of Cyaxares. —— διαιρεθέντες, *being parted, separated from* the right way. Lange edits διαιρεθέντων ὁδῶν (but conjectures διαιρεθείη) the reading in the margin of the Guelf. Cf. Sturz Lex. Xen. Poppo and Bornemann prefer the reading διαχωρισθέντες, the former of which critics remarks, that none of these readings are disencumbered of difficulties. —— ἐντυγχανόντες ἀποχωροῦσί τισι τῶν Ἀσσυρίων, *happening to meet with some of the Assyrians, who were fleeing from* the camp now in the possession of Cyrus.

14. οὐκ εἰσαφῆκαν (1 aor. of εἰσαφίημι, K. § 173. 2), *did not admit them.* Cf. IV. 2. § 14. —— τοὺς μάγους, *the magi.* These were the wise men, priests, and diviners of the Medes, Persians, and Babylonians. They were learned in astrology and in magic, and exercised great authority over the princes, nobles, and common people. The word itself signifies *great, powerful.* Heb. מָג. Gr. μέγας. Lat. *magis, magnus* (See N. on III. 3. § 34). In some respects they corresponded very well to the Levites in the Israelitish nation. —— τὰ τοῖς θεοῖς νομιζόμενα, "*quae diis debentur e lege.*" Poppo. τοῖς θεοῖς is made by Fischer to depend on ἐξαιρεῖσθαι (*to select for the gods*), and τὰ τοῖς θεοῖς νομιζόμενα, is considered a hyperbaton for τοῖς θεοῖς τὰ νομιζόμενα. —— ἐπί, *on account of.* —— τοιούτους, i. e. of such value. Reference is had in ἀγαθοῖς to the immense spoils, which had been taken from the Assyrians. —— ἀμφὶ ταῦτα εἶχον = ἐν τούτοις ἦσαν, *were occupied in these things.*

15. ὀλίγοι — ὡς ἐγκρατεῖς εἶναι αὐτῶν, *too few* (positive = comparative) *to remain masters of these;* literally, *fewer than* (ἤ omitted, cf. Jelf's Kühn. § 863. *Obs.* 1) *that we can be masters of these.* Cf. K. §§ 341. 3. a; 344. 3. R. 3. —— ὁπόσα ἂν κατεργασώμεθα refers to the Assyrian camp and the treasures contained therein. —— μὴ is to be construed with εἴτε, *unless.* —— ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις, *over those things which we have taken;* literally, *which are in our power.*

16. ἅπερ ἐγὼ λέγω, i. e. that the present advantages cannot be secured without more forces. —— εἴπερ ἐπιθυμοῖσι κ.τ.λ. furnishes additional evidence, that Cyrus had already conceived the conquest of Babylon and the subjugation of the Assyrian empire. —— τὴν κάρπωσιν, *the revenue;* literally, *the fruit, use.*

17. ὁ πρεσβύτατος (= ὃς εἶ πρεσβύτατος) is in apposition with σύ, *you, the oldest man.* The nominative in such cases must not be mistaken for the vocative. K. § 269. 2. —— ἐμοὶ μελήσει, *it shall be*

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my concern. The genitive in dependence on *μέλει* is sometimes, as here (*περὶ τροφῆς*), governed by a preposition. K. § 271. 1. R. 1; S. § 182. N. 4. —— *Ἃ δ' ἔχομεν ἡμεῖς*, i. e. the spoil which we have already taken. —— *αὐτὰ* is an emphatic repetition of *ταῦτα* the omitted antecedent of *ἅ*. —— *ὅ,τι* (= *what portion*) is governed by *πέμπων*, *by sending*, the participle of means or manner. See N. on I. 2. § 15. —— *καλῶς* seems to refer here to what is right in respect to divine, and *νομίκως*, to human laws. —— *τὰ μὲν πρὸς τοὺς θεούς, in respect to those things pertaining to the gods.* Among the Lacedæmonians, the right of offering sacrifices to the gods belonged to the king. It has been remarked (N. on I. 6. § 1) that Xenophon transfers many of the Grecian customs to the Persians. —— *τὸν πατέρα ἐρώτα.* The second accusative (S. § 165. 1) is the substantive clause *ὅ,τι δὲ τούτων κ.τ.λ.* —— *τὰς ἀρχάς.* Repeat *ἐρώτα* from the preceding clause. —— *ὀπτῆρας, inspectors,* "*spies.*" Crusius. So Hesych. defines this word by *κατασκόπους.* The custom of having persons accompany an army, to spy out and report whatever pertains to its management, is also Spartan, as may be seen in Xen. de Rep. Lac. 13. 5. (cited by Zeune), where two *ephors* (*ἔφοροι*) are said to accompany the kings to the field of war, to watch their conduct, and to act as their advisers and counsellors. —— *ὧν* = *ἐκείνων ἅ.* —— *φραστῆρας* (*counsellors, advisers.* Crusius) are thought by Zeune to be the same as those called by the Spartans *σύμβουλοι.* Cf. Xen. de Rep. Lac. 13. 1.

18. *παρίσταται* is the Historical Present. See N. on § 9, supra. —— *ἐν πᾶσι, in the presence of all.* —— *καὶ εἰ, even if.* —— *μένειν βούλεται.* See N. on § 10.

19. *ἀκούσαντες τοῦ ἀγγέλου ἐσίγησαν, heard the messenger in silence;* literally, *were silent when they heard the messenger.* —— *πῶς χρὴ καλοῦντος ἀπειθεῖν, how they were to* (= could) *disobey his summons* (literally, *him summoning*) to leave Cyrus. *χρὴ* may sometimes be rendered, *one may, one can.* See Liddell and Scott. —— *φοβούμενοι δέ, and being in fear.* They had reason to be apprehensive of ill treatment from Cyaxares, knowing as they did his ungovernable temper. This appears from *ἄλλως . . . . αὐτοῦ* which follows. —— *ὠμότητα.* See § 9, above.

20. The mild and dignified manner in which Cyrus received this angry message of his uncle, is worthy of all praise. He first apologizes for Cyaxares, and then exculpates himself and the Medes from every thing deserving the reproaches of the king. *ἡμᾶς δὲ οὐκ εἰδὼς ὅ,τι πράττομεν* = *οὐκ εἰδὼς ὅ,τι ἡμεῖς πράττομεν* (see N. on II. 3. § 5).

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One of the old commentators explains ὅ,τι πράττομεν, *tam quid faciamus, quam quae nostra sors sit.* —— αἰσθηται — ἀπολωλότας. See N. on III. 1. § 14. —— παύσεται φοβούμενος. S. § 222. 3. —— ἔρημος. This word was made use of by Cyaxares, § 10.

21. Ἀλλὰ μήν. See N. on IV. 3. § 9. —— μέμψεως (S. § 20. N. 2) depends on ἄξιοι. —— εὖ τε ποιοῦντες ἐκεῖνον. S. § 165. N. 2. —— καὶ — ταῦτα, *and that too.* —— αὐτοματίσαντες, *acting unadvisedly;* literally, *acting of ourselves.* —— πείσας denotes the circumstances in which the action denoted in τάδε ποιῶ took place. K. § 312. 4. e. —— οὐχ .... ἐξόδου, *not because* (see N. on I. 5. § 12) *you desired this expedition.* —— ὅτῳ .... εἴη (= ὅστις ὑμῶν μὴ ἄχθοιτο), *to whomsoever of you it might not be offensive = whoever of you might not be averse to it.* The student should carefully examine these modes of construction, and understand fully how these equivalents are deduced from them. —— ὑπό, *by means of.* K. § 299. I. 2. c. —— πεπανθήσεται, *will be allayed.* This verb literally means, *to ripen, to make ripe* or *mellow,* and hence tropically, *to soothe, soften, assuage.* The beauty of this word, thus metaphorically used of the abatement of anger and other passions, cannot fail to strike the mind of every reader. Brodæus thinks that Xenophon had his eye on εἶπερ — χόλον γε καὶ αὐτῆμαρ καταπέψῃ, Il. 1. 81. But the metaphor in this place is taken from meat softened by being boiled down. Cf. Crusius' Hom. Lex. (Smith's Translation). —— σὺν = *at the same time with.*

22. πεπόνηκας, *are fatigued.* —— προσδεχόμεθα, *expect.* —— ἤτοι = ἤ. —— μαχουμένους, *in order to fight,* denotes the object or purpose of παρέσεσθαι. See N. on I. 6. § 4. —— ὡς κάλλιστα = *quam scientissime,* according to the best rules of tactics. —— οὕτω, i. e. in good order. —— ὧν = ταῦτα ὧν. —— ὁ — ἄρχων. See N. on ὁ πρεσβύτατος, § 17, supra. —— ὑπόμεινον προστάξας (= προστάξαι), *undertake to command = take pains to command, give yourself the trouble to enjoin upon.* By a similar expression of politeness we say, *I will trouble you to deliver a message; will you take the trouble to deliver a message.* This is substantially the definition of Crusius. *Sustine imperare; fac imperes; in te recipe imperare; hic operire et impera,* are ways in which this passage has been translated, the last of which is wholly untenable. The others have no essential difference, and agree in the main with the meaning I have given.

23. ἥδομαι αἰσθανόμενος, *it gives me pleasure to perceive;* literally, *I am pleased at perceiving.* K. § 310. 4. c; S. § 222. 3. —— φαίνῃ — ἔχειν. See N. on I. 3. § 1. —— ταὐτά, *the same things.* The next sentence contains the reason for this community of interest. —— ἐχθίονες (comparative of ἐχθρός), *more hostile.*

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24. *Οὕτως* = *in these circumstances, accordingly.* —— *ἄλλους* allies. —— *Τοῦ δὲ Μήδου*, i. e. the messenger of Cyaxares.

25. *ὁ ἀποκαλῶν οὗτος* = this messenger sent to recall the Medes. —— *καὶ αὐτὸς — βουλήσεται, may himself also wish.* S. § 144. 2. —— *ὅπου . . . . δέοντα, where he may have in the best style every thing he wants.* In all the editions before me, except Dindorf's, *διάξει* takes the place of *ἕξει*, and *ἔχων* follows *δέοντα*. The sense is not materially altered by this reading, which Fischer thinks to be the more elegant and lucid. —— *ὅπερ . . . . ἄπεισι.* See § 53, infra, where it will be seen, that the messenger of Cyaxares and his men, had a share of the spoils taken from the Assyrians. —— *ἢν ταῦτ' εὖ γένηται, if these things turn out well*, i. e. if the expedition in which we are engaged proves fortunate. Poppo edits *τὰ δέοντα* instead of *ταῦτα*.

26. *τὸν Μῆδον ᾤχετο ἄγων, conducted the Mede.* In respect to *ἄγων*, see N. on I. 3. § 1. —— *ὁ δὲ εἰς Πέρσας ἰών, but he that was about to go* (S. § 209. N. 3) *into Persia.* Cf. § 16 seq. —— *εἰς Πέρσας* = *εἰς Περσῶν χώραν.* Cf. Anab. I. 3. § 5; III. 5. § 15; IV. 7. § 1, et saepe al. The same mode of expression is found in Latin authors. Cf. "relinquebatur una per Sequanos via." Caes. Bel. Gal. I. 8. —— *συνεσκευασμένος* for his journey. —— *ἐν τῷ λόγῳ.* Cf. § 17. —— *τὰ γράμματα, a letter.* —— *πρὸς ταῦτα, in reference to this.* Lange without reason translates: *præterea.*

27. *χαίρειν* (Lat. *salvere jubet*) at the beginning of letters usually stands alone. In other places *λέγω* or *κελεύω* is joined with it. Cf. Liddell and Scott. —— *ἔρημον.* See § 20. —— *τότε* is the correlate of *ὅταν.* —— *οὐδὲ μήν, nor indeed.* —— *ἀποχωροῦντες, when we went away.* See N. on I. 3. § 11. Some may prefer to render: *by going away*, thus making the participle denote *means.* See N. on I. 2. § 15. —— *ὅσῳ . . . . πλέονα, the greater distance we are from you so much the more.* —— *τὴν ἀσφάλειαν ποιεῖν, τὴν ἀσφάλειαν παρέχουσιν*, and *ἐν ἀκινδύνῳ καθιστᾶσι*, are varied forms signifying the same idea.

28. *Οὐ — μάλιστα.* A litotes = *not at all.* —— *καθήμενοι* in idle ness and inactivity, opposed to *οἱ . . . . ἀπελαύνοντες, those who drive off their enemies to the greatest distance.*

29. *Σκέψαι . . . . μέμφῃ, consider then what kind of a man* (Mt. § 567) *you are to me* (i. e. in your treatment of me), *in that you blame me being such* (i. e. having performed such services) *to you.* *ἔπειτα*, which Fischer erroneously regards as redundant here, is defined in Poppo's Index, *ita, tum demum, si haec ita sunt.* It denotes the sequence of the clause with which it is connected, to *οἵῳ ὄντι μοι περὶ σέ*, i. e. the unjust faultfinding of Cyaxares was posterior to the good treatment he had received from Cyrus. *μοι* is repeated before

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μέμφῃ for the sake of emphasis. Cf. Crosby, § 722. This use of the pronoun is called *retrospective*, because it resumes the preceding substantive or pronoun, separated from its governing word by some intermediate clause, and fixes the attention particularly upon it. K. § 304. 3; S. § 143. N. 3. —— οὐχ ὅσους, *not as many as* (but more than). Cf. I. 5. § 4; II. 1. § 2 —— ἔπεισας, sc. ἀγαγεῖν σοι. —— ἀλλ' .... ἠδυνάμην. Cyrus had increased the army of his uncle, not only by the Persian troops, which he brought with him, but also by the forces of the Armenians and the Hyrcanians. ὁπόσους — πλείστους, *the most which = as many as*. Crosby, § 745. —— ἐν τῇ φιλίᾳ, sc. χώρᾳ. This is said comparatively, for they were in the Assyrian country (cf. III. 3. § 22) when Cyrus received the forces who volunteered to pursue the enemy (cf. IV. 2. § 10), but they were now in the heart of the enemy's territory, and much more liable to be attacked than in the position occupied by Cyaxares.

30. ἀμφοτέρους, i. e. Cyaxares and those of his army who volunteered to follow Cyrus. —— σοῦ — ἐπιλαθέσθαι, *to leave you out* of the number to whom I owe thanks.

31. ἐπὶ στρατεύματα, *for an army*. See N. on I. 6. § 12. —— πρὶν ἡμᾶς ἐλθεῖν, *before that we return*, i. e. while we are absent from you (cf. § 33, infra). On the conjecture of Leunclavius, ὡς (= εἰς) is inserted before ἡμᾶς by Hutch. and Fischer, which would give the passage the signification, *before that they* (i. e. the forces sent for) *come to us*, viz. to Cyrus and his army. But it will be recollected, that Cyaxares complained that he was left alone (cf. § 10), to compensate for which, Cyrus expresses his willingness to grant the king the use of the reinforcement for which he had sent into Persia. It must be borne in mind also, that Cyaxares was nearer the confines of Persia at this time, than was Cyrus, and therefore the expected reinforcement would reach him the soonest. —— σοὶ ὑπάρχειν, *it belongs to you = you are free to use them* (χρῆσθαι αὐτοῖς). —— οὐχ ὅπως .... αὐτοῖς. Cyrus was experiencing at this time the opposite of this.

32. καίπερ νεώτερος ὢν prudenter insertum est. Lange. —— ἀπειλοῦντα μεταπέμπεσθαι (= ἀποκαλεῖν), *to send for him with threats* (participle of *manner*, see N. on I. 3. § 5). —— μηδὲ .... ἀπειλεῖν, *nor the same time* (ἅμα) *that you are alone, to threaten many* πολλοῖς is opposed to ἔρημον and is therefore emphatic. —— ἵνα μὴ διδάσκῃς κ.τ.λ. How delicately does he intimate to Cyaxares the danger of a revolt, which such a violent and ill-timed message was likely to produce in the army. —— σοῦ μὴ φροντίζειν, *to pay no regard to you; to make you of no account.*

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33. *παρεῖναι.* Cf. *πρὶν ἡμᾶς ἐλθεῖν*, § 31. —— *ὅταν τάχιστα, as soon as;* literally, *most quickly when.* Cf. Crosby, 750. —— *σοὶ* and *ἡμῖν* limit *κοινὰ γενέσθαι ἀγαθά.* —— The subject of *γενέσθαι* is *ἐκεῖνα* the omitted antecedent of *ἅ.* —— *Ἔρρωσο, farewell*, perf. pass imperative 2 sing. of *ῥώννυμι.* Cf. Soph. Gr. Verbs, p. 231.

34. *τούτων*, i. e. those things contained in the letter. —— *γέγραπται.* See § 31. The same reference will explain *περὶ Περσῶν ἥπερ γέγραπται* in the next clause. —— *ξυμφέρει* to the messenger.

35. *ἐξωπλισμένους* is the complementary participle after *ἑώρα* —— *τοὺς Μήδους.* See N. on III. 3. § 39. —— *πληθιόχωροι* refers to the Assyrians who were coming in and surrendering themselves to Cyrus. —— *ἵππους . . . . ἀπέρρυτον.* See N. on *ἄγων* and *φέρων*, I. 3. § 1.

36. *τοὺς πρόσθεν*, sc. *καταβάλλειν ἐκέλευσε.* —— *ἔκαιον οἷς* (= *ἐκεῖνοι οἷς*) *τοῦτο ἔργον ἦν.* Cf. IV. 2. § 33. —— *ὁπόσων* = *τοσαῦτα ὁπόσων*, of which the antecedent is governed by *ἔκαιον.* —— *ἕως ἄν τις σημάνῃ αὐτοῖς* = *until they received further orders.* For the subjunctive instead of the optative, see Ns. on I. 1. § 3; II. 4. § 3; IV. 5. § 12. —— *τῶν ἱππέων*, i. e. the Medes. Cf. § 43.

37. *καιρὰ — ὄντα τὰ παρόντα* is considered by most commentators as the nominative absolute (Cf. S. § 230. 1). The best and most simple solution, however, is to regard it as put in the nominative by attraction with *πολλά*, which it should properly limit as genitive of the whole. —— *πράγματα παρέχειν.* See N. on III. 1. § 26. —— *χώραν λάβῃ*, "*locum suum acceperit.*" Lange.

38. *χρήματα* as opposed to *ἄνδρες* may here be referred to the tents, food, clothing, wagons, horses, arms, etc. —— *ἐπ' αὐτοῖς, in addition to these things* (i. e. *χρήμασι*). —— *διὰ . . . . εἰδέναι, on account of our not knowing.* —— *ἑκάστου* depends on *ἐστὶν* (= belongs). S. § 175. —— *τούτους*, i. e. the captives. Reference is had to the *ἐπίτροποι* (Cf. IV. 2. § 36.) —— *οὐ . . . . πολλοὺς, not very* (*πάνυ*) *many of them are to be seen;* literally, *it is not possible to see very many of them.* —— *σχεδὸν πάντας* (sc. *ἔστιν ὁρᾶν*), *almost all.*

39. *οὕτως*, i. e. in this unsettled state. —— *οἰκεῖται, is furnished.* —— *τὸν λαβόντα, the possessor.* —— *ὡς οἰκείων, as his own property.* —— *ὅστις δὲ εἰς ἐνδεόμενά του κατεσκήνωσε, but whoever takes up his quarters where any* (of those things) *is wanting.* *τοῦ*, i. e. *τίνος* depends on *ἐνδεόμενα* (S. § 181. 1), and refers to the articles enumerated in the former part of the section. —— *τὸ ἐλλεῖπον, the deficiency.*

40. *τὰ περισσά, more than enough, a surplus.* —— *πλείω . . . . πολέμιοι, for the enemy have all things more than correspond to our*

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numbers, i. e. more than we shall need. —— *χρημάτων ταμίαι, treasurers, comptrollers;* literally, *stewards of money.* —— *ἄλλων δυναστῶν*, i. e. Crœsus, Arsamas, Aribæus, etc. Some refer *δυναστῶν* to the chief officers of the Assyrian king. —— *παρὰ σφίσιν*, i. e. in their tents. —— *δασμούς τινας* "sunt *tributa, stipendia, nescio quae*, nam *τινὲς* magnitudinem tributorum significare videtur." Fischer.

41. *ὅπου ἂν καθέζησθε*, i. e. in whatever place you choose to sit in order to receive and distribute the treasures. —— *φόβον*, *fear* here *punishment*, the threat of which produces terror. —— *ἵνα ἔχητε*. —— *καί*, *so that you may also have.* Some of the money was to be reserved against the time of need.

42. *Τὴν .... στρατοπέδῳ*, *the camp-market.* Cf. Anab. I. 3. § 14. *καπήλους*, *sutlers, hucksters, retail-dealers;* opposed to *ἔμπορος*, *an importer, a wholesale dealer.* See N. on VI. 2. § 38. —— *οἰκῆται.* See N. on § 39. —— *ἡμῖν* is the Dat. commodi.

43. *ἄνευ σοῦ καὶ τῶν σῶν*, *without you* (i. e. without your aid) *and your people.*

44. *αὖ*, *in reply.* —— *ὧδε προσηνέχθη*, *answered thus.* Poppo after Weiske interprets *προσηνέχθη* non simpliciter *respondit*, sed *responsum suum ita instituit*, referring to his prudent reply to the apparent distrust of the Medes and Hyrcanians. But Lange remarks: equidem vero malim, *celeriter paulogue vehementius respondit.* —— *Ἦ γὰρ οὕτως—γιγνώσκετε ὡς*, *do you think then that?* —— *ἐπὶ πᾶσι* = *for the doing of every thing. ἐπί, inter, apud.*" Sturz. —— *ἀρκέσω πράσσων*, *shall be sufficient* (i. e. thought sufficient) *to do, to transact.* —— *πρὸ ὑμῶν*, *for you*, i. e. for your benefit. *οὔτε ὑμεῖς.* Supply from the foregoing member *ἀρκέσετε πράσσοντες.* —— *πλείω — πράγματα*, *more trouble.* —— *μείω .... οὕτως*, *and accomplish less than by thus doing.*

45. *γὰρ* implies an ellipsis in *Ἀλλ' ὁρᾶτε*: *but* see the suitableness of this arrangement *for*, etc. —— *διεφυλάξαμεν.* Cf. IV. 2. § 43, seq. —— *τάδε*, i. e. the spoils. —— *καλῶς*, *faithfully.* —— *αὖ*, *on the other hand.* —— *διανενεμηκέναι.* Perf. infin. act. of *διανέμω.*

46. *ὅσοι — οἱ δέ*, *how many — others.* See N. on III. 3. § 64. —— *ἀναμβάτους*, *without riders;* literally, *not mounted, not ridden.* —— *πράγματα δὲ παρέξουσιν ἐπιμέλεσθαι*, *and will be troublesome* (literally, *furnish trouble*) *to take care of. ἐπιμέλεσθαι* has the force of the synecdochical accusative limiting *πράγματα παρέξουσιν.* S. §§ 221; 167. —— *ἱππέας ἐπ' αὐτοὺς* is opposed to *ἀναμβάτους.* —— *ἅμα — καὶ = καὶ — καί.* —— *ἀπαλλαξόμεθα* has a middle signification.

47. *ἐκείνοις* refers to *ἄλλους* above. —— *δίδοτε*, sc. *αὐτοὺς* referring

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to the horses. —— *παραπετάτας, associates in battle* (see N. on III. 3. § 21), denotes the character and purpose of *ἡμᾶς* with which it is in apposition.

48. *Καὶ γὰρ νῦν, for just now, lately.* —— *μάλα δὲ αἰσχύνεσθαι* Cf. IV. 3. § 8, init.

49. *ὠφελεῖν.* Poppo surmises that *ἄν* has fallen out of the text, because, in the following member, we have *ἂν παρεῖναι.* Fischer makes *ὠφελεῖν* the Att. Fut. in order that it may correspond with *ἂν παρεῖναι* (= *παρέσεσθαι*). —— *ἐπ' αὐτῶν, upon them = on horseback* opposed to *πεζοί, on foot*, in the next clause. Cf. IV. 3. § 14. —— *οὕτω*, i. e. on horseback. —— *ἐν μέσῳ*, i. e. in the midst of battle. Fischer's translation of *ἐν μέσῳ, in promptu*, i. e. *readily, easily*, is flat and inapposite. —— *τοὺς ἵππους* is governed by *παραδιδοίημεν.* —— *οἷς = τούτους οἷς*, of which the antecedent depends on *μηχανησόμεθα, we will find.*

50. *οὓς . . . . ἵππους = whom we could make horsemen, constitute cavalry;* literally, *whom we could place upon these horses. ἀναβαίνειν* est *equitem esse.*" Sturz. —— *σοῦ ταῦτα βουλομένου, since you wish these things.* S. § 192. —— *ἄλλο . . . . ἡρούμεθα, would we prefer any other course to that* which you have proposed. —— *τούτους* horses. —— *ὅπως.* See N. on I. 4. § 9.

51. *Ἀλλά, well*, is used here in the way of approbation. See N on IV. 1. § 14. —— *ἀγαθῇ . . . . γενοίμεθα, may we horsemen be fortunate, may good fortune attend us horsemen.* S. § 217. 1. *ἀγαθῇ τύχῃ.* Dat. of manner. —— *τὰ κοινὰ* refers to those things which remained yet undivided, and were therefore common property. —— *οἱ μάγοι ἐξηγῶνται.* Cf. § 14. —— *ἐκλέξασθε, choose out, select.* Fischer prefers *ἐξέλεσθε*, because the Medes were not to select the spoils for themselves, and the Hyrcanians, who were also included in the command of Cyrus, owed no allegiance to Cyaxares.

52. *Καὶ οἵ = καὶ οὗτοι.* K. § 331. R. 1; S. § 152. —— *γυναῖκας ἐξαιρετέον εἴη.* In what a strong contrast to the virtues of Cyrus, are the opposite qualities in Cyaxares brought occasionally to our notice. Cf. § 8. —— *ἐκείνῳ* is the Dat. commodi. —— *τοῖς ἐμοὶ . . . . δύναμιν, do what you can, O Hyrcanians, to render all those who have voluntarily followed me satisfied;* literally, *to be without ground of complaint.* It was a great object with Cyrus, in the career of conquest upon which he was now entering, to secure the services and hearty coöperation of the Medes and his other allies. Hence in this place, he exhorts the Hyrcanians to give a liberal share of the spoils to the Medes, and in the next section he advises the Medes to be generous to their new allies (*τοῖς πρώτους ξυμμάχους,*

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i. e. the Hyrcanians. Cf. IV. 2. § 3), that thus by mutual acts of kindness, the various divisions of his army might be united in the closest bonds of friendship.

53. *ἡμὶν φίλοι γενόμενοι, in being our friends,* is to be referred to *εὖ βεβουλεῦσθαι.* —— *Νείματε δὲ πάντων κ.τ.λ.* Cf. § 25. —— *τῷ — ἥκοντι* (= *ἀγγέλῳ*). On the tense, cf. K. § 255. R. 2; S. § 209. N. 2. —— *ὡς ἐμοὶ τοῦτου συνδοκοῦντος, as this is my opinion also; as being also my opinion.* This was to be said to the messenger as an inducement for him to stay. —— *μᾶλλον εἰδώς, by having more accurate knowledge.*

54. *τοῖς μετ' ἐμοῦ* is epexegetical of *Πέρσαις* which limits *ἀρκέσει.* —— *ὑμῶν — καλῶς κατεσκευασμένων, when you are well provided for.* S. § 192. R. 1. —— *καὶ γάρ, ἔφη κ.τ.λ.* The order is: *ἡμεῖς γὰρ οὐ μάλα πως* (*not by any means*) *ἐν χλιδῇ τεθράμμεθα* (perf. pass. 1 sing. plur. of *τρέφω*). —— *χωριτικῶς, in a rustic fashion, frugally, hardily* like country-men, opposed to *ἐν χλιδῇ, delicately, effeminately,* in the preceding clause.

55. *μάλα ἐπὶ τῷ ἱππικῷ γελῶντες, laughing heartily at this equestrian affair,* i. e. at this new body of cavalry which was about to be formed. —— *τοὺς ἱπποκόμους, those who attended the horses, grooms.* Suid. and Phav. define *ἱπποκόμος· ὁ τῶν ἵππων ἐπιμελούμενος.* —— *λαβεῖν . . . . ἑκάστοις, having cast lots by centuries, to take equal numbers for each,* i. e. the horses and their furniture and grooms were divided into lots of equal number and value, after which they were assigned to each century by lot. Some make *εἰς τάξιν* = Dat. commodi, only more emphatic.

56. *Σύρων.* No mention has been made of the Syrians in this campaign, except that they had been subjugated by the king of Assyria (I. 5. § 2). but this renders it very probable that they furnished their quota of troops for the war. —— *ἄλλοθέν ποθεν βεβιασμένος, having been forced* (i. e. led away by force) *from any other place.*

57. *τοὺς τὰ εἴδη βελτίστους, the best in appearance* (S. § 167), *the finest looking men.* —— *ἐλευθέρους αὐτοὺς ὄντας.* While they were slaves it was unlawful for them to bear arms. This disability Cyrus removed by making them freemen. —— *ὅπλα ὑποφέρειν, to bear arms after* the cavalry. They served the horsemen as armor-bearers (Cf. V. 2. § 1). —— *ὅπως ἔχωσιν* depends on *μελήσειν.*

58. *συνέστησεν αὐτούς, he recommended them,* i. e. he put them under the care of the taxiarchs with expressions of commendation. —— *τὰς ψιλὰς μαχαίρας,* i. e. *κοπίδας,* for Xenophon assigns to these very horsemen (V. 2. § 1) *γερρὰ* and *κοπίδας.* —— *ἕπωνται, might follow — attend upon.* For the subjunctive after a verb of past

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time (*ἐκέλευσε*), see N. on I. 1. § 3. —— *τούτοις* (after *ἐπιτήδεια*) is the Dat. commodi, and refers to these freed-men. —— *αὐτούς*, i. e. the taxiarchs, who had now become horsemen. —— *καὶ αὐτὸς κ.τ.λ.* He himself first set the example. It will be remembered, that Cyrus learned to ride, while a boy at his grandfather's court in Media. Cf. I. 4. § 4. —— *ἐπὶ δὲ τοὺς κ.τ.λ., and that over the foot-soldiers of the homotimi* (who had now become horsemen) *each* (taxiarch) *in his stead* (i. e. in the command vacated by himself, when he was enrolled in the cavalry) *should appoint another commander from* (the number of) *the homotimi.* *ἐπὶ* is here used *de imperio.* Only a part of the homotimi received horses, as it was necessary that some should remain taxiarchs of the infantry.

CHAPTER VI.

1. *ταῦτα*, i. e. the things spoken of in the last sections of the foregoing chapter. —— *Γωβρύας, Gobryas.* This Assyrian nobleman rendered Cyrus very important services, as will be seen in the sequel. —— *ἐν τούτῳ, in the mean while*, i. e. while they were engaged in organizing the cavalry and officering the footmen. —— *ἐφ' ἵππου, on horseback.* —— *ἱππικὴ θεραπεία, a retinue of horse.* —— *τὰ ἐφ' ἵπποις* (*τὰ ἐφίπποις*, Lange) *ὅπλα, cavalry-arms*, i. e. *γέμφα καὶ ξυστά.* —— *ὅπως καταλοιεν*, IV. 2. § 33; 5. § 36. —— *ὥσπερ τἄλλα* = *ὥσπερ τὰ τῶν ἄλλων ὅπλα.* —— *αὐτοῦ*, i. e. where they then were.

2. *τὸ — γένος, by birth.* S. § 167. —— *ἵππον, horse*, i. e. cavalry. So in English, *horse* and *foot* are put for *cavalry* and *infantry, artillery*, for *artillery-men*, etc. —— *εἰς χιλίαν τριακοσίαν, about thirteen hundred.* In compound numbers, the larger without the connective *καὶ* is often placed first. Cf. K. § 99. 3. Poppo brackets *δ'* before *εἰς*. Hermann thinks that *δ' εἰς χιλίαν* arose from *διοχιλίαν*, and *ἔχω* being changed to *ἔχων*, that the following *ἦν* might be omitted. I see no cause of dissatisfaction with the reading of Dindorf, which is also adopted by Bornemann. —— *τέθνηκεν.* Cf. IV. 1. § 8. —— *ὑφ' ἡμῶν, by means of you* = *in the war with you.* —— *ὁ δὲ παῖς.* His name was Labrosoarchod. See N. on I. 4. § 16. —— *παῖδα — σὲ ποιοῦμαι, I make you a son to myself* (S. § 207. 2; Crosby, § 784) = *I make you my son.* —— *ἄπαις . . . . παίδων, I am childless in respect to male offspring* (= *I have no sons*). S. § 188. 1; Crosby. § 579.

3. *ὃς γάρ, for he.* S. § 152. The structure of the following sentences very happily depicts the anguish and agitation of mind, with

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which Gobryas recounts the circumstances attending the murder of his only son. At τοῦτον ὁ νῦν βασιλεύς, he seems on the point of adding ἀπέκτεινε, but recalled from this sorrowful expression by the intervening words (καλέσαντος τοῦ τότε βασιλέως), he first adds ἐγὼ μὲν ἀπεπεμψάμην, etc. Recollecting himself, however, he repeats ὁ δὲ νῦν βασιλεύς, but seems yet to revolt from uttering the fatal word ἀπέκτεινε, and enters upon the description of the hunt, until at length at the end of § 4, having wrought up the feelings of his auditors by an artless, unpremeditated, but matchless climax, he exclaims: ἀλλ' αἰχμὴν παρά τινος κ.τ.λ., *but snatching a lance from one of his followers, he plunged it into his breast, and took away the life of my only and dear son.* Nothing can be more graphic and touching than this narrative of the bereaved father. —— ὥσπερ . . . . τιθείη, *as a son could make* (τιθείη = ποιοίη) *his father happy by honoring him = as much as a son could do to make his father happy.* For τιμῶν as participle of *means*, see N. on I. 2. § 15. —— τοῦτον properly depends on ἀφείλετο τὴν ψυχήν, of which ὁ νῦν βασιλεὺς is also properly the subject. But for reasons above given, the oration is abrupt and full of interjectional clauses. —— ὁ νῦν βασιλεύς, *the present king* (i. e. Laborosoarchod). So τοῦ νῦν below. Cf. S. § 141. 1. —— οὗτος here denotes contempt, like the Latin *iste.* —— τοῦ τότε βασιλέως, *the former king*, i. e. Neriglissar. See N. on I. 4. § 16. —— μέγα φρονῶν, *being greatly elated.* —— δῆθεν, *truly*, here loses its ironical signification, and is a mere particle of explanation. K. § 315. 5. —— βασιλεὺς — παραλαβόντας. The participle is apparently put here for the finite verb, but ὁ βασιλεὺς is properly to be referred to ἀφείλετο in § 4. For this construction, cf. K. § 313. R. 1. —— ἀνεὶς αὐτῷ, *permitting him*, i. e. the son of Gobryas. The Assyrian prince had such confidence in himself as a huntsman, that he permitted and probably challenged the son of Gobryas to bear away the palm, if possible, in the chase here spoken of. The reason appears in the next clause: ὡς . . . . εἶναι, *inasmuch as he thought himself a better horseman than him* (i. e. my son), and therefore thought himself secure from being worsted in the hunt. —— διώκοντες ἀμφότεροι (= διωκόντων ἀμφοτέρων), ὁ μὲν — ὁ δέ. See N. on ἡμᾶς — ἕκαστον, II. 2. § 6. —— ὡς μήποτ' ὤφελεν, sc. ἁμαρτεῖν αὐτός, *O that he had never missed his aim.* Cf. S. § 217. N. 3. See Odys. 1. 217. —— οὐδὲν δέον, *it being in no respect necessary* (S. § 168. N. 2) = *when he should not*, i. e. when from prudential considerations he ought not, in the opinion of Gobryas, to have done it. So Sturz: *cum non opus est* = *quod nollem factum.*

4. Καὶ τότε μὲν δή, *and then indeed.* —— ἄρα, *doubtless*, belongs

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ὡ οὗτος κατέσχεν. —— ὑπὸ σκότου, *in the dark* = *concealed.* —— λέοντος παρατυχόντος is varied from φανέντος ἄρκτου, § 3, supra. —— ὁ μέν, i. e. the king's son, opposed to ὁ δ' αὖ ἐμὸς παῖς. —— οὐδὲν θαυμαστόν, *nothing strange, wonderful.* His agitation of mind in consequence of failing to strike the bear, prevented his taking sure aim at the lion. —— δὶς ἐφεξῆς, *twice in succession.* —— ἐν τούτῳ, *at this time*, opposed to τότε in the beginning of the section. —— αἰχμὴν — ἁρπάσας. His own javelin had just been cast at the lion. —— ἀφείλετο is followed by two accusatives παῖδα and ψυχήν. S. § 165. 1. In respect to the structure of this whole passage, which Kühner (Jelf's edit. § 708. 3) gives as an example of what he calls the *rhetorical anacoluthon*, cf. Mt. § 631. 3; Kühn. l. c. who cites Thucyd. III. 34; IV. 80, as examples of a similar construction.

5. ὁ τάλας, *miserable man*, a poetic word in apposition with κἀγώ, i. e. καὶ ἐγώ. —— ἄρτι γενειάσκοντα τὸν ἄριστον παῖδα τὸν ἀγαπητόν, *but just bearded* (i. e. having but just ripened into manhood), *the most excellent youth, the beloved.* I have translated these words in their order, to preserve, if possible, the exceeding beauty and tenderness of the passage. —— τιμῆς τινος ἠξίωσε τὸν κατὰ γῆς, *has thought him who is under ground* (= my murdered child) *worthy of any honor*, i. e. of games, feasts, etc., which were instituted in honor of the dead. For the construction, cf. S. § 190. N. 4. —— δῆλος ἦν συναχθόμενος = δῆλον ἦν ἐκεῖνον συνάχθεσθαι, or δῆλον ἦν ὅτι συνήχθετο. By a kind of attraction δῆλόν ἐστιν loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. (See N. on V. 3. § 30). Cf. Mt. §§ 297; 549. 5; Butt. § 151. 7; K. § 310. 4. R. 3; Crosby, § 777. 8.

6. εἰ μὲν ἔζη .... ἦλθον. For the use of the indicative in the protasis and apodosis with ἄν, see N. on III. 3. § 17. —— οὐκ — πότε, *never.* —— ἐπεὶ δέ, *but since.* —— εἰς τὸν — φονέα — περιήκει, *has fallen to* (literally, *has come around to*) *the murderer.* —— τούτῳ, i. e. τῷ φονεῖ. —— εὔνους γενέσθαι, *to be well-disposed, to be reconciled.* —— οὐδὲ οὗτος εὖ κ.τ.λ. The order is; εὖ οἶδ' ὅτι οὗτος οὐδέποτ' ἂν ἡγήσαιτο ἐμὲ φίλον (S. § 166). —— καὶ ὡς .... διάκειμαι, *and what a state I, who formerly lived joyously, am now in.* For the translation of the participle by the relative, see N. on IV. 5. § 11. —— ἔρημος ὢν κ.τ.λ. is epexegetical of the preceding clause. —— διὰ πένθους. See N. on I. 4. § 25.

7. παιδὶ is the Dat. commodi. —— τιμωρίας depends on τυχεῖν. S. § 178. 2. —— μετὰ σοῦ, *with you* = by your aid. —— τυχεῖν has the force of the adnominal genitive in dependence on ἐλπίδα. See

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N. on I. 3. § 8. —— *ἀνηβῆσαι, to become young again.* —— *πάλιν* gives fulness to the expression, although the idea is contained in *ἀνηβῆσαι.* —— *οὔτε ζῶν ἂν ἔτι αἰσχυνοίμην, I should no longer be ashamed to live.* See N. on III. 3. § 13. —— *ἀποθνήσκων, if I die.* The protasis is often contained in the participle. See N. on I. 3, 14 (end). —— *ἀνιώμενος* is the participle of manner: *in grief.* K. § 312. 4. e.

8. *φρονῶν φαίνῃ.* See N. on I. 3. § 1. —— *τιμωρήσειν σοι τοῦ παιδός, to avenge you on account of your son.* Cf. K. §§ 284. 3 (7); 274. 2. See also Mt. § 368. *a.* "In full construction the person avenged is in the dative, the person on whom vengeance is taken, in the accusative." Liddell and Scott. See Poppo's note on this passage. —— *τὰ τείχη.* See *τεῖχος ἰσχυρόν,* § 2.

9. *οἶκον, for a home,* is in apposition with *τείχη.* —— The juxtaposition of *ἐκείνῳ* (i. e. the Assyrian king) and *σοί,* gives great emphasis to the antithesis in which these pronouns here stand. —— *ὅποι* (*whithersoever*) *ἂν στρατεύῃ.* The subjunctive here denotes indefinite frequency. See the reference in N. on II. 3. § 22. —— *ἐκ* in *ἐκ τῆς χώρας* is a preposition signifying motion from a place. Hence by the *praegnans constructio* (see N. on I. 2. § 4) *ἔχων* may be rendered *bringing, leading* out of. —— *γάμου ἤδη ὡραία, just of an age suitable for marriage.* S. § 188. 1. —— *πολλὰ γοωμένη, with many tears* (participle of *manner*); literally, *weeping much.* —— *μὴ δοῦναι αὐτήν.* "En bono patre dignam filiam!" Lange. —— *ὡσαύτως = as she thinks.* —— *βουλεύσασθαι = διαθέσθαι.* —— *ταύτης,* i. e. *τῆς ἐμῆς θυγατρός.* —— *βουλεύων — φαίνωμαι.* See N. on I. 3. § 1. It has been a matter of much conjecture, why Gobryas uses *βουλεύων* in respect to himself, and *βουλεύσασθαι* in respect to Cyrus. According to Zeune, it was done *per modestiam,* Gobryas yielding to Cyrus the prerogative of consulting his own will, but representing himself as acting under the advice and consent of another (i. e. Cyrus). But Sturz rightly remarks "ex his nondum patet cur Gobryas de se utatur activo. Certe modestiam ei inesse, praeter Zeunium vix quisquam putaverit. Rectius Thom. Magister: *οὐ μόνον βουλεύομαι ἀλλὰ καὶ βουλεύω.*

10. *Ἐπὶ τούτοις, on these conditions.* —— *ἀληθευομένοις = that these things are spoken truly; that you have spoken the truth.* This construction is explained by making the participle = neuter substantive in epexegetical apposition with *τούτοις.* For the passive formed from the intransitive *ἀληθεύω,* cf. K. § 251. 4. R. 6. Poppo and Lange edit *ἀληθευόμενος = sincerely, in truth.* The reading of Dindorf is the same as that of Schneider, Bornemann, Nobbe, and

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Bothe. —— *ἔχοντα*, i. e. *retaining*. He was not obliged to give up his arms, as were the other Assyrians. —— *πόση τις ὁδὸς ὡς αὐτὸν εἴη, how great a distance it might be to him*, i. e. to his castle. For *ὡς αὐτόν*, cf. S. § 172 (end). —— *ὡς ἤξων = νομίζων ἐκεῖνον ἥξειν*. See N. on I. 4. § 21.

11. *οὗτος*, i. e. Gobryas. —— *ἡγεμόνα* to conduct Cyrus to his castle. —— *παρῆσαν* to Cyrus. —— *οἱ μάγοι — τοῖς μάγοις*. The repetition gives emphasis. Cf. Anab. I. 9. § 29. —— *τὴν Σουσίδα γυναῖκα*, i. e. Panthea the wife of Abradatas, king of the Susians. Cf. V. 1. § 1. —— *μουσουργούς, singing-girls*. —— *δεύτερον, secondly, next*. —— *τὰ δεύτερα* (repeat *ἐξηρημένα*), *of the second rank*, i. e. the women and things selected for Cyxares were of an inferior grade to those which were selected for Cyrus.

12. *ἂν = ἐκεῖνα ἄν*. —— *νόμισμα*. Cf. IV. 5 § 40.

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BOOK V.

CHAPTER I.

1. *διαλαβόντας, having taken each a portion.* The things which belonged to Cyaxares, were committed for safe keeping to suitable persons among whom they were distributed, in order that each one might be responsible for that, which he had received. —— *φυλάττειν.* S. § 158. 3. The object of the proposition upon which *φυλάττειν* depends is *ἐκείνους* the omitted antecedent of *οὓς.* —— *ἤδει . . . . ὄντας, he knew to be most intimate with him* (i. e. Cyaxares). See N. on *οἶδά σε λέγοντα* I. 6. § 6. —— *χρήσεται δ' αὐτοῖς, shall have them to use* as his own property; not, *have the use of,* as it is sometimes translated. —— *Καὶ μήν, and certainly,* gives life and energy to the expression. —— *ὧν* is put for *ἅ,* it being attracted by its antecedent *τῶν μουσουργῶν.* See N. on I. 6. § 11. —— *ἥδιον* qualifies *στρατεύεσθαι,* with which *ἄν* is also to be constructed (S. § 220. 3): *it seems to me, that I should continue in the army with greater pleasure.* Some critics construct *ἄν* with *δοκῶ.* —— *διψῶ χαρίζεσθαι, I thirst* (i. e. earnestly long) *to gratify.* —— *Ταύτην,* i. e. one of the singers.

2. *ᾧ καὶ τὴν στολὴν κ.τ.λ.* Cf. I. 4. § 26. —— *αὐτῷ,* is the Dat. commodi. —— *τήν τε γυναῖκα καὶ τὴν σκηνήν.* Cf. IV. 6. § 11.

3. *ἡλίσκετο.* Reference is had to the camp which was taken in the first battle, where Cyaxares now had his head quarters. —— *τῶν Βακτριανῶν.* See N. on I. § 1. —— *πρεσβεύων ᾤχετο, was gone as an ambassador, πρεσβεύειν* has the signification, *to send an embassy,* and also *to be an ambassador.* —— *ἔπεμψε* has the force of the pluperfect, *had sent.* Cf. Butt. § 137. N. 1; S. § 212. N. 1. —— *ξένος — τῷ — βασιλεῖ.* This friendly relation subsisted between kings and states, as well as private individuals. —— *ταύτην,* i. e. Panthea. —— *διαφυλάττειν.* The present infinitive is here used to express the continuance of the action until the time expressed in the adverbial clause, *ἕως ἂν αὐτὸς* (i. e. Cyrus himself) *λάβῃ.* K. § 257. 1. c; S. § 209. 1. It is not to be supposed that Cyrus meant anything more by *ἕως ἂν αὐτὸς λάβῃ,* than to make Araspes feel that he was responsible for the delivery in due time, of the person committed to his

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charge; for such was his generosity, continence and love of justice, that he intended, no doubt, to restore her to her husband. Perhaps he signified his intention of taking her at some future time in part, that he might not seem to the Medes ungrateful for their splendid gift.

4. δ' after Ἐώρακας connects this question in a measure to what Cyrus had just said: *and have you seen.* This use of δὲ in questions and answers is quite common, as may be seen in the citations of Kühner (Jelf's edit. § 768. 4). —— οὐκ ἔγωγε, *no indeed.* So we say in common parlance, *not I = no*, emphatic. Cf. Mt. § 465. 2. The next ἔγωγε in the reply of Araspes, is highly emphatic: *but I* saw her. —— δῆτα (= δή emphatic), *in sooth.* This word is to be taken with τὸ πρῶτον οὐ διέγνωμεν αὐτήν. That so beautiful a woman at first even should not be distinguished from her companions was so strange, that Araspes confirms his account of the affair by δῆτα, which here answers very nearly to our common expression: *if you will believe me.* —— χαμαί τε γὰρ ἐκάθητο as a symbol of her grief, on account of her captivity, and the adverse fortune of the party to which her husband belonged, γὰρ in this clause is causal, i. e. it introduces the reason why Panthea was not immediately known.—— ὁμοίαν ταῖς δούλαις is a *comparatio compendaria.* See N. on III. 3. § 41. Panthea had put on a servile dress, as expressive of her desolate condition. —— ταχύ, *quickly, easily.* —— πασῶν depends on διαφέρουσα (*excelling*). S. § 184. 1. For the construction of ἐφαίνετο διαφέρουσα, see N. on I. 3. § 1. —— καίπερ καθημένη (concessive. See N. on I. 4. § 5), *although she was sitting.* —— κεκαλυμμένη (part. of manner. See N. on I. 3. § 5) *veiled, with a veil over her.* So also εἰς γῆν ὁρῶσα, *with her eyes fixed upon the ground.* The student should notice carefully the various uses of the Greek participle.

5. αὐτῇ, although the principal word, is made grammatically subordinate in order to represent the fact, that Panthea was yet undistinguished from her women servants, except that while sitting she had struck the beholders as of surpassing beauty: *all about her* (i. e. all her women) *stood up with her*, instead of, *she stood up with all about her.* —— ἐνταῦθα = τότε. —— τῷ μεγέθει (S. § 197. 2). Among barbarous nations, to be of a large and commanding form, is regarded as one of the chief beauties of females. —— τῇ ἀρετῇ is here used of external excellency, perhaps of *vigor, fullness of form*, while τῇ εὐσχημοσύνῃ, as its etymology imports, refers to *elegance of figure, a graceful form and motion.* See Crusius, sub voce. "Possis etiam ἀρετὴν intelligere de *bona valetudine.*" Sturz. ——

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Δῆλα δ' ἦν — καταστάζοντα. See N. on IV. 6. § 5. —— *κατὰ τῶν πέπλων, down her garments.* κατὰ here denotes direction, *downwards.*

6. *γεραίτερος = γεραίτατος*, cf. Crosby, § 677. This word is used relatively and does not imply that any of the number were old. —— *καλὸν μὲν γὰρ κἀγαθόν.* In this connexion *ἀγαθὸς* properly pertains to mental excellence, while *καλὸς* refers to external advantages such as nobility, riches, health, beauty of form, and such like things. These words are here opposed to what is said of Cyrus, who is praised both for his personal and mental endowments. —— *τὸ εἶδος.* Synecdochical accusative. —— *ἐκείνου* refers to the husband of Panthea. —— *δύναμιν* relates to the power and authority of Cyrus, which it is evident the Medes were prognosticating to be in the ascendant. —— *οὗ σὺ ἔσῃ ἀπὸ τοῦδε, henceforth you shall be his.* For *οὗ ἔσῃ*, cf. S. § 175; for *ἀπὸ τοῦδε*, see K. § 288. 1. (2). —— *περιικατερρήξατό τε τὸν ἄνωθεν πέπλον*, "*she tore off and rent her outer garment.*" Liddell and Scott. *τὸν ἄνωθεν πέπλον* "vel vestem superiorem (*the outer garment*) vel superiorem vestis partem." Lange. The latter definition Crusius seems to adopt. The Orientals rent their garments (either the outer or the inner and sometimes both), from the neck in front down to the girdle. Cf. Jahn's Archaeol. § 211. For my part I am inclined to think, that in the extremity of her grief, Panthea tore down the upper part of the shawl which covered her neck and bosom, and thus exposed those parts of her person to Araspes and those with him. It may be remarked that the *peplum* was the garment, which the Orientals usually rent as an expression of rage or grief. Cf. III. 1. § 13; 3. § 67. See also Smith's Dict. Gr. and Rom. Antiq. p. 736.

7. *Ἐν τούτῳ, at this time, when this took place.* —— *τοῦ προσώπου, of her face* which had before been concealed by her veil. —— *φῦναι μηδὲ γενέσθαι — ἀπὸ θνητῶν.* The repetition of the same idea by different words, shows the excited feelings of the speaker in relation to the beauty of Panthea. *θνητῶν* depends on *φῦναι* and *γενέσθαι* the source being defined more particularly by *ἀπό*. Cf. S. § 175. N. 2. —— *πάντως, by all means, at all events.*

8. *πολύ γε ἥττον*, sc. *θεάσομαι* elicited from *θέασαι* in the preceding sentence. —— *τοιαύτη*, i. e. so beautiful. —— *ὁ νεανίσκος.* This epithet which was applied to individuals until they were forty years of age (Cf. Krüg. Vit. Xen. p. 12), was given to soldiers, just as the Latins employed *juvenis*. Cf. the Heb. נַעַר. 1 Sam. 21: 5; 1 Kings 20: 15, 17, 19; 2 Kings 19: 6. See also my note on Anab. II. 1. § 13. Araspes might have been called a *νεανίσκος* also on account of his

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age, as he was when a boy a companion of Cyrus, who was at this time under forty years of age. —— ὅτι καλή ἐστιν is an accusative clause after ἀκούσας. —— πεισθήσομαι — ἐλθεῖν. This is expressed a little more strongly in ἀναγκάζειν — πράττειν, § 9, infra. —— θεασόμενος, *in order to see, to see.* S. § 222. 5. —— σχολῆς οὔσης denotes time. S. § 192. R. 1. —— ἐκείνη = the beauty of Panthea. Cyrus could not have supposed that Panthea herself would solicit him to visit her, distressed as she was at her situation as a captive, and tenderly attached to her absent husband. —— αὖθις, *at another time* when I have more leisure. —— ἐκ δὲ τούτου, *from that time, after that.* —— ὧν = ἐκείνων ἅ, of which the antecedent depends on ἀμελήσας (S. § 182), and the relative is governed by πράττειν. —— θεώμενος is the participle of manner.

9. Οἶει γάρ, *do you really think?* —— κάλλος ἀνθρώπου, *beauty of a human being, human beauty.* ἀνθρώπου is here used generically. —— μὴ βουλόμενον, *against his will.* —— παρὰ τὸ βέλτιστον, *contrary to duty* (literally, *to what is best*). —— οὕτως ἐπεφύκει, *was so by nature, naturally so.* The perfect of φύω has usually the signification of the present middle, *to be by nature*, or *naturally.* Cf. Soph. Gr. Verbs, p. 259.

10. Ὁρᾷς, *do you reflect, consider?* —— τῶν δὲ .... ἄλλου, *but of beauties* (partitive genitive) *men* (sc. ἄνθρωποι taken generically) *love some and some they do not, and one loves one, and another, another.* For the genitive after ἐρῶσι, cf. S. § 182. ἄλλος γε ἄλλου refers to both sexes. The verb is to be supplied from the preceding clause. The beautiful conciseness of the Greek cannot well be preserved in the English translation. —— ὧν = ἐκείνων ἅ, of which the relative depends on ἐρᾶν to be mentally supplied after βούληται. —— ἄλλος is opposed to ἀδελφός, and ταύτης refers to ἀδελφῆς. —— πατήρ, sc. ἐρᾷ. —— φόβος καὶ νόμος. A hendiadys = φόβος τοῦ νόμου. The unnatural love here spoken of, prevailed in the subsequent days of the Persian empire, the custom having been introduced from the subjugated Assyrians by the licentious Cambyses.

11. The argument is that love is a voluntary affair, else the law restraining brother and sister, father and daughter from marrying, would be as ineffectual as a law, prohibiting one who did not eat from being hungry. ταῦτα = τούτοις depending on πείθεσθαι, and referring to those demands of nature supposed to be prohibited by law. —— πεφύκασι. See N. on § 9. —— τούτων refers to the same things with ταῦτα above. —— καθ' αὐτόν, "*sui similes.*" Fischer. "*ex arbitrio suo.*" Lange. I prefer the definition of Crusius. τῶν

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καθ' αὐτόν, whatever pleases him. Cf. Zeune's Index. —— *ἱματίων*, repeat *ἐρᾷ*.

12. *οὐ — ἔστιν, is it not possible.* The question is contained in. *πῶς οἷόν, how then.* —— *καὶ* (= *καίπερ*. See N. on I. 4. § 5). —— *νομίζοντας, although they thought, considered.* —— *πρὶν ἐρᾶν* denotes the time of the act expressed in *νομίζοντας*. —— *τὸ δουλεύειν* is the first accusative (S. § 166) after *νομίζοντας*. —— *ὧν πολλῶν κ.τ.λ.* The order is: *πολλῶν* (= *πολλὰ* governed by *διδόντας*. See N. on I. 1. § 2) *ὧν οὐ στέρεσθαι αὐτοῖς βέλτιον.* After the comparative *βέλτιον*, some such clause as, *than otherwise*, may be mentally supplied. Mt. § 457. Prof. Crosby (Gram. § 677) connects *οὐ βέλτιον* in translation, giving the comparative the force of the positive: *not well.* So Fischer also translates it, in which case it may be regarded as a litotes = *very bad.* —— *εἰκῇ* (adverb of *εἰκαῖος*), *heedlessly, inconsiderately.* —— *μέντοι, notwithstanding* all they suffer. —— *μή ποι.* "Legendum puto *μή πῃ* (*lest in some way or other*), nam id quidem per se est perspicuum qui aufugiant, aliquo debere fugere." Dindorf.

13. *γάρ.* The ellipsis may be supplied: what you say is true, FOR *these are lovers who do these things;* or more literally, *for they* (i. e. lovers) *do these things.* —— *μοχθηροί, miserable wretches. διόπερ* introduces the reason for this appellation given them by Araspes. —— *μυρίων . . . . ἀπαλλάττονται, for* (*δὲ*) *they do not depart from life, although there are ten thousand ways of leaving it;* or, *while there are ten thousand ways of putting an end to their existence, they still choose to live.* In the judgment of Araspes, they are voluntary slaves to love, since they have the power to become free (i. e. commit suicide), and yet make no use of it. —— *Οἱ αὐτοὶ δέ γε οὗτοι, the same as these* = just such pitiful creatures as these lovers —— *ὡς . . . . κλέπτειν, on the ground that theft is no necessary thing* *ὡς* often has the force of *λέγων* or *νομίζων*. See N. on IV. 6. § 10. —— *ἀλλά, but on the contrary.* See N. on III. 3. § 14.

14. *ἀνθρώπους* depends on *ἀναγκάζουσιν.* —— *ἐφίεσθαι* governs *τοίτων* the omitted antecedent of *ὧν*, which in like manner depends on *ἐφίεσθαι* to be supplied after *δεῖ*. S. § 182. —— *ἐστὶ* in the singular follows *τὰ μοχθηρὰ ἀνθρώπια* (*miserable, sorry fellows, mannikins*), because reference is had to the whole class of mankind, the idea of plurality not appearing; but *αἰτιῶνται*, in the plural, because expressive of the action which each of the many commits. Cf. K. § 241. 4. b; Rost, § 100. N. 4. —— *ἐπιθυμοῦντες* is the participle concessive. See N. on I. 4. § 5. —— *ὥστε μὴ ἅπτεσθαι.* See N. on I. 1. § 5. —— *ἅπτεσθαι αὐτῶν.* S. § 179. 1. —— *παρὰ τὸ δίκαιον*

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contrary to what is just, unjustly. See παρα τὸ βέλτιστον, § 9, supra.

16. συσκευάζεσθαι. From the primary signification of this word, *to pack up, to be ready for a start,* comes a secondary meaning, to collect by stealth with a view to carry off, and hence the easily derived signification, *to fall upon, to surprise.* Love may be said συσκευάζεσθαι ἄνθρωπον, because, as Fischer remarks, it seizes the heart of man by stealth and carries it away. —— πυρὸς — ἔστι. S. § 175. —— τοὶ = *you know.* —— ἐκὼν εἶναι = *as far as it concerns me,* a pleonastic phrase usually connected with a negative, and here employed to add to the emphasis which naturally rests in ἔγωγε. —— Ἀράσπα. S. § 31. 4. —— ἐν . . . . ἐνδιατρῖβειν, *to permit your eyes to linger upon the beautiful.* τὴν ὄψιν is here used subjectively in the sense of *eyes.* —— οἱ δὲ καλοὶ . . . . ἔρωτι, *but the beautiful excite those even* (καὶ) *who behold them from afar, so that they are inflamed with love.* αἴθεσθαι is a Homeric word.

17. κρατηθῶ after οὐ μὴ = future indicative. S. § 215. N. 3. —— ὧν = ἐκείνων ἅ. How painfully as well as thoroughly convinced was Araspes of his inability to withstand the influence of love, will appear in the sequel. —— ἄν πάνυ . . . . γυνή, *this woman will be* (S. § 217. 3) *a great* (πάνυ) *advantage to us;* literally, *will be to us* (i. e. for our use) *at the right time.* χρήσιμος is annexed to this phrase, VI. 1. § 38.

18. ὁρῶν and the participles which follow it in the same construction, denote the *means* (see N. on I. 2. § 16), by which Araspes was captivated with Panthea. See ἐκ πάντων τούτων, infra —— καλοκἀγαθίαν, *beauty and goodness.* Fischer says that it here embraces "omnes virtutes, quae personam mulierculae ornant; in his castitas maxime et sanctitas." —— αἰσθανόμενος — οὖσαν. See N. on III. 1. § 14. —— οὐκ ἀχάριστον. A litotes = *very grateful.* The way in which she manifested her gratitude is seen in the following clause. —— διά, *by means of.* —— εἰσιόντι into her tent. —— οὐδὲν θαυμαστὸν implies that the only way in which Araspes could have avoided this result, was to have kept out of her sight altogether.

19. τοὺς συμμάχους, i. e. the Armenians and Hyrcanians. —— τοὺς ἐπικαίρους. See N. on III. 3. § 11.

20. πάντες οἱ παρόντες refers to Tigranes and his chief officers together with the commanders of the Hyrcanians who were present on the occasion. See §§ 27, 28, infra. —— ἐγὼ ὑμᾶς. Cf. ἐγὼ ὑμᾶς and ἐγὼ ὑμῶν, Anab. I. 7. § 4. The pronouns receive distinctness and a slight emphasis from this juxtaposition. —— ὑμᾶς οἶδα = ὅτι ὑμεῖς (subject of ἐξήλθετε). This construction was adopted here, in order to give ὑμᾶς the emphatic position alluded to in the pre-

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ceding remark. —— *δεόμενοι, because you stood in need of.* See N. on I. 5. § 12. —— *τοῦτο* refers to *ἐμοὶ ἐξηλθετε*, and is the accusative synecdochical. The same is true of *τοῦτο* in the next clause. —— *ὑπηρετεῖν = χαρίζεσθαι.* —— *ἠθελήσατε*, 1 aor. of *ἐθέλω.*

21. *χάριν — ἔχω, gratias habeo.* —— *ἀποδιδόναι . . . . δοκῶ, but I think I am not yet able (δύναμιν ἔχειν) to make you suitable returns.* —— *τοῦτο* refers to the inability of Cyrus to make due returns for the services of his allies. —— *αἰσχύνομαι λέγων.* See N. on III. 3. § 13. —— *τὸ δ' (= this expression, these words)* refers to *Ἐὰν μένητε παῤ ἐμοί, ἀποδώσω*, which Cyrus says he would be ashamed to say, and therefore omits saying it (K. § 311. 14) for reasons given in the next sentence. —— *ἐμαυτὸν* is used here for the sake of emphasis, or perhaps to define more clearly the subject of the infinitive with which it is connected. K. § 307. R. 4; S. § 158, N. 1. —— *ἕνεκα . . . . καταμένειν, in order that you may the more willingly stay with me.* "Quam delicate quamque apte ad persuadendum." Lange. —— *ἐγὼ γὰρ ὑμῖν.* See N. on § 20. *ὑμῖν* depends on *ποιεῖν*, as the Dat. commodi: *to do for you*, or as we say, *to do by you.* —— *ὑμᾶς ἐμὲ ἐπαινεῖν.* Cf. Anab. I. 4. § 16 (end).

22. *ἄπειμι* to Cyaxares. The determination is avowed by Cyrus to keep the field, and not desert the Hyrcanians and Gobryas, who had sought his alliance. He speaks like one already conscious of his own resources and power. —— *τὰς δεξιάς*, i. e. *τὴν πίστιν.* —— *ἃς ἔδωκα.* See IV. 2. § 8. —— *προδιδοὺς ἁλώσομαι, will be caught betraying.* K. § 310. 4. b. The departure of Cyrus and his army, would have exposed the Hyrcanians and Gobryas at once to the vengeance of the Assyrian king. Some make *τούτους* refer to *τοὺς ὅρκους*, and render: *violating them.* —— *τῷ νῦν, just now*, is the dat. of time *when.* In respect to the thing here spoken of, cf. IV. 6. § 10. —— *ποιεῖν, cause that*, "*efficere ut.*" Sturz. Sometimes in order to promote definiteness, the infinitive denoting the thing to be effected is preceded by *ὥστε.* K. § 306. R. 7; S. § 220. 1. —— *ὁδοῦ, journey.*

23. *Καὶ τὸ μέγιστον δή, and what is above all.* —— *αἰσχυνοίμην — ἀπελθεῖν.* See N. on III. 3. § 13. —— *ἀπολιπὼν* is the participle of *manner.* —— *εἰκῇ.* See N. on § 12, supra. —— *ὅπως, as, in whatever way.*

24. *συγγενής.* Cf. I. 4. § 27; IV. 1. § 22; VI. 1. § 9. —— *Ἀλλ' ἐγὼ μὲν — ὦ βασιλεῦ* is what grammarians call *τὸ ἀναπόδοτον*, i. e. a hypothetical proposition without the apodosis. Artabazus in the vehemence of his affection for Cyrus, gave him the unwonted appellation of king, the reasons for which feeling himself compelled to give, when he returned to the subject upon which he had arisen to

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speak, the form of the oration was changed to *οἱ μὲν — ἐγὼ δὲ* (§ 26) — *μενοῦμεν* (§ 26). Poppo after Hutchinson draws a reply from the closing words of Cyrus: *Ἀλλ' ἐγώ μέν, ἔφη, ὅπως γινώσκω, οὕτω καὶ ποιήσω, ὦ βασιλεῦ, καὶ τὸ ἐμοὶ δοκοῦν ἐρῶ*, with which sentiment he proceeds in *ἐγὼ δέ, ὦ Κῦρε, καὶ ὧν ἐγὼ κρατῶ καὶ μενοῖμεν παρὰ σοὶ καί*, etc. —— *οὕτω . . . . ἐγγίγνεται, they have so strong a desire of being governed by it.*

25. *παραπλησίως, nearly*, belongs to *οὕτω διακεῖσθαι*. —— *εἰς Πέρσας*. See N. on IV. 5. § 26. —— *τὸ μή σοι ἀκολουθεῖν, so as not* (*τὸ μὴ* = *ὥστε μὴ*) *to follow you*. —— *εἰς ὅτε, until*. —— *ἡμᾶς ἀπέστρεψεν* = *ordered us to return*. In respect to the thing here spoken of, cf. I. 4. § 25. —— *σχεδὸν* qualifies *πάντας*. —— *τοὺς φίλους* refers to the homotimi. —— *δεῦρο* in order to pursue the Assyrians. Cf. IV. 1. § 19 (seq.).

26. *οὕτως ἔχομεν, we are so disposed*. The correlate of *οὕτως* is *ὡς, so — as that*. —— Lange constructs *ὅμως* with *θαῤῥοῦμεν*, and *καὶ* (=*καίπερ, although*) with *ὄντες*; but Kühner (Jelf's edit. § 697. c) attaches *ὅμως* to the participle. Cf. K. § 312. R. 8. —— *ὁρῶντες σὲ ἀνεξόμεθα, we will endure the sight of you* (K. § 310. 4. e; S. § 222. 3); a species of pleasant irony for *we will enjoy the sight of you*. —— *καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι, we will endure to receive benefits from you*. This is also said facetiously. The grammatical construction is the same as that of *ὁρῶντες σὲ ἀνεξόμεθα*.

27. *μήποτε θαυμάσῃς*. S. § 215. 5. —— *σιωπῶ, am silent*. —— *ἡ γὰρ ψυχή, for my mind* = *for I*. In some editions I find *μοὶ ψυχή*, which Schneider has changed (wrongly, says Kühner) to *ἐμὴ ψυχή*. —— *οὐχ ὡς βουλεύσουσα παρεσκεύασται, is not prepared* (perfect = present) *for counselling* (see N. on I. 6. § 46). For *ὡς* with the future participle in construction with *παρασκευάζεσθαι*, cf. K. § 310. 4. h. —— *ἀλλ' ὡς ποιήσουσα κ.τ.λ.* A noble devotion to the interests of his benefactor. Cf. III. 1. § 42.

