Cambridge Elementary Classics

XENOPHON
ANABASIS III

G. M. EDWARDS

CAMBRIDGE
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ANABASIS BOOK III
MAP TO SHEW THE ROUTE OF THE TEN THOUSAND.
XENOPHON

ANABASIS BOOK III

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PREFACE.

PORTIONS of Layard's *Nineveh and Babylon* provide us with an excellent commentary on the topography of the Third Book of the *Anabasis*. Some of his most useful passages are quoted in my notes. I am also indebted to the works of Grote, Mure, E. Curtius, Kühner, Rehdantz, Macmichael, R. W. Taylor, Pretor, and Nall. Mr Nall's book contains much useful information, especially on military matters. In the text I have adopted only a few of the alterations proposed by the new school of Xenophontean critics. These scholars appear to me to be far too much enamoured of the drastic methods of Cobet. Arnold Hug's edition is of great value; but I cannot think that he has given us a final text, as some English editors of the *Anabasis* appear to believe.

The student is advised to read sections 2–5 of the Introduction before beginning the Greek text of the Third Book.

G. M. E.

CAMBRIDGE,

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INTRODUCTION.

§ 1. EARLY LIFE OF XENOPHON.

XENOPHON was the son of Gryllus an Athenian of the deme of Ercheia. Our information about his early life is extremely meagre and uncertain. The date of his birth is entirely a matter of conjecture; the slender evidence available seems to point to the year 435 B.C. The date usually given, 444 B.C., is unquestionably incorrect.

In his boyhood he made the acquaintance of Socrates, who, it is said, one day met the young Xenophon in the street and proceeded to catechise him after his fashion, enquiring of him where different articles could be obtained. He then asked him where men were made good and noble; and, the boy being unable to answer his question, Socrates bade him follow him and see. Henceforth Xenophon became the devoted disciple of the philosopher, whose Memorabilia (Memoirs) he afterwards wrote. When still a boy, he was present with his master at the banquet given by Callias in honour of Autolycus, 'Victor among the boys' at the Panathenaic games. The story of his preservation from death by Socrates at the battle of Delium in 424 B.C. is evidently a fiction, like many other stories in Greek literary biography.

When Xenophon reached the age for military service, Athens was suffering severely from the stress of the Peloponnesian War; and he doubtless took part in the defence of the
city down to its capture by Sparta in 404 B.C. He seems to have belonged to the 'Knights.' Several of his books manifest a keen interest in horses and horsemanship. Any one familiar with Aristophanes' picture of the 'Thousand good Knights' and their aristocratic contempt for the demagogue will to some extent appreciate that strange feature in the life of Xenophon, his antipathy to the Athenian democracy and his enthusiastic admiration for Sparta and all things Spartan. Still it is very remarkable that one who evidently owed his success in life mainly to his training in democratic Athens should display a marked preference for the Spartan system of education and government.

Before Xenophon left Athens in 401 B.C. he had probably completed the first two books of his Hellenica or History of Greece, a continuation of the unfinished work of Thucydides. These books describe the closing scenes of the great war, the tyranny of the Thirty and the restoration of the democracy by Thrasybulus in 403 B.C. The extremely interesting essay on the Athenian Constitution, ascribed to Xenophon, is the earliest remaining specimen of Attic Prose; it must have been written when Xenophon was quite a boy, and cannot be his work. It is now generally thought to have been an anonymous publication; and different critics have suggested Alcibiades, Critias, and even Thucydides as possible authors of the treatise.

§ 2. CYRUS AND THE GREEKS.

Cyrus, the younger and ablest of the two surviving sons of Darius II King of Persia and his queen Parysatis, came into prominence in 408 B.C., when at the early age of seventeen he was appointed Satrap, or Viceroy, of Lydia, Phrygia and Cappadocia and Commander-in-chief of the royal troops in those parts. He was thus practically supreme in Asia Minor. In 404 B.C. Darius died before the Queen could obtain from him a declaration in favour of Cyrus on the ground that the elder son Artaxerxes was born before his father's accession,—an argument
which in old days Atossa had advanced on behalf of Xerxes. Cyrus had hastened to his father's deathbed at Susa only to find himself completely disappointed in his expectation of succeeding to the throne, and to witness the accession of his brother Artaxerxes II. Further, Cyrus nearly lost his life on a charge of treason preferred against him by his enemy Tissaphernes, who had accompanied him to Susa. Tissaphernes was Satrap of Caria and had rights of sovereignty over a number of Greek towns in Ionia; and Cyrus had provoked his hostility by scheming to bring these under his own control. So now on the evidence of a priest, the prince's spiritual director, Tissaphernes accused Cyrus of conspiring to assassinate the King on the occasion of his accession. Cyrus barely escaped death on the intercession of his mother Parysatis, who threw herself between the royal guards and her favourite son. Eventually he was allowed to return with undiminished powers to his government in Asia Minor; Artaxerxes hoping to conquer his brother by this generous treatment.

Meanwhile Cyrus, nursing the bitterest feelings of hatred and revenge, conceived the brilliant idea of collecting a Greek force, in addition to his large Asiatic army, to fight Artaxerxes for the throne. The circumstances of the time were highly favourable to this policy; for at the end of the Peloponnesian War began the rise of mercenary troops in the Hellenic world. During the long years of that war many Greeks had become professional soldiers, and, being unwilling to return to the quiet life of citizens, were ready to hire themselves out as mercenaries. The tyranny of the oligarchies established, under the Spartan Empire, in the Greek cities had driven many from their homes; while the general demoralisation caused by a long period of war and the dissolution of family ties hastened the decay of patriotism and kindled the passion for a roving life of profit and adventure.

Cyrus saw his opportunity; despatching his agents in all directions, he drew together to his court at Sardis many Greeks of ruined fortunes. A born leader of men, he dazzled the Greek imagination by his brilliant personality, his youthful
enthusiasm and his open-handed generosity. Hellenic patriotism was practically dead; and here, apparently at the dawn of a new era, was a prince with a great future, having at his disposal 'the gold of Asia and the men of Hellas.' He demanded no sacrifices,—so ran his magnificent invitation to Sparta,—without ample rewards. The soldier who came on foot should receive a horse; he who came on horse-back, a chariot and pair. Owners of fields should be made masters of villages; and masters of villages lords of cities. So successful was this policy that early in 401 B.C. Cyrus had concentrated at Sardis a force of 8000 men, whom his Greek officers had collected in the Peloponnese, Thessaly, Ionia and elsewhere.

§ 3. Xenophon, Proxenus and Cyrus.

Among the Greek officers whom Cyrus had attracted to Sardis was the Theban Proxenus, an old friend of Xenophon, who in the Second Book gives a sympathetic account of his noble and ambitious nature. From his description of Proxenus as a disciple of the rhetorician Gorgias, and as one who recognised the importance of culture as an element of distinction in public life, we may infer that the bond which united the two friends was of a literary character. Moreover we are told elsewhere that Xenophon, who was a few years older than Proxenus, had acted as his tutor. Hence it appears probable that Cyrus wished to secure, through Proxenus, the services of Xenophon as a civil officer to aid him in his ambitious schemes. Xenophon expressly tells us that he joined the expedition neither as general nor captain nor soldier.

Early in 401 B.C. Xenophon, as he tells us at the beginning of the Third Book, received from Proxenus a letter, in which he undertook to introduce him to Cyrus, adding the cynical remark that he considered the friendship of such a patron was worth more to himself than his native city,—a striking illustration of the decay of patriotism during this period. He communicated the proposal of Proxenus to his master Socrates, who feared that his young friend might provoke
the hostility of the democracy, if he threw in his lot with one who had been the bitter enemy of Athens and had actually furnished Sparta with the means of crushing her. He accordingly advised him to consult the oracle at Delphi. Thither Xenophon repaired. But, instead of asking the God, ‘Shall I go to Sardis or shall I forbear?’ he put the narrower question: ‘Having a journey in view, to which of the gods must I offer prayers and sacrifices in order to make it propitious?’ The oracle indicated to him the proper deities. Socrates, however, was displeased with his disciple because he had not submitted the question with perfect frankness. ‘Nevertheless,’ he added, ‘since you have elected to put the question in your own way, you must act on the answer vouchsafed.’ So Xenophon set sail after duly performing the necessary rites. Probably he was not sorry to leave his native city; for Athens under the restored democracy cannot have been an agreeable residence for a member of the Knights, the class which had been the chief support of the atrocious tyranny of the Thirty.

He reached Sardis in the spring of 401 B.C., and found Cyrus and Proxenus preparing to set out on an expedition directed, so it was alleged, against the Pisidians, a refractory robber tribe in a distant part of the prince’s satrapy. They both expressed a strong wish that Xenophon should accompany them. He was deceived by their statements, for which, he adds, Proxenus was not responsible; for neither Proxenus nor any other Greek officer except Jearchus, the intimate friend of Cyrus, had at present any suspicion that the expedition was really directed against the King of Persia.

§ 4. The Anabasis. Cyrus the Hero of Book I. He marches from Sardis to Cunaxa where he is killed in battle.

The title Κύρου Ἀνάβασις can in strictness be applied to the First Book only, which describes the march up country from the west of Asia Minor into Babylonia. This occupied about six
months. The Second Book begins the account of the Karábaus or the journey down to the Euxine Sea.

In March 401 B.C. Cyrus had completed his preparations. The 8000 Greek troops now concentrated at Sardis he placed under the command of his Spartan general Clearchus, an outlaw from his native city, having been condemned to death by the Lacedaemonian authorities for disobedience to their orders. The Asiatic troops of Cyrus, numbering 100,000, were commanded by his friend Ariaeus the Persian. Cyrus still told the Greeks that the object of his enterprise was merely to secure the frontiers of his province against the Pisidian free-booters; and, in order to deceive Artaxerxes, he gave out that the Greek force which he had collected was designed for service against his jealous rival, Tissaphernes, Satrap of Caria. But Tissaphernes suspected the real designs of Cyrus, and, when he heard of the magnitude of the prince’s army, started with all speed to inform the Great King, who at once began his preparations.

The route of Cyrus from Sardis to Cunaxa can be easily seen upon the Map. The chief events of the march may be briefly mentioned here. At Colossae Cyrus was overtaken by one of his Greek generals, Menon the Thessalian, at the head of 1500 troops. At Celaenae he halted for thirty days, waiting for further reinforcements which were brought by Clearchus and Sophaenetus. After their arrival a review was held, the Greek force now amounting to over 13,000 men. At Caystri Campus we have the interesting meeting of Cyrus with Epyaxa, wife of Syenness, prince of Cilicia and a vassal of Persia. She provided Cyrus with a large sum of money for the payment of his troops, and accompanied him for some way on his march. At Tyriaeum a grand review was held in her honour. The almost impregnable pass, called the Cilician Gates, was occupied by Syennessis; but his resistance was a mere sham, and at Tarsus he furnished Cyrus with troops. It was at Tarsus that the difficulties of Cyrus with his Greeks first arose. Suspecting the real object of the expedition, they refused to advance. After much discussion they agreed to send to Cyrus a deputation
including Clearchus, who was not known to be in the secrets of the prince. Cyrus replied that he was really marching against Abrocomas, Satrap of Syria, who was encamped on the Euphrates, and promised the Greeks additional pay. With these assurances they were satisfied.

At the port of Issus Cyrus received further reinforcements brought by his fleet, amongst them 700 Spartan hoplites under the command of Cheirisophus, sent, it was said, by the Lacedaemonian government. The number of his Greek force now reached 14,000. Abrocomas, who was in command of 300,000 men, seems to have been alarmed by the rapid progress of the invader and fled from the Syrian coast into the interior, abandoning three defensible positions in succession:—(1) the Syrian Gates, (2) the pass of Beilan over Mount Amanus, and (3) the passage of the Euphrates. At Thapsacus, just before crossing the Euphrates, Cyrus at last publicly informed the Greeks that he was leading them to Babylon to fight against the Great King. The announcement was received with loud murmurs; but the soldiers were appeased by the promise of a liberal donation to be given to each man on arrival at Babylon. At Charmandé a serious dispute arose between Clearchus and Menon, in which the troops of the two generals joined. The intervention of Proxenus as peacemaker was unsuccessful; and the gravity of the situation was only allayed by an appeal from Cyrus himself.

Hitherto Cyrus had been advancing with overweening self-confidence; for he had been allowed to pass without resistance all the natural obstacles of which the Persians might have taken advantage to bar his progress, and now he seemed to think that victory would be his without a struggle. This feeling was only increased when, three days after leaving Pylae, he found quite undefended the great trench which Artaxerxes had caused to be dug across the plain for a length of 40 miles. It had been abandoned from some unaccountable panic. Cyrus now imagined that the Persians would never face him in the plains of Babylonia. And when one day early in September his troops were about to halt for their morning meal at the village
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of Cunaxa, it was announced that a vast Persian host of 900,000 men was approaching in order of battle over the open plain. Cyrus, quite taken by surprise, arranged his forces with all speed. The Greeks under Clearchus were on the right wing resting on the Euphrates; Ariaeus with his Asiatic troops was on the left; and Cyrus surrounded by a body-guard of 600 Persian cavalry was in the centre. So great was the superiority of Artaxerxes in numbers that his centre extended beyond the left wing of the Cyreians.

Just before the battle began, Cyrus ordered Clearchus to attack the Persian centre, because the King was there. But Clearchus, afraid of withdrawing his right from the river and exposing himself to an attack in flank and rear, simply answered that he was taking care that all should be well. He charged the Persian left and routed it almost without a blow; Tissaphernes alone, with his body of horse, not taking part in the general flight. Meanwhile the Persian centre under Artaxerxes began to surround the left wing of Cyrus. Then the reckless prince cried out, 'I see the man'; and rode forward with a mere handful of companions to attack the King who was protected by a body-guard of 6000 horse. Cyrus broke their ranks and hurling his javelin wounded his brother slightly in the breast; but he was immediately surrounded and slain. Next Ariaeus and all the Asiatic troops of Cyrus fled in confusion, and their camp was plundered by the enemy. The Persians were thus victorious both here and in the centre; and Artaxerxes drew up his troops to attack the Greeks, who were unaware of the death of Cyrus. Clearchus gained a second victory; for the Persians fled without awaiting his onset. Thus relieved of all enemies he remained on the field in hopes of hearing tidings of Cyrus. He then returned to his camp, which he found completely plundered. So the Greeks retired supperless to rest; most of them had had no morning meal owing to the early hour at which the battle had begun.
§ 5. The Anabasis continued. Clearchus the hero of book II. The Greeks begin their retreat. The treacherous seizure of their generals by Tissaphernes.

Early in the morning of the day after the battle of Cunaxa Clearchus and the other Greek generals decided to march out and meet Cyrus, whom they supposed to be still alive. On learning the disastrous news the Greeks were deeply grieved. Cyrus, the one hope of the expedition, was gone, and here they were in the heart of the Persian empire entirely destitute of resources and surrounded by treacherous foes. Still, with splendid self-confidence, as conquerors in the battle of Cunaxa, they proceeded to offer their prize of victory, the Persian throne, to Ariæus, who had commanded the Asiatic troops of Cyrus. He politely declined their invitation; probably he had already made up his mind to seek the favour of Artaxerxes and to betray his brothers in arms. Clearchus seems at first to have placed a blind confidence in Ariæus, who undertook to conduct the Greeks to the sea by a route different from that by which they had come. Accordingly it was resolved to begin the retreat in his company.

'This strategy,' says Xenophon, 'was no better than running away.' 'But Fortune,' he adds, 'proved a nobler strategist'; for they had not proceeded far when they suddenly found themselves close to the camp of the Persians, who at once retreated in a panic. This led the Greeks to adopt a bolder policy. The King, they saw, was evidently alarmed. On the previous day he had claimed the victory on the ground that Cyrus was dead, and he had demanded that the Greeks should surrender their arms; and now he sent envoys to negotiate a truce. To overawe the Persians who came on this mission Clearchus arranged a grand display of his forces. It must be borne in mind that the two great difficulties of the Greeks now were (1) lack of supplies and (2) ignorance of routes. This will explain the course of the negotiations which Xenophon describes.
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Tissaphernes next appeared on the scene with another set of envoys. In three days a treaty was concluded, by which arrangements were made for provisioning the Greek force, and the Persians agreed to facilitate their progress with Tissaphernes as guide. Tissaphernes took his departure, the Greeks promising to await his return. Then ensued a fatal delay of twenty days, during which he was absent at the Persian court. Meanwhile, as we learn elsewhere, (1) the Great King had returned to Babylon to celebrate his supposed victory at Cunaxa; (2) he gave to Tissaphernes his daughter's hand and the provinces previously held by Cyrus; and (3) he received from the satrap a promise that the Greeks should be destroyed. At last Tissaphernes returned. The Greeks had already begun to suspect that Aixaeus was playing them false. When the retreat was resumed, there was great distrust between the Greeks and the Persian portion of the Cyreian army; and they kept clear of one another both on the march and in their encampments. They soon approached the so-called 'Median Wall,' and marched on, keeping to the south of it. Then, after crossing two canals connected with the Tigris, they arrived at Sittacé, where the Greeks encamped. But the Persians crossed the river and attempted to alarm the Greeks by intimating that Tissaphernes intended to entrap them by breaking down the bridge. They were evidently afraid that the Greeks might conceive the idea of settling in Babylonia. The Greeks, however, crossed the Tigris and marching along the other bank reached the river Physcus and the town of Opis. Then they continued their march and, after plundering the villages of Queen Parysatis, they arrived at Caenae.

In a few days they reached a river called the Greater Zab. While encamping on its banks, Clearchus attempted to put an end to the constant jealousy and distrust between the Greek and Asiatic troops. Accordingly he consented to a conference with Tissaphernes, who promised that, if the Greek generals would come to his tent, he would give them the name of the treacherous person who was causing all the trouble. On the next day Clearchus went to Tissaphernes accompanied by four
generals, twenty captains and two hundred soldiers. On their arrival the generals were seized and their companions massacred. Four of the generals, Clearchus, Proxenus, Agias and Socrates, were taken to the Persian court and soon afterwards beheaded. The other general Menon, who was the reputed traitor, was kept alive under torture for a year and then put to death. After the seizure of the generals, Ariaeus summoned the Greeks to surrender; but in an indignant and contemptuous message they declined.


Book III.

The situation of the Greeks now seemed more desperate than ever; Xenophon speaks of it in most pathetic language. Their spirits were however speedily revived by his own energetic action. During the night after the disaster he awoke from a remarkable dream and at once aroused the captains who had served under Proxenus. In a midnight council of war he urged them with simple and stirring eloquence to take measures for the common safety. They at once recognised his fitness for command and called upon him to fill the place of his friend. At Xenophon's suggestion, the captains of the other divisions were convened, and they nominated four other generals. At daybreak the new generals summoned the soldiers, who met after the fashion of a Greek Ecclesia and proceeded to discuss the future conduct of the expedition and to confirm the appointment of the generals proposed. They had soon risen from the paralysis of despair to a sense of their national greatness. The meetings of the Ten Thousand are an exact reproduction of the citizen-assemblies at home. The army is a wandering political community; and the national characteristics of the race are wonderfully brought out in the narrative of the Retreat.
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It is very remarkable that an Athenian should have exercised a commanding influence over the Ten Thousand. For Athens was now unpopular in Greece, especially in the Peloponnese; and a large majority of the soldiers were Peloponnesians, more than half beingArcadians or Achaeans. Xenophon was almost the only Athenian taking part in the expedition, and he had come 'neither as general nor captain nor soldier.' His extraordinary rise to power is doubtless due to the Athenian democratic training, which had given him flexibility and resource and, above all, persuasive eloquence. He displays throughout a marvellous faculty of tactful dealing with mixed multitudes and embarrassing circumstances; and possesses in Athenian perfection the threefold power of thought and speech and action. 'The Athenian alone,' says Dr Curtius, 'possessed that superiority of culture which was necessary for giving order and self-control to the band of warriors barbarised by their selfish life, and for enabling him to serve them in the greatest variety of situations as spokesman, as general and as negotiator. And to him it was essentially due that, in spite of their unspeakable trials, through hostile tribes and desolate snow-ranges, 8000 Greeks in the end reached the coast.'

The Greeks began their march in a hollow square designed to protect the light-armed troops, camp-followers and baggage. They crossed the Great Zab River, strangely enough without any molestation from the enemy. Their route lay over the plain to the east of the Tigris, in a course, roughly speaking, parallel with that river. Soon they began to suffer severely from the attacks of the Persian cavalry under Mithradates, who continually harassed their rear, so that the Greeks spent the greater part of one day in marching three miles. In order to repel these embarrassing attacks, the generals organised a small force of cavalry, slingers and javelin-men. On the morrow these light troops distinguished themselves by an effective attack on the Persian cavalry, who fled in dismay. During the next two days the Greeks reached the ruins of two cities, called by Xenophon Larissa and Mespila, which Sir Austen Layard has identified as portions of the once colossal Nineveh.
Tissaphernes now came up with a large army, which enveloped the Greeks in flank and rear. In spite of courageous efforts on the part of the newly-organised light troops, for the next four days the Greeks suffered considerably in many skirmishes during their marches over the open plain.

After this they reached hilly ground, where they found marching in a hollow square to be very inconvenient; so they decided to give up this formation in favour of a new order of march, which Xenophon describes at length, though he fails to make the details as clear as we could wish. The Greeks soon reached some villages well supplied with provisions, near the modern town of Zakhu. Here they rested for three days; after which they descended again into the plain. When Tissaphernes proceeded to harass them once more, they halted and repelled the Persian cavalry with ease. During the following night they made such rapid progress that the enemy were unable to overtake them for the next two days. After this the Persians, who had made a forced march by night, suddenly appeared in advance of the Greeks on a mountain-spur commanding their route. Then ensued a long and exciting engagement on the hills, in which the Greeks gained the victory and Xenophon shewed great prowess. After the battle the Greeks encamped in some well-stocked villages on the bank of the Tigris; and they suffered but little from the desultory attacks which the enemy still continued to make upon them.

The Greeks, who were now in the neighbourhood of Jezireh, had reached a very critical point in their journey. On their left was the Tigris, which they had no means of crossing, especially in face of a Persian army on the western bank; and in front rose the Carduchian mountains, which, coming close down to the river’s edge, rendered further progress along the eastern bank quite impracticable. The generals saw that their only possible course was to enter the inhospitable region of northern Kurdistan and to fight their way across the mountains into Armenia.

Dr Adolf Holm, the most recent historian of Greece, states
that the Spartan Cheirisophus was commander-in-chief at this
time, Xenophon acting as his adviser. This is an error, doubt-
less due to a misinterpretation of chapter ii, § 37 (see note).
The Greeks evidently had no commander-in-chief at present.
All arrangements were made by the board of generals in
consultation; 'it seemed good to the generals' is a frequent
phrase. Later on at Harmené (vi. i. 32) Cheirisophus was
appointed commander-in-chief; but he held office for less than
a week (vi. ii. 12).

The events recorded in the Third Book occupied about
three weeks, probably in the months of October and November,
401 B.C.

Books IV—VII.

'The sea! The sea!' was the triumphant cry of the Greeks,
when the Euxine burst upon their view early in March 400 B.C.
after five months of weary marching and fighting. In two days
they reached the Greek colony of Trapezus, where they rested
for a month, fondly imagining that all their troubles were over
and that they could easily return to their homes by sea. They
were bitterly disappointed. Sparta was supreme in the Grecian
world, and her officials on the Euxine refused to provide the
Cyreians with means for their return. After great difficulties
they at last reached Byzantium. There, owing to their cruel
treatment by the Spartan admiral Anaxibius, they resumed
their profession of mercenaries, accepting the offer of the
Theban Coeratidas, who promised them ample rewards if they
would undertake a campaign in Thrace under his leadership.
This agreement soon fell to the ground; and in 399 B.C. we
find them in the service of the Thracian prince Seuthes, as-
sisting him to subdue some rebel tribes. They fought for two
months; but met with cruel injustice as their reward.

Now, however, came a complete change in the policy of
Sparta, which determined to support the Greek cities in Asia
Minor against the satraps Tissaphernes and Pharnabazus.
This meant war with Persia. Thimbron, the Spartan general,
who was sent into Ionia, finding himself in want of reinforcements, invited to his aid Xenophon and the remnant of the Cyreians, whose numbers had now dwindled away to 6000. Smarting under the treatment they had just received from Seuthes, they obeyed the summons with alacrity. Xenophon crossed over into Asia and conducted his troops over Mount Ida to Pergamus. 'Then,' he says in the last words of the Anabasis, 'Thimbron took over the army and incorporated it with the rest of his Greek force, and fought against Tissaphernes and Pharnabazus.' So Tissaphernes, to quote again from Curtius, 'saw before him once more the hated men whom he had assumed on the day of Cunaxa to be doomed to perish hopelessly under the swords of the Carduchi or amid the snowfields of Armenia.'

§ 7. Later Life of Xenophon.

Before Xenophon handed over his troops to Thimbron in the spring of 399 B.C., he was, he tells us, preparing to return home; for, he adds, the decree of banishment had not yet been passed against him at Athens. These words have an important bearing on the vexed question of the date of his banishment. They certainly support the view that the blow came soon. He seems to have expected such a disaster for some time past; for he speaks of hoping for an asylum with Seuthes the Thracian prince, and his project of founding a colony of his own on the Euxine was probably due to the same fear. The decree of banishment was passed on the proposition of the orator Eubulus. His alleged offence is differently stated by two authorities. He was banished either (1) 'because he had taken part with Cyrus, the greatest enemy of the Athenian democracy, in an expedition against the Great King their well-wisher,' or (2) 'for Laconism,' i.e. for favouring Sparta. But these two statements may be looked upon as practically identical; for taking part with Cyrus, who had shewn his friendship for Sparta by providing her with the 'sinews of war' against
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Athens, might well be looked upon as 'Laconism.' This view is strongly supported by the anxiety of Socrates on the subject (see above, § 3). Grote, however, owing to an apparent misunderstanding of a passage in the Anabasis (v. iii. 7), places Xenophon's banishment in 394 B.C. after the battle of Coroneia, when he actually fought for Sparta against his native city.

Xenophon was 'preparing to return.' Whether he actually did return to Greece in 399 B.C. is uncertain. The trial and death of his master Socrates took place in the summer of this year; and the Athenians would not have been inclined to shew any tenderness to one of the Socratic brethren. The decree of banishment was probably passed very soon afterwards. Anyhow, in a few months we find him again in command of his old Cyreian troops in Asia Minor, serving first under Dercyllidas, who succeeded Thimbron in 398 B.C., and then under King Agesilaus, who went out in 396. For Agesilaus he entertained the warmest admiration and became his intimate friend. But the King was not allowed to remain long in Asia Minor; for, on the formation of the confederacy of Athens, Thebes and Corinth against Sparta, he was summoned to fight for his country in Greece. Xenophon and his troops accompanied him into Boeotia and took part in his victory at Coroneia.

When Xenophon's service under Agesilaus was over, the Spartans gave him a house and grounds at Scillus, near Olympia. Soon after Xenophon had settled there he met Megabyzus, High-priest of the Ephesian Artemis, who chanced to have come to the Olympic Games. He paid over to Xenophon a sum of money, which represented a part of the tithe of plunder devoted by the Cyreian army to Artemis and deposited with her priest. With this money Xenophon purchased an estate near his own residence, which he consecrated to the goddess, and built thereon a chapel containing a statue, a copy in miniature of the great Ephesian temple. He appointed himself Conservator of the demesne of Artemis, which consisted largely of wild ground well stocked with game. He was an ardent sportsman; every year he held a hunting festival on a large scale, to which he
invited his neighbours and entertained them lavishly at the expense of the Huntress Queen, who, he says, 'provided the fare.' At Scillus Xenophon was joined by his wife Philesia and his sons Gryllus and Diodorus; and there he lived a happy country life for twenty years, spending his time not only in sport, but in great literary labours, one of which was the composition of the *Anabasis*. From the fact that Xenophon is spoken of throughout the *Anabasis* in the third person, it has been thought by some that the writer was Themistogenes of Syracuse, whom Xenophon mentions elsewhere as the author of a history of the Retreat. Others hold that Xenophon published the *Anabasis* under the name of Themistogenes.

At Scillus he probably wrote the *Memorabilia* of his master Socrates, 'whose loss,' he says, 'men even now continue to mourn'; and its appendix, the *Apology of Socrates*, if that work is really Xenophon's. The last five books of the *Hellenica* (see above, § 1), carrying the history of Greece down to the battle of Mantinea, 362 B.C., belong to a later time; so also does the *Cyropædia* or *Education of Cyrus the Great*, a political romance in eight books, 'not historically accurate nor a true picture of Persian thought and manners, but rather an encomium on Socratic principles and Spartan practice, in which Cyrus himself, drawn with some touches from the young Cyrus whom Xenophon had known, is half a Socrates and half an Agesilaus' (Jebb, *Primer of Greek Literature*, p. 113). Two Socratic dialogues by Xenophon are extant, the *Oeconomicus* and the *Symposium*; also another dialogue called *Hiero* and a treatise on the *Spartan Constitution*. The *Panegyric on Agesilaus*, ascribed to Xenophon, is probably a rhetorical exercise of later date. Three essays on horses and horsemanship are assigned to the time of his residence at Scillus:—(1) the *Cavalry Officer's Manual*, (2) on *Horsemanship*, in which he specially inculcates the duty of kindness to horses, (3) on *Hunting*, the work of a keen sportsman and lover of dogs, treating chiefly of hare-hunting. The hare, in the eyes of Xenophon, is a 'charming creature to hunt.'

In 371 B.C. after the battle of Leuctra, by which the power of
Sparta was finally broken, the Eleians expelled Xenophon from Scillus. He then settled at Corinth. When Sparta became the ally of Athens against Thebes, this sentence of banishment was revoked on the motion of the same Eubulus who had proposed it. Xenophon's two sons, who had been educated at Sparta under the oversight of Agesilaus, fought on the Spartan side against Epameinondas at Mantineia, 362 B.C. The elder son, Gryllus, fell fighting with great bravery in the cavalry engagement at the gates just before the general battle began. From some passages in the essay on the Athenian Revenues (if it is Xenophon's work) it appears probable that towards the end of his life he spent some time at Athens. He died at Corinth. The date of his death is not known; but it cannot have been earlier than 355 B.C.
Despair of the Greeks after the seizure of their generals.

"Οσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπίόντων τῶν Ἕλληνων σὺν Τισσαφέρνει ἐν ταῖς σπουδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστόμενοι ἀπωλέσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνυούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλείωσι θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντη πολλὰ καὶ ἐθνή καὶ πόλεις πολέμιαι ἦσαν, ἀγοραν δὲ οὕτε ἐτι παρέξειν ἐμελλεν, ἀπείχον δὲ τῆς Ἕλλαδος οὐ μείον ἡ μύρια στάδια, ἡγεμῶν δ' οὕτε τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς ὀικεδέ ὁδοῦ, προκεδόρκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν

Ε. ΧΕΝ. ΙΙΙ.
οὐδὲ ἤπειρα ὀυδένα σύμμαχον ἔχοντες, ὡστε εὐδήλως ἦν ὅτι νικῶντες μὲν ὀυδένα ἀν κατακάνοιν, ἦττηθέντων δὲ 3 αὐτῶν ὀυδεὶς ἂν λειψθεὶς· ταῦτ' ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύ- 
σαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπάγοντο δὲ ὅπου ἐτύγ- 
χανεν ἐκαστος, οὐ δυνάμειν καθεύδειιν ὑπὸ λύτης καὶ 
πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὐς ὅπου τ' 
ἐνόμιζον ἐτί ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες 
ἀνεπάγοντο.

Xenophon explains how he came to take part in the 
expedition of Cyrus.

4 ἦν δὲ τις ἐν τῇ στρατιᾷ Ἐνοφῶν 'Αθηναίος, δς οὕτε 
στρατηγὸς οὐτε λοχαγὸς οὐτε στρατιῶτης ὃν συνηκο-
λοῦθει, ἀλλὰ Πρὸξενος αὐτῶν μετεπέμψατο οἰκοθεν 
ξενός ὃν ἀρχαῖος· ὑποσχείτατο δὲ αὐτῷ, εἰ ἔλθοι, φίλον 
αὐτῶν Κύρῳ ποιήσειν, ὃν αὐτὸς ἐφη κρείττω ἕαυτῷ 
5 νομίζειν τῆς πατρίδος. ὦ μέντοι Ἐνοφῶν ἀναγνώ 
τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἐνοφῶν 
περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύεισας μὴ τι 
πρὸς τῆς πόλεως ὑπαίτιον εἰη Κύρῳ φίλον γενέσθαι, ὅτι 
ἐδοκει ὁ Κύρος προθύμως τοῖς Δακεδαιμονίοις ἐπὶ τὰ 
'Αθηναῖς συμπολεμῆσαι, συμβουλεύει τῷ Ἐνοφῶντι 
ἐλθόντα εἰς Δελφοὺς ἀνακοινώσαι τῷ θεῷ περὶ τῆς 
6 πορείας. ἔλθοι δ' ὁ Ἐνοφῶν ἐπήρετο τοῦ Ἀπόλλω 
τίνι ἄν θεῶν θύων καὶ εὐχόμενος καλλιστ' ἄν καὶ ἄριστα 
ἔλθαι τῇ ὄδοι ἦν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. 
καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοὶ οίς ἐδει θύειν. ἐπεὶ 
7 δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' 
ἀκούσας ἦττάτο αὐτὸν ὅτι οὐ τούτο πρῶτον ἦρώτα,
Xenophon's dream and his reflections thereon.

ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἀλλοίς καὶ 11 οὐκ ἐδύνατο καθεύδειν· μικρὸν δ᾿ ὑπνοῦ λαχῶν εἶδεν ὄναρ. ἐδοξεῖν αὐτῷ βροντῆς γενομένης σκηντὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτων λάμπεσθαι πᾶσαν. περιφοβος δ᾿ εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ τῇ μὲν ἐκρινεὶ 12 ἀγαθόν, ὅτι ἐν πόνοις ὤν καὶ κυινύνως φῶς μέγα ἐκ Δίως ἰδεῖν ἐδοξεῖ· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Δίως μὲν βασιλεῖας τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὖ δύνατο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ᾽ εἰργοῖτο πάντοθεν ὑπὸ τινῶν ἀπορῶν. ὀποῖον τι μὲν ἔστι τὸ τοιοῦτον ὄναρ ἰδεῖν ἐξεστὶ 13

I—2
σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὅναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἐννοια αὖτὸ ἐμπίπτει· "τι κατάκειμαι; ἢ δὲ νῦς προβαίνει ἀμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεί, τί ἐμπόδων μη ὦν ἄντα μὲν τὰ χαλε- πῶτα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθοῦντας

14 ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἄμυνομεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἔξων ἡπυχίᾳ ἄγειν. ἐγὼ οὖν τὸν ἐκ πολίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποιῶν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἐγώ' ἐτι πρεσβύτερος ἐσομαι, ἕαν τῆμερον προδῷ ἐμαυτῶν τοῖς πολεμίοις."

Xenophon calls together the captains of the division of Proxenus and addresses them in a stirring speech.

