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FOR THE USE OF SCHOOLS AND PRIVATE LEARNERS,

ON THE

HAMILTONIAN SYSTEM,

AS IMPROVED BY

THOMAS CLARK,
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This interlinear edition of the Anabasis of Xenophon has been carefully translated by the editor of the Latin and Greek series of interlinear classics. His plan is somewhat peculiar, being intermediate between the systems of Hamilton and Locke. The uncouth and frequently unintelligible sentences of Hamilton are avoided, while on the other hand the verbal and grammatical meanings are given with an accuracy fully equal to his, if not surpassing it. By this plan the sense of the text is also conveyed more precisely than is done either by the plan of Hamilton or that of Locke—every idiomatic and grammatical difficulty being completely overcome.

The work will be found of great service to the student of the Greek language, as it removes many of the difficulties so perplexing in its study.

The use of a few signs and characters, explained on another page, has, in a measure, enabled the author to accomplish what he has above set forth.

THOMAS CLARK.
EXPLANATIONS.

The union of two or more words by hyphens denotes, that they together express the meaning of one Greek word; as,

\textit{γίγνονται.}

are-born.

When two or more words, employed to express a Greek word, are separated by one or more words placed between them, such interposition is denoted by a figure \textsuperscript{1} prefixed to the word next preceding that interposed, and another figure \textsuperscript{1} placed before the next succeeding word; as,

\textit{οὖν \ διατίθεις \ πάντας.}

\textit{having so disposed all.}

An English word or sentence included within parentheses ( ) is an indication that such word or sentence is not expressed in Greek; as

\textit{ἀφικνεῖτο \ πρὸς \ αὐτὸν \ τῶν \ παρὰ \ βασιλέως.}

used-to-come to him of-the (persons sent) from (the) king.

When a word placed in parentheses is italicized, it shows that the word above it is either superfluous or not to be expressed in English; as,

\textit{ἐθοῦλετο \ τῷ \ ἀμφοτέρῳ \ παιδε.}

he-desired (the) both (his) sons.

A dash directs the word above it to be omitted in the translation; as,

\textit{ὁ \ Κῦρος.}

— Cyrus.

Where an italicized word or sentence within parentheses is followed by another word or sentence, also in parentheses, but not in italics, the latter forms the proper reading; as,

\textit{ἐτύγχανε \ παρὼν.}

happened \textit{(being-present) (to-be-present).}

When a word or sentence is put in brackets [ ] it serves as an explanation, in the nature of a note; but when the reading thus enclosed is to be used instead of the literal translation, a vertical line ( | ) is placed at the beginning of the reading that is to be changed; as,

\textit{ἐξοιευ.}

\textit{I might-have (themselves) \textit{[might be].}}

(iv)
TESTIMONIALS

AS TO

THE MERITS OF

The Interlinear Translation of the Classics.

Testimony of celebrated men in favour of the interlineary system of translations, as being best adapted for learning a language.

Milton.—We do amiss to spend seven or eight years merely in scraping together as much Latin and Greek as might be learned easily and delightfully in one year.

If, after some preparatory grounds of speech by their certain forms got into memory, they were led to the praxis thereof in some chosen short book lessoned thoroughly to them, [that is, read and translated to them], which would bring the whole language quickly into their power. This I take to be the most natural and most profitable way of learning languages.

[Children] should begin with the chief and necessary rules of some good grammar, either that now used, or any better; and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian, especially in the vowels. Next, to make them expert in the usefullest points of grammar, some easy and delightful book should be read to them.

[By this, Milton means that the teacher should read some easy Latin book to his pupils, and translate and explain it repeatedly, until they understand such Latin book, and can themselves translate it.]
JOHN LOCKE, author of the "Essay on the Human Understanding."—When I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of education; as a language or two to be his whole business. How else is it possible that a child should be chained to the oar, seven, eight, or ten of the best years of his life, to get a language or two, which, I think, might be had at a great deal cheaper rate of pains and time, and be learned almost in playing.

[The first project of Locke] is to trouble the child with no grammar at all, but to have Latin as English has been, without the perplexity of rules, talked into him; for, if you will consider it, Latin is no more unknown to a child, when he comes into the world, than English; and yet he learns English without a master, rule, or grammar; and so might he Latin, too, as Tully did, if he had somebody always to talk to him in this language. And when we so often see a French woman teach an English girl to speak and read French perfectly in a year or two, without any rule of grammar, or anything else but prattling to her, I cannot but wonder how gentlemen have overseen this way for their sons. If, therefore, a man could be got, who, himself speaking good Latin, would always be about your son, talk constantly to him, and suffer him to speak and read nothing else, this would be the true and genuine way, and that which I would propose, not only as the easiest and best, wherein a child might, without pains or chiding, get a language which others are wont to be whipt for at school six or seven years together; but also as that wherein, at the same time, he might have his mind and manners formed, and be instructed in all other parts of knowledge of things that fall under the senses, and require little more than memory. But if such a man cannot be got who speaks good Latin, the next best thing is to have him taught as near this way as may be, which is by taking some easy and pleasant book, such as Æsop's Fables, and writing the English translation (made as literal as can be) in one line, and the Latin words which answer each of them, just over it in another. These let him read every day, over and over again, till he perfectly understands the Latin; and then go on to another Fable.
till he is also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that to keep it in his memory.

The formation of the verb first, and afterwards the declensions of the nouns and pronouns, perfectly learned by heart, facilitate his acquaintance with the genius and manner of the Latin tongue, which varies the signification of verbs and nouns, not as the modern languages do, by particles prefixed, but by changing the last syllable. More than this of grammar, I think, he need not have, till he can read himself Sanctii Minerva.

As he advances in acquiring a knowledge of words, he must advance, pari passu, in obtaining a thorough and critical knowledge of grammar. When by this way of interlining Latin and English one with another, he has got a moderate knowledge of the Latin tongue, he may then be advanced a little farther, to the reading of some other easy Latin book, such as Justin, or Eutropius; and, to make the reading and understanding of it the less tedious and difficult to him, let him help himself with the English translation. Nor let the objection, that he will then know it only by rote, fright any one. This, when well considered, is not of any moment against, but plainly for, this way of learning a language. For languages are only to be learned by rote; and a man who does not speak English and Latin perfectly by rote, so that having thought of the thing he would speak of, his tongue, of course without thought of rule or grammar, falls into the proper expression and idiom of that language, does not speak it well, nor is master of it. Languages were made, not by rules of art, but by accident, and the common use of the people; and he that speaks them well has no other rule but that, nor anything to trust to but his memory, and the habit of speaking after the fashion learned from those that are allowed to speak properly, which, in other words, is only to speak by rote.

Sydney Smith. — The Hamiltonian system, on the other hand, 1st. Teaches an unknown tongue by the closest interlinear translations, instead of leaving a boy to explore his way by the lexicon or dictionary. 2d. It postpones the study of grammar till a considerable progress has been made in the language, and a great degree of practical grammar has been acquired. 3d. It substitutes the cheerfulness and competition of the Lancasterian
system for the dull solitude of the dictionary. By these means a boy finds he is making a progress, and learning something from the very beginning. He is not overwhelmed with the first appearance of insuperable difficulties; he receives some little pay from the first moment of his apprenticeship, and is not compelled to wait for remuneration till he is out of his time. The student, having acquired the great art of understanding the sense of what is written in another tongue, may go into the study of the language as deeply and as extensively as he pleases. The old system aims at beginning with a depth and accuracy which many men never will want, which disgusts many from arriving even at moderate attainments, and is a less easy, and not more certain road to a profound skill in a language, than if attention to grammar had been deferred to a later period.

In fine, we are strongly persuaded that, the time being given, this system will make better scholars; and, the degree of scholarship being given, a much shorter time will be needed. If there is any truth in this, it will make Mr. Hamilton one of the most useful men of his age; for, if there is anything which fills reflecting men with melancholy and regret, it is the waste of mortal time, parental money, and puerile happiness, in the present method of pursuing Latin and Greek.

Virgil, Horace, Cæsar, Cicero, Ovid, Sallust, Juvenal, Livy, Xenophon's Anabasis, Homer's Iliad, and the Gospel of St. John, have already been published on the interlinear plan, and will be succeeded by the other Classics, as speedily as is consistent with accurate preparation, and the importance of the undertaking.

Charles Desilver,
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SPECIAL AGENTS.
THE

ANABASIS OF XENOPHON.

BOOK I.

CHAPTER I.

Δαρείου καὶ Παρυσάτιδος γίγνονται δύο παιδεῖς; Of Darius and Parysatis are-born two sons, πρεσβύτερος μὲν Ἀρταξέρξης, δὲ νεώτερος (the) elder (indeed) Artaxerxes, (but) (the) younger Κύρος. Εἶπε δὲ Δαρεῖος ἡσένει καὶ ὑπώπτευε Cyrus. After — Darius was-sick, and suspected (the) τελευτὴν τοῦ βίου, ἐθούλετο τῶ ἀμφότερον end (of-the) (his) life, he-desired (the) both (his) παιδεῖ παρεῖναι. 'Ο πρεσβύτερος μὲν sons to-be-present (with him). The elder indeed οὖν ἔτυγχανε παρὰν· (therefore) happened | (being-present) (to be present); but he-sends-πεταί Κύρον ἀπὸ τῆς ἀρχῆς, ἦς ἐποίησε for Cyrus from the government, of-which 'he (had) 'made αὐτὸν σατράπην καὶ ἀπέδειξε αὐτὸν δὲ him satrap, and 'he (had) 'appointed him also στρατηγὸν πάντων, ὃσοι ἀδροίζονται εἰς commander of-all (the forces), as-many-as muster in πεδίον Καστωλοῦ. Ο Κύρος οὖν ἀναβαινεῖ (the) plain of-Castolus. — Cyrus therefore goes-up λαβὼν Τισσαφέρνην ὡς φίλον, (to his father) having-taken (with him) Tissaphernes as (a) friend. (9)
καὶ ἀνέβη ἔχων δὲ τριακοσίους ὀπλίτας
and he-went-up having also (with him) three-hundred heavy-armed-men
τὸν Ἐλλήνων, ἀρχοντα δὲ αὐτῶν Ξενίαν
of the Greeks, (and) (the) commander also of them Xenias

Παρράσιον.
(the) Parrhasian.

Εἶπε δὲ Δαρείος ἐτελείτησε, καὶ Ἀρταξέρξεις
After — Darius died, and Artaxerxes
κατέστη εἰς τὴν βασιλείαν, Τισσαφέρνης δια-
was-established in the kingdom, Tissaphernes ca-
βάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν, ὡς
luminiates — Cyrus to (the) (his) brother, as-how-that
ἐπιθυμεῖτο αὐτῷ. Ὅ δὲ πείθεται
he-went-up plotting against him. — (Artaxerxes) indeed believes
τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν.
(this) and also he-arrests Cyrus as-if about-killing;
[with the intention of putting him to death;]

ἐξαντησάμενη αὐτῶν, ἀποπέμπει
having-entered-for-her-own-sake (pardon for) him sends

πάλιν ἐπὶ τὴν ἀρχήν. Ὅ δ’ ὡς ἀπῆλθε,
(him) back to — (his) government. — But when he-departed,
κινδυνεύσας καὶ ἀτυμασθεῖς, βουλεῖται
(after) having-been-in-danger and disgraced, he-deliberates

ὅπως μὴ ποτὲ ἔσται ἐτὶ ἐπὶ τῷ
how 'he-shall never 'be hereafter (dependent) on — (his)
ἀδελφῷ, ἄλλ’ ἢν δύνηται βασιλεύσει ἀντ’
brother, but if he-could he-would-reign instead

ἐκείνου. Παρύσατις μὲν δὴ ἡ μητρὶ ὑπάρχῃ τῷ
of-him. Parysatis indeed — the mother went-for —

Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλείοντα
Cyrus, loving him more than the reigning

Ἀρταξέρξειν. Ὅστις δ’ ἀφικνεῖτο πρὸς αὐτὸν
Artaxerxes. Whoever indeed used-to-come to him

τῶν παρὰ βασιλέως, οὕτω διατίθεις
of-the (persons sent) from (the) king, | 'having so 'disposed
πάντας, [having so disposed all towards himself;] that he-used-to-
πετο 'send (them) 'away-from-him (inclined) to-be friends to-himself
νακλον ἡ βασιλεί. Καὶ δὲ ἐπεμελεῖτο τῶν more than 'to (the) 'king. And also he-took-care of-the
βαρβάρων παρ' ἑαυτῷ, ὡς τε εἰσαγαῖν ἵκανοι barbarians with him, in-order-that not-only they-might-be fit
πολεμεῖν καὶ ἔχοιεν εὖνοίκας to-wage-war but-also | might-have (themselves) [might be] well-disposed
αὐτῷ. Δὲ ἡ δροισε τὴν Ἑλληνικὴν δύναμιν to-him. But he-collected the Greek force
ἐπιχρυσόμενος ὡς μάλιστα ἐδύνατο, ὅπως ὁτι concealing . (this) as most he-could, in-order that
λάβοι βασιλέα ἀπαρασχενώτατον. Ωδὲ οὖν he-might-take the-king the-most-unprepared. Thus therefore
ἐπιείκετο τὴν σύλλογὴν. ὅποσας φυλακαῖς did-he-make the collection (of troops). As-'many garrisons 'as
eἶχε ἐν ταῖς πόλεσι, παρηγγεῖλε τοῖς ἐκάστοις 'he-had in the cities, he-sent-instructions — to-each
φρουράρχοις λαμβάνειν Πελοποννησίους ἄνδρας ὁτι commander-of-them to-take Peloponnesian men as
πλείστους καὶ βελτίστους, ὡς many-as (they could) and (.e) best (soldiers), inasmuch-α.
Τισσαφέρνους ἐπιθυμεῖοντος ταῖς πόλεσι. Καὶ Tissaphernes is-plotting-against the cities.
γὰρ αἰ Ἰωνίκαι πόλεις ἱσαν τὸ ἄρχαῖον For the Ionian cities were — formerly (under the
Τισσαφέρνους, ἐξ δεδομέναι government) of-Tissaphernes, (they) having-been-given (to him) by
βασιλέως, τότε δ' ἀφεστήκεσαν πρὸς Κὺρων (the) king, afterwards they-had-revolted to Cyrus
πᾶσαι πλὴν Μιλήτου. Δὲ Τισσαφέρνης προως-
all (of them) except Miletus. But Tissaphernes having-be-
δόμενος ἐν Μιλήτῳ βουλευομέ-
forehand-perceived (that certain persons) in Miletus are-plan-
νους τὰ αὐτὰ ταύτα ἀποστήματα προς
ning — these very-same (things) | to-have-revolted [to revolt] to,
Кύρος, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ’
Cyrus, | the indeed [some indeed] of-them he-killed, | the but
ἐξεβάλεν. Ἡ δὲ Κύρος ὑπολαβὼν τοὺς
[but others] he-banished. — But Cyrus having-received | (the
φεῦγοντας συλλέγας στρατεύμα
fleeing) (the exiles) (and) having-collected (an) army
ἐπολίρχει Μήλητον καὶ κατὰ γῆν καὶ κατὰ
he-besieged Miletus both by land and by
θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπ-
sea, and he-en-deavoured to-bring-back | (the having-
tοκότας.
those)
καὶ αὖ ᾧν αὐτῇ ἄλλη
(been)-driven-out) (the exiles). And again there-was this other
πρόφασις αὐτῶ τοῦ ἄθροιζεν στρατεύμα.
pretext for-him | (of-the to-collect) (for assembling) (an) army.
Δὲ πέμπων πρὸς βασιλέα ἡγίου ὤν
For sending to (the) king he-requested (that) being a
ἀδελφὸς αὐτοῦ, ταύτας τὰς πόλεις ἀφῆναι
brother of-him, those — cities (ought) to-have-been-given
ὁ μᾶλλον ἴν Τισσαφέρνην ἄρχειν
to-himself rather than (that) Tissaphernes (should) rule
αὐτῶν, καὶ ἴνα μὴν συνέπραττεν αὐτῶ
them, and — (his) mother supported him (in)
ταύτα. ὡστε βασιλεῖς οὓς μὲν ἠσόσι
this; therefore (the) king ‘did not indeed ‘perceive
τῆς ἐπιθυμῆς πρὸς ἑαυτόν, δὲ ἐνομίζει αὐτῶν
the plot against, himself, but he-thought he (Cyrus)
πολεμοῦντα Τισσαφέρνης δαπανῶν ἀμφὶ
fighting with-Tissaphernes spends (his means) upon
τὰ στρατεύματα. ὡστε οἶδὲν ἤθελεν
| (the) (his) armies; | therefore ‘it-was not hated
αὐτῶν πολεμοῦντων.
of-them fighting [therefore he was not displeased with their

Καὶ γὰρ ὁ Κύρος ἀπέπεμπε βασιλεῖ
being at war]. — For — Cyrus remitted ‘to (the) ‘king
BOOK I. — CHAPTER I.

13

tous dasmouz γιγνόμενους ἐκ τῶν πόλεων, ὅν
the tributes arising from the cities, which

Τισσαφέρνης ἐτίγχανεν ἐξων.
Tissaphernes happened having [had].

Δ' ἄλλο στράτευμα συνελέγετο αὐτῷ ἐν
But another army was-collected for-him in

Χέρσονήσῳ τῇ καταντιπέρας Ἀβίδου, τόνδε
Chersonesus (in the) right-over-against Abydos, this (was)

τὸν τρόπον.
the manner (thereof.) Clearchus (a) Lacedaemonian was (an)

φυγάς: ὁ Κύρος συγγενόμενος τοίτω
exile; — Cyrus having-become-acquainted with-this (man)

τε ἡγάσθη αὐτόν καὶ δίδωσιν αὐτῷ
not-only was struck-with-admiration (for) him, but-also gives him

μυρίους δαρείκοις. Ὅ δὲ λαβὼν τὸ χρυσίου
ten-thousand darics. — But having-taken the gold

συνελέξε στράτευμα ἀπὸ τοιτων τῶν χρημάτων,
he-collected (an) army | from these — things

καὶ ὀρμώμενος ἐκ Χέρσονήσου
[by means thereof], and making-irruptions from (the) Chersonesus

ἐπολέμει τοῖς Ὀραξί, τοῖς οἰκούσι υπὲρ
he-waged-war against (the) Thracians, — (who) dwell above (the)

'Ελλησποντον, καὶ ὄφελει τοῖς 'Ελληνας καὶ
Hellespont, and he-was-of-service to-the Greeks; and

ὡστε αἰ 'Ελλησποντικαὶ πόλεις ἔκοψαι συνεβάλ-
so-that the Hellespontian towns willingly contrib-

λοντο ἵχνημα αὐτῷ εἰς τὴν τροφὴν τῶν
buted (the necessary) things to-him for the nourishment of-the

στρατιωτῶν. Τοῦτο δ' αὖ αὐτῷ τὸ στράτευμα
soldiers. | This indeed again (was) thus — (an) army

τρεφόμενον ἐλάνθανεν αὐτῷ.
being-maintained secreted for-him [thus again an army was se-

Ἀριστιππος δὲ ὁ Θεταλὸς
Aristippus — the Thessalian

ὁν ἐτίγχανεν αὐτῷ ἤγεν,
| being happened to-him (a) guest-friend [happened to be his
kai piezómenos uto tòv
guest bound by the ties of hospitality], and being-pressed by the
ántistasiowtòv oikoi érxetai pròs tòv Kýrovn, kai
opposite-faction at-home he-goes to — Cyrus, and
aitei avtòv eis duxhiliouvs xénous kai mißdvon
requests (of) him — two-thousand mercenaries, and pay
tríon mhnvn, òs ou'tò òv òv periýe-
(for them for) three months, as thus 'he might 'have-been-
vómenos
tòv ántistasiowtòv.
superior [so that he might be superior to] the opposite-faction.
O de Kýrosv didōsin avtòv eis tetra-
— But Cyrus gives him to (the number of) four-
ksiúlìous kai mißdvon eis mhnvn, kai deitài
thousand and pay (for) six months, and he-requests
avtòv mi' proßdev kata lýsai pròs
of-him' he-'would not first 'terminate (the strife) against
toûs ántistasiwtaç prìv òv synbourleístatai
the opposite-faction before (that) — he-should-consult
kutòv. Oútò de àv tò stpáteuma tre-
with-him [Cyrus]. | Thus — again — (an) army being-
phómenov élánþaven avtòv
maintained secreted for-him [thus again an army was secretly
èv Thessalía. 'Exéleusèe Pròxenov
maintained for him] in Thessaly. He-ordered Proxenus
dè tòv Boiùtiov óntra xénov avtòv
—the Boeotian | being (a) guest (of) him [who was in the ties
labónta pléistovs
of hospitality with him] (that) | having-taken [having collected] as-many
ándrvas oti paraγevésthai, òs boulovmenov
men as-possible to-come-to (him), as-if he-were-wishing
stpáteuma eis Písidav, òs, tòv
to-lead-an-army against (the) Pisidians, in-as-much-as, the
Písidàv parèxontov paráymata tì χώra éavtvov.
Pisidians being-pretending thing in-the province of-himself

'Exéleusèe dé Soφaínetov
[for the Pisidians infested his territories]. He-ordered also Soφaínetov
τον Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, τούτους
the Stymphalian and Socrates the Achaian, these
καὶ ὑπότας ἁμοῦνας, ἡμαῖρας
also being (his) guest-friends, (that) | having-taken [having collected]
πλείοντος ἀνδρας ὅτι ἐλθεῖν, ὡς
as many men as-possible | to-have-come [to come to him], as
πολεμίσων Τισαφέρνει σὺν τοῖς φυγάσι
he-was-about-waging-war against-Tissaphernes with the
τῶν Μιλησίων. Καὶ οὕτω ἐποίοιν οὕτως.
of-the Milesians. And they did so.

CHAPTER II.

Ἐπεὶ δὲ ἐδόξης αὐτῷ ἡδή πορεύεσθαι
After indeed it-seemed to-him already (time) | to-go
ἀνω, μὲν ἐποιεῖτο
up, [to march into the interior against his brother], — he-made
τὴν πρόφασιν ὡς Βουλόμενος ἐκβαλεῖν
(the) (this) pretext, that (he-wishing) (he was desirous) to-expel
Πισίδας παντάπασιν ἔξ ὑπὸς χώρας καὶ Ἀδριτζει
the) Pisidians entirely from the territory; and he-collects
ἐνταῦθα ὡς ἐπὶ τούτους τὸ τῶν βαρβαρίκων
there, as-if against these (Pisidians), the — barbarian
καὶ τὸ Εὐληθικὸν στρατεύμα, καὶ παραγγέλλει τῇ
and the Grecian army, and he-sends-word not-only
τῷ Κλεάρχῳ ἕκειν λαβόντι δόσον στρατεύμα
— to-Clearchus to-come (to him) | taking whatever army
ἥν αὐτῷ καὶ τῷ Ἀρισ-
there-was to-him [bringing all the forces he had] but-also — Arist-
τίππος, ὑπολαλαγέντι πρὸς τοὺς
tippus, (that) having-been-reconciled with — (those opposed to
οἴκοι ἀποτείχουσαι πρὸς ἑαυτὸν
to him) at-home | (to-have-sent) (to send) to himself (the)
στρατεύμα ὧν ἔχει καὶ παραγγέλλει Ξένια τῷ
army which he-had; and he-sent-word to-Xenias the

...
"Αρκάδι, ὃς προεστίκει τοῦ ξενικοῦ ἐν ταῖς ἀρχαιοχωρίων, ὁ προδότης τῶν μάχων τῶν ἀνδρῶν, ἀρχιτεκτόνος τοὺς ικανοὺς πολιορκοῦντας Μιλησίων, ἀρχιτεκτόνος τοῦ τιμωρούσαν ἰκανούς φυλάττειν τὰς ἀκροτύλεις.

καὶ εἰσῆλθε τοῖς φυγανοῖς στρατεύοντας σὺν αὐτῶι, ὁ ηγέτης τῶν ἐξολοθρευτῶν τῆς Μιλησίας, ὁ ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξοντες, ἔφε αἱ ἐστρατεύετο, μὴ πρόσθεν παίσασθαι τοῖς γειτονικοῖς.

ζυγὸν καταγάγοντο αὐτοῖς οἰκαδε. before he might have led them home [he would not cease before he led them home]. — — 'They cheerfully obeyed (him); for they believed him; and having taken — their arms were present at [joined him at] Sardis. Xenias also —

παρέγένευτο εἰς Σάρδης λαβὼν τοὺς Ιαννικούς. Ξενίας μὲν δὴ | were present at [joined him at] Sardis. Xenias also —

παρεγένευτο εἰς Σάρδης λαβὼν τοὺς ἐκ τῶν πόλεων, ὁπλίτας εἰς τετραμελείας εἰς ταύτας ἐκ νόμιμος πολλοῦ, ὁπλίτας εἰς ταύτας ἐκ νόμιμος πολλοῦ.

ἐκ τῶν πόλεων, ὁπλίτας εἰς τετραμελείας εἰς ταύτας ἐκ νόμιμος πολλοῦ, ὁπλίτας εἰς ταύτας ἐκ νόμιμος πολλοῦ.
Passion the Megarean also came having —

eis tria克斯ιονς ὑπλίτας, de tria克斯ιονς
to-the-number-of three-hundred heavy-armed-men, and three-hundred
πελταστας: and de οὗτος ἦν καὶ ὁ Σωκράτης
peltastes; both he was and (also) — Socrates

ton στρατευμένων ἄμφι Μιλητοῦ.
among) — (those) serving-in-the-army at Miletus.

Οὗτοι μὲν ἀφίκοντο αὐτῶ ἐἰς Σάρδεις.
These indeed arrived-at to-him [joined him] at Sardis.

Τισσαφέρνης ὁ κατανοοῦσας ταῦτα, καὶ ἕγγαμενος
Tissaphernes — having-observed these-things, and having-considered
τὴν παρασκευὴν εἶναι μείζονα ἣ ὡς ἐπὶ
the preparation to-be greater than as-if against (the)

Πισίδας, πορεύεται ὡς βασιλέα τάχιστα ἡ
Pisidians, he-set-out to (the) king as-speedily as
ἐδύνατο, ἐξὼν ὡς πενταχασίουσ ἱππέας. Καὶ
he-could, having about five-hundred cavalry. And (the)

βασιλεὺς μὲν ἰῆ, ἐπεὶ ἔχουσε παρὰ Τισσαφέρνου
king — therefore, after he-heard from Tissaphernes

τὸν στόλον Κύρου ἀντιπαρασκευάζετο.
(of) the military-expedition of-Cyrus began-to-prepare-himself-against-it.

Κύρος ὁ, ἐξὼν οὖς ἐξήκα ὁρμᾷ.
Cyrus — having which I-have-said [as I said] put-himself-in-
to ἀπὸ Σάρδεων ἐκεῖ ἔξελαινει διὰ τῆς Λυδίας
through Sardis; (and) he-advances through — Lydia

τρεῖς σταθμοὺς, εἰκοσι
three stations [three days’ march], (being a distance of) twenty
καὶ δύο παρασάγγας, ἐπὶ τὸν ποταμὸν Μαίανδρον.
and two parasangs, to the river Maeander.

Τὸ εὖρος τοῦτον δύο πλέοντα
The breadth of-this (river was) two plethra; [about 200 feet]; (a)

γέφυρα δε ἐπὶ την ἐξευγμένη ἐπτά πλοῖους.
bridge — was-over (it) connected-together by-seven boats.

Διαβάς τοῦτον ἐξελαίνει διὰ Φρυγίας
Having-crossed-over this river) he-advances through Phrygia
one station [one day's march] (being) eight parasangs, to
Kolossas, (an) inhabited town, wealthy and
megaly. Euntaida eimeine evta imevas kai
large. Here he-remained seven days; and
Menon o Therettalos exe eoxon xiliou
Colossa, (an) inhabited town, wealthy and
Meno the Thessalian came (to him) having (a) thousand
oplitas kai tentaxoion peltastas,
happy-armed men and five-hundred peltastae [targetiers],
Dolopas kai Aivianas kai 'Olyniou.
(they being) Dolopians and Aenians and Olynthians.
Euntaidsev exelainve treis stadiou
Hence he-advances three stations [three days' march]
eikosin parasangyas eis Kelaianas oikoumen
(making) twenty parasangs to Celaene (an) inhabited
polin tis Phrygias, megaly kai eidaion.
town of the Phrygians, large and wealthy.
Euntaida xyn basileia Kýro
| Here there-was (a) palace for-Cyrus, [here Cyrus had a pa-
and megas paradeisos, plýrhis agrion Etrio,
lace] and (a) large park, full of wild beasts,
á exei vos edhreven atop ipton,
opote
which he used-to-hunt | from horse, [on horseback], | when
boilotoy gramasai eauton
he-might-wish to-have-exercised [when he wished to exercise] himself
to kai tovs iptovs. O potamós Maiandros eis
and the horses. The river Maeander flows
dia megén de tou paradeisou, de aí trigai
through the middle — of the park; | and the springs
autou eisin ev twn basileiwn
of it are from the palace; | and its springs issue from
autou eisin ev twn basileiwn
the palace]; and also it-flows through the city of Celaena.
Eesti de kai érwmna basileia megaly
There is also — (a) fortified palace of (the) great
I.— CHAPTER II.

Βασίλεως ἐν Κελαιναίς, ἐπὶ ταῖς κίνου Ποταμοῦ Μαρσύου, ὑπὸ τῆς ἀκροπόλεως sources of the river Μαρσύος, under the citadel; οὕτως δὲ καὶ ἰδίᾳ τῆς πόλεως, καὶ this (river) also — flows through the city, and ἐμβάλλει εἰς τὸν Μαίανδρον. τὸ δὲ ἐντὸς τοῦ empties into the Μαίανδρον; the — breadth of the Μαρσύου ἐστὶν εἰκοσι καὶ πέντε ποδῶν. Μαρσύος is twenty and five of feet [feet].

Ἐνταυθὰ Ἀπόλλων λέγεται ἐκδείχνα Μαρσύαν. Here Apollo is said to have slain Marsyas, νικήσας ἐριζούντα οἱ περὶ having-conquered (him) | contending — (they contending) about σοφίας, καὶ κρεμάσα τὸ δέμων ἐν τῷ ἀντρῳ music, and to have hung up the skin in the cave ὅπερ αἱ πηγαί. διὰ τὸν οὐ τὸν ποταμὸς whence the springs (rise); from this indeed the river καλεῖται Μαρσύας. 'Ενταυθὰ Εἰρήνης, οὔτε ἀπεχώρησκε is-called Marsyas. Here Xerxes, when he departed ἐκ τῆς Ἑλλάδος ἡπτήδειη τῇ μάχῃ, λέγεται from — Greece having been defeated in the battle, is said οἴκοδομήσα τε ταῦτα τὰ βασιλεία καὶ τὴν to have built also this — palace and the άκροπόλιν Κελαινῶν. 'Ενταυθὰ Κύρος ἔμεινε citadel of Celene. Here Cyrus remained τριάκοντα ἡμέρας καὶ Κλέαρχος ὁ Λαξεδαιμόνιος thirty days and Clearchus the Lacedaemonian φυγάς ἴκε, ἐχὼν χιλίων διπλίτας, καὶ exile came (to him), having a thousand heavy armed men, and ὀκτακοσίων Ὑβρίας πελταταί, καὶ διακοσίων eight hundred Thracian targeters, and two hundred Κρήτης τοξότας. Δὲ καὶ ἀμα Σωκράτης ὁ Cretan archers. And also at the same time Socrates the Συρακοσίους παρὴν ἐχὼν τρισακοσίους Syracusan | was present (arrived) having three hundred
THE ANABASIS OF XENOPHON.

οπλίτας, καὶ Σοφαῖνετος ὁ Ἀρκάς, ἔχων χιλίων heavy-armed-men, and Sophaenus the Arcadian, having a-thousand
οπλίτας. Καὶ ἐνταῦθα Κύρος ἐποίησεν heavy-armed-men. And here Cyrus made (an)
ἀριθμὸν καὶ ἔγετασε τῶν Ἑλλήνων ἐν τῷ enumeration and (had a) review of the Greeks in the
παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, μὲν park, and they were — all-together, (indeed)
μύριον καὶ χίλιοι ὀπλίται, δε ἀμφι τοὺς ten-thousand and a-thousand heavy-armed-men, but about —
dισχιλίων πέλτασταί.
two-thousand peltastae [light-armed men and targetiers].

Ἐντεῦθεν ἐξελαίνει δίο σταδίους, Hence he advances two stations [two days' march],
δέκα παρασάγγας εἰς Πέλτας, οἰκομένη (making) ten parasangs to Peltæ, (a) peopled
πόλιν. Ἐνταῦθ᾽ ἐμείνε τρεῖς ἡμέρας ἐν αἰς city. Here he remained three days; in which (days)
Εὔνιας ὁ Ἀρκάς ἐδυσε τὰ Δίκαια καὶ ἔστηκε Xenias the Arcadian celebrated the Lycean-rites, and instituted (a)
ἀγῶνα. τὰ δὲ ἅλα ἤσαν χρυσαί contest; [public games]; the — prizes were golden
στλεγγίδες καὶ δὲ Κύρος ἐθέωρε τὸν ἀγώνα. strigils; and also Cyrus viewed the public-games.
Ἑντεῦθεν ἐξελαίνει δίο σταδίους, ὅδεκα Hence he marches forth two stations, (making) twelve
παρασάγγας εἰς ἄγορὰν Κεραμῶν, parasangs to (the) market-place (of) (the) Ceramians, (an)
οἰκομένην πόλιν, ἐσχάτην inhabited city, (the) last (on the road to Mysia) (and)
πρὸς τῇ Μυσίᾳ χώρα. Ἑντεῦθεν ἐξελαίνει τρεῖς next-to the Mysian territory. Hence he advances three
σταδίους, τριάκοντα παρασάγγας, stations, [days' march], (making) thirty parasangs,
eἰς πεδίον Καῦστρου, οἰκομένην πόλιν. Ἐνταῦθ᾽ to (the) plain of Caýstrus, (an) inhabited city. Here
Emma he remained five days; and pay was due to the soldiers (for) more than three months, and going often to the gates [to his quarters] they demanded (it).

Δὲ δὲ λέγων ἐλπίδας διήγερ
But—Cyrus saying hopes [giving hopes] passed the time [put them off], and he was manifestly distressed; for it was not of the nature of Cyrus not to pay

ἐχοντα.
he having (wherewith so to do).

᾽Ενταῦθα Ἐπίαξα ἡ γυνὴ Συεννέσιος τοῦ
Here Epyaxa the wife of Syennesis the king of (the) Cilicians arrives, (on a visit) to

Κῦρον καὶ ἐλέγετο δοῦναι Κῦροι πολλὰ χρήματα.
Cyrus and she was said to have given Cyrus much money.

Κῦρος δὲ οὖν τὸτε ἀπέδωκε τῇ στρατιᾷ μισθὸν
Cyrus then paid the army (their) wages for four months. The Cilician (queen) also had (a)

φυλακὰς περὶ αὐτὴν Κυλίκας καὶ Ἀσπενδίους καὶ δὲ ἐλέγετο Κῦρον συγγενέσθαι τῇ
guard with her (composed of) Cilicians and Aspendious and he was said (that) Cyrus had connexion with the Cilician (queen). Hence—he marches forth two stations,

dὲκα παρασάγγας εἰς Θύμβριον, οἰκουμένειν (making) ten parasangs to Thymbrium, (a) peopled

πόλιν. Ἐνταῦθα ἣν παρὰ τὴν ὁδὸν κρήνῃ
town. Here there was, by the road (side) a fountain which was called (the fountain of) Midas, the king
THE ANABASIS OF XENOPHON.

Φρυγον, ἐφ' ἣ Μίδας λέγεται θηρεύσαι τὸν of-Phrygia, at which, Midas is-said to-have-captured the
Σάτυρον, κεράσας αὐτῷν οἶνῳ. Ἐντεύθεν Satyr, having-mixed it [the fountain] with-wine. Hence
ἐξελαύνει δίο σταθμοὺς δέχα παρασάγγας, he-marches-forth two stations (making) ten parasangs,
εἰς Τυραίον οἰκουμένην πόλιν. Ἐνταῦθα ἐμείνε to Tyre (an) inhabited town. Here he-remained
tρεῖς ἡμέρας, καὶ Ἡ Κηλίσσα λέγεται διήνυνai three days, and the Cilician (queen) is-said to-have-requested
Κὺρον ἐπιδείξαι τὸ στράτευμα αὐτῆι.
of-Cyrus | to-have-shown to show | (the) (his) army to-her.

Οὖν βουλόμενος ἐπιδείξαι, ποιεῖται

'He therefore willing to-have-shown [to show it], makes (a)
ἐξετασών ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν review in the plains of the Greeks and of the
βαρβάρων. Ἐξέλευσε δὲ τοὺς Ἑλλήνας οὕτω barbarians. He-orders — the Greeks so
ταχθηναί ὡς νόμος αὐτοῖς to-have-been-arranged [so to be marshalled] as (was the) custom for-them
eἰς μάχην καὶ στῆναι, δὲ ἔκαστον in battle, and to-stand (in such order), but (that) each
συντάξαι τοὺς έαυτοῦ.

Οὖν ἐτάχθησαν ἐπὶ τεττάρων.

were therefore arranged in fours; [they were drawn up
Μένων μὲν δὲ, καὶ οἱ σὺν αὐτῷ εἶχε four deep]; Menon indeed — and (the) (those) with him had
τὸ δεξιὸν, δὲ Κλέαρχος καὶ οἱ ἐκείνου the right, but Clearanus and (the) of-him [and his men]
tὸ εὖόνυμον, οἱ άλλοι στρατηγοὶ δὲ τὸ μέσον. the left, the other commanders — the centre.

Ο Κὺρος οὖν μὲν πρῶτον ἐδεώρει τοὺς βαρβάρους Cyrus therefore — first reviewed the barbarians
οἱ δὲ παρῆλαυνον τεταγμένοι κατὰ ἱλας καὶ — and they-marched-past-him drawn-up in troops and
κατὰ τάξεις, δὲ εἶτα τοῖς Ἔλληνας
in companies, and afterwards (he reviewed) the Greeks
παρελαύνον ἐφ' ἀρματος καὶ ἦ Κίλισσα ἐφ' riding-by-them in (his) chariot, and the Cilician (queen) in
ἀρμαμάξης. Πάντες δὲ εἶχον χαλκὰ κράνη, καὶ
a covered-carriage. All — had brazen helmets, and
φοινικοὺς χιτώνας, καὶ χιτιμίδας, καὶ τὰς ἀσπίδας
scarlet tunics, and greaves, and the shields
στίςασ τὸ ἄρμα πρὸ τῆς φάλαγγος,
having-stopped — (his) chariot in-front of the phalanx, (and)
πέμψας Πίγρες τὸν ἐμφύεια παρὰ τοῖς στρατη-
having-sent Pígres the interpreter to the command-
γοὺς τῶν Ἐλλήνων ἐκέλευσε προβαλέσθαι
ders of the Greeks be-commanded (them) to-thrust-forward
τὰ ὀπλα, καὶ ἐπιχωρίσαι τῶν — (their) arms, and to-have-moved-forward [to move forward] the
ὀλὴν φάλαγγα. Οἱ δὲ προειπὼν ταύτα
entire phalanx. The (commanders) — announced these
τοῖς στρατιώταις καὶ ἐπεὶ ἐσάλ-
(things) to-the soldiers; and after it-was-sounded-with-the
πιγξε, προβαλλόμενοι τὰ ὀπλα, ἐπιεσαν.
trumpet, putting-forward — (their) arms, they-advanced.
Δὲ ἐξ τοῦτον προϊόντων ἰᾶσον σὺν κραγῆ
And from this going-on more-quickly with (a) about, | (a)
δρόμως ἐγένετο τοῖς στρατιώταις
running happened to-the soldiers [the soldiers commenced run-
ἀπὸ τοῦ αὐτομάτου ἐπὶ τὰς σκηνὰς. Καὶ δὲ
ning] of — their-own-accord to the tents. And also
πολὺς φόβος ἄλλοις τῶν βαρβάρων, καὶ
(a) great fear to-others of-the barbarians, and
τῇ Κίλισσα ἐφυγεν ἐκ τῆς ἀρμαμάξης, καὶ — the Cilician (queen) fled from the Persian-carriage, and
οἱ ἐκ τῆς ἁγορᾶς ἐφυγον καταληπτόντες τὰ — (those) in the markets fled having-left-behind the
things-exposed-to-sale; but the Greeks went to the

Δὲ η Κιλισσα ἰδοὺς tent with laughter. (But) the Cilician (queen) having-seen

τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος the splendour and the discipline of the army

ἐδαύιμασε. Δὲ Κύρος ἠσθη ἰδὼν τῶν was-struck-with-admiration. (But) Cyrus was-delighted seeing the

φῶν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους. fear (inspired) by the Greeks into the barbarians.

Ἐντεῦθεν ἐξελαῖνε τρεῖς σταδίους, εἰκοσὶ Hence he-marches-forth three stations, (making) twenty

παρασάγγας, εἰς Ἰχώνων, ἐσχάτην πόλιν τῆς parasangs, to Iconium, (the) last town —

Φρυγίας. Ἐνταῦθα ἐμείνε τρεῖς ἁμέρας. of Phrygia. Here he-remained three days.

Ἐντεῦθεν ἐξελαῖνε διὰ τῆς Λυκαιονίας πέντε Hence he-marches-forth through — Lycaonia five

σταδίους, τριάκοντα παρασάγγας. Ἐπέτρεψε stations, (making) thirty parasangs. He-permitted

τοῖς Ἑλλησι διαρράσασι τὴν ταύτην the Greeks | (to-have-plundered) (to plunder) — this

χώραν, ὡς οὕσαν πολεμίαν. Ἐντεῦθεν Κύρος country, as being hostile. Hence Cyrus

ἀποσέμευε τὴν Κιλισσαν τὴν ταχιστὴν sends-away the Cilician (queen) by-the | quickest [shortest]

ὁδὸν εἰς τὴν Κιλισίαν καὶ συμέπεμψεν αὐτῇ road into — Cilicia; and he-sent-with her (the)

στρατιώτας, οὗς Μένων εἶχε, καὶ αὐτῶν. soldiers, that Menon had, and (Menon) himself.

Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαῖνε διὰ Καπ- Cyrus indeed with the others marches-forth through Cap-

παδοχίας τέτταρας σταδίους, εἰκοσὶ καὶ πέντε padocia four stations, (making) twenty and five

παρασάγγας, πρὸς Δάναν οἰκουμένην πόλιν, parasangs, to Dana (a) peopled town
BOOK I. — CHAPTER II.

μεγάλην καὶ εὐδαίμονα. Ἑνταῦθα ἐμείναν τρεῖς large and wealthy. Here they-remained three

ἡμέρας. ἐν ὂς Κύρος ἀπέκτεινε Πέρσην days; during which (time) Cyrus put-to-death (a) Persian

ἀνδρα Μεγαφέρνη, βασίλειον φοινικιστήν, (man) Megaphernes (by name), (a) royal purple-wearer,

καὶ τινὰ ἐτερον δυνάστην τῶν ὕπάρχων (and) a-certain other powerful-person of-the officers-high-in-command

αἰτιασάμενος ἐπιθυμεῖν αὐτῷ. having-accused (him) to-conspire to-him [of conspiring against

Ἐντευθεὶς ἐπειρᾶντο εἰσβάλλειν εἰς τὴν him]. Hence they-endeavoured to-throw-themselves into —

Κιλικίαν: δὲ ἡ εἰσβολὴ ἦν ὁδὸς Cilicia; but the entrance was (a) road (only broad enough for a

ἀμαξίτος, ἰσχυρὸς ὀρθία, καὶ ἀμύχανος single) wagon-way, very steep, and impracticable 'for (an)

στρατεύματι εἰσελθεῖν, εἰ τις ἔκώλυε. Καὶ δὲ 'army to-enter, if any-one opposed. And also

Συνέννεσις ἐλέγετο εἰναι ἐπὶ τῶν ἄχρων, φυλάττων Syennesis was-said to-be on the heights, guarding

τὴν εἰσβολὴν: δι’ ὅ λεμενεν ἡμέραν ἐν the entrance; for which (reason) he-remained (a) day on

τὸ πεδίο. Δὲ τῇ ὑστεραιᾳ ἀγγελὸς ἤκε λέγων the plain. But on-the next-day (a) messenger came saying

ὅτι Συνέννεσις εἰν ἅλοιπός τά ἄχρα, ἐπεὶ that Syennesis might-be having-left [had left] the heights, after

ἥσετο ὅτι τὸ στράτευμα Μένωνος ἦν ἤδη ἐν he-perceived that the army of-Menon was already in

Κιλικία, εἰς ὅ τῶν ὄρεων, καὶ ὅτι ἧκονε Cilicia, within the mountains, and because he-heard (that)

Ταμών ἐχοντα τριήρεις τὰς Δακε- Tamos having galleys (namely) — (those) 'of (the) 'Lace-

δαμονίων καὶ Κύρον αὐτοῦ, περιπλε- daemonians and of-Cyrus himself, (and that) 'he (Tamos) 'was-sail-

οῖσας ἀπ' Ἰωνίας εἰς Κιλικίαν. Κύρος δ’ οὖν ing-round from Ionia into Cilicia. Cyrus — therefore
ascending (on) the mountains, no-one opposing, and he-saw
the tents, where the Cilicians kept-guard. Hence
he-descended into (a) large and beautiful plain,
well-watered, and (being)-full of-all-kinds of-trees anu
'he-descended into (a) large and beautiful
plain, on-all-sides from sea to sea.

Descending — through this — plain he-proceeds
to Tarsus (a) large and wealthy city
of-Cilicia. Here were the palaces
of-Syennesis the king (of the) 'Cilicians; and through (the)
'Svennesios' of Syennesis the middle of-the city runs (a) river (the) name (of which is)
Kydnos, (the) breadth (of which is) two plethra. — (Those)
habitating — this city deserted (it) together-with
'Svennesios' (of) 'Oxurov' (the) (inhabiting) (of) Syennesis for (a) fortified place on the mountains, except
— (those) having — shops; and also — (those) dwelling
BOOK I. — CHAPTER II.

near the sea at Soli and at Issus, 'Επίναξα δὲ, Ἡ γυνὴ Συννέσιος ἀφίκετο εἰς Ταρσοῦς also, the wife of Syennesis arrived at Tarsus five days before Cyrus; but in the crossing-over τῶν ὀρῶν, τῶν ἀπὸ the mountains, — (namely, those which descend) to the plain, ὁ λόχοι στρατευματος τοῦ Μένωνος two companies of (the) army — of Menon ἀπώλοντο. Οἱ μὲν ἐφασαν ἀρπάζοντάς perished. — (Some) indeed said — (that while) plundering τι κατακοπήναι something to have been cut to pieces [that they had been cut to pieces] ὑπὸ τῶν Κιλίκων· δὲ οἱ while plundering] by the Cilicians; but — (others) (that), ὑπολειψάντας, καὶ οὐ δυναμένοις εὑρεῖν τὸ άλλο being-left-behind, and not being-able to find the rest of the στρατευμα οὐδὲ τὰς ὅδοις εἶτα πλανωμένους army nor the roads after wandering-about ἀπολέσθαι· οὖτοι δὲ οὖν ἤσαν ἐκατὸν ἄπλιται. to have perished; these — therefore were a hundred heavy-armed-men. Δ' οἱ ἄλλοι ἐπεὶ ἤχων, ὁργίζομενοι But the rest (of Menon's command) after they arrived, enraged διὰ τὸν ὀλεθρὸν τῶν συστρατιωτῶν διήρπασαν at the destruction — (of their) fellow-soldiers plundered τὴν τε πόλιν τοῦ Ταρσοῦς καὶ τα βασιλεία τα ἐν the — city — Tarsus, and the palaces — in αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλθασεν εἰς τὴν πόλιν, it. Cyrus indeed after he entered into the city, μετεπέμπετο τὸν Συννέσιον πρὸς ἐαυτὸν· οὐ sent-for Syennesis (to come) to him; — δ' ἐφη οὖτε πω πρῶτον ἐλθεῖν εἰς χείρας but he said — never yet before — this to have come into hands οὐδενὶ [that never yet before this had he put himself in the power of] any-person
κρείττονι ἐαυτοῦ, οὗτε ἢ δὲλε τὸτε ἰέναι superior-in-power (to) himself, neither would he then | (to-go) (go)
Κύρω, πρὶν ἦ γυνὴ ἑπείος αὐτοῦ, καὶ ἐλαβε to-Cyrus, before — (his) wife brought him to-it, and he received πύστεις. Meta δὲ ταῦτα, ἐπεὶ συνεγένοντο assurances (of safety). After these-things, when they-met ἀλλήλους, Συνέννεσις μὲν ἔδωκε Κύρῳ πολλὰ χρήματα one-another, Syennessis (indeed) gave Cyrus many things εἰς τὴν στρατιὰν, δὲ Κύρος ἔκειν ὅρα, α for — (his) army, and Cyrus gave to-him gifts, which νομίζεται τίμια παρὰ βασιλεῖ are-accustomed-to-be-held as-valuable by (a) king (namely) (a)
ιππὸν χρυσοχάλινον, καὶ χρυσοῦν στρεπτὸν, καὶ horse having-a-golden-bridle, and a-golden twisted-collar, and ψέλλια, καὶ χρυσοῦν ἀκινάχην, καὶ Περσικὴν στόλην, bracelets, and a-golden seimitar, and a-Persian robe, καὶ τὴν χώραν μηκέτι ἀφαρπαζέσθαι and (he agreed that) the country (was) not-hereafter to-be-plundered; δὲ ἀπολαμβάνειν τὰ ἱπταμένα ἀνδράτοδα, and (that they were) to-receive-back the captured slaves, ἦν ποὺ ἐντυγχάνωσι. if any-where they-met-with-them.

CHAPTER III.

Ἐνταῦθα Κύρος καὶ ἡ στρατιὰ ἔμεινε εἰκοσὶν Here Cyrus and the army remained twenty ἡμέρας. γὰρ οἱ στρατιῶται ἐφασαν οὐχ ἰέναι τοῦ days; } for the soldiers said not to-go — πρόσω. Γάρ ὕδη farther [for the soldiers refused to go any farther]. For already ἵπποπτευον ἰέναι ἐπὶ βασιλεία. they-suspected | to-go against (the) king; [that they were going de ἐφασαν oi'
against the king of Persia]; and they-said (that they) were no.
Hired for this (purpose), Clearchus — first endeavoured-to-compel the soldiers of him [his soldiers] to-go; but (his men) began-to-pelt him (with stones)

and (also) the beasts-of-burden the of him, [belonging to him], after he-began to-advance. Clearchus indeed — then narrowly escaped lest the to-have-been-stoned; [stoning to death]; at-length, after he-knew that he-would not be-able

biásasδαι, suvığyagęv exáλhšiav τῶν στρατιωτῶν to-use-force, he-brought-together (a) meeting of the soldiers of him. And — at-first standing (before them)

he-shed-tears (for a) long time; but (they) seeing-this

wondered and were-silent; afterwards — he-spoke-to-them

touāde.

thus.