28. *δαίμονος* depends on *τὴν ἐπιβουλήν*. —— *ἄν φαίην* = *I should think*, with emphasis. So we often use the verb *say* in the sense of *think*. —— Kühner (Jelf's edit § 678. *d*) says that *τὸ — ἐᾶσαι* is epexegetical of *τὴν ἐπιβουλήν*. Properly speaking, however, *τὸ . . . . γενέσθαι* is the subject of *εἶναι*, and may be considered as a clause denoting the result or consequence of the idea expressed in *εἰ νῦν ἀπέλθοιτε*. —— *ἀνθρωπίνῃ δὲ γνώμῃ τίς, for who with human prudence? = what prudent man?* Schneider edits *ἀνθρωπίνη γνώμη* in the nominative. —— *εὖ . . . . ἥδεσθαι, is better pleased with doing us good*. For the construction of *εὖ ποιῶν ἡμᾶς*, cf. S. 165. N. 2; of *ποιῶν ἥδεσθαι*, see N. on I. 4. § 25.

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29. δὸς . . . . ποιοῦντα, *grant that I in doing well may surpass those who honor me.* εὖ ποιοῦντα denotes the nature of the conquest (cf. S. § 164. N. 2), and may be referred to K. § 312. 4. e. See N. on II. 4. § 9.

30. τοὺς μὲν ἄλλους as opposed to τοὺς δὲ Πέρσας, refers to the leaders of the Medes, Armenians, and Hyrcanians. —— ἀμφ' αὑτοὺς ἤδη ἔχειν, *to be occupied in taking care of themselves; to be busy about their own affairs.* —— διαλαβεῖν, *to distribute.* Cf. § 1. —— τοῖς μὲν ἱππεῦσι limits διαλαβεῖν. —— τὰς — πρεπούσας is governed by διαλαβεῖν, i. e. it is in partitive apposition with τὰς σκηνάς. —— ποιοῦντες οἱ, i. e. οἱ ποιοῦντες. —— φέρωσιν, sc. αὐτά. —— εἰς τὰς τάξεις (= σκηνάς), *to their quarters.* Cf. II. 1. § 25. —— τεθεραπευμένους, *taken care of*, i. e. fed, watered, rubbed down, etc. —— τὴν ἡμέραν which began, IV. 5. § 14. Lange erroneously refers it to the day, on the morning of which Cyrus took the Assyrian camp (IV. 2. § 28).

CHAPTER II.

1. τὰ τούτων (i. e. the Persians) γέρρα. Cf. IV. 5. § 58. —— τὸν ἀριθμὸν is the accusative synecdochical. —— δὲ after ἄλλη has the force of μέν. —— τῶν ὀπισθοφυλάκων — ὄπισθεν, *behind the rear-guard.* —— κατὰ πλάγια . . . . ὄντων, *outside of those who marched on the wings;* literally, *who were in the ranks on the wings.* This command was to prevent these new recruits from straggling off to their former masters.

2. Δευτεραῖοι (= adverb. S. § 138. N. 1) δὲ ἀμφὶ δείλην. Cf. IV. 6. § 10 (end). —— γίγνονται (Historical Present) πρὸς = *they came to*, by constructio praegnans. See N. on I. 2. § 4. —— χωρίῳ = τείχει. See IV. 6. § 2. —— ἀπομάχοιτο against the Assyrians, who from this time are to be considered as the enemies of Gobryas. —— ὑπὸ τὰ ἐρυμνὰ refers to the outside of the fortifications, and yet so near as to be defended by the fortress. ὑπὸ in this place is to be taken in a military sense, *under*, i. e. under the protection of, or within range of the defences. The animals here spoken of were kept close to the fortress, so that upon the approach of the enemy, they could be driven within the walls.

3. ᾗ, *where.* —— οἵτινες (= ἵνα. S. § 154) ἀπαγγελοῦσιν, *in order to report.* —— αὐτῷ depends on ἀπαγγελοῦσιν. Some editions have αὐτῶν, which would limit τὰ ἔνδον. —— τὰ ἔνδον, *the things which were within the fortress*, i. e. the troops, arms, supplies, etc.

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4. *τῷ ὄντι* (see N. on II. 4. § 17) belongs to *ἰδεῖν*. —— *εἴ πῃ, if in any way.* Poppo edits *εἴ που, sicubi.* —— *εἴη αἱρέσιμον, could be taken.* S. § 131. 4. —— *εἰ ψευδὴς φαίνοιτο ὁ Γωβρύας, if Gobryas should appear* (by any thing which might be seen) *to be false.* —— *πάντοθεν, from all sides*, refers to the stand-point of observation without the walls. —— *ἰσχυρότερα — ἢ προσελθεῖν, too strong to be approached;* literally, *stronger than that any one* (S. § 219. N. 3) *could approach it* as an enemy. For this construction, cf. N. on II. 4. § 3. —— *ἴνδον* the fortress. —— *ὅσα — μὴ ἂν ἐπιλιπεῖν, as would not fail.* S. § 220. 1. 3. —— *ἐπ' ἀνθρώπων γενεάν, during the time of a generation of men*, i. e. twenty-five or thirty years. The hyperbolical report of these men is somewhat softened by *ὡς σφίσι δοκεῖν, as it appeared to them.* S. § 220. N. 2.

5. *ἐν φροντίδι ἦν, was in a state of solicitude, was solicitous.* Cf. VI. 2. § 12, where *ἐν φροντίδι* appears from the context to be almost = *ἐν φόβῳ*, on account of the vast army of the enemy which was approaching. —— *ὅ,τι ποτὲ εἴη ταῦτα, what in the world* (*ποτὲ*) *these things might mean. ταῦτα* refers especially to the great accumulation of stores, reported to have been seen within the fortress. —— *ἄλφιτα, barley meal, ἄλευρα, wheat flour.* So Sturz defines these words. Krüger in his note on Anab. I. 5. § 6, defines *ἄλφιτα, farina crassior, ἄλευρα, farina tenuior et magis elaborata.* —— *ἄλλους δέ.* The first member is *φέροντας* (*μὲν* being omitted. See N. on III. 2. § 12), *some bringing, others driving* (*ἄλλους δὲ ἐλαύνοντας*). "Leuncl. et Welsius non adeo improbante Hutchinsono, ante *φέροντας* inserunt *ἄλλους μέν*. Zeunius tamen rectius hanc omissionem refert ad gratam negligentiam." Sturz. —— *οἷς.* Accusative plural (*ὅϊας, οἷας, ὅϊς*) of *ὅϊς, οἷς.* S. § 42. 2. —— *εἴ τι βρωτόν, whatever was eatable.* —— *ἱκανὰ — ὡς δειπνῆσαι, sufficient to make a meal* (S. § 220. 1). The subject of *δειπνῆσαι* is *στρατιάν.*

6. *Οἱ — ταχθέντες.* Fischer thinks that these were *the tent-stewards.* —— *διηκονοῦντο.* Most of the editions before me have *ἐδειπνοποιοῦντο* (Born. *ἐδειπνοποίουν*). —— *πάντες — ἦξω ἦσαν.* Cf. § 5. —— *αὐτὸς οὕτως εἰσήει, he himself thus* (i. e. with such precautionary measures) *entered.* —— *ἄρχοντας τῶν μεθ' ἑαυτοῦ, the commanders of the soldiers who attended him, the officers of his body-guard.*

7. *πρόχους, pitchers* for pouring water upon the hands of the guests. It signifies in Odys. 18. 397, *the wine-jug*, from which the cup-bearer replenished the cups which he was passing around to the guests. —— *κάλπιδας, vessels*, i. e. mugs, pitchers, pots, cruets, etc. —— *δαρεικούς.* The daric was a Persian gold coin = 20 Attic

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drachmae, i. e. $3.5186, computing from the value of the old Attic drachma (viz. 17 cents, 5.93 mills); or $3.3044, taking the later value of the drachma (16 cents, 5.22 mills) as the standard. Cf. Ns. on Anab. I. 1. § 9; 4. § 13. The daric is supposed to have received its name from Darius Hystaspis. If so, Xenophon used the word here by way of anticipation. —— *ἀμέτρους*. Hyperbolical expressions of this sort give vivacity to the narration. —— *τὴν θυγατέρα* depends on *ἐξάγων* (see N. on I. 3. § 1). —— *δεινόν τε κάλλος καὶ μέγεθος, a wonder in beauty and size.* Cf. V. 1. § 4. *δεινόν τι* is in apposition with *τὴν θυγατέρα*, but takes the neuter gender, because the idea of *thing* is contained in it. K. § 240. 2. See N. on II. 1. § 29. *κάλλος* and *μέγεθος* are synecdochical accusatives. —— *πενθικῶς δὲ ἔχουσαν* (see N. on I. 2. § 7) *τοῦ ἀδελφοῦ τεθνηκότος, but being in affliction on account of the death of her brother* (K. § 274. 1. c; S. § 187. 1). Cf. IV. 6. § 9. —— *ταῦτα* and *ταύτην* are used *δεικτικῶς*. See N. on I. 3. § 5. —— *διαθέσθαι*, "*uti aliqua re tanquam sua.*" —— *καὶ* (*even*) *πρόσθεν*. Cf. IV. 6. § 7. *τῦν* in the next member is opposed to *πρόσθεν*. —— *αὕτη* is employed like *ταύτην*, supra.

8. *Ἀλλ'*. See N. on IV. 1. § 14. —— *τότε*. Cf. IV. 6. § 8, where Cyrus makes the promise here spoken of, in case Gobryas proves true. —— *ἀψευδοῦντός σου* is a litotes = *ἀληθεύοντός σου, in case you proved true.* —— *ἀληθεύοντα* is the complement of *σὲ — ὁρῶ*. See N. on III. 1. § 16. —— *τὴν ὑπόσχεσιν, the fulfilment of the promise.* *ταύτῃ* refers to the daughter of Gobryas. —— *τὰ αὐτὰ ταῦτα = τιμωρὸν γενέσθαι.* —— *δίδωμι δ' αὐτά*. The liberality of Cyrus was spoken of (III. 3. § 3); his continence is here brought to our notice. In both these virtues he was imitated by Scipio Africanus Major. —— *γήμῃ*. See N. on I. 2. § 4. —— *ἔχων παρὰ σοῦ* by constructio praegnans (see N. on I. 2. § 4) = *having received from you.* —— *ἀνθ' οὗ, in place of which*, is repeated in the next clause for the sake of emphasis by *ἀντὶ τούτου*. —— *τὰ ἐν Βαβυλῶνι* (sc. *χρήματα*) depends on *ἔχων* (= *with*. See N. on I. 3. § 1) near the close of the sentence. In respect to the riches of Babylon, every student in history is too well informed to need any information. Suffice it to say, that it was ornamented with the most costly palaces and gorgeous temples, and filled with the spoils of all those nations which had been subdued by Nebuchadnezzar. No city in ancient, and scarcely any in modern times, rivalled it in wealth and magnificence. —— *εἰ καί, although.* —— *τὰ πανταχοῦ*, "*divitias orbis terrarum.*" Sturz. —— *οὗ* (= *ὅ* by attraction) *σύ μοι δεδώρησαι* (See N. on II. 1. § 7) being contained in *ἀνθ' οὗ* (*δώρου*), is properly speaking pleon-

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astic being added to define more fully the previously expressed idea. Such instances of epexegetical pleonasm are not unfrequent, as may be seen in the numerous citations by Matthiae (§ 636).

9. τοῦτ', sc. δῶρον. —— μὴ after ὑποπτεύσας denoting doubt, is equivalent to *numne, whether — not.* Cf. K. § 318. R. 6. —— θυγατέρα. Cf. IV. 6. § 9. —— ἐκόντες εἶναι. See N. on II. 2. § 15. —— οἷοι ἦσαν, *what sort of men they were.*

10. Ἐμοὶ — ἐγχειρίσας, *by having put into my hands, having delivered up to me.* The participle here denotes the *means.* See N. on I. 2. § 15. —— ἀξιόκτητον, *worthy of being possessed, worth getting.*

11. Τοῦτ' depends on ἐπιλήσομαι, fut. of ἐπιλανθάνω. S. § 182. N. 4. —— ἕως, *while, as long as.* —— δοκῶν εἶναι τοιοῦτος = *as such.* —— σὲ ἀντιτιμῆσαι, *to honor you in return.*

12. ἀνδρὸς depends on ἀπορήσεις. S. § 181. 1. —— ὡς, *that.* —— γαμεῖ, Attic future of γαμέω. The form γαμήσω belongs to the later writers. Cf. Butt. Ir. Verbs, p. 47; Soph. Gr. Verbs. p. 109. In respect to the use of γαμέω, see N. on I. 2. § 4. —— ἕξει, sc. ὃς γαμεῖ αὐτήν. —— ὅσα δίδως. By referring to § 8, supra, it will be seen that Cyrus accepted the treasures of Gobryas, only to give them as a nuptial dowry to his daughter, and to the man who should marry her. In a certain sense, Gobryas might be said to give this same dowry, inasmuch as the treasures were previously his, and hence the use of ὅσα δίδως, by which a delicate tribute was paid to his feelings by Cyrus. —— ὧν (= ἃ) refers to τούτων in the following clause (see N. on I. 1. § 2), by which it is attracted and put in the same case. —— οὐδὲ belongs to μᾶλλον θαυμάζουσιν, *not in the least degree do they esteem you the more.* —— τούτων ἕνεκα. See N. on III. 1. § 38. —— γενέσθαι ποτὲ ἐπιδείξασθαι, *that there may be an opportunity to show.* —— ὡς, *that,* introduces a substantive sentence expressing the object of ἐπιδείξασθαι and extending to βλάπτοι. —— οὔποτ' ἂν ἴφεῖντο, *will never yield.* S. § 217. N. 4. —— ζῶντες, *when living, while they are alive.* The participle here denotes condition. See N. on I. 3. § 14. —— ἀντί, *in return for, as the price of,* here denotes exchange. K. § 287. 2. d. —— ὅτι depends on εὖ ἴσθι which precedes, the oblique oration having been partially interrupted by ἐμὲ δὲ ζηλοῦσι . . . . βλάπτοι. —— ἴσθι is repeated from εὖ ἴσθι. —— καθημένους. It appears by this that the company sat during the conversation. In respect to the tribute of praise, which Cyrus here gives his friends, Lange justly remarks: "nescis utrum amicos ab amico laudatos, an amicum illos laudantem plus admireris."

13. γελάσας "ob callidam Cyri conversionem, qua filiam ipsius alii assignare studit." Lange. —— παῖδά μοι = *my son-in-law.* ——

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Ἄμελει (imperative of ἀμελέω) is explained by Suidas: μή σοι μελέτω τούτου. It answers to our familiar expression: *never mind, do not trouble yourself.* —— ἄν before σὺν ἡμῖν is the conjunction. The particle ἄν which gives indefiniteness to the moods, never begins a sentence but follows the words whose signification it limits. —— ἕξεις, *will be able.* —— καί, *even.*

14. δεξιάν τε λαβὼν as a token of friendship. —— ἀναστάς. Cf. § 12 (end). —— Γωβρύαν σύνδειπνον παρέλαβεν, *he took Gobryas to sup with him;* literally, *as a companion with him at supper.*

15. Ἐπὶ στιβάδος, *upon a mattrass made of twigs and leaves* ("*a couch of straw.*" Crusius), as appears from ὅσα .... ἀνίησι, at the close of the reply of Gobryas to the question put to him by Cyrus. The conjecture of Camerarius is probably correct, viz. that Xenophon took this opportunity to praise the couches of the Lacedæmonians, which were made of rushes which grew upon the banks of the Eurotas. —— Εἰπέ μοι .... στρώματα. The point of Cyrus' question may clearly be gathered from the reply of Gobryas, viz..that the Persians, with the open air for their habitations, the ground for the place of their repose, and the leaves and twigs of the forest for their couches, were possessed of far more spacious habitations and more abundant furniture, than Gobryas with all his wealth and splendor. —— οἵ takes the gender implied in ὑμετέρα to which it refers. Mt. § 435. —— φύει is here used transitively, ἔρια being its object.

16. Lange constructs Τὸ — πρῶτον with ἐνόμιζεν. —— συνδειπνῶν and ὁρῶν denote time. See N. on I. 3. § 11. —— πολὺ belongs to ἐλευθεριωτέρους. —— σφᾶς, i. e. Gobryas and his people. —— αὐτῶν refers to Cyrus and his Persians.

17. Ἐπεὶ δὲ κατενόησε. Lange after Zeune finds the apodosis in εἰπεῖν λέγεται, § 20, infra. Leunclavius and after him Welsius would change ἐπεὶ δὲ into ἐπειδή, and connect these words to the preceding paragraph thus: ἐλευθεριωτέρους ὠτῶν, ἐπειδὴ κατενόησε τὴν μετριότητα τῶν σίτων. Poppo's conjecture is perhaps the most probable, that the writer had in his mind: *mutata sententia Persarum victum liberaliorem esse putabat,* but forgetful of these words, he goes on as though not ἐπεὶ δὲ κατενόησε, but ἔπειτα δὲ κατενόησε (*but afterwards he perceived*) had preceded. —— οὔτ' ἂν ὄμμασιν κ.τ.λ. The order is: οὔτ' ὄμμασιν, οὔτε ἁρπαγῇ, οὔτε τῷ νῷ καταφανὴς ἂν γένοιτο ἐκπεπληγμένος (ὥστε) μὴ οὐχὶ προσκοπεῖν ἄπερ κ.τ.λ., *neither by his eyes* (i. e. by eager looks), *nor by seizing* (the food) *nor by giving his mind wholly up to eating* (τῷ νῷ), *would be manifestly so engrossed as not* (S. § 225. 2) *to give the same attention to things* (i. e. be as much on the

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alert), *as he would when not at his meal* (*μὴ ἐν σίτῳ ὤν*). With *ἅπερ ἄν* supply *προσκοποῖ* from the preceding clause. Lange brackets the *οὔτε* before *τῷ νῷ*, and connects these words with *ἐκπεπληγμένος*. —— *ἐπὶ τῶν ἵππων* belongs to *τὸ μὴ ταράσσεσθαι*. —— *ἅμα ἱππεύοντες, while riding.* S. § 222. N. 4. —— *τὸ δὲ κεκινῆσθαι* the subject of *δοκεῖ* is qualified by *πάνυ*. —— *ὑικόν, swinish.*

18. *Ἐνενόησε δέ.* Repeat *ἐπεὶ* from § 17. —— *αὐτῶν* (= *ἐν αὐτοῖς*) depends on *καὶ ὡς ἐπηρώτων ἀλλήλους* = *ἀλλήλων τὰς ἐρωτήσεις.* The writer might have employed *αὐτούς.* Translate *ὡς . . . . ἤ μή, how they asked one another such questions as were more agreeable to be asked than not.* Concerning this pleasant and sportive kind of conversation, cf. Plat. Sympos. II. 1. —— *ἐσκωπτον* (sc. *ἀλλήλους*) is here taken in a good sense. —— *ἅ τε ἔπαιζον, and in those things which they jocosely said and did.* *ἅ* — *ταῦτα ἅ,* of which the antecedent is the accusative synecdochical, and the relative is governed by *ἔπαιζον* used transitively and referring to both words and actions. —— *ὡς πολὺ μὲν ὕβρεως ἀπῆν, how remote they were* (in their conversation) *from insolence.* S. § 180. 1. —— *τοῦ* — *ποιεῖν* is constructed like *ὕβρεως.* —— *χαλεπαίνεσθαι,* middle of *χαλεπαίνω* with the sense of the active, *to be offended.* Cf. Carmichael's Gr. Verbs, p. 307; Soph. Gr. Verbs, p. 261.

19. *Μέγιστον δ'.* Supply *ἐπεὶ* from § 17, in order to preserve the form of construction with which the oration was commenced. —— *τὸ . . . . παρατίθεσθαι.* This passage, which is somewhat difficult, may be interpreted and explained as follows: *that when they were in military service* (*ἐν στρατείᾳ ὄντας*), *they did not think that they should be served with a greater portion* (of food), *than any one of those entering upon* (i. e. sharing) *equal danger.* *τὸ* belongs to *οἴεσθαι* constituting the subject of *ἔδοξεν.* S. § 159. N. 1. *ἐν στρατείᾳ ὄντας* refers to the homotimi, and is opposed to *τῶν . . . . ἐμβαινόντων* = *their fellow-soldiers,* viz. the Medes, Armenians, and Hyrcanians. *μηδενὸς* depends on *πλείω,* and is equivalent to *ἢ μηδενί.* —— *παρατίθεσθαι* is the middle: *to place before themselves.* It depends on *δεῖν,* which has for its subject *αὐτοῖς* implied in *ἐν στρατείᾳ ὄντας.* Zeune considers *μηδενὸς* as a neuter, and so renders *μηδενὸς πλείω, nihilo plura,* and makes *τῶν* — *ἐμβαινόντων* = *ἢ τοῖς* — *ἐμβαίνουσι* But I prefer the mode of explanation above given, in which *μηδενὸς* is considered as a masculine and followed by *τῶν* — *ἐμβαινόντων* as a partitive genitive. —— *τοῖς* — *μέλλοντας* depends on *παρασκευάζειν.*

20. *Ἡνίκα δὲ Γωβρύας κ.τ.λ.* Construct: (*ἐνταῦθα*) *Γωβρύας εἰπεῖν λέγεται ἡνίκα ἀνίστατο ἀπιὼν ὡς εἰς οἶκον.* The apodosis of § 17, according to Zeune and Lange commences here. —— *αὐτοί, we our*

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selves, opposed to ἐκπώματα καὶ ἱμάτια καὶ χρυσίον in the previous sentence. S. § 144. R. 2. —— αὐτοὶ ὡς βέλτιστοι is emphatically opposed to ταῦτα ὡς πλεῖστα which precedes, the objects of pursuit being contrasted.

21. ὅπως (= ἵνα) implies some such word as ὅρα. K. § 330. R. 4; Mt. § 623. 2. —— ἵνα (telic), *in order that*. So ὅπως ἄν εἰδῶμεν marks the final end or purpose (τελικῶς), *in order that we may know*. ἄν, according to K. § 330. 4, points to a conditioning sentence usually implied. Here we may understand something like this: when we set foot on the land.

22. τὴν ὁδὸν is redundant, it being added to give fulness to the oration. —— προσεῖχε τὸν νοῦν, *paid attention to*. See N. on I. 4. § 20. —— ἅμα προϊών. Cf. N. on III. 3. § 59.

23. τὸν Ὑρκάνιον, i. e. the chief of the Hyrcanians. —— ὧν = ἐκείνων (S. § 182) ἅ. —— Ἐγώ τοι, *I indeed, I for my part*. τοὶ gives emphasis to the pronoun. —— βουλευόμενος depends on οἶμαι: constructed with ἐξαμαρτάνειν it would have been βουλευόμενον. It takes ἄν, and is therefore equivalent to a finite verb with that particle (K. § 260. 5. b; S. § 222. 6). Here it contains the protasis of which ἄν ἐξαμαρτάνειν is the apodosis. For ἄν with the infinitive, cf. K. § 260. 5. a; S. § 222. 3. —— Ἐμοὶ — τῶνδε ἀποσφαλέντι, *for to me failing = if I fail* (see Ns. on I. 3. § 14; IV. 6. § 7) *in these things*, i. e. in the contest with the Assyrian king. ἐμοὶ follows ἔστιν — ἀποστροφή, as the Dat commodi. —— ἀποστροφή (= καταφυγή. So Phav.), *refuge, place of refuge*. Cf. Anab. II. 4. § 22; Herod. VIII. 109; Demosth. Phil. I. 8. In case he was defeated, Cyrus could retire into Media to Cyaxares. —— ὑμῖν stands related to τὰ ὄντα (= οὐσία, *fortune, property*) ἀλλότρια γιγνόμενα (*belonging to another = taken from you*) as the *Dat. incommodi*, i. e. it is connected with an action, which takes place for the harm or disadvantage of the person or thing expressed by the dative. Cf. K. § 284. 3. R. 4. For the construction of γιγνόμενα, see N. on ἀδικοῦντες, III. 1. § 16.

24. οὐκ ἐμὲ μισῶν, *not because he hates me*. In like manner οἰόμενος denotes cause. See N. on I. 5. § 12. —— ἀσύμφορον agrees with μεγάλους εἶναι ἡμᾶς, which constitutes the subject of the proposition, the copula (S. § 160. 1) being omitted (S. § 157. N. 10). Cf. I. 5. § 2. —— στρατεύει. The king of Assyria was yet in arms. —— νομίζων is the participle of cause. See N. above. —— Ἡμὸς ταῦτα ἀπεκρίναντο κ.τ.λ. The passage has embarrassed critics not a little, and to give a mere outline of all that has been said by way of explanation, would transcend the brief limits necessarily assigned to these notes. The first question is to what περαίνειν refers. Lange

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translates *κατὰ ταὐτά*, *hoc modo*, and refers it to *ἀπεκρίναντο*, *they both answered in this manner*. He then changes *περαίνειν* into *παραινεῖν*, and supplying *αὐτὸν* (referring to Cyrus) as its subject, he renders: *suadere sibi* (i. e. Gobryas and the Hyrcanian) *ὅ,τι μέλοι* (instead of *μέλλει*) *σφίσι αὐτοῖς*, *quae ipsis curae sint*. But the alteration of the text, which is not at all justified by MS. authority, together with the harshness of the transposition, renders this solution at least a suspicious one. Schneider refers *περαίνειν* to the speech of Cyrus: uterque respondet (ita ut juberent Cyrum) pergere *in cœpto sermone*. According to this mode of interpretation, *λέγειν* must be supplied after *μέλλει*. But this seems to deprive the passage of force and spirit, inasmuch as it represents Cyrus as timidly pausing in his speech, until encouraged and exhorted to proceed by his auditors. I prefer, therefore, to refer *περαίνειν* to the great object, which they all unquestionably had at this time in view, viz. the subjugation of the Assyrian empire: *that he should accomplish those things which he intended* to accomplish, or *was desirous* of accomplishing. The order of *ὡς ταῦτα εἰδόσι κ.τ.λ.* would then be: *ὡς μέλον* (accus. absolute. S. § 192. R. 2) *ἰσχυρῶς σφίσι αὐτοῖς εἰδόσι καὶ ταῦτα ὅπῃ κ.τ.λ.*, *since they themselves were greatly concerned, knowing also* (*καὶ*) *these things* (which Cyrus had said concerning the danger they were in), *how the things in hand* (*τὸ μέλλον* = the present war) *would turn out*.

25. *πολεμικῶς ἔχειν*. See N. on I. 2. § 7. —— *Σάκαι*, sc. *πολεμικώτατοί εἰσιν* from the preceding context. —— *γὲ μήν*, *furthermore*. —— *ὅμοροι ἡμῖν*, *our neighbors*; literally, *having the same borders with us*.

26. *Οἰκοῦν*. See N. on II. 1. § 8. —— *ἂν ἐπιβῆναι* (= *ἐπιβήσεσθε*. See N. on III. 3. § 46) is limited by *τῷ Ἀσσυρίῳ*. —— *μεθ' ἡμῶν*, i. e. in conjunction with us. —— *σφόδρ'*, sc. *ἡδέως*. —— *ἄν* implies *ἐπιβῆναι* elicited from the preceding member. Such ellipses add sprightliness and grace to free and familiar conversation. —— *συμμῖξαι*, sc. *ἡμῖν*. —— *ἐν μέσῳ* (*in the midst of, in the way of*) *ἐστὶ* = *hinders from*. The genitive *τοῦ συμμῖξαι* may be referred to S. § 180. 1.

27. *τοῦ ναυάρχου* (i. e. Laborosoarchod. See N. on I. 4. § 16) is governed by *κατηγορεῖς*, which likewise is followed by the accusative *ὑπερηφανίαν*. S. § 183. 2. Cyrus wished the remark respecting the insolence and pride of the Assyrian king, of which he had been informed by Gobryas (IV. 6. § 3–6), to be repeated in order that the Hyrcanian might hear it, and be more incensed thereby against their common enemy. —— *εἰς τὴν βασιλείαν καθέστηκεν*, *is now established in the kingdom*. The verb of rest is here joined to a preposi

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tion of motion by *constructio praegnans*. See N. on I. 2. § 4. —— τοιοῦτος, i. e. so cruel and insolent.

28. ἀλλὰ .... λέγειν, *but why should I speak of his insolent treatment of the weak;* literally, *how insolently he has treated; with what insolence* (οἷα, *quomodo*). —— υἱόν. His name was Gadatas. Cf. V. 3. § 10. —— ἐκείνου refers to the Assyrian king. —— ὡς καλὸς εἴη is epexegetical of ἐπῄνεσαν, i. e. it tells in what respect the praise was conferred. K. § 329. 1. —— ἐμακάρισε, *pronounced happy*. —— αὐτός, i. e. the king of Assyria. —— ἐπείρασεν to seduce. —— ἔχει refers to the Assyrian prince.

29. τοί, *you know*. —— συμμίξειν. Cf. § 26. —— παρ' .... παριέναι, *one must pass by Babylon itself* (S. § 144. 2). Sometimes the preposition compounded with a verb is repeated. S. § 226. N. 9.

30. ἐξ αὐτῆς, i. e. from Babylon alone. —— ἧς = ταύτης ἦν, of which the antecedent depends on πολλαπλασίαν. S. § 186. 2. —— δι' αὐτὸ τοῦτο, *on account of this very thing*, i. e. the numerical inferiority of the Persian forces. αὐτὸ τοῦτο refers forward to ὅτι τοῖς ἰδοῦσιν κ.τ.λ. —— ἧττον — ἀποφέρουσι, *are less forward to bring*. See N. on I. 3. § 1. —— τοῖς ἰδοῦσιν αὐτῶν, *to those who have seen their forces*. See N. on IV. 5. § 11. —— ὁ λόγος οὗτος, *this rumor* that you have a small army. —— φυλαττομένους, *on our guard, cautiously* Participle of manner. See N. on I. 3. § 5.

31. ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε. S. § 179. N. 2. —— κελεύων, *in that you direct us*, denotes in what respect Καλῶς — λέγειν is to be taken. Cf. K. § 312. 4. b. —— ἀσφαλέστατα τὰς πορείας ποιεῖσθαι. See φυλαττομένους πορεύεσθαι at the close of the preceding section. —— ἡμῖν. Dat. commodi (N. on I. 2. § 6). —— τῆς — πορείας depends on ἀσφαλεστέραν (S. § 186. 1). When a noun is to be repeated, the article usually stands alone in its place (Mt. § 282. 1), but here πορείας is repeated from πορείαν for the sake of emphasis. ἰέναι depends on ἀσφαλεστέρως, *more safe to go*, as a synecdochical accusative. K. § 306. R. 8. —— τὸ κράτιστον, *the strength, the principal force*. —— εἰ δὲ .... ἔσονται, *and if they are bold they will also* (καὶ), *as I think, show themselves to us*, so that we shall see how great are their numbers. Some take the sense to be: *they will soon make it appear whether they are courageous also.*

32. ὁρῶντες, *by seeing, because they see* (N. on I. 5. § 12). —— ἀφανεῖς εἶναι, sc. ἡμᾶς, *that we remain out of sight* = that we have departed from their country. —— τὸ φοβεῖσθαι ἐκείνους. S. § 207. N. 1. —— τοῦ — φόβου. S. § 180. 2. —— ἐμφύσεται, *will spring up*, fut. mid. of ἐμφύω, which in the present has the signification *to beget, produce*. Cf. Butt. Ir. Verbs, p. 26[1]. —— ἀντὶ τούτου, sc. φόβου to

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which θάρσος is opposed. —— τοσούτῳ .... ὁρῶσιν, *by so much the greater as they are the longer without seeing us.* —— τραύματα ἐπιδεδεμένους, *with their wounds bound up.* τραύματα is the explanatory (i. e. synecdochical) accusative.

33. οἱ πολλοὶ ἄνθρωποι, *magna hominum multitudo*, as Lange very properly renders it, for Cyrus is here speaking of an influence resulting from large numbers of men assembled together. Sturz, however, takes οἱ πολλοὶ in the sense of, *the many, the common people.* —— ἐκπεπληγμένον μᾶλλον, *more astounding.* Sturz gives to ἐκπεπληγμένον an active signification. According to Ernest. Gloss. Polyb. ἐκπεπληγμένος φόβος is *metus lymphatus, panic-struck, driven out of one's senses by fear.* So Crusius.

34. Notice the emphatic repetition of ἐκ πολλῶν. —— κακῶν λόγων, *adverse rumors.* —— ἠὐξημένος — πάρεστιν, *it* (i. e. φόβος) *is present with a force increased.* ἐκ (= ὑπό, *by.* S. § 194) πολλῶν is to be constructed after this participle. —— χρημάτων is here equivalent to πραγμάτων, *things.* Cf. I. 4. § 12. See also Herod. VII. 145, where χρημάτων has the same signification. —— ἐξεστηκότων, *astonished.* —— ἤθροισται, *heaps itself up, forms itself, takes shape and permanence.* The word is here used tropically, and is an advance on the dea contained in ἠὐξημένος — πάρεστιν. —— προσάγοντα (sc. τινά), *by leading against.* —— μένος = φρόνημα. —— τοσούτῳ .... εἶναι, *by so much do they think themselves to be in more dangerous circumstances.*

35. Ἐκεῖνο, *this matter, this subject* respecting the comparative numbers and strength of the Persians and Assyrians, which had been started by Gobryas in § 30. —— τὸ ἀπὸ τοῦδε, *henceforth.* Lange thinks that the position of these words would be better after ἐκεῖνοι μέντοι. —— αἱ νῖκαι .... ἀπαριθμήσωσιν, *victories in warlike deeds* (i. e. in fights, storming fortresses, forming ambuscades, etc.) *shall depend* (ἔσονται) *upon whom has the greatest numbers:* literally, *multitude, crowd,* the word ὄχλον being purposely used here as expressive of an undisciplined, irregular mass of persons, opposed to a well-disciplined and warlike army. ἀπαριθμέω, *to reckon up, to count* = ἀριθμέω. —— ὥσπερ πρόσθεν — ἔτι καὶ νῦν, *as formerly — so now also.* —— διά, *by means of.* —— θαῤῥῶν οὐδὲν ἂν σφαλεῖς, *you will not err in being confident;* or if we make θαῤῥῶν the protasis instead of the participle of manner (see N. on IV. 6. § 7), we may translate: *if you are in good spirits you will not be disappointed* in your hopes. The former translation, however, is to be preferred.

36. Ὡς δέ, *but in order that.* —— ἡττηθῆναι ὑφ' ἡμῶν refers to the first engagement in which the Assyrians were routed (III. 3. § 63);

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ἀπέδρασαν relates to their retreat (IV. 1. § 8; 2. § 28, seq.). —— πρίν, *formerly.* —— Poppo and Nobbe bracket ἐπεὶ εὐτυχήκαμεν· καὶ πλείονες δέ, and Lange omits them altogether. —— μὴ — ἀτίμαζε. S § 218. 2. —— σὺν ἡμῖν, *with us, on our side.* —— σὺν γὰρ . . . . ἴσμεν τοι, *for know well, O Gobryas, that the companions also* (καὶ) *of those who conquer follow with confidence.* —— καὶ νῦν, *even now*, i. e. in the place where we now are. The idea is, that the Assyrians, if they pleased, might march against the Persians and see them (i. e. come to an engagement with them), where they were then encamped, i. e. in the territory of Gobryas. The inference is, that they were restrained from doing this by their sense of inferiority. The superiority of the Persians was therefore acknowledged even in the present state of affairs; but in the judgment of Cyrus, to march against the Assyrians would strike still greater terror into them, and make a more conspicuous display of the power of the Persian arms. —— Ἵλις . . . . γιγνώσκοντος, *inasmuch then as this is my opinion.* S. § 192. N. 2. —— ἄγε ἡμᾶς. Cf. § 32.

CHAPTER III.

1. πρὸς τοῖς ὁρίοις — ἐγένοντο, *they came to* (constructio praegnans. See N. on I. 2. § 4) *the boundaries.* —— λαβὼν ἐν τάξει = *ordinatos, instructos.* —— τοὺς πεζοὺς depends on κατέστησε. —— τοὺς δ' ἄλλους before καὶ πρόβατα refers to the Assyrians and depends on ἄγειν. —— τοὺς Πέρσας, i. e. those who had been enrolled among the cavalry. —— κατακεκυλισμένοι, *having been thrown off;* perf. pass. of κατακυλινδέω. These falls from their horses resulted from their being novices yet in the art of riding. Cf. IV. 5. § 54 (end).

2. Ἵλις δέ, *but when.* —— ἐξέπεσεν. Cf. V. 2. § 5. —— τοῖς θεοῖς. Cf. IV. 5. § 5; 6. § 11. For the sake of concinnity with § 4, Schneider would write: τοῖς θεοῖς ἀποδόντες — καὶ τῇ στρατιᾷ τὰ ἐκατὰ ἐξελόντες. —— τῷ — εἶναι is the dative of *means.* S. § 198. —— εὖ ποιοῦντες, *in doing well.* The participle denotes *manner* and qualifies νικᾶν. See N. on I. 3. § 5.

3. The difference between ἐπῄνουν and ἐστεφάνιζον appears to be this: the former expresses mental approbation, the latter, open commendation. The one refers to an approval which is internally felt, the other, to that which is publicly expressed. Hence they may be rendered, the one, *they approved, sanctioned*, the other, *they lauded, extolled.* —— πτωχούς, *mean, beggarly*, is opposed to ἐλευθερίους, *lib-*

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eral, generous. Cf. V. 2. § 16. —— Inasmuch as the first impressions of Gobryas in respect to the Persians, had been corrected by his intercourse with them, which had now lasted several days, Fischer would make μοὶ δοκεῖ interjectional (i. e. separated from a construction with the words which follow), and change νομίζειν and πίνομεν into ἐνόμιζε and ἐπίνομεν, which reading he thinks is also demanded by ἤκομεν (= Perfect. K. § 255. R. 2; S. § 209. N. 2). But if Gobryas had changed his mind in respect to the Persians, it does not follow that the officers of Cyrus were acquainted with that fact. And even had the speaker known it, he might have chosen to pretend ignorance in respect to it, or to assume that Gobryas had yet a contemptuous opinion of the Persians, in order to give his remarks point and force. —— δαρεικῶν. See N. on V. 2. § 7.

4. Ἄγε is frequently employed in the singular by the Attic writers, when the address is to a number of persons. Cf. K. § 241. R. 13. —— τὰ τῶν θεῶν, *those things which belong to the gods.* —— ἀποδόντες denotes time. See N. on I. 3. § 11. —— ἴδει to be given to the magi and to the army.

5. ὥσπερ ὅτε ἡ μάχη ἦν, i. e. as when they were on the eve of battle. —— ἐξιὼν — μάχεσθαι, *to come forth and fight.* See N. on I. 3. § 7. —— κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο, *he himself* (i. e. Gobryas) *even* (i. e. one who had been so deeply injured by the Assyrian king) *would fight with him*, i. e. on his side. That αὐτὸς refers to Gobryas, seems evident from τοῖς κρατοῦσι πείθεσθαι which follows; and besides, μάχεσθαι σύν τινι, *to fight in company with one, to aid one in battle* (K. § 289. 2. 1), is different from μάχεσθαί τινι, *to fight one, to contend with one.* See Crusius' Lex. sub voce σύν. It is not to be supposed that Gobryas made this proposal to the Assyrian king in earnest, but only as a *ruse* to draw him out and to expose his weakness. Contrary to the opinion of Schneider, Poppo, Bornemann, Fischer, etc., Lange, after Zeune, and Weiske, refers αὐτὸς to Cyrus, who challenges the Assyrian king to a single combat, in order the more to provoke him to come forth with his army to battle. Zeune and Weiske, however, think that a single combat is not necessarily referred to, but that Cyrus would enter into battle without the aid of the Hyrcanians and Gobryas. —— ὅτι . . . . πείθεσθαι is said of Gobryas, who tells the king of Assyria, that if he is unable to defend his subjects from the Persian invaders, there is nothing left for them but to submit to the conqueror.

6. ἔνθα (= ἐκεῖ ἔνθα), *to the place where, as far as.* —— ἐξέπεμψεν "ad ignaviam Assyrii significandum dictum est." Lange. —— τὸν υἱόν. Cf. IV. 6. § 3. —— μεταμέλει μοι, *it is a matter of regret to*

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me, I repent. The subject of *μεταμέλει* is *οὐχ .... νιόν.* —— *ἀλλ' προσαπέκτεινα.* Repeat mentally *μεταμέλει μοι.* —— *οὔπω ἡμῖν σχολή.* The king of Assyria is represented by Xenophon, as not only very wicked but also very indolent. —— *ἔτι γὰρ παρασκευαζόμεθα, for we are yet making preparations* = we are not yet ready to fight.

7. *Ἀλλὰ .... μεταμέλεια, may this repentance never leave you* = may you always repent that you did not slay me, in consequence of the trouble, which I shall ever hope to give you. For the optative expression of a wish, cf. S. § 217. 1. —— *ἐξ οὗ, from the time that.*

8. *τὰ τοῦ Ἀσσυρίου, the reply of the Assyrian.* —— *ἀπήγαγε, drew off.* The time had not come when he deemed it proper to lay siege to the city. —— *τὸν ἐκτμηθέντα.* Cf. V. 2. § 28. —— *ἂν σὺν ἡμῖν γενέσθαι, would take sides with us* (S. § 220. 3). —— *εἰδέναι* is opposed to *ἔλεγες — ὅτι — οἴει.* —— *ἔγωγε κἀκεῖνος ἐπαῤῥησιασάμεθα.* When subjects of different persons are connected together, precedence in respect to the agreement of the verb is given to the first person. K. § 242. 2; S. § 157. 3.

9. *Ὅπότε τοίνυν κ.τ.λ.* are the words of Cyrus. —— *καλῶς ἔχειν.* See N. on I. 2. § 7. —— *ποίει.* See N. on V. 1. § 22. —— *αὐτοὶ ὅ,τι ἂν λέγῃ εἰδῆτε, you alone* (i. e. Gobryas and Gadatas in contradistinction from their attendants) *may know what he may say.* For *αὐτὸς* = *μόνος*, cf. S. § 144. N. 3. See also VIII. 4. § 2. *ἐπειδὰν δὲ συγγένῃ*, which follows, is no valid objection to this use of *αὐτοί*, and certainly it comports with what might reasonably be expected, that Cyrus would direct Gobryas to converse, in respect to the subject of his mission, alone with Gadatas. —— *ὅπως λάθῃ φίλος ὢν ἡμῖν, how he may be secretly a friend to us.* *λάθῃ* is the emphatic word in this sentence. —— *γὰρ* introduces the reason for the concealment which Cyrus recommends. —— *ἄλλως πως — δοκῶν εἶναι, in any other way than by appearing* (participle of means) *to be.*

10. *Καὶ μὴν — οἶδ', and I know of a truth.* —— *κἂν πρίαιτο, would even purchase* (see III. 1. § 36). The object of *πρίαιτο* is *τὸ — ποιῆσαι.* It is here used metaphorically to denote the strong desire of Gadatas to revenge himself upon the Assyrian king. —— *μέγα τι* belongs to *κακόν.* —— *ὅ,τι* refers to *τοῦτο* for its antecedent. Gobryas in *τοῦτο δεῖ καὶ (ἆρα) ἡμᾶς σκοπεῖν* proposes a new point of consideration, viz. how the revolt of Gadatas may be effected with the most serious injury to the Assyrian king.

11. *εἰς τὸ φρούριον* is to be constructed after *παρεθῆναι (would be admitted)* which has for its subject *τὸν εὐνοῦχον*, i. e. Gadatas. —— *πρὸ τῆς χώρας*, i. e. on the frontier of this country. —— *ὃ .... ἐπιτε-*

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τειχίσθαι, *which* (i. e. τὸ φρούριον), *you say, was built as a fortress against the Hyrcanians and Sacians.* —— πρόβολον, *a bulwark, a defence.* —— εἶναι here denotes the purpose of ἐπιτετειχίσθαι. —— ἀνύποπτος, *unsuspected* by the φρούραρχος.

12. ἔφη refers to Cyrus. —— προσβάλοιμι — πρὸς τὰ χωρία. The preposition is often repeated with this verb. Cf. Anab. V. 2. § 4. —— ὡς — βουλόμενος, *as if I wished.* ὡς is here used *de re prætexta.* —— ἐκεῖνος, i. e. Gadatas. —— ἀνὰ κράτος in order to avoid suspicion. —— τί, sc. χωρίον. Cf. § 16 (init.). —— ἄλλους in reference to ἀγγέλους which class are particularly specified. —— πρὸς τούτους, i. e. the Cadusians and Sacians. Cf. V. 2. § 25. —— ἐπὶ στράτευμα, *for an army.* See N. on IV. 5. § 31. —— καὶ κλίμακας ὡς — ἄξοντες might have been written καὶ ἐπὶ κλίμακας = ὅπως κλίμακας κομίζοιεν. —— ὡς εἰς τὸ φρούριον, *as if* (to make an attack) *upon the fortress,* i. e. the one spoken of, § 11 (init.). —— παρεῖναι, sc. φρουράρχῳ.

13. γιγνομένων (sc. τῶν πραγμάτων), *if these things should so happen.* —— παρείη (opt. aor. of παρίημι) refers to the commander of the fortress, and αὐτόν, to Gadatas. —— αὐτοῦ, *there.* Fischer, however, thinks that the notion *ibi* is contained in μένειν, and would translate αὐτοῦ (referring to Gadatas) as genitive in dependence on δέοιτο. —— τὸ χωρίον, i. e. τὸ φρούριον, § 11.

14. Εἰκὸς γοῦν, *very probably,* refers to the question just proposed by Cyrus. —— τὰ μὲν ἔνδον ἐκείνου συμπαρασκευάζοντος, *if he assisted in making preparations within* (for the defence of the fortress) = *if he became an assistant-commander* of the fortress. —— σοῦ ἰσχυρότερα προσάγοντος in order to intimidate the commander of the strong hold. These two clauses are the protasis of δύναιτ' ἂν ὑμῖν ὑποχείριον ποιῆσαι τὸ χωρίον, to be mentally supplied with Εἰκὸς γοῦν from the preceding question of Cyrus. —— ὧν = ἐκείνων ἅ, of which the antecedent depends on μείζω. Gobryas was to act in the name of Cyrus with the same magnanimity towards Gadatas, as had been exercised towards himself in similar circumstances. Cf. IV. 6. § 8 seq.; V. 3. § 2, seq.

15. συνέθετο ἃ ἔδει = συνέθετο ταῦτα ἃ ἔδει συνθέσθαι. These arrangements had reference to the presence of Cyrus and his army at the fortress, and the manner in which Gadatas should effect its surrender. —— τῷ εὐνούχῳ, depends on ἐπισταλέντα and not on δοκοίη, as some think. —— προσέβαλε, sc. τῷ χωρίῳ. —— ἀπεμάχετο, *fought against him;* literally, *fought down* from the walls of the fortress. This was done in order that Cyrus, as though foiled in his attempt, might turn away to the attack of some other strong hold, that there

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might be no appearance of collusion between the parties, and the purpose of Gadatas to effect the surrender of the principal fortress be frustrated.

16. Ἦν δὲ καὶ ὃ ἔλαβε χωρίον = ἔλαβε δὲ καὶ χωρίον τι (ἦν – ὅ = τὶ). In this formula, the imperfect ἦν is constructed with ὅ, the singular of the relative which is rather unusual. Cf. Jelf's Kühn. § 817. *Obs.* 2; Mt. § 482. *Obs.* 1; Butt. p. 438. —— ἴφη that Cyrus should take. —— ᾗ, *where, in what direction.* —— ὅπως ἄγοιεν — κομίζοιεν are connected by Weiske to πορεύσοιντο, in which he is cited approvingly by Schneider and Poppo. —— τὸ στρατεύματα. In § 12, the singular στράτευμα was employed. These persons, it will be recollected, were sent to collect forces and bring ladders for the attack of the strong hold spoken of in § 11 (init.). —— οἷς (= ἐκείνοις οἵς) δ' responds to τοὺς μὲν which precedes. —— βασανίζων, *examining* with words, not by the torture as some suppose. In respect to the plans of Cyrus and Gadatas, these messengers knew nothing, the secret being confined to Cyrus, Gobryas, and Gadatas. —— ἐναντίον πολλῶν in order that the intelligence of the intended attack of Cyrus upon the strong hold might be made as public as possible. —— ἐφ' ἃ, *those things for which* (see the use of ἐπὶ in § 12). —— ἐξαγγελῶν. In § 12 it was προαγγεῖλαι.

17. Τέλος, *in short, to conclude.* —— εἰσέρχεται εἰς. S. § 226. N. 8. —— τέως μὲν —— ἐπεὶ δέ, *for a while — but when.* —— καταλαμβάνει refers to Gadatas.

18. τὰ ἔνδον κατασκήσας, *having arranged matters within* the fortress. —— τῷ νόμῳ, *according to custom.*

19. ποιῶ ταῦτ', i. e. χαίρω. —— ἴφη refers to Cyrus. —— ἀναγκάζεις, i. e. by having effected the surrender of such a fortress, you compel me to rejoice. —— μέγα καταλιπὼν ποιοῦμαι = *I esteem it of great importance to leave.* For the construction of the participle (complemental. See N. on III. i. § 16), cf. K. § 310. 4. h. —— ἐνθάδε, *here, in these parts.* —— συμμάχοις refers to the Hyrcanians, Gadatas, etc. Cf. § 21, infra. —— παῖδας — τὸ ποιεῖσθαι, *the procreation of* (i. e. the power to beget) *children.* This reading is adopted by Zeune and most of the recent editors, instead of παῖδας — τὸ ποιεῖν, which Fischer strives to defend on the ground, that it expresses with less ambiguity the idea intended to be conveyed (viz. the power of procreation) since παῖδας τὸ ποιεῖσθαι may signify, *filios sibi adoptare.* But this objection is obviated by the appearance of δύνασθαι, in the antithetic τὸ — κτᾶσθαι δύνασθαι which follows, which would be inappropriate unless the same idea is lodged in τὸ ποιεῖσθαι. Cf. Sturz and Crusius in hoc verbo. —— τῷ ἴφῃ

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τούτῳ, i. e. by the surrender of the fortress. —— οἳ = ἡμᾶς οἵ, of which the antecedent is the first accusative after πεποίησαι (S. § 166). —— μὴ χείρονες is a litotes for, *better, more valuable.* —— παρασταῖναι depends on πειρασόμεθα. —— παῖδας, *sons.* —— ἐκγόνους, *posterity, descendants.*

20. ἄρτι, belongs to τὸ γεγενημένον: *the affair which had just now happened.* Lange and Bothe edit τοῦ γεγενημένου. Rost (§ 108. N. 7) regards this genitive as a compound whole, of which single parts only are perceived, whereas τὰ γιγνόμενα (III. 1. § 4) in dependence on ᾔσθετο, is to be conceived as a simple part, and thus wholly comprehended in the action of the governing verb. —— μέγα ἀγαθὸν is the predicate and is limited by τοῖς φίλοις. —— Κῦρε follows the interjection ὦ. S. § 204. 2. —— ὡς πολλήν με κ.τ.λ. Construct: ὡς πολλὴν χάριν ποιεῖς με ὀφείλειν τοῖς θεοῖς ὅτι σοί με συνήγαγον (*because they have joined me in alliance with you*).

21. τὸ χωρίον refers to the fortress which had just been taken. —— τῷ ὑμετέρῳ φίλῳ refers to Gadatas, whom Cyrus probably designated by pointing to him with his finger (δεικτικῶς). Many of the best editions have ὑμετέρῳ φύλῳ. Weiske prefers ὑμετέρῳ φίλῳ, *mihi, vestro amico*, just as though Cyrus and his allies could properly be called σύμμαχοι Ὑρκανίων. Stephanus regards τῷ ἡμετέρῳ φίλῳ (i. e. *nostrae nationi*) as the true reading. For my part, I decidedly prefer the reading of Dindorf, as supported by the best MS. authority and as most accordant with the scope of the passage.

22. Καδουσίοις —— Σάκαις to whom messengers had been sent (§ 16, supra). —— καλέσωμεν to the council. —— τοῦτον, i. e. Gadatas. Lange, however, thinks with very good reason, that we should read τούτους referring to the Cadusians and Sacians, inasmuch as these had not yet arrived, whereas Gadatas was present and would as a matter of course form one of the council. Besides πάντες below, seems to require this. —— ὅσοις προσήκει, *as many as it concerns:* literally, *belongs to.* It is expressed in the next section by οἷς ἔμελε.

23. The subject of συνῆλθον is ἐκεῖνοι, the omitted antecedent of οἷς. —— κοινῇ belongs to φυλάττειν. —— οἷσπερ = ἐκείνοις οἷσπερ, of which the antecedent is the Dat. commodi after φυλάττειν. —— ἐπιτετειχισμένον. See N. on § 11, supra.

24. Τούτων δὲ γενομένων, *when these things took place.* ἱπποτοξόται, *mounted-bowmen, horse-archers.* —— τὸ γὰρ πρόσθεν, i. e. before the Hyrcanians revolted to Cyrus. —— καταλελειμμένοι ἦσαν. As the Hyrcanians were subject to the Assyrians (I. 5. § 2; IV. 2. § 1), the greater part of their horsemen were employed at home, to

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keep in check the Cadusians and Sacians, who, in the absence of the king of Assyria, would be very likely to do his country all the harm they were able. Schneider and Poppo edit ὅτε, which is manifestly erroneous, inasmuch as they were still the enemies of the Assyrians.

25. ἐκαθέζετο is employed of a commander, who with his army tarries awhile in a place, as when he lays siege to a city, or takes his quarters where he can watch and annoy the enemy. ἐκαθέζετο — ἀμφί τι = *was employed about something, halted to arrange something.* —— ἀμφὶ . . . . οἰκονομίαν, i. e. how large a garrison should be left in this fortress, and who should constitute the guard, etc. περὶ τὸ φρούριον is a periphrasis = τοῦ φρουρίου. —— κατὰ ταῦτα τὰ χωρία, *in those regions.* —— ἀπῆγον ἵππους — ἀπέφερον ὅπλα. See N. on I. 3. § 1. —— προσαχώρους, i. e. the Cadusians, Sacians, and Hyrcanians, who had now become their neighbors in consequence of the loss of the fortress, which had before served them as a defence against these people.

26. ἄγγελοι = ἀγγελία, or else λέγοντες is to be supplied after the noun. —— τὰ περὶ τοῦ φρουρίου, i. e. that the fortress had been given up to Cyrus. Cf. § 17. —— ὡς ἐμβαλῶν, *in order to make an irruption.* —— Ἐὰν οὖν ἀφῇς με (= *if you therefore give me permission to depart*). —— ἂν πειραθείην. The subjunctive is used in the protasis, because the condition is received as certain, while the thing deduced is contrasted as uncertain and doubtful, and therefore takes the optative. Here Gadatas assumes as certain, that he might have permission to depart home, but regards it as doubtful whether he shall be able to save any of his places of strength. Cf. K. § 339. 3. a; S. § 217. N. 5. —— μείων λόγος, *there is less account = I make less account, I value less.*

27. Εἰς τρίτην, sc. ἡμέραν which is often added. —— δειπνήσω is employed to show, that it would be on the evening of the third day that Gadatas would reach his territory. The expression is therefore the same as, *I shall reach my country on the evening of the third day.* So we say: I shall breakfast to-morrow in Boston = I shall reach Boston in time for breakfast. —— Ἀσσύριον is the object of καταλήψεσθαι. —— ἐκεῖ ἤδη, *already there*, i. e. in your territory. —— ἔως ἔτι, *while yet.*

28. ποσταῖος, *on what day, in how many days.* —— τῷ στρατεύματι is the dative of accompaniment. S. § 199. —— ἐκεῖσε, i. e. into the territory of Gadatas. —— μεῖον ἢ ἐν ἓξ = ἐν μείονι ἢ ἓξ κ.τ.λ. —— οἴκησιν here signifies the region where one lives. Crusius, however takes it in the sense of, *dwelling, palace.*

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29. καὶ ἤδη πολλοὶ κ.τ.λ. His army had now been enlarged by the accession of the Cadusians and Sacians, in addition to the Hyrcanians and Gobryas, who had previously joined him.

30. καὶ ταῦτα, *and that too.* —— καὶ ὁτιοῦν, *even the least.* —— ὁ Ἀσσύριος .... ἀγγέλλεται, *the Assyrian is reported to have made a hostile incursion into his territory.* ἀγγέλλεται τὸν Ἀσσύριον ἐμβαλεῖν κ.τ.λ. would have been the impersonal construction. The fondness of the Greeks for the personal construction, arose in part from the compactness which resulted from blending two propositions into one, and in part from the elevation of the object into the subject of the verb, which promoted emphasis when desirable, and always added to the vivacity of the discourse (K. § 307. R. 6). See N. on IV. 6. § 5. It is to be remarked, that ἀγγέλλω with a participle is used of the annunciation of *actual events*, with the infinitive, of things still *uncertain, merely assumed.* Cf. K. § 311. 10. —— δῆλον ὅτι, sc. ἐμβαλεῖ. —— τιμωρεῖσθαι αὐτόν, *to take vengeance upon him.* See N. on IV. 6. § 8. —— βεβλάφθαι, perf. pass. infin. of βλάπτω. —— ὡς — ὅτι. Particles not having yet been attached to their verbs in consequence of some intervening clause, are often either themselves repeated, or are exchanged for others of the same signification. Cf. μὴ — μή. Anab. III. 2. § 25; εἰ — εἰ, III. 2. § 35; ὅτι — ὅτι, V. 6. § 19. Poppo quotes Zeune as citing Vectig. V. 1; Hist. Gr. VI. 4. § 37; VI. 5. § 13, as places where ὡς — ὅτι are found. —— πείσονται is future of πάσχω. —— σὺν ἐκείνῳ ὄντες, *taking part with him.* —— οὐδένα — βουλήσεσθαι depends on εἰκὸς (sc. ἐστι. K. § 238. R. 8. b), *it is likely.*

31. καλὸν — δίκαια — ξύμφορα, *honorable, just, useful,* the three qualities of actions which are chiefly to be regarded. —— χάριν ἀποδιδόντες, *by repaying the favor.* Participle of *means* (N. on I. 2. § 15). —— ἀλλὰ μήν, *but surely also,* i. e. however it may be honorable and just that we should assist Gadatas, we shall certainly do something useful for ourselves by such a course of action.

32. φαινόμεθα — πειρώμενοι. See N. on I. 3. § 1. —— κακῶς ποιοῦντες, *in doing them injury.* See N. on εὖ ποιοῦντα, V. 1. § 29. The principle upon which Cyrus would act was *par pari referens, giving like for like.* Cf. Anab. I. 9. § 11. —— ὑπερβαλλόμενοι depends on φαινόμεθα. —— ἐκ, *in consequence of,* not *out of, from the number of,* as it is here sometimes wrongly translated. —— πολλοὶς is the subject, and φίλους is the predicate of the proposition in which they stand.

33. ποίοις λόγοις, *with what sort of arguments.* —— ἀντιβλέψαι — Γαδάτᾳ, *look upon Gadatas, look Gadatas in the face.* —— ἡττώμεθα

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αὐτοῦ. See N. on III. 3. § 42. —— τοσοῦτοι ὄντες is in apposition with ἡμεῖς, the omitted subject of ἡττώμεθα, and ἑνὸς ἀνδρός, with αὐτοῖ. The words τοσοῦτοι and ἑνὸς ἀνδρὸς are more strongly contrasted by their juxtaposition. —— καὶ τούτου οὕτω διακειμένου, "præsertim quum in hoc rerum statu sit, i. e. solus et ope indigens.' Lange. But Schneider thinks that Cyrus alludes to the former evil (V. 2. § 28) which Gadatas had received from the Assyrian king. In this opinion I concur, for ἑνὸς ἀνδρὸς sufficiently expresses his condition as being alone and in want of aid.

34. ἕκαστοι refers to the chiefs of the various divisions of the army. —— τοὺς — ἐπιτηδειοτάτους is opposed to τοῖς δυνατωτάτοις ἀνδράσι in the next section.

35. Γωβρίας .... αὐτοῖς, *and let Gobryas take the command of them for us* (Dat. commodi) *and lead them.* Gobryas was somewhat advanced in years (see IV. 6. § 5), and hence there was a propriety in placing him over this division. —— αὐτῶν may be referred to S. § 184. 1; αὐτοῖς, to S. § 184. N. 2. ἡγέομαι αὐτοῖς = εἰμὶ ἡγεμὼν αὐτοῖς. —— τὰ ἐπιτήδεια, i. e. food for the soldiers and provender for the horses. —— τὰς ἐπιούσας ἡμέρας, *on the following days.* S. § 168. 2.

36. τοὺς θωρακοφόρους refers to the Persians. —— ἐφ' ἑνός, *one by one*, i. e. the soldiers in each company one after another. Cf. II. 4. § 12. See N. on § 39. —— ἀθρόοι γὰρ ὄντες, *for by being in close order.* The apodosis is πορευοίμεθ' ἄν.

37. Τούτου refers forward to the sentence commencing with ὅτι τοῦτο. —— πάντα τὰ θᾶσσον ἰόντα, *all the more expeditious.* —— τὸ τάχιστον is opposed to τοῦ βαρυτάτου going before. —— τὸ προταχθέν, *the front rank, the van.* —— ἀποδιδράσκει, *runs off.* This word is here very expressive. See N. on IV. 2. § 5.

38. Ἐπὶ δὲ τούτοις, *next to these.* —— πελταστὰς καὶ τοξότας. It is somewhat difficult to determine who these forces were. Weiske conjectures, that they composed a part of the troops for which Cyrus had sent into Persia (IV. 5. § 16). But it would seem from V. 5. § 3, that these soldiers had not yet arrived. The Persians who came with Cyrus to the aid of the Medes, had all received the armor of the homotimi (II. 1. § 16), and therefore these light-armed troops must have been a body raised for the occasion, or there must have been a slip in the author's memory in respect to what he had written. It is evident that the Artabazus, who is here spoken of as their commander, was a Persian, and not the Mede of the same name, who is spoken of as so passionately devoted to Cyrus (cf. VI. 1. § 9). His name does not appear again in the work. The

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passage is encompassed with difficulties which perhaps it were vain to attempt to clear up. —— Ἀνδαμύας. The name of this Median leader is not again mentioned. The same is true of Ἔμβας, Ἀρτούχας, Θαμβράδας, and Δαμάτας, which names are doubtless all fictitious, and were probably inserted in order, among the other good qualities of Cyrus, to give opportunity to praise his power of memory, in that he could call so many persons by name. Cf. § 46, infra.

39. Ἀγόντων, Attic imperative for ἀγέτωσαν. —— τοῦ ἑαυτῶν πλασίου = "*in suo cujusque agminis plœsio.*" Zeune. The number of these *plœsia* (i. e. oblong squares, since πλαίσιον differs from πλίνθιον = πλαίσιον ἰσόπλευρον, *an equilateral square.* Cf. Anab. III. 4. § 19) was proportional to the number of nations composing the army of Cyrus. It may here be remarked, that the taxiarchs of each nation marched in front abreast, and were followed each by his company in single file (ἐφ' ἑνός), which would make each oblong body 100 men in depth. On the right of these oblong squares, were their respective shieldmen, and on the left, their archers.

40. πάντων, *of all*, i. e. of the whole army. Cf. § 34. —— συνεσκευασμένοι — ὅσοι so as to be ready to march at an early hour the next morning. Notice that the subject of this verb is transferred into the principal clause, and made the object (αὐτῶν) of ἐπιμελεῖσθων. So the Latins say: nosti Marcellum, quam tardus sit = quam tardus sit Marcellus. Cf. K. § 347. 3. —— κοσμίως, *in an orderly manner.*

41. εἰς ἕνα, *one by one.* The same order of march was to be observed by the horse, as by the foot.

42. οἱ ἄλλοι δ' ἱππαρχοι (sc. ἀγόντων ἐκείνους) μεθ' ὧν. Poppo observes that "it is somewhat remarkable that, while all the other nations in the army of Cyrus are expressly mentioned, the Hyrcanians alone are so covertly alluded to." Barker's Note. —— ἔσχατοι, *in the rear.* —— τὸ νῦν εἶναι, *for the present.* S. § 221. N. 3. Weiske construes εἶναι in dependence upon ἐπιμελοῦ: *take care to be now* (however you may take your position at other times) *in the rear of all.* So Matthiae (§ 543. *Obs.* 3) understands it. But in this case τῶν should be placed before πάντων. —— ὕστερον τῶν σῶν ἱππέων. For the construction, cf. S. § 188. 2.

43. διὰ γὰρ τῶν ὤτων κ.τ.λ. Construct: ἀνάγκη γὰρ ἕκαστα — ἐν τῇ νυκτὶ αἰσθάνεσθαι — μᾶλλον διὰ τῶν ὤτων ἢ διὰ τῶν ὀφθαλμῶν. —— τὸ ταραχθῆναι, *the being thrown into confusion*, is the subject of ἐστί. —— δυσκατασταστότερον. Repeat mentally πρᾶγμα from the preced

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ing clause. —— *τάξις, order.* With the verbals in this sentence *ἐστὶ* is to be understood. S. § 162. N. 2,

44. *ὅταν μέλλητε νυκτὸς ἀναστήσεσθαι, when you are to rise up by night* to move your camp, i. e. when you are to make a night-march. —— *μηδένα* depends on *λυμαίνηται.* The construction of this verb with the dative is the Attic usage, although Xenophon always constructs it with the accusative. —— *ἐν τῇ φυλακῇ* is to be taken with the words which come after it (see N. on I. 4. § 16). —— *σημανεῖ*, sc. *ὁ σαλπιγκτής.* S. § 157. N. 8 (2). The common reading is *σημαίνειν* in dependance on *δεῖ* understood.

45. *ἃ = ἐκεῖνα ἅ.* —— *πάρεστε εἰς.* See N. on *καθέστηκεν εἰς*, V. 2. § 27. —— *ἐπὶ* in *ἐπὶ Βαβυλῶνος* denotes direction to a place (K. § 296. I. 1. b) according to the analogy of verbs of aiming and striving (K. § 273. R. 8). —— *ὁ δὲ . . . . ἕπεσθαι, and let the person in advance* (literally, *rushing onward*) *always exhort the one* (*τῷ*, i. e. *τίνι*, sc. *ἀνθρώπῳ*) *in his rear to follow.* *ὁ ὁρμώμενος* does not refer to the leaders of each line (i. e. the taxiarchs. See N. on § 39), but to any one in the lines, who was followed by another. In *τῷ κατ' οὐρᾶν*, Sturz supposes an ellipsis of *πορευομένῳ* or *ἑπομένῳ.* Cf. *κατ' οὐρὰν — ἕπεσθαι*, II. 3. § 21. See also II. 4. § 3. In respect to *παρεγγυάτω*, cf. III. 3. § 58.

46. *Ἐκ τούτου, after this.* —— *ἅμα ἀπιόντες, while they were going away.* —— *ὡς μνημονικῶς ὁ Κῦρος κ.τ.λ.* Zeune's order is: *ὡς ὁ Κῦρος ὀνομάζων (= μνημονικῶς ὀνομαστὶ προσαγορεύων ἕκαστον) ἐνετέλλετο ὁπόσοις (= ἐκείνοις ὁπόσοις) συντάττειν (dedit imperia).* Poppo would prefer to place a note of exclamation after *Κῦρος* thus: *ὡς μνημονικὸς* (for *μνημονικῶς*) *ὁ Κῦρος! how retentive is the memory of Cyrus!* So Fischer and Lange. *πᾶσιν* is changed by these editors into *πῶς.* It is unnecessary with Zeune to construct *συντάσσω* with the accusative, since in the sense of *παραγγέλλω* (*præcipere cui*), it can be followed by the dative. See Sturz. *sub voce.*

47. *ἐπιμελείᾳ, with diligence, by diligent attention; "data opera."* Fischer. The dative is here used adverbially. *βάναυσοι* refers properly to artificers who work by means of fire, as blacksmiths, braziers, etc. Here it refers to mechanics of any kind. —— *τῶν ἐργαλείων* is limited by *τέχνης* (genitive of possession), *tools belonging to their trade.* —— *ὀργάνων = ἐργαλείων.* So Hesych. —— *ἐφ' ἑαυτῷ.* K. § 299. II. 2. c. This is the reading of Bornemann; but Poppo, Bothe, and Lange employ the accusative. Cf. I. 5. § 3; VI. 2. § 11. Hutchinson remarks, that from this passage it is apparent that Pliny. N. H. 7. 24; Val. Max. 8. 7, and other Latin writers have errone-

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ously supposed, that Cyrus had committed to memory the names of all the soldiers in his army. —— *οἷς — ὑργάνοις χρῆσθαι, to use whom as instruments.* "With *χρῆσθαι* a second dative often stands, by means of attraction to express *aim, design.*" K. § 285. 1 (2). —— *θαῤῥοῦντας* the timid. Notice the emphatic repetition of *ὅταν*. —— *φοβῆσαι* the erring and negligent. —— *ὀνομαστὶ προσαγορεύειν*. Cf. Il. 10. 68.