15 ἐκ τοῦτον ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγοὺς. ἐπεὶ δὲ συνήλθον, ἔλεξεν· "ἐγώ, ὁ ἄνδρες λοχαγοί, οὐτε καθεύδεις δύναμαι, ὡσπερ οἴμαι οὐδὲ ὑμεῖς, οὐτε κατακείσθαι ἐς, ὅρων ἐν οἶοις ἔσμεν. 16 οὗ μὲν γὰρ πολέμιοι δήλον ὅτι οὐ πρῶτον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πείσεσθαι; ὃς καὶ τοῦ ὀμομητρίου ἀδιλφοῦ καὶ τεθυμκότος ἢδη ἀποτελεῖ τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταῦρωσεν' ἡμᾶς δὲ, ὅσ' κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπὶ αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποιήσοντε καὶ ἀπο-

17 ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ υφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πείσεσθαι; ὃς καὶ τοῦ ὀμομητρίου ἀδιλφοῦ καὶ τεθυμκότος ἢδη ἀποτελεῖ τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταῦρωσεν' ἡμᾶς δὲ, ὅσ' κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπί αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποιήσοντε καὶ ἀπο-

18 κτενοῦντες εἰ δυναῖμεθα, τί ἀν οἰομεθα παθεῖν; ἃρ' οὖν ἀν ἐπὶ πάν ἐλθοι ὡς ἡμᾶς τὰ ἑσχατα αἰκισάμενος πᾶσιν
ἀνθρώποις φόβου παράσχοι τοῦ στρατεύσαι ποτε ἐπὶ αὐτὸν; ἀλλ᾽ ὅπως τοι μὴ ἐπὶ ἐκείνῳ γεννήσωμεθα πάντα ποιητέον. ἐγὼ μὲν οὖν, ἐστε μὲν αἱ σπονδαὶ ἦσαν, οὕποτε 19 ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενοι αὐτῶν ἃσην μὲν χώραν καὶ οίκαν ἔχοισιν, ὄς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσοι δὲ θεράπονται, ὅσα δὲ κτήμη, χρυσόν δὲ, ἐσθήτα δὲ· τὰ 20 δ᾽ αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοῦμην, ὅτι τῶν μὲν ἅγαθῶν τούτων οὐδενὸς ἡμῖν μετείη, εἰ μὲν πριαίμεθα, (ὅτου δ᾽ ὄνησόμεθα ἥδειν ἐτί ολίγους ἔχοντας, ἀλλὰς δὲ πως πορίζεσθαι τὰ ἐπιτήδεια ἡ ὁνομένους ὧρκους ἡδὴ κατεχοῦσας ἡμᾶς)—ταῦτ' οὖν λογιζόμενοι ἐνότε τάς σπονδὰς μᾶλλον ἐφοβοῦμην ἢ νῦν τῶν πόλεμον. ἐπεὶ μέντοι ἐκεῖνοι ἐλυσαν τὰς σπονδὰς, λελυσθαί μοι 21 δοκεῖ καὶ ἡ ἐκεῖνων ὤβρις καὶ ἡ ἡμετέρα ἁσάφεια. ἐν μέσῳ γὰρ ἡδὴ κεῖται ταῦτα τὰ ἅγαθα ἅθλα ὅποτεροι ἄν ἡμῶν ἄνδρες ἀμείνονες ὅσιν, ἀγωνιζόμενοι ὁ ὁ θεοί εἰσιν, οὐ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. οὕτων 22 μὲν γὰρ αὐτοὺς ἐπιορκήσασιν ἡμεῖς δὲ πολλὰ ὄρωντες ἅγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὧρκους· ὡστε ἐξείναι μοι δοκεῖ ἑναι ἐπὶ τὼν ἀγώνα πολύ σὺν φρονήματι μείζονι η τοῦτος. ἔτι 23 δ᾽ ἔχομεν σῶματα ἰκανώτερα τούτων καὶ ψυχὴ καὶ θάλητρα καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχᾶς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θυτείς μᾶλλον ἡμῶν, ἢν οἱ θεοὶ, ὅσπερ τὸ πρόσθεν, νῦκην ἡμῖν διδώσω. ἀλλ᾽ (ἐσοφ γὰρ καὶ ἄλλοι ταῦτα 24 ἐνθυμοῦνται) πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ᾽ ἡμᾶς ἔθεθεν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ᾽ ἡμεῖς ἀρέσμεν τοῦ ἐξορμήσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἄρετήν· φάνητε τῶν λοχαγῶν ἀριστοῖ καὶ τῶν
6 ΞΕΝΟΦΩΝΤΟΣ

25 στρατηγῶν ἀξιοστρατηγότεροι. κἀγώ δὲ, εἰ μὲν ύμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταύτα, ἐπέσθαι ύμῖν βούλομαι, εἰ δ᾿ ύμεῖς τάττετ' αὐτόν με ἕγεισθαι, οὔδὲν προφασὶ-ζομαι τὴν ἥλικίαν, ἀλλὰ καὶ ἀκμάζεων ἤγονυμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.”

The captains call upon Xenophon to take the command.

An objector is silenced.

26. ὁ μὲν ταύτ' ἔλεξεν: οἳ δὲ λοχαγοὶ ἀκούσαντες ἕγεισθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἂν βοιωτιάζων τῇ φωνῇ οὔτος δ᾿ εἶπεν ὅτι φλυαρόη ὡστὶς λέγοι ἀλλὰς πως σωτηρίας ἂν τυχεῖν ἡ βασιλεὰ πείσας, εἰ δύνατο, καὶ ᾗ ἱρχετο λέγειν τὰς ἀπορίας.

27. ο μέντοι Ξενοφῶν μεταξὺ ὑπολαβῶν ἔλεξεν ὡδὲ: “ὁ θαυμασιώτατος ἀνθρωπε, σὺ γε οὐδὲ ὅρων γιγνόσκεις οὔδε ἀκούων μέμνησαι. εἰν ταύτῳ γε μέντοι ἔθεσα τούτως ὡστε βασιλεὺς, ἐπεὶ Κύρος ἀπέθανε, καταφρονήσας ἐπὶ τούτῳ πέμπτων ἐκέλευε παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἤμεις οὔ παραδόντες, ἀλλ’ ἔξωπλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τῇ οὐκ ἐποίησε πρέσβεις πέμπτων καὶ σπουδᾶς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε ἐπὶ τούτῳ πέμπτων ἐκέλευε παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἤμεις οὔ παραδόντες, ἀλλ’ ἔξωπλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τῇ οὐκ ἐποίησε πρέσβεις πέμπτων καὶ σπουδᾶς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε
γὰρ καὶ τὴν πατρίδα κατασχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὦν τοιούτος ἐστίν." ἐντεῦθεν ὕπο-31 λαβὼν Ἀγασίας Στυμφάλιος εἶπεν· "ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὔδεν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὡσπερ Λυδόν ἀμφότερα τὰ ὁτα τετραυτημένον." καὶ εἶχεν οὕτως. τούτου 32 μὲν οὖν ἀπῆλθαν.

The officers of the other divisions are summoned.

οἱ δὲ ἄλλοι παρὰ τὰς τάξεις οὔντες, ὅπου μὲν στρατηγὸς σῶσ εἰς, τὸν στρατηγὸν παρεκάλουν, ὑπόθεν δὲ οὗτοι τὸν ὑποστράτηγον, ὅποιος ἤ' αὐξ λοχαγὸς σῶσ εἰς τὸν λοχαγὸν. ἐπεὶ δὲ πάντες συνήθθων, eis τὸ 33 πρόσθεν τῶν ὁπλων ἐκαθέζοντο καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόν. οὔτε δὲ ταῦτα ὢν, σχεδόν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἰερών 34 νυμὸς Ἡλείος προσβύτατος ὦν τῶν Προξένου λοχαγῶν ἥρχετο λέγειν ὅδε: "ἡμῖν, ὡς ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὅρωσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακάλεσαι, ὅπως βουλευσάμεθα εἰ τι δυναίμεθα ἀγαθόν. λέξαν ὅ'," ἐφη, "καὶ σὺ, ὡς ἕνοφῶν, ἀπερ καὶ πρὸς ἡμᾶς."

Second speech of Xenophon.

ἐκ τούτου λέγει τάδε ἕνοφῶν. "ἀλλὰ ταῦτα μὲν δὴ 35 πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὐσ μὲν ἐδυνήθησαν συνελήφασιν ἡμῶν, τοῖς ὅ' ἄλλοις δὴ δήλον ὅτι ἐπιβουλεύουσιν, ὡς ὢν δύνανται ἀπολέσοσιν. ἡμῖν δὲ γε ὡς οἴμαι πάντα ποιητὰ ὡς μὴτοτε ἐέτι τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἐκεῖνοι ἐφ' ἡμῖν. εὗ τούτων 36
ἐπίστασθε ὅτι ὑμεῖς, τοσοῦτοι οὗτε ὦσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρὸν. οἱ γὰρ στρατιώται οὕτω πάντες πρὸς ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς ὀρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται, ἢν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἔπει τοὺς πολέμιους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ὅστε ὅτι ἐξορναὶ ὑμῖν καὶ 37 πειράσονται μιμεῖσθαι. ἵσως δὲ τοι καὶ δικαίον ἐστίν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γὰρ ἔστε στρατηγοὶ, ὑμεῖς ταξιάρχοι καὶ λοχαγοὶ· καὶ, ὅτε εἰρήνη ἤν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπτελεοκτῆτε· καὶ νῦν τοῖνυν, ἐπεὶ πόλεμος ἐστίν, ἀξίον δει ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβούλευειν τοὺς 38 τοὺς καὶ προπονεῖν, ἵνα τοὺς δέην, καὶ νῦν πρῶτον μὲν οἴμαι ἢν ὑμᾶς μέγα ὀφελήσαι τὸ στράτευμα, εἰ ἐπιμεληθείτε ὅπως ἀντὶ τῶν ἀπολωλότων ὅς τάχιστα στρατηγοὶ καὶ λοχαγοὶ αὐτικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἢν οὕτε καλὸν οὕτε ἀγαθὸν ἱένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ ὅ τοὺς πολέμικος παντάπασιν. ἥ μὲν γὰρ εὐταξία σώζειν δοκεῖ, 39 ἡ δὲ ἀταξία πολλοὺς ἡδή ἀπολώλεκεν. ἐπειδὰν δὲ καταστήσησθε τοὺς ἀρχούτας ὅσους δει, ἵνα καὶ τοὺς ἄλλους στρατιώτας συνελέγητε καὶ παραθαιρῆσθε, οἴμαι ἃν 40 ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. νῦν γὰρ ὅσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἠλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὅστε οὕτως ῥῇ ἐχόντων οὐκ οἶδα ὅ τι ἀν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι εἴτε καὶ 41 ἡμέρας. ἤν δὲ τις αὐτῶν τρέψῃ τὰς γυνῶς, ὡς μὴ τούτῳ μόνον ἐνορῶνται τί πείσονται ἄλλα καὶ τί ποιή- 42 σουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπιστασθε γὰρ δὴ ὅτι οὔτε πλήθος ἐστίν οὔτε ἵσχὺς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἄλλ' ὁπότεροι ἢν σὺν τοῖς θεοῖς ταῖς ψυχαῖς
ἐρρωμενέστεροι ἔσων ἐπὶ τούς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ, δέχονται. ἐντεύθημαι δὲ 43 ἐγώγορ, ὁ ἄνδρες, καὶ τούτο, ὅτι ὅποιοι μὲν μαστεύουσι ζήν ἐκ παντός τρόπον ἐν τοῖς πολεμικοῖς, οὕτωι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅποιοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κουνό εἶναι καὶ ἀναγκαίον ἄνθρωποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους δ’ ὥρῳ μᾶλλον πως εἰς τὸ γῆς αἱκικομένους καὶ, ἕως ἃν ἥσσω, εὐδαιμονέστερον διάγονται. ἃ καὶ ἦμας δεῖ νῦν καταμαθῶν 44 τας (ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν) αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἀλλοὺς παρακαλεῖν.

Speech of Cheirisophus. New generals are chosen.

ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο. μετὰ δὲ τούτου εἶπε 45 Χειρίσοφος: ἀλλὰ πρόσθεν μὲν, ὁ Ξενοφῶν, τοσοῦτον μόνον σε ἐγνώσκον ὅσον ἦκουν Ἁθηναίον εἶναι, νῦν δὲ καὶ ἐπαύνω σε ἐφ’ οἷς λέγεις τε καὶ πράττεις, καὶ βουλούμεν ἀν ὅτι πλεῖστοις εἶναι τοιούτοις· κουνό γὰρ ἂν εἰς τὸ ἀγαθόν. καὶ νῦν, ἔφη, μη μέλλωμεν, ὁ ἄνδρες, 46 ἀλλ’ ἀπελθόντες ἥδη αἱρεῖσθε οἱ δεόμενοι ἀρχοντασ, καὶ ἐλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἄγετε· ἔπειτ’ ἐκεῖ συγκαλοῦμεν τοὺς ἀλλοὺς στρατιώτας. παρέστω δ’ ἡμῖν,” ἔφη, “καὶ Τολμίδης ὁ κήρυξ.” καὶ ἀμα ταῦτ’ εἰπὼν ἀνέστη, ὡς μη μέλλοιτο 47 ἀλλὰ περαίνοιτα δὲ δεύτερα. ἐκ τούτου ἠρέθηςαν ἀρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανέως, ἀντὶ δὲ Σωκράτους Ἐανθικῆς Ἀχαίος, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάσ, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαίος, ἀντὶ δὲ Προξένου Ξενοφῶν Ἁθηναῖος.
II.

The soldiers are summoned to meet in general assembly.

Speech of Cheirisophus.

1 'Επει δὲ ἦρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ 

εἰς τὸ μέσον ἦκον οἱ ἄρχοντες· καὶ ἔδοξεν αὐτοῖς προ-

φυλακάς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. 

ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη 

πρῶτος μὲν Χειρίσόφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὅδε·

2 "ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε 

ἄνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν 

καὶ στρατιωτῶν, πρὸς δὲ ἐτι καὶ οἱ ἀμφὶ ᾿Αριαῖον οἱ 

3 πρόσθεν σύμμαχοι οὕτε προδεδώκασιν ἰμᾶς· ὁμοις δὲ 

dei εκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ 

μὴ ὑφέσθαι, ἀλλὰ πειράσθαι ὅπως, ἢν μὲν δυνάμεθα, 

καλῶς νικῶντες σφυρόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε 

ἀποθυμήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενόμεθα ξόν-


tes τοῖς πολεμίοις. οἴμαι γὰρ ἂν ἰμᾶς τοιαύτα παθεῖν, 

οί τούς ἐχθροὺς οἱ θεοὶ ποιῆσειν."

Speech of Cleanor.

4 ἐπὶ τοῦτῳ Κλεάνωρ ὁ Ὄρχομένιος ἀνέστη καὶ ἔλεξεν 

ὅδε· "ἀλλ᾽ ὀρᾶτε μὲν, ὥ ἄνδρες, τὴν βασιλέως ἐπιορκίαν 

καὶ ἀσέβειαν, ὀρᾶτε δὲ τὴν Τισσαφέρνους ἀπίστιαν, 

ὅστις λέγων ὡς γεῖτον τε εἰς τῆς Ἐλλάδος καὶ περὶ 

πλείστου ἀν ποιῆσαι σῶσαι ἰμᾶς, καὶ ἐπὶ τοῦτος 

αὐτὸς ὁμός ἢμῖν, αὐτὸς δεξιᾶς δοὺς, αὐτὸς ἐξαπατήσας 

συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία ξένου ἡδέσθη, 

ἀλλὰ Κλεάρχῳ καὶ ὄμοτράπεζος γενόμενος αὐτοῖς τοῦτοις 

5 ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. ᾿Αριαῖος δὲ, ὅν
Xenophon begins to address the soldiers. He turns a favourable omen to good account.

ἐκ τούτου Ἑνοφὼν ἀνίσταται ἐσταλμένοις ἔπει 7 πόλεμον ὡς ἐδύνατο καλλιστα, νομίζον, εἴτε νίκην δί-δοιεν οἱ θεοί, τὸν καλλιστὸν κόσμον τῷ νικάν πρέπειν, εἴτε τελευτῶν δέοι, ὁρθῶς ἔχειν τῶν καλλιστῶν ἑαυτὸν ἀξιῶσαντα ἐν τούτοις τῆς τελευτῆς τυχάνειν τοῦ λόγου δὲ ἡρχετο ὡδὲ "τὴν μὲν τῶν βαρβάρων ἐπιστράφη τε 8 καὶ ἀπιστίαν λέγει μὲν Κλεάιωρ, ἐπιστασθε δὲ καὶ ὑμεῖς, οἴμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας ἴναι, ἀνάγκη ἡμᾶς πολλὴν ἄθυμαν ἔχειν, ὅρωντας καὶ τοὺς στρατηγοὺς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείροισαν, οί πεπόθασιν εἰ μέντοι διανοούμεθα σὺν τοῖς ὑπλοῖς δὲ τε πεποιήκασι δίκην ἐπιθείναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἴναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐπίθεις εἰσὶ σωτηρίας." τούτῳ δὲ λέγοντος αὐτοῦ πτάρωται τίς ἀκούσαντες δ′ 9 οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν καὶ ὁ Ἑνοφὼν εἶπεν "δοκεῖ μοι, ὦ ἄνδρες, ἐπεί περὶ σωτηρίας ἡμῶν λεγόντων οἴων τοῦ Δίος τοῦ σωτήρος
Xenophon continues his address. He shews that the prospects of the Greeks are good.

ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἴχεν, ἦρχετο πάλιν ὁδε· 10 “ἐτύγχανον λέγον ὅτι πολλαὶ καὶ καλαὶ ἐπιτίδες ἡμῖν εἶν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὁρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασι τε καὶ τὰς σπουδὰς παρὰ τοὺς ὁρκους λειύκασιν. οὐτω δὲ ἐχόντων εἰκὸς τοῖς μὲν πολεμίως ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οὔτε ἰκανοὶ εἰσὶ καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὅσι, σφόξειν εὐπτετῶς, ὅταν βούλωνται. 11 ἔπειτα δὲ, ἀναμνῆσο γὰρ υμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδὴτε ὡς ἀγαθοὶς τε υἱῶν προσῆκει εἴναι, σφόξονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνω δεινῶν οἱ ἀγαθοὶ. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτῶς παμπληθεῖ στόλῳ ὥς ἀφαιροῦντων τὰς Ἀθη­ναῖς, ὑποστήναι αὐτὸς Ἀθηναίοι τολμῆσαντες ἐνίκησαν 12 αὐτοὺς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὅποσος ἂν κατα­κάνων τῶν πολεμίων, τοσαύτας χιμαιρὰς καταθύεσιν τῇ θεῷ, ἐπεὶ οὐκ εἴχον ἰκανὰς εὐρείν, ἔδοξεν αὐτοῖς κατ’ ἐναντίων πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. 13 ἔπειτα, ὅτε Ξέρξης ὡστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνως καὶ κατὰ
γὴν καὶ κατὰ θάλατταν. ὃν ἔστι μὲν τεκμήρια ὅραν τὰ τρόπαια, μέγιστον δὲ μυημεῖον ἢ ἑλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. οὐ μὲν δὴ τούτο γε ἐρῶ 14 ὡς ὑμεῖς κατασχύνετε αὐτοὺς· ἀλλ’ οὕτω πολλαὶ ἡμέραι ἁφ’ οὐ ἀντιταξάμενοι τούτοις τοῖς ἕκείνων ἐκγόνις πολλαπλασίους ὑμῶν ἐνικάτε σὺν τοῖς θεοῖς. καὶ 15 τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἤτε ἁγαθοὶ· νῦν δ’ ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἄγων ἔστι, πολὺ δὴπο υμᾶς προσήκει καὶ ἁμείνονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ ἀρραβωτε-16 ρος νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἀπειροὶ ὄντες αὐτῶν τὸ τε πλῆθος ἀμετρὸν ὅρωντες, ὡς ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἔναι εἰς αὐτοὺς· νῦν δὲ ὅποτε καὶ πείραν ἡδὴ ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι υμᾶς, τί ἔτι υμῖν προσήκει τοὺς φοβεῖσθαι; μηδὲ 17 μέντοι τούτῳ μεῖον δόξητε ἔχειν, εἰ οἱ πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονες εἰσὶ τῶν υφ’ ἡμῶν ἡπτημένων· ἐφευγον γοῦν πρὸς ἔκεῖνος καταλιπόντες ἡμᾶς. τοὺς δ’ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ἀτ-τομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὅραν.

*He urges that the want of cavalry is no disadvantage to the Greeks.*

"εἰ δὲ τις υμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, 18 τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἱππεῖς οὐδέν ἀλλο ἡ μύριοι εἰσὶν ἀνθρωποι· ὑπὸ
menv gar upou ev makhia oudeis potopote ouste dhychei ouste laktistheis apethanen, oi de andres eisai oi poiountes 19 ti an ev taies makhia gignetai. oukoun twon upewn polu hemois ep' asfalésteron dhymatos esmev' ois mev gar ef' upwov kremantai foiboumevoi oux hemas monon alla kai to katapeisein' hemis de' epi ghis bebikotes polu mev isxuroteron paiosomen, hyn tis prosi, polu de malkon ontou an bouloimetha teuqomeatha. eni de monos proechousin ois ippheis' fenevein autois asfalésteron estin h hemin.

They must not deplore the want of a guide or a market; nor must they count the rivers a formidable obstacle.

20 "ei de de' tas men makhas tharrete,oti de ouketai hemin Tissafephyes hghsetai oude basileveis agoraan parxei, touto akhesse, skexashto piteron kreittou Tissafephyen hgemona exein, de epitbouleovov hemin favepos estin, h ouvs an hemis andras labontes hgeisai kelewomev, oui eisontai oti, hyn ti perli hemis amartanoisi,

21 perii tas eauton qychas kai somaata amarthsontau. tada epitheida piteron wneisai kreittou ek tis agorais, h d' outoi parereixon, mikra metra polloud agrurgiou, mehe touto eiti exountas, h autois laimbanev, hnter krateomene,

22 metwv xoromvnous topouw an ekastes boylhtai. ei de taunta men qynwosketi oti kreittoua, touvs de potamoiv aporou nomizete einai kai megilwos hgeisio ekapathethina diaqainites, skexashto ei ara touto kai moerotatvn peponikasai ois barbaroi. pantes gar potamoili, ei kai prosow ton qygon aporoi oswi, proutusi pros tas qynas diabatov qignountai oude touto voune brechontes.
At the worst they can settle in the country of the Great King. But Xenophon does not recommend this course.

"εἰ δὲ μὴθ ὁι ποταμοὶ διήσουσιν ἡγεμόνι τε μηδεῖς 23 ἡμῶν φανεῖται, οὐδ᾽ ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα μὲν γὰρ Μυσοῦς, οὐδ᾽ οὐκ ἂν ἡμῶν φαίημεν βελτίως εἶναι, ὅτι ἐν τῇ βασιλέως χώρᾳ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὁσαύτως, Δυκάονας δὲ καὶ αὐτοῦ εἴδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται καὶ ἡμᾶς ὅ ἂν ἔφην ἔγωγε χρῆμα μῆτω 24 φανεροῦς εἶναι οἴκαδε ὤρμημένους, ἀλλὰ κατασκευάζονται ὡς αὐτοῦ ποιοὶ οἰκήσουτας. οἴδα γὰρ ὅτι καὶ Μυσοῦς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δὲ ἂν ὀμήρους τοῦ ἀδόλος ἐκπέμψειν, καὶ ὀδοποιήσειε γ᾽ ἂν αὐτοῖς, καὶ εἰ σὺν τεθριπτοῖς βοῦλοντο ἀπιέναι. καὶ ἡμῖν γ᾽ ἂν οἶδ᾽ ὅτι τρισάσμενος ταῦτ᾽ ἐποίει, εἰ ἔωρα ἡμᾶς μένειν κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἀπαξ μάθωμεν ἄργοι ζῆν καὶ 25 ἐν ἀφθόνοις βιοτεύειν, καὶ Μῆδων δὲ καὶ Περσῶν καλαίς καὶ μεγάλαις γυναιξί καὶ παρθένοις ὁμίλειν, μῆ, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἰκάδε ὅδοι. δοκεῖ οὖν 26 μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τὸς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἐλλησιν ὅτι ἐκόντες πένουν, ἔξον αὐτοῖς τοὺς νῦν ἀκλήρους ἐκεῖ πολιτεύονται ἐνθάδε κομισμένους πλουσίως ὅραν.

Xenophon's proposals.

" ἀλλὰ γὰρ, ὡς ἄνδρες, πάντα ταῦτα τἀγαθὰ δῆλον ὅτι τῶν κρατοῦντων ἐστὶ· τοῦτο δὲ δεὶ λέγειν, ὅπως ἂν 27
πορευούμεθά τε ὅς ἀσφαλέστατα καὶ, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρώτον μὲν τοίνυν, ἔφη, "δοκεῖ μοι κατακαύσαι τὰς ἅμαξας ἃς ἔχομεν, ὥνα μὴ τὰ θεύη ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπη ἀν τῇ στρατιᾷ συμφέρῃ ἔπειτα καὶ τὰς σκηνὰς συγκατακαύσαι. ἀκούσθη λέγεται ὁ όχλος μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ’ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτε εἰς τὸ τὰ ἐπιτήδεια

28 ἕχειν. ἔτι δὲ καὶ τῶν ἅλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἐνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ὡς ὅσα πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὁπλοῖς ὅσων, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπιστασθε ὅτι πάντα ἄλλοτρια· ἦν δὲ κρατώμεν, καὶ τοὺς πολεμίους δὲι σκευοφόρους ἡμετέρους νομίζειν.

29 λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους, ὅτι οὐ πρόσθεν ἔξενεγκείν ἐστὶ λίσταν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγόν τῶν ἡμῶν συνελαβον, νομίζοντες, ὅτι τῶν μὲν τῶν ἄρχοντων καὶ ἡμῶν πειθημένων, ἰκανοῦς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἀν καὶ ἀταξία ἐνομίζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἄρχομένους εὐτακτότερους καὶ πειθημένους μᾶλλον τοὺς ἄρχοντας νῦν ἢ πρόσθεν· ἢν δὲ τις ἀπειθή, ψηφίσασθαι τοῖς ἀεὶ ύμῶν ἐνυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέμιοι πλεῖστον ἐφευρέσθαι εὐστοι τῇ ἡγῇ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ’ ἐνὸς.

31 ἀπείρωσι νῦν ἢ πρόσθεν· ἢν δὲ τις ἀπειθή, ψηφίσασθαι τοῖς ἀεὶ ύμῶν ἐνυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέμιοι πλεῖστον ἐφευρέσθαι εὐστοι τῇ ἡγῇ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ’ ἐνὸς.

32 Κλεάρχους τοὺς οὔδεν ἐπιτρέψοντας κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαινέων ἡδῆ ὁρᾶ· ἵσως γὰρ οἱ πολέμιοι αὐτικὰ παρέσονται· ὅτω δὲν ταύτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὅς τάχιστα, ἴνα ἔργον περαίνηται. εἴ δὲ
τι ἄλλο βέλτιον ή ταύτη, τολμάτω καὶ ὁ ἰδιώτης δι- δάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

These and other proposals of Xenophon are agreed to.

μετὰ ταῦτα Χειρίσοφος εἴπεν· "ἄλλ' εἰ μὲν τινὸς 33 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἂ δὲ νῦν εἰρήκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἀριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα- τεινάτω τὴν χεῖρα." ἀνέτειναν πάντες. ἀναστὰς δὲ 34 πάλιν εἴπε Ξενοφῶν· ἃ ἄνδρες, ἀκούσατε ὡς προσ- δοκεῖ μοι. δήλων ὡς περεύεσθαι ἡμᾶς δεῖ ὅπου ἐξο- μεν τὰ ἐπιτήδεια· ἀκούω δὲ κόμως εἶναι καλὰς οὐ πλέουν εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὐν θαμμῖ- 35 ξοιμί εἰ οἱ πολέμιοι (ὁσπερ οἱ δειλοὶ κύνες τοὺς μὲν παρίοντας διώκοντες καὶ δάκκουσιν, ἢν δύνωται, τοὺς δὲ διώκοντας φεύγουσιν) εἰ καὶ αὐτοὶ ἡμῖν ἀπ- ιούσιν ἐπακολουθοῦεν. ἵσως οὖν ἀσφαλέστερον ἡμῖν 36 πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὁπλῶν, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὀχλὸς εν ἀσφαλεστέρῳ εἴη. εἰ οὖν νῦν ἀποδειχθεῖ ἐκεῖ τίνας χρή ἡγεῖσθαι τοῦ πλαίσιον καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ' ὁπίσθοφιλακεῖν, οὐκ ἂν, ὡς ὅτε οἱ πολέμιοι ἐλθοῦεν, Βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρώ- μεθα ἣν εὕθυς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο 37 τις βέλτιον ὅρα, ἄλλως ἔχετω· εἰ δὲ, Χειρίσοφος μὲν ἡγοῦτο, ἐπειδὴ καὶ Δακεδαιμόνιος ἔστι· τῶν δὲ πλευ- ρῶν ἑκατέρων δύο τῷ πρεσβυτάτῳ στρατηγῷ ἐπιμελο- σθην· ὁπίσθοφιλακεῖμεν δ' ἡμέῖς οἱ νεώτατοι ἐγὼ καὶ Τιμασίων τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρόμενοι ταῦ- 38 της τῆς τάξεως Βουλευσόμεθα ὃ τι ἂν ἀεὶ κράτιστων δοκῇ εἶναι· εἰ δὲ τις ἄλλο ὅρα βέλτιον, λεξάτω." ἔπει

Ε. ΧΕΝ. ΙΙΙ.
δ’ όυδεὶς ἀντέλεγεν, εἶπεν· "ὅτι δοκεῖ ταῦτα, ἀνατεί-39 νάτῳ τὴν χεῖρα." ἔδοξε ταῦτα. "νῦν τοίνυν," ἔφη, “ἀπίόντας ποιεῖν δεῖ τὰ δεδομένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσω ἀνήρ ἀγαθὸς εἶναι· οὐ γὰρ ἐστὶν ἄλλος τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἠπτωμένων τὸ ἀποθυμέσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σφέζειν καὶ τὰ τῶν ἠπτωμένων λαμβάνειν."

III.

Μιθραδάτης ἀρέσκεται παρακινεῖν.

1 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέ-καιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περὶτῶν ὡς τοῦ μὲν δέοιτο τις μετεδίδοσαν ἄλληλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτων. ταῦτα ποιήσαντες ἡμιστοποιοῦντο, ἀριστοποιοῦμενοι δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἱππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατη-2 γοὺς εἰς ἐπίκοον λέγει ὡς· "ἐγώ, ὃ ἀνδρεῖς Ἑλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπιστάσθησαν, καὶ νῦν ὑμῶν εὔνους· καὶ ἐνθάδε δ’ εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῶν ὑμᾶς σωτηρίου τι βουλευομένους, ἐλθομιὸ ἁν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἐχοῦν. λέξατε οὖν πρὸς με τί ἐν νῷ ἐχέτε ως φίλον τε καὶ εὐνοῦν καὶ 3 βουλομένου κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι." βου-λευομένιοι τοὺς στρατηγοὺς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· "ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰν ἡμᾶς
άπιέναι οίκαδε, διαπορεύεσθαι τήν χώραν ὡς ἄν δυνώμεθα ἀνυνέστατα. ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, δια-πολεμεῖν τούτῳ ὡς ἄν δυνώμεθα κράτιστα. ἐκ τούτου 4 τοῦ ἐπειράτο Μιθραδάτης διδάσκειν ὡς ἄπορον εἴη βασιλέως ἀκούσας σωθήναι. ἐνθα δὴ ἐγγυρώσκετο ὁτι ὑπόπεμπτος εἴη καὶ γὰρ τῶν Τισσαφέρνους τις οἰ-κείων παρηκολουθήκει πίστεως ἐνεκα. καὶ ἐκ τούτου 5 ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιῆσασθαι τοῖς πόλεμοι ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν- διεθειρον γὰρ προσιόντες τοὺς στρατιωτάς, καὶ ἔναι γε λοχαγῶν διεθειραν Νικαρχὸν Ἀρκάδα, καὶ ἥχετο ἀπιδών νυκτὸς σύν ἀνθρώπως ὡς ἐίκοσι.

καὶ τῶν πελταστῶν οἱ ἐτυχοῦν σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμιών. οὔτε γὰρ ἵππεις ᾦσαν τοῖς Ἑλλησιων οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ (πολὺ γὰρ οὐχ οἶνον τε ἤν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν). οἱ δὲ βάρβαροι ἵππεις καὶ φεύγοντες ἀμα στίπτοσκόν εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅποσον δὲ διώξειαν οἱ "Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἐδει. ὡστε τῆς ἡμέρας ὅλης διήλθοι οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἄλλα δείλης ἀφίκοντο εἰς τάς κώμας. ἐνθα δὴ πάλιν ἀθυμία ἦν.

Xenophon is taken to task for pursuing the enemy. His answer. Precautions for the future.

καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ἑνοφωντα ἦτοι ὅτι ἐδώκειν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκπόνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. ἀκούσας δὲ Ἑνοφών ἐλεγεν ὅτι ὅρθως ἦτοι καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῦ. "ἄλλο ἑγώ," ἐφη, "ἡμαγκάτη διώκειν, ἐπειδὴ ἔφευ ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιτοιχεῖν δὲ οὐδὲν δυναμένους. ἐπειδὴ δὲ ἐδώκομεν, ἀληθῆ," ἐφη, "ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνω χαλεπῶς. τοῖς οὖν θεοῖς χάρις ὃτι οὐ σὺν πολλῇ ῥώμῃ ἄλλα σὺν ὀλίγοις ἦλθον, ὡστε βλάψας μὲν μὴ μεγάλα, δὴ λω—— σαι δὲ ὃν δεόμεθα. ὅν γὰρ οἱ μὲν πολέμιοι τοξεύοντο καὶ σφενδονώσιν ὅσον οὔτε οἱ Κρῆτες ἀντιτοξευεῖν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν
δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὖν όἷν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὡλίγῳ δὲ οὖδ’ εἰ ταχὺς εἶ̂η πεζὸς πεζὸν ἀν διώκων καταλαμβάνοι ἐκ τὸ ἐξου ῥύματος. ἡμεὶς οὖν εἰ μέλλομεν τούτοις εἰργεῖν ὡστε μὴ δύνασθαι 16 βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἰππέων. ἀκούω δ’ εἶναι ἐν τῷ στρατεύματι ἡμῶν 'Ροδίους, ὅν τοὺς πολλοὺς φασίν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γ̀αρ διὰ τὸ χειροπληθέσι τοῖς 17 λίθοις σφενδονῶν ἐπὶ βραχὺ ἔξικνοῦται, οἱ δὲ 'Ροδίου καὶ ταῖς μολυβδίσιν ἐπίστανται χρήσθαι. ἥν οὖν αὐτῶν 18 ἐπισκεψοῦμεθα τίνες πέπανται σφενδόνας, καὶ τούτων μὲν δῶμεν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκομεν, ἵσως τίνες φανόνται ἰκανοὶ ἡμᾶς ὡφελεῖν. ὅρω δὲ ἱπποὺς ὄντας 19 ἐν τῷ στρατεύματι, τοὺς μὲν τινας παρ’ ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἱχμαλώτους σκευοφοροῦντας. ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἱπποὺς εἰς ἱππεὰς κατασκευάσωμεν, ἵσως καὶ οὐτοὶ τι τοὺς φεύγοντας ἀνιάσοντι.” ἐδοξε καὶ ταῦτα· καὶ ταύτης 20 τῆς νυκτὸς σφενδονήται μὲν εἰς διακοσίους ἐγένοντο· ἱπποὶ δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ύστερᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἱππαρχος ἐπεστάθη Δύκιος ὁ Πολυστράτου Ἀθηναίος.
IV.

Third appearance of Mithradates. He is defeated.

1. Μείναντες δὲ ταῦτην τὴν ἠμέραν τῇ ἀλλῃ ἔπο- 

ρεύστω πρωιάτερον ἀναστάντες· χαράδραν γὰρ ἔδει 

αὐτοῖς διαβῆναι, ἐφ' ὦ ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς 

2. διαβαίνονσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν 

φαίνεται ὁ Μιθραδάτης, ἔχων ἵππεας χιλίους, τοξότας 

δὲ καὶ σφενδονήτας εἰς τετρακισχίλιους· τοσούτως γὰρ 

ἡτησε Τισσαφέρνην, καὶ ἔλαβεν ὑποσχόμενος, ἀν τού-

τους λάβῃ, παραδόσεις αὐτῷ τοὺς "Ελλήνας, κατα-

φρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων 

ἐπάθη μὲν οὐδὲν, πολλὰ δὲ κακά ἐνόμιζε ποιήσαι. 

3. ἔπει δὲ οἱ "Ελληνες διαβεβηκότες ἀπείχον τῆς χαράδρας 

inscription οὗτοι στάδιοι, διέβαινε καὶ ὁ Μιθραδάτης ἔχων 

τὴν δύναμιν. παρήγγειλο τὸν πελταστῶν οὐς ἔδει 

διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεισι εἰρήτω 

θαρροῦσι διώκειν, ὥς ἐφευσμένης ἰκανῆς δυνάμεως. 

4. ἔπει δὲ ὁ Μιθραδάτης κατειλήφθει, καὶ ἠδὴ σφενδοῦνα 

καὶ τοξεύματα ἔχουσιν, ἐσήμην τοῖς "Ελλήνες τῇ 

σάλπιγγι, καὶ εὐθὺς ἔθεσαν ὄμοσε οἷς εἰρήτο καὶ οἱ 

ἵππεις ἤλαυνον· οἱ δὲ οὐκ ἐδέχαντο, ἀλλ' ἐφευγον ἐπὶ 

5. τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν 

τε πεζῶν ἄπεθανον πολλοὶ καὶ τῶν ἤππεων ἐν τῇ 

χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τούς δὲ 

ἀποθαυμότας αὐτοκέλευστοι οἱ "Ελληνες ἠκίσαντο, ὡς 

ὅτι φοβερῶτατον τοῖς πολεμίοις εἰς ὄραν.
The Greeks continue their march and reach Larissa.