Men soldiers, 'do not 'wonder that 'I griev-

pōδις φέρω τοῖς παροῦσιν πράγμασιν. Γὰρ

suis 'bear the present (state of) things. [For

Kýroς ἔγενετο ἕνος ἐμοὶ

Cyrus became (a) guest-friend to me [for Cyrus bound himself to me by the ties of hospitality] and he-honoured me, (an) exile

ex τῆς πατρίδος, τε τα ἄλλα, from — (my) country, and the others, [and also in other

καὶ ἔδωκε μυρίους δαρείων ῆthings], and (in particular) he-gave (me) ten-thousand darics;
which I having taken, did not put by for myself for — (my) idiom, all oide kai eis eis eis the eis, all ede kai kai eis eis eis the eis, own-private (use), — neither did I spend it in luxury, but I spent it eis umas. Kai prōton me ev polemēsfora pros tois for you. For first — I made war against the Thraians, and together-with you I took vengeance (on them) for tis Helladon, eixe lalovn aitois ex tis Xerxes, — Greee, expelling them from the Chersonesus, boulomévous aphaireisdai tin γην tois (they) desiring to take away the land (of) the Hellinas evnokoutas. 'Epeido de Kipros exaliei Greeks dwelling-there. After — Cyrus called me eporeunomev, labon umas, ina e i ti I went, taking you (with me), in order that if — deouto οφελοην aitoan and he might need (my assistance) I might help him for (those things) an eπαδου εη ιπ' ekeivon. of which I was affected beneficially by him [in return for the benef- fits I have received from him]. Since however you wish not πυμπορεüésdai, anagxe de moi to accompany (him), [the necessity — (is) to me] [I am constrained] η prodoonta umas χρηsdai tis philias Kipou, either (by) deserting you [to use the friendship of Cyrus, η ψευδαμενον [to preserve the friendship of Cyrus], or having deceived (him by being προς ekeivon ievou mev' umas. Ei meu dni false) towards him to go with you. [If indeed — πονισω δικαια oida oix I shall make just things I know not [whether indeed I shall act or aipysouai d' oinum umas, kai sun rectly, I know not] I shall hold — therefore (to) you, and with umin peidosouai o ti av den. Kai oideis you will submit to what — may be necessary. [And no-one
Si I shall never have said, [and no one shall ever say], that I 

gave the Greeks among the barbarians, deserting 

the Greeks took-in-preference the friendship of-the bar-

bians. 'All' he said: 'if you will do as I say, you will 

me nor to-follow (me), I will-follow (with) you, and 

will-submit-to what may be-necessary. For I consider 

you to be (and) country, and (my) friends and (my) 

fellow-soldiers, and I may indeed 'think (that) with you (I am) 

to-be honoured wherever I may 'be, but being destitute of-you, 

'may think (myself) not to-be competent either — to-help 

friend, or — repel (an) enemy. That therefore 

may (be going), then hold-to 

y himself, [as well those of his own command], as the others, 

he-said [thus did he speak]; and the soldiers, —as-well 

of-those of-himself, [as well those of his own command], as the others, 

hearing these-things, that he-should-say (that he was) not 

against (the) king, they-applauded; more than 

two-thousand (soldiers) from — Xenias and Pasion,
laβόντες τά ὀπλα καὶ τά σκευοφόρα ἐστρα-

tοπεδεύοντα παρά Κλεάρχω. Κύρος δὲ ἀπορῶν
camped with Clearchus. Cyrus — being-perplexed

te καὶ ἀντοιχίουσι τοῖτοις, μετεπέμπετο τοῖν Κλέ-

arχον. οἱ δὲ ἡδελοῦν μὲν ένιαν, λάθρα δὲ

archus; who however would not — go, unknown however (to)
tῶν στρατιωτῶν πείπουν ἀγγελοῦν αὐτῶ ἔλεγε

the soldiers, sending (a) messenger to-him, he-told (him)
θαρρεῖν, ὡς τοῖτων καταστησομένων εἰς τὸ
to-be-of-good-courage | as these-things being-arranged in the

δεóν. δὲ required-manner; [as those affairs would be satisfactorily arranged]; also

μεταπέμπεσθαι ἔξελευεν αὐτὸν.

(to come to him); but he (after being sent for again) said (that he

οὐκ ένιαί. Μετὰ δὲ ταύτα συναγαγὼν τοῖς

would) not go. After — this assembling | the

dὲ στρατιώτας ἐαυτῶν, καὶ τοὺς

— soldiers of-himself, [his soldiers] and — (those)

προσελθόντας αὐτῶ, καὶ τῶν βουλόμενον τῶν

having-joined him, and the desirous of-the

ἀλλῶν, ἔλεγε τοιάδε.

other (soldiers to be present), he-spoke thus (to them.)

Ἀνδρεῖς στρατιώται, μὲν δὲ δὴλον ὅτι τὰ

Men soldiers, (it is) indeed — evident that | the (affairs)

Κύρον ἔχει οἱ τῶν πρὸς ημᾶς, ὡσπερ τὰ

of-Cyrus hold (themselves) so to us, as —

ἡμέτερα πρὸς ἐξείσιν;

our (affairs do) to him; [the affairs of Cyrus are in the

γὰρ οὐτὲ ήμεῖς έτι

same relation to us, that ours are to him]; for neither (are) we now

στρατιώται ἔχεισιν γε ἐπει ὃ

! (the) soldiers of-him [his soldiers] at-least after we-do not
BOOK I. — CHAPTER III.

συνεπόμενα αὐτῷ, οὗτε ἔχεινος ἢτι μισθοδότης
follow him, nor (is) he now paymaster

ημίν. ὃτι μὴντοι νομίζει αὐτῷ ἀδικεῖσαι ὑφ
so, as I-know; and so-that he sending-for (me)

ὁμών ὑδατί καὶ ὅστε αὐτοῦ μεταπεμφομένου
as I-know; and so that he now paymaster

ἐξῆλθεν οἷς ἐλθέων, μὲν τὸ μέγιστον,
I-will not have-gone, [go], indeed (what is) the greatest,

ἀἰσχυνόμενος, ὅτι σινοῦδα ἐμαυτῷ
being-ashamed, because I-am-conscious to-myself (of)

ἐξευρόμενος αὐτὸν πάντα, καὶ δὲ ἐπείτα
having-deceived him in-all (this), and indeed then-also

δεδώς, μή, λαθὼν μὲ ἐπὶδή
having-failed, lest, having-seized me | he-may-have-inflicted [he may

ἐπιδήν, ὅν νομίζει
inflict] punishment, (for the things) | of-which [in which] he-thinks (himself)

ὑπὲρ ἐμοῦ. Οὖν δοξεῖ ἐμοὶ
to-have-been-injured by me. Therefore (this) seems to-me

εἰναι οὐχ ὧρα ἡμῖν καθεύθειν, οὐδὲ ἀμέλειν ἡμῶν
to-be no time for-us to-sleep, nor to-neglect our

ἀὐτῶν ἀλλὰ βούλεισθαι ὅ, τι χρὴ ποιεῖν
selves but to-deliberate — what is necessary to-do

ἐκ τοῦτων. Καὶ ἐὼς τε μένομεν αὐτοῦ,
[from these [next]. And as (long) indeed (as) we-remain here,

δοξεῖ μοι εἰναι σχεπτέουν, ὅπως μενοῦμεν
it-seems to-me to-be necessary-to-be-considered, how 'we (may) 'remain

ἀσφαλέστατα, εἰ τε ἢδη δοξεῖ ἀπιέναι, ὅπως
the-most-securely, if also (it) now seems (best) to-depart, how

ἀπιέναι ἀσφαλέστατα, καὶ ὅπως ἐξομεν τὰ
we-may-depart the-most-safely, and how we-shall-have the

ἐπιτύδεια. γὰρ ἄνευ τοῦτον οὐδέν
necessaries-of-life; for without these (necessaries) | (there is) nc

ὀφελος οὗτε στρατηγοῦ οὗτε
advantage | neither [either] (to the) commander | nor [or] (to the)

ἰδιώτων.
private-soldier [the commander and private soldier are alike inefficient].
Δ' ὁ ἄνρι ὑνὲν φίλος ἀξιός πολλοῦ
But the man (is) indeed (a) friend worthy of-much (estimation)
ἀν ἢ φίλος, δὲ χαλεπώστατος ἐχθρός,
to-whom 'he may 'be (a) friend, but (a) most-bitter enemy,
ἀν ἢ πολέμος ἐχει δὲ καὶ δίναι μν
to-whom 'he may 'be (an) enemy; he-his — also (a) force
καὶ πεζὸν καὶ ἐπιτικήν καὶ ναυτικήν, ἤν
both foot and cavalry, also (a) naval (one), which 'we
πάντες ὁμίως ὀρᾷεν τε καὶ ἐπιστάμεθα καὶ
all alike 'see and also know; and (this is)
γὰρ δοκοῦμεν μοι καθόσαι οὐδὲ
not strange) for we-seem to-me | to-sit [to be encamped] not-indeed
πόρρω αὐτοῦ. ὡστε ὧρα λέγειν ὃ τι τίς
far-from him; wherefore (it is) time to-say what — any-one
γνωσκεῖ eivai ἄριστον. Εἰπὼν ταῦτα ἐπαίσιντο.
knows to-be better. Saying this he-finished.
πόρρω αὐτοῦ. ὡστε ὧρα λέγειν ὃ τι τίς
Upon this then (several) rose (to speak), — (some) indeed —
tοῦ αὐτομάτου, λέγοντες ἃ ἐγίγν—
of-their-own-accord, | (about-saying [intending to say] what they-
νοσκοῦν, καὶ οἱ δὲ ἐγκελευστοὶ ἵπ
thought (of affairs) and — (others) indeed ordered by
ἐκεῖνον ἐπιδεικνύντες οία εἰ ἡ ἀπορία
him [Clearchus] pointing-out what-might-be the difficulty
ἀνὴν τῆς γνώμης Κύρου καὶ μένειν καὶ ἀπιέναι.
without the consent of-Cyrus both to-remain and to-go.
Δὲ εἰς δὴ προσποιούμενος σπείδειν
And one namely (of those instructed) pretending earnestly-to-desire
πορείσθαι ὃς τάχιστα εἰς τὴν Ἑλλάδα,
to-proceed as speedily-as-possible to — Greece,
eἰπε, ἄλλους στρατηγοὺς μὲν ἐλέοσθαι
said, (that) other commanders — | to-have-been-chosen
ὡς τάχιστα, εἰ Κλέαρχος μὴ
[were to be chosen] as speedily-as-possible, if Clearchus 'is not
βούλεται ἀπάγειν. δὲ τὰ ἐπιτίθεια
willing to-lead-them-back; (that) also the necessaries-of-life
BOOK I. — CHAPTER III.

ἀγοράζεσθαι, δ' ἵνα ἄγορα ἐν τῷ βαρβαρικῷ are-to-be-bought, for there-was — (a) market in the barbarian στρατεύματι, καὶ συσκευάζεσθαι. δ' army, and also (the) baggage-is-to-be-packed-up; and ἔλθόντας Κύρον αἰτεῖν πλοία, ὡς (that they), going to Cyrus, to-ask-for ships, in-order-that ὑποπλέοντες εἰς δὲ μὴ διδῶ ταῦτα, αἰτεῖν they-may-set-sail; if however he-do not 'give these, to-ask Κύρον ἕγεμόνα, ὅσπις ἀπάξει διὰ τῆς φιλίας Cyrus (for a) leader, who will-lead (them) through the friendly χώρας. Εἰς δὲ μή διδῶ ἕγεμόνα countries. If however he-does not-even give (a) leader (they are) συντάττεσθαι τὴν ταχίστην, καὶ to-form-themselves-in-order-of-battle — as-speedily-as-possible, and δὲ πέμψαι προκαταληψομένους τά ἄρχα, also to-have-sent [hereafter preoccupying] the heights, [and also ὅπως μήτε to send men to take possession of the heights in advance], so-that neither Κύρος νίπτε οἱ Κιλίκες μὴ καταλαβόντες Cyrus nor the Cilicians may not having-seized-upon φθάσωσι have-occupied, [may not have anticipated us, in taking possession of these ὅθεν ἐχομεν πολλούς καὶ πολλὰ heights], of-whom [the Cilicians] we-have many-men and much χρήματα ἀνηρπακότες Οὔτος μὲν δὴ property having-taken-them-away-from-them. Thus indeed — (in) τοιοῦτα εἰπε· δὲ μετὰ τούτον Κλέαρχος this (manner) he-spoke; but after this Clearchus εἰπὲ τοσοῦτον. spoke just-so-much.

Μηδεὶς ἤμων λεγέτω δὲ μὲν ἐμὲ στρατη- 'Let no-one of-you say that — [I (am) about-lead-

γίσομαι τὰῦτα τὴν στρατηγίαν ing-the-army (in) this the command (thereof); [that I γὰρ ἐνορῶ πολλὰ, will accept the office of commander]; for I-perceive many-many-things,
on-account-of which this 'must not 'be-done by-me; but (let him 
who peίσομαι ἣ μᾶλιστα δυνατῶν, τῷ ἀνδρὶ 
say) that I-shall-obey in-as much-as possible, the man, 
ὅ τιν ἐλεηθε, ἵνα εἰδήτε ὅτι καὶ ἐπίσταμαι 
whom 'you may 'choose, that you-may-see, that also I-know-how 
ἄρχεσθαι καὶ ὅς τις μᾶλιστα ἄλλος 
to-be-commanded, | and even-thus — as-much-as (any) other 
ἀνδρῶν.

Metὰ τοῦτον ἄλλος of-men [as well as any other man]. After this another 
ἀνέστη ἐπίδεικνύως μὲν τὴν εὔνοιαν τοῦ 
arose (to speak) pointing-out — the simplicity. — (of him) 
κελεύοντος αἰτεῖν τὰ πλοία, ὡσπερ Κύρον 
advising to-ask — (for) ships, as-if Cyrus 'would 
μὴ ποιομένου τῶν στόλων πάλιν, 
not 'hereafter | he-making the fleet return, [order the fleet to ro-

δ' ἐπίδεικνύως ὃς εὐθές εἶναι αἰτεῖν 
turn], also showing how foolish (a thing) it-would-be to-ask-for (a) 
ἡγεμόνα παρὰ τοῦτον ὦ λυμαινόμενα 
leader from this (very person) whom we-are-frustrating 
τὴν πράξιν. Καὶ δὲ εἰ πιστεύομεν τῶ 
(in) — (his) undertaking. And also if we-shall-confide in the 
ἡγεμόνι ὡ Κύρος ἄν διδῶ, τί καλλ'εἴ 
leader, whom Cyrus may give, what hinders (that) Cyrus 'may 
kαὶ κελεύειν τὰ ἄχρα προκαταλαμβάνειν ἧμιν; 
also 'order the heights | to-preoccupy for-us?

Γὰρ ἐγὼ μὲν ὤν δικνοῦν ἄν 
[to be preoccupied for us]? For I indeed shall-be-reluctant — 
ἐμβαίνειν εἰς τὰ πλοία, ὥ δολὴ ἧμιν, 
to-embark on (board) the vessels, which he-might-give us, 
μὴ καταδίνῃν ἡμᾶς αὐταῖς ταῖς τρισὶν 
lest he-should-submerge us (together) with-these — 
γαλεῖαν ἄν δὲ φοβοίην ἐπεσοῦν τῷ ἡγεμόνι 
'l themselves; 'I should indeed 'be-afraid to-follow the guide 
ὡ δολὴ, μὴ ἄγαγη ἡμᾶς ὁδεῖν 
whom he-may-give, lest he-might-lead us (to a place) whence it-'will
BOOK I. — CHAPTER III.

νὴ ἐσται οἶον τε ἐξελθεῖν θυλοῖμην ὅ ἂν not be possible — to-escape; I would-wish — — ἀπὰντων. Κύρων ἀχοντὸς, ἀπελῆνων λαξεῖν departing. Cyrus (being) unwilling, depart to-have-concealed αὔτῶν.

him [I would rather, if departing against the will of Cyrus, depart ὅ ἐστιν οὐ δυνατῶν. Ἀλλ᾽ ἐγὼ without his knowledge]; which is not possible. But I φημι ταῦτα μὲν εἶναι φλναρίας. δὲ μοι say (that) these (things) indeed are absurdities; but to-me δοξεῖ ἄνδρας, οὕτως ἐπιτηδείου, ἐλθόντας it-seems (that) men, who (are) fit, having-gone πρὸς Κύρων σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί to Cyrus with Clearchus to-ask him (for) what βούλεται χρὴσιν ἦμιν καὶ ἕαν μὲν ἡ (purpose) he-wished to-use us; and if indeed the πρᾶξις ἡ παραπλησία οἰάπερ καὶ undertaking be similar (to that) in-which-kind 'he also τρόσσειν ἐχρῆτο τοῖς ξένοις, καὶ ἡμᾶς before 'employed — foreign-troops, and (that) we (should) ἐπεσέθαι, καὶ μὴ εἶναι κακίους follow (him), and (that we might) not be worse (than) τῶν πρόσσειν συναναθάντων τοῦτω: — (those) before going-up with-him; [who before ἕαν δὲ ἡ πρᾶξις φαινῄται μείζων went up with him]; but if the undertaking may-seem greater (than) τῆς πρόσσεις, καὶ ἐπιπολοντέρα, καὶ ἐπικυνδυνοτέρα, the former, and more-difficult, and more-dangerous, ἄξιον ἡ πείσαντα ἤγειν (then that we) request either (that) having-persuaded (us) to-lead ἡμᾶς, ἡ πείσεντα us (with him), or having-been-persuaded (by us) (he would allow u.) ἀφεîtrei πρὸς φίλων γὰρ οὕτω καὶ to-depart to (a) friendly (country); for thus also ἐπομενοι αὐτῶ φίλοι, καὶ ἄν ἐποιήσας accompanying him 'as) friends, 'we also may 'accompany (him)
Zealous (in his cause), and leaving (him) we may leave him safely; (that) here they-have-announced [they report] —

τι δ' ἄν λέγῃ πρὸς ταύτα. δ' ἦμις what (he) — may say to these (things); and we

ἀκοίσαντας βουλεύεσθαι πρὸς ταύτα. having-heard (it) to-deliberate upon these (things).

'Εδοξε ταύτα, [It-seemed-good (respecting) these-things, [these propositions were ap-]

καὶ ἐλόμενοι ἄνδρας πέμπονσι· σὺν Κλε-proved], and having-chosen men they-send (them) with Cle-

ἀρχῷ, οἱ ἐφότων Κύρον τὰ δοξαντα archus, who asked Cyrus (respecting) the (things) were-seeing

τῇ στρατιᾷ. (good) to-the army [the questions agreed on by the army]. Who

δ' ἀπεκρίνατο, ὅτι ἄκοιτε 'Ἀβροκόναν ἄνδρα — answered, that he-hears (that) Abrocomas (a) mar:

ἐχθρὸν εἶναι ἐπὶ τῷ ποταμῷ Ἑφράτης. inimical (to him) is on the river Euphrates,

ἀπέχοντα δώδεκα σταδίων· ἐφη οὖν βοί-being-distant twelve days'-march; he-said (that) therefore he-

λεσθαί ἐλθεῖν πρὸς τοῖς τοῖς desires to-go against this (Abrocomas); and-if — he-were

ἐξεῖ έφη χριζεῖν ἐπιδειναί τὴν δίκην there he-said (that) he-longed to-have-inflicted — punishment

αιτῶ δ' ἄν φείγῃ, ἤμεις ἀκοίσαντες ἐπὶ βουλευόμεθα πρὸς on-him but if he-retreat, we there will-deliberate about

ταύτα. Οἱ αἱρετοὶ ἄκοίσαντες δὲ ταύτα these-things. The deputies having-heard — these-things

ἀγγέλλουσι τοῖς στρατιώταίς· δὲ τοῖς announce (them) to-the soldiers; but — (to them)

μὲν ἄν ὑποψία ὅτι ἄγει πρὸς indeed there-was suspicion that he-is-leading (them) against (the)

βασιλεὰ, δὲ ὡμος ἔδοξει ἐπεσάναι. king, but however it-seemed (to them best) to-accompany (him).
They ask for more wages; — Cyrus promised to give hereafter to all the half more (than that) which they had received before, (that is) in place of (a) daric three half-darics to each soldier; but that he might be leading them against (the) king, no one heard, not even there, (at least) indeed in public.

CHAPTER IV.

"Εντειθεν ἐξελαίνει δύο σταδίων δέκα
Hence (Cyrus) proceeds two days' march (making) ten parasangs, ἐπὶ τὸν ποταμὸν Ψάρον, τὸ εὐρὸς to the river Psaros, the breadth of which was three plethra. Thence he proceeds one σταδίων πέντε παρασάγγας ἐπὶ τὸν ποταμὸν days' march (making), five parasangs to the river Πύραμον, τὸ εὐρὸς οὐ στάδιον. "Ενταιθεν Pyramus, the breadth of which (is a) stadium. Thence ἐξελαίνει δύο σταδίων πεντεκαίδεκα παρα- he proceeds two days' march (making) fifteen parasangs εἰς Ἰσσοῦς ἐσχάτην πόλιν τῆς Κιλικίας, sangs to Issus, the last town — in Cilicia, ἐπὶ τῇ θαλάσσῃ, οἰκουμένῃ, μεγάλῃ καὶ sedai'mon. "Ενταιθα ἐμείναν τρεῖς ημέρας καὶ wealthy. Here they remained three days; and αἱ τρίακοντα καὶ πέντε νῆσε ἐκ Πελοποννήσου the thirty and five ships from Peloponnesus
καὶ ναῦις [were-present (for) Cyrus, [arrived at Cyrus's camp], and (the) ad-
αρχος ἐπὶ αὐτῶν Πυθαγόρας Λακεδαμιώνος,
miral over them (was) Pythagoras (the) Lacedaemonian.

Δὲ Ταμώσον Ἀγίσττιος ἤγειτο αὐτῶν ἐξ Ἑφέσου
But Tamos (an) Egyptian conducted them from Ephesus

κυνὸν πέντε καὶ εἴκοσιν ἑτέρας ναύς
having (with him) five and twenty other ships (belonging to)

Κύρου, αἷς ἐπολιόρκησε Μίλητον ὅτε ἦν φίλη
Cyrus, with-which he-(had)-besieged Miletus when it-was friendly

Τισαφέρνει, καὶ συνεπολέμει Κύρῳ πρὸς αὐτοῦ.
to Tissaphernes, and he-fought-with Cyrus against him.

Καὶ δὲ Χειρίσσοφος ὁ Λακεδαμιώνος παρῆ ἐπὶ
And also Cheirisophos the Lacedaemonian was-present on (board)

τῶν νεῶν, μετάπεμπτος ἐπὶ Κύρου, ἔχων ἐπιτακχοσίας
the ships, having-been-sent-for by Cyrus, he-having seven-hundred

ὀπλιτῶν, δὲν ἐπιταγχεῖ παρὰ Κύρῳ,
heavy-armed (soldiers), of-whom he-was-commander for Cyrus.

Αἱ δὲ νῆσες ὄρμουν κατὰ τὴν σχηνὴν Κύρου.
The ships moored opposite the tent of Cyrus.

'Ενταῦθα καὶ οἱ Ἔλληνες μισοθφόροι παρ' Κύρου.
Here also the Greek mercenaries, (who were) with

Ἀβροκόμας ἀποστάντες ἔλθουν παρὰ Κύρου.
Abrocomas, deserting-him went to Cyrus, (in number)

τετρακόσιοι ὀπλιται, καὶ συνεπιταγχεῖοντο
four-hundred heavy-armed-men, and accomplished-the-expedition

ἕπι βασιλεία. 'Εντευθεν ἐξελαίωνε ἐνα σταθ-
against (the) king. Hence he-proceeds one days'-

μόν, πέντε παρασάγγας ἐπὶ πύλας
march, (making) five parasangs to (the) gates [passes]

τῆς Κυλλίας καὶ τῆς Συρίας. Ταύτα δ' ἦσαν
— of Cilicia and — of Syria. These — were

δύο τείχη, καὶ τὸ μὲν ἐσωτιμὲν τὸ πρὸ
two walls, and (of) the — internal (one) — (that) before

τῆς Κυλλίας Συνέννεσις καὶ φυλακῆ Κυλλίων
— Cilicia, Syennesis and (a) guard of Cilicians
BOOK I.—CHAPTER IV.

41

de to eixw, to pro tis Syriais, had (charge); but the external (one),—(that) before—Syria,

[e]l[e]geto phylaxh, basilew phylattiveiv. it-was-said (that a) guard of (the) 'king's (soldiers) guarded-it.

Dia meson de toitwv potamos [Through (the) middle—of-these [between these two walls] (a) river

Karpos oinoma rei, eirwse plescrwv. Carsus (by) name flows, (the) breadth (being a) plethrum.

De apavan to meson tov teiow hasan But the-whole—middle (space between) the walls were

treiis stadioi. kai paraelthein bia hyn ou three stadia; and to-have-passed by-force was not (possible);

gar h parodos hyn stevha kai ta teiha xadikonta for the passage was narrow, and the walls reaching

eis tih thalattan, uperdev o hasan hlibatai to the sea, above also were impassable

petrai. de pila evfeiostikesan epi amfoterouc rocks; and (the) passes (had) stood-by (at) each

toic teiheis. "Eneka taitha tis (of) the walls. (It was) on-account-of this—

parodoi Kirous metepemphato tas vaic. otopos passage (that) Cyrus sent-for the fleet, so-that

apodidatine dinotos eixw kai eixw tov pilow, he-might-land heavy-armed-men within and without the passes,

kai biastamevoi paraleioen tois poleand (who) having-forced (a passage) might-pass-through the ene-

muious, ei phylattoein epi toas Syriais my, if they—might (yet) guard the Syrian

pilaic ope r Kirus deto poiisein, ton 'Abro-

passes which—Cyrus thought would-be-done,—Abro-

komian ekousa polui straiteuma. D' 'Abrokoumas

comas having (a) great army. But Abrocomas

ouk epoikse toiv', all' epei oixouse Kiron

'did not 'do this, but after he-heard (of) Cyrus

ontai ev Kilixias anastrepyas ek Foinikhs apithiane being in Cilicia having-retired from Phoenicia no-departed
παρὰ βασιλέα ἐξον ὡς ἐλέγετο τριάκοντα
to (the) king having as it-was-said thirty
μυρίάδας στρατιῶν.
ten-thousands [three hundred thousand] military.

'Εντειθὲν ἐξελαίνει διὰ Συρίας ἐνα σταδίων
Hence (Cyrus) proceeds through Ægypt one days-
μῶν πέντε παρασάγγας, εἰς Μυριάνδρον,
march, (making) five parasangs, to Myriandrus, (a)
πόλιν ἐπὶ τῇ θαλάσσῃ ὁικουμενήν ὑπὸ
town on the sea (east) peopled by
Φονίκων. Ηῇ δ' ἐμπόριον—τὸ χωρίον,
Phoenicians. It was also (a) mart (for that district of) the country,
καὶ πολλαὶ ὀλχαίς ὄρμουν αὐτῷ
and many ships-of-burden arrived there. Here
ἔμειναν ἐπὶ τῇ ἡμέρᾳ καὶ Ἐνταῖος, ὁ Ἀρκάς
he-remained seven days; and (here) Xenias, the Arcadian
στρατηγὸς, καὶ Πασίων ὁ Μεγαρεύς, ἐμπήκον
commander, and Pasion the Megarian, having-embarked
εἰς πλοῖον, καὶ ἐνθήμενοι τὰ ἄξια
in (a) vessel, and having-placed-on-board — (their) effects
πλείστου, ἀπεπλευσαν, ὡς μεν τοῖς πλείστοις
of-the-greatest (value), they-sailed-away, as indeed to-the
ἐδόξουν φιλοτιμησάντες
they-thought having-been-made-jealous-of-their-honour [the most thought,
ὅτι Κύρος εἰς τὸν
that they were influenced by jealousy] because Cyrus allowed —
Κλεαρχὸν ἔχειν τοὺς στρατιώτας αὐτῶν,
Clearchus to-have | the soldiers of-them, [their soldiers],
τοὺς—ἀπελθόντας παρὰ Κλεαρχον, ὡς
(namely) — (those) deserting to Clearchus, | as
Ἀπόντας πάλιν εἰς τὴν Ἑλλάδα
departing back to — Greece [when they intended to
καὶ οὐ πρὸς βασιλέα. Ἐπει
to Greece] and not (march) against (the) king. | After
δ' ἦσαν ἄφαρεῖς
— they-were invisible [after their disappearance] (a) rumour
λόγος

διῆλθεν ὁτι Κύρος διώκοντοι αυτοῖς
genthrough (the army) that Cyrus might-follow them 1with (the);
τρίτος\(\) καὶ οἱ μὲν εἰχοντο αὐτοῖς
three indeed prayed (that) they (might)
γαρ ἢναι ὡς ὄντας δολίους, οἱ δὲ
as being perfidious (men), — (others) indeed
ἐξετείρον ἐὰν ἀλώσωσιν. 
they-should-be-captured. But Cyrus
πιτίδε διήλθεν ὁτι {the}
(they) if they
κυκλαλέσας τοὺς στρατηγοὺς ἔπει
having-called-together the commanders said; Xenias and
Πασίον ἀπολέοιπασίν ἡμᾶς ἀλλά γε
Pasion have-left us; but 'let-them-at-least 'be
εὖ μὲντοι ἐπτατάσδωσαν, οτι οὔτε ἀποδὲ
well indeed assured, that they 'have neither 'fled-
δράκαις, γάρ οἴδα ὅτι οἰχονται, οὔτε
away (clandestinely), for I-know where they-are-going, nor
ἀποπεφέγγασι, γάρ ἐχω τρήρεις ὡστε ἐλεῖν
have-they-escaped, for I-have galleys [in-order-to have-seized
τὸ πλοῖον ἐκείνων.
the ship of-them [to capture their ship]. But, by
τοὺς θεοὺς οίκ ἐγωγε διώκοντο αὐτοῖς οὔθ
the gods not even-I will-follow them; nor (shall)
οὐδεις ἐρεῖ, ὅς ἐγὼ ἐώς μὲν τις ἄν παρῇ
any-one say, that I, as-long-as indeed any-one might stay-with
χρώμαι, δ' ἐπείδαν βούληται ἀπι-
(me), make-use (of their services), but after he-may-wish to-
ἐναι συλλαβῶν αὐτοῖς καὶ κακῶς ποῦδ καὶ
leave (me) having-seized them 'I both ill 'treat (them) and
ἀποσυλῶ τὰ χρήματα. Ἀλλά ἱοντων, despoil (them of their) — goods. But let-them-go,
eἰδότες ὁτι εἰσὶ κακίων
[they-being-known [they being conscious] that they-are worse
περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. 
towards us than we towards them. Although 'I indeed
ἐχω καὶ τέκνα καὶ γυναῖκας αὕτων φρουροῦμενα
have both (the) children and wives of-them guarded
en Tralleis: all' oide stereisonTai
at Tralles; but they—shall not—even be-deprived

tovoun, all' apolipontita eneka t'h of-these, but they—shall-receive (them) on-account-of (their)

arretis peri eim prosoDev. Koi o m'en eipe good-conduct towards me formerly. And — 'he indeed 'said
tauTa: de oî 'Ellhnes, eî tîs kai
toTov, but— they—shall—not— be—deprived of-these, but they—shall—receive (them) on-account—of (their)

h'n a ثمôteros pro's t'h'n anábasion axoîontes
was disinclined towards the ascent [expedition] hearing

t'h'n arreti'n Ky'rou, syneporeionto 'ydiov
the noble-conduct of Cyrus, accompanied (him) with—great—pleasure

kai prosoi'môteron.
and with—greater—alacrity—of—mind.

Met'a tauTa Ky'ros e'zelai'vei tel'ty'rpas
After these (things) Cyrus proceeds four

stas'moi'c eîko'sin parassâgga's epi to'n
days—march (making) twenty parasangs to the

potamîon Xâlou, oînta to eîro's pleô'drou,
river Chalus, (it) being the breadth 'ef (n) 'plethrum,

de plîrh megálîon kai tra'wv i'h'wev, oîz oî
and full of—large and tame fish, which the

Sí'rou enô'miz'vn theoi's, kai oîx eîov
Syrians considered (to be) gods, and 'did not 'permit (any one)

adîkheiv oidev t'c'x peristepa's. Ai de'to— injure (neither them) nor the pigeons.
The —

xêmái en aîz 'esxînouv ë'sa'v Paros'a'idos
villages in which they—encamped were of—Parysatis [belonged
dedomeinai eîz zò'vn]
to Parysatis] having—been—given (her) [for (her) girdle [for pin—money]

'EnteîDev e'zelai'vei pente stas'moi'c trîako'nta
Thence he—proceeds five days—march, (making) thirty

parassâgga's epi t'c'x pe'gâs toû potamoi'c
parasangs to the springs [sources] of—the river

Dardes to eîro's ou' pleô'drou.
Dardes the breadth of—which (is that) 'of (a) 'plethrum.
Here were the palaces of Belesys, having-ruled-over [the ruler] of Syria, and a very large and beautiful park, having all, how-much-so-ever (the) seasons produce. But Cyrus 'cut it down and burned the palaces.

Thence he-proceeds three days'-march (making) fifteen parasangs, to the river Euphrates (it) being (there) the breadth of four stadia; and (there was a) city there Thapsacus by-name (which) was-inhabited, large and wealthy. There they-remained five days; and Cyrus having-sent-for the commanders of the Greeks, said that the road might-hereafter-be to Babylon against (the) great king; and he-requests them to-tell these (things) to-the soldiers, and to-persuade (them) to-allow (him) And who having-made [having called] (an) assembly (of the soldiers) communicated these (things to them). But the soldiers were-angry with-the commanders, and told 'him
πάλαι εἰδόντας ταῦτα
(that) 'having already-before 'known these-things, (that they)
καὶ ἐφασαν conceal (them from the soldiers); and they-said (that they would)
ὅτι ἔναι, εἶναι μὴ τις διδώ χρήματα αὐτοῖς not go, unless some-one should-give money to-them
ὅσπερ καὶ τοῖς προτέροις ἀνα-| as also (had been given) to-the former (soldiers) having-
θᾶσι μετὰ Κύρων
gone-up with Cyrus, [in like manner as had been given to the soldiers,
παρὰ τὸν πατέρα τοῦ who had formerly accompanied Cyrus] to the father —
Κύρων, καὶ ταῦτα οἷς ἱόντων ἐπὶ μάχην, ἄλλα of-Cyrus, and this not going to battle, but
τοῦ πατρὸς καλούντος Κύρων. Οἱ στρατηγοὶ the father (merely) sending-for Cyrus. The commanders
ἀπήγγελλον ταῦτα Κύρῳ. δ' ὁ ὑπέσχετο reported these (things) to-Cyrus; and who promised
δώσειν πέντε μνᾶς ἀργυρίων ἐκάστῳ ἀνδρὶ, ἐπαν to-give five minæ of-silver to-each man, when
ἄκουσι εἰς Βαβυλῶνα, καὶ τὸν ἐντελῆ μισθὸν they-arrived at Babylon, and — (their) entire pay
μέχρι ἂν καταστίσῃ τοῖς Ἑλλήνας πάλιν until he should place the Greeks back-again
εἰς Ἰωνίαν. Τὸ πολὺ μὲν δὴ τοῦ Ἑλληνικοῦ in Ionia. The most indeed — of-the Greek
οὐτως ἐπείσθη.
(force) 'was thus 'persuaded (to accompany him).

Δὲ Μένων, πρὶν εἶναι δὴλον τὶ οἱ ἄλλοι But Menon, before [to-be [it is] evident what the other
στρατιῶται ηὑρίσκουσι, πότερον ἐψωνται Κύρῳ soldiers will-do, whether they-will-follow Cyrus
ὁ οὖ, συνέλλεξε τὸ στράτευμα αὐτοῦ κωρίς r not, assembled | the army of-himself [his army] apart
tῶν ἄλλων, καὶ ἐλέξει τάδε. Ἄνδρες from-the others, and spoke | these (things) [thus]. Men
BOOK I. — CHAPTER IV.

Čáν πεισθείτε μοι, προτιμύσεσθε νῦν Κύρου

πλέον τῶν ἄλλων στρατιῶτων οὖτε

more (than) the other soldiers (and this) 'having neither

κινδυνεύοντες, οὖτε πονηροσκαντες. Τί οὖν

'having neither incurred-danger, nor having-laboured. What therefore

κελείων ποιήσαι: Κύρος νῦν δεῖται

do-I-request (of you) | to-have-done? [to do]? Cyrus now wants

τούς Ἑλλήνας ἐπεσθαί ἐπὶ βασιλεά.

the Greeks to-accompany (him) against (the) king;

ἐγὼ οὖν φημι ὡμᾶς χρῆναι

I therefore say | (that) you to-behave [that it behoves you]

διαβῆναι τὸν ποταμὸν Εὐφράτην, πρὶν εἴναι
to-have-crossed the river Euphrates, before | to-be [it is]

δὴ λοι οἱ οἱ ἄλλοι Ἑλλήνες ἀποχριστήνται

manifest — what the other Greeks will-answer

Κύρω. Γὰρ ἂν μὲν ψηφίσωνται ἐπεσθαί,

Cyrus. For if indeed they-should-determine-by-ballot to-follow,

διαβάειν, καὶ οἱ ἄλλοι Ἑλλήνες ἀποχριστήνται

and the other Greeks will-answer

καὶ οἱ οἱ προσιμοτάτοι Κύρος εἰσεται

as being most-prompt, Cyrus perceive (and acknowledge

χαίρω, καὶ ἀποδώσει: δ' ἐπίσταται

the) favour, and will-repay (it); | but he-knows (how to do this)

ἐὰν καὶ τὸς ἄλλος:

if even-also any other (does); | but the others should-ballot-against-it,

ἐάν ς ὑμῖν, ως μόνοις πεισθομένοις πιστο-

as well as any other man]; but if the others should-ballot-against-it,

τάτοις χρῆσεται καὶ εἰς φρονίμα 

faithful he-will-use (and employ) both in garrisons and
for captaincies, and also I know that as friends of Cyrus, you will obtain whatever else you may require. (The soldiers)

'Axoi'santex tauta, epeidounto, kai diebhsav having-heard these (things), were persuaded, and crossed-over πριν τοις ἀλλοις ἀποχρινασθαι. Δὲ ἐπεὶ before (that) the others answered. But when Kyrós ἔσετο διαβεβηχῶτας, τε Cyrus perceived (them) having-crossed-over (the river), 'he not-only ἡσθη, καὶ πεύξας Γλοῦν τῷ στρατεύματι was-pleased, but also having-sent Glus to-the army εἶπεν, Ἐγὼ μὲν ὃ ἀνδρεῖς, ὑδη ἐπαίνω 'of Menon) said, I indeed 0 men, now praise ἔμισόν δὲ μελίσσει ἐμοῖ ὅπως καὶ ὑμεῖς you; but it-shall-be-a-care to-me how also you εὐπαινέσμενε εὖ, might-praise me, [but I will take care, that you also shall praise me], ἥ μηκετί νομίζετε με Κύρων. Οἱ στρατιῶται or no-longer think me Cyrus. The soldiers ὄντες δὴ μὲν ἐν μεγάλαις ἐλπίσι εὐχοῦτο αὐτῶν being now indeed in great hopes wished him εὐτυχῆσαι· δὲ καὶ ἐλέγετο to-have-been-fortunate; [prayed for his success]; and also he-was-said πεύξας ταύτα, διεθανε· δὲ καὶ to-have-sent in-a-magnificent-manner presents to-Menon. And, πονήσας ταύτα, διεθανε· δὲ καὶ having-done these (things), he-crossed-over (the river); and also ἀπαν τὸ ἄλλο στρατεύμα συνειπετο αὐτῶ all the other army followed him. And oúdeis τῶν διαβαίνοντων τὸν ποταμὸν no-one — (of those) crossing the river ἔβρεχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ was-wetted higher (than) the breasts by the ποταμοῦ. Δὲ οἱ Θαψακεῖοι ἐλεγον, ὃτι οὕτως river. But the Thapsacenoi said that this
BOOK I. — CHAPTER V.

CHAPTER V.

Ἐντεύθεν ἐξελάινει διὰ τῆς Ἀραβίας, ἕχων ΘΕΙΣΕΝ he-marches through — Arabia, having τὸν ποταμὸν Εὔφρατην ἐν δεξίᾳ, πέντε the river Euphrates on (the) right, (making) five ἔρημοις σταθμοῖς, desert stations, [five days' march through the desert], (and; τριάκοντα καὶ πέντε παρασάγγας. Δὲ ἐν τοῖς thirty and five parasangs. But in thi. τῷ τόπῳ ἢ γὰρ ἦν μὲν πεδίον, ἀπαν — district-of-country the ground was indeed (a) plain, entirely
διαλούον ὀσπερ θαλαττα, δὲ πλήρες ἀψίνδιον, level as (the) sea, and full of-wood
εἰ δὲ καὶ τι ἄλλο ἕλγας ἢ καλάμου
if indeed also any other (kind) of-underwood or of-reed
ἐννυ, ἀπαντα ἴσαν εὐώδη ὀσπερ ἀφώματον
was-on-it, all were (as) odoriferous as perfumes;
ὤνδεν δὲνδρον ἐννυ. Δὲ παντοῖα
but no tree was-thereon. But (here there were) various
θηρία, πλείστοι μὲν ἄγριον ὄνοι, δὲ ἡλίωνον ταῦτα τὰ θηρία. Καὶ μὲν οἱ ὄνοι
wild-animals, the-most (numerous) indeed (were) wild asses, also
πολλοὶ στρωμοὶ οἱ μεγάλοι. δὲ καὶ ὡτίδες
many [sparses the large [ostriches]; and also bustard
καὶ δορχάδες ἐνυπαν. δὲ οἱ ἰππεῖς ἐνύοτε
and antelopes were-thereon; and the horsemen sometimes
ἐδιωκον ταῦτα τὰ θηρία. Καὶ μὲν οἱ ὄνοι
pursued these — wild-animals. And indeed the wild-asses
ἐπεὶ τις διώκει, προδραμόντες
when any-one might-pursue (them), having-run-before (some distance)
ἐστασαν γὰρ ἐπεχον πολὺ διατῶν τῶν
stood-still; for they-ran much (more) quickly (than) the
ἱππῶν καὶ πάλιν ἐπεὶ οἱ ἱπποί πλησιάζοιεν
horses; and again when the horses might-approach
ἐποίουν ταῦτα. καὶ ἦν οὐ λαβείν
they-did the-same (thing); and it-was not (possible) to-take
εἰ μὴ οἱ ἰππεῖς διαστάντες
if not [unless] the horsemen stationed-at-intervals
ℭηρῶν διαδεχόμενοι τοῖς
should-hunt (them). (also) succeeding (one another) with (fresh) —
ἱπποῖς. Δὲ τὰ κρέα τῶν ἀλισκομεῖτων ἤν
'horses. And the flesh 'of — (those) caught was
παραπλήσια τοῖς ἐλαφείοις, δὲ ἀπαλάτερα.
like the stags' (flesh), but more-tender
Δὲ οἱ δὲνδροι άλαβε Στρωμοῦν: δὲ οἱ τῶν
But no-one took (an) ostrich; and — (those) of-the
ἱππεῖων διώχαντες ταχι
horsemen having-pursued [and those horsemen that pursued them] quickly
for it-withdrew-itself much [for it outstripped the horse

feιγονσα, δρόμω μεν τοις

pοςί, δ' ταις. πτέρυξιν αἱρονσα, ὤσπερ

feet, and — (its) wings raising (these), as

χρομενη ἰστιω. Δὲ ἐστι λαμβάνειν τὰς

using (a) sail. But it-is (possible) to-take the

ὀτιδας, ἀν τις ἀνιστῇ ταχῦς γὰρ

bustards, if any-one should-start (them) 'up quickly; for

πέτονται βραχὺ ὄσπερ περδίξες, καὶ

they-fly (a) short (distance) like-as partridges, and

tαχὺ ἀπαγορεύονσι. Δὲ τὰ κρέα αὐτῶν ἢν

speedily tire. But the flesh of-them was

τύπιστα. very-delicious.

Πορευόμενοι δὲ διὰ ταῖτης τῆς χώρας ἄφι-

Marching — through this — country they-

κοῦνται ἐπὶ τὸν ποταμὸν Μάσκαν, τὸ εἴρος

come to the river Mascas, the breadth

πλεθριαῖον. Ἐνταῦθα ἦν μεγάλη

(of which is a) plethrum. Here there-was (a) large

ἐρήμη πόλις, δ' ὀνομα αὐτῇ Κορσωτῆ.

deserted city, but (the) name (to-it) (of it was) Corsote;

δ' αὐτῇ περιεβείτο ὑπὸ τοῦ Μάσκα

and this (city) was-flowed-round by the Mascas 'in (a)

χίλιων. Ἐνταῦθ

circle [the river Mascas flowed round about this city]. Here

ἐμείναν τρεῖς ἡμέρας καὶ ἐπεσιτίσαντο.

they-remained three days and provisioned (the army).

Ἐντεῦθεν ἔξελαίνει τρεῖς καὶ δέκα

Thence 'he (Cyrus) 'proceeds | three and ten [thirteen

ἐρήμους σταθμοὺς ἐνενίκοντα

desert stations (or days' march) (making) ninety

παρασάγγας, ἔχων τὸν ποταμὸν Εὐφράτην ἐν

parasangs, having the river Euphrates on (the)
δεξιὰ, καὶ ἀφικνεῖται ἐπὶ Πύλαι. Ἐν τούτοις right, and he-arrives at (the) Gates. In these τοῖς σταθμοῖς πολλὰ τῶν ἵππων ἀπώλετο — stations many of-the beasts-of-burden perished ἵπποι λιμός γὰρ ἦν οὐ χόρτος οἷδε οἶδεν of hunger; for there-was no grass nor any ἱλιοὶ δενδρῶν, ἀλλὰ ἡ ἄπασα χώρα ἦν (other) (kind of) tree, but the entire country was ἀλλὰ οἱ δὲ ἔνοικοι τοιοῦτοι bare (being destitute of vegetation); the — inhabiting [the ῥοιττοντες καὶ τοιοῦτοι inhabitants of this desert district] quarrying and fashioning ἀλέτας δονυς παρὰ τὸν ποταμὸν, ἤγον [grinding upper-stones [millstones] near the river, carried εἰς Βαβυλῶνα καὶ ἐπόλουν, καὶ ἄντω- (them) to Babylon and sold (them), and buying- γορᾶσκοντες σιτον ἔζων. 'Ο δὲ σιτός ἐπέλυσε in-return corn lived (thereon). — Also corn failed τὸ στράτευμα, καὶ ἦν οὐ πρίασκαι the army, and it-was not (possible) to-buy (any) εἰ μὴ ἐν τῇ Λυδίᾳ ἄγορα ἐν τῷ βαρ- [if not [unless] in the Lydian market among the bar βαρικῶς Κύρον, τὸν καπνὶν ἀλείρων ή barbarian (forces) of-Cyrus, the capithe of-wheat-flour or ἀλφίτων τεττάρων σίγλων. 'Ο δὲ σιγλὸς barley-meal (being sold for) four sigli. The — siglous διναται ἠπτά Ἀττικοῖς ὅβολοις καὶ ἂνμοβολοῖον is-worth seven Attic oboli and (a) half-lobalos, δε ἡ καπνὴ ἔχωρει διὸ Ἀττικὸς χοίνικας and the capithe contained two Attic choinices οὖν οἱ στρατιώται διεγινοντο ἐσδιομοῦντες κρέα [therefore the soldiers lived entirely on fles]. There-were also (some) τοιν τῶν σταθμῶν, οὐς ἠλαυνε of-these — days'-marches, which he-urged-on (so as to make them
...very long, whenever he might wish to finish the road to arrive either at water, or at forage. And indeed whenever he might wish to finish the road to arrive either at water, or at forage. And indeed one-when narrow-place and mud having appeared difficult-purpose for the wagons, [a narrow and muddy road appeared, which was of difficult passage for wagons], - Cyrus stood

σὺν τοῖς ἀριστοῖς καὶ εὐδαιμονεστάτοις περὶ with the most-distinguished and most-wealthy about αὐτὸν, καὶ ἔταξε Βλοῦν καὶ Πιγρητα, him, and ordered Glus and Pheres, (that)

λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκ-having-taken (a part) of the barbarian army, to-extract

θεῖαν τὰς ἀμάξας. Ν' ἐπεί ἐδόκουν αὐτῶ cate the wagons. But when they seemed to him

ποιεῖν σχολαίως, ὥσπερ ὅργα ἐξέλευσον τοῖς to-do (this) tardily, as-if in-anger he ordered the

κρατίστοις Πέρσας περὶ αὐτὸν συνεπισ-most-distinguished Persians about him | together-to-have-accelerated [to hasten] the wagons. There then was to-be-

θαυ τι μέρος τῆς εὐταξίας. Γὰρ seen some portion (of) — good-order (and discipline). For

ῥίζαντες τοὺς πορφυροὺς κάτις, ὅπου ἐξαστὸς having-thrown-off — (their) purple cloaks, where each

ἐτυχεῖν ἔστησός ἐστι—happened having-been-standing [happened to have stood] | they-sent-themselves, [they rushed], as-if | any-one might run [on a race]

περὶ νίκης, καὶ κατὰ μάλα πρανοῦς γηλόφου, for victory, and down (a) very steep hill,

ἔχοντες τε τοῖς τοῖς πολυτελεῖς χιτὼνας, having also (on) those — rich

τυνίκας,
καὶ τὰς ποικιλὰς ἀναξυριδὰς, δὲ καὶ ἔνοιας
and — variegated trowsers, and also some (having)
στρεπτοὺς περὶ τοῖς τραχίλας, καὶ ψέλλιας
chains about — (their) necks, and bracelets
περὶ τοῖς χερσὶν’. εὕς γε δὲ εἰσπηδισαντες
about — (their) hands; [wrists]; directly also having-leaped
σὺν τοῖς εἰς τὸν πηλὸν ἐξεκόμισαν
with these (ornaments) into the mud they-brought-out
τὰς ἀμάξας μετεόρους θάττον ἡ ὁς τίς
the wagons lifted-up quicker than (even-thus) any-one
ἄν ὄμετο. Δὲ τὸ σύμπαν Κύρος ἦν σχῆνος
might have-thought. And (on) the whole | Cyrus was evident
σπείδων πᾶσαν τὴν ὅδον
hastening all the road, [Cyrus was evidently hastening
καὶ οὐ διατρίβου, μὴ ὅπου ἐκαθέζετο
and not delaying, unless where he-halted
ἐνεκα ἐπιστίτισμοι ἡ τινος ἄλλον ἀναγκαῖον,
on-account-of provisions or of-some other necessary
νομίζων ὅσω μὲν θάττον ἐλευθεροφοροῖς
(thing), thinking (that) by-how-much — the-more-speedily he-might-go
tοσοῦτῳ ἀπαρασκευαστότερῳ μαχεῖσθαι
by-so-much the-more-unprepared (he might come) to-fight
βασιλεῖ, δὲ ὅσῳ σχολαίτερον
(the) king, and by-how-much the-more-tardily (he might march)
tοσοῦτῳ πλέον στρατευμα συναγείρεσθαι
by-so-much the-more (numerous) army is-to-be-collected
βασιλεῖ. Καὶ δ’ ἦν συνιδείν τῷ προσέ-
king. | And also it-was to-perceive to-the direct-
χοιτο τὸν νοῦν
ing the mind [and it might readily be perceived by any one
ἡ ἀρχὴ βασιλεῖως οὖσα
directing his attention to it] | the empire of (the) king (as) being
ἰσχυρὰ μὲν
strong indeed [that the empire of the king was indeed strong] from
πλῆθει χώρας καὶ ἀνδρῶν,
(the) multitude (and extent of) territory and (the number) of-men,
but weak by-the lengths of-the roads and | in-the to-have-separated [in the dispersion] (of) — (its) forces, if any-one made — war (against it) by quick (movements).

Δὲ πέραν τοῦ ποταμοῦ Εὔφρατος, κατὰ But beyond the river Euphrates, through (the opposite)

τοὺς ἑρήμους σταθμοὺς ηὐ — | desert stations [marches through the desert] there-was

εἰδαίμων καὶ μεγάλη πόλις, δὲ ὅνομα (αχ) opulent and large city, and (its) name (was)

Χαρμάνδη. Ἐξ ταῖτης οἱ στρατιῶται ἵγόραζον Charmande. From this (city) the soldiers brought

τὰ ἐπιτήδεια διαβαίνοντες σχεδὸς ὡδὲ the necessaries-of-life crossing-over on-temporary rafts (made) thus;

ἐπιμπλασαν κοῖφοι χόρτου διφθέρας ἂς they-filled with | light grass [hay] (the) skins, which

ἐῖχον στεγάσματα, ἐῖτα συνήγον they-had (as) covering (for their tents), then they-united-together

καὶ συνέστησαν ὡς τὸ (the edges) and | 'drew (them) 'together [sewed them] so-that the

ὑδαρ μὴ ἀπτεσθαι τῆς κάρφης. ἐπὶ τοῦτων water (could) not (to)-touch the hay; on these

dιέβανον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, τὲ they-crossed-over, and procured the necessaries, not-only

οἶνον πεποιημένον ἐκ τῆς βαλάνου τῆς ἀπὸ wine made of the fruit — from

tοῦ φοίνικος, καὶ σίτον μελίνης. γὰρ τοῦτο ήν ne palm-tree, but-also corn of-pannic; for this was

πλειστοῦ ἐν τῇ - χώρᾳ most-plentiful in — (this) country.