48. *οἱ — δοκοῦντες* is the subject of *Ἐδόκουν*. —— Construct *ὑπὸ τοῦ ἄρχοντος* with *γιγνώσκεσθαι*. —— *τοῦ — ὁρᾶσθαι* depends on *ὀρέγεσθαι* (S. § 182), which is governed by *ἐδόκουν*. —— For the construction of *τοῦ — ποιεῖν* in dependence on *ἀπέχεσθαι*, cf. S. § 180. 1.

50. *οὐδείς*, sc. *ἐδοκεῖ*. —— *ὁμοίως, in like manner*, is to be construed with *αἰσχύνεσθαι* and *φοβεῖσθαι*, the other part of the comparison being omitted (= *in the same manner as if* the affair had been entrusted to him alone), which omission is easy to be supplied by the mind from *διὰ τὸ σὺν πολλοῖς αἰτίαν ἴσχειν*. Zeune refers *ὁμοίως* to the words following: *propterea quod omnium culpa eadem est.* But this does not seem to be justified by the collocation of the words. —— *αἰτίαν ἴσχειν = ἐν αἰτίᾳ εἶναι*. —— *διὰ ταῦτα δή, on account of these things therefore.* "In argumentationibus et conclusionibus *δή* est *igitur*." Sturz.

51. *περὶ τούτων*, i. e. concerning the calling of persons by name. —— *φύλακας — συσκευασάμενοι*. See §§ 40, 44.

52. *ἐν μέσῳ νυκτῶν, in the middle of the night.* *μέσῳ* is in the neuter gender. Cf. K. § 264. R. 5. b. —— *ἐσήμηνε*. See N. on § 44. *ὑπομένοι* refers to Cyrus. —— *ἐν τῷ πρόσθεν, in the front.* —— *ἐξῆει* from the camp. —— *παρῆν*, sc. *αὐτῷ* (i. e. Cyrus).

53. *οὐ γάρ πω, for not yet.* This sentence contains the reason why Chrysantas was to march slowly. —— *αὐτὸς* refers to Cyrus. —— *ἐν τῇ ὁδῷ* in which the army was to march. His position was such as enabled him to review all the divisions of the army as they passed by. This review of the army at the commencement of a march was often practised by Napoleon. —— *τὸν — προσιόντα, whoever came up.* Lange constructs *ἐν τάξει* with *προσιόντα*. —— *τὸν ὑστερίζοντα, whoever was dilatory, lagged behind.* —— *ἔπεμπε καλῶν, he sent to call.* S. § 222. N. 3.

54. *πάντες* the divisions of the army. —— *ἄγε οὖν ἤδη θᾶσσον, lead on now more rapidly.* Some begin the *oratio directa* with the words *ἐν ὁδῷ ἤδη πάντες*, the quotation being introduced by *ὅτι*.

55. *παρελαύνων .... πρόσθεν, riding along by* (the army which had just passed him) *to the front* of the whole army; or as Fischer

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thinks more probable, to the front of each division. —— ἥσυχος, *leisurely*, belongs to κατεθεᾶτο. He sat on his horse and attentively examined each division as it passed by him. Some critics refer ἥσυχος to παρελαύνων. —— προσελαύνων, sc. τὸν ἵππον. "The accusative required by a transitive verb, is sometimes omitted." Crosby, § 626. 8. —— τίνες τε εἶεν ἤροτο, *he inquired who they were*, i. e. to what division they belonged. —— θορυβουμένους αἴσθοιτο (see N. on III. 1. § 14). "Potest (i. e. θορυβουμένους) vel medii intelligi: *tumultuantes*, vel passive: *perturbatos*." Sturz. —— τούτου, i. e. the disturbance. In respect to this night-march, we may suppose that there was a bright moon, or else the darkness would have prevented Cyrus from taking so minute a survey of his army as he did on this occasion.

56. παραλέλειπται, *has been omitted* in the present description. —— οὐ πολλούς, *not many = a few*. Xenophon often makes use of the *litotes*. —— ἐφορωμένους . . . . αὐτόν, i. e. at such a distance as to keep each other in sight. —— ὡς (= ἵνα) belongs σημαίνειν. —— ὠτακουστοῦντες, *by listening attentively*. This participle is to be taken with σημαίνειν. —— ἄλλως refers to the other senses, especially that of sight. —— ἐπὶ τούτοις, *over them*. See N. on I. 3. § 14. —— ἐκόσμει, *kept in order*. —— ἐσήμαινε to Chrysantas. —— τὸ δὲ μή. Repeat ἄξιον λόγου. —— λέγων, *by repeating it*.

57. παρὰ τούτοις, *with these*, i. e. the Cadusian infantry, who stood in need of a body of cavalry to protect their van, as they constituted the last division. —— οὗτοι refers to the Cadusians. —— τοὺς δ' ἄλλους, i. e. all the other horsemen. —— παρελαύνειν. The preposition παρὰ is joined to the verb, because in proceeding from the rear to the front, the horsemen rode *along by* the divisions of the army. The student should note the force of these composite verbs. —— οἱ πολέμιοι, sc. ἱππεῖς. —— ὅπως, *in order that*, denotes the purpose of παρελαύνειν ἐκέλευσεν, and is constructed with μάχοιτο. —— ἐναντιοῖτο is opposed to φεῦγον in the next protasis. —— αὐτῷ refers to τὶ the subject of ἐναντιοῖτο. Bornemann connects αὐτῷ by punctuation with the preceding verb. —— φεῦγον is a participle agreeing with τί. —— ἐξ ἑτοιμοτάτου, "*quam citissime, expeditissime*." Sturz.

58. οἷς refers to ἐκεῖνοι the omitted subject of ἦσαν τεταγμένοι. —— πᾶσαν δὲ τὴν τάξιν, *the whole army*. A portion of the army was always kept marshalled in reserve, in order that the whole force might not be broken up in pursuit of the enemy.

59. μιᾷ χώρᾳ ἐχρῆτο, i. e. he did not occupy one station. —— ἄλλοτε ἀλλαχῆ, *now here and now there*.

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CHAPTER IV.

1. *τῶν δυνατῶν — ἀνδρῶν, of the chief men, of the men of rank.* —— *αὐτόν*, i. e. Gadatas. —— *εἴ τι — πάθοι = if he should be taken and killed.* By a similar euphemism we say, 'if any thing should befall him,' 'if he should never return,' etc. —— *αὐτὸς* (sc. *δύναιτο*) refers to this treacherous follower of Gadatas. —— *Γαδάτα* is the genitive. The Attics not unfrequently use the Doric genitive especially in proper names. Cf. S. § 31. N. 3 (1). It is worthy of remark that we find *Γαδάτας* in the nom. in § 2; in the gen. § 1; in the dat. § 4; and in the accus. § 8. —— *τῶν — πιστῶν*, i. e. of those in whom confidence might be placed. —— *τὸν ἰόντα* = the messenger. —— *ἐνεδρεῦσαι.* This ambuscade was prepared for Gadatas, while on his way home to defend his territories from the incursion of the Assyrian king (Cf. § 29).

2. *Προσεπέστειλε, moreover* (*προσ–*) *he sent orders.* —— *τοῖς αὐτοῦ οἰκέταις* refers, as Fischer thinks, to his wife, children, and servants who were in the fortress. —— *πιστεύοιτο* by the Assyrian king. —— *ἐτύγχανεν — ἔχων.* S. § 222. 4. —— *τὰ ἐνόντα, the things which were in it.* —— *ἀποκτείνας, when he had killed.* See N. on I. 3. § 11. *εἰ δὲ μή, but otherwise*, i. e. if he did not succeed in killing Gadatas. —— *τὸ λοιπόν, for the future.*

3. *ἐφ' ἃ = ἐκεῖνα ἐφ' ἅ, those things on account of which.* —— *ἐκεῖνος*, i. e. the Assyrian king. —— *τὸ — χωρίον = τὸ τεῖχος*, § 2. —— *πολλὴν ἵππον, a great body of horse.* —— *ἀθρόαις* = situated very close together. Sturz and Crusius both take *ἀθρόαις* here in the sense of, *many, numerous*, but that would be of no advantage to the laying of the ambuscade, unless they were close together.

4. *προδιερευνησομένους, to pass on through* (the villages) *and explore.* The student should mark the force of *προ–* and *δια–* in the composition of this word. —— *φεύγειν — ἐξαναστάντα, leaving*, (literally, *rising up from*) *their ambush to flee away:* or, *to leave their ambush and flee away.* See N. on I. 3. § 7. —— *ἵππους = ἱππέας.* —— *ὡς . . . . ὄντας, just as if they were afraid and were but few in number = making a pretence of being afraid*, etc. The construction may be referred to S. § 192. R. 2, as the accusative absolute. —— *κατέσειον, made signals*, probably by beckoning with the hand. ——

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καὶ ὃς = καὶ οὗτος. See N. on IV. 5. § 52. —— ἁλώσιμος, *easy of conquest*, i. e. in a position where he could easily be taken. S. § 131. 4.

5. ἔφευγον because they had fallen into an ambuscade, and were inferior to their assailants in point of numbers. —— ἐν τούτῳ, *at this time*, when the followers of Gadatas were fleeing and the Assyrians were pursuing. —— ὁ ἐπιβουλεύων τῷ Γαδάτᾳ, *he who had plotted this against Gadatas, the traitor to Gadatas.* —— παίει is the Historical Present. The wretch had not yet left the party of his master, and could therefore easily deal him a blow, in the confusion and tumult resulting from the sudden appearance of the Assyrians. —— καιρίας μὲν πληγῆς ἁμαρτάνει, *misses of a mortal stroke* (S. § 180. 1). καιρίας, *in the right place* in respect to a deadly wound. —— ἐξίσταται, *he makes off.* This word happily expresses the transition of this man to the ranks of the enemy, its literal meaning in the middle being, *to stand away from, to retire from.* —— ἐπεὶ δὲ ἐγνώσθη, i. e. when he was recognized by the Assyrians as the one who had betrayed Gadatas. —— ὡς ἦν ὁμοῦ δή. The reading of this passage is various. Poppo and Lange edit ὃς ἦν, after which they place a comma, and connect ὁμοῦ δὴ with σὺν τοῖς Ἀσσυρίοις. But independent of the MS. authority, which is altogether in favor of the reading of Dindorf, the adverb ὁμοῦ, *together*, is never to my knowledge connected with the preposition σύν. —— ἐκτείνων τὸν ἵππον, *urging on his horse, riding at full gallop.* This was to show his zeal in the service of the Assyrian king.

6. δῆλον ὅτι is to be constructed before ἠλίσκοντο. Some edit δηλονότι with the signification, *scilicet*, for which reading I can discover no good reason. —— διὰ τὸ κατατετρῦσθαι, *on account of their having been exhausted.* —— δοκεῖν — χρή, *as was natural to suppose.* "*credi par est.*" Sturz. This is an unusual formula. —— ὥσπερ .... αὐτούς, *as though they were putting into a harbor after* (ἐκ) *a storm.* This is a very beautiful and appropriate simile.

7. ἕως, *as long as, while.* —— πάντες the Assyrian horsemen who were pursuing Gadatas and his party. —— ὡς δέ, *but when.* ὡς as a relative adverb often designates *time.* —— τὸ ὃν = τὸ πρᾶγμα in the preceding clause. —— τοὺς πρὸς τοῦτο (i. e. the pursuit) τεταγμένους. Cf. V. 3. § 58. —— ὡς ᾤετο συμφέρειν, *in the way he thought useful and proper.* Cyrus probably followed on just rapidly enough to keep the pursuit in his eye, and be enabled to act as circumstances should demand.

8. ἐκπιπτόντων τῶν ἡνιόχων. This genitive absolute denotes cause. —— τῶν μὲν — τῶν δὲ are in apposition with τῶν ἡνιόχων. —— ἐν τῇ ἀναστροφῇ, *in the turning about*, i. e. when the Assyrians

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turned their chariots to flee away. Some render: *in (= by) the upsetting* of the chariots. This undoubtedly took place, but it was the result of the sudden *wheeling around* of the chariots, in order to flee from the Persian horsemen who had so suddenly and unexpectedly appeared. ἐν may imply *means* in this place. Cf. K. § 289. 1. (3). a. —— καὶ ἄλλως, *in other ways.* —— ἔνια δὲ responds to ἔνια μὲν going before. —— τὸν παίσαντα Γαδάταν, i. e. the treacherous follower of Gadatas, who having dealt, as he supposed, a mortal blow upon his master had joined the enemy (§ 5).

9. οἱ μὲν — οἱ δὲ are followed by τῶν πεζῶν Ἀσσυρίων, as genitive of the whole. —— τὸ τεῖχος — ἀποστάν. Cf. § 2. —— οἱ δὲ φθάσαντες. Repeat from the preceding clause κατέφυγον. —— ἔνθα, *where.* —— καὶ αὐτός, *also himself.*

10. ἀμφὶ τὰ αἰχμάλωτα ἔχειν, *to have the care of the booty.* ἀμφὶ ἔχειν, *to be about = to be occupied with, to take care of.* τὰ αἰχμάλωτα refers to the various things which had been captured, such as men, horses, chariots, tents, etc., in which comprehensive sense the Greek writers employ the neuter. —— ὡς (*in order that*) ἐπισκέψαιτο τὸν Γαδάταν πῶς (= πῶς ὁ Γαδάτας. See N. on II. 3. § 5) ἔχοι ἐκ τοῦ τραύματος, *how Gadatas was of his wound.* —— ἐπιδεδεμένος ἤδη τὸ τραῦμα. See N. on V. 2. § 32. —— ᾖα, *I was going.* Gadatas was already on his way to meet Cyrus, when he came in sight.

11. ναὶ μὰ denotes an affirmative proposition. See N. on I. 4. § 27. —— σὲ .... ἔχων, "*was coming to see what sort of a looking person you are, you who have such a soul.*" K. § 306. R. 9. ἰδεῖν is constructed by Kühner (l. c.) with φαίνῃ after the analogy of θαῦμα ἰδέσθαι, *a wonder to see.* Cf. S. § 219. N. 3. —— ὅστις οὔτ' οἶδ' κ.τ.λ. Construct: ὅστις, οὔτε δεόμενος ἐμοῦ τι, ὃ οἶδ' ἔγωγε. —— ὑποσχόμενος. Cf. V. 3. § 28, where Cyrus said, that he would march to the aid of Gadatas with all possible despatch, but it was his voluntary offer and not made as a *promise* to a request. —— εἷς γε τὸ ἴδιον, *to your own private advantage.* —— οὐδ' ὁτιοῦν belongs to εὖ πεπονθώς. —— τοὺς φίλους .... ὀρῆσαι. Reference is had to the service performed by Gadatas in delivering up the castle to the friends of Cyrus. Cf. V. 3. § 19. τὶ is the synecdochical accusative. —— τὸ μὲν ἐπ' ἐμοί, *as far as it depended on myself.* This sentence is adverbial and parenthetic, and may be referred to K. § 279. R. 10; S. § 167. N. 2. —— οἴχομαι = *I had been slain.* This euphemistic expression is common in our language. In respect to οἴχομαι as signifying not *I am going*, but always, *I am gone*, cf. Butt. Ir. Verbs, p. 185; Soph. Gr. Verbs, p. 204; K. § 255. R. 2.

12. εἰ ἦν οἷος ἔφυν ἐξ ἀρχῆς, *if I was such as I was in the beginning*

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(i. e. when I was born) = *εἰ non essem eunuchus ut nunc.* The 2 aor. ἔφυν is usually employed in the sense of the pres. mid. *to be, to be born.* —— οἶδα — ἀνιάσαντα. See N. on V. 1. § 1.

13. παριείς, *passing by, overlooking.* —— Καὶ τί δὴ τοῦτ' ἐστίν; *and what then is that?* —— περὶ σέ, *in respect to you.* K. § 295. 3. III. (3). Cyrus modestly and prudently transfers the praise of this transaction to his followers and allies. In this way he attached them more strongly to himself, and prepared them to engage more zealously in the prosecution of his future plans.

14. τῷ αἰτίῳ = *to him who is the cause*, i. e. to Cyrus. —— οἷς refers to τούτους for its antecedent. —— ξενίσωμεν. The use of this verb shows, that Gadatas regarded the soldiers who were now in his territory as his guests. —— δύναμαι is taken absolutely. —— πεποιημένων "nempe *virtute militum*, sed συμβάντων, *deorum beneficio.*" Zeune. "Verba τὰ καλῶς πεποιημένα eo pertineret, quod exercitus profectus erat in regionem Gadatae contra Assyrios; sed verba τὰ καλῶς συμβάντα spectant eo, quod Assyrii coacti fuerant, sublata castelli Gadatae obsidione fugere." Fischer.

15. Ὁ δὲ Καδούσιος (i. e. Alceuna) ὠπισθοφυλάκει. Cf. V. 3. § 42 (end). —— τῆς διώξεως. S. § 178. 2. —— οὔτε εἰπὼν οὐδὲν = *nor saying a word about it.* A stronger expression than ἀνακοινωσάμενος which signifies *imparting it* to Cyrus with the intent of asking advice. —— τοῖς ἵπποις depends on συντυγχάνει. —— πόλεως. Cf. § 9 —— οὗ (= *whither*) κατέφυγε. The notion of abiding is contained in κατέφυγε by *constructio praegnans* (see N. on II. 4. § 16), and hence οὗ is not to be changed into οἷ.

16. Ὡς .... Καδουσίους, *but when he knew that the Cadusians were alone*, i. e. unprotected by the army of Cyrus. For the construction of γιγνώσκειν with the participle, see N. on II. 1. § 11. ὄντας was received on the authority of Zeune for εἶναι. —— τόν τε ἄρχοντα, i. e. Alceuna. —— ἤν .... ἀφαιρεῖται, *whatever booty they happened to be carrying off* (from that part of the country into which they had made the incursion), *he takes from them.* λείαν is properly the antecedent of ἥν, it being put in the relative clause by attraction. See N. on I. 1. § 2. —— ἄχρις οὗ ἀσφαλὲς ᾤετο, *as far as he thought it would be safe.* οἷ = ἐκείνου (τοῦ τόπου) ὅπου, *to the place where*, or more concisely, *to where.* —— ἐσώζοντο πρός, *escaped in safety to, got safe into.* σώζω is to be taken in a praegnant sense by its construction with πρός. See N. on I. 2. § 4. —— ἀμφὶ δείλην, *towards evening.* —— οἱ πρῶτοι is in apposition with οἱ Καδούσιοι. This history of the defeat of the Cadusians seems to have been introduced, to show the sad consequences of temerity and want of foresight, and

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by contrast, to exalt the prudence of Cyrus, to whom such disasters never happened.

17. τὸ γεγονός, *what had happened.* —— ὅντινα ἴδοι. S. § 217. 2. —— ὅπως (telic), *in order that.* ὅπως before τὰ ἐπιτήδεια is *that.* —— θεραπεύοιτο (sc. ἐκεῖνος referring to the one who was wounded) has here a passive sense. —— παραλαμβάνων Περσῶν τῶν ὁμοτίμων. S. § 178. 1. —— συνεπιμελητὰς is in apposition (denoting purpose) with the omitted object of παραλαμβάνων. —— ἐν γὰρ τοῖς τοιούτοις = *for in affairs of this sort.* It is fully written, Anab. II. 2. § 16, ἐν τοιούτοις δὲ ὄντες πράγμασι.

18. ἀνιώμενος — δῆλος ἦν = δῆλον ἦν ἐκεῖνον ἀνιᾶσθαι, or δῆλον ἦν ὅτι ἠνιᾶτο. See N. on IV. 6. § 5. —— τῶν ἄλλων δειπνούντων. The time designated was about sun-set. —— ὥρα ἦν, sc. δειπνεῖν. —— αὐτόπτης, *an eye-witness,* is in apposition with the subject of ἐφεώρα, —— πέμπων φαιεῖς ἦν. See N. on ἀνιώμενος δῆλος ἦν, supra.

19. τῶν μὲν ἄλλων nations. —— ἀνθρώπινον τὸ γεγενημένον, *the thing which has happened is human,* i. e. is that to which human nature is liable. —— τὸ — ἁμαρτάνειν ἀνθρώπους ὄντας. When the infinitive used as a subject or object, has subject and predicate qualifications belonging to it, they are put in the accusative, because the infinitive is considered dependent. K. § 308. 2. It is worthy of notice, in how mild and calm a manner Cyrus began his speech after this disaster. —— Ἄξιοί γε — ἐσμὲν — ἀπολαῦσαι = ἄξιόν ἐστι (*it is just, right*) ἡμᾶς ἀπολαῦσαι. —— τὶ ἀγαθόν. S. § 178. N. 1. —— τὸ μαθεῖν is in apposition with τὶ ἀγαθόν.

20. ἐλάσσονι ἔτι, *much less.* —— μοίρᾳ is the dative of accompaniment. § 199. N. 1. —— ὅπου ἂν δέῃ. Cf. V. 3. § 58. —— τῷ ἱκανῷ depends on κοινωσάμενος (Born., Poppo, Lange, Nobbe, and Bothe: κοινούμενος). —— ἔστι, *it is possible, it may happen.* See N. on I. 2. § 15. —— ἔστι δὲ (*but it is possible*) introduces a remedy for the evil, which is supposed in the preceding ἔστι μὲν ἀπατηθῆναι. —— τῷ ὑπομένοντι refers to τῷ ἱκανῷ in the preceding sentence. —— παρέχοντα πράγματα (*by giving trouble*) τοῖς πολεμίοις stands in contrast with τοῖς φίλοις ἀσφάλειαν παρέχειν. —— ὁ χωρὶς ὤν refers to one who with his band leaves the main army and proceeds alone against the enemy. —— ἐξαρτήσεται, *will be attached to;* literally, *will hang upon, be dependent on.* For the construction of τῆς ἰσχίος, cf. S. § 227. —— ὁ δὲ ἀπελήλυθὼς κ.τ.λ. is opposed to τὶς κοινωσάμενος ὁρμᾶται which precedes. —— οὐδὲν διαφέρον πάσχει = *suffers nothing different = is in no different condition.*

21. ἀντὶ μὲν τούτου, *in return for this,* i. e. the defeat of the Cadusians. —— ἀμυνούμεθα, fut. mid. of ἀμύνω. —— οὐκ εἰς μακράν,

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not in a long time = *in a short time* (by litotes). —— *ἔνθα* = *to the place where.* —— *ἐπειδὰν τάχιστα, as soon as.* —— *τὸ πρᾶγμα* refers to the disaster of the Cadusians. —— *ἔνθα* refers to *ἐνταῦθα* which follows, *there – where.* The proposition containing the relative adverb, is often placed before that containing the antecedent for the sake of emphasis or variety. S. § 150. N. 6. —— *κρείττους*, sc. *εἶναι.* —— *καὶ ὅπως γε μηδέ.* Supply *ποιήσομεν* after *καί.* Poppo would erase the *καὶ* and refer the words which follow to *δείξομεν* — *ἄλλους αἰτῶν κρείττους*, as *ἵνα μὴ* — *ἀνιῶνται* is to be referred to *δηώσομεν τὴν χώραν.* —— *καύσομεν.* Future of *καίω.* —— *ὁρῶντες εὐφραίνωνται, may rejoice at sight of.* The object of *ὁρῶντες* is *ἐκεῖνα* the omitted antecedent of *ἅ.*

22. *ἀφιστᾶτε ἰόντες, go away and dine.* See N. on I. 3. § 7. —— *τὸν αἱρεθέντα, the one chosen* as leader.

23. *κατέστησεν εἰς τάξιν* (*in his station*, i. e. at the head of his forces). See N. on V. 2. § 27. —— *αὐτοῦ*, i. e. Cyrus. —— *τοὺς ἄνδρας*, i. e. the Cadusians, who must have been much dispirited by their recent disaster. —— *Οὕτω δή, thus now.* —— *ἐλθόντες, when they had come* to the place where the Cadusians had been defeated. —— *τὴν χώραν* of the Assyrians. —— *εἰς τὴν Γαδάτα, into the territory of Gadatas.*

24. *κακῶς πείσονται* by the Assyrians. —— *ἐργαζομένους τὴν γῆν ἐᾶν, to permit the laborers to cultivate* (sc. *ἐργάζεσθαι* from *ἐργαζομένους*) *the land.* —— *ἐᾶν* depends on *ἕτοιμος.* —— *ἐκεῖνος* refers to the Assyrian king. —— *πρὸς αὐτόν*, i. e. to Cyrus.

25. *σὺ* — *δύνῃ.* The *oratio recta* is here employed. Such transitions give vigor and beauty to the narration. —— *ὀλίγη* in extent. —— *τῶν* — *ἀφεστηκότων* is the genitive of possession limiting *χώρα* repeated in the article *ἡ.* S. § 173. N. 1. —— *σοὶ* is constructed with the verb *ἐῶ̣ην* according to S. § 196. 2. —— *Εἰς . . . . κομιδήν, in respect to the gathering in of the crop; as it regards harvesting the grain.* So Sturz and Crusius. But some prefer to take *εἰς* in the sense of the time *when.* —— Lange makes *ὁ ἐπικρατῶν* = *ἐγώ*, inasmuch as it stands opposed to *σὺ* in the following sentence, with which pronoun *καρπώσει* is to be supplied. But perhaps all that is intended to be said is, that by suspending hostilities the king of Assyria would exchange an uncertainty for a certainty, in respect to the possession of the products of the earth. —— *τὶς ἢ τῶν ἐμῶν ὅπλα* = *as it respects my people if any of them.* *ὅπλα* (= *ὅπλιτας*) is not the accusative syneedochical. —— *τούτους* (i. e. the violators of the peace) refers to *τίς*, which stands for a whole class rather than for an individual. Mt. § 434. 2. b.

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26. *πάντα ἐποίουν, did every thing, used every endeavor;* as we say, *tried every means.* —— *συγχωρῆσαι ταῦτα, to assent to these things,* i. e. to the proposal of Cyrus. —— *σμικρότατον,* sc. *μέρος.*

27. *ὑπο τῶν ὁμοφύλων, by those of the same nation = by the Assyrians.* —— *πεισθεὶς* and *βουληθεὶς* are participles denoting the reason or cause. See N. on I. 5. § 12. —— *αὐτός, he himself,* i. e. of his own accord. "*sua sponte.*" Sturz.

28. *τοὺς μὲν .... ἐπικρατείᾳ, but the pasturage of the cattle he directed his friends* (who had revolted from the Assyrians) *to remove within their own dominion,* i. e. to place the flocks and herds where they would be safe from the incursions of the enemy. It would appear that the truce arranged between Cyrus and the king of Assyria had reference only to the labors of the husbandmen, and did not include the flocks and herds. *εἰ βούλοιντο, if they wished* = saw fit to do it. Weiske renders this clause: *qua ratione vellent.* But it is less natural and apposite. —— *μέντοι* before *τῶν πολεμίων* responds, in the place of *δέ,* to *μὲν* in the preceding clause. —— *οἱ αὐτοί, the same.* —— *καί, even.*

29. *φέρων καὶ ἄγων.* See N. on I. 3. § 1. —— *οἷς .... ἐπιβουλήν, whom he distrusted on account of the* (late) *treachery.* Cf. V. 4. § 1 seq.

30. *ἐν τῷ παρόντι* is opposed to the future gift implied in *καὶ τἄλλα πάντα τὰ ἐμὰ σὰ εἶναι.* —— *Οὔτε .... οἶκον, for there neither is nor ever will be one begotten by me* (literally, *springing from me*), *to whom I shall leave my palace. οἶκον* is here taken in the general sense, *household property, estate,* including the palace and all that pertained to it. So Crusius. —— *σὺν ἐμοὶ τελευτῶντι = when I die.* There is much of the true pathos in this allusion of Gadatas to his misfortune.

31. *οἳ καὶ ὁρῶσι πάντα καὶ ἀκούουσι πάντα.* In respect to this sentiment so worthy of the divinity, cf. Memorab. I. 4. § 18. —— *οὔτε .... ἔπαθον, not on account of any unjust or vile word or action* (literally, *not having uttered or done any unjust or vile thing*), *have I suffered* this calamity. Cf. V. 2. § 28. —— *Καὶ ἅμα ταῦτα λέγων κ.τ.λ.* With what tenderness and delicacy is the affliction of Gadatas here introduced to the reader's notice.

32. *σοὶ* is to be supplied with *εὐνουστέροις* from the subsequent member, and *εὐνουστέροις* is to be mentally supplied with the *σοὶ* which is expressed. —— *τὰ δὲ ἄλλα χρήματα.* Cf. § 29. —— *σοῦ — ἥττασθαι.* Cf. S. § 186. 2. —— *διδοὺς ἁπλοῦς = διδοίης.* In respect to the liberality of Cyrus, cf. III. 1. § 42; V. 2. § 8.

33. *φιλάττειν* depends on *ἐπιτήδειος.*

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34. *ἐγγὺς οὖσα.* This participle refers by attraction to *κτῆσις* in the preceding sentence. Poppo constructs it as a nominative absolute. Lange says that *οὖσα* is put for *οὖσης* referring to *πόλεως Βαβυλῶνος.* —— *ἐνοχλεῖσθαι* (sc. *ἐστὶν*) by the noise, bustle, heat, etc. of the great city. —— *οἴκαδε . . . . ἥμεν, by returning home here* (in the country) *we were out of the way of these things.* —— *ἐπιβουλευσόμεθα* has the force of the passive, *we shall be plotted against. αὐτοί, we ourselves* (S. § 144. N. 2), is here opposed to *ὁ οἶκος* (see N. on § 30). S. § 144. R. 2. Gadatas uses the plural to include his faithful friends and followers. —— *ὅλως* qualifies *λυπηρῶς.* The reason for the assertion is contained in *ἔχοντες* and *ὁρῶντες, by having — and by seeing.*

35. *Τάχ', perhaps,* here introduces an objection. —— *τὶς = σύ.* —— *τί δῆτα, why then.* —— *οὕτως,* i. e. of the danger attending a revolt from the king of Assyria. —— *σκοπουῦσα διῆγεν.* S. § 222. 4. —— *νοοῦσα.* Repeat *διῆγεν* from the preceding clause. —— *ἆρά ποτε ἔσται, whether it would ever be in my power.* —— *θεοῖς ἐχθρόν, enemy of the gods.* S. § 197. N. 4. —— *ὃς διατελεῖ μισῶν, "qui assidue odit."* Phil. Cf. S. § 222. 4. —— *οὐκ ἦν — ἀλλ' ἐάν, not so much if — as if.* —— *τινὰ* is the subject of *εἶναι.*

36. *Τοιγαροῦν, therefore, precisely for this reason,* i. e. the hatred which the Assyrian king bore to those whom he suspected to be better than himself. —— *πονηρὸς ὤν, being* (thus) *wicked; since he is* (so) *wicked.* The sentiment of this passage is, that wicked men will always gather around them associates still more wicked, if possible, than themselves. —— *τῷ ἀγαθῷ ἀνδρὶ = τούτῳ τῷ ἀγαθῷ ἀνδρί,* referring to *τὶς — βελτίων* in the preceding sentence. —— *ἐκεῖνος* refers to the Assyrian king. —— *τούτῳ,* i. e. *τῷ ἀγαθῷ ἀνδρί.* This dative is constructed with *μηχανώμενος.* Some understand *μάχεσθαι* with *ἀρκέσει* (*will be sufficient,* i. e. able of himself), which in that case might be limited by *τούτῳ.* Poppo thinks that instead of *τούτῳ* it should be *τοῦτο* (= ut Cyrus non pugnet cum bono viro), dependent on *ἀρκέσει,* after which he places a comma. The idea of this passage is, that the king of Assyria, by his hatred and persecution of all whom he deemed worthier than himself, would save Cyrus the trouble of ever making war upon such. For the construction of *ἀρκέσει* with the participle, cf. K. § 310. 4. (i). After *μηχανώμενος,* Sturz would mentally supply *ἀντὶ σοῦ* or *πρὸ σοῦ.* Cf. IV. 5. § 44. —— *Τῷ μέντοι ἐμὲ ἀνιᾶν, certainly in the vexing of me,* shows in what respect *κρείττων* is to be taken (S. § 197. 2). In some editions we find *τοῦ μέντοι,* where Weiske supplies *ἕνεκα,* but Fischer makes

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it the infinitive of the object or end. S. § 221. N. 1. —— *σύν, with the assistance of.*

37. *ἄξια ἐπιμελείας, worthy of care, attention.* —— *Τί οὖν — ἐποιήσαμεν.* See N. on II. 1. § 4. —— *σῷα* (K. § 78. R. 6) refers to *τείχη* going before. —— *χρῆσθαι* here signifies, *versari, degere.* —— *τῶν σῶν* depends on *ὅ,τι.* —— *συνὼν χαίρεις.* K. § 310. 4. c; S. § 222. 2. —— *πειράσομαι.* "Observa modestiam Cyri, qui de Gadata dicit *εἴης ἂν χρήσιμος*, sed de se ipso *πειράσομαι (εἶναι χρήσιμος).*" Zeune.

38. *ἀνέπνευσε, revived, took courage;* literally, *breathed again.* —— *φθάσαι πρίν.* See N. on II. 4. § 25. —— *ἐξιέναι* from the camp = *march away.* —— *φθάσεις*, sc. *συσκευασάμενος.* —— *καλῶς ἔχειν.* See N. on I. 2. § 7.

39. *φύλαξι — ὠχυρώσατο = φυλακῇ ἐχυρὰ ἐποίησε.* Cf. § 37. —— *οἰκοῖτο.* See N. on *οἰκεῖται*, IV. 5. § 39. —— *Ἤγετο, he took with him,* imperf.mid. of *ἄγω.* —— *οἷς ἥδετο, in whom he took pleasure.* See *ὅτῳ συνὼν χαίρεις*, § 37, supra. —— *ὧν = ἐκείνων οἷς*, of which equivalent, the relative is governed by *ἠπίστει*, and the antecedent limits *πολλοί*ς. Kühner (§ 332. R. 6) says, that the nominative and dative of the relative very seldom suffer attraction. —— The subject of *ἄγειν* is the same with the object of the preceding proposition, and is therefore omitted. S. § 158. 2. —— *τούτοις, by means of these persons.* The masculine form is used because reference is had to the antecedents considered as human beings, *ἄνθρωποι.* Poppo edits *ἀδελφούς*, explaining it, *fratres et sorores.* Cf. III. 1. § 7. —— *αὐτοὺς* refers to those whom Gadatas distrusted.

40. *ἐν, amongst.* Cyrus kept Gadatas near his person, in order to receive from him intelligence in respect to the things here enumerated.

41. *ἣν ἥξει, which he was marching.* *ἣν* is the accusative of the way. See N. on I. 6. § 43. —— *πάνυ ἐγγύς, very near.*

42. *ὅτι ἐγγυτάτω τῆς πόλεως, as near as possible to the city.* S. § 188. 2. —— *ἵνα, in order that* (*τελικῶς.* N. on I. 2. § 3.) —— *αὐτῷ* refers to the king of Assyria. Some would read *αὐτοῖς* in order to include the inhabitants of the city. But *αὐτῷ* virtually does this, inasmuch as the army of Cyrus, if seen by the king, would be seen also by others in the city. —— *πρὸς αὐτὸ τὸ τεῖχος, near to the very wall.* S. § 144. 2. —— *καὶ εἰ, even if.* —— *ὥσπερ προεῖπεν.* Cf. V. 3. § 6. —— *ὡς μαχούμενος, in order to fight.*

44. *ὑπ' αὐτὰ τὰ τείχη, up to the very walls. ὑπό, under,* is stronger than *πρός, near to.* —— *τὸ αὐτό, the same thing.* —— *οὕτω — ὡς, thus — as, in such an order — as.* —— *ἀσφαλέστατα* is opposed to *τάχιστα.*

45. *Παριέναι, to pass by* the city. —— *ἐκτεταμέναις.* Carriages

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and baggage-wagons must of necessity follow each other in a line. —— *ἀνειργμένοις, in narrow files.* "solutis, non confertis, non densis." Lange. —— *ἐπὶ πολύ, far along*, i. e. in a long line. Sturz supplies *διάστημα* and renders it, *in longum, longo spatio.* —— *προκεκαλύφθαι, to be covered.* A military expression = *to be protected.* So *γυμνὰ* in the next clause is to be taken in the sense of, *uncovered, unprotected.* For its construction with *ὅπλων* (= *ὁπλίτων*), cf. S. § 181. 1.

46. *ἐπὶ λεπτὸν* (= *λεπτῶς*) *in a thin, weak line.* By drawing out in a long line the effective forces (*τὸ μάχιμον*) of the army, to cover the baggage-wagons, carriages, etc., the soldiers would of necessity march in small bodies, and thus be exposed to a flank-attack as they were marching by the walls of the hostile city. —— *τετάχθαι* depends on *ἀνάγκη.* S. § 221. N. 4. —— *ὅπῃ προσμίξειαν, wherever they join battle.* —— *συμμιγνύειν* depends on *ἀνάγκη* to be repeated from the preceding sentence. The student will notice the force of *πρὸς* and *σὺν* in composition with *μίγνυμι* in this passage. —— *τῶν παριόντων* (see N. on *παριέναι*, § 45. supra) depends on *ἐῤῥωμενέστερον.*

47. *ἐπὶ μαχρὸν* = *longo agmine.* —— *μαχραὶ καὶ αἱ ἐπιβοήθειαι, succor is also far off:* "e longinquo auxilia arcessenda fuit." Lange. —— *τοῖς — ἐκ τοῦ τείχους* = *τοῖς ἐν τῷ τείχει*, sc. *οὖσι.* The preposition *ἐκ* is here used by way of accommodation with the verbs of motion *προσδραμεῖν* and *ἀπελθεῖν.* See N. on the *constructio praegnans*, I. 2. § 4. —— *πρὸς τὸ ἐγγύς, in consequence of* (K. § 298. III. 3. c) *their proximity* to the army which is marching by. —— *προσδραμεῖν* and *ἀπελθεῖν* explain *βραχύ.* See N. on *ἰέναι*, V. 2. § 31.

48. *Ἢν .... πορευόμεθα, but if we pass by at a distance* (from the enemy) *no less than that, in which our lines are extended on the march.* The distance to be passed over by the enemy in sallying forth from the city, being the same with the extent of the line in march, aid could be brought from either extremity to the part threatened, before that the attack could be actually made. —— *ὑπὸ δὲ τῶν παρυφασμένων ὅπλων, on account of the soldiers who covered them;* literally, *hemmed them in.*

49. *καὶ* before *οὕτως* belongs to *ἐπεξίωσι.* —— *ἰόντων* (= *πορευομένων*), sc. *ἡμῶν.* —— *ἐκ πολλοῦ, at a distance.* —— *Μᾶλλον δ', much more*, seems here to modify or correct the statement already made. —— *τῷ ὅλῳ, with their whole army.* —— *τοῦ παντός*, sc. *ἡμετέρου στρατεύματος.* —— *φοβερὰ* = *a thing to be feared.* —— *ἀποχώρησις, a retreat* to the city.

50. *Παραμειβομένου* = *παράγοντος* or *παριόντος*, §§ 45, 48. —— *ἀεὶ ... ποιούμενος, always making the part left behind* (i. e. which

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had not yet passed by the city) *the strongest.* τὸ ὑπολειπόμενον, '*postremum agmen, ultimos in itinere.*" Sturz.

51. ἐν ταῖς γιγνομέναις ἡμέραις = *in the proper time, in due season.* αἱ γιγνόμεναι ἡμέραι sunt *dies debiti*, tot dies, quot diebus imperator cum magno exercitu spatium, a Babylone pertinens ad confinia Assyriorum et Medorum, emetiri potest et debet. Fischer. Crusius however, translates: *in the following days.* —— τρία ὄντα — φρούρια. Fischer and others regard this as the nominative absolute, but it is better to construct it in the nominative by attraction with ἓν μὲν and τὸ δέ, which stand in partitive apposition with it. Cf. Mt. § 562. N.; Butt. § 145. N. 4; K. § 266. 3. —— φοβῶν, *by causing them to fear, by terrifying them.* So πείθων, *by persuasion.* —— ἔπεισε. Poppo reads ἐποίησαν, *effecerunt ut.* See N. on V. 1. § 22.

CHAPTER V.

1. πρὸς Κυαξάρην. He had probably returned into Media from the camp of the Assyrians, where he had been left by Cyrus. Cf. IV. 1. § 9. —— ὧν by attraction with its antecedent is put for ἅ. —— εἰπὲ pertains to the messenger, and ἔφη, to Cyrus. —— ὅτι .... στρατοπεδευσόμενος, *that I will come and encamp* (literally, *in order to encamp.* S. § 222. 5) *with him.*

2. σκηνήν. "Hoc tabernaculum aut aliud est, quam quod (IV. 6. § 11) καλλίστη vocatur, Cyro a Medis delectum, aut Xenophon hujus rei levioris oblitus est." Lange. —— Κυαξάρῃ. Dat. commodi. —— τὸ γυναῖκε. "Feminine substantives in the dual are commonly connected with the attributive in the masculine." K. § 241. R. 10. b. Respecting the women here spoken of, cf. IV. 5. § 52.

3. ἔγνω — εἶναι. See N. on II. 1. § 11. —— τὸ στράτευμα of Cyrus. —— μετεπέμψατο. Cf. IV. 5. § 16; V. 3. § 38. —— δέ, *and.*

4. σινομένους, *injuring*, is here followed by two accusatives πολλὰ and τὴν Μηδικήν, in accordance with S. § 165. N. 2. Cf. Mt. § 415. *Obs.* 3. —— ἄλλον ὄχλον εἰσδέξασθαι, *to admit another multitude* into Media. ἄλλον ὄχλον refers to the Persians under Cyrus, as opposed to the new reinforcement which had come from Persia. —— ἐπιστολήν. Cf. IV. 5. § 31. —— ἥκουσε refers to the commander of the reinforcement. For the construction, cf. N. on I. 3. § 1. —— ἄγων See N. on I. 3. § 1.

5. In order to prevent Cyrus and his army from coming into the central part of Media, Cyaxares determines to go and meet him

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upon the confines of his kingdom. —— *οὐν τοῖς παραμείνασι.* Cf. IV. 5. § 8. —— *ἤρθετο — πυρσιόντα.* See N. on III. 1. § 14.

6. *ὀλίγου ἀξίαν, of little value.* —— *ἄχος αἰτὸν ἔλαβεν.* Cf. IV. 1 § 13 (*ὑπεφθόνει*), and § 8, infra. —— *κατὰ νόμον,* see I. 4. § 27. —— *δακρύων δὲ φανερὸς ἦν, but openly* (i. e. in the presence of all the army) *shed tears, burst into tears.*

7. *Ἐκ τούτου δὴ ὁ Κῦρος,* etc. How cautious and prudent was it for Cyrus to order the troops to withdraw from this unpleasant scene, and leave him alone with his uncle, to calm his excited feelings, and restore him to a more just appreciation of the circumstances which had given him such distress. —— *τῆς δεξιᾶς.* S. § 179. 1. —— *τῶν — πίλων.* S. § 178. 1. —— *παρακαθισάμενος, having seated himself.*

8. *χαλεπὸν ὁρῶν, looking sourly, with sour looks.* —— *ἐφ' ὅσον, as far as, as long time as.* The pride of Cyaxares led him into an exaggerated statement of the antiquity of his family. —— *νομιζόμενος, accounted.* —— *ἑμαυτὸν μὲν ὁρῶ οὕτω ταπεινῶς,* etc. He here discloses the cause of his tears. He sees himself poorly attended, the object of no especial regard, while Cyrus, who could boast of no kingly line of ancestors, and had not been himself invested with regal dignity, was attended, and honored, and idolized by a numerous and powerful army, composed in part of his (i. e. Cyaxares's) own subjects.

9. *καὶ* (before *ὑπὸ πολεμίων*), *even.* —— *πολὺ* belongs to *χαλεπώτερον.* —— *δεκάκις ἂν κατὰ τῆς γῆς καταδῦναι, to sink under the earth ten times = to die ten deaths.* So we speak of 'dying a thousand deaths' of 'being killed over and over,' etc. —— *οὕτω ταπεινός, thus humble, in this mean condition.* —— *τοὺς . . . . ἐμοί.* Cf. IV. 5. § 9. To the excited imagination of Cyaxares, all his subjects in the army of Cyrus seemed to be deriding and contemning him. —— *τοῦτ'* is explained by *ὅτι οὐ σύ μου κ.τ.λ.* —— *δοῦλοι ἰσχυρότεροι ἐμοῦ* by the aid of so many allies.

10. *ὥστε . . . . ὄμματα, so that he drew tears also from the eyes of Cyrus;* literally, *compelled Cyrus to be filled as to his eyes* (S. § 167) *with tears* (S. §§ 181. 2; 206. 3). —— *Ἐπισχὼν — μικρόν.* Some supply *τοῦ δακρύειν,* or *τῶν δακρύων,* but it is better to understand *τοῦ λέγειν = his speech being interrupted for a little while* by his tears. Sturz inclines to this latter interpretation. —— *τῇ ἐμῇ παρουσίᾳ = ἐμοῦ παρόντος,* § 12, infra.

11. *Τὸ μέντοι — εἰ μέντοι = τὸ μὲν — εἰ δέ.* Sturz. —— *παρήσω τοῦτο, I will pass this by* = I will not discuss this point at the present time. *τοῦτο* refers to the proposition which precedes. —— *βαρέως ἂν*

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φέροις ἀκούων, you will bear it ill to hear. For the construction, cf. K. § 310. R. 3. c. —— *φοβεῖν, "minari."* Lange. Between *πολλοὺς* and *πᾶσιν* Cyrus makes a distinction, anger and threats in the former case being productive of hatred only, while to threaten a whole army would be sure to excite an insurrection. In respect to the threats with which Cyaxares recalled his army, cf. V. 4. § 12. Allusion is here made to this circumstance by Cyrus.

12. *ἄνευ ἐμαυτοῦ*, i. e. without me to accompany them. —— *μή τι γένοιτο, lest something should happen*, euphemistically spoken for, *lest you should suffer something; lest your subjects should rebel against you.* —— *εἰ . . . . ἔπειτα, if when endeavoring as far as I am able, to do as much good as possible to my friends, then*, etc. *ἀσκῶν* is the protasis of a protasis, i. e. it denotes the condition of the protasis *εἰ — δοκῶ*. There is a slight pleonasm in *ὅσον δύναμαι* and *ὡς πλεῖστα ἀγαθά*.

13. *Ἀλλὰ γὰρ . . . . αἰτιώμεθα.* "Etiam h. l. apparet humanitas Cyri; nam debebat dicere, *ἀλλὰ γὰρ μὴ οὕτως εἰκῇ ἐμὲ αἰτιᾷ·* quia Cyaxaras Cyrum criminabatur non item Cyaxarem Cyrus." Fischer. —— *ὑπόθεσιν, a proposal.* —— *φαίνωμαι — πεποιηκώς.* See N. on I. 3. § 1. —— *αὖ, on the other hand, on your part.*

14. *πεπραχὼς δῆλος ὦ.* See N. on IV. 6. § 5. —— *πρᾶξαι* depends on *προθουμούμενος.* S. § 219. 1. —— *ἐπαίνου — ἄξιος.* S. 190. 2.

15. *Ἄγε — σκοπῶμεν.* In a summons or animating call, *ἄγε* and several other verbs are frequently used by the Attics, when several persons are addressed. See N. on V. 3. § 4. —— *καθ' ἕν, one by one.* —— *ὅ,τι αὐτῶν ἀγαθόν ἐστιν, which of them is good.*

16. *ἐκ τῆσδε τῆς ἀρχῆς = from the beginning of my military command.* Cf. I. 5. § 4. —— *ἀρκούντως — ἔχειν, to be sufficient* (N. on I. 2. § 7), i. e. to reach back far enough. —— *ἧσθου — ἠθροισμένους.* See N. on III. 1. § 14. —— *ὁρμωμένους* happily expresses the rapid approach of the enemy. —— *τὸ Περσῶν κοινόν.* See N. on I. 5. § 4. —— *ἰδίᾳ, by myself, in particular.* —— *αὐτόν με ἐλθεῖν ἡγούμενον, myself to come as leader.* — — *ταῦτα* is the accusative of the object aimed at in *ἐπείσθην.* Cf. K. § 278. 4.

18. *οὐ μὲν δή, by no means, not in the least.*

19. *Τί γὰρ = εἰπέ.* —— *ἔχεις — κατηγορῆσαι, can you charge.* —— *μοῦ* is the genitive of person depending on *κατηγορῆσαι.* The accusative of the crime is *πλεονεξίαν.* S. § 183. 2.

20. *σὲ μὲν αὐτόν.* When the personal pronoun is used in a reflexive sense, *αὐτὸς* (exclusive. K. § 302. 6) may either precede or follow the personal pronoun (K. § 302. R. 6). See N. on VI. 2. § 25.

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—— *τοῦτ' αὖ παρὰ σοῦ, ἔφη, ἐπιδεικνύσθω, let this, said he, be demonstrated by you.*

21. *τοιᾶτ' = πρὸς τοῦτο.* Cyaxares was now silent through shame at his inactivity in regard to pursuing the flying enemy. —— *δὲ* in *σὺ δὲ* is employed after the hypothetical protasis (*ἀλλ' εἰ — βούλει*), to express a strong contrast: *say but so then.* Cf. K. § 322. R. 8. a. *a.* —— *τοὐντεῦθεν*, i. e. *τὸ ἐντεῦθεν.* —— *τούτου παύσας αὐτούς, causing them to cease from this* pleasure. S. § 180. 2. Cf. IV. 1. § 18. —— *ἀμελήσας τοῦ ὀργίζεσθαι* (S. § 182) *σοι, avoiding anger towards you = showing no resentment* on account of the repulse I met with from you. —— *ἐπὶ τούτοις = ἔπειτα, then, next.* —— *οὖ* depends on *μεῖον.* —— *ὃν* follows *ἥδειν.* See N. on I. 6. § 6. —— *Μήδοις* limits *ἐπιτα-χθῆναι.* —— *γὰρ* with its clause illustrates and confirms the preceding proposition.

22. *τούτου τυχὼν παρὰ σοῦ.* Cf. IV. 1. § 21. —— *οὐδὲν ἧνυον, I had effected nothing.* With the indicative of the historical tenses *ἄν* is omitted, when no reference is had to the condition contained in the protasis, but the predicate is represented as an actual fact. Cf. K. § 260. R. 3; S. § 217. N. 4. —— *πείσαιμι.* Cf. IV. 1. § 23. —— *σοῦ ἐπιτρέψαντος, at your permission.* —— *οὐδ'* is to be constructed with *ἀναίτιόν ἐστιν.*

23. *ἡμῖν, by us.* S. § 200. 1. —— *ἧλωκε* (perf. of *ΑΛΙΣΚΩ*) has a passive signification. S. § 205. N. 2. In respect to the thing here mentioned, cf. IV. 1. § 28. —— *τεθνᾶσι*, 2 perf. of *θνήσκω.* —— *τῶν ἐπὶ σὲ ἐλθόντων = thy enemies.* —— *ὅπλων ἐστέρηνται* (S. § 181. 1). Cf. IV. 1. § 30.

24. *Τὸ δὲ .... ὁρᾷς, but the greatest and noblest thing of all, you see your own territory increasing.* "A word in apposition with a sentence not used substantively, is commonly in the accusative but sometimes in the nominative, as if an inscription marking the character of the sentence." Crosby, § 501. 8. —— *ἐχόμενα, occupied, held possession of.* —— *νῦν τἀναντία, now on the contrary.* —— *τούτων .... εἰποιμι, whether any of these things be profitable or otherwise to you, I know not how I could say that I wish to learn,* for I know that they are advantageous to you.

25. *οὐκ οἶδα ὅπως χρὴ λέγειν, I know not how one could say.* —— *εὖ* belongs to *ἴσθι.* —— *τοιαῦτά ἐστιν οἷα*, i. e. are so magnificent and honorable. Cyaxares means to say, that if the achievements of Cyrus had been less great and illustrious, his own affliction would have been less. —— *ἐμὲ βαρύνει, distress me;* literally, *weigh me down.*

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26. *Τήν τε γὰρ χώραν.* Cyaxares begins with that which Cyrus (§ 24) regarded of the greatest importance. —— *καλὰ* (as opposed to *ἀτιμίαν φέροντα*) = *τιμὴν φέροντα.*

27. *Καὶ χρήματα, and as it respects the riches* (§ 23). *οὕτως, thus*, i. e. with such glory as accompanies the distribution of this wealth by you. —— *πενέστερος* refers to his sense of diminished glory and weakened authority. Before this word in Poppo's, and Lange's editions, *οἷς* is put for *ὡς*, which pleases me better, inasmuch as it seems to respond to *τούτοις*. —— *μικρά γε, a little, somewhat.* What a picture is here given, of the sad influence of envy upon all the noble qualities of the soul.

28. *ἀγνωμόνως, unreasonably.* —— *ἐν ἐμοί, in me* = *have reference to me.* —— *εἰς σὲ* (in some editions *ἐν σοὶ*) *τρέψας, having transferred to yourself* = having turned the tables. —— *γνωριμωτέρους, more familiar.*

30. *πολλοῦ γ' ἂν οἶμαι καὶ δέοι, it would be very far from this as I think;* literally, *it would want much* (of being so) *as I think.* —— *τοῦτο ποιήσας, in doing this.*

31. *Ἵνα . . . . ἐμφερές* (= *ὅμοιον.* Hesych.), *but that I may speak of that which is most especially similar to my grief*, i. e. that I may adduce an example, which will better illustrate the cause of my grief. —— *φίλον αὐτὸν νομίζοις.* S. § 166. 1. —— *πολεμιώτερον ἄν.* Repeat *νομίζοις αὐτόν.*

32. *γὲ* adds emphasis to *τοῖς σοῖς.* —— *σὺ δὲ . . . χρῆσθαι, and you should not have* (enough) *to use moderately*, i. e. enough for a moderate supply of your wants. —— *τὸν τοιοῦτον* = such a one as I have described him to you. Cf. K. § 246. 4.

33. *εἰ μὴ ταῦτα ἀλλὰ τοιαῦτα, if not the same yet something such.* —— *εἰπόντος ἐμοῦ, when I told you.* —— The subject of *ἄγειν* is omitted according to S. § 158. 3. —— *ἔρημον.* Cf. IV. 5. § 10, where the same expression was made use of by Cyaxares. —— *παρέχειν ἐμαυτὸν — εὖ ποιεῖν* (sc. *σοί*); literally, *to have furnished myself* (to you) *to receive benefits* = having put myself in the way of receiving favors from you. —— *τοῖς τε ἄλλοις ἀνθρώποις* limits *δοκῶ. ἀνὴρ* is here an appellation of honor, like our expression, *the man* = *the observed of all observers.*

34. *εὐεργετήματα, benefits, favors.* —— *οὐδενὸς . . . . τιμῆς, you would guard against depriving me of nothing* (S. § 181. 2) *so much as of my dignity and honor.* —— *Τί γὰρ ἐμοὶ πλέον, for what more to me* = *of what use is it to me?* —— *αὐτόν, I myself*, opposed to *τὴν γῆν* in the previous member. —— *διὰ . . . . εἶναι, on account of being* (really) *better than they all.* *κρείττων* refers here to superiority in virtue,

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opposed to *βελτίονας, more powerful*, in the next clause. —— *ἡμᾶς* refers not only to Cyaxares, but to his father and ancestors — to the royal family. Some may prefer to regard it as the *pluralis excellentiae*, a form employed by kings at the present day in all their proclamations and state papers. But Cyaxares had used the singular in every previous instance when referring to himself, a fact, which will also stand opposed to our regarding *ἡμᾶς* in this place, as the *pluralis modestiae* (K. § 241. R. 12).

35. *ὧν* = *ἐκεῖνα ἃ ὧν*, of which the antecedent is the immediate object of *χάρισαι* (S. § 163). —— *παῦσαι — μεμφόμενος*. S. § 222. 3. —— *τὸ νῦν εἶναι*. See N. on V. 3. § 42. —— *ἐπειδὰν δὲ πεῖραν ἡμῖν λάβῃς* (K. § 337. 5), *and when you make trial of us.* —— *ὅπως ἔχομεν πρὸς σέ, how we stand affected to you.* —— *φαίνηται — πεποιημένα*. See N. on I. 3. § 1. —— *ἐπὶ τῷ σῷ ἀγαθῷ, for your good.* —— *ἀσπαζομένου τέ μού σε ἀνταπάζου, when I salute you* (S. § 192. R. 1), *give me your embrace in return.* —— *ἐὰν δ' ἐπὶ θάτερα* (i. e. *τὰ ἕτερα*), *but if contrary to this, in another way*, i. e. if we have not acted for your good.

37. *ἡγοῦντο, led the way*, i. e. proceeded in front of their respective divisions. —— *ἐπέτεινεν, made a sign.* Cyrus wished to spare the feelings of his uncle, and therefore made a signal to the Medians to follow their king. Thus he successfully refuted the charge of Cyaxares, that he was alienating the affections of the Medes from their rightful sovereign.

38. *στρατόπεδον* of Cyrus. —— *οἳς μὲν* begins the apodosis.

39. *ὅσον χρόνον, as much time, while.* S. § 168. 1. —— *σχολὴν — ἦγεν, had leisure.* —— *καθ' ἑαυτούς* (vulgar edit. *ἀφ' ἑαυτῶν*), *of their own accord, sua sponte*, opposed to *ἐγκέλευστοι, being directed*, which would of course be privately done. Cf. Anab. I. 3. § 13. —— *πᾶς .... αὐτῷ, almost* (*ὡς ἐπὶ τὸ πολύ, for the most part*) *every one* (*πᾶς τις = ἕκαστος*) *presented him with something* (*ἵν γέ τι, some one thing at least*) *of what* (*ὧν = ἐκείνων ἃ*) *they had taken.*

41. *ἠξίου, requested.* —— *διὰ χρόνου*. See N. on I. 4. § 28. —— *ὑφ' ἡμῶν — ἐπηυμένοι, being summoned here by us*, and therefore expecting to learn from us what our future line of conduct is to be, and whether the war is to be continued or not. Compare § 1, where it appears that Cyrus had sent for Cyaxares in order to deliberate in respect to this matter.

42. *ἄλλως τε καί, especially, in particular.* —— *ἵνα σε καὶ θαῤῥήσωσιν, that they may trust in you.* For the accusative of the person after *θαῤῥέω*, cf. K. § 279. 3. —— *ἐγὼ .... τρέψομαι, I will apply myself to what I am telling you about*, viz. the care and encourage-

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ment of the soldiers. He wishes to signify to them what they are to do, in order that he may fulfill his promises to them, made at the commencement of the war. *τρέψομαι* is here used tropically.

43. *ἐπικαίριοι*. Cf. III. 3. § 12. —— *τὸ ἐκ τοῦδε, from this time.* —— *ἔμβαλε*, sc. *λόγον*. —— *ἔτι στρατεύεσθαι, to continue the war.* —— *διαλύειν* depends on *καιρός*. S. § 221. N. 4.

44. *ἀμφὶ δεῖπνον εἶχεν, took his supper.* —— *τοὺς .... δέοι = those who were wise in council, and able to assist in the execution of whatever was necessary to be done.* —— *πάρεστι, are present to us = we have obtained.* For the number of the verb, cf. S. § 157. 2.

45. *οἱ .... σύμμαχοι*, i. e. Gobryas and Gadatas, and the Armenians, Sacians, and Cadusians. ——*Ὅπως .... συμμάχων, therefore, that as many of our allies as possible may determine to stay. πλείστοις* limits *συνδοκῇ*, which has for its subject *τὸ μένειν*. —— *τοῦτο* is governed by *μηχανᾶσθαι* which is the subject of the sentence, *ἔργον* being the predicate.

46. *οὕτω, thus*, responds to *ὥσπερ* at the commencement of the section. —— *δικαίως* belongs to *κρίνοιτο*. —— For the repetition of *ἄν* (belonging to *κρίνοιτο*), cf. S. § 228. 2. —— *λεκτικώτατος καὶ πρακτικώτατος, most eloquent and efficient.* S. § 161. 1.

47. *Μὴ .... μελετᾶτε, do not engage in this as if you were expecting* (see N. on I. 4. § 21), *to inform us of the kind of speech* (*λόγον — οἷον*) *you made use of.* —— *ὡς, how.* —— *οἷς* (*= ἐκείνοις ἅ*) *ἂν πράττωσιν.* Cyrus prefers that his followers should let the result of their efforts show what they did.

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BOOK VI.

CHAPTER I.

1. *Τῇ δ' ὑστεραίᾳ.* Cf. V. 5. § 43. —— *ξύμμαχοι* refers to the leaders of the allies. See V. 5. § 45. —— *οἱ φίλοι — οἱ μὲν — οἱ δέ.* Partitive apposition. See N. on II. 2. § 6. —— *μένειν, to remain* and prosecute the war.

2. *πάλαι, for a long time.* —— *ἀπολώλει τῷ φόβῳ.* Gadatas had great reason to fear, if the war was left unfinished, inasmuch as his province lay near to Babylon (cf. V. 4. § 34), and was therefore pre-eminently exposed to the enemy. Lange says: "Gadatas muliebriter timidus apparet (quippe eunuchus) ita ut Cyrus eum h. l. irrideat." —— *δῆλος εἰ — πεπεισμένος.* See N. on IV. 6. § 5.

3. *πεισθεὶς* agrees grammatically with *Γαδάτας.* It might have been put in the accusative with the omitted subject (S. § 158. 2) of *γιγνώσκειν.* —— *ῥᾴδει τἀμὰ* (i. e. *τὰ ἐμὰ*) *παντελῶς, my affairs will entirely fall to ruin.* —— *τούτῳ*, i. e. Hystaspes. —— *τί ἐν νῷ ἔχεις, what you had in mind = what was your intention.*

4. *ἄρα — ὡς ἔοικεν, then as it seems, it appears then.* —— *ὡς .... στρατεύεσθαι, how that it would not be possible for you to continue in the field.* —— *λέγων ὅτι κ.τ.λ.* Hystaspes invented this for the sake of carrying on the joke.

5. *ἐξεγγελεῖν, to divulge, to blazon abroad.* Cyrus with feigned words of severity carries on the sportive conversation. —— *ὑπερεπιθυμοῦντα* is the complement of *ὁρῶ — σέ.* See N. on III. 1. § 16; 3. § 39. —— *περίβλεπτον, looked at from all quarters.* Of course Hystaspes said this in a jesting way, since nothing was more foreign to the character of Cyrus, than to return to Persia for such an ostentatious purpose. —— *ἕως ἄν .... δεσπότην.* This of course brought on a laugh somewhat at the expense of Gadatas.

6. *ἔπαιζον σπουδῇ = they jested in a half serious manner*, or *they vied with each other in practising jokes.* This latter definition is laid down in Poppo's Index, to which is added, however, "aliis *σπουδῇ* etiam hic est *serio, vultu composito et severo.*" My impression

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is that Xenophon intended to convey the idea, that they enlivened useful and important topics of conversation with facetious remarks. —— *σεμνῶς κεκοσμημένος.* How unlike the simplicity and freedom from ostentation which marked the demeanor of Cyrus. —— *παρὼν τυγχάνω* (= *πάρειμι*), *I am present.* *τυγχάνω* with the participle of *εἰμὶ* and its compounds cannot be rendered in English, its influence being felt in the translation of the participle by the finite verb. —— *Νῦν οὖν δοκεῖ*, etc. Cf. V. 3. § 38.

7. *ὁ Ὑρκάνιος*, i. e. Artuchas. Cf. V. 3. § 38. —— *αὐτὰ τὰ ἔργα*, *the things themselves.* —— *τὸ κράτιστον*, *the best course* = what is best to be done. —— *ὁμοῦ μένοντες*, *if we remain together.* —— *ἡμῖν ἔχρῶντο*, *they treat us.* This refers especially to the Hyrcanians, whose territory was near to the Assyrians, and who had been formerly subject to that people (Cf. IV. 2).

8. *περὶ . . . . εἶναι*, *concerning the separation and departure of all to their homes.* —— *οὐ πολλῷ χρόνον*, *not a long time ago.* —— *τοῦ — πλήθους*, *the main body.* See N. on IV. 1. § 19. —— *δίκην ἴδομεν.* Cf. V. 4. § 16.

9. *τοσοῦτον*, *thus much* = *very much.* —— *μένοντας* here together. —— *ἦμην.* A rare form of the first pers. sing. of *εἰμί.* K. § 181. R. 3; Soph. Gr. Verbs, p. 132.

10. *τῶν ἡμετέρων ἀγομένων*, *when our possessions were plundered* by the enemy. —— *περὶ τῶν σφετέρων* (= *ἡμετέρων*) is to be constructed after *πράγματα εἶχον.* —— *ὡς ἐπιβουλευσομένων*, *on the supposition* (see N. on I. 4. § 21) *that they were plotted against* by the foe. The fut. mid. is here = fut. passive. —— *Ὡς . . . . οὖσαν*, *since, therefore, there is war at home* (S. § 192. R. 2). Supply *νομίζοντι* after *ὡς οὖν.* —— *τάδε δὲ* is opposed to *τὰ μὲν* in the preceding clause. *τάδε* is employed *δεικτικῶς* (See N. on I. 3. § 5) for *τάδε ἔνθα τε*, *hanc militiam.* —— *πανήγυριν.* This word is properly applied to persons having assembled to keep a public festival or to celebrate public games. See Poppo's Note. It is here used in conformity with the metaphor begun in *ἑορτῆς*, which without doubt was suggested by the previous words *εὐωχοῦμαι* and *πίνω.* By thus employing words signifying conviviality, Artabazus shows vividly and forcibly how much to be preferred is a continuance of the campaign to the disbanding of the forces.

11. *μέχρι μὲν τοῦδε*, *up to this time, hitherto.* —— *τὴν Κύρου δεξιὰν* = *the pledged faith of Cyrus.* Cf. IV. 6. § 8 seq. Gobryas with much art and delicacy hints to Cyrus, that his promise to avenge the death of his son, will not be fully redeemed if he now breaks off the

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war and returns into Persia. —— ὧν = τούτων ἅ, of which the antecedent limits οὐδέν. —— οὐ τίνων ποινὰς is epexegetical of ἀναπαύσεται. —— ὧν (before τὲ ὑμᾶς) = ἐκείνων ἅ, in which equivalent ἐκείνων depends on ποινάς, as we say the punishment *of* a crime as well as *for* a crime. ἃ (by attraction ὧν) is governed by ἀδικεῖν, which has two accusatives. Cf. Mt. § 415. β; Butt. § 131. 5. The same explanation will apply to ὧν before ἐμέ, the verb ἐποίησαν being followed by two accusatives (S. § 165. 1). —— ἐν τῷ μέρει, *on my part, in turn.*

12. γίγνοιτ' ἄν expresses the idea somewhat doubtfully, αἰχήσεται, with certainty. —— ὅπλα ἀφῄρηνται. S. §§ 165. 1; 206. 3. Notice the similar termination (ὁμοιοτέλευτα) of ἀφῄρηνται, ποιήσονται, ἀπεστέρηνται κτήσονται, etc. —— ἄλλα arms. —— Some find a hysteron-proteron in ἐφηβήσουσι and ἐπιγενήσονται. But as Poppo remarks, the first of these verbs may apply to the Assyrian youth already born and soon to arrive at the years of maturity, the latter, to those soon to be born and eventually to become recruits to the army. Lange takes ἐπιγίγνεσθαι in the sense of *accedere*, which would also redeem the passage from the hysteron-proteron. —— ἐν τάχει = ταχέως.

13. δῆτα in Τί δῆτα gives force to the interrogation = *what in the world? what, pray?* —— περὶ καταλύσεως. Cf. V. 5. § 43, where Cyrus proposes a consultation on this point. He now gives the reason for this. —— ἀντιπάλους refers to the want of provisions for the approaching winter, spoken of in the next section. —— ὧδε, *thus*, as we now are = in our present condition. —— μάχεσθαι, *to contend with, to carry on war with.* In the next section it is στρατεύεσθαι.