καὶ οἱ μὲν πολέμιοι οὕτω πράξάντες ἀπῆλθον, οἱ δὲ Ἕλληνες, ἀσφαλῶς πορεύομενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τύρρηνα ποταμὸν. ἐνταῦθα πόλις ἦν 7 ἐρήμῳ μεγάλῃ, ὀνομα ὅ αὐτή ἦν Λάρισσα· ὥκουν ὅ αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τεῖχους αὐτῆς ἦν τὸ εὐρός πέντε καὶ εἴκοσι πόδες, ὕψος δὲ ἐκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλιθοῦσι κεραμεῖαι· κρητὶς δὲ ὑπὲρ λιθίνη τὸ ὕψος εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ 8 Μῆδων τὴν ἄρχην ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἦλιον δὲ νεφέλη προκαλύψασα ἡφαίνετε, μέχρι ἐξέλυτον οἱ ἀνθρωποί, καὶ οὕτως εάλω. παρὰ ταῦτην τὴν πόλιν ἦν πυραμίς λιθίνη, τὸ μὲν εὐρός 9 ἑνὸς πλέθρου, τὸ δὲ ὑψός δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίων κωμῶν πεφευγότες.

They reach Mespila.

ἐντεῦθεν δ’ ἐπορεύθησαν σταθμῶν ἑνὰ παρασάγγας τὸ ἐξ πρὸς τεῖχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ’ αὐτὴν ποτε ὥκουν. ἦν δὲ ἵ μὲν κρητὶς λίθου ἔστο τοῦ κοχυλίατου, τὸ εὐρός πεντῆκοντα ποδῶν καὶ τὸ ὕψος πεντηκοντα. ἐπὶ δὲ ταύτης οἱ ἐπορκοδόμητο πλιθυνοῦν τεῖχος, τὸ μὲν εὐρός πεντηκοντα ποδῶν, τὸ δὲ ὑψός ἐκατόν· τοῦ δὲ τεῖχους ἡ περίοδος ἐξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπόλλυσαν τὴν ἄρχην ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν 12 βασιλεὺς οὐκ ἐδύνατο οὕτε χρόνῳ ἑλεῖν οὕτε βία· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως εάλω.
The Greeks are harassed by the cavalry of Tissaphernes.

13 ἑντεύθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τῶν σταθμῶν Τιςσαφήρνης ἐπεφάνη, ἀργὸν οὐς τε αὐτὸς ἵππεας ἦλθεν ἐχῶν καὶ τὴν Ὄροντα δύναμιν τοῦ τῆς βασιλείας θυγατέρα ἐχοντος καὶ οὐς Κύρος ἐχὼν ἀνέβη βαρβάρους καὶ οὖς ὁ βασιλεὺς ἀδελφὸς ἐχὼν βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὄσους βασιλεύς ἐδώκες αὐτῷ· ὡστε τὸ στρα-
14 τεμα πάμπολοι ἐφάνη. ἐπεὶ δ' ἔγγυς ἐγένετο, τὰς μὲν τῶν τάξεων ὑπισθὲν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν, ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβαθυλετο διακινδυνεῦειν, σφενδονὰν δὲ παρῆγγειλε καὶ τοξεύειν.
15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς (οὐδὲ γὰρ, εἰ πάνω προουμείτο, μάδιον ἦν) καὶ ὁ Τιςσαφήρνης μάλα ταχέως ἔξω βελῶν ἀπεκάφη
16 καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἔπορεύοντο, οἱ δ' εἴποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τῷ Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν
17 τοξότων οἱ Κρῆτες ἐτόξευον. μεγάλα δὲ καὶ τὰ τάξα τὰ Περσικά ἐστιν· ὡστε χρήσιμα ἦν ὅτοσα ἀλίσκουτο τῶν τοξευμάτων τῶν Κρῆτων, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτον τοξεύειν ἄνω ἱέντες μακράν. εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδοι, ὡστε χρήσιμα εἰς τὰς
18 σφενδόνας. καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρα-
19 τοπεδεύοντο οἱ 'Ελληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μεῖον ἐχοντες τῇ ἀκροβολίσει· τὴν δ' ἐπιοῦσαν ἡμέραν ἐμείναν οἱ 'Ελληνες καὶ ἐπεσιτίσαντο·
They find out that marching in a hollow square
is a mistake.

Their new order of march.
23 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοτο, ἀλλ’ ἐν τῷ μέρει ὁ λοχαγὸς διέβαινον· καὶ εἰ ποῦ δέοι τὶ τῆς φάλαγγος, ἐπιταρῆσαν οὔτοι.

The Greeks are again hard-pressed by the enemy. They encamp for three days.

tοῦτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.
24 ἦνικα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείαν τι καὶ περὶ αὐτὸ κόμας πολλὰς, τὴν δὲ ὄδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ύψηλῶν γυγομένην, οἱ καθήκουν ἀπὸ τοῦ ὄρους, υφ’ ὧ ἦν ἡ κόμη. καὶ εἶδον μὲν τοὺς λόφους ἀσμενοὶ οἱ "Ελληνες, ὡς εἰκὸς τῶν πολεμίων
25 ὦντων ἰππεών· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνεβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον,

ως ἐπὶ τὸν ἔτερον ἀναβαίνειν, ἐνταῦθα ἐπιγυγοῦνται οἱ βάρβαροι καὶ ἀπὸ τοῦ υψηλοῦ εἰς τὸ πρανίς ἔβαλλον,
26 ἐσφενδόνων, ἑτόξευον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκρατησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἰσὶ τῶν ὀπλών; ὡς τε πανταπασὶ ταύτην τὴν ἡμέραν ἀχρηστοὶ ἦσαν ἐν τῷ ὄχλῳ ὡντες
27 καὶ οἱ σφενδονίται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζομενοί οἱ "Ελληνες ἐπεχείρησαν διώκειν, σχολη μὲν ἐπὶ τὸ ἁκρον ἀφικνοῦνται ὀπλίται ὡντες, οἱ δὲ πολέμιοι ταχὺ
28 ἀπετήδεων. πάλιν δὲ ὅποτε ἀπίοιερ πρὸς τὸ ἄλλο στρατεύμα, ταὐτὰ ἐπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταὐτὰ ἐγίγνετο, ὡς τε ἀπὸ τοῦ τρίτου γηλόφου ἐδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ
29 ὄρος. ἐπεὶ δ’ οὔτοι ἐγένοντο ύπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι,
The Greeks descend into the plain, and then halt again to repel the Persian cavalry. They resume their march.

tetártη δ' ήμέρα καταβαίνουσιν εἰς τὸ πεδίον. ἔπει 32 ἐδεικάβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνώσαι οὐ πρῶτον εἰδον κόμην καὶ μὴ πορευεσθαι ἐτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. ἔπει δὲ κατεσκήνησαν καὶ ἔπεχείρησαν αὐτοῖς 33 ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περίῆσαν οἱ "Ελληνες" πολὺ γὰρ διέφερεν ἐκ χώρας ὁμοίως ἀλέξασθαι ἡ πορευομένους ἔπιούσι τοῖς πολεμίοις μάχεσθαι. ἤνικα δ' ἦν ἢδη δείλη, ὥρα 34 ἡν ἀπέεινα τοῖς πολεμίοις· οὐποτε γὰρ μεῖον ἀπεστρατοπεδέυσε οἱ βάρβαροι τοῦ Ἐλληνικοῦ ἐξήκοντα σταδίων, φοβοῦμενοι μὴ τῆς νυκτὸς οἱ "Ελληνες ἔπιθονται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα 35 Περσικῶν. οἱ τε γὰρ ἥπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰςί, τοῦ μὴ φεύγειν ἐνεκα εἰ λυθεῖσαν· ἐὰν τε τῶν θάρυσθος γίγνηται, δεῖ ἐπισάξαι
The Persians occupy a strong position. Xenophon makes a flank attack upon them.

"έπειδὴ δὲ σαφῶς ἀπιόντας Ἦδη ἐφρον οἱ Ἐλληνες, ἐπορεύοντο καὶ αὐτὸς ἀναζεύζατες καὶ διήλθον ὅσον ἔξικοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὅστε τῇ ύστεραια οὐκ ἔφανησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἐμελλον οἱ Ἐλληνες παρεῖναι, ἀκρωμνίαν ἄριστος, ύφ᾽ ἢν ἡ κατάβασις ἢν εἰς τὸ πεδίον. ἐπειδὴ δὲ ἐώρα Χειρίσοφος προκατειλημμένη τῇ ἀκρωμνία, καλεῖ Ξενοφώντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενόσθαι εἰς τὸ πρόσθεν. οὐ δὲ Ξενοφῶν

"τοὺς μὲν πελταστὰς οὐκ ἢγεν ἐπιφαυνόμενον γὰρ ἐώρα Τισσαφέρνη καὶ τὸ στράτευμα πάνιν ἀυτὸς δὲ προσελάσας ἦρωτα· "τί καλεῖς;" οὐ δὲ λέγει αὐτῷ· "ἐξεστὶν ὃραν προκατειληπται γὰρ ἡμῖν ὡς ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθέν, εἰ μὴ 40 τούτους ἀποκόψωμεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς;" οὐ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα
καταλυπεῖν τὰ ὁπισθὲν πολεμίων ἐπιφαινομένων. "Ἀλλὰ μὴν ὄρα γ'," ἔφη, "βουλεύεσθαι πῶς τις τοὺς ἀνδρὰς ἀπελά ἀπὸ τοῦ λόφου." ἑνταῦθα Ξενοφῶν ὅρα τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύ- 
ματος οὐσαν, καὶ ἀπὸ ταύτης ἐφοδιώ ἐπὶ τῶν λόφων ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει. "κράτιστον, ὦ 
Χειρίσοφε, ἡμῖν ἔσθα ως τάχιστα ἐπὶ τὸ ἄκρον ἦν 
γὰρ τούτῳ λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς 
ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ ὦ 
ἐθέλω πορεύεσθαι· εἰ δὲ χρῆσει, πορεύον ἐπὶ τὸ 
ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ." "Ἀλλὰ διώμι σοι," ἔφη ὦ 
42 Χειρίσοφος, "ὁπότερον βούλει ἐλέσθαι." εἰπὼν ὦ Ξενο-
φῶν ὅτι νεότερος ἦστιν αἱρεῖται πορεύεσθαι, κελεύει 
δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν 
γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὦ Χειρίσοφος 43 
συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ 
tοὺς κατὰ μέσου τοῦ πλαισίου. συνέπεσθα δὲ ἐκείλευ-
σεῖν αὐτῷ καὶ τοὺς τριακοσίους οὕς αὐτὸς ἔχε τῶν 
ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐνεύθεν 44 
ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου 
pολέμιοι ὡς ἑνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, 
εὐθὺς καὶ αὐτοὶ ἄρμησαν ἀμίλλασθαι ἐπὶ τὸ ἄκρον. 
καὶ ἑνταῦθα πολλῇ μεν κραυγῇ ἦν τοῦ Ἑλληνικοῦ 45 
στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλῇ δὲ 
κραυγῇ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευο-
μένων.


Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ὑποῦ παρεκε-46 
λεύτο: "ἀνδρεῖς, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλ-
λάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν
διώγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα."  
47 Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν· "οὐκ εἶ ἵσου, ὁ Ἑνοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ’ ἵππου ὀχεῖ, ἐγὼ δὲ  
48 χαλέπως κάμω τὴν ἀσπίδα φέρων." καὶ δὲ ἀκούσας  
tαύτα καταπηδήσας ἀπὸ τοῦ ἱπποῦ ὀθεῖται αὐτὸν ἐκ  
tῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος, ὡς ἐδύνατο  
tάχιστα, ἔχον ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων  
tὸν ἱππικὸν· ὥστ’ ἔπιεζετο. καὶ τοῖς μὲν ἐμπροσθεὶν  
ὑπάγει παρεκελεύετο, τοῖς δὲ ὁπίσθεν παριέναι μόλις  
49 ἐπόμενοι. οἱ δ’ ἄλλοι στρατιῶται πάλινσε καὶ βαλ-  
λουσί καὶ λοιποῦσι τῶν Σωτηρίδαν, ἔστε ἡνάγκασαν  
λαβόντα τὴν ἀσπίδα πορεύεσθαι. δὲ ἀναβάς, ἐῶς  
μὲν βάσιμα ἡν, ἐπὶ τοῦ ἱπποῦ ἡγεῖ, ἐπεὶ δὲ ἅβατα ἡν,  
cαταλιπὼν τὸν ἱπποῦ ἔστευδε πεξῆ. καὶ φθάνουσιν ἐπὶ  
tῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V.

After the battle.

1 "Ενθὰ δὴ οἱ μὲν βάρβαροι στραφέντες ἐφευγον ἢ  
ἐκαστὸς ἐδύνατο, οἱ δὲ Ἐλληνες εἶχον τὸ ἄκρον. οἱ δὲ  
ἀμφὶ Τισσαφέρνην καὶ Ἀριαϊὸν ἀποτραπόμενοι ἄλλην  
ὁδὸν φῶροντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες  
ἐστρατοπεδέυοντο ἐν κόμη μεστῇ πολλῶν ἀγαθῶν.  
ハウス δὲ καὶ ἄλλαι κώμαι πολλαὶ πλήρεις πολλῶν  
ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τύγρητα ποταμὸν.  
2 ἡνίκα δ’ ἢν δείλη ἐξαπίνησι οἱ πολέμιοι ἐπιφαίνονται ἐν  
tῷ πεδίῳ, καὶ τῶν Ἐλλήνων κατέκοψαν τινας τῶν  
ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρπαγήν· καὶ γὰρ
νομιµαί πολλαὶ βοσκηµάτων διαβιβαζόµεναι εἰς τὸ πέραν τοῦ ποταµοῦ κατελήφθησαν. ἐνταύθα Τισσαφέρνης 3 καὶ οἱ σὺν αὐτῷ καὶ εἰς ἐπεχείρησαν τὰς κώµας. καὶ τῶν Ἐλλήνων μάλα ἡθύµησαν τινες, ἐννοοῦµενοι µὴ τὰ ἐπιτήδεια, εἰ καίοειν, οὐκ ἔχοιεν ὅποθεν λαµβάνοιεν. καὶ οἱ µὲν ἀµφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας. ὁ 4 δὲ Ἐσοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις, ἢνικα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ "Ἑλληνες, ἔλεγεν· "ὁράτε, ὁ ἄνδρες, ὑφιέντας τὴν χώραν ἓδη ἡµετέραν 5 εἶναι; ἂ γὰρ, ὅτε ἐσπέρισσον, διεπράττοντο, µὴ καὶ εἰς τὴν βασιλέως χώραν, νῦν αὐτὸν καίονσιν ὡς ἀλλοτρίαν. ἄλλ' εάν πον καταλέπσωτι γε αὐτοῖς τὰ ἐπιτήδεια, ὕψονται καὶ ἡµᾶς ἐνταύθα πορευόµενοι. ἄλλ', ὁ Χειρίσοφε," 6 ἔφη, "δοκεῖ µοι βοηθεῖν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς ἡµετέρας." ὁ δὲ Χειρίσοφος ἐπείπερ· "οὐκονέ ἔµοιγε δοκεῖ· ἀλλὰ καὶ ἡµεῖς," ἔφη, "καίωµεν, καὶ οὕτω θάττον παύσονται."

Difficulties of the Greeks as to their route. Ingenious proposal of a Rhodian soldier.

ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ µὲν ἄλλοι 7 περὶ τὰ ἐπιτήδεια ἤσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήσαν. καὶ ἐνταύθα πολλὴ ἀπορία ἦν. ἐνθεὶ µὲν γάρ ὅρη ἡν ὑπερψήλα, ἐνθεὶ δὲ ὁ ποταµὸς τοσοῦτος τὸ βάθος ὡς µηδὲ τὰ δόρατα ὑπέρεχεν πειροµένους τοῦ βάθους. ἀποροµένοι δ' αὐτοῖς προσελθὼν τὶς 8 ἀηδὸς Ῥόδιος εἶπεν· "ἐγὼ θέλω, ὁ ἄνδρες, διαβιβάσαι ύµᾶς κατὰ τετρακισχίλιον ὑπολίτας, ἀν ἐµοὶ ὁν δεόµαι υπηρετήσητε καὶ τάλαντον µισθοῦ πορίσητε." ἐρωτῶ· 9 µενος δὲ ότου δεότο, "ἀσκῶν," ἔφη, "δισχίλιοι δείσοµαι· πολλὰ δ' ὅρῳ ταῦτα πρόβατα καὶ αἴγας καὶ βοῖς καὶ
The generals decide to make for the Carduchian territory.

13 ἐνταῦθα τὴν μὲν ύστεραίαν ὑπανεχώρουν εἰς τούμπαλιν ἡ πρὸς Βαβυλῶνα, εἰς τᾶς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἔξησαν· ὥστε οἱ πολέμιοι οὐ προσῆλθαν, ἀλλὰ ἑθεώτο καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἑλληνες καὶ τὶ ἐν νῷ ἔχοιεν.

14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιώται ἐπὶ τὰ ἐπιτίθεια ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς ἐκλακότας ἦλεγχον τὴν κύκλω πᾶσαν ἵρα, τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἰη καὶ Μηδίαν, δὲ ἡσπερ Ἦκοιεν, ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσα τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἔριζειν λέγεται βασιλεύς, ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἔσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὅρεων καὶ πρὸς ἄρκτων τετραμμένη ὅτι εἰς Καρδοῦχους ἄγοι. τούτους δὲ ἐφάσαν οἰκεῖν ἀνὰ τὰ ὅρη καὶ
πολεμικοὺς εἶναι, καὶ βασιλέως οἰκ ἂνοιεῖν, ἀλλὰ καὶ ἐμβαλεῖν ποτέ εἰς αὐτοὺς βασιλικὴν στρατιὰν δόδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν. ὡποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῇ πεδίῳ σπείσαντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἐαυτούς. ἀκούσαντες ταῦτα 17 οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἐμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἐφασαν εἰς Ἀρμενίαν ἥξειν, ἢς Ὅρον τας ἤρχε πολλῆς καὶ εὐδαίμονος. ἐντεύθεν δὲ εὐποροῦ ἐφασαν εἶναι ὅποι τις ἅθελοι πορεύεσθαι. ἐπὶ τούτους 18 ἐθύσαντο, ὅπως ἤνικα καὶ δοκοὶ τῆς ὅρας τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν, μὴ προκαταληφθεὶν· καὶ παρῆγγελλαν, ἐπειδὴ δειπνήσειαν, συσκευασμένους πάντας ἁναπαύεσθαι, καὶ ἐπεσταὶ ἤνικα· ἂν τὶς παραγγέλλῃ.
NOTES.

I.

1. ἀναβάσει, the march up country from Sardis to Babylonia; cf. § 8 τὴν ἄνω οἰδον.

 timespec, the battle of Cunaxa, in which Cyrus was killed, described at the end of Book 1; see Introduction, p. xiv.

ἀπιόντων—σπονδαῖς, 'while the Greeks were retreating in company with Tissaphernes as long as the truce lasted.' The truce was broken by the treacherous seizure of the Greek generals by Tissaphernes.

2. οἱ στρατηγοὶ, five in number, Clearchus the Spartan, Proxenus the Bocotian, Menon the Thessalian, Agias the Arcadian, and Socrates the Achaean.

συνειλημμένοι. The generals were seized when on a visit to the tent of Tissaphernes, and after an interval put to death. Their companions, i.e. 20 captains and 200 soldiers, were almost all massacred on the spot.

λοχαγῶν—στρατιωτῶν, partitive genitives, 'those of the captains and soldiers who accompanied them.' Cf. § 35, iii. 8.

ἐννοούμενοι μέν, as if ἐννοούμενοι δὲ δὴ κύκλῳ were to follow.

ἐπὶ ταῖς βασιλέως θύραις, an oriental hyperbole, as they were now a long way from Babylon.

βασιλέως, without the article, as usual when it denotes the 'Great King'; cf. Ἰσθμὸς 'the well known Isthmus,' i.e. of Corinth.

πολλα—πολέμιαι. In sense these words go both with ἔθνη and πολεῖς. In syntax each of the two epithets is attracted to the substantive nearest to it. Translate:—'and that all around them there were many hostile tribes and cities.' Cf. § 42.
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ὁσαν. Instead of this and the imperfects following the student might expect either the present indicative or the present optative. But the rules of oratio obliqua are much more elastic in Greek than in Latin. Cf. §§ 6, 9, iii. 12.

ἀγορᾶν—ἡγεμὼν δ’ οὐδεῖς. The two great difficulties of the Greeks are here put side by side,—(i) want of supplies, (2) ignorance of the route from Babylonia to the Euxine.

τῆς Ἑλλάδος, i.e. Ionia, part of the Hellenic world.

μέρια σταδία, a rough estimate of the distance. The distance from Sardis to Cunaxa is said to be 1464 miles.

ποταμοὶ—όδοι, 'and that impassable rivers barred their progress, intervening between (them and) their homeward route.'

ἐν μέσῳ, sometimes, as here, in the sense of 'standing in the way of'; cf. Demosth. p. 682 οὕδεν ἥν ἐν μέσῳ πολέμειν ἡμᾶς 'nothing stood in the way of our going to war.'

οἱ σὺν Κύρῳ—βάρβαροι, the 100,000 Asiatic troops, who accompanied Cyrus from Sardis under the command of his friend Ariarathes the Persian.

οὐδὲ ἵππεα—λειψθείη, 'with not one single horseman on their side, so that it was quite clear that, if they won a victory, they could kill none of the enemy, while, if they were defeated, not a man of them would be left (alive)._ This is very exaggerated language. It is of course quite true that cavalry are generally necessary for the completion of a victory by a pursuit. Note also that the Persians were strong in cavalry, as we shall see later on.

 nikōntes—Nonnullentes. These participles denote a condition. The tense of nikōntes is to be accounted for by the fact that nikāv is often used idiomatically for 'to be a conqueror'; cf. ᾧ邾keiv 'to be a wrong-doer.'

3. ταῦτ' ἑννοο Kushner. ταῦτ' sums up the melancholy reflections of the last ten lines.

ὁλίγοι μὲν—ὅλιγοι δέ. Xenophon is very fond of this little trick of style; cf. § 13 πάντα μὲν—πάντα δέ and § 40.

eis τὴν ἐσπέραν, 'for that evening'; cf. I. vii. 1 eis τὴν ἐπιουσαν ἔω.

τὰ ὀπλα, properly the place in front of the camp, where the arms were piled; here 'their quarters' generally, as is clear from the next words. The Greek camp was now near the Great Zab river not far from its confluence with the Tigris; see Map of Route.

ἀνεπαύωντο—ἐκαστος, 'but they lay down to rest just where each chanced to be.'
етъγχανεν. For the omission of the participle ὅν cf. Soph. Ajax 9 ἔνοιον γὰρ ἄνηρ τυγχάνει.

πατρίδων—παῖδων, objective genitives after πόθου, 'yearning for fatherlands, etc.' Cf. §§ 10, 18, 21. Notice the asyndeton, which is far less common in Greek than in Latin.

πατρίδων, plural because the Ten Thousand came from many different Greek communities.

4. ἦν δὲ τις—Ἐνοχὸν. Thus Xenophon with characteristic modesty introduces himself to the reader, now that he is about to be the leading figure among the Ten Thousand.

οὔτε στρατηγὸς—στρατιώτης. On Xenophon's position in the expedition see Introduction, p. x.

ὑποσχεῖτο—πατρίδος, 'And he promised Xenophon that, if he came, he would make him a friend of Cyrus, whom he said he himself counted as a better (friend) to himself than his own country.' On the decay of Greek patriotism during this epoch see Introduction, p. ix.

5. ὑποπτεύσας—ὑπομελέσαι, 'having misgivings that becoming a friend of Cyrus might in some degree be a ground of accusation on the part of the city, because Cyrus was thought to have vigorously aided the Lacedaemonians in the war against Athens.' He feared that Xenophon's conduct would be considered unpatriotic.

ὑποπτεύσας μή, on the analogy of μή after verbs of fearing. Cf. v. 3.

τὶ, adverbial, 'in some degree'; cf. § 37 and Herod. i. 32 οὐ γὰρ τι δ μέγα πλοῦσιον ὀλβιώτερον ἔστι 'the very rich man is not in any way more happy.'

πρὸς τὴς πόλεως, 'from the side of the city'; cf. Hom. II. vi. 525 ἀλοιχε ἀκούω πρὸς Τριών 'I hear taunts from the Trojans.'

ὑπομελέσαι. During the last years of the Peloponnesian war Cyrus had helped the Spartans with large sums of money, which he sent through Lysander.

6. τίνι—σωθεῖν, literally 'to which of the gods sacrificing and praying he would go...and...be saved,' i.e. 'to which of the gods he was to sacrifice and pray in order to make the journey he had in view most honourable and successful, and to secure a prosperous return.' Note that the stress of the sentence is on the participles θύων and εὐχόμενος.

This is often the case in Greek. Cf. ii. 25.

τίνι ἄν. This ἄν does not go with the participles, but merely anticipates the ἄν later on in the sentence which goes with ἔλθειν. The Greeks are fond of thus giving an early intimation of the conditional
character of a sentence; cf. Eurip. *Alcestis* 72 πόλεις ἄν σὺ λέγας οὐδὲν ἄν πλεόν λάβοις.

τὴν ὀδὸν, cognate accusative with ἔλθοι, 'go his way'; cf. § 8 ὄρμαν ὀδήν.

ἐπινοεῖ. The Greeks like the vivid effect produced in Greek oratio obliqua by the retention of the tense of the recta. Cf. § 9.

σωθεῖν. σώζειν often means 'bring safely'; cf. ii. 4 and ii. iv. 19 ὅποι φυγόντες σωθῶμεν.

ἀνείλεν—θύειν, 'Apollo named in his reply the gods to whom he ought to sacrifice.'

θεοῖς, an instance of inverse attraction, the antecedent being attracted into the case of the relative. The gods in question are Zeus, Hermes, and Heracles, the special protectors of travellers.

7. ἄλλος αὐτὸς—πορευθεῖ, 'instead he had decided for himself that he ought to go and then asked this question, how he should go best.'

8. θυσάμενος—θεός, 'having got sacrifices offered to the deities mentioned in Apollo’s response.' This causal force of the middle voice is rare, except in the case of θύμαι which is so used often in Xenophon. Cf. ii. 25. The often-quoted διδάσκομαι τὸν ιὸν 'I get my son taught' is a mere figment of grammarians, based on a misconception of the meaning of a passage in Plato *Meno* p. 93 D, where διδάσκομαι simply means 'I teach for myself.'

τὴν—ὁδὸν, cognate accusative; cf. § 6, and *Cyropædeia* VIII. vi. 20 ὄρμαν τὴν στρατείαν.

ἀνω, 'up country' from the sea; cf. i. ii. 1 πορεύεσθαι ἄνω. See note on § 1.

συνεστάθη, 'was introduced'; cf. Plato *Laches* 200 D ἄλλοις μοι συνιστήσουν.

9. προθυμουμένον—αὐτόν, 'When Proxenus was anxious that Xenophon should remain, Cyrus also joined in urging that he should do so.'

λήξῃ—ἀποπέμψει. The moods of the oratio recta are here retained, as the tense is in § 6 ἐπινοεῖ. Cf. iv. 1.

Πισίδας. Cf. Introduction, p. xii, and see Map of Route.

10. μὲν δή, often used in closing a narrative or discussion. Translate:—'So then Xenophon took part in the expedition deceived in this way,—(but) not by Proxenus; for Proxenus knew nothing of the (intended) attack upon the Great King.' For μὲν δή cf. §§ 3, 13 and Aesch. *P. V.* 500 τοιαύτα μὲν δή ταύτα 'so much then for this.'

οὐδὲ ἄλλος οὐδείς, 'nor did any other.' Note that as a rule in
Greek accumulated negatives do not destroy, but strengthen the negation; cf. § 38 and Eurip. Cyclops 120 ἀκουει δ’ οὐδὲν οὐδεὶς οὐδενὸς ‘no one listens to anyone in anything.’

Κλεάρχου, commander-in-chief of the Greek force, and the confidential friend of Cyrus.

εἰς Κυλλίαν ἠλθον. See Introduction, pp. xii, xiii.

ἀκοντες ὦμως οἱ πολλοὶ, ‘though unwilling most of them.’ ὦμως ‘nevertheless’ in sense goes with the principal verb; but in position it is often attracted to a concessive participle, as here; cf. Eurip. Medea 280 ἐρήσομαι δὲ καὶ κακῶς πᾶσχον’ ὦμως ‘I will ask, ill-treated though I am.’

οἱ πολλοί, not subject of the sentence, but in apposition to the subject ‘they’; cf. Hom. Ἰ. xviii. 496 ἀλ ὅλε θυαμαζέον ἐκάστη ‘the women marvelled, each one of them.’

ἀλλήλων καὶ Κύρου, objective genitives; cf. § 3 πῶθον πατρίδων.

Translate: ‘owing to mere shame of one another and of Cyrus,’ i.e. they had too much self-respect to appear cowards in the eyes of their comrades or to desert Cyrus their benefactor.

11. The main narrative is now resumed after the digression in §§ 4—io.

μικρόν, ‘for a little while,’ accusative of duration of time.

ὑπνοῦ, partitive genitive, as often after λαγχάνω, ‘having obtained some sleep’; cf. Cyropaedia i. iv. 16 οὕτε σίτου οὖθ’ ὑπνοῦ δώναντας λαγχάνει.

ἔδοξεν, used personally in the first part of the sentence, ‘a thunderbolt seemed to fall’; then impersonally, ‘it seemed that the house was all in a blaze.’

12. ἐκρινέω, aorist (not imperfect, since ἔδοξε follows) expressing a final decision. Contrast with this the imperfects in the next sentence, ἐφοβεῖτο and ἐδοκεὶ.

τῇ δὲ καὶ ἀπορωῦν, ‘But partly also he was fearing—(1) because the dream seemed to him to come from Zeus as King, and (2) because all around him the fire seemed to blaze—that he might be unable to escape from the country of the Great King, but be hemmed in by some perplexities on all sides.’ Note (a) that Zeus is the patron of kings in general and of the Kings of Persia in particular (Zeus Πατρώος, Cyropaedia i. vi. 1); (b) that κύκλω is emphatic by position and explains εἰργατο πάντοθεν.

μὴ οὐ δύνατο. The μὴ depends on ἐφοβεῖτο ‘was fearing lest...’; the οὐ negatives δύνατο.

13. ὀποίον τι—τὸ ὅναρ, ‘what kind of thing then it is (i.e. what
it amounts to) to see such a dream as this may be judged from what
happened after it.'

μὲν δὴ. See above, § 10.

εἰ δὲ—ἐπὶ βασιλεῖ, 'but if we mean to come into the King's power.'
εἰ γενησόμεθα is sometimes said to be equivalent to ἐὰν γενησόμεθα 'if we
become.' Rather it signifies 'if we will become,' 'if we are deter-
mined to become.' Cf. Aristoph. Birds 759 αἰρε πλήκτρον εἰ μαχεῖ
(addressed to a cock) 'Up with your spur if you mean to fight,' a
signification which would not be given by ἐὰν μάχη.

ἐπὶ βασιλεῖ, literally 'dependent on the King'; cf. v. viii. 17 εἰ
ἐπὶ τοῖς πολεμίους ἐγένοντο, τί ἂν ἐπάθον;

τί ἐμποδῶν—ἀποθανεῖν, 'what is to prevent us being tortured to
death after having lived through all the most cruel sights and having
endured the most terrible sufferings,'

μὴ οὐχὶ—ἀποθανεῖν. After expressions implying hindering, desist-
ing, etc., when negated, or virtually negated as here, an infinitive
has the double redundant negative μὴ οὖ instead of μὴ. Cf. Soph.
Electra 107 οὗ λῆξω μὴ οὐ πᾶσι προφονεῖν 'I will not cease from
publishing to all.' Cf. v. ii.

ἐπιδόντας, properly 'having lived to see,' the ordinary sense of the
word; e.g. Demosth. p. 296 τὴν πατρίδα ἐπιδεῖν δουλεύουσαν 'to live to
see one's country in slavery,'

ὑβριζομένους, to be taken closely with ἀποθανεῖν. It expresses the
mode of death.

14. ὡς δὲ ἀμυνούμεθα—παρασκευάζεται, 'None of us are taking
measures to (lit. how we are to) defend ourselves.' For the construction
cf. ὡς ἄγνωσόμεθα, § 16 and ὡς μὴ γενησόμεθα, § 18.

ἀσπέρ ἔξον—ἀγεῖν, 'as if it were possible for us to rest' (ἔξον
accusative absolute); cf. ii. 25.

ἦν οὖν—πράξειν, 'For myself then (ἦν emphatic), what state's
general (lit. the general coming from what state) do I expect to under-
take this?' Two interrogations are here compressed into one; cf.
Hom. Od. i. 170 τίς πόθεν εἰς ἀνδρῶν; 'who art thou and whence dost
thou come?'

στρατηγὸν. Xenophon is evidently thinking of Cheirisophus, who
had been commissioned to take part in the expedition by Sparta, the
leading state of Greece. It was natural that he should succeed to the
command of an army mainly Peloponnesian. Probably, however,
Cheirisophus, like most of his countrymen, was lacking in initiative
and not qualified to cope with the present crisis.
ि, indicative; or, less probably, deliberative subjunctive, ‘am I to expect?’

χλίκλαν, here ‘maturity.’ Xenophon was, almost certainly, about 35 at this time; see Introduction, p. i, and § 25 of this chapter, where χλίκλα has a different sense.

15. Προξένου. Xenophon had joined the expedition as the friend of Proxenus, and would on that account be well acquainted with the captains of his division.

ὁσπέρ οἷμαι οὐδ’ ύμεῖς, ‘as, I suppose, you cannot either.’ οὐδὲ not unfrequently has the sense of ‘not—either.’

16. τὸν πόλεμον ἐξέφηναν, ‘unmasked their hostility,’ treacherously veiled during the truce, which was finally broken by the seizure of the Greek generals.

17. εἴ υἱησόμεθα, ‘if we mean to give in’; cf. εἴ γενησόμεθα, § 13.

ὁς, ‘seeing that he,’—a meaning generally given by ὁς. Cf. ii. 4.

ἀδέλφοι, i.e. Cyrus.

καὶ τεθνηκότος ἤδη, ‘aye even after he was dead.’ The mutilation of the dead was most revolting to the Greek mind.

ἡμᾶς δὲ—παθεῖν, ‘while as for us, who have no one to care for us and who marched against him intending to make him a slave instead of a king and to kill him if we could, what treatment do we think we should receive?’

ἡμᾶς, if it is subject of παθεῖν, should strictly be ἡμεῖς according to the rule exemplified in Thuc. iv. 28 οὐκ ἑφη αὐτῶς ἄλλ’ ἐκεῖνον στρατηγεῖν. It is better to take it as the loose ‘anticipatory accusative,’ which comes at the beginning of a sentence, unconnected with its construction.

κηδεμών οὖθελς, as Parysatis, the queen mother, cared for Cyrus her favourite son; see Introduction, p. ix.

εἰσπρατεύσαμεν δὲ, subject of ὁ to be understood from ὁς which precedes. For the construction cf. ii. 5 below. So in Cicero, mancipium quo et omnes utimur et (quod understood) non praebetur a publico.

ἂν, to be taken with παθεῖν. The magnetic power of interrogatives over ἂν often attracts it out of its natural syntactical position. Negatives have a similar power; e.g. in the next sentence, οὐκ ἂν ἐπὶ πᾶν ἔλθοι.

18. τὰ ἐσχατα, cognate accusative with αἰκισάμενος, ‘having inflicted the most exquisite tortures upon us.’
pásiv—áutov, ‘inspire all men with fear of ever marching against him.’ tóv στρατεύοντα is objective genitive after φόβον, cf. § 3.

19. διαθέωμενος—ἐπιτηδεία, ‘observing with regard to them what a large and rich country they had and what bountiful supplies.’

áutov. For this genitive of connexion after verbs of perceive, etc. cf. Cyropædeia v. ii. 18 ἐπεννόησε δὲ ἀυτῶν ὡς ἐπηρώτων ‘he noticed with regard to them how they asked.’ Thuc. iv. 6 ἐπούθυσε τῆς Πύλου κατειλημμένης ‘they learnt about the capture of Pylos.’

20. ἐνθυμοίμην, optative of frequency, ‘whenever I thought of the plight of the (Greek) soldiers’; cf. § 32.

οὐδενός, participial genitive after μετείη, ‘that we had a share in none of these blessings’; cf. § 31 τῆς Βοιωτίας προσήκει.

ὁτου—ἡμᾶς, ‘And I knew that few of us any longer had the wherewithal to buy them, and that oaths now restrained us from furnishing ourselves with supplies by any other means than purchase.’

ὁτου, genitive of price; cf. iii. 18 and Plato Phaedo 98 B οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας ‘I would not have sold my hopes for much.’

ὁρκους, the oaths taken when the truce was ratified; see ii. iii. 27.

ἡδη, i.e. after the truce.

21. λελύσθαι, ‘to have been ended’ there and then. Such is the force of the perfect.

ἐν μέσῳ—ἀσιν, ‘For now these good things have been set as prizes in the midst (of the arena) for whichever side of us (combatants) prove better men.’ Cf. Demosth. p. 41 ταύτα μὲν ἔστω ἀπαντά τὰ χώρα ἅθλα τοῦ πολέμου κεῖμενα ἐν μέσῳ. In our passage the metaphor is continued in ἀγωνοθέται ‘umpires.’