And here the soldiers not-only — of-Menon

καὶ τῶν τοῦ Κλεάρχου ἀμφιλεξάντων but-also — (those) — of-Clearchus having-been-disputing-about
The Anabasis of Xenophon

τι, ὁ Κλέαρχος κρίνας τὸν τοῦ something, — Clearchus having-judged [judging] the (soldier) —
Μένωνος ἄδικειν ἐνεβαλε πληγάς· of-Menon to-do-wrong [to be in the wrong] inflicted blows (on him);
δὲ ὁ ἔλθὼν πρὸς τὸ στρατευμα ἑαυτοῦ but who having-gone to the army of-himself to the
ὁργίζοντο τῷ Κλέαρχῳ. Δὲ τῇ army, to which he belonged] told [what had befallen him]; but the
στρατιῶται ἄκοισαντες ἀγρίζων, καὶ ἄργιζοντο τῷ Κλέαρχῳ. Δὲ τῇ tamed, and enraged — (at) Clearchus. And the
ὁμέρα ἦσαν Κλέαρχος, ἔλθὼν ἐπὶ τὴν διάβασιν same day Clearchus, having-gone to the crossing
τοῦ ποταμοῦ, καὶ ἔχει κατασκευάμενος τὴν ἀγοράν, of-the river, and here having-inspected the market,
ἀφίππειει ἐπὶ τὴν σχημῆν ἑαυτοῦ he-rides-away to the tent of-himself [to his own tent]
ὅποι περὶ αὐτῶν. δὲ Κύρος (followers, namely) (the) (those) about him; but Cyrus 'had
οὔτω ήκεν, ἀλλ' ἔτι προσῆλευεν. δὲ τις not-yet 'come, but still proceeded (on his march); but some-one
τῶν στρατιωτῶν Μένωνος σχίσαν ξύλα, ὡς of-the soldiers of-Menon (who was) splitting wood, as
eἰδέ τῶν Κλέαρχον διελαύνοντα, ἵνα he-saw — Clearchus riding-through (the camp), throws (at him)
τῇ ἄξινῃ καὶ αὐτός μὲν ἡμαρτεν 'with — (his) 'axe; and this (soldier) indeed missed
ἀυτοῦ. δ' ἄλλος ἔδω καὶ ἄλλος, him, but another (throws) 'with (a) 'stone and-also another,
eiτα πολλοὶ, xoανυγις γενομένης. then many, (a) shout (at the same time) having-occurred.
Δὲ δὲ καταφείγειει εἰς τὸ στρατευμα ἑαυτοῦ, But — (Clearchus) takes-refuge in the army of-himself,
καὶ εὐθὺς παραγγέλλειν εἰς τὰ ὀπλὰ· καὶ ἐκέλευσε τοὺς μὲν ὄπλιτας — arms; and he-ordered | the — heavy-armed-men ὦτοῦ μείναι ἵνα — of-him [his heavy-armed men] | to-have-remained [to remain] having τὰς τὰς ἀστιδὰς πρὸς τὰ γόνατα· δὲ αὐτῶς placed — (their) shields against — (their) knees; but he λαβὼν τοὺς Θράκας καὶ τοὺς ιππέας, [having-taken [taking] | the Thracians and the horsemen, οἱ ἵσαν αὐτῶ ἐν τῷ στρατεύματι πλείους ἢ that were with-him in the army more than πεπαράκοντα, δὲ οἱ πλείστου τοῦτων forty (in number), but the most of-these (were) Θράκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὅστ' Thracians, proceeded-out against the (troops) of-Menon, so (that) ἐκείνους ἐκπεπλήξαται καὶ Μένωνα they were-struck (with astonishment, as was) also Menon αὐτῶν, καὶ τρέχειν ἐπὶ τὰ ὀπλα. Δὲ οἱ himself; and (so that they) run to — arms. But καὶ οἱ ἐστασαν ἀποροῦντες τῷ πράγ-also — (some) stood hesitating (about) the αφαίρ. fair (not knowing what to make of it).

'Ο δὲ Πρόξενος, γὰρ ἔτυχε προσιῶν ὅστερος, — But Proxenus, | for he-happened approaching last καὶ τὰς τῶν ὀπλι- (in order), [who brought up the rear], and (a) division of-the heavy-

τῶν ἐπομένῃ αὐτῶ, ἄγων οὖν armed-men following him, leading therefore (his soldiers) εὐθὺς εἰς τὸ μέσον ἀμφιτέρων immediately | into the middle of-both [into the space be ἔδετο τὰ ὀπλα, καὶ ἐδεῖτο τοῦ Kle-
tween both] stood (under) — arms, and required of Cle.

ἀρχον μὴ ποιεῖν ταύτα. Δὲ δὲ archus not to-do these (things). But — (Clearchus)
ἐχαλέπαινεν, ὅτι αὐτοῦ δείσαντος ὁλίγον κατα-
was-irritated, because he having-wanted little to-have-
λευσθήναι,
been-stoned, (that he, Proxenus,) 'should mildly 'mention | the suffering
αὐτοῦ ἐκείλενε τε αὐτοῦ ἐξιστωτάσθαι
of-him [his ill treatment] he-ordered — him (then) to-stand-out
ἐκ τοῦ μέσου. Δὲ Κύρος καὶ ἐν τοίτῳ ἐπιτει, from the middle. But Cyrus also at this came-up,
καὶ ἐπιθέτο τὸ πράγμα. ὅ ἐθνίς ἐλαβε and inquired-into the affair; — (then) 'he immediately 'took
τὰ παλτὰ εἰς τὰς χειρὰς, καὶ σὺν τοῖς — javelins in — (his) hands, and with — (those)
παροῦσι τῶν πιστῶν, ἥκεν ἐλαινων εἰς τὸ present of — (his) faithful-attendants, came hastening to the
μέσου, καὶ λέγει τάδε. Κλέαρχε καὶ midst (of them), and speaks thus. O-Clearchus and
Πρόξενε, καὶ οἱ ἄλλοι Ἑλλήνες οἱ παρόντες, Proxenus, and (you) the other Greeks who are-present,
ιστε οὐχ ὃ τι ποιεῖτε. Τὸρ εἰ συνάφετε you-know not what you-are-doing. For if you-shall-join-in
τινα μάχην ἀλλᾶν ουμιέτε ἐμε any battle with-one-another, | think [be assured] (that) I
τε κατακεχοσεθαί ἐν τῇδε τῇ ἡμέρᾳ, καὶ not-only will-instantly-be-cut-off in this (the) (very) day, but-also
ἄμας οὐ πολυ ὦστερον ἐμοῦ γὰρ τῶν ὑπετέρων you not long after me; | for — our-affairs
ἐχοντων κακῶς πάντες οὖντοι having badly [for if our affairs go ill] all these
βάρβαροι, οὐς ὁρᾶτε ἐσονται πολεμιῶτεροι ἦνν barbarians, that you-see | will-be more-hostile to-us
τῶν οὖντων παρὰ βασιλεῖ. than) — (those barbarians) | being [who are] with (the) king.
Ο Κλέαρχος ἀκοίμας ταῦτα ἐγένετο ἐν — Clearchus hearing these (things) | became in
ἐαντῷ. καὶ ἀμφότεροι πανσά-himself; [recovered self-possession]; and both (parties) having-
CHAPTER VI.

Proceeding thence (the) footsteps and dung of-horses appeared; the track indeed was-conjectured to-be about (that) of-two-thousand horses. These going-before burned both (the) fodder and any-thing else, if (it) was useful. Orontes indeed, (a) Persian man not-only being-related by-birth to (the) warlike-affairs being-considered among the most-distinguished of (the) 'Persians, plots-against Cyrus, and (with whom) he-had formerly been-at-war, but-had-become-reconciled. This (person) said to-Cyrus, if 'he would either destroy the horsemen burning-down-everything, or might-take many of-them alive, and would-make, and would hinder them from going and burning everything.]
ὅστε αὐτοῖς ἰδόντας τὸ στρατεύμα Κύρων
cause], that they having-seen the army of-Cyrus

μήποτε δίνασθαι διαγγείλαι
'would' never 'be-able' [to-have-told] [to tell] (it) 'to (the)

βασιλεῖ. Δὲ τῷ Κύρῳ ἀκούσαντι ταῦτα
'king. | But to — Cyrus hearing these (things)

ἐδοξεῖ εἰναὶ ὀφέλιμα,
it-seemed to-be advantageous, [but Cyrus hearing these propositions

καὶ ἔκέλευσεν αὐτὸν
approved of them as being advantageous], and he-ordered him

λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγε-
to-take (a) part (of the troops) from each of the com-

μῶνων. Ὁ δὲ Ὁρόντης, νομίσας τοῖς ἵππεῖς
manders. — But Orontes, having-thought the horsemen

eἴναυ ἐτοίμους αὐτῷ, γράφει ἐπιστολὴν παρὰ
(to-be) ready for-him, writes (a) letter to (the)

βασιλέα, ὅτι ἢξοι ἔχων πλείστους ἵππεῖς
king, that he-would-come having the-most horsemen

ὡς ἄν δύνηται.
that 'he might' 'be-able' (to obtain); [that he would come to him with

ἄλλα ἔκέλευε
the greatest number of horsemen he could obtain]; but he-requested

φράσαι τοῖς ἵππείσιν ἑαυτῶν
(him) [to-have-told] the horsemen of-him [to tell his horsemen]

ὑποδέχεσθαι αὐτὸν ὡς φίλουν. Καὶ ἐνῇν
to-receive him as (a) friend. And there | was [were]

ἐν τῇ ἐπιστολῇ δὲ ὑπομνήματα πρόσθεν φιλίας
in the letter not-only reminiscences of-former friendships

καὶ πίστεως. Διδώσι ταῦτην τὴν ἐπιστολὴν
but-also of-fidelity (to him). He-gave this the letter

πιστῶ ἁνδρὶ, ὡς ἄτεο. δὲ δὲ λαβὼν
'to (a)' faithful man, as he-thought; but — (he) taking (the letter)

dιδῶσι Κύρῳ. Δὲ ὁ Κύρος ἀναγνωσεις αὐτὴν
gave (it) to-Cyrus. But — Cyrus having-read it

συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν
arrests Orontes, and he-convokes | in the
ταυτα ἀγαγόντες ὃς τρισχιλίους ὀπλίτας.

These (things) bringing about three-thousand heavy-armed-men.

Δὲ καὶ παρεκάλεσε εἰσώ Κλέαρχον σύμβουλον,

And also lie-called within Clearchus (as) counsellor,

ὅς γε ἐδόξει καὶ αὐτῷ καὶ τοῖς ἄλλοις

who at-least seemed both to-himself and the others 'to-be

μάλιστα προτιμήθηναι τῶν Ἑλλήνων. Δ’ ἐπεὶ

the most 'honoured of the Greeks. But after

ἐξῆλθεν ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ

he-came-out he-related to — (his) friends the trial —

Ὀρόντου, ὃς ἐγένετο· γὰρ ἦν οἷς

of-Orontes, how it-was (conducted); for there-was no

ἀπόρρητον.

'secrecy (enjoined), He-said — (that) Cyrus began

τοῦ λόγου ὅδε·

the subject thus;

Παρεκάλεσα ὑμᾶς ἀνδρές φίλοι, ὡπως βού-

I-have-invited you (O-men) (my) friends, that de-

λευκόμενος σὺν ὑμῖν πρόξω περὶ τοιτοῦ Ὀρόντου

liberating with you I-will-do respecting this Orontes

τοῦτο ὁ τι δίκαιον ἔστι καὶ πρὸς θεῶν

| that whatever just is [that which is just] both before gods

καὶ πρὸς ἄνδρώτων. Γαρ πρῶτον μὲν ὅ ἐμὸς

and before men. For first indeed — my

πατὴρ ἐδώκε τούτον εἶναι ὑπήκουον ἐμοί. Δ’

father gave this (man) to-be obedient to-me. But
ἐπεὶ ταχθείς, ὡς αὐτὸς ἐφή, ὑπὸ τοῦ ἐμοῦ when having-been-ordered, as 'he himself 'said, by (the) my ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοὶ ἐχών brother, this (Orontes) made-war-against me (he) having τὴν ἄροπολιν ἐν Ἑρσδησι καὶ ἐγὼ προσπόλεμῶν the citadel in Sardis, and I making-war-against αὐτὸν ἐποίησα him | made (it so) [carried it on so] that (it) seemed (best) τοῦτο παίσασθαι τοῦ πολέμου πρὸς to-this (person) to-have-put-an-end (to) the war against ἐμὲ, καὶ ἐλάβον δεξίαν καὶ ἐδώκα. me, and I-took (his) right-hand and gave (him mine in Metὰ ταύτα ἐφῆ, ὡς ὁ Ὀροντᾶ ἐστίν friendship). After these he-said, Ο Orontes is-there ὅ τι ὅδε ἢδίκησα σε; Ἀπεκρίνατο | what any [any thing in which] I-have-wronged you? He-answered ὅτι οὐ. ἐκὼ ὁ Κῦρος πάλιν ἡρώτα: that (there-is) not. But — Cyrus again inquired; (did you) οὐχοῦν ὑστερον, ὡς σὺ ἀντὶς ὁμολογείς, ἀποστάς not-then afterwards, as you yourself confess, having-gone-over εἰς Μυσιῶν ἀδικοίμενος οἴδειν ὕτ' ἐμοῖ to (the) Mysians, being-injured (in) no (manner) by me, ἐποίησε κακῶς τὴν ἐμὴν χώραν, ὥς τι act ill (against) — my territory, | what any-thing ἐδίνο; ὁ Ὀροντᾶς ἐφῆ. [in whatever] you-could? — Orontes said (that he did). Οὐχοῦν ἐφῆ ὁ Κῦρος ὅπως αὖ ἐγνώς (Did you) not-then said — Cyrus | when again you-knew τὴν δῖναμιν συναυτοῦ the strength of-yourself, [when you were aware of the little strength ἐλθὼν ἐπὶ τὸν βωμὸν τῆς you possessed against me], coming to the altar — 'Αρτέμιδος, ἐφησά ὅ τε μεταμέλειν σοι, of-Diana, you-said (that it) not-only repented you, καὶ, πεισάς ἐμὲ πάλιν ἐδώκας μοι but-also, having-persuaded me, 'you again 'gave me
BOOK I. — CHAPTER VI.

πιστὰ, καὶ ἑλαβὲς παρ' ἐμοῖ; Καὶ pledges (of good faith), and received (the same) from me? And ὁ Ὄροντης ὀμολογεῖ ταῦτα. Ti ous, ἕφη — Orontes confessed these (things). (In) what then, said ὁ Κύρος, ἀδικηθήκει ὑπ' ἐμοῖ. — Cyrus, having been injured by me, [hast thou been injured by νῦν τὸ τρὶτον γέγονας φανερὸς me], (that) now (for) the third (time) you have been manifestly ἐπιβουλεύουν μοι; Δὲ τοῦ Ὄροντον εἰπόντος ὅτι plotting-against me? But — Orontes saying, that ἀδίκηθηκε οὐδὲν. 'Ο Κύρος ἐρώτησεν having been injured (in) nothing (he did so). — Cyrus asked αὐτῶν. Ὀμολογεῖς οὖν γεγενήθηκαι ἀδίκος peri him; You confess therefore to have been unjust towards ἐμε; Γὰρ ἂν ἀνάγκη, ἕφη ὁ me? (I confess it) for certainly (there is a) necessity, said — Ὄροντης. Ἐξ τούτου ὁ Κύρος πάλιν ἤρωτησεν' Orontes. After this — Cyrus again asked; ἄν ἐτί οὖν γένοι τολῆμος τὸ ἐμῶ ἀδελφῷ, Would you yet then become hostile — to my brother, δὲ φίλος καὶ πιστὸς ἐμοῖ; ὁ δὲ ἀπεκρίνατο but friendly and faithful to me? — And he answered, ὅτι οὐδὲ εἰ γενοίμην, ὃ Κύρε, ἂν ἔτι that neither if I should become (so), O Cyrus, would it yet ever δόξαμι, σοὶ γε ποτὲ. Πρὸς ταῦτα Κύρος seem-so, to you at least never. On this Cyrus εἴπε τοῖς παροῦσιν. Ὅ ἂνηρ μὲν said — (to those) present. — (This) man indeed 'has μὲν πεποίηκε τοιαύτα δὲ λέγει τοιαύτα. Δὲ certainly 'done such things and he acknowledges the same. And εἴπε τοῖς σοι. Δὲ Κλέαρχος (your) opinion, whatever seems (right) to you. And Clearchus εἴπε τάδε. Ἔγὼ συμβουλεύω τὸν τούτου ἄνδρα spoke thus; I advise (that) — this man
ποιεῖσθαι ἐκποδῶν ὡς τάχιστα, δέ
be-put out-of-the-way as quickly (as possible), that 'it-may
μηκέτι δὲν φυλάττεσθαι τοῦτον,
no-longer 'be-necessary to-guard-against this (person),
ἄλλα ἃ σχολὴ· ἥμιν, κατὰ τὸ εἶναι
but (that) there-may-be leisure to-us, | concerning the to-be
tοῦτον ὅπειραν εὖ τοῖτοις
this-one [so far as relates to this man] to-do good (to) those
tοὺς ἔσελεοντας φίλους. Δὲ ἔφη ταίτη
— willing (to be) friends. And he-said (that) in-this
tῇ γνώμῃ καὶ τοὺς ἄλλους προσέσθαι. Μετὰ
— opinion also the others concurred. After
tαῦτα, Κύρου κελεύοντος, ἀπαντεῖ καὶ οἱ
these (things), Cyrus ordering (it), all even the
συγγενεῖς ἄναστάντες ἐλαβον τὸν Ὄροντην
relations (of Orontes) rising-up took — Orontes
τῆς ἴωνης ἐπὶ θανάτῳ·
(by) the girdle | as-to death; [in token of his being condemned
dὲ εἶτα οἷς προσετάχθη ἐξήγον
to death]; but then (those) to-whom it-was-commanded, led
αὐτῶν. Δ' ἔπει εἰδὼν αὐτῶν οἶτερ πρὸς ἔσεν
him (out). But when (those) saw him who formerly
προσεκίνουν, καὶ τότε προσεκίνησαν,
used-to-bow-down (before him), and then (also) they-bowed-down
καὶ περ ἐιδότες, ὅτι ἄγοντο ἐπὶ θανάτων.
(before him) although knowing, that he-might-be led to death.
Δὲ ἔπει εἰσηνεχθη τὴν σχεννὴν Ἀρταπάτου, τοῦ
And then he-was-led to-the tent of-Artapatas, the
πιστοτάτου τῶν σχηπτοῖχων Κύρου,
most-faithful (and trusted) of-the | sceptre-bearers [ushers] of-Cyrus,
μετὰ ταῦτα οὐδεὶς πάποτε εἶδε Ὤροντην οὕτε
after this no-one ever saw Orontes, neither
ζωντα οὕτως τεθνηκότα, οὐδὲ οὐδεὶς εἶδος
living nor having died, | nor any-one having-known
ἔλεγεν ὅπως ἀπεθανεῖν
nas-said [nor] could anyone of his own knowledge say] how he died
BOOK I. — CHAPTER VII.

§' ἄλλοι εἰκαζόν ἄλλως. [and others conjectured otherwise [some conjectured this, and others that]. But no tomb of him was ever έφανη.

CHAPTER VII.

Ἐντεῦθεν ἐξελαίνει διὰ τῆς Βαβυλωνίας

Hence he-proceeds through the Babylonian (province)

πρεῖς σταθμοὺς δώδεκα παρασάγγας. Δ' ἐν three days’-march (making) twelve parasangs. And on

tῶ τρίτῶ σταθμῷ Κύρος ποιεῖται, περὶ μέσας the third day’s-march Cyrus makes, about (the) middle

νίκτας, ἔστασιν τῶν Ἐλλήνων καὶ τῶν Βαρβάρων, of-night, a-review of the Greeks and of the Barbarians,

ἐν τῶ πεδίῳ ναρ ἐδόξει βασιλέα ήξειν on the plain; for he-thought (that the) king would-arrive

εἰς τὴν ἑω ἐπιοῦσαν σὺν τῷ στρατεύματι on the morning coming with the army (and)

μαχοόμενον καὶ μὲν ἐξέλευε Κλέαρχον ἡγεῖται offering-battle; and — he-ordered Clearchus to-take-command

tοῦ δεξίου κέρως, δὲ Μένωνα τὸν Θεσσαλὸν τοῦ of-the right wing, and Menon the Thessalian of-the

eἰωνίους δὲ αὐτὸς διέταξε τοὺς ἑαυτοῦ. left; but he-himself drew-up in order of battle the

Δὲ μετὰ τὴν ἔστασιν ἁμα [his own troops]. But after the review [at the same time]

τῇ ἐπιούσῃ ἡμερᾷ, αὐτόμολοι ἡκοντες with the coming day, at dawn of day, deserters comin-

παρὰ μεγάλου βασιλέως ἀντίγγελλον Κύρῳ from (the) great king informed Cyrus

περὶ τῆς στρατιᾶς βασιλέως. Δὲ Κύρος, about (the state) of the army of (the) king. — Cyrus,
having-assembled the generals and captains of the Greeks, consulted (with them) not-only, how he might make the battle, [conduct the engagement], but also he encouraged thus exhorted (them). O Grecian men, not (for) being-in-want of barbarians men (that) I lead you (with me as) auxiliaries, but thinking you to-be more-efficient and better (than) many barbarians, 'I for this (reason alone) (or a great multitude of) barbarians, 'I for this (reason alone) worthy of-the liberty which you-have-acquired and for which I esteem you 'fortunate. For 'you well 'know, that 'I would 'prefer — liberty before all (that) which I have, and other (things) numerous. But also in-order-that 'you (may) 'know to what (kind of) contest you-come, [I having-known [I knowing well] will-inform you. For the multitude (is) indeed large, and they-come-on 'with (a) 'great shout; but should you-have-sustained this, and (as respects) the other (things)
doxō μοι αἰσχίνεσθαι γνώσεσθε οίους τοὺς Ι. — CHAPTER VII. 67
I seem to myself to-be-ashamed (that) you will know what the

ἀνδρῶτος ὄντας ἐν τῇ χώρᾳ ἡμῖν.
men | being [born] in — (this) country (are of use) to-us

Δέ ὑμῶν ὄντων ἀνδρῶν, καὶ
(as soldiers). But you being men (of courage), and

γενουέσθων εὐτόλμων,
having-become bold (and spirited), (so as to conquer in the ap-

ἐγὼ μὲν ποιήσω τὸν ὑμῶν
proaching engagement), I indeed will-make (the) (those) of-you

βουλομένον ἀπιέναι οἴκαδε ἀπελθεῖν
desiring to-go home [to-have-departed [to-return] envied

τοῖς οἴκοι· δὲ οἴμαι ποιήσειν πολλοῖς
— (by those) at-home; but I think to-make many 'hereafter

ἐλέεσθαι
|to-have-taken-for-your selves [to prefer] the (things to be obtained)

παρ’ ἐμοὶ ἀντὶ τῶν οἴκοι.
with me before — (those that may be obtained) at-home.

'Ενταῦθα Γαυλίτης Σάμιος φυγάς, δέ
Then Gaulites (a) Samian exile, but (a)

πιστὸς Κύρω παρὸν εἶπε· καὶ μὴν ὃ
faithful (adherent of) Cyrus being-present said; and yet, 0

Κύρε τινες λέγουσι, ὅτι νῦν ὑποσχυῖ πολλὰ
Cyrus, some say, that now you-promise many (things)

διὰ τὸ εἶναι ἐν τοιούτῳ τοῦ προ-
on-account-of | the to-be [being] in such (a state) of — ap-

σιόντος κυνδύνου· δὲ ἂν τι γένηται εὕρ,
proaching danger; but should any-thing happen well, [but

φασὶ σε — οὐ μεμι-
should success attend you], they-say | (that) you 'would not 'have-

νήσθαι.'
remembered; [that you would not hereafter remember your promises]?

(KeyEvent) oúde εἰ μεμυκὼ τε καὶ βούλοιο
— some (also say that) neither if you-remember and also may-wish

δίνασθαι ἂν ἀποδοῦναι ὅσα ὑποσχυῖ· 'Ο Κύρος
will-you-be-able — to-give what you-promise. — Cyrus
THE ANABASIS OF XENOPHON.

άξοις τινων εἰληξεν· Ἀλλὰ ἐστι ζωὴν ὁ ἄνδρες hearing this said; But there-is to-us, 0 men,

ἡ ἀρχὴ ἡ πατρία,
[the empire the paternal, [the empire, that belonged to my father],

μὲν μέχρι πρὸς μεσημβρίαν οὗ (which) indeed (extends) so-far to (the) south where

ἀνδρωτῷ οὗ δύνανται οἰκεῖν διὰ καιώμα, men 'are not 'able to-dwell by-reason-of heat,

δὲ μέχρι πρὸς ἀρχτόν οὗ διὰ and so-far to (the) north where (they cannot live) for

χειμῶνα· δὲ οἱ φίλοι τοῦ ἐμοῦ ἄδελφον σατρα—cold; but the friends of— my brother govern-as-

πεύοσι πάντα τὰ ἐν μέσῳ τοῖσοι. satraps all (the countries situated) — in (the) middle of these

Δὲ ἦν νικήσωμεν δεὶ ἦνας (northern and southern limits). But if we-conquer it-becomes us

ποιησαί τοὺς ἡμετέρους φίλους ἐγκρατεῖς τοῖσοι. to-make — our friends masters of those

'Ωστε οὐ δέδοικα τοῦτο μὴ ἔχω (countries). So-that I-'have not 'feared this, lest I-have

οὐχ τι ὁ δῶ ἐκαστῷ τῶν φίλων, not any-thing which I-might-give to-each — 'of (my) friends,

ἀν γένηται ἐν, ἀλλὰ, μὴ ἔχω [should it-happen well, [should we be successful], but lest I-have

οὐχ ἐκανοῖς, οἷς δῶ. Δὲ not (friends) enough, to-whom I-might-give. But 'I-will

καὶ δῶσω ἐκαστῷ ὦμῶν Ἐλλήνων χρυσῶν also 'give to-each of-you Greeks (a) golden

στέφανον. Δὲ οἱ ἀξοιςαντες ταιντα, crown. But the (Greeks present) hearing these (things),

αὐτοὶ ἵσαν τε πολὺ προσβυμότεροι, they were not-only much 'more (encouraged and) 'prompt-for-action,

καὶ ἐξηγγελλον τοῖς ἀλλοίς. but-also they-reported (what they had heard) to-the others (of the

Δὲ τε οἱ στρατηγοὶ παρ' αὐτ.ν, καὶ τινὲς Greeks). And not-only the commanders about in but-also some
But (he) having-satisfied the minds of all, sent (them) 'away. And all whoever conversed
wished to know what (reward) shall be to-them, if they should conquer.

De o epiplas twn gynaimwn apantow;

Δὲ ὁ ἐπιπλασ τῶν γυναικῶν ἀπάντων,

τῶν άλλων Ἑλλήνων εἰσήγεσαι ἀξιούντες

of-the other Greeks entered (his tent) desiring
eidénavi ti estai sphiin, ean xratiosi.
to-know what (reward) shall be to-them, if they should conquer.

De pantez osopere dieleugontos

παντες δοσιπερ διελευγοντο

sent (them) 'away. And all whoever conversed

παρεκελευνόντο αυτω, μη μάχεσθαι,

(with him) exhorted him, not to-fight (personally),

αλλ' τάττεσθαι ὑποσθεν εαυτῶν.

but to-place-himself behind (the line of battle) of-themselves.

Ἐν δὲ τῷ τοιῷ καιρῷ Κλέαρχος ἔρετο τὸν Κύρον

At — this time Clearchus inquired-of — Cyrus

πως ἦδη. Οἰει γὰρ σοι ὁ Κύρη τὸν

some-how thus; Do-you-think then (to-you), O Cyrus, (that) — (your)

ἀδελφὸν μαχεῖσθαι; Νῦ Δὲ ἐφη ὁ Κύρος

brother will-fight? Yes, by-Jupiter, said — Cyrus,

εἰπερ γε ἐστὶ παις Δαρείου καὶ Παρσατίδος,

if indeed he-is (the) son of Darius and Parysatis,

δὲ ἐμὸς ἀδελφός, ἐγὼ οὐ λήφωμαι

and my brother, I shall not 'take (possession of)

ταῦτ' ἀμαχεῖ.

these (dominions) without-a-fight.

Ἐνταῦθα δῆ ἐν τῇ ἕξοπλισίᾳ

There indeed (of those) (in) — under-arms (the)

ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων μνημία καὶ

number was of-the — Greeks ten-thousand and

tetrapaxia ἀστις, δὲ δισχίλιοι καὶ πεντα-

number of-the — Greeks ten-thousand and

eventhous peiltastai, δὲ τῶν βαρβάρων

five-hundred heavy-armed-men, and two-thousand and

χόσιοι πελτασταῖ, δὲ τῶν βαρβάρων

five-hundred targetiers, and (the number) of the barbarians

μετὰ Κύρον δέκα μνημίades,

with Cyrus (was) ten ten-thousands, [one hundred thousand], and

ἵμπι τὰ εἰκοσὶ δρεπανηφόρα ἄρματα. Δὲ

about — twenty scythe-bearing chariots. And (the number)
τῶν πολεμίων ἐλέγοντο εἶναι ἐκατὸν καὶ εἴκοσι
μυριάδες, καὶ διακόσια δρεπανοφόρα
τεταγμένοι πρὸ βασιλέως αὐτοῦ. Δὲ
στρατεύματος τοῦ βασιλέως ἦσαν τέσσαρες
ἀρχείοι καὶ στρατηγοὶ καὶ ἵγεμόνες, ἐκατὸς
καὶ ἑτατοι ἐκ τῶν
τεταγμένων πρὸ βασιλέως αὐτοῦ. Δὲ
στρατεύματος τοῦ βασιλέως ἦσαν τέταρται
πρὸ βασιλέως αὐτοῦ. Δὲ
στρατεύματος τοῦ βασιλέως ἦσαν τέταρται
τριάκοντα μυριάδοιν
(ἀγαντίτος, Τισσαφέρνης, Γοβριάς,
(щита were) Ἀβροκόμας, Τίσσαφερνής, Γοβριάς,
Ἀσκάγης. Δὲ τοῖς τοῖς παρεγένοντο ἐν τῇ μάχῃ
Ἀρβάκης. Άρα τοῖς τοῖς παρεγένοντο ἐν τῇ μάχῃ
ἐνενίκοντα μυριάδες, καὶ ἑκατὸν καὶ
καὶ ἑκατὸν καὶ
πεντάκοντα δρεπανοφόρα ἄρματα. Γαρ Ἀβροκόμας
πεντάκοντα δρεπανοφόρα ἄρματα. Γαρ Ἀβροκόμας
ἐλαίων ἐκ Φοινίκης ἱστερησε τῆς μάχης πέντε
ἐλαίων ἐκ Φοινίκης ἱστερησε τῆς μάχης πέντε
muηρας. Δὲ οἱ αὐτομολύσαντες ἐκ τῶν
μυριός. Δὲ οἱ αὐτομολύσαντες ἐκ τῶν
καὶ, μετὰ τῶν μάχην, οἱ ἱστεροῦν
καὶ, μετὰ τῶν μάχην, οἱ ἱστεροῦν
and, after the battle, — (those that) thereafter
ἐλλησαν. Δὲ οἱ ἱστεροῦν
ἐλλησαν. Δὲ οἱ ἱστεροῦν
were-taken-prisoners reported the-same (things).
And thence Cyrus proceeds one days' march, making three parasangs, with all the army, both the Greek and the barbarian, drawn up in order of battle; for he thought that the king would offer battle that same day; for about the middle of the days' march there was a ditch dug deep, the breadth indeed was five fathoms, and the depth three fathoms. And the ditch was extended up through the plain to twelve parasangs, just to the walls of Media. Here are the canals flowing from the river Tigris; and there are four of them, the breadth (of each is) of the size of a plethrum, and very deep, and corn-carrying vessels sail on them; and they discharge their water into the Euphrates, and they leave (between) each a parasang, bridges also.
Ταύτην τὴν πάροδον δὴ τε Κύρος καὶ (him). Ταύτην τὴν πάροδον δὴ τε Κύρος καὶ 

Ταύτην τὴν πάροδον δὴ τε Κύρος καὶ (him). Ταύτην τὴν πάροδον δὴ τε Κύρος καὶ
BOOK I. — CHAPTER VIII.

And it was now not only about full market (time), and it seemed both to Cyrus and to the others to have given up the (design) to fight; so that on the following (day) Cyrus proceeded (on his march) more negligently. But on the third (day) he made the march not only being seated in (his) chariot, but also having before him few (men, drawn up) in order; but the greater (part of the army) for him proceeded on having been put in disorder, [without observing any order], and many of the arms for the soldiers were carried on wagons and beasts of burden.

CHAPTER VIII.

Καὶ ἤν ἤδη τε ἀμφὶ πλῆθουσαν ἄγορᾶν,
And it was now not only about full market (time),

καὶ ὁ σταθμὸς ἦν πλησίον ἐνδα ἐμέλλε κατα-
the station was near where he was about to-terminate (the day's march) when Pataguas (a) Persian man,

τῶν πιστῶν ἀμφὶ Κύρον προφαίνεται
of the faithful (adherents) about Cyrus appears

ἐλαύνων ἀνὰ κράτος τῶ ἵππῳ ἱδροῦντι
riding at full-speed — (with his) horse sweating;

καὶ εὐωδὸς ἔβολα πᾶσιν, οἷς ἐνετύγχανε,
and immediately he called out to all, whom he met,

καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὥτι
both in barbarian [in Persian] and in Greek, that (the)
74

THE ANABASIS OF XENOPHON.

\(\text{βασιλεὺς προσέρχεται σὺν πολλῷ στρατεύματι,}\)

king approaches with (a) large army,

\(\text{παρεσχευσμένος ὡς εἰς μάχην. 'Ενδα δὴ ἐγε-}\)

prepared as for battle. Then indeed there-

\(\text{νετὸ πολὺς τάραχος: γὰρ οἱ 'Ελληνες καὶ δὲ}\)

was great confusion; for the Greeks and also

\(\text{πάντες ἐδόξουν αὐτίκα ἐπιτε-}\)

all thought (that) 'he (the king) 'would suddenly 'fall

\(\text{ποιησάσαι σφόν γὰρ ἀτάξτοις. Κυρός τε, καταπαθήςας}\)

on them in disorder; Cyrus not-only, having-leaped-down

\(\text{ἀπὸ τοῦ ἀρματος, ἐνέδυ τὸν ἄμμαχα, καὶ}\)

from the chariot, put-on — (his) breast-plate, but-also

\(\text{ἀναβὰς ἐπὶ τὸν ἵππον ἐλαβέ τὰ πτερυγαῖα}\)

mounting on — (his) horse he-took — (his) javelins

\(\text{εἰς τὰς κείρας, τε παρὴγγέλλε πᾶσι τοῖς}\)

in — (his) hands, (and) not-only did-he-order all the

\(\text{ἀλλοις ἐξοπλίζοντα, καὶ εἰκαστον καδίστασας}\)

rest to-arm-themselves, but-also each-one | to-place-himself

\(\text{εἰς τὴν τάξιν ἐαυτοῦ.}\)

in the rank of-himself [to station himself in his own rank].

\(\text{Ἐνδα δὴ καδίσταστο σὺν}\)

There indeed (in their proper stations) they-placed-themselves with

\(\text{πολλῇ στοιχῇ, Κλέαρχος μὲν ἔχων τὰ δεξιά}\)

great haste, Clearchus indeed having the right

\(\text{τοῦ κέρατος πρὸς τῷ ποταμῷ Εὐφράτῃ, δὲ}\)

of-the (right) wing near the river Euphrates, but

\(\text{Προξένους ἐχόμενος δ' οἱ ἀλλοι}\)

Proxenus having (his station next to him) and the others

\(\text{μετὰ τοῦτον. Δὲ Μένων καὶ τὸ}\)

after this (in order). But Menon and — (his)

\(\text{στράτευμα ἐσχε τῷ εὐώνυμῷ κέρας τοῦ 'Ελληνικοῦ.}\)

army had the left wing of the Greek

\(\text{Δὲ τοῦ βαρβαρικοῦ ἰππεῖς μὲν Παφλα-}\)

But of-the barbarian (force) horsemen namely (the) Paphla-

\(\text{γώνες εἰς χίλιους ἑστηκαν παρὰ Κλέαρχου}\)

gonian about 1-thousand stood near Clearchus
καὶ τὸ Ἑλληνικὸν πελταστικὸν ἐν τῷ δεξιῶ:
and the Greek peltastic (force) on the right,
δὲ ἐν τῷ εὐωνύμῳ τῇ Ἀριαῖῳ δὲ ὑπαρχοῦσι
but on the left (was) not only Ariaios the lieutenant
Κύρου, καὶ τὸ ἅλλο βαρβαρικὸν. Κύρος δὲ
of Cyrus, but also the other barbarian (force); Cyrus also
καὶ ἵππεις μετ' αὐτοῦ ὥσον ἕξακόσιοι,
and (the) horsemen with him about six-hundred (were in the
αὐτοὶ μὲν ὀπλισμένοι θάραξι καὶ
centre), they indeed having been armed with breastplates and
παραμυρίδιοι, καὶ πάντες κράνεσι πλὴν Κύρου·
paramyridioi, and all with helmets, except Cyrus;
Κύρος δὲ καδιστατο έις τὴν μάχην ἔχων
Cyrus indeed stationed himself in the battle having
τὴν κεφαλὴν ψιλήν. δὲ καὶ λέγεται
— (his) head bare; and (it is) also said (that)
τοὺς ἅλλους Πέρσας διαμαχινευένων ἐν τῷ πολέμῳ
the other Persians expose themselves in — battle
ταῖς ψιλαίς κεφαλαίς. Δὲ πάντες οἱ ἵπποι,
— with bare heads. Also all the horses,
καὶ μετὰ Κύρου, εἰχον καὶ προμετω—
(those) with Cyrus, had both defensive-armour-on-their-
πίδια καὶ προστερνίδια·
foreheads and defensive-armour-of-the-breast; and the horsemen also
εἰχον Ἑλληνικὰς μαχαίρας.
had Grecian swords.
Καὶ ἦν ἡ ἦδι τε μέσον ἕμερας,
And it was now not only the middle of the day,
καὶ οὕπω ἦσαν οἱ πολέμοι καταφανεῖς· δὲ
but also not yet were the enemy visible; but
ἡμῖν ἐγίγνετο δείλη κονιορτός ἐφάνη, ὡσπερ
when it was early afternoon a dust appeared, like as
λευκῆ νεφέλε, δὲ οὗ συχνῶ χρόνῳ ὡσπερ
(a) white cloud, but in no much time after.
τίς ὡσπερ μελανία ἐν τῷ πεδίῳ ἐπὶ
something like blackness (appeared) on the plain on
πολύ. \[\text{Δὲ ὅτε ἐγίγνοντο ἐγνύτερον, much [much extended].} \] But when they became nearer,
καὶ δὴ τάχα τις χαλκὸς ἡσπρατε, καὶ and — thereupon something (like) brass gleamed-forth, and
αἱ λόγχαι καὶ αἱ τάξεις ἐγίγνοντο καταφανείς. he speaks and the ranks became visible.
Καὶ ἦσαν ἵππεις μὲν λευκὸδώραξες ἐπὶ And there were horsemen — (having) white-corselets on
τοῦ εὐώνυμον τῶν πολεμίων, Τισσαφέρνης ἑλέγετο the left of the enemy, Tissaphernes was said
ἀρχεῖν τοῦτων. ἐχόμενοι δὲ τοῦτων to-command these; next then (to) these (were the)
γεφροφόροι. ἐχόμενοι δὲ ὀπλιταί wicker-shield-bearers; next also (to these were) heavy-armed-men
σὺν ἕρων ἄσπισι ποδήρεσι. δ' οὐτοι ἑλέγοντο with wooden shields reaching-to-the-feet; and these were-said
eἶναι Αἰγύπτιοι. δ' ἀλλοι ἵππεῖς to-be Egyptians; and (next followed) other horsemen (next)
ἀλλοι τοξόται. Πάντες δ' οὖτοι other bowmen. All — these (marched together)
kατὰ ἔθνη, ἔκαστον τὸ ἔθνος ἐπορεύετο according-to (their) nation, each — nation marched-on
ἐν πλασίῳ πλῆρει ἀνθρώπων. \[\text{Δὲ [in (an) oblong full of-men [in solid column].} \] And
πρὸ αὐτῶν ἀρματα διαλείποντα συγκόν before them (were) chariots leaving (a) considerable (space)
ἀπ' ἀλλήλων, τὰ δὴ καλούμενα δρέπανη- between one-another, — (these) indeed were-called scythe-
φόρα. εἶχον δὲ τὰ δρέπανα ἀποτεταμένα ἐκ chariots; they-had — the scythes extended from
τῶν ἀξώνων εἰς πλάγιον, καὶ ἵππο τῶν the axles in (an) oblique (direction), and (others) under
τοῖς διὸροι βλέποντα εἰς γῆν ὅς the seats-of-the-drivers looking towards (the) ground so-as
dιακόπτειν ὅτω ἐντυγχάνοιεν. \[\text{Δὲ ἡ γνώμη to-cut-through whatever they-might-meet.} \] And the [design}
Ο Κῦρος

ην δὲ ἔλαυτνων καὶ διαυούντων εἰς
(of them) was that hereafter-driving-into, and cutting-through into
τὰς τάξεις τῶν Ἑλλήνων.
the ranks of the Greeks. [The design of these chariots

was to drive into, and cut through the ranks of the Greeks.] What Κῦρος

μὲντοι εἶπεν ὅτε καλέσας παρεκελεύετο
however said when having-called (the men) he-exhorted
tοῖς ᾿Ελλησὶ ἀνέχεσθαι τὴν κραυγὴν τῶν βαρ-
the Greeks to-sustain the shout of the bar-
θῶρων, τούτῳ ἐξείσθη. γὰρ προσῆσαι οὗ
barians, in-this he-was-deceived; for they-approached not with (a)
κραυγῆ, ἀλλὰ σιγῆ, δὲ ἀνυστόν,
'shout, but 'in (as much) silence, as (it was) possible,

καὶ ἡ συνή, ἐν ἵσω καὶ βραδεώς. Καὶ ἐν
and quietly, in (an) even (step) and slowly. And at

tούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι.
this (time) Κῦρος, riding-by himself with Pigres,

tῷ ἑρμηνεὺς, καὶ τρισίν ἡ τέτταρσι ἀλλοις,
the interpreter, and three or four others, he-called-out

tῷ Κλέαρχῳ ἀγείν τὸ στράτευμα κατὰ τὸ
— to-Clearchus to-lead — (his) army against the

μέσον τῶν πολεμίων, ὅτι βασιλεὺς εἴη ἐκεῖ.
centre of the enemy, that (the) king might-be there;

κἂν ἔφη νικώμεν τούτῳ πάντα πεποίηται
and-if, said-he, we-conquer (in) this (quarter) all has-been-done

ἡμῖν. Δὲ ὁ Κλέαρχος ὄρον τὸ μέσον στήρος,
for-us. But — Clearchus seeing — (that) middle dense-body

καὶ ἀκούὼν Κῦρον βασιλέα ὄντα
(of soldiers), and hearing from-Cyrus (of the) king being

ἐξω τῷ ᾿Ελληνικῷ εἰσώμου, γὰρ βασιλεὺς
beyond the Grecian left, for (the) king

περιήν τοσοῦτον πλήθει, ὡστε ἔχων τὸ μέσον
exceled so-much in-multitude, | so-that having the middle

ἐαυτοῦ ἦν
of-himself [so that, stationed in the centre of his army,] he-was (even)
that everything should terminate well.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν
And during this — time the — barbarian

στρατευμα προῆλθε ὄμαλῶς, δὲ τὸ Ἑλληνικὸν
army advanced steadily (and equally), and the Gre- 

νικὸν ἐτὶ μένον ἐν τῷ αὐτῷ, συνεκρίνατο, ὅτι μέλοι
army (army) still remaining in the same (place), feared lest he might be surrounded on both 

sides, but — to-Cyrus he-replied, that it would be a care

αὐτῷ ὅπως ἔχου ἐκαλῶς.
to him that it may have (itself) well [that he would take care, 

that everything should terminate well].

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αὐτῷ ὅπως ἔχου ἐκαλῶς.
to him that it may have (itself) well [that he would take care, 

that everything should terminate well].
BOOK I. — CHAPTER VIII.

Aoka. Λέγων δὲ ταῦτα ἦκουσε θορύβον ἰόντος favourable. Saying — this he-heard (a) noise going διὰ τῶν τάξεων, καὶ ἥρετο τίς ὁ θόρυβος through the ranks, and he-inquired what the noise εἶναι. Ὅ δ' Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα might-be. — And Xenophon said, that the watch-word 'is ἦδη παρέρχεται δεύτερον. Καὶ now passing (through the ranks) for-the-second-time. And ὅς ἐθαύμαζε τίς παραγγέλλει, καὶ |(who) (Cyrus) wondered what-person gives-out (the word), and ἥρετο ὅ τι τὸ σύνθημα εἶναι. Ὅ δ' ἀπεκρίνατο, he-asked what the watch-word might-be. — And he-replied, ὅτι Ζεῦς σωτήρ καὶ νίκη. Ὅ δ' Κῦρος that (it was) Jupiter (the) preserver and victory. — And Cyrus ἀκούσας, ἐφη, ἀλλὰ τε δέχομαι καὶ ἔστω having-heard (it), said, but 'I not-only 'receive (it) but-also let-it-be τοῦτο. Δὲ εἰπὼν ταῦτα ἀπῆλαυνε εἰς τὴν so. And having-said this he-rod-aw-a-way to | to-the χώραν ἑαυτοῦ καὶ τῷ φάλ-place of-himself; [to his own station in the line.] and the-two ar-λαγγε δεινείην ἀπ' ἄλληλον συνέτο τρία ἡ mies were-apart from one-another not-more-than three or τέτταρα στάδια, ἵνα οἱ Ἑλληνες τε ἐπαινίζων four stadion, when the Greeks not-only sang-the-pan, καὶ ἥρχοντο ἵναι ἀντίοι τοῖς πολεμίοις. Δὲ but-also began to-go against the enemy. But ὡς πορευομένων τι τῆς φάλαγγος ἐξεκύ-as (they) were-proceeding some (part) of-the phalanx fluctu-μανε τὸ ἐπιλειπόμενον ἥρατο ated (from the rest) the (part) left-behind began θείον δρόμω. καὶ πάντες ἄμα ἐφ' ἔγγευσαν to-run with-speed; and (they) all together made-a-noise οἴοντες ἐλείλαξοι τῷ Ἑναλίῳ, καὶ δὲ πάντες like-as they-shout to — Mars, and also all ἔδειον. Δὲ τινες λέγουσι, ὡς καὶ ἐδούπησαν ran. And some say, that 'they also 'sounded
...causing fear to the horses. But before (that) (an) arrow reaches (them), the barbarians give-way, and the Greeks fled. And also there indeed the Greeks followed with (all their) might, and calling-out to one-another μή θείν δρόμω, ἀλλὰ ἐπέστηκαν ἐν τάξει. Δὲ not to run with-speed, but to follow in order. But not to-run with-speed, but to-follow in order. But the chariots, void of drivers, were-born — (some) indeed διὰ τῶν πολεμίων αὐτῶν, δὲ τὰ through (the ranks) of the enemy themselves, but — (others) καὶ διὰ τῶν Ἑλλήνων. Δὲ οἶ, also through (the ranks) of the Greeks. But — (they), ἐπεὶ προίδοιεν, διστάντω. when they could see (them coming) | they stood-apart [they opened their ὅμοιοι δοσίς καὶ κατελήφθη, ranks]; but there was some-one-person (who) also was-caught, δοσπερ ἐν ἐπιδρόμω, ἐκπλαγεῖς καὶ as in (a) race-course, he having been struck with-fear; and they said however (that) neither ὅτι μέντοι οὐδὲ τούτων παθεὶν οὐδὲν* neither did this person suffer | nothing; οὐδὲ οὐδεὶς ἀλλὸς δὲ [in any thing]; | neither did no-one other indeed [nor did any one else] of the Greeks suffer nothing [suffer any thing] in this — battle, except on the left, some-one ἠλέγετο τοξευθῆναι. was said to have been shot with an arrow.

Δὲ Κῦρος ὅρων τοῖς Ἑλλήνας νικῶντας καὶ But Cyrus seeing the Greeks conquering and...
pursuing the (part of the army) opposed to them, being-pleased, 

and being-saluted now as king by — (these) 

about him, nor (yet) was 'he thus 'led-away to-pursue (the enemy), 

but keeping drawn-up-in-close-order the band of-the 

six-hundred horsemen with himself, he-carefully-watched what 

that he-kept the-centre of-the Persian army. 

And also all the commanders of-the barbarians 

occupying the centre of-their (command) led (them thus 

into action) thinking thus also to-be — the-most-secure 

if | the strength of-them [their strength] should-be on-either-side, 

and, if they-should-want to-order any-thing, (that) the 

army may perceive in-half (the) time. And 

even-indeed (the) king having then (the) centre of-the 

army of-him [of his army] was nevertheless beyond (the) 

left wing — of-Cyrus. When indeed no-one 

fought from the opposite (part) (either) against-himself (nor) (or) 

— (those of his own troops) drawn-up before him,
The Anabasis of Xenophon.

επέκαμπτεν δ ὡς εἰς κυκλῳσιν.
he-commenced-wheeling-round as for-the-purpose-of surrounding

Ἐνδα δὴ Κύρος δεῖσας μὴ γενομένος ὁποισκιν
Then indeed Cyrus, fearing lest having-got in-the-rear

κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίο.
he-might-cut-to-pieces the Grecian (forces), moves-on against

καὶ ἐμβαλὼν σὺν τοῖς ἐξαισίοισ.
and having-charged with the six-hundred (horsemen with)

νικά τοὺς τεταγμένους πρὸ βασιλέως,
him), conquers — (those) drawn-up before (the) king,

καὶ ἔπρεψε εἰς φυγήν τοὺς ἐξαισιολίους,
and turns into flight the six-thousand (horsemen

καὶ αὖτὸς λέγεται ἀποχείναι.
guarding the king), and he (Cyrus) is-said to-have-killed

τὴν χειρί ἐαυτοῦ Ἀρταγέρσην
| with-the hand of-himself [with his own hand] Artagerses

τὸν ἄρχοντα αὐτῶν.
the commander of-them. But as the rout occurred,

καὶ οἱ ἐξαισίοι.
also the six-hundred (horsemen) of-Cyrus,

ἰσομησαντες εἰς τὸ διόξειν πλὴν πάνω
having-rushed-on | to the pursuing; [in pursuit]; except (a) very

ὁλίγοι κατελείφθησαν ἄμφ' αὐτῶν,
few, (that) were-left about him, (and who were)

σχεδὸν οἱ καλούμενοι ὁμοτραπέζουι.
nearby all — (those who) are-called table-companions. Being

δὲ σὺν τούτοις, καώφα βασιλέα καὶ τὸ
therefore with these, he-sees (the) king and the

στίφος ἄμφ' ἔχεινον, καὶ εὔδυς οὐκ
dense-body-guard around him, and immediately he-'did not

ἕνεκετο ἅλλ' εἰπὼν, ὅριμ τὸν ἄνδρα, ἔτο ἐπ'
restrain-himself, but saying, I-see the man, he-rushed on

αὖτῶν καὶ παῖει κατὰ τὸ στέρνον, καὶ
and strikes at — (his) breast, and

τιτρῶσκει διὰ τοῦ θώρακος, ὡς Κτησίας ὁ
wounds (him) through the breast-plate, as Ctesias the
physician says, and (moreover) he-himself says (that) he-healed
the wound. But some-one, (while he was) striking (at the king)
hits him violently 'with a' javelin under the
eye; and there (then were) both (the) king
and Cyrus fighting, and — (those likewise) about
them (were fighting), for each (of their own chiefs);
how-many indeed — (of those) about (the) king
died
in battle) Ctesias tells (us); | for he-was about him;
[for he attended the king’s person]; and not-only Cyrus himself
(OF those) about him, lay (dead) on him. But
Artapates, the most-faithful to-him — (of his) sceptre-
fallen, (that) having-leaped from — (his) horse
peripeteiav
 Kai oi mèv fasì
to-have-thrown (himself) on-him. And — (some) indeed say (that)
(ordering) some one | to-have-killed [to kill;]
Kíros, oi dé spasaménon
him (lying) on-Cyrus, — but (others say, that) having-drawn
the king ordered some one | to-have-killed ' [to kill;]
εἰχὲ κρυσοῦν· δὲ καὶ ἐφόρει στρεπτόν, καὶ he had (a) golden-one; and also he wore (a) chain, and
ψέλλια, καὶ τάλλα, οὐσπερ οἱ ἄριστοι bracelets, and (such) other (ornaments), as the most distinguished
Porsoν· γάρ ἐτετίμητο of (the) 'Persians (are accustomed to wear); for he had been honoured
ὑπὸ Κύρου τε δι’ εὐνοιαν καὶ by Cyrus not only for (his) good-will and affection, but also (for his)
πιστότητα.
very-great-fidelity.

CHAPTER IX.