14. ἡμῖν αὐτοῖς. See N. on VI. 2. § 25. —— ἀλλά, *yet.* —— ὧν ἄνευ (S. § 226. 2), *without which, unless we have which.* The apodosis is ἂν δυναίμεθα. —— ἀνακεκομισμένοι εἰσὶν (sc. οἱ πολέμιοι) has the middle signification. Mt. § 493. Cf. Anab. IV. 7. § 1. —— Τίς οὖν .... στρατεύεσθαι, *for who is so brave* (ἀγαθὸς) *or strong, as while contending* (μαχόμενος, participle of 'state' or 'condition') *with hunger and cold, to be able to go on with the service.*

15. οὔτω, i. e. unprovided for in respect to the approaching winter. Cf. § 13. —— τόδ' refers forward to ὡς τάχιστα κ.τ.λ. —— παραιρεῖν = καθαιρεῖν, § 20. —— λαβόντες ἀποτίθεσθαι = λαβεῖν καὶ ἀποτίθεσθαι. See N. on I. 3. § 7. —— πολιορκήσονται has a passive signification.

16. διαφέρομεν τῶν — πλεόντων. S. § 186. N. 3. —— τὸ πεπλευσμένον, *the part which has been sailed over.* —— ἀλλοτριώσει, *will es-*

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trange, alienate. —— *ὑπ' εὐδίαν* (*εὐ, Διὸς*), *in fine weather, under a cloudless sky;* tropically spoken for, *free from perils and disasters.* Cf. Anab. V. 8. § 19.

17. *ἂν — φοβηθεῖεν.* S. § 217. 2. —— *δεήσει, it will be necessary, there will be need.* —— *ἑαυτῶν* (= *σεαυτῶν*) refers in person to *τινές*, or it may be considered as a general reflexive without respect of person (see N. on VI. 3. § 27). —— *ὧς* (= *οὕτως*) *οἴκοθεν ἀποδημοῦμεν, thus* (i. e. in our present campaign) *we are absent from home*, i. e. from Persia. Cyrus here speaks in the name of the Persians who were under his command. —— *ὑμεῖς*, i. e. you Medians, Armenians, Hyrcanians, etc. —— *τὰ . . . . Ἀσσυρίας, those parts of Assyria which border on you.* —— *ἐκεῖνα* refers to *τὰ πρόσορα*, and is added for the sake of emphasis. See N. on *μοί*, IV. 5. § 29. —— *ἐργάζεσθε* the fields round about the fortress.

18. *τὰ πλησίον αὐτῶν* is opposed to *τὰ πρόσω αὐτῶν* in the next member. —— *φρουροῦντες, by keeping guard.* —— *ἀμελοῦντες, while they neglect.* —— *τοῖς πρόσω ὑμῖν, against you who are far off.*

19. *ἐῤῥήθη, were said*, 1 aor. pass of *ΠΕΩ*. —— The position of the word *Κυαξάρης* at the end of the sentence, renders it highly emphatic. It was of great importance that Cyaxares should give his assent to the measures proposed by Cyrus. Some editors connect *Κυαξάρης* with the words which follow —— *ἑκάτερος, each*, is in apposition with *Γαδάτας* and *Γωβρύας*, and is followed by *αὐτῶν* in the plural, because it is used collectively. *αὐτῶν* limits *τεῖχος*. —— *καὶ ταῦτα*, sc. *τείχη*.

20. *πράσσειν*, depends on *προθύμους*. —— *μηχανάς*, "*machinas bellicas.*" Sturz; "*turres ambulatorias (moving towers).*" Fischer; "*warlike machines*, or *machines for carrying on a siege.*" Crusius. The last interpretation I am best pleased with, as it harmonizes with their design as expressed in *εἰς . . . . τείχη*. It may be (although I do not regard it as very probable) that these machines were employed in the battle with Crœsus (cf. VII. 1. § 34. See N. also on VI. 1. § 52). But that they were not constructed for that occasion is evident from the fact, that it was not until they were nearly or quite made (Cf. § 25, infra), that Cyrus received intelligence, that the king of Assyria had gone to Lydia to raise up a force against him. I suppose, therefore, that these machines were constructed to be used in demolishing fortresses, and especially to be employed in the siege of Babylon. The capture of this city was the great object which Cyrus now had in view, and in respect to which his war with Crœsus must be regarded as subordinate, and occupying in the history here given of Cyrus the place of an episode. —— *τέκτονας* =

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μηχανοποιούς, § 22. —— *εἰς . . . . πυργοῦσθαι, for the purpose of erecting strong* (*ὀχυρὰ*) *towers.*

21. *αὐτὸς δὲ Κῦρος ἔφη δύο.* Another reading is *ἄλλην δὲ αὐτὸς ὁ Κῦρος ἔφατο πειρᾶσθαι ποιήσασθαι*, with which I am better pleased, since we are not to suppose that Cyrus had the means to build two of these huge machines, while his uncle even furnished only one, and at a time too when he was disposed to be very munificent.

22. *παρεσκευάζοντο . . . . ἔδει, and they each prepared those things* (i. e. the materials) *which were necessary for the* (construction of) *the machines.* The object of *παρεσκευάζοντο* is *ἐκεῖνα* the omitted antecedent of *ὧν*. —— *ἀμφὶ ταῦτ' ἔχειν, to have the charge of those things*

23. *ἀμφὶ ταῦτα*, i. e. about the construction of the towers. —— *ὑγιεινότατον*, sc. *χωρίον* deducible from *ἔνθα*. Some refer the adjective to *στράτευμα*. —— *εὐπροσοδώτατον ὅσα δεῖ προσκομίζεσθαι, easiest of access in respect to those things which it was necessary to bring in.* *ὅσα* = *τόσοις ὅσα*, of which the antecedent denotes the respect in which *εὐπροσοδώτατον* is to be taken. S. § 197. 1. —— *ἀεί, for the time being, at any time.* See N. on III. 3. § 48. —— *πρόσω τῇ ἰσχύι ἀποστρατοπεδεύσαιντο, should remove* (literally, *encamp away*) *with his main army at a distance* from his camp.

24. *Πρὸς δὲ τούτοις, in addition to these things, besides this.* —— *οἷς* = *τούτους οἷς*. —— *προνομάς, foraging parties.* Cf. Anab. V. 1. § 7. —— *ἐν ταῖς ἀγωγαῖς, in their marchings* = *while they were marching.* Zeune translates: *in rebus vehendis*, which seems to me to be less suitable to the context. —— *τὰς τάξεις, their order, how to keep rank.*

25. *τάλαντα.* These were Attic talents, since Xenophon in reference to many things of the Barbarians speaks *more Atticorum.*

26. *ὡς ὑπεκτίθοιτο, that he was putting in a place of safety.* —— *φοβούμενος, because he was afraid.* —— *συστήσων, in order to draw together, to associate.* —— *ὡς μάχης ἔτι δεῆσον* (thinking) *that it would be necessary again to fight.* See N. on *ὡς*, I. 4. § 21. Cf. S. § 192. R. 2. In respect to *μάχης*, cf. S. § 181. 1. —— *καὶ* connects *ἐξεπίμπλη* with *ἀντιπαρεσκευάζετο*. —— *ταῦτα* refers to *ὅπλον* and *ἵππον* which follow.

27. *ἄλλοθεν ὁπόθεν ἐδύνατο, from what other place soever he was able;* literally, *from another place whence.* —— *διφρείαν, chariot-driving, way of managing chariots.* (Cf. VI. 2. § 8). —— *πρόσθεν* is opposed to *ἔτι καὶ νῦν, even now also* = at the present day. —— *ἁρματηλασίαν* has the same signification with *διφρείαν*. Cf. Liddel. and Scott. "The principal if not the sole difference between the Trojan and Cyrenian method [of using the chariot], seems to have

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been that in the former case, the fighters contended on the ground, and in the latter, from the chariot." Barker. —— *Ἀσίᾳ.* This name was often given by the Greeks to parts of the division of the earth of the same name.

28. *Ἔδοξε δ' αὐτῷ κ.τ.λ.* The order is: *ὄντων τῶν βελτίστων — ἔδοξεν αὐτῷ — ἐν ἀκροβολιστῶν μέρει εἶναι καὶ εἰς τὸ κρατεῖν οὐδὲν μέγα βάρος συμβάλλεσθαι τοῦτο, ὃ εἰκὸς εἶναι κράτιστον τῆς δυνάμεως.* —— *τοὺς μὲν μαχομένους, combatants, fighting men.* —— *οἷς* refers to *οὗτοι* understood. The charioteers were not only to be brave men and skilful to manage the horses, but also well versed in all that pertains to the art of war. —— *οἱ βέλτιστοι = παραιβάται,* i. e. the warriors who stood beside the charioteers (*ἡνίοχοι*) in the chariot. *οἱ βέλτιστοι* is in apposition with the omitted subject of *πιστεύουσιν.*

29. *ἀντὶ δὲ τούτου, instead of this.* It appears from what follows, that the chariots introduced by Cyrus differed in this respect from the Trojan and Cyrenian chariots, in that they were stronger and broader, with higher and better protected seats, having no person in them besides the driver, and depending for their execution mainly upon the scythes with which they were armed. —— *ὥσπερ πύργον,* because the seat was round and enclosed on every side, so that the charioteer could be protected from the missiles of the enemy. —— *ἰσχυρῶν ξύλων* is genitive of *material.* S. § 189. —— *τούτων,* sc. *ξύλων.* —— *ὡς . . . . ὄλφυων, so that the horses might be guided* (by the drivers) *above the seats,* i. e. by reaching over the boxes in which they were inclosed. In addition to this protection, the charioteers were covered all but their eyes in complete armor.

29. *ἔνθεν καὶ ἔνθεν τῶν τροχῶν, on each side of the wheels,* i. e. extending out from the axle-trees on each side. —— *καὶ . . . . βλέποντα, and others* (i. e. scythes) *below under the axle-tree pointing* (literally, *looking*) *downwards.* Cf. Anab. I. 8. § 10. "Sometimes the scythe was inserted parallel to the axle, in the felly of the wheel, so as to revolve when the chariot was in motion with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots, although very terrific and destructive when opposed to undisciplined troops, were not of much service when a disciplined army was led into the field, as will appear by a reference to the battle at Cunaxa (Anab. I. 8. § 20), and the subsequent battles of Issus and Arbela.

31. *Βουλόμενος δὲ = ὡς δὲ ἐβούλετο,* for *ἔδοξεν αὐτῷ* follows. Cf. N. on *νομίζων,* III. 2. § 28. —— *ἐπὶ τοῦτο,* i. e. to ascertain what were the designs of the Assyrian king in going to Lydia. —— *συνηθείας* is a euphemistic expression.

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32. *ἀπέφησε, denied him, said no.* —— *καίπερ ἀπόντι, although he was absent* (cf. V. 1. § 2), and she might never see him again. —— *ὀκνοῦσα = οὐ βουλομένη.* —— *ἄνδρας* refers to Cyrus and Araspes.

33. *δοκῶν . . . . ἐβούλετο, thinking that it would help him to obtain that which* (*ἃ = ταῦτα ἃ*) *he wished* to obtain. For *ἃ* Muretus conjectures *ὧν*, but *τυγχάνω* takes the accusative as well as the genitive. Cf. S. § 178. N. 1. —— *τὸν εὐνοῦχον*, either a eunuch of her own, or Gadatas, who is called (*κατ' ἐξοχήν*) *ὁ εὐνοῦχος*. The former of these is the more probable supposition.

34. *ἐπὶ τῷ κρείττονι τοῦ ἔρωτος.* Cf. V. 1. §§ 8, 16. —— *βιάζεσθαι μὲν μή, not to force, offer violence to.* In prohibitions the verb takes *μή* instead of *οὐ*. S. § 224. 4. —— *δύναιτο* refers to Araspes. —— *ἔφη*, sc. *ὁ Κῦρος.*

35. *παρακαταθήκην, a deposit*, i. e. a trust confided to the care of Araspes. —— *ὥστε* has the *ecbatic* sense. See N. on I. 2. § 3. —— *καταδύεσθαι δ' ὑπὸ τῆς αἰσχύνης, and was overwhelmed with shame.* This tropical use of *καταδύω* is very beautiful and expressive.

36. *ἐν αἰσχύνῃ δεινῶς ἔχοντα, being greatly ashamed.* —— *τούτων* (S. § 180. 1), i. e. fear and shame. —— *ἀκούω — ἠσθῆσθαι.* See N. on I. 3. § 1. —— *ἀνθρώπους τε οἶδα — πεπόνθασιν = οἶδα ὅτι ἄνθρωποι πεπόνθασιν.* Cf. V. 1. § 15. —— *καὶ . . . . αὐτῶν, and I have judged of myself, as not possessing sufficient self control* (literally, *that I could not master myself*) *to disregard beautiful persons while conversing with them.* For the construction of *αὑτῶν*, cf. S. § 182. —— *σοὶ* is the *Dat. incommodi.* See N. on I. 2. § 6. —— *πράγματος* depends on *ἄξιος.* —— *τούτῳ τῷ ἀμάχῳ πράγματι, with* (*συν-* in the preceding verb) *this irresistible creature. πράγματι* undoubtedly refers to Panthea, although its application to a noun denoting intelligence is very rare. Its unusual application gives a kind of playful emphasis to the person which it denotes.

37. *ταῦτα* is an accusative synecdochical, as is also *τἄλλα* (i. e *τὰ ἄλλα*). —— *συγγνώμων.* Cf. V. 4. § 19. —— *ἁμαρτημάτων.* S § 188. 1. —— *καταδύσουσι.* See N. on § 35, supra. —— *Ὡς . . . . συμφορᾶς, for since the report of my misfortune has spread abroad.* By *συμφορᾶς* is to be understood his unfortunate love for Panthea, which is also hinted at in *ἁμαρτημάτων.* —— *ἐφήδονταί μοι, exult over me.* —— *ὡς ἠδικηκότος ἐμοῦ μεγάλα, inasmuch as I have done you great injustice.* Araspes did not know but that Cyrus intended to keep the woman himself, and hence by endeavoring to gain her love, he violated the trust reposed in him by his friend and commander. *μεγάλα* (sc. *ἁμαρτήματα*) = *μέγα τι*, and is one of the accusatives after *ἠδικηκότος*. See N. on § 11.

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38. *ταύτῃ τῇ δόξῃ, by this very opinion* which men have of you. —— *Εἰ γὰρ γένοιτο, would that it were so.* K. § 259. R. 6; S. § 217 N. 1. —— *ὅ,τι = τὶ ὅ,* of which the antecedent is the subject of *γένοιτο*, and the relative is the accusative synecdochical. —— *ἐν καιρῷ — χρήσιμος.* See N. on V. 1. § 17.

39. *λόγον παρέχοιμι.* There is something unusual in the structure of these words, inasmuch as they are followed by *ὑπὸ τῶν φίλων*, instead of *τοῖς φίλοις*, or *ἐπὶ τοὶς φίλους*. It is best to take them, therefore, as equivalent to *λεγοίμην, I should be spoken of by my friends (ὑπὸ τῶν φίλων).* These words are spoken by Araspes in continuation of the idea started by Cyrus, that the enemy would confide in Araspes, as one who had fled away from his master. Araspes replies that even his friends would suppose that he had fled.

40. *κοινωνὸν (participem) — σὲ ποιοῖντο.* S. § 166. —— *μηδὲ ἕν, not one = not the least thing.* —— *ὧν = ἐκείνων ἅ,* the antecedent limiting *ἕν.* —— *Ὡς . . . . νυνί, so then I will go immediately.* *ἐμοῦ* is to be supplied with *πορευσομένου.* Poppo says that fully written, this phrase would be *ὡς πορευσομένου οὖν ἐμοῦ, οὕτως ἴσθι, know then that I will go.* Cf. Mt. § 569. 5. The reason given by Araspes for going immediately away, is that he may seem to have gone to avoid being punished by Cyrus for this misdemeanor. *ἤδη νυνί, instantly, forthwith.* —— *μελλήσαντά τι παθεῖν, on the point of suffering something*, i. e. some punishment.

41. *γὰρ* after *δύο* implies an ellipsis: *δύναμαι ἀπολιπεῖν αὐτήν, yes, I am able to leave her,* FOR, etc. —— *τοῦτο πεφιλοσόφηκα, I have studied out, philosophized this thing.* —— *τοῦ ἀδίκου σοφιστοῦ, that unjust sophist*, in apposition with *τοῦ Ἔρωτος.* This is an elegant instance of *προσωποποιία.* Araspes attributes the knowledge here spoken of to Eros, the god of love by whose influence he had fallen in love with Panthea, and thus been placed in his present unenviable position. —— *ὅτι δύο ἐστὸν ψυχά.* It was always a difficult problem with the ancient philosophers, how from one and the same mind, there could proceed acts so opposite as those which were good and bad. Cf. Plato de Repub. IV. ed. Bipont (cited by Lange), p. 367 where one part of the mind is called *τὸ λογιστικόν*, the other *τὸ ἀλόγιστον.* Compare also that matchless illustration and solution of the war between reason and passion, contained in Paul's epistle to the Romans; 7: 14–24.

42. *ὧδε* is to be referred to *ἐξάγγελλέ τε αὐτοῖς κ.τ.λ.* —— *τὰ παρ' ἡμῶν, our affairs, the state we are in.* —— *οὕτω — ὡς, so — that.* —— *αὐτοῖς* limits *ἐμποδών.* —— *ὧν = ἐκείνων ἅ,* of which the antecedent

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depends on *ἐμποδών*, and the relative is governed by *πράττειν*. —— *ἐμβαλεῖν* is to be taken absolutely, and *χώρας* depends on *πού*. K. § 273. R. 10; S. § 188. 2. —— *σθένει* may be referred to the dative of accompaniment. S. § 199. —— *ἕκαστός τις φοβούμενος* (put here for the genitive absolute) is in partitive apposition with the omitted subject of *ἀθροίζοιντο*.

43. *καιρός, seasonable, important.* —— *Συμβούλευε δ' αὐτοῖς.* See N. on I. 6. § 46. —— *ἀπέλθῃς* from the enemy to me. —— *εἰδέναι δοκῶν, appearing* (in the eyes of the enemy) *to know.* —— *ἀναγκαῖον οὕτω τεταχθαι αὐτοῖς, thus* (i. e. as they were marshalled when you left them) *they must of necessity remain drawn up.* —— *τετάχθαι αὐτοῖς = τεταγμένους εἶναι.* —— *μετατάττεσθαι, to change the order of battle.* —— *ταράξονται = ταραχθήσονται.*

45. *οἴχεται, is gone = has fled.* See N. on V. 4. § 11. —— *εἰς τοὺς πολεμίους = in terram hostium.* Cf. N. on IV. 5. § 26. —— *πρὸς τὸν ἐμὸν ἄνδρα*, i. e. Abradatas. Cf. V. 1. § 3. —— *ὁ μὲν πατήρ*, i. e. Neriglissar, who, from the contrast in which here and in IV. 6. § 2 he is placed with his weak and licentious son Laborosoarchod, seems to have been a comparatively virtuous and able monarch. —— *καὶ* (before *ἐπεχείρησε*), *also*, i. e. in the same way that Araspes had attempted. —— *ἂν* belongs to *ἀπαλλαγείη, would go over.* Kühner (Gram. § 260. 2. 1) says that the best Codd. have *ἀπαλλαγήσεται* —— *ἄνδρα οἷος = ἄνδρα τοιοῦτον οἷος.*

46. *σύμβολα*, "*seal-rings* or *signets*." Fischer. It is better, however, with Crusius to translate it *tokens, marks*, probably concerted between Abradatas and his wife, so that neither could be imposed upon. —— *καὶ τἄλλα* refers to the generous treatment which Panthea had received from Cyrus. —— *ὅς ἦν = τίς ἦν.*

47. *ἐκ δυσελπίστων* (= *ex insperato*, Liv. II. 35), *unexpectedly.* —— *τί — ποιῶν, what can I do to repay* (*ἀποδοίην*)? —— *ὅμοιος — οἷοσπερ, in the same manner as.* Zeune from the Guelf. MS. omits *ὅμοιος*, and Poppo brackets it.

48. *λαβόμενος* refers to Abradatas. In respect to giving and taking the right hand as a pledge of friendship and fidelity, cf. V. 5. § 7. —— *Ἀνθ' ὧν = ἀντὶ τούτων ἅ.* —— *ὅσα = τοσούτων ὅσα*, of which the antecedent limits *συνεργός*.

49. *δεῖπνεῖν* expresses the object or purpose of *ἀφίημι*. —— *παῤ ἐμοὶ δεήσει σε σκηνοῦν, you must eat with me in my tent;* literally, *be a tent-mate with me.* —— *σὺν . . . . φίλοις*, i. e. Gobryas, Gadatas, and the other principal leaders.

50. *σπουδάζοντα, intent upon*, "*studiose agentem, curantem.*"

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Lange. —— ὅμοια ἐκείνῳ = ὅμοια τοῖς ἐκείνου ἅρμασι, *comparatio compendaria.* See N. on III. 3. § 41). —— ὡς ἡγησόμενος, *in order to lead them.* —— ἐπὶ τοῦ ἅρματος, *upon his chariot.*

51. τετράρυμον, *having four poles,* (i. e. drawn by eight horses.) The position of these poles is quite uncertain, yet it is probable that they were arranged, one behind another, as four and eight-horse carriages are now driven. Perhaps, however, the horses were driven four abreast. —— χρημάτων, i. e. jewels, ornaments, etc.

52. ὥστε — ἄγειν = ὥστε ἄγεσθαι (τὸ κατώτατον οἴκημα), with the signification of ὀχεῖσθαι, *to be carried, conveyed.* —— τῶν μηχανῶν are not the military engines spoken of § 20, supra, but *moveable towers,* from which, as from a fortress, missiles might be hurled against the enemy. It appears that only the lower stories of these towers were conveyed in the manner here mentioned to the scene of conflict, the upper stories being less heavy and therefore more easily conveyed. For a full and valuable description of these machines of war, cf. Smith's Dict. Gr. and Rom. Antiq. p. 1018.

54. περὶ τοὺς πύργους, *having respect to the* (building of the *towers.* —— τοῦ ἀγωγίου, i. e. *of their draught.* —— τὸ σκευοφορικὸν βάρος, *the usual baggage weight.* —— τοῦ — πύργου limits ἀγώγιον. —— ὥσπερ . . . . ἔχόντων, *the wood* (i. e. *wood-work, frame*) *of which was as broad as that of a tragic stage.* —— τούτων refers retrospectively to πύργου and ἀνδρῶν καὶ ὅπλων. See N. on IV. 5. § 29.

55. ἔγνω — οὖσαν. See N. on II. 1. § 11. —— τὴν ἀγωγήν, *the carrying, the draught.* —— ὡς ἄξων, *in order to convey.* —— πλεονεξίαν is to be taken here in the sense of *advantage* (see N. on I. 6. § 39) Cyrus prepared these towers in order to be able to take every advantage in the approaching battle, which the occasion might offer, or his genius suggest.

CHAPTER II.

1. παρὰ τοῦ Ἰνδοῦ. Cf. III. 2. § 28. —— ἄγοντες is without the article, because the persons are spoken of only in a general manner = *people who brought.* Cf. Jelf's Kühn. § 451. *Obs.*

2. μένοντας ἔνθα κατεσκηνώκατε, *remaining here when you have pitched your tents.* —— εἰς τοὺς πολεμίους. Fischer, Lange, and most of the critics understand this as referring to the Assyrians in Babylon. We may refer it, however, to the Lydians under Crœsus, in which quarter the storm of war was now gathering, and respecting

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the movements and plans of which enemy, Cyrus was desirous of receiving earlier information than Araspes could bring, inasmuch as he was ordered to stay as long as possible with the enemy, to become acquainted with the order of battle in which they intended to engage (VI. 1. § 43). —— *ὡς παρὰ τοῦ Ἰνδοῦ*, i. e. under the character of ambassadors from India. —— *ἔτι . . . . τοίτου, I shall feel myself under still greater obligations to you for this.* —— *οὐδὲν ἄλλο — ἢ ὅσα, nothing else — than what.* —— *τὰ βουλευόμενα*, i. e. the counsels, plans, etc.

3. *ἦ μὴν* in the *oratio obliqua* does not introduce the very words of the oath, as is the case in the *oratio recta.* —— *ἥξειν* depends on *ὑποσχόμενοι.*

4. *ὡς . . . . πράττειν, as a man who was now projecting no small deed* (= a very great deed). *πράττειν* follows *ἐπινοῶν* as a neuter substantive. Cyrus had no doubt fully determined at this time to humble, if not utterly overthrow the Assyrian empire. See N. on IV. 5. § 16. —— *ὧν = τούτων* (S. § 182) *ἅ*, of which the relative is the subject of *ἔδοξε.* —— *τοῖς φίλοις* probably refers to the Persians only. —— *φανοῦνται*, sc. *ὄντες.* See N. on I. 3. § 1.

5. *ἐξάγων, by leading them forth;* participle of *means* (see N. on I. 2. § 15). —— Poppo constructs *ἕκαστα* with *τιμῶν*, which often takes an accusative of the neuter pronoun. I prefer, however, to regard it as an explanatory accusative of *τοὺς κρατίστους, those best in each performance.* —— *τούτου* refers to the proposition beginning with *ὅπως οἱ αὐτῶν.* —— *ἐπαινῶν, by praising.*

6. *Εἰ — θυσίαν ποιοῖτο* (= *εἰ θύοι*) in honor of the gods; *ἑορτήν*, of men. —— *ὅσα* refers to *τούτων* in the next clause for its antecedent. —— *ἕνεκα, for the sake of.*

7. *σχεδόν τι, almost, wanting but very little.* In the Attic writers *σχεδὸν* is often accompanied by *τί.* —— *ὅσα — ἔχων, with which.* *ὅσα* refers to *ἐκεῖνα* the omitted subject of *ἀποτετελεσμένα ἦν.* —— *τῶν μηχανῶν*, i. e. the warlike engines spoken of VI. 1. § 20. —— *ἔκπλεα ἤδη ἦσαν εἰς τοὺς μυρίους, were now filled up to the number of ten thousand.* Cf VI. 1. § 26. —— *τὰ δυσπαναφόρα.* Cf. VI. 1. § 29.

8. *ἐπεπείκει*, pluperf. of *πείθω.* —— *ἐκ . . . . διφρείας, from the Trojan and Libyan mode of construction and management.* Cf. VI. 1. § 27. Cyrenia was a part of Libya and hence the names are interchanged. —— *τὰς καμήλους.* Cf. VI. 1. § 30. —— *ὡς . . . . κεκρατηκώς.* Fischer says that the nominative is here used for the genitive absolute. But in the case of the genitive absolute, the subject is different from that of the proposition on which it depends. Cf. K. § 312. 3. See also I. 6. § 11.

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9. Ἐπεὶ δὲ οὕτω. The apodosis begins with ἐν φροντίδι ἐγένετο, § 12, infra. —— ἐκ = ἀπό. —— In ἠρημένος εἴη — δεδογμένον δ' εἴη — μεμισθωμένους εἶναι — πεποιφέναι — παρηγγέλθαι, the perfect represents the action not only as completed, but present in its effects and consequences. Cf. K. § 255. R. 5; Crosby, § 804. 1. —— συμμάχοις, *allied* for the purpose of carrying on war with the Medes and Persians. —— ταῦτα δὲ τελεῖν καὶ μισθουμένους, *and to spend these treasures both in hiring.*

10. Ἤδη, *already.* —— μαχαιροφόρους. Fischer says that the Thracians, as well as the Sarmatians and Getae (Ovid. Trist. 5. 7. 19), fought with knives, which were attached to their sides, and which were called μάχαιρα. Cf. Thucyd. II. 96. 98; VII. 27. See N. in my edition of the Anab. I. 8. § 7. —— Αἰγυπτίους. Herod. (I. 77) says, that an alliance against Cyrus was formed by Crœsus with Amasis the Egyptian king. —— ποδήρεσι, *reaching down to the feet.* Cf. Anab. I. 8. § 9. —— Λυκάονας. The Lycaonians inhabited the country lying S. E. of Phrygia, in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. —— ἠναγκάσθαι ἕπεσθαι. It appears from Herod. I. 26, that these Greek colonies had been conquered by Crœsus.

11. εἰς Λακεδαίμονα. Cf. Herod. I. 69. 77. 82. —— Θύμβραρα. Hutchinson thinks that this is the town, which in Anab. I. 2. § 13, is called Θύμβριον. —— ὁ σύλλογος. In the Persian empire certain plains were designated for military reviews, and for the assemblage of troops in the time of war. Cf. Anab. I. 1. § 2. —— ὑπὸ βασιλέα, *under the king of Persia.* Cf. N. on ὑφ' ἑαυτόν, I. 5. § 3. —— τῶν κάτω Συρίας, "i. e. infra Syriam (versus mare) habitantium." Lange. —— ἐνταῦθα, i. e. at Thymbrara. —— σχεδὸν qualifies ταὐτά. —— τοῖτοις ταυτὰ = *the same things which these* (i. e. the Indian spies) *said.* Cf. S. § 195. N. 3. —— δούλοις ἐοικότας, *having the appearance of slaves*, in order the better to deceive the enemy.

12. Ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τῷ Κύρῳ is repeated in sense from ἐπεὶ δὲ — ἦλθον οἱ Ἰνδοὶ — καὶ ἔλεγεν, on account of the intervening sentences. —— ἐν φροντίδι. See N. on V. 2. § 5. —— διεφοίτων, *they went about.* —— ἐκυκλοῦντο, *formed into circles*, as when men group together in a state of alarm or dissatisfaction. Cf. Anab. V. 7. § 2; Cæs. Bel. Civ. I. 64. The army of Cæsar (Bel. Gal. I. 39) was terrified in a similar manner, by the reports which the traders circulated respecting the strength and prowess of the Germans. —— μεστὰ ἦν πάντα, *all places were full.* —— τούτων, *these things*, i. e. the numbers and power of the enemy.

13. ἤσθετο — διαθέοντα. See N. on III. 1. § 14. —— τῶν στρα-

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στρατευμάτων. The army of Cyrus was at this time composed of various nations. —— πάντας refers to the more inferior officers. —— τοῖς ὑπηρέταις, *the adjutants.* —— τῶν ὁπλοφόρων. This excluded the camp-followers, and all who did not bear arms from being present. —— ἀκουσόμενος, *in order to hear.* S. § 222. 5.

14. πάνυ ἐοικότας πεφοβημένοις ἀνθρώποις, *appearing very much like men who are afraid.* —— εἴ τις, *if any one* = if a single person could be found who, etc. —— ὅτι δὲ ἡμεῖς introduces the reason why it appeared wonderful to Cyrus that any one in the army should be terrified. —— πολὺ — πλείους, *in far greater numbers.* —— ταῦτα refers retrospectively to ὅτι δὲ ἡμεῖς . . . . ἢ πρόσθεν. —— ὁρῶντες refers to τὶς taken in a collective sense. —— οὐ θαῤῥεῖτε depends on εἰ and is opposed to δέδοικεν.

15. τί δῆτ' (cf. N. on VI. 1. § 13) ἂν ἐποιήσατε, *what then would you have done.* —— ἤγγελλον — προσιόντα. See N. on V. 3. § 30. —— τὰ . . . . προσιόντα, *that such an array as is now with us, was coming against us.* —— ἔχοντες — ἦν — νίκην = ἔχοντες νίκην ἦν. Cyrus is here supposing all the advantages of good fortune, arms, chariots, camels, towns, etc., to be on the side of the enemy, which were really possessed by the Persians and their allies alone. —— οἱ τότε. Repeat ὅτι from ὅτι οἱ πρότερον. —— ἐκκόψαντες, *having beaten off, repelled.* —— τὰς ἀκροβολίσεις, *the throwing from a distance of missiles.*

16. ὥσπερ οὗτοι ὁπλισάμενοι κ.τ.λ. In the previous encounter with the Assyrians, the Persians having no horse could conquer only the Assyrian foot; but now as a body of Persian cavalry had been formed, the enemy might expect in the next engagement to be conquered both horse and foot. —— παλτόν. Cf. IV. 3. § 9. —— ὡς . . . . ποιησόμενος, *in order to contend hand to hand.* This clause denotes the object or purpose of προσελαύνειν.

17. Ἔτι δέ, *moreover.* —— οὐχ — ἑστήξεται, *will not stand* stationary, later Attic 3 fut. mid. of ἵστημι used intransitively. —— ἀπεστραμμένα ὥσπερ εἰς φυγήν. It would seem from this, that the chariots which were in use in the time of Cyrus, and which were displaced by those of his own invention, oftentimes stood in the rear, or somewhere out of the immediate line of action, in order to receive the flying troops (cf. VII. 1. § 29) and convey them from the scene of danger. It may be explained, however, as referring to their inefficiency, being as useless in action as though (ὥσπερ) they were constructed only to assist in flight. —— εἰσὶ κατατεθωρακισμένοι, *are covered with armor = are armed at all points.* Cf. VI. 1. § 50. —— τὰ ὑπερέχοντα ἅπαντα συνεστεγασμένοι, *being entirely covered* (i. e.

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protected) *in all the parts* (of their bodies) *above* the wooden box in which they stand. —— ὡς ἐλῶντες — εἰς, *in order to drive into*, Attic fut. part. of ἐλαύνω. —— οὗτοι refers to ἡνίοχοι.

18. κάμηλοι. Cf. VI. 1. § 30; 2. § 8. —— ἐφ' ὧν, *upon which*. —— οὐκ ἂν ἀνάσχοιντο. Cf. VII. 1. § 27; Herod. I. 80. —— τοῖς μὲν αὐτῶν, *their own people*. οἱ αὐτῶν, sunt *socii sui* vel *cives sui*." Sturz. Cf. Anab. I. 8. § 22. —— βάλλοντες, *by casting* their weapons. —— μάχεσθαι is the genitive of the remote object after κωλύσουσι. S. § 180. 2. The object of μάχεσθαι is τοῖς which is wanting in some editions.

19. ἀπήγγελλε — ὄντα. See N. on V. 3. § 30. —— τὶς is repeated from τινές, § 15, supra. The variation in number is not uncommon, since τὶς has a general signification. —— οἷ νῦν . . . . ἐποιήσατε, *what would you have done then who are afraid now*. —— ὁπότε (sc. φοβεῖσθε) ἀπαγγελλομένων, sc. τούτων. "Dicere quoque potuisset ὁπότε ἀπαγγέλλεται." Lange. Cf. I. 4. § 18. ὁπότε = *seeing that, inasmuch as*. Such is its signification also in ὁπότε τε καί, VIII. 3. § 7. —— Σύροι — μάχῃ ἡττηθέντες ἔφυγον, *the Syrians fled when worsted in fight = did not flee until they were worsted*, etc. —— ἀντὶ τοῦ ἀρήγειν, *instead of bringing aid*. —— φεύγων ᾤχετο expresses the rapidity of his flight. S. § 222. N. 2.

20. μισθοῦνται. Cf. § 9, supra. —— ὡς . . . . αὐτοί, *supposing* (see N. on I. 4. § 21) *that they will fight for them* (= in their behalf) *better than they themselves*. —— τοιαῦτα, *such*, i. e. so weak and despicable. —— φαῦλα is opposed to δεινά, and therefore signifies the opposite of that word. —— τούτους refers to τισί. —— ὠφελοῖεν by exciting a panic among the enemy.

21. Χρυσάντας. There are many points of resemblance between Chrysantas and Agasias the captain of Xenophon, who figures so honorably in the Anabasis. Both were prudent in counsel, brave in action, and devotedly attached to their commanders. The speech of Chrysantas is very crafty. Instead of inveighing against the timid, he spares their feelings by attributing their dejection to the labor they are to undergo, before they can reap the rich harvest which is spread out before them. —— οὕτω . . . . πλουτήσειν, *thus we thinking that we were on the point of being enriched*. —— περίλοιπον, *remaining, left*. —— συνεσκυθρωπάσαμεν, *we looked sad together*. —— οὐ φοβούμενοι, *not because we were afraid*.

22. φοίνικες οἱ καρποφόροι, *fruit-bearing palms*, in contrast with palms (K. § 245. R. 1) which either produce no fruit, or do not bring it forth to perfection on account of the climate. So Fischer: "*palmas quae ferunt fructus maturos*, mites, dulces. Xenophon Chrysantam

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facit loquentem ut Graecum: nam in Graecia palmae ferebant fructus immites et immaturas, ita ut palmulae maturae haberentur in numero bellariorum suavissimorum." —— *καθ' ἥν, over which.* —— Construct *ἀγαθὰ* with *πλείω*, it being put in the relative clause by attraction. See N. on I. 1. § 2.

23. *καὶ — ὡς τάχιστα, and that too as soon as possible.* —— *ἵνα .... συλλέγεται, in order that we may anticipate them, if possible, in coming where their supplies are collected.* —— *τὰ παρόντα = τὰ συνειλεγμένα ἐπιτήδεια.* —— *τὰ ἀπόντα, things that are wanting, deficiencies.*

25. *ἐκ πολλοῦ*, sc. *χρόνου.* —— The position of *αὐτοῖς* (reflexive) in *αὐτοῖς τε ἡμῖν* is rather unusual, as its proper place is after the personal pronoun, as *ἡμῖν αὐτοῖς*. K. § 302. R. 6; S. § 66. —— *καὶ .... χρώμεθα, and for as many beasts as we make use of.* —— *ἀνεσκεύασται .... ἠδύναντο, for whatever was possible* (to be carried off) *has been plundered, part by us and part by the enemy.* *ἀνασκευάζω, to pack up, to carry off, to plunder.*

26. *Συνασκευάζεσθαι, to put up and carry with us.* —— *ὅσος .... ὑδροποτεῖν, as will* (gradually) *accustom us to become water-drinkers.* —— *ἄοινος* is applied to places which furnish no supply of wine. In the next section as applied to men, it denotes *being without wine, having no wine in possession.*

27. *Ὡς .... περιπίπτωμεν, in order therefore that we may not fall into distempers* (= *that distempers may not happen to us*) *by being suddenly deprived of wine.* —— *μεταβαλοῦμεν*, sc. *τὴν δίαιταν.*

28. *τὴν μᾶζαν ἐσθίει.* "The accusative follows verbs of eating and drinking, when the common means of nutriment is indicated." K. § 273. R. 15. So *οἶνον ἐπιπίνωμεν*, because it is spoken of as a habit. —— *ἀρτοσιτεῖ.* Repeat *οὗτος ἐσθίει* upon which *τὸν ἄρτον* depends. —— *ὕδατι δεδευμένον, kneaded with water.* —— *Μετὰ τὸν σῖτον, after our meal.* —— *ἡ ψυχὴ* is here to be taken in the sense of, *the appetite.* Cf. VIII. 7. § 4.

29. *τοῦ* (sc. *οἶνον ἐπιπίνειν*) depends on *τὶ* to be supplied. The passage may be rendered: *afterwards it will be necessary to take away something* (i. e. diminish gradually) *of the drinking of wine after supper.* —— *ἕως ἂν .... γενόμενοι, until we insensibly become water-drinkers.* *λάθωμεν* (sc. *ἡμᾶς αὐτοὺς*) — *γενόμενοι.* S. § 222. 4. —— *κατὰ μικρόν, little by little, gradually.* —— *ποιεῖν — ὑποφέρειν.* See N. on V. I. § 22. —— *διδάσκει — ὁ θεός.* Cf. Memorab. IV. 3. § 9. —— *ὃν .... ἀφικνεῖσθαι, in imitation of whom we ought by practice to attain the object to which we should come.* *εἰς ὅ* (= *εἰς τοῦτο ὅ*) depends on *ἀφικνεῖσθαι.*

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30 *εἰς τὰ ἐπιτήδεια καταδαπανᾶτε, spend upon the necessaries*, i. e. let the weight of quilts and carpets be dispensed with, for the same weight of necessaries. —— *τὰ ἐπιτήδεια — περισσεύοντα, a superabundance of necessary things.* —— *μὴ δείσητε ὡς.* Cf. *μὴ φοβοῦ ὡς ἀπορήσεις*, V. 2. § 12. —— *εἰ δὲ μή*, sc. *ἡδέως καθευδήσετε.* —— *ἀφθονωτέρα, a greater abundance.* The word *ἀφθονία*, from which *ἄφθονος* is derived, signifies *freedom from envy*, and has the secondary sense, *abundance*, which removes envious feelings from the mind of the possessor. —— *παροῦσα, ready to hand.*

31. *Ὄψα, seasoning, sauce.* Its more literal signification, *meats, boiled flesh*, does not seem to harmonize so well in this passage. Cf. VII. 5. § 80; I. 5. § 12. —— *ἐπὶ σῖτόν τε ἄγει, both (τε) lead to food = give an appetite for food.* —— *ἀκίρατα*, sc. *χωρία, places not devastated.* —— *χειρομύλας, hand-mills.* —— *αὐτόθεν, immediately, forthwith.* "*Statim.*" Sturz. —— *σιτοποιικῶν, belonging to the making of bread.*

32. *ὧν = ταῦτα ὧν.* —— *ἢν δὲ τύχη τοιαύτη γένηται, if such a fortune* (= if sickness) *befall any of us.* —— *καὶ . . . . ἥρτηται, are attached* (i. e. fastened) *to both men and horses by means of straps.* —— *περίζυγα, spare straps;* literally, *more than a pair.* This word is the neut. plur. of *περίζυγος, -ον.* Schneider without sufficient reason proposes *παράζυγας.* —— *ξύσασθαι* is here used transitively. —— *ἀγαθόν*, sc. *ἔσται* the subject of which is *ἐπιλαθέσθαι.*

33. *λόγχην, spear-head.* —— *τὴν ψυχήν, his courage.* Cf. III. 3. § 13. —— *τί, in a manner, as it were.* —— *τὶς αἰσχύνη, a sort of shame.* —— *ξύλα περίπλεα, very much wood, timber.* Bloomfield (N. on Thucyd. IV. 13. § 3) says that *περίπλεος* is a rare word. —— *πολλαῖς πράξεσι = usu frequenti.* Lange. —— *τὰ ἀπαγορεύοντα, worn out, useless by wear;* literally, *denying further use.*

34. *ὄργανα, tools*, such as are used by the various artificers. —— *ἐπὶ ταῦτα πάντα*, i. e. for repairing chariots, wagons, etc. *ἐπὶ* has here the sense of *ad efficiendum.* —— *τὸ δ' . . . . ποιῆσαι, and some few of these* (*οἳ = οὗτοι*) *are not able to do what is sufficient for each day*, i. e. it will require a great many artificers, to do what is necessary to be done in so great an army. *οἳ* is omitted in some editions. —— *ἀμην, a shovel* or *pick-axe.* Cf. Crusius *sub voce.* Some erroneously define it a *reaping-hook, sickle*, for an instrument of this kind could be of no conceivable use to a wagon or chariot. But it will be readily perceived how useful an instrument would be a spade or mattock in widening and levelling roads for carriages. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 145. —— *σμινύην, a hoe with two prongs* or *blades* (= Lat. *bidens*). —— *ἀξίνην* for cutting down

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trees and clearing away logs, so that a way might be made for the carriages. —— *δρέπανον* for cutting away the brush from before the vehicles. —— *ὑπὲρ τοῦ κοινοῦ* — *ὠφέλιμα* = *τῷ κοινῷ ὠφέλιμα.*

35. *Τὰ . . . . δέοντα* (sc. *εἰς τροφήν*), *those things which are necessary for food.* This clause is explained by *quod attinet ad*, in most of the editions before me, but it is better with Kühn. (§ 280. 3) to regard it as the accusative of the thing after *ἐξετάζετε.* Cf. S. § 165. 1; Crosby, § 636. —— *παριέναι, to pass by* = *to neglect.* —— *ὅτου* — *τούτων* = *τὶ τούτων ὧν*, of which *τὶ* is governed by *παριέναι*, and the relative *ὧν* depends on *δέηται.* As it stands here *ὅτου* follows *δέηται.* —— *ἡμεῖς . . . . ἐσόμεθα* = "*non illis* (militibus) *indigere non possumus.*" Lange. —— "*Α* = *ἐκεῖνα ἅ*, of which the antecedent is constructed with *ἐξετάζετε*, the same as *τὰ* — *δέοντα*, to which it refers in sense. —— *οἱ . . . . ἄρχοντες* is in epexegetical apposition with *ὑμεῖς*, and may be translated by the relative with the finite verb (K. § 244. 9). In § 41, infra, it is *ὑμεῖς οἱ ἡγεμόνες.* Cf. *οἱ ἄλλοι δὲ οἱ παρόντες.* VIII. 4. § 17.

36. *παῦ ἐμοῦ* depends on *ἔχετε.* —— *τοὺς ἀποδεδοκιμασμένους, those who have been rejected* either for bad conduct or for some other reason. —— *πέλεκυν ἔχοντας κ.τ.λ.* This shows the use of the axes, spades, etc. spoken of § 34. —— *ἔχοντας ταῦτα*, sc. *ὄργανα.* —— *πορεύεσθαι.* Repeat *χρὴ ἀναγκάζειν.* —— *ἥτε* refers to the officers of this corps of road-menders, whose inspection was necessary while the labor was going on.

37. *ἡλικίᾳ, of a suitable age.* —— *ἀπολελύσονται.* 3 fut. pass. of *ἀπολύω.* —— *μισθοῦ* is the genitive of price. Crosby (Gram. § 551) refers this to the genitive of motive, reason: *serving for the sake of hire.* —— *ἐν τῷ τεταγμένῳ* (sc. *τόπῳ*), *in the place assigned to them.*

38. *ἔμπορος* est is *qui in exercitu vendit merces.* It is primarily applied to one who goes on shipboard either as a passenger or merchant, and hence *a shipping merchant, a wholesale dealer*, opposed to *κάπηλος, a retailer.* —— *πωλεῖν τι βουλόμενος, because he wishes to sell something.* —— The clause *τῶν . . . . ἁλίσκηται* may be rendered, *through* (i. e. during) *those days* (i. e. twenty, cf. § 25) *which are appointed that each soldier shall be provided with necessaries, if he be caught selling any thing.* *ἡμερῶν*, sc. *διά.* *ἔχειν* = *ὥστε ἔχειν.* Some take *ἔχειν* in the sense of *ἐχέτω*, but I see no good reason for this. The object which Cyrus had in view was to make these traders hold their food in reserve, until the twenty days' provisions which the soldiers carried were consumed, when these supplies would be of great service. A reward was offered to the trader, who at the expiration of the twenty days should have the greatest quantity of

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necessaries to dispose of. —— *παρέχων φαίνηται.* See N. on I. 3. § 1.

39. *τὶς* of the traders. —— *εἰς ἐμπολήν, for the purchase* of things necessary for the army. —— *γνωστῆρας, those who know him* as a man of integrity and enterprise, *vouchers* for his character; not *those who are acquainted with the business in hand*, as some translate it, since this would have no reference to the character of the person to whom money was about to be lent, which was manifestly the object of inquiry. —— *ἐγγυητάς, sureties.* ——*πορεύεσθαι.* The present infinitive is employed to signify that the event will certainly take place. Cf. Jelf's Kühn. § 405. *Obs.* 2.

40. *ἐπὶ τῇ ὁρμῇ, with reference to the march.*

CHAPTER III.

1. *καλά, propitious, favorable.* —— *ἐξεστρατοπεδεύσατο, he encamped away* from the place where he started. Bloomfield says, that this is a rare use of the word, of which he knows no other example than Thucyd. IV. 129. § 3, and this place. —— *ἐγγύτατα* to the confines of Media. —— *εἴ τίς τι* is changed by Weiske and Poppo, on the conjecture of Steph., to *εἴ τίς τινος.* But *τὶ* can depend on *γνοίη*, and I see therefore, no reason to change the common reading, especially as it is sustained by good MS. authority. —— *μετέλθοι, he might return* for it. Hutchinson renders: *id quaereret.*

2. *ὡς ἐδύνατο τάχιστα.* All things being tested as in a state of readiness, by the short march of the first day, Cyrus now proceeds with the utmost despatch. —— *ἀναβιβάζων, causing them to ascend.* —— *πολλοὺς ὁρμαθούς, many rows, lines* abreast. In this way the march would be more rapid, than though the baggage-train was in a long, single line. —— *ὄπισθεν δὲ ἡ φάλαγξ ἐφεπομένη* ought to be followed by *ἐπεμέλετο ὡς μή.* Some explain this as an instance of the nominative absolute. Poppo suggests this order: *ὄπισθεν δὲ ἡ φάλαγξ ἐφεπομένη ὡς μὴ κωλύοιντο πορεύεσθαι, οἱ προστυγχάνοντες τῶν ἀρχόντων ἐπεμέλοντο,* the plural *κολύοιντο* with a different order of the words, being put for the singular on account of the collective force of *φάλαγξ.* Inasmuch as the cavalry have already been referred to, *ἡ φάλαγξ* means the infantry. *ὑπολείποιτο, should fall behind. οἱ προστυγχάνοντες τῶν ἀρχόντων* refers to the officers, who had charge of the baggage. *κωλύοιντο = ἐμποδίζοιντο.*

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3. *διὰ μέσου ποιούμενοι τὰ σκευοφόρα, receiving the baggage-train in the midst* of the infantry which marched on both sides (*ἔνθεν καὶ ἔνθεν*) of it. —— *οἱ κατὰ ταῦτα γιγνόμενοι τῶν στρατιωτῶν, those of the soldiers who were at hand.* i. e. near the place where the hindrance was met with. Leuncl. translates: *milites ad haec constituti.* But although Sturz says *non male*, yet it does not harmonize as well with the context as the other interpretation. —— *ἐπεμέλοντο.* Repeat from § 2 (end) *ὡς μὴ κωλύοιντο πορεύεσθαι.* Fischer, Weiske, Bothe, and Lange retain *αὖ* (similiter, *item*, sicut *οἱ ἄρχοντες*), which is bracketed in the editions of Bornemann, Poppo, and Nobbe. It is not found in some of the best MSS. and certainly is not essential to the sense. —— *ὡς τὰ πολλά, for the most part* (= *ὡς ἐπὶ πολύ*). —— *παρ' ἑαυταῖς ἔχουσαι τὰ σκευοφόρα, having their own baggage near them.* This ensured more efficiency in the protection of the baggage, than though the companies were guarding that which did not personally belong to them. The *γὰρ* with which the next clause is introduced, is *γὰρ explicantis*, i. e. it gives as the reason why the soldiers marched in this order, that Cyrus had assigned to the trains of baggage this position in the line of march. —— *κατά, near to, close by.* —— *τοῦ ταξιάρχου* limits *σκευοφόρους* and not *σημεῖον* as some suppose, for in that case the article *τὸ* would have been added to *σημεῖον.* —— *τοῖς τῆς ἑαυτῶν τάξεως.* "Expectes singularem *ἑαυτοῦ*. Pluralem tamen eo defendi posse putat Fischer, quod *ὁ τοῦ ταξιάρχου σκευοφόρος* distributive de *quoque cujusque centurionis impedimentorum duce* intelligendum sit; nam *τὸν σκευοφόρον* hic esse *τὸν ἄρχοντα τῶν σκευοφόρων* ex eo intelligi, quia dicatur *ἡγεῖσθαι.*" Poppo.

4. *Ὥστε, so that*, shows the good result of this order of conducting the baggage. —— *οὔτε ζητεῖν ἔδει ἀλλήλους, there was no need of searching for one another.* —— *ἅμα τε — καί, at the same time — and; at once — and.* —— *παρόντα = in a state of readiness, at hand. τὰ δέοντα = τὰ εἰς τροφὴν δέοντα.*

5. *Ἕτερα τοιαῦτα, other such like things.* —— *τὰ πρόσω αὖ ἐφορῶντες, looking out again* (*αὖ*) *at a greater distance.* —— *μετεωριζόμενον* (middle voice), *mounting on high = rising up into the air.* —— *κονιορτόν* (*κονία, ὄρνυμι*), *dust raised, a cloud of dust.* Cf. Anab. I. 8. § 8. —— *ποὺ πλησίον, somewhere near.*

6. *ἐπὶ ταύτας ταῖς σκοπαῖς, in the same look-out places.* —— *ἀεί, for the time being, at any time.* See N. on III. 3. § 48. —— *ἀνὰ τὸ πεδίον = ἐν τῷ πεδίῳ. ἀνὰ* here denotes extension, *through, along, upon*, and refers to parties or single persons of the enemy, who were

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scattered along upon the plain. —— *σαφέστερον, more accurately.* —— *τὸ ὄν.* See N. on V. 4. § 7. —— *Οἱ — ταχθέντες, those who had been ordered.* Some translate: *servants, attendants.*

7. *Αὐτὸς .... κατεχώμιζεν, he caused the rest of the army to halt there* (*αὐτοῦ*). —— *χρῆναι,* sc. *παρασκευάσασθαι.* Fischer thinks tha reference is had here to the ornaments and equipments spoken of VI. 4. § 1. —— *ὁμοῦ* (= *ἐγγὺς*) the enemy. —— *παρηγγύησεν.* Cf. III. 3. § 58. —— *τὸ παραγγελλόμενον προνοεῖν, to attend to what should be ordered, to await orders. προνοεῖν,* "*parare se ad faciendum.*" Sturz.

8. *ἱππέων — τοὺς ἄρχοντας.* Notice that here the genitive is used before the article and noun, while in most cases it is placed between the governing noun and the accompanying article, or with the article repeated after the noun. Cf. Mt. § 278. *Obs.* 1. The absence of the article before the genitive, and its presence with the governing noun, gives the latter special emphasis. K. § 245. R. 3.

9. *Οἱ δὲ καταδραμόντες* refers to the horsemen, who had been sent out to make prisoners (§ 6). —— *τὰς προφυλακάς,* sc. *ἑαυτῶν, their advanced guards.*

10. *Πόσον* is the accusative of *space.* So also is *παρασάγγας.* —— *ὅτι* stands here before words quoted without change. —— *ὡς, about.* ——*Ἡμῶν — λόγος τις, any rumor concerning us.* —— *ἦ καὶ ἔχαιρον ἀκούοντες ἰόντας, and did they rejoice at the intelligence that we were marching against them?* —— *τῶν παρόντων ἕνεκα.* He wished his soldiers to hear that the enemy were afraid of them.

11. *τρίτην ἡμέραν, three days ago.* "When the substantive is accompanied by an ordinal number, it denotes duration of time past." S. § 168. N. 1. Cf. K. § 279. 6; Mt. § 425. 2. *d.* —— *τὸς Μῆδος,* i. e. Araspes. —— *λαβεῖν .... βούλομαι.* These words are capable of two interpretations: *would that I might take him as I desire,* i. e. safe and sound, or to inflict punishment upon him as a deserter. Undoubtedly the bystanders, who did not yet know the secret of Araspes' absence, understood Cyrus in the latter sense.

12. *ὡς λέξων τι, in order to say something = as if he would say something.* —— *παρὰ τοῦ σκοπάρχου.* Cf. § 6. —— *ἰδεῖν, to get a view of, reconnoitre.* —— *τόδε* is here used *δεικτικῶς.* See N. on I. 3. § 5. —— *πρὸ τῆς τάξεως .... προελαύνουσι.* This band had ridden somewhat in advance of the main body. *συχνόν, denso agmine, in a close body.* Sturz in citing this passage reads *συχνῶς* with the definition *celeriter.* —— *καὶ μέντοι — κατ' αὐτοὺς ἡμᾶς, and yet* (i. e. although they are few) *against us.* —— *ἐπὶ* (*at*) *ταύτης τῆς σκοπῆς.* There were several of these look-out places. Cf. § 2.

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13. *τῶν — ἱππέων*, sc. *τινάς*. —— *περὶ αὐτὸν ἀεὶ ὄντων, being always about him.* —— *ὑπὸ τὴν σκοπήν*. The preposition *ὑπὸ* is here used instead of *ἐπί, πρός*, or *εἰς*, because the look-out place was elevated above those who approached it. Cf. *ὑπὸ Ἴλιον ἦλθε*, Il. 2. 216, 249. —— *ἀτρεμίαν ἔχειν, to be quiet.* —— *τῆς μεγάλης τάξεως* who had followed behind the thirty horsemen that had ridden on in advance. —— *Διώξεις*, future used for the imperative. *εἰς ἀφανὲς* (sc. *χωρίον*), *into a place out of sight* of the watch-station. —— *σοὶ διαμένωσιν* = *may remain in thy power.* —— *πάριθι, proceed, march forward.* —— *ἅμα ἀνατείναντές τινες*. Cyrus was expecting Araspes about this time, and this direction given to Hystaspes seems to have had reference to him.

14. *οἱ δὲ ὑπηρέται*, i. e. those who were ordered to lie in ambush near the look-out place (§ 13). —— *δὴ* = *ἤδη*. —— *ἐντός*, i. e. on the side towards the Persians. These thirty horsemen had already passed the watch-stations, when they were met by the body despatched by Cyrus. —— *κατάσκοπος*. "A *σκοπὸς* videtur ita differe, ut *κατάσκοπος* significat eum, qui praemittitur explorator ad hostes, *σκοπὸς* autem qui in sublimo aliquo loco est constitutus." Sturz. Cf. I. 6. § 40; III. 2. § 1; VI. 1. § 46.

15. *ὑπήντα, went to meet him.* —— *μηδὲν εἰδότες knowing nothing* of the affair.

16. *Ἃ* = *ἐκεῖνα ἅ*, of which the antecedent is governed by *μέμνημαι* and *ἀποδώσω*. What the things were which Cyrus promised Araspes is unknown, as no previous mention has been made of them. —— *ἐπὶ — τῷ ἡμετέρῳ ἀγαθῷ, for our good.*

17. *Εἰπόντος — Κύρου — ἔφη*. This is a singular construction, there being a genitive absolute with a nominative of the same subject implied in *ἔφη*. —— *τούτων* refers to *ἀσπάζεσθαι* and *δεξιοῦσθαι*, as well as to the things which Cyrus had said respecting the fidelity of Araspes. —— *Ἃ .... εἰδέναι, which it is advantageous* (*καιρὸς*) *for us to know.*

18. *ἐν κεφαλαίῳ, in general, summarily.*

19. *τὸ βάθος, in depth* (S. § 167), i. e. from front to rear. —— *οὗτοι .... στάδια, these* (i. e. all the enemy, including the Egyptians) *occupy a space of about thirty stadia* in front. *ἀπέχειν*, "*locum occupari.*" Sturz. Leuncl. reads *ἐπέχουσαν*. and in some books *κατέχουσιν* is found. Araspes does not give the number, but only the space occupied by the line of the enemy. As Cyrus had been informed respecting their depth, he could easily form an estimate of their numbers.

20. *εἰς ἑκατὸν πανταχῇ into a hundred every way*, i. e. into squares

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of 100 on each side, which would make 10,000 in each square (100×100=10,000). There were twelve of these squares=120,000 men. Cf. VI. 2. § 10. —— γὰρ in ἐβούλετο γὰρ introduces the reason why Crœsus was unwilling that the Egyptians should form in squares of so great depth. He wished to extend his line so as to outflank the Persians. —— Πρὸς τί, *for what reason? why?* —— ὡς — τῷ περιοὐσῷ (τῆς φάλαγγος) κυκλωσόμενος, *in order to surround you with the parts of his line which extend beyond you.* —— Ἀλλ' .... κυκλωθεῖεν, *but these will see* (S. § 219. 3) *perhaps that* (εἰ = ὅτι) *the enclosers are themselves enclosed.* I have followed the translation which Heindorf (with the approbation of Poppo) gives of the passage: "at hi cognoscent (= facile comperiant) an qui cingunt (= circumvenire cogitant), ipsi cingi possint."

21. Ἕως ἂν ἐγὼ θύωμαι, *while I am sacrificing.* S. § 214. 4. —— τούτου depends on ἐνδέῃ and refers to καιρός. —— ὥσπερ καὶ εἶχες before your departure to the enemy. —— ὁμοῦ .... ὄντος, *the contest being at hand,* τοῦ ἀγῶνος here refers to the chariot race from which Cyrus draws his illustration. —— τοὺς ἵππους μεταζευγνύναι, *to unyoke the horses and put them to another carriage.* It will readily appear how this illustration applied to the changing of the order of an army on the eve of battle. —— ἐπὶ φάλαγγος, *in phalanx,* i. e. in the form of a phalanx. Cf. N. on I. 6. § 43. Fischer renders ἐπὶ φάλαγγος καθίστασθαι, *in fronte aciei universae ut stent,* thus referring the verb used transitively to the taxiarchs and the lochagi. But this is evidently a wrong translation of ἐπὶ φάλαγγος, which refers to the form in which an army is drawn up, and is equivalent to φαλαγγηδόν. —— εἰς δύο, *two in front.* As each company consisted of 24 men, this order would make the line of Cyrus twelve deep. Some render εἰς δύο, *two deep.* But this would evidently leave the line so attenuated, that it could form no adequate resistance to the heavy masses of troops opposed to it. If we so interpret, however, as to make the three lines of the army of Cyrus (viz. the θωρακοφόροι, ἀκοντισταί, and τοξόται) each twelve deep, the army as a whole would be 36 deep, a number about one third of the depth of the Egyptian line.

22. Καὶ (before δοκοῦμεν) = ἄρα, *there.* —— εἰς τοσοῦτους = *in a depth so slender.* —— πρὸς οὕτω βαθεῖαν φάλαγγα, *against a phalanx of such depth* as that of the enemy. —— βαθύτεραι — ἢ ὡς ἐξικνεῖσθαι. The comparative degree, followed by ἢ ὥστε or ὥστε with the infinitive, is used when the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it. Cf. K. § 323. 8. See N. on II. 4. § 3. —— τοῖς ὅπλοις of those in the rear-

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line. When the depth was so great, that the rear-soldiers could not reach the enemy with their weapons, Cyrus considered them to be useless.

23. Ἐγὼ μὲν γάρ. Before ἐγὼ (which is here highly emphatic) we may supply οὐδὲν βλάπτειν δοκοῦσι, the reason for which is introduced by γάρ. —— τούτους ὁπλίτας refers to the Egyptians who were drawn up 100 deep, and whom Cyrus here wishes to have been marshalled 10,000 deep (εἰς μυρίους), in order that they might be able to bring less men into immediate action. —— οὕτω γάρ, *for thus* i. e. with the enemy in ranks 10,000 deep. —— Ἐξ ὅσων . . . . ἑαυτῇ, *from the number of men with which I deepen the phalanx, I think I shall bring the whole into action* (literally, *make the whole active*, ἐνεργὸν), *and make it* (i. e. the phalanx) *an aid to itself*, i. e. make it support itself. ἑαυτῇ limits σύμμαχον.

24. Τούτους refers to both the ἀκοντισταὶ and τοξόται, which are previously referred to by name. —— προβεβλημένοι (= προβεβλημένους ἔχοντες) — τοὺς θωρακοφόρους, *having the θωρακοφόροι before them, being covered by the θωρακοφόροι.* For the construction, cf. Mt. § 424. 2. —— ὑπὲρ τῶν πρόσθεν πάντων = (by casting their missiles) *over the heads of all who are drawn up before them.* —— λυμανοῦνται, *will injure* (i. e. kill and wound), future of λυμαίνομαι. —— Ὅ,τι — κακουργῇ τοὺς ἐναντίους. S. § 165. 1. —— κουφίζει = ὠφελεῖ.

25. Τελευταίους — τοὺς — καλουμένους, *those called the rear.* —— Sturz translates τελευταίους, *ultimo loco.* —— λιθολογήματος has somewhat perplexed those who have commented on this work. The MS. Att. has λιθουργήματος which is evidently a gloss. Hesych. interprets λιθολόγημα· ἐκ λίθων οἰκοδόμημα. J. Poll., from this passage probably, gives to this word the signification, *pavement*, or *floor constructed of stone.* Crusius defines it, *a stone building, a foundation of stone.* As the word is here opposed to στέγην, *the roof*, it probably signifies, *the foundation, pavement* or *floor*, so that λιθολόγημα ὀχυρὸν is *a solid foundation of stone*, and answers here to οἱ πρῶτοι, while στέγη refers to οἱ τελευταῖοι.

26. ὑμεῖς refers to the commanders of the θωρακοφόροι. —— τάττεσθε, sc. θωρακοφόρους. Cf. § 24. —— τῶν πελταστῶν are the same as those called ἀκοντισταί, § 24. Cyrus is now giving his orders for that arrangement of the army, which he said he would make, §§ 24, 25.

27. παράγγελλε . . . . καθ' αὑτόν, *command your men* (i. e. the rear-inspectors spoken of, § 25) *to observe each one those near him*, i. e. in the first, second, and third line directly in front of him, and

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of course under his eye ἑαυτοῦ is here a general reflexive (Crosby, § 731) without respect of person. Cf. S. § 145. N. 1. —— προδιδόναι, *to desert* the army. —— The subject of ἐστὶ is θαρσύνειν. —— τοῖς — πρωτοστάταις limits ἔργον as the adnominal genitive. S. § 197. N. 4. —— ἐπομένους in the second and third line. —— τοῦ, sc. φόβου depending on πλέω. —— ἀπὸ τῶν πολεμίων. Cf. III. 3. § 53.

28. From giving directions to the infantry, Cyrus now turns to the commanders of the engines and the baggage-trains. —— Εὐφράτα. In the common editions we find Ἀβραδάτα, but there was only one person of that name in the army, whom we know of, viz. the king of Susiana. Cf. § 35, infra. —— τῶν ἐπὶ ταῖς μηχαναῖς, *those stationed at the engines.* ἐπὶ is here used in a local sense. K. § 296. II. 1. b. Lange thinks that either καὶ πύργοις is to be added to μηχαναῖς, or οἱ πύργοι is comprehended in that word.

29. ἐπὶ τοῖς πύργοις, *next to* (i. e. immediately in the rear of) *the turrets.* —— καλαζόντων. Cf. III. 3. § 50. —— τοῦ . . . . λειπομένους, *those who advance or remain behind, farther than is proper.*

30. Ἐπόμενα—ταῦτα πάντα is followed by ἡμῖν ἔξουσα ἕσται (= *we shall be able*), as if it were the genitive absolute. —— τοὺς πολεμίους requires that ποιεῖσθαι should be taken transitively. Poppo adheres, however, to the old reading τοῖς πολεμίοις (= ὑπὸ τῶν πολεμίων) in which case ποιεῖσθαι is to be taken as a passive.

31. ἐπὶ τούτοις, *behind these*, i. e. the baggage-wagons and the harmamaxas. —— ἴχετε = τάττετε.

32. εἰς τὴν φάλαγγα (= ἐν τῇ φάλαγγι) gives to συγκατατάσσετε, a verb of rest, the idea of previous motion (constructio praegnans). —— ὄπισθεν as if in ambush (cf. § 30). —— καθ' ἑαυτούς, *by yourselves*, i. e. separate from the rest of the cavalry. —— ἦτε οὖν τοῖς ἄλλοις. Cf. VI, 4. § 12. —— ὡς πρώτους δεῆσον ἀγωνίζεσθαι. Cyrus would have the rear formed with as much care, as though it were to receive the first attack of the enemy. It was well understood by the intelligence which Araspes brought (§ 30), that the great object of the enemy would be to outflank the Persian army.

33. ὁ ἄρχων. See N. on ὁ πρεσβύτατος, IV. 5. § 17. —— ταῖς καμήλοις. Cf. VI. 1. § 30; 2. § 18; VII. 1. § 27. —— ὄπισθεν τῶν ἁρμαμαξῶν. This brought their position directly in front of Artabazus and Artagerses (§ 31), who with each a thousand foot were stationed in the rear of the harmamaxas.

34. Ὑμεῖς — διακληρωσάμενοι would properly be the genitive of the whole after ὁ μέν, but is put in the nominative on the principle of partitive apposition spoken of in N. on II. 2. § 6. —— ὁ — λαχὼν ὑμῶν — καταστησάτω, *let him of you, who obtains* (the station) *by lot,*

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draw up. ὑμῶν is repeated from ὑμεῖς, with the proper case after ὃ μέν. —— πρὸ τῆς φάλαγγος, i. e. opposed to the Egyptian phalanx. This was the post of honor and also of danger, and hence the leaders were directed to cast lots for the station. —— ἐπὶ κέρως, *in column, in a line, longo agmine.* This order of battle would enable these chariots to bring aid more readily, if necessary, to the hundred chariots which were stationed in front.