κεῖται, not ‘lie,’ but ‘have been placed,’ κεῖμαι being quite regularly used as perfect passive of τίθημι.

ὁπότερος. An antecedent, ἐκεῖνος, must be understood.

22. ὀρῶντες. The participle is concessive, ‘though we saw.’

Cf. § 10 and ii. 5.

τοὺς τῶν θεῶν ὀρκους, ‘oaths to the gods,’ objective genitive; cf. § 3.

πολύ, to be taken with μελιζον, ‘much greater spirit.’

τούτους, dative because it depends on ἐξεῖναι understood, ‘than is possible for them.’

23. οἱ ἄνδρες, the Persians.

θνητοῖ, ‘liable to death,’ as being weak effeminate Asiatics opposed to hardy vigorous Greeks.

24. καὶ ἄλλοι, ‘others also’ in other divisions of the army, in which case we shall lose the credit of beginning.
πρὸς τῶν θεῶν—ἀρετήν, 'In Heaven's name, let us not wait for others to come to us to summon us to the noblest deeds, but let us begin the work of stirring up our comrades too to value.'

παρακαλοῦντας, future, not present, participle (cf. § 46), denoting purpose; cf. ὃς ποιήσωντες, § 17.

25. ἐξομαλψαν, either (1) neuter, 'to make a move'; or (2), less probably, active, 'to stir up (others),' as in the last section.

οὐδὲν—ἡλικίαν, 'In no wise do I plead my youth as an excuse.' Xenophon was now apparently about 35. But four of the late generals were younger. Proxenus was only 30 (II. vi. 20); Agias and Socrates both about 35 (II. vi. 30); Menon also was quite young (II. vi. 28).

ἀκμάζειν—ἐρύκειν, 'I consider that I am of full age so as to avert....' The contrast between ἀκμάζειν and ἡλικία in this passage is a decisive argument against the ordinary view that Xenophon was about 45 at this time.

26. πλὴν Ἀπολλώνιδης—τὰς ἀπορίας, 'except that there was one Apollonides speaking the Boeotian dialect; and he maintained that anyone was playing the fool who said that he would attain safety by any other means than by conciliating the Great King if he possibly could; and at the same time he began to enlarge on the difficulties (of the Greeks).'

βοωτάζων. Apparently he was a Lydian slave of the Boeotian Proxenus, who had liberated him and made him one of his captains; cf. § 31.

πεῖσμα, nominative according to rule, because it refers to the subject of λέγω. Cf. § 17.

27. μεταξὺ ὑπολαβοῦν, 'interrupting him in the middle of his remarks.'

οὐδὲ—οὐδὲ. The first οὐδὲ means 'not even,' the second 'nor... either.' οὐδὲ—οὐδὲ never mean 'neither—nor' like οὔτε—οὔτε.

ἐν ταῦταις ὑπλα, 'However you were at any rate in company with these officers when the King, after the death of Cyrus, desiring us on this account, was sending and bidding us surrender our arms.'

ἐν ταῦταις—τούτοις, 'in the same place with these'; cf. § 30 εἰς ταῦταν ἡμῖν αὐτοῖς, and II. vi. 22 τὸ ἀληθὲς ἐνόμισε τὸ αὐτὸ τῷ ἡλικίω εἶναι 'thought that truth was the same as silliness.' The dative is similar to that after ὁμοιος and other words expressing similarity.

29. ὁστερ δῆ, 'as forsooth'; cf. Αριστ. Αγαμ. 1616 ὃς δὴ σὺ μοι τῷ ἀργονίων Ἀργείων ἐσει 'as if forsooth I shall ever see you king of Argos.'
elis logous autois hlon. The dative is probably one of accompaniment, 'with them'; or it may be dative of interest, 'for them,' 'to oblige them.'

ou vin—tou tov, 'is it not the case that now they, poor fellows, ... are not allowed even the privilege of death, though, I imagine, they are earnestly desiring it?'

peithen, 'attempt to persuade'; contrast the tense of peithas, § 26.

talin, to be taken with peithen loutas, not with keleveis.

30. emol—xreisthai, 'I think we should not admit this fellow to our company, but, having deprived him of his captaincy, pack baggage upon him and employ him in this capacity' (i.e. ose skenophoros). There is a good parallel to this passage in Cyropediaeia IV. ii. 25 o tou to poiv ovekt anh evstin allia skenophoros, kal exeiti tou boulopmew xreisthai dh tou tov ose avropodwo 'he who acts thus is no longer a man, but a porter; and anyone who likes may employ him as a slave.'

Elaoda—Ellen. Throughout all their troubles the Ten Thousand never lose the proud consciousness that they are Greeks. So the Scottish soldiers of fortune, of whom we read in Quentin Durward as serving under Louis XI. of France, continue Scotchmen to the backbone with a haughty contempt for the French.

31. allia—pantapasev 'Yes, but this fellow has nothing to do with Boeotia or with Greece, nothing whatever.' For the partitive genitives after prosthkei cf. § 20 odevos hmiw meteli.

Dvdon. This probably means that Apollonides was a Lydian by birth; but it is thought by some that Dvdon may be a generic term for an Asiatic slave like Syrus in the Latin comic poets.

amfoter a tata tetramvnow. For the accusative after a passive verb cf. II. vi. 1 apomnethentas tas kefalas 'having had their heads cut off.' The Greeks looked upon the wearing of ear-rings as effeminate. So his pierced ears are a proof that Apollonides is a barbarian.

32. parad tas tazeis. parad with accusative is sometimes used to denote motion along as well as to along side of.

etn—oixouto—etn, optatives of frequency; cf. i. 20, 32.

optheven—loxaqyon, 'from whatever division the general was missing (they summoned) the lieutenant-general, and where a captain alone was left alive (they summoned) the captain.'

oixouto, 'was gone,' a euphemism characteristic of the Greek language. So Socrates says (in Plato Phaedo 115 D) oixhosomai aptwv eis makarwn tinas evdaimonias.
33. *eis to πρόσθεν—ἐκαθέζοντο,* ‘they went and sat down in the front of the camp.’ For this so-called ‘pregnant construction’ cf. iv. 13 and i. ii. 2 παρήσαν εἰς Σάρδεις.

*τό πρόσθεν τῶν ὀπλῶν,* strictly ‘the place in front of where the arms were piled’; cf. § 3. It was a large open space suitable for a meeting.

*τοὺς ἑκατόν.* The use of the article with numerals, when a round number is given, is idiomatic; it must be neglected in translation. Cf. ii. 18.

*μέσαι νύκτες,* plural because the night was divided into watches.

34. *πρεσβύτατος ἰῶν.* The participle here gives a reason, as often in Greek,—‘since he was oldest.’ Cf. iii. 7.

*ὁρῶσι—παρακαλέσαι,* ‘in view of the present crisis we determined both to come together ourselves and to summon you.’

*ἀπερ καὶ πρὸς ἡμᾶς,* ‘just what you said to us.’

35. *ἡμῶν,* partitive genitive depending on ὦς, ‘those of us whom they could.’ Cf. § 2 and iii. 8, 18.

*ἐπὶ τοῖς βαρβάροις.* Cf. § 13 ἐπὶ βασιλεῖς.

36. *ἐν τοῖς κατρῶν—καιρῶν,* ‘Be well assured then that you, assembled in such numbers before me, have a splendid opportunity.’

*ἡν δὲ ύμεῖς—παρακαλῆτε,* ‘but if you make it clear to them that you are yourselves preparing to face the enemy and if you cheer on the rest (to do the same).’

37. *καὶ τοὺς βαρβάρους—καὶ τούτων,* ‘And perhaps, you know (τοι), it is only right that you should in a measure (τι) excel these soldiers.’ Notice the delicate and conciliatory tone of this typically Greek sentence. Cf. iii. 19.

*καὶ χρήμασι—ἐπλευκτεῖτε,* ‘you had the advantage of them in point of wealth and honour.’ *τούτων* is genitive of comparison, just like *διαφέρειν τούτων* above, which strictly means ‘differ from these.’

*ἀξιοὶ δὲ—ἐξαναί,* ‘it is but right that we should expect that you should yourselves be braver than the rank and file.’


*οὐδὲν ἀν.* Cf. note on § 17.

*οὐδέν—οὔτε—οὔτε—οὐδαμοῦ.* For the accumulation of negatives cf. § 10. Translate: ‘For without commanders nothing honourable or good would be achieved—to speak comprehensively, anywhere; and particularly (ὁδί) in military matters this is absolutely true.’

*ὡς συνελόντι εἰπεῖν,* literally ‘so—for a man having summed up the matter—to speak.’ Cf. the simple phrase *ὡς εἰπεῖν* ‘so to speak’; also
ANABASIS III.

46 ὡς ἐκάσαι 'to make a guess,' ὡς συντόμως εἰπεῖν 'to speak briefly.' The infinitive is often thus used to limit an assertion; cf. ii. 37 τὸ νῦν εἶναι. ἡδη, 'ere now'; cf. Soph. Ajax 1142 ἡδη ποτ' εἶδον 'I have seen ere now.'

40. ἄθυμως μὲν—ἀθύμως δὲ. See § 3 ὅλγου μὲν—ὁλγοὶ δὲ. ἢστε—ἡμέρας, 'So much so that, while they are in this condition, I know not what use any one could make of them, whether by night, if need were, or even by day.'

οὗτο γ' ἐχόντων, genitive absolute with τῶν στρατιωτῶν understood. Strict syntax would require ἐχονσω in agreement with αὐτῶς. But the present form of sentence is admissible and indeed quite natural in a language which dislikes rigid uniformity of structure; cf. an exact parallel in i. ii. 17 θάττον προϊόντων—δρόμοις ἐγένετο τοῖς στρατιώταις.

ὅ τι, cognate accusative with χρήσαιτο. Cf. II. i. 14 ἄλλο τι χρήσθαι 'to make any other use of.'

42. οὗτε πλῆθος—ποιοῦσα, 'it is neither numbers nor strength which brings about victories.' ἦ—ποιοῦσα agrees with the substantive nearest to it; cf. § 2 πολλὰ καὶ θενή καὶ πόλεις πολέμιαι.

43. ἦν ἐκ παντὸς πρόσω, 'to keep alive at all hazards.'

ἐγνώκασι, 'have made up their minds,' 'have decided.' When γνώσκω has this particular meaning, it takes the infinitive, as here, and not the participial construction which is the rule after verbs of knowing. Cf. Thuc. I. 43 γνώστες τοῦτον ἐκείνον εἶναι τὸν καιρὸν 'having determined that this was that crisis.'

τούτους δ' ὅρω. δὲ here simply marks the apodosis, as often; and must be neglected in translation. So also μὲν marks an apodosis in οὗτοι μὲν κακῶς above. But μὲν in apodosi is comparatively rare. Both uses are combined, as here, in Herod. II. 42 ὅσοι μὲν νομοῦ τοῦ Θηβαίου εἰσί, οὗτοι μὲν αἰγας θύουσι· ὅσοι δὲ νομοῦ τοῦ Μενδησίου εἰσί, οὗτοι δὲ δῖς θύουσι.

44. αὐτοῦς, 'ourselves'; cf. § 37.

45. τοσοῦτον—Ἄθηναῖον εἶναι, literally 'I only knew so much of you as that I heard you were an Athenian.'

βουλοίµην ἄν—τοιοῦτος, 'I could wish that as many as possible were such as you are.'

46. οἱ δὲ ὅμοιον, 'you who need them.'

συγκαλοῦμεν, Attic future; cf. § 24.

47. ὡς μὴ μέλλοτο—τὰ δέοντα, 'so that what was wanted might not be delayed, but be accomplished.' The passive μέλλομαι is very rare; cf. Demosth. p. 50 ταῦτα μέλλεται 'these delays are going on.'
Τιμασίων Δαρδανεύς, belonging to Dardanus in the Troad, and on that account selected to succeed Clearchus, whose troops came from the north-west of Asia Minor. Similarly the Arcadian Cleanor succeeds the Arcadian Agias, and the Achaean Xanthicles is chosen by his fellow-countrymen to take the place of Socrates. Menon, however, a Thessalian is succeeded by the Achaean Philesius, and Proxenus the Boeotian by Xenophon the Athenian.

II.

1. ἡμέρα τε—καλ, ‘day was nearly breaking when...’ For this idiom cf. II. i. 7 ‘It was already about full-market time—καλ ἐρχονται κῆρυκες, when heralds came.’

πρωτός—Χειρίσοφος, because (1) he had been officially commissioned by Sparta, premier state of Greece, (2) he was probably the senior remaining general—perhaps the only remaining general, after the seizure of Clearchus and the four others.

2. ὁπότε—στερόμεθα, ‘now that we are deprived’; cf. § 15 νῦν δ’ ὁπότε—ὁ ἄγων ἔστι.

πρὸς δ’ ἔτι καλ, ‘and still further also.’ πρὸς is sometimes used adverbially, as here.

οἱ ἁμφὶ Ἀριαῖον, ‘Ariæus and his men.’ For this idiom cf. II. iv. 2 οἱ περὶ Ἀριαῖον.

3. εἰκ τῶν παρόντων, strictly ‘starting from the present state,’ i.e. ‘notwithstanding the present distress.’

εἰ δὲ μὴ, ἀλλὰ—γε, ‘failing that, yet at least.’

οἴμαι γὰρ—ποιήσειαν, ‘For I imagine that (if we were to surrender) we should receive such treatment as I pray the gods may deal out to our foes.’

ποιήσειαν, pure optative denoting a wish; cf. § 6 ἀποτίσαιντο. Note the frequent use of ποιεῖν and πᾶσχειν as correlatives; cf. i. 41 πείσονται—ποιήσουσι.

4. ὡστες λέγων—ἡδέσθη, ‘in as much as (lit. a man who), while he was saying that he was neighbour of Greece and would count it of the highest importance to preserve us, yes and in confirmation of this (ἐπὶ τούτοις) himself swore oaths to us and gave us solemn pledges,—he himself cheated and seized our generals, and paid no respect even to Zeus, Protector of Strangers.’

λέγων. Contrast this imperfect participle with the aorist participles which follow. The reference is to Tissaphernes’ remarks in ii. iii. 18.
γείτων—τῆς Ἑλλάδος, i.e. as Satrap of Caria.

σωσίαν ἡμᾶς. Tissaphernes had said:—'I counted it a godsend if by any means I could prevail on the King to allow me to send you safe home to Greece.'

αὐτός—αὐτός—αὐτός. The use of this word at the beginning of three successive clauses gives great solemnity to the passage; cf. below iv. 46.

Δία ξένων. The special outrage against the god is explained by the words which follow.

αὐτοῖς τούτοις, instrumental dative, 'by these very means,' i.e. by his solemn assurances.


ἐδώκαμεν καὶ ἐλάβομεν πιστά, '(to whom) we gave and (from whom) we received pledges'; cf. note on i. 17.

καὶ οὗτος, 'even he,' an emphatic resumption of the subject Ἀριάδνος.

timómenos, 'though he was being honoured,' imperfect participle, as λέγων above, § 4. For the concessive use of the participle cf. i. 10, 22.

7. εἴτε τελευτᾶν—τυγχάνειν, 'and if he must die, it was right to count himself worthy of the noblest attire and meet his end in it.' He thought to himself:—'If we win, my fine uniform will be quite in place. If I am killed, I shall be killed in it after doing my duty in a way worthy of it.' Cf. Nelson's answer to those who urged him to conceal the stars of his four orders which made him such a conspicuous mark for the enemy:—'In honour I gained them, and i.e. honour I will die with them.'

8. αὐτοῖς διὰ φιλίας ἴναι, literally 'to pass through a state of friendship in regard to them.' Cf. below διὰ παρτός πολέμου αὐτοῖς ἴναι 'to be at downright war with them,' and Soph. O. T. 773 διὰ τύχης τοιάσθ' ἰὼν 'passing through such a fortune as this.' Soph. Electra 1509 δι' ἐλευθεριάς εξῆλθες.

ὁρώντας τοὺς στρατηγούς—οῖα πεπόνθασιν. For the form of sentence cf. St Luke iv. 34 οἶδα σε τίς εἰ 'I know thee who thou art.'

διὰ πίστεως, certainly not 'because of confidence,' which meaning would be given by διὰ πίστιν, but 'in a state of confidence,' like διὰ φιλίας above. Translate:—'who in full confidence put themselves in the power of the Persians.' An exact parallel is furnished by Caesar Bell. Gall. 1. 46 per fidem in colloquio circumventos 'taken prisoners at a conference (to which they went) in confidence.' Cf. also δι’ ὀργῆς
and *per iram*, both used for 'in anger' and both meaning literally 'passing through a state of anger.'

*σὺν τοῖς ὀπλοῖς*, much stronger than *μετὰ τῶν ὀπλών*. It practically personifies their arms as trusty comrades who have stood them in good stead and will do so again; cf. *σὺν τοῖς θεοῖς* below. II. i. 12 *σὺν τοῦτοις* (these arms) *μαχοῦμεθα*. See note on § 15.

*δὲν τε—ἐπιθείναι αὐτοῖς*, 'to inflict punishment upon them for their crimes.'

*πτάρνυται τις*. Note that a sneeze was only a good omen in so far as it occurred in connexion with lucky words or circumstances; cf. Catullus xlv. 6 *Amor dextram sternuit approbationem* 'Love sneezed a blessing on the right' (the lucky side),—there too after lucky words, as in our passage the sneeze comes immediately after the lucky word *σωτηρίας*. Sneezing was regarded as an omen even in Homeric times; e.g. *Od. xvi. 545*, where Penelope says 'Seest thou not that my son sneezed a blessing on every word?'

9. *σωτηρίας—σωτήρος—σωτηρία*. Cf. Palatine Anthology xi. 268 *οὔδε λέγει Ζεῦ σῶσον, ἓαν πτάρη* 'and he won't say *God bless you* if he sneezes.' It was supposed that a sneeze was an omen sent by Zeus the Saviour.

*ολονός*, 'omen,' strictly 'bird'; appearances of birds being the ordinary omens; so Latin *auspex* is contracted for *avispect*. Cf. the noble words of Hector, scorning the omen furnished by an eagle, *II. xii. 243* εἰς ολονός ἀριστος ἀμύνεσθαι περὶ πάτρης 'the one best omen is to fight for fatherland.' Aristophanes makes merry over the use of the word *ὀρνις* for all kinds of omens, and says (*Birds* 720) *πταρμῶν τ’ ὀρνιᾶ καλεῖτε* 'and you call a sneeze a bird,'—a good illustration of our passage.

*εὐεσθαί—κατὰ δύναμιν*, 'that we vow to sacrifice to this god thank-offerings for our preservation wherever we first reach friendly territory, and that at the same time we make another vow (οὐν-ἐπ-εὐεσθαί) to sacrifice also to the rest of the gods to the best of our ability.' The vow was paid when they reached Trapezus on the Euxine; see iv. viii. 25.

*ἄνατενάτω τὴν χεῖρα*. The forms of the Greek citizen-assemblies are preserved in the meetings of the Ten Thousand, who are a wandering political community. The following passage from Dr Holm's recently published History of Greece is a good commentary on the present chapter:—'It is worthy of note that an Athenian kept them together; and he did it in genuine Greek fashion by the example of his own
personal bravery and by a proper use of the art of speech.... These mercenary soldiers were by no means the moral flower of the nation; and if a chance collection of men like this behaved in such an exemplary manner, what might not be expected from the Greeks as a whole, if they were well led? The Retreat is also a proof that democracy was after all the best constitution for the Greeks; for freely-rendered obedience, secured by the oratorical power of an energetic man, was the salvation of the Ten Thousand.

10. ἐτύγχανον λέγων, 'I happened to be saying,' 'I was just saying,' when I was interrupted by the sneeze.

οὗτος δὲ ἔχοντων. The same difficulty arises here as in i. 40.

11. ἔπειτα δὲ, answering to πρῶτον μὲν above. The parenthesis which follows interrupts the construction, and causes an anacoluthon.

ἀναμνήσω—ὑμᾶς—κινδύνους, double accusative; cf. iv. 2.

ἐλθόντων Περσῶν, the first Persian expedition against Greece under Datis and Artaphernes, defeated at Marathon 490 B.C.

παμπληθεὶς στόλῳ, 'with a very large force.' For this dative of accompaniment cf. II. ii. 12 διόγο στρατεύματι ἐφέπεσθαι 'to pursue with a small force.'

ὡς ἄφαινοντων, 'intending to make Athens disappear;' to blot it out of the map of Greece.

αὐτὸι Ἀθηναῖοι, 'Athenians alone.' Notice that there is no article with Ἀθηναῖοι. For the idiomatic use of αὐτός cf. Aristophanes Ach. 504 αὐτὸι γὰρ ἔσμεν 'for we are by ourselves.'

ἐνίκησαν, though they had only 10,000 men against an army of over 100,000.

12. εὐξάμενοι—εδοξέν αὐτοῖς, an anacoluthon; the participle being constructed as if a personal verb 'they determined' was going to follow, instead of εδοξέν αὐτοῖς.

ὁπόσους ἄν κατακάνοιεν. According to the ordinary syntax, ὁπόσους ἄν κατακάνωμεν (‘as many as we kill’) in oratio recta would become ὁπόσους κατακάνοιεν when turned into the obliqua. But sometimes, as here, though the mood is changed, the ἄν remains. Cf. i. iv. 9 νομίζων, ὥσφ μὲν ἄν θάττον ἔλθοι....

χιμαιρᾶς. It is said that Callimachus, the Athenian Polemarch, vowed before the battle of Marathon that he would sacrifice to the goddess Artemis heifers as many in number as the Persians who should be slain. Since more than 6000 were killed, he could not obtain sufficient heifers; so he sacrificed goats instead. And from our passage it appears that even of these enough were not forthcoming;
unless this was a pious fiction for the establishment of an annual sacrifice to satisfy the national vanity.

ἐτι νῦν, after the lapse of 90 years.

13. τὴν ἀναρθμητον στρατιάν, more than two and a half million soldiers, according to the estimate of Herodotus, excluding camp followers. The inscription commemorating those who fell at Thermopylae gave the number as three millions.

ἐνίκων, idiomatic, 'they were conquerors over'; see note on i. 2 and cf. § 14 ἐνικάτε.

κατὰ γῆν, PLATAEA, 479 B.C.
κατὰ θάλατταν, ARTEMISIUM, 480 B.C.; SALAMIS, 480 B.C.; MYCALÉ, 479 B.C.

ἄν ἐστι—τρόπαια, 'And of these things it is possible to see proofs, viz. the trophies.' This use of ἐστι is common in Xenophon, e.g. § 39.

τοιούτων—προγόνων, 'such are the ancestors from whom you come,' —genitive of origin.

14. οὐ μὲν δὴ—ἀφ' οὖ, 'I am not of course going to say that you are disgracing them. On the contrary, it is not many days since....' The reference is to the battle of Cunaxa.

πολλαπλασίους ύμων, 'many times more numerous than you.' The genitive is similar to that after comparatives and other words denoting difference; i. 37, iii. 16.

15. νῦν δ' ὀπότε—ἐστι. Cf. § 2 and νῦν δὲ ὀπότε—ἐχετε (next section).

πολύ, to be taken with καὶ ἀμείνονα καὶ προσωπέρους, from which it is separated in order to give greater emphasis; cf. i. 22.

16. ἀμέτρον, a predicate, 'seeing that their number is measureless.'

σὺν τῷ πατρῷ φρονήματι, an unusual use of σὺν. This expression (far more forcible than the commonplace μετὰ τοῦ πατρίου φρονήματος) denotes that their spirit is an ally in battle, more than a match for the hosts of the enemy. Cf. II. vi. 18 οὐδὲν μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ, where the contrast between the two constructions is well exemplified. See also note on § 8.

17. μήδε μέντοι—ἀφεστήκασιν, 'Nor yet consider that you have this as a disadvantage, viz. that those who were formerly arrayed on your side have now deserted you.'

τούτο μείνων ἔχειν εἰ. The εἰ is idiomatic; cf. θαυμάζω εἰ...'I wonder that,' ἄγανακτῶ εἰ...'I am indignant that.'

οἱ πρόσθεν—ταττόμενοι, especially Ariaeus and his Asiatic troops.
εφευγον. Mark the force of the imperfect, 'they were for running away,' 'they were disposed to run away,' i.e. they were, in the words of the next sentence, men ready to set an example of flight. There is no need to read εφυγον, as some do.

γον, 'at any rate,' often introduces a special illustration of a general statement. Cf. Thuc. i. 2, where, after laying down some general principles about changes of population, the historian says:—τὴν γον 'Αττικὴν ὄκουν οἱ αὐτὸι ἄεί 'Attica at all events was always inhabited by the same race.'

18. οἱ μύριοι ἱππεῖς. The use of the article here is idiomatic; cf. i. 33. The statement is a general one, and does not refer to the number of the Persian cavalry. Translate, 'a (not the) body of 10,000 cavalry.'

γίγνηται, 'is done.' γίγνομαι is often used as the passive of ποιέω.


ἐπὶ γῆς βεβηκότες, 'with feet firmly planted on the ground.' The perfect here denotes a lasting condition or attitude, as opposed to βαινοντες 'walking.' Cf. εὖ βεβηκώς, metaphorically, 'on a good footing.' In Homer especially many perfects denote a state, e.g. κέκμηκα 'I am weary,' τέτηκα 'I am wasting,' ἔολπα 'I hope.'

20. τὰς μὲν μάχας θαρρεῖτε, 'you are confident about fighting,' accusative of reference; cf. Homer Od. viii. 197 σὺ δὲ θάρσει τὸν ἄγ' ἄεθλον 'be of good heart about this contest.'

tοῦτο ἀχθεσθε, 'you are annoyed at this.' τοῦτο is a cognate accusative used adverbially, i.e. to define the action of the verb. So often in Homer, e.g. τὸδὲ χώεο 'be angry at this,' τὸ γιε δείδυθι 'have this fear,' τάδε μαίνεται 'does these mad acts.'

ἡ οὐς ἄν—κελεύωμεν, 'or (to employ as guides) any of the natives we can catch and order them to lead us.'

περὶ ἡμᾶς ἀμαρτάνωσι, 'make a mistake in our case': cf. i. iv. 8 κακίους εἰσὶ περὶ ἡμᾶς (worse in dealing with us) ἡ ἡμεῖς περὶ ἐκεῖνους.

21. τὰ δὲ ἐπιτιθεῖα—βούληται, 'And as to provisions, (consider) whether it is better to purchase them from the market which the Persians used to provide—small measures for much money,—without even this (money) to pay with any longer, or to seize them ourselves, if we gain the upper hand, employing any measure that each man chooses.'

ἡς, attracted into the case of its antecedent ἀγορᾶς. Cf. i. 6, ii. 21. μικρά μέτρα, in apposition to τὰ ἐπιτιθεῖα.

ἀργυρίου, genitive of price; cf. i. 20.

II. 24

NOTES.

διαβάντες. He is alluding to (1) the Euphrates which they crossed at Thapsacus, (2) the Tigris which they crossed before reaching Opis. See Map of Route.

σκέψασθε—βάρβαροι, 'Consider whether after all the barbarians have not in this acted really (kal) very foolishly.' The English idiom requires the insertion of a negative.

εἰ—ὡς, the reading of the MSS., a very unusual construction in Attic Greek, instead of the ordinary ἕν ὡς. It is quite common in Homer and, if we are to trust the best MSS., it survived to a small extent in Attic. Sophocles has the construction several times; e.g. Oed. Col. 1442 δυστάλωνε τὰρ ἕγω, εἰ σοῦ στερηθώ 'if I am deprived of you.' In Thuc. vi. 21 the MSS. give εἰ ξυσσώσωι αἱ πόλεις 'if the cities combine.'

προϊόντι, 'for men advancing,' i.e. 'if we advance'; cf. i. 38 συνελύντι and v. 6 περιφέρειος.

23. εἰ δὲ—διήγουσιν, 'But if the rivers are not going to let us pass....' On the future indicative in the protasis of a conditional sentence see i. 13.

ημῖν γε, emphatic, 'we at any rate,' whatever may be the case with others.

Μυσών—Πισίδας—Λυκάονας. See Map of Route. They were wild refractory peoples, kept under very imperfect control by the Great King, their nominal suzerain.

τὴν τούτων χώραν, i.e. of the Persians. The transition from the King to his people is quite a natural one.

24. καὶ ημᾶς δὲ—οἰκήσοντας, 'Yes, and I should have said that we ought not yet to make it clear that we have started for home, but to make preparations as if meaning to settle somewhere on the spot.' The protasis to δὲν ἔφην is virtually contained in ἀλλὰ γὰρ δέδουκα, § 25; i.e. 'I should have said, if I had not feared.'

αὐτὸὺ ποὺ οἰκήσοντας. There are several indications in Book II. that, before this, the Persians were very nervous about the possibility of the Greeks settling in the rich garden of Babylonia. Xenophon too was well aware that the Ten Thousand were 'sufficiently numerous and well-organised to become at once a city wherever they might choose to settle.'

πολλοὺς δ᾽—ἐκπέμψειν, 'And he would give them many hostages that he would send them safe out of the country without guile, aye and he would make carriage-roads for them too.'

τοὺ—ἐκπέμψειν, genitive of the object, depending on ὄμηρον, i.e.
securities for his intention of sending them out.' Cf. i. 18 φόβον τοῦ στρατεύσαι.

ἀν—ἐπολει, εἰ ἐῴρα, 'he would now be doing, if he were seeing,'—
the imperfect here denoting continuous action in present time. Contrast ἀν δοῖν above, which is quite indefinite as to time, and as to circumstances also, as no protasis is expressed.

τρισάσμενος. With this compound cf. τρισμακαρ 'thrice-blest,' τρισκακοδαίμων 'thrice-unlucky,' τρισκατάρατος 'thrice-accursed.' So also in Latin; e.g. Plautus, Aul. 633 non sur sed trifur 'not merely a thief, but an arrant thief.'

25. ἀλλὰ γάρ, 'however.' There is no need to suppose any ellipse between ἀλλὰ and γάρ, as is generally done. We must remember that γάρ does not invariably mean 'for.' It is compounded of γ’ ἀρ, and sometimes, especially in Homer, preserves its original meaning 'Yes, then' or 'ah, then.' So ἀλλὰ γάρ (ἀλλὰ γ’ ἀρ) means literally 'ah, but then,' which gives excellent sense here. 'However' is generally a satisfactory rendering. See § 26.

ἐν ἀφθόνοις, 'in luxury'; cf. IV. v. 29 ἐν πᾶσιν ἀφθόνοις ἐκομίθησαν 'slept in all comfort,' and Demosth. p. 312 ἐν ἀφθόνοις τραφεῖς 'bred up in luxury.'

μή, a mere repetition, for clearness' sake, of the μὴ after δέδοικα. Cf. § 35.

μή, ὀσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὀδοῦ. See by all means Tennyson's Lotos-Eaters; and Homer Odyssey IX. 91—102, thus rendered by William Morris:—

And they departing mingled with the Lotus-eaters there,  
Who indeed against our fellows devised no evil snare;  
But withal they gave unto them to taste of the Lotus meat,  
And what man of them soever of that sweet thing did eat  
Had no will to bear back tidings or to get him back again;  
But to bide with the Lotus-eaters for ever was he fain,  
And to eat the Lotus for ever and forget his returning day.  
So perforce these men sore weeping to the ships I dragged away.  
In the hollow ships 'neath the benches these men all bound I laid,  
And all our other fellows beloved I straitly bade  
To go up on the ships swift-sailing and haste without delay,  
Lest some should eat of the Lotus and forget their returning day.

The lotus-tree is a prickly bush. Its fruit is very sweet, like the date. It is still eaten in North Africa, the traditional home of the Lotus-Eaters; and it is called Jujuba.

26. ἐπιδεῖξαι—ὁράν, 'to make it clear to the Greeks that they are
poor through their own fault, seeing that it is open to them to send out hither those who are now landless citizens in Greece and see them in affluence here.

ἐκόντες, emphatic:—'if they are poor it is their own fault.' In Greek the stress of a clause is often on the participle more than on the finite verb. Cf. i. 26.

ἐξόν, accusative absolute; cf. i. 14.

τοὺς—ἀκλήροις—πολιτεύονται, a very expressive phrase, denoting those who have full political rights, but no property. There were many such owing to the disturbed state of the Greek world at this time.

ἀκλήροις, without a κλῆρος 'portion,' used especially of an 'allotment' of land in a colony; so the word is very applicable here where Xenophon is thinking of colonization.

ἐνθάδε κομισαμένους, 'having got them conveyed here'; such is the force of the middle. Cf. note on i. 8.

πλουσίως ὅραν. Supply πολιτεύονται.

This idea of a Greek colony in Asia seems to have been often present to the mind of Xenophon; but it did not meet with much favour among the Ten Thousand. When they were at Calpé on the Euxine, there seemed a possibility that they might actually found a city there; and this impression became so strong that the neighbouring native villages sent envoys to ask on what terms alliance with the Greeks might be obtained (vi. vi. 4). But the one prevailing wish with most of the Ten Thousand was to reach Greece with all speed.

ἀλλὰ γάρ. See § 25. The literal rendering 'yes, but then' again gives excellent sense. But the editors again suppose an awkward ellipse, which is no more necessary than in Homer Od. x. 201 κλαῖον δὲ λυγέως... ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρομένους 'They wept aloud. Aye, but then no result came for all their lamentation.'

27. τοῦτο δὲ—ἀσφαλέστατα, 'And I must tell you this, viz. how we should travel with the greatest possible safety.'

να μὴ—στρατηγῇ, 'that our baggage animals may not regulate our march,' i.e. by making us choose routes suitable for their transit.

αὕται γάρ αὕ—ἐγεῖν, 'For these wagons in their turn (ἀὕ, i.e. like the animals) are troublesome to convoy.'

28. κρατουμένων—ἀλλότρια, 'For when men are conquered you know that all their goods are alienated from them.'

κρατουμένων. For the genitive absolute with subject omitted cf. i. 40 οὗτω γ' ἐχόντων.
29. ὁντων—πειθομένων, 'as long as our commanders were alive and we obeyed them.'

31. ἐν δὲ τις—κολάζειν, 'But in case any soldier is disobedient, (you must) pass a resolution that any one of you who on any such occasion happens to be on the spot must assist the officer in punishing him.'

ἀεί, 'from time to time'; cf. § 38 and Demosth. p. 585 oi ἀεί δικαίοντες 'those who are jurymen from time to time.'

ἐψευσμένοι ἐσονταί, 'will find themselves deceived.'

μυρίοις—Κλεάρχους. Clearchus was a very strict disciplinarian; see the excellent description in II. vi. 8—10.

32. ἀλλὰ γάρ—ὁρα, 'However it is now time to really (kal) put words into action'; cf. ἐργῷ περαινται below.

ἐπικυρωσάτω, 'let him ratify it,' a technical political term; cf. Thuc. iii. 71 ἐπικυρώσει τὴν γνώμην. Xenophon is fond of employing the technicalities of the Greek assemblies at home. Cf. note on § 9.

ei δὲ τι—διδάσκειν, 'But if any other course seems to be better than (to act) in this way, let even a private soldier have the courage to instruct us.'

ὁ ἰδ. ὁτῆς, the generic use of the article, i.e. to denote a class.

33. οἷς λέγει. The relative is attracted into the case of its antecedent τοῦτος. So in the next section ὅν προσδοκεῖ=ἐκεῖνων ὁ προσδοκεῖ.

καὶ αὐτίκα, 'even at once,' i.e. very soon; but first of all Xenophon's proposals must be voted on. Cf. § 35 καὶ δάκρυον 'actually bite,' and καὶ αὐτοῖ 'even themselves.'

ἀνέτειναν πάντες. Notice the asyndeton, i.e. the absence of a connecting particle, which is rare in Greek; cf. § 38 ἔδοξε ταῦτα.

35. ei καὶ αὐτοῖ, merely a repetition, for clearness' sake, of ei οἱ πολέμιοι, on account of the parenthesis which has intervened. Cf. § 25. πλαίσιον, 'a hollow square,' called in iv. 19 πλαίσιον ἱσοπλευρών.

36. τῶν ὄπλων, i.e. τῶν ὄπλων. The heavy infantry were to form the outside of the square; cf. iii. 7 εἰσω τῶν ὄπλων κατεκέκλειντο, VI. ii. 8 ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο 'hoplites appeared on the walls.'

ὁ πολύς ὄχλος, 'the great mass' of the unarmed, i.e. camp-followers, porters, etc.; cf. iii. 6 τῶν ὄχλον ἐν μέσῳ ἔχοντες. Cf. also St Mark xii. 37 ὁ πολύς ὄχλος ἥκουεν αὐτοῦ ἡδέως.

εἰ. This optative need cause no difficulty, though the subjunctive ἃ might at first sight seem more natural. With ἵσως ἀσφαλέστερον we should supply, not ἐστι, but ὁ εἰ, which would harmonize better with
the modest ἄνως 'perhaps.' And after ἄν—ἐὶ η it is quite good Greek to have ἵνα—ἐὶ η, the second optative being due to attraction. So in this very section ἔλαθεν is assimilated to ἄν—δέοι.