Οὕτως οὖν μὲν ἐτελευτήσει Κύρος, ἀνήρ ὁν
Thus now indeed died Cyrus, (a) man being
τε τῶν Περσῶν γενομένων μετὰ Κύρον
not only of (all) the Persians existing since Cyrus
τῶν ἄρχαιον, βασιλικῶτατος, καὶ ἀξιῶτατος the elder, princeely, but also the most worthy
ἄρχειν, ὡς διοικούνται παρὰ πάντων τῶν
to reign, as is agreed to by all — (those)
dοξούντων γενέσθαι ἐν πείρᾳ Κύρον.
appearing to have been in (the) experience of Cyrus [those inti-

Γὰρ μὲν πρὸτον, ὁν ἐτη-
mately acquainted with Cyrus]. For indeed first, being yet (a)
παῖς, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ
boy, when he was educated both with — (his) brother
καὶ σὺν τοῖς ἄλλοις παισι, ἐνομίζετο κράτιστος
and with the other boys, he was thought (to be) the best
πάντων πάντα. Γὰρ πάντες οἱ παιδεῖς
of all in all-things. For all the sons
Περσῶν τῶν ἄριστων παιδεύονται ἐπὶ ταῖς
of Persians — eminent in rank, are educated at the
θύραις βασιλέως· ἐνδεικά τις ἄν
gates of (the) 'king; [in the royal palace]; there one may
καταμάθοι μὲν πολλήν εὐφροσύνην, δ' ἐστὶν οὔτ' ἀκούσαι οὔτ' ἰδεῖν, "καὶ μὴν τίμησαν καὶ θεῶνται τοὺς αἰδημονιστάτους τῶν ἡλικιωτῶν, τοῖς παιδεῖς μαθάνουσι τε ἄρχειν καὶ μᾶλλον ἀρχεσθαί. Εἰπώς ὁ Κύρος μὲν ἐδόξαι πρῶτον τινὸς πρεσβυτέροις καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν ἐξείτα. Δ' ἐκρινον αὐτὸν τοῖς ἐπτωχείοις τὴν ἐπίτηδος. Καὶ χρησάω τοῖς φιλοστάτοις, καὶ μελετηρότατοι τοῖς ἐργυροῖς τῶν ἀριστῶν, τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς ἐπτωχείοις τὴν ἐπίτηδος. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρχεσθαί. Εἰπώς αὐτὸν τοῖς περιστάτεροι καὶ μαλλον ἀρ χεσθαί.
When indeed he was sent down by — (his) father (as)
satrap of Lydia and also of the Great Phrygia, 
and Kappadokiaeis, de kai aptedeixi the stratygos
and Cappadocia, and likewise appointed commander
pantov, ois kai hkei aqroigseisai eis pedion
of-all, to whom it appertains to be assembled in (the) plain
Kastolous, prwton mev aptedeixen auton esti
of Castolus, first indeed he showed himself that
pouito peri plesistov,
he made it for himself very much, [that he held it of the great
ei opeisaito to kai
est importance to himself], if he made a treaty (with any one), and
ei sundoi to kai eis to
if he made an agreement (with any one), and if (to any one)
Upodxotai pseudodes tai mneden. Kai gar
he promised any thing, to deceive (in) nothing. And
ou mou ai poleis epitarpoimenai autou epistenevon
therefore indeed the cities entrusting themselves to him, confided
he promised anything, to deceive (in) nothing. And
ou mou ai poleis epitarpoimenai autou epistenevon
therefore indeed the cities entrusting themselves to him, confided
he promised anything, to deceive (in) nothing. And
ou mou ai poleis epitarpoimenai autou epistenevon
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therefore indeed the cities entrusting themselves to him, confided
he promised anything, to deceive (in) nothing. And
ou mou ai poleis epitarpoimenai autou epistenevon
therefore indeed the cities entrusting themselves to him, confided
Hearing made a treaty (with him) he was confident (that) he would (have to) suffer nothing contrary to the treaty. Therefore when he waged war (against) Tissaphernes, all the towns voluntarily chose Cyrus before Tissaphernes except (the) Milesians; but they feared him, because he did not wish to abandon (those) fleeing [the exiles]. For he also showed (by his) deeds, and said, that he would not ever desert (them), when once he became (a) friend to them, nor if indeed they should become yet less (in number), and should suffer (a) yet worse (condition than they were in). And if any one should do him anything good or bad, it was indeed evident (that he was) striving to conquer (in these respects); and also some used to mention (a) wish of him, that he desired to live so long (a) time, until he, requiting (them), might excel both (those) acting well and (those acting) ill (to him).

And therefore truly the most (of men) desired to commit to him (the) one (only) man at least — in our (time)
καὶ ἡρματα καὶ πόλεις καὶ τὰ σώματα
— (their) property, — (their) towns, | and the bodies
ἐαυτῶν.
-of-them [and their persons].

Ὅμων δὴ ἂν τις εἴπωι οἶδὲ τοῦτ', ὦς εἰσ τοῖς
Nor indeed — can any-one say — this, that he-let the
κακούργος καὶ ἄδικος καταγελάν, ἀλλ'
evildoers and unjust deride (his authority), but
ἀφειδεστατα πάντων εἰτιμωρεῖτο. 
most-unsparingly of-all (men) he-punished (transgressors). | And
ἥν πολλάκις ἰδεῖν,
it-was often to-see, [and there were often to be seen], | on
τὰς στεθομένας ὀδοὺς,
the trodden roads [on the frequented roads] men
στεθομένους καὶ ποδῶν, καὶ χειρῶν καὶ
deprived — of-feet, — (or) of-hands, — (or)
ὁμολούν: ὅστε ἐν τῇ ἀρχῇ Κύρου ἐγένετο
of-eyes; so-that in the dominion of-Cyrus it-was
καὶ Ἐλλην καὶ Βαρβάρω, μηδὲν
(possible) 'for both Greek and barbarian, 'doing nothing
ἀδικούντι, πορεύεσθαι ἀδεῖς, ὅποι τις ζηλεύν,
'wrong, to-travel fearlessly, withersoever one wished,
ἐχοντι ὅ τι προχωρόη.
(and) having (with him) whatever he-might-proceed-with (that suited
'Ωμολόγητο γε μέντοι
his convenience). It-has-been-acknowledged — indeed (that)
τμῶν διαφερόντως τούς ἀγαθοὺς εἰς πόλεμον.
he-honoured very-much | — (those) good for war
Καὶ
[those having a disposition for, and skilled in, military affairs]. And
μὲν πόλεμος ἦν αὐτῷ πρῶτον
indeed | (a) war was to-him first [his first war was]
πρὸς Πισίδας καὶ Μυσοῦς καὶ οὖν αὐτὸς
against (the) Pisidians and Mysians; and therefore himself
στρατευόμενος εἰς ταύτας τὰς χώρας, οἷς
leading-an-army into these — places, (those) whom
BOOK I. — CHAPTER IX.

éōra èDèlontas xinòmeveis
he-saw willing to-encounter-danger (in his service) the-same
kai èpòieì àrhoiDantas χώρας ës katestréfeto,
(also) he-made rulers 'of (the) 'places which he-subjugated,
dè èpèteì kai ètima doroiç álìa.
and moreover 'he also 'honoured (them) with-rewards in-another (man

Ωστε μèn touç áyaçous fainèsthai
ner) So (that) indeed [the] good [brave men] appear
eídaiomonestátous, dè touç kaxous
(to be) the-most-fortunate, but (that) the bad [cowards]
ègivosdai eìnai douçolous toúton.
were-considered-worthy (only) to-be (the) slaves of-these (brave

Τογαροῦν ἦν πολλὴ ἀφθονία αὑτῶν
men). Therefore there-was (a) great abundance to-him

τῶν θελόντων xinòmevein, ópou tìs
[ Cyrus] of-those willing to-encounter-danger, when any-one

οίνοτο Κύρον αἰσθήσεσθαι.
might-think (that) Cyrus would-perceive (him).

Μέν γε εἷς δικαιοσύνην, εἰ τίς γένοιτο
In-truth — as-regards justice, if any-one might-become

φανερὸς αὐτῷ βοηλόμενος ἐπιδείκινοσθαί,
apparent to-him (as) desiring to-show (this vir-

περὶ παντὸς ἐποιεῖτο ποιεῖν τούτους
tue in himself), above all, he-caused to-make such

πλουσιωτέρους τῶν φιλοχερδοῦντων
(persons) richer (than) — (those) seeking-gain

ἐκ τοῦ ἀδίκου. Καὶ γὰρ οὖν τε πολλὰ ἄλλα
by — injustice. And therefore — not-only many other

διεχειρίζετο δικαίως αὐτῶ, καὶ ἐχρήσατο
(things) were-administered justly for-him, but-also he-had-the-use-of

ἀληθῶς στρατεύματι.
(a) real army, (and one worthy of the name). For

καὶ στρατηγοὶ καὶ λοχαγοὶ ἐπελευσαν πρὸς ἑκείνου
also generals and captains [sailed to him

οὐ ἐνέκα χρημάτων;
[came to him from other countries] not on-account of-money,
after they knew (it) to be more-profitable to obey. 

but after they knew (it) to be more-profitable to obey.

(And serve) Cyrus well, than the gain for (a) month

[than their monthly wages]. But indeed if any-one at least, be

prostazant ti, upsiretheinev kalod having-commanded any-thing, should-have-assisted-to-do (it) well

o'idei poiote eiasse t'yn protheimai to-no-one (acting thus) did-he ever permit — (his) alacrity (to go) unrewarded. Therefore truly the-best servants-and-
tai pantos ergouv elexhiasan genvoudai officers of every work (or undertaking) were-said to be

Kyr.o.

to-Cyrus [the best talents were at the command of Cyrus].

Ei de oro'nta oinva deinon oikovnou e'th tov If also he saw any-one (being) (a) skilful manager from —

dikaiou, kai katasevazonta, te justice, [consistent with justice], and improving-the-land, not-only

kroas, jei arxoi, kai poionta pros- of (the) 'country, which he governed, but also making (an) increased-

odou as as weipote afeileto oidena produce (therefrom) 'he would never take-away any-thing (from

aij aei prosedidou pleioi oste such a person), but always (rather) he-added more; so-that

kai eiponov xideos, kai ektvnto theralweos, — (men) laboured cheerfully, and acquired (property) confidently,

kai av o tis epetapto xistata ekrypte and moreover what any-one had-acquired the-least did he-conceal (it;

Kyr.o. gar efaineto ou phovn from-Cyrus; for he-manifestly not envying [for he manifestly

tois faneidos plouto'sin, alla did not envy] — (those who) openly acquire riches, but

peirwmenos khrasai tois khrimasi was-endavouring to-use (or put into circulation) the wealth.
BOOK I. — CHAPTER IX.

91

Τίν ἀποκρυπτομένων. Ὅσοις φίλους γε μὴν of-those concealing (it). As—many friends 'as — indeed
ποιήσατο, καὶ γνῶις ὄντας εὕνους, ace-might-make, and knew (them as) being well-disposed (to him-
καὶ κρίνεις εἰναι ἰκανοὺς συνεργοὺς, self), and might-judge (them) to-be fit co-operators,
ὅ τι Βοιλόμενος τυγχάναι κατεργάζεσθαι, [in whatever wishing he-might-happen to-accomplish, [in
whatever he might happen to wish to accomplish], he-is-acknowledged
πρὸς πάντων γενέσθαι δὴ κράτιστος by all to-have-been certainly the-best (and most skilful)
θεραπεύειν. Γὰρ to-cherish (such friends, and attach them to himself). For
καὶ αὐτὸ τοῦτο ἐνεκα οὔπερ αὐτὸς also (for) this same (reason) on-account of-which he-himself
ὁτε δεῖσθαι φίλου ὡς ἐχοι συνερ-
thought (that) he-needed friends (namely) that he-might-have co-ope-
γοὺς, καὶ αὐτὸς ἐπειράτο εἰναι κράτιστος συνεργοὺς,
rators, and he-himself endeavoured to-be the-best assistant
τοῖς φίλοις ὅτον τοῦτον αἰσθάνοιτο 'to — (his) 'friends (in) whatever that he-might-perceive
ἐξαστὸν ἐπιθυμῶντα.
each-one (was) desiring (to effect).

Δὲ μὲν οἷμαι γε ὅν εἰς ἄν̄γρ And indeed I-think | (that) 'he at-least being one man [that he
ἐλάμβανε πλείστα δώρα
of any one man at least] 'received the-most presents, (and this)
διὰ πολλὰ. δὲ ταῦτα διεδίδου τοῖς for many (reasons); but these (presents) he-distributed 'to —
φίλοις μάλιστα δὴ (his) 'friends very-much (excelling) certainly (in this respect)
πάντων, σκοπῶν πρὸς τοὺς τρόπους ἐξάστον, all (men), looking to the manners of-each,
καὶ ὅτου οὕτω ἐκαστὸν μάλιστα δεόμενον.
and (to that) of-which he-saw each-one the-most needed
And whatever (present) any-one might-send (him as a) ornament 

for the body of-him, [for his person], either as-if for (use in) 

war, or as-if for (use in personal) ornament, and 

about these (presents) they-affirmed (that) he-said, | that indeed

the body of-himself could not be-able to-have-been-adorned

[that his own person could not be adorned] with-all these (presents),

but he-might-think (that) friends (having-been) handsomely adored

μεγίστον κόσμον ἄνδρι. Καὶ μὲν τὸ 

(to be) the-greatest ornament 'to (a) 'man. | And indeed the

νικᾶν τὰ μεγάλα

to-surpass [the surpassing] the great [greatly] [and indeed that

he should greatly surpass] — (his) friends (in) doing good (is)

οὐδὲν θαυμαστόν, ἐπειδὴ γε ἢν καὶ δυνατότερον: nothing wonderful, since at-least he-was also the-most-able;

δὲ τὸ περιεῖναι τῶν φίλων 

| but the to-be-superior | but that he should excel | — (his) friends

τῇ ἐπιμελείᾳ, καὶ τῷ προθυμεσθαί — in-kind-attention, and | the to-be-eager [his eagerness]

χαριζεσθαί, ταῦτα ἐμοιγε δοξεὶ εἶναι to-gratify (and oblige), these, to-me-at-least, seem to-be

μᾶλλον ἄγαστα. Γὰρ Κῦρος πολλάκις ἐπεμπε more admirable. For Cyrus often sent

ἡμεῖς βίχους οἶνου, ὅποτε λάβοι πάνυ half-empty jars of-wine, whenever he-might-receive (ary) very

ἡδυν, λέγων, ὅτι οὕπω δὴ πολλοῦ very sweet (and fine-flavoured), saying, that never-yet truly 'for (a) 'long

χρόνον ἐπιτύχοι ἡδον οἶνῳ τούτῳ: time uud-he meet with-finer-flavoured wine (than) this;
οὖν ἐπεμψε τὸν σοί, καὶ δεῖται σοι ἐκπειν, therefore he-sent this to-you, and he-requests of-you to-drink
tὸν τῆμερον σὺν οἷς φιλεῖς μάλιστα. this to-day with those-whom you-love most.

Πολλάξις δὲ ἦπεμπε ἡμιθρότους χήνας, Often indeed he-sent [half-eaten] geese [parts of geese],
καὶ ἡμίσεα ἄρτων, καὶ ἀλλα τοιαύτα, κελεύων and halves of-loaves, and other such (things), ordering
τὸν φέροντα ἐπιλέγειν'. the bearer to-say (when he presented them); Cyrus

Κύρος ἦσθη τούτοις. οὖν βούλεται καὶ σὲ γεύσασθαι was-delighted with-these; therefore he-wishes also you to-taste
τούτων. 'Οτον δὲ χιλὸς εἰγ πάνυ σπάνιος, of-these (same). Whenever indeed fodder was very scarce,
δ' αὐτὸς ἐδύνατο παρασκευάσασθαι διὰ τὸ ἔχειν and he was-able to-procure-it through the to-have
πολλοὺς ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, [by having] many servants and through (his) care,
διαπέμπτων τοὺς φιλοὺς ἐκέλευε
sending-it-about (among) (his) friends he-ordered (them)
ἐμβάλλειν τούτων τὸν χιλὸν τοῖς ἰπποῖς ἁγονοῦ to-throw this — fodder to-the horses (carrying)
tα σώματα ἐαυτῶν ὃς the bodies of-them [carrying their persons], so-that (the horses)
μὴ ἁγωσθούσι τοὺς φιλοὺς ἐαυτοῦ πεινῶντες. Ei 'may not 'carry the friends of-himself hungering. If
de δὴ ποτὲ πορεύετο, καὶ πλείστοι — indeed at-any-time he-might proceed (anywhere), and many
μελλον ὥσπερ προσκαλῶν τοὺς φιλοὺς might-be-about to-see (him), calling-to (his) friends
ἐσπουδασονογείτο, ὃς δηλοὶ οὗ ἐσπουδασονογείτο, he-held-carnest-conversation-with-them, that he-might-show (those) whom
τιμᾶ. 'Οστε ἔγγετε ἐξ ὁκου χρῖνo be-honoured. So-that I-at-least from (that) which I-hear judge

οἰδένα οὐτε Ελλήνων οὐτε ἐβαρβάρων (that) no-one either 'of (the) 'Greeks or 'of (the) 'barbarians
to-have-been-loved by more (persons). And also this proof of-this-same (thing), no-one indeed deserted.

πρὸς βασιλέα παρὰ Κύρου, οὖντος to (the) king from Cyrus, he-being (as a subject no better than a) slave (of the king); except Orontes (who)

ἐπεξείρησε· καὶ δὴ οὗτος ταχὺ εὑρε αὐτὸν attempted (it); and truly this (Orontes) speedily found him,

οὐ γετο εἶναι πιστῶν οἱ φιλαίτερον Κύρῳ whom he-thought to-be faithful to-himself, more-friendly to-Cyprus

ἡ ἕαντῶ· δὲ πολλοὶ ἀπῆλθον παρὰ βασιλεῶς than to-himself; but many deserted from (the) king

πρὸς Κύρον, ἑπειδὴ ἐγένοντο πολέμωι ἀλλήλωι, to Cyrus, after they-became hostile to-one-another,

καὶ οὖντο μέντοι οἱ μᾶλστα ἀγαπῶμενοι and these indeed — (persons) the-most beloved

ὑπ' αὐτοῦ, νομίζοντες ὄντες ἀγαθοί by him (the king), thinking (that) being brave (men)

παρὰ Κύρῳ, ἀν τυχάναιν ἄξιωτερας· τιμῆς under Cyrus, — to-obtain more-worthly honour (and reward)

ἡ παρὰ βασιλεῖ. Δὲ καὶ τὸ γενόμενον than from (the) king. And also — (that) happening

αὐτῷ ἐν τῇ τελευτῇ τοῦ βίου μέγα to-him at the end — 'of (his) life (is a) great proof, that — he was brave, and could rightly judge — (those) faithful (to him), and well-disposed, and steadfast. For he dying, all

οἱ φίλοι καὶ συντραπέζου παρ' αὐτῶν ἀπέθανον — (his) friends and table-companions with him died fighting over Cyrus, except Ariæus; this (person)
indeed | stationed happened [happened to be stationed] on

τῷ εἰωνύμῳ, ἀρχων τοῦ ἰππικοῦ. δ᾽ ὡς ἔστιν
the left, commanding the cavalry; but when he-learned

Κύρον πεπτωκότα ἐφυγεν ἔχον καὶ
(of) Cyrus having-fallen he-led having also (with him)

τὸ πᾶν στρατεύμα οὗ ἤγειτο.
the entire army which he-commanded.

CHAPTER X.

Ἐνταῦθα δὴ ἡ κεφαλὴ Κύρου ἀποτέμνεται
There indeed the head of-Cyrus is-cut-off,

καὶ ἡ δεξία χειρ. Δὲ βασιλεὺς, καὶ οἱ
and also the right hand. But (the) king, and — (those)

σὺν αὐτῷ, διώκων εἰςπίπτει εἰς τὸ Κυρείου
with him, pursuing falls on the Cyrean

στρατόπεδον· καὶ μὲν οἱ
camp; [on the camp of Cyrus]; and indeed — (those soldiers)

μετὰ Ἀριάου οἰκέτη ἱστανται ἄλλα φεύγουσι
with Arieus no-longer stand but flee

dιὰ τοῦ στρατόπεδου αὐτῶν εἰς τὸν
through the camp of-them [their camp] to the

σταθμὸν, ἐνθεὶ ἐρυμυτο. δ᾽ ἐλέγοντο εἰναι
station, whence they-had-started (last); and there-were-said to-be

tέτταρες παρασάγγαι τῆς ὁδοῦ.
four parasangs of the road [and which was said to be

Δὲ βασιλεὺς καὶ οἱ σὺν
four parasangs distant]. But (the) king and — (those) with

αὐτῶν τε διαρπάζουσι τὰ ἄλλα
him not-only plunder — other (things, which were)

πολλά, καὶ λαμβάνει τὴν Φῳκαίδα τὴν
many, but also he-takes the Phocean (woman), the

παλλαξίδα Κύρου καὶ λεγομένην εἶναι, τὴν
concubine of-Cyrus, and (who) was-said to-be, —
σοφὴν καὶ καλὴν. Δὲ ἦν ὑπότερα ἡ Μιλχίσα, wise and beautiful. But the younger (concubine) the Milesian

ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα (woman), having-been-taken by — (those) about (the) king

ἐκφευγεὶ γυνὴ πρὸς τῶν escapes | naked [in her under garments] to (those of) the

Ἐλλήνων, οἱ ἔχοντες ὀπλα ἔτυχον ev Greeks, who having arms happened (to be stationed) among

τοῖς σχενοφόροις καὶ ἀντιτάξεντες the baggage-train; and having-been-drawn-up-against (the Persians)

ἀπέκτειναν πολλοὺς μὲν τῶν ἀρπαγόντων, δὲ they-杀了 many indeed of — (those) plundering, but

οἱ καὶ αὐτῶν ἀπέδανον γε μὴν — (some) also of-themselves died; at-least indeed they—did

οὐχ ἔφυγον, ἀλλὰ καὶ ἔσωσαν ταῦτα, καὶ not 'flee, but also saved this (woman), and

ἄλλα, ὅποσα ἐγένοντο ἐντὸς αὐτῶν other (things), whatever were within (the lines) of-them,

καὶ χρήματα καὶ ἀνθρώποι, πάντα ἔσωσαν. both property and men, all were-saved.

Ἐνταῦθα τε βασιλεὺς καὶ οἱ Ἐλλήνες There not-only (the) king, but also the Greeks

διέσχου ἄλληλοι ὃς τριάκοντα στάδια, οἱ were-distant from-one-another about thirty stadia, the

μὲν διέκοιτος τους καὶ αὐτοὺς, (Greeks) indeed pursuing — (those opposed) against themselves,

ὡς νικῶντες πάντας, δ’ οἱ ἀρπαγοῦντες, ὡς as conquering all, but the (Persians) plundering, as

ἃδι νικῶντες πάντες. ἃ ἐπεὶ μὲν οἱ Ἐλλήνες now conquering all. But when indeed the Greeks

ἡσοῦντο, ὅτι βασιλεὺς σὺν τῷ στρατεύματι perceived, that (the) king with — (his) army

ἐν ἔν τοῖς σχενοφόροις, δὲ βασιλεὺς might-be among — (their) baggage-train, and (the) king

αὖ ἡκουσε Τισσαφέρινος, ὅτι οἱ Ἐλλῆνες on-the-other-hand heard from Tissaphernes, that the Greeks
might-be-conquering the (army) opposed to them, and pursuing, they-advance to — (a distance) forward, there truly (then the) king indeed not only collects — (those) of himself, [collects together his forces], but also draws them up in line; but —

Kléarchoς καλέσας Πρόξενον, γάρ ἦν πλησιαίτατος, Clearchus having-called Proxenus, for he was the nearest, 

ἦσονε τινός ἄρχεσθαι ἐπὶ τὸ στρατόπεδον. 

all should-go about helping [to relieve] (to) the camp.

'Εν τούτῳ καὶ βασιλεὺς ἦν πάλιν During this (time) also (the) king was again 

dῆλος προσώπων, ὡς ἔδοξε σπουδεῖν. Καὶ μὲν οἱ evidently approaching, as it seemed from behind. And indeed the 

Εὐληνας στραφεῖντες παρεσκευάζοντο ὡς Greeks having-faced-about prepared-themselves, as-if (the king) 

προσώπος καὶ δεξίους τινάς. δὲ ὁ were-advancing and also receiving (him) in that (direction); but the 

βασιλεὺς μὲν οὐκ ἦγε τινάς, king indeed 'did not lead (his troops) in that (direction), 

ἀλλὰ παρῆλθεν ἐξω τοῦ εἰσονύμου but (by the way) in which he had passed beyond — (their) left 

κέρατος, τινάς καὶ ἀπῆγαγέν, ἀναλᾶθον wing, by-the-same (way) also he-led-back (his forces), taking with 

καὶ τοὺς ἐν τῇ μάχῃ αὐτομολύσαντας (him) both — (those) in the battle, having-deserted 

κατὰ τοὺς 'Εὐληνας, καὶ Τισσαφέρνην, καὶ τοὺς to the Greeks, and Tissaphernes, and — 

οἶν αὐτῷ. Γὰρ ὁ Τισσαφέρνης oίχ (those) with him. For — Tissaphernes 'did not 

ἔφυγεν ἐν τῇ πρώτῃ συνόδῳ, ἀλλὰ διῆλασε κατὰ 'flee in the first encounter, but charged against
the Greek targetiers along the river;
but charging-through (the ranks) 'he indeed 'killed no-one
but the Greeks standing-apart (and making a passage) struck
(kai ἰκόντιζον αἰτοῦς)
(them with their swords) and threw (their javelins) at-them;
Episthenes — (the) Amphipolite commanded the targetiers, and was-said to-be (a) prudent (and able commander). But — Tissaphernes therefore, as having [less
ἀπηλλάγῃ, μὲν οὖς ἀναστρέφει
[the worst], was-forced-to-depart, indeed he-does not return
πάλιν, δὲ ἄφικομενος εἰς τὸ στρατόπεδον τὸ τῶν again, but having-arrived at the camp — of-the
Ελλήνων, ἐκεῖ συντυχάνει βασιλεῖ, καὶ ὅν
Greeks, there he-meets-with (the) king, and —
συνταξάμενοι ἐπορεύοντο ὅμως πάλιν.
(then) having-drawn-up-their-forces they-marched together back (again).
Δ’ ἐπεὶ ἦσαν κατὰ τὸ εὐώνυμον κέρας τῶν But when they-were opposite the left wing of-the
Ελλήνων, οἱ Ελληνες ἐδεισαν, μὴ προσάγονεν Greeks, the Greeks feared, [lest they-might-lead
πρὸς τὸ κέρας καὶ against — (that) wing [lest they would attack that wing] and
περιπτυγαίνεις ἀμφώτερωσαν καταχώσειαν surrounding (them) on-both-sides they-might-'cut
αὐτοῦς καὶ ἐδόξει αὐτοῖς ἀναπτύσσειν τὸ them 'off'; and it-seemed (best) to-them to-fold-back the
κέρας, καὶ ποιήσασθαι τὸν ποταμῶν ὅπως ἐν wing and to-place the river in the-rear.
Ἐν ὃ δὲ ταῦτα ἐδούλευοντο.
In (the time) in-which indeed (that) they-were-planning (this manoeuvre),
καὶ δὴ βασιλεὺς παραμενόμενος
and now—indeed (the) king having-changed (his line)
eἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν
into the same form (that) he-placed (it) fronting the
φάλαγγα, ὡσπερ τὸ πρῶτον συνήει μαχομαχαλανήκη,
φάλαγγα, just-as (at) first he-might-have-come fight-
μενος. [just as he came at first to offer battle]. But as the
Δὲ ὡς οἷος ἤσφατο,
Δὲ ὡς οἷος ἤσφατο, just as he came at first to offer battle.] But as the
Ἐλληνες εἶδον ὄντας τε ἐγγύς καὶ παρα-
Ἕλληνες εἶδον ὄντας τε ἐγγύς καὶ παρα-
Ελληνες εἶδον ὄντας τε ἐγγύς καὶ παρα-
Greeks saw (them) being not-only near and—also drawn-
ταμεμένους, αὐτὸς παραπλῆσαντες ἐπήκοον ἦπι
ταμεμένους, αὐτὸς παραπλῆσαντες ἐπήκοον ἦπι
ταμεμένους, αὐτὸς παραπλῆσαντες ἐπήκοον ἦπι
up-in-order-of-battle, again singing-the-pæan they-advanced yet
πόλυ πρὸ διμοστεροῦ ἵ τὸ πρόσδεν. Δ᾿
πόλυ πρὸ διμοστεροῦ ἵ τὸ πρόσδεν. Δ᾿ much
much more-eagerly (and spirited) than — before. But
αὖ οἱ βάρβαροι οἶχ ἐδέχοντο, ἄλλα
αὖ οἱ βάρβαροι οἶχ ἐδέχοντο, ἄλλα
αὖ οἱ βάρβαροι οἶχ ἐδέχοντο, ἄλλα
again the barbarians 'did not 'receive (their attack), but
ἐφευγον ἐκ πλέονος ἵ τὸ
ἐφευγον ἐκ πλέονος ἵ τὸ
ἐφευγον ἐκ πλέονος ἵ τὸ
they—fled from a—greater (distance from them) than (they did) —
πρὸσδεν. δ᾿ οἱ ἐπεδιωκον μέχρι τινὸς
πρὸσδεν. δ᾿ οἱ ἐπεδιωκον μέχρι τινὸς
πρὸσδεν. δ᾿ οἱ ἐπεδιωκον μέχρι τινὸς
before; but — (the Greeks) pursued (them) to a—certain
κώμησ. δ᾿ ἐνταῦθα οἱ Ἐλληνες ἔστησαν. Γὰρ
κώμησ. δ᾿ ἐνταῦθα οἱ Ἐλληνες ἔστησαν. Γὰρ
κώμησ. δ᾿ ἐνταῦθα οἱ Ἐλληνες ἔστησαν. Γὰρ
village; but there the Greeks halted. For
ἦν γῆλοφος ὑπὲρ τῆς κώμης, ἐφ᾿ οὐ οἰ
ἦν γῆλοφος ὑπὲρ τῆς κώμης, ἐφ᾿ οὐ οἰ
ἦν γῆλοφος ὑπὲρ τῆς κώμης, ἐφ᾿ οὐ οἰ
there—was (a) hill above the village, upon which (those)
ἄμφι βασιλεά, ἀνεστράφησαν,
ἄμφι βασιλεά, ἀνεστράφησαν,
ἄμφι βασιλεά, ἀνεστράφησαν,
about (the) king, stood—faced—about, (there—were) indeed
οἰκύτι πεζοῦ, δὲ ὁ λόφος ἐνεπλήσθη
οἰκύτι πεζοῦ, δὲ ὁ λόφος ἐνεπλήσθη
οἰκύτι πεζοῦ, δὲ ὁ λόφος ἐνεπλήσθη
no-longer (any) foot-soldiers (there), but the hill
τῶν ἵππων, ὡστε ἡ γενώσχειν τὸ
τῶν ἵππων, ὡστε ἡ γενώσχειν τὸ
τῶν ἵππων, ὡστε ἡ γενώσχειν τὸ
with—the-cavalry, so—that they—did not 'know the (thing
ποιούμενον.
ποιούμενον.
ποιούμενον.
that) was—doing so—that they knew not what the infantry might
Καὶ ἔφασαν ὦραν τὸ βασιλεῖον
Καὶ ἔφασαν ὦραν τὸ βασιλεῖον
Καὶ ἔφασαν ὦραν τὸ βασιλεῖον
be döir τ]. And they—said (that) they—saw the royal
σημεῖον τινα χρυσοῦν ἀετὸν ἀνατεταμένον ἐπὶ
standard a-certain golden eagle elevated on
πέλτης.
(a) shield.

'Επεὶ δὲ καὶ οἱ Ἕλληνες ἑχόρουν ἐνταῦθι,
When indeed also the Greeks proceeded thither,
οἱ ἵππεις δή καὶ λείπουσι τὸν λόφον, οὐ μὴν ἔτι
the horsemen indeed also leave the hill, not however as
ἀδρού, ἀλλ' ἄλλοι ἄλλοδεν,
collected-in-a-body, but others in-other-direction, [but dispersed in
different directions], and the hill was (gradually) thinned of-the
ἵππεων. δὲ τέλος καὶ πάντες ἀπεξώρησαν. Ο
horsemen; but at-last also all departed.

Κλέαρχος οὖν οἶν ἀνεβιθαξεν ἐπὶ τὸν
Clearchus therefore 'did not 'march on (to) the
λόφον, ἀλλ' στήσας ὑπὸ αὐτὸν πέμπτει
hill, but having-halted under at the foot of it he-sends

Ἀλύσιον τὸν Συρακοσίων καὶ ἄλλον ἐπὶ τὸν λόφον,
Lycius the Syracusan and another on the hill,
καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
and he-orders (them) having-viewed the (things) on the
λόφον ἀπαγγείλαι τὶ ἐστὶ.
hill to-report what is (there). And — Lycius

ἡλασε τε καὶ ἰδὼν ἀπαγ-
rode-on — (to the hill) and seeing (the state of affairs) brings

γέλλει ὅτι φεύγουσιν ἀνὰ κράτος.
word that they-flee to the-utmost-of-their-ability. And

σχεδόν ὅτε ταῦτα ἤν
nearly when these (things) were [happened] (the) sun also

ἐδύνατο. Δ' ἐνταῦθα οἱ Ἕλληνες ἔστησαν, καὶ
set. And there the Greeks halted, and

θέμενοι τὰ ὁπλα ἀνεπαύοντο· καὶ ἀμα
placing — (their) arms rested; and at-the-same-time

μὲν ἐδαύναζον ὅτι Κύρος οὐδαμοῦ φαινοντο
indeed they-were-surprised that Cyrus no-where appeared
Οὐδ' ἄλλος οἶδεὶς παρεῖν αὐτῷ. Γὰρ

nor 'did (any) other one 'come from-him. For

ἥδεσαι οὗ αὐτὸν τεθνήκοτα, ἄλλ' εἶκαζον
they-knew not (that) he was-dead, but they-supposed (him)

ἡ οἰχεσθαὶ διόκοντα ἡ προεληλαξένα.
either to-go-away pursuing (the enemy) or to-have-pushed-on-before

καταληψόμενον τι. Καὶ αὐτοὶ ἐθουνεύοντες
about-to-seize some (post). And they deliberated

εἰ μείναντες αὐτῶν ἁγουντο ἑνταίδα τὰ σκενο-
if remaining there they-should-bring thither the baggage-

φόρα, ἡ ἀπίοιεν ἐπὶ τὸ στρατόπεδον· ἐδοξεν
train, or return to the camp; it-seemed

αὐτοὺς οὖν ἀπιέναι· καὶ ἄφιξονυνται ἐπὶ
to-them therefore (best) to-return; and they-arrived at

τὰς σχημάς ἄμφι δόρτηστον. Τοῦτο ἐγένετο τὸ
the tents about supper-time. Such was the

τέλος μὲν ταῦτας τῆς ἡμέρας. Δὲ καταλαμβά-
end indeed of-this — day. But they

νουσὶ τε τὰ πλείστα τῶν ἄλλων χρημάτων
find not-only the most of—(their) other things

διηρπασμένα, καὶ τί σιτίον ἥ ποτὸν
plundered (or destroyed), but-also whatever food or drink

εἰ ἢν· καὶ τὰς ἁμάζας μεστὰς ἀλεύρων καὶ
there may-be; and the wagons full-of wheat-flour and

οἶνου, ἃς Κύρος παρεσκευάσατο, ἵνα εἰ ποτε
wine, which Cyrus provided, that if ever

σφοδρὰ ἐνδέια λάβοι τὸ στράτευμα, διαδοὴν
vehement want should-seize the camp, he-might-distribute

τοῖς Ἐλληνοῖν, αὐτοὶ ἁμαζαὶ ἡ ἥσαν
(them) to-the Greeks, these wagons — were

τετρακόσιαι ὡς ἐλέγοντο, καὶ ταύτας τότε
four-hundred as they-said, and these then

οἱ σὺν βασιλεῖ διήρπασαν. Ὑπετο τοὺς πλείστοις
— (those) with (the) king plundered. So-that the most

τῶν Ἐλλήνων ἥσαν ἁδειπνοι. δὲ καὶ ἥσαν
of-the Greeks were supperless; but also they-were
without-dinner; for indeed before the army
halted for dinner (the) king appeared.
Thus therefore indeed did-they-pass that --

νίκτα.
BOOK II.

CHAPTER I.

Ως μὲν οὖν τὸ Ἑλληνικόν ἱθροῖσιν, ήτοι, therefore the Grecian (force) was-collected
κύρω, ὅτε ἑστρατεύετο ἐπὶ τὸν ἀδελφὸν
for-Cyrus, when he-led-an-army against — (his) brother
'Αρταξέρξης, καὶ ὁσα ἐπάχθη ἐν τῇ ἀνόδῳ,
Artaxerxes, and what was-done in the upward-march,
καὶ ὡς ἦ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησεν,
and how — (a) battle took-place, and how Cyrus died,
καὶ ὡς οἱ Ἑλληνες ἐλθόντες ἐπὶ τὸ στρατόπεδον
and how the Greeks having-come to the camp
ἐκομίσθησαν, οἵομενοι νικῶν τὰ πάντα,
went-to-rest, [believing that]
καὶ Κῦρον ᾿Ζήν,
they were completely victorious], and (that) Cyrus lived, (all this)
δεδηλώταται ἐν τῷ πρόσθεν λόγῳ.
has-been-indicated in the preceding discourse (or book). But
ἀμα τῇ ἡμέρᾳ οἱ στρατηγοὶ
[at-the-same-time with the] the generals
συνελθόντες ἐφαύμαζον, ὅτι Κῦρος οὔτε πέμπτοι
having-come-together were-surprised, that Cyrus 'had neither 'sent
ἄλλον σημανοῦτα ἢ τι χρή ποιεῖν, οὔτε
any-one-else signifying what is-necessary to-do, nor
αὐτὸς φαίνοιτο. Ἐδοξέεν οὖν αὐτοῖς
did-he himself 'appear. It-seemed therefore (best) to-them
αὐτοῖς συνεκκαθαρίζειν ἢ εἶχον, καὶ ἐξοπλισθαμένοις,
having-packed-up what they-had, and having-armed-themselves,
προϊέναι εἰς τὸ πρόσθεν ἐως συμμίσθειαν
[to-march in the forward [to advance] until they-formed-a-junction
The generals hearing these (things), and the other Greeks hearing (them from the generals) bore it grievously. But Clearchus spoke thus: Would announce to Ariaeus, that we are victorious not only (over the) king, and as you see, no one any longer "offers battle, but also if you had not "come to us, we would have-marched against (the) king. We promise also
'Ariaios, ean elon eido euvade, xadosin
Arius, if he come here, (that we are ready) to place
autov eis tov thronon tov basileiou.
yar
him on the throne, the royal (throne); for

ton nikonton maxh kai esti to arxeiv.
(those) conquering in battle also (to them) is the to rule

Eipov taut' apostellei tout.
it belongs to rule. Saying these (things) he sends away the

dygeitous, kai sun autouis Xeirisophon ton Laxona
messengers, and with them Cheirisophus the Laecademonian

kai Menva ton Theptalou. yar kai Menva
and Menon the Thessalian; for indeed Menon

autos eboiletet, yar hyn filos kai xenos
himself desired (to go); for he was (a) friend and guest

Ariaiou.

Oi mev ochonto,
of Arius (bound by the ties of hospitality). — (These) then departed,
dexe Klearchos perimeve.

De to stratema
but Clearchus waited (for them). But the army

eporizeetos iton epow edynato ek ton
supplied itself with food as well as they were able from — (their)

ypogynion, koyontes touts bois kai onoues
beasts of burden, slaughtering — (their) oxen and asses;

de proiontes mikron atop tis falagvos, ou
and advancing (a) little from the army, (to) where

h maxh eyeneto ekrointo elilos, te tois
the battle took place they got wood (for fuel), not only from the

oisiois, oxiw polliois, ou de Ellines
arrows, being many (in number), which the Greeks,

ynagxazon touts automolountas parata basileous
the Persians) and the wooden ones compelled — (those) deserting from (the)

king ekballleiv, kai tois gevrois,
to throw away, and the wicker shields (of the Persians), and the

aspiisi taix elinais taix Aignittias.
shields the wooden ones the Egyptian. And also

pollai peltai kai amaxai erhmos
many targets and wagons emptied (of their contents) were
καὶ ἢν ἢδη τε περὶ πλησίοναν ἄγοράν, And it was now not-only about full market,

[about the middle of the forenoon], but also there arrived from (the)

βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι king and Tissaphernes heralds, | the — others

βάρβαροι δὲ ἦν εἰς αὐτῶν Ἐλλήν barbarian [being barbarian] but there was one of them (a) Greek

Φαλίνος, δς ἐτύγχανε δὲν παρὰ Phalinus (by name), who happened being [happened to] with

Τισσαφέρνει, καὶ ἔχων ἐντιμῶς. Tissaphernes, | and (who) holding (him) honourably; [and was

καὶ γὰρ προσεποιητὸ εἶναι highly esteemed by him]; — for he pretended to be

ἐπιστήμων τῶν τε ἄμφρι τάξεις καὶ skilled (in) the (things) not-only relative-to tactics but also

ὀπλομάχιαν. Δὲ οὕτω (in those relative to) fighting-with-heavy-arms. But these (heralds)

προσελθόντες, καὶ καλέσαντες τοὺς ἄρχοντας approaching, and calling to the generals

tῶν Ἐλλήνων, λέγουσιν ὅτι βασιλεὺς κελεύει of the Greeks, said, that (the) king commanded

τοὺς Ἐλλήνας, ἐπεὶ νικῶν τυγχάνει, the Greeks, | since conquering be-happens, [since he had

καὶ ἀπέκτωνε Κῦρον, ἀραθόντας gained the victory], and had slain Cyrus, (that) having delivered—up

tὰ ὀπλα, ἵοντας ἐπὶ τὰς θύρας — (their) arms, (and) going | to the gates of (the)

βασιλέως, [to the palace of the king], to-obtain-for-themselves if

dύναται τι ἀγαθόν. Ταῦτα μὲν οἱ they can any-thing good (or favourable). Thus — 'did the
BOOK II. — CHAPTER I.

κήρυκες βασιλέως εἴπον: δὲ οἱ Ἑλληνες μὲν heralds of (the) king speak; but the Greeks indeed ἴκουσαν βαρέως, δὲ Κλέαρχος ὄμως heard (them) heavily (with concern), but Clearchus only εἶπε τοσοῦτον, ὅτι εἰπ οὐ τῶν νικῶντων spoke so-much, that it was not (the part) of (those) conquering παραδιδόναι τὰ ὀπλὰ ἁλλ', μὲν ἡπὶ ὑμείς to-give-up (their) arms; but, indeed said-he, do you ὃ άνδρες στρατηγοὶ ἀποκρίνασθε τούτοις 0 men generals 'reply to-these (men)

τε ὅ τι ἔχετε κάλλιστον καὶ ἄριστον: not-only what you-hold (to be) most-proper but-also the-best; δὲ ἐγὼ ἡξω αἰτία. Γὰρ τις τῶν ὑπηρετῶν and I will-come directly. For some-one of-the attendants ἐκάλεσε αἰτίαν, ὅπως ἰδο τὰ ἔρα called him, that he-might-see the (entrails of a) victim ἐξηρημείνα· γὰρ ἔτυχε θυόμενος (that just) had-been-taken-out; for he-happened (to be) sacrificing.

'Ενθα δὴ Κλέανωρ μὲν ὁ Ἀρχάς, ὄν προσβύτατος, Then indeed Cleanor — the Arcadian, being the-oldest, ἀπεκρίνατο ὅτι ἀν πρόσεθεν ἀποθάναιν ἦ answered that they would sooner 'die than (that)

παραδοίησαν τὰ ὀπλὰ· δὲ Πρόξενος ὁ Θηβαῖος they-would-deliver-up — (their) arms; but Proxenus the Theban ἐφη, Ἀλλ' ἐγώ ὁ Φαλίνε θαυμάζω, πότερα said, But I, 0 Phalinus, wonder, whether (the)

βασιλεὺς αἰτεῖ τὰ ὀπλὰ ὡς κρατῶν ἦ king asks (for) — (our) arms as conquering or ὡς δῶρα διὰ φιλίαν. Γὰρ εἰ μὲν ὡς κρατῶν, as gifts through friendship. For if indeed as conquering, τί δὲι αἰτίν αἰτείν καὶ οἶκ ἐλεήμονα why does-it-become him to-ask (for them) and not coming λαβεῖν; δὲ εἰ πείσας βούλεται λαβεῖν, take (them)? but if having-persuaded (us) he-desires to-take λεγέτω, τί ἔσται τοῖς στρατιῶταις, (them), let-him-say, what will-be (left) to-the soldiers,
they-should-gratify him (in) this. To this

Phalinus said, (The) king considers (himself) to-be-the-con-

καν, ἐπεὶ ἀπέκτωκε Κῦρον· γὰρ τίς ἐστὶν αὐτῶ, quier, since he-has-slain Cyrus; for who is-there against-him,

ὅτις ἀντιποιεῖται τῆς ἀρχῆς; who disputes the government (with him)? | and also

νομίζει ὑμᾶς εἶναι εαυτὸν

considers you to-be to-himself [he moreover considers you as

belonging to him as captives] | having (you) in the middle country

εαυτοῦ,

καὶ ἐντὸς of-himself, [having you in the interior of his kingdom], and within

ἀδιαβάτων ποταμῶν, καὶ δυνάμενος ἀγαγεῖν ἐφ' impassable rivers, and being-able to-lead against

ὑμᾶς πληθος ἀνθρώπων ὃσον εἰ you (such a) multitude of-men (and) so-great (that) if

παρέχοι ὑμῖν οὐδὲ ἄν δύνασθε ἀποκτεῖναι

he-should-allow-it to-you neither would you-be-able to-kill (them).

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν,

After this-one Theopompos (the) Athenian spoke,

Ἀγάδον ὑμῖν, εἰ μὴ ὀπλα

good- (or of value) to-us, | if not [unless] (our) arms

καὶ ἄρετή. Οὖν μὲν ἔχοντες ὀπλα, and courage. Therefore indeed having (our) arms,

οἰόμεθα ἃν καὶ χρῆσθαι τῇ we-are-of-the-opinion (that) 'we could also 'make-use — (of our)

ἀρετῇ, δὲ παραδόντες ἃν ταύτα, στερηθῆναι courage, but giving-up — these, (would be) to-deprive

καὶ τῶν σωμάτων. Οὖν μὴ οἶον (us) also — (of our) bodies. Therefore 'do not 'suppose

παραδόσειν ὑμῖν τὰ μόνα (that) we-will-give-up to-you the sole (advantageous) good
existing for-us; but with these (in our hands) we also

may-fight for the good-things of-your-selves. But —

Phalinus hearing these (things) smiled, and said:

'Alla men, o neaniskhe, eouikas filosofw,

But indeed, O young-man, you-seem (to be like to a) philosopher,

kai legeis oux acharista. ioudi mewtoi anv

and you-speak not without-grace; I know however (you) being

anoptos,

ei out-of-your-senses, [be assured that you are out of your senses], if

oiei tenn imetetan arsetn an perigenevduai

en-suppose (that) — your valour — is-to-be-superior

tis dunamos basileos. De ephasav

(to) the power of (the) king. But they-reported (that)

tinas allous ioupamalaxiyo-

some others (of the generals) having-become-somewhat-timid-and-

menous legenw, ws kai enyanontu piesto Kuro,

apprehensive said, as also they-had-been faithful to-Cyrus,

kai an yenynontu azwio polew basilei

so they might become worthy of-much to (the) king

ei boyliontou genesdai

[of great service to the king] if he-desired to-become (their)

philous, kai eite theloi xriskaai ti

friend; and afterwards he-might-wish to-employ (them) for-any

allo, eite stratevein en'

other (purpose), (or if) afterwards (he were) to-march against

Aignuton, an sunakatastraphain to autw. 'En

Egypt, 'they would assist-in-reducing-it for-him. During

touto Klearchos zhe, kai ourotoev ei ouden

this (time) Clearchus came, and inquired if now

upokeimenoive elen. De Phalinos iapolabon

they-had-returned-an-answer. But Phalinus having-taken-up (the dis-

eive. 'O Klearche, oustoi legew allo

course) said O Clearchus, these say (one thing), others
First sentence: Δ' ὅ ἐπεν Ἕγω, ὁ Φαλίνη, ἄσωμενος

Second sentence: I have-seen you, and also I-think all the others (are so);

Third sentence: for not-only are you (a) Greek, but-also we (ourselves are),

Fourth sentence: in such circumstances, 'we (would) consult with-you, (about) what it-is-proper to-do concerning (that) which you-announce

Fifth sentence: Therefore, by (the) gods, | 'do you con.

Sixth sentence: sult with-us [give us your advice] what seems to-you to-be

Seventh sentence: the-most-honourable and the-best, and which to-you will-bring

Eighth sentence: honour in the time to-come, (when) it-is-related,

Ninth sentence: δότι Φαλίνης ποτε πειθήθης παρὰ βασιλέως, Phalinus when, having-been-sent from (the) king,

Tenth sentence: κελεύσων τοὺς Ἐλλήνας παραδοθοῦντα τὰ ὀπλα, commanding the Greeks to-give-up — (their) arms,

Eleventh sentence: εὐνοοῦμενοι αὐτοῖς εὐθυδοκοῦσαν τάδε. counselled them (with him) so-and-so.

Twelfth sentence: Οἰσία δὲ, δοτὶ νῦν συμβουλεύσῃς (For) you-know —, that what you may 'have-advised (of a)

Thirteenth sentence: ἰνάγχη λέγεσθαι ἐν τῇ Ἑλλάδι. 'O δὲ Κλέαρχος necessity is-to-be-reported in — Greece. — Clearchus

Fourteenth sentence: ἵππητο ταῦτα, καὶ βουλόμενος αὐτῶν, ecraftly-urged these (things), also desiring (that) he,

Fifteenth sentence: τὸν προσθείοντα παρὰ βασιλέως, εὐνοοῦμενοι — coming-as-envoy from (the) king, should-counsel
BOOK II. — CHAPTER I.

μὴ παραδοῦναι τὰ ὀπλα, ὅπως οἱ Ἑλληνες (them) ἵνα τοῖς to-give-up — (their) arms, that the Greeks
εἰκὼν μᾶλλον εὐελπίδες. Ἰδὲ Φαλίνος ἵπποστρέψας might-be more full-of-good-hopes. But Phalinus | having-turned
παρὰ τῇν δόξαν αὐτοῦ
[having evaded this appeal] contrary to-the opinion of-him [Clearchus]
ἐπειδὲ 'Εγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων ἦστι said: I, if indeed of — ten-thousand hopes there-is
τίς μία ἥμιν σωθήναι πολεμοῦντας any one (remaining) to-you to-save (yourselves) fighting-against
βασιλεῖ, συμβουλεῖω μὴ παραδοῦναι τὰ (the) king, counsel (you) not to-give-up —
ἀπλα. εἰ δὲ τοι ἐστιν μηδεμία ἐλπίς (your) arms; if indeed — there-is not-one hope (for you)
σωτηρίας ἀκοντος βασιλεῶς, συμβουλεῖω ἥμιν of-safety opposing (the) king, I-advice you
σώζεσθαι ὑπὶ δυνατῶν. Ἰδὲ to-save-yourselves | in-what-way possible [in the only way you can]. But
Κλέαρχος πρὸς ταῦτα ἐπειδὲ 'Ἀλλὰ μὲν Clearchus to these (things) said: But indeed

δὴ σὺ λέγεις ταῦτα: δὲ παρ' ἥμιν really 'do you 'say these (things); but for our (part)
ἀπάγγελε τάδε, ὅτι ἥμεις οἰόμεθα, εἰ μὲν announce this, that we think, if indeed
δὲοι εἰναι φίλους βασιλεῖ ἄν it-may-become (us) to-become friends 'to (the) king | (that)'we would
ἀξιοὶ πλείονος εἰναι φίλοι, 'be-worthy of-more to-be friends, [that we would be more valuable
ἐχοντες τὰ ὀπλα, Ἦ παραδόντες friends), having — (our) arms, than 'giving (them) 'up
Ἀλλω. δὲ εἰ δέοι πολεμεῖν, ἄν ἄμεινον to-another; but if it-behoves (us) to-make-war, (it) would (be) better;
πολεμεῖν ἐχοντες τὰ ὀπλα, Ἦ παραδόντες to-make-war having — (our) arms, than 'giving (them) 'up
Ἀλλω. Δὲ ὁ Φαλίνος εἶπε, Ταῦτα μὲν δὴ to-another. But — Phalinus said, These (things) — certainly
we-will-announce; but also (the) king commanded (as)
to-say to-you thus, that (to you) remaining here
here-would-be (a) truce, (but) advancing and also | going-away
Kai οὖν εἰπάτε
[retreating] (there would be) war. And therefore tell (us
your answer) respecting this, whether you-will-remain and
there-is (a) truce, or (whether) I-shall-announce from you
that war being [that there is war]. But — Clearchus

What therefore are these? said — Phalinus. — Cle-
archus replied: If indeed we-remain (here), (a) truce,

But — (Phalinus)

But Clearchus answered the-same again; (a) truce
remaining, but retreating or advancing war. But
what — (he) might-do he—did not 'signify.
CHAPTER II.

Phalinas indeed departed, as also (those) with him.

But (those) from Ariæus were come, (namely) Procles and Cheirisophus; but Menon remained there with Ariæus.

and these reported, that Ariæus said (that) there-are many Persians superior (to) himself, who 'would not endure him reigning; but if

you-wish to-depart-with (him) he-requests (you) to come now — (this) night; but if (you do) not, he-says (that) he (is) to depart early-in-the-morning.