35. κατὰ πρόσωπον τῆς ἀντίας φάλαγγος, *in front of the opposing phalanx*, i. e. of the Egyptian line. The expression is varied from πρὸ τῆς φάλαγγος, § 34.

36. τοὺς — Πέρσας refers to the commanders of the other chariots. —— ὑφίεσθαι, *to yield, give way.* —— διεκλήρωσεν αὐτούς, *he caused them to cast lots.* —— ᾗπερ ὑφίστατο, *just as he had* (of his own accord) *taken upon himself.* —— καὶ = *i. e.* In such cases it is called καὶ *epexegetical.*

37. ὧν = ἐκείνων ἅ. —— προεῖπον. Schneider prefers προεῖπεν and refers it to Cyrus.

CHAPTER IV.

1. ἐξωπλίζετο, *began to arm themselves.* S. § 207. 1. —— καλοῖς χιτῶσι. Xenophon shows his predilection for beautiful armor, in Anab. III. 2. § 7. —— προμετωπιδίοις καὶ προστερνιδίοις. Cf. Anab. I. 8. § 7. —— μονίππους stands for *riding-horses, saddle-horses,* as opposed to τοὺς δ' ὑπὸ τοῖς ἅρμασι, *chariot-horses.* —— ἤνθει, "*nitebat.*" Sturz; "*splendebat.*" Fischer cites "*florentes aere catervas.*" Virg. Æn. 7. 804.

2. τετράρυμον. Cf. VI. 1. § 52. —— Ἐπεὶ δ' ἔμελλε τὸν λινοῦν θώρακα — ἐνδύεσθε, *but when he was about to put on the linen tunic.* —— ὃς ἐπιχώριος ἦν αὐτοῖς, *which was used by those of his country,* i. e. the Susians. —— χρυσοῦν θώρακα καὶ κράνος is the reading which Schneider adopted on the conjecture of Buttmann. θώρακα is omitted, however, by Bornemann, Lange, and Bothe, on the ground that, as it has been mentioned in VI. 1. § 51, it can easily be supplied here. Poppo and Nobbe, after Schaefer, read χρυσοῦν θώρακα καὶ χρυσοῦν κράνος. Cf. VI. 1. § 51. The epithet χρυσοῦν, *golden,* belongs to περιβραχιόνια, *armlets, armor-pieces for the arms,* and to ψέλια, *bracelets.* —— ποδήρη στολιδωτόν, *falling in many folds down to the feet,* so that only the end of the foot was visible. "The Ionic Chiton was a long and loose garment reaching to the feet with wide

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sleeves (*κόρραι*), and was usually made of linen. As it was commonly longer than the body, part of it was drawn up, so that the dress might not reach further than the feet, and the part which was so drawn up overhung or overlapped the girdle and was called *κόλπος*." Smith's Dict. Gr. and Rom. Antiq. p. 1014. —— *τὰ κάτω, at the bottom*, qualifies *στολιδωτόν*. —— *Ταῦτα δὲ ἐποιήσατο, and these things she caused to be made.* S. § 207. 5. —— *λάθρᾳ τοῦ ἀνδρός.* S. § 188. 2.

3. *συγκόψασα, by beating together*, as a goldsmith the metals which he works up. —— *τὰ ὅπλα — ἐποιήσω.* See N. on *ταῦτα ἐποιήσατο* in the previous section. —— *Ταῦτα . . . . ὅπλα, while saying this she was putting on his armor.* —— *λαβόντειν*, sc. *κλαίουσα.*

4. *καὶ πρόσθεν, even before* he was arrayed in this splendid armor. —— *ἐλευθεριώτατος.* Lange interprets this *ditissimus*, and compares, V. 2. § 16; 3. § 3. Sturz defines: *maximae dignitatis.* —— *ἅτε καὶ τῆς φύσεως ὑπαρχούσης, since he was also naturally so*, i. e. *κάλλιστος καὶ ἐλευθεριώτατος.*

5. *τοὺς παρόντας πάντας*, i. e. the eunuchs, maid servants, etc. —— *καθ' ἕν, one by one.* —— *τὰ γὰρ . . . . λόγων, for I think my actions have furnished you more convincing proof* (of my love for you), *than any words which can now be spoken.*

6. *οὕτως ἔχουσα πρός σε, being thus towards you* = having such affection for you. —— *ἢ μὴν* belongs to *ἐπομνύω.* —— *ἐγὼ βούλεσθαι.* Buttmann (§ 142. N. 3) explains the instances of a nominative with the infinitive, on the principle of attraction with the nominative of the preceding verb. He says, however, that he knows no other example of this, than the case where two infinitives with different subjects are dependent on the same verb, of which only one has the same subject with the finite verb. Poppo after Zonaras thinks it better to omit the pronoun, and he therefore brackets it in his edition. For my part, I cannot but regard the use of the nominative here, as designed to promote emphasis by its departure from the usual case with the infinitive. —— *γῆν ἐπιέσασθαι, to array myself in earth, to put on earth* = *to be buried under ground.* An exceedingly bold and expressive figure. —— *οὕτως, thus, so much.*

7. *ὅτι με — οὔτε με.* The repetition of the pronoun results from the distance, which intervenes between the first and its governing verb. —— *ἐξαιρεθεῖσαν.* Cf. IV. 6. § 11; VI. 1. § 5. —— *ἐν ἀτίμῳ ὀνόματι, in a dishonorable condition*, referring to a state of concubinage in which Cyrus might have compelled Panthea to have lived with him. Lange renders it: "*nomine pellicis.*"

8. *Πρὸς δὲ καί, and besides. πρός* is used here in an adverbial

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sense. —— *πολὺ* qualifies *πιστότερον* and *ἀμείνονα*. Emphasis is given it by its remoteness from these words. —— *Ἀράσπα*, Doric genitive in dependence on the following comparatives. Respecting the circumstance here alluded to, cf. VI. 1. § 45.

9. *θιγών*, *touching gently*, less strong than *ἁψάμενος*. Abradatas laid his hand on Panthea's head, in order to add solemnity to his oath. —— *ἀξίῳ* is put in the dative to accord with *μοί* (S. § 161. 1), although logically it agrees in the accusative with the omitted subject of *φανῆναι*.

10. *οὐκ ἔχουσα . . . . αὐτόν*, *Panthea not knowing* (*ἔχουσα*. See N. on I. 4. § 24) *how to kiss him in any other way.* —— *λαθοῦσα αὐτόν*, *unknown to him.*

11. *κατεπάλυψαν*, sc. *αὐτήν*. —— *τῇ σκηνῇ*, *with the covering of the harmamaxa.* It is probable that the awnings of these carriages were arched like that of a tent, and hence it received the name *σκηνή*. —— *καλοῦ . . . . Ἀβραδάτου*, *although* (See N. on I. 4. § 5) *the sight of Abradatas was noble.* —— *οὐ πρόσθεν κ.τ.λ.* It is a fine tribute to female tenderness and distress, that Panthea in tears drew away the eyes of the whole army from the magnificent display of Abradatas. *ἐδύναντο*, "nolebant." Sturz.

12. *κατέχων σκοπὰς ἄλλας πρὸ ἄλλων*, *having taken possession of the watch-places, one before another*, i. e. beginning at the place where his army was drawn up, Cyrus took possession of all the watch-places one after another, until a station was at last taken in sight of the army of Crœsus. In this way signals might be given from one station to another, so that Cyrus could be notified of all the movements of the enemy, and need apprehend no surprise while he was holding his council.

13. *τὴν πρόσθεν νίκην*. He might have used the plural, inasmuch as he had overthrown the Assyrians in two great battles, besides having obtained several minor victories. —— *ὧν* = *ἐκείνων ὧν*, of which the antecedent is the genitive of the *thing* after *ἀναμνήσας* (S. § 182. N. 2), and the relative follows *μεμνημένοι* (S. § 182), *by remembering which.*

14. *ἐν τῷ αὐτῷ*, sc. *χωρίῳ*, i. e. Assyria. Some supply *πολέμῳ*. —— *μεθ' ἑαυτῶν* = *μετ' ἀλλήλων*, as this member is opposed to the one going before. —— *οἱ δὲ ἀμάχητοι* refers to those in both armies, who had not yet seen an engagement. In partitive apposition with this, stand *οἱ μὲν* and *ἡμεῖς δέ*. —— *ὅτι . . . . ἔχουσιν*, *that they have traitors* (who will desert them in battle) *as their assistants.* *τοὺς παρασατάτας* is in apposition with *προδότας*, denoting its character. Some may perhaps choose to refer it to K. § 280. 4; S. § 166. ——

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οἱ μεθ' ἡμῶν, *who are with us, our associates* in war. —— ἀρήγειν depends on θελόντων.

15. μάχεσθαι μένοντας, *will fight standing their ground, will stand firm and fight* (see N. on I. 3. § 7). —— πῶς, *how.* —— ἂν — γένοιντο. "Verbs expressing *care, anxiety,* are very often followed by ὅπως (sometimes also by ὡς) ἄν with the optative, in order to express the idea of anxiety, solicitude *how something might happen.*" K. § 330. R. 5.

16. ὡπλισμένα with scythes. Cf. VI. 1. § 29 seq. ἄοπλα by the force of the antithesis means, therefore, *without such arms as scythes.* —— ὡς δ' αὕτως, *in like manner.* —— ὡπλισμένους, sc. προμετωπιδίοις καὶ προστερνιδίοις (§ 1). —— ὡς ἐκ χειρὸς μάχεσθαι is to be construed with ἴωμεν δὴ ἐπὶ τοὺς πολεμίους.

17. ἄλλοις, *the others, the rest,* is opposed to Αἰγύπτιοι. —— οἷς καὶ πρόσθεν (sc. ἐμάχεσθε), *such as* (they were) *when you fought with them before,* i. e. they have the same arms, are drawn up in the same manner, and have the same skill in the use of their weapons. —— ἰμοίως, *in the same manner* as the other division of the infantry. The great depth of the Egyptian phalanx rendered the rear-ranks useless, so that virtually they presented the same front as the others. Their only difference consisted in their armor, which Cyrus now shows to be cumbrous and unfit for battle. —— μείζους — ἢ ὡς ποιεῖν. See N. on VI. 3. § 22. —— πλὴν πάνυ ὀλίγων, *except a very few* who stand in front.

18. τῷ — ἐξώσειν depends on πιστεύουσιν. —— ὠθοῦντες *by pushing* with their shields. —— ἵπποις depends on ἀντέχειν, *to stand firm against, to sustain* (the charge of) *our horse.* —— αὐτοὺς is constructed with δεήσει ἀντέχειν. —— σιδήρῳ ὑφ' ἵππων ἰσχυριζομένῳ, *iron strengthened* (= made more strong) *by horses.* He refers to the scythe-armed chariots, which, drawn by fleet horses, would make terrible havoc in the ranks of the enemy. —— ὑπομενῇ (opposed to φεύγειν), *shall stand* the charge of the cavalry and the chariots. —— ἅμα, *at the same time.* —— ἀπὸ τῶν πύργων, *upon the towers.* ἀπὸ is here used by way of accommodation or attraction with ἐπαρήξουσι, *will come to aid.* This construction by which ἀπό, ἐκ, and sometimes εἰς, stand in the place of ἐν, denoting the place *where,* in connection with verbs denoting the direction *whence* or *whither,* is called the attraction of prepositions. Cf. K. § 300. 5. —— τοὺς δὲ . . . . ποιήσουσιν, *and by striking* (i. e. hurling their missiles down upon) *the enemy will make them at loss what to do instead of fighting,* i. e. so far from being able to fight, they will be confounded and made helpless by these combined and diverse modes of attack.

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19. *Ἔτι, still.* —— *οἷς — θεοῖς = τοῖς θεοῖς οἷς.* —— *ἐθύσαμεν.* Cyrus sacrificed in the name of the whole army.

20. *ὑπομιμνησκέτω, cause to remember, remind.* This causative governs the accusative, together with the case of the included verb (Crosby, § 629; S. § 182. N. 2). —— *ἅπερ = ἐκεῖνα ἅπερ,* of which the antecedent depends on *ὑπομιμνησκέτω* as accusative of the thing, and the relative in like manner follows *ὑπομέμνηκα* to be supplied with *ἐγώ.* —— *τὶς = ἕκαστος.* —— *σχῆμα, air, bearing.* —— *πρόσωπον* refers to *cheerfulness, serenity of countenance.*

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BOOK VII.

CHAPTER I.

1. *ἐμφαγεῖν* and *ἐμπιεῖν* do not here mean *to eat and drink* to the fill, but as we say, *to take a bite.* So Lange, who illustrates it by *ἐμφάγοιέν τι, ὡς μὴ βουλιμιῷεν*, VIII. 1. § 44. —— *ἔτι οὖσιν ἀμφὶ τὰ ἱερά, while they were yet occupied in sacrificing. ἀμφὶ τὰ ἱερὰ = ἱερεύειν* or *θυσιάζειν.* —— *ὥσπερ εἶχεν ἑστηκώς, standing as he was*, i. e. without changing his position, as he would have done on less urgent occasions, when about to take refreshment. —— *ἀπαρξάμενος, when he had given* (participle of time, cf. N. on IV. 5. § 27) *the firstlings* (of the food and drink) *to the gods.* He deposited these *primitiae* on the table, or what is more probable, on the altar. —— *ἀεὶ τῷ μάλιστα δεομένῳ, to him who for the time being (ἀεὶ) required it most.* Poppo says that Weiske is justly offended with *ἀεί*, because the narrative here turns, not on what Cyrus did *always*, but on what he did on *this* occasion. But it is evident that *ἀεὶ* with a participle may denote perpetuity for a limited period, as appears from numerous examples which might be cited. In such a sense, however, it stands usually after the article. Cf. Anab. III. 2. § 31; IV. 7. § 23 et al. Cf. Prof. Woolsey's N. on Eurip. Alcest. p. 92. —— *ἐκέλευσεν*, sc. *ἀναβαίνειν.*

2. *τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, with the same army as Cyrus* (comparatio compendaria, cf. N. on III. 3. § 41). —— *παραμηρίδιοις* is now the reading of the best editions in place of the vulgar *παραπλευριδίοις;* for in VI. 4. § 1, it is expressly said that the *μόνιπποι* were armed with *thigh-pieces* (*παραμηρίδια*), and the horses attached to the chariots, with *side-pieces* (*παραπλευρίδια*). —— *τῷ ἀνδρὶ* is the *Dat. commodi.* —— *τοσοῦτον* is the accusative synecdochical.

3. *ἀνέβη*, sc. *ἐπὶ τὸν ἵππον.* We employ the same ellipsis: *when he was mounted*, i. e. upon his horse. —— *ἔστη, stood*, i. e. held in his horse.

4. *ἐν ἴσῳ* (sc. *βήματι*), *with equal step, at the same pace.* Crusius

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defines it, *in equal line.* —— *ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος, a golden eagle* (with its wings) *extended upon a long spear* Cf. Anab. I. 10. § 12. —— *εἰς τρὶς ἀνέπαυσε* (*he caused to halt*) *τὸ στράτευμα.* This was done in order to furnish each soldier an opportunity to adjust his armor if it was necessary, and to enable the troops to enter with unimpaired strength and vigor into the battle.

5. *καὶ ἔγνωσαν οἱ πολέμιοι πολὺ ἑκατέρωθεν ὑπερφαλαγγοῦντες* = *καὶ οἱ πολέμιοι ἔγνωσαν ὅτι πολὺ ἑκατέρωθεν ὑπερφαλαγγοῦσι* (*that they far outflanked* (the Persians) *on both wings*). *ὑπερφαλαγγοῦντες* is put in the nominative by attraction with *οἱ πολέμιοι*, because the object of *ἔγνωσαν* with which it properly agrees, refers to the same persons as the subject and is therefore omitted. See N. on *κρείττων ᾖδει ὤν*, I. 6. § 4. For the construction of *ἔγνωσαν* with the participle, cf. N. on II. 1. § 11. —— *ἄλλως* than by a halt. —— *ἐπέκαμπτον εἰς κύκλωσιν, they wheeled around in order to enclose them.* *εἰς* here marks intention. Cf. Mt. p. 1008. *κύκλωσιν* is derived from *κυκλόω*, and denotes its action, *a surrounding, enclosing.* S. § 129. 3. —— *ὥσπερ γάμμα, in the form of the letter gamma.* Zeune understands the more ancient form of this letter, Λ or Ϛ; but Poppo with others more correctly take the form to be ⌊ ⌋, i. e. the wings of the line were so inclined that the whole army had the form of two gammas.

6. *οὐδέν τι μᾶλλον ἀφίστατο, did not any the more* (= did not at all) *recede* from his advance-march, i. e. he neither halted, nor made any oblique movement, to avoid this evident intention of the enemy to enclose him. This appears from the affirmative clause which follows: *ἀλλ' ὡσαύτως ἡγεῖτο, but he led on the same* as before. —— *ὡς πρόσω . . . . τὰ κέρατα, how far on each side they made the bend* (i. e. turning point) *where* (*περὶ ὅ*, *around which*) *those wheeling extended their wings*, i. e. how great a circuit the enemy were taking, in order to effect this circular attack. It would seem, that they feared to wheel the wings in a straight line, lest they should approach the army of Cyrus before they could be supported by the centre, and therefore, they made on the right and left a long circuit, in order that the centre and wings might approach with the same relative distance from the enemy. This would effect that the legs of the gammas would be separated from their main stem (cf. *πολὺ γὰρ . . . . φάλαγγος*, infra), as in the following figure (for which I am indebted to Poppo) in which the army of Cyrus is represented by the dots, and that of Cræsus by the lines: ⌊ ⁚⁚⁚⁚⁚ ⌋. In order to get this position, it would be necessary for the wings to make a lateral

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sweep of some distance, and thus the line would for a time be much extended, until such a position was gained that an attack on three sides might be simultaneously made upon the Persian army. This view, however, of the movement of the Lydian army is not disencumbered of difficulties (cf. §§ 20, 26), yet on the whole I prefer it to any other which I have met with. —— *Πάνυ γε, yes indeed.* *πάνυ* affirms strongly, especially when followed by *γέ*. —— *Θαυμάζω.* The object can be easily supplied from the preceding context. See N. on III. 1. § 38. —— *καὶ ἀπό γε τῆς ἡμετέρας.* The experienced eye of Cyrus saw at once, that this movement of the enemy was to keep themselves for the time out of reach of his army.

7. *Τί δὴ τοῦτο* are the words of Chrysantas, who did not yet comprehend the movements of the enemy. —— *ἔφη* refers to Cyrus. —— *τῆς φάλαγγος ἔτι πρόσω οὔσης, while the phalanx* (i. e. the central body of the enemy) *is yet far off.* —— *ἐπιθώμεθα.* The protasis is *ἢν . . . . γένηται.* —— *αὐτοῖς*, i. e. their wings. —— *οὕτω πολὺ ἀπέχοντες ἀλλήλων, since* (see N. on IV. 3. § 4) *they are at such a great distance from each other.* S. § 180. 1. Chrysantas is still at loss as to the manner in which this movement of their wings can be servicable to the enemy. —— *ὅτι ἡνίκα . . . . στρατεύματος, that when the wings, having proceeded further on, are over against the sides of our army.* —— *ὡς εἰς φάλαγγα, into a line,* so as to front us on three sides. *ὡς* before the preposition implies purpose: *in order to form a line.* Cf. Liddell and Scott. Cf. Anab. IV. 3. § 11.

8. *Οἰκοῦν — εὖ σοι κ.τ.λ.* Chrysantas now begins to see what was revealed to his general at the first glance. —— *ἃ = ἐκεῖνα ἅ.* Reference is had to the infantry, cavalry, and chariots of the Persians which were in sight. Fischer thinks that *ἃ οἰχ ὁρῶσιν* refers to the turrets, and camels (VI. 3. § 22), but Lange refers it to that part of the army of Cyrus, which lay concealed from the enemy (cf. VI. 3. § 30), where the camels were also stationed (cf. l. c. § 33). So Poppo explains the passage. *ὁρῶσιν* refers to what passed under the eye of the Lydians. Lat. *prospicere.* —— *κατὰ κέρας προσήεσαν, they attacked us in column* (see Ns. on I. 6. § 43; III. 2. § 6) and not with a broad, extended front. The idea is, that the Lydians would suffer much more severely, when attacked by that part of the Persian force which was concealed from the enemy, than though they had approached the Persian army in columns, since comparatively but few would then fall, while the rest would escape by flight. —— *τῷ πεζῷ* is the dative of accompaniment. S. § 199. N. 1. —— *ὅθεν, whence* The place where Cyrus had determined to begin the battle, was on

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the wings, and with those of his forces which lay concealed from the enemy. —— *ἅμα δὲ παριών, and while passing along by.*

9. *ἐκεῖ*, i. e. to the place where the engagement was to begin. —— *ὁμοῦ* belongs to *γιγνώμεθα*. —— *ἀλλήλοις* (referring to both armies) limits *προσιόντες*. —— *οὐ* belongs to *ὀλίγος*. —— *εἰρήσεται*, 3 fut. of *ΕΡΩ* as fut. pass. —— *ἐχομένους, next to, bordering upon.* For its construction with *τῶν ἁρμάτων*, cf. K. § 273. 3. b. *β*; S. § 178. 2. Render *ἐχομένους ὅτι μάλιστα, as near as possible.* —— *ἢ ἄν δύνωμαι τάχιστα, as soon as I am able.* —— *διώκων* follows *παρέσομαι* (S. § 222. N. 3), *I will be present to pursue.*

10. *Μεταξὺ . . . . θωρακοφόρων*, i. e. between the first and second lines of the army. Cf. VI. 3. § 24, 34. —— *ἱμῶν τὰ πρόσωπα = your cheerful countenances*, which bespeak courage and confidence. Cf. N. on VI. 4. § 20 (end). —— *Τοτὲ δ'* responds to *τοτὲ μὲν* going before, *at one time — at another; now — and then.* —— *εἶπεν ἄν, he would say.* *ἄν* gives to the indicative a frequentative signification. Cf. Butt. § 139. N. 5; Mt. § 599. 2. *a.* —— *ἣν νενικήκατε, which you have gained.* S. § 164. N. 2. ——

11. *Θεοῖς αἰτιατέον ἔσται.* S. § 162. N. 1. —— *πολλά τε καὶ ἀγαθά.* Zeune pronounces this phrase to be not legitimate, and would erase *τέ*. But as Poppo remarks, he was unmindful of this observation, when in II. 3. § 3, he left untouched the reading *πολλά τε καὶ καλά*, and in VIII. 4. § 45, in order to have been consistent he should have rejected the *τέ*. That the criticism of Zeune in this instance is not entitled to much credit, cf. Mt. § 620; K. § 321. a.

12. *ἔρανον* properly signifies the contribution, which was made by each person for a meal or entertainment, or for the support of the poor. Here the word is elegantly used to denote the contribution of valor, which each soldier should make towards the general victory to be gained.

13. *καλὰ ἀκούειν = to hear one's self well spoken of.* —— *τοῖς δὲ κακοῖς* (opposed to *τοῖς νικῶσι*) limits *πρόκειται* to be repeated after *τἀναντία.* —— *ἐκὼν εἶναι.* See N. on II. 2. § 15. —— *προσήσομαι* (*προσίημι*), *I will permit in myself.*

14. *Ὁπότε . . . . συμμαχεσαμένων, but when he came* (constructio praegnans, see N. on I. 2. § 4) *to any of those who had fought before with* (= under) *him.* Reference probably is had here to the Medes and Armenians, who had lately fought with Cyrus against the Assyrians. *συμμαχεσαμένων.* The Guelf MS. has *συμμεμαχεσμένων*, which Butt. (Ir. Verbs, p. 171) says would be recommended by analogy, were it not that the context makes the common reading

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preferable. Cf. Mt. § 243. p. 419; Soph. Gr. Verbs, p. 192. —— *οἷαν .... ἄγουσι, what sort of a day the brave in battle pass*, i. e. what things happen to the brave, or what achievements the brave perform in the day of battle.

15. *τῷ ὑφηνιόχῳ*. Cf. VI. 4. § 10. —— *ἄλλοι, others*, not *οἱ ἄλλοι, the others*, as Lange and others read, since it is evident that only a part of those near at hand ran up to Cyrus on this occasion. —— *Ὁ μὲν θεός*. He piously attributes this to the divinity, because Abradatas obtained his station by lot. —— *πρωτοστάτας* takes the genitive by virtue of the adjective included in it. Crosby, § 539. R. —— *ὅτι Πέρσαι* refers to the *θωρακοφόροι*, who stood in the line immediately behind the chariots. Cf. VI. 3. § 21, seq.

16. *τὰ μὲν καθ' ἡμᾶς, the things with us*, i. e. as it respects that part of the enemy against which we are arrayed. —— *καλῶς ἔχειν, to be in a good condition, to be safe*. So Sturz: *in tutum esse*. —— *ἀλλὰ* in *ἀλλὰ τὰ πλάγια* does not deny the truth of the preceding proposition, but only limits its truth. Both propositions are true, though differing from each other, and this difference is pointed out in the first clause by *μέν*. Cf. Jelf's Kühn. § 773. 3. —— *τὰ πλάγια* of our army. Abradatas had noticed the movement of the enemy to attack the Persian army on three sides, and he feared the consequences. —— *τὰ .... στρατιᾷ*. Construct: *τὰ κέρατα ἀνατεινόμενα ὁρῶ ἰσχυρὰ καὶ ἅρμασι κ.τ.λ.* Some may perhaps prefer to construct *ἰσχυρὰ* with *ἀνατεινόμενα*. —— *παντοδαπῇ στρατιᾷ, all sorts of forces*, referring to cavalry, archers, slingers, spearmen, etc. as is evident from the context. —— *ἡμέτερον — οὐδὲν = ἡμετέρου στρατεύματος οὐδέν*. —— *ἠσχυνόμην — ὤν*. See N. on III. 3. § 13. —— *οὕτω πολὺ* furnishes the reason why Abradatas regrets his present position, viz. because it appears to him now to be the safest.

17. *τὰ παρὰ σοί*. Cf. *τὰ μὲν καθ' ἡμᾶς*, supra. —— *ὑπὲρ ἐκείνων, in respect to those*, i. e. the flanks. —— *ἔρημα τῶν πολεμίων, clear of the enemy* (S. § 181. 1). Cyrus promises to take measures to effectually repel the wings of the enemy, which were threatening his flank. —— *τοῖς πολεμίοις*, i. e. the Egyptians against whom Abradatas stood opposed. —— *διαμαρτύρομαι, I adjure you*. It was highly important that the Egyptian phalanx should not be attacked, until the first moments of panic at sight of their wings flying before the army of Cyrus. Abradatas and those with him, stimulated by the success of the wings of the Persian army, would also charge more furiously that division of the enemy from which Cyrus had reason to apprehend the fiercest resistance. This appears from the following context. —— *ἐμεγαληγόρει, he boasted, talked largely*. Cf. Anab.

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VI. 3. § 18 —— *τῆς μάχης* is the genitive absolute S. § 192. —— *ἄλλως . . . . ἦν, otherwise* (i. e. on other occasions than this) *he was not a very great boaster = was not at all boastful.* He purposely spoke in a tone of confidence and loftiness on this occasion in order to inspire his army with courage, in the great battle which was soon to be fought. —— *τοῖς μὲν ἐναντίοις*, i. e. the Egyptians. —— *ἄρ χρήσεσθε, you will have to do with.*

18. *πάντως*, i. e. *παρὰ πάντα — ἅρματα.* Cf. § 22, infra. —— *τῷ μὲν προσώπῳ*, i. e. with an open, cheerful countenance. Cf. VI. 4. § 20 (end). —— *Ὅπως — φανεῖσθε.* The indicative future is frequently put after *ὅπως, in order that.* S. § 213. N. 4. —— *τῶν ἐπὶ τοῖς ἅρμασι, of those belonging to the chariots.* This refers, as I think, to all, both the Persians and the enemy. —— *ἢν τάδε εὖ γένηται, if we gain this battle.* Lange after Zeune reads *ἢν τάδε γένηται* and explains: ut in tuis aemulationem excites. In order, however, to make this reading and explanation suit the context, he gives *πάντες νικήσουσι καὶ ἐρροῦσι* as the equivalent of *πάντες ἐρροῦσι*, which is certainly deducing more from the words than they mean. I prefer, therefore, Schneider's reading (which is followed by Dindorf, Poppo, Bornemann, and others) and his interpretation; post hanc vero victoriam vestro imprimis exemplo reliqui abhinc omnes edocti nihil virtute utilius esse credent.

19. *τῷ εὐωνύμῳ, the left wing.* *εὐώνυμος* (*εὖ, ὄνυμα*) is euphemistically used for *ἀριστερός, left, sinister*, a word of ill-omen. —— *τῆς σῆς ταχυεργίας.* It would seem from this, that Hystaspes was somewhat famed for quickness in the execution of an order or movement. —— *εἰ φθάσομεν* (see N. on *εἴ τι πείσονται*, II. 1. § 8) is the reading of Zeune from the Guelf. MS. Schneider adheres to the vulgar reading *εἰ φθάσωμεν.* This remark of Cyrus to Hystaspes was quite jocular: *if we anticipate the enemy in killing them* (i. e. if we kill the enemy before that they kill us) *none of us will be slain.*

20. *περὶ μὲν τῶν ἐξ ἐναντίας* (sc. *χώρας*), *in respect to those over against us*, i. e. the part of the enemy opposed to us. It will be recollected, that the station of Hystaspes was opposite the right wing of that part of the Lydian army opposed to the front of the Persians (see the figure in N. on § 6). Abradatas with his chariots stood at his right and was opposed to the centre of the enemy. The request of Hystaspes, that Cyrus should give in charge to others the enemy who were approaching the flank of the Persian army (*τοὺς δ' ἐκ πλαγίου*), shows that in common with Abradatas, he felt some concern in respect to that movement of the Lydian army. Some suppose, however, that Hystaspes in a sportive vein of the

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braggadocio says; that Cyrus must give orders to those on the flanks to charge the enemy who are making the flank movement, in order that they (i. e. the enemy) may not remain idle (*ὅπως μηδ' οὗτοι σχολάζοι*) in consequence of fearing to begin the attack. —— *τούτους* refers to the enemy. —— *παρέρχομαι, I am going.* In respect to time, the present of this verb is analogous to *εἶμι*, i. e. it has a future signification (S. § 209. N. 3). While the 2 aor. (*ἐλθεῖν*) has a decided preference for the meaning *to come*, *ἔρχεσθαι* partakes equally of the meanings, *to go* and *to come.* In the compounds, the prepositions generally define the signification. Cf. Butt. Ir. Verbs, p. 107. —— *ὅτῳ ἂν ἡμῶν, to whichever of us.* *ἡμῶν* refers to Cyrus who was going to fight those who were making the flank movement, and to Hystaspes who was opposed to the right of the front line of the enemy. —— *πολέμιον*, sc. *στράτευμα.*

21. *κατὰ τὸ πλευρὸν — ἐγένετο, he came to* (constructio praegnans) *the flank* on the left of his army. It will be seen that Cyrus, after he had told Chrysantas and those with him (§ 8), that he would be present with them to pursue the enemy. proceeded along the lines to the left wing, speaking words of encouragement to the leaders and soldiers whom he passed, and that he returned to the right wing [§ 23), where he began the battle (§ 26). —— *ταύτῃ, there* (posted), i. e. on the left flank. —— *αἰσθησθε — ἐπιτιθεμένους.* See N. on III. 1. § 14. —— *κατ' ἄκρον = κατὰ τὸ δεξιὸν κέρας* (§ 22), where Cyrus commenced the battle. It is better to take *κατ' ἄκρον* here in the sense of *extrema pars* than *summa pars*, which is the signification which it oftentimes has. Poppo reads *κατ' ἄκρων*, but all the older books, as Zeune has shown, have *κατ' ἄκρον.* —— *ἔξω, without* the line. In order to give the chariots momentum, it would be necessary to drive them against the enemy, while there was yet some space between the hostile armies. —— *ἢ ἔνδον ἀπβλαμβανόμενοι, than being enclosed within.*

22. *Ὑπαγέρσαν μὲν καὶ Φαρνοῖχαν.* Cf. VI. 3. § 31, 32. —— *τοῖς καθ' ὑμᾶς, those opposite you*, must refer of course to that part of the enemy, which was threatening the left flank of the Persian army (cf. § 27), and which soon formed into a phalanx (§ 24, init.), which order of battle Cyrus foresaw (§ 7) they would assume. Hence Lange thinks that *πρὸς κέρας* which follows, refers to the front line of that portion of the enemy, which originally as the Lydians approached constituted their right wing, which name was still given to them, although by their new position, they constituted an independent phalanx by themselves (see the figure in N. on § 6) having its right and left flank. It would therefore be turning the tables upon

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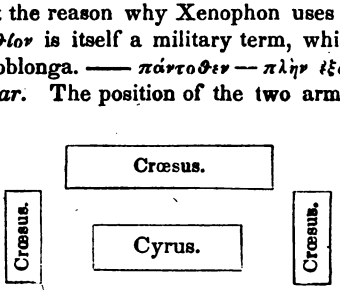
the enemy with a witness, for the horse and foot of Artagersas and Pharnouchus to rush forth from their place of ambush (cf. § 8), and attack them on *their* flank. So Poppo: "Cyrus hic milites suos ita circumductum iri promittit, ut phalanges hostium ad latera Persarum instructas ipsi a latere adoriantur." I would therefore make *μάχεσθαι πρὸς κέρας* almost equivalent to *κατὰ κέρας προσβάλλειν* (§ 26), *to attack in flank*. —— *ἤπερ*. Bornemann, Poppo, and Lange read *ὥσπερ*. In some editions we find *ᾧπερ*, and in others, *οπερ*. Hutchinson, Nobbe, and Bothe prefer *ἤπερ*. The idea in this and the following clause seems to be: if you attack the enemy in flank, with your troops formed into a phalanx, you will fight in the strongest order of battle against them in the weakest. The grammatical structure of these passages can easily be seen, and no comment of this nature, therefore, seems necessary. —— *πάντως*. See N. on § 18. —— *γελοίους, ridiculous* by the flight of their horses through fear of the camels.

23. *ἐπὶ τὸ δεξιόν*. Cf. § 9, init. See N. on § 21. —— *ἐγγύτερον — ἢ — κέρατα*. Cf. § 6, supra. —— *τῶν πολεμίων* depends on *ἐγγύτερον*. —— *σὺν ᾗ αὐτὸς ἐπορεύετο, with which he himself marched* = which he commanded in person. As the Egyptians occupied the centre of the front phalanx of the enemy, it is probable that Crœsus led the right wing over against Hystaspes, who had his position on the left of Abradatas. See N. on § 20. —— *ἄνω πορεύεσθαι* = *ἀνατείνεσθαι, to expand, stretch out*. —— *αὐτοῦ ἐν χώρᾳ, then in the place* where they were (see N. on § 6). Fischer thinks that *αὐτοῦ* is a gloss. —— *στραφῆναι, to turn* their front against the flanks of the Persians. This is evident from *ὡς δ' ἐστησαν .... ὁρῶντες* which follows. Translate *ἀντία πρὸς — ὁρῶντες, facing: πρὸς ὁρῶντες* seems to have been added epexegetically to *ἀντία*.

24. *Ὥσπερ .... τεθέν, as a small brick placed within a large one.* Fischer says that the reason why Xenophon uses this comparison is, because *πλινθίον* is itself a military term, which is put de acie quadrata etiam oblonga. —— *πάντοθεν — πλὴν ἐξόπισθεν, on every side except the rear*. The position of the two armies was like the following figure:



No wonder that the Persians, hemmed in by such a fearful array

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were terrified. But they had Cyrus for a leader, who was equal to any emergency, and who on this occasion provided with a sagacity almost superhuman against every conceivable danger.

25. *ὑπὸ τοῦ τὸ μέλλον ὀκνεῖν, because of their anxiety* (and apprehension) *respecting the event.* —— *παιᾶνα.* Cf. III. 3. § 58. —— *συνεπήχησε, joined him in singing it;* as we say, *struck in with him.*

26. *Ἐνυαλίῳ* (one of the names of Mars), *the warlike, the god of battle.* Cf. Il. 2. 651; 7. 166; Anab. I. 8. § 18. —— *ἐπηλάλαξαν.* Cf. N. on III. 2. § 9; Anab. V. 2. § 14. Zeune remarks that the paean was addressed to Mars as an ally, but *ἐπαλαλάζειν τῷ Ἐνυαλίῳ, to raise the battle-shout to Mars,* had reference to that divinity as exciting terror and causing flight amongst the enemy. —— *λαβὼν πλαγίους τοὺς πολεμίους, taking the enemy in flank.* The manner in which Cyrus manœuvered, so as to attack the enemy in flank is spoken of in N. on § 22. —— *περιεπτύσσοντο, surrounded the flank. πτύσσω* signifies *to fold up,* as a book (Luke 4: 20); as clothes (Odys. I. 439); *to clasp* the hands (Œdip. Col. 1611). Hence *περιπτύσσω, to fold around, to enfold.* —— *φάλαγγι γὰρ κατὰ κέρας προσέβαλλεν.* "They translate erroneously 'nam cum phalange ad cornu aggrediebatur,' for the words signify, nam phalangem a latere adoriebatur." Poppo. See N. on § 22.

27. *ἐπιτίθεται . . . . εὐώνυμα* according to the orders given him by Cyrus (Cf. § 22). —— *ἐκ πάνυ πολλοῦ, at a very great distance.* —— *αὐτὰς — οὐκ ἐδέχοντο, did not stand them* = fled at sight of them. Cf. Herod. I. 80; Ælian, V. H. III. 7. —— *Τοιαῦτα — πάσχουσιν.* Muretus says on this passage, that he has seen horses, who have approached very near to a camel without being affected by the smell or alarmed at the sight.

28. *τὰ ἅρματα . . . . ἐνέβαλλε.* While Artagersas and Pharnuchus (§ 22) were attacking the enemy on the left, Artabazas with his foot, and Asiadates with his horse (VI. 3. § 31, seq.), were undoubtedly attacking the enemy in the same manner and with the same success on the right. The 100 chariots stationed on the right and left of Abradatas (VI. 4. § 34), also drove into the ranks of the enemy and did terrible execution. —— *πολλοὶ — φεύγοντες* refers to the Lydian infantry. What is here stated refers alike to what was done on both wings. —— *κατὰ κέρας ἑπομένων, following in column,* the usual way in which cavalry pursue.

29. *ἀναβοήσας, shouting out.* —— *ἐνίει* (*ἐνίημι*), sc. *ἑαυτόν, he sent himself = he threw himself upon, rushed on.* —— *οὐδὲν φειδόμενος τῶν ἵππων,* on account of his ardor to attack the enemy. —— *ἰσχυρῶς ἐξαιμάττων τῷ κέντρῳ, making them very bloody with the spur.* The

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horse-goad used by charioteers, was a sharp piece of iron fixed to a pole of suitable size and length. In his impatience of delay, and the almost frantic fierceness with which he charged the enemy, Abradatas reminds us of the fiery valor with which Edward Bruce is represented by Sir Walter Scott as charging the enemy at the battle of Bannockburn:

"With foot in stirrup hand on mane,
Fierce Edward Bruce can scarce restrain
His own keen heart, his eager train,
Until the archers gained the plain;
Then, "mount ye gallants free!"
He cried; and vaulting from the ground,
His saddle every horseman found.
On high their glittering crests they toss,
As springs the wild-fire from the moss;
The shield hangs down on every breast,
Each ready lance is in the rest,
And loud shouts Edward Bruce,—
Forth, Marshal, on the peasant foe!
We'll tame the terrors of their bow
And cut the bow-string loose!
Then spurs were dashed in charger's flanks,
They rush among the archer ranks.
High o'er their heads the weapons swung,
And shriek and groan and vengeful shout
Give note of triumph and of rout!"

τὰ μὲν ἅρματα of the enemy. —— *τὰ μὲν καὶ — τὰ δὲ καί, some indeed — others also.* —— *τοὺς παραβάτας.* See N. on VI. 1. § 28.

30. *ἀντικρὺ δι' αὐτῶν, right through them.* He did not turn aside to pursue the flying chariots, but fell upon the Egyptian phalanx. —— *οἱ — τεταγμένοι*, i. e. the charioteers who were stationed near Abradatas. —— *Πολλαχοῦ μὲν οὖν καὶ ἄλλοθι, in many places elsewhere indeed; on many other occasions.* —— *δῆλον = δῆλόν ἐστι.* —— *φάλαγξ* here means troops drawn up in any form. —— *ἐν τούτῳ* engagement. —— *ἐδήλωσεν, apparuit, esse ostendit*, is used here intransitively —— *ὁμοτράπεζοι, table companions, those who sat at the same table.* Cf. Anab. I. 8. § 25; 9. § 31, where these *ὁμοτράπεζοι* were distinguished for their bravery and fidelity to Cyrus the Younger in the battle at Cunaxa. —— *ἡνίοχοι = παραβάται.* Cf. VI. 4. § 4. —— *πολλῷ στίφει, in a dense body.* The Egyptians, it will be remembered, numbered 120,000 men, who stood in one solid phalanx 100 deep. It was indeed a perilous undertaking to drive into such a body of armed men, and therefore most of the chariot-

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eers who were with Abradatas *turned off* (ἐξέκλιναν) to pursue the flying chariots of the enemy. —— κατά, *after, pursuing after.*

31. ᾗ, *qua parte, in the place where.* —— ἅτε οὐ δυναμένων. S § 192. N. 2. —— διαχάσασθαι, *to separate themselves*, i. e. to stand on one side or the other, and let the chariots pass through their ranks, a thing which was done successfully by the Greeks at the battle of Cunaxa (Anab. I. 10. § 5). —— διὰ τὸ μένειν . . . . αὐτῶν gives the reason why the Egyptians could not stand aside from the approaching chariots, viz. *because those on each side of them remained firm*, and gave them no room to make an opening for the chariots. —— τοὺς μὲν ὀρθούς, *standing upright*, opposed to τοὺς δὲ πίπτοντας, *those who fell.* —— τῇ ῥύμῃ, *impetus, violent charge, rapid onset.* —— καὶ ἵπποις καὶ τροχοῖς is to be constructed with κατηλόων. S. § 198. —— Ὅτου depends on ἐπιλάβοιτο. S. § 179. 1.

32. ἐν δὲ . . . . ταράχῳ, *in this indescribable confusion.* —— παντοδαπῶν, *of every sort*, i. e. large and small. —— ἐξαλλομένων, *leaping and jolting*, as we say, *going by jolts.* —— ἀγαθοὶ γενόμενοι = *fighting bravely.* —— ᾗ — ταύτῃ, *where — there.* —— ἀπαθεῖς, *not having suffered, being unharmed.* So few of the charioteers seconded the brave attack of Abradatas, that the greater part of the Egyptian phalanx remained unbroken (πολλοὶ δὲ οὗτοι ἦσαν), and these in turn attacked the Persians.

33. τῶν θωράκων καὶ τῶν γέρρων, sc. τῶν Περσῶν. —— στεγάζουσι (vulg. στέγουσι), *covered, protected.* —— πρὸς τοῖς ὤμοις οὖσαι, *being fastened to* (literally, *being to*) *their shoulders*, i. e. being suspended from, etc. These shields were more convenient for pushing against the foe, than the smaller ones, which were fitted to the arm. —— Συγκλείσαντες, *having locked together.* In this way their pushing became united and more irresistible. —— ἐώθουν was adopted by Zeune from the Guelf. MS. for the vulgar ὤθουν. Cf. § 38.

34. ἐν ἄκραις ταῖς χερσί, *at arm's length*; literally, *at the ends of their hands.* Around the inner edge of the shield ran a leather band fastened by nails, so as to form a succession of loops. The soldier grasped with his left hand one of these, while his arm passed through some small iron bars passing from rim to rim, which crossed a little below the elbow-joint and served to steady the shield. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 245. —— ἐπὶ πόδα. See N. on III. 3. § 69. —— μηχαναῖς = πύργοις. Cf. § 39, and VI. 3. § 28. ὑπὸ is employed before the noun, because the turrets were high and afforded protection to those who came under them. —— αὖθις, *in turn.* Some may prefer the signification, *again.* —— ἐπὶ πᾶσι, *in the rear of all* (Cf. VI. 3. § 27). ἐπὶ is here to be taken in the

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sense of *next to*. Cf. K. § 296. II. 1. b. —— *ἠνάγκαζον . . . . ἀκοντίζειν*. Cf. *ἐτόξευον ὑπὸ μαστίγων* Anab. III. 4. § 25. Cf. also Herodot. VII. 22, 56, 103, 223.

35. This section contains a brief but graphic description of the tumult and carnage, which ensued when the Egyptians came within reach of the archers and javelin-men stationed in and around the turrets.

36. *καθ' αὑτόν*, i. e. upon the right wing. —— *παραγίγνεται*, *came up* to the place where the fight was raging between the Egyptians and Persians. —— *ἐωσμένους* is the perf. pass. part. of *ἀθέω*. —— *οὐδαμῶς*, *nullo modo*. —— *σχοίη*, *could he check*. Lange makes *σχοίη* = *ἀποσχοίη*, *prohibit*, *repel*. *μεθ' ἑαυτοῦ*, *with him*, *drawn up around him*. —— *ἀφορῶντας*, *looking away* upon the combat which was going on in front = *having their backs turned* upon Cyrus, who had fallen so unexpectedly upon their rear.

37. *ἐν ταῖς πληγαῖς during these blows* = *in these assaults* before and behind. —— *φύρδην*, *intermingled together*, is an adverb from *φύρω*, *to mix*, *mingle together*. S. § 119. 2. —— *ὑπό*, *under*. —— *σφαδάζων*, *rearing*, *plunging convulsively*, as a horse would do having received a mortal wound.

38. *ἴγνω ἄν τις*, *any one could know*. See N. on III. 3. § 70. —— *ὅσου ἄξιον*. S. § 190. 2. —— The subject of *εἴη* is *τὸ φιλεῖσθαι ἄρχοντα*. —— *γὰρ* after *εὐθὺς* is *γὰρ illustrantis*. See N. on I. 6. § 16. —— *ἐμάχοντο*, *ἐώθουν*, etc. The asyndeton gives great force and vividness to the description of this furious combat. —— *ἀναβάλλει αὐτόν*, *he mounted him upon; assisted him to mount upon*. Cf. Anab. IV. 4. § 4.

39. *πάντοθεν ἤδη παιομένους*, *being attacked now on every side*. —— *γὰρ* before *Ὑστάσπης* gives the reason why the Egyptians were attacked on every side, viz. the arrival of Hystaspes (cf. § 20) and Chrysantas (§ 8). —— *ἔξωθεν*, *from afar off*. —— *περιελαύνων* in order that he might see in what condition the affairs were. —— *παρὰ τὰς μηχανάς*. Cf. § 34. —— *ἄλλο τι* except the Egyptians. —— *μένοι*, *stood their ground*.

40. *φευγόντων διωκόντων κ.τ.λ.* Barker cites Sallust B. J. "tum spectaculum horribile in campis patentibus; sequi, fugere, occidi, capi." —— *κυκλοποιησάμενοι*, *having formed themselves into a circle*. Poppo edits *κύκλῳ πάντοθεν ποιησάμενοι*. So Kühner in his citation of this passage (Gram. § 347. 2), who puts *κίκλῳ* for *κίκλον* by attraction with the finite verb, upon which the participial clause depends. —— *ὥστε ὁρᾶσθαι τὰ ὅπλα*, *so that* (only) *their arms were seen*. This clause depends on *ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο*. Schneider

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thinks, that *πάντοθεν* should be placed after *ὁρᾶσθαι*. It does not appear to be of any use where it now stands. —— *ὑπὸ ταῖς ἀσπίσιν*, *under* (the protection of) *their shields*. The Egyptian shields were so large as to cover their whole body (Cf. VI. 2. § 10), and hence, within this circular rampart of shields, they hoped to defend themselves from the weapons cast at a distance. —— *Ἔπασχον δὲ πολλὰ καὶ δεινά*. The heroism of the Egyptians, who chose to die rather than to surrender at the sacrifice of their reputation for bravery (cf. § 41, end), cannot but excite in all an admiration similar to that which Cyrus felt for these brave men.

41. *ὅτι ἀγαθοὶ ἄνδρες ὄντες*, *that men of such bravery*. —— *ἀνεχώρισε*, *caused to retire, drew back*. —— *περιμαχομένους*, *fighting* (the Egyptians) *on every side*. —— *ὑπὲρ* = *ἀντί*, *for, in place of*. —— *ἢ .... εἶναι*, *or to be saved with the reputation* (still) *of being brave men*. The reply, *πῶς .... εἶναι*, shows that the Egyptians saw no way by which they could be saved, and yet be considered brave men.

42. *Ἀλλὰ τοὐντεῦθεν* (i. e. *τὸ ἐντεῦθεν*), *but then*. —— *τί καὶ καλὸν ἂν ποιοῦντες σωθείημεν*, *by what deed that is honorable* (*καὶ καλὸν*) *can we obtain safety?* —— *προδόντες*, *by betraying*. So also *παραδόντες* and *γενόμενοι* are participles denoting *means*. —— *ἐξὸν ἀπολέσαι*. The apodosis is contained in *τοῖς αἱρουμένοις ὑμᾶς σῶσαι*.

43. *τί ἡμῖν ἀξιώσεις χρῆσθαι*, *how will you think fit to use us?* K. § 278. 4. —— *Εὖ ποιεῖν καὶ εὖ πάσχειν* (sc. *ὑμᾶς ἀξιώσω χρῆσθαι*) has the same construction as *τί*, in the question upon which this answer depends. Translate: *in giving and receiving benefits*. —— *Τίνα εὐεργεσίαν* refers to *εὖ ποιεῖν*, i. e. to the good offices, which the Egyptians were to receive from Cyrus. This is evident from the reply of Cyrus.

44. *σφίσιν* is the *dat. commodi* in dependence on *ἀφελεῖν*. Examples of this dative with verbs of *taking away* are quite numerous (cf. Jelf's Kühn. § 602. *Obs.*), although the more usual dative is the *dat. incommodi*. Cf. Mt. § 418. *Obs.* —— *τούτῳ .... ἔφασαν*. There are many ways in which this passage is read and translated. The common editions have *συγγιγνώσκεσθαι*, which would give the sense: *for they said him alone they could forgive*, i. e. Crœsus had stood his ground until he was obliged to retreat, whereas they had been deserted by the Assyrians and their other allies. But Crusius rightly remarks that this reading is without sense. Zeune renders: *in hoc enim solo* (in hac una re) *veniam sibi dari dixerunt*. Lange translates: *huic enim* (rei) *soli se consentire*. But the reading of Dindorf, which is also found in the editions of Schneider and

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Poppo, gives of course a sense different from any of the above interpretations, viz. *for with him alone they said they had an acquaintance*, i. e. they felt a friendship for Crœsus resulting from an acquaintance with him. This interpretation is approved by Crusius. Bornemann, however, stoutly opposes it and conjectures *συγγενέσθαι*. —— *τὰ δ' ἄλλα, all the other conditions, stipulations.*

45. *βασιλεῖ* of the Persians. —— *τὰς μὲν ἄνω* = *some* (cities) *remote from the sea* (i. e. the Ægæan), i. e. *in upper Asia*, opposed to *πλησίον θαλάσσης*. *τὰς μὲν* is opposed to *Λάρισσαν δὲ καὶ Κυλλήνην*. —— *οἱ ἀπ' ἐκείνων, those descended from them, their descendants.* These were probably the Egyptians who served in the army of Artaxerxes (Anab. I. 8. § 9), and are represented (Anab. II. 5. § 13) as being hostile to Tissaphernes. —— *σκοταῖος, in the dark; after night-fall.* This and similar adjectives are used in the place of adverbs. Cf. K. § 264. 3. b; S. § 138. N. 1. —— *ἀναγαγών, retreating.* Cf. N. on I. 4. § 24 (init).

46. "According to Herodot. I. 80, this second engagement with Crœsus took place at Sardis (546 years B. C., according to the calculation of Rież)." Zeune. —— *τῶν πολεμίων* depends on *Λιγύπτιοι μόνοι*. —— *κράτιστον ἔδοξεν εἶναι* = *εὐδοκίμησεν ἰσχυρότατα*. —— *ἡ ὅπλισις ἣν κ.τ.λ.* Cf. IV. 5. § 58; VI. 2. § 16.

47. *τὰ δυσπαναφόρα ἅμματα.* Cf. § 29, seq.

48. *μέντοι* = *δέ, but.* —— *κάμηλοι.* Cf. § 27. —— *οὐ — κατέκαιτον* because the horsemen of the enemy fled out of their reach. —— *οἱ — ἱππεῖς* is put for *riders*, since the beasts ridden were camels and not horses.

49. *χρήσιμον*, although referring to *κάμηλος* the omitted subject of *ἐδόκει*, is put in the neuter, because it involves the idea of *thing* = *a useful thing.* —— *ἀλλὰ γὰρ* = *ἀλλὰ δέ.* So in Latin, *at enim*, is sometimes put for *sed.* —— *ὥστε ἐπιχειρεῖσθαι, in order to ride upon.* '*ut eo vehatur.*" Fischer. —— *σχῆμα, condition, place.*

CHAPTER II.

1. *ἐπὶ Σάρδεων* = *ἐπὶ Σάρδεις*, § 2. —— *ὥσπερ ἔδει*, "*uti par erat.*" Sturz. —— *τὰ δ' . . . . ἀπεχώρει*, "*and the other tribes departed, each person going as far as he could in the night on his way home.*" Felton. —— *τὰ δ' ἄλλα φῦλα*, sc. *Κυπρίων.* Reference is had to the Thracians, Cyprians, Cilicians, Phrygians, etc., VI. 2. § 7. *ἑβδομῇ* depends on *προσωτάτω*. S. § 188. 2. Some make it depend on *ὅπως*,

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others, upon ἐπὶ or διὰ understood. ἕκαστος is in partitive apposition with τὰ δ' ἄλλα φῦλα. K. § 266. 3.

2. ἦγε, sc. τὸ στράτευμα. —— τῷ τείχει = τῇ ἀκροπόλει, § 3. —— μηχανάς. Cf. VI. 1. § 20. —— ὡς προσβαλῶν, (pretending) *that he would make an attack.* ὡς is here used *de re prætexta.* —— παρεσκευάζετο. S. § 207. 5.

3. κατὰ .... ἐρύματος, *where seemed to be the most precipitous parts of the fortifications of the Sardians.* —— τῆς ἐπιούσης νυκτός. "According to Herodotus the city was taken on the fourteenth day of the siege." Zeune. —— ἀναβιβάζει, *he orders to ascend*, is the Historical Present. —— ἀπὸ Πέρσης. "aliter Herodot. I. 84. arcem Sardium expugnatam esse narrat." Lange. —— δοῦλος is limited by τινός. —— φρουρῶν, *of the guards.* —— τὸν ποταμόν, i. e. the Pactolus, which probably flowed along by this citadel. —— τὴν αὐτήν, *the only* (S. § 144. N. 3), belongs to κατάβασιν as well as to ἀνάβασιν.

4. τοῦτο refers to ὅτε εἵχετο τὰ ἄκρα. —— ἀπὸ τῶν τειχῶν, *from the walls* of the city; not as some think, *from the tower.* —— τῆς πόλεως depends on ὅπῃ (= ὅποι), *to whatever part of the city* (S. § 177. 1), and not on τῶν τειχῶν, as Lange supposes. —— ἅμα τῇ ἡμέρᾳ, *as soon as it was day*, i. e. the day following the night in which the citadel was taken. —— ἐκ .... κινεῖσθαι, *that no one* (of the soldiers) *should stir from his rank.* This was done to prevent the soldiers from pillaging the city.

5. κατακλεισάμενος, *having shut himself up.* S. § 207. 1. —— Κῦρον ἐβόα (= ἐπεβόα) through fear perhaps of the Chaldæans, who for the sake of plunder had descended from the tower into the city where was the royal palace of Crœsus. —— τοῦ μὲν Κροίσου φύλακας for the sake of protection as well as of safe keeping. —— ὅπλα = *the camp, tents.* ἔρημα is therefore to be taken in the sense of, *deserted, empty.* —— καταδιεδραμήκεσαν γὰρ ἁρπασόμενοι, *for they* (i. e. the Chaldæans) *had run down* (into the city) *for the purpose of plundering.* S. § 222. 5.

6. Οὐ .... ἀτακτοῦντας, *for, said he, I could not endure to see* (S. § 222. 2) *men, who are disorderly, better off* (as to booty) *than the rest.* —— πᾶσι Χαλδαίοις μακαριστούς, (to be pronounced) *happy by the Chaldæans*, in consequence of the riches which you would carry home. Cf. Anab. I. 9. § 6. For the construction of the dative, cf. S. § 200. 1. —— μὴ .... ἐντύχῃ, *wonder not if some one more powerful* (than you) *should happen to fall in with you, as you are going away = do not wonder, if I should strip you of all your effects and send you away empty.*

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7. *παύσασθαι ὀργιζόμενον, to cease to be angry.* S. § 222. 3. —— *πλεονεκτοῦσιν, are better off than the rest.*

8. *τῆς πόλεως* depends on *ὅπου.* —— *μένειν* follows *ἐπιτηδειότατον.* —— *ὅπλοις.* See N. on § 5.

9. *ἀγαγεῖν.* Herodotus (I. 86) relates this circumstance differently. —— *τοῦτο* (i. e. the name of master) depends on *ἔχειν*, which takes the place of an accusative after *δίδωσι.* —— *τὸ ἀπὸ τοῦδε.* See N. on IV. 2. § 22. —— *ἐμοὶ προσαγορεύειν = ἡ τύχη δίδωσι ἐμοὶ προσαγορεύειν σὲ οὕτως.*

10. *Καὶ σύ γε,* sc. *χαῖρε.* —— *ἐπείπερ ἄνθρωποι κ.τ.λ.* "additamentum pulcherrimum." Lange. —— *συμβουλεῦσαι.* See N. on I. 6. § 46.

11. *ὁρῶν — πεπονηκότας.* S. § 222. 2. —— *πλουσιωτάτην.* Cf. Herodot. I. 29, 71. —— *μετά, after, next to.* —— *ἀξιῶ.* Herodot. I. 80. has *δικαιῶ.* —— *Διαρπάσαι* denotes the object or purpose of *ἐφεῖναι τὴν πόλιν.* Cf. K. § 306. R. 3. —— *τὲ — τὲ* (in *τήν τε — ἔν τε*), *partly — partly*, introduces two reasons why Cyrus did not wish to give the city up to be plundered. —— *ἂν διαφθαρῆναι, would be destroyed.* See N. on III. 3. § 46. —— *πλεονεκτήσειαν.* Cf. § 6.

12. *οἷς = ἐκείνους οἷς.* —— *ἐθέλω,* sc. *λέξαι.* —— *ὅτι, how that.* —— The object of *διαπέπραγμαι, I have obtained*, is *μὴ ποιῆσαι ἁρπαγήν.* S. § 162. 3. —— *ἀφανισθῆναι, to be removed from their sight; to be taken away* into servitude. —— *ὑπεσχόμην δὲ* depends on *ὅτι.* —— *ἀντί, instead of, in lieu of.* —— *ἦ μὴν* belongs to *ὑπεσχόμην*, and shows that the promise was made with the solemnity of an oath. —— Repeat *σοὶ* after *ἔσεσθαι.* —— *πᾶν ὅ,τι καλὸν κἀγαθὸν = πᾶν καλὸν κἀγαθὸν ὅ,τι.* So in the following section by a similar transposition (S. § 151. 3) *καλὸν κτῆμα* (i. e. the rings, bracelets jewels, gold, etc.) = *πᾶν καλὸν κτῆμα ὅ,τι.*

13. *ὁμοίως, in like manner, nothing the less.* —— *εἰς νέωτα* (= *εἰς τὸ μέλλον*, or *εἰς τὸ ἐπιὸν ἔτος.* Fischer), *in the next year.* —— *σοὶ πλήρης, full for you* (Dat. commodi) who are now the ruler of this city. *πλήρης* in the sense of *well-furnished*, is found in Anab. III. 5. § 1. —— *αἱ τέχναι, the trades, arts.* —— *σοὶ* (after *τέχναι*) = *to your disadvantage* (Dat. incommodi). —— *διεφθαρμέναι ἔσονται.* A circumlocutory future, consisting of the future of *εἰμί*, and the perf. pass. part., is used to express the rapidity of an action, by taking not the beginning of it, but its completion. Cf. Mt. § 498. p. 835; K. § 238. R. 7.

14. *ἰδόντι τὰ ἐλθόντα, when you have seen* (participle of *time.* See N. on I. 3. § 11) *the things which have come in*, i. e. which have been brought in by the inhabitants of their own accord. Cf. § 12

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(end). —— *ἔτι καί, even yet*, if you are dissatisfied with the amount which is brought to you. —— *τῆς ἁρπαγῆς* of the city. —— *πρῶτον* in the order of action. —— *σοὶ* is the dative used for the subjective genitive. —— *οὕτω – ὥσπερ, thus as.*

15. *πάντως, wholly*, i. e. without keeping any thing back from me. —— *τὰ . . . . χρηστηρίου*, the responses of the Delphic oracle. Crœsus, according to Herodot. I. 53, 55, 91, consulted the oracle of Apollo at Delphos twice, (1) about the issue of the war with the Persians; (2) about the length of his reign. Fischer says that *τὸ ἐν Δελφοῖς χρηστήριον* is *the Delphic oracle, the temple of the Delphic Apollo.* But *τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου* signifies *the oracles of Apollo, the Delphic responses.* —— *σοὶ* (= *ὑπὸ σοῦ*) is to be constructed as dative of the agent with *τεθεραπεῦσθαι*. S. § 200. 1. —— *πάνυ γε* qualifies *τεθεραπεῦσθαι*. —— *ἐκείνῳ πειθόμενον, persuaded by him, at his persuasion.*

16. *Ἐβουλόμην . . . . ἔχειν, I could have wished* (S. § 213. N. 3), *O Cyrus, that it were so*, i. e. *ἐμὲ τεθεραπευπέναι αὐτόν.* —— *εὐθὺς ἐξ ἀρχῆς*, i. e. from the time in which I came to the kingdom. —— *προσηνέχθην τῷ Ἀπόλλωνι, I have borne myself towards Apollo. πράττων* denotes the manner or way, in which the action designated by the verb took place. See N. on II. 4. § 9. —— *πάνυ — παράδοξα, very paradoxical*, i. e. something apparently absurd.

17. *ἀπεπειρώμην αὐτοῦ εἰ δύναιτο ἀληθεύειν, I put him to the test* (S. § 179. 1) *whether he was able to tell the truth.* —— *Τοῦτο* depends on *γνῶσιν*, and is explained by *ἀπιστούμενοι = when they know this* (viz.) *that they are distrusted.* See N. on II. 1. § 11. Lange construes *τοῦτο* as an accusative absolute. —— *μὴ ὅτι — ἀλλὰ καὶ* is an elliptical phrase = *I do not say that — but also; not only — but also.*

18. *Ἐπεὶ . . . . ποιοῦντος*, "*when he* (i. e. Apollo) *perceived in me that I was doing an absurd thing.*" K. § 273. 4. f. The genitive of the participle here denotes that which is perceived in the object (*ἐμοῦ*), and at the same time denotes the person. In respect to the thing here alluded to, the story is that Crœsus, having cut up into small pieces a tortoise and a lamb, and boiled them together in a brazen cauldron, sent messengers to the Grecian oracles, and also to that of Ammon in Lybia, to inquire of them what he was doing The replies of the oracle of Amphiaraüs and that of Delphi were correct, and having sent to these oracles rich presents, he directed the bearers of them to inquire whether he should march against the Persians. It was then that he received the reply, that if he marched against the Persians, he would overthrow a great empire. ——

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καὶ = καίπερ. It is adduced as an evidence of the knowledge of the god, that he knew what Crœsus was doing, *although* he (i. e. Crœsus) was at a great distance from Delphi. —— οἵτω δή, *so then*, i. e in these circumstances. —— περὶ παίδων, i. e. whether I should beget children.

19. ἀναθήματα, *votive offerings, presents.* These offerings to the gods consisted of shields, chaplets, golden chains, candlesticks, etc —— τί . . . . γένοιντο, *what I should do* (S. § 222. 6) *that I might have sons.* μοὶ depends on γένοιντο. S. § 196. 3. —— ἐποιεῦτο. Supply παῖδες from the preceding clause, which is also to be understood with ἐγένοντο in the next section.

20. οὐδὲ γὰρ οὐδέ, *for not at all.* The negation is very strong. —— τοῦτο is the accusative synecdochical. —— ἐψεύσατο refers to Apollo. —— ὤνησαν, sc. ἐκεῖνοι referring to the children of Crœsus. —— κωφός. Cf. Herodot. I. 34, 85. —— ὧν διετέλει, *continued to be* (S. § 222. 4). According to Herodotus, he suddenly gained the power of speech, when he saw his father at the taking of Sardis, about to be slain by a Persian who was unacquainted with his rank. —— ὁ δὲ Ἄτυος. His name was Atys. —— ἐν ἀκμῇ τοῦ βίου, *in the acme of life* = in the youthful vigor of life; in his youth. —— ἀπώλετο. He was unintentionally killed by Adrastus a Phrygian. Cf. Herodot. I. 34, 43. —— Πιεζόμενος . . . . συμφοραῖς, *but being weighed down with the misfortunes of my children.* περὶ here denotes that *in respect to* which συμφοραῖς is taken. K. § 295. III. 3. —— τὸν λοιπὸν βίον — διατελέσαιμι, *I might pass the rest of my life.* Prof. Felton refers τὸν λοιπὸν βίον to S. § 168. 1. —— σαυτὸν γιγνώσκων, i. e. knowing thy own power, resources, and abilities. Cf. Anab. I. 6. § 7, where instead of σαυτὸν we have τὴν σεαυτοῦ δύναμιν. The two expressions are nearly synonymous, the signification of the former being rather more extensive, including a knowledge of one's mental and moral as well as physical resources, to which the latter seems to be limited. —— περάσεις (sc. τὸν βίον), *will pass life.*

21. τὸ ῥᾷστον . . . . δ. δόναι. Construct: αἰτίην διδόναι τὴν εὐδαιμονίαν μοι προστάξαντα (*by enjoining upon*) τὸ ῥᾷστον (superlative of ῥᾴδιος), *the easiest thing*, i. e. self-knowledge. —— γιγνώσκειν depends on οἷόν τ' εἶναι (= δυνατὸν εἶναι). S. § 219. N. 2. —— τοὺς μὲν and τοὺς δ' are in partitive apposition with ἄλλους. —— ἑαυτὸν . . . εἰδέναι, *I thought that every man* (πάντα τινά, *any one you please*) *knew himself who he was* (literally, *who he is*).

22. ἀνεπείσθην ὑπὸ τοῦ Ἀσσυρίου. Cf. II. 1. § 25. Crœsus speaks of the first campaign in which he saved himself by flight. Cf. IV. 1. § 8. —— εἰς πάντα κίνδυνον, *into all sorts of danger;* or as some

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translate: *into the greatest danger.* —— *Οὐκ . . . . θεόν.* For the construction, cf. S. § 183. R. 1. —— *ἴγνων ἐμαυτὸν μὴ ἱκανόν.* Supply *ὄντα.* See N. on II. 1. § 11. —— *σὺν τῷ θεῷ, with the help of the god.*

23. *ὑπὸ τῶν δεομένων.* Reference is had to the kings, who had confederated to carry on the war against the Medes and Persians. —— *προστάτην γενέσθαι.* Cf. IV. 2. § 9. This refers to the second expedition in which Crœsus had the chief command. —— *δώρων.* Cf. VI. 1. § 25. —— *ὧν* is put by attraction (S. § 151. 1) for *ἅ*, the object of *ἐδίδοσαν.* —— *ὑπὸ . . . . ἀναφυσώμενος, being puffed up by such words as these.* —— *πάντες οἱ κύκλῳ βασιλεῖς, all the kings round about*, i. e. "*finitimi undique.*" Sturz. —— *προστάτην* is the second accusative after *εἵλοντο.* S. § 166. —— *ὡς . . . . γενέσθαι, as though I were able* (i. e. had sufficient natural endowments) *to become the most powerful* of men.