τὰ πρόσθεν κοσμεῖν, 'to regulate the vanguard.'

τοῖς τεταγμένοις, 'our men already in proper order.' This cannot be neuter, 'our tactics,' as some take it.

37. ἐλ δὲ, elliptical. It is virtually a repetition of the condition stated at the beginning of the previous sentence ἐλ ἀποδείχθη κ.τ.λ. Translate 'But if (my suggestion were to be adopted),' Cf. Plato Apology 34 D ἐλ δὴ τις ὑμῶν οὕτως ἔχει: οὐκ ἀξίως μὲν γὰρ ἐγωγε· ἐλ δʰ οὖν, ἐπιείκῃ ἄν μοι δοκῶ πρὸς τοῦτον λέγειν 'If any one of you is so disposed,—I don't think that he ought to be so,—but suppose he is, I think I may fairly say to him...'

ήγοιτο—ἐπιμελοῦσθην· ὁ πιστοθιμακοῖμεν. These optatives, used almost in an imperatival sense, seem very strange in an Attic Prose writer; for note that they are used coordinately with the imperative ἔχετω. They seem to convey a very modest imperative; as we might say, 'I venture to hope that Cheirisophus may lead.' So in vi. vi. 18 the optative is coordinated with the imperative:—μήτε πολεμεῖτε Δακεδαμονίοισι σφύσιτε τε ἄσφαλῶς ὅποι θέλει ἐκαστός 'Do not fight with the Spartans and I hope you may be brought safe...’ In the poets, especially Homer, the optative is sometimes used exactly as in our passage; e.g. Od. iv. 735 ἀλλὰ τις Δῶλων καλέσει 'let some one call Dolius.'

ήγοιτο, simply 'lead the van,' not 'command the army.' See Introduction, p. xx.

καὶ Δακεδαμόνιος, i.e. also a citizen of the premier state of Greece, in addition to his personal qualifications of courage, etc., and also the fact of his having been a general before.

οἱ νεώτατοι, and therefore they are to fill the post of danger.

τὸ νῦν εἶναι, 'at least for the present,' literally 'so that it be for the present.' εἶναι is sometimes used with this limiting sense. Cf. ἐκὼν εἶναι 'at least if he can help it,' τὸ τὴμερον εἶναι 'at least to-day.' See note on i. 38.

38. περῶμενοι. Mark the present participle, 'while we make trial of this formation.'

ἀεὶ, 'from time to time'; cf. § 31 τὸν ἄεὶ ἐντυγχάνοντα.

ἔδοξε ταύτα. Cf. § 33.


καὶ—δὲ, 'Yes, and...’ Cf. iii. 1.
III.

Sir Austen Layard, who knew the ground well, has a brilliant passage on the departure of the Greeks (Nineveh and Babylon, p. 227); which is a striking commentary on part of this chapter:—

‘Xenophon harangued the desponding Greeks and showed them how alone they could again see their homes. His eloquence and courage gave them new life. Having made their vows to the eternal gods and singing pacans, they burnt their carriages, tents and superfluous baggage; and prepared for the last great struggle. The sun must have risen in burning splendour over the parched and yellow plains of Shomamok, for it was early in the autumn. The world has rarely seen a more glorious sight than was witnessed on the banks of the Zab on that memorable morning. The Ten Thousand having eaten were permitted by the enemy, who were probably unprepared for this earnest resistance, to ford the river. Reaching the opposite bank they commenced that series of marches, directed with a skill and energy unequalled, which led them through difficulties almost insurmountable to their native shores.

‘Near Abou-Sheetha, too, Darius a fugitive (after Alexander’s victory at Arbela) urged his flying horses through the Zab, followed by the scattered remnants of an army which numbered in its ranks men of almost every race and clime. A few hours after, the Macedonian plunged into the ford in pursuit of the fallen monarch, at the head of those invincible legions which he was to lead to the banks of the Indus. The plains which stretch from the Zab below Abou-Sheetha have since been more than once the battle-field of Europe and Asia. I gazed with deep interest upon the scene of such great events,—a plain where nothing remains to tell of the vast armies which once moved across it, of European valour or of Eastern magnificence.’ See Map, p. 78.

1. τῶν δὲ περιττῶν—ἀλλῆλοις, ‘And of their superfluous property they distributed to one another what each needed.’

2. τῶν περιττῶν—δοτού, both partitive genitives; cf. i. 20 τῶν ἀγαθῶν τούτων οὖν ἐνδοθεὶς ἡμῖν μετεῖν.

Μιθραδάτης, one of the Persians previously attached to Cyrus, to whom he had been thought ‘most faithful’ (II. v. 35). He had deserted the Greeks after the battle of Cunaxa. Now he comes on a mission of pretended friendship. But his purposes are treacherous, his real object being to seduce individual Greeks to desert.

2. καὶ ἐνθάδε δὲ—διάγων, ‘Yes, and here am I, living in great fear.’
III. 6] NOTES.

kal—δ'. Cf. ii. 39 kal el τις δέ.

eίμι—διάγων. Cf. ii. ii. 13 ἕν δὲ αὐτὴ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη 'Here was this strategy, meaning nothing else.' St John i. 9 ἕν δὲ τὸ φῶς τὸ ἀληθινὸν—ἐρχόμενον εἰς τὸν κόσμον, which should be translated 'There was the true light... coming into the world' (R.V.).

kal—έχων, 'with all my attendants too.'

3. ἔλεγε, 'acted as spokesman.'

diαπολεμεῖν τοῦτο, 'to fight it out with him'; cf. ii. 8 διὰ παντὸς πολέμου αὐτοῖς λέναι. Cf. also διαμάχεσθαι, διαγωνίζεσθαι, διακινδυνεύειν.

4. ὑπόπεμπτος. For the force of the preposition, which denotes 'insidiously,' cf. ii. iv. 22 τὸ τε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἀνθρωπον ὑπόπεμψαν.

kal γάρ, 'for also,' introducing another cause for suspicion in addition to his manner and language.

πίστεως ἕνεκα, 'with a view to securing his fidelity.' Mithradates was a man of more than oriental perfidy; and he was a renegade. So he was trusted neither by Greeks nor Persians. Cf. note on § 1.

5. δόγμα—ἀκήρυκτον εἶναι, 'to pass a resolution that the war should be conducted without intercourse by heralds.' The Greeks have been deceived several times by a pretended mission of friendship from the Persians; now they are determined to have no more of it.

πόλεμον ἀκήρυκτον. Cf. Demosth. p. 314 ἄσπονδος καὶ ἀκήρυκτος πόλεμος 'truceless and heraldless war,' i.e. thoroughly implacable.

dιέφθειρον—διέφθειραν. The difference of tense is instructive:—(1) 'tried to seduce' (a series of attempts), and (2) 'succeeded in seducing' (one completed action).

6. τῶν Ζαπάταν, the Great Zab River. See Map, p. 78.

'What surprises us most is that the Persians, with their very numerous force, made no attempt to hinder them from crossing so very considerable a river; for Xenophon estimates the Zab at 400 feet broad; and this seems below the statement of modern travellers, who inform us that it contains not much less water than the Tigris...The Persians, habitually marching in advance of the Greeks, must have reached the river first, and were therefore in possession of the crossing.'—GROTE.

'The ford by which the Greeks crossed the Great Zab may, I think, be accurately determined. It is still the principal ford in this part of the river and must, from the nature of the bed of the stream, have been so from the earliest periods. It is about 25 miles from the confluence of the Zab and Tigris. The Greeks could not have crossed the Zab above the spot I have indicated, as the bed of the river is deep and confined
within high rocky banks. Mr Ainsworth (Travels in the Track of the Ten Thousand) would take the Greeks up to the modern ferry, where there could never have been a ford, and which would have been some miles out of their route.'—Layard, Nineveh and Babylon, p. 60.

tòn ὀχλον. Cf. ii. 36 ὁ πολὺς ὀχλος.

eἰς τετρακοσίους, 'up to the number of 400.' Cf. § 20 and iv. 1.

eὐζώνους, 'well-girt,' 'active.' οἱ ἔθωνοι is the technical name for the Greek highland troops of to-day, the Εὔζωνες of our newspapers.

7. ἔγένοτο, subject 'Mithradates and his men.'

Κρῆτες, the 200 Cretans who had followed Clearchus, as Xenophon tells us in i. ii. 9.

βραχύτερα—ἐτόξευον, 'had a shorter range than the Persians,' who had larger bows; cf. iv. 17 μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικὰ ἔστων.

ψιλοὶ ὁντες, 'as being light-armed,' causal use of the participle; cf. i. 34.

eἰσω τῶν ὀπλῶν κατεκέκλειντο, 'had been enclosed inside the heavy-armed troops,' who formed the outside of the hollow square. For τὰ ὀπλὰ=οἱ ὀπλῖται cf. ii. 36; also ii. iii. 3 ἐκτὸς δὲ τῶν ὀπλῶν μηδένα καταφαγή εἶναι 'and that no one might be visible outside the hoplites.' ii. ii. 4 τὰ δὲ ὀπλὰ ἐξω 'and the hoplites marching outside.'

βραχύτερα—ὀφενδόνητών, 'with shorter ranges than so as to reach the slingers.' For the genitive after ἐξικνείσθαι cf. Hellenica vii. v. 17 ἐξικνοῦστο ἀλλῆλων. Eurip. Electra 612 τί δήτα δρώντες τοῦθ' αὖ ἐξικοιμεθα; The genitive is the usual case after verbs of aiming at, hitting, reaching, etc.

ὁς ἐξικνείσθαι. ὁς is sometimes used by Xenophon where Attic writers generally use ὡστε. Cf. iv. 25.

8. τῶν ὀπλίτων καὶ τῶν πελταστῶν, partitive genitives after οἱ, 'those of the hoplites and peltasts who happened....' Cf. § 8 and i. 2, ii. 35.

πελταστῶν, 'targeteers,' light-armed foot-soldiers, bearing the πέλτη or light shield of Thracian origin, crescent-shaped and covered with leather. They formed an arm intermediate between the heavily-equipped hoplites and the sharp-shooters (γυμνῆτες, see iv. 26). For attack they had a javelin (ἀκόντιον) and a long sword.

9. οὐτε οἱ πεζοὶ—χαρίῳ, 'nor could their infantry overtake the infantry of the enemy, as they were fleeing with a long start and the distance was short.'

ἐκ πολλοῦ. Cf. § 15 ἐκ τὸξον ῥῦματος 'with a bow-shot start.' Cf. i. x. 10 ἐκ πλεῖονος ἐφευγον.
10. ἀμα, with καὶ φευγοντες, ‘even while fleeing.’

εἰς τούτωσθεν τοξεύοντες. ‘Even when retiring, the Persian horseman could discharge his arrow or cast his javelin behind him with effect,—a dexterity which the Parthians exhibited afterwards still more signally, and which the Persian horsemen of the present day parallel with their carbines.’—GROTE.

ὁπόσον—ἐδει, ‘And as far as the Greeks went in pursuit, so far they had to come back again, fighting all the time.’

διαξειαν, optative of frequency; cf. i. 20, 32.

11. τῆς ἡμέρας ὁλης, ‘in the course of all that day.’

tάς κώμας, the villages mentioned in ii. 34.

ἀπὸ τῆς φαλαγγος, meaning the same as § 9 ἀπὸ τοῦ ἄλλου στρατευ-ματος.

12. ἡτιώντο—μαρτυροῖ. For the transition from the indicative to the optative in oratio obliqua cf. ii. i. 3 οὗτοι ἐλεγον ὅτι Κύρος μὲν τέθνηκεν Ἀράμος δέ ἐν τῷ σταθμῷ εἶ. In our passage there is a special reason for the retention of the indicative ἡτιώντο. The oratio recta would be ὅρθος ἡτιάσθε καὶ αὐτὸ τὸ ἔργον ὑμῖν μαρτυρεῖ. If ἡτιάσθε had been turned into the optative αἰτιώντο, the distinction between the imperfect ἡτιάσθε and the present μαρτυρεῖ would have disappeared. This shows the futility of the correction αἰτιώντο adopted by some recent editors.

14. τοῖς οὖν θεοῖς—δεόμεθα, ‘Thank heaven that the enemy attacked us not with a large force but with a small detachment, so as to do us no serious harm, but rather to show us what we stand in need of.’

15. νῦν γὰρ—ἐξικνεῖσθαι, ‘At present the enemy shoot and sling at such a range that our Cretan archers cannot reply, nor our hand-throwers reach so far.’

οἱ ἐκ χειρὸς βάλλουντες, i.e. the ἄκοντισται mentioned in § 7.

πολὺ, to be taken with χωρίων, ‘for a great distance,’—accusative of space traversed.

ἐν ὀλίγῳ—ῥύματος, ‘And over a short distance no foot-soldier, were he ever so swift, could overtake another in pursuit if he started the distance of a bow-shot in advance.’

ἐν ὀλίγῳ. Cf. § 9 ἐν ὀλίγῳ χωρίῳ.

ἐκ τόξου ῥύματος. Cf. § 9 ἐκ πολλοῦ.

16. εἰ μέλλομεν, ‘if we mean to prevent the enemy from impeding our march, we want (i.e. we must get) slingers and cavalry as soon as possible.’

βλάπτειν, here in its primary sense of ‘impede,’ rather than
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’injure.’ Cf. Thuc. v. 103 ἑλπίς καὶν βλάψιν οὐ καθειλε, ‘hope even though she impede them in their course does not lay them low.’ This is the ordinary signification of the verb in Homer.

τὴν ταχίστην, adverbial accusative, ὅδον being understood; cf. iv. 17 μακράν ‘a long way,’ and iv. 46 τὴν λοιπὴν ‘the rest of the way.’

dιπλάσιον—σφενδόνων, ‘double as far as the Persian slings.’ For the genitive cf. i. 37, ii. 14.

17. ἐκεῖναι, ‘the latter.’

dιά τὸ—σφενδόναν, ‘because the stones with which they slung were as large as the hand could hold.’ χειροπληθεῖσιν is a predicate.

μολυβδῖσιν. Leaden bullets have been found on the plain of Marathon and elsewhere in Greece, many of them marked with thunderbolts, names of persons, and even comic inscriptions, such as ΔΕΞΑΙ ‘take this,’ and ΤΡΩΓΛΑΙΟΝ ‘nut’ or ‘almond.’ The Romans too used leaden bullets which they called glandes ‘acorns,’ on account of their oval shape, also stamped with thunderbolts and inscriptions, e.g. FERI POMPEIUM: MARS VICTOR: FUGITIVI PERISTIS; and the like. During Sulla’s siege of the Peiraeus we are told that two traitorous slaves gave information to the besiegers by writing on bullets.

18. αὐτῶν, partitive genitive after τίνες, ‘who among them’; cf. § 8.

tοῦτων, ‘in exchange for these slings,’—genitive of value; cf. Homer II. vi. 235 τεῦχε δὲμειβεν χρύσεα χαλκεῖων ‘changed golden armour for bronze.’

καὶ τῷ σφενδόναν—εὑρίσκωμεν, ‘and if for any one willing to act as slinger in the place appointed for him we find some immunity besides....’

ἄλλην, ‘besides’ the extra money payment; cf. iv. 21 and Soph. Philoctetes 38 καὶ ταύτα γ’ ἄλλα θάλπεται ράκη ‘aye and here are rags besides drying in the sun.’ Aesch. Septem 424 γλασὶ δ’ ἄλλος, ‘here is a giant besides.’

ἀτέλειαν, i.e. exemption from some of the ordinary duties in camp. Aelian speaks of ἀτέλειαν φρουρᾶς ‘exemption from garrison duty.’

19. τούς μὲν τυνα—σκευοφοροῦντας, ‘some few with me, others belonging to Clearchus’ cavalry but left behind, and many more besides captured from the enemy and now acting as baggage animals.’

τῶν Κλεάρχου. Clearchus’ little body of cavalry, numbering 40 only, had deserted (II. ii. 7); but, as we see from this passage, they
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had left some of their horses. This is quite natural; for doubtless the
troop would have had some spare horses.

\[\textit{δ\=υν—\=ανιάσουσιν, ‘If then we pick out all these and substitute (regular) baggage animals for them, and adapt the horses for the use of cavalry, perhaps these too will somewhat annoy fugitives.’}\]

\[\text{σκευοφόρα, i.e. oxen, mules and asses.}\]

\[\text{εἰς ἰππεῖας. Cf. iv. 17 χρήσθει εἰς τὰς σφενδόνας.}\]

\[\text{κατασκευάσωμεν. This verb includes the ideas both of training and equipment.}\]

\[\text{iσωσ—τι—ανιάσουσιν. Note the refined and delicate irony which is characteristic of the Greek language. Cf. i. 37.}\]

\[\text{20. εἰς διακοσίων—εἰς πεντήκοντα. Cf. § 6 and iv. i.}\]

\[\text{ἐγένοντο, ‘amounted to’; cf. i. 33.}\]

\[\text{σπολάδες. The σπολάς was a leather cuirass or buff jerkin reaching over the hips, and fringed with strips of leather round its lower edge. It was frequently covered partly or completely with metal, especially in the form of scales.}\]

\[\text{θώρακες. The θώραξ was a metal cuirass consisting of two separate pieces, one covering the chest, the other the back, joined by means of clasps or buckles; it was also fastened by a leather belt. The front plate was sometimes extended to cover the stomach. As a protection to the hips, there was, as in the case of the σπολάς, a series of strips of leather or felt, covered with plates of metal. These resembled a kilt and were called πτέρυγες ‘feathers.’}\]

IV.

1. \textit{ταύτην τήν ἡμέραν, ‘throughout this day,’ duration of time, contrasted with τὴν ἄλλην ‘on the morrow,’ point of time; cf. § 18.}\n
\[\text{χαράδραν. ‘A ravine worn by winter rains may correspond with the valley mentioned by Xenophon; but I think the Ghazir (a tributary of the Great Zab) far more likely to have been the torrent-bed viewed with so much alarm by the Greek commander, and the passage of which Mithradates might have disputed with some prospect of success.—Layard. See Map, p. 78.}\]

2. \textit{λάβῃ. For the retention of the subjunctive in \textit{oratio obliqua} to produce a graphic effect, see i. 6, 9.}\n
\[\text{καταφρονήσας ὅτι, ‘since he despised them from the fact that....’}\]

\[\text{ἐνόμιζε. Mark the force of the imperfect:—‘he was thinking all the time.’}\]
3. ἔχων τὴν δύναμιν, 'with his force.' Note the use of the article as a possessive pronoun.

παρῆγγελτο—δυνάμεως, 'Now orders had been passed to those of the peltasts and hoplites whose duty it was to take part in the pursuit, and the cavalry had been bidden to pursue with confidence, seeing that an adequate force would follow them close.'

πελταστῶν—ὀπλιτῶν, partitive genitives depending on ἐκεῖνος understood, the antecedent of ὑπὸ. Cf. i. 2.

4. ἐπεὶ δὲ—χαράδραν, 'And when Mithradates had overtaken them, and slings and arrows began to take effect, (the trumpeter) gave the signal to the Greeks with his trumpet, and at once those who had received instructions ran to close with the enemy and the cavalry charged. But the Persians did not withstand their onset and fled to the ravine.'

ἐξικνοῦντο. Cf. iii. 7, 15.

ἐστήμην. For the ellipse of the subject cf. § 36 and ii. 4 ἐπείδαν σημιῆν τῷ κέρατι.

οἱ ἐκρητο, antecedent ἐκεῖνοι understood; cf. i. 21.

5. τοῖς βαρβάροις, dative of disadvantage, 'for the barbarians,' i.e. 'the barbarians lost many.' Cf. § 39.

οἱ ΄Ελληνες ἧκικαντο, a horrible outrage for Greeks to commit; cf. i. 17.

6. οὔτω πράξαντες, 'having fared thus.'

7. Δᾶρσος. 'That Larissa and Mespila are represented by the ruins of Nimroud and Kouyunjik no one can reasonably doubt. Xenophon's description corresponds most accurately with the ruins and with the distance between them.'—LAYARD. The ruins of Nimroud occupy a part of the great city of Nineveh. The Greeks must have given the Greek name Larissa to the place, as a near approach to some local name which they heard there; e.g. Al Ashur or Al Resen.

Μῆδοι, who, with their allies, had captured Nineveh from the Assyrians about 600 B.C.

δύο παρασάγγαι, about 7 miles. 'The parasang, like its representative the modern farsang or farsakh of Persia, was not a measure of distance very accurately determined, but rather indicated a certain amount of time employed in traversing a given space. Travellers are well aware that the Persian farsakh varies considerably according to the nature of the country and the usual modes of conveyance adopted by its inhabitants. The farsakh and the hour are almost invariably used as expressing the same distance. That the parasang was the same as the
modern hour we find by the distance between Larissa (Nimroud) and Mespila (Kouyunjik) being given as six parasangs, corresponding exactly with the number of hours assigned by the present inhabitants of the country, and by the authorities of the Turkish post, to the same road. The six hours in this instance are equal to about 18 English miles.'—Layard. See Map, p. 78.

τὸ ύψος, accusative of respect.

ἐκοσμὶ ποδῶν, genitive of amount; cf. § 9 τὸ μὲν εὐρὸς ἐνὸς πλῆθρον and § 11.

8. βασιλεὺς ὁ Περσῶν, i.e. Cyrus the Great, about 550 b.c.

ἐλαμπανον, imperfect of the attempt, 'were trying to wrest.' Cf. iii. 5.

νεφέλη. Perhaps a heavy fog helped the besieging army to take the city; or, more probably, the passage refers to an eclipse of the sun, which, being a bad omen, caused the inhabitants to despair.

ἐξελίτου, used absolutely, 'failed,' 'gave up,' i.e. abandoned the defence. Cf. Xenophon Oeconomicus vii. 19 τοῦ μὴ ἐκλητεῖν ζωῆν γένη 'to prevent the races of animals failing.' Eurip. H. F. 230 ῥώμη γὰρ ἐκλέκουσεν 'our strength has failed.' Others less well supply τὴν πόλιν after ἐξελίτου.

9. παρὰ ταύτην τὴν πόλιν, an unusual use of παρὰ with the accusative, which generally denotes motion to or motion along. Cf. v. iii. 13 στήλη ἔστηκε παρὰ τὸν ναὸν 'a pillar stands by the temple.'

πυραμίς λιθίνη, not really a pyramid. Layard, when he saw it first, made the same mistake as Xenophon. Later he writes:—'It was evident that the high conical mound, forming the N.W. corner of the ruins of Nimroud, was the remains of a square tower and not of a pyramid. The lower part, built of solid stone masonry, had withstood the wreck of ages; but the upper walls of burnt brick falling outwards, and having been subsequently covered with earth and vegetation, the ruin had taken the pyramidal form that loose materials falling in this manner would naturally assume. It is very probable that this ruin represents the tomb of Sardanapalus, which stood at the entrance of the city of Nineveh' (Nineveh and Babylon, p. 125).

10. σταθμὸν—ἐξ, 'one day's march consisting of six parasangs.' For the apposition cf. v. 16.

τεῖχος, 'a fort,' identified with a mound over 1000 feet long near the village of Yarumjah. See Map, p. 78.

Μέστιλα, now represented by the ruins at Kouyunjik, on the east bank of the Tigris opposite to the modern town of Mösul.
Layard holds that the ruins of Kouyunjik, Nimroud, Karamles and Khorsabad, which places form almost a perfect parallelogram, were all included in the area of the great city of Nineveh, whose circuit was said to be 60 miles; cf. Jonah iii. 4 ‘Now Nineveh was an exceeding great city of three days’ journey.’ See Map, p. 78.

At these four places, he says, ‘were royal dwellings with their dependent buildings and parks or paradises, fortified like the palace-temples of Egypt, capable of standing a prolonged siege, and a place of refuge for the inhabitants in case of invasion. I will not pretend to say that the whole of this vast space was thickly inhabited or built upon. We must not judge of Eastern cities by those of Europe. In Asia gardens and orchards, containing suburbs and even distinct villages, collected round a walled city, are all included by the natives under one general name’ (Nineveh and Babylon, p. 640).

Ἀλθου ἕστοι κογκυλιάτου. Layard found ‘slabs of limestone abounding in fossils, probably the polished stone full of shells noticed by Xenophon in the plinth of the walls of Mespila.’

11. Βασιλέως, perhaps Astyages.

ὁτε ἀπολλύσαν—Μηδοι, ‘when the Medes were losing their empire at the hands of the Persians.’

ἀπολλύσαν, imperfect, ‘were in course of losing.’

ὑπὸ Περσῶν, construction according to the sense, the verb virtually signifying ‘they were deprived of,’ Cf. Thuc. iv. 66 ἐκπεσόντες ὑπὸ τοῦ πλῆθους. Cf. also § 5 τοῖς βαρβάροις ἀπέθανον.

12. Ζεὺς δὲ βροντῇ κατέπληξ. We know nothing of any historical fact to which this legend can refer. The Prophet Nahum (i. 8) speaks thus of the fall of Nineveh:—‘With an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.’

13. παρασάγγας τέταρας. ‘From Mespila the Greeks marched four parasangs and probably halted near the modern village of Batnai, an ancient site exactly four hours, by the usual caravan road, from Kouyunjik. Many ancient mounds around Batnai mark the remains of those villages, from which, after having repulsed the Persian forces under Tissaphernes and Orontas, the Greeks obtained an abundant supply of provisions.’—LAYARD. See Map, p. 78.

eἰς τοῦτον τὸν σταδίον, a so-called pregnant construction, ἐπισάνια being treated as a verb of motion:—‘appeared to them on this day’s march.’ Cf. i. 33. Hellenica i. vi. 7 σχέδων ὑκαδε ‘to bring safe home.’ Acts viii. 40 Φιλιππός εὐρέθη εἰς Ἀζωτον ‘Philip was found at Azotus.’
NOTES.

iv. 23]

ιππεᾶς, his 500 cavalry mentioned in i. ii. 4.
θυγατέρα. Cf. ii. iv. 8. Her name was Rhodogune.

βαρβάρους, the Asiatics commanded by Ariaeus the friend of Cyrus.
βασιλέως αδελφός, an illegitimate brother of Artaxerxes and Cyrus; cf. ii. iv. 25.

14. τὰς μὲν—διακινδυνεύειν, 'having posted some of his troops in the rear of the Greeks, and having wheeled round others to act upon their flanks, he did not venture on a direct attack nor would he risk a decisive battle either.'

σφενδονάν—καὶ τοξεύειν, i.e. by continual skirrmishing he hoped to provoke them to enter the cul de sac prepared for them by the movements just described.

15. διαπαλδέντες, 'posted apart' in skirmishing order,—no longer εἰσο τῶν ὄπλων as they were in iii. 7, and as they will be again in iv. 26.

οἱ Σκύθαι, apparently a technical term for mounted archers of the Scythian type; cf. Arrian Tact. ii. 13 οἱ τῶν ἵππων τόξων χρώμενοι ἵπποτοξόται λέγονται, ὑπ' εἰσιν δὲ Σκύθαι.

οὐδὲ γάρ—ἢν, 'For it was not easy even though he were ever so anxious,' i.e. on account of the density of the enemy's host.

ἀπεχώρει—ἀπεχώρησαν. Mark the difference of tense,—'began to retire' and 'had actually retired'; cf. iii. 5 διέφθειρον—διέφθειραν.

16. οὐκέτι—ἀκροβολίσει, 'no longer did damage with their previous skirmishing,'—i.e. with their skirmishing as they did before. τότε not unfrequently has this meaning.

τῶν τοξοτῶν—ἐτόξευον, 'the Cretan archers shot farther than the Persian archers.'

17. ἀλλ' εἴκοσι, optative of frequency. Cf. i. 20, 32.

ἐμελέτων—μακράν, 'they used to practise shooting a long way aiming upwards,'—so as to send the arrows further, just as we adjust the sight of a rifle according to the range.

μόλυβδος, for bullets; cf. iii. 17.

18. ταῦτη τῇ ἡμέρᾳ—τὴν ἐπιλύσαν ἡμέραν. Cf. § 1.

πολύς σῖτος. We are told that fertility is the characteristic of the Plain of Nineveh at the present day.

ταῖς κώμαις, at Tel Keif, 'Mount Pleasant,' a modern town about 9 miles from Mösol. See Map, p. 78.

19—23. The general sense of this important passage is well given by Grote:—'All this march was made under unremitting annoyance from the enemy, insomuch that, though the order of the Greeks was
never broken, a considerable number of their men were wounded. Experience taught them that it was inconvenient for the whole army to march in one inflexible, undivided, hollow square; and they accordingly constituted six lochi or regiments of 100 men each, subdivided into companies of 50 and enomoties or smaller companies of 25, each with a special officer (conformably to the Spartan practice), to move separately on each flank, and either to fall back or fall in, as might suit the fluctuations of the central mass, arising from impediments in the road or menaces of the enemy.’

The correct interpretation of the whole passage depends chiefly on two points:—

(1) We must understand that τὰ κέρατα (§§ 19, 20) is, as Mr Pretor points out, virtually equivalent to αἱ πλευραὶ (§ 22),—the only difference being this that in the case of κέρατα the flanks of the column are regarded from the extremities, in the case of πλευραὶ from the sides.

(2) The second sentence of § 21 must be taken as it is explained below.

19. ἀνάγκη—ἀτάκτους ὄντας, ‘For if the flanks of the hollow square are compressed,—either because a road gets narrower or because hills or a bridge compel (such compression),—of necessity the hoplites are squeezed out of position and march wretchedly, partly from being crushed and partly owing to actual (καλ) confusion, so that in such disorder they prove useless.’

στενοτέρας, the more correct form of the comparative.

ὅρέων, the uncontracted form, appears sometimes in the MSS. of Xenophon.

20. ὅταν δὲ αὖ—ἐπομένων, ‘And when the flanks diverge again, of necessity those who were previously squeezed out of place are now separated and the space between the flanks becomes empty of men; and those who are thus affected begin to despair when hard-pressed by the enemy.’

διασπάσθαι, i.e. those who were squeezed out of place do not form line again at once, and so leave a gap between the flanks.

γέφυραν—διάβασιν, ‘to cross by a bridge or any other kind of crossing,’ e.g. a ford or mountain-pass.

φθάσαι πρῶτος, ‘to get over first,’ thus breaking the ranks.

εὐπληθεῖτον—πολέμιοις, ‘In these cases attack was easy for the enemy.’ Probably εὐπληθεῖτον ἦν is impersonal; cf. iv. viii. 12 ἤ ᾗ ἐνδοδον ἦ ‘wherever there is a good road.’ But possibly τὸ πλαίσιον is the subject.
21. ἀνά ἑκατὸν ἄνδρας, 'at the rate of a hundred men each.' For this distributive use of the preposition cf. iv. vi. 4 ἀνά πέντε παρασάγγας τῆς ἡμέρας 'at the rate of five parasangs a day.' St Luke ix. 14 κλίσαι ὦσει ἀνά πεντήκοντα 'companies at the rate of fifty each.'

όψις, 'besides'; cf. note on iii. 18.

οὔτω δὲ—κεράτων, 'And these, as they marched, (1) whenever the wings were compressed, fell behind, so as not to impede the wings; (2) at other times they marched along outside the wings.' This sentence would have been much clearer, if τότε μὲν had been inserted before ὑπέμενον, to balance τότε δὲ.

οὔτοι, i.e. the officers mentioned above and their men.

ὑπέμενον ὑστεροῖ, literally 'they waited behind in the rear.'

παράγεων, 'marched alongside.' παράγεω is used absolutely in Cyropaeedia v. iv. 44. Cf. also the absolute use of ὑπάγεω in § 48 below.

22. ὑπότε δὲ—ἐξεπίμπλασαν, 'But whenever the sides of the square were parted (too far), they would fill up the gap,—if the intervening space were rather narrow, by companies; if wider, by half-companies; if very wide, by quarter-companies,—so that the gap was always filled up.'

ἀν ἐξεπίμπλασαν. The ἀν here is not conditional, but frequentative. It is so used both with the imperfect and aorist indicative. Cf. II. iii. 3 ἐπαίσεν ἀν 'he would give a blow.' 1. ix. 19 ἀν ἀφελετο 'he would take away.' Soph. Philoctetes 295 εἶτα πῦρ ἄν οὐ παρῆν 'then I would have no fire.'

κατὰ λόχους—κατὰ πεντήκοστὸς—κατ' ἐνωμοτίας. The different arrangements of the 600 are described in reference to their depth:—

(1) 100 deep or 6 abreast.
(2) 50 deep or 12 abreast.
(3) 25 deep or 24 abreast.

Grote inclines to the view that there were 12 λόχοι in all, 6 on each flank. But this is clearly incorrect.

23. εἰ ποὺ δέοι—οὔτοι, 'If any assistance was wanted anywhere in the main body, they came up alongside to help.' Cf. vi. v. 9 ἄν ποὺ δέη οἱ ἐπιβοηθήσοντες τῇ φάλαγγι.

τῆς φάλαγγος, partitive genitive after ποὺ. Cf. v. 18 ἵνα τῆς ὰρας. VI. v. 22 ἔτυχαν τοῦ νάπου ὄν 'wherever in the woodland he happened to be'; also ποὺ γῆς; 'where in the world?' Latin ubi genium? Homer II. XVII. 372 νέφος δ' οὐ φαίνετο πάσης γαλῆς 'and a cloud appeared nowhere in all the land.'

σταθμοὺς τέταρας. 'Instead of fording the Khabour near its
junction with the Tigris, and thus avoiding the hills, they crossed them by a precipitous pass to the site of the modern Zakhu. They reached this range in four days, traversing it on the fifth, probably by the modern caravan road. The distance from Batnai to Zakhu is 20 hours. This would give between four and five hours, or parasangs, a day for the march of the Greeks, the distance they usually performed. They were probably much retarded during the last day, by having to fight their way over three distinct mountain ridges.'—Layard.

24. τὸν πέμπτον, cognate accusative:—'when they were going the fifth day's march.' Cf. § 46 τὴν λοιπὴν πορευόμεθα.

βασιλείων τι—κῶμας πολλὰς. 'The appearance of Zakhu in the present day coincides in a remarkable manner with what it was described to be in the time of Xenophon,—a palace amid villages, constituting in fact a good picture of what we can imagine a baronial castle to have been in feudal times, surrounded by the cottages of serfs and retainers. As the stranger approaches, he is struck by its bold and isolated appearance. It is not like Mösul, a town in a partially civilized country; but it is an outpost of warlike Kurdistan.'—Ainsworth.

γηλόφων ὑψηλῶν, identified with the triple range called Chá Spi by the Kurds, meaning 'White Hills.' See Map, p. 78.

tοῦς λόφους—ἰππέων, 'the Greeks saw the hills with joy, as was natural, seeing the enemy were cavalry;' and so could not pursue them any longer.

25. ὡς ἀναβαίνειν. See note on iii. 7.

ἐβαλλόν, ἐσφευδόνων, ἐτόξευον. The asyndeton gives great vividness to the description; cf. Soph. Ajax 60 ὄπρων, εἰς ἐβαλλόν. See note on i. 3 and cf. § 31.

ὑπὸ μαστίγων, literally 'to the accompaniment of whips,' perhaps with a half comic reference to the sound of the lash; for ὑπὸ is frequently used (with the genitive) of accompanying sounds; e.g. πινεῖν ὑπὸ σάλπιγγος 'to drink to the sound of the trumpet,' ὑπὶ αὐλητῶν χωρεῖν 'to march to the music of flute-players,' καταβάπτειν ὑπὸ κλαυθμῶν 'to bury with the accompaniment of wailing.'

For the practice of fighting under the lash cf. Herodotus' account of the Persian officers flogging their men into battle at Thermopylae (vii. 223), and a similar story told of the Egyptian army in Greece in 1827. Cf. also Herodotus vii. 21 ὀρυσσον ὑπὸ μαστίγων 'they dug to the accompaniment of whips,' of the Persian workmen at the canal through Mount Athos.

26. γυμνῆτων, 'light-armed,' generic name including the different
kinds of light troops recruited from peoples specially distinguished for the use of particular weapons, e.g. archers generally Cretans, slingers generally Rhodians. The common characteristic of all kinds of γυμνότες was the absence of defensive armour.

κατέκλεισαν—ἐλευς τὼν ὀπλών. See notes on ii. 36 and iii. 7.

ἐν τῷ ὀχλῷ ὁντες, 'because they became part of the crowd (of camp-followers).’ Cf. ii. 36 ὁ πολὺς ὄχλος and iii. 6 τὸν ὄχλον ἐν μέσῳ ἔχοντες.

27. ὀπλίται ὁντες, 'because they were heavy-armed,’ causal use of the participle again; cf. i. 34, iii. 7.

28. ἀπόιεν, 'whenever they fell back,’ optative of frequency, referring to what happened at each successive ridge.

πρὸς τὸ ὄρος, i.e. the main mountain, from which branched out the spurs which the Greeks had to cross; cf. § 24.

29. πολέμων—οἱ πολέμοι—οἱ πολέμοι. The repetition is not without point:—'When these slingers had got above the pursuing enemy, the enemy no longer set upon the army as it descended, since they were afraid they might be cut off and have their enemy on each side of them.'