And — Clearchus said: But it-is-necessary to-do so; as you-say, if indeed we-might-come (to Ariæus); but if not, do whatever you may ‘think (to be) the-most advantageous. But neither did-he-say to-those what he-would-do. But after these things, (the) sun now setting, having-assembled the generals and captains he-spoke (in) this-manner: men, (for a sign re-
iēνα ἐπὶ βασιλέα τὰ ἱερὰ οἶχ
спект(ing) | to-go [marching] against (the) king the victims 'did not
ἐγίγνετο. Καὶ εἰκότως ἂρα ἐγίγνετο
'become (favourable). And with-good-reason therefore they-were
οὐ. γὰρ ὡς ἐγὼ νῦν πυνδάνομαι οὐ ναυσίπορος
not (so); for as I now learn the navigable
ποταμὸς Τίγρις ἐστὶ ἐν μέσῳ ἥμιν καὶ
river Tigris is in (the) middle (between) us and

βασιλέως, ὅν ἀν οὐ δυναύμεσα διαβῆναι
the king, which 'we would not be-able to-cross
ἀνευ πλοίωνα ἐμὲ ἐξομεν οὐ πλοῖα. Μὴν ἤ
without boats; but we have not boats. — Certainly

γε οὐκ οἶον τε μένειν αὐτῶν γὰρ
(for us) at-least (it is) not possible to-remain here; for

τἀ ἐπιτήδεια ἐστὶν οὐκ ἔχειν
the necessaries-of-life | are not to-have; [are not to be procured];

δὲ ιέναι παρὰ τοὺς φίλους Κὺρου τὰ ἱερὰ ἦν
but to-go to the friends of-Cyrus the sacrifices were

πάνυ καλὰ ἥμιν. Οὐν ὡδὲ χρὴ
altogether favourable to-us. Therefore thus it-is-necessary (for us)

ποιεῖν ἀπόντας δειττέιν ὅ τι τίς ἔχει.
to-act; having-retired to-sup (on) whatever any-one has.

'Ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς
After indeed the-signal-may-be-given with (the) horn as (if)

ἀναπαύεσθαι συνεχεῖσθε: ἐπειδὰν δὲ τὸ δεύτερον
to-go-to-rest pack-up-your-baggage; after — the second

ἀναπάυεσθε ἐπὶ τὰ ὑποξύγια
(signal) place (the baggage) on the beasts-of-burden; but

ἐπὶ τῷ τρίτῳ ἐπεσθε τῷ ἡγοῦμένῳ,
on the third (signal), follow — (your) leader,

ἐχοντες μὲν τὰ ὑποξύγια πρὸς τοῦ ποταμοῦ,
having indeed the beasts-of-burden next the river,

δὲ τὰ ὄπλα ἔξω. Οἱ στρατηγοὶ καὶ
but the heavy-armed-men on-the-outside. The generals and

λοχαγοὶ ἀκούσαντες ταῦτα ἀπῆλθον καὶ
captains having-heard these (things) departed, and
Εποίουν οὕτω. Καὶ τὸ λοιπὸν ὅ
did so. And (for) the rest (of the time) — (Clearchus)
μὲν ἦρξε, δὲ οἱ ἐπείδησοντο, οὐχ
indeed commanded, and — (the others) obeyed, (they) not
ἐλόμενοι,
having-chosen (him actually as their commander), but perceiving
ὅτι μόνος ἐφρόνει ὅη
that (he) alone thought (and had the mental qualifications) such-as
ἐδει τὸν ἀρχοντα, οἱ ἄλλοι ὃ ἦσαν
became — (a) commander, the other (commanders) indeed were
ἀπειροι.
inexperienced. | (The) number — of the road, [the computation
γ]ν ἡλιον εξ Ἐφέσου τῆς Ἰωνίας
of the distance] which they-came from Ephesus — (in) Ionia
μέχρι τῆς μάχης, τρεῖς καὶ ἐνενήκοντα
to-the (place) of-the battle, (was) three and ninety
σταδίων πέντε καὶ τριάκοντα καὶ πεντα-
day's-march (making) five and thirty and five-
kόσιοι παρασάγγαι, πεντήκοντα καὶ ἑξακις-
hundred [535] parasangs, (or) fifty and six-
χίλιοι καὶ μύριοι στάδιοι.
thousand and ten-thousand [16,050] stadia; (the distance) from
δὲ τῆς μάχης εἰς Βαβυλῶνα ἐλέγοντο εἰναι
— (the place) of-the battle to Babylon was-said to-be
ἐξήκοντα καὶ τριακόσιοι στάδιοι.
sixty and three-hundred [360] stadia.
Εὐνεῦδεν, ἐπεί ἐγένετο σχότος, Μιλτοχύθης μὲν
Thence, when it-became dark, Miltoctyes —
ὁ Θρακὸς ἥπωμολγησε πρὸς βασιλέα, ἔχων τε
the Thracian deserted to (the) king, having not-only
τοὺς ἵππεας τοὺς μεῖς ἔαντον εἰς
the horsemen — (those) with him to-the-number-of
τετταράκοντα καὶ ὡς τριακόσιους τῶν Θρακῶν
forty, but-also about three-hundred of-the Thracian
πεζῶν.
foot-soldiers. But Clearchus lead-the-way for-the res
κατὰ τὰ παρηγγελμένα,
according to the things which had been directed, [in the prescribed order],

οἱ εἶποντο, καὶ ἀφικνοῦνται εἰς τὸν πρῶτον
and (they) followed, and arrived at the first

σταθμὸν, παρὰ Ἀριαῖον καὶ τὴν στρατιάν
station, to (where) Ariaeus, and the army

ἐκείνου, ἀμφὶ μέσας νύκτας καὶ
of himself (were), about midnight; and (when they arrived)

ὅμενοι ἐν τάξει τὰ ἀπὸ οἱ
having been placed in order (of battle) — (under) arms, the

στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων ἐν καθεξής
generals and captains of the Greeks went together

παρὰ Ἀριαῖον· καὶ τε οἱ Ἑλλήνες καὶ Ἀριαῖος,
to Ariaeus; and not only the Greeks but also Ariaeus,

καὶ οἱ κράτιστοι τῶν σὺν αὐτῷ ὄμοσαν, μὴ
and the principal men of — (those) with him took an oath, not

προδώσειν ἀλλήλους, τε ἐσεσθαι σώμαχοι· οἱ
prostrate each other, to be hereafter allies; the

βάρβαροι δὲ προσώμοσαν καὶ ἡγήσασθαι
barbarians indeed swore in addition also to lead the way

ἄδολως. Δὲ ὄμοσαν τὰ τοῦτα, σφάζαντες
without treachery. And they swore these (things), killing

ταῦτα, καὶ λύχνον, καὶ κάπρον, καὶ
(in sacrificing) (a) bull, and wolf, and bear, and

κριόν, εἰς ἀσπίδα, οἱ μὲν Ἑλλήνες
lama, (receiving the blood) in (a) shield, the — Greeks

βάπτοντες ξίφος, δὲ οἱ βαρβάροι λόγχην.
dipping (a) sword, and the barbarians (a) lance, (into the

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο
blood). When indeed — (those) pledges-of-fidelity had taken place

ὁ Κλέαρχος εἴπεν· Ἀγε δὴ, ὁ Ἀριαῖε, ἐπείπερ
— Clearchus said: Come then, O Ariaeus, since then

ὁ αὐτὸς στόλος ἐστὶ δύναν καὶ δύναν, εἰπὲ τίνα
the same route is to you and to us, tell us what

γνώμην ἐχεῖς περὶ τῆς πορείας. πότερον
opinion (or plan) you have respecting the march; whether
(shall) we-return, (by the same route) which we-came or doxeis εὐνενοποιεῖναι τινὰ ἄλλην χρήτω do-you-think to-have-thought-of (or devised) any other better ὁδὸν; 'Ο δ' εἶπεν. 'Απιόντες μὲν ἦν road? — (He) — replied: Returning — (by the way) which ἡλεομεν. ἄν παντελῶς ἀπολοίμεθα ἵππο we-came, 'we would 'be entirely 'destroyed by λιμοῦ. γὰρ ὑπάρχει ἡμῖν νῦν οὐδὲν τῶν famine; for there-is to-us no now (supply) of — ἐπιτυθεῖσθω γὰρ οὐδὲ τῶν ἐγγυτάτω provisions; for neither (during) the nearest (or last) ἑπτακαίδεκα σταθῶν ἑώτερον, ἐξακομεν seventeen days'-march coming hither, | we-having λαμβάνειν οὐδὲν ἐκ τῆς χώρας. to-take nothing from the country [we could procure nothing γὲ εἶτι ἦν ἐνδα, ἡμεῖς from the country]. But any-thing (that) was there, we διαπερνόμενοι κατεδαπανήσαμεν. Νὲ νῦν ἐπινοπassing-through consumed-it. But now we οὐκ ἀπορροήσαμεν τῶν ἐπιτυθειδείων. Νὲ πορευτεόν not want — provisions. But [it-is-to-be-marched ἡμῖν τοὺς πρῶτους σταθμοὺς to-us [we must make the march] (on) the first days'-marches μαχροτάτους ὡς ἄν δυνάμεθα, ἦν ὡς the-longest that 'we can possibly-make-them, in-order that ἀποσπασάμεθα πλείστον τοῦ βασιλικοῦ στρατεύ— we-may-be-removed the-farthest from the royal ar-ματος. γὰρ ἦν ἄπαξ ἀπόσχωμεν ὁδὸν δύο ἡ my; for if once we-be-distant (a) journey of-two or τριῶν ἡμερῶν, βασιλεὺς οὐχέτι μὴ three days, (the) king 'would | no-more not [not] δινηται καταλαβεῖν ἡμᾶς. Γὰρ μὲν ὀλίγω 'be-able to-overtake us. For indeed 'with (a) small
στρατεύματι ὦ τομησεὶ ἔφεσσαί. Δ' army he'-will not 'dare to-pursue (us). But ἔχων πολὺν στόλον ὦ δυνῆσεται πορεύεσθαι having (a) large force he'-will not 'be-able to-march ταχέως: δὲ καὶ ἵσως σπανεῖ τῶν fast-enough; and also 'will probably 'experience-want of-the ἐπιτηδείων. Ἐγώγε, ἕφη, ἕχω ταύτην τὴν necessities-of-life. I-at-least, said-he, hold this γνώμην.

γνώμην.

De αὐτῇ καὶ στρατηγίᾳ ἦν δυναμένη οἴδεν. But this — plan-of-campaign was equivalent-to nothing ἄλλο, ἂν ἀποδράναι ἂν ἀποφυγεῖν, ὅτι τύχη else, than to-stealing-away or to-fleeing-opely-away, but — fortune ἐστρατηγίας κάλλιον. Γὰρ ἐπεὶ ἐγένετο ἡμέρα, conducted-the-army more-honourably. For when it-became day, ἐπορεύοντο, ἔχοντες τὸν ἥλιον ἐν δεξιᾷ, they-marched-forth, having the sun on the-right, λογιζόμενοι ἤξειν· ἀμα οὐκ ἔννοιη ἥλιον expecting to-arrive at-the-same-time 'with (the) 'setting sun εἰς κώμας τῆς Βαβυλονίας χώρας καὶ at (some) village of-the Babylonian territory; and (as respects) τούτῳ μὲν οἷς ἐφεύσασαν. Δὲ οὖτι this they'-were indeed not 'deceived. And yet ἀμφὶ δεῖλην ἔδοξαν ὃ ὃσ πρᾶ̂σ about the-fore-part-of-the-afternoon they-thought (that) they-saw (the) πολεμίους ἵππεας καὶ τε ὧν ἔννοι τῶν Ελλήνων enemy's cavalry; and not-only — (those) of-the Greeks ἐτύχον μὴ ὄντες ἐν ταῖς τάξεσιν; [(who) happened not being [who were not] in the ranks, ἔθνεον εἰς τὰς τάξεις καὶ Ἀριαῖος, (γὰρ ἐτύγχαν ran to the ranks, but-also Arians, (for he-happened πορευόμενος ἐρ' Ἰωάνης, διότι τοῖς ἐπέτροποι,) 'to be) proceeding in (a) 'wagon, because he-had-been-wounded,) καταβὰς ἐσωραξίζετο καὶ ὃι σὺν coming-down did-'put-on (his) 'corselet, and-also — (those) with
During (the time) in which — they were arm-
ning themselves the scouts sent out before, came saying,
that they were not horsemen, but beasts of burden (that)
they were arm-
ning themselves the scouts sent out before, came saying,
that they were not horsemen, but beasts of burden (that)

Kai pantes eivis egwosan, oti might be pasturing. And
all immediately knew, that
basileus estratopedeveto pou egvis kai
(the) king was encamped some where near; and

gap kai kapon efaiveto en komais ou proso.
really also smoke appeared in (the) villages not far

De Klearchos men oux ign (distant). But Clearchus indeed did not lead (his forces)
eti toous polemiou. gap idiei toous stratistiastas
against the enemy; for he knew (that) the soldiers

ontas kai apieurhotaux kai asitos de kai him
were both fatigued and fasting; and also it was

hediouse ou menoi oide apeklive, now late; not however [yet however] he did not decline

fulattomevos mhi doxoin (from his route), taking care (that) he might not seem
feigneu, alli ayov eivipounov, eixw

to flee, but leading (the army) in a direct line, (and) having

ouc protoy katesthyoun en
(or leading) (himself) the foremost (or advance) he encamped

ama tov dounewn elio, eis tas egwotato
at the time of the setting sun, in the nearest

komais, ev den dikryptasto ipo tov basileiou
villages, from which was taken away by the royal

strateumatos kai auta ta xila atop tov oikin.
troops even the wood work from the houses.

Ouv men ou protoy estratopedevsanto
Therefore indeed the first (or advance) encamped

ouc toini troupw, de ou usteroi prosioyntes
however in some order, but (those) following coming up
in-the-dark quartered-themselves as they severally changed
calling

so that even the enemy heard (it);

and this became apparent

bears-of-burden appear, [did any beasts of burden appear], or

by what he did on the following-day. However — this same

night advancing, (a) panic fell also on the Greeks

and there was tumult and noise like as (sudden)

falling-on (one) (causes) to-be. But Cle-

archus ordered Tolmides (the) Eleian, who happened

having [whom he happened to have] with himself, (and who was)

the best herald of — (those) then (existing), this one (then)

he-ordered to-proclaim, he-having (first) ordered silence,
BOOK II. — CHAPTER III.

121

ὅτι οἱ ἄρχοντες προαγορεύουσιν, ὅς ἂν

that the generals publicly-announce, (that he) who might

μηνύσῃ τὸν ἀφέντα τὸν ὄνων εἰς
give-information (respecting) the (one) having-let-loose the

τὰ ὁπλα, ὅτι λήψεται μισθὸν τάλαντον

the arms, that he-would-receive (as) reward (a) taken

ἀργυρίον. Ἐπεὶ δὲ ταῦτα ἐκφύλισαι, οἱ στρα-

When indeed this was-proclaimed, the sol-

τιωται ἐγκνωσαν, ὅτι ὁ φόβος εἰς κενὸς, καὶ
diers knew, that — (their) fear was groundless, and

οἱ ἄρχοντες σῶσι. Δὲ ἀμα ὅρθρω

(that) the generals (were) safe. But at-the-time-of day-break

ὁ Κλέαρχος παρῄγγειλε τοὺς Ἐλλήνας τίςεσι

— Clearchus ordered the Greeks to-place-themselves

τὰ ὁπλα εἰς τάξιν ἕπερ εἶχον ὅτε

— (under) arms in (the) order in-which they-had (themselves) when

ἡ μάχη ἦν.

the battle was.

CHAPTER III.

ἀμα ἀνατέλλοντι ἥλιῳ ἐπεμψε

at-the-same-time 'with (the) rising sun he-sent

Χήρισας περὶ ὁπονδῶν. Δ’ οἱ ἐπεὶ

heralds about (a) truece. But — (these heralds), when

ἦλθον πρὸς τοὺς προφύλακας, ἐξήτον τοὺς ἃρ

they-went to the outposts, inquired-for the com.
122

THE ANABASIS OF XENOPHON.

χοντας. Ἐπειδὴ δὲ οἱ προφυλακτοὶ
manders. When indeed the
guards (at the outposts,
ἀπενεχθείσης, Κλέαρχος, τυχῶν τοτε ἐπισκοπῶν
reported this, Clearchus, happening then to be inspecting
τὰς τάξεις, ἐπὶ τοὺς προφυλακτοὺς κελεύον
the troops drawn up in order, told the guards to request
τοὺς κύριους περιμένειν ἄχρι ἃν σχολάσῃ.
the heralds to remain till he might be at leisure.

'Επει δὲ κατέστησε τὸ στρατεύμα ὅστε ἔχειν
When he had arranged the army so as to have
καλὸς ὀρᾶσθαι πάντα φάλαγγα
(itself) beautifully to be seen on all (sides), (the) phalanx
πυκνήν, δὲ μιθέα τῶν ἀσπίδων
(being) in close order, but not one of the unarmed (men)
καταφανῆ εἶναι, ἕξαλεσε τοὺς ἀγγέλους, καὶ
appeared to be (there), he called for the messengers, and
αὐτὸς τῷ προῆλθε ἔχων τοὺς εἰσπλοτάτους
he himself — advanced having — the best armed
καὶ εὑρίσκεστάτους τῶν στρατωτῶν αὐτοῦ
and the handsomest of the soldiers of himself (there about
καὶ ἐφράσε τοῖς ἄλλοις στρατηγοῖς
(but) and he told the other commanders (to do the)
ταῦτα. 'Επει δὲ ἦν πρὸς τοῖς ἀγγέλοις
same (thing). When indeed he was near the messengers
ἀνηρτά τῷ βούλοιντο. Οἱ δὲ ἔλεγον, ὅτι
he demanded what they wished. — (They) indeed replied, that
ἥκοιεν ἄνδρες περὶ σπόνδου, οὕτως
they came (as) men respecting (a) truce, (and) who
ἐσονταὶ εἰσανοὶ τῇ ἀπαγγελίᾳ τὰ
would be competent (and empowered) not only to announce —
παρὰ βασιλέως τοῖς Ἐλληνσι,
(parad βασιλέως τοῖς "Ελληνσι,
from (the) king to the Greeks,
καὶ τὰ παρὰ τῶν Ἐλληνων βασιλεὺς.
but also — (those) from the Greeks to (the) king.

Δὲ δὲ ἀπεκρίνατο. Ἀπαγγέλλετε τοῖς
But (he, Clearchus) replied: Announce therefore
Sel, to iiim (the king), that first there is need of a battle, for 
there is no breakfast (for us), nor is there any one who will-be-

give the laws of the Greeks, nor having-provided (them) breakfast. The messengers hear-

ing these (things) departed, and soon came

and to-whom [Clearchus] it was manifest that (the) king

was some-where near, or some (persons) else, to-whom

it was commanded to-transact these (affairs); they said indeed

that (the things) they-reported seemed to (the) king reasonable,

and they came (back) having guides, who, if (the)

truce should-take-place, would-conduct them to-where they would-have

the necessaries-of-life. — But he (Clearchus) inquired, if

a-truce-would-be-made (only) for-those — men going-to

and returning-from (the king), or (if) there would-be (a) truce

also for (all) the others. But — (they) said for-all,

until the (things) from you may be-communicated to (the)

king. When indeed they-said these (things), having-dis

missed these (messengers), — Clearchus consulted with.
Kai édóxei tás spoudás his officers). And it-seemed (to them) (that) the true
poieidai tachv, kai eldeiv te kai ἅνυχιαν was-to-be-made speedily, and to-go not-only at (their) leisure
ἐπὶ τὰ ἑπτῆδεια, καὶ λαβέιν. Ὁ after the necessaries-of-life, but-also to-take [them as required]. —
dé Kléarchos eite. Dóxei μὲν καὶοι ταύτα. But Clearchus said: | It-seems indeed also-to-me the-same,
où μέντοι ταχύ γε [I am of the same opinion]; I-will not however immediately indeed ἀπαγγελῶ, ἀλλὰ διατρίβω ἔστι oí 'announce (our determination), but will-delay until the ἄγγελοι ἄν ὄχνησωσι μὴ ἀποδόξη messengers might be-apprehensive (that) it-might not 'seem ἡμῖν ποιήσασθαι τὰς spoudás (proper) to-us to-have-made-for-ourselves the true; 'I μέντοι γε οἶμαι, ἔφη, τὸν αὐτὸν φόβον however certainly 'think, said-he, (that) the same fear παρέσεσθαι, καὶ τοὺς ἡμετέρους στρατιώτας will-be-present, even — to-our-own soldiers.
Επεὶ dé édóxei εἰναι καρός ἀπήγγελλεν When indeed he-thought (it) to-be the-proper-time he-announced ὅτι σπένδωτο, καὶ ἐξέλευε (to the messengers) that he-would-make-the-truce, and requested ἣγεῖθαι εὔδυς πρὸς τὰπυθῆδεια. (them) to-conduct (them) immediately to the-provisions.
Kai oĩ μὲν ἡγούντο. Kléarchos And the (messengers then) indeed led-the-way; Clearchus μὲν μέντοι ἔπορεύετο ποιησόμενος tás μὲν spoudás, indeed however proceeded about-making the — truce, dé ἔχον τὸ στρατευμα ἐν τάξει, καὶ αὐτὸς but having the army in order (of battle), and he-himself ὅπισθενφυλάκει. Кαὶ ἐνετύγχανον τάφροι καὶ brought-up-the-rear. And they-met-with ditches and αὐλῶσι πλήρεσιν ὕδατος ὡς μὴ δύνασθαι canals (so) full of-water as not to-be-able
BOOK II. — CHAPTER III.

Διαβαίνειν ἀνευ γεφυρῶν· ἀλλ' ἐποιοῦντο δια-

to-cross (them) without bridges; but they-made cross-

βάσεις ἐκ τῶν φοινίκων οἱ ἤσαν ἐκπεπτωκότες,
ing out-of the palm-trees which had fallen-down,

dὲ καὶ τοὺς ἐξέκοπτον. Καὶ ἐνταῦθα ἦν

and also of ‒ (those) they-cut-down. And here was

καταμάθειν Κλέαρχον ὡς ἐπεστάτει,

(an opportunity) to-observe Cleararchus how he-exercised-command,

ἐκὼν μὲν ἐν τῇ ἀρίστερᾳ χείρι τὸ δόρυ, δὲ

having indeed in ‒ (his) left hand the spear, but

ἐν τῇ δεξιᾷ βαστάσιαν καὶ εἰ τις

in ‒ (his) right (hand a) truncheon; and if any-one

dοκοῖν αὐτῷ τῶν τεταγμένων πρῶς τοῦτο

might-seem to-him of ‒ (those) appointed to this (work)

βλασεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον

to-loiter, selecting ‒ (a) fit (person) he

ἀν ἐπαισε, καὶ ἄμα αὐτὸς ἐμβαίνων

would beat (him), and at-the-same-time he

εἰς τὸν πηλὸν προσελάβαιν· ὅστε

leaping into the mud took-part (in the work); so-that

ἀἰσχύνην εἶναι πᾶσιν μὴ οὐ συσπουδάζειν·

shame was to-all ‒ not to-emulate (him in

καὶ οἱ γεγονότες τριάκοντα

expediting the work). And ‒ (those) being thirty

ἐτή ἐτάχθησαν μὲν πρὸς αὐτοῦ.

years (of age) were-appointed ‒ by him (for this work);

ἐπεὶ δὲ καὶ ἔδρων Κλέαρχον σπο-

after indeed also the older persons) saw Cleararchus hasten-

δάζοντα, καὶ οἱ πρεσβύτεροι προσελάβανον.

ing (the work), even the older-men took-part

Δὲ ὁ Κλέαρχος ἐσπευδε πολὺ μᾶλλον,

(in it). But ‒ Cleararchus hastened (the work) much more,

ὑποπτεύειν τὰς τάφρους εἶναι μὴ ἦν ὑπὸ ὑπὸ τῶν πληρείς

suspecting the ditches to-be not always so full

ὑδατος· γὰρ ἦν οὐ ὑδα οἶα ἄρδευν το

of-water; for it-was not (the) season proper to-water the
πεδίον· ἄλλα ὕπτωτενε βασιλέα ἀφεικένα.

ground; but suspected (that the) king had-sent-out

tó ὕδωρ ἔπι τὸ πεδίον ἑνεκα τούτου, ἢν ἥδη
the water on the plain by-reason-of this, that already

πολλα δεινα προφαίνοντο τοῖς Ἑλλησι εἰς τῇ
many difficulties might-appear to-the Greeks in the

πορείαιν.
march.

Δέ πορευόμενοι ἀφίκοντο εἰς κώμας, δὴν
And proceeding they-arrived at (the) villages, from-which

οἱ ἱγεμόνες ἀπεδείξαν λαμβάνειν τὰ ἐπιτή-
the guides signified (to them) to-take the provi-

dεια.

'Εντὸν δέ πολύς σῖτος, καὶ
sions. There-was-in (these villages) indeed much corn, and

οἶνος φοινίκων, καὶ οἶκος ἐχθρῶν ἀπὸ τῶν
wine of-date-palms, and (an) acid-wine cooked from —

αὐτῶν. Δέ αἱ αὐται βάλανοι τῶν φοινίκων,
them. But the same dates of-the palms,

οἷάς μὲν ἐστὶν ἱδεῖν ἐν τοῖς Ἑλλησιν
such-as indeed are | to-see [to be seen] in — Greece

ἀπέκειντο τοῖς οἰκέταις, δὲ αἱ ἀποκείμεναι
are-put-by for-the servants, but — (those) put-away

τοῖς δεσπόταις ἦσαν ἀπὸλεκτοι, θαυμάσιαι τὸ
for-the masters were choice-ones, admirable for —

χάλλος καὶ τὸ μέγεθος, δὲ ἦν ὅψιν
(their) beauty and — size, and — (their) appearance

ἀπετίθεσαν τραγήματα. Καὶ
some (of these) they-put (them) up for-sweetmeats. And

τῖνας ἀπετίθεον τραγήματα. Καὶ
some (of these) they-put (them) up for-sweetmeats. And

ἵν καὶ ἦδο μὲν παρὰ πότου, δὲ κεφαλαλγές.
(they) were also pleasant indeed with drink, but causing-headache

'Ενταῦθα καὶ οἱ στρατιῶται πρῶτον ἐφαγον τὸν
Here also the soldiers first eat | the

ἐγχέφαλον τοῦ φοινίκως,
brains of-the palm-tree, [the cabbage of the palm-tree], and
the multitude were astonished not only at its appearance but also at the peculiarity of its sweetness. And this also was exceedingly causing headache. But the palm-tree whence the cabbage may have been taken entirely.

'Ἐνταῦθα ἐμείναν τρεῖς ἰμέρας καὶ Τισσαφέρνης tῆς γυναῖκος βασιλέως, καὶ ὁ ἄδελφος came from (the) great king, and the brother of the wife of (the) king, and (also) three other Persians, and many slaves attended. After indeed the generals of the Greeks went to meet them, Tissaphernes spoke first through (an) interpreter thus:

Τισσαφέρνης ἔλεγε πρῶτος δι' ἐμπιθετέως τοιάδε:

Τισσαφερνης spoke first through (an) interpreter thus:

Ἐγώ, ὁ Ἑλληνες άνδρες, οἴκω γείτων τῆ Ἑλλάδι, I, O Grecian men, dwell neighbouring — Greece, καὶ ἔπει ἐδον ὑμᾶς ἐμπεπτωκότας εἰς πολλα and when I saw you having fallen into many evils, and inextricably-great (difficulties), I made it for myself a-piece-of-good-luck [I considered it a most fortunate affair for me] if I were in any manner able to entreat (and obtain) from (the) king to have given me (permission) to save you (and restore you) to — Greece. For I think

ἀν οἶχ ἔξειν ἀχαρίστως μοι

[that] it would not have (itself) ungrateful to me [that there
will be no want of gratitude towards me] either from you, or
from — all Greece. And knowing these (things)
I made my request 'to the' king, saying to him, that
he might justly gratify me, (as) that 'I not-only first
announced to him (that) Cyrus was marching against (him),
but also I came at the same-time with the message having
assistance (in auxiliary troops), and 'I alone of — (those) having-
mévous kata toûs Eîllînâs oix 'éphyôn, been-drawn-up against the Greeks 'did not 'flee,
but charged (through their ranks), and joined (the)
king in — your-own camp, whither (the)
basileîs ëv tî ëmetērw stratopédeo, eníâa
king came after he-had-killed Cyrus, and
îdîwxa toûs bârbârōous xîvn Kûro sîvn toîzde
I-pursued — (those) barbarians with Cyrus with these,
(namely) these now present with us, who are
the-most faithful to him. And indeed 'he [the king] promised
me to deliberate about these (affairs), and commanded
me having-gone to ask you by-reason of — that you-took-the-field
'et' aîtôv. Kai sîmboulëw» ëmîvn 'ôpokrînîmôsai
against him. And I counsel you to reply
metrîos, ëva ό eiπrakxtôtérōn moi, éán
moderately, that it may be easier for-me, if
I-am-able to-effect any-thing good (or advantageous) for-you with him.

Πρὸς ταῦτα οἱ Ἑλληνες μεταστάντες ἐθουλεύτηκαί ἀπεκτίναντο. Κλέαρχος δὲ προδέχετο, καὶ ἀναγάγετο. Ἡμεῖς οὖτε συνῆλθομεν δὲ spoke (for them): We neither assembled-together for-the-purpose-of hereafter-making-war 'against (the) 'king nor did-we-set-out for him. At this the Greeks withdrawing delibe-
to, καὶ ἀπεκτίναντο. Κλέαρχος δὲ οὖτε συνῆλθομεν δὲ spoke (for them): We neither assembled-together for-the-purpose-of пολεμήσωμεν ἀντί 'ἐπορευόμεθα he hereafter-making-war 'against (the) 'king nor did-we-set-out for him. Βασιλείας ἀρχηγον ἔδωκαν πολλὰς against (the) king, but Cyrus invented many pretexts, and as you well know, that not-only λάβωμεν ἢμᾶς ἀπαρασπασμόνως, καὶ ἀναγάγετο he-might-take you unprepared, but-also lead ἢμῶς εὑράθηκαί. Ἡδή μὲντοι ἐπεί ἐφόσον αὐτῶν us thither. Now however when we-saw him ὅτα ἐν δεινῷ ἐσχάτωμεν καὶ θεοὺς being in danger we-were-made-to-be-ashamed both (before) gods καὶ ἀνδρόπους προδοοῦμεν αὐτῶν, παρέχομεν καὶ ἀνδρόπους προδοοῦμεν αὐτῶν, παρέχομεν and men to-have-betrayed him, we-allowing (him) ἐν τῷ πρόσθεν χρόνῳ ποιεῖν εὖ in the former time | to-do well to [to confer favours ἢμῶς αὐτῶν. Ἐπεί δὲ Κύρος τεθνηκε, on] 'us ourselves. Since indeed Cyrus is-dead, 'we οὔτε ἀντιποιμέθα βασιλεία τῆς ἀρχῆς; neither 'contend 'with (the) 'king for-the kingdom, οὔτ' ἔστιν ἔνεκα ὅτου ἀν βουλοιμέθα nor is-there (any thing) on-account-of which 'we might 'desire ποιεῖν κακῶς τῆς χώρας βασιλεῶς, οὔθ' to-do harm (to) the country 'of (the) 'king, nor ἰδν ἐσέλοιμεν ἀποκτεῖναι αὐτῶν, δὴ ἰδν would we-wish to-kill him, but we would
THE ANABASIS OF XENOPHON.

130

πορευόμεθα οίκαδε, εἰ τίς μὴ λυπάσῃ ἡμᾶς; 'proceed homeward, if any-one 'would not 'molest us;

μὲντοι ἀδικοῦντα πειρασάμεθα σὺν 'those however 'injuring (us) we-will-endeavour with (the aid of)

tοῖς θεοῖς ἁμώνασθαι. ἐὰν μὲντοι τίς the gods to-avenge (ourselves on); if however any-one

cαι ὑπάρχῃ ποιῦν εὖ ἡμᾶς, καὶ τοῦτον even begin doing good to-us, and-even to-this-one we-will

οὐχ ἁπατώκει μετὰ ποιοῦντες εὖ γε εἰς not 'be-inferior doing good at-least to (the best of our)

dύναμιν. Οὕτως μὲν ὅ ἐπεν power. Thus indeed 'did — (Clearchus) 'spoke.

'Αχούσας δὲ ὁ Τισσαφέρνης ἐφη: Ταύτα

Hearing (this) — — Tissapherus said: These (things)

ἐγὼ ἀπαγγέλω βασιλεί, καὶ πάλιν I will-announce 'to (the) 'king, and (will bring) back

ὑμῖν τὰ παρ' ἔκεινον. δὲ μέχρι to-you | the (things) from him; [his answer]; and until

ἐγὼ ἀν ἥκω αἱ σπονδαὶ μενόντω, δὲ I may come 'let the truce 'remain-in-force, and

ἵμεις παρέξομεν ἄγοραν. Καὶ μὲν εἰς τὴν we will-provide (a) market (for you.) And indeed on the

υστεράτην οὐχ ἥκεν. ὡς' οἱ Ἑλληνες following-day he-'did not 'come; so-that the Greeks

ἐφροντίζον. Δὲ τῇ τρίτη ἥκων ἔλεγεν, οὔτι began-to-be-anxious. But on-the third (day) coming he-said, that

ἥκοι διαπεπραγμένος παρὰ βασιλέως δοθήναι he-came having-obtained from (the) king to-be-allowed

αὐτῶ σῶξειν τοὺς Ἑλλήνας, καὶ περ πάνυ πολλῶν to-himself to-save the Greeks, although a-great many

ἀντιλεγόντων, ὡς οὐχ εἶν ἁξιον speaking-against (and opposing it), so-that it-'might not 'be becoming

βασιλεί ἄφειναι τοὺς στρατευσαμένους 'for (the) 'king to-let-go — (those) making-war

ἐφ' ἔαυτόν. Δὲ τέλος εἰπε' καὶ νῦν ἔξεστιν against himself. And in-conclusion he-said; and now it-is-allowed
you take-to-assurances from us, that truly the country
will-be-kept friendly to-you, and without-treachery hereafter-to-lead
(eis tēn Ἑλλάδα, parékhoiτας
(you) 'back to — Greece, (you) obtaining (a)
ἀγοράν'. δ' ὅπου ἂν ἢ μὴ
market (for provisions); but where (indeed there) may be not (any
πρίασθαι εἴσομεν ὦτας λαμβάνειν τὰ
thing) to-purchase we-will-allow you to-take the
ἐπιτήδεια ἐξ τῆς χώρας. Δ' αὖ
necessaries (of life) from the country. But on-the-other-hand
dεησεν ὦτας ὁμοίως ὦταν ἢ μὴν πορεύεσθαι
it-will-be-necessary for-you to-swear to-us, truly to-march
ὡς διὰ φιλίας ἀσινῶς, λαμβάνοντας
as through (a) friendly (country) without-doing-harm,
taking
σίτα καὶ πότα, ὅποταν μὴ παρέχομεν
provisions and drink, whenever we-do not 'provide (a)
ἀγοράν. ἣν δὲ παρέχομεν ἀγοράν,
market (for you); if indeed we-provide (you a) market,
ἀναμείνους ἐξειν τὰ ἐπιτήδεια. Ταῦτα
you-purchasing will-have the necessities-of-life. These (things)
ἔδοξε, καὶ ὄμοσαν καὶ Τισ-
seemed (good, and were assented to), and they-took-the-oaths, and Tis-
σαφέρνησι καὶ ὁ ἀδελφὸς τῆς γυναικὸς
saphernes, and the brother of-the wife 'of (the)
βασιλέως ἐδοξαν δεξιάς τοῖς στρατηγοῖς καὶ
'king gave (their) right-hands to-the generals and
ἀρχαῖς τῶν Ἑλλήνων, καὶ ἐλαβὸν
captains of-the Greeks, and took · (the same)
pαρὰ τῶν Ἑλλήνων. Δὲ μετὰ ταῦτα Τισσα-
from the Greeks. And after this Tissa-
φέρνης εἶπε· Νῦν μὲν δὴ ἀπείμω ὡς
phernes said: Now indeed — 'I (will) 'go-back to (the)
βασιλέα· ἐπείδαν δὲ διαπράξωμαι ἡ δέομαι,
king; after indeed I-shall-accomplish (that) which I-desire,
having-collected-and-packed-up-my-baggage, I-will-return as (about) leading you back to Greece, and myself returning to the government of myself [my own government].

CHAPTER IV.

After these (things) not-only the Greeks but-also Ariaios being-encamped near to-one-another waited for-Tissaphernes more than thirty days.

During these (days) there-came to Ariaios as-well - (his) brother as - (his) other relations, and some Persians to those (men) with him, they not-only encouraged (them), but-also brought right-hands [assurances] to-some from (the) king, (that the) king would not 'remember-in-evil (the injuries) of the expeditions under Cyrus (received) from-them, neither no other [or any thing else] of-the (affairs) gone-by. But these (things while) occurring, the about Ariaios [the followers of Ariaios] were evidently (not so attentive to, and) applying
the mind less to the Greeks; so that also through this

indeed — many of the Greeks were not pleased,

but going to — Clearchus and the other

stratagogois elegov. Ti mevomev; oix oix
generals they said: Why do we remain? or do we not

epistameva, oti basileus an poisaito peri 'believe,

that (the) king would make it to himself above

pantos aporeleasei humas,

all things to destroy us, [the king would above all things wish

ina kai eiv phos tois allois to destroy us], in order that also there might be fear to the other

Ellhsi stratanevin eti megan basilea; kai

Greeks to war against (the) great king and

now indeed he deceptively leads us to stay, [on account of the

diastasia aiw to stratanevma,
to have dispersed to him the

army; [on account of the dis-
persed state of his army]; but when the army again

etyn alisv aiwi,

was there (and) may have been taken (or re-assembled) by him [but when

his army is again collected together by him], it will not be

opos oix episthesetai humin. 'Iwos de that he will not 'attack us. Perhaps indeed he is

h apostakpetai ti, h aposteixizei,
either 'digging out some (trench), or building a wall against us,

dos h odos. h aporo. Gar oix ekon

so that the road may be impassable. For he will not willingly

gav boulshetai humas eladontas eis tiv 'Ellada

at least 'consent for us going back to — Greece

apaggeilai, dos himeis, ottos tosoide, ennoumen
to relate, that we, being so few, were defeated
But Clearchus replied to — (those) thus addressing (him): I indeed also am-thinking-about all this; but I-think, that if we now 'go-away we-will-seem to-go-away for war, and to-act contrary to-the truce.

Next-then first indeed no-one will-provide us (a) market, nor (will there be a place) whence we-would-procure-provisions; again in the second place) — | there-will-be no-one — hereafter-guiding-us; [we will have no guides]; and at-the-same-time we are-doing this Ariæus 'will immediately separate (from us); so-that no-one will-be-left (a) friend to-us, but also — (those) formerly being (our friends) will-become hostile to-us. But whether indeed — there-is any other river necessary-to-pass-over by-us, I-know not: but therefore-then we-know that to-have-crossed the Euphrates (is) impossible (the) enemy prohibiting (us). Truly indeed 'it might not 'be-proper(for us) at-least
μάχεσθαι, ἡμίμαχοι ἵππεῖς εἰσίν ἥμιν. to-fight, (for) auxiliary cavalry is to-us (nowhere).

de ἵππεῖς τῶν πολεμίων εἰσίν οἱ πλείστοι καὶ but (the) cavalry of-the enemy is — numerous and ἄξιοι πλείστοι. ὅστε νικῶντες τίνα μέν | worthy of-much; [efficient]; so-that conquering how-many indeed ἄν ἀποκτείναις; de ἄπτωμένων oίνιν τε might we-kill? but being-defeated (it would be) possible σωθῆναι οὐδένα. Ἐγὼ μὲν οὖν to-save none. I indeed therefore (as respects the) βασιλέα ὁ ἐστι οὖτῳ πολλά τὰ σύμμαχα, king to-whom there-are so many — auxiliaries, εἰπερ προδύμειται ἀπολέσαι ἡμᾶς, οὐχ if he-desires to-destroy us, 'I (say) 'do not οἴδα δι’ δεὶ αὐτὸν ὑμόσαι, καὶ δούναι 'know what need (there was that) he swore, and gave δεξίαν, καὶ ἐπιρρηθεῖ ὑθεοῦς, καὶ (the) right-hand, and perjured-himself 'before (the) 'gods, and ποιήσαι τὰ πιστὰ ἐαντοῦ ἀπιστά to made the pledges of-himself faithless (even) not-only Ἑλλησι καὶ βαρβάροις. Ἐλεγε πολλά 'to (the) 'Greeks but-also 'to (the) 'barbarians. He-said much τοιαύτα.

thus.

Δὲ ἐν τούτῳ. Τισσαφέρνης ἥκε, ἔχων τὴν But during this (time) Tissaphernes came, | having the δύναμιν ἐαντοῦ, ὃς ἄπιων οἶκον, forces of-himself, [having his army with him], as-if returning home, καὶ ὁ Ὀρόντας τὴν δύναμιν ἐαντοῦ and-also Orontas (came having) the forces of-himself;

ἡγε δὲ καὶ τὴν θυγατέρα βασιλέας Ἡγε 'he (Orontas) 'brought — also the daughter 'of (the) 'king τὴν ἐκ παῖ γάμῳ. ἐντευθέν ἡδὲ ἐπο- the (one) on marriage. Hence 'they now indeed 'pro-

peίουσα τισσαφέρνης ἡγουμένου ceeded (on their march), Tissaphernes guiding (them),
καὶ παρέχοντος ἄγορὰν

Δὲ καὶ

and providing (them a) market (for provisions). And also

Ἀριάοις ἔχων
tὸ βαρβαρικὸν στρατεύμα

Ariæus having (and commanding) the barbarian army

Κῦρον ἐπορεύετο, ἀμα Τισσαφέρνει καὶ Ὄροντα,
of-Cyrus marched, together-with Tissaphernes and Ὄροντας,

καὶ εὐνεστρατοποδεύετο σὺν ἐκεῖνοις. Δὲ οἱ

and also he-encamped-together with them. But the

Ἑλληνες ύφοροῦτες τούτους, αὐτοῖ

Greeks suspecting these-men, they [the Greeks]

ἔχοντες ἐφ’ ἐαυτῶν ἔχοντες ἑγεμόνιας.

went by themselves having guides (of their own).

Δὲ ἑστρατοποδεύετο ἐκάστοτε ἀπεχοντες ἄλλῃ.

And they-encamped each-time being-distant from-one-

λων παρασάγγυν καὶ μείων. Δὲ ἀμφότεροι

another (a) parasang (or) even less. But both

ἐφύλαττοντο ὅσπερ πολεμίους ἄλλῃάνως,

(parties) guarded-themselves as-if enemies to-one-another,

καὶ εἰδὼς τούτο παρείχεν ἱππόμαζαν.

and immediately this excited (and increased) mistrust (and

Ἐνίοτε δὲ καὶ ἐνλιζόμενοι ἐκ τοῦ

suspicion). Sometimes — also (when) gathering-wood from the

αὐτοῖ, καὶ ἐνλιζοντες χόρτον καὶ

same (place), and 'were (also) 'collecting grass and

ἄλλα τουαύτα, ἐνετεινον πληγὰς ἄλλῃάνως.

other such (things), | they-stretched-out blows to-one-another;

ὡστε [they stretched out their arms threatening, or giving blows]; so-that

tοῦτο καὶ παρείχε ἐχθραν.

Δὲ διελ-

this also caused-more animosity (between them). And having-

ὕδων τρεῖς σταθμοὶ ἀφίξοντο πρὸς τὸ τείχος

gone-through three days'-march they-arrived at the wall

καλούμενον Μηδίας, καὶ παρῆλθον εἰσιο

called (the wall of) Media, and they-passed-through within

αὐτοῦ. Δὲ ἦν ἄχοδομημένον ὁπταῖς

it. And (this wall) was built-of burnt
BOOK II.—CHAPTER IV.

πλίνθοις, κεμέναις ἀσφάλτῳ, εύφροσ 

bricks, laid in-bitumen, (the) breadth (of this wall was)

eἰκοσὶ ποδῶν, δὲ υψὸς ἑκάτων. δὲ μῆκος 
twenty feet, and (the) height a-hundred-feet; and (the) length

ἐλέγετο εἰναι εἰκοσὶ παρασάγγων. δὲ οὗ 
was-said to be twenty parasangs; and it was not

πολύ ἄπεχει Βαβυλώνος. Ἑνεσθηθεν δὲ ἐπορεύθησαν much distant from-Babylon. Hence — they-proceeded

dύο σταδίους ὀκτὼ παρασάγγας, καὶ δὲ-two days'-march (making) eight parasangs, and they-

βησαν δύο διώρυγας, τὴν μὲν ἐπὶ 
crossed two canals, the (one) indeed on (a permanent)

γεφύρας, δὲ τὴν 
bride, but the (other they crossed on a temporary bridge) 'having

ἐξενυμένην ἐπτὰ πλοίοις. δ' αὐταί 
(its banks) 'joined-together by-seven boats; and these (canals)

ἂσαν ἀπὸ τοῦ ποταμοῦ Τίγρητος. δὲ καὶ 
were (conducted) from the river Tigris; and also

tάφροι κατετειμημένοι ἐξ αὐτῶν ἐπὶ τὴν χώραν, 
litches had-been-cut from them over the country,

αἱ μὲν πρῶται μεγάλαι, δ' ἐπετεῖα ἐλάττους, 
which indeed first (were) large, but afterwards less,

δὲ καὶ τέλος μικρὸι ὄχετοι ὁσπερ ἐπὶ 
and also at-last (only) small drains (or streams) as in

τὰς μελίνας ἐν τῇ Ἑλλάδι. Καὶ ἄφικνονται 
the panic (fields) in — Greece. And (then) they-arrived

ἐπὶ τὸν ποταμὸν Τίγρητα· πρὸς θαῦμα ἔτι 
at the river Tigris; near to-which there-was (a)

μεγάλη καὶ πολυάρεστος πόλις ὄνομα ἦ 
large and populous city (the) name to-which

Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ πεντεκαίδεκα 
(was) Sittace, being-distant from-the river fifteen

σταδίους. Οὐν μὲν οἱ Ἑλληνες ἐσχήνθησαν παρ’ 
stadia. Therefore indeed the Greeks encamped near

αὐτὴν, ἐγγὺς μεγάλου καὶ χαλόυ παραδείσου 
it, (and) close 'to (a) large and beautiful park
kai δασέως παντοίων δένδρων· δέ οἱ βαρβαροὶ, and thick with-all-kind of-trees; but the barbarians,
diaβεβηκότες τὸν Τίγρητα· ἡσαυ οὗ μέντοι having-crossed the (river) Tigris; they were not however
καταφανείς.
isible.

Μετὰ δὲ τὸ δεῖπνον Πρὸξενος καὶ Ξενοφῶν
After — — supper Proxenus and Xenophon
ἐστινοι ὄντες ἐν περιπάτει[pro ἐστὶνοι] in walking [happened to be walking] before
τῶν ὀπλων· καὶ τις ἄνδροπος προσῆλθεν the (place) of-arms; and a man approaching
ὑπότισε τοὺς προφυλακασ ζου· ἀν ἰδοὺ Πρὸξενος inquired of the sentinels where he might see Proxenus
ὁ Κλέαρχον· δὲ οἷς ἐξήτει Μένωνα, καὶ or Clearchus; but he did not inquire for Menon, and
tαῦτα ὄν παρ’ Ἀριαίον, τοῦ Ξένου Μένωνος. this being from Ariaeus, the guest-friend of Menon.
Ἐπεί δὲ Πρὸξενος εἶπεν ὅτι εἰμί αὐτός ὅν ἦτεις,
Then indeed Proxenus said (that) I am he whom you seek
ὁ ἄνδροπος εἶπε τάδε· Ἀριαίος καὶ Ἁρταδοκός the man (then) spoke thus: Ariaeus and Artaodous
ὀντες πιστοὶ Κύρω καὶ εἰνοῦ υἱῶν, being faithful (friends) to Cyrus and well-disposed towards you
καὶ κελεύονσι φυλάττεσθαι, μὴ οἱ βάρβαροι — exhort you to be-on-your-guard, lest the barbarians
ἐπιδύναται τῆς νυκτὸς· δὲ ἐστὶ πολὺ στρατευμα fall-upon you in-the night; for there is (a) numerous army
ἐν τῷ πλησίον παραδείσῳ. They also request you
καὶ κελεύονσι in the neighbouring park. Kαὶ κελεύονσι
τῇς νυκτὸς· δὲ ἐστὶ πολὺ στρατευμα to-send (a) guard to the bridge of-the river
Τίγρητος, ὡς Τισαφέρνης διανοεῖται λύσαι αὐτὴν Tigris, as Tissaphernes designed to break it
τῆς νυκτὸς, ἐὰν δύναται, ὡς μὴ blown-in-the night, if he-can, so-that you-can not
diaβῆτε, ἀλλ' ἀποληφθῆτε ἐν μέσῳ τὸν ποταμὸν καὶ τὴς διώρυχος. Ἀκούσαντες
the river and the canal. Hearing
ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον,
these (things) they lead him to — Clearchus,
καὶ φράζουσιν ἀ λέγει. Δὲ δὲ Κλέαρχος
and told (him) what he said. But — Clearchus
ἀκούσας σφόδρα ἑταράχθη καὶ ἐφθαίτο.
hearing (this) was greatly agitated and alarmed.

Δὲ τις νεανίσχος τῶν παρόντων ἐννοήσας
But a certain young man of those present having reflected (thereon)
εἶπεν, ὡς τέ το ἐπιθέοντες, καὶ τὸ λύσειν
said, that not only the making-an-attack, but also the breaking
τὴν γέφυραν εἶπ οὐ κακολοῦθα. Γὰρ δὴλον
the bridge were not consistent. For (it is) evident
ὅτι ἐπιτιθεμένοις δεήσει ἡ νικᾶν ἡ
that attacking (us) it will be necessary either to conquer or
ὑπτάσαι. 'Εὰν οὖν μὲν νικῶσι, τί
to be conquered. If therefore indeed they should conquer, what
δεῖ αὐτοὺς λύειν τὴν γέφυραν; γὰρ οὐδὲ
is the necessity for them to break down the bridge? For neither
ἄν ὅσιν πολλαί γέφυραι, ἄν ἔχομεν ὅποι
if there were many bridges, would we have where
φυγόντες ἢμεῖς σωθεῖμεν. Δὲ ἐὰν ἢμεῖς
fleeing we might save (ourselves). But if we

νικῶμεν τῆς γεφύρας λειμακίνης οὐχ
conquer the bridge having been destroyed, they would not
ἔχουσιν ὅποι ἔχεινοι φυγῶσιν. οὐδὲ μὲν
have where they might flee; neither indeed
οὐδεὶς πέραν
[ neither any of their friends] on the other side

'will none [will any] (of their friends) on the other side (of the river)

οὕτων πολλῶν δυνήσεται βοηθάσαι αὐτοῖς
being (ever so) many be able to assist them,

τῆς γεφύρας λειμακίνης.
the bridge being destroyed.
Clearchus having heard these things asked the messenger how much might be (the) country (in extent) which is situated (in the-middle) (between) the Tigris and the canal. And who said, that (it was) great (in extent), and there-were-in-it villages and towns many and large. And then truly they perceived, that the barbarians fearing, lest the Greeks, taking-to-pieces the bridge, might remain in the island having as-defences on this side indeed the Tigris, but on the other the canal, and they might have the necessities of life from the country intervening between the river and canal, being great (in extent) and of-good (quality of soil), and there being on it (those) capable of cultivating it; and also afterwards might become (a) place of-refuge, if anyone might wish to evil to (the) king. After this they went to rest; however they likewise sent (a) guard to the bridge; and neither did (no one) attack-them from any quarter, nor
'did — (any one) of the enemy 'go to the bridge, as — (those) guarding it reported.