24. *ὅτι, in that*, introduces a clause showing in what respect Crœsus was ignorant of himself. —— *πρῶτον μὲν ἐκ θεῶν γεγονότι, who in the first place was descended from the gods* (see N. on I. 2. § 1). For the translation of the participle by the relative, cf. N. on IV. 5. § 11. —— *διὰ βασιλέων πεφυκότι, and born from a line of kings.* See N. on *διά*, IV. 3. § 4. —— *τῶν δ' ἐμῶν προγόνων* limits *τὸν πρῶτον βασιλεύσαντα.* For the construction of *ἀκούω* with the participle, see N. on I. 3. § 1. Crœsus refers to Gyges, the first king of Lydia of the Mermnad dynasty. He dethroned Candaules the last Heracleid king of Lydia, or (as some think) the last Assyrian governor, a revolution taking place at the breaking up of the great Assyrian empire in consequence of the destruction of its army under Sennacherib (B. C. 711). The following is a tabular list of the dynasty of the Mermnadæ according to Herodotus.

1. Gyges	reigned	38	years	B. C.	716—678.
2. Ardys	"	49	"	"	678—629.
3. Sadyattes	"	12	"	"	629—617.
4. Alyattes	"	57	"	"	617—560.
5. Crœsus	"	14	"	"	560—546.

Dionysius reckons the accession of Gyges, B.C. 718. It is worthy of remark that Eusebius (*Chron.*) gives an entirely different chronology of this dynasty of Lydian kings, which for the sake of brevity we will omit. —— *ἐλεύθερον.* Gyges was one of the officers of Candaules, or as some say with less probability, a shepherd to the king. —— *ἀγνοήσας* of myself. —— *δικαίως* belongs to *ἔχω τὴν δίκην.*

25. *ἔτι* belongs to *ἀληθεύσειν, yet*, i. e. since I have now become your prisoner. To this same idea, the words *ἐν τῷ παρόντι* refer which are found in the next sentence. —— *ἄριστα* qualifies *εἰκάσαι*

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to judge best. —— *ποιῆσαι*, sc. *εὐδαίμονα*. With what delicacy and art does Crœsus ask forgiveness of Cyrus.

26. *τούτου* refers to the way in which Cyrus could make his prisoner happy, according to what Crœsus had said in the preceding section. —— *τὴν πρόσθεν εὐδαιμονίαν*. S. § 141. 1. —— *ἔχειν* denotes the object or purpose of *ἀποδίδωμι*. Cf. Mt. § 532. *a*. —— *ἔχεις*. So Schneider, Bornemann, and Poppo. But Fischer and Lange prefer the vulgar *εἴχες*, on the ground that Cyrus could not give back to Crœsus, what he (i. e. Crœsus) had at the time in his possession. —— *εἶναι* refers to the daughters of Crœsus. —— *τράπεζαν*, *table*, is here taken for that which is placed upon it, viz. *victuals*, *food*. So we say: *he sets a good table* = he spreads his table with abundant and excellent food. —— *σὺν οἵῳπερ ἐζῆτε* = *furnished as it used to be*; literally, *with the same food that you partook of* before. Fischer defines *σὺν τραπέζῃ ζῆν*, *victu uti*. —— *μάχας . . . . ἀφαιρῶ*. After the time of Cyrus the Lydians practised the arts of peace, as Larch. from Herodot. I. 155, 157, observes, being deprived of the use of arms by their conqueror and thus rendered effeminate. —— *σοὶ* — *ἀφαιρῶ*. See N. on VII. 1. § 44.

27. *Μὰ Δία* "potest etiam accipi ut vox hominis admirantis." Fischer. —— *μηδὲν* — *ἔτι βουλεύου*, *no longer deliberate*, or as we say: *do not trouble yourself any more*. —— *ἀποκρίνασθαι* looks back to *ἐρωτῶ*, § 25. —— *μοὶ* after *ταῦτα* is the Dat. commodi, *for me*. —— *ἣν* refers prospectively to *ταύτην* as its antecedent. —— *βιοτήν*, *manner of life*, properly belongs to *ταύτην*, it being put after the relative by attraction. See N. on I. 1. § 2. —— *συνεγίγνωσκον*, *was of the same opinion*. —— *διάξω*. Repeat *ἔχειν*. S. § 222. 4.

28. *ἐμοὶ τὸ ἴσον μετεῖχε*, *she shared equally with me*. S. § 195. 1 —— *φροντίδων*, sc. *μέρος* the subject of *μετῆν* (S. § 178. N. 2). The phrase would be literally rendered: *no portion of anxiety was participated in by her* (S. § 196. 3) = *she had no share in the cares* What these cares were is explained by *ὅπως ταῦτα ἔσται*. —— *ὥσπερ ἐγώ*, sc. *κατεσκεύαζον ταύτην* to which *ἣν* refers. Render *ἣν . . . . ἀνθρώπων*, *whom I loved most of all human beings*. He refers to his wife. —— *χαριστήρια*. See N. on IV. 1. § 2. —— *ὀφειλήσειν* = *ὀφείλειν*.

29. *εὐθυμίαν*, *good spirits*, *cheerfulness*. —— *ἦγετο . . . . πορευόντε*, *and ever afterwards he took him* (S. § 207. 2) *with himself wherever he went* (S. § 216. 2. 3). —— *τὶ* defines *χρήσιμον* (S. § 167), *useful for something*. Some translate: *something useful*, *aliquid utile*. —— *οὕτως*, *thus*, i. e. by having his eye upon him, and thus preventing his taking any measures to recover his kingdom.

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CHAPTER III.

1. *Τῇ δ' ἱστεραίᾳ*, sc. *ἡμέρᾳ*. —— *τοὺς θησαυρούς*. Cf. VII. 2 § 14. —— *χρήματα* refers to ornaments, precious stones, costly garments, and other articles of luxury, in contradistinction to *τοὺς θησαυρούς*, which seems here to signify gold and silver coin. —— *σὺν μάγοι*. See N. on IV. 5. § 14. —— *ἐν ζυγάστροις*, *in chests, coffers*, strongly fastened together in order to keep safely the treasures deposited therein (= English, *strong-box*). —— *στήσαντας* belongs to *ἐφ'* (*upon*) *ἁμαξῶν*. —— *ἐπισκευάσαι*, *to get them ready* for transportation. Some who take *στήσαντας* with *ἐν ζυγάστροις*, *placing in boxes*, construct *ἐπισκευάσαι* with *ἐφ' ἁμαξῶν*, *to put them* (i. e. the boxes) *on the wagons*. —— *διαλαχόντας τὰς ἁμάξας*, *having distributed the wagons by lot*, in order that there might be no strife about their assignment, as some were loaded with more costly freight than others. —— *ὅπῃ*, *quo loco*. Poppo prefers *ὅπου* or *ὁπότε*. —— *τὰ ἄξια* = the portion which he deserved. Cf. II. 2. § 21.

2. *ἑώρακέ τις ὑμῶν Ἀβραδάταν*, *has any one of you seen Abradatas?* We have now come to a resumption of the story of Abradatas and Panthea from the sixth book, which Prof. Felton justly says is "one of the most beautiful tales of ancient literature." It will be recollected that Abradatas fell in the fierce charge, which he made upon the Egyptian phalanx (VII. 1. § 32). —— *θαμίζων ἐφ' ἡμᾶς*, *being in the habit of coming often to us; frequently visiting us*. —— *νῦν* is opposed to *πρόσθεν*.

3. *ὅτι* introduces the reason why Abradatas had not been seen. —— *τὸ στίφος*. Cf. N. on VII. 1. § 30.

4. *προσκεκομικέναι* depends on *λέγεται*. —— *ἐνθάδε* = *εἰς τοῦτον τὸν τόπον*, and *ποῖ* = *εἴς τινα τόπον*.

5. *θήκην*, *grave, sepulchre*, is governed by *ὀρύττειν*. —— *τὴν δὲ γυναῖκα λέγουσιν ὡς κάθηται* = *λέγουσι ὅτι ἡ γυνὴ κάθηται*. —— *κεκοσμημένα οἷς εἶχε τὸν ἄνδρα*, *having adorned her husband with what* (*οἷς* = *ἐκείνοις ἃ*) *she had*, i. e. with her ornaments. —— *τὴν κεφαλὴν ..... γόνασι*, *holding his head upon her knees*. With what simplicity and pathos is this affecting instance of conjugal love related.

6. *ἐπαίσατο ἄρα τὸν μηρόν*, *he smote upon his thigh* (S. § 207. 3) as a sign of his deep affliction. Cf. Il. 12. 162; Odys. 13. 198. *ἄρα*

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denotes that the act here spoken of, resulted as a matter of course from the painful intelligence which Cyrus had received: *there = as was natural.* Cf. K. § 324. 3. a. In Jelf's Kühner (§ 788. 5) it is in this use regarded as nearly equivalent to the Epic αὐτίκα, *immediately, straightway.* —— λαβὼν χιλίους ἱππέας as a body-guard in this hostile land. —— ἤλαυνεν ἐπὶ τὸ πάθος, "*rode to the scene of suffering.*" Felton.

7. μεταδιώκειν, *to follow after* him. —— εἶχε, *had the management of, had in charge.* —— καὶ βοῦς καὶ ἵππους κ.τ.λ. Construct: εἶπε τούτῳ ἐλαύνειν καὶ βοῦς καὶ ἵππους (to sacrifice to the Sun). —— ἄλλα (*besides*) is found in some editions, but the MS. authority in its favor is very weak. —— ὅπῃ .... ὄντα, *to the place where* (ὅπῃ = ἐκεῖσε ὅπῃ) *he* (i. e. the herdsman) *should learn that he* (i. e. Cyrus) *was.* πυνθάνεσθαι has the same difference of meaning, when followed by the participle and the infinitive, that ἀκούειν has. See N. on I. 3. § 1. —— ὡς, *in order that* (τελικῶς, N. on I. 2. § 3).

8. χαμαὶ καθημένην. Cf. § 5, supra, and V. 1. § 3. —— ἐπὶ τῷ πάθει, *at the sad spectacle, at the mournful sight.* —— οἴχῃ δὴ ἀπολιπὼν ἡμᾶς, *hast thou then left us* (S. § 222. N. 2)? These are not words of interrogation but of lamentation. ἀπολιπὼν agrees with the gender implied in ψυχὴ to which it refers. This is called *constructio κατὰ σύνεσιν* (K. § 241. 1), i. e. an agreement not grammatical, but in sense. —— ἐπηκολούθησεν the hand of Cyrus, as he grasped it. The reason is contained in the next clause. —— ἀπεκέκοπτο, *it had been cut off,* pluperf. pass. of ἀποκόπτω.

9. ἀνωδύρατο, *cried out with grief, shrieked out.* —— ὡς οἷόν τ' ἦν, *as* (well as) *she was able* to fit it to its place on the body. Lange says, that Aristides T. II. p. 500, quotes this passage as a fine example of true pathos.

10. Καὶ .... ἔχει, *and the other* (members) *are truly in the same condition* (οὕτως), i. e. severed from the body. Some think that the head of Abradatas had been cut off, and that this was one reason why Panthea sat and sustained it on her knees. τοὶ belongs to οὕτως ἔχει. —— ταῦτ' .... ἔπαθεν, *he suffered these things.* —— δι' ἐμέ, *by my means, through my agency* (διὰ causal. K. § 291. II. 3. b). She explains this by ἐγώ τε γὰρ ἡ μωρὰ κ.τ.λ. which follows. —— οἴχ ἥκιστα = μάλιστα, by litotes. This is one of the most emphatic modes of expressing the superlative. —— διὰ σὲ is perhaps referred to in αὐτός τε οἶδ' ὅτι κ.τ.λ. below. —— ἄξιος λόγου, *worthy of esteem.* —— οὗτος = ἐνταῦθα. S. § 149. 1. See N. on ταῦτα, I. 3. § 5. —— τοῦτο refers to τί πείσοιτο. Cf. Anab. III. 1. § 41. —— Καὶ γὰρ οὗν = διὰ τοῦτο, *wherefore, on which account.* —— ἀμέμπτως, *without reproach,*

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shamelessly. —— *ἐγὼ . . . . παρακάθημαι, and I, the one who urged him on, sit here alive.* It is probable that she had already determined to put an end to her life.

11. *χρόνον — τινά, for some time.* S. § 168. 1. —— *ἐφθέγξατο, he spoke aloud, exclaimed.* —— *οὗτος.* See N. on *οὗτος* in § 10. —— *τὸ κάλλιστον τέλος = a most honorable death.* —— *νικῶν γὰρ τετελεύτηκε. for he has died a conqueror* = in the midst of victory. —— *τοῖς παρ' ἐμοῦ* refers to the presents, ornaments, etc. which Gobryas and Gadatas had just brought, to adorn the body of the dead. —— *δὲ* in the next clause is *for.* —— *τὰ ἄλλα, in other things,* i. e. his funeral, the honors paid to his manes, etc. —— *τὸ μνῆμα — χώσουσιν, shall raise* (literally, *heap up*) *a sepulchral monument.* —— *ἀξίως ἡμῶν, in a manner worthy of us,* i. e. befitting the dignity and power of Cyrus and those who were united with him in the service. Cf. § 16, infra. Poppo, Lange, and others read *ἀξίως ὑμῶν, which shall be worthy of you,* i. e. shall befit your high station, and the services you have rendered us. —— *ἐπισφαγήσεται.* Cf. § 7, supra. —— *εἰκὸς ἀνδρὶ ἀγαθῷ,* sc. *ἐπιφάττεσθαι.*

12. *ἔρημος, destitute* of friends. —— *τἆλλα, in other respects* besides the one about to be mentioned. —— *συστήσω* (sc. *τινά,* the antecedent of *ὅστις*), *I will commend to you some one.* Cyrus hints in the most delicate manner, that he would provide Panthea with a husband, and so by her reply she seems to have understood it. It must be remembered, that these things were looked upon by the ancients in a very different manner from what they are regarded by us at the present time.

13. *Ἀλλὰ . . . . ἀφικέσθαι, be assured now, O Cyrus, said she, that I will by no means* (S. § 225. 2) *conceal from you* (S. § 165. 1) *to whom I wish to depart.* This was spoken ambiguously, for while Cyrus supposed that she expressed her willingness to designate in due time, the person under whose protection she would wish to be placed, she in reality meant, that she would follow her deceased husband. Cf. *ἐγὼ γὰρ εἶμ' ἐκεῖσ' ὅποι πορευτέον,* Soph. Ajax, 675.

14. *οἷον ἀνδρὸς* (= *ὅτι τοιούτου ἀνδρός,* Mt. § 480. N. 3) *στέροιτο, that she should have been deprived of such a husband.* *στέροιτο* depends on *κατοικτείρων* which takes the time of *ἀπῄει.* S. §§ 216. 3; 209. In like manner *οἵαν γυναῖκα* is equivalent to *ὅτι τοιαύτην γυναῖκα,* and with the words in connection may be rendered: *that leaving such a wife he would never see her more.* Cf. Crosby, 756. Prof. Woolsey remarks (N. on Eurip. Alcest. 949) that, "it is common for *οἷος* to follow verbs of lamenting, pitying, and the like, in this way." —— *ἀποστῆναι,* 2 aor. infin. active of *ἀφίστημι.* —— *τροφῇ,*

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nurse. —— *παραμένειν* with her, i. e. Panthea. —— *περικαλύψαι . . . . ἱματίῳ, to envelope her and her husband in one garment.* What a depth of affection does this simple direction indicate. —— *μὴ ποιεῖν τοῦτο*, i. e. not to destroy herself. —— *οὐδὲν ἤννε.* See N. on V. 5. § 22. —— *ἐκάθητο κλαίουσα.* How these circumstances heighten the mournful interest of the narrative, and open all the fountains of sympathy in the bosom of the reader. What a scene also for the pencil of a painter. *ἐκάθητο* is the 3 pers. sing. imperf. of *κάθημαι.* ——*Ἡ δὲ . . . . ἑαυτήν, but having furnished herself* (perf. mid., Butt. § 136. 3) *with a scimetar* (a short, crooked Persian sword) *she stabs herself.* —— *ἐπιθεῖσα . . . . κεφαλήν, laying her head upon her husband's breast.* This is the last and crowning beauty of a story, which in my judgment has no parallel in the whole circle of ancient and modern literature. Every thing is appropriate, natural, and in its proper order. Not a circumstance could be omitted without marring the picture, nor be added without destroying its beautiful simplicity. It will remain an imperishable monument of genius, as long as the noble language in which it is narrated continues to be read, and the human mind is capable of appreciating true tenderness and pathos.

15. *ἐκπλαγείς, being struck* with sorrow. —— *ἦται· βαδίζει.* Hesych. But as Fischer well remarks, the word *ἐκπλαγεὶς* shows that Cyrus proceeded with the greatest haste to Panthea, and therefore *ἦται* may well be rendered, *he rode at full gallop.* So Crusius: *he hastened away.* —— *κἀκεῖνοι, they too,* refers back to *οἱ εὐνοῦχοι* repeated for the sake of emphasis. S. § 149. N. 3. —— *οἵπερ ἔταξεν αὐτοὶς ἑστηκότες, standing* (when they stabbed themselves) *where she had stationed them.* Cf. § 13.

16. *τῷ πάθει.* Cf. N. on § 6 (end). —— *ἀγασθεὶς* on account of her courage and affection for her husband. —— *τούτων.* Prof. Felton translates: *these things*, but I apprehend that *ὡς τύχοιεν* which follows, requires *τούτων* to be referred to Abradatas and Panthea. —— *ὡς . . . . καλῶν, "that they might receive all honorable treatment* (S. § 178. 2)." Felton.

17. *Καὶ νῦν τὸ μνῆμα κ.τ.λ.* This is evidently a corrupted if not a spurious passage. The repetition of *νῦν*, and the virtual repetition of *ἐχώσθη ὡς φασι* in *κεχῶσθαι λέγεται*, cast suspicion upon the genuineness of the passage. Lange suggests the reading: *καὶ νῦν* (cf. § 4) *τὸ μνῆμα ὑπερμέγεθες ἐχώσθη, ὥς φασι, μέχρι τοῦ τῶν εὐνούχων* This would bring the eunuchs within the precincts of the monument, without the repetition of *κεχῶσθαι λέγεται.* It is worthy of notice, that Poppo reverses the order of the fifteenth and seven

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teenth sections. In some editions the seventeenth section is wholly omitted. —— τοῦ ἀνδρὸς and τῆς γυναικὸς limit τὰ ὀνόματα. —— κάτω is opposed to ἄνω. The columns on which were inscribed the names of the eunuchs, were below the main column which bore the names of Abradatas and Panthea. —— ΣΚΗΠΤΟΥΧΩΝ, *wand-bearers*. These wands were borne in the Persian court by eunuchs, and hence, σκηπτούχων is here equivalent to εὐνούχων.

CHAPTER IV.

1. ἅτε .... χωρίοις, *inasmuch as both parties had their abodes in places of strength*. Neither of the factions was, therefore, able to overcome the other, and they called in Cyrus to assist them. —— Ὁ δὲ Κῦρος αὐτός, *but Cyrus himself*. S. § 144. R. 2. —— μηχανὰς ἐποιεῖτο, *caused engines to be made*. S. § 207. 5. —— Ἀδούσιον. "Dissentit a Xenophonte Herodotus (I. 171, 174, 175) et in nomine ducis Persarum, qui Cares superaverit, et in ipso modo, quo res gesta sit." Poppo. —— καὶ τἄλλα, *and in other respects* than what is here particularly mentioned. —— οὐδ' ἀπόλεμον = *very warlike*. —— Κίλικες δὲ καὶ Κύπριοι. In VIII. 6. § 8, the Paphlagonians are added.

2. Κιλίκων and Κυπρίων depend on σατραπήν. Had they depended on ἔπεμψε, they would have been in the dative. —— οἱ ἐπιχώριοι βασιλεύοντες, *the native kings* (S. § 140. N. 3).

3. ἀπ' ἀμφοτέρων τῶν Καρῶν, *from both parties of the Carians* who were at war with each other. ἀπὸ with its case has the relation of a whole to its part. K. § 288. 1. 3. b. —— παρῆσαν πρὸς αὐτὸν = *there came to him and were present with him* (constructio praegnans, see N. on I. 2. § 4). —— ἐπὶ κακῷ τῶν ἀντιστασιαζόντων, *to the prejudice of those belonging to the opposite faction*, i. e. each party, unbeknown to the other, offered to admit the Persians into their strong holds, on condition that they (i. e. the Persians) would assist them in overcoming the opposite party. —— δικαιότερα .... διαλέγοιτο, *and with whichsoever party he conversed, he said that they spoke more justly than did the other party*. —— λαθεῖν τι .... γεγενημένους, *he said that they ought to conceal from the opposite party, that they had become friends*. Fischer refers σφᾶς to Adusius and his soldiers; Lange, to the Carians. But why not refer it to both Adusius and the Carians, as we say, *friends to one another*. —— μᾶλλον belongs to ἀπαρασκεύοις, and τοῖς ἐναντίοις limits ἐπιπεσών. —— Πιστὰ δ' ἠξίου γενέσθαι, *he thought it best that pledges should*

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be given. —— *σφᾶς*, i. e. Adusius and his soldiers. —— *ἐπ' ἀγαθῷ*. Cf. N. on *ἐπὶ κακῷ*, supra. —— *τῶν δεχομένων, of those who admitted him.*

4. *Ταῦτα* refers to the preliminaries just before spoken of, such as the giving of pledges, caution in respect to secrecy, etc. —— *ἀμφοτέροις — συνέθετο, he made an agreement with both parties* to take possession of their fortresses according to the stipulations. For the construction of *λάθρᾳ ἑκατέρων*, cf. S. § 188. 2. —— *νύκτα — τὴν αὐτήν*. S. § 144. 3. —— *εἰσήλατο, hastily entered;* literally, *leaped into.* Schneider reads *εἰσῆλθεν*. —— *εἰς τὸ μέσον*, i. e. between the fortresses of both factions. —— *ἠχθέσθησαν, were indignant* at what Adusius had done. This meaning suits *νομίζοντες ἐξηπατῆσθαι* better than *were troubled, disquieted,* as some render *ἠχθέσθησαν*.

5. *Καρῶν* limits *ἐπὶ κακῷ*. —— *ποιήσω = I am about to make.* —— *ἀσφάλειαν .... γῆν, security to both parties to till the land.* For the construction of the infinitive after *ποιήσω ἀσφάλειαν*, cf. K. § 306. 1. a. —— *νομίζω .... παρεῖναι, I think I am here for your benefit.* —— *ἐπιμίγνυσθαι .... φιλικῶς, to mingle with one another* (i. e. to live together) *in a friendly manner.* —— *διδύναι .... ἀλλήλων*, i. e. to intermarry.

6. *μεσταὶ .... ἀλλήλους, the ways were full of people proceeding from one to another* (=*passing to and fro*). —— *ἑορτὰς δὲ κοινῇ ἦγον, and they celebrated feasts in common.* What a beautiful picture is here given of the blessings of peace.

7. *μηχανημάτων = μηχανῶν*, § 1. —— *ὅτι .... στρατιᾷ*. By transposing *καὶ* and placing it before *ἀλλαχόσε* in construction, this sentence becomes easy of translation: *that for the present he* (i. e. Adusius) *had an army* (for Cyrus) *to use even elsewhere*, i. e. so far from standing in need of a reinforcement, the army of Adusius, having performed the task assigned it, was now ready to be commanded by Cyrus to go on some other expedition. —— *προσέπεμψαν .... στρατιάν*. That this request was not made in vain, appears from VIII. 6. § 7.

8. *Φρυγίαν τὴν περὶ Ἑλλήσποντον*. See N. on II. 1. § 5. —— *ἦκεν* has here the force of the pluperfect; *had returned* from his expedition. S. § 209. N. 2. —— *μετάγειν, to march after*, is here used intransitively. —— *προῄει, had proceeded* on the expedition. —— *ἀκούσαντες ἄλλο στράτευμα προσιόν, hearing that another army was approaching.* See N. on I. 3. § 1.

9. *Οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ οἰκοῦντες*. These were the Ionians and Æolians (cf. Herodot. I. 162), who had been allies of the Assyrians and of Crœsus. Cf. I. 2. § 1. —— *δόντες, by giving.*

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—— *διεπράξαντο ὥστε — δίχεσθαι.* Cf. K. § 306. R. 3; S. § 220. 1. In this construction *ὥστε* is to be frequently omitted in the English translation, e. g. *οὐ ἔπεισε Χίους, ὥστε δοῦναι, he could not persuade the Chians to give.* —— *ἀποφέρειν* depends on *διεπράξαντο.* Cf. IV. 5. § 35. —— *ὅποι, wherever.*

10. *Ὁ . . . . βασιλεύς,* i. e. Gabæus. See II. 1. § 2. —— *ὡς καθέξων, in order to keep possession of.* S. § 222. 5. —— *οὐ πεισόμενος* Hystaspes. —— *παρήγγελλεν οὕτως, and thus he commanded* those who kept his fortresses. Some render: *thus he announced* to Hystaspes, i. e. he signified to him his determination not to submit to Cyrus. This, however, does not harmonize so well with the following context, as to refer it to the commanders of fortresses, whom the Phrygian king commanded to hold out against Hystaspes. —— *ἔρημος* of all resources. —— *ἐπὶ τῇ Κύρου δίκῃ, for the judgment of Cyrus; to be disposed of by Cyrus. ἐπὶ* here denotes the conditions of the surrender.

11. *συμμίξαντα . . . . ἄγειν, that having joined* (S. §§ 158. N. 4; 205. N. 1) *Hystaspes, he should bring those Phrygians, who had taken their side* (i. e. the side of the Persians) *with their arms,* i. e. should permit them to retain their arms. *ἑλομένους — τὰ σφέτερα* (= *τὰ σφῶν αὐτῶν*) is opposed to *τοὺς ἐπιθυμήσαντας πολεμεῖν, those who had shown a desire to fight.* This latter accusative depends on *κελεύειν.* —— *ἄγειν — ἕπεσθαι.* "Hic *ἄγειν* est *statim secum sumere,* sed *ἕπεσθαι, demum in ultimo agmine subsequi.*" Sturz. —— *τούτων ἀφελομένους* (referring to Adusius and Hystaspes) *τοὺς ἵππους, having deprived these of their horses.* Cf. S. § 165. R. —— *σφενδόνας ἔχοντας, with slings.* Cf. § 15, init.

12. *ὥρμᾶτο* (sc. *σὺν τῷ στρατεύματι*), literally, *rushed forth,* is used to express the rapidity with which Cyrus commenced his long march for Babylon. About 140 years after this, Cyrus the Younger set out from the same place for Babylon to dethrone his brother Artaxerxes Mnemon, the ninth king in succession from Cyrus the Elder. Cf. Anab. I. 2. § 5. —— *φρουρὰν μὲν πεζὴν — πολλήν.* Cyrus could better spare his infantry, of whom he had great numbers, to guard Sardis, than his cavalry, of which he would stand in much need in the expedition on which he was setting out. —— In respect to *ἔχων* and *ἄγων,* see N. on I. 3. § 1. —— *χρημάτων.* Fischer supplies *μεστάς.* But it follows *ἁμάξας,* as the genitive of that with which they were filled. Cf. Mt. § 355. *c.* See Odyss. IX. 196. —— *γεγραμμένα . . . . ἁμάξῃ, with an exact account* (literally, *having it accurately written*) *of what there was in each wagon* *γεγραμμένα* agrees

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with τοσαῦτα, the omitted antecedent of ὅσα. —— τὸν .... ἀποδιδόντα, *the one who renders to you an accurate return.* —— ἃ = ταῦτα ἅ.

13. πρόνοων is the participle of *manner.* —— οἵπερ .... εἰσίν, *who* (are not only faithful to guard what is committed to them but) *are also* (καὶ) *worthy to have them.* The clause to which καί, *etiam*, refers back, is sometimes to be supplied mentally. Cf. K. § 321. R. 5; Jelf's Kühn. § 760. 1. —— κλέψονται = future active. S. § 207. N. 5. The indicative is employed in the apodosis to designate the certainty of the consequence, if the condition is fulfilled. —— ὅπως .... μή, *in order that he might see who of his agents* (ἐπίτροπος, *overseer, manager*) *delivered the things* (intrusted to him) *safe, and who not.* τῶν ἐπιτρόπων depends on ἐκείνους, the omitted antecedent of οἵ τε.

14. Λυδῶν depends on τούτους. —— οὓς refers for its antecedent to τούτους the object of ἦγε. —— καλλωπιζομένους. Cf. N. on VI. 4. § 1. —— σὺν τοῖς ὅπλοις, i. e. he permitted them to retain their arms. —— τοὺς μὲν ἵππους αὐτῶν = τούτων μὲν τοὺς ἵππους. To this τὰ δ' ὅπλα responds. —— Πέρσαις τοῖς πρώτοις συστρατευσαμένοις, *to the Persians who had first engaged in the service with him.* Some of these had been enrolled as horsemen, while others remained yet among the foot-soldiers for the want of horses (cf. V. 3. § 38). These were now supplied with horses taken from the disaffected Lydians. Schneider, however, thinks that reference is had to the reinforcement of Persians spoken of, V. 5. § 3, and that πρώτοις refers to its being the first campaign, which they had made under Cyrus. —— καὶ τούτους, *these also* as well as the Phrygians (§ 11). See N. on καὶ in the previous section.

15. τοὺς ἀόπλους sunt *qui arma tractare non solent.* Sturz. —— σφενδονᾶν ἠνάγκαζε μελετᾶν, *he compelled to sling for practice.* —— δουλικώτατον. "In II. 1. § 18, the bow and javelin are called ὅπλα ὑπηρετικά." —— ἔστιν ἵνθα, *in many places;* literally, *there is where, est ubi.* K. § 331. R. 5. —— καθ' ἑαυτούς, *by themselves.* κατὰ is here used distributively. K. § 292. II. 3. d. —— οἱ πάντες σφενδονῆται, *all slingers without exception.* For the use of πᾶς with the article, cf. K. § 246. 5. β.

16. ἐπὶ Βαβυλῶνος, sc. ὁδόν. S. § 140. N. 5. —— ἐξέπλησε = ἐξεπλήρωσε. —— ἀπὸ πάντων τούτων, *from all these,* i. e. the Phrygians, Cappadocians, and Arabians. ἀπὸ is here used of a whole in respect to its parts. Cf. K. § 288. 1. 3. b.

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CHAPTER V.

1. *πρὸς* gives to *ἦν* (by the constructio praegnans, see N. on I. 2. § 4) the idea of previous motion. —— *περὶ τὴν πόλιν.* Lange well remarks: "de difficultate, quam in cingenda hac urbe fluvius faciebat (§ 8), auctor hoc quidem loco non cogitasse videtur." —— *σὺν τοῖς φίλοις* refers to the Persian leaders, and to the auxiliary chieftains, such as Gobryas and Gadatas, *ἐπικαιρίοις*, to the more subordinate leaders of the allies.

2. *ἐπιτίθεσθαι μέλλοιεν*, *they* (i. e. the Babylonians) *were about to attack* (S. § 219. N. 1). Cf. Anab. II. 4. § 24. —— *ἐδόκει.* This change from the *oratio obliqua* to the *oratio recta* is not unfrequent in Xenophon's writings. —— *περὶ . . . . φάλαγγα, for encompassing walls of such extent, the line must necessarily be of little depth.* *κυκλουμένους* is usually constructed as the accusative absolute (S. § 192. R. 2), but it may be put in the accusative, by attraction with *τὴν φάλαγγα* with which it agrees *ad sensum.* *τὸ βάθος* is the accusative synechdochical. According to Herodot. I. 480, Babylon was 480 stadia (= 60 miles) in circumference. Its form was quadrilateral, the measure of each side being 15 miles. See N. on § 6.

3. *κατὰ μέσον, in the centre.* The design of Cyrus in this evolution, was to draw away the soldiers from three sides of the city, to that one side, where he himself stood in the centre. In order to do this safely, *from each extreme* (*ἀπὸ τοῦ ἄκρου ἑκατέρωθεν*) the heavy-armed soldiers were commanded *to fold back* (*ἀναπτύσσαντας*) *the phalanx*, i. e. deepen it by wheeling the extremes and marching the soldiers back along in the rear of the front line, which was stationary, (*παρὰ τὸ ἑστηκὸς τοῦ στρατεύματος*), to where he himself stood in the centre. It may be remarked, that *ἀναπτύσσω* in Anab. I. 10. § 9, signifies *to open out* the wing, *to extend* the front, like the Lat. *explicare*, Fr. *deployer.*

4. *ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι, because they were now double the depth* they were before. In the rear of the front and stationary line the soldiers were marching from each extreme, and hence, the depth of the line was doubled. —— *πρὸς τοῖς πολεμίοις, next to the enemy.* —— *συνῆψαν τὰ ἄκρα, they had united the extremities*, i. e. had come together in the place where Cyrus stood. ——

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ἵστησαν, *they halted.* —— ἰσχυρότεροι, *more confident, courageous.* —— οἵ τε ἀπελθόντες, *those who had left* their former position. —— οἵ τε — οἵ τε are in partitive apposition with the omitted subject of ἵστησαν. —— διά, *by means of.*

5. Ἀναπτυχθείσης δ' οὕτω, *being thus folded together.* —— ἀνάγκη .... τελευταίους, *of necessity the soldiers in the van and in the rear were the best.* In the line which surrounded the city, the best soldiers were posted in front. As the extremities wheeled around to march back for the sake of doubling the central phalanx, the line being reversed, the best soldiers would stand in the rear, while the central line being unchanged the best soldiers would continue to stand then in the front. —— πρὸς .... παρεσκευάσθαι, *seemed to be well arranged for battle.* πρὸς has here the meaning *in respect to.* —— οἱ γυμνῆτες refers here to *the slingers* and *archers.* —— οἱ ἀπὸ τῶν κεράτων, (being stationed) *on the wings.* Fischer says that ἀπὸ τῶν κεράτων is put for ἐν τοῖς κέρασι for the sake of concinnity with ἐγγύτερον ἐγίγνοντο. —ἀεί, *gradually, from time to time,* is defined by τοσούτῳ ὅσῳ. —— τοῦ ἄρχοντος limits ἐγγύτερον (S. § 188. 2) and refers to Cyrus. Cf. § 3. —— βραχυτέρα, *shorter = less extended.* —— ἀναδιπλουμένη, *by its being doubled,* i. e. by its being made twice as deep.

6. Ἐπεὶ .... συνεσπειράθησαν, *but when they were thus formed, collected in a compact body.* Fischer says, that the verb συσπειράω is properly used of serpents, who coil themselves up (cf. Virg. Georg. II. 154), and is elegantly transferred to an army, which so contracts itself as to make its width less and its ranks deeper. —— ἀπῄεσαν .... ἐπὶ πόδα *they retired slowly* (ἐπὶ πόδα, *backward.* See N. on III. 3. § 69) *as long as the weapons reached* (= could reach) *them from the wall.* —— στραφέντες, *turning around* with their backs towards the city. Lange, however, thinks that they turned *in laterum dextrum* and proceeded a little way at right angles to the former line of march, when they turned again towards the city by *facing about to the left* (ἐπὶ ἀσπίδα), so that all the while they marched either with their faces towards the city or with their left side (which their shields protected) towards it. I should like this interpretation, if στραφέντες would signify so much as *facing to the right.* The common interpretation, which makes the Persians retreat after they are out of reach of the enemies' weapons, first with their backs towards the city, then at right angles towards the left, and then with faces again towards the city, and so on, is to me inexplicable, unless it was the object of Cyrus to display to the enemy the good order and discipline of his army. Indeed this whole movement of sur-

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rounding the city with his army, and then retreating back to his tents, is only explainable on the ground just alluded to, or what is the same thing, in order that Xenophon might have opportunity to give his readers an idea of the qualities of his hero as a tactician. Certainly no commander so prudent as Cyrus would risk his army by surrounding a great city, which according to the best accounts was 8½ miles square, or 72+ miles in circumference (see Maj. Rennell on the Geography of Herodotus), and from which a successful sally might at any time be made upon his line thus attenuated. Besides it should be remembered that the Euphrates passed through the city, which, had Cyrus been disposed to have done so foolish a thing as to surround the city, would have prevented him from accomplishing his purpose. —— ὅσῳ .... *μετεβάλλοντο, and by as much as they were the further off, so much the less frequently did they face about;* or more briefly, *the further off they were, the less frequently did they wheel about.* —— ξυνεῖρον (sc. τὰ βήματα) ἀπιόντες, *they marched off without pausing;* literally, *they strung together* (their steps) *marching away.*

7. *τεθεάμεθα μὲν κύκλῳ τὴν πόλιν, we have viewed the city round about, on every side.* —— *ἐγὼ — οὐκ ἐνοῦσάν μοι δοκῶ = I am unable to see.* ὅπως is to be constructed after this clause. —— οὕτως ἰσχυρὰ καὶ ὑψηλά. In respect to the height and breadth of the walls of Babylon, the accounts given by the ancient historians are very conflicting, yet according to the lowest measurement, their size and strength was so prodigious as to make it next to impossible for an invading army to effect a breach in them. —— ἁλῶναι. S. § 205. N. 4. —— τούτῳ, i. e. λιμῷ.

8. ὁ δὲ ποταμός, i. e. the Euphrates. —— *ἐπὶ δύο στάδια.* Herodot. (I. 180) calls the Euphrates *μέγαν καὶ βαθὺν ποταμόν.* He agrees better with Xenophon than does Strabo, who represents the breadth of this river to have been *one stadium.* Diod. Sic. I. 96, as quoted by Zeune, says that the bridge made across the river between the two parts of the city was five stadia. —— βάθος. Repeat ἦχων. —— *ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἑστηκώς, the one standing upon the other.*

9. ταῦτα refers to the passage of the river, and looks forward to ὅσα its relative. It would seem that Chrysantas suggested, that the city might be stormed, if the river was fordable, but Gobryas saying that it was in no respect fordable, Cyrus replies to Chrysantas, that things above their power ought not to be undertaken. He then gives directions immediately for digging a trench, the true object of which he keeps to himself, lest it should be somehow communicated to the enemy. It is probable that the idea of draining the river,

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first flashed in upon his mind from the remark of Chrysantas. There is no reason to believe with some, that the idea was first conceived by that officer. —— *τὸ μέρος ἑκάστου ἡμῶν, the part of each of us*, i. e. which each must dig. —— *δέῃ*. See N. on I. 4. § 12.

10. *ἀπολιπὼν . . . . ποταμοῦ, leaving as much space from the river* (to the trench) *as was sufficient for large turrets.* —— *ἔνθεν καὶ ἔνθεν τοῦ τείχους, on this side and on that of the walls*, i. e. about half way around the city from the north-western to the south-eastern side; or in other words, from the left bank of the river above the city, to the same bank below the city. Perhaps a similar excavation was made upon the right bank of the river. That the invading army had means for crossing the stream is evident from § 7, where Cyrus proposes to take the city by famine, which he could not have done had he not been able to have transported a part of his army across, so as to block up the place on every side. The trench which had been dug around the city for a defence, as Colton remarks, was too near the city for Cyrus to use it without danger. —— *πρὸς ἑαυτούς, towards themselves*, for a breastwork. As the river was to be let into the ditch, which was between the army of Cyrus and the city, it is probable that temporary bridges were constructed, so that the army by means of them could pass over the trench when the time came to render it necessary.

11. *ἐπὶ τῷ ποταμῷ*, i. e. on the banks of the river. —— *φοίνιξι . . . . πλεθριαίοις, laying the foundations with palm-trees* 100 *feet long.* There is some obscurity in this passage, but upon considerable reflection, I am inclined to believe that these palm-trees were laid horizontally, at right angles with the trench, each end resting upon solid earth, so that in case the waters of the river burst through into the trench, these palm-trees bending upwards would sustain the weight, although their centres were supported by no earth beneath them. —— *ὑπὸ βάρους ἄνω κυρτοῦνται, bend up under the weight.* Respecting this tree Aulus Gellius remarks in substance thus: "that Aristotle and Plutarch have mentioned a very wonderful matter; for they say, if you put upon the palm-tree [lying horizontally] a weight too great for it to sustain, that it will bend neither down nor sideways, but rises against the weight, and struggles and bends upward." Colton. —— *οἱ καρθήλιοι, large asses* employed for carrying burdens.

12. *Τούτους*, i. e. *φοίνικας*. —— *πολιορκήσειν*. A future infinitive used for the present. Cf. Mt. § 506. p. 853. —— *ἐπὶ τῆς ἀμβολάδος γῆς, upon the earth thrown up* from the trench.

13. *τὸ στράτευμα κατένειμε δώδεκα μέρη, he divided his army into*

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twelve parts. S. § 165. 2; K. § 280 3. —— *μῆνα τοῦ ἐνιαυτοῦ, a month of the year*, i. e. out of the year. —— *ἕκαστον μέρος*, sc. *τοῦ στρατεύματος*. For the construction of *μέρος φυλάξον*, cf. S. §§ 168. N. 2; 192. R. 2.

14. *εἰ* = *ὅτι*. —— *φυλάξοιεν* the city.

15. *ὀρωρυγμέναι*, perf. pass. part. of *ὀρύττω*. —— *ἑορτήν*. Cf. Herodot. I. 194. 30. —— *ἐπειδὴ τάχιστα συνεσκότασε, as soon as it grew dark.* Cf. S. § 157. N. 8. (4). —— *ἀνεστόμωσε . . . . ποταμόν, he opened the trenches towards the river*, in order that the waters of the river might flow into them.

16. *πορεύσιμος ἀνθρώποις ἐγίγνετο, was passable for men*, *πορεύσιμος* is an adjective of two endings. K. § 78. I. b.

17. *ὡς . . . . ἐπορσύνετο, where the river was thus prepared*, i. e. had been drawn off into the trenches, so that its bed was passable for men. —— *τὸ τοῦ ποταμοῦ* = *ὁ ποταμός* (S. § 176. N.), or, *ἡ τοῦ ποταμοῦ ὁδός, the passage of the river.* Crosby, § 674. *a.* —— *εἰς δύο ἄγοντας τὴν χιλιοστύν, leading* (each his) *thousand two by two*, i. e. two abreast. —— *κατ' οὐράν, in the rear.* —— *ἧπερ πρόσθεν τεταγμένους, drawn up as before*, i. e. as they had formerly marched.

18. *εἰς τὸ ξηρὸν τοῦ ποταμοῦ, into the dry bed of the river.* *ξηρὸν* does not here mean what is altogether *dry*, but what is so drained as to be *passable.* —— *τοὺς ὑπηρέτας.* See N. on VI. 2. § 13.

20. *ὁ μὲν . . . . ὁδοῦ, the river has retired for us* (Dat. commodi) *from the way* (S. § 180. 1) *into the city = the river has afforded us a passage into the city.* —— *ἡμεῖς δὲ θαῤῥοῦντες εἰσίωμεν, let us enter in courageously.* —— *ἐννοούμενοι . . . . ἐνικῶμεν, reflecting that these men against whom we are now to march, are those whom we were accustomed* (S. § 210. N. 2) *to conquer, and that too* (*καὶ*) *when they had* (See N. on IV. 6. § 6) *allies besides* (i. e. in addition to) *themselves, and were all awake, and sober, and armed, and in battle array.* *ἔχοντας* agrees with *οὓς*.

21. *Νῦν δ'* introduces the real condition of the enemy, as contrasted with their former advantages. —— *ἐν ᾧ* (sc. *χρόνῳ*), *while.* —— *πολὺ . . . . ἐκπεπλῆχθαι, they will be through dismay* (S. § 221) *far more useless* (i. e. unfit for action) *than now.* —— *ἄν* — *ἔσονται.* When some condition on which the future depends is to be distinctly marked, *ἄν* is joined to it.

22. *ὅ . . . . εἰσιοῦσι, what is said to be terrible to those entering a city* (S. § 226. N. 9). —— *μὴ ἐπὶ . . . . ἔνθεν* explains *τοῦτο* which precedes. *βάλλωσιν* arrows, darts, stones, etc. —— *τοῦτο μάλιστα θαῤῥεῖτε, be of good courage in respect to this.* See N. on V. 5. § 42. *τοῦτο* is here retrospective, i. e. it refers to what has just been said.

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—— *θεὸν Ἥφαιστον, the god Vulcan.* He presided over fire, and hence his name is frequently used for that element. —— *φοίνικος (= ἐκ φοίνικος).* S. § 189. —— *αἱ θύραι πεποιημέναι, the doors being made,* which should properly stand in the genitive absolute, is put in the nominative by attraction with *τὰ πρόθυρα,* it being a kind of appositional clause. Crosby, § 500. 5. —— *ἀσφάλτῳ δὲ ὑπεκαύματι πεχριμέναι, being besmeared with bitumen as tinder,* i. e. which is as combustible as tinder. This bitumen was found in great quantities in the fountains at Heit. Rich says, that the principal bitumen-pit at Heit, 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 naptha, 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. Gen. 11 : 1–9. "Bitumen had they (i. e. the builders of Babel) for cement." Cf. Bib. Repos. Vol. VIII. pp. 158–89; Anab. II. 4. § 12.

23. *αὖ, on the other hand.* —— *ἀπὸ τῶν οἰκιῶν, down from their houses.* Cf. Anab. V. 2. § 24.

24. *τὴν .... βασίλεια, lead the quickest way to the palace.* S. § 140. N. 5.

25. *οἱ ἀμφὶ τὸν Γωβρύαν,* i. e. Gobryas and his principal officers, since Cyrus was holding this conference with the officers of his army (§ 19 end). —— *ἐν κώμῳ, in a revel.* —— *τῇδε τῇ νυκτί, this very night.* S. § 201. —— *Φυλακῇ — ἐντευξόμεθα, we shall find a guard.* S. § 195. 1. —— *Οὐκ ἂν .... δέοι, "it will not do to neglect the opportunity.* S. § 217. 3." Felton. —— *ἀλλ' ἴέναι* affirms what was expressed negatively in the preceding clause. A litotes is frequently thus explained or rendered more emphatic by an affirmative repetition of the idea.

26. Xenophon does not inform us, how the Persians passed through the gates, at which was stationed a guard of the enemy (§ 25). —— *τῶν ἀπαντώντων* in the streets and squares. —— *ὡς .... αὐτοί, as if they themselves were revellers.*

27. *πρὸς φῶς πολύ, before a good fire;* literally, *much fire.* —— *ὡς πολεμίοις ἐχρῶντο, used them as enemies,* i. e. killed them.

28. *οἱ ἔνδον, those within* the palace. —— *τί εἴη τὸ πρᾶγμα, what was the matter.* S. § 216. 2. 3. —— *ἐκ θύρας* from the palace.

29. *χαλῶσας* (pres. part. fem. accus. plur. of *χαλάω*), *standing open.* This verb is often used intransitively. —— *τοῖς — ἔνδον, those within* the palace. —— *ἐσπασμένον* is here middle agreeing with *αὐτόν, having drawn his own dagger.*

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30. *ἐχειροῦντο.* "Quam pulchre hoc sit a Xenophonte effictum, Assyrium regem ab iis ipsis trucidari, qui maxime ab illo laesi erant (cf. IV. 6. § 4; V. 2. § 28) quantamque in Cyri laudem, qui Gobryæ vindictam promiserat, (IV. 6. § 8) quisque facile intelligit." Lange. *ὅτῳ ἐδύνατο, in whatever way he was able.*

31. *προεῖπεν, ordered, commanded.* —— *τοὺς δ'* is the subject of *μένειν.* Construct *ἐν ταῖς οἰκίαις* after *ἔνδον.* —— *τοὺς Συριστὶ* (S. § 119. 4) *ἐπισταμένους* refers to the allies of Cyrus, and is to be constructed with *κηρύττειν.* —— *ἔτι θανατώσοιτο, that he should be put to death.* S. § 207. N. 6.

33. *ἤσθοντο — ἁλωκυῖάν τε τὴν πόλιν, perceived that the city was captured* (S. § 205. N. 2). See N. on III. 1. § 14.

34. *ἐφῆκε τοῖς προσήκουσι, he permitted the relatives.* —— *ἀποφέρειν.* Cf. V. 2. § 32.

35. *μάγους.* Cf. IV. 5. § 14, et alibi. His duty to the gods always appeared uppermost in the mind of Cyrus. —— *ὡς . . . . οὔσης, inasmuch as the city was taken in war.* S. § 192. N. 2. —— *ἀκροθίνια, first fruits of the booty.* —— *τεμένη, places consecrated to the gods,* i. e. temples, altars, groves, etc. Cyrus wished these to remain uninjured, because he intended to make Babylon the capital of his kingdom. —— *οἰκίας, private residences,* opposed to *ἀρχεῖα, public edifices.* So Fischer. —— *τῶν καταπεπραγμένων* depends on *κοινῶνας.* The common reading is *κοινωνούς,* which Poppo rightly pronounces to be a gloss. —— *ὥσπερ ἐδέδοκτο, as it had been determined.* Cf. II. 3. § 16.

36. *τούτους* refers to the Persians and their allies, *ἕκαστοι αὐτῶν,* to the Babylonians. —— *τοὺς κοινωνούς,* i. e. the Medes. There seems to be no necessity to omit *καὶ* (before *τοὺς κοινωνούς*), with Schneider, or to bracket it, with Dindorf, since it is found in reputable MSS. and gives a better sense to the passage. —— *μένειν ἠροῦντο, chose* (= wished) *to remain.* —— *ὧν = τούτων οἵς,* of which the antecedent depends on *δεσπότας.* Zeune would substitute *οἷς* for *ὧν.* The Babylonians were reduced to the condition of slaves.

37. *ἐπιθυμῶν ὁ Κῦρος (when Cyrus desired).* —— *ἔδοξεν αὐτῷ.* This construction is explained in N. on IV. 2. § 3. init. —— *βασιλεῖ — πρέπειν, to be suitable to a king.* K. § 284. 3. (5). —— *γνώμῃ, with the concurrence.* It was politic in Cyrus to gain the consent of his principal leaders, to so important a change, as he was now contemplating. —— *ἥκιστα ἂν ἐπιφθόνως = ὅτι ἀνεπιφθονώτατα.* —— *σπάνιος — φανείη, that he might appear* (in public) *rarely.* —— *σεμνός, august.*

38. *ἀμήχανοι τὸ πλῆθος, unmanageable in multitude; an unman-*

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ageable throng. —— μηχανὴ πολλὴ refers to the various efforts made by the individuals of a dense crowd, to get one before another. —— *μάχη, strife, contention.*

39. διακρίναντες, *discriminating* between the worth of the applicants for admission. —— τῶν φίλων refers to his chief officers. —— διωσάμενος, *by pushing through; forcing their way through.* A little further on we have ὡς τὸν ὄχλον διωσόμεθα, *until we have dispatched* (literally, *pushed off*) *the throng.* —— ὥστ' . . . . πρίν, *so that evening came before that.*

40. Ἅρα with the clause in which it stands, is here employed in a pleasant vein of irony = *I should think it was now time to separate.* Cf. Jelf's Kühn. § 873. 2. —— ἡμῖν τι διαλεχθῆναι, *to have some discourse with you.* —— ἄσμενοι ᾤχοντο ἀποθέοντες, *gladly ran away.* They had waited so long, that they were both hungry and tired, and they gladly availed themselves of the permission to retire. —— δίκην . . . . ἀναγκαίων, "*having suffered from all the wants of nature.*" Felton.

41. πολὺ πλεῖον than attended the day before. —— περιεστήκει the place where Cyrus was. —— μηδένα . . . . φίλους, *to admit* (into his presence) *no one but his friends* (S. § 186. N. 5). ἤ is here equivalent to εἰ μή, *unless, except.* Fully written it would be ἄλλον ἤ, *other than.*

42. τοῖς μὲν θεοῖς — μέμψασθαι τὸ — καταπεπραχέναι. The accusative of the particular thing in relation to which fault is found, is often annexed to the dative of the person. Cf. K. § 284. 3 (6). This accusative may be referred to S. § 167. —— μὴ οὐχὶ is to be constructed with καταπεπραχέναι (S. § 225. 2), which is here used transitively. Cf. Butt. Ir. Verbs, p. 218. —— μέχρι τοῦδε, *until now, up to the present time.* —— τοιοῦτον is the predicate of ἔσται, and is explained by ὥστε μὴ οἷον κ.τ.λ., *that one cannot have leisure by himself.* —— χαίρειν . . . . κελεύω, *I bid farewell to such happiness.*

44. τούτοις ὑφέξει ἑαυτόν, *shall subject himself to these,* i. e. give himself up to their wants and wishes. The indefinite form is used by Cyrus instead of the definite, *I shall subject myself,* as being a more modest mode of expression. Cf. Crosby, § 741. 3. —— λογίζομαι . . . . μετεσόμενον, *I think that a very small part of me will be enjoyed by you, fall to your share.* —— ἐμαυτοῦ limits μέρος understood. S. § 178. N. 2. —— Ἔτι δ', *and besides.*

45. διάκειμαι, sc. φιλικῶς. —— ἤ τινα ἢ οὐδένα, *scarcely an individual, next to no one;* literally, *either some one or none.* Cf. Mt. § 487. 8; Jelf's Kühn. § 659. *Obs.* 2. —— ὡς . . . . διαπραξόμενοι. Construct: ὡς διαπραξόμενοι παρ' ἐμοῦ (ταῦτα) ἃ βούλονται πρότεροι ὑμῶν

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—— *δεηθέντος προσαγωγῆς, by asking for an introduction.* This participle refers to *τοὺς τοιούτους*.

46. *Ἴσως ἂν οἶν εἴποι τις.* S. § 217. 2. —— *ἐν τῷ μέσῳ.* In § 55, infra, it is *ἐν τῷ φανερῷ*. The expressions are evidently intended to be synonymous. —— *ὡς . . . . εἰδέναι, that a leader should not fail to know;* literally, *be inferior, be behind hand in knowing.* —— *σπανίους ἰδεῖν, seldom to be seen.* *σπανίους* is here used adverbially. As it respects the infinitive, Kühn. (§ 306. R. 10) remarks, that the act. or mid. infin. is employed instead of the pass. infin. after the adjectives *δυνατός*, *ἄξιος*, etc. Such infinitives may be translated into English both actively and passively, according to the nature of the adjective upon which they depend. The active form may be used by supplying the subject, *seldom for any one (τινὰ) to see.* Cf. S. § 219. N. 3. —— *στρατηγοὺς* is the subject of *παρεῖναι, to pass by, to be neglected.* —— *ὧν = τούτων ἅ*, of which the antecedent limits *πολλά*, and the relative is the subject of *πραχθῆναι.*

47. *ἀναπαύσεως — τυγχάνειν.* S. § 178. 2. —— *Ὡς . . . . ὥστε, as I am at loss* (S. § 192. N. 2) *what to do* (literally, *what I may chance to do*) *in order that.* —— *ὧν — ἐπιμελεῖσθαι.* S. § 182.

48. *ὁ συγγενής.* Cf. I. 4. § 27. —— *ἔτι . . . . σοῦ, while you was yet young.* S. § 192. R. 1. —— *πάνυ* belongs to *ἀρξάμενος*, in the sense of *beginning very early = forthwith.*

49. *ἔτυχες . . . . δεηθείς, you happened upon a certain time (πότε) to need even me (καί).* —— *ἐξαγγεῖλαι.* Cf. IV. 1. § 22.

50. *Ὑρκάνιοι.* Cf. IV. 2. 1. —— *καὶ μάλα πεινῶσι συμμάχων, and that too when we needed allies very much;* literally, *thirsted for allies.* —— *ὥστε . . . . ἀγαπῶντες, so that in our love, we almost carried them about in our arms.* —— *μόνον οὐκ = σχέδον, almost,* like the Lat. *tantum non.* —— *ἐν ταῖς ἀγκάλαις περιφέρειν* is a proverbial expression designating the *fondest love.* —— *ἀγαπῶντες,* "*prae amore.*" Lange. —— *ἐάλω.* Cf. IV. 2. § 28. —— *ἀμφ' ἐμὲ ἔχειν (= συνεῖναι ἐμοί), to concern yourself about me.*

51. *Γωβρύας.* Cf. IV. 6. § 1. —— *Γαδάτας.* Cf. V. 3. § 15. —— *ἤδη ἔργον σου ἦν μεταλαβεῖν, now it was a labor* (= it was no small task) *to have any share in you.* S. § 178. 2. —— *Σάκαι καὶ Καδούσιοι.* Cf. V. 3. § 24.

52. *ἤλθομεν πάλιν ἔνθεν ὡρμήθημεν,* i. e. into the Median borders. Cf. V. 4. § 51. —— *ἀμφ' ἵππους ἔχοντα, occupied about your horse,* i. e. cavalry. Cf. VI. 1. § 26, seq. —— *μηχανάς.* Cf. l. c. § 52, seq. —— *τὸ — συλλέγεσθαι* explains *ἀγγελία.* —— *πάντας ἀνθρώπους, all men, all mankind* (see N. on II. 2. § 26) a hyperbolical expression, suiting well the sportive character of the speech. Reference is had to

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what is related, VI. 2. § 9. —— *μέγιστα*, *greatest* and last we should have to undertake. —— *καλῶς γένοιτο*, *should turn out well, prosperous.* —— *ἤδη*, *then.* —— *ἀφθονία . . . . συνουσίας*, *abundance of intercourse between me and you*; literally, *of my and thy intercourse.*

53. *νενικηκαμέν τε τὴν μεγάλην μάχην* (VII. 1. § 23). Cf. S. § 164. N. 2. —— *πάντα* = *the whole kingdom of Assyria.* —— *τὸν Μίθρην.* Suid.: *Μίθραν νομίζουσιν οἱ Πέρσαι εἶναι τὸν ἥλιον.* —— *εἰ μὴ πολλοῖς διεπίκτευσα*, *unless I had fought* (my way) *through the multitude*; literally, *boxed through with the fist.* —— *περίβλεπτος ἦν*, *I was gazed at from all quarters.* The reason is jocosely given in the next clause, viz. because he passed the whole day without food or drink (cf. § 40).

54. *μεθέξομεν*, sc. *εὖ ἴσθι.* Cf. N. on IV. 5. § 10. —— *πλὴν . φίλων*, *except us who were thy friends from the beginning.*

55. *καὶ ὅτι . . . . θεραπευτέον* = *καὶ ὅτι ἡμεῖς οὐκ ἦμεν μάλιστα θεραπευτέοι ὑπὸ σοῦ.* Cf. II. 4. § 10. —— *οὐχ ἡμᾶς* is opposed to *τὸ δὲ πλῆθος*, infra. —— *ἡμῶν αὐτῶν ἕνεκα* i. e. "nullum aliam ob causam, nisi ut tecum essemus." Lange. —— *τὸ δὲ πλῆθος.* See N. on II. 2. § 20. —— *ἴδει*, sc. *σέ.* If, however, *ἀναχτᾶσθαι* has a passive signification it will be unnecessary to supply *σέ.*

56. *Νῦν . . . . ἔχεις*, *but now since you are not only of this turn of mind*; literally, *thus in respect to your turn of mind.* For *ἔχω* followed by the genitive signifying, *with regard to*, cf. K. § 274. 3. b; Rost, 109. 2; Mt. § 337. 1; S. § 188. N. —— *ἄλλους* besides the common soldiers. —— *οἷς καιρὸς εἴη.* Repeat *ἀναχτᾶσθαι.* The sense of this passage is: Since you are of such a turn of mind as to be able, not only to conciliate these men (i. e. *τὸ πλῆθος*, *the multitude*) to yourself, but also to make others friends (such as Gobryas, Gadatas, etc.) whom you may have occasion for. The apodosis is *ἤδη . . . . ἄξιον.* —— *καὶ οἰκίας* such as you have given to your friends (§ 35), in order that it may not be necessary for you to be *ἐν τῷ φανερῷ* (§ 54) to every one, who may wish to see you. —— *τί . . . . ἀρχῆς*, *what profit do you derive from your authority.* *τί* is the accusative synecdochical, and *ἀρχῆς* depends on *ἀπολαύσαις.* S. § 178. 2. —— *οἷ* depends on *ἀπιώτερον* (S. § 186), and takes the gender of *χωρίον*, although it should properly conform to *ἑστίας*, to which it refers. Cf. Rost. § 99. N. 7. —— *ἄν* belongs to *αἰσχύνεσθαι* — *σοῦ* — *πλεονεκτεῖν*, *to be in a better condition than you.* —— *αὐτῷ* refers to Chrysantas.

57. *τὰ βασίλεια* which had been occupied by the king of Babylon. —— *ἐκ Σάρδεων.* Cf. VII. 3. § 1. —— *Ἑστίᾳ.* See N. on I. 6. § 1. —— *τινὶ ἄλλῳ θεῷ* "tanquam Terrae, Aquae, Ventis." Fischer.

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58. ἤδη ἤρχετο, *he now began.* ἤδη here serves as a connective, denoting an immediate consequence from the preceding sentence to which it refers. For this use of the particle, cf. Jelf's Kühn. § 719. 4. *b.* —— τὸ αὑτοῦ πρᾶγμα = *what a thing he had undertaken.* πρᾶγμα is explained by ὅτι .... ἀνθρώπων. Some might, however, prefer to make τὸ αὑτοῦ πρᾶγμα = *what he should do,* and ὅτι, *in order that.* —— τῶν φανερῶν, *of those which were known.* —— αὕτη .... γένοιτο = *and that this city was as hostile to him as it could be;* literally, *and that it was so disposed to him as* (a city) *that was most hostile would be.*

59. εὐχειρωτότεροι, *more exposed* to be assassinated. —— τίνας .... ἔχοι, *what sort of people he might have about him, most faithful on these occasions.* —— φιλήσοι. Weiske and Schneider adhere to the common reading, φιλήσει. But the optative evidently suits the passage best. —— τοῦ τῆς φυλακῆς δεομένου, *than the person who needs to be guarded.*

60. συναρμοζούσας, *suiting them,* i. e. accommodating themselves to the tastes of their husbands, and therefore becoming greatly be loved. This word does not also refer as some suppose, to παιδίας. —— παιδικὰ is used of a boy, and although in the plural form, always relates to a single person. Reference is here had to the foul and unnatural crime of *paederasty.* —— ταῦτα agrees in gender with παιδικὰ because it stands nearest, but refers equally to παῖδας and γυναῖκας. Mt. § 441. *c.* —— ἠγήσατο .... αὐτούς, *he thought that they would value most those who were able to enrich them most.* —— τούτους .... δύνασθαι. Construct: ἡγεῖτο δὲ οἱ δέρα δύνασθαι περιβάλλειν αὐτὸν (= αὐτὸν) εὐεργετοῦντα τούτους (*in bestowing benefactions upon them*).

61. Πρὸς δὲ τούτοις, *and in addition to these things.* —— ἐπικούρου, *a patron, protector.* —— οὐδεὶς γὰρ ἂν ἦν ὅστις, *for there is no one who.* In this formula, the verb ἦν or ἐστὶ is usually omitted. Cf. Mt. § 306. p. 522. —— εὐνούχου depends on πλέον. —— ἐν παντί, *in every respect, every thing.* —— τὶ ἄλλο κρεῖττον = τῆς ἄλλης κρείττων, inasmuch as it is little else, than a repetition of δεσπότου ἐπικούρου going before. —— δεσπότῃ .... εὐνοῦχον, *but nothing hinders the eunuch from being even* (καὶ) *before all in fidelity to his master.* πιστὸν ὄντα shows in what respect πρωτεύειν (= πλέον ἔχειν which precedes) is to be taken. K. § 312. 4. e.

62. Ὅ = τοῦτο ὅ. The antecedent is repeated in οἱ δὲ τοῦτο ἐφαίνετο αὐτῷ. The clause may be translated in accordance with the formula, *quod attinet ad.* ἀνάλκιδας, *feeble, weak.* This is a Homeric word. Cf. Odys. III. 375. —— ἄλλων than men. —— ὑβριοταί,

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vicious. —— *τοῦ — δάκνειν* depends on *ἀποπαύονται.* S. §§ 180. 2; 206. 3. —— *τοῦ μὲν . . . . ὑφίενται,* "*lose their fiery spirit and their unruliness.*" Felton. *ὑφίενται* differs not much from the preceding *ἀποπαύονται.* For the construction, cf. S. § 180. 1. —— *τοῦ δ' ἰσχύειν — στερίσκονται.* S. § 181. 2. —— *καὶ* connects *εἰς θήρην* with *φυλάττειν,* which is used here as a noun.

63. *ὡσαύτως* as the animals just spoken of. —— *στερισκομένοι, by being deprived.* —— *ἧττόν τι, any the less. τι* has here a diminishing force.

64. *τὸ φιλόνεικον* = *φιλονεικίαν, emulation, spirit of rivalry.* —— *Τοῦ — εἶναι* depends on *βάσανον, proof, evidence;* literally, *a touch stone* to try gold, *the Lydian stone,* hence, *trial, proof.* The signification, *torture* is derived from the mode oftentimes adopted of searching into the truth of any affair, or conducting an investigation by torture. —— *τῶν εὐνοϊκῶν* depends on *πιστότερα, of greater fidelity.*

65. *Εἰ δέ τι = εἰ δὲ κατά τι μέρος.* Sturz. *τι* may be regarded as an accusative synecdochical. —— *σώματος* depends on *ἰσχύος, strength of body, physical force. ἰσχύος* limits *τι.* —— *τοῖς ἰσχυροῖς* depends on *ἀνισοῖ.* S. § 195. 2. —— *ἐν τῷ πολέμῳ* qualifies *ἀνισοῖ.* —— *ἀρξάμενος, especially.* In this sense, *ἀρξάμενος* generally agrees in gender, number, and case, with the substantive of which it defines and limits the sense; but sometimes with the subject of the verb. Cf. Jelf's Kühn. § 696. *Obs.* 3. —— *ἐποιήσατο εὐνοϊκούς.* Zonaras explains: *ἐξέτεμε καὶ εὐνοϊκόνς ἐποίησε,* in which he is followed by Camerarius, Philelphus, Zeune, and Fischer. But this is too abhorrent from the humanity of Cyrus to be entertained for a moment. And it is not to be supposed, that men who had received so serious and degrading an injury from the hands of any person, would have an affection for him, so as to be the most faithful guards he could select for his person. We have evidence in this work how bitter was the hatred of Gadatas towards the king of Assyria, by whom he had been thus mutilated. I prefer therefore with Weiske and Schneider to adopt as the sense, *he selected eunuchs as the persons to attend upon his person.* Cf. *δοκεῖν (αὐτοὺς) περὶ τὸν βασιλέα ἀγιστους εἶναι.* Plat. Alcibiad. I. 36.

66. *τὸ πλῆθος τῶν δυσμενῶς ἐχόντων (bearing ill will)* refers to the Babylonians. Cf. § 58.

67. *Πέμπας,* sc. *τινάς.* —— *χώρας τραχύτητα.* Cf. I. 3. § 2. —— *διὰ τὸ αὐτουργοὶς εἶναι, on account of their working* (= being obliged to work) *with their own hands.* Hesych. defines *αὐτουργός· ὁ δι' ἑαυτοῦ ἐργαζόμενος.* —— *μάλιστ' ἂν ἀγαπᾶν, would be pleased with.*

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68. *λαμβάνει οὖν τούτων.* Cf. S. § 178. 1. —— *ἐπὶ χώρας = at home, in the palace;* opposed to *ἐξίοι που* in the next clause.

69. *μισθὸν . . . . παρέχειν, and he appointed to the Babylonians to furnish pay to these.* —— *ὡς ἀμηχανωτάτους, as destitute of resources as possible.* —— *ὅπως ὅτι, in order that.*

70. *καὶ . . . . διαμένει, even now* (i. e. in the time of Xenophon) *remains in the same manner.* —— *αὖ, still further.* —— *κατέχοιτο, might be preserved.* —— *καὶ ἄλλη ἔτι προσγίγνοιτο, and another* (besides the Assyrian empire) *be acquired.* Here we see the restless desire for an enlargement of dominion, which has taken possession of every conqueror from the time of Cyrus down to the present time. —— *ἡγήσατο . . . . ἐλάττονας, he thought that these mercenaries were not so much better than the people who were subjected, as they were few in number.* Hence they would be inadequate in numbers for the keeping in subjection so vast a population as inhabited the city of Babylon. *τοὺς μισθοφόρους τούτους* refers to those spoken of in the previous section, as employed to keep guard in Babylon. —— *βελτίονας* in bravery. —— *συνεκτέον εἶναι, that he ought to retain.* Cf. S. § 162. N. 1. —— *ἐπιμελητέον.* Repeat *εἶναι* from the preceding *συνεκτέον εἶναι.* —— *ὅπως μὴ ἀνήσουσι.* Cf. S. § 213. N. 4.