30. οἱ μὲν—ἐπιπαριόντες, 'the main body moving along the road over the spurs, and the peltasts marching parallel with them along the mountain above.'

ἐπιπαριόντες. The force of both prepositions must be given in translation:—ἐπὶ 'above' and παρὰ 'side by side' with the main body. The peltasts were thus able to cover the march of the main body of the Greeks.

τὰς κώμας, those mentioned in § 24.

31. καὶ ἄμα—ἐλευν. The second reason is stated independently without the addition of ὁρο.

τῷ σατραπεύοντι, not exactly dative of the agent, but rather dative of advantage:—'which had been collected for the acting satrap of the district,' i.e. 'which he had got collected.' Cf. ii. i. 1 ἡθρολοθὴ Κῦρῳ τῷ Ἑλληνικῷ 'Cyrus got his Greek force collected.' Cf. also § 35 αὐτοῖς δέδεται.

32. τὸ πεδίον, i.e. the valley of the Khabour. See Map, p. 78.

τῇ δυνάμει. Cf. § 3.

33. αὐτοῖς, dative after ἀκροβολίζεσθαι, on the analogy of the construction of μάχεσθαι, e.g. τοῖς πολέμοις μάχεσθαι below.

πολὺ γάρ—μάχεσθαι, 'For it made a great difference when they could sally forth from a position and defend themselves, instead of
having the enemy they fought with constantly attacking them on their march.

χώρας, 'post,' i.e. a camp; cf. Aesch. Agam. 78 'Ἀρης οὐκ ἐνὶ χώρᾳ 'Ares is not at his post'; also the phrases κατὰ χώραν μένειν 'to remain at one's post,’ χώραν λειτεῖν 'to desert a post,' εἰς τὴν χώραν παρεῖναι 'to be at one's post.'

34. οὔποτε γὰρ—σταδίων, 'For the barbarians never encamped at a less distance than 60 stades from the Greek force.'

ἐπιθώνται, graphic use of the subjunctive, perhaps denoting the very real and ever-present character of the Persian fear.

35. πονηρὸν, 'a wretched thing'; cf. § 19 πονηρὰ τάξις.

αὐτοῖς δέδενται, 'they have their horses tethered'; cf. § 31 τὸ σατραπεῖόντι.

πεποδισμένου, 'hobbled,' i.e. with feet fettered. The horses of Oriental cavalry are often still kept shackled at night.

eἰ λυθεῖσαν—ἐὰν γλυκηταί. Notice the contrast between the moods:—(1) a supposed case uncertainly and vaguely stated, 'if they were to be loose,' ὅπερ ἀν γένοιτο the apodosis being understood. (2) a supposed case stated distinctly and graphically, 'if a tumult arise.'

dei ἐπισάξαι—Πέρσῃ ἄνδρι, literally 'it is necessary to saddle his horse for a Persian'; not 'it is necessary for a Persian to saddle his horse,' which would require Πέρσῃν ἄνδρα. The dative is the same as that commented on above, § 31; i.e. the meaning is 'a Persian has to get his horse saddled,' e.g. by his servant.

dei καὶ θωρακισθέντα ἀναβιναι, 'he must also put on his armour before he mounts.' Note the emphasis on the participle; cf. i. 6, ii. 26.

Θωρακισθέντα, agreeing with Πέρσῃν ἄνδρα understood.

36. διαγγέλλομένους, 'passing the word to one another along the ranks'; cf. § 45 διακελευομένων.

ἐκήρυξε, subject κήρυξ understood; cf. § 4 ἐσάλπτηγε.


37. χωρίον ὑπερδέξον, 'a commanding position on the right'; i.e. 'a spur from the main range which advances beyond the plain of Zakhu down to the banks of the Tigris and is bounded on the further side by the plain of Jezireh.'—PRETOR.

ἄκρωνυχίαν, 'nail-tip.' The range of hills is looked upon as a
hand spread out; and the spar in question is represented by a nail-tip. Cf. Kinglake's comparison of the Russian army at Balaclava at first to a closed fist, and then, after Scarlett's charge, to a hand with two fingers extended.

ἠφι ην. The accusative is used because of the idea of motion conveyed by κατάβασις:—'along the base of which.' Cf. v. 1.

38. οὐκ ἴγεν. Mark the force of the imperfect:—'did not begin to lead.'

39. ἡμῖν, dative of disadvantage, 'against us,' 'to bar our path.' Cf. § 5.

eι μη—ἄποκόψομεν. See note on i. 13.

40. τῶς τις—ἀπελα, 'how one may drive away'; i.e. 'how we may...'; cf. the French on, and v. 8.

41. τὴν κορυφὴν, 'the summit' of the mountain (called τὸ ἀκρον below) commanding the spur or 'nail-tip,' held by the Persians, which is here called ὁ λόφος.

ὑπὲρ αὐτοῦ τοῦ—στρατεύματος, 'just above their own army.' Cf. Thuc. iv. 10 παρ' αὐτὴν τὴν βασιν 'just at the breakers' edge.'

βούλει—ἐθέλω. Note the difference in meaning between the two verbs:—(1) 'choose'; (2) 'be ready.'

42. κελεύει—λαβεῖν, 'bids Cheirisophus despatch with some men from the front; for it was too far to get them from the rear.'

43. τοὺς ἀπὸ τοῦ στόματος, pregnant construction; i.e. 'he sends from the front the peltasts on the front.' Cf. i. ii. 3 τοὺς ἐκ τῶν πόλεως.

ἐλαβε—πλαυσίον, '(To fill their place) he took those in the centre of the square.'

τοὺς τριακοσίους—τῶν ἐπιλέκτων, 'three hundred belonging to his picked corps,' specially belonging to Cheirisophus; not half the 600 mentioned in § 21, as some think.

45. στρατεύματος διακελευμένων, construction according to the sense; cf. II. i. 6 το στράτευμα—κόπτοντες τοὺς βοῦς. This syntax is not uncommon with collective nouns.

διακελευμένων, 'cheering on one another throughout their ranks.' For the preposition and the reflexive use of the middle cf. § 36 διαγ- γελλομένους.

46. ἀμιλλάσθαι. Greece and wives and children are regarded as the goal of this race.

παιδας—γυναῖκας, the usual order in Greek; cf. Soph. Trach. 257 ἕων παιδί καὶ γυναῖκι.
τὴν λοιπὴν (ὁδὸν), cognate accusative used adverbially; cf. iii. 16 τὴν ταχιστὴν.

48. καὶ ὃς, 'and he,' a survival of the demonstrative use of ὅς which is common in Homer. It also survives in the Platonic expression ἢ δ' ὃς 'said he.'

ἐξων, i.e. with the shield.

θώρακα—τὸν ἰπτικὸν, a heavy breastplate, since the cavalry had no shields; cf. Plutarch Philostratus 9 πεζὸς ἐν ἰπτικῷ θώρακι καὶ σκεῦῳ βαρυτέρᾳ 'a foot-soldier with a cavalry breastplate and heavier equipment.'

καὶ τοῖς μὲν—ἐπόμενος, 'And to those in front he passed the word to move on, and to those behind to pass by him as he could hardly keep up.'

ὑπάγειν, 'move on'; cf. Arist. Clouds 1298 ὑπαγε, τὴ μελλεις; 'get on, why do you delay?'

49. ὁ δὲ ἀναβάς, 'But Xenophon having remounted.'

βάσιμα—ἀβατα, 'things were (i.e. the ground was) passable...impassable,' i.e. for a horseman. Cf. note on § 20; also iv. vi. 17 βατα καὶ τοῖς υποξυγιοις ἔσται 'things will be passable even for baggage animals.' Thuc. i. 7 πλούσιωτέρων δυτων 'when things became more nautical,' i.e. 'when navigation became more general.'

V.

1. οἱ ἀμφὶ Τισσαφήρνην καὶ Ἀριαῖον, 'Tissaphernes and Ariaeus and their men'; cf. οἱ ἀμφὶ Χειρισσόφων below.

ἀλλην ὀδὸν ὧχοντο, 'had gone off another way.' For the cognate accusative cf. iv. 24, 46.

πεδίῳ. 'Probably the place where the Greeks quitted the Tigris to strike into the Karduchian mountains was the neighbourhood of Jezireh ibn Omar, the ancient Bezaude. It is here that farther march up the eastern side of the Tigris is rendered impracticable by the mountains closing in. Here the modern road crosses the Tigris by a bridge from the eastern bank to the western.'—Grote. See Map, p. 78.

παρα—ποταμῷν, 'extending along the river'; cf. iv. 9, 37.

2. καὶ γαρ—κατελήφθησαν, 'For indeed many herds of grazing cattle had been intercepted while being ferried across to the other bank of the river.' These words are inserted to explain καθ' ἀπαγήν.

3. τάς κώμας, the villages mentioned in § 1.

ἐννοοῦμενοι—λαμβάνοιεν, 'apprehending that (μὴ lest), if the enemy
burnt the villages, they would not (οὖ) have any place from which to get
supplies.’ Cf. i. 12 ἑφοβεῖτο μὴ οὐ δύναυτο.
ἐννοούμενοι μή, ‘apprehending lest...’, on the analogy of the con-
struction after verbs of fearing; cf. i. 5.
4. ἀπῆσαν ἐκ τῆς βοηθείας, ‘were returning from the rescue,’ i.e.
of the Greek foraging parties mentioned in § 2.
κατέβη, ‘had descended’ from the hills, where the battle was fought,
into the plain of Jezireh. He had stayed on the heights in order to
cover the retreat of Cheirisophus.
5. ὀράτε—ἀλλοτριάν, ‘Do you see, my men, that the enemy are
admitting that the country is already ours? For, whereas when making
the treaty, they stipulated that we should not burn the Great King’s
country, they are now burning it themselves, as if it belonged to
strangers.’
ἀ γάρ. The beginning of the sentence is constructed, as if πουσί
καλοὺτεσ were about to follow instead of καλοὺσιν. So we must render
ἀ διεπράττωντο ‘whereas they stipulated.’
ἔσπένδουτο. For the treaty see ii. iii. 27.
διεπράττωντο μὴ καίειν. For this construction cf. i. 5.
6. οὐκουν ἐμοίγε δοκεῖ, ‘For my part I think not.’
7. τὰς σκηνὰς, ‘their quarters’ generally, in the villages; not their
tents, which they had burnt. See iii. 1.
περί τὰ ἐπιτήδεια ἦσαν, ‘were busy foraging’; cf. § 14.
ὁρη ὑπερύψηλα. ‘The high mountains of Kurdistan, meeting the
Tigris, shut out all further advance except by difficult and precipitous
passes, already occupied by the Persians.’—LAYARD.
τοσοῦτος—βάθους, ‘so deep that not even their spears rose above the
water when they tried its depth.’
πειρωμένοις, ‘to them trying,” dative of person interested; cf. ἀπο-
ρουμένοις αὕτοῖς in the next sentence. § 15 διαβάντι. i. 38 συνελώντι.
ii. 22 προίδοντι.
τοῦ βάθους. For the genitive cf. iii. 19.
8. κατὰ τετρακισχιλίους. The κατὰ has a distributive force, ‘four
thousand at a time’; cf. iv. 21 ἀνὰ ἐκατὸν ἀνδρα.
9. πολλὰ δ’ ὀρῶ ταῦτα πρόβατα, ‘And I see many sheep here’;
not ‘these many sheep,’ which would require ταῦτα τὰ πολλὰ πρόβατα.
The pronoun is here used ἔκτικῶς, i.e. pointing to the object in
question; cf. Thuc. i. 51 νῆς ἐκεῖνα ἐπιπλέουσι ‘there are ships
yonder sailing up.’ Eurip. Orestes 380 ὅδ’ εἶμ’ Ὅρεστης ‘here am I
Orestes.’
ἀ ἄποδαρέντα καὶ φυσηδέντα, 'which (i.e. the skins of which) stripped off and inflated.'

10. τοῦτοις ἐνέβας—ἐπιφορήσω. This sentence requires great care in translation. The meaning seems to be:—'With these I shall fasten the skins together; and then after having moored each skin, by attaching stones and dropping them like anchors into the water, I shall extend the skins across the river and secure them to each bank; then I shall put a layer of wood upon them and place earth upon that.'

11. πᾶς γὰρ ἀσκός—σχήσει, 'For every inflated skin will keep two men from sinking; and the wood and the earth will prevent them from slipping.'

τοῦ μὴ καταδύναι. For the redundant μὴ see note on i. 13.

12. τὸ μὲν ἐνθυμημα—ποιεῖν, 'the idea seemed a charming one, but its realisation impossible; for there were many cavalry on the opposite bank ready to prevent it, and they would never have suffered the very first section to do any of the things proposed.'

χαρίεν. This adjective is often used in a playful way. So also ἀχάριτος. Cf. II. i. 13 λέγεις οὐκ ἀχάριτα 'you speak with charming wit.'

εὐθὺς, to be taken closely with τοῖς πρῶτοις, 'the first to begin with.'

οὐδὲν ἀν ἐπέτρεπον, literally 'would never have been allowing,' continuous action in past time. The protasis, which is suppressed, would be εἰ ἐπεχειροῦν 'if the others had been trying'; cf. ii. 24.

τούτων, partitive genitive depending on οὐδὲν.

13. εἰς τοὺς μαλαίν ἢ πρὸς Βαβυλώνα, 'in the direction opposite to that towards Babylon.' 'That a movement in this direction should be styled a retreat has puzzled the commentators as a contradiction in terms. The reading, however, is unassailable, and implies nothing more than a temporary deviation from their route in contrast with the retreat (southwards or eastwards) which it was the object of the Persians to force on them. The latter, accordingly, are surprised at the Greeks electing to continue their course in face of the difficulties which confronted them.'—PRETOR.

ἐνθεν, i.e. (τὰς κώμας) εἰ ὄν.

ὁμοίοι ἡσαν θαυμάζειν, a strange construction, literally 'were like to wonder.' The infinitive is on the analogy of that after ἔσκα. The normal construction after ὁμοίοι would be θαυμάζοντες, 'like to men wondering.'

τρέψονται, graphic, 'mean to turn'; cf. i. 9.

ἐν νῷ ἔχοιεν, more vague, 'could have in mind.'
v. 18] NOTES. 77

14. ἐπὶ τὰ ἐπιτήδεια ἦσαν, 'were going after provisions.' Contrast § 7 perὶ τὰ ἐπιτήδεια ἦσαν (N.B. not ἦσαν).

ἡλεγχον—ἐλη, 'proceeded to cross-examine them about all the country round, as to what each (district) was,'

τὴν χῶραν, anticipatory accusative; cf. § 17.

ἐκάστη, agreeing with χῶρα understood in a more limited sense.

15. τῆς ἐπὶ Βαβυλώνα, possessive genitive; supply either (1) χῶρας 'belonging to the country in the direction of Babylon'; or (2) less probably, ὄδοι 'on the road to Babylon.'

θερίζειν καὶ ἐρίζειν. The Great King used to spend three spring months at Susa; two months during the height of the summer (τὴν ἀκμὴν τοῦ θέρους) at Ecbatana; and seven winter months at Babylon (Cyropæedia VIII. vi. 22).

διαβάντε, 'to one crossing,' dative of person concerned; see note on § 7 and cf. Thuc. i. 24 πάλι ἐν δεξιᾷ ἐσπλέοντε τὸν Ἰόνιον κόλπον.

Καρδοῦχοι, the Kurds of modern times; but their country was only the north-western portion of the modern Kurdistan.

16. ἀνά τὰ ὄρη, 'up along the mountains,' denoting extension; cf. § 1.

στρατιάν δῶδεκα μυριάδας, 'an army consisting of 120,000.' For the apposition cf. iv. 10 σταθμὸν ἐνα παρασάγγας ἔξ.

όποτε μέντου, 'However (they continued) when from time to time the Kurds made a truce with the Persian satrap in the plain, some of themselves (i.e. Persian subjects) actually (καὶ) had dealings with the Kurds and some of the Kurds with them.'

σφῶν—ἐκεῖνων, partitive genitives depending on τὐνᾶς understood.

17. τοὺς ἐκασταχόσε—εἰλέναι, 'those who professed to know (the country) in the several directions,' i.e. the directions specified in § 15.

τούτους γὰρ—ἡζειν, 'For they (i.e. the prisoners) said that, after passing through (the territory of) these people (i.e. the Carduchi), they would reach Armenia.'

18. ἐθόποντο, 'On the strength of this information they caused sacrifice to be offered.' On this use of the middle see i. 8, ii. 26. They wished to ascertain at once the will of the gods with regard to the proposed enterprise; and then, if the sacrifices gave favourable omens, they would be ready to start at once without more ado.

ἡνίκα καὶ δοκολὴ τῆς ὦπας, 'at whatever point of time actually seemed good,' i.e. 'at the very moment they thought right.'

ἡνίκα—τῆς ὦπας, literally 'whenever of time,' partitive genitive;
cf. Aelian N. A. xii. 25 ἡνίκα τοῦ χρόνου and Latin tum temporis 'at that point of time'; and iv. 23 ποῦ τῆς φάλαγγος.

τὴν ὑπερβολὴν, anticipatory accusative again:—'with regard to the passage of the mountains, they feared that it might be already occupied.'

ἡνίκ' ὁν τις παραγγέλλῃ, 'whenever word should be passed along the army.' Notice the graphic retention of the mood of the oratio recta, contrasted with δειπνήσεων just above; cf. iv. 2. And for the use of τις cf. § 17 and iv. 40.

MAP OF PART OF KURDISTAN
with modern names to illustrate the notes on Chapters III-V
### VOCABULARY.

### ABBREVIATIONS.

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*For the principal parts of some of the compound verbs reference must be made to the simple verbs.*

- á-batōs, ov, impassable, iv. 49.
- á-gathōs, η, ón (borrowed comp. á-mēinōn, beltīn or ļon, superl. á-stōs, beltūs or ļūs), good, noble, brave; of land, fertile; subst. á-gathā rā, good things, advantages, provisions, i. 22, ii. 26.
- á-gyēllō, v. a., fut. á-gyelō, aor. ĵyēlēla, pf. ĵyēlēka, report, announce.
- á-gerō, v. a., fut. á-gerō, aor. ĵgero, collect, gather.
- á-gkūrā, η, anchor, v. io.
- á-gorā, η, market-place, market.
- á-gorān tārēchō, provide a market, i. 2, ii. 20.
- á-gw, v. a., fut. ĵw, aor. ĵgavō, lead, bring; absolute, of a general, march (troops understood), iv. 49; of a road, lead, v. 15.
- ḳουξίαv ĵgw, keep quiet, i. 14.
- á-gvōn ᵀ, -ōvos, contest.
- á-gonvēsma, v. d. strive, contend, i. 16.
- á-govōthēs ᵀ, -ov, judge in the games, i. 21.
- á-delphōs ᵀ, brother.
VOCABULARY.

ά-διά-βατος, ov, impassable, i. 2.
ά-διόλως, adv. guilelessly, ii. 24.
ά-δύνατος, ov, (1) of persons, unable;
(2) of things, impossible.
άει, adv. always; from time to time,
i. 31, 38.
άθλον τό, prize, i. 21.
ά-θυμέω, v.n. be discouraged. άθυμητέον, verbal adj. one must be discouraged, ii. 23.
ά-θυμία η, want of spirit, despondency.
ά-θυμος, ov, without spirit. άθυμος ἐξω, be discouraged, i. 3.
γάδεθην, be ashamed; with accus.
respect, reverence, ii. 4.
αικίζομαι, v.d. outrage, mutilate,
i. 18, iv. 5.
ἀλέξ δ, η, alýsos, goat, v. 9.
αἵρεω, v.a., fut. αἱρήσω, aor. ἐλον,
pf. ὑηρηκα, take, seize; mid. choose.
αἰσθάνομαι, v.d., fut. αἰσθήσομαι,
aor. ἀισθητον, pf. ἀισθημαι, per-
ceive, be aware of.
αἰσχρός, á, ov, shameful, disgrace-
ful. αἰσχρώς, adv. shamefully.
αἰσχύνη η, shame, disgrace.
αἰτεώ, v.a. ask; ask for; mid.
ask for oneself.
αἰτιάομαι, v.d. accuse, blame, i. 7.
αἰχμαλώτος, ov, taken by the spear,
taken captive; subst. captive, iii.
19.
ά-κήρυκτος, ov, without heralds,
iii. 5.
ά-κλήρος, ov, portionless, landless,
poor, ii. 26.
άκμαίω, v.n. be in one’s prime
(άκμη), be strong, i. 25.
άκοντιξω, v.n., fut. ακοντιω, aor.
ήκοντισα, hurl a javelin.
ἀκοντιστής θ, -οῦ, javelin-man,
iii. 7.
άκούω, v.a., fut. ακούσομαι, aor.
ηκονα, pf. ακήκοα, hear; obey
(with gen. of person), v. 16.
άκρο-βολίζομαι, v.d. hurl missiles
from a distance, skirmish, iv. 18.
άκρο-βολιστος η, skirmishing, iv. 16.
άκρος, α, ov, pointed, high; subst.
άκρον τό, summit, iv. 1.
άκρο-ψυχία η, nail-tip (δτυξ);
mountain-spur, iv. 37.
άκων, ovs, ov, unwilling.
άλεξω, v.a. ward off; mid. defend
oneself against (with accus.), iv.
33.
αλευρον τό, flour, iv. 31.
άληθής, és, true. τό ἀληθές, the
truth.
άλισκομαι, v.d., fut. ἀλάσσομαι,
aor. εάλων, pf. εάλολα, be cap-
tured.
άλλα, conj. but, yet; well. αλλά
—γε, yet at least, ii. 3. αλλά
μήν, however, ii. 16, iv. 40.
άλλα γάρ. See notes on ii. 25,
26.
άλληλω, α, ω, reciprocal pron. one
another.
άλλος, η, o, another, other. τό άλλη
(sc. ἴμερα), on the next day, iv. 1.
οι άλλοι, the rest, i. 46. Idio-
matic use, besides; see notes on
iii. 18, iv. 21.
άλλοτριος, α, ov, belonging to
another, foreign, v. 5; alienated,
ii. 28.
άλλως, adv. otherwise.
άμα, (1) adv. at the same time;
with participle, while, as soon
as, i. 47, iii. 10.
(2) prep. together with (with
dat.), i. 13.
άμαξα η, waggon, ii. 27.
VOCABULARY.

άμαρτάνω, v. n., fut. άμαρτήσωμαι, aor. άμαρτησα, pf. άμαρτησκα, err; make a mistake; miss a mark (with gen.), iv. 15.

άμαχει, adv. without fighting, iv. 46.

άμείνων. See άγαθός.

ά-μετρος, ov, immeasurable, immense, ii. 16.

άμιλλόμαι, v. d. race, contend, iv. 44, 46.

άμύνω, v. a. ward off; with dat. protect; mid. defend oneself, i. 14, 29; revenge oneself on, punish (with accus.).

άμφι, prep. with accus. (1) around, ii. 2.

(2) about (of time or number), i. 33.

(3) concerning.

άμφοτερος, a, ov, both.

άμφοτέρωθεν, adv. from both sides, v. 10; on both sides of (with gen.), iv. 29.

άν (α), particle,

(1) conditional, with indic. or opt. in the apodosis of a conditional sentence.

(2) potential, with infin., i. 17, 38, ii. 3.

(3) frequentative, with imp. or aor. indic., iv. 22.

(4) indefinite, with relative or relative particle with subj. See notes on i. 6, 17, ii. 12.

άν (α) = εάν.

άνα, prep. (with accus.).

(1) up along, v. 16.

(2) distributive use, iv. 21.

άνα-βαίνω, v. n. go up (esp. up country from the sea), i. 2, iv. 13; mount (a horse), iv. 35, 49.

άναβασις η, march up country, i. 1.

άνα-γιγνώσκω, v. a. recognise; read, i. 5.

άναγκάζω, v. a. compel.

άναγκαίος, a, or, necessary.

άνάγκη η, necessity.

άν-άγω, v. a. lead up.

άνα-ζεύγνυμι, v. a. yoke again; break up a camp, iv. 37.

άν-αιρέω, v. a. take up; of an oracle, declare, i. 6.

άνα-καίω, v. a. light up.

άνα-κοινώ, v. a. communicate with, consult (with dat.), i. 5; mid. discuss with (with dat.), i. 5.

άνα-λαμβάνω, v. a. take up.


άνα-μονήσκω, v. a. remind, iii. 11; mid. and pass. remember.

άνα-παίω, v. a. make to rest; mid. rest, i. 3, v. 18.

άν-αριθμητος, ov, countless, ii. 13.

άν-αρχία η, want of rulers, anarchy, ii. 29.

άνα-σταυρόω, v. a. impale, i. 17.

άνα-τείνω, v. a. stretch up, raise, ii. 9.

άνα-τίθημι, v. a. place upon, i. 30; set up; mid. pack up, load.

άνα-χωρέω, v. n. retreat, iii. 13.

άν-εγείρω, v. a., fut. -εγείρω, aor. -ηγείρα, arouse; 2 pf. (with neut. sense), -εγρήγορα, aor. pass. -ηγρήθην.

άνευ, prep. without (with gen.).

άνηρ ὁ, ἄνδρος, man.

άνθρωπος ὁ, human being, man.

άναιαω, v. a. annoy, iii. 19.

άν-ιστημι, v. a. raise up; mid. (and pf. and 2 aor. act.) raise up, start, i. 15, ii. 1, iii. 1.

άντ-επι-μελέομαι, v. d. take care in turn, i. 16.

άντι, prep. instead of, i. 47, ii. 31.
VOCABULARY.

ἀντι-διδώμι, v. a. give in return, iii. 19.
ἀντι-καθ-στημι, v. a. set up in place of; mid. and pass. (and pf. and 2 aor. act.) be set up in place of, i. 38.
ἀντι-λέγω, v.n. speak against.
ἀντίος, a, ov, opposite, opposed, i. 42.
ἀντι-ποιώ, v.a. do in return, retaliate, iii. 7; mid. lay claim to against (with gen. of thing).
ἀντι-τηθεῖσθω, v.n. shoot arrows in return, iii. 15.
ἀνω, adv. upwards, iv. 17; inland, i. 8; comp. ἀνωτέρω, superl. ἀνωτάτω.
ἀξίος, a, ov, worthy, befitting; with gen. worth.
ἀξίο-στράτηγος, ov, fit to be a general, i. 24.
ἀξίω, v.a. think worthy, ii. 7; think right, claim (with infin.), i. 37.
ἀπ-ἀλλάττω, v. a. set free, abandon, ii. 28.
ἀπ-αντάω, v.n. meet, v. 4.
ἀπαξ, adv. once, once for all.
ἀπασ, ἀσα, av, all together.
ἀ-πειθέω, v.n. be disobedient, ii. 31.
ἀπ-ειμι, v.n. be absent (eiμι).
ἀπ-ειμι, v.n. go away (eiμι), often with fut. signification; fall back, iv. 28.
ἀ-πειρος, ov, inexperienced (with gen.), ii. 16.
ἀπ-ελαίω, v.a. drive off, i. 31, iv. 10; intrans. ride away; march away.
ἀπ-έρχομαι, v.d. go away.
ἀπ-έχω, v.a. keep away; intrans. keep away, be distant (with gen.), i. 2, iv. 3; mid. keep one’s hands off, i. 22.
ἀ-πνοστία ἡ, distrust.
ἀπό, prep. with gen.
(1) place, away from, from; sprung from.
(2) time, from, ii. 14.
(3) instrument and means.
ἀπο-δείκνυμι, v.a. point out, direct; appoint, ii. 36.
ἀπο-δέρω, v.a., fut. -δερω, aor. ἀπέδειξα, aor. pass. ἀπεδάρην, flay, v. 9.
ἀπο-θημικός, v.n. die, be killed.
ἀπο-θύω, v.a. sacrifice as a due, ii. 12.
ἀπο-κόπτω, v.a. cut off, dislodge, iv. 39.
ἀπο-κρίνομαι, v.d. answer.
ἀπο-κτείνω, v.a. kill.
ἀπο-κωλύω, v.a. hinder from (with gen.), iii. 3.
ἀπ-ολλυμι, v.a., fut. ἀπολώ, aor. ἀπόλευσα, pf. ἀπολλόκεα, 2 pf. ἀπόλολα (intrans.), aor. mid. ἀπωλόμην, kill, destroy; lose, iv. 11; mid. die, perish.
ἀπο-μαχος, ov, unfit for fighting, disabled, iv. 32.
ἀπο-νοστέω, v.n. return, v. 16.
ἀπο-πέμπω, v.a. send away.
ἀπο-πηδάω, v.n. leap off, leap down, iv. 27.
ἀπο-πορέω, v.n. be in want (with gen.); mid. be perplexed, v. 8.
ἀ-πορία ἡ, want, resourcelessness, perplexity, i. 2, 26.
ἀ-πορος, ov, (1) of persons, helpless, resourceless.
(2) of things, impracticable, iii. 4; impassable, ii. 22. τὸ ἄπορον, difficulty.
ἀπο-σκηνᾶω, v.n. encamp apart from (with gen.), iv. 35.
ἀπο-στρατοπεδεύομαι, v. d. en-
camp apart from, iv. 34.
ἀπο-τέμνω, v. a. cut off, iv. 29.
ἀπο-τίνω, v. a., fut. -τίσω, repay;
mid. punish (with acc.), ii. 12.
ἀπο-τρέπω, v. a. turn away, turn
aside; mid. turn oneself away,
v. i.
ἀπο-χωρέω, v. n. go away, retire.
ἀρα, particle, then, as it seems,
after all, iv. 22.
ἀρα, interrogative particle, then,
i. 18.
ἀργός, ov, not working, inactive,
i. 25.
ἀργύριον τό, silver, money.
ἀρετή ᾗ, virtue, bravery.
ἀριστάω, v. n. take the morning
meal.
ἀριστον τό, morning meal, break-
fast.
ἀριστο-ποιέομαι, v. mid. take the
morning meal.
ἀριστος, ᾗ, ov. See ἀγαθός.
ἀρκτος ᾗ, the Great Bear; the
North, v. 15.
ἀρπαγή ᾗ, plunder.
ἀρτάω, v. a. fasten, v. 10.
ἀρχαῖοι, α, ov, ancient, old.
ἀρχή ᾗ, beginning; command, pro-
vince; empire.
ἀρχω, v. a., fut. ἀρχέω, rule (with
gen. or absolute), v. 17; act.
and mid. begin (with gen.), i.
24, ii. 7, 17. Subst. ὁ ἀρχων,
commander, ruler, i. 38, ii. 29.
ἀ-ἀφειναι ᾗ, uncertainty, i. 21.
ἀ-σέβεια ᾗ, impiety.
ἀ-συνής, es, harmless. ἀσινῆς,
adv. harmlessly; superl. ἀσινε-
στάτα, iii. 3.
ἀσκος ὁ, skin, bag, v. 9.
ἀσμένος, ᾗ, ov, well-pleased, glad;
with verbs, gladly, iv. 24.
ἀσπίς ᾗ, -ίδος, shield, the large
oval shield of the hoplite.
ἀ-σφαλῆς, ἐς, safe, comp. ἀσφαλ-
εστερός, superl. ἀσφαλεστάτος.
ἀσφαλῶς, adv. safely.
ἀ-τακτος, ov, disorderly.
ἀ-ταξία ᾗ, disorder, i. 38.
ἀ-τέλεια ᾗ, exemption, iii. 18.
ἀὖ, adv. again, on the other hand.
i. 20; in turn, ii. 27.
ἀυτικα, adv. immediately.
ἀυτο-κελευστος, ov, self-ordered, of
one's own accord, iv. 5.
ἀυτός, ᾗ, ὅv, demonstr. pron., self,
i. 34, 36, 44; in person, ii. 4;
of one's own accord; by oneself,
alone, ii. 11; in oblique cases,
he, she, it, etc. ὁ αὐτός, the
same. ἐν ταύτῃ, in company
with, i. 27.
ἀυτοῦ, adv. at the very place, on
the spot, ii. 24, iv. 41.
ἀφ-αιρέω, v. a. take away; mid.
take away for oneself, for one's
own interest, i. 30, iv. 48.
ἀ-φανίζω, v. a., fut. ἀφανιῶ, pf.
ηφύνκα, make to disappear, iv.
8; blot out, ii. 11.
ἀ-φθονος, ov, ungrudging, plentiful,
i. 19. ἐν ἀφθονος, in plenty, ii. 25.
ἀφ ἵμα, v. a., fut. ἀφίθω, aor.
ἀφῆκα, pf. ἀφείκα, send away,
let go, let down, v. 10.
ἀ-κνέομαι, v. d., fut. ἀκίζομαι,
aor. ἀκίζομι, arrive.
ἀφ-ιστημι, v. a. detach, cause to
revolt; mid. (and pf. and 2 aor.
act.) withdraw, revolt, desert
(with gen.), ii. 5, 17.
ἀχθομαι, v. d., fut. ἀχθίζομαι, pf.
ἡχθημαι, be annoyed, ii. 20.
ἀ-χρηστος, ov, useless.
βάθος τό, depth.
VOCABULARY.

βαίνω, v. n., fut. βόησσαι, aor. ἐβίνω, pf. βέβηκα, go, march. See note on ii. 19.

βάλλω, v. a., fut. βάλω, aor. ἐβάλλω, pf. βέβηκα, throw, shoot; pelt (with accus. or absolute), iv. 25, 49.

βαρβάρος, ov, barbarous, foreign, not Greek.

βασιλεᾶ, η, kingdom, royalty.

βασιλεῖος, α, ov, royal; subst. βασιλεῖον τό, castle, iv. 24.

βασιλέως, ο, king. Without article, the Great King, i.e. the King of Persia.

βασιλικός, ή, ɵv, royal.

βέλτων, βελτίστως. See ἀγαθός.

βία, η, strength, force.

βιοτεώ, v. n. live, ii. 25.

βλάπτω, v. a. impede, iii. 16; injure.

βοθεά, η, help, reinforcements.

βοθων, v. n. come to the rescue (with dat.); make a sally, v. 6.

βοιωτία, v. n. talk the Boeotian dialect, i. 26.

βόσκημα τό, fattened animal; plur. cattle, v. 2.

βουλέω, v. a. plan, devise; mid. deliberate (with oneself), iii. 3.

βουλομαι, v. d. wish, be willing.

βούς ο, ἴ, boós, ox, cow.

βραχύς, εία, ή, short. ἐπὶ βραχύ, for a short distance, iii. 17.

βραχύτερα, comp. adv. with a shorter range, iii. 7.

βρέχω, v. a. wet, ii. 22.

βροντή, η, thunder.

γάρ, conj. for. ἀλλά γάρ, see notes on ii. 25, 26. καὶ γάρ, for indeed, for also.

γε, particle enclitic, at least, at any rate; sometimes need not be translated except by an emphasis on the word to which it is attached, ii. 23. καὶ—γε, yes and. δὲ γε, yes and. γε μὴν, however.

γείτων ο, ــόνος, neighbour.

γεύομαι, v. mid. taste.

γέφυρα η, bridge, iv. 20.

γῆ, η, earth, land; soil, v. 10.

γῆλοφος ὄ, hill, iv. 24.

γῆρας τό, .DataBindings, old age.

γίγνομαι, v. d., fut. γενόσσαι, aor. ἐγένομην, pf. γέγονα and γεγένημαι, become, come about; be born, ii. 13; be made, be done, ii. 18; amount to, i. 33, iii. 20.

γιγνώσκω, v. a., fut. γνάσσαι, aor. ἐγνώνη, pf. ἑγνώκα, observe, know; determine, decide, i. 43, ii. 22.

γνώμη, η, opinion, judgment; mind, i. 41.

γονεύς ο, ــώς, parent.

γόνυ τό, ــός, knee.

γοῦν (γε οὖν), particle, at least, at any rate, ii. 17.


γυνή, η, ــίκος, woman, wife.

δάκνω, v. a., fut. δήγομαι, aor. ἐδακν, bite.

δέ, conj. but, and, now; on the other hand (answering to μέν). In apodosis, i. 43. δέ γε, yes and, i. 35. καὶ—δέ, yes and, i. 25, ii. 24, 25.

δέδουσκα, v. n., perf. with pres. signification, fear.

δεί, v. impers., fut. δέθεσαι, it is necessary; with gen. there is need of; partic. δέον. τὰ δέοντα, things necessary, i. 46.
VOCABULARY.

δεκνυμί, v.a., fut. δεῖζω, show, point out.

δείλη, τη, afternoon, iii. ii.

δείλος, η, υν, cowardly, ii. 35.

δεινός, η, υν, terrible, strange.

τα δεινα, dangers, ii. 10.

δειπνεώ, v.n. dine, sup.

δείπνον το, evening meal, dinner, supper.

δείσος, δ, υν, right, on the right hand. Subst. η δεία (χειρι), the right hand, iii. 3. Hence pledge, clasped right hands being pledges of friendship, ii. 4.

δέομαι, v. mid. want (with gen.), v. 8, 9; absolute, i. 46; request (with gen. of person).

δέον. See δεί.

δεσμός. -ος, fetter, strap.

δεσπότης δ, -ον, master, owner.

δεύτερος, α, υν, second.