Δὲ ἐπείδὴ ἐγένετο ἔως, διέβαλεν τὴν γέφυραν,
And when it became day-light, they crossed the bridge,

εἰς τις τοῖς τὸν Εὐλήνων παρὰ τὸν πεντάλυν
joined together by (or formed of) thirty and seven boats,

καὶ ἔπευξαν αὐτὰ καὶ ἐπτά πλοῖα;
joined together by (or formed of) thirty and seven boats,

καὶ οἱ πεπυλαμένως οἶον τὸ μάλιστα;

as cautiously as indeed most (could be); [with the greatest caution]; for some of the Greeks from

Τισαφέρνους ἐξῆγη γέφυραν, ὡς μέλλοιεν
Tissaphernes announced, that 'they (the enemy) intended

ἐπὶ ἡσσεσθαι διαβαίνοντων. Ἀλλὰ μὲν to-attack (them) crossing (the bridge). But even

ταῦτα ἦν ψευδῆ. διαβαίνοντων μέντοι ὁ Γλοῦς
this was false; crossing-over however — Glus

ἐπεφάνη μετ' ἄλλων, σχοπῶν εἰ διαβαίνοιεν
appeared with others, observing if they crossed

τὸν ποταμὸν. δὲ ἐπείδη εἶδεν,
the river; but when he saw (that they did) riding-away

ὡχετο.
he hastened.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν τέτταρας
From — the Tigris they proceeded four

σταδίους, εἴκοσι παρασάγγας, ἐπὶ τὸν
days-marsh, (making) twenty parasangs, to the

ποταμὸν Φύσκον, τὸ εὕρος πλῆθρον.
river Phryseus, the breadth (thereof being) a-plethrum;

ἐπὶ θαῦμα γεφυρα. Καὶ ἐνταῦθα
'the river; and here'

ὁχεῖτο μεγάλη πόλις, ἣν ὄνομα "Ωμησ.
was situated (a) large town, to which (the) name (was) Opis;

πρὸς ἦν νόσος ἀδέλφος Κύρου καὶ Ἀρταξέρξου.
near which (a) natural brother of Cyrus and Artaxerxes,
who was-leading (a) numerous army from Susa and

'Exbatánov, ós boxévíasov basileí, ἀπὸντησ Ecbatanai, as assisting (the) king, met
toís 'Ellhíov kai épistéstasa to strátewma
the Greeks; and having-halted | the army

ἐαυτοῦ ἐπερεῖτο τοὺς Ἐλλήνας παρερχομένους
of-himself[his army] he-viewed the Greeks passing-by

Ὁ δὲ Κλεαρχὸς ἤγειτο μὲν εἰς δύο,
— But Clearchus led — (his men) by two (abreast)

δὲ ἀλλοτε ἐπορεύετο καὶ ἀλλοτε ἐφιστάμενος,
but at-one-time he-marched-forward and at-another halting.

Δὲ δόσων χρόνον ἐπιστήσει τὸ ἡγούμενον τοῦ
And as-long (a) time (as) he-might-halt the van of-the

στρατεύματος τοσοῦτον χρόνον ἢν ἄναγχη
army, so-long (a) time it-was necessarily

τὴν ἐπίστασιν γίγνεσθαι δὲ ὅλου τοῦ
(that a) — halt should-take-place through the-whole-of-the

στρατεύματος ὡστε τὸ στράτευμα καὶ τοῖς
so-that the army even to-the

Ἐλλήνων αὐτοῖς δόξαι εἶναι πάμπολυ, καὶ τὸν
Greeks themselves seemed to-be very-large, and the

Πέρσῃ θεωροῦντα ἐκπετάλησαί.
Persian (general) viewing (them) was-amazed.

Ἐντεύθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας ἐγ
Hence — they-proceeded through — Media | six

ἐρήμους σταθμοὺς,
desert stations, [six days’ march through a desert], (making)

τριάχοντα παρασάγγας, εἰς τὰς κώμας Παρ- thirty
parasangs, to the villages of Par-

σατίδος, τῆς μητρὸς Κύρου καὶ βασιλέως.
satis, the mother of-Cyrus and ‘of (the) ’king.

Τισσαφέρνης ἑπεγγελὼν Κύρω ἐπέτρεψε τοῖς
Tissaphernes (as) insulting Cyrus permitted the

Ἕλλην διαρπάσαι ταῦτας, πλήν
Greeks to-plunder these (villages), except (the)
There was indeed much corn, also sheep, and other things. Hence they proceeded four desert stations, [four days' march in the desert], (making) twenty parasangs, having the river Tigris on (their) left. In (the end of) — the first day's-march, beyond the river, there-was-situated (a) large and opulent town, (the name (of which was) Cœnæ, from which the barbarians brought-over, on rafts (made of) skins, bread, cheese, wine.

CHAPTER V.

Metà tauta áphixovntai épi tòv potamos. 
After these (things) they-arrived at the river.

Zápaton, tò évros teptárson plesBrwv. 
Zapata, (it having) the breadth of four plethra.

Kai eúntiAda émeivn trèis hòmæras. 
And here they-remained three days; during —

taútais ësai mév úpovía, 
these (days) there-were indeed (the same) suspicions, but

oudeía fandea épiboula éphaineto. 
no manifest plot appeared. It seemed

ou. tò Kleáρχw, éngygenos tòv Tissai- 
therefore (good) — to-Clearchus to-have-a conference —with-Tissa-
THE ANABASIS OF XENOPHON.

Φέρνει, καὶ εἶ πῶς δύνατο, παῦσαι τὰς χρήσεις, καὶ ἰποψίας, πρὶν πόλεμον γενέσθαι ἐξ αἱτῶν· καὶ suspicions, before war should-arise from them; and ἐπείρετε τινὰ ἐροῦντα, ὅτι Χρήσι ἐγγενέσθαι ne-sent some-one saying, that he-desired to-confess αἰτῶ. Δὲ ὁ ἔτοιμως ἐξέλεγεν ἦχειν. Ἑπείδ' with-him. And who promptly requested (him) to-come. When δὲ ξυνήλθοι, ὁ Κλέαρχος λέγει τάδε. Ἔγώ, ὃ and indeed they-meet, — Clearchus spoke thus: I, O Τισσαφέρνη, οἶδα μὲν ὅρκους γεγενημένους Tissaphernes, know indeed (that) oaths have-been-taken ἡμῖν, καὶ δεξίας δεδομένας, μὴ ἀδίκησειν between-us, and right-hands given, not to-injure ἀλλήλους· δὲ ὅρῳ σὲ τε φυλαττόμενον ὃς one-another; but I-see you not-only guarding-yourselves as-if ἡμῖν πολεμίους, καὶ ἡμεῖς, ὄρωντες ταίτα, we (were) enemies, but-also we, perceiving these ἀντιφυλαττόμεθα. Ἑπεί δὲ σκοπῶν (things), are-on-our-guard-against (you). After indeed considering οὖ δύναμαι αἰσθέσθαι οὔτε σὲ (attentively), I-am not able to-perceive (neither) you. πειρώμενον ποιεῖν ἡμᾶς κακῶς, ἐγὼ τε σαφῶς striving to-do us ill, I indeed clearly οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν οἰδέν know that we at-least neither intend (nothing) (any thing) τοιοῦτον, ἀδόξιε μοι ἐλείνει εἰς λόγους of-this-sort (toward you), it-seemed to-me (best) to-come to (a) conference σου, ὅπως εἴ δυναίμηδα ἐξελομεν τὴν ἀπιστίαν with-you, so-that if we-can we-may-remove the mistrust ἀλλήλων. Γὰρ καὶ ἦδη οἶδα ἀνδρόμους, of-one-another. For indeed I now know men, τοὺς μὲν ἐκ διασφόρης, δὲ καὶ τοὺς (some) indeed from direct-accusation, but also — (others) ἐν ἵποψίας, οἱ φοβηθεῖστες ἀλλήλους boynómenoi, from suspicion, who having-feared one-another (and) wishing,
to-have-anticipated (in inflicting injury) before suffering (any)

I-esteemed αὖνηκέστα κακὰ τοῦς οὔτε μέλ-

have-done irreparable evils to — (those) neither intend-
lontas οὔτ' αὖ βουλομένους οἴδεν

ing nor moreover wishing (nothing) (anything) 'of (the)
toiovtov. Νομίζων οὖν τὰς τοιαύτας

'think. Thinking therefore (that) — such-kinds-of

άγνωμοσύνας αὖ παύεσθαι μάλιστα συνονσίας,

misunderstandings may be-made-to-cease most-of-all by-meeting-together,

ηκώ, καὶ βούλομαι διδάσκειν σε, δεὺς σὺ

I-come (then), and am-desirous to-inform you, that you 'do

οὐχ ὁρῶς ἀποστεῖς ἡμῖν. Γὰρ μὲν πρῶτον καὶ

not rightly 'mistrust us. For indeed first and

μέγιστον, οἱ ὅρκοι θεῶν κολύομεν

principally, the oaths (taken in the name) 'of (the) 'gods forbid

ἡμᾶς εἰναι πολεμίους ἄλληλοις. ὅστις δὲ τούτων

us to-be enemies to-one-another; whoever indeed of-these

σύνοιδεν αὐτῷ παρημεληκὼς,

is-conscious to-himself (of ) having-disregarded (these things), this-one

toiovtov εἰδαμονίσαμι. Γὰρ τὸν

I could never (esteem) happy. For (from) the

πόλεμου θεῶν οἶδα οὖν, οὔτ' ἀπὸ ποιοῦ

hostility 'of (the) 'gods I-know not, neither [from [with] what-degree

ἀν τάχους οὔτε ὅποι τις φεύγων ἂν ἀποφύγω,

— of-speed nor where any-one fleeing may escape,

οὔτ' εἰς ποιον σκότος ἂν ἀποδράῃ, οὐθ' ὅπως

either into what darkness he might 'flee-away, nor how

ἀν ἀποσταίη εἰς ἑκυρὸν χαρίν,

could 'retreat into (a) fortified place (and escape from

γὰρ πάντῃ πάντα ὑποχα τοῖς θεοῖς, καὶ

γαρ for everywhere all (is) subject to-the gods, and

οἱ θεοὶ κρατοῦσι πανταχῷ πάντων ἵσον. Οὔτω

the gods rule everywhere over-all-things alike. Thus

γιγνώσκω δὴ μὲν περὶ τῶν θεῶν τε καὶ

do-I-think truly indeed respecting the gods, and also
"THE ANABASIS OF XENOPHON.

τῶν δρομῶν, παρ' οἷς ἤμεις, συνδέμενοι,
— (respecting) oaths, with whom we, having-concurred
κατεδέμενα τὴν φιλίαν· δὲ τῶν
(with one another), have-deposited — (our) friendship; but —
ἀνδροπίνων ἐγὼ νομίζω σὲ ἐν τῶ παρόντι
of-all-human-things I consider you at the present (time;)
εἶναι μέγιστον ἁγαθὸν ἡμῖν. Γὰρ μὲν σὺν σοὶ
to-be the-greatest good to-us. For indeed with you
πᾶσα μὲν ὁδὸς εὐπορος, δὲ πᾶς ποταμὸς
every — road (is) easy, and every river
dιαβατός, οὐχ ἁπορία τε τῶν ἐπιτυθεῶν.
passable, (there is) no want indeed of-the-necessaries-of-life;
δὲ ἄνευ σοῦ πᾶσα ἡ ὁδὸς μὲν διὰ σχότους
but without you (our) entire — route — (will be) through darkness
(γὰρ ἐπιστάμεθα οὐδὲν αἰτίας), δὲ πᾶς ποταμὸς
(for we-know nothing of-it), and every river
dύσπορος, δὲ πᾶς ὄχλος
(would be) difficult-in-crossing, also every multitude-of-men (would be)
φοβερὸς, δὲ ἐργυία φοβερῶτατον· γὰρ
terrible, but solitude (would be) the-most-terrible (thing); for
ἔστι μεστή πολλῆς ἁπορίας. Δὲ εἰ
it-is full of-every want (and difficulty). But if
δὴ καὶ μανέντες κατακτείναμεν σὲ, ἂν ἦ
truly 'having even 'become-mad we-should-kill you, would
τὸ ἄλλο κατακτείναντες τὸν εὐερ-
any-thing else (happen) having-slain — (our) bene-
γέτνυν ἀγωνίζομεθα πρὸς βασιλέα
factor, (but that) we-should-have-to-contend with (the) king
tὸν μέγιστον ἐφεδρὸν; διὸν καὶ δὲ δὴ οὕὸν
the greatest avenger? of-how-many, and indeed truly how-great
ἐξπίδων ἂν στερήσαμι ἐμαντὸν, εἰ ἐπιχειρήσαμι
expectations 'I should 'deprive myself, if I-should-attempt
ποιεῖν σὲ τι κακὸν, ταὐτα λέγω. Ἐγὼ
to-do you any harm, this I-will-tell (you). I
γὰρ ἐπεθύμησά Κύρον γενέσθαι φίλον μοι
therefore desired Cyrus to-become (a) friend to-me
BOOK II. — CHAPTER V.

νομίζων τῶν τότε εἶναι ἵκανώτατον
to-think (him) of-the (men) at-that-time to-be the-most-apt
pοιεῖν εἰς δύναμιν καὶ χώραν Κύρου,
to-do good to-whom he-wished (to do so); but 'I now 'see
σε ἔχοντα τε τήν δύναμιν καὶ χώραν Κύρου,
you having not-only the power and territory of-Cyrus,
καὶ σῶσον τήν ἄρχην σεαυτὸν, δὲ τῇ
but also retaining the government of-yourself. but the
dύναμιν βασιλεῶς, ἢ Κύρος ἐχρῆτο
power of (the) king, which Cyrus experienced (as)
pολεμία, ταύτην οὖσαν ξύμαχον σοι.
hostile, this (power) being (now an) ally to-you.
Δὲ τούτων ὄντων τοιούτων, τίς
But these (things) being in-this-manner, (is there) any-one (who)
οὔτω μαίνεται, οὕτως οὐ θαλέται εἶναι
'is so 'mad, who 'would not 'wish to-be (a)
φίλος σοι; Ἀλλὰ μὴν (γὰρ ἔρω καὶ ταύτα
friend to-you? But truly (for I-will-mention also those
ἐξ δὲν ἐχω ἐλπίδας, καὶ σε βουλή-
(things) from which I-have hopes, (that) even you will-
σεσθαί εἶναι φίλον ἡμῖν), γὰρ μὲν οἶδα
desire to-be (a) friend of-us), for indeed I-know 'of (the)
Μυσσός ὄντας λυπηρὰς ἡμῖν, οὐς νομίζω
'Mysians being troublesome to-you, whom, I-am-of-opinion (that)
σὺν τῇ παρούσῃ δύναμιν ἄν παρασχεῖν
with the present (Grecian) force, 'I could 'render
tαπεινοῦσιν ἡμῖν. δὲ καὶ οἶδα Πισίδας·
submissive to-you; so also I-know (that the) Pisidians (annoy
dὲ καὶ ἄχουόν εἶναι πολλὰ ἄλλα ἡγη
you); and also I-hear (that) there-are many other nations
τοιοῦτα ἄ οὐμαι ἄν παύσαι ἄει
like-these (two mentioned) whom I-think (that) 'I might 'prevent ever
ἐνοχλοῦντα τῇ ὑμετέρα εὐδαιμονίᾳ. Δὲ
disturbing — your happiness. But (as respects the)
ἀγνοτιός, οἷς νῦν γιγνώσκω ὑμᾶς
Egyptians, against-whom 'I now 'know (that) you
μάλιστα τεθυμωμένος, οὐχ ὃ ῥῶ ποια
have—been very-much excited, I—do not see what
συμμάχω δύναμει μάλιον χρησάμενοι
auxiliary force (which) having—been rather used,
ἀν κολάσεσθε τῆς
you might 'punish (them better than) — (with the force)
οὕσης νῦν σὺν ἐμοί. Ἀλλὰ μὴν ἐν τοῖς ἡγε
being now with me. But truly among — (those) at-least
οἴκουσι πέρις σὺ, εἰ μὲν βοῦλοιο εἶναι
(who) dwell round-about you, if indeed you—desired to—be (a)
φίλος τῶν, ὥς ἂν εἰς μέγιστος·
friend — (to-any), that you might 'be (the) greatest (possible);
δὲ εἰ τίς λυτότιν σε, ἀναστρέφοιο ὥς
but if any-one offend you, you—might—deal (with them) as (a)
δεσπότης, ἔχων ἡμᾶς ὑπηρέτας, οὐ ἂν
master, having us for—assistants, — (for) 'we would
ὑπηρετοῖμεν σοι οὐκ ἑνεκα τοῦ μοσθοῦ
serve you not on—account—of — (our) pay
μόνον, ἄλλα καὶ τῆς χάριτος, ἂς;
alone, but also (on account of) the gratitude, which,
σωδέντες ὑπὸ σοῦ, ἂν δικαίως ἔχομεν σοι.
having—been—saved by you, 'we might justly 'have—to—you.
Εἰμι μὲν δὴ ἐνδυμωμένῳ πάντα ταῦτα
I indeed — considering all these (things),
τὸ σὲ ἀπιστεῖν ἦμιν 
[the you to—distrust us [your distrusting us] seems to—be
ὀὕτω θαναμαστὸν, ὡστε ἂν ἤδιστ' καὶ ἄκουσαμι
so wonderful, that 'I would most—gladly even 'have—heard
τὸ ὅνομα τίς ἐστὶ ὀὕτω δεινὸς λέγειν,
the name (of him) — (who) is so skilled to—speak,
ὡστε λέγων πεῖσαι σε ὡς ἡμεῖς ἐπιθυμούλειοιν
that speaking to—have—persuaded you that we are—conspiring
ςοι. Κλέαρχος μὲν οὖν ἐπίτε ὁσαύτα·
against—you. Clearchus indeed therefore spoke in—this—manner;
δὲ Τισαφέρνης ἀπημείφθη ὡδὲ·
but Tissaphernes replied thus (as follows):

but Tissaphernes replied thus (as follows):
'Allà μὲν, ὁ Κλέαρχε, ἡδομαί ἀκοῦων

But indeed, O Clearchus, I am delighted hearing (the)

φρονίμους λόγους σου, γὰρ γινώσκων ταῦτα,
judicious discourse of you; for knowing these

εἰ βουλεύοις τι κακὸν ἐμοί,
(your sentiments), if you were to plan any thing evil against me,

ἀμα ἂν δοξεῖς μοι καὶ εἰναί κακονους
at the same time you would appear to me even to be evil minded

σαντῷ. Δ' ὃς ἂν μάθης, ὅτι ὑμεῖς ἂν οἴδε
But that you may learn, that you do not

δικαίως ἀπιστοίητε οὔτε βασιλεῖ οὔτ' ἐμοί,
justly mistrust either (the) king or me,

ἀντάκουσον. Γὰρ εἰ ἐθνολόμεθα ἀπολέσαι ἰμάς
listen in turn. For if we wished to destroy you

πότερα δοξοῦμεν σοι ἄπορεῖν πλήθους ἰπτέαν,
whether do we seem to you to want (the) multitude of cavalry,

ἡ πεζῶν ἡ ὁπλίσεως ἐν ἡ ἂν εἰμεν ἰκανοῖ
or of infantry or warlike equipments by which we might be

μὲν βλάπτειν ἰμᾶς, δὲ οἴδεις κινδυνοῖς
indeed to injure you, and (there would be) no danger

ἀντιπάσχειν; 'Αλλὰ ἂν δοξοῦμεν σοι ἄπορεῖν
but might we seem to you (as) wanting

τοσαῦτα πεδία ἃ οὔ ὄντα φίλα ὑμεῖς διαπορεύεσθαι
so many plains, which not being friendly you pass through

ὠν πολλὰ πόνω, δὲ ὀρᾶτε τοσαῦτα
with much labour (and difficulty) and do you see the many

ὅρη ὄντα πορευτέα ἰμῖν,
mountains being to be crossed by you, (that are to be crossed by you),

ἀ ἔξεστι ἵμιν προκαταλαβοῦσι
which it is allowed us after having previously taken possession of them

παρέχειν ἄπορα ἵμιν, δ' εἰσὶ τοσοῦτοι ποταμοί,
to render impassable to you, and are there (not) so many rivers,

ἔφ' ὃν ἔξεστιν ἰμῖν ταμιεύεσθαι
at which it is allowed us to regulate (and determine)
with how many of you we might wish to fight? and are there (not some) of these (rivers) which you could not cross at all, if we did not cross you over.

But if in all these (things) we should fail, but (then) if we in all these (things) we should fail, but (then) fire is better (than) the fruit of the earth; [fire is master over the produce of the soil]; (for) burning which we would be able to oppose famine ing, which we would be able to oppose famine, or else if we were ever so brave, against which you, neither if you were ever so brave, against which you, both if we crossed you over.

But if in all these (things) we should fail, but (then) fire is better (than) the fruit of the earth; [fire is master over the produce of the soil]; (for) burning which we would be able to oppose famine, or else if we were ever so brave, against which you, neither if you were ever so brave, against which you, both if we crossed you over.

But it is altogether (the part of men) perplexed by difficulties, and none of these dangerous;

waging war with you, and none of these dangerous;

waging war with you, and none of these dangerous;

waging war with you, and none of these dangerous;

waging war with you, and none of these dangerous;

waging war with you, and none of these dangerous;
καὶ ἀπουσίας πρὸς ἁνδρῶποις. Ἡμεῖς, ὃ Κλέαρχε, but also: perfidy to men. We, ὁ Clearchus,
ἐσμέν οὐχ οὔτε οὔτως ἀλλογιστοι οὔτε ἥλιοι. are not (neither) (either) so inconsiderate (nor) (or) foolish.
'Αλλά τι δή, ἐξόν ἀπολέσαι ὑμᾶς,
But why truly, it-being-allowed (us) to-have-destroyed you, I did—we
οὐχ ἠλπομεν ἐπὶ τούτο: ἦσθι not 'go to this? [why did we not attempt it]? know
ἐν, ὅτι ὁ αὐτίος τούτων ἐμὸς ἐρως, ἐμὴ well, that the cause of-this (was) my desire, | me
tό γενέσθαι πιστῶν τοῖς Ἑλλησ,
the to-become [for becoming] (a) faithful (friend) to-the Greeks,
καὶ ὃ ξενικῷ Κῦρος ἀνέθη πιστεύων and with-which foreign (force) Cyrus went-up trusting (them)
dιὰ μισθοδοσίας, τούτῳ on-account-of (the) pay-given (them), with-this (force) (it is for)
ἐμε καταβῆναι ἰσχυρὸν δ' ἐνεργείας.
me to-go-down strengthen on-account-of benefits (bestowed
Δὲ ὅσα ὑμεῖς ἔστε on them). But (as respects) how-many-things (in which) you are
χρήσιμοι μοι σὺ μὲν καὶ εἰπάς τὰ, useful to-me you 'have indeed even 'mentioned — (some of them),
ὅτῳ τὸ μέγιστον ἐγὼ οἴδα: γὰρ μὲν ἔξεστι but the greatest (of all) I-myself know; for indeed it-is-allowed
μόνῳ βασιλεῖ ἔχειν τὴν τιάραν ὀρθὴν ἐπὶ alone 'to (the) 'king to-have the tiara upright on
τῇ κεφαλῇ, δ' ἰσως, τῇν ἐπὶ τῆν καρδία,
the head, but perhaps, — (that) on the heart,
ὑμῶν παρόντων, καὶ ἔτερος ἄν εὐπετῶς you being-present (and assisting), even another may easily
ἔχω.
have (so.)

Εἰσών τῶν ἄνθρωπον ἐδοξῆ τῷ Κλεάρχῳ λέγειν. Saying these (things) he-seemed to— Clearchus to-speak
ἀληθῶς καὶ εἶπεν. Οὐχ οὖν, ἐφη, the-truth; and he-said: (Are) not (those) therefore; he-said,
οίτινες, τουότων εἶς φιλίαν ἵπαρχόντων who, such-great (inducements) to friendship existing ἥμιν, διαβάλλοντες πειροῦται ποιόσαι ήμας πολε- to-us, calumniating endeavour to-make us ini- μίους εἰσὶ άξιοι παθεῖν τὰ mical (to one another) are (they not) worthy to-suffer the ἐσχατα; Καὶ ἐγὼ μὲν γε ἐφη ὁ extreme (of punishment)? And I indeed at-least said —

Τισσαφέρνης, εἰ τε οἱ στρατηγοὶ καὶ οἱ Tissaphernes, if 'you as also the generals and the λοχαγοὶ βουλεύεις ἐλείν μοι ἐν τῷ ἐμφανεί, captains 'will come to-me in — (a) public λέξω τοὺς λέγοντας πρὸς ἐμὲ, ὡς (manner), I-will-mention — (those) telling — me, that σὺ ἐπιθυμεῖς ἐμοὶ καὶ τῇ στρατιᾷ σὺν ἐμοὶ. you are-conspiring-against me, and the army with me. 

Δὲ ἐγὼ, ἐφη ὁ Κλέαρχος, ἀξώ πάντας, And I, said — Clearchus, will-bring (them) all, καὶ αὖ δηλόσω σοι, ὅσον ἐγὼ ἀκούω and 'I in-return 'will-declare to-you, whence I hear (reports) περὶ σοῦ. Ἐξ τούτων δὴ τῶν λόγων ὁ Tissa- about you. After these — — speeches — Tissa-

φέρνης φιλοφρονούμενος τότε τε phernes treating-him-in-a-friendly-and-courteous-manner, then not-only μὲν ἐκέλευσε αὐτὸν μένειν, καὶ ἐποιήσατο indeed requested him to-remain, but-also made-him (a) σύνεστην. Δὲ τῇ ἰστερίᾳ ὁ Κλέαρχος, companion-at-supper. But on-the-following-day — Clearchus, ἐλείν ἐπὶ τὸ στρατόπεδον, ἣν δηλὸς τ' going to the camp, was evidently not-only οἴμενος τὸν Τισσαφέρνην ἥν πάνιν φιλικῶς thinking (that) — Tissaphernes was very kindly διαχείσθαι, καὶ ἀπηγγέλλειν ἂ ἐκείνος affected (towards him), but-also announced what he ἔλεγεν, ἐφη τε χρῆναι ἵνα παρὰ had-mentioned; he-said (that) not-only (those) ought to-go to
Τισσαφέρνης, οὗς ἔκέλευσε, καὶ τῶν Ἑλλήνων
Tissaphernes, whom he-called, but also (those) of the Greeks,
οἷς ἄν ἔλεγχοι διαβάλλοντες,
who might be convicted (as) calumniating (their countrymen),
αὐτῶς τιμωρηθηκαί ὡς ὄντας προδότας καὶ
that those are-to-be-punished as being traitors and
κακόνως τοῖς Ἑλλησί.
evil-disposed to the Greeks. For he-suspected (that) Menon
ἐίναι τὸν διαβάλλοντα, καὶ εἰδὸς αὐτῶν
was the calumniator, even having-known him (as)
συγγεγενημένον Τισσαφέρνει μετ' Ἀριάου,
having been with Tissaphernes (in company) with Arius,
καὶ στασίαζοντα αὐτῶ καὶ ἐπιθυμεύοντα,
both (as) forming a party against himself, and (as) intriguing,
ὅπως λαβῶν τὸ ἀπαν στράτευμα πρὸς ἑαυτῶν
so that having secured the entire army for himself
τὴν φίλος Τισσαφέρνει. Δὲ καὶ ὁ Κλέαρχος ἐθεούλετο τὸ ἀπαν στράτευμα ἔχειν τὴν
archus wished the entire army to have —
γνώμην πρὸς ἑαυτῶν, καὶ τοὺς παραλυ-
their minds for him, and (those) molesting to be removed away. But some of the soldiers
ἀντέλευσαν αὐτῶ,
spoke in opposition to him, [Clearchus], (that) all the captains and generals 'should not 'go, (and that) neither
πᾶντας τοὺς λοχα-
should they trust Tissaphernes. But — Clearchus contended
γοὺς καὶ στρατηγοὺς μὴ ἑναι,
should they trust Tissaphernes. But — Clearchus contended
πιστεύειν Τισσαφέρνει. Δὲ ὁ Κλέαρχος κατέτεινεν
' should not 'go, (and that) neither
ἰσχυρὸς ἔστε διεπράξατο μὲν πέντε στρατηγοὺς
should they trust Tissaphernes. But — Clearchus contended
δὲ εἴχοσι λοχαγοὺς ἑναι: ὁποὶ
and twenty captains go (with him); and also (some) of the
When indeed they were at the gates of — Tissa-
phernes, the generals indeed were-invited within,

Proxenus (the) Boeotian, Menon (the) Thessalian,

Agias (the) Arcadian, Clearchus (the) Lacedaemonian, (and) So-
ratus (the) Arcadian; de oí loxagoi eìmenon éti
erates (the) Achaean; but the captains remained at

the gates. Où polloi dé ústepon, atop tou

same signal, not-only (those) within were-seized,

kai oí eux xatexóthetan. De metá tauta
but-also (those) without were-killed. And after this

τινες των ἵππων βαρβάρων, ἐλαύνοντες διὰ
some of the cavalry of the barbarians, riding through

τοῦ πεδίου. Ὅτινι Ἕλλην ἐννυχάνοιεν, ἦ
the plain; whatever Greek they-might-meet, either

δούλῳ ἦ ἐλεύθερῳ ἑκτεινον πάντας. De oí
slave or freeman they-killed (them) all. But the

Ἕλληνες ὀρῶντες ἐκ τοῦ στρατοπέδου τὴν
Greeks observing from the camp — (this)

ἵππασιάν αὐτῶν τε Ἔδαιμαζον, καὶ ἡμφυγώνουν
riding-about of them were not-only astonished, but-also doubted

ὅ τι ἐποίον, πρὸν Νίκαρχος Ἀρχαῖς ἤκε ἑφύγων,
what they-were-doing, until Nicarchus (an) Arcadian came fleeing.

tetraménes eis tēn γαστέρα, kai ἕξων τὰ
being-pierced in the belly, [and having the

ἐντέρα ἐν ταῖς χερσὶ,
intestines in — (his) hands, [and holding back the intestines with his
καὶ εἰτε πάντα τὰ γεγενημένα. Ἐκ τοῦτο

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and related all — (that) had-occurred. Upon this

indeed the Greeks ran to — (their) arms all

being-struck (with consternation), and thinking (that)

they 'will immediately come against the camp.

Oй πάντες δὲ οὐκ ἦλθον, δὲ 'Αριαῖος καὶ — All indeed 'did not 'go, but (only) Ariaeus and

'Aρτάος καὶ Μιθραδάτης, οἱ ἦσαν πιστότατοι Αρταος and

Μιθραδάτης, οἱ ἦσαν πιστότατοι, who were the most-faithful

Κύρων. δὲ οἱ ἐρυθάνεις τῶν Ἑλλήνων ἔφη καὶ to-Cyrus; but the interpreter of the Greeks said (that) also

ὅραν τῶν ἄδελφον Τισσαφέρνους σὺν αὐτοῖς, he-saw the brother of Tissaphernes with them,

καὶ γεγυνόσχειν. δὲ καὶ ἄλλοι Περσῶν and (that) he-knew (him); and also others of the Persians

did not 'go, but (only) Ariaeus and

Μιθραδάτης, οἱ ἦσαν πιστότατοι, who were the most-faithful

eἰς τριακοσίων τεθρακασμένοι ἐπηκο- to-the-number-of three-hundred equipped-with corselets accom-

λούσθαιν. Οὐτοί, ἐπεὶ ἦσαν ἐγγύς, ἐκέλευσαν, eι

were near, requested, if

ἐγὼ ἓτις στρατηγὸς ἕλοχαγος τῶν there-were either any general or captain of the

Ἑλλήνων, προσέλθειν, ἵνα ἀπαγγείλωσι the Greeks, (them) to-come-forth, that they-may-deliver-a-message

tῶν Ἑλλήνων μὲν Κλεάνωρ 'Ορχομένων καὶ of the Greeks, namely Cleanor (the) Orchoemenian, and

Σοφαῖνετος Ἐτυμφάλιος, ἐξῆλθον φυλασσόμενοι, Sophanetus (the) Stymphalian, went-forth guarded

Ἐνοφόν Ἔδραιος δὲ ἔδω (and with precaution), Xenophon (the) Athenian (went) also with

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(Xeirísophys ὴ ἑτύγχανεν ἄπων ἐν τινὶ
(Cherisophus — happened being-absent [was absent] at a
κώμῃ ξὺν ἄλλοις ἐπισιτιζόμενος.) Δὲ ἐπεὶ
village with others seeking-for-provisions.) But when
ἐστησάν εἰς ἑπτήκοον, Ἀριαῖος εἴπε τάδε:
they-stood in hearing (distance) Arieus spoke thus:
Κλέαρχος μὲν, ὁ ἄνδρες Ἐλληνες, ἐπεὶ τε
Clearchus indeed, O men Greeks, since he not-only
ἐφάνη ἐπιορκῶν, καὶ λίων τὰς σπονδὰς
appeared committing-perjury, but also breaking the truce,
ἐχει τὴν δίκην καὶ τέθνηξε. δὲ
has-received — (his) just-punishment, and died; but
Πρόξενος καὶ Μένων, ὁτι κατήγγειλαν τὴν
Proxenus and Menon, because they denounced the
ἐπιθυμίαν, εἰσὶν ἐν μεγάλῃ τιμῇ. Δὲ ὁ βασιλεὺς
hunger, are in great honour. And the king
ἀπαιτεῖ ἵμας τὰ ὀπλα. γὰρ φησίν εἰναι
demands of-you — (your) arms; for says-he | to-be
αὐτοῦ ἐπείπερ ἡσαν Κύρου
of-him [they are his] | because they were of-Cyrus [because they be-
tοῦ δοῦλου ἐχείνου.
longed to Cyrus] the slave (and subject) of-himself.
Πρὸς ταῦτα οἱ Ἑλληνες ἀπεκρίναντο (δὲ
To this the Greeks answer (for
Κλεάνωρ ὁ Ὀρχομένιος ἔλεγε). Ω Αριαῖε
Cleantor the Orchomenian spoke) (for them): O Arieus,
κάκιστε ἄνδρῶπων καὶ οἱ ἄλλοι ὅσοι ἦτε φίλοι
most-wicked of-men, and the others as-many-as were friends
Κύρου οὐχ ἀισχύνεσθε οὔτε θεοῦς
of-Cyrus, do-not respect neither (either) (the) gods
οὔτ' ἄνδρῶπους, οὔτως ὁμόσαντες νομεῖν τοῖς
(nor) (or) men, who having-sworn to-consider —
αὐτοὺς φίλους καὶ ἔξωροις ἡμῖν,
those friends and enemies to-us (to be the same to you),
προδόντες ἵμας σὺν Τισσαφέρνει τῷ ἄθεωτάτῳ
betraying us with Tissaphernes the most-godless
te kai panaugrotato, apololekate te tois and also most-crafty, you-have-destroyed not-only the autous  andra, ois omen te, kai proodevo very-same men, to-whom you-swore, but-also deserting-and-be-
kotes  hmais tois allous erxede traying us the other [us, who are left] have-come evo  hmais xin tois polemiotai; De o Ariaios against us with — (our) enemies? But — Arius eite: Gar Klearchos fanevos eveneito proosevin said. For Clearchus evidently was before epiboulevow Tissarfernei te kai 'Orointa kai plotting-against Tissaphernes and also Oroutes and hmin paion xin tois touc toitois. 'Epi touc toitois against-us all with — these. After this xenofwv eite tado: Klearchos mev toinon, ei Xenophon spoke thus: Clearchus indeed therefore, if elve tas spouden par tois orkous exe he-has-broken the truce contrary to — (his) oaths he-has tin dikein gar dixaiov apollusdei — (his) just-punishment; for it-is-just to-destroy touc epiorkounta. De Proszenos kai Menvon — (those) perjuring-themselves; but Proxenus and also Menon eitepe eivn mev hmetoai ephratiai, de hmetoai since they-are indeed your benefactors, and our stratgouoi, pemvaste autous deuro gar deilo, generals, send them hither; for (it is) clear, dti, dntes ge filoi amfoteroi, peirastontai that, being at-least friends to-both (parties), they-will-endeavour xynboulevewn ta betaistota kai hmin kai hmin. to-advice the best both for-you and for-us. Pros tauta oi barbaroi dia lexdentos polon. After this the barbarians, having-conversed for-a-long chranoi allholoi apyldion apoxrivamenoi oudev. time with-one-another, departed, having-answered nothing.
THE ANABASIS OF XENOPHON.

CHAPTER VI.

Oι στρατηγοί μὲν δὴ, οὐτω λαφθέντες,

The generals indeed, thus taken (prisoners),

ἀνήχθησαν δὲς βασιλέα, καὶ τὰς

were-taken-up to (the) king, and "having — (their)

κεφαλὰς ἀποτμῆντες ἐτελεύτησαν εἰς μὲν

heads 'cut-off died; one indeed

αὐτῶν Κλέαρχος ὀμολογομένως ἐκ πάντων τῶν

of-them Clearchus by-general-account of all —

ἐχόντων ἐμπείρως αὐτοῦ, δόξας

(those) having experimentally (a knowledge) of-him, | having-appeared

γενέσθαι ἀνήρ καὶ ἐσχάτως πολεμικὸς
to-be [seemed to be] (a) man both extremely addicted-to-war

καὶ φιλοπόλεμος.

and fond-of-military (affairs and enterprises). For also truly

ἐὼς μὲν ἕν πόλεμος τοῖς Λακεδαίμονίοις

as-long-as indeed there-was war with-the Lacedaemonians

πρὸς τοὺς Ἄθηναιούς, παρέμενε.

against the Athenians, he-remained (with the Lacedaemonians).

Δὲ ἔτει ἐιρήνη ἐγένετο πείσας τὴν πόλιν

But when peace took-place | having-persuaded the city

αὐτοῦ ὡς οἱ Ὁραχεῖς

of-himself [having persuaded Sparta, his city] that the Thracians

ἀδικοῦσι τοὺς Ἑλλήνας, καὶ διαπραξάμενος

were-committing-injuries on-the Greeks, and having-obtained

ὡς ἐδύνατο παρὰ τῶν Ἐφορῶν

as-well-as he-could from the Ephori (the means to carry

ἐξέπλει ὡς πολεμήσων τοῖς Ὁραχίν,
on the war) he-sailed as about-making-war against the Thracians

ὑπὲρ Χεσσαρόντος καὶ Περίνθου. Δὲ ἔτει οἱ

above (the) Chersonesus and Perinthus. But when the

"Ἐφοροὶ πως μεταγνώντες, αὐτοῦ ὄντος

Ephori 'having some-how 'changed-their-minds, he being
now without (their jurisdiction), they endeavoured to turn him back from (the) Isthmus, there he did not any longer obey.

And for this he was condemned to death by the magistrates in — Sparta, as being disobedient. But being now (an) exile, he goes to Cyrus, and indeed by what discourses (and means) he persuaded Cyrus has been written in another place; and Cyrus gave him ten thousand drachmas. And who taking (this sum) did not 'turn himself to idleness, but having collected (an) army with toils of war, and not only conquered (them) in battle, but also took away and led away from this (country) all things, and he continued fighting, until Cyrus needed — (his) army:

dés tōte ἀπελεύθερος ὡς αὖ πόλεις and then departed (to go to him) that (he might be) again making wars with him.

Δοκεῖ μοι ταύτα οὖν εἶναι έργα It seems to me (that) these, therefore were (the) occupations of one fond of war, who when it was allowed him indeed to have
peace without shame and detriment, he chose to make war, and when it was allowed him to lead a life of indolence, he wished to undergo severe labour so as to be engaged in war (with its toils and adventures), and when it was allowed him to have riches without danger, he chose making war to make these riches less. But he desired to spend his money in war as (he might have spent it) on (a) beloved object, or on any other pleasure; so fond indeed was he of war. And again he appeared to be fitted for war in this, that not only he was fond of danger, but also marching against the enemy, [but was always ready to lead his army against the enemy], both by day and night, and in danger (was) prudent and self possessed, as (those) being present (with him) in any place all confessed. And also he was said to be qualified for commanding in as much as he could be from — how the army would have provisions for itself, and
and also (he was) capable to-impress on — (those) present, that Clearchus was to-be-obeyed. 

Δὲ τοῦτο ἐποίει ἐκ τοῦ εἶναι χαλεπὸς.

And this he effected from — (that) to-be severe;

γὰρ καὶ ὤραν ἦν

[this he effected by his severity]; for even to-look-at he-was gloomy-and-stern, and in — (his) voice harsh; 'he not-only always punished severely, but-also sometimes in-anger, so (that) even 'he sometimes 'repented himself. And also he-punished according-to-rule (or on principle); for he-thought an-undisciplined soldier to-be (of) no use. But even they-said (that) he (used) to-say, that it-becomes the commander more soldier to-fear — (his) more than the enemy, if he-'would either keep guard well, or abstain-from (doing injury to) friends, or go without-hesitation against the enemy. Indeed therefore in — dangerous-and-frightful-circumstances (the soldiers) were exceedingly 'willing to-listen-to (and obey) him, and the soldiers 'did not 'wish-for another (commander); for indeed they-said (that) then the gloomy-sternness in the
THE ANABASIS OF XENOPHON.

προσώποις αὐτοῦ φαίνεσθαι φαίνον, καὶ
countenance of-him appeared cheerful-and-animated, and
τὸ χαλεπόν ἐδόξει εἶναι ἐφίωμένον πρὸς
(his) severity seemed to-be what-was-strong-in-courage against
τοὺς πολεμίους. οὔτε ἐφαίνετο
the enemy so-that (his countenance) appeared (indicative of)
σωτήριον, καὶ οἶκετι χαλεπόν. Δ' οὔτε
saving-and-protecting, and no-longer severe. But when
γένοιτο ἢξο τοῦ δεινοῦ, καὶ ἐξείη
they-were out-of — danger, and it-might-be-allowed-them
ἀπείναι πρὸς ἄλλους ἀρχωμένους
to-go to others | as-persons-having-been-commanded, [as
πολλοὶ ἀπέλειπτον αὐτοῦ. γὰρ ἐίχεν οἱ
soldiers], many left him; for he-had no
τὸ ἐπίχαρι, ἀλλ' ἦν ἂεὶ χαλεπὸς
agreeableness (or manners), but he-was always stern
καὶ ὁμός; οὔτε οἱ στρατιώται διέκειτο πρὸς
and unfeeling; so-that the soldiers were-affected towards
αὐτοῦ οὔσερ παϊδεῖς πρὸς διδάσκαλον. Καὶ
him as boys towards (their) teacher. And
γὰρ οὖν οἵδεποτε εἴχεν ἐποιέμενος
— therefore 'he never 'had (those) following (him)
φιλία καὶ μὲν εὔνοια· δὲ
through-friendship (or) even indeed being-well-disposed-towards-him; but
οὕτως ἦ τεταγμένοι ὑπὸ πόλεως,
those-who either had-been-ordered (to the service) by (the) state,
ἤ κατεχόμενοι ὑπὸ τοῦ δεισθαί, ἦ τινὶ ἄλλῃ
or being-compelled by — want, or any other
ἀνάγχη παρείσαν αὐτῷ ἔχρητο
necessity, might-be-with him, he-made-use-of (as) being
σφόδρα πειθομένους. Δὲ ἐκεῖ ἡρῴαντο ὑπὰν
extremely 'obedient. And when they-began to-conquer
ἐνν αὐτῷ τοὺς πολεμίους, ἦδη ἦν τὰ ποιοντα
under him the enemy, | now were the doings
μεγάλα τοὺς στρατιώτας
great |the opportunities were then great) 'for the
'soldiers
with him to-be useful-and-good; [for not-only the to-have

confidently against the enemy was-present (to them),

[for they had a perfect feeling of confidence, in their minds, against the

enemy], but-also [the] to-fear [the fear of] — punishment

from him made them well-disciplined. Such

truly — was-he commanding; but he-was-said not to-wish

much to-be commanded-by others. And he-was, when he-
died, about — fifty (years of) age.

Proxenus indeed the Boeotian (when) being just indeed (only a)

youth, desired to-become (a) man capable

to-perform — great-thing; and through this-same —

desire he-gave money to-Gorgias the Leotian

(for instruction). When indeed he-had-been-with him (some time),

having-thought (himself) to-be now qualified both to-command,

and, being (a) friend to-the first (or chief men, that) he-might

not be-inferior in-conferring-benefits, he-went on these-same —

and thought to-acquire

from this (a) great name, and great power,
καὶ πολλὰ χρήματα. Δ’ ἐπιδύμων τοσοῦτον
and much money. But desiring these-same (things),
σφόδρα, καὶ αὖ ἔιχεν ἐνδηλοῦν, ὅτι
vehemently, 'he also on-the-other-hand 'had (this) evident, that 'he
ἀν Σέλων κτάσθαι οὐδὲν τούτων μετὰ ἁδικίας,
might 'wish to-acquire nothing of-these (things) by unjust-means,
ἀλλὰ ὥστε τούτων δεῖν τυγχάνειν σὺν
but he-thought (that) such-things ought to-be-acquired by
τῷ δικαίῳ καὶ καλῷ, δὲ ἄνευ τούτων—
just and honourable (means), but without these
μὴ. Ἡν δὲ δυνάτος ἀρχεῖν καλῶν μὲν
not (at all). He-was indeed competent to-command orderly—
καὶ ἀγαθῶν· μέντοι οὐχ ἰκανῶς ἐμποίησαι τοῖς
and good (men); however not capable to-impress the
στρατιώταις ἑαντὸν οὔτ' αἰδοῦ οὔτε
soldiers of-himself (neither) (either) with-respect (nor) (or)
φόβον, ἀλλὰ καὶ μᾶλλον ἄσχυνετο τοὺς
fear, but he- was even more 'in-awe (of) — (his)
στρατιώτας, ἦν οἱ ἀρχόμενοι
soldiers, than those 'under (his) 'command (were of)
ἐκεῖνοι καὶ ἦν φανερὸς μᾶλλον φοβούμενος
'and he-was evidently more 'fearing
τὸ ἁπεχθανεσθαι τοῖς στρατιώταις,
'the to-be-hated — (by his) soldiers, [the hatred
ὦ οἱ στρατιώται τὸ ἀπιστεῖν ἐκεῖνων,
of his soldiers], that the soldiers the to-disobey him

Δὲ ὥστε ἀρχεῖν
[than his soldiers were to disobey him]. And he-thought (it) to-be-sufficient
πρὸς τὸ ἀρχιτὸν καὶ δοκεῖν εἶναι ἐπαινεῖν
for — commanding, and to-seem to-be (so) to-praise
μὲν τὸν ποιοῦντα καλῶς, δὲ μὴ ἐπαινεῖν
indeed — (him) acting well, but not to-praise
τὸν ἁδικοῦντα. Τουγαροῖν μὲν τῶν
— (him) acting-improperly. Therefore indeed of — (those)
τυγχανοῦν οἱ μὲν καλοὶ τε καγαθοὶ ἡσαν
with-him — (such) indeed (as were) orderly and also-good were
eisovai autō, de oĩ ēdikov enēboūlēvon
attached to-him, but — (such as were) wicked plotted-against (him)
ōs ouni eμeμεταχειρίστω. De ouni aπέδωνυκεν ἦν
as being easily-managed. And when he-died he-was
ōs τριάκοντα ἐτῶν.
about thirty years (of age).

De Méyouv oun Θετταλός ἦν δῆλος μὲν ἐπιθυμῶν
But Menon the Thessalian was evidently indeed desiring
σχυρὸς πλουτεῖν, de ἐπιθυμῶν ἀρχεῖν ὅπως
vehemently to-become-rich, and desiring to-command so-that
λαμβάνοι πλεῖο, de ἐπιθυμῶν τιμᾶσθαι ἵνα
he-might-take more, and desiring to-be-honoured in-order-that
κερδαίνοι πλεῖο, ἐθούλετο τε μέγιστα εἶναι φίλος
he-might-gain more; he-wished — most-of-all to-be (a) friend
τοῖς δυναμένοις, ἵνα ἀδικῶν ὑμὴ
to-the powerful, in-order-that acting-unjustly | he-might not
didōin δίκην.
'Επὶ δὲ τὸ
give justice [he might not be punished]. Towards indeed the
κατεργάζεσθαι ὄν ἐπιθυμοῖν, ὡς το—
to-accomplish [for accomplishing] of-what he-might-desire, he-thought
συντομωτάτην ὁδὸν εἶναι τε διὰ τοῦ ἐπιορχεῖν,
the-shortest way to-be not-only through | the to-perjure,
καὶ ψεύδοσθαι καὶ ἕξαπαταν.
[perjury], but-also | to-lie [falsehood] and | to-deceive [deceit],
δὲ ἐνομίζε τὸ ἀπλοῦν καὶ τὸ ἀληθὲς εἶναι τὸ
but he-considered — sincerity and — truth to-be the
ἀυτὸ τῶν ἱλιδίων. Δὲ μὲν ἦν - φανερὸς στέργων
same with — folly. And indeed he-was evidently having-affection
οὐδένα, ὅτω δὲ φαίνη εἶναι φίλος, τούτῳ
for-no-one, to-whom indeed he-seemed to-be (a) friend, against-this-one
ἐγίγνετο ἐνδηλὸς ἐπιθυμεῖν. Καὶ μὲν
he-was evident (as) plotting (mischief). And indeed
κατεγέλα οὐδενὸς πολεμίου, δὲ ἀεὶ διελέγετο
he-derided no enemy, but he-always 'conversed
τῶν πάντων συνόντων ὡς κατα—
with-all (those) | being-about-him [his associates] as-if ridi—
yeidow. Kai mev tois xtvmasin tov culing (them). And indeed against the property of — (his)
polemion oiv epeboileve, gar aesto enemies he formed no designs, for he thought (it)
einai xalepov lambadaneiv ta tov phulato to-be difficult to take the (property) of — (those) guard-
tomewn. De mouos aesto eidevai ov ing (it); but (he) alone he thought to know (it) being
rastov lambadaneiv ta afulaxta.
easy to take the unguarded [but he thought that

he alone knew that it was easy to take the unguarded property of friends].

Kai dosous mev aisdravoito epwfochos kai adidas And as many as indeed he might perceive perjured and unjust:
epotheito ws ev othlimenous, de tois he feared as well armed (against him), but the
osios kai drxovin aletheian epieirato xrisai pious and those practising truth he endeavoured to make use of
ws anandrws. De oseper tis agallatai eti as weak persons. And as anyone prides himself on
thetaeia, kai aletheia, kai dikaiotitai, ou to
religion, and truth, and justice, so
Menov iagallato dynastai to o baptan, to Menon prided himself to be able — to deceive,
plasastai phedha, to diagevan filous de to devise falsehoods — to sneer at friends; and (that)
tov men vanafron — (he who was) not ready to do any thing (of a villainous nature for his

dei enomizev einzai tov apan own advantage) he always considered to be of the un-
deytvon. Kai par oi mev epexheirei nought (and ignorant). And with whom indeed he endeavoured
protevein filia, toutous aesto to have the first place in (their) friendship, these same he thought
dein xtvsa thei diabolov tois it to become him to gain over (through) plotting against —
...those who had been) first (in their favour). And | the to
keeps [the keeping of] — (his) soldiers obedient
he-effected | from the to-do-wrong with-them [by participating
in their evil deeds]. Also he-claimed to-be-honoured and
courted, showing that 'he might 'be-able and might-wish
injure the-most. And he-called-it (a) favour
(on his part), when any-one deserted him, that (while) making-
use of-him he-did not 'destroy him.

And indeed truly (were) it-allowed (to speak) respecting the
private (affairs) of-him one-might-say-what-is-not-true, but what
all know is this. Being yet in-the-prime-of-youth
he-obtained from Aristippus — to-command (of)
the foreign-mercenaries; and he-became, being yet-in-the-bloom-of-youth,
most-intimate with-Ariaeus, he-being (a) barbarian, for 'he
(Ariaeus)'delighted in-beautiful youths; and he-himself had
Tharypas (a) favourite, (a) beardless-youth — (having one)
having-a-beard. But — (his) fellow-officers being-put-
to-death, because they-fought against (the) king with
Cyrus (though) he having done the same, 'did not 'die;
but after the death of the other generals

but after the death of the other generals

having been punished by (the) king he died, no

but after the death of the other generals, 'having

like Clearchus, and the other generals, 'having

— (their) heads cut off, which seems to be

the speediest death, but living having been tortured

(during) a year as (a) malefactor, he is said 'to (have)

met — (with his) end.

But neither 'did (no-one) (any-one)

deride these as cowards in battle, or

reproached them (in regard) to friendship. And both

were about five and thirty — years

from (their) birth.
BOOK III.

CHAPTER I.

What indeed truly, the Greeks did, in —

đvabhêi teh metaa Kýrou mékri teh makhes,

(they) upward-march — with Cyrus until the battle,

kal ðsâ ëgêneto épeï Kýros ëtëleúttse, tõn

and what took-place after Cyrus died, the

'Ellhnes, apìontov sou Tissaphernes, ën

Greeks, departing with Tissaphernes, (confiding) in

tauis spondais, dedhâloša, ën tu ëpstrôden lógo;

the truce, has-been-shown, in the preceding discourse.