71. *ἀλλὰ . . . . ἀρετῆς, but as judging of themselves, that these things* (which he wished them to practice) *were best, thus* (i. e. in accordance with their own judgment) *they might abide in virtue and cultivate it.* *ἐμμένοιεν,* sc. *τῇ ἀρετῇ* from *τῆς ἀρετῆς,* which depends on *ἐπιμελοῖντο.* —— *ἐπικαίριοι.* Cf. III. 3. § 12.

72. *τοῖς μὲν θεοῖς.* "gratus erga deos animus non ultima Cyri laus est." Lange.

73. *μηδεὶς — νομισάτω.* Cf. K. § 259. R. 9; S. §§ 218. N. 1; 215. N. 4. —— *ἔχων ταῦτα — ἀλλότρια ἔχειν, in having these things* (i. e. houses, furniture, etc.) *he has what belongs to another.* Cyrus here vindicates the right of conquest. *ἀΐδιος, abiding, perpetual.* Reference is had here to an unwritten law, usage. —— *πόλις, a city, any city,* the article being omitted. —— *τῶν ἑλόντων εἶναι.* S. § 175.

74. *τὸ μέντοι ἐκ τοῦδε, notwithstanding as it respects the time to come.* Fischer thinks that *τὸ ἐκ τοῦδε* is to be constructed with *τρεψόμεθα,* and not, as it usually is, with *οὕτως ἐγὼ γιγνώσκω ὅτι,* which might even be omitted altogether, since this clause is repeated in *φημὶ* (after *ἡμᾶς*) = *γιγνώσκω.* —— *εἰ μὲν τρεψόμεθα.* The remark of Lange on this passage is so just and apposite, that I refer to it with the greatest pleasure; "Hæc aurea verba cuivis juveni alta mente reposta maneant. Nam labor (*utilis*) ad humanam naturam non minus pertinet, quam ratio sensusque. Hinc quoque sui

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ipsius æstimatio sine labore (utili) nulla prorsus esse potest. —— *ὀλίγου ἀξίους ἡμῖν αὐτοῖς, of less value to ourselves.* —— *στερήσεσθαι* is here equivalent to the future passive. S. § 207. N. 6.

75. *τοὶ* = *you know.* —— *τοῦτο*, i. e, *τὸ . . . . γενέσθαι.* —— *εὖ ἔχοντα, being well, healthy.* —— *αὐτὰ* refers to *σώματα*, the pronoun being employed for the sake of emphasis. —— *πονήρως* is opposed to *εὖ ἔχοντα.*

76. *Οὔκουν δεῖ ἀμελεῖν*, sc. *ἡμᾶς.* —— *οὐδ' . . . . αὐτοῖς, nor to give ourselves up to present enjoyment. τὸ αὐτίκα ἡδύ, "voluptas quae facile paritur."* Sturz. "voluptates quae statim percipiuntur." (Poppo's Index.) To which interpretation Bornemann adds "sine ullo labore." *προϊέναι* (from *προΐημι*), *to project, to cast*, shows how precipitously men rush to the enjoyment of ease and pleasure. On *ἡδύ*, cf. S. § 138. 2. *ἔργον* is the predicate of *τὸ ἀρχὴν καταπρᾶξαι*, sc. *ἐστί.* —— *πολὺ . . . . διασώσασθαι, but it is a far greater* (labor) *to preserve it* (i. e. dominion) *when acquired.* —— *τόλμαν, daring courage, temerity.*

77. *τάδε τἀγαθὰ* refers to Babylon with its inhabitants, palaces, treasures, etc. —— *ἄλλως τε κἄν, especially if.* —— *ἐπιβουλευθέντες.* The Assyrians were the first aggressors in this war, which terminated their empire. Cf. I. 5. § 2 seq.

78. *Τὸ* belongs to *κράτιστον.* —— *μετὰ τοῦτο, after this.* —— *Θάλπους* and the nouns connected with it depend on *μεταδιδόναι* (S. § 178. 2), and stand opposed to *πολεμικῆς . . . . μελέτης* (§ 79), which were not to be shared with those (i. e. the Assyrians in subjection to them). For the construction of *τοῖς δούλοις*, cf. S. § 196. N. 3. —— *μεταδιδόντας, while sharing.*

79. *Πολεμικῆς . . . . τούτοις.* For the construction, cf S. § 162. N. 1. —— *ἀλλ' . . . . πλεονεκτεῖν, but we ought to be superior in these accomplishments.* For *αὐτούς*, cf. S. § 144. K. 2. —— *ἐκείνους . . . . ἀφῳρῆσθαι* (S. § 165. 1). Cf. § 34.

80. *ἐννοεῖται, thinks, revolves in his mind.* —— *τί . . . . ἐπιθυμοῦμεν, what advantage is it then to us to effect what we wish? ἃ* = *ταῦτα ἅ.* —— *καρτερεῖν — πεινῶντας.* S. § 222. 3. —— *ἐκεῖνο* refers forward to *ὅτι τοιοῦτῳ τἀγαθὰ κ.τ.λ.* —— *ὄψον, seasoning* (cf. I. 2. § 8). The word is here used metaphorically. —— *ἄνευ δὲ . . . . εἶναι.* The sentiment is: without the appetite which labor gives, nothing relishes, with whatever expense it may have been provided.

81. *ὧν* has *ταῦτα* which follows for its antecedent, and depends on *ἐπιθυμοῦσιν.* S. § 182. —— *ὡς, that, in order that.* (See on I. 2. § 3, marks the object or purpose of *παρασκευάσει.* —— *ὁ τοιοῦτος ἀνήρ*, i. e. a man who takes care to make things pleasant to himself

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—— *τῶν ἐνδεεστέρων* is governed by the force of the comparative in *πλεονεκτήσει*. —— *βίου* is dependent on *ἐνδεεστέρων*, and signifies here the *means of life, food*. —— *ὅπῃ*, sc. *μᾶλλον*. —— *τεύξεται* and *ἀπολαύσεται*, relating to food and drink, have the general signification, *to take*.

82. *Ἧν . . . . ἀνδραγαθίαν, on which account, I say, we ought now to strive for bravery*. *ἐπιταθῆναι* (middle in signification), with the words connected with it, is the subject of *χρῆναι*. S. § 159. 3. —— *ἥ ἄριστον, as well as possible, in the best manner*. —— *ἀπολαίωμεν*. Fischer thinks, that it should read *ἀπολαύσομεν* (cf. Mt. § 519. 7. p. 885), because *ὅπως — γενώμεθα = ὅπως ἐσόμεθα*. —— *Οὐ . . . . λυπηρόν, for it is not so hard a thing not to gain advantages, as it is painful to be deprived of them, when they are obtained*. *τὸ — λαβεῖν* is the subject of *ἐστὶ* understood. The negative *μὴ* belongs to *λαβεῖν*, and *οὐ*, to *ἐστί*.

83. *κἀκεῖνο, this also*, refers to *τίνα . . . . γενέσθαι*. —— *προσιέμεθα*. Schneider conjectures *προσιοίμεθα*. —— *Πότερον ὅτι ἄρχομεν, is it because we are rulers* of the Babylonians and Assyrians? —— *τῶν ἀρχομένων* depends on *πονηρότερον*. —— The subject of *προσήκει* is *εἶναι* with the words connected with it. S. § 159. N. 1. —— *Ἀλλ' ὅτι*. The interrogation is resumed from *πότερον τὸν ἄρχομεν*. —— *τῇ εὐδαιμονίᾳ* belongs to *τὴν κακίαν ἐπιπρέπειν*. —— *ἀλλ' ὅτι ἐπεὶ* continues the inquiries. —— *κολάσομεν*. "Nota futurum activi pro usitatiore medio." Poppo.

84. *φύλακας* is in apposition with *πολλούς*, denoting its character or purpose. —— *τῶν σωμάτων = of our lives, persons*. Parallel to this is *σωτηρίας*, a little below. —— *αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη, how will it be otherwise than base*. S. § 216. 2. —— *ἄλλους = ἀλλοτρίους, strangers, foreigners*. —— *χρῆναι τυγχάνειν*. See N. on *χρῆναι*, § 82, supra. —— *καὶ μὴν . . . . ὑπάρχειν, and indeed we ought to be well assured of this, that there is no other protection so good, as to be noble and brave one's self*." Felton. "Et verum verba auro ornanda!" Lange. —— *τοῦτο*, i. e. *καλὸν κἀγαθὸν ὑπάρχειν*. —— *καλῶς ἔχειν = ἐν ἀσφαλεῖ εἶναι*: or perhaps it has here the sense, *to turn out well, to prosper*. Cf. N. on *καλῶς γένοιτο*, VII. 5. § 52.

85. *Τί οὖν φησι χρῆναι κ.τ.λ.* is a rhetorical question, serving to call attention to what the speaker was about to say. —— *ἐν Πέρσαις — οἱ ὁμότιμοι*. Cf. I. 2. § 4, seq. —— *καὶ ὑμᾶς γε*, etc. The order is: *καὶ ὑμᾶς παρόντας (καὶ) ὁρῶντας ἐμέ, (χρὴ) κατανοεῖν (to observe) εἰ*, —— *ἐπιμελόμενος ὦν*. S. § 222. 4. —— *ὑμᾶς κατανοῶν θεάσομαι, will carefully watch you*. —— *οἵῳ ἄν*. S. 214. 4.

86. *ἐνθάδε*, i. e. *ἐν ταῖς βασιλέως θύραις*. Cf. Anab. I. 9. § 3.

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BOOK VIII.

CHAPTER I.

1. Schneider well observes, that this book should have commenced with the § 37 of the last chapter of the preceding book. —— *Χρυσάντας καὶ εἶπεν ὧδε.* Chrysantas seems to have been always ready to second the wise and prudent councils of Cyrus (cf. II. 2. § 19; IV. 3. § 15; VI. 2. § 21), whence it happened, that he arose from being the commander of a company to the highest rank in the army, and at last was rewarded with the satrapy of Lydia and Ionia (cf. IV. 1. § 4; VIII. 3. § 16; 6. § 7). In thus raising soldiers of merit step by step to the highest grade, Cyrus reminds us of what was practised on a still larger scale and with more system by Napoleon Bonaparte, whose marshals were almost all taken from the ranks, and who bestowed his rewards with the most rigid adherence to merit. —— *αὐτοὺς* depends on *ἐπιλείψει.* Mt. § 412. 7. —— *τἀγαθὰ* = *τὰ χρήματα.* —— *ἀφ' ὧν* = *quibus auxiliis.* —— *εὐδαιμονοῦντες διατελοῖμεν, we may be perpetually happy.* For the optative, cf. S. § 216. N. 1.

2. *ὑπὸ μὴ πειθομένων.* It will be recollected, that obedience was one of the reasons of the preferment of Chrysantas. Cf. IV. 1. § 3. —— *φιλία.* Repeat *πόλις.* —— *ἰδίᾳ, separately, by himself.* —— *ποῖαι . . . . οἰκήσειαν, and what cities could rightfully be administered.* Cf. Poppo's Note on this passage for a refutation of the reading *οἰκηθεῖεν,* which Weiske from Steph. has adopted. —— *σωθείησαν.* The particle *ἄν* seems here to have fallen out, inasmuch as it is found in all the other members. Cf. however, VII. 1. § 31. —— *ὅποι δεῖ* (sc. *ἀφικέσθαι*)=*to the place of their destination.*

3. *ἃ — ἀγαθὰ* = *ἐκεῖνα ἀγαθὰ ἅ.* —— *διὰ τοῦτο, by means of this,* i. e. obedience to our commander. —— *ἀθρόοι, in compact order.* —— *ἡμιτελές, half-ended, half-finished.* —— *Εἰ* refers to *οὕτως* (= *τοῦτο*). The particles *τότε, τότε δή, οὕτως* to which *εἰ* refers, are generally to be supplied, but are sometimes expressed, when the apodo-

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sis is to be introduced with marked emphasis. Cf. Jelf's Kühn. § 850. 1; Mt. § 610. 7. —— *εἰς τὸ καταπράττειν, in order to the accomplishment.*

4. Poppo connects *οὐδενὸς* by punctuation with *ἤρχοντο δέ.* —— *κατεσκεύασθε οὕτω* = "*ea est rerum vestrarum conditio.*" Fischer. —— *οἱ μὲν — οἱ δὲ* are in partitive apposition with *ἡμεῖς*, the omitted subject of *ἄρχετε.* —— *Ὥσπερ — οὕτω, as — so.* —— *ὑφ' ὑμῖν, under you.* —— *Τοσοῦτον . . . . ὅσον, we ought to excel slaves by as much as τοσοῦτον* (i. e. *τοσούτῳ*) corresponds with the relative *ὅσον* in the adverbial clause. Cf. K. § 343. 2. a. —— *καὶ ἔνθα, even where.* —— *ἄνευ μοναρχίας πόλις οἰκεῖται = a city is under a government not monarchical.* —— *ἥκιστα* belongs to *ἀναγκαζομένην.*

5. *Παρῶμέν τε — ἀσκῶμέν τε — παρεχώμεν τε.* In prose *τὲ — τὲ* is found rarely, unless as here, whole sentences or complete portions are to be connected. Cf. Jelf's Kühn. § 754. 3. —— *ἐπὶ τάδε τὸ ἀρχεῖον.* Cf. VII. 5. § 85. —— *δι' ὧν = ταῦτα δι' ὧν.* —— *παυέχωμεν . . . . Κύρῳ, let us permit Cyrus to use us;* literally, *let us furnish ourselves to Cyrus to use.* Cf. K. § 306. R. 10. —— *ὅ,τι ἂν δέῃ = εἰς ὅ,τι ἂν δέῃ.* —— *αὐτῷ . . . . δὲ οὔ, may use* (us) *for his own good and not for ours.*

6. *ἔδοξε,* sc. *πᾶσι.* —— *παρεῖναι ἐπὶ θύρας, κ.τ.λ.* How gradually did Cyrus become invested with all the insignia of royalty. —— Butt. (Ir. Verbs, p. 116) says, that the genuinness of *ἀφίῃ* is doubtful. Zeune from the Guelf. MS. edits *ἀφείῃ.* The Par. MS. has *ἀφειέη.* —— *τότε, then,* i. e. in the time of Cyrus, opposed to *νῦν,* i. e. in the time of Xenophon. —— *οἱ κατὰ τὴν Ἀσίαν.* See N. on IV. 3. § 2.

7. *Ὡς δ' . . . . καταστησάμενος = ἃ δὲ κατεστήσατο Κῦρος ὡς ἐν τῷ λόγῳ (ἐν τούτῳ τῷ λόγῳ, in this book) δεδήλωται.* For *ὡς* Weiske conjectures *ὅσα.* —— *οἱ μετ' ἐκεῖνον βασιλεῖς, the kings who succeeded him.* —— *νόμιμα* is in apposition with *τὰ αὐτά.*

8. *Οὕτω . . . . τἆλλα, but it is with this as in other things,* viz. such as pertain to food, raiment, duties of religion, social obligations, and the like. The subject of *ἔχει* is *ταῦτα.* —— *συνδόξαν = ὃ συνέδοξε.* S. § 168. N. 2. —— *τὴν ἀρχὴν* of the Assyrians.

9. *τἆλλα* than what pertained to the charge of the city, the guard of the king's person, and the attendance of the nobles at the palace. —— *ἔργων ἐπιστάται = inspectors of buildings,* who should see to the erection of royal edifices, and superintend the repairs of those already built. —— *κυνῶν,* i. e. hunting dogs. —— *ἐπιμελητὰς* is in apposition with *ἐκείνους* the omitted antecedent of *οὓς.* —— *χρῆσθαι.* See N. on § 5, supra.

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10. συμφύλακας is in apposition with οὓς. At literally signifies *fellow-watchmen, associate guards*, and refers to the military leaders, governors of provinces, and other high officers, who assisted Cyrus in the administration of the affairs of his empire. —— τοίτους should properly be οἵτινας, but is put in the accusative by attraction with its relative οὓς. Lange suggests, that it might be τούτων by the omission of the following τούτου. —— αὑτοῦ . . . . εἶναι, *he thought this to be his own work, peculiarly his own business.* —— Ἤιδει, 2 pluperf. of ΕΙΔΩ with the signification of the imperfect, *he knew.* —— οἱ μέγιστοι κίνδυνοι, sc. ποιητέοι εἶεν or ἔμελλον εἶναι. —— καταστατέον is a verbal from καθίστημι.

11. πού, *any where.* —— ἄνευ αὐτοῦ, *without him*, i. e. in his absence. —— φύλαξι . . . . χρηστέον, *some of these he knew that he was to use as guardians and satraps.* For the construction of χρῆσθαι with two datives, cf. N. on V. 3. § 47. —— ἐν τοῖς μεγίστοις, *of the greatest importance;* literally, *amongst the greatest advantages.* —— εἰς τὸ — τυγχάνειν, *in respect to obtaining.*

12. μὴ . . . . ὦν, *if they were not such as they ought to be through whom.* The apodosis is κακῶς ἡγεῖτο τὰ αὑτοῦ (*his affairs, res suae*) ἔχειν. The protasis in the antithetic sentence which follows, drops the participial construction, because it contains but one verb besides, when as in the former case, there would have been three verbs with three distinct subjects. The student should carefully examine the reasons for such apparently capricious changes of construction. —— Ἐνέδυ, *he undertook.* This verb is used of those, who involve or entangle themselves in something by which they are so bound, as to be wholly or almost unable to extricate themselves. Its use here is therefore both beautiful and emphatic. —— ἄσκησιν εἶναι, sc. δεῖν. —— Οὐ γὰρ . . . . ἔργα, *for he thought it impossible for one, who was not himself what he ought to be, to incite others to honorable and upright deeds.* What a just and noble sentiment.

13. τῶν κρατίστων = ἀριστῆς. —— οὐχ οἷόν τε εἶναι, *to be impossible.* i. e. in the sense of administering vigorously his government, as appears from προνοῶν ὅτι, etc. which follows. —— πολλὰ — τελεῖν, *to incur many expenses.* —— δ' αὖ, *but on the other hand.* —— τὸ — ἀμφὶ . . . . ἔχειν, *to be himself continually busy about them*, i. e. his possessions. This clause is the subject of παρεῖχε, and is to be constructed in dependence on ἤδει ὅτι. —— τῶν ὅλων, *of the whole* empire.

14. τὰ — οἰκονομικὰ (= τὴν οἰκονομίαν), *the economy* of the empire, i. e. the management of all those affairs pertaining to the revenue, and the disbursements of the government. —— πῶς is

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added to κατεσκόπτε, because Cyrus looked ɛt the arrangement of the army only in the aspect which is spoken of in what follows. It is equivalent to *aliqua ex parte*, and so Fischer. —— οὐδείς, *no one* soldier. —— πάνυ πολλαί, *very many, ever so many.* —— χρήσασθαί τι τῇ στρατιᾷ, *to use the army for something; to employ the army on some service.* Before τὶ the preposition εἰς or πρὸς is sometimes found. Cf. K. § 278. 4.

15. ὡς γὰρ τὰ πολλὰ in the preceding section, is virtually repeated in Ὥσπερ οὖν ταῦτα ἔχει. —— συνεκεφαλαιώσατο, *reduced to certain heads.* Cf. VIII. 6. § 14. —— ὥστε . . . . ἔχειν, *so that by conversing with a few, Cyrus was able to see that none of his affairs were neglected;* literally, *it happened to Cyrus conversing with a few, that nothing of his affairs* (i. e. the affairs of his kingdom) *was neglected.* —— οἰκίας depends on ἐπιμελούμενος.

16. ὄντες . . . . τρέφεσθαι, i. e. *the rich.* —— τούτους ἐπεζήτει, *he asked for them* with the design of inquiring into the reason of their absence.

17. Τῶν — φίλων, sc. ὄντων. —— ἑαυτοῦ refers to the person who was sent to take possession of the effects of the delinquent. ὡς ἠδικημένοι, *as those who had been injured.*

18. πολὺν — χρόνον, *for a long time.* —— οὐκ . . . . ὑπακούειν, *was not at leisure to hear such men, to give such a men a hearing.* —— ὑπακούειν in the sense of *to hear* is rather unusual. —— ἀνεβάλλετο, *he deferred.* —— θεραπεύειν = παύειν ἐπὶ τὰς θύρας (§ 6.). —— ἢ . . . . παυεῖναι, *than if he himself by inflicting punishment had compelled them to attend.* Cyrus brought this about through the instrumentality of others; and by a redress of wrongs, in respect to the real agency of which, those who suffered had no suspicion, he not only secured their attendance, but made them regard him as their benefactor.

20. τούτων μηδενός, *no one of these* methods to secure their attendance. The methods are those which have just been spoken of. —— ἐν τῷ δέοντι, sc. χρόνῳ. —— οἷς — καθήκει. Cf. § 4.

21. προσεφέρετο, *he bore himself towards, he treated.*

22. βλέποντα νόμον, *a living law*, literally, *a seeing law.* —— τάττειν, *to command.*

23. ἐπεί, *when.* —— κατεστάθησαν, sc. ἱμετὸν θεούς. —— ὕμνει and ἔθυε refer to Cyrus himself. The reading found in some MSS. ἱμνεῖν and θύειν, which verbs are made to refer to the magi, gives a very frigid sense, when taken in connection with οἷς οἱ μάγοι θεοῖς ἐποιεν. —— ἀεὶ ἅμα τῇ ἡμέρᾳ, *every day.* "*singulis diebus.*" Sturz.

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24. *οἱ ἄλλοι Πέρσαι*, "amici et præter Assyrios reliqui Persæ qui Babylone erant." Lange.

25. *τῶν μεθ' αὑτοῦ* (sc. *ὄντων*) = *of his friends.* —— *ἀγαθόν.* Cf. II. 1. § 29. —— *λογιζόμενος . . . . αἱρούμενοι* = *τὸν αὐτὸν ἔχων λογισμὸν ὅπερ οἱ πλέοντες, αἱρούμενοι*, etc. Cf. Hor. Od. III. 2, 26. ——

26. *ὅτι . . . ἐποιεῖτο, that he regarded it of the utmost importance.* —— *τοὺς ἄλλους* is the subject of *ἀπέχεσθαι* to which *ἄν* belongs (S. § 220. 3). —— *διὰ τοῦ δικαίου, in a just way, justly.* —— *πορίζεσθαι, to acquire money, to increase their substance*, a meaning, which the verb has here, by its antithesis with *κερδῶν ἀπέχεσθαι* in the foregoing member. —— *αἰδοῦς — πάντας ἐμπεπλάκαι.* S. § 181. 2.

28. *μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καί, not only a ruler — but also.* This construction is explained in N. on I. 3. § 10. *ἄρχοντα* and *τούτους* the omitted antecedent of *οὕς*, are in apposition with *τοὺς αἰδουμένους*, or they may be governed by *λέγω* implied in *μὴ γὰρ ὅτι* = *μὴ γὰρ λέγω ὅτι, ne dicam* = *non modo.* —— *τῶν ἀναιδῶν* depends on *μᾶλλον.* —— *ὁρῶντες* refers to *οἱ ἄνθρωποι.*

29. *Τὸ — πείθεσθαι.* Cf. § 2. —— *τοῖς* limits *ἔμμονον.* —— *τῶν — δοκούντων* depends on *μᾶλλον.*

30. *ἐπιδεικνύς, by showing.* —— Construct *μᾶλλον* with *ἀσκεῖν.* —— *ᾧ* refers to *τοῦτον* for its antecedent. —— *οὕτω μᾶλλον οἵ γε ἀσθενέστεροι.* This is an instance of argument *a majori.*

31. *διῄρει, he distinguished between, defined.* —— *τῇδε, in this manner*, is here used adverbially. —— *ἐν τῷ φανερῷ* is opposed to *ἐν τῷ ἀφανεῖ.*

32. *οὕτω* refers to *εἰ αὐτὸς ἐπιδεικνύοι κ.τ.λ.* —— *ἐπιδεικνύοι — ἑλκόμενον.* The verb *δεικνύναι* with a participle signifies *to show;* but is followed by the infinitive, when the object of the verb is not to be represented as a thing perceived, but as a thing possible. Cf. K. § 311. 11. —— *ὑπὸ τῶν παραυτίκα ἡδονῶν, by present pleasures*, i. e. by such pleasures as can be enjoyed immediately, without any previous labor. —— *προπονεῖν, to work for*, i. e. to obtain by labor. —— *σὺν τῷ καλῷ, honeste.* —— *τῶν εὐφροσυνῶν* depends on *προπονεῖν.*

33. *τῶν χειρόνων, those inferior* in dignity or worth. —— *ὑπεικόντων, yielding to, giving place to.* This precedency, which was given to the good and honorable, was the result of the *εὐταξία* here spoken of. Cf. Cic. de Off. I. 40. —— *εὐκοσμίαν, orderly behaviour, politeness.* —— *ὀργιζόμενον κραυγῇ, being angry* (accompanied) *with vociferation* = *vociferating in anger; uttering angry expressions.* —— *Ἐπέγνως δ' ἄν — ἄν — ἡγήσω, you would see — you would suppose.* Cf. S. § 213. N. 3. —— *τῷ ὄντι, really, in verity.* —— *εἰς κάλλος*

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honeste. εἰς here denotes manner. In this relation, it may with its noun be translated into English by an adverb. Cf. K. § 290. 2. 3. a.

34. ταῦτα. Supply τὰ πολεμικὰ from τῆς πολεμικῆς ἀσκήσεως. —— ἀληθεστάτην, sc. ἄσκησιν.

35. ἐν παντοδαποῖς χωρίοις, *in all sorts of places.* —— αἴτη, i. e. hunting. —— ἀποδείκνυσι = παρασκευάζει. —— λαμβάνειν, sc. τὰ θηρία.

36. ἐνταῦθα, *here*, i. e. in hunting.

37. Ὅτι μὲν οὖν is to be constructed after καὶ .... δῆλον, *and it is evident from all which has been before said.* Some may prefer to make πᾶσι limit δῆλον, *it is evident to all from what has been said.* Cf. Mt. § 396. 2. —— προσήκειν οἱδενὶ ἀρχῆς, *that authority belonged to no one; that no one ought to rule.* Cf. S. § 178. N. 2; Mt. § 326. 2. —— μὴ in ὅστις μὴ βελτίων takes away actuality, the supposition being put negatively. —— καὶ ὅτι οὕτως ἀσκῶν, *and that by thus exercising.* —— τοὺς περὶ αὐτὸν = τοὺς κοινωνας, *his companions, associates.*

38. τοὺς μὲν ἄλλους = τοὺς περὶ ἑαυτόν. —— μένειν at home. —— ἐν τοῖς παραδείσοις. Cf. I. 4. § 5. —— δεῖπνον ἤρειτο, *he took his supper, supped.* —— ἀγυμνάστοις, *unexercised.* —— ταύτην τὴν θήραν, i. e. to the hunt in the park. —— σκηπτοίχους = εὐνούχους. Cf. VII. 5. § 65.

39. πολὺ — διέφερεν, *greatly excelled.* —— Πρὸς δὲ τούτῳ, *and in addition to this.* —— ἐγέρασεν, *he rewarded, honored.*

40. τοῦ Κύρου, *concerning Cyrus.* "The theme of discourse or of thought is put in the genitive." Crosby, § 527. VII. Cf. ἐννόησε δὲ αὐτῶν, V. 2. § 18. —— τῷ βελτίονας αὐτῶν εἶναι, *in being better than they.* This phrase defines διαφέρειν. —— καταγοητεύειν, *to blind by trickery, to practice imposition.* —— αὐτοὺς refers to ἀρχομένους, to be supplied from τῶν ἀρχομένων going before. —— τὴν Μηδικήν. Cf. I. 3. § 3. —— τι — ἐνδεές, *any defect.* —— ἐπιδεικνύναι depends on ἐδόκει.

41. ἔχουσιν, sc. οἱ κοινωνες. —— ὑποχρίεσθαι. Cf. I. 3. § 2. —— ἢ πεφύκασιν, *than they naturally were.*

42. πτύοντες. Cf. I. 2. § 16. —— ὡς οὐδὲν θαυμάζοντες = in order that they might appear like men who were wondering at nothing which they saw. Cyrus thought that it would make his nobles appear more venerable in the eyes of the common people, to appear to be divested of the common feelings of curiosity, and not be gazing at every thing which they might chance to see.

43. δι' ἑαυτοῦ, *by himself*, i. e. his own agency and example. Zeune places a comma after these words, and thus connects them with what precedes. —— τῷ .... αὐτῶν, *by conducting himself at*

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their head in a venerable manner. προϊστάναι. 2 perf. infin. of προΐστημι. —— τούτους — οὐδένα = τούτων οὐδένα, the latter being in apposition with the former. —— ἐλευθερίων πόνων such as hunting, riding, military exercises, and the like. The persons, who are here spoken of as debarred from these pursuits, were the Medes and Persians, and the allies of Cyrus, who belonged to the common people, and although not properly slaves, yet were obliged to perform the menial services here spoken of. —— παρώρμα, *he urged to.* This verb is limited by μελετᾶν. —— ἐπεμελεῖτο — ἴσοιντο. The construction of a future optative after a historical tense is very rare. Cf. K. § 330. 6. —— ἄσιτοι μήτε ἄποτοι. It was not in accordance with the policy of Cyrus, to inure these common persons to the endurance of hunger or thirst. Hence they were furnished with a liberal supply of provisions, while engaged in attendance on the hunting parties.

44. ὁπότε ἐλαύνοιεν, *whenever they drove* = as often as they drove. For the optative with ὁπότε to denote indefinite frequency, see N. on I. 3. § 11. —— τούτοις, *for them* (Dat. commodi). —— τῶν δὲ ἐλευθέρων οὐδενί, because these were to be accustomed to bear privations of every sort. —— ὥσπερ τὰ ὑποζύγια. Xenophon compares these δοῦλοι to beasts of burden, because they also carried burdens in these marches. —— ὡς μὴ βουλιμιῷεν, *in order that they might not suffer from excessive hunger* (βουλιμία). Fischer remarks of the *bulimy*, that "it affects the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities." Cf. Anab. IV. 5. § 7. —— οἱ ἄριστοι, i. e. the nobles. —— ὅπως . . . . διατελοῖεν, as Lange well remarks, seems to be an ironical addition by the author.

45. Ἑαυτῷ depends on κίνδυνος εἴη. It might have been constructed in the accusative with παθεῖν τι, but the dative better conformed with τῇ μὲν — ὕλῃ — ἀρχῇ. —— ὑπὸ τῶν καταστραφέντων, *from those who had been conquered.*

46. καὶ τοὺς μὲν κ.τ.λ., i. e. καὶ ὧν τοὺς μὲν ἥδει — ὄντας. —— ἱκανούς, *competent.*

47. ἀπὸ τούτων = *from this quarter.* —— τὸ — περιελέσθαι is the object of ἀπεδοκίμασε. —— ταύτην refers to τὸ . . . . ποιῆσαι. —— τὸ δ' αὖ . . . . πολέμου, *but on the other hand, not to admit them into his presence, and to be openly distrustful of them, he thought would be the beginning of war*, i. e. would lead to hostilities.

48. ἀντὶ πάντων τούτων, *in place of all these things*, i. e. the things which had just been spoken of. —— ἔγνω — εἶναι. See N. on II. 1. § 11. —— ἐπὶ τὸ φιλεῖσθαι — ἐλθεῖν, *that he came to be beloved.* ——

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τοῦτο refers to the idea contained in the previous sentence, viz. how Cyrus came to be beloved. This retrospective use of the pronoun is very frequent.

CHAPTER II.

1. διὰ . . . . χρόνου, *continually the whole time, at all times.* —— τοὺς μισεῖν δοκοῦντας, *those who seem to hate them, misanthropes.* —— ὑπὸ τῶν φιλεῖσθαι ἡγουμένων, *by those who thought themselves beloved.* "Nam amor amorem, odium odium parit."

2. ἀδυνατώτερος, Sardis and Babylon being not yet taken. —— τῷ . . . . εἶναι, *and by making it manifest that he was pleased with their advantages;* or more briefly, *by appearing pleased, etc.* —— τούτοις refers back to τὸ προοιεῖν and the other infinitives serving as nouns in the dative. —— τὴν φιλίαν θηρεύειν. Cf. Memorab. II. 6. § 39; III. 11. § 11. —— ἐγένετο αὐτῷ. Cf. § 15, infra. For the construction, see N. on VIII. 1. § 15. —— ἀνθρώποις limits ἐπιχαριτώτερον. —— ἀπὸ τῆς αὐτῆς δαπάνης, *of the same expense*, referring to the benefactions, which are the subjects of the comparison.

3. πλὴν οἷς = πλὴν τούτων οἷς. —— οἷς (before ἀεὶ) — τῶν φίλων = ἐκείνοις τῶν φίλων οἷς. —— φυλακαῖς refers to the body-guards of Cyrus, and also to the guards of the palace. —— αἱστισινοῦν, *whatever they might be = any other.* —— πράξειεν, sc. οὖσι. —— ὅτι . . . . βουλόμενοι, *that those who were desirous of pleasing him could not be concealed from him.*

4. Ἔτιμα . . . . τραπέζης = *he sent also portions from his table to his domestics;* literally, *he honored from his table his domestics.* τῶν οἰκετῶν is in the genitive, to denote that he did not honor the whole, but those only with whom he was especially pleased. —— ἐμποιεῖν, sc. αὐτοῖς. —— ὑπὸ πολλῶν = ὑπὸ τῶν πολλῶν, *by the multitude.* —— οἷς limits πεμπόμενα. —— νομίζοντες αὐτοὺς ἐντίμους εἶναι. The infinitive εἶναι is sometimes expressed before the second accusative, after verbs of *esteeming, considering*, etc. S. § 166. N. 2. —— δέωνται, sc. διαπράττειν. —— πολὺ διαφέρει, *excel very much.*

5. ὁ αὐτὸς οὗτος, *the very same one.* "Interdum αὐτὸς οὗτος est *hic unus, hic solus, nullus alius.*" Sturz. —— διὰ τὸ πολλοὺς ἑκάστου δεῖσθαι, *because there are many who stand in need of each article.* —— εἰς τὸ τρέφεσθαι defines ἀρχεῖ. Cf. S. § 167. N. 3. —— οὐδ' ὅλη μία, *not even a whole one*, i. e. a trade is divided up into parts, to each

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of which the time of one workman is wholly given. This is explained by what follows. —— *ἔστι δὲ ἔνθα, sometimes.* —— *νευροῤῥαφῶν, stitching shoes*, literally, *sewing with sinews.* —— *σχίζων, cutting out.* Fischer remarks, that the upper leathers of shoes had small incisions, whence shoes of this kind were called *σχισταί.* —— *χιτῶνας.* Zeune contends that this word is here used in its ordinary sense, *tunics;* but it is better with the most judicious commentators to refer it to certain *parts of a shoe* (Crusius: *the upper and under leather of a shoe*). —— *συντέμνων.* This shows that *χιτῶνας* is not here referable to garments, since the tunic was not made from pieces cut out for the purpose, but came from the loom in a perfect state, except that they were afterwards connected by a *ῥαφή*, or *πόρπη.* —— *συντ.θεὶς ταῦτα, putting these* (i. e. the before-mentioned parts of shoes) *together.* Poppo thinks that *συντιθεὶς* is used here of the person "qui fabricam instituit." —— *ἐν βραχυτάτῳ — ἔργῳ = in a work lying within a small compass.*

6. *Τὸ αὐτὸ δὲ τοῦτο*, etc. He now applies the illustration just made to the case in hand. —— *μάττει, kneads* the dough. —— *Ὧι* refers to *τούτῳ* and is the Dat. commodi after *στρώννυσι* and the verbs in connection with it. —— *τούτῳ . . . . ἔχειν, that each thing should be done for him as it might happen.* With *τούτῳ* (Dat. commodi) supply *ἕκαστον* from *ὡς ἂν ἕκαστον προχωρῇ.* —— *ἱκανὸν = ἀρκεῖ εἰς τὸ τρέφεσθαι* (§ 5). —— *ἔψειν* is the subject of the sentence, *ἔστι* being understood. —— *ἄλλῳ* is here used *retrospectively*, i. e. it denotes a different person from the one who has been mentioned. Cf. Crosby, §766. *a.* —— *καὶ μηδὲ τούτους παντοδαπούς, and these not of every sort.* —— *εἶδος* limits *εἰδοκιμοῦν* as accusative synecdochical. —— *ταῦτα — ἕκαστον (= τούτων ἕκαστον).* The latter of these pronouns is in partitive apposition with the former.

7. *Τῇ . . . . πάντας, in courting favor by means of food he greatly excelled all in doing such things*, i. e. in preparing dishes to be sent to the persons whose favor he wished to gain. —— *τοῖς ἄλλοις πᾶσι* (sc. *πράγμασι*) depends on *θεραπεύων.* —— *τοῦτο*, i. e. *ὡς δὲ καί*, etc. —— *διενεγκὼν ἀνθρώπων, excelling men.* S. § 184. 1; Mt. § 358. 1. —— *τῷ πλεῖστα — δωρεῖσθαι, in the abundance of his presents.* —— *τούτου*, i. e. *τοῦ δωρεῖσθαι.*

8. *Τίνι* (= *τίνος*) depends on *φίλοι* the subject of *εἰσὶ* understood. —— *κοσμῶν — φαίνεται.* See N. on IV. 2. § 39. —— *γιγνώσκεται*, i. e. are so known as to have their origin at once recognized. —— *τῶν βασιλέως*, sc. *δώρων* limiting *ἕνια.* —— *ψέλλια καὶ στρεπτοὶ καὶ ἵππου χρυσοχάλινοι.* Cf. III. 1. § 2; Anab. I. 2. § 27. —— *ἐκεῖ*, i. e. in Persia.

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9. *ποιεῖν αἱρεῖσθαι αὐτόν, to make himself to be preferred.* —— *ἐχθροὺς* depends on *τιμωρεῖσθαι.* —— *ἀπέχοντας πολλῶν μηνῶν ὁδόν, distant a journey of many months.* Cf. I. 1. § 3. —— *πατήρ.* Cf. VIII. 1. § 44.

10. *βασιλέως ὀφθαλμούς, the eyes of the king*, i. e. confidential officers, who reported to the king every thing worthy of note which took place throughout the kingdom. In the Chinese state paper of 1834, the British superintendent is called *the barbarian eye.* —— *οὐκ ἄλλως — ἤ, not otherwise than.* —— *τοὺς ἀπαγγέλλαντας* is governed by *εὐεργετῶν, by rewarding, by being bountiful to.* —— *πεπύσθαι* is middle in signification. —— *τί ἄν . . . . βασιλέα, what they should report which might be useful to the king.* Before *τί ἄν ἀγγείλαντες,* Fischer would supply *λογιζομένους.*

11. *ἕνα — ὀφθαλμὸν* only. —— *αἱρετόν, to be chosen.* Lange translates it *electus, chosen.* But this is inconsistent with *ἀλλ' οὐχ οὕτως ἔχει* below, where the thing as it actually was is spoken of. In the place before us, he is speaking of the fitness and necessity of choosing more of these confidential servants than one. —— *ὀλίγα,* but *few things.* —— *τοῖς . . . . εἴη, it would be as if it were enjoined upon the rest to neglect* to make a report. The protasis is contained in the next clause. —— *τοῦτο*, i. e. the duty of reporting to the king whatever takes place, favorable or prejudicial to his interests. —— *πρὸς δέ* (sc. *τούτοις*), *and besides.* —— *ὅντινα γιγνώσκοιεν ὀφθαλμὸν ὄντα, whomsoever they might know* (S. § 216. 2) *to be this eye.* In respect to *γιγνώσκοιεν ὄντα*, see N. on V. 4. § 16. —— *τοῦτον* depends on *φυλάττεσθαι.* —— *παντὸς βασιλεὺς ἀκούει* shows that the explanation which Suidas has given, in referring these *ὀφθαλμοὶ* to the satraps, is not correct. It appears evident that any one who had heard or seen any thing worthy of note, was encouraged to report it to the king.

12. *Οὔκουν ὅπως — ἀλλ', not only not — but.* The clauses with which these particles are here connected, are strongly opposed to each other. Sometimes a negative is found in the second member, in which case the sentences are not antithetic but climacteric. See I. 3. § 10; 6. § 10; II. 3. § 8. —— *μνησθῆναι — περὶ φλαῦρόν τι,* Cf. S. § 182. N. 4. —— *τοῖς ἀεὶ παροῦσιν* refers to *ὀφθαλμοῖς καὶ ὠσί.* —— *οὕτως — διέκειτο* in respect to the king. In the following sentence it is fully written: *διακεῖσθαι — πρὸς αὐτόν.* —— *τοῦ — διακεῖσθαι* depends on *αἰτιάσαιτο, can give as the cause of.* Crosby, § 575. R. —— *μεγάλα* depends on *εὐεργετεῖν.*

13. *τὸ — ὑπερβάλλειν* is the subject of *ἔστι* understood (S. § 157. N. 10). *αὐτὸν* referring to the king is to be supplied as the subject of *ὑπερβαλλειν,* and with this pronoun *πλουσιώτατον ὄντα* agrees.

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Render thus: *and it is not wonderful that he being the richest* (of all) *should excel in the greatness of his presents.* Some might perhaps prefer to regard this as an universal proposition, applicable to Cyrus or to any other rich and powerful king. —— *βασιλεύοντα*, sc. *αὐτόν*. Xenophon praises the Younger Cyrus in a similar way, Anab. I. 9. § 24. —— *λέγεται κατάδηλος . . . . αἰσχυνθεὶς = λέγεται ὅτι κατάδηλον εἴη, ὅτι ἐκεῖνος μηδενὶ ἂν οὕτως αἰσχυνθείη. μηδενὶ* answers to the question 'wherein?' and limits *ἡττώμενος*. For the construction of *αἰσχυνθεὶς ἡττώμενος*, cf. N. on III. 3. § 13. *αἰσχυνθεὶς* conforms in case to *ἐκεῖνος*.

14. *εὐδαίμονα τὰ κτήνη ποιοῦντα χρῆσθαι αὐτοῖς*, *to keep the herd in a good condition while using them*; literally, *making the herd happy to use them.* —— *εἴπερ*, *since.* —— *τὸ φιλοτείμως ἔχειν* is the subject of the sentence with which *θαυμαστὸν* agrees in the predicate. *ἔστι* as usual in such cases is to be supplied (S. § 157. N. 10). *αὐτὸν* is to be mentally supplied as the subject of *ἔχειν*: *his being eager* (see N. on I. 2. § 7). —— *περιγίγνεσθαι* depends on *τὸ — ἔχειν*, and is followed by *τῶν ἀνθρώπων*. S. § 184. 1.

15. *ἐνουθέτει* refers to Crœsus. —— *Θησαυροὺς*. Fischer thinks that by this word is here meant *a receptacle for money, a treasury*; but it is better with Sturz to translate it *treasures.* —— *ἀνδρὶ* is in apposition with *αὐτῷ*. —— *τὸν Κῦρον λέγεται = ὁ Κῦρος λέγεται*, supra. —— *εἰπεῖν*, *named.*

16. *τούτῳ* refers to *Ὑστάσπῃ*, and *ὅτῳ*, to *ἄνδρα*. —— *γὰρ* in *καὶ γὰρ* implies an ellipsis: and you need not fear that you are telling them what is not true, FOR *I am in reality*, etc. —— *ὁπόσα ἄν*, *whatsoever sum.* (See N. on I. 1 § 2). —— *γράψαντας*. Repeat *κέλευε*: *and bid them when they have written* (the sums) *down, and sealed up the letter to give it*, etc. *τὴν ἐπιστολὴν* is to be taken in a distributive sense, as though it had been written: *δοῦναι ἕκαστον τὴν ἐπιστολήν.* —— *φέρειν* (S. § 219. 2) to him, i. e. Cyrus.

17. *καὶ γράψας*. In the same manner, Cyrus instructed his messenger (IV. 5. § 26) both by words and by a letter. —— *περιῆλθε* refers to Hystaspes. Cf. *περιελθὼν πρὸς τοὺς φίλους* (§ 16). —— *ἤνεγκεν* to Cyrus. —— *ἐμοὶ . . . . χρῆσθαι = you have made me now a rich man*; literally, *you must now use me as a rich man.* These presents resulted from the expression in the letter of Cyrus: *Ὑστάσπην ὡς φίλον αὐτοῦ δέχεσθαι.* See *διὰ τὰ σὰ γράμματα*, infra.

18. *κατάθεῶ*, *look over*; literally, *look down upon*; imperative 2 pers. sing. of *κατάθεάομαι*. —— *πολλαπλάσια*, *many times more.* S. § 62. 2. —— *ἢ ἔφη Κύρῳ*. Cf. § 16, supra.

19. *καὶ ἐμοί*, *even to me.* —— *φθονεῖσθαι*, *to be envied.* This would

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be the result of hoarding up his treasures. —— *μισθοφόρους.* "This adjectival use of *μισθοφόρους* (though it seems to be the primitive one) is rare." Bloomfield on Thucyd. III. 109. § 2. *φύλακας μισθοφόρους* is strongly opposed to the manner in which Cyrus kept his treasures, intrusting them to his friends, who had but to receive from him an intimation that he stood in need of them to give them all up to his disposal.

20. *ὅ* depends on *δόντες* and refers forward to *τούτου* for its antecedent. The sentiment is: all men are by nature desirous of possessing more and hence all are equally poor, the rich striving to add to their possessions with as much eagerness as the poor to increase their small stock. There are now, as in the days of Cyrus, a great many *poor rich men*, and it will probably hold true, that the more a man has, the more he will want, as long as human nature remains the same as it is now and has been since its apostacy from that which constitutes the true end of life. Cf. Hor. Sat. I. 1. 113 quoted by Lange. —— *ἄπληστος — χρημάτων, insatiate of wealth.* S. § 181. 1.

21. *Τῇδε, in this respect.* —— *τῶν ἀρκούντων.* Cf. S. § 186. 2. —— *τὰ δὲ κατασήπουσι, and some they permit to rot.* —— *ἱστάντες, in weighing.* —— *διαψύχοντες, in airing*, i. e. bringing out their hoards from the places of concealment to ventilate and dry them. These participles denote in what respect *πράγματα ἔχουσι* (*furnish trouble*) is to be taken. How graphically is depicted the trouble of taking care of superfluous wealth. —— *ἴνδον* their abodes —— *διαῤῥαγείεν γὰρ ἄν.* The protasis will readily suggest itself from what precedes.

22. *ὑπηρετῶ = sacrifice, offer sacrifices.* "Nam Persae diis nil nisi victimas dabant, nulla donaria, nam neque templa habebant, neque altaria." Brisson. 2. 28, cited by Fischer. —— *τούτοις, with these*, i. e. with my superfluous treasures. —— *πλουτίζων, by enriching*, refers to *κτῶμαι* as the participle of *means.* —— *ὑπερπλησθῆναι, by filling over-full.* He refers to what had just been said respecting the injury resulting from eating to excess. —— *κουφοτέρα φέρειν*, sc. *τινά.* Cf. S. § 219. N. 3.

23. *σὺν τῷ δικαίῳ, justly.* —— *σὺν τῷ καλῷ.* See N. on VIII. 1. § 32.

24. *κατανοήσας . . . . ὅτι = κατανοήσας ὅτι οἱ πολλοὶ τῶν ἀνθρώπων. κατανοήσας* refers to the subject logically contained in *ἔδοξεν — αὐτῷ*, since *δοκεῖ μοι = ἐγὼ ἡγοῦμαι.* See N. on IV. 2. § 3. —— *ἢν μὲν ὑγιαίνοντες διατελῶσι, if they enjoy uninterrupted health.* —— *τὰ σύμφορα* is nearly equivalent to *τὰ χρήσιμα* going before. —— *τούτου* refers retrospectively to the preceding sentence. —— *τὶ in τούς τε*

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ἰατροὺς is responded to by καὶ ὁπόσα. —— συνεκομίσατο πρὸς αὐτόν, *he summoned to himself, he supplied himself with.* —— τῷ τελεῖν ἐθέλειν = διὰ τὸ ἐθελειν τελεῖν. —— αὐτῶν physicians. —— οἱ δὲν τούτων (sc. ἦν), *there was none of these things* = ταῦτα ἅπαντα.

25. τῶν θεραπεύεσθαι ἐπικαιρίων, "quos curari oporteret, qui curatione egerent." Fischer. Inasmuch as the discourse is concerning sick persons, this interpretation of Fischer pleases me more than Weiske's: "qui publice, aut privatim utiles essent." —— ἐπεσκόπει. It was the practice of Napoleon to visit in person the hospitals and see with his own eyes, that the wants of the sick and wounded were all attended to, and to this may be attributed in part the unbounded love which was felt for him by the common soldiers of his army. —— ὁπότε .... λαμβάνων. Poppo says: verba breviter dicta sunt pro ὁπότε τις ἰάσαιτό τινα τοῖς παῤ ἐκείνου, λαμβάνων αὐτά. Zeune supplies the ellipsis which he finds thus: τοῖς παρασκευασμένοις παῤ ἐκείνου. But we should expect in that case ὑπὸ instead of παρά. I see no special difficulty in the interpretation of the passage: τοῖς παῤ ἐκείνου, *with those things* (i. e. surgical instruments, medicines, etc.) *from him*, i. e. from those things which had been provided by him. Cf. K. § 297. I. 2. e. The common reading τῶν παῤ ἐκείνου λαμβάνων is thus explained by Lange: τι τῶν παῤ ἐκείνου παρασκευασμένων φαρμάκων, etc. (§ 24) λαμβάνων.

26. πρὸς τὸ πρωτεύειν .... φιλεῖσθαι, *in order to hold the first place in the estimation of those* (literally, *with those*) *by whom he wished to be beloved.* παῤ οἷς = παρὰ τούτοις παῤ οἷς. Cf. Jelf's Kühn. § 822. *Obs.* 1. —— Ὧν δὲ προηγόρευε κ.τ.λ. I like Lange's explanation the best of any I have seen: τῶν δὲ ἀγώνων, οὗς προηγόρευε καὶ τῶν ἄθλων, ἃ προὐτίθει — ταῦτα μὲν (τὰ ἆθλα) ἔπαινον, etc. —— τοῖς — ἀρίστοις, i. e. those who were desirous of glory.

27. ὅσα = κατ' ἐκεῖνα ὅσα. —— εἴτε δίκῃ εἴτε ἀγωνίσματι, *whether in a matter of private right or of the public games.* —— συντρέχειν τοῖς κριταῖς, *should have recourse to judges.* It is strange, how Schneider and others (see Crusius *in hoc verbo*) can interpret this passage: *convenire inter se de judice*, such a sense being at variance with the thing itself, as well as with the context. —— ἐστοχάζοντο, *aimed at.* —— τῶν — κριτῶν depends on this verb. S. § 188. 3. These judges were doubtless appointed by Cyrus himself. —— μὴ ἑαυτὸν κρίνοντας, i. e. *not judging in favor of himself.* —— καὶ δικαίῳ, *by the justice of his cause.* —— προσεποιεῖτο, *claimed, boasted.* Some prefer to render: *pretended*, but this suits less the demands of the passage. —— ὥστε .... ὀφείλειν. Both parties felt that they owed

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no thanks to the judges, the one because the decision was not in his favor, the other, because he had obtained by the decision, only what was his just due.

28. *φιλίᾳ, in respect to friendship.* —— *παρὰ Κύρῳ, in the estimation of Cyrus.* —— *ἐπιφθόνως — εἶχον, were envious.* —— *ἐκποδὼν — γενέσθαι, to be out of the way.* —— *ὁ ἕτερος* is in distributive apposition with *οἱ πλέονες.* —— *ταῦτα — δεδήλωται, these things make it evident.*

CHAPTER III.

1. *ἡ σεμνότης, the majesty, grandeur.* —— *μεμηχανημένων* is here used in an active sense. Cf. Soph. Gr. Verbs, p. 196. —— *τῶν ἄλλων,* sc. *συμμάχων.* —— *Μηδικὰς στολάς.* Cf. II. 4. § 1. —— *ἐνέδυσαν, put on.* Zeune edits *ἐνεδύσαντο.* —— *τάδε* refers to *ὅτι ἐλάσαι (=ἐξελάσαι) βούλοιτο κ.τ.λ.* —— *τεμένη — ἐξῃρημένα.* Cf. VII. 5. § 35.

2. *ὡς — Φεραύλας.* Cf. § 5, infra. —— *ὅπῃ — ταύτῃ, quo modo — hoc modo.*

3. *τὰς καλλίστας στόλας.* These robes were probably adorned with gold and precious stones, while the more common ones (*ἄλλας στολὰς*) were without these ornaments. —— *ὀρφνινων, of a brownish grey.* Suidas: *τὰ δὲ μέλανα ἱμάτια, ὀρφνίνα ἐκάλουν.* —— *καρυκίνων, of a blood-red, dark-red.* This color took its name from *καρύκη,* a sauce invented by the Lydians, composed of blood and rich spices. Cf. Liddell and Scott.

4. *ὑμᾶς κοσμῶν, in adorning you.* —— *ἀμέλει.* See N. on V. 2. § 13.

5. *νομίζων — εἶναι, considering — to be.* —— *αὐτῷ,* i. e. Cyrus. —— *συνεῖπε.* Cf. II. 3. § 7, seq. —— *συνεβουλεύετο, he took counsel.* —— *τοῖς — εὖνοις* limits *κάλλιστα,* and *ἰδεῖν* is to be referred to S. § 219. N. 3.

6. *Ἐπεὶ δὲ .... συνέδοξεν, and when they after considering the matter came to the same conclusion.* —— *οὕτω — ὥσπερ, thus as.* —— *ἔδοξε* to Cyrus and Pheraulas. —— *πάντας πείθεσθαί σοι.* Pheraulas acted on this occasion as marshal. —— *ὅπως .... ἀκούωσι, in order that they may obey you more cheerfully when you issue your commands;* or more briefly, *may obey more cheerfully your commands.* —— *χιτῶνας* were the outer tunics, as Fischer remarks, since the more considerable of the Persians wore two of these garments. —— *κασὰς, caparisons* or *housings for horses.* Germ. *schabracken.* This word has furnished not a little trouble to critics, but the limited na-

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ture of these notes forbids any extended history of the word, or of the great variety of interpretations put upon it. It will suffice to remark, that the only signification, other than the one I have given, which seems worthy of consideration, is that of Leuncl. cited by Poppo. He translates καπᾶς ἐφίππιος, *saga militum equestria, an equestrian cloak used on horseback;* in which sense it differs from ἱππικὸν χιτῶνα, *an equestrian cloak*, which horsemen use off or on their horses as they please.

7. ὁπότε is here causal: *since, seeing that.* See N. on VI. 2. § 19. —— γέ, *at least*, is here highly limitive = since, however you may be in other respects, AT LEAST *you are to command us even* (καί). —— ἀλλὰ καὶ σκευοφορήσω. This piece of pleasantry did much no doubt to restore these commanders to the good humor, which their envy of Pheraulas had interrupted.

8. φθόνου ἐπελέλητο, *forgot his envy.* R. § 273. 5. e; S. § 182. ἐπελέλητο, pluperf. pass. of ἐπιλανθάνω, with signification of the imperfect. Cf. K. § 255. R. 5. —— αὐτῷ refers to Pheraulas. —— ὁ δὲ συμβουλεύσας. Some conjecture συμβουλεύσειν, others, εἶπεν for εἰπών. Cf. Herm. ad Vig. 776. "Mihi, in mentem venit: καὶ ἀπιών, Ἦν μου κατηγορήσῃς ἔφη, ὅτι etc." Bornemann as cited by Poppo. Perhaps, as Fischer conjectures, ἀπηλλάχθη or a similar word is omitted. —— ἑτέρῳ μοι χρήσῃ διακόνῳ, *I shall serve you in a different manner* = I will not give you the choice. —— ἐτάχθη by Cyrus. —— τῶν εἰς τὴν ἐξέλασιν, *of those things pertaining to the procession.*

9. ἔνθεν . . . . ὁδοῦ, *on each side of the way*, i. e. the way in which the procession was to pass along. —— ὧν refers to στίχοι. —— τῶν — τετιμημένων limits οἰδενί. —— μαστιγοφόροι. Bloomfield (N. on Thucyd. IV. 47. § 3.) remarks that "these were probably official persons, like our *beadles*, and the ῥαβδοῦχοι of the Greeks." —— Ἑστασαν — εἰς τετρακισχιλίους, *about four thousand stood.* Cf. K. § 238. R. 2; Mt. § 298. 1. —— εἰς τέτταρας, *four deep.* εἰς is here used distributively.

10. καταβεβηκότες ἀπὸ τῶν ἵππων, *having alighted from their horses.* —— διειρκότες, *having passed their hands* (τὰς χεῖρας) *through*, perf. part. of διείρω.

11. καὶ οἷς follows in construction τῷ Διί. —— πολὺ qualifies μᾶλλον. —— τοῖς περὶ τοὺς θεοὺς — τεχνίταις (= ἐξηγηταῖς), *those who are skilled in things pertaining to the gods; skilful expounders of what is due to the gods.* Reference is had to the Magi.

12. ἵπποι. Cf. VII. 3. § 7. —— ἅρμα λευκὸν χρυσόζυγον = *a chariot having white horses with golden yokes on their necks.* Among

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the ancients, horses as well as oxen had wooden yokes upon their necks. Cf. Odyss. III. 486. —— *ἐστεμμένον* with oak (or olive) which was sacred to Jupiter. It is not known with what the chariot dedicated to the Sun was crowned. —— *οἱ ἵπποι* is not in the nominative absolute, as Lange and others explain it, but in the nominative by attraction with *ἅρμα* going before, with which it is intimately related. Cf. N. on VII. 5. § 22. —— *πῦρ*, i. e. the sacred fire, which was supposed to have fallen from heaven, and which was carefully preserved upon the sacred altars.

13. *ὀρθὴν — τὴν τιάραν, having his tiara upright*, not, *having an upright tiara*, which would imply that this mode of wearing the tiara had been practised before Cyrus adopted it. It is probable that Cyrus was the first who wore the upright tiara, and hence afterwards this was one of the royal prerogatives, the tiara of the subjects being soft and flexible, and therefore falling on one side. Cf. Anab. II. 5. § 23. —— *μεσόλευκον*, "*middling white, grizzled.*" Liddell and Scott; "*albo distinctum.*" Sturz. —— *ἀναξυρίδας, trowsers* made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27 by the Chal. סַרְבָּלִין, *saraballæ*, which Gesenius translates *long and wide pantaloons*. —— *ὑσγινοβαφεῖς, of scarlet dye*; literally, *dipped* or *dyed in ὕσγινον* i. e. *scarlet*. Cf. Liddell and Scott. —— *διάδημα*. This was a blue band worked with white, which encircled the royal tiara. Cf. Curt. III. 3. § 19. Sturz interprets it: *redimiculum regium*, i. e. fascia candida, quae tiaram circumibat.

14. *ἔξω τῶν χειρίδων, out of the gloves*. Cf. § 10, where the horsemen were said to have their hands passed through their robes. —— *εἴτε . . . . ὁπωσοῦν, either in reality or in whatever manner it might be = either really so, or made so by art*. Cf. VIII. 1. § 41. —— *ἄρξαι, to begin* this act of prostration. —— *τῷ δόξαι, because they thought*.

15. *δορυφόροι*. Cf. § 9. —— *σκηπτοῦχοι*. Cf. VII. 4. § 16.

16. *οἱ . . . . τρεφόμενοι*, i. e. the horses which Cyrus kept for hunting, riding for exercise, etc. —— *ῥαβδωτοῖς, striped*. —— *οἱ πρῶτοι γενόμενοι, those that were first organized*. Cf. IV. 5. § 55; VII. 4. § 14. —— *εἰς ἑκατὸν πανταχῇ, a hundred each way*, i. e. in a square, each side of which contained a hundred men: 100×100 = 10,000.

17. *ὡσαύτως = εἰς ἑκατόν*.

18. *ἐπὶ τεττάρων*, i. e. *four abreast*.

19. *ἔξω τῶν σημείων* (*= στίχων*, § 9), *without the ranks*. —— *αὐτοῦ . . . . διαγγέλλειν, for this very purpose, viz. to deliver messages*. —— *αὐτοῖς*, i. e. the petitioners. —— *ὑπάρχων*. Fischer conjectures *ἱππάρχων*. —— *ἐκείνους*. i. e. *ὑπάρχους*. —— *τίνι*, sc. *τῶν ὑπάρχων*.

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20. *τῶν φίλων* are those called in the previous section *οἱ ὕπαρχοι*. —— *τινά*, sc. *τῶν σκηπτούχων*. —— *καθ' ἕνα*, *one by one*. —— *μηδέν*, *nothing* to the purpose, or *nothing* which is probable, which latter is the exegesis of Sturz, yet I like the former best. —— *προσέχετε τὸν νοῦν*. See N. on V. 2. § 22. —— *ἵνα — διαπράττωμεν αὐτοῖς* = *in order that we may grant their requests*, or perhaps *determine respecting their requests*. Lange with Sturz and others, follows the common reading *διαπράττοιμεν*. But cf. S. §§ 214. 3; 216. 3.

21. *ἄλλοι* in relation to Daipharnes, who is excepted from the number of those who cheerfully and promptly obeyed the command of Cyrus. —— *συναύξοντες τὴν ἀρχήν*, *helping to increase the empire* by their example of obedience. *τὴν ἀρχὴν* is to be taken here in the sense of *strength of the empire*. —— *σολοικότερος — τῷ τρόπῳ*, *somewhat awkward in his manners*. *σολοικότερος* (= positive, K. § 323. R. 7) literally signifies, *speaking incorrectly, using foreign and barbarous terms*; and hence tropically, *uncouth, clumsy* (*a barbarian* in respect to manners). *σόλοικος* is properly an inhabitant of Soli, a town in Cilicia founded by an Athenian colony, who soon by intercourse with the barbarians spoke a corrupted and ungrammatical language. Hence the English word *solecism*. *τῷ τρόπῳ* is used here in the sense of the accusative synecdochical. Cf. Mt. § 424. *Obs.* 1. See also IV. 1. § 8, *διεφθάρθαι ἐδόκει ταῖς γνώμαις*.

22. *αὐτὸν* refers to Daipharnes, *αὐτῷ*, to Cyrus. —— *ὅτι οὐδὲν ἔτι δέοιτο*, *that he* (Cyrus) *no longer needed him*.

23. *ὕστερον — αὐτοῦ* (i. e. Daipharnes), *after him* (in point of time). S. § 186. 1. —— *πρότερος*, *sooner than* Daipharnes. —— *αὐτῷ* refers to Cyrus. It is surprising that Poppo should so punctuate as to make *ὁ Κῦρος* the subject of *προσήλασε*, as though Cyrus would drive his chariot out of the line of the procession to meet this officer. The valuable present which was doubtless accompanied by approving words, answer sufficiently to *ἔντιμόν τι*, *something of an honor*, without making Cyrus so undignified as to leave the procession in the manner alluded to. I therefore prefer the reading and punctuation of Dindorf. —— *ὅπου* = *ὅποι*, *whither*. The principle of the *constructio praegnans* (see N. on I. 2. § 4) applies to adverbs of place the same as to prepositions. K. § 300. R. 7.

24. *ὁλοκαύτωσαν τοὺς ταύρους*, *made a holocaust of the bulls*, i. e. burnt them entirely. "Aliter Herodot. I. 132." Lange. —— *σφάξαντες* bulls. Cf. § 11, supra. —— *ἥρωσι*. Repeat *σφάξαντες*. Cf. III. 3. § 21, where these tutelary deities are called *ἥρωες Ἀσσυρίας οἰκήτορες*.

25. *κατὰ φῦλα*, *nation by nation* = each people by itself. The Medes were not to contend with the Persians, nor the Persians

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with the Medes, and so of the other nations. —— *ἐνίκα πολύ.* It is policy when kings are antagonists to suffer them to gain the victory. —— *ἱππικῆς.* The article is omitted before names of the arts, sciences, various occupations and pursuits, "since as well known appellatives they have come to be used as proper names." K. § 244. R. 4. —— *Μήδων* depends on *Ἀρτάβαζος* used partitively. In the common editions the reading is *Ἀρταβάτης*, which Zeune on the authority of Camerarius altered to *Ἀρτάβαζος.* —— *ἄρα* = "*then, would one have thought it?*" Jelf's Kühn. § 788. 5. —— *ἐγγὺς τῷ ἡμίσει τοῦ δρόμου, by nearly half the course.*

26. *τὸν Σκαμάνδριον*, i. e. the Sacian. —— *εἰ . . . . ἵππου, if he would take a kingdom for his horse; if he would exchange his horse for a kingdom* = if there was any price he would name for his horse. The reply of the Sacian was equivalent to saying, that he would sell his horse at no price, except to gain the favor of a good man. —— *ὅτι* before *βασιλείαν* is not to be translated, as it serves merely as a mark of quotation. —— *χάριν . . . . καταθέσθαι, to gain the favor of a worthy man;* literally, *to lay up a store of gratitude in a worthy man.* This infinitive clause denotes object or purpose. S. § 219. 2.

27. *ἵνθα* = *the place where.* —— *κἂν* = *καὶ ἐάν.* —— *μύων, with your eyes shut.* —— *βάλῃς — ἁμάρτοις.* S. § 217. N. 5. —— *ἀνδρός.* S. § 180. 1. —— *ἀνελόμενος, having taken up* a clod.

28. *ἔησι τῇ βώλῳ, threw the clod.* With verbs of throwing the missile is put in the dative. —— *τυγχάνει, hits*, is the Historical Present. —— *ἔτυχε — παραγγέλλων τι ταχτός, happened to be carrying some order. ταχτὸς* = *ταχθείς, being commanded,* refers to Pheraulas. —— *βληθείς*, i. e. Pheraulas. —— *ᾤχετο* is used here in the aoristic signification. —— *ἐφ' ὅπερ ἐτάχθη, upon that* (business) *which had been ordered him.*

29. *ἀναβλέψας*, i. e. having opened his eyes, which had been closed while he threw the clod. —— *οὐ* is strengthened by the negation contained in *οὐδενός* (S. § 225. 1), since these negatives both belong to the same clause = *no — you have hit no one.* —— *ἔφη* refers to Cyrus. —— *τῶν γε ἀπόντων.* Supply *οὐδενὸς ἔτυχον* from what precedes. —— *ἐκείνου*, sc. *ἔτυχες.*

30. *Μαινόμενος γάρ τίς ἐστιν, he is indeed some madman.* Cyrus speaks jocosely, as if he did not know the reason why the one who was hit did not turn back. —— *ᾤχετο σκεψόμενος, went to see.* S. § 222. 5. —— *εὑρίσκει . . . . αἵματος, finds Pheraulas with his chin covered with dirt and blood. κατάπλεων* is the Attic accusative of *κατάπλεως. τὸ γένειον* is the accusative synecdochical.

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31. *Ἀντὶ τοῦ; for what? wherefore?*

32. *οἶμαί γε, in my opinion at least.* —— *εἰχ ἡμαρτηκέναι = τυγεῖν.* —— *πλουσιωτέρῳ — ἢ ἐμοί, a richer man than I.* Mt. § 448. 1. *a* Fischer, however, gives to *πλουσιωτέρῳ* the sense of the positive, and supplies *μᾶλλον* before *ἢ ἐμοί, to a rich man rather than to me* *εἰ . . . . ἐδίδους.* S. § 212. 5. *ἐδίδους*, sc. *τὸν ἵππον.* —— *μὴ . . . . δωρεᾶς, that you may not regret your present to me* (S. § 182. N. 3) *τῆς ἐμῆς δωρεᾶς = τῆς ἐμοὶ δοθείσης δωρεᾶς.* Cf. Jelf's Kühn. § 652. *Obs.* 6. See also III. 1. § 28 *φιλίᾳ τῇ ἐμῇ = τῇ εἰς ἐμέ.* —— *ἀπέλα.* K. § 158. 3. —— *διηλλάξαντο, they exchanged* horses. The middle is here equivalent to the active with the reciprocal pronoun. Crosby, § 785. *c*; S. § 207. 4.