δέχομαι, v.d., fut. δέχομαι, pf. δέ-

δέχεμαι, receive; await the attack of, i. 42, ii. 16.

δέω, v.a. bind, tether, iv. 35.

δή, particle, indeed, now; emphasises, i. 2; forsooth, i. 29; in particular, i. 38.

δήλος, η, υν, clear, evident. δήλον

δότι, clearly (parenthetical), i. 16, ii. 26.

δηλώ, v.a. show, explain.

δή-που, particle, I suppose, ii. 15.

διά, prep.

(1) with accus. owing to, because of, i. 10, 22, iv. 16.

(2) with gen. through (of place or time), iv. 18; through, by means of; by way of, in (manner), ii. 8.

δια-βαινω, v.a. go across, traverse.

δια-βασις η, crossing, passage, ford, iv. 20, 23.

δια-βατός, η, υν, that can be crossed, passable, ii. 22.

δια-βεβάλω, v.a., fut. βεβάλω, make to cross, convey across, v. 2.

δι-αγγέλλω, v.a. send word through; mid. pass the word down the ranks, iv. 36.

δι-αγω, v.a. bring through, bring across, v. 10; absolute (βλένω or χρόνον understood), spend time, live, i. 43.

δια-θεόμαι, v.d. survey, i. 19.

δια-κειμαι, v.d. be disposed, be in a certain state, i. 3.

δια-κελεύμαι, v. mid. cheer on one another, iv. 45.

δια-κινδυνεύω, v.a. run a risk to the end, iv. 14.

διακόστοι, αυ, α, two hundred.

δια-νοεμαι, v.mid. have in mind, purpose.

δια-πολεμέω, v.n. fight out to the end (with dat.), iii. 3.

δια-πορεύω, v.a. convey over, let pass through; mid. and pass. go through, traverse.

δια-πράττω, v.a. arrange, settle; mid. arrange for oneself, effect, gain, v. 5.

δια-σπάω, v.a. draw asunder, disperse, iv. 20.

δια-τάττω, v.a. post apart, iv. 15.

δια-τελέω, v.a. accomplish; absolute, continue (with partic.), iv. 17.

δια-φέρω, v.n. differ from; excel (with gen.), i. 37; absolute, it makes a difference, iv. 33.

δια-φθείρω, v.a. destroy utterly; corrupt, iii. 5.

διδάσκω, v.a., fut. δίδαξω, teach.

δίδωμι, v.a., fut. δώσω, aor. δόθα, pf. δόθα, give, give up.

δι-είργω, v.a. separate, i. 2.
Vocabulary.

δι-έρχομαι, v. d. pass through.
διέχω, (1) v. a. divide.
(2) v. n. stand apart, iv. 20.
to διέχον, the gap, iv. 22.
δι-ήμι, v. a. send through, let pass, ii. 23.
δίκαιος, a, ov, just.
δίκη ᾧ, justice; penalty, ii. 8.
Δίως. See Zeús.
διπλάσιος, a, ov, double. διπλάσιον, adv. twice as much.
δισ-χίλιοι, a, a, two thousand.
διώκω, v. a. pursue. διωκτέος, verbal adj. to be pursued, iii. 8.
διώξει, ᾧ, pursuit.
δύσμα τό, resolution, iii. 5.
δοκεῖ, (1) v. a., fut. δόξω, think.
(2) intrans. seem, i. 5; impers. δοκεῖ, it seems good, it is resolved. See note on i. 11. τὸ δεδογμένα, resolutions, ii. 39.
δοκιμάζω, v. a. test, approve, iii. 20.
δόρυ τό, -ότος, spear.
δούλος ὅ, slave; vassal, i. 17.
δύναμαι, v.d., fut. δυνήσομαι, aor. ἡδωνήθην, be able.
δύναμις ᾧ, power; military force, iv. 3, 13, 32.
δύο, two.
δύσ-χρηστός, ov, hard to use, iv. 19.
δύσ-χρώρα ᾧ, difficulties of the ground, v. 16.
δώδεκα, indecl. twelve.

εάλοκα, εάλων. See ελίσκομαι.
εάν, if (with subj.).
εάριζον, v. n. spend the spring, v. 15.
εαυτόν, ὧν, ὃ, reflexive pron. himself.
εάω, v. a., fut. εάσω, aor. εἰάσα, let, allow.

εγγύς, comp. εγγυτέρω, superl. εγγυτάτω and εγγύτατα.
(1) prep. near (with gen.).
(2) adv. near, nearly.
εγ-χειρέω, v. a. attempt, ii. 8.
εγ-χειρίζω, v. a. put into the hands of, deliver to (with accus. and dat.), ii. 18.
εγώ, pers. pron., εμοῦ or μου, I.
εγώγε, I for my part.
εθέλω or θέλω, v. n., fut. θέλησω, aor. θελήσα, will, be willing, be ready.
εθνος τό, tribe, nation.
ei, conj. (if (with indic. and opt.); idiomatic use, ii. 17; whether, ii. 22. ei μὴ, unless, except. ei δε μὴ, but if not, failing that, ii. 3. ei δε, see note on ii. 37.
eidov. See ὄραω.
eικός τό, -ότος, neut. partic. of εἰκος, likely, reasonable, i. 13, ii. 26.
eικοστ' indecl. twenty.
eιμι, v. subst., fut. ἐσομαι, be, exist. Impers. ἔστι, it is possible, ii. 13, 39.
eιμι, v. n. go; will go.
eιπον, used as 2 aor. of φημι.
eιργα, cut off; shut in, i. 12; prevent, iii. 16.
eιρηκα, used as perf. of φημι.
eιρηπτο, plup. pass. impers. instructions had been given, iv. 3.
eιρηπη ᾧ, peace.
eις, prep. with accus.
(1) motion, to, into; against, ii. 16.
(2) time, into, for, towards, i. 3; up to.
(3) idiomatic uses, ii. 27, iii. 6, 19, iv. 13, 17.
eις, μία, ἕν, one.
eισομαι. See οίδα.
éλω, (1) adv. within.
(2) prep. within (with gen.), iii. 7.
éte—éte, whether—or, i. 40.
é (é), prep. with gen.
(1) out of, ii. 11; from; idiomatic, i. 43.
(2) starting from, ii. 3, iii. 7, 9, iv. 47; after, i. 15, 35, ii. 9.
(3) because of, ii. 11.
ékασταχοσε, adv. in each direction, iv. 17.
ékαστοσ, η, or, each.
ékατερος, α, or, each of two.
ékατον, indecl. hundred.
ék-γονος, or, sprung from; subst.
descendant.
ékει, adv. there.
ékεινος, η, o, demonstr. pron. that,
yonder; the latter, iii. 17; he, she, it.
ék-θλιβω, v. a. squeeze out, iv. 19.
ék-λεγω, v. a. pick out, iii. 19; mid.
pick out for oneself.
ék-λειπω, v. a. leave, desert; abso-
lute, give up, fail, iv. 8.
ék-πειμω, v. a. send out.
ék-πμπλημι, v. a., fut. -πλησω, fill
up.
ék-πλεω, v. n. sail out.
ék-πλεως, ov, filled up, iv. 22.
ék φαινω, v. a. make clear, show
openly, i. 10.
ék-φερω, v. a. carry out; carry on
openly, ii. 29.
ékων, υδα, ov, willing; ii. 26.
ékατων, ov, used as comp. of
μικρός.
ékλαυνα, v. a., fut. éλα, aor. ηλασα,
pf. éλήλακα, drive; intrans. ride,
drive; march.
ékλαφρός, α, ov, light (of troops),
iii. 6.
ékλαχιστος, η, or, used as superl. of
μικρός.
ékλεγχω, v. a., fut. éλεγξω, examine,
v. 14.
ékλευθερια η, freedom.
ékπις η, hope, expectation.
ékμαυτόν, ἥν, reflexive pron. myself.
ék-βάλω, v. a. throw upon; in-
trans. attack, v. 16.
ékμός, η, ov, possessive pron. my, mine.
ék-πεδω, v. a. make firm, ratify.
ék-πίπτω, v. n. fall upon (with
dat.); occur to, i. 13.
ektοδων, adv. in the way of, i. 13.
ék-προσθεν, adv. before; earlier.
ék, prep. with dat.
(1) place, in, on, at, among.
(2) time, in, during, i. 1.
ék-αντλος, α, ov, opposite, opposed.
edεκα and ένεκεν, prep. on account
of (with gen.), ii. 28.
edφα, adv. there; where, v. 15;
thither; whither; thereupon, then.
edβάδε, adv. here, hither.
edθεν, adv. thence; whence, v. 13.
ed-θυμεΩμαι, v. d. think of, feel,
i. 43, ii. 18.
ed-θύμημα το, thought, idea, device,
v. 12.
edιαντός ο, year.
edνο, adv. sometimes, i. 20.
ed-νοεω, v. a. think of, perceive, ap-
prehend; also mid., v. 3.
ed-νοια η, thought, idea, i. 13.
ed-νοξεω, v. n. disturb, annoy (with
dat.), iv. 21.
edτασθα, adv. there, then, there-
upon.
edτεθεν, adv. thence, from that
time, then, therefore.
ed-νοχανω, v. n. light upon (with
dat.); be present, ii. 31.
éν-ώμος-άρχης ἡ, commander of a section, iv. 21.

ἐν-ωμοσία ἡ, literally, band of sworn troops; quarter of a λόχος, section, iv. 22.

ἐγ. See ἐκ.

ἐγ. απατάω, v. a. deceive utterly.

ἐγ-απινής, adv. suddenly.

ἐγ-εὕμι, v. n. go forth (εῖμι), v. 13.

ἐγ-έρχομαι, v. d. go out, come out.

ἐγ. εστί, v. imper. it is allowed, it is possible. ἐγόν, accus. absolute, it being possible, i. 2, 21.

ἐγήκοντα, indecl. sixty.

ἐγ-εκνέμαι, v. d. arrive at; reach, hit (with gen.), iii. 7, 15, iv. 4.

ἐγόν, See ἐγετέλ.

ἐγ-οπλίζομαι, v. med. arm oneself completely, i. 28.

ἐγ-ορμᾶω, v. a. urge on, i. 24; med. start.

ἐγω, (1) adv. outside.

(2) prep. outside (with gen.), iv. 15.

ἐγωθεν, adv. outside, iv. 21.

ἐγοικά, v. n. seem like, seem.

ἐγ-αινεώ, v. a., fut. εἰναίεσο, aor. εἰνεσε, praise.

ἐγ-αιρω, v. a. raise up.

ἐγ-ακολούθεω, v. n. follow closely on (with dat.).

ἐγ-ανα-χωρέω, v. n. retreat, iii. 10.

ἐγ-εύ, conj. when, since.

ἐγείδαν, conj. whenever, as soon as (with subj.).

ἐγείδη, conj. when, since.

ἐγ-ειμί, v. n. be upon (είμι).

ἐγ-ειμί, v. n. come upon (είμι). ἡ ἐγείουσα (sc. ἠμέρα), the next day, iv. 18.

ἐγείται, adv. then, next.

ἐγ-έρομαι, v. d. fut. -ερήσομαι, aor. -ηροῦν, ask besides, i. 6.

ἐγ-ἐχω, v. a. hold back; intrans. stop, cease from (with gen.), iv. 36.

ἐγ-ήκοος, ov, within hearing, iii. 1.

ἐγ-εί, prep.

(1) with accus. to, against; after; with a view to, ii. 7.

(2) with gen. upon, ii. 19, iv. 28, 47; towards.

(3) with dat. upon, i. 45, ii. 4; in charge of, iv. 41; in the power of, i. 13, 17, 35; at, i. 2; after, ii. 45; in confirmation of, ii. 4.

ἐγ-βάλλω, v. a. throw upon.

ἐγ-βουλέω, v. n. plot against (with dat.), i. 35.

ἐγ-γίγνομαι, v. d. come upon, iv. 25.

ἐγ-δεικνύμι, v. a. show off, ii. 26; mid. show off oneself.

ἐγ-διδωμι, v. a. give in addition, contribute.

ἐγ-θυμέω, v. n. desire (with gen. or infin.), ii. 39.

ἐγ-κυρώω, v. a. confirm, ii. 32.

ἐγ-λανθάνομαι, v. med. forget (with gen.), ii. 25.

ἐγ-λεκτος, ov, chosen, picked, iv. 43.

ἐγ-μελέομαι, v. d. take care of, ii. 37; make it one's business, i. 14.

ἐγ-μελής, ἐς, anxious, careful, ii. 30.

ἐγ-μίγνυμι, v. n. mingle with, v. 16.

ἐγ-νοεω, v. a. think of, purpose.

ἐγ-ορκέω, (1) v. a. swear falsely by, i. 22.

(2) v. n. break an oath, ii. 10.

ἐγ-ορκία ἡ, perjury, ii. 4.

ἐγ-πάρ-εμι (εἴμι), v. n. be present besides.

ἐγ-πάρ-εμι (εἴμι), v. n.

(1) march along side of, iv. 30.

(2) come up to the help of, iv. 23.

VOCABULARY.
épι-σάττω, v. a., fut. -σάξω, saddle, iv. 35.

épι-στήμοναί, v. mid. get provisions, iv. 28.

épι-σκέπτομαι, v. d. inspect, examine, iii. 18.

épι-σταμαί, v. d. know; with infinit., iii. 16.

épι-στολή ἦ, message, command; letter, i. 5.

épι-τάττω, v. a. order (with dat.).

épι-τίθεναι, a, ov, fitting, proper, necessary. τά ἐπιτίθεναι, provisions, i. 28.

épι-τίθημι, v. a. put upon, inflict, ii. 8; mid. attack (with dat.), iv. 3, 16, 29.

épι-τρέπω, v. a. entrust, give up; allow, ii. 31, v. 12.

épι-υιχάνοι, v. n. light upon (with dat.), iv. 18.

épι-φαίνομαι, v. mid. appear, iii. 6.

épι-φορέω, v. a. pile upon, v. 10.

épι-χειρέω, v. a. attempt, iv. 27, 33.

épι-οικοδομέω, v. a. build upon.

éπομαί, v. d. impf. εἰπόμην, aor. εἰπόμην, follow (with dat.).

ἐράω, v. n. love, desire (with gen.), i. 29.

ἐργον τό, work, deed; execution, v. 12; result, iii. 12. ἐργψ, in action, ii. 32.

ἐρημος, ov, deserted, abandoned. ἐρομαί, v. d. ask, i. 7.

ἐρωμένος, η, ov, perf. partic. of ῥωμάω, strong, vigorous, i. 42; comp. ἐρωμενέστερος, superl. ἐρωμενέστατος.

ἐρύκω, v. a. ward off, i. 25.

ἐρύμα τό, defence.

ἐρυμνός, ἦ, ov, strong. τά ἐρυμνά, forts, ii. 23.

ἐρχομαί, v. d. fut. ἐλεύπομαι, aor. ἅλθων, pf. ἐλήλυθα, come, go.

ἐρώ, v. a. used as fut. of φημί, say. ἔροταίω, v. a. ask.

ἐσθής ἦ, -ῆτος, clothing.

ἐσπέρα ἦ, evening; the west, v. 15.

ἐστε, conj. while, i. 19; until, i. 28.

ἐσχατός, η, ov, last; extreme, i. 18.

ἐτι, adv. still; further, ii. 28; with negative, any longer, i. 2, 3, 14.

ἐὐ, adv. well.

ἐυ-δαίμων, ov, prosperous; fertile, ii. 23, iv. 17.

ἐυ-δηλος, ov, clear, plain.

ἐυ-ἐπιθετος, ov, easy to attack, iv. 20.

ἐυ-ϊγνως, ov, well-girt, active, iii. 6.

ἐυ-θυμος, ov, cheerful.

ἐυθύς, adv. immediately; to begin with, v. 12.

ἐυ-νοὺς, ovv, well-disposed.

ἐυ-πετος, adv. easily (ἐυ, πιτω), ii. 10.

ἐυ-πορος, ov, easy to pass, v. 17.

ἐυρίσκω, v. a., fut. εὐρίσχω, aor. εὐρο, pf. εὐρύκα, find; mid. find for oneself; obtain.

ἐυρός τό, breadth.

ἐυ-τακτος, ov, orderly, well-disciplined, ii. 30.

ἐυ-ταξία ἦ, good order, i. 38.

ἐυχομαι, v. d. pray; vow, ii. 9, 12.

ἐφ-έπομαι, v. d. follow after, pursue.

ἐφ-ίστημι, v. a. set over; make to halt; mid. (and 2 aor. and pf. act.) stand on; halt; be set over, iii. 20.

ἐφ-οδος ἦ, approach, iv. 41; advance, attack.

ἐφ-οράω, v. a. look upon, live to see, i. 13.

ἐχθρός, α, ov, hateful, hostile, comp. ἐχθρώ, superl. ἐχθρόστος. Subst ἐχθρός ο, enemy.

ἐχω, v. a., fut. ἐγω or σχήω, aor. ἐχον, pf. ἐχθηκα, hold, have;
have in one's power, be able, have to wish, iv. 13; keep, prevent, v. 11; hold oneself, be, esp. with adverbs, i. 31, 40, ii. 9, 37.

εῶς ἤ, ἑώ, dawn, morning; the east, v. 15.

εῶς, conj. while (with indic.); until (with opt.).

γάω, v.n. infin. γῆ, fut. γῆσω, live.

ἐγυννυμί, v.a., fut. ἐγύω, join, bridge over.

ἐγυόσ ὁ, pair of beasts, plur. baggage-animals, ii. 27.

ἐώς, ἤ, ὑπ., alive.

ἡ, conj. either, or; than.

ἡ (sc. ὄντως), by which way, where.

ἡγεμόν ὁ, -βος, guide, leader.

ἡγέμον α, v.d. lead, guide (absol. or with dat.), ii. 20, 37.

τῇν. See οἶδα.

ἡν, adv. now, already; at once, from the first; ere now, i. 38.

ἡκω, v.n. have come, have arrived.

ἡλικία ἤ, age; maturity, i. 14; prime, i. 25.

ἡλιος ὁ, sun.

ἡμείς, nom. plur. of ἑγὼ.

ἡμέρα ἤ, day. ἀμα τῇ ἡμέρᾳ, at daybreak, i. 13.

ἡμέτερος, a, ov, possessive pron. our.

ἡν, contr. for ἐὰν, i. 22.

ἡνίκα, conj. when, v. 4, 18.

ἡν-περ, conj. if indeed.

ἡσυχία ἤ, quietness.

ἡττάμαι, v.d., fut. ἡττήσομαι, be inferior, be worsted, i. 2, ii. 39.

ἡττον, comp. adv. less.

θάλαττα ἤ, sea.

θάλπος ὁ, heat; plur., i. 23.

θάνατος ὁ, death.

θαρράλεως, a, ov, brave, confident.

θαρρέω, v.n. have courage, iv. 3; with accus., ii. 20.

θάτων, ov, comp. of ταχύς.

θαυμάζω, (1) v.n. wonder.

(2) v.a. wonder at.

θαυμάσως, a, ov, wonderful.


θέλω. See ἰδέλω.

θέσ, ὁ, god.

θερίπων ὁ, -οντς, servant.

θείζω, v.n. spend the summer, v. 15.

θεω, v.n. run.

θησικω, v.n., fut. θανοῦμαι, aer.

θανοῦν, pf. τέθνηκα, die, be killed.

θνητός, ἤ, ὑπ., liable to death; easily killed, i. 23.

θόρυβος ὁ, disorder, tumult.

θυγατρὶ ἤ, -τρός, daughter.

θυμόμαι, v.mid. be angry.

θύρα ἤ, door. ἁ τῷ τῷ, the doors of the Great King's palace, i. 2.

θύω, v.a. sacrifice; mid. have a sacrifice offered, i. 8, v. 18.

θωρακίζομαι, v. mid. put on a breastplate, iv. 35.

θωραξ ὁ, breastplate, cuirass, iii. 20, iv. 48.

ιατρός ὁ, physician.

ιδιώτης ὁ, -ου, private person; layman; private soldier, ii. 32.

ιῆμυ, v.a., fut. ἵσω, aer. ἱκα, py.

ιέκα, send; shoot, iv. 17; mid. attack, iv. 41.

ικανός, ἤ, ὑπ., sufficient; competent, able, i. 23, iii. 18.

ίνα, conj. in order that (with subj. and opt.).

ίππαρχος ὁ, commander of cavalry, iii. 20.

ιππεύς ὁ, horseman; plur. ιππεῖς, cavalry.
ίππικός, ἃ, ὁ, belonging to cavalry, iv. 48.

ίππος ὁ, horse.

ίσοπλευρός, on, with equal sides, iv. 19.

ίσος, ἡ, or, equal. ἐξ ἐσου, on equal terms, iv. 47. ἔσος, adv. equally, fairly; perhaps, i. 24, 37.

ίστημι, v. a., fut. στήσω, I aor. ἓστησα, make to stand, make to halt, set up, place; mid. (and 2 aor. ἐστην and pf. ἐστηκα), stand, halt.

ίσχυρός, ἡ, ὄν, strong. ἴσχυρός, adv. strongly, exceedingly.

ίσχύς ἡ, ὄσ, strength, force.

ίτέων, verbal adj. from ἐίμι, one must go, i. 7.


καθ-εὔω, v. n. sleep.


καθ-_into, v. a., fut. καθἰώ, seat, place, iv. 17.

καθ-λαττημι, v. a. place, appoint, ii. 5, iv. 30; of troops, draw up; mid. (and 2 aor. and pf. act.), place oneself.

καί, conj. and; also, too, i. 24, 34; ii. 37, iii. 1; even, actually, i. 17, ii. 22, 33, 35. καὶ—καὶ or te—καὶ, both—and. καὶ—γε, yes and, ii. 24, iii. 5. καὶ—δὲ, yes and, i. 25, ii. 24, 25. καὶ—γάρ, for indeed, for also, iii. 4, v. 2. καὶ μὴν, moreover, i. 17.

καλ-τερ, conj. although (with particle).

καλρός ὁ, opportunity, right time.

ἐν καλρῷ, opportunely, i. 39.

καλῷ, v. a., fut. καὐσω, burn.

κακός, ἡ, ὄν, comp. κακῖων, superl. κάκιστος, bad, wicked, cowardly.

κακῶν τὸ, misfortune, evil. κακῶς, adv. ill, wickedly.

καλέω, v. a., fut. καλέσω or καλῶ, aor. ἐκάλεσα, pf. κεκληκα, call, summon; mid. call for myself, iii. 1.

καλός, ἡ, ὄν, comp. καλλιών, superl. κάλλιστος, beautiful, noble, honourable; excellent, ii. 34. καλῶς, adv., comp. κάλλιον, superl. κάλλιστα, well, nobly.

κάμινω, v. n., fut. καμινιμαι, aor. ἐκαμιν, pf. κέκμηκα, be weary, toil.

καρπόρμαι, v. mid. reap the fruit of, enjoy; plunder, ii. 23.

καρπὸς ὁ, fruit.

κατά, prep.

(1) with accus. down, over, along, iv. 30; over against; at, iv. 43; according to, idiomatic uses, ii. 9, 12, 13, iv. 22, v. 2, v. 8.

(2) with gen. down from, down over.

κατα-βαίνω, v. n. go down, descend, v. 4.

κατά-βασις ἡ, going down, descent, iv. 37.

κατ-αγώ, v. a. bring down, bring home; mid. return home, iv. 36.

κατ-δε, v. n., fut. -δεομαι, sink, v. 11.

κατ-θύω, v. a. sacrifice, ii. 11.

κατ-αισχύνω, v. a. disgrace, i. 30.

κατα-καίνω, v. a. slay, i. 2, ii. 12, 39.

κατα-καίω, v. a. burn down.

κατα-κεῖμαι, v. d. lie down.

κατα-κλείω, v. a. shut up, iii. 7.

κατα-κόπτω, v. a. cut down, v. 2.

κατα-λαμβάνω, v. a. seize, iv. 37; overtake, ii. 17, iv. 4, 32; find, i. 8.
κατά-λείπω, v.a. leave behind.
κατα-μανθάνω, v.a. understand thoroughly, observe, i. 44.
κατα-πηδάω, v.n. leap down.
κατα-πίπτω, v.n. fall down, be thrown down, ii. 19.
κατα-πλήττω, v.a. strike down, iv. 12.
κατα-σκευάζω, v.n. train, equip, iii. 19; mid. equip oneself, prepare, ii. 24.
κατα-σκηνέω, v.n. encamp, iv. 32.
κατα-στρατοπεδεύομαι, v. mid. form a camp, iv. 18.
κατα-φρονεώ, v.a. despise, i. 27.
κατ-έχω, v.a. hold down, restrain.
κείμαι, v.d., fut. κέισομαι, lie; be laid, be set, i. 21.
κελεύω, v.a. order, command.
κενός, ἢ, bv, empty, groundless.
κεντέω, v.a. goad, i. 29.
κεραμεύσις, ἡ, οūn, made of clay, iv. 7.
κέρας τὸ, κέρατα, κέρως, horn; wing (of an army), iv. 19.
κεφαλή ἡ, head.
κηδεμόν ὁ, -ώρος, protector, i. 17.
κηρύξ ὁ, -υκος, herald, i. 46.
κηρύττω, v.a., fut. κηρύζω, proclaim, iv. 26.
κυνήγεω, v.n. be in danger, iii. 11.
κύνδυνος ὁ, danger.
κινέω, v.a. move.
κοινοτόπησις ἡ, -ων, shelly limestone, iv. 10.
κοινός, ἢ, bv, common. κοινή, adv. in common, iii. 2.
κόλαξ ὁ, v.a., fut. κόλασσω, punish.
κομιξ ὁ, v.a., fut. κομιῶ, carry, convey.
κορυφή ἡ, head, top, crest, iv. 41.
κοσμέω, v.a. arrange, marshal, ii. 36.
κόσμος ὁ, order, arrangement; dress, ii. 7.
κρατέω, v.n. be powerful, be conqueror; with gen. be master of, overcome.
κράτιστος, ἦ, ov (superl. of κρατερός), strongest, chief; best, iv. 41. κράτιστα, adv. most stoutly, ii. 6.
kραυγή ἡ, shout, noise.
κρείττων, ov (comp. of κρατερός), stronger; better, i. 4, ii. 17.
κρέμαμαι, v.d. hang, ii. 19.
κρήτης ἡ, -ός, foundation, base, iv. 7.
κριθή ἡ, barley; plur., iv. 31.
κρίνω, v. a., fut. κρινῷ, aor. ἐκρίνα, pf. κέρκικα, choose, decide.
κτείνω, v. a., fut. κτεῖνῳ, aor. ἐκτείνα, pf. ἐκτονά, kill.
κτῆνος τὸ, possession; plur. cattle, i. 19.
κύκλος ὁ, circle. κύκλω, round about, i. 2, 12, v. 14.
κυών ὁ, ἡ, κυνός, dog.
κωλύω, v. a. hinder, prevent.
κώμη ἡ, village.

λαγχάνω, v.a., fut. λήξομαι, aor. ἐλαχῖν, pf. ἐληώχα, obtain by lot, get (with gen.), i. 11.
λακτάω, v.a. kick.
λαμβάνω, v.a., fut. λήξομαι, aor. ἐλαβὼν, pf. ἐληώ, take, seize, catch.
λάμπω, v.n. and λάμπομαι, v.mid. shine; blaze, ii. 11.
λέγω, v.a., fut. λέξω, say, speak; mean.
λείπω, v.a., fut. λεύσω, say, speak; mean.
λόθνος ὁ, cease, i. 9.
λίθνος, ἦ, ov, composed of stone, iv. 7.
VOCABULARY.

λίθος ὁ, stone.
λογίζομαι, v.d. reckon, calculate.
λόγος ὁ, word, speech; narrative,
i. i. εἰς λόγους ἐλθεῖν, come to a conference, i. 29.
λοιδορέω, v.a. abuse, revile, iv. 49.
λοιπός, ὁ, ὅν, remaining. λοιπόν (ἐστι), it remains, ii. 29. τὸ λοιπὸν, for the future, ii. 8, 38; during the rest (of the day), iv. 6, 30. τὴν λοιπήν (sc. ὄδον), for the rest of the way, iv. 46.
λόφος ὁ, ridge, crest.
λοχαγία ἡ, captaincy, i. 30.
λοχαγός ὁ, captain of a λόχος, i. 2, iv. 21.
λόχος ὁ, company of 100 foot-soldiers, iv. 22.
λυπέω, v.a. hurt, annoy.
λύπη ἡ, pain, grief.
λύω, v.a., fut. λύσω, loose, iv. 35; break, ii. 10; be expedient, iv. 36.
λωτο-φάγος, Lotus-eaters, ii. 25.
λώφων, λωφός. See ἄγαθος.

μακαρίζω, v.a. count happy, congratulate, i. 19.
μακρός, ὁ, ὅ, long. μακράν (sc. ὄδον) for a long way, iv. 17.
μακρότερον, comp. adv. with a longer range, iv. 16.
μάλα, adv. much, very; comp. μάλλον, more, rather; superl. μάλιστα, most, especially.
μαθήματω, v.a., fut. μαθήσομαι, aor. ἔμαθον, pf. μεράθηκα, learn, find out.
μαντεῖα ἡ, prophecy, oracle, i. 6.
μαρτυρέω, v.n. bear witness (with dat.), iii. 12.
μαστεύω, v.a. seek after, desire, i. 43.
μάστιξ ἡ, -γος, whip.
μάχη ἡ, battle.

μάχομαι, v.d., fut. μαχοῦμαι, fight.
μέγας, μεγάλη, μέγα, great, important, comp. μεγάλως, superl. μεγίστος. μεγάλως, adv. greatly.
μείων, used as comp. of ὀλίγος, fewer, less. μειόν ἔχειν, have the disadvantage, ii. 17, iv. 18.
μελετάω, v.a. practise; with infin., iv. 17.
μέλλω, (1) v.n. be likely, be about to, intend, i. 8, iii. 16, v. 17.
(2) v.a. intend, delay, i. 46, 47.
μέν, particle, indeed, on the one hand, answered by δὲ. In apodosis, i. 43. μὲν δὲ, see note on i. 10.
μέντοι, however.
μένω, (1) v.n. remain, stay; remain in force.
(2) v.a. wait for.
μέρος τὸ, part, share. ἐν τῷ μέρει, in their turn, iv. 23.
μεσ-ημβρία ἡ, mid-day; the South, v. 15.
μέσος, ἡ, ὅν, middle. ἐν μέσῳ, in the middle, i. 21; between, i. 2.
μεστός, ὁ, ὅ, ὅ, full (with gen.), v. 1.
μετά, prep.
(1) with accus. after, next to, i. 13, 45.
(2) with gen. with.
μετα-δίδωμι, v.a. give a share, iii. 1.
μετακύ, (1) adv. in the middle, i. 26; meanwhile.
(2) prep. (with gen.), between, iv. 37.
μετα-πέμπω, v.a. send after; mid. send for, i. 14.
μέτ-εστι, v.impers. there is a share (with dat. of person and gen. of thing), i. 20.
VOCABULARY.

μέτρον τό, measure.
μέχρι, (1) conj. until (with indic.), iv. 8.
(2) prep. as far as (with gen.), i. 1.
μή, neg. particle, not; do not; lest, after verbs of fearing, etc. See also notes on i. 5, ii. 25, v. 3, ii. μή οὐ, see notes on i. 12, i. 13.
μήδε, conj. nor, not even.
μηδελείοις, μηδελία, μηδέν, not one, none.
μηδεποτε, adv. never.
μήν, particle, verily, indeed. ἀλλά μήν, however.
μή-ποτε, adv. never.
μή-πω, adv. not yet.
μή-τε, conj. neither, nor.
μικρός, ὁ, ὁ, small, little. μικρόν, adverbial neut. accus. a little, i. 11.
μιμέομαι, v.d. imitate.
μυμνησκω, v.a., fut. μνησω, remember; mind; mid. remember, pf. μεμνημαι, i. 27.
μισθός ὁ, reward, pay.
μυμνεέων τό, memorial, ii. 13.
μόλις, adv. scarcely, with difficulty.
μολυβδής ὁ, -ίδος, leaden bullet, iii. 17.
μόλυβδος ὁ, lead, iv. 17.
μόνος, ὁ, ὁ, alone, only. μόνον, adv. only.
μυρίας ἡ, -άδος, the number of ten thousand, v. 16.
μύριος, α, a, ten thousand.
μύρος, a, ov, foolish.

νέος, ὁ, ov, young, new.
νεύρον τό, sinuev; cord, iii. 4.
νεφέλη ἡ, cloud.
νικάω, v.a. conquer; be conqueror, i. 2, ii. 1. 13.
νίκη ἡ, victory.
νομή ἡ, pasture; herd, v. 2.
νομίζω, v.a., fut. νομάω, think; consider.
νοῦς ὁ, mind, sense, attention.
νύκτωρ, adv. by night, iv. 35.
νῦν, adv. now. νῦν δέ, but as it is. τό νῦν εἶναι, see note on ii. 37.
νυξ ἡ, νυκτός, night; plur. νυκτες, night watches, i. 33.

ξένος, a, ov, hospitable. Ζεύς ξένος, Zeus god of strangers, ii. 4.
ξένος ὁ, stranger; guest-friend, i. 4.
ξεστός, ὁ, ὃ, polished, iv. 10.

ὁ, ὁ, τό, article, the; also used as demonstr. pron., e.g. οἱ μὲν—οἱ δέ, the one—and the other, iv. 16. τῇ μὲν—τῇ δέ, partly—partly, i. 12.

ὅδε, ὃδε, τόδε, demonstr. pron., this, this one here.

ὅδο-ποιεώ, v.a. make a road, ii. 24.

ὁδός ὁ, way, road, march.

ὁ, dat. (enclitic) of reflexive pron. ἐ, gen. οὐ, himself, iv. 42.

ὁδα, perf. with pres. meaning, know, plup. ἤδεω, fut. εἶδομαι.

οἴκαδε, adv. homewards.

οἰκεῖος, a, ov, belonging to the house, related, intimate, ii. 26.

οἰκέω, (1) v.a. inhabit, ii. 23.
(2) v.n. dwell, ii. 24, v. 16.

οἰκία ἡ, house.

οἰκο-δομέω, v.a. build.

οἰκοθεν, adv. from home.

οἶκος ὁ, house, home.

οἴκτείῳ, v.a. pity.

οἶνος ὁ, wine.

οἶμαι, contr. οἴμαι, v.d. think.
VOCABULARY.

όλος, a, ov, what kind of; such as.
όλος τε, able; possible, iii. 9, 15.
οίχομαι, v.d. be gone, be off, iii. 5; be lost, i. 32.
οίωνος ὄ, bird; omen, ii. 9.
οίκτω, indecl. eight.
οίκο-καλ-δεκα, indecl. eighteen.
ολόγος, utorial, small; plur. ʃcw.
ολισθάνω, v.n. ʃip, v. 11.
ολος,  offsetY, whole.
ομηρος ό, hostage, ii. 24.
ομιλέω, v.n. associate with (with dat.).
ομνυμι, v.a., fut. ομούμαι, aor. ομοσα, pf. ʃΘωμοκα, swear.
ομοίος ο, ov, like; with infin. v. 13.
ομο-μήτριος ου, born of the same mother, i. 17.
ομόσε, adv. to one place, together, iv. 4.
ομο-τράπεζος ου, sitting at the same table, ii. 4.
ομως, conj. nevertheless.
οναρ τό, dream, i. 11.
ονομα τό, -ας, name.
ονός ὢ, ass.
οτη, adv. in whatever way, how; where.
οπισθεν, adv. behind.
(1) of place, in the rear. τοι-πισθεν, the rear, iii. 10.
(2) of time, after.
οπισθο-φυλακέω, v.a. guard the rear, bring up the rear, ii. 36.
οπισθο-φύλαξ ὁ, -ακος, one who guards the rear, iii. 7.
οπλιτης ὁ, -ου, heavy-armed soldier.
οπλον τό, weapon; gen. in plur.
οπλα, arms; the place where the arms were piled, i. 3, 33; hoplites, heavy-armed troops, ii. 36, iii. 7, iv. 26.
οπόθεν, adv. whence, i. 32.
όποιος, a, ov, of what sort, whatever.
όποσος, .Seek, ov, how great, as much as; plur. as many as.
όπόταν, conj. whenever (with subj.).
όπότε, conj. whenever (with ind. and opt.); now that, since, ii. 2, 15, 16.
όπότερος, a, ov, which of two, i. 21.
όπου, adv. where.
όπως, (1) adv. as; how, i. 14, ii. 27.
(2) conj. that, in order that (with subj. and opt.).
όραω, v.a., fut. ορομαι, aor. οἴδον, pf. οἴρωκα, see, perceive.
όρθως, adv. rightly.
όρκος ὁ, oath.
όρμαω, act. set in motion; neut. start, i. 8, iv. 33, 44; pass. and mid. start, set out, hasten, ii. 24.
ἐρμή ἦ, impulse, ii. 9; attack, i. 10.
ἐρμίξω, v.a. anchor, v. 10.
ορος τό, mountain; gen. plur. uncontr. ορέων, iv. 19, v. 15.
ὁς, ὅ, ὅ, (1) relative pron. ὃ, which. See note on i. 17.
(2) demonstr. pron. (rare), he. See note on iv. 48.
ὁσος, ὅ, ov, how great, as great as; plur. how many, as many as. ὃσον, adv. as much as, about (with numerals), iv. 37.
ὁσ-περ, ἥπερ, ὅπερ, relative pron. who, which.
ὁσ-τίς, ὃτις, ὃ τι, who, whosoever; he who, in as much as he, ii. 4. ὃ τι, sometimes why (indirect).
ὁταν, conj. whenever (with subj.).
ὁτε, conj. when.
ὁτι, conj. that; because. ὅτι
πλείστοι, as many as possible, i. 45.
διον, διφ, gen., dat. (contr.) of διήθω.
οῦ (ουκ, ουχ), neg. particle, not.
οῦ, adv. where.
οὐδαμῶ, adv. nowhere.
οὐδε, conj. nor; nor yet, i. 15, 27; not even, ii. 4.
οὐδείς, οὐδεμία, οὐδέν, no one, none. οὐδέν, also adv. not at all.
οὐκέτι, adv. no longer.
οὐκ-ουν, adv. not therefore, v. 6.
οὐν, particle, therefore, then.
οὐ-ποτε, adv. never.
οὐ-πω, adv. not yet.
οὐρά ἡ, tail; rear (of an army), iv. 38.
οῦς τό, ὠτός, ear.
οὔτε, conj. neither, nor.
οὔτος, οὔτη, τοῦτο, demonstr. pron.
this. On its ‘deictic’ force see note on v. 9.
οὔτω (οὔτως), adv. thus, so.
οὔχεω, v.a. carry; pass. be carried, ride, iv. 47.
οὔχημα τό, carriage, conveyance, ii. 19.
οὔχλος ὁ, throng, esp. of camp-followers, ii. 36, iii. 6, iv. 26; annoyance, trouble, ii. 27.
οὔψέ, adv. late.
οὔψομαι. See ὁράω.