'Epèi dé te oî stratathoi suneûlhmènou ësav,

After indeed not-only the generals had-been-seized,

kal oî toûn lochaqôn kai toûn stratatôv

but-also — (those) of-the captains and of-the soldiers

sunepómevoi apôlôlesvan, oî 'Ellhnes ësav

accompanying (them) had-perished, the Greeks were

dê ëv pollh ûporiâ, ënnouûmevoi ëmv, õti

truly in much perplexity, reflecting indeed, that

ësavan epî tauis thârâis bdsilâwos, ðe xúklô

they-were at the gates of (the) 'king, and òn (a) 'circle

avtoîs ësavan panth pollâ kai ëdhên

(around) them there-were everywhere (a great) many both nations

kai póleis polèmai, ðe oîdeis ëti ëmellê

and towns hostile (to them), and no-one hercarter would

parèxein ãgorân, ðe ãpèixoun ës

provide (a) market (for them), and they-were-distant from —

'Ellândos ou meîov ën múria stâdia, ð'

(Greece not less than ten-thousand stadia, and
there was no guide (for) the road, and impassable rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned rivers intervened in (the) midst of — (their) road homeward, and also the barbarians having-come-up with Cyrus had-abandoned

170 THE ANABASIS OF XENOPHON.
'Hv dé ἐν τῇ στρατιᾷ τῶν Ἐνοφῶν

There was — in the army a certain Xenophon (an)

Ἀθηναῖος, δέ ὄντε στρατηγὸς ὄντε λο-Αθηναῖος, who being neither (a) general nor (a) cap-

χαγός, ὄντε στρατιώτης, συνηχολούσει, tain, nor (a private) soldier, accompanied (the

ἀλλὰ Πρόξενος μετεπέμψατο αὐτὸν expedition), but Proxenus sent-for

ἐνοθεν, ὡν ἄρχαῖος ἔνοις. δὲ ὑποσχείτο from-home, he being (an) old guest-friend; and he promised

αὐτῷ, εἰ ἐλθο, ποιήσειν αὐτὸν φίλον Κύρω, him, if he should come, to make him (a) friend to Cyrus,

ὅν αὐτός ἐφή νομίζειν πρεπτῷ ἑαυτῷ whom he said (that) he considered better to himself (than)

τῆς πατρίδος. Ὡ Ενοφῶν μεντοι ἄναγνοις (his) country. — Xenophon indeed having-read

την ἐπιστολήν, ἀνακοινοῦσα Σωκράτει τῷ Ἀθη- the letter, consults Socrates the Athe-

ναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης ὑποπ-
nian about the journey. And — Socrates having-

tεύσας μὴ οἱ ἐπαίτιον τι feared lest 'they (might) 'criminate (him) in some (manner)

πρὸς τῆς πόλεως εἰς γενέσθαι φίλον with — (his) government if he were to become (a) friend

Κύρω, διὸ ὁ Κύρως ἐσπέρκει προδύμοις συμπολεμήσαι to Cyrus, because — Cyrus seemed zealously to have-assisted

tοις Λαχεδαμονίοις ἐπὶ τὰς Ἀθηνας, συμβουλεύει the Lacedaemonians against the Athenians, he advised

τῷ Ἐνοφῶντι, ἐλθόντα εἰς Δελφοὺς, ἀνακοιν.-— Xenophon, (that) having-gone to Delphos, to-con-

νώσαι τῷ θεῷ περὶ τῆς πορείας. Δ' ὁ Ἐνοφῶν sult the gods about the journey. And — Xenophon

ἐλθὼν ἐπιθέτο τὸν Ἀττιλα, τινι θεῷ going inquired-of — Apollo, to which 'of (the) 'gods

θύναι καὶ εἰχόμενος [sacrificing and praying [he should sacrifice and pray]] [(that) 'he
ἀν ἔλθοι τὴν ὄδον, ἥν might 'go the road, [that he might perform the journey], which ἐπινοεῖ, κάλλιστα καὶ ἀριστα, καὶ πράξας he-intends, most-honourably and most-successfully, and having-performed καλὸς σωθείη. Καὶ (it) successfully | might-be-saved [might return in safety]. And ὁ Ἀπόλλων ἀνείλεν αὐτῷ—Apollo — unfolded to-him [answered him] to-sacrifice 'to (the) θεοῖς ὅσο ἐδει. Ἐπεί ἴδε ἠλ. ἐπὶ πάλιν, gods to-whom it-was-proper. When indeed he-had-gone back λέγει τὴν μαντείαν τῷ Σωκράτει. Δ' (to Athens), he-tells the oracle to — Socrates. And ὁ ἄκουσας ἤτιατο αὐτὸν, ὅτι οὐ πρῶτον who hearing (it) blamed him, that he-'did not first ἦροτα τοῦτο, πότερον εἰν ἠρ. αὐτῷ πορείεσθαι 'inquire this, whether it-were better for-him to-go-forth ἢ μὲνειν, ἀλλ' αὐτῶς κρίνας εἶναι ἵπτεν, or to-remain, but himself having-decided | (that) it-is to-be-gone, ἐπινιάλετο τοῦτ' οὔως ἄν [that he would go], he-inquired this how 'he might πορευεῖν κάλλιστα. Ἐπεί μέντοι, ἔφη, proceed to-the-best-advantage. Since however, said-he, ἣρον οὕτως, χρή ποιεῖν ταῦτ' you-have-inquired thus, it-becomes (you) to-do those (things) ὅσα ὁ θεὸς ἐκέλευσε. Ὁ Ξενοφῶν μὲν δὴ as the god directed (you). — Xenophon indeed — οὕτω, θυσάμενος οἷς ὁ θεὸς ἀνείλεν, therefore, having-sacrificed (to the gods) that the god told-him-in-reply, ἐξέπλει, καὶ καταλαμβάνει Πρόξενον καὶ Κύρον set-sail, and finds Proxenus and Cyrus ἐν Σάρδεσι, ἦδη μέλλοντας ὑμῖν τὴν ὄδον in Sardis, 'being now 'about starting on-the way ἀνω, καὶ συνεστᾶθη Κύρῳ. Δὲ τοῦ Πρόξενου upwar, and he-was-presented to-Cyrus. And — Proxenus προσδυμομένου, καὶ ὁ Κύρος συμπροσδυμεῖτο αὐτῶρ ing-very-desirous, and — Cyrus joined-in-the-desire for-him
meivai. ἐδε εἰτε ὅτι, ἐπείδαν τάχιστα ἡ στρατεία to-remain. And he-said that, as-soon as the expedition
λήξῃ εἰς ἄποστειψεν αὐτῶν. may-be-ended (that) he-would directly 'send him back.

Δὲ ἐλέγετο ὁ στόλος εἶναι εἰς 'It also was-said (that) the expedition (was intended) to-be against (the)
Πισίδας.
Pisidians.

Μὲν δὴ ἔστρατεύετο οὕτως ἐξαπατηθείς 'He indeed truly 'joined-the-expedition 'being thus 'deceived,
οὐχ ὑπὸ Προξένου (γὰρ οὗ ἦδει τὴν not by Proxenus (for he-did not 'know, (that) the
ομιὴν ἐπὶ βασιλέα, οὐδὲ ἄλλος movement (was) against (the) king, nor (any) other
οἶδες τῶν Ἑλλήνων πλήν Κλεάρχου) ἐπει (no-one) (one) of-the Greeks except Clearchus); when
μὲντοι ἥλθον εἰς Κιλικίαν, ἐδόξη ὑδὴ εἶναι however they-had-gone to Cilicia, it-seemed now to-be
σαφὲς πᾶσιν, οτι ὁ στόλος εἰς ἐπὶ βασιλέα. manifest to-all, that the expedition was against (the) king.

Δὲ φοβοῦμενοι τὴν ὅδον, καὶ ὅμως But fearing the (length of the) road, and likewise
ἀκοντες oἱ πολλοὶ δὲ unwilling (to proceed farther, yet) the greater-part (of them) through
αἰσχύνην καὶ ἄλληλων καὶ Κύρου συνη- shame both (as respects) one-another and Cyrus accom-
κολούθησαν καὶ εἰς διὸ Ξενοφῶν ἦν. panied (him); and one of-whom Xenophon was.

Δὲ ἐπεί ἦν ἀπορία, ἔλυτεῖτο But when (all) was perplexity-and-anxiety, he-was-troubled-and-grieved
μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο indeed with the rest, and he-was not 'able
καὶ ἄπει δὲ λαχῶν μικρὸν υπνοῦ εἶδεν to-sleep; but having-got (a) little sleep | he-saw (a)
ὄναρ. Ἐδοξεν αὐτῶ, βροντῆς vision [he had a dream]. It-seemed to-him, (a) thunder (storm)
The Anabasis of Xenophon.

Having occurred, (that a) thunder-bolt fell on — (his) paternal house, and from this it was all lighted.

Δὲ περὶφοβὸς ἐςίς ἀνηγέρθη, καὶ up. And frightened he immediately awoke, and τὸ ὄναρ μὲν ἔχρυσ πὴ ἄγαλην, (ὅτι ὅν ἐν the dream indeed he-judged somewhat favourable, (because being in πόνοις καὶ χυνόνοις, ἐδοξε ἰδεῖν μέγα trouble and danger, he-seemed to-have-seen (a) great φῶς ἐκ Δίως). 

And frightened he immediately awoke, and τὸ ὄναρ μὲν ἔχρυσ αὐτῷ εἰναι ἀπὸ Δίως μὲν the dream appeared to-him to-be from Jupiter (who was) indeed βασιλέως, δὲ τὸ πῦρ ἐδοξει λάμπεσθαι κύλῳ, 

(a) king, and the fire seemed to-shine all-around,) μὴ oὐ δύνατο ἐξελθεῖν ἐκ τῆς χώρας lest he-should not 'be-able to-depart from the territory τῆς βασιλείας, ἀλλὰ εἰργαίτο πάντοτεν ὑπὸ of the king, but should-be-hemmed-in on-all-sides by τινῶν ἄποροιῶν, some (great) difficulties.

Ὅποιον τι ἐστὶ μέντοι ἰδεῖν τὸ τοιοῦτον 

What-kind-of thing it-is indeed to-see — such (a) ὄναρ, ἐξεστὶ σκοπεῖν ἐκ τῶν δυσβάντων dream, it-is-allowed to-perceive from the (things) occurring μετὰ τὸ ὄναρ. Γὰρ γίγνεται τάδε. Ἐςίς after the dream. For it-happened thus. Immediately ἐπειδὴ ἀνηγέρθη ἐννοια πρῶτον μὲν ἐμπίπτει after he-was-aroused (this) thought first indeed occurs αὐτῷ τί κατἀχειμαί; η νῦς δὲ προσβαίνει to-him: why am-I-lying-down? the night indeed is-passing-away; 

ὅμω τῇ ἡμέρᾳ εἰξὸς and at-the-same-time with-the (break of) day (it is) probable (that) τοὺς πολέμιους ἔξειν. Ἐι δὲ γεννασόμεθα the enemy will-come. If indeed we-shall-get
Book III. — Chapter I.

εἰπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχί into (the power of the) king, | what prevents lest not ἀποδανεῖν ὑπριζομένους, to-die | [what prevents us to die] being-treated-insultingly (and ἐπιδόντας μὲν πάντα τὰ χαλεπώτατα, ignominiously), after-beholding indeed all the most-grievous-things, δὲ παθόντας πάντα τὰ δεινότατα; ἂ' ἔτως and suffering all the most-dreadful-things? But how ἀμυνοῦμεθα οἴδεις παρασκευάζεται οὐδὲ ἐπιμε- we-shall-defend-ourselves no-one provides nor takes-

λεῖται, ἀλλὰ κατακείμεθα δεσπέρ ἐξὸν ἄγειν care, but we-repose as-if it-were-allowed-us | to-act ἴσυχιαν. Οὐν ἐκ ποιᾶς πόλεως ἐγώ [to enjoy] tranquillity. Therefore from what city 'do I προσδοκῶ τὸν στρατηγὸν πράξειν ταῦτα; δὲ 'expect the general to-do these-things? and ποιῶν ἵλῳ ἀναμένω ἐλθεῖν ἐμαντὶ; γὰρ what age am-I-waiting-for to-come to-myself? for ἐγώ, οὖν ἔσομαι ἐτί πρεσβύτερος, ἕκν τήμερον | I-at-least 'will not 'be yet older, if to-day προδῷ ἐμαντὶ τοῖς πολεμίως. Ἐξ τούτου I-give myself 'up to-the enemy. After this ἀνίσταται, καὶ πρῶτον συγκαλεῖ τοὺς λοχαγοὺς he-arose, and first called-together the captains Προξένου. Δὲ ἐπεὶ συνήλθοιν, ἐλέειν. 'Εγὼ, ὡ of-Proxenus. And when they-assembled, he-said; I, O ἄνδρες λοχαγοῦ, οὔτε δύναμαι καθεύδειν (δεσπερ men captains, 'am neither 'able to-sleep (as οἵμαι οὐδ' ὑμεῖς), οὔτε ἐτί κατακείσθαι, ὡρῶν I-think neither (are) you), nor yet to-be-still, seeing ἐν οἷον ἐσμέν. Γὰρ μὲν δῆλων ὃτ' in what (circumstances) we-are. For indeed (it is) plain that οἱ πολέμιοι οὐ πρότερον ἐξέφυγαν τὸν πόλεμον the enemy 'did not first declare the war πρὸς ἡμᾶς πρὶν ἐνόμισαν παρασκευάσασθαι against us, before they-thought (that) they-had-arrange-
176 THE ANABASIS OF XENOPHON.

τὰ ἐαυτῶν καλῶς. δ' οἶδεις ἡμῶν οἴδεν the (things) of-themselves well; but no-one of-us 'takes (not, ἀντεπιμελεῖται, ὅπως ἀγωνιοῦμεθα ὃς (any) 'heed-in-return, how we-may-contend (with them) | as κάλλιστα.

Καὶ εἴ μὲν most-beautiful [in the best possible manner]. And if indeed υφεσόμεθα, καὶ γεννήσόμεθα ἐπί we-shall-be-remiss, and shall-get into (the power of the) βασιλέως, τί οἴομέθα πεῖσον; king, what 'may-we (not) 'expect to-suffer (from him)?

δός ἀποτμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀδελφοῦ, who cutting-off the head and the hand of-his-brother, καὶ τοῦ ὀμουμητρίου καὶ ὀμοπατρίου, καὶ ἂν both of-the-same-mother and of-the-same-father, and (he) already ἔστησοντος, ἀνεσταύρωσεν δὲ ἡμᾶς, οἶς dead, fixed-them-on-a-stake; but (as respects) us, to-whom μὲν οἶδεις πάρεστι κηδεμῶν, indeed (there is) no-one present (as a) protector (and supporter), δὲ ἐστρατεύσαμεν ἐπ'] αὐτόν, ὃς ποιήσαντες and (who) had-marched against him, as (if) making δοῖλον ἀντὶ βασιλέως, (a subject and) slave (of him, who) before (was a) king, καὶ ἀποκτενοῦντες, 'ἐπὶ δυναίμεθα, τί and 'putting (him) 'to-death, if we-were-able, what ωἰμέθα ἄν παθεῖν; Ἀρ' ἄν οἶχ ἐξαίρε do-we-think (that) 'we might 'suffer? Would 'he not 'resort ἐπὶ πᾶν, ὃς αἰκισάμενος ἡμᾶς τὰ ἔσχατα to every-thing, that having-punished us to-the utmost παράσχοι πᾶσιν ἀνδρῶτος φόβον (of severity) he-might-inspire all men (with) fear ποτὲ τοῦ στρατεύσαι ἐπ'] αὐτόν; Ἀλλὰ of-ever | of-the-to-have-marched [marching] against him? But πάντα ποιητέων ὅπως τοι μὴ γεννήσομεθα every-thing is-to-be-done that — we-'may not 'get ἐπ'] ἐκείνῳ. Ἐγὼ μὲν οὖν, ἔστε μὲν into his (power). I indeed therefore, as-long-as indeed
BOOK III. — CHAPTER I. 177

at an oval yjovn — the truce was (in existence) never ceased —

ôikteîrwoù ëmâs, dè maîarkîloù basileâ kai

pitying ourselves, but considering—as-happy (the) king and

tôus sòv aûtô, diadoîmouâs mèv õsnu — (those) with him, having-gone-through indeed so-great (a)

χòrav aûtov, kai oîan êxoin, ãs dè tvà
territory of-them, and what they-might-have, as indeed the

áîsôva epitykêdia, õsouâ dè therâpontâs,
copious provisions, so-great (a number) indeed (of) servants,
dè õsa xînâ: dè xronov, dè

and how-great (a number of) cattle, and (quantity of) gold, and (of)

êsDêta. Dè aî õpôte êvdymoiân tvà

raiments. But on-the-other-hand when I-reflect on-the

tòun stratovtovn, õti méteîn ëmîn
(condition) of-the soldiers, that there-was-a-share to-us

mèv ouîdênos pántov tòv âgâthov, ei

indeed of-nothing of-all — (these) good (things), —

mh prîaîmêda, d' õdein olîgouâ
unless we-bought (them), and (when that) I-knew (only) few

êxontas êti ouîtou ónysômêda, dè
(of us) having yet wherewith we-might-buy, and (that our)

ôrkhovs õdê katêxontas ëmâs porîkèstai tvà
oaths now restraining us to-procure —

epitykêdia allâs pòs õv ònoumiênouâ. õiv
provisions (in) any-other manner than buying; therefore

logîmouênon tâi', ênîote èphoîmuîn tvà
considering these (things), I-sometimes feared the

spovdâs màllon ñvîn tòv pólemon,
truce more than (I) now (do) the war.

'Fpei mhntov ëxeînou èlunàv tâs spovdâs, doxei
Since however they have-broken the truce, it-seems

mòi kai ñ âbîrîs ëxeînou kai ñ ëmêtera
to-me (that) both the insolence-of-themselves and — our

ûpofìa leîvîsdaî. Gâr èn mésoû xeîtaî
mistrust is-ended. | For in (the) middle [for between us] lie
now those — good-things (I have mentioned), (as) prizes,

 whoever of-us may be the-better men; and

 the gods are judges-of-the-contest, who, as (is) — proper (and just),

 will-be with us. For indeed these (our enemies)

 have-committed-perjury against-them (the gods); and we seeing

 many good (things), firmly abstained from-them,

 on-account-of — (our) oath (to) the gods; so-that it-seems

 to-me (that) it-has-been-allowed-us to-go to the contest with

 much greater confidence than these. And moreover

 we-have bodies better-able (than) theirs to-bear —

 cold, and heat, and labour; and also we have

 with (the help of) the gods better minds; and

 — (these) men (being) both more vulnerable and exposed-

to death (than) we (are) if the gods, as — before,

 should-grant us victory. But therefore others even

 perhaps meditate-on these-same (things), for (the sake) of-the

 gods 'let-us not wait (for) others to-come to

 us exhorting (us, to — (these) most-noble deeds,
BOOK III. — CHAPTER I.

'ALL ήμείς ἀρξώμεν τοῦ ἐξορμήσαι καὶ but we will-begin [the to-impel [to excite] even
tοὺς ἄλλους επὶ τὴν ἀρετὴν. Φάνητε ἀριστοὶ — others to — valour. Show-yourselves the-best
tῶν λοχαγῶν, καὶ τῶν στρατηγῶν (and bravest) of-the captains, and of-the commanders
ἀξιοστρατηγῶτεροι. Δὲ κἀγὼ, εἰ μὲν ήμείς the-most-worthy-to-command. And also-I, if indeed you
ἐξέλετε ἐξορμᾶν ἐπὶ ταύτα, βούλομαι will give-the-start to these (things), am-willing
ἐπεσθαυ ὑμῖν· δ' εἰ ήμείς τάττετε με ἤγεισθαι, to-follow you; but if you appoint me to-lead,
οὐδέν προφασίζομαι τὴν ἡλικίαν, ἄλλα (I (will) not 'give-as-an-excuse — (my) age, but
καὶ ἥγουμαι ἄχμαζεν ἐρύχειν τὰ κακὰ ἀπ' even think-myself to-be-of-sufficient-age to-keep-off — harm from
ἐμαυτοῦ. myself.

Ταύτα μὲν ὁ ἐλεὲς· δὲ οἱ λοχαγοι, These (things) indeed — (Xenophon) spoke; but the captains,
ἀκούσαντες ταύτα, πάντες ἔκλεινον hearing these (things), all requested (him)
ὑγειόθαι. πλὴν ἦν τις Ἀπολλωνίδης, to-be-their-commander; except there-was a-certain Apollonides,
τῇ φωνῇ Βοιωτίαζων· δ' οὔτος εἶπεν, in — (his) speech resembling-a-Boeotian; and this (person) said,
ὅτι φλυαροίη, ὅστις λέγει ἀν τυχεῖν that he-speaks-nonsense, who says (that) 'he might 'obtain
σωτηρίας ἄλλως πως, ἡ πείδας safety by-any-other-means, than having-persuaded (the)
βασιλέα, εἰ δύνατο· καὶ ἀμα ἥρχετο king, if he could, (to grant it); and at-the-same-time he-began
λέγειν τὰς ἀπορίας. Ξενοφῶν μὲντοι ὑπο-
to-talk (of) the difficulties. Xenophon however having
λαβὼν μετάξῳ ἐλεξεν ὦδε· Ὡ θαυ-
taken-him-up in-the-midst (of his speech) spoke thv: 0 most-
wonderful man, you indeed -- neither seeing under-

skeis, o ide axouwv meumvsa. Men tov ye -a tva stand, nor hearing have-remembered. However at-least you were

en taiv tov tov tete basilewv, in the same (place) with-these (here present), when (the) king,

etei Kýros apé Dane, mega fronísa xepi after Cyrus died, 'being greatly 'elevated-in-mind at
tov xemwn ekélene ta òpla paradidónavi. this, sending he-ordered the arms to-be-given-up.

De etei hmeis ou paraadóntes, all' eoxpliasamenv, But when we not giving-them-up, but being-armed,

éldóntes paréxkynísaevn aitw, tî oix going-forth encamped-opposite him, what did he not

epoikse, xemwn présebeis, kai aitwv spoudas, 'do, sending ambassadors, and requesting (a)

xal, xal, and supplying the provisions, until he-obtained (a) truce?

éxer ou dh xeleveis, hlon eis logous as you indeed (now) advise, went to (a) conference

aitois anev òplow, pisteúvntes tais with-them without (their) arms, trusting to-the

spoudais, ou xyn xevni poiémenvi, xevtonímenvi, true, 'are not now they 'beaten, goaded,

Úbrixoumenoi, oide dýnantei ou thlmoves apóDaneiv, insulted, not able the wretched-men to-die,

kai oiumi mal' érówntes tov tont; Pánta à sou and I-think greatly desiring it? All which you

eidws fhis tois mév xeleúvntas having-known (yet) you-say (that) -- (those) indeed exhorting (us)

amwesDIai fllareiv, de xeleveis Íñntas to-defend-ourselves talk-foolishly, and do-you-request (us) going

palin peixeiv; 'Emai de, ò ándres, doxei again to-try-persuasion? To-me indeed, 0 men, it-seems
μήτε προςίεσθαι τούτον τὸν ἀνδρόπον

(that we ought) neither to admit this — man

eἰς ταὐτὸ ἴμιν αὐτοῖς, τε ἀφελομένους

into the same (place) with us ourselves, but taking from (him),

τὴν λοχαγίαν, ἀναδεντας σχεῦν, χρησάι

— (his) captaincy (and) lying on (him) baggage, use-him

δὲ τοιοῦτον. Γὰρ οὗτος κατασχένει καὶ τῆν

as such. For this-man disgraces both — (his)

πατρίδα, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι ὅν Ἑλλῆν,

country, and all — Greece, that being (a) Greek,

ἐστι τοιοῦτος.

he is such (a character).

'Εντεύθεν Ἀγασίας Στυμφάλιος ὑπολαβὼν

Thenee Agasias (the) Stymphalian having taken up

eἰπεν. Ἀλλὰ τούτῳ γε οὐδὲν παν-

the discourse) said: But to this-man at least nothing at-

ἄπασι προφήτευε οὔτε τῆς Βουωτίας, οὔτε τῆς

all belongs either of — Boeotia, or of —

Ἑλλάδος, ἐπεὶ ἐγὼ εἶδον τὰ ὅτα

Greece, since I perceived (that) — (his) ears

τετραυπνέκον ὃσπερ Λυδόν. Καὶ εἰχὲν

were bored as (a) Lydian. And it had (itself)

οὗτος Οὖν μὲν ἀπῆλασαν τοῦτον.

so [and it was so]. Therefore indeed they 'drove him away.

Δὲ οἷς ἄλλοι ἰόντες παρὰ τὰς τάξεις,

But the others going to the (different) ranks (and

ὁποὺ μὲν ἐνὶ στρατηγὸς

divisions of the army), where indeed there might be (a) general

σῶσος, παρεκάλουν τὸν στρατηγὸν. δὲ ὁπὸδεν

saved, they called up the general; but where

ὁίχοτο, τὸν ὑποστρατηγὸν. ὅ ὁποὺ αὐτὸ

he had perished, the lieutenant-general; but where again

ἐνι λοχαγὸς, τὸν λοχαγὸν. Ἐπεὶ δὲ

captain, the captain. When indeed

πάντες συνήλθον ἔκαθισσόντο εἰς τὸ προςέθεν

all came together they seated themselves in the front
THE ANABASIS OF XENOPHON.

The generals and captains assembling were — (in all) about a-hundred.

"Ote δὲ ταύτα ἤν, ἦςαν σχεδόν — When indeed this was, [when this occurred], it was near midnight. There Hieronymus (the) Elian,

δόξες ἤμιν ὡρῶσι τὰ παρόντα — it-seemed (proper) to-us seeing the present (state of our affairs),

καὶ συνελείν αὐτοῖς, καὶ παρακαλέσαν ἤμις, both to-assemble-together ourselves, and to-call-on you (to join us) in-order-that we-may-determine if we-can τι ἄγαδὸν. — to us.

On this Xenophon speaks thus: But truly μὲν πάντες ἐπιστάμεθα ταύτα, ὅτι βασιλεὺς indeed 'we all 'know this, that (the) king καὶ Τισσαφέρης συνειλήφασιν ἤμιὸν οὑς μὲν and Tissaphernes have-seized-upon (all) of-us whom indeed έδνυνήσαν. δὲ δὴ ἤλων ὅτι ἐπιθυμείονοι they-could; and (it is) evident that they-are-plotting τοῖς ἄλλοις, ὡς ἀπολέσωσιν, ἢν δύνανται. against-the rest (of us), that they-may-put-us-to-death, if they-can.

But at-least I-think every (thing) is-to-be-done by-us, that we-may
never get into (the power of) the barbarians.

but rather (that) they, if we-are-able (to accomplish it)

never 'get into (the power of) the barbarians,

but rather (that) they, if we-are-able (to accomplish it)

but \( \text{εφ' ήμιν.} \)

\( \text{Επίστασθε} \) (may fall) into us [may fall into our hands].

Know how well therefore, that you, being so-many as now

\( \text{συνεληφθατε,} \) \( \text{έχετε μέγιστον καρόν.} \) have-come together (of you), have the-greatest opportunity

\( \text{Γάρ πάντες οί ουτοί στρα-} \)

\( \text{(of distinguishing yourselves). For all — these sol-} \)

\( \text{τωταί δείπνουι προς ήμας, κα\' \ αν μεν άρωσιν \ }

diers look to you, and-if indeed they-see

\( \text{ήμας \ άθυμος, πάντες \ ἐσονται κακοι. \ δε \ ε\' \ τε \}

\( \text{you dispirited, all will-be cowards; but if not-only} \)

\( \text{ήμεις αυ\'τοι φανεροι \ παρασκευα\'ζομενοι} \ ήτε \ \text{έ} \\

\( \text{you yourselves appearing prepared go against} \)

\( \text{το\'ς πολεμίους, κα\' \ παρακαλείτε το\'ς \ \text{άλλους} \}

\( \text{enemies, and-also exhort the others} \)

\( \text{ιστε \ ε\' \ οτι \ έφονται \ ήμιν, κα\' \ πειρά-} \)

\( \text{(to the same) know well that they-will-follow you, and will-en-} \)

\( \text{σονται \ \text{μμειώθαν.} \ \text{Δε \ τοι ίσως \ \text{έστι} \ και} \)

\( \text{deavour to-imitate (you). And — perhaps it-is even} \)

\( \text{δίκαιον \ ήμας διαφέρειν τι \ το\'των.} \)

\( \text{right (that) we should-differ somewhat from-these (soldiers).} \)

\( \text{Γάρ \ \text{ήμεις} \ \text{έστε} \ \text{στρατηγοί}, \ \text{ήμεις} \ \text{ταξιαρχοι} \)

\( \text{For you are generals, you (are) taxiaarchs} \)

\( \text{κα\' λοχαγοί. κα\' \ οτε ειρήνη ήν, \ \text{ήμεις} \ \text{έπλεονετε\'τε} \)

\( \text{and captains; and when peace was, you had-a-greater-portion} \)

\( \text{και \ χρήματι κα\' ήμας} \ \text{κα\' νύ,} \)

\( \text{than) these both of-riches and honours; and now} \)

\( \text{το\'των κα\' \ \text{υπ' \ \\text{επει \ \\text{εστί} \ \text{πόλεμος, \ δε} \ \text{ήμας} \ \text{άξιοιν}} \)

\( \text{therefore, when there-is war, it-is-proper (that) you excel} \)

\( \text{αυ\'τοις \ είναι \ \text{άμεινος τε} \ \text{το} \ \text{πλήθους} \)

\( \text{these, (and that you) be superior not-only to-the multitude,} \)
184 THE ANABASIS OF XENOPHON.

καὶ προθυσμενεῖν καὶ προπονεῖν τούτων, but-also to-plan-and-devise and to-labour-and-exert-your-selves for-these, ἣν ποι ἐν δὲν. Kai vīn mēn πρῶτον if any-where it-may-be-needed. And now indeed in-the-first (place) ὅμως ἔμας ἄν μέγα ὄνησαι τὸ στρατευμά, I-think (that) you may greatly benefit the army, ἴ ἐπιμελησίντε, ὅπως στρατηγοὶ καὶ λοχαγοὶ if you-take-care, that generals and captains ἀντικατασταθῶσιν ὡς τάχιστα ἀντὶ τῶν be-chosen as speedily-as-possible in-place-of — (those) ἀπολόλητων. Γὰρ ἄνευ ἀρχόντων οὐδὲν οὔτε we are-deprived-of. For without commanders nothing either καλὸν οὔτε ἀγαθὸν ἄν γένοιτο, ὡς μὲν εἰπεῖν honourable or good can happen, as indeed to-speak συνελόντι, οἴδαμοι, δὲ δὴ ἐν τοῖς πολε- in-comprehensive (language), no-where, but truly in — warlike- μιχοὶς παντάπασι. Γὰρ μὲν ἴ πανταξία δοκεῖ affairs not-at-all. For indeed — order appears σῶξειν, δὲ ἴ πανταξία ἵδη ἀπολόλεσσε to-preserve (armies), but — want-of-order has already destroyed πολλοὺς. ἐπειδὰν καταστήσας τοὺς ἁρ- many. And after you-have-appointed the com- χοντας, ὅσους δὲ, καὶ ἶνα συλλέγειτε manders, as-many-as it-is-proper (to appoint), and if you-assembled καὶ παραδρῆντε τοὺς ἄλλους στρατιώτας, oίμαι and encouraged the other soldiers, I-think ἄν ὡμᾶς ποιῆσαι πάνυ ἐν καιρῷ. Γὰρ that you will-have-acted very-much in season-and-to-the-purpose. For vīn mēn ἵσως καὶ ὡμεῖς αἰσθάνεσθε, ὡς ἄδυμως now indeed likewise even you perceive, how dispiritedly μὲν ἡλθον ἐπὶ τὰ ὀπλα, δὲ ἄδυμως indeed they-went to the (place of) arms, and (also how) dejectedly πρὸς τὰς φυλακὰς, ὧστε, ἔχοντων (they went) on — guard, | so-that, having (themselves) οὗτω γ’, oix oida so at-least, [while they are in this state of mind], I-do not 'know
for what any-one might use them, 'should anything be-required either by-night or even by-day. But if any-one should-turn the thoughts of them, that they 'may not
μονον ἐννοοῦνται, τί πείσονται, ἀλλά καὶ τί alone 'contemplate, what they will-suffer, but also what
ποίησοι, ἔσονται πολὺ εἴπωμότεροι. Γὰρ δὴ they-will-do, they-will-be much more-inspired. For truly
ἐπίσταισθε, ὅτι ἐστὶν οὔτε πλῆθος οὔτε ἰσχύς you-are-aware, that it is neither multitude nor strength
ἡ ἐν τῷ πολέμῳ ποιούσα νίκας.
which in — war | are-making victories; [produce victories];
ἀλλ' ὀπότεροι, σὺν τοῖς ἰδεῖς ἂν but which-ever, with the (assistance of the) gods being
ἐρρωμενέστεροι ταῖς ψυχαῖς ἱσών ἐπὶ τοὺς more-resolute — in-mind may-go against the
πολεμίους, ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι enemy. (as) for the most-part the adverse (enemy)
οὗ δέχονται τούτοις.
'can not receive them [can not sustain their attack].
Δ' ἔγωγε, ὃ ἄνδρες, ἐντεῦθενμαί, καὶ τοῦτο, But I-at-least, O men, have-considered, also this, ̥
ὅτι ὀπόσοι μὲν μαστεῖοις ἦν ἐκ παντὸς τρόπον that those-who indeed desire to-live | by all means
ἐν τοῖς πολεμικοῖς, οὕτωι μὲν ὡς ἐπὶ [at any rate] in — warlike-affairs, these indeed (as) for
τὸ πολὺ ἀποδυνάμωσοι κακῶς τε καὶ αἰσχρῶς the most-part die wretchedly and also dishonourably
δὲ ὀπόσοι μὲν ἐγνώκασι θάνατον εἶναι κοινὸν but: those-who indeed have-known death to-be common
πᾶσι καὶ ἀναγκαῖον ἀνθρώποις, ἀγωνίζονται δὲ to-all, and inevitable to-men, contend-in-battle —
περὶ τοῦ καλῶς ἀποδυνάμωσειν, for the honourably to-die, [for an honourable death].
I perceive these rather somehow arriving at —

γηρας, και, τως, αν ζων διάγοντας

old-age, and, as-long-as 'they may 'live passing (their time)

ιδιαμονέστερον. Kai a καταμαθόντας

And which (things) having-understood

νυν δει ημας (γαρ εσμεν εν τοιοτω καιρω)

it now 'becomes us (as we-are in such (a) state)

είναι τε άγαθους άνδρας αίτους και

(that) we-be not-only brave men ourselves but-also

παρακαλεῖν τους άλλους.

'those' (to be so). Who indeed saying

tαυτ' επαισσατο.

this ceased (speaking).

Δε μετα τοιτον Χειρίσοφος είπε: 'Αλλα μέν,

But indeed, after this Cheirisophus said: But indeed,

Ω Χειρισόφων, πρόσεν ἐγίγνοσκον σε μόνον

0 Xenophon, before-this I-knew you only

tοσοῦτον, δοσον ήχονον είναι 'Αθηναῖον. δε

so-much, as-that I-heard you-were (an) Athenian; but

νυν και ἐπαινοι σε τε ἐφ' οίς λέγεις και

now I even 'praise you not-only for what you-say but-also

πράτεις, και αν βουλοίμην οτι είναι

(for what) you-perform, and could wish that there-were

πλείστους τοιούτους γαρ αν ειν το κοινόν

many such; for 'it would 'be — (a) general

ἀγαθόν. Και νυν, ἐφη, μη μέλλωμεν, ὧ

good. And now, said-he, let-us not 'delay, 0

ἄνδρες, ἀλλ' οἱ δεμενοι ἄρχοντες ἀπελευοντες

men, but — (those) wanting commanders having-retired

ны τη αιρεσθε, και ελόμενοι

now to-choose (them), and having-elected (them) 'let (them) 'come

eἰς το μέσον τοῦ στρατοπέδου, και ἀγετε τοὺς

to the middle of the camp, and 'bring —

αἱρηθέντας· ἐπειτα συναχαλούμεν ἐκεῖ τους

(those) chosen; afterwards we-will-call-together thereto the
BOOK III. — CHAPTER II.

187

ἀλλοὺς στρατιώτας. Δ’, ἐφη, καὶ Τολμίδης ὁ other soldiers. But, said-he, 'let also Tolmides the κηρυκὴς παρέστω ἦμιν. Καὶ ἀμα εἰπὼν ταῦτ' herald 'be-present with-us. And at-the-time he-was-saying this ἀνέστη, ὥς τὰ δέοντα μὴ μέλλοντο, be-rose-up, that the (things) necessary 'might not be-delayed, ἀλλὰ περαιῶντο. Ἐξ τούτου ἥρεθησαν ἄρχον- but be-executed. On this they-chose (as) comman-
ders, ἀντὶ μὲν Κλεάρχου Τιμαίων Δαρδανεὺς, ders, in-place-of — Klearchus Tisimian (the) Dardanian, δὲ ἀντὶ Σωκράτους Ξαντικῆς Ἀχαῖος, δὲ and in-place-of Socrates Xanticles (the) Achaeian, ἀντὶ Ἀγίου Κλεάνθωρ Ὀρχομένιος, δὲ ἀντὶ in-place-of Agias Cleanor (the) Orcomamian, and ἀντὶ Ἐνωνος Φιλίσσος Ἀχαῖος, δὲ ἀντὶ Πωζένου Menon Philesius (the) Achaeian, and in-place-of Ξενοφῶν Ἀθηναῖος. Xenophon (the) Athenian.

CHAPTER II.

Ἐπεὶ δὲ ἦρηντο, τε ἡμέρα When indeed (the officers) were-chosen, not-only 'was (the) day σχεδὸν ὑπέφαινε, καὶ οἱ ἄρχοντες ἢκον εἰς τὸ just 'dawning, but also the commanders had-come to the μέσον, καὶ ἐδοξεῖν αὐτοῖς, προφυ-
middle (of the camp), and it-seemed (necessary) to-them, senti-
lαχας καταστήσαντας, συγκαλεῖν τοὺς στρα-
nels being-placed, to-call-together the sol-
tιῶτας. Ὑπερὶ δὲ καὶ οἱ ἄλλοι στρατιώται diers. When indeed also the other soldiers συνηλθόν, Χειρίσοφος δὲ Λακεδαίμονος πρῶτον came-together, Cheirisophus the Lacedaemonian first μὲν ἀνέστη, καὶ ἔλεγεν ὅτε. Ὡ ἄνδρες στρα-indeed rose-up, and spoke thus: Ο μὲν sol-
...—(our) present-affairs indeed are-fraught-with-difficulties, since we-are-deprived of-such meu (our) generals, and (also) 'of (our) 'captains, and soldiers; and also προς ἐτι οἱ ἀμφὶ Ἀριαῖον, οὗ (those) moreover (namely) — (those) with Ariaeus, who ὀντες πρόσδεν σύμμαχοι, ἰστοδύκασιν ἡμᾶς, being formerly (our) allies, have-deserted us. Δὲ δῴως δέ με ἐλθείν ἐκ τῶν παρών—But likewise it-becomes (us) not-only to-get-out of — (our) present ἀγαθοὺς ἀνδρας, καὶ μὴ ἱστιοσ- sent (difficulties) (like) brave men, but-also not to-give- δαι, ἄλλα πειρασθαί δπῶς, ἦν μὲν δυνώμεθα, but to-endeavour that, if indeed we-can, νικῶντες καλὸς, σωζόμεθα: δὲ εἰ μὴ, conquering honourably, we-may-save-ourselves; but if not, ἄλλα γε ἀποθνῄσκωμεν καλὸς, δὲ μηδέποτε yet at-least let-us-die honourably, and never γένωμεθα ζῶντες ἵποχείριοι we-being living [while we live] putting-ourselves-in-the-hands-of τοῖς πολεμίοις. Γὰρ οἴομαι ἂν ἡμᾶς παρεῖν the enemy. For I-think that we would-suffer τουαῦτα, οία οἱ θεοὶ ποιήσειαν τοὺς such-things, as 'may the gods 'do to — (our) ἔχομαι. 'Επὶ τοῦτῳ Κλεάνωρ Ὁρχομένιος enemies. After this-one Cleanor (the) Orchemonian ἀνέστη καὶ ἐλεξεν ὁδε: Ἀλλὰ μὲν, ὁ ἄνδρας, ἐρει-rose-up and spoke as-follows: But indeed, O men, ὃτα τὴν ἐπιορκίαν καὶ ἀσέβειαν βασιλέως, you-see the perjury and impiety 'of (the) 'king, δἐ ὃρατε τὴν ἀπιστίαν Τισσαφέρνοις, ὅστις λέγων and you-see the faithlessness of-Tissapiernes, who saying ὃς εἰ ὑπ' ῥητῶν τῷ Ἐλλάδος, καὶ ἂν that he-was not-only (a) neighbour of-the Greeks, but-also would
Ποιήσαι τὸ περὶ πλείστου σῶσαι ἡμᾶς, καὶ
make-it of much (account) to-have-saved us, and
αὐτὸς ὁμώσας ἐτὶ τούτοις ἡμῖν, αὐτὸς
he-himself having-sworn to these (things) to-us, he
δοὺς δεξίας, αὐτὸς ἐξαπατήσας συνέλαβε
having-given (the) right-hand, he having-deceived (us) took
τοὺς στρατηγοὺς, καὶ οἴδε ἡδεόη
(prisoners) — (our) generals, and neither has-he-respected
Δία ἔσινον, ἄλλα γενόμενος καὶ
Jupiter (the god of) hospitality, but having-become also (a)
ὀμοτράπεζος Κλεάρχῳ, αὐτοῖς τούτοις
table-companion to-Clearchus, by-these same (means)
ἐξαπατήσας τοὺς ἀνδράς ἀπολάλεξεν. Ἄριαῖος
having-deceived — men he-destroyed (them). Arieus
δὲ, ὅν ἡμεῖς ἡδέλομεν καθιστάναι βασιλέα, καὶ
also, whom we wished to-have-constituted king, and
ἐδόξαμεν καὶ ἐλάβομεν πιστὰ μὴ προδόσειν
we-gave and received pledges not to-betray
ἀλλήλους, καὶ οὗτος, οὔτε δείσας τοὺς θεοὺς
one-another, (yet) even this-one, neither having-feared the gods
οὔτε αἰδεσθείς τεδηνηκότα Κύρον, τιμῶμενος
or having-respected (the) departed Cyrus, (though) honoured
μᾶλιστα ὕπὸ Κύρον ζῶντος, νῦν
in-the-highest-degree by Cyrus (while) living, having now
ἀποστάς πρὸς τοὺς ἐχθρίστους ἐξείνον,
'gone-over to the bitterest-enemies of (Cyrus) himself,
πειράται ποιεῖν κακῶς ἡμᾶς τοὺς φίλους Κύρον.
he-endeavours to-do ill to-us the friends of-Cyrus.
'Αλλὰ μὲν οἱ θεοὶ ἀποτίσαιντο τοῦτοις.
But indeed 'may the gods 'repay these (men);
δὲ δὲ ἡμᾶς ὀρῶντας ταῦτα μὴ ποτὲ ἔτι
but it-becomes us seeing these (things) never more
ἐξαπατήσῃν ὑπὸ τούτων, ἄλλα, μαχομένους
to-be-deceived by these (men), but, fighting
the bravest (manner) that we may be-able, to-bear

that which may seem (proper) to-the gods.

After this Xenophon stood-up, equipped for

war as handsomely (as) he-was-able, thinking, that-if

the gods should-grant victory (that) the most-beautiful ornaments

became to-the to-conquer [victory], (or) that-if it-might-be-so (that he

teleutat, échein ὅρφος, was) to-die, to-have (itself) properly, [it would be well] (that

he should think) himself as-having-been-worthy of-the most-beautiful

en tou'toi τυχάνειν τῆς τελευτῆς (equipments, and) in these to-meet — (his) end;

dé toū λόγου ἠρχετο ὦδε. Μὲν τε τὴν ἐπιορχίαν but — (his) speech he-began thus: Indeed not-only the perjury

καὶ ἀπιστίαν τῶν βαρβάρων Κλεάνωρ μὲν but-also (the) perfidy of-the barbarians

has (just now) 'mentioned, and I-think you also are-aware-of-it.

Εἰ μὲν οὖν Βούλευμεθα πάλιν ἵναι διὰ If indeed therefore we-deliberate again to-go through

friendship with-them [of again coming to terms of friendship with them]

(it is of) necessity (that) we (must) have much mistrust;

καὶ ὅρωντας τοὺς στρατηγοὺς, οία having also 'seen — (our) generals, what (they)

suffered, who through faith in-them 'put themselves

'into-their-hands; if however we-intend with — (our)
Doook III.—CHAPTER II.

The gods there are many and fair hopes of safety.

Δε αίτων λέγοντος τούτο τις πτάρνται; δ' ἢ

But he saying this some-one sneezes; and

ὁ στρατιώται ἀκούσαντες πάντες μιὰ ὄρμη

the soldiers hearing (it) all with-one impulse

προσεκύνησαν τὸν θεὸν καὶ Ἐνοφῶν εἰπε;

worshipped the god; and Xenophon said: (As)

Ἔπει ἡμῶν λέγοντον περὶ σωτηρίας, οἰωνὸς

while we were-speaking about safety, (an) omen

τοῦ Διὸς τοῦ Σωτῆρος ἑφάνη, δοκεὶ μοι, ὃ άνδρες,

of — Jupiter the Preserver appeared, it-seems to-me, O men,

εὐξασθαί τῷ τούτῳ θεῷ ὕσειν σωτή-

(that) we-vow to — that god to-sacrifice (the) offerings-of-

ῥίᾳ, ὅπον πρῶτον ἀφικόμεθα εἰς φιλίαν χάραν,

safety, when first we-arrive in (a) friendly country,

δὲ καὶ συνεπευξασθαί θύσευ τοῖς ἄλλοις

and also (that) we-vow-together to-sacrifice-hereafter to-the other

θεοίς κατὰ δύναμιν. Καὶ ἐφη, ὅτως
gods according-to (our) ability. And he-said, to-whomsoever

ταῦτα δοκεὶ ἀνατεινάτω τῆν χειρὰ. Καὶ

this seems (right) hold-up — (your) hand. And

ἄπαντες ἀνέτειναν. Ἔξ τούτον εὐξαντο

all held-up (their hands). Upon this they-made

καὶ ἐπαίανυσαν. Δὲ ἔπει τὰ

(our) 'vows and sang-a-peat. | And when the (things)

τῶν θεῶν εἶχεν καλὸς,
of-the gods had (themselves) well, [and when the religious

ἠρχετο πάλιν ὅδε
ceremonies were duly performed], he-commenced again thus:
'Etuv'xanov le'goun o'ti e'ien pol'la'i kai I-happened (to be) saying that there-were many and xalai el'pides 'himiv sot'ripias. Gar prw'ton meh fair hopes to-us of-safety. For first indeed 'hmeis me'n em'peth'men tou's o'rekous tw'n thew, we 'have truly 'have observed | the oaths of-the gods, de' o'i pol'le'iou te [our oaths made to the gods], but the enemy 'have not-only epwrx'kasi, kai le'likasi t'as spo'idas 'perjured (themselves), but-also have-broken the truce kai tou's o'rekous. Δ'  ex'ontov and — (their) oaths. But (things) having (themselves) ou'to, eik'os me'n tou's theo'us e'inai evant'ious thus, it-is-proper indeed (for) the gods to-be against tou's pol'le'iou's, de' sump'axous 'himiv, o'ister eisi — (our) enemies, but auxiliaries to-us, who are isanoi, o'tan boul'wntai kai ta'khi po'iein tou's competent, they-will both speedily to-make the meg'alous mikrou's kai e'ptet'os o'gein tou's mikrou's, great little, and easily to-save the little, k'n  dosi en de'ivoi. De' epieita, although they-may-be in dangers. But (next) after (this), (gar' ev'mn'hsou imum'xai' kai tou's kiv'dou's tw'n (for I-shall-remind you even (of) the dangers of—  h'meteron tw'n pro'gonw, iva e'id'hte ω's our — ancestors, in-order-that you-may-perceive that te pro'sxhe'i 'himiv e'inai aga'do's, te suv — it-becomes you to-be brave, and-that with (the help of) tou's theo'is oi' aga'doi s'wvontai kai ex' p'wn the gods the brave are-saved even from-the-greatest de'vou') gar me'n Per'son kai tou'n suv dangers;) for indeed (the) Persians and — (those) with autois el'dontov pemply'ei st'olo, ω's them coming 'with (a) numerous host, as 'making t'as 'Athinas a'farwontov a'vis, 'Athnaiou — Athens 'disappearing again, (but the) Athenians.
BOOK III. — CHAPTER II.


tolmésantec ὑποστήναι αὐτοῖς ἐνίκησαν αὐτοὺς. daring to withstand them conquered them.

Καὶ εὐσάμενει τῇ Ἀρτέμιδι ὀπόσους τῶν And having vowed to Diana (that) as they might 'kill so many she-gets

κατακάνονει τῇ θεῷ, ἐπεὶ εἰχον οἷς they would sacrifice to the goddess, (but) when they had not (a)

ἰκανὰς εὑρεῖν, sufficient-number to find, [they could not find a sufficient number],

ἐδοξεν αὐτοῖς θύειν πενταχοσίᾳς κατ’ it seemed (good) to them to sacrifice five-hundred every

ἐνιαυτόν, καὶ έτοι καὶ νῦν ἀποθνίοσιν. 'Επείτα year, and also even now they sacrifice (them). (Afterwards);

δότε Ἕρεμος ὡστερον, ἄγειρας τήν ἀναρίδ-when Xerxes after-this, having collected — (that) innumer-

μέτοικον στρατιάν, ἤλθεν ἐπὶ τῆν ‘Ελλάδα, καὶ able army, went against the Greeks, and

τότε οἱ ἴμετροι πρόγονοι ἐνίκων τοὺς προγόνους then — our ancestors conquered the ancestors

tούτων, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. of these (barbarians), both by land and by sea.

Τεκμηρία μὲν δὲν ἔστι τὰ τρόπαια δρᾶν, (The) proofs indeed of which are the trophies to see,

δὲ μέγιστον μαρτύριον ἡ ἐλευθερία τῶν [to be seen], but the greatest witness (is) the liberty of the

πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε states, in which you were born and bred;

γὰρ προσχυνεῖτε οἴδενα ἀνθρώπου δεσπότην, for you worship no man (as) master,

ἀλλὰ τοὺς θεοὺς Τοιούτων προγόνων μὲν but the gods (only). Of such ancestors indeed

ἔστε. Μὲν δὴ γε οἷς ἐρῶ τοῦτο, are you. 'I indeed certainly at least 'will not 'say this,

ὡς ὑμεῖς κατασκύνετε αὐτοὺς. αλλ' οὕτω πολλαί that you disgrace them; but not yet many
days, | from which [since] having-been-drawn-up-in-order-of-battle-
mevoun tooutois tois ékhourois ékeinous, against these — descendants of-those (barbarians),

ēnikāte aitoν pollakplasion συν tois theois. Kαi tote mei
yourselves with (the assistance of) the gods. And then —

δη ητε αγαθοί ανδρες περί της βασιλειας
truly you-were brave men | (contending) about the kingdom

Kýrou. de νυν, ὅποτε
of-Cyrus; [contending to elevate Cyrus to the throne]; but now, when

ο αγών ἔστω περί τής ἀμετέρας σωτηρίας, δῆτον
the contest is about — your-own safety, 'it certainly

προσχει ιμᾶς πολύ, καὶ εἶναι ἀμείνονας καὶ
'becomes you much, both to-be more (brave) and

προσνυστέρος. Ἀλλὰ μην καὶ νῦν πρέπει
more-daring. But certainly 'it even now 'becomes

εἶναι θαρραλεωτέρος πρὸς τοὺς πολεμίους.
(you) to-be more-confident-and-daring against the enemy.

Γαρ μὲν τότε οντες ἄπειροι αἰτῶν, τε ὅρωντες
For indeed then being inexperienced-of-them, and seeing

τὸ ἀμετρὸν πλῆθος, ομοιο ἐπολυμήσατε συν τῷ
the immense multitude, however you-dared with the

φρονήματι πατρίῳ ἵναι εἰς αἰτοῦς. δὲ
spirit derived-from-your-ancestors to-go against them; but

νῦν, ὅποτε καὶ ἦδη ἔχετε πείραν αἰτῶν, ὅτι
now, when 'you even already 'have experience-of-them, that

θέλουσι καὶ οντες πολλαπλάσιοι
they-wish even (though) being many-times (more numerous

μὴ δέχεσθαι ιμᾶς, τί ἐτι
than you) not to-receive you (attacking them), how they

προσχει ιμῖν φοβείσθαι τούτοις; Μηδὲ μέντοι
does-it-become you to-fear these (men)? | Nor indeed

δοξητε ἔχειν τούτο μείον,
think to-have this less, [nor think this to be a disadvantage].
if the followers-of-Cyrus, formerly drawn-up with us,

(they) now deserted (us). For also these (men) are

more-cowardly (than) — (those) defeated by us.

For indeed they-fled to them deserting (us).

And (it is) much better to-see — (those) wishing

more-cowardly (than) — (those) defeated by us.

is-disheartened, that indeed there-are no horsemen to-us, [that

we have no cavalry], [but (that) many are-present to-the enemy,

[but that the enemy have a large force of cavalry], consider that

ten-thousand horsemen are nothing else than ten-thousand

ten-thousand horsemen are nothing else than ten-thousand

not us alone, but also |the to-have-fallen; [falling]:
THE ANABASIS OF XENOPHON.