33. *Καδουσίων δὲ ἐνίκα Ῥαδίνης* is a resumption of the account of the persons who conquered in the race, which was interrupted by this episode respecting the Sacian (§ 26) —— *τὸ νικητήριον*, is in apposition with *βοῦν.* *αὐτοῦ* limits *ἔλασιν* (= *ἐξέλασιν*). Schneider on the conjecture of Steph. has changed it to *αὐτῷ* (Dat. commodi). *διατάξαι* is the reading of most of the MSS. and has therefore been rightly substituted by Leuncl. and the best editors since for the common *διαταγεῖσαι.*

34. *οἷς = ἐκεῖναι οἷς.* —— *ἐν τάξει, in rank.* To this noun rather than to *κατ' οἰκίας* (= *ἐν οἰκίαις*), the verb *ἐσκήνησαν* is accommodated, which properly signifies, *dwelt in tents, encamped.*

35. *ἔκπλεω, in abundance*, qualifies *τἄλλα.* —— *τὰ ἐκπώματα.* Cf. § 33.

36. *στρωμνήν, coverlets, cushions*, etc. This is a generic word = Lat. *stragulum.* —— *κατασκευήν, furniture.* —— *ἦ . . . . τῶν πλουσίων ἦσθα, did you belong to the rich men* (S. § 175.) *at home? = were you one of the rich men at home?*

37. *Ποίων πλουσίων = what rich men are you talking about?* Cf. *τῶν πλουσιῶν* which precedes. —— *οὖν* is here a particle of reference = *as to that matter.* Cf. Anab. I. 3. § 5. —— *ἀποχειροβιώτων, living by one's own hands, by manual labor* (= *τῶν ἀπὸ τῶν χειρῶν ζώντων*). —— *τὴν . . . . παιδείαν.* Cf. I. 2 § 15. —— *γλίχρως . . . . τρέφων, maintaining himself poorly by his own labor* (*ἐργαζόμενος = ἔργω*, see N. on I. 2. § 15). *γλίχρως, meanly, shabbily*, from *γλίχρος, gluey, sticky*, whence the tropical signification, *mean, miserable*, etc. may be readily derived. —— *ἐπεὶ δὲ μειράκιον ἐγενόμην.* When Pheraulas had reached the order of youth, he was taken from the course of discipline and study, and sent into the country to work, in consequence of the inability of his father to support him any longer in the schools.

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38. Ἔνθα in the country. —— ἀντέτρεφον, *supported in turn.* —— ἐκεῖνον, i. e. the father of Pheraulas. —— μάλα μικρὸν γήδιον, *a very little piece of ground.* γήδιον is a diminutive of γῆ. —— πονηρὸν as an epithet of γήδιον is used metaphorically. —— πάντων δικαιότατον is an affirmative repetition of what was negatively asserted in οὐ μέντοι πονηρόν γε. What is meant by οὐ — πονηρὸν and δικαιότατον is explained by the following sentence ὅτι γὰρ ἂν λάβοι κ.τ.λ. The land was *justissimum*, because it not only returned the seed which it had received but more besides. τόκον οὐδέν τι πολύν. This shows that in addition to its being small in extent, the land which Pheraulas worked was not very fertile, and it enhances our idea of his poverty. —— τόκον, *a bringing forth, that which is born*, is here used in the tropical sense of *interest.* —— ἤδη δέ ποτε, *but sometimes.* —— ὧν = τούτων ἃ. —— οὕτως in poverty.

39. τά τε ἄλλα, *in other respects.* —— αὐτὸ τοῦτο refers to ὅτι .... γεγένησαι. —— πεινήσας χρημάτων, *having hungered for wealth.* S. § 182.

40. ὡς .... κέκτημαι, *that now I live with the more pleasure the more I possess.* —— οὐδ' ὁτιοῦν .... ἦν, *with not a particle more of pleasure now than when I was poor.* —— Ὅτι introduces a causal sentence to τοσοῦτον πεῖσθαί νω. —— πλείονα .... ἔχειν, *and to have the trouble of taking care of more.* πλείονα "orationem reddit pleniorem et suaviorem." Fischer. ἐπιμελούμενον, *in taking care of.* Cf. Ns. on I. 3. § 5; V. 1. § 4.

41. ἐμὲ — σῖτον αἰτοῦσι. S. § 165. 1. —— τῶν προβάτων depends on λελυκωμένα, *torn in pieces by wolves*, taken partitively. —— κατακεκρημνισμένους, *being thrown down a precipice, having fallen from a precipice.* Most of the editions before me have κατακεκρημνισμένα Cf. Jelf's Kühn. § 442. *Obs.*; Mt. § 442. 4. —— λυπεῖσθαι = πράγματα ἔχειν, only a little stronger, as Pheraulas waxes warmer in his rehearsal of the trouble of riches.

42. ἐμοῦ depends on πολλαπλάσια (S. § 186. 2 taken here adverbially.) —— Οὔτοι, *indeed not, by no means.* —— οὕτως — ὡς, *thus — as.* —— τῶν μὲν γὰρ κ.τ.λ. The proof that the possession of wealth gives less pleasure than its loss gives pain, is seen from the fact that the former never deprives of sleep, while the loss of riches will not permit of any repose.

44. Ἀληθῆ — λέγεις. The Sacian had spoken in reference to the acquisition of wealth. Pheraulas admits that this furnishes pleasure, but asserts that the influence upon the mind, which the possession of riches exerts, is a far different thing. —— γὰρ τοί, *for indeed.* —— τοί (before ἔστιν) = *you know.* —— δαπανᾶν has the force of the

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adnominal genitive in dependence on *ἀνάγκη*. S. § 221. N. 4. —— *ὅστις* refers forward to *τοῦτον* for its antecedent. —— *δαπανῶντα* denotes *means*. R. § 312. 4. e.

45. *τούτων* has the same construction as *τῶν πλουσίων* (§ 36). Supply mentally from the preceding context, *οἱ δαπανῶντες ἀριῶνται*. —— *τοῦτο* refers forward to *τὸ . . . . δαπανᾶν*, *to have and to expend abundance*.

46. *Τί οὖν — οὐχὶ . . . . ἐποιήσας*, *why then do you not forthwith become very happy and make me happy*. On *τί οὖν*, cf. N. on II. 1. § 4. Rost (§ 116. N. 6) cites this passage in proof that the aorist is used of an event which has taken place frequently and at different times, and can easily happen again: *could you not instantly become very happy*, etc. —— *γὰρ* introduces the manner in which the idea contained in the foregoing sentence was to be effected. —— *ὅπως βούλει*, *as you please*. —— *μηδὲν ἄλλο ἤ*, *not otherwise than*. —— *ὅ,τι* in the singular refers to *τούτων*. Cf. N. on I. 6. § 11. —— *μετέχειν*, *to share, to enjoy*.

47. *Καὶ ἄλλα*. The Sacian had already received from Cyrus bullocks and cups, as a victor in the race which had just taken place. —— *μήτε θύρας*, sc. *σέ*. —— *μένε*. Zeune on the conjecture of Steph. edits *μενεῖς*, which Matthiae (§ 498. *β*) cites as used for the imperative. —— *ἐγὼ σχολὴν ἄγω ἀπὸ τούτων = ἀπολύομαι ταύτης τῆς ἐπιμελείας*.

48. *ὁ μέν . . . . γεγενῆσθαι*, *the one thought that he had become a happy man*.

49. *φιλέταιρος*, *fond of his friends*. In delineating the character of Pheraulas, it is thought that Xenophon had Socrates before his eyes. —— *εὐνοϊκῶς ἔχοντας*, *to be favorably disposed*.

50. *ὅτι . . . . ἔχειν*, *because by being thus freed from the care of other possessions, he was able to give himself to his friends*. —— *ὅτι . . . . ἀεί*, *because he was always bringing him* (i. e. the Sacian) *something*. —— *ὁ δέ*, sc. *ἐφίλει*. —— *ἀεὶ . . . . παρεῖχε*, *though he was continually taking the care of more* (=more and more) *he occasioned him* (i. e. Pheraulas) *no more interruption*, i. e. however much the Sacian might have in possession, he took the whole care of it, so that Pheraulas had just as much leisure as before.

CHAPTER IV.

1. *νικητήρια* (sc. *ἱερεῖα*) *ἑστιῶν*, *having given a feast in honor of his victory, having celebrated his victory by a banquet*. The

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victory here spoken of was that which Cyrus won in the races. —— *τῶν φίλων*, sc. *ἐκείνους*.

2. *ἤ* (as cited by Sturz, *ὅπη*), *in the manner that, as.* —— *συνδειπνοῖεν* with Cyrus. —— *ὁπότε δὲ αὐτοὶ εἶεν, but when they* (i. e. Cyrus and Gadatas) *were alone.* S. § 144. N. 3. Cf. N. on V. 3. § 9. —— *ἥδετο* refers to Cyrus. —— *αὐτῷ* depends on *ξυνών*. —— *μεγάλοις*, sc. *δώροις*.

3. *οὐχ . . . . ἐκάθιζεν, he did not cause each man to sit down* (cf. S. § 118. K. p. 153) *where he chanced to be*, i. e. without order, confusedly. —— *ὅν=τοῦτον ὅν*, of which the antecedent depends on *ἐκάθιζεν*, to be supplied from the preceding clause. —— *ἐπιβουλευτέρας, more exposed to treachery.* —— *τὸν δὲ δεύτερον* in his esteem. Repeat again *ἐκάθιζεν*. —— *ὡσαύτως, in the same manner* in respect to the order of taking their seats.

4. *τοῦτο* refers back to *σαφηνίζεσθαι . . . . ἐτίμα*. —— *τὸν κρατιστεύοντα=τὸν κράτιστον* a little below. S. § 140. N. 3. —— *κηρυχθήσεσθαι, to have his praises published;* literally, *to be heralded* in respect to his worthy deeds. De re, cf. II. 2. § 17.

5. *παῤ ἑαυτῷ, at his house. παρὰ* here denotes rest *near* or *by* one. Cf. K. § 297. II. 1. —— *παραστάσεως* as opposed to *ἕδρας* signifies *the place where one stands.* —— *ἀθάνατον, perpetual*, i. e. what could not be taken away. —— *νόμιμον ἐποιήσατο, he made it a rule.* —— *προβῆναι* is the second accusative (S. § 166) after *ἐποιήσατο*. The article is often wanting with the accusative of the infinitive, when governed by a verb. Cf. Mt. § 542. *Obs.* 1. *a.* —— *ἠσχύνετο μή*. Cf. S. § 225. 3. Schneider from two MSS. edits *μὴ οἱ* Cf. Jelf's Kühn. § 750. 2. *b.* For the construction of *ἠσχύνετο* with the infinitive, cf. N. on IV. 6. § 7. —— *ἐπὶ Κύρου, under Cyrus*, i. e. during the reign of Cyrus. *ἐπὶ* is here used *de tempore imperii.*

6. *ἐπεὶ δὲ ἐδείπνουν, while they were supping; during supper.* So in § 7, infra, *ἐπεὶ ἐδεδειπνήκεσαν, when they had supped; after supper.* —— *τὸ . . . . εἶναι, the abundance of every thing; that all things should be in abundance.* —— *οὐδέν τι θαυμαστόν, not very wonderful =not at all wonderful.* —— *δεόμενον, in desiring*, denotes in what respect *ἔργον ἔχειν* is to be taken. —— *τούτου* depends on *κοινωνεῖν*. S. § 178. 2. Repeat after this clause and in connection with *τὸ δὲ τὸν Κῦρον*, the words *θαυμαστὸν ἐδόκει*. —— *ἔστιν οἷς=ἐνίοις*. —— *ἑώρα* refers to Gobryas. —— *αὐτὸν* depends on *ἑώρα*. —— *οἷς* refers to *ταῦτα*.

7. *ἄρα, then.* —— *τούτῳ* refers forward to *τῷ στρατηγικώτατον εἶναι*. —— *ἦ μὴν* serves to confirm the oath here given.

8. *ἐπιδείκνυμαι=ποιῶ*. —— *φιλανθρωπίας* limits *τὰ ἔργα*. —— *Ὅτι,*

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ἔφη, τὰ μὲν καλῶς κ.τ.λ. This just and noble sentiment is worthy of being engraved on the heart of every ruler.

9. ὑπέπινον, *had drunk very freely, were somewhat fuddled.* Some render *had drunk a little*, which is less suitable to the *usus loquendi* of this word in Xenophon's writings. —— αἰσθοίμην σιωπῶντα. See N. on III. 1. § 14. —— Εἰφήμει, *hush, be still*, like our common expressions: *never speak of it, don't mention it.* —— Ὃ δὲ . . . . κατέγνως, *and in respect to what I have done, can you charge* (ἔστιν — κατέγνως) *me with not having done it with alacrity and pleasure?*

10. τίνος μὴν ἕνεκα, *on account of what? for what reason?* —— ἰδρυνθῆναι, 1 aor. infin. pass. of ἱδρύω from ΙΔΡΥΝΩ. Cf. Soph. Gr. Verbs, p. 161. Reference is had to the disposition of the guests at Cyrus' table. Chrysantas was probably placed in the first seat of honor at Cyrus' left hand, Hystaspes sitting at his right hand and thus enjoying the second honorable place. —— Ἡ λέγω = *shall I declare the cause?* —— ἀχθεσθήσῃ = ἀχθέσῃ.

11. οὖν = *as to that matter.* —— πρὶν . . . . ἕνεκα, *before that he was called, he was at hand for our service* (literally, *on account of our affairs*). —— οὐτὸ κελευόμενον μόνον, *not only what was ordered.* —— πεπραγμένον = πράττεσθαι. In many instances it seems a matter of indifference whether the participle or the infinitive is used (Mt. § 555. *Obs.* 2). Cf. τοῦτο ἄμεινόν ἐστι πράττεσθαι, Xen. Vectig. VI. 2. —— τοῦτο refers back to ὅ,τι . . . . εἶναι. —— αἰσχυνόμενος — λέγειν. See N. on III. 3. § 13. —— καὶ . . . . κρείττονα, *more useful to me than myself.* —— ἑαυτῷ limits ἀρκεῖν. —— ἐμοὶ stands opposed to ἑαυτῷ, and is connected with the clause in which it stands as Dat. commodi. It should not be made to depend on ὀνήσειεν, which takes the accusative. —— φανερός ἐστι σκοπῶν = φανερόν ἐστιν ἐκεῖνον σκοπεῖν, or φανερόν ἐστιν ὅτι σκοπεῖ.

12. κροτεῖν — τῶν χειρε, *to clap the hands.* —— Ὀρχεῖσθαι δεῖ τὸ Περσικόν, *you must dance the Persian dance.* This dance was sometimes called ὄκλασμα, from the genuflections with which it was performed. Cf. Anab. VI. 1. § 10.

13. τὸ πρῶτον κ.τ.λ. Cf. V. 2. § 11. —— ψεύδους — δεῖται, *requires a falsehood* in answer to it. —— ἦ καὶ . . . . διότι, *and can you, said Cyrus, tell why?*

14. τὰ μέν, sc. ἀγαθά. So τὰ δὲ refers to τὰ κακά.

15. τὸ ῥῆμα refers to χαλεπώτερον εἶναι κ.τ.λ. in the preceding section. Some think that this question of Cyrus contains a slight reproof, since Hystaspes, in what precedes, had betrayed desires somewhat immoderate. —— ἐκπώματα πολλὰ as a dowry. Cf. V. 2. § 7.

16. τοιαῦτα. Repeat ῥήματα. —— ὧν . . . . φθονήσω, *which I shall*

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not begrudge you. —— *οὐκ οἶδ' εἰ — δῶ, I know not whether I shall give.* Kühner (Jelf's edit. § 417) calls this the *deliberative subjunctive.* —— *ἕδραν = χώραν*, § 10.

20. *μικρὸς . . . . εἶ.* Cf. II. 3. § 5. —— *γαμεῖς.* The common reading is *γαμήσαις*, but Kühner says that *γαμησείεις* is the better reading. —— *ὀρθήν, erect, standing.* —— *ἁλτικός, good at leaping.*

21. *σιμή, snub-nosed, flat-nosed,* opposed to *γρυπός, a raised* or *aquiline nose.* —— *ἄρισθ' ἅν προσαρμόσειε, would best suit, be fitted to.* —— In respect to *γρυπὴ — σιμή*, Lange remarks: "facete dictum de ventre prominente — plano."

22. *Ψυχρῷ — βασιλεῖ, a frigid king = a king insensible to love,* and hence the laugh which followed the expression.

23. *Γελώντων δὲ ἅμα, and while they were laughing,* genitive absolute. —— *τούτου σε — ζηλῶ, I envy you on account of this.* S. § 187. 1. —— *γέλωτα παρέχειν, risum movere, to excite to laughter.* Lange thinks that this is spoken ambiguously, since the words may also signify: *deridendum se præbere.* In my judgment, however, Chrysantas means to say, that Cyrus has a fund of wit and pleasantry, so as to keep a company in good humor. —— *πρίαιό γε παμπόλλου.* S. § 190. 1. The thing bought is *ὥστε σοὶ ταῦτα κ.τ.λ. σοί, by you.* S. § 200. 1. —— *ταῦτα*, sc. *τὰ ἀστεῖα.*

24. *συνεστρατεύετο.* Cf. III. 1. § 43. —— *Ὑρκανίῳ*, i. e. the son of the Hyrcanian commander. Cf. VIII. 3. § 25.

25. *τὰ συγγράμματα = ῥήματα*, § 16. —— *ἔστι σοι — οὐσία = have you wealth.* —— *ἀξία τῶν* (sc. *χρημάτων*) *τῆς παιδός, equal to the riches of the girl.* —— *χρημάτων.* Repeat *ἔστι μοι οὐσία ἀξία.* —— *ὅπουπερ . . . . ἐμοί.* He intimates his confidence in being made equal in riches to his intended bride by the liberality of Cyrus. —— *Δίδου*, sc. *τὴν δεξιάν.* —— *δέχομαι*, sc. *αὐτόν.*

26. *προσαγαγόμενος, drawing him* (i. e. Chrysantas) *to him.* Cyrus kissed Chrysantas in order to testify to him, that he was his dearest friend, although he had not given to him the beautiful daughter of Gobryas.

27. *ὁμοίου γε χρυσοῦ* (cf. § 24). Artabazus refers to the kiss which Chrysantas had received from Cyrus, and which he (i. e. Artabazus) esteemed far more valuable than gold. Cf. I. 4. § 27. Cyrus receives the thing pleasantly, and promises to give Artabazus a similar present thirty years from that time. In humorous reply, Artabazus promises to defer dying, until that time has elapsed and he receives the promised gift. As Cyrus was at this time nearly fifty years of age (cf. Prideaux, Har. V.), Artabazus, who was his equal, at the expiration of thirty years would be near'y or

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quite eighty years of age. Fischer very absurdly interprets this in a different way. —— ὡς — οὕτω. See N. on I. 6. § 11. —— ἔλῃξεν etc. Cf. III. 2. § 31.

29. τοῖς περὶ αὐτὸν στρατιώταις, i. e. the Persians. —— ὅσα ἐκ Σάρδεων. Cf. VII. 3. § 1. —— ὑπηρέταις, "*Generaladjutanten.*" Fischer. —— πρὸς τὴν ἀξίαν, *according to his merit.* Cf. IV. 1. § 2 (end). —— ὥσπερ αὐτός, i. e. Cyrus.

30. τὰ μὲν ἄλλα, i. e. in relation to the choice treasures (ἐξαίρετα) given previously to the commanders.

31. οὐχ .... χρηματίζεσθαι, *it is not Cyrus' turn of mind to heap up riches for himself.* —— τοιοῦτος οἷος, *such as.* Cf. Mt. § 479. *Obs.* 2. *a.*

32. ἤδη = *interdum, oftentimes.* —— ἐλευθεριώτεροι. Cf. V. 3. § 3. —— τοὔμπαλιν .... ἐφέλκεσθαι, *to be drawn into the opposite of what they wish*, i. e. they exhibit in reality the appearance of being poor. —— τὸ γὰρ .... περιάπτειν, *for in my opinion, he who seems to possess much, and does not appear to assist his friends according to his means, fixes upon* (himself) *the character of a niggardly man* (ἀνελευθερίαν).

33. γὰρ introduces the reason why οὐκ ἐπαγγέλλουσιν οἱ φίλοι κ.τ.λ. —— τὸ μὴ εἰδέναι, sc. τοὺς φίλους. —— τὰ ὄντα, sc. τῶν ἑταίρων.

34. Ἁπλουστάτου, sc. ἀνθρώπου ἔργον. —— τὴν δύναμιν is here to be taken in the sense of *property, means.* —— τῶν ἐμοὶ ὄντων, *of those things which I have.* This genitive limits τοσαῦτα the omitted antecedent of ὅσα. Of these pronouns, the antecedent is governed by δεῖξαι, the relative, by ἰδεῖν.

36. οὐδὲν .... ὑμέτερα, *not more mine than yours.* —— πρὸς ἐμὲ ἐλθών = *as soon as he comes.*

CHAPTER V.

1. τοῖς ἄλλοις Persians. —— ἀνεζεύγνυε, *he set out on his march*, literally, *he yoked up again*, as is done when draught animals are to be put in readiness to resume a journey.

2. οἱ ἀμφὶ βασιλέα refers not only to the royal guards, but to all the domestics employed in the household affairs of the king.

3. τοῦτο refers to ἵστασθαι τὴν σκηνήν. —— ἐνόμιζε, *adopted as a custom.* —— πρὸς ἕω because the Persians worshipped the Sun. —— ἀπολιπόντας, *distantes.* —— σκηνῆς depends on ἀπολιπόντας. S. § 180. 1. —— ἵπποις refers not to the military horses, but to those that were

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used in conveying the baggage, provisions etc. This appears from τοῖς ἄλλοις which follows.

4. οἷσπερ τέτακται χρῆσθαι = τούτοις, οἷσπερ τέτακται, τούτοις τοῖς συντιθεῖσι σκεύεσι χρῆσθαι, *for those who had been commanded to use this baggage which was thus put up.* οἷσπερ refers to ἄλλοι in the next sentence, and the use or service which they were to perform was to put the baggage, packed up by each owner, upon the baggage wagons and beasts of burden. —— ἐπὶ τὰ τεταγμένα ἄγειν, *to the things appointed them to carry.* —— ἀνῃρῆσθαι = ὥστε ἀνῃρῆσθαι.

5. ἐν καιρῷ, *in the proper time.* —— ὡσαύτως . . . . ποιητέα, *in like manner it is enjoined upon each one what things are to be done.* —— ἐνὶ . . . . πᾶσι, *for one part and for all* the parts.

6. οἱ περὶ τὰ ἐπιτήδεια = σιτοποιοὶ and ὀψοποιοί (§ 3). —— ὁπλίσει depends on ἐπιτηδείαν. S. § 196. 1. —— ἦδεσαν ταύτην ὁποία ἦν = ἦδεσαν ὁποία αὕτη ἦν. ——

7. ἡγεῖτο — εἶναι . . . . εὐθημοσύνην, *thought habits of good order to be a desirable rule.* S. § 166. N. 2. —— τῶν στρατιωτικῶν φυλῶν, *of the departments of men in military service*, such as the cavalry, the heavy armed, the archers, slingers, etc. —— ὀξύτερον οἱ καιροί, *the right points of time are of more hasty flight*, i. e. things pertaining to war (εἰς τὰ πολεμικά, or as Sturz prefers = ἐν τῷ πολέμῳ, *in the time of war*) must be done in the very nick of time, or the favorable opportunity will slip away.

8. τούτων depends on ἐχομένους.

9. οἷς μάχονται ὅπλοις, *the arms with which they fight.* —— εἰς τὴν ἐξόπλισιν, *for arming themselves.*

11. κύκλῳ πάντων, *around all.* These formed the outer circle of the camp and thus served to protect all.

12. οὕτω καί, *thus also.* Kühner (§ 322. R. 8. a. *b*) cites this οὕτω δὲ καί, *so on the other hand.* So also Poppo, Bornemann, and Lange. Nobbe brackets the δέ, the presence of which can be considered by no means unnecessary.

13. οἱ δὲ ὑπηρέται is referred by Fischer to ἐν ταῖς πόλεσιν οἱ σώφρονες. Lange constructs it as a nom. absolute. Hutchinson refers it to οἱ Κύρου ὑπηρέται. I am inclined to adopt the opinion of Fischer.

15. βαθῦναι, *to increase it in depth,* —— ἐξελίξαι, "*to expand the front* by bringing up the rear men." Liddell and Scott. It is equivalent to the French *déployer.*

16. πρὸς τὸ συμπίπτον. "*pro rerum conditione.*" Lange.

21. εἰς τὴν πόλιν, i. e. Persepolis or Pasargadae which were the

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ancient capitals of the Persian kingdom. —— ὡς — θύειν. Cf. II 1. § 30.

22 Δίκαιος — εἰμὶ = δίκαιόν ἐστιν ἐμέ. Cf. N. on IV. 1. § 20.

23. Τὰ — παρελθόντα, *as it respects the past* is opposed to τὸ λοιπόν (§ 24). Fischer and Lange supply κατὰ before τὰ μὲν γὰρ παρελθόντα, but Kühner (Jelf's edit. § 580. 2) more properly makes it agree with the indefinite notion of action implied in ηὐξήσατε: *in your former actions you have advanced the interests of Cyrus.* It is evident as Kühner remarks (l. c. § 581. 1) that this accusative denotes time, and why may it not be resolved into the simple accusative of the time *how long?* Cf. S. § 168. —— πεδίων — μετουσίαν, *a share in* (the command of) *the plains.*

24. ἐπὶ πλεονεξίᾳ, "*insolenter, injuste.*" Sturz. —— τοῦτον τῆς ἀρχῆς = τοῦτον τὴν ἀρχήν.

25. δοκεῖ, sc. χρήσιμον. —— διασπᾶν, *to destroy.* —— καὶ ὑμῖν αὐτοῖς because the kingdom is common to you and to Cyrus.

26. εἰς Πέρσας. Cf. § 21.

27. τοῖς Περσῶν τέλεσι, *the Persian magistrates.*

28. συνδόξαν. S. § 168. N. 2.

CHAPTER VI.

1. κατὰ τὴν χώραν, *in the country,* opposed to ταῖς ἄκραις. —— ἄλλου .... ἀκούειν, *to obey any other than himself.* —— ἔχοι depends on ὅπως.

2. ὅπως .... ἰόντες, *in order that those who went, might know on what conditions they went.* ἴασιν, 3 plur. pres. of εἶμι. Soph. Gr. Verbs. p. 67.

3. ἄλλο μὲν μηδὲν πολυπραγμονεῖν, *not to take upon themselves any other business.* —— ἄλλους δὲ σατράπας, *others* (besides these commanders of fortresses) *as satraps.* This was a title which the fortress-governors did not possess.

4. ὑμῶν limits τούτοις the omitted antecedent of οἷς, and the dative after γενέσθαι (S. § 196. 3). —— τὰ ἔθνη, i. e. the conquered nations.

6. ἐν τῇ γῇ ἑκάστῃ, *in every single land.* S. § 140. N. 7. —— μεμνήσονται καὶ δεῦρο ἀποπέμπειν, *will strive to send here.* For μεμνῆσαι with the infinitive, see N. on I. 6. § 3. —— ὡς, *in order that.*

7. ἐπὶ τοῖς εἰρημένοις, *on the before-mentioned conditions* (cf. § 2). —— ὅνπερ καὶ ἥκουτο. Cf. VII. 4. § 7.

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8. ὅτι ἐκόντες. Cf. VII. 4. §§ 1, 2.

11. κατὰ λόγον, *in proportion to his power; according to his ability.* —— ὥσπερ ἡ ἐμή. See VIII. 2. 4.

13. ὧν = ἃ after παρακελεύομαι —— δούλοις προστάττω. K. § 284. 3. (3).

14. ὑπὸ βασιλεῖ, *under the king.* —— τῶν ἀρχόντων, i. e. the satraps. —— οἰκοῦνται, *are administered.*

15. ὡς — ἐσομένης. S. § 192. N. 2. —— εἰς νέωτα, *in the following year.* Cf. VII. 2. § 13. —— ἐπιδείξεως, *a review.*

16. ὅτι. Poppo, Lange, and others prefer ὅ,τι which they construct with νῦν ἔτι διαμένει. But such a transposition, to say the least, is very unusual, and appears too arbitrary to be adopted. —— ἐφοδεύει, sc. τὰς χώρας. —— στράτευμα ἔχων, *with an army.* —— κατ' ἐνιαυτὸν ἀεὶ = κατ' ἐνιαυτὸν ἕκαστον. —— ἐνίοτε οὐκ ἐφαινόμενοι, *and sometimes not appearing*, i. e. they did not make their appearance in a given province, although near at hand, being suddenly recalled by the king. —— οὗτοι refers back to οἱ λεγόμενοι. —— ἐφόδων, *those who go the rounds.*

17. πρὸς τὸ μέγεθος, *in respect to the magnitude.* —— ᾧ, *by means of which.* —— ὥστε διαρκεῖν, *so as to hold out, retain his strength.* —— ἱππῶνας, *post-houses, stations;* literally, *places for horses, stables.* —— τοσοῦτον διαλείποντας, *at just this distance.* —— τοὺς ἀπειρηκότας ἵππους, *the horses which had become fatigued.*

18. Ἔστι δ' ὅτε, *and sometimes.* See N. on III. 1. § 20. —— ὑπασθαι ταύτην τὴν πορείαν, *that this express was not intermitted, did not stop.* —— διαδέχεσθαι, *succeeded to* (limited by τῷ ἡμερινῷ. K. § 284. 3. 3); literally, *received through* (sc. others), and hence *received in succession, succeeded to one another.* Here the letters were received through the series of postmen, until they were handed to the king. Cf. Anab. I. 5. § 2. —— ἀντεῖναι, sc. τὴν ὁδόν. —— πεζῇ, *on foot*, opposed to *on wing*, implied in the preceding τῶν γερανῶν. In respect to these royal letter-carriers, they are called in Esther 3: 15, רָצִים, literally, *runners;* and hence *couriers mounted on horses* In the Persian tongue they are called ἀπτάνδαι and ἄγγαροι, and because these men had authority, and were wont to press others with their horses into the king's service, the word ἀγγαρεύειν obtained the signification, *to press into service for a journey in the manner of an ἄγγαρος; to compel to run.* (Cf. Matth. 5: 11.) According to Herodotus, Xerxes was the first to establish these relays of horses and couriers on the great roads of the empire (Cf. Rob. Lex. N. T., Calmet p. 59; Fischer's Note.) It may be remarked that these posts never, as far as we know, carried the letters of private indi-

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viduals. Poppo says, that the Romans in the times of the emperors had similar institutions.

19. *ὁ ἐνιαυτός.* Cf. § 15.

20. *Συρίαν ἐκβάντι, to one going from Syria.* For the construction of the dative, cf. K. § 284 (10). a. Some read *ἐληλυθότι*, contrary to the evident sense which the passage demands.

22. *ἐν Σούσοις.* "*Susa* a celebrated city of Susiana in Persis situated on the east side of the Eulæus or Choaspes." Anth. Class. 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 winter residence of the Persian kings. 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." —— *Ἐκβατάνοις, 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 monarchs.

CHAPTER VII.

1. *ὥσπερ εἰκὸς* since Cyrus himself was now an old man. —— *τοῦ χοροῦ ἠγήσατο.* "In sacris enim veteres circa aram saltantes canere solebant." Lange.

2. *κρείττων — ἢ κατὰ ἄνθρωπον = superior to what was human; with more than human majesty.* —— *ἐξηγέρθη* has the middle signification.

4. *οἴκαδε ἐλθών* from the mountain where he had made his sacrifice.

6. *Παῖδες ἐμοί.* "With this grave and very admirable address compare what is given at the end of Cicero's Cato Major." Barker. —— *τοὐμὸν (τὸ ἐμὸν) γῆρας.* The article is sometimes employed, even when the substantive is made definite by a personal or demonstrative pronoun. Cf. Crosby, § 690.

10. *ὁδῶν . . . . ὑπείκειν, to give way to* (i. e. make room for); *to give the principal seat and the first word.* The verb signifies *to retire from*, and hence is constructed with the genitive, according to S. § 180. 1.

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11. *ὅσον ἐν ἐμοί, as much as in me lies; as far as I am able.*

15. *ἀδελφοῦ μεγάλου ὄντος = εἰ ἀδελφὸς αὐτοῦ μέγας ἐστι.*

16. *σοῦ* refers to Tanaoxares.

17. *βίου τελευτήσω*, may be referred to K. § 271. 2; S. § 180. 1; Crosby, § 517. It is singular that Schneider should have been troubled with this phraseology which, as Poppo remarks, is according to the analogy of the words *λήγειν* and *παύεσθαι*. Cf. Jelf's Kühn. § 514. —— *τοὶ* is joined with *γὰρ* to express a conclusion. Kühn. (Jelf's edit.) § 790. 4. *Obs.*

18. *τοῖς δὲ φθιμένοις, and to the dead*, syncopated participle, 2 aor. mid. with pass. signification, of *φθίω*. Cf. Crusius *sub voce*; K. § 158. 8.

20. *ἐπειδὰν .... γένηται, when it is separated (δίχα) from the senseless body.* S. § 188. 2. —— *τοῦτο* refers back to the previous proposition. —— *φρονιμώτατον, more intelligent.*

21. *τότε*, sc. *ἐν τῷ ὕπνῳ.*

22. *ἃ = ἐκεῖνα ὧν*, of which the relative depends on *δέομαι.*

24. *αὕτη γὰρ ἀρίστη διδασκαλία.* The pronoun as referring to the preceding proposition, would in our language have been put in the neuter gender, but as is usual in such cases in the Greek, is put by means of attraction in the same gender as *διδασκαλία* to which it belongs. Cf. K. § 240. 3.

25. *ἀλλὰ .... ἀπόδοτε.* The Persians regarded it unlawful to burn the bodies of the dead, because they worshipped fire as a god. —— *τούτου* refers forward to *τοῦ γῇ μιχθῆναι.*

26. *Ἀλλὰ .... ἀπολείπουσα, but now my soul seems* (see N. on I. 3. § 1) *to be departing* (from the parts of the body) *whence, as it is likely, it first leaves all.* *ἐκλιπεῖν* is here used absolutely, *τὸν βίον* or some such word being understood. *ὅθενπερ* refers to the extremities of the body where the approach of death is first felt. —— *ἐγκαλύψωμαι, shall cover myself up.* —— *μηδεὶς — ἰδέτω.* K. § 259. R. 9; S. § 218. N. 1.

28. *τοὺς φίλους εὐεργετοῦντες, if you confer benefits on friends.* The apodosis is contained in the next clause.

CHAPTER VIII.

1. *Ὅτι μὲν δή.* There are many critics who contend that this conclusion is spurious. One of the most acute of whom, David Schulze, published two tracts on this subject at Halle in 1806, which

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Lange is inclined to endorse. Compare, however, Bornemann de Epilogo Cyropædiæ, Lipsiæ, 1819, by whom its authenticity is admirably and successfully defended.

3. *Κύρῳ*, i. e. Cyrus the Younger. —— *ἀναχθέντες πρὸς βασιλέα κ.τ.λ.* Cf. Anab. II. 6. § 1.

4. *πρὸ βασιλέως*, *in behalf of the king.*

9. *μονοσιτεῖν*, *to eat once in the day.*

10. *Ἦν δὲ αὐτοῖς νόμιμον = νόμιμον ἡγοῦντο*, and hence the participle *νομίζοντες* is put in the nominative. Cf. Jelf's Kühn. § 707. See N. on IV. 2. § 3.

11. *ἦν αὐτοῖς ἐπιχώριον*, *it was their custom.* —— *μεταξὺ πορευομένους*, *while marching.* S. §. 222. N. 4.

13. *ἀπέβηκε* (perf. of *ἀποβέννυμι*), as middle, is taken tropically.

16. *τὴν θρύψιν*, *effeminacy, delicacy.*

18. *ηὔξηται*, perf. pass. of *αὐξάνω.*

20. *λουτροχόους*, *bathers*, i. e. waiters who were provided with water for the usual lavations.

25. *ἐκπίπτουσιν* refers to those who turn away their chariots from the ranks of the enemy; *ἐξάλλονται*, to those who through fear leap out of their chariots, and run away. —— *πλείω κακὰ τοῖς φίλους.* This was preëminently true in the great battle of Arbela, where the horses, deserted of their drivers and frightened at the noise of the combatants, turned back the chariots upon the Persian troops with prodigious havoc.

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GRAMMATICAL INDEX.

Accusative—synecdochical, I. 6. § 15; II. 2. § 3, et saep. al.; of the abstract, I. 3. § 4; of equivalent notion, I. 3. § 5; with verbs of eating and drinking, I. 3. § 6; of specification, I. 6. § 20; of the way, I. 6. § 43; II. 4. § 18; in the place of the genitive absolute, I. 4. § 21; after ἤσθετο, III. 1. § 4; of distance, IV. 1. § 20; of crime, V. 5. § 19; of explanation, VI. 2. § 5.

Adjective—in the neuter singular after a substantive expressing a general idea, II. 1. § 29; V. 2. § 7; adjective personal pronouns for the objective genitive, III. 1. § 28; adjective sentence for an adverbial one denoting cause, III. 3. § 41.

Adverbial sentences—denoting time, I. 3. § 10; take the optative when they denote indefinite frequency, I. 3. § 11; take the indicative usually when they denote cause, II. 2. § 14.

Adverbs—constructed with ἔχειν. I. 2. § 7; attracted as prepositions, I. 3. § 4; in the constructio praegnans, II. 4. § 16.

Anacoluthon—I. 6. § 20; IV. 6. § 4.

Antecedent—attracted into the clause containing the relative, I. 1. § 2; III. 2. § 16.

Aorist—and imperfect tenses intermingled, I. 4. § 1; aorist infinitive after verbs of speaking, hoping, etc.

Apposition—partitive, II. 2. § 6; III. 1. § 9; III. 1. § 25; III. 3. § 18; VI. 2. § 42; VIII. 1. § 4; denotes character or purpose, VI. 4. § 14; a word in apposition with a sentence, V. 5. § 24.

Assyndeton, VII. 1. § 38.

Article—repeated with the attributive after its substantive, I. 1. § 2; has a demonstrative force.

Brachylogy, I. 4. § 18.

Comparative—strengthened by ἔτι, I. 3. § 6. Constructed with ἤ ὡς, II. 4. § 3; VI. 3. § 22; *comparative compendaria*, III. 3. § 41; VI. 2. § 50; more definitely defined by ὀλίγῳ, πολλῷ, μακρῷ, etc. IV. 2. § 20.

Construction—personal for the impersonal, V. 3. § 30; constructio praegnans, I. 2. § 4; V. 2 § 2; 4. § 15; VI. 3. § 32, et saep. al.; constructio κατὰ συνέσιν, VII. 3. § 8.

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Dative—commodi, I. 2. § 6; IV. 5. § 58; V. 3. § 35; 5. § 2 VII. 1 §§ 2, 44; of familiar intercourse, I. 3 § 2; for the genitive absolute, II. 4. § 19; of accompaniment, III. 1. § 5; V. 3. § 28; 4. § 20; for the adnominal genitive, III. 2. § 2; incommodi, V. 2. § 23; two datives after χρῆσθαι, V. 3 § 47; for the subjective genitive, VII. 2. § 14.

Doric—genitive, I. 4 § 6; V. 4. § 1; VI. 4. § 8.

Dual—when used, IV. 2. § 1; feminine substantive in the dual, connected with the attributive in the masculine, V. 5. § 2.

Ellipsis—implied in γάρ, I. 2. § 7; of the optative not frequent, I. 4. § 19

Euphemism, V. 4. § 11; 5. § 12; VI. 1. § 31.

Future—Attic, I. 4. § 5; used for the imperative, VI. 3. § 13; future of εἰμί, and the perf. pass. part. denotes rapidity of action, VII. 2. § 13; future middle = future passive, VII. 5. § 74.

Genitive—of crime I. 2. § 7; of time, I. 2. § 9; absolute, its subject understood, I. 4. § 18; III. 2. § 25; used for the sake of emphasis, I. 4. § 20; § 11; Doric genitive used by the Attics in proper names, I. 4. § 6; V. 4. § 1; after verbs implying comparison, I. 5. VI. 4. § 8; of separation, II. 4. § 25; of material or source, III. 1. § 3; of price, III. 1. § 37; of property (ἡμερῶν ὁδόν), III. 3. § 24; of possession, V. 4. § 25.

Hendiadys—V. 1. § 10.

Historical Present—used for the aorist, I. 3. § 11; I. 4. § 8; IV. 5. § 9.

Hyperbole—I. 1. § 4.

Imperfect Tense—intermingled with the Aorist, I. 4. § 1; in the apodosis after the optative of indefinite frequency in the protasis, III. 3. § 11.

Indicative—after ὥστε when the effect is to be indicated as a fact, I. 1. § 5; when used in an adverbial sentence denoting time, I. 3. § 10; in substantive sentences after ὅτι to denote an actual fact, I. 4. § 7; follows ἔστ' ἄν, I. 6. § 10; in the protasis and in the apodosis, II. 1. § 8; in the apodosis and the optative in the protasis, II. 1. § 9; instead of the optative in the dependent clause, II. 2. § 1; the prevailing mood in adverbial sentences of time denoting cause also, II. 2. § 14; in the protasis and apodosis with ἄν, when the condition and consequence are doubtful, III. 3. § 17; IV. 6. § 6; in indirect interrogative sentences, IV. 2. § 3; indicative future after ὅπως, VII. 1. § 18; employed in the apodosis to denote the certainty of the consequence, if the condition is fulfilled, VII. 4. § 13.

Infinitive—after ὥστε when the effect is to be represented as merely conceived, I. 1. § 5; employed as a verbal noun in the genitive, I. 2. § 8; defines the verb on which it depends, I. 2. § 5; with its subject omitted, I. 3. § 6; as an adnominal genitive, I. 3. § 8; with τοῦ denotes an object or purpose, I. 3. § 9; in the aorist after verbs of speaking, hoping, etc. I. 4. § 24; with πρίν put after φθάνειν, II. 4. § 25; III. 2. § 4; with ἄν for the subjunctive, III. 3. § 46.

Interrogative—rhetorical, VII. 5. § 85.

Litotes—I. 3. § 5; 5. § 2; 5, § 7; V. 3. § 19; VII. 3. § 10; made emphatic by an affirmative repetition of the idea, VII. 5. § 25; VIII. 3, § 38.

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Nominative—in agreement with the subject logically implied in *ἔδοξεν αὐτοῖς*, IV. 2. § 3; VIII. 2. § 24.

Noun—put after the relative by attraction, I. 1. § 2.

Optative—a milder form for the indicative, I. 2. § 11; in an adverbial sentence denoting indefinite frequency, I. 3. § 11; to express a customary or repeated action, I. 4. § 3; ellipsis of, I. 4. § 12; in the protasis followed by the indicative in the apodosis, II. 1. § 9; IV. 1. § 1; in a substantive sentence introduced by *ὅτι*, II. 3. § 20; in dependence on a principal tense, II. 4. § 17; a softer form for the imperative, II. 4. § 17; employed in an adverbial clause, without reference to the time of the principal clause to denote what is a mere supposition or assumption, III. 1. § 16; after the Historical Present, III. 3. § 67; after verbs of care and anxiety, VI. 4. § 15.

Oratio—recta changed into the *oratio obliqua*, IV. 2. § 3; *obliqua* changed into the *oratio recta*, V. 4. § 25; VII. 5. § 2.

Participle—with *ἅτε*, I. 3. § 3; followed by a verb, to be translated as a verb, I. 3. § 7; in the future after *ὡς* denoting purpose, I. 3. § 13; contains the protasis, I. 3 § 14; II. 4. § 23; IV. 6. § 7; in the nominative after verbs of seeing, hearing, learning, etc. I. 5. § 10; to denote purpose after the verbs of motion, I. 6. § 4; of coming and going joined with a verb, II. 2. § 6; its force with *ἄν*, II. 4. § 23; as the complement of *ἁλίσκεσθαι* and similar verbs, III. 1. § 16; V. 3. § 19; to be translated by the relative when an attribute of the substantive, IV. 5. § 11; 6. § 6; after an active verb, put by attraction in the nominative case, V. 6. § 4; VII. 1. § 5; of means, I. 2. § 15; III. 2. § 25; of manner, I. 3. § 5; I. 4. § 5; of time, I. 3. § 11; I. 4. § 4; denoting a condition, I. 3. § 14; III. 1. § 14; concessive, I. 4. § 5; denoting cause, I. 5. § 12; of way, II. 4. § 9; of motive or purpose, IV. 3. § 2; denoting the reason, IV. 3. § 4; the respect in which a thing is done, V. 2. § 31; after *φαίνεσθαι*, I. 3. § 1; after *ἀκούειν*, I. 3. § 1; after *μανθάνω*, I. 3. § 10; after *ἔοικα*, I. 4. § 9; after *ἥδεσθαι*, I. 4. § 25; after *ἐπίστασθαι*, I. 5. § 14; after *μεμνῆσθαι*, I. 6. § 3; after *εἰδέναι*, I. 6. § 6; after *γιγνώσκειν*, II. 1. § 11; after *σύνοιδα*, II. 1. § 29; with *εἶναι*, II. 2. § 3; after *αἰσθάνεσθαι*, III. 1. § 14; after *αἰσχύνεσθαι*, III. 3. § 13; with *δῆλον*, IV. 6. § 5; after *ἀγγέλλειν*, V. 3. § 30; after *πυνθάνεσθαι*, VII. 3. § 7; after *δεινόν*, VIII. 1. § 32.

Perfect—employed when the effect of a past act is regarded as existing to the present time, I. 2. § 3; VI. 2. § 9; used like that of the Historical Present, I. 3. § 18; IV. 2 § 26; V. 2. § 2.

Pleonasm—V. 5. § 12.

Pluperfect—represents an action as continuing in its effects, I. 4. § 5.

Plural—for singular *per modestiam*, I. 1. § 1.

Preposition—constructio praegnans, I. 2. § 4; attraction of VI. 4. § 18

Pronoun—plural used for the singular *per modestiam*, I. 1. § 1; repeated in the same clause with its noun, I. 3. § 15; II. 2. § 6; IV. 5. § 29; with the dative of accompaniment, I. 4. § 7; demonstrative pronoun supplies the place of a substantival notion, III. 3. § 50.

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Protasis—in the optative followed by the indicative in the apodosis, II. 1 § 9; contained in the participle, IV. 6. § 7; protasis of a protasis, V. 5. § 11.

Relative—before its antecedent, I. 1. § 2; in the second member of the formula ὁ μὲν — ὁ δέ, II. 4. § 23; omitted in the second member of an adjective clause, III. 1. § 38; verb of the relative corresponds to the person of the antecedent, III. 3. § 55; in the singular referring to a plural antecedent, III. 3. § 67.

Repetition—of particles, V. 3. § 30, 47.

Rhetorical Anacoluthon, IV. 6. § 4.

Subject—of dependent propositions often wanting, II. 3. § 5; made the object of the preceding clause, V. 3. § 40.

Subjunctive—instead of the optative, I. 1. § 3; II. 4. § 3; IV. 5. § 12; after ὅταν, I. 2. § 8; after πρὶν only when preceded by a negative clause, I. 4. § 14; after ἔστ' ἄν, I. 6. § 10; denoting indefinite frequency, II. 3. § 22; something conceived and general, II. 3. § 22; after ὅπως, II. 4 § 1; after οὐ μὴ for the future indicative, V. 1. § 17; in the protasis and the optative in the apodosis, V. 3. § 26; deliberative subjunctive, VIII. 4. § 19.

Substantive sentence—with the optative after ὡς, I. 1. § 3; placed before the principle verb, I. 2. § 15; with the indicative after ὅτι representing an actual fact, I. 4. § 7; with the optative after ὅτι denoting supposition, II. 3 § 20.

Superlative—strengthened by πολύ, I. 3. § 2.

Verb—expressed by the participle and the copulative εἶναι, II. 2. § 3.

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INDEX OF PERSONS.

ABRADATAS—king of Susa, and an ally of the Assyrians against Cyrus, is sent on an embassy to the king of the Bactrians, V. 1. § 1–2; is recalled by his wife Panthea and becomes an ally of Cyrus, VI. 1. § 45; assists Cyrus in preparing chariots, VI. 1. § 48; is placed over 100 chariots, and in the battle with Crœsus obtains by lot the post of honor and of danger against the Egyptian phalanx, VI. 3. § 36; is equipped and exhorted to bravery by his wife, VI. 4. § 2; charges the enemy and falls in battle, VII. 1. § 32, his mutilated remains are conveyed by his wife to the river Pactolus, VII. 3. § 4–10, is mourned by Cyrus, VII. 3. § 6, 8, 11, 13; has a mound raised to his honor, VII. 3. § 17.

ADUSIUS—a Persian, is sent by Cyrus into Caria to put an end to the feuds which existed in the country, VII. 4. § 1–7; assists Hystaspes in subduing Phrygia, VII. 4. § 8–11; is made satrap of Caria, VIII. 6. § 7.

AGLAITADAS—a morose Persian, disapproves of jocular conversation, II. 2. § 11.

ALCEUNA—leader of the Cadusians, V. 3. § 42; is killed by the Assyrians, V. 4. § 16.

ANDRAMAS—a Mede, leads the Median infantry, V. 3. § 38.

ARASPES—a Median youth who was beloved by Cyrus, to whom, on his departure for Persia he gave a robe, is made guardian of Panthea, V. 1. § 1; argues that love is subject to a human will, V. 1. § 8; falls in love with Panthea, V. 1. § 17; attempts to offer her violence, VI. 1. § 31; goes to Crœsus under pretence of having deserted from Cyrus, VI. 1. § 36; returns and discloses the situation of the enemy, VI. 3. § 14; commands the left wing in the battle with Crœsus, VI. 3. § 21.

ARIBAEUS—king of the Cappadocians, assists the Assyrians against the Medes, IV. 1. § 5, is killed in flight by the Hyrcanians, IV. 2. § 31.

ARIOBARZANES—betrayed by his son, VIII. 8. § 4.

ARMENIAN KING—revolts from the Medes, II. 4. § 12; is taken by Cyrus, III. 1. § 6; is tried for his life, III. 1. § 8; defended by his son Tigranes, III. 1. § 14; sends tribute and forces to Cyaxares, III. 1. § 42.

ARSAMES—a Persian, leads the Persian infantry, VII. 1. § 3.

ARTABAZAS—a Persian, commands the chariots in the procession, VIII. 3. § 18; is made satrap of Cappadocia, VIII. 3. § 18.

ARTABAZUS—a Mede, desires to kiss Cyrus, I. 4. § 27; persuades the

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Medes to follow Cyrus, IV. 1. § 23; exhorts to continue the war, VI. 1. § 9 is sent by Cyrus to Araspes to prohibit him from doing violence to Panthea, VI. 1. § 34; recapitulates in a speech the principal achievements of Cyrus, VII. 5. § 48; is rewarded with a horse by Cyrus, VIII. 3. § 25; is invited to a feast by Cyrus, VIII. 4. § 1; jokes Hystaspes, VIII. 4. § 12; is presented with a golden bowl by Cyrus.

ARTABAZUS—a Persian, leads the Persian targeteers and archers, V. 3. § 38.

ARTACAMAS—is made satrap of Phrygia Major, VIII. 6. § 7.

ARTAGERSAS—a chiliarch of the infantry, VI. 3. § 31; VII. 1. § 22, 27.

ARTAMAS—king of Phrygia Major, brings aid to the king of Assyria, II. 1. § 5.

ARTAXERXES (Mnemon)—begins to neglect the chase and becomes addicted to the use of wine, VIII. 8. § 12.

ARTUCHAS—leader of the Hyrcanians, V. 3. § 38.

ASIADATAS—a chiliarch of the cavalry, VI. 3. § 31.

ASSYRIAN KING (Neriglissar)—makes war upon the Medes, I. 5. § 2; the number of his forces, II. 1. § 5; exhorts his troops, III. 3. § 44; is driven into his camp by Cyrus, III. 3. § 63; falls in battle, IV. 1. § 8; his successor, Laborosoarchod, a weak and dissolute prince, before his accession kills the son of Gobryas, IV. 6. § 4; mutilates Gadatas, V. 2. § 28; is assassinated, after which Nabonned ascends the throne, and stirs up Crœsus against the Medes and Persians, VI. 1. § 25; is killed by Gobryas and Gadatas, VII. 5. § 30.

ASTYAGES—king of the Medes and grandfather of Cyrus, I. 2. § 1; subdues the Armenians, III. 1. § 10; his death, I. 5. § 2.

CAMBYSES—father of Cyrus and King of Persia, I. 2. § 1; recalls Cyrus from the court of Astyages, I. 4. § 25; his prudent advice to Cyrus, I. 6. § 2, seq.; promises the kingdom of Persia to Cyrus, VIII. 5. § 23.

CARDOUCHUS—is placed over the harmamaxas, VI. 3. § 30.

CHRYSANTAS—one of the Persian peers (ὁμότιμοι), is of superior mental powers, but of diminutive bodily stature, II. 3. § 5; exhorts to distribute the spoils to each one according to his worth, II. 2. § 9; is sent by Cyrus to seize upon the Armenian mountains, II. 4. § 22; is praised by Cyrus on account of his bravery and prompt obedience to orders, IV. 1. § 3; is made a chiliarch; seconds the project of Cyrus to constitute a corps of Persian cavalry, IV. 3. leads the cuirassiers, V. 3. § 36; assists Cyrus in allaying the fears of the army, VI. 2. § 21; commands a division of the cavalry in the battle with Crœsus, VII. 1. § 3; converses with Cyrus respecting the order of battle adopted by the enemy, VII. 1. § 6 seq.; seconds the advice of Cyrus that the Persians should lead a life of virtue, VII. 5. § 55; VIII. 1. § 1; is made a myriarch, VIII. 3. § 16; is highly praised by Cyrus, VIII. 4. § 11; becomes satrap of Lydia and Ionia, VIII. 6. § 7.

CRŒSUS—king of the Lydians, assists the Assyrian king against the Medes with a large army of infantry and horse, I. 5. § 3; II. 1. § 5; flees, after the defeat of the Assyrians, to his own kingdom, IV. 1. § 8; 2. § 29; is chosen

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generalissimo of the allies in the war against Cyrus, VI. 2. § 9; his allies, VI. 2. § 10; sends to the Lacedæmonians for aid, VI. 2. § 11; endeavors to surround the army of Cyrus, VII. 1. § 23; flees to Sardis, VII. 2. § 1; surrenders himself to Cyrus, VII. 2. § 5; dissuades Cyrus from plundering the city of Sardis, VII. 2. § 12; informs Cyrus respecting the oracles of Apollo and his own folly, VII. 2. § 15; is treated with clemency by Cyrus, VII. 2. § 26; gives up his treasures to the victor, VII. 3. § 1; advises Cyrus not to be too liberal, VIII. 2. § 15.

Cyaxares, son of Astyages—blames Cyrus his nephew, I. 4. § 9; his inactivity in the skirmish with the Assyrians, I. 4. § 22; succeeds his father Astyages, I. 5. § 2; seeks aid from the Persians against the Assyrians, I. 5. § 4; inquires concerning the force which Cyrus brought with him, II. 1. § 7, 8; recounts the forces of the enemy, II. 1. § 5; blames Cyrus because he did not put on a splendid Median robe, II. 4. § 5; proceeds with Cyrus against the Assyrians, III. 3. § 25; shows his want of generalship, III. 3. § 30; on account of envy and sloth, is unwilling that Cyrus should pursue the enemy, IV. 1. § 13; indulges in pleasure in the camp of the Assyrians, and is ignorant that a great portion of the Medes have accompanied Cyrus in the pursuit, IV. 5. § 8. in great anger and with many threats, he sends for their immediate return, IV. 5. § 12; is said to be pleased with beautiful women, IV. 5. § 52; is invited by Cyrus to come to the camp, V. 5. § 1; complains that he is eclipsed by Cyrus, V. 5. § 8; is reconciled and led into a splendidly furnished tent, V. 5. § 37; indulges his appetite, V. 5. § 44; holds, at the instance of Cyrus, a consultation respecting a further continuance of the war, VI. 1. § 6; while Cyrus marches against Crœsus, he remains at home with a third part of the Median forces, VI. 3. § 2; offers his daughter to Cyrus with Media as a dowry, VIII. 5. § 19.

Cyrus the Elder, the founder of the Persian empire—son of Cambyses and Mandana, I. 2. § 1; at the age of twelve years departs with his mother to Astyages, his grandfather, I. 3. § 1; at his request, is left there by his mother, I. § 13; tells how he acted the part of a judge among the boys, I. 3. § 17; gains the good will of his youthful companions, I. 4. § 1; his affection for his grandfather, I. 4. § 2; learns to ride, I. 4. § 4; is fond of hunting, I. 4. § 5; goes with Cyaxares to hunt, I. 4. § 7; also with Astyages, I. 4. § 14; his judgment and valor in the skirmish with the Assyrians, I. 4. § 16; is accompanied by the Medes some distance on his return to Persia, I. 4. § 25; is sent with an army to the aid of Cyaxares, I. 5. § 5; exhorts his soldiers, I. 5. § 7; converses with his father on the duties of a commander, I. 6. § 1, seq.; furnishes his army with weapons for close fight, II. 1. § 15; exercises his army in military tactics, II. 1. § 20; replies for Cyaxares to the Indian ambassadors, II. 4. § 8; takes the Armenian king, III. 1. § 1; makes him an ally and faithful friend, III. 1. § 31; effects that the Chaldæans become friends to the Armenians and allies to him, III. 2. § 1 seq.; sends an ambassador to India for money to carry on the war, III. 2. § 28; leads with Cyaxares his forces against the Assyrians, III. 3. § 20; routs the enemy and drives them into their camp, III. 3. § 60; takes

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possession of the camp which they have abandoned, IV. 1. § 9; craftily obtains from Cyaxares, who is unwilling to pursue the enemy, a permission for any of the Medes who wish to accompany him, IV. 1. § 19; the Hyrcanians revolt to him, IV. 2. § 9; he establishes a body of Persian cavalry, IV. 3. § 3; sends for a reinforcement of soldiers from Persia, IV. 5. § 16; sends a letter to Cyaxares, who had angrily summoned the Medes to leave Cyrus and return, IV. 5. § 27; refuses to see Panthea, V. 1. § 7; effects that the Medes remain with him, V. 1. § 18; proceeds to the castle of Gobryas, V. 2. § 1; lays Assyria waste, V. 3. § 1; leads an army to Babylon and challenges the king to come forth and fight, V. 3. § 5; brings aid to Gadatas, V. 3. § 29; reason why he called the leaders by name, V. 3. § 46; rescues Gadatas, V. 4. § 7; avenges the slaughter of the Cadusians, V. 4. § 23; makes an agreement with the Assyrian king, that the husbandmen shall be unmolested in their labors, V. 4. § 24; is unwilling to lead back his army close by the walls of Babylon, V. 4. § 41; takes three castles, V. 4. § 51; invites Cyaxares to come to the camp, V. 5. § 1; goes forth to meet him, V. 5. § 5; expostulates with him and restores him to good humor, V. 5. § 37; deliberates concerning the best method of passing the winter, VI. 1. § 12; invents scythed-chariots, VI. 1. § 27; builds movable towers, VI. 1. § 52; allays the fear of the army, VI. 2 § 14; makes preparation to march against Crœsus, VI. 2. § 23; marshals his army, VI. 3. § 21; exhorts his officers, VI. 4. § 12; his armor, VII. 1. § 2; exhorts the soldiers, VII. 1. § 10; is thrown from his wounded horse, VII. 1. § 37; takes Sardis, VII. 2. § 4; treats Crœsus with great clemency, VII. 2. § 26; mourns the death of Abradatas, VII. 3. § 2; departs for Babylon with Crœsus and his treasures, and on his way reduces the Phrygians, Cappadocians, and Arabians, VII. 4. § 12; arrives at Babylon, VII. 4. § 12; digs a trench, VII. 5. § 9; builds towers, VII. 5. § 12; turns the Euphrates into the trench and marches along its dry bed into the city, VII. 5. § 15; takes up his quarters in the royal palace, VII. 5. § 57; chooses eunuchs as guards of his person, VII. 5. § 58; appoints guards for the palace and the city, VII. 5. § 66; constitutes his officers, VIII. 1. § 9; discourses with Crœsus concerning the utility of liberality VIII. 2. § 15; makes a procession, VIII. 3. § 1; wears his tiara upright, VIII. 3. § 13; receives his friends at a feast, VIII. 4. § 1; visits Persia, VIII. 5. § 1; returns to Cyaxares whom he invites to Babylon, VIII. 5. § 17; marries the daughter of Cyaxares, VIII. 5. § 28; appoints satraps and dismisses them to their respective provinces, VIII. 6. § 1; establishes post routes through his kingdom, VIII. 6. § 17; extends the bounds of his empire, VIII. 6. § 20; visits Persia in his old age, VIII. 7. § 1; his dream, VIII. 7. § 2; sacrifices upon a mountain, VIII. 7. § 3; addresses his sons, VIII. 7. § 6; dies, VIII. 7. § 28.

Cyrus the Younger—brother of Artaxerxes, VIII. 8. § 3.

Daipharnes—is tardy in obeying Cyrus, VIII. 3. § 21.

Datamas—leader of the Cadusians, V. 3. § 38.

Datamas—a myriarch, VIII. 3. § 17.

Daucheus—commander of the baggage train, VI. 3. § 29.

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EMBAS—leads the Armenian footmen, V. 3. § 38.

GABÆUS—king of Phrygia Minor, brings aid to the Assyrians against the Medes, II. 1. § 5; on the defeat of the Assyrians he retreats homeward, IV. 2. § 30.

GADATAS—why made a eunuch, V. 2. § 28; revolts to Cyrus, V. 3. § 15; delivers to him a strong fortress taken by stratagem, V. 3. § 17; his territory invaded by the Assyrian king, V. 3. § 26; falls into an ambush and is wounded by his treacherous follower, V. 4. § 5; is rescued by Cyrus, V. 4. § 7; is received with his family into the army of Cyrus, V. 4. § 29; helps to kill the Assyrian king, VII. 5. § 30; is made the chief of the eunuchs, VIII. 4. § 2.

GOBRYAS—revolts to Cyrus, IV. 6. § 1; recounts the circumstances attending the murder of his son by the Assyrian prince, IV. 6. § 3; gives himself and all his to the service of Cyrus, IV. 6. § 7; receives Cyrus into his strong fortress, V. 2. § 6; admires the frugality and simplicity of the Persians, V. 2. § 14; helps Gadatas to kill the Assyrian king, VII. 5. § 30; praises the friends of Cyrus, VIII. 4. § 7; gives his daughter in marriage to Hystaspes, VIII. 4. § 25.

HYSTASPES—a Persian peer (ὁμότιμος), gives a humorous description of a morose soldier at his meal, II. 2. § 2; approves of the suggestion of Cyrus respecting the division of the spoil, IV. 2. § 46; commands one-half of the Persian horse in the battle with Crœsus, VII. 1. § 19; subdues Phrygia Minor, VII. 4. § 8; complains because Cyrus prefers Chrysantas, VIII. 4. § 9; marries the daughter of Gobryas, VIII. 4. § 25.

MADATAS—leads the Persian horsemen, V. 3. § 41.

MANDANE—daughter of Astyages and mother of Cyrus, I. 2. § 1; goes with Cyrus to Astyages, I. 3. § 1; returns to Persia, I. 4. 1.

MARAGDUS—an ally of the Assyrians, II. 1. § 5; is slain in flight, IV. 2. § 31.

MEGABYZUS—is made satrap of Arabia, VIII. 6. § 7.

MITHRIDATES—betrays his father, VIII. 8. § 4.

PANTHEA—wife of Abradatas, taken captive by the Persians, and selected for Cyrus, IV. 6. § 11; is given to the guardianship of Araspes, V. 1. § 1; by whom violence is offered to her, VI. 1. § 33; sends for her husband, VI. 1. § 45; equips him for battle and exhorts him to be courageous, VI. 4. § 3; bears the dead body of her husband to the river Pactolus, VII. 3. § 4; kills herself, VII. 3. § 14.

PHARNUCHUS—a chiliarch of the Persian horse, VI. 3. § 32; VII. 1. § 22; made satrap of Phrygia Minor and Æolia.

PHERAULAS—a man of plebeian extraction very brave and much beloved by Cyrus, advises that Cyrus shall be the judge of the rewards due to each officer and soldier, II. 3. § 7; superintends the procession, VIII. 3. § 2; receives the

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gift of a valuable horse from a Sacian, VIII. 3. § 31; entrusts to the Sacian the care of all his goods and possessions, VIII. 3. § 35; his excellence of character, VIII. 3. § 49.

RHAMBACAS—a Mede, leads the horsemen of the Medes, V. 3. § 42.

RHATHONICES—a Cadusian, is victor in the equestrian games, VIII. 3. § 33.

RHEOMITHRES—a perfidious man, VIII. 8. § 4.

SABARIS—the youngest son of the Armenian king, III. 1. § 2.

SACAS—a private man, is victor of the Sacians in the equestrian contest, VIII. 3. § 25; gives his horse to Pheraulas, VIII. 3. § 31; shares with him in his possessions, VIII. 3. § 35.

SACAS—cup-bearer of Astyages, I. 3. § 8; offends Cyrus, I. 3. § 11.

SAMBAULAS—a Persian taxiarch, loves a deformed but excellent man, II. 2. § 28.

TANAOXARES—the younger son of Cyrus, receives from his father the satrapy of the Medes, Armenians, and Cadusians, VIII. 7. § 11.

THAMBRADAS—commands the Sacian foot, V. 3. § 38.

TIGRANES—eldest son of the king of Armenia, III. 1. § 7; pleads for the life of his father, III. 1. § 14; his love for his wife, III. 1. § 36; her admirable reply to him, III. 1. § 41; accompanied by his wife, he commands the Armenians in the army of Cyrus, III. 1. § 42; determines to follow Cyrus, V. 1. § 26; is victor over the Armenians in the equestrian games, VIII. 3. § 25; is invited by Cyrus to a banquet, VIII. 4. § 1; his wife is rewarded by Cyrus VIII. 4. § 24.

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A TABLE;

SHOWING THE NUMBER AND DIVISIONS OF THE TROOPS WHICH CYRUS LED FROM PERSIA.

The whole army which Cyrus led from Persia (I. 5. § 5) consisted of 3 *μυριαστύες*, — 30 *χιλιοστύες*, — 300 *τάξεις*, — 1200 *λόχοι*, — 2400 *δεκάδες*, — 4800 *πεμπάδες*.

Each	*πεμπὰς*	consisted of	-	-	-	-	-	-	-	-	-	-	-	-	-	1	*πεμπάδαρχος*,			5	*δημόται*.										
"	*δεκὰς*	"			-	-	-	-	-	-	-	-	-	1	*δεκάδαρχος*,	1	"			10	"										
	λόχος	"		-	-	-	-	-	1	*λόχαγος*,	1	*οὐραγὸς*,		2	"			2	"			20	"								
"	*τάξις*	"			-	-	1	*ταξίαρχος*,	4	"		4	"		8	"			8	"			80	"								
"	*χιλιοστὺς*	"		1	*χιλίαρχος*,	10	"		40	"		40	"		80	"			80	"			800	"								
"	*μυριαστὺς*	—1	*μυρίαρχος*,	10	"		100	"		400	"		400	"		800	"			800	"			8000	"							
3	*μύριοι*,	3	"		30	"		300	"		1200	"		1200	"		2400	"			2400	"			24,000	"						

The sum total of the superior officers was 3 *μυρίαρχοι*, — 30 *χιλίαρχοι*, — 300 *ταξίαρχοι*, — 1200 *λοχαγοὶ* = 1533.

" " " inferior officers and privates was 1200 *οὐραγοί*, — 2400 *δεκάδαρχοι*, — 2400 *πεμπάδαρχοι*, — 24,000 *δημόται* = 30,000.

This makes a total of 31,533, which Xenophon expresses in round numbers as 30,000

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