παιανίζω, v.n. sing a paean or war-song, ii. 9.
παῖς ὁ, ἡ, παιδός, child, boy.
παῖω, v.a. strike, wound.
παλαιός, ὁ, ὁν, ancient, old. τό παλαιόν, adverbial, in old times, iv. 7.
πάλιν, adv. back, i. 6; again.
παμ πληθῆς, ἐς, very numerous, ii. 11.

πάμ-πολυς, -πόλλη, -πολυ, very much, very many, iv. 13.
παντάπασι, adv. wholly, altogether, i. 38, iv. 26. οὐ παντά-
πασι, not at all, i. 31.
πάντη, adv. on every side.
πάντοθεν, adv. from every side.
πάνυ, adv. altogether, very.
πάρομαι, v.d., fut. πάσομαι, ac-
quire; pf. πέπαμαι, possess, iii. 18.

παρά, prep.
(1) with accus. to the side of, to; alongside of, i. 32, iv. 8, v. 1; beyond, contrary to, ii. 10.
(2) with gen. from the side of, from, iv. 8.
(3) with dat. at the side of, near, with, iii. 19.

παρ-αγγέλω, v.a. pass orders a-
long (the line), iv. 3, 14, v. 18.
παρα-γίγνομαι, v.d. come up to, come to help, iv. 38.
παρ-άγω, v.a. lead along-side, wheel round, iv. 14; absolute, march along-side, iv. 21.
παρα-διδωμι, v.a. deliver up.
παρα-θαρρύνω, v.a. encourage, i. 39.
παρα-καλέω, v.a. summon, i. 32; exhort, i. 36; Attic fut. παρα-
καλό, i. 24.
παρα-κελεύω, v.a. and mid. en-
courage, iv. 46.
παρα-κολοθέω, v.n. accompany.

παρασάγγης ὁ, parasang, a Persian measure; N.B. not a fixed unit of measurement, but varying according to the character of the country traversed. See note on iv. 7.

παρα-σκευάζω, v.a. prepare, pro-
vide.
παρα-σκηνέω, v.n. encamp beside, i. 28.
πάρ-εμι, v.n. be present, be at one's side (εμι).
πάρ-εμι, v.n. pass by, advance (εμι), ii. 35, iv. 48.
παρ-ελαύνω, v.a. drive past; absolute, drive or ride past, iv. 46, v. 4.
παρ-έρχομαι, v.d. pass.
παρ-έχω, v.a. provide, offer, v. 9; render, cause, i. 18, ii. 27.
παρθένος ἡ, maiden.
παρ-ήμι, v.a. send past, let pass.
πᾶς, πάρα, πάν, all, every. ἔπι πάν, to extremities, i. 18.
πάσχω, v.a., fut. πέσωμai, aor. ἐπιθανον, pf. πέπωθα, experience, suffer; be treated, i. 41, ii. 3.
πάτριος, ἥ, ancestral, ii. 16.
πατρίς ἡ, -ίδος, fatherland.
πατρίδος, a, ov, hereditary, i. 11.
παύω, v.a. stop, make to cease; mid. cease, i. 19.
πέδιον τό, plain.
πεζός, ἡ, ὄν, on foot. ὁ πεζόι, infantry. πεζῆ, adv. on foot, iv. 49.
πείθω, v.a., fut. πέλω, aor. ἐπείθα, pf. πέπειθα, persuade; 2 pf. πέπωθα, and mid. obey, trust (with dat.).
πείρα ἡ, attempt, trial.
πειράω and πειράομαι, attempt, make trial of, ii. 38, v. 7.
πείσμα. See πάσχω.
πελέσατης ὁ, -ον, pellast, targeteer, armed with the πέλη, iii. 8.
πέμπτος, ἡ, ov, fifth.
πέμπτω, v.a., fut. πέμψω, aor. ἐπέμψα, pf. πέπομφα, send.
πεντακόσιοι, αι, α, five hundred.
πέντε, indecl. five.
πεντήκοντα, indecl. fifty.

πεντήκονταρ ὁ, -ός, commander of fifty, iv. 21.
πεντήκοστός ἡ, -ός, band of fifty, half-company, iv. 22.
περαίνω, v.a. accomplish, i. 47, ii. 32.
πέραν, (1) adv. on the other side, v. 12.
(2) prep. beyond (with gen.), v. 2.
περι, prep.
(1) with accus. around, v. 7; concerning, ii. 20; about (of time and number).
(2) with gen. about, concerning, ii. 15. περί πλείστον, at a very high rate, ii. 4.
περί-γίγνομαι, v.d. overcome, ii. 29.
περί-εμι, be superior, get the best of it, iv. 33.
περί-οδός ἡ, circuit, iv. 7.
περίττος, ἡ, ov, excessive, superfluous, ii. 28, iii. 1.
περί-φοβος, ov, very frightened, i. 12.
πηγή ἡ, spring, source, ii. 22.
πίπτω, v.n., fut. πιεσομαι, aor. ἐπιθανον, pf. πέπτωκα, fall.
πιστεύω, v.n. trust (with dat.).
πίστις ἡ, trust; loyalty, iii. 4.
πιστός, ἡ, ὄν, faithful. τὰ πιστά, pledges, ii. 5.
πλάγιος, α, ov, sideways. τὰ πλάγια, flanks, iv. 14.
πλαίσιον τό, oblong, rectangle, ii. 36, iv. 19.
πλατύς, εἶα, ὁ, broad.
πλέθρον τό, plethrom, Greek measure of length, one sixth of a stade, 100 Greek feet = 101 English.


VOCABULARY.

πλείστος, η, ov} See πολύς.
πλέωνω, ον
πλέκω, v.a., fut. πλέξω, plait, iii. 18.
πλεονεκτέω, v.n. have an advantage (with gen.), i. 37.
πλευρά η, side, flank, ii. 36, iv. 22.
πλευρόν το, side, flank.
πλήν, (1) prep. except (with gen.), i. 10.
(2) adv. except.
(3) conj. except that, i. 26.
πλήρης, es, full (with gen.), v. i.
πλησίων, adv. near. ο πλησίων, the neighbouring, iv. 9.
πλίνθινος, η, ov, made of brick, iv. 11.
πλίνθος η, brick, iv. 7.
πλούσιος, η, ov, rich.
ποδίζω, v.a. fasten, hobble, iv. 35.
πόθος ο, yearning, regret, i. 3.
ποιέω, v.a. make, render, do; mid. make for one’s self; consider, ii. 4. κακῶς ποιεῖν, injure, ii. 5.
ποιητέος, a, ov, verbal adj. to be done.
ποίος, a, ov, of what kind?
πολεμικός, η, ov, belonging to war, apt for war, v. 16. τα πολεμικά, warlike matters, i. 38.
πολέμιος, a, ov, hostile; subst. enemy. η πολέμια (sc. χώρα), the enemy’s country, iii. 5.
πόλεμος ο, war.
πολιορκέω, v.a. besiege.
πόλις η, city, state.
πολιτεύω, v.n. live as a citizen, be a citizen, ii. 26.
πολλάκις, adv. often.
πολλαπλάσιος, a, ov, many times as great, ii. 16; with gen. ii. 14.
πολυνηθρώπος, ov, populous.
πολύς, πολλή, πολύ, comp. πλείων, v. 17; superl. πλείστος, much; great, see note on ii. 36; plur. many. οἱ πολλοί, the many, the majority. πολύ, far, considerably, ii. 15, ii. 30. έκ πολλῶν, with a long start, iii. 9. περί πλείστου, of the greatest importance, ii. 4. οὐς ἐπὶ τὸ πολύ, for the most part, i. 42.
πονέω, v.n. toil, suffer.
πονηρός, ο, ον, wicked, bad, wretched, iv. 35. πονηρῶς, adv. badly.
πόνος ο, toil.
πορεία η, journey, march, i. 5, iv. 36.
πορεύομαι, v.a. convey; -mid. and pass. go, march.
πορίζω, v.a., fut. πορῶ, provide, supply; mid. provide for one’s self, i. 20.
πόρρω or πρόσω, adv. forwards; far, ii. 22, iv. 35.
ποταμός ο, river.
πότε, adv. when?
ποτε, enclitic, at some time, ever.
πότερος, a, ov, interrogative, which of two. πότερον and πότερα, conj. whether (answered by η, or), i. 7.
ποτόν τα, drink.
ποῦ, adv. where?
πού, enclitic, somewhere, ii. 24; somehow.
πούς ο, ποδός, foot.
πράγμα τα, -atos, thing, matter.
πραγματικός, ες, downhill, iv. 25.
πράσσω, v.a., fut. πρᾶξω, aor. ἐπραξα, pf. πέπραξα, do, perform; intrans. fare (2 pf. πέ- πραγα), i. 6, iv. 6.
πρέπτω, v.n. be conspicuous; be fitting (with dat.), ii. 7.
VOCABULARY.

πρεσβεύω, v.n. go as envoy.
πρέβυς ὁ, old man; plur. πρεσβείς, ambassadors; comp. πρεσβύτερος, superl. πρεσβύτατος.
πρίαμαι, v.d. buy, i. 20.
πρίν, (1) adv. before, formerly.
(2) conj. before that, until, i. 16.
πρό, prep. before, in front of (with gen.).
προ βαίνω, v.n. go forward, advance.
πρόβατον τό, sheep.
προ-βουλεύω, plan beforehand; plan better than (with gen.), i. 37.
πρό-γονος ὁ, ancestor.
προ-δίδωμι, v.a. betray, forsake.
πρό-εμι, v.n. go forward (εἰμι).
προ-έχομαι, v.d. go forward.
προ-έχω, (1) v.a. hold before.
(2) v.n. have the advantage of (with gen. or absolute), ii. 19.
προ-θυμέομαι, v.d. be eager; urge, i. 9.
πρό-θυμος, ov. eager. προθύμως, adv. eagerly.
προ-τημί, v.a. send before, send forward.
προ-καλύπτω, v.a. cover in front.
προ-πονέω, v.n. toil for; work harder than, i. 37.
πρός, (1) prep.
(1) with accus. to, towards; against; with a view to.
(2) with gen. from; on the side of, i. 5; by (in adjurations), i. 24.
(3) with dat. close to; at; in addition to, ii. 33, iv. 13.
(11) adv. besides, ii. 2.
προσ-δοκάω, v.n. expect.
προσ-δοκεώ, v.n. seem good besides, ii. 34.
πρόσ-εμι, v.n. approach, attack (εἰμι).
προσ-έλαυνω, v.a. drive up to; absolute, ride up, iv. 39, v. 13.
προσ-έρχομαι, v.d. come to.
προσ-ήκει, v.imps. it belongs to (with dat. of person and gen. of thing), i. 31, ii. 11.
πρόσθεν, (1) adv. before (both of time and place). ὁ πρόσθεν, previous; that which is in front, ii. 36.
(2) prep. (both of time and place) before.
προσ-ήμι, v.a. send to; admit; mid. admit to one's company, i. 30.
προσ-κυνέω, v.a. do obeisance to, worship, ii. 9, 13.
πρόσω. See πόρρω.
πρότερος, a, ov, before, earlier, former.
προφαστίζομαι, v.d. plead as an excuse, i. 23.
προ-φυλακῇ η, outpost.
προ-φυλαξ ὁ, advanced guard.
πρωτί or πρῶ, adv. early, comp. πρωτίστωρ or πρωτίστωρ, iv. i.
πρῶτος, η, ov. first; foremost. πρῶτον, adv. first, in the first place.
πτάρνυμαι, v.d. sneeze, ii. 9.
πυθάνομαι, v.d., fut. πυθώμαι, aor. ἐπιθέμην, pf. πέτυμαι, learn, hear of.
πῦρ τό, πυρός, fire.
πυραμίς η, -ίδος, pyramid, iv. 9.
πῶ, enclitic, some time, yet. πῶ-ποτε, adv. even yet.
πῶς, adv. how?
πῶς, enclitic, in any way, somehow, i. 26.
ράδιος, a, ov, easy; comp. ράων, superl. ράτος. ράδιως, adv. easily.

ράτος, η, ov. See ράδιος.

ρίπτω or ριπτέω, v. a., fut. ρέψω, throw, hurl, iii. 1.

ρίμα τό, drawing (of a bow), bow-shot, iii. 15.

ρώμη η, strength; military force, iii. 14.

σάλπιγξ η, -γγος, trumpet.

σατραπεύω, v.n. act as satrap (with gen.), iv. 31.

σατράπης τό, -ου, satrap, Persian viceroy, v. 16.

σαφές, ες, clear; sure.

σαφώς, adv. clearly.

σημαίνω, v.a., fut. σημαινó, aor. εσήμαινα, signify; give a signal, iv. 4.

σίνομαι, v.d. damage, iv. 16.

σίτος τό, corn; food; plur. σίτα τά, provisions.

σκεδάνυμι, v.a., fut. σκεδώ, aor. ἐσκέδασα, scatter, v. 2.

σκευή η, equipment.

σκεῦος τό, vessel; plur. baggage, i. 30.

σκευο-φορέω, v.n. carry baggage, ii. 28.

σκευο-φόρος, ov, carrying baggage. οἱ σκευοφόροι, porters, ii. 28. τά σκευοφόρα, baggage animals, iii. 19.

σκηνή η, tent, hut. σκηναλ, quarters generally, v. 7.

σκηπτός ὁ, squall; thunderbolt, i. 11.

σκοπέω, v.a., fut. σκέψομαι, aor. ἐσκέψάμην, pf. ἐσκέψατο, view, consider; intr. watch, spy.

σπένδωμαι, v.mid., fut. σπέλσομαι, make a treaty (lit. pour a libation for oneself; cf. σπονδή), v. 5, 16.

σπευδώ, (1) v.a. urge on.

(2) v.n. hasten, iv. 49.

σπολάς η, leather cuirass, buff jerkin, iii. 20.

σπονδή η, libation; plur. σπονδαί, truce, treaty.

σταδίον τό (plur. στάδιοι οἱ), stade = 600 Greek feet or 606 English (lit. race-course), i. 2.

σταδιόμος τό, halting-place, encampment; stage, day's march, iv. 10.

στέλλω, v.a., fut. στέλω, aor. εστέλλα, send; arrange; equip, ii. 7.

στενός, η, ὁ, narrow, comp. στενότερος, superl. στενότατος, iv. 19, 22.

στέρομαι, v.d. be deprived of, lack (with gen. of thing), ii. 2.

στερρόω, adv. stiffly, sternly, i. 22.

στάλος τό, armament; march, i. 9.

στόμα τό, -ατος, mouth; front, van (of an army), iv. 22.

στρατελα η, expedition.

στράτευμα τό, -ατος, army.

στρατεύω, v.n. and στρατευόμαι, v.mid. serve as a soldier, march, go on an expedition, i. 10, 17.

στρατηγέω, v.n. be a general, command (with gen., or absolute); metaphorical, regulate, ii. 27.

στρατηγός τό, general.

στρατά η, army.

στρατιώτης τό, -ου, soldier.

στρατοπεδεύομαι, v.d. encamp.

στρατόπεδον τό, camp; army.

στρέψω, v.a., fut. στρέψω, turn.

σύ, personal pron. thou, you. σύ-γε, you at least.

συγ καλέω, v.a. call together. Attic fut. συγκαλώ, i. 46.
συν-κατα-καλω, v.a. burn down at the same time, ii. 27.
συν-κύπτω, v.n. bend together, iv. 19.
συλ-λαμβάνω, v.a. seize, i. 35.
συλ-λέγω, v.a. collect.
συμ-βαίνω, v.n. come together, agree; happen, i. 13.
συμ-βάλλω, v.a. throw together, collect, iv. 35.
συμ-βουλεύω, v.a. give advice, counsel, i. 5; mid. ask advice, consult.
σύμ-μαχος, ov, allied. σύμμαχος o, ally.
συμ-πολεμέω, v.n. fight along with.
συμ-προ-θυμέομαι, v.d. be eager together with; join in urging, i. 9.
συμ-φέρω, (1) v.a. bring together, iv. 31.
(2) v.n. be expedient (with dat.), ii. 27.
σύν, prep. with dat.
(1) together with, i. 2, iii. 1, iv. 32.
(2) with the aid of, i. 23, 42, ii. 8, 16 (rare in Attic Prose except in Xen.).
συν-άγω, v.a. bring together, collect.
συν-αιρέω, v.a. seize together; make short, i. 38.
συν-ακολουθέω, v.n. follow along with.
σύν-ειμι, v.n. come together (είμι), v. 7.
συν-επ-έχομαι, v.d. join in prayer with, join in a vow with, ii. 9.
συν-έπομαι, v.d. follow along with.
συν-έρχομαι, v.d. come together, meet.
συν-εφ-έπομαι, v.d. follow up along with.
συν-ιστήμη, v.a. place together, bring together, introduce, i. 8.
συν-ωφελέω, v.a. join in helping.
συ-σκευάζω, v.a. and συσκευάζο-

σαι, v.mid. pack up, iv. 36, v. 18.
σφενδόναω, v.n. sling, iii. 15, 16.
σφενδόνη η, sling, iii. 18.
σφενδόνητις ο, -ou, slinger, iii. 6.
σχεδόν, adv. near; nearly.
σχολή η, leisure. σχολή, leisurely; scarcely, iv. 27.
σόζω, v.a., fut. σώσω, pf. σέσωκα; save; bring in safety, i. 6, ii. 4.
σώμα τό, -ατος, body.
σώσωs contr. σώσ, σώα, σών contr. σών, safe.
σωτήρ o, saviour, preserver.
σωτηρία η, safety.
σωτηρίος, ov, saving, iii. 2. Subst.
tά σωτηρία, thank-offerings for safety, ii. 9.

tάλαντον τό, talent, a sum of money = 60 minae = about £230, v. 8.
tάξιαρχος ο, taxiarth, commander of a tάξις, i. 37.
tάξις η, rank, line of battle, array.
tάραττω, v.a., fut. τάραξω, confuse.
tάττω, v.a., fut. τάξω, aor. ετάξα, pf. τέταξα, aor. pass. τάξιον, draw up, arrange, ii. 36, iii. 18; order, i. 25.
tαυτή, adv. in this way, ii. 33.
tαχύς, εία, ύ, quick, comp. θάττων, superl. τάχυστος. Adverbial neut. accus. ταχύ, quickly. ταχ-

έως, adv. quickly.
te, conj. enclitic, both, and.
tέθριππον τό, four-horse chariot, ii. 24.
tείχος τό, wall; fort, iv. 10.
VOCABULARY.

tekmēρion τό, sign, proof.
telēw, v. n. become, be, ii. 3.
teleuτāw, v. a. end; absolute, come to an end, die, i, i. 1, ii. 7.
teleuτή τη, end, death, ii. 7.
telew, v. a., fut. tελω, aor. étεlesa, finish; pay, iii. 8.
tépæroς, η, ov, fourth.
tetrapak-t-χλιoι, αι, α, four thousand.
tetrapo-s-κοσιoι, αι, α, four hundred.
téptapes, α, four.
ti. See 6.
tēmerον, adv. to-day.
ti, interrogative particle, why?
tiθεμι, v. a., fut. θεω, aor. θεηka, pf. tēθηka, place; mid. place for oneself.
timáw, v. a. honour.
tiμή τη, honour; value.
tis, ti, indefinite pron. enclitic, some one, some, a. ti, in some way, i. 5, 37.
tis, ti, interrogative pron. who? what? ti, why?
tiτρασκω, v. a., fut. τρωσω, aor. τρεσα, pf. τρεσκα, wound.
tiμήμων, ov, miserable.
toi, particle enclitic, you know, truly, indeed, i. 18, 37.
toiνυν, particle, therefore, then, i. 36.
toiouτoς, -αυτη, -ουτo, such.
tolμaω, v. a. dare.
ti.εμα το, -ατος, arrow.
toβεω, v. a. shoot with a bow.
toβων τό, bow.
toβότης δ, -ov, archer.
toσούτος, -αυτη, -ουτο(ν), so great, so much; plur. so many.
toτε, adv. then, at that time; on the previous occasion, iv. 20.
toμμαλιυν. See ημμαλιυν.
toυπιοσθεν. See ηπιοσθεν.
treis, τρια, three.
tρέπω, v. a., fut. τρεψω, aor. τρεψα, turn; put to flight; mid. turn oneself, v. 13; flee; pf. partic. pass. τετραμμένος, facing, v. 15.
tρέφω, v. a., fut. θρεψω, pf. τρηύνα, pf. pass. τεθραμμαί, nourish, rear.
tριάκοντα, indecl. thirty.
tiρυ-άθμενος, η, ov, thrice-glad, ii. 24.
tρίτος, η, ov, third.
tρόπαιον, τό, trophy, ii. 13.
tρόπος δ, way, manner; character.
tρυπάω, v. a. bore, pierce, i. 31.
tρωτός, η, δν, verbal adj. from τρωύσκω, vulnerable, easy to wound, i. 23.
tυγχάνω, v. n., fut. τεύχομαι, aor. τεύχων, pf. τευχηκα, hit, meet with, obtain (with gen.), i. 26, ii. 19; happen; happen to be, i. 3. τυγχάνω λέγων, happen to be saying, ii. 10.
tω, τω, See τις.
úβριξω, fut. úbριω.
(1) v. a. insult, outrage, i. 13.
(2) v. n. be insolent.
úβρις η, -ews, insolence, outrage, i. 13.
úδωρ τό, -atos, water; rain.
úλη η, wood, timber.
úμεις, plur. of σύ.
úπ-άγω, v. a. lead on; absolute, advance, iv. 48.
úπ-αιτιος, ov, liable to accusation, i. 5.
úπ-εμι, v. n. be under, iv. 7.
úπερ, prep.
(1) with accus. beyond, over.
(2) with gen. above, iv. 29; on behalf of, v. 6.

ὑπερ-βολή ἡ, (1) superiority, excess. (2) crossing over, passage, v. 18.

ὑπερ-δέξιος, ov, above on the right, iv. 37.

ὑπερ-ἐξω, (1) v.a. hold above. (2) v.n. be above, rise above, v. 7.

ὑπερ-ὑψηλος, ov, exceedingly high, v. 7.

ὑπ-ηρετέω, (1) v.n. serve (with dat.). (2) v.a. supply, v. 8.

ὑπ-ηρέτης ὁ, -ου, servant, helper, lit. under-rower (ἐρέτης).


ὑπνος ὁ, sleep.

ὑπό, prep. (1) with accus. under (motion to); under (extension along), iv. 37. (2) with gen. from under; by (agent); from (cause), i. 3; accompaniment, iv. 25. (3) with dat. under (rest under), iv. 24.

ὑπο-ὑγιον τὸ, beast of burden, lit. animal under the yoke (ὕγιον), iii. 6.

ὑπο-λαμβάνω, v.a. catch up, interrupt, i. 26.

ὑπο-μένω, (1) v.n. stay behind, iv. 21. (2) v.a. wait for.

ὑπό-πεμπτος, ov, sent secretly, iii. 4.

ὑπο-οπτεύω, v.a. suspect; with accus. of the thing, view with suspicion.

ὑπο-στράτηγος ὁ, lieutenant-general, i. 32.

ὑπο-φαίνω, v.a. show under, show slightly; intrans. shine slightly, break (of the day), ii. 1.

ὑπο-χειρος, ov, under the hand, subject, ii. 3.

ὑστεραῖος, a, ov, belonging to the next day. ἡ ὑστεραῖα (sc. ἡμέρα), the next day, iii. 20.

ὑστερον, adv. after, afterwards.

ὑστερος, a, ov, later; behind, in the rear, iv. 21. Superl. ὑστατος.

ὑφ-ἡμι, v.a. give up, v. 5; mid. yield onself, i. 17, ii. 3.

ὑφ-ὑστημι, v.a. place under; mid. (and 2 aor. and pf. act.) undertake; resist, ii. 11.

ὑψηλός, ἡ, ὃν, high. τὸ ὑψηλόν, the high ground, iv. 25.

ὑψος τὸ, height.

φαίνω, v.a., fut. φανῶ, aor. ἐφηνα, 2 pf. πέφηνα (intrans.), aor. pass. ἐφάνη, show; intrans. give light; mid. and pass. be shown, appear.

φαλαγξ ἡ, -γγος, line of battle (to be distinguished from the Macedonian planax); main body, iii. 11, iv. 23.

φανερός, ἂ, ὁ, visible, manifest; with partic., ii. 24. φανερῶς, adv. clearly.

φίσκω, v. a. say.

φέρω, v.a., fut. φέρω, aor. ἔφερκον, pf. ἐφήροχα, bear, bring; intrans. of roads, lead, v. 15.

φεύγω, v.a. and n., fut. φεύξομαι or φεύξομαι, aor. ἐφυγόν, pf. πέφευγα.

φημι, v.a., fut. φήσω, say.

φθάνω, v.a., fut. φθάσω or φθησαί, aor. ἐφθασα or ἐφθην, pf. ἐφθάκα, anticipate, be beforehand, iv. 20, 49.
VOCABULARY.

φιλα ἡ, friendship.

φίλος, ἡ, ov, beloved, dear; subst. φίλος ὁ, friend.

φλαρέω, v.n. talk nonsense, i. 26.

φοβέρος, ὁ, ov, fearful, terrible.

φοβέω, v.a. frighten; mid. and pass. fear, be afraid.

φόβος ὁ, fear.

φρόνημα τό, high spirit, confidence, i. 22.

φυγή ἡ, flight.

φυλακή ἡ, guard, watch, outpost, i. 40.

φύλαξ ὁ, -akos, guard.

φυσάω, v.a. inflate, v. 9.

φωνή ἡ, voice.

φῶς τό, light.

χαλεπός, ὁ, ov, hard, severe, cruel, i. 13.

χαλεπώς, adv. hardly, cruelly. 

χαλινώ, v.a. bridle, iv. 35.

χαράδρα ἡ, mountain torrent, ravine, iv. 1.

χαρίεις, εσσά, εν, graceful, charming, v. 12.

χάρις ἡ, -etros, favour, thanks, gratitude, iii. 14.

χειρ ἡ, χειρός, hand.

χειρο-πλήθης, εί, filling the hand, iii. 17.

χilioi, αἱ, a, a thousand.

χίμαρα ἡ, she-goat, ii. 12.

χράμαι, v.d., pres. inf. χρῆσθαι, fut. χρῆσομαι, use, enjoy (with dat.).

χρή, v. impers., imp. χρήν, inf. χρῆναι, it is necessary, it behoves, one ought.

χρῆκω, v.n. desire.

χρήμα τό, -atos, thing; plur. goods, property, money.

χρήσιμος, ἡ, ov, useful.

χρόνος ὁ, time.

χρυσός ὁ, gold.

χώρα ἡ, country, district; position, iv. 33.

χώριον τό, place, position.

χωρίς, adv. separately, apart.

ψεύδω, v.a., fut. ψεύσω, deceive; mid. speak falsely, lie; pass. be deceived, ii. 31.

ψηφίζωμαι, v.mid. vote.

ψιλός, ὁ, ov, bare. οἱ ψιλοί, light-armed troops, iii. 7.

ψυχή ἡ, soul, life.

ψυχος τό, cold; plur., i. 23.

ἄ, interj. oh!

ḑđe, adv. thus, as follows.

ḑdıw, v.a., fut. ὑδω, push; mid. push out of one's way, iv. 48.

ḑνώμαι, v.d. buy.

ḑρα ἡ, season, proper time; time, v. 18.

 Росс, (1) adv. how; as; as if; with numerals, about, iii. 1, 5.

(2) conj. when, since; that (introducing statements); in order that (with subj. and opt.);
so that (with infin. -ωστε), iii. 7, iv. 25. ὡς εἰπεῖν, so to speak, i. 38.

(3) prep. to (with accus. of persons only).

ῶς, adv. thus. ὲὖ́ ὡς, not even thus, ii. 23.

ωσ-ἀυτως, adv. in like manner.

ωσ-περ, adv. just as.

ωστε, conj. so that (with indic. or infin.), iii. 14, iv. 13, 21, 48.

omega, v.a. help, benefit.
LIST OF UN-ATTIC WORDS.

The following words which occur in the Third Book of the Anabasis are not found in any other Attic Prose writer:—

δλέξω, iv. 33.
δεισοστράτηγος, i. 24.
ἐρύκω, i. 25.
κατακαίνω, i. 2, ii. 12, 39.
λῶ, in sense of 'profit,' iv. 36.
μαστεῦω, i. 43.
πάομαι, iii. 18.
τελέθω, ii. 3.
τρισάσμενος, ii. 24.
χειροπληθής, iii. 17.
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'Αγασίας, Agasias, of Arcadia; captain in the Greek army. i. 31.
'Αγίας, Agias, of Arcadia; one of the Greek Generals. i. 47.
'Αθήναι ai, Athens; capital of Attica. i. 5. 'Αθηναῖος, Athenian. i. 5, 45, etc.
'Απόλλων, -ων, Apollo; Greek God, who had a temple at Delphi. i. 6.
'Απολλωνίδης, Apollonides, a native of Lydia; captain in the Greek army. i. 26.
'Αριαῖος, Ariaeus, a Persian; commander of the Asiatic part of the army of Cyrus at Cunaxa; afterwards went over to the king of Persia. ii. 5, 17, etc.
'Αρκάς, Arcadian, belonging to Arcadia, central division of Peloponnese. i. 47, iii. 5.
'Αρμενία, Armenia, country to the north-east of Asia Minor. v. 17. See Map of Route.
'Αρτεμίς, -ίς, Artemis, Greek Goddess of the chase. ii. 12.
'Αχαίος, Achaean, belonging to Achaia, northern division of Peloponnese. i. 47.

Βαβυλών Ἑ, Babylon, capital of Babylonia. v. 15. See Map of Route.
Βοιωτία, Boeotia, south-eastern division of Greece proper. i. 31.

Δαρδανεύς ὁ, native of Dardanus, town on the Hellespont. i. 47. See Map of Route.
Δελφοῖ ai, Delphi, town in Phocis, where was the temple of Apollo. i. 5.

'Εκβάτανα τά, Ecbatana, capital of Media, summer residence of the Great King. v. 15.
'Ελλάς ᾦ, -άδος, Hellas, Greece, i. 2, etc. Ἑλληνικός, Greek. iv. 34, 45.

Ζαπάτας ὁ, the (greater) Zab, or Zabatus, tributary of the Tigris. iii. 6. See Map of Route.
'Ηλείας ὁ, Διός, Zeus, king of the gods. Ζεύς βασιλεύς, i. 12.
'Ηλείας ἕνιος, ii. 4. Ζεύς σωτήρ, ii. 9.

'Ηλείος, Eleian, belonging to Elis, north-western division of Peloponnese. i. 34.

'Ιερώνυμος, Hieronymus, of Elis; a captain in the Greek army. i. 34.
'Ιωνία, Ionia, district on the west coast of Asia Minor. See Map of Route. v. 15.

Καρδουχιός, Carduchian, i.e. belonging to Carduchia, part of
INDEX OF PROPER NAMES.

the modern Kurdistan. v. 15, 17. See Map of Route.

Киккія, Киккія, district in the south-east of Asia Minor. i. 10. See Map of Route.

Клеанор, Klea
top, of Orchomenus; one of the Greek Generals. i. 47, ii. 4, 8.

Клеархос, Clearchus, of Sparta; chief of the Greek Generals till his seizure by Tissaphernes. i. 10, 47, ii. 4, 31. See Introduction, §§ 2, 4, 5.

Креис, Креис, Crete, i.e. belonging to Crete, island at the south of the Aegean. iii. 7, 15, iv. 16

Куро, Cyrus, son of Darius, i. 1, etc. See Introduction, §§ 2—4.

Дакедамонион, Lacedaemonian, belonging to Lacedaemon or Sparta. ii. 1, 37.

Дариа, Larissa, the modern Nimroud. iv. 7. See Map of Route.

Луция, Lydia, district on the west coast of Asia Minor. v. 15. See Map of Route. Λυδια, Λυδια, Lydian. i. 31.

Лукав, Lycus, Lycian, i.e. belonging to Lycaonia, district in the middle of Asia Minor. ii. 23. See Map of Route.

Луккос, Lycius, native of Athens; cavalry officer in the Greek army. iii. 20.

Менон, Menon, of Pharsalus in Thessaly; one of the Greek Generals. i. 47.

Меспила, Mespila, the modern Kouyunjik. iv. 10. See Map of Route.

Медея, Medea, a Median Queen. iv. 11.

Медиа, Media. v. 15. See Map of Route.

Меде, Меде, i.e. belonging to Media. ii. 25, iv. 7.

Митрадат, Mithradates, satrap of Cappadocia and Lycaonia; formerly a friend of Cyrus. iii. 1, 6, iv. 2.

Миси, Mysians, inhabitants of Mysia, the north-western district of Asia Minor. ii. 23. See Map of Route.

Никархос, Nicharchus, of Arcadia; captain in the Greek army. iii. 5.

Σανθικλης, Σανθικλης, Xanthicles, of Achaea; one of the Greek Generals. i. 47.

Σενοφων, Xenophon. i. 4, etc. See Introduction (throughout).

Σερης, Xerxes, King of Persia, who invaded Greece. ii. 13, iii. 6.

'Οροντας, Orontas, son-in-law of King Artaxerxes; satrap of Eastern Armenia. iv. 13, v. 17.

'Ορχομενος, of Orchomenus, town in Arcadia. ii. 4.

Περσης, Περσης, o, a Persian. ii. 11, 25, etc.

Περμκος, belonging to the Persians. iii. 16, iv. 17, 35.

Πισδα, Pisidians, a mountain people between Cilicia and Lycia. i. 9, ii. 23. See Map of Route.

Προξενος, Proxenus, of Thebes; one of the Greek Generals. i. 4, sqq., i. 47. See Introduction, § 3.

'Ρωδιος, Rhodian, i.e. belonging to Rhodes, island off the coast of Caria. iii. 16, iv. 15, v. 8. See Map of Route.

Σάρδες, Σάρδες, Sardis, capital of Lydia. i. 8. See Map of Route.
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Σικυώνιος, Sicyonian, i.e. belonging to Sicyon. iv. 47.
Σκύθης, -ou, Scythian, i.e. belonging to Scythia. iv. 15.
Σούσα τα, Susa, winter and spring residence of the Great King, on the east of the river Chaoespes. v. 15.
Σοφαίνετος, Sophaenetus, of Stymphalus, a Greek General. v. 37.
Στυμφάλιος, Stymphalian, native of Stymphalus, town in Arcadia. i. 31.
Σωκράτης, Socrates, (1) an Athenian; the celebrated philosopher. i. 5. See Introduction, § 1. (2) an Achaean, one of the Greek Generals. i. 47.
Σωτηρίδας, Soteridas, of Sicyon; a soldier in the Greek army. iv. 47.
Τίγρης, the Tigris. iv. 7, v. 1. See Map of Route.
Τιμασίων, Timasion, of Dardanus; one of the Greek Generals. i. 47, ii. 37.
Τισσαφέρνης, Tissaphernes, satrap of Caria. i. 1, etc. See Introduction, §§ 2, 4, 5.
Τολμίδης, Tolmides, of Elis; a herald. i. 46.
Φιλήσιος, Philesius, of Achaia; one of the Greek Generals. i. 47.
Χείρισοφος, Cheirisophus, of Sparta; one of the Greek Generals. i. 45, ii. 1, 33, 37, etc.
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