§ 8. Having-gone on (the) ground [but we marching on the ground] shall-strike indeed much more-violently if any-one having-gone (the) ground [but we marching on the ground] shall-strike indeed much more-violently if any-one

prosè, de polu mállon tevòmèda ótou bouλω-approach, and much more shall-we-attain-the-aim which we-de-

mèda. Δè énì mònoi oi épheis pròëkhouσin

sired. But in-one (thing) alone the cavalry have-the-advantage-of

'ìmàs. feúgein èstìn ásφαλèstèròv avtoiσ ã ἵμιν.

us: to-flee is safer for-them than for-us.

Ei δè dhè tappaite mèn tás máκhas,

If indeed truly you-are-confident-and-courageous — for — battle,

dè áxòsede toútò, òti Tissaférνes oïkètì

but you-are-troubled at-this, that Tissaphernes will no-longer

'ìδìestai ã ἵμιν, oïdè basileùs pàrēxei

'guide you, nor will (the) king 'provide (you a)

'gòrān, sëxàsède pòtèròv krepitton ècheîn Tis-sa-

market consider whether (it is) better to-have Tissa-

férνès 'ìgmeòna, òs ëstî faneıòs èpiboulèìw

phernes (as) guide, who is evidently plotting-against

'ìmì, ã ándras òðs 'ìmeìs lābòntèß ãv

us, or (the) men whom, we having-seized-them, may

kèlèνou'men 'ìgveisai, oì eisontai òti, ã ãmàr-

order to-guide (us), who will-know that, if they-

tánovoì peri 'ìmàs, amartàνvσi peri tâs

err with-respect-to us, they-err with-respect-to the

ψìxàs kai sómata εàντòwv. Δè tâ tâ

lives and bodies of-themselves. But (as respects) —

èpitàdeia pòtërov krepitton 'ìgveisai èx ã tìs

provisions whether (it is) better to-purchase from the

'gòràs, ãs oûtòi pàrēkhoν, mikrà métera

market, which these (people) provide, small measures

pòllòu 'gòrvróv, muδè ëti èxontas toûtò,

for-much money, neither yet having this (money),

η, èνπερ krateòmen, laùbánèv σûtòv, chròmèνov

and, if we-are-victorious, to-take them, using
such measure (as) each might wish. If however

indeed you-know these (things respecting guides and provisions)

that (it would now be) better, but think the rivers
to-be (a thing) impassable, and think (yourselves) to-be

greatly 'misled' crossing (them), consider
whether the barbarians 'have (not) even 'done (a)

most-foolish (thing). For indeed all the rivers,
if even they-may-be impassable at-a-distance-from — (their) sources),

not-even wetting the knee. If indeed neither the rivers
should-differ (in their breadth), and no guide appear

nor thus is-there-to-be-discouragement to-us at-least. For

we-know (that the) Mysians, whom 'we should not 'assert
to-be braver (than) ourselves, who, (the) king (being)
unwilling, inhabit many also both rich and
large cities in the country 'of (the) 'king;

also (that the) Pisidians (have acted) in-like-manner;
and also we-'have ourselves 'seen (the) Lycaonians, that
seizing the fortified-places in the plains they-en-

την χώραν τούτου. Καὶ δ’ ἀν ἐφην ἡμὰς χρήναι μήπω εἶναι

-Joy-the-fruits (in) the territory of-this (king). And indeed

-at-least would have-said (that) we ought not-yet to-be

φανεροὺς ὄρμηνενοις οἰκαδε, ἀλλὰ κατασκευ-

-appearing (as) having-started for-home, but to-be-getting-

άζεσθαι ώς οἰκήσοντας ποιν αὐτοῦ.

-ourselves-ready as (if) about-taking-up-our-abode some-where here.

Γὰρ οἶδα ὅτι καὶ βασιλεὺς μὲν ἄν δοῖν πολλοὺς

-For I-know that even (the) king indeed would give many

ἡγεμόνας Μυσοῖς, δ’ ἄν πολλοὺς ὄμηρος

-guides to (the) Mysians, and would (give) many hostages

τού ἐκτέμψειν ἀδόλως καὶ

-to (them) of-the to-send-away [to send them away] without-treachery and

γ’ ἄν οὐκοποιήσει αὐτοῖς, καὶ εἰ βούλοιντο

-also would make-roads for-them, even if they-wished

ἀπιέναι σὺν τεθρίπποις. Καὶ οἶδ’ ὅτι γ’ ἄν

-to-depart with four-horse-chariots. And I-know that he also would

ἐποίει ταῦτα τρισάριστος ἥμιν, εἰ ἐδόρα

-do these (things) most-willingly for-us, if he-saw

ἡμὰς παρασκευαζομένους μένειν. Ἀλλὰ γὰρ

-us making-preparations to-remain. But (not so) for

δεδοίκα, μὴ, ἄν ἄπαξ μάδωμεν ζῆν ἄργοι,

-I-fear, lest we may once have-learned to-live idle,

καὶ βιοτεύειν ἐν ἄφθονοις, καὶ ὄμιλεῖν

-and to-pass-our-lives in plenty, and to-associate 'with (the)

καλλίτε οὶ μεγάλαι γυναῖκι καὶ παρθένοις

'handsome and large women and virgins 'of (the)

Μῆδων δὲ καὶ Περσῶν, μὴ, ὅσπερ οἱ

-Medes and also 'of (the) Persians, (that) lest, like the

λωτοφάγοι, ἐπιλαθόμεθα τῆς ὀδοῦ οἰκαδε. Δοξεὶ

-lotus-eaters, we-might-forget the road homewards. It-seems

οὖν μοι εἶναι εἰκὸς καὶ δίκαιον πρῶτον

-therefore to-me, to-be proper and just first
περασθαι ἀφικνεῖσθαι εἰς τὴν Ἑλλάδα καὶ πρὸς
to-attempt to-return to — Greece and to
tοὺς οἰκείους, καὶ ἐπιδείξαι τοῖς Ἐλλησιν,
the members-of-our-families, and to show the Greeks.
ὅτι ἔχοντες πένονται, ἐξὸν αὐτοῖς ὑπὸ
that voluntarily they-are-poor, when-it-is-allowed them to-see
κομισαμένους ἐνθάδε πλούσιον,
(those) having-come hither rich, (but) — (those)
nῦν οἶκοι πολιτεύονται ἐκεὶ σχληρῶς. Ἀλλὰ,
now at-home living there with-difficulty. But (why
gὰρ, ὃ ἄνδρες, ἐστὶ δὴλον ὅτι, πάντα ταῦτα more), for, O men, it-is evident that, all these
tῶν κρατοῦντων. Δὴ
tovn kratoun ton. The conquerors.
ὅτι it certainly
dεῖ λέγειν ταῦτα, πῶς ἅν πορευομεθάν
tis-proper to-mention this, how ‘we may ‘proceed not-only
ὡς ἀσφαλέστατα, καὶ εἰ δέοι μάχεσθαι, ὡς
as safely-as-possible, but-also if it-be-necessary to-fight, that
μαχομεθάν κράτιστα. Πρῶτον μὲν τοῖνυν,
we-may-fight (to the) best-advantage. First indeed therefore,
ὡς ἔχομεν, ἵνα τὰ ζεύγη ήμῶν μὴ
which we-have, in-order-that the cattle of-us ‘may not
στρατηγήν;
‘be-the-leader-of-the-army, [in order that our baggage may not influence
ἄλλα πορευόμεθα ὅτι
the movements of our army], but (that) we-may-march whithersoever
ἄν συμφέρῃ τῇ στρατιᾷ; ἔπειτα καὶ
‘it may ‘be convenient for-the army (to march); afterwards also
συγκατακαΐσαι τὰς σχηνὰς. Γὰρ αὕτα,
to-burn the tents ‘with (them). For these
αὐ μὲν παρέχονσιν χλόν ἄγειν, δὲ συνωφε-
tents) again — give trouble to-carry, and contribute-
λοῦσι οὐδέν οὔτε εἰς τὸ μάχεσθαι
nothing — (either) to the to-fight [and are of no
Οὕτ' εἰς τὸ ἐξείν τὰ ἐπιτήδεια. 

εἰς τὸ ἐμφανίζον 

οὐτ' εἰς τὸ ἐξείν τὰ ἐπιτήδεια.

οὐτ' εἰς τὸ ἐξείν τὰ ἐπιτήδεια.

οὐτ' εἰς τὸ ἐξείν τὰ ἐπιτήδεια.
it-is-proper — (that) the commanders — (our) present (commanders)

before (were commanders), and (that) the commanded (should be)

much more orderly and obedient to-the

commanders now than formerly. And if any-one might-be-disobe-

ing (such a one, is to assist) with the commander to-punish

(such a one, is to assist) with the commander to-punish

him), thus the enemy will-be very-much de-

ceived (in what they expected); for in-that — day they-will-see

ten-thousand Clearhuses in-place-of one, — (who) will-per-

enough), for (it is) even now time to-finish; for the

enemy 'will perhaps immediately 'be-present. To-whom

therefore it-may-seem | (that) these (things) hold (themselves)

well [that what I have said is just and reasonable] let-them-approve

as speedily-as-possible, in-order-that they-may-be-accomplishe

in-fact. But if any-thing else (is) better than this,

'let-him (though) even — (a) private (soldier) 'be-bold (enough)
διδάσκειν' γὰρ πάντες δέομεθα καυνὴς
to-instruct (us); for 'we all 'seek (a) common
σωτηρίας.
safety.

Μετὰ ταῦτα Χειρίσοφος εἶπεν. 'Αλλὰ εἶ μὲν
After this Cheirisophus said: But if indeed
dei τινος ἄλλου πρὸς τούτοις, ὅσ
it-is-needed of-any-thing else for these (affairs), which
Ξενοφῶν λέγει, καὶ αὐτίκα ἔξεσται ποιεῖν.
Xenophon mentions, it-will even speedily 'be-allowed-us to-do (it);
δὲ ἂ νῦν εἰρηκὲ, δοξεῖ μοι
and what he-'has now said, it-seems to-me (that we ought)
ψηφίσασθαι ὡς τάχιστα εἶναι ἁριστον καὶ
to-vote as speedily-as-possible to-be the-best; and
ὅτῳ δοξεῖ ταῦτα ἀνατεινάτω τῇ
to-whom it-seems these (things to be right) let-him-hold-up —
χεῖρα. Ἀπαντεῖς ἀνέτειναν. Δὲ
(his) hand. All held-up (their hands). But
Ξενοφῶν πάλιν ἀναστὰς εἶπε. Ὡ ἄνδρες,
Xenophon again rising said: 0 men,
ἀκούσατε ὅν δοξεῖ μοι προσ-
hear (me respecting that) which seems to-me to-be-necessary.
deῖν. Δὴ λοι ὅτι δεῖ ἡμᾶς πορεύ-
in-addition. (It is) evident that it-is-proper (that) we march-
εῖθαι ὅπου ἔξομεν τὰ ἐπιτήδεια. δὲ ἄκουσο
where we-shall-have — provisions; and I-hear (that)
eἶναι καλὰς κόμας, οὐ πλείον
there-are (some) considerable villages, 'being not more (than)
eἰκοσὶ σταδίων ἄρχοντας. Ἀν οὖν οἵν ἱπ-
twenty stadia 'distant. 'I would not therefore 'won-
μάζομε, εἰ οἱ πολέμιοι, ὃσπερ οἱ δειλοὶ κυνὲς,
der, if the enemy, like — cowardly dogs,
μὲν τὸ δὶδοκαν τοὺς παριόντας καὶ
indeed not-only follow — (those) passing-by but-also
δικίουσιν, ἂν δύνωνται, δὲ φεύγουσι τοὺς
(them), if they-can, but flee-from — (those)
BOOK III. — CHAPTER II.

diókhontas, kai ei aitou following (them), and (I would not be surprised) if they épaxolon oión ἵμιν ἄπιουσιν. Ἡσος οὖν follow us departing. Perhaps therefore (it will be) ἀσφαλέστερον ἵμιν πορεύεσθαι ποιησαμένους safer for us to-march-forth having-formed (a hollow) πλαίσιον τῶν ὄπλων, ἵνα τὰ σχενοφόρα square of the heavy-armed-men, in-order-that the baggage, καὶ ὁ πολῖς χλος εἴη ἐν ἀσφαλέστερῳ and the many camp-followers may-be in the-greatest-safety (within it).

Ei vón ouv ἀποδειξθεῖν, τίνα χρῆ ἠγείσθαι If now therefore it-should-be-designated, whom it-becomes to-lead τοῦ πλαίσιον, καὶ κοσμεῖν τὰ πρόσθεν, the square, and to-regulate-and-arrange the front, καὶ τίνας εἴναι ἐπὶ τῶν ἐκατέρων πλευρῶν, and who (are) to-be on — each flank, δὲ τίνας ὑποδοφυλαξεῖν, ἣν οὐ δέοι, and who-are-to-take-charge-of-the-rear, 'it may not 'be-necessary, (that) ἡμᾶς βουλεύεσθαι ὑπότε οἱ πολέμιοι ἔλθοιν, we deliberate (about this) when the enemy may-come, ἀλλὰ ἂν εἴδυς χρόμεθα τοῖς τεταγ— but 'we might immediately 'make-use-of the (things) ar-μένοις. Ei οὖν μὲν τις ἄλλος ὅρα ranged. If therefore indeed any-one else sees (something) βέλτιον, ἐχέτω ἄλλως. Δὲ better, | let-it-have-itself otherwise [let it be arranged otherwise]. But ei μή, Ἑρίσοφος μὲν ἥγεισθω, ἐπειδὴ καὶ ἔστι if not, 'let Cheirisophus indeed 'lead, since also he-is Δακεδαμώνιος. δὲ δῷ στρατηγῷ τῶν pres—(a) Lacedaemonian; but 'let two generals of-the old— δυτᾶτων ἑπιμελείσθων ἐκατέρων τῶν πλευρῶν: est (generals) 'take-charge of-each of-the flanks, δὲ ἡμεῖς οἱ νεότεροι, τε ἐγὼ καὶ Τιμασίων, and let us the younger, namely I and Timasius, ὑποδοφυλαξῶμεν, τὸ νῦν εἴην. Δὲ 'take-command-of-the-rear, | the now to-be [for the present]. And (for)
the rest, having-tried this — arrangement, always
(or at any time) we-can-consider what may seem to-be (the)
krátistov. Ei de tìs ορα ἀλλο best.
If indeed any-one perceives (anything) else
βέλτιον, λεξάτω. Δε ἐπεὶ οὐδεὶς ἀντέλεγεν,
better, let-him-mention (it). But when no-one objected,
εἰπε τῷ οὖν δοξη ταῦτα, ἀνα-
he-said: To-whom it-seems (that) these (things are right), let-him-
tεμάτω τήν χειρα. Ἑδοξε ταῦτα. Νῦν
hold-up — (his) hand. He-approved these (things). Now
tοίνυν, ἐφη, ἀπιόντας δεί ποιεῖν τά
therefore, said-he, departing it-becomes (you) to-perform — (things
καὶ οὗτε τε that) have-seemed-good (and been determined on); and whoever —
χωρὶς εἰπεῖνι ιδεῖν τούς οἴχειος, μεν-
of-you desires to-see — (their) homes-and-families, let-him-
νῆσθω εῖναι ἀγαθὸς ἀνήρ· γὰρ ἔστιν οὗ τυχεῖν
remember to-be (a) brave man; for it-is not to-obtain
tούτων ἄλλως.
of-this otherwise; [for in no other manner can this be obtained];
οὗτε τε εἰπεῖνι ζῆν, πειράσθω νικᾶν· γὰρ μὲν whoever — desires to-live, let-him-strive to-conquer; for indeed
tὸ καταχαίνειν ἔστι τῶν νικῶντων, δὲ
the to-kill [killing] is (the part) of-the conquering, but
tὸ ἀποδυνάσκειν τῶν ἡττωμένων. δὲ
the to-die [dying] is (the part) of-the conquered; and
καὶ εἰ τις εἰπεῖνι χρημάτων πειράσθω κρατεῖν·
also if any-one desires property let-him-strive to-vanquish;
γὰρ ἔστι τῶν νικῶντων καὶ σῶζειν
for it-is (the part) of — (those) conquering also to-save
τὰ ἐαυτῶν, καὶ λαμβάνειν τὰ
the (property belonging) to-themselves, and to-take the (property)
tῶν ἡττωμένων.
of-the conquered.
CHAPTER III.

Τούτων λέγεντων ἀνέστησαν, καὶ
These (things) having-been-spoken they-rose-up, and
ἀπελέγοντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνὰς;
departing they-burned the carriages and the tents;
ἀπὸ μὲν τῶν περὶ τῶν ὅτου τις δέοιτο,
and indeed of the superfluous-things of which any-one might-want,
μετεδίδοσαν ἄλληλοις, δὲ τὰ ἄλλα εὑρίσκον
they-distributed-among one-another, but the rest they-threw
εἰς τὸ πῦρ. Ποιῆσαντες ταῦτα ἱριστόποιον
into the fire. Having-done these (things) they-break-

ὥντο. Δὲ ἱριστοποιοῦμενών Μιθράδάτης
fasted. But (while) breakfasting Mithradates
ἐρχεται σὺν ὡς τριάκοντα ἵππεύσι, καὶ καλε-
came with about thirty horsemen, and having-

σάμενος τοὺς στρατηγοὺς εἰς ἑπόχουν λέγει
called the generals to (a) place-of-hearing he-speaks

ὁ δὲ Ἕγος, ὁ Ἑλληνες ἄνδρες, ἦν καὶ πιστὸς
thus: I, O Greecan men, was even faithful
Χῦρω, ὡς ἦμεῖς ἐπίστασθαι, καὶ νῦν εὗνος
to-Cyrus, as you know, and (am) now well-disposed

_module: Booker I._

If therefore I-perceive (that) you are-concerting any-thing

ωστήριον, ἄν ἐλθομι πρὸς ὑμᾶς, ἔχων
salutary, I might 'go' to you, having (with me)

καὶ πάντας τοὺς θεράπουτας. Οὖν λέγετε
also all — (my) followers. Therefore tell

με τί ἔχετε ἐν νῷ ὡς φίλον τε καὶ εὗνον
me what you-have in mind as 'to (a) friend and also well-disposed

18
καὶ βουλόμενον ποιεῖσθαι τὸν στόλον (to you), and wishing to-make the march
κοινὴ σὺν ἦμιν. Τοῖς στρατηγοῖς βουλευομένοις in-common with you. The generals consulting-together
ἐδοξεῖν ἀποκρίνασθαι τάδε καὶ Χειρίσοφος it-seemed (best) to-have-answered thus; and Cheirisophus
ἐλεγε· Δοξεῖ ἦμιν, εἰ τις ἐὰν ἦμας ἀπιέναι spoke: It-seems (good) to-us, if any-one allows us to-depart
οἴκας, διαπολεμεῖν τὴν χώραν ὡς ἀσινέστατα for-home, to-proceed-through the country as harmlessly-as
ἀν δυνώμεσθαι· δὲ ἦν τις ἀποκολούθη ἦμας 'we may 'be-able; but if any-one prohibit us
τὸῦ ὀδοῦ, διαπολεμεῖν τοῦτο ὡς the road, to-fight (our way) 'against this-one as
κράτιστα αὖν δυνώμεσθαι. Ἐκ τούτου Μιθραδάτης bravely-as 'we may 'be-able. On this Mithradates
ἐπειρᾶτο διδάσκειν ὡς ἀπορον εἰς σωθῆναι, endeavoured to-instruct (them) how impossible it-would-be to-be-saved,
βασιλέως ἀκοντος. Ἐνδὰ δὴ ἐγνυ· (the) king (being) unwilling. Hereupon indeed it-was-
νόσκετο δι' εἰς ὑπόπεμπτος· γὰρ καὶ τις perceived that he-might-be insidiously-sent; for also some-one
τῶν οἰκείων Τισσαφέρνους παρηχολοῦσε ἐνεχα of-the followers of Tissaphernes attended for-the-sake-of
πίστεως. Καὶ ἐκ τούτου ἐδοξεῖ τοῖς (securing his) fidelity. And from this it-seemed to-the
στρατηγοῖς εἰναι βέλτιον ποιήσασθαι δόγμα, commanders to-be best to-make (a) decree, (that)
ἐστι εἰεν ἐν τῇ πολεμίᾳ τῶν as-long-as they-might-be in the territory-of-the-enemy, (that) the
πόλεμον εἰναι ἀχρηστον. Γὰρ προσ-
war (was) to-be without-heralds (and implacable). For coming-
ίστες διέφθειρον τοὺς στρατιώτας, καὶ to (them) they-were-corrupting the soldiers, and
διέφθειραν γε ἐνα λοχαγον Ἡκαρχόν they-corrupted at-least one captain (namely) Nicarchus (the)
Arcadian; and he-went-away departing [and he went off] by-nigh
with about thirty men.

After this having-taken-their-first-meal, and having-crosse
the river Zapata, they-marched-forth drawn-up-in-order,
having the baggage-cattle and the camp-followers in (the) middle
(of the square). But they not having-gone far,
Mithradates again appeared having about two-
hundred horsemen, and about four-hundred archers and
slingers, very light and active; and
approached indeed as being a friend to the Greeks.
When he-was near, suddenly — (those) indeed
of them both horse and foot commenced-discharging-arrows,
and — (others) slingling-stones, and wounded (our men). But
not-only did the Cretans shoot (their) arrows a-shorter-distance
than the Persians, but also at-the-same-time being light-armed
they-were-included within the heavy-armed-men; the javelin-men
Indeed, they threw (their) javelins shorter than so as to reach the slingers. Upon this it seemed to Xenophon to be necessary to pursue; and — (those) of the heavy-armèd-men and of the targeteers (who) happened (to be) with him 

The javelins were shorter than so as to reach the slingers. Indeed, it seemed to Xuthophon to be necessary to pursue; and — (those) of the heavy-armèd-men and of the targeteers (who) happened (to be) with him.
Cheirisophus and the oldest of the generals blamed Xenophon, that he-pursued (the enemy), (departing) and so indeed he endangered himself and was none the more able to-injure the enemy. But Xenophon having-heard (this) said that they-blamed (him) justly, and (that) the act itself bore-testimony for-them. But I, said-he, was-forced to-pursue, after I-saw (that) we indeed suffered badly, and not being-able to-retaliate. But when we-pursued, said-he, (the things were) true (as) you say; for indeed we-were-able to-do not-any more injury (to) the enemy, but we-returned very difficultly. Thanks therefore to-the gods, that they-did not come with (a) great force but (only) with (a) few (troops), so-as indeed not to-have-injured (us) much, and (yet) did show (us) what we-needed. For now indeed the enemy 'shoot (their) 'arrows and sling-stones.
so (far) as (that) neither the Cretans are-able to-shoot-back,
and when we-pursue them, (it is) indeed not proper
but neither in (a) small (space), if (ever so) swift (the) foot-soldier
might-be, could 'he pursuing overtake (a) foot-soldier | (he be.
ing distant) from (the) drawing [starting from the
distance of a bow-shot from him]. If therefore we
intenc
to-keep-off these (our enemies), so-as not to-be-able
keep these (our enemies), so-as not to-be-able
us marching-forth, it-is-necessary — as-
quickly-as-possible (to procure) not-only slingers but-also cavalry.
I-hear indeed (that) there-are in the army of-us
Rhodians, they-say (that) the great-part of-them know
how to-use-the-sling, and (that) the weapon of-them also
carries double (the distance) of-the Persian slings
For these (Persian slings) on-account-of sling-stones
filling-the-hands reach (only) to (a) short (distance);
but — the Rhodians even know (how) to-use
BOOK III. — CHAPTER III.

μολυβδίσιν. Ἡν οὖν ἐπισκεψάμεθα τίνες αὐτῶν
leaden-bullets. If then we-asertain which-ones of-them
πέπανται σφενδόνας, καὶ μὲν δῶμεν ἀργύριον
have-acquired slings, and (that) indeed we-give money
τοῦτῳ αὐτῶν, δὲ τῷ ἐπέλοντι πλέκειν
to-that-one for-them, and — (to him) willing to-plait
ἀλλας τελῶμεν ἄλλο ἁργύριον, καὶ τῷ
other (slings) we-might-give other money, and — (for him)
ἐπέλοντι, σφενδόναν ἐν τῷ τεταγμένῳ
willing to-use-the-sling in the rank-or-place-assigned-to (him)
εὐρίσκωμεν τινὰ ἄλλην ἀτέλειαν, ἵσως τινὲς
we-may-find some other privileges, probably some
ικανοὶ ὀφελεῖν ἡμᾶς φανοῦνται.
capable to-aid us will-appear (and offer their services).

Δὲ καὶ ὁρῶ ἵππους ὄντας ἐν τῷ στρατεύματι,
And also I-see horses (being) in the army,
τοὺς τινὰς μὲν παρ' ἐμοὶ δὲ τοὺς
— some indeed (are) with me and — (others)
καταλειμμένους τῷ Κλεάρχῳ, δὲ καὶ πολλοὺς
left by — Clearchus, and also many
ἀλλοὺς αἰχμαλώτους σχενοφοροῦντας. Ἀν
others taken-from-the-enemy (used in) carrying-baggage. If
οὖν ἐκλέγοντες πάντας τοῦτοὺς,
therefore, collecting all these (horses), 'we indeed
μὲν 

τοὺς ἵππους εἰς ἵππεας, ἵσως καὶ οὕτω ἄναπαυσι
the horses for cavalry, perhaps even these will-annoy
τι 

τοὺς φεύγοντας. Ταῦτα
somewhat the (enemy) fleeing. | (Respecting) these (things)

καὶ τῆς ταύτης
And the same
νυκτὸς μὲν ἐγένετο σφενδονηταῖς εἰς
night indeed there-became slingers to (the number of)
διαχοσίους, δὲ καὶ τῇ ἵστεραι ἤπτοι δὲ καὶ
two-hundred, and also on-the next-day horses and also
horsemen to (the number of) fifty were judged fit

and leathern-jackets and breastplates were provided

for them; and Lycius the son of Polystратus (the) Athenian

was also appointed (their) commander.

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**CHAPTER IV.**

Δὲ μείναντες τὴν ταύτην ἡμέραν, τῇ ἅλλῃ
And halting for that same day, on the next

ἀναστάντες προϊάτερον ἐπορεύοντο.

(rising up) earlier in the morning (than usual) they marched forth;

γὰρ ἐδει αὐτοῖς διαβῆναι χαρά-

for it was necessary (that) they should cross (a) ravine-

δραν, ἐφ’ ἣ ἐφοβοῦντο μὴ οἱ πολέμιοι

by a torrent, at which they were afraid lest the enemy

ἐπιδοιντὸ αὐτοῖς διαβαίνουσι. Δὲ αὐτοῖς διαβε-

might attack them crossing-over. But they having-

βροχὸν ὁ Μιθραδάτης πάλιν φαίνεται ἔχων

crossed-over — Mithradates again appeared having (a)

χιλίου εἴπεας δὲ καὶ τοξότας σφενδόνητας

thousand horsemen and also archers (and) slingers

eἰς τετρακισχίλιον. γὰρ ἦτησε Τίσσα-

(eight thousand) four thousand; for he solicited Tissa-

φέρειν τοσούτους, καὶ ἔλαβεν, ὑποσχόμενος

to take so many, and obtained (them), promising

ὅν λάβῃ τούτους, παραδόσειν τοὺς Ἕλληνας

if he should receive these, to deliver the Greeks

αὐτῷ, καταφρονήσας, ὥτι, ἐν τῇ πρόσδεν

to him, having despised (them), because in the former

προσβολὴν ἔχων ὀλίγους ἔπαθε μὲν οἷδὲν,

attack having (only) few (men) he suffered indeed no (loss),
"Επεὶ δὲ οἱ Ἐλληνες διαθέσαντές τις, ἡμεῖς ἔκλεψαμεν ἐκείνους, καὶ ὁ Μιθραδάτης διέβαλεν ἐκεῖνον την διά, also — Mithradates crossed-over having the δύναμιν. Δὲ παρῆγγελτο τε force (above mentioned). And instructions-had-been-given not-only τῶν σελταστῶν, καὶ τῶν ὀπλιτῶν, (to those) of-the targeteers, but also (to those) of-the heavy-armed-men, οὐς ἔδει διάσχειν, καὶ εἰρήνης τοῖς ἱππεῖσι, whom it-became to-pursue, and also it-was-told to-the horsemen διάσχειν θάρρουσι, ὡς ἱκανός δυνάμεως ἐφε- to-pursuing being-confident-and-bold, as (a) sufficient force would-ποιῆσαι πολλά κακά. and thought (that) he-had-occasioned (them) much annoyance.

When indeed the Greeks 'having (now) crossed (the ra-

άπείχον τῆς χαράδρας ὅσον ὦκτω στα-

νιε, and) were-distant from-the ravine about eight sta-

δίους, καὶ ὁ Μιθραδάτης διέβαλεν ἐκεῖνον την τίν" dia, also — Mithradates crossed-over having the

Δὲ παρῆγγελτο τε force (above mentioned). And instructions-had-been-given not-only τῶν σελταστῶν, καὶ τῶν ὀπλιτῶν, (to those) of-the targeteers, but also (to those) of-the heavy-armed-men, οὐς ἔδει διάσχειν, καὶ εἰρήνης τοῖς ἱππεῖσι, whom it-became to-pursue, and also it-was-told to-the horsemen διάσχειν θάρρουσι, ὡς ἱκανός δυνάμεως ἐφε- to-pursuing being-confident-and-bold, as (a) sufficient force would-ποιῆσαι πολλά κακά. and thought (that) he-had-occasioned (them) much annoyance.

'Επεὶ δὲ οἱ Μιθραδάτης κατειλήφει, be-following (them). When indeed — Mithradates had-overtaken καὶ ἦδη σφενδόναι καὶ τοξεύματα (them), and already (the) slings and , arrows ἔξικοντο ἐσήμων τοῖς Ἐλλησι began-to-reach (them) (then) the-signal-was-given to-the Greeks τῇ σάλπιγγι καὶ εἰδοὺς, οἷς εἰρηντο, with-the trumpet, and directly "they, of-whom it-was-requested, ἔθενος οἰκίᾳ, καὶ οἱ ἱππεῖς ἡμαννοῦ· ran thereto (to meet the enemy), and the cavalry charged; δὲ οἱ οὐκ ἔδεξαντο ἀλλ' ἐφευρον but the (enemy) 'did not 'receive (them) but fled ἐπὶ τὴν χαράδραν. Ἐν τῇ ταύτῃ δίωξε τῇ to the ravine. In — this pursuit not-only πολλῶι τῶν πεζῶν τοῖς βαρβάροις ἀπέθανον, many of-the foot-soldiers (of) the barbarians died, καὶ ἐν τῇ χαράδρᾳ ἔλαφησαν ζωοὶ ἔν but also in the ravine were-taken alive to (the number; ct) ὀξτωκαίδεκα τῶν ἱππεῶν. Οἱ "Ελληνες δὲ sixteen of-the horsemen. The Greeks inden"
of-their-own-accord mutilated the dying, so
that it might be most-frightful for the enemy to-see.

And indeed the enemy having-fared thus departed;
but the Greeks proceeding safely (for) the rest
of-the day, arrived at the river Tigris.

Here there was (a) large deserted city, and (the)
name to it was Larissa; and (the) Medes — formerly
inhabited it. The breadth indeed of the wall of it
was five and twenty feet, and (the) height a-hundred;
the circuit indeed of the enclosure (was) two parasangs;
it was built — of bricks made-of-clay; and there was under (it)
(a) stone foundation the height (of it) twenty feet.

The king 'of (the) 'Persians, when (the) Persians were-wrestling
the empire from (the) Medes, besieging this (city),
could in no manner take (it); but (a) cloud
having-covered (the) sun made-it-disappear, until the people
deserted (it), and so it was taken. Near this
city there was (a) stone pyramid, the breadth...
μὲν ἐνὸς πλέθρων, δὲ τὸ υψὸς δύο πλέθρων.

Indeed (of it was) of one plethra, and the height of two plethra.

Ἐπὶ ταύτης ἦσαν πολλοὶ τῶν βαρβάρων

On this (pyramid) there were many of the barbarians

ἀποτεθευγότες ἐκ τῶν κωμῶν πλησίων. Ἑντεῦθεν

having fled from the villages near.

Hence ἐπορεύθησαν ἐνα σταθμόν, ἐξ παρασάγγας,

they proceeded one day's-march, (making) six parasangs,

πρὸς μέγα ἐρημοῦ τεῖχος, κειμένον πρὸς τῇ
to (a) large deserted fortress, situated near — (a)

πόλει: δὲ ὄνομα τῇ πόλει ἦν Μέσπιλα.
city; and (the) name (to-the) (of the) city was. Mespila;

δὲ Μῆδοι ποτε ὄκουν αὐτήν. Δὲ ἦν κρητικὸς
and (the) Medes formerly inhabited it. And the foundation

μὲν ἦν ξεστοῦ λίθου κονχυλιάτου, τὸ εἴρος
indeed was of polished stone (full of)

πεντήχοντα ποδῶν, καὶ τὸ υψὸς
the breadth (thereof was) fifty feet, and the height

πεντήχοντα. Ἑπὶ δὲ ταύτῃ ἐπιχειρήματο
this was constructed (a)

πλέθρῳ τεῖχος, τὸ εἴρος μὲν πεντήχοντα
brick wall, the breadth indeed (thereof being) fifty

ποδῶν, δὲ τὸ υψὸς ἕκατον. δὲ ἦν περίοδος τοῦ
feet, and the height a-hundred; and the circuit of the

κύκλου ἐξ παρασάγγας. Ἑνταῦθα Μῆδα
enclosure (was) six parasangs. Here Media (the)

γυνῇ βασιλέως ἐλέγετο καταφυγείν ὅτε Μῆδοι
wife 'of (the) 'king it-is-said took-refuge when (the) Medes

ἀπόλεσαν τὴν ἄρχην ὑπὸ Περσῶν. Δὲ δὲ
were-deprived (of) the empire by (the) Persians. But the

βασιλεὺς Περσῶν πολιορκῶν ταύτην πόλιν
king 'of (the) 'Persians besieging this city 'was

οὐχ ἐδύνατο ἔλειν οὔτε χρόνῳ, οὔτε βίᾳ.
not 'able to-take (it) either by-length-of-time, or by-force;
The Anabasis of Xenophon.

The inhabitants (as it were) thunder-struck. and so (the place) was taken.

Hence — they proceeded one day's-march, (making)

\[ \text{τέτταρας παρασάγγας}. \]

In — this —

\[ \text{σταδίων Τισσαφέρνης ἐπεφάνε, ἔχων τε}. \]

day's-march Tissaphernes appeared, having not-only (the;)

\[ \text{ιππέας οὐς αὐτός ἦλθε, καὶ τὴν δύναμιν}. \]

cavalry (with) which he came, but also the force

\[ \text{Ὁρόντον τοῦ ἔχοντος τὴν θυγατέρα}. \]

of Orontes — (he) having (with him) the daughter

\[ \text{βασιλέως, καὶ ἔχων βαρβάρους}. \]

'of (the) king (in marriage), and having (the) barbarians

\[ \text{οὗς Κῦρος ἀνέβη, καὶ ἔχων οὓς ὅ}. \]

whom Cyrus went-up (with), and having (the troops) which the

\[ \text{ἀδελφὸς βασιλέως ἐδοξεῖ βασιλεία, καὶ,}. \]

brother 'of (the) king assisted (the) king (with), and,

\[ \text{πρὸς τούτοις, δοσοὺς βασιλεὺς ἐδοξεῖν αὐτῷ}. \]

besides these, as many as (the) king had given him; so that the army appeared exceedingly (large). But

\[ \text{ἐπεὶ ἐγένετο ἑγγὺς, μὲν καταστήσας τὰς}. \]

when he came near, (then) indeed having placed — (some)

\[ \text{τῶν τάξεων ὅπισθεν εἶχε, δὲ παρα-}. \]

(of) (his) ranks in-the-rear he kept (them there), but leading-

\[ \text{γαγῶν τὰς ἐμβάλλειν εἰς τὰ}. \]

— (others) (obliquely) to-throw (them) to the

\[ \text{πλάγια, μὲν οὖς ἐτόλμησεν οὐδ'}. \]

flanks, (though) indeed he did not 'dare (to attack) nor

\[ \text{ἐβούλετο διαχινδυνεῖν}. \]

did-he-wish to-risk (any thing); but he ordered

\[ \text{σφενδονάν καὶ τοξεῦειν}. \]

'so that the army appeared exceedingly (large). But

\[ \text{εἰπὲ δὲ οἶ}. \]

(his men) to-use-their-slings and bows. When indeed the
ToSiOi, xai Rhodians dispersed along the ranks used their slings, and the Scythians used their bows, and no one failed to hit a man, (for neither had pánv proýmòito ἵν ράδιον,) and Ó Tiò very much 'desired (to do so) was it easy,) and — Tis-sarfé̂noi mála taché̂woi ἀπεχώρει ἢν ἑλᾶν; saphernes very speedily retreated beyond the (the) missiles, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. and the other divisions (of the Persians) also retreated.

Kai τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύ-And the rest of the day the (Greeks) indeed continued-οντο, δ' οἱ εἴποντο· καὶ οἱ βάρβαροι their-march, and the (enemy) followed; and the barbarians οὐκέτι ἐσίνοντο τότε τῇ ἀρδόβολίσσαe· no longer harassed (them) then with — (their) skirmishing;

γὰρ οἱ Ρόδιοι ἐσφενδόνων μαχρότερον τῶν for the Rhodians threw-stones farther (than) the Περσῶν καὶ πλείστων τοξοτῶν. Δὲ καὶ τὰ Persians, and the most of the bow-men. And also the τοξα, τὰ Περσικά, ἔστι μεγάλα· ὡστε ὅπώσα bows, (namely) the Persian, are large; so that as many τῶν τοξευμάτων ἀλήσκοντο ἢν χρῆσιμα τοῖς of the arrows as-were-taken (up) were useful to the Κρηταῖ· καὶ διετέλουν χρώμενοι τοῖς τοξεύμασι Cretans, and they-continued using the arrows τῶν πολεμίων, καὶ ἐμελέτων τοξεύειν ἀνω ἑντες of the enemy, and they-practised shooting upwards going μαχράν.

[and they practised shooting these arrows high into the air]

Δὲ καὶ εὐρισκετο πολλὰ νεφρα ἐν ταῖς κώμαις And also they-found many bow-strings in the villages, καὶ μόλυβδος, ὡστε κρῆσθαι εἰς τὰς σφενδόνας. lead, so as to be used for the slings,
And indeed on that day, when the Greeks arriving at the villages encamped, the barbarians departing, having then the worst in the skirmish; but on the following day the Greeks remained, and collected provisions; for there was much corn in the villages. But on the next day they marched through the plain, and Tissaphernes followed throwing.

Here indeed the Greeks perceived, that a column of equal-sides was a bad arrangement, for if indeed the wings of the square close-together, or the road being narrow, or mountains forcing, or a bridge to be passed, it is a necessity that the heavy-armed-men be pushed out of their places, and march with difficulty, and also at the same time thrown into confusion; so that necessity (they were) to be useless, being in confusion. And again when the wings divide, it is necessary then (that) — (those) pushed.
BOOK III. — CHAPTER IV.

219

boúenous διασπάσθαι, kai to méson
out-of-their-places 'be (now) 'drawn-asunder, and the middle
tōn xeráton ϝίνεσθαι kenv, kai touς
(between) the wings becomes empty, and —
taúta páschontas ἀθυμεῖν, tōn
(those) 'being thus 'affected must-become-dispirited, the

πολεμίων ἐπομένων. Kαὶ ὅποτε ἰδειν
enemy following (them). And whenever it-might-be-necessary
diaphainen γέφυραν ἡ τινὰ ἀλλην διάβασιν,
to-go-over (a) bridge or any other crossing-place,
ēkastos ἐπενδε βουλόμενος φθάσαι πρῶτος:
each-one hastened desiring to-have-arrived the-first;
καὶ ἧν ἐνταῦθα εὐπαιδευον τοῖς πολεμίωις.
and there-was here a-fine-opportunity-of-attack for-the enemy.

Δ' ἐπεὶ οἱ στρατηγοὶ ἐγνωσαν ταύτα, ἐποίησαν
But when the generals knew this, they-formed
ἐξ λόχους ἀνὰ ἐκατὸν ἄνδρας, καὶ ἐπέστησαν
six companies each-of a-hundred men, and they-appointed

λοχαγοὺς καὶ ἄλλους πεντή-
captains (over these) and (they appointed) others command-
κοντῆρας, καὶ ἄλλους ἐνωμοτάρχας.
ing-fifty (men), and others commanding-five-and-twenty (men).

Ὀυτοὶ λοχαγοὶ δὲ πορευόμενοι,
These captains indeed (with their companies) on-the-march,
ὅποτε μὲν τὰ κέρατα
on- the-march,
sυγχύπτοι,
whenever indeed the wings (or flanks of the square) closed,

ὑπέμενον ὑστεροί, ὡστε μὴ ἐνοχλεῖν τοὺς κέρασιν
remained behind, so-as not to-disturb the flanks,

δὲ τότε παρῆγον ἐξωθεὶν τῶν xeráton.
and then they-led-on [defiled] outside the flanks.

Δὲ ὅποτε αἱ πλευραὶ τοῦ πλασίου διάσχον
But whenever the flanks of-the square might-open

ἀνεξεπίσπλασαν τὸ μέσον, εἰ μὲν τὸ δέχον εἰη
they-filled-up the middle, if indeed the separating was

στενότερον κατὰ λόχους. δὲ εἰ πλατύτερον κατὰ
narrow by companies; but if somewhat-wide by
THE ANABASIS OF XENOPHON.

πεντακοσιτάχ, δέ εἰ πάντων λατέ κατ' ἑνομοτίμως'.

fifties, and if very wide by twenty-fives;

ό̣στε τὸ μέσον ἀεὶ εἶναι ἐκπλευν. Εἰ δὲ καὶ

so (for) the middle always to-be full. If indeed also

δέοι διαβαίνειν τινὰ διάβασιν ἢ

it-might-be-necessary to-go-through any passage-or-crossing or (over a)

ἐφυραν, οὐχ ἐταράττοντο, ἀλλ' οἱ λοχαγοὶ

bridge, they were not 'thrown-into-confusion, but the captains

κατέβαινον ἐν τῷ μέρει· καὶ εἰ

(with their companies) went over in — succession; and if

τι δέοι πον τῆς φάλαγγος, οὕτω

any-thing was-wanted any-where (in) the phalanx, these

ἐπιπαρῆσαν. Τοῦτω τῷ τρόπῳ ἐπορεύθησαν

they-were not 'thrown-into-confusion, but the captains

were-at-hand. In this — order they-proceeded

τέτταρας σταθμοὺς. Δὲ ἦν κἀκεῖ ἐπορεύθησαν τὸν

four days'-march. But when they-were-proceeding on-the

πέμπτων, εἰδοῦ τι βασιλείου, καὶ πέρι

fifth (day's march), they-saw a-kind-of palace, and around

αὐτὸ πολλὰς κόμμας, δὲ τῇ ὁδὸν πρὸς

it (there were) many villages, and the road to

tὸ τοῦτο χώριον γυνομένην διὰ ἤλιον γηλόφουν,

— this place lying over high hills, or καθήκων ἀπὸ ὅροις ὕψῳ ὅ ἦν ἡ

which reached-down from (a) mountain at (the foot of) which was the

κόμη. Καὶ μὲν οἱ Ἑλλήνες ἀσμενοὶ εἰδοὺ τοὺς

village. And indeed the Greeks rejoicing saw the

γηλόφους, ὡς εἰκός, τὸν πολεμίων

hills, as (was) natural, (the forces) of-the enemy

δύτων ἑπτάων. Ἐπεί δὲ πορευόμενοι ἐκ τοῦ

being cavalry. When indeed proceeding from the

πεδίων ἀνέβησαν ἐπὶ τὸν τρόπον γηλόφου, καὶ

plain they-ascended on-to the first hill, and (then)

κατέβαινον ὡς ἀναβαίνειν ἐπὶ τὸν ἔτερον.

they-commenced-descending so-as to-ascend on-to the next

Ἐνταϊθά οἱ βαρβαροὶ ἐπίγυγνονταί, καὶ ὅπω

Here the barbarians came-upon (them), and from
BOOK III. — CHAPTER IV.

τοῦ υψηλοῦ ἐβαλλον εἰς τὸ πλατύς, the high (ground) they-threw to the places-below, (and) ἐσφευνῶν ἐτύξευν ὑπὸ μαστίγων. Kai used-their-slings (and) shot-their-arrows, under (the) lash. And ἐτίτρωσκον πολλοὺς καὶ ἐκράτησαν τῶν γυν.—they-wounded many, and they-had-the-advantage-of-the light-νήτων Ἑλλήνων, καὶ κατέκλεισαν αὐτοὺς ἔσοω armed Greeks, and 'shut them 'up within τῶν ὀπλῶν, ὡστε ταύτην τὴν ἴμεραν καὶ the heavy-armed-men, so-that on-that — (same) day both οἱ σφευνῶνται καὶ οἱ τοξόται ἤσαν παντάπασι the slingers and the archers were entirely ἀχρηστοὶ, οὕτε ἐν τῷ ὀχλῳ. Δὲ useless, being among the crowd (of camp-followers). But ἐπεὶ οἱ Ἑλλήνες πιεζόμενοι ἐπεχείρησαν διόκειν when the Greeks hard-pressed attempted to-pursue μὲν ἀφικνοῦνται ἐπὶ τὸ ἄχρον σχολῆ, οὕτε—indeed they-arrived at the summit (but) slowly, being ὀπλίται, δὲ οἱ πολέμιοι ταχὺ ἀπεπήδων. Δὲ heavy-armed, but the enemy speedily sprang-down. And πάλιν, ὡστε ὄτιον πρὸς τὸ ἄλλο στράτευμα, again, when they-went-back to the rest (of the) army, ἐπισκόχων ταύτα· καὶ ἐπὶ τοῦ δευτέρου γηλόφου they-suffered the-same; and at the second hill ταύτα ἐγέινετο· ὡστε ἐδοξεῖν αὐτοῖς μὴ the-same-things occurred; so-that it-seemed (proper) to-them not κινεῖν τοὺς στρατιώτας ἀπὸ τοῦ τρίτου γηλόφου, to-move the soldiers from the third hill ταύτα ἐγέινετο· ὡστε ἐδοξεῖν αὐτοῖς μὴ the-same-things occurred; so-that it-seemed (proper) to-them not κινεῖν τοὺς στρατιώτας ἀπὸ τοῦ τρίτου γηλόφου, to-move the soldiers from the third hill πρὶν ἀνήγαγον πελταστὰς ἀπὸ τῆς δεξίας πλευρᾶς before they-had-led-up targeteers from the right flank τοῦ πλαυθίου πρὸς τὸ ὄρος. Ἐπεὶ δὲ οὕτω of-the square on-to the mountain. When indeed these ἐγένοντο ὑπὲρ τῶν ἐπομένων πολέμιων, οἱ πολέμιοι had-got above the pursuing enemy, the enemy οὐκέτι ἐπετίδευτο τοῖς καταβαίνωσι, διδού-uo-longer attacked the (Greeks) descending, having-
κότες μὴ ἀποτυγκείησαι, καὶ οἱ πολέμιοι feared lest they-might-be-cut-off, and the enemy [the Greeks]
gένοντο αὐτῶν ἀμφοτέρωδεν. Πορεύ-
might-be-on them [the Persians] from-both-sides. Mare-
όμενοι οὖν τὸ λοιπὸν τῆς ἡμέρας, οἱ μὲν
ng thus for-the rest of-the day, — (some) indeed
tῇ ὀδῷ κατὰ τοὺς γηλόφους, οἱ δὲ on-the road over the hills, — (others) however
ἐπιπαριόντες κατὰ τὸ ὄρος, ἀφίκοντο eis
marching-along (them) over the mountain, they-arrived at
τὰς κώμας, καὶ κατέστησαν ὧτῳ ἱατροῦς· γὰρ the villages, and they-appointed eight surgeons; for
ῆσαν πολλοὶ τετραμένοι.
there-were many wounded.

Ἐνταῦθα ἐμεῖναν τρεῖς ἡμέρας, καὶ ἐνεκα Here they-remained three days, both on-account
tῶν τετραμένων, καὶ εἰχόν ἁμα of-the wounded, and (because) they-had at-the-same-time
πολλὰ ἐπιτήδεια, ἀλευρα, οἶνον, καὶ πολλὰς much provisions, (namely) wheat-flour, wine, and much
κριδᾶς συμβεβλημένας ἵπποις. Δὲ ταῦτα barley having-been-laid-up for-horses. For this (barley)
ἡν συνενεγμένα τῷ σατραπεῖοντι τῆς was collected for-the (person) being-satrap of-the
χώρας. Δὲ τετάρτη ἡμέρα καταβαίνοντι εἰς country. But on-the-fourth day they-went-down to
τὸ πεδίον. Ἐσεῖ δὲ Τισσαφέρνης κατέλαβεν the-plain. When however Tissaphernes overtook
αὐτοὺς σὺν τῇ δυνάμει, ἢ ἀνάγκη ἐδίδαξεν them with — (his) force, — necessity taught
αὐτοὺς κατασκηνώσαι ὧν πρῶτον εἶδον κώμην, them to-encamp where first they-saw (a) village,
καὶ μὴ πορεύεσθαι ἐτι μαχομένους· γὰρ ἦσαν and not to-march-on still fighting; for there-were
πολλοὶ ἀπόμαχοι, οἱ τετραμένοι, καὶ many un-fit-for-action, (namely) — (those) wounded, and
BOOK III.—CHAPTER IV.

223

οἱ φέροντες ἐκείνους καὶ οἱ δεξά—
— (those) carrying those (wounded), and — (those) having-re-
μενοι τα ὅπλα τῶν φέροντων. Ἐπεὶ δὲ
ceived the arms of — (those) carrying. When indeed
κατεσχύσαν, καὶ οἱ βάρβαροι προσώποι πρὸς
they-encamped, and the barbarians coming-up to
tὴν κόμην ἐπεχείρησαν ἄρχοντες αὐτοῖς,
the village attempted to-skirmish with-them,
oἱ Ἕλληνες πολὺ περιήγησαν γὰρ διήφη
the Greeks 'had greatly the-advantage; for it-differed
πολὺ δρμῶντες ἐκ χώρας ἀλέξασθαι,
much (that) rushing from (their own) ground they-repelled
ἡ πορευόμενοι μάχεσθαι τοῖς πολε-
(an attack), or (that) marching-along they-fought the ene-
μίοις ἐπιοῦσι. Ἡνίκα δ' ἦν ἦδη δεί-
my coming-upon (them). When indeed it-was now late-in-the
λῆ, ἦν ὥρα τοῖς πολεμίοις ἀπείναν; γὰρ οἱ
afternoon, it-was time for the enemy to-depart; for the
βάρβαροι οὐποτε ἀπεστρατοπεδεύοντο μείον
barbarians never encamped at-a-less (distance)
tοῦ Ἕλληνικοῦ ἐξῆκοντα στάδιον, φοβοῦ-
from-the Grecian (camp) (than) sixty stadia, fear-
μενοι μὴ οἱ Ἕλληνες ἐπιδώνται αὐτοῖς τῆς
ing lest the Greeks might-attack them (in) the
νυκτὸς. Γὰρ Περσικόν στράτευμα ἐστί πονηρὸν
night. For (a) Persian army is (a) miserable
νυκτὸς· γὰρ τε οἱ ἱπποί αὐτοῖς
(thing) at-night; for not-only 'are — (their) horses —
ἀδείναι, καὶ δὲ ἐπὶ τὸ πολὺ πεποδίσαμενοι
'tied, but-also (as) for the most (part) have-been-tied-by-
eἰσὶ ἐνεκα τοῦ μὴ φεύγειν
the-feet | on-account the not to-run-away [to prevent them running
εἰ λυθεῖν ταῖς βορυθοῖς γίγανταί,
away] if they-were-let-loose; if also any alarm should-occur,
δεῖ Πέρση ἀνδρὶ ἐπισάζαι
it-becomes-necessary 'for (the) 'Persian man to-put-the-housings
τὸν ἵππον, καὶ δεῖς καὶ διαμαράδικα, καὶ ἐπὶ τὸν ἵππον. Δὲ
having-put-on-armour to-mount on the horse. But
πάντα ταῦτα ἀσανθήναι ἐπὶ τὸν ἵππον. Δὲ
these (things) (are) difficult to-perform by-night,
καὶ ὅντος θηρίουν. Εὐεξα
and there-being (an) alarm [when there is an alarm]. On-account
τοῦτον ἀπεσκήνουν πόρρω τῶν Ἐλλήνων.
of-this they-encamped-at-a-distance far-from the Greeks.

\[\text{Δὲ ἐπεὶ οἱ Ἐλλήνες ἐγίγνωσκον αὐτοὺς }\]
But when the Greeks knew (that) they

\[\text{καὶ διαγγελλομένους ἀπείναν καὶ διαγγελλομένους,} \]
were-desiring to-depart and announcing (the same),

\[\text{ἐκήρυξε τοῖς Ἐλλησίου συσχεναζοὺς, τῶν} \]
it-was-proclaimed to-the Greeks to-collect-their-baggage, the

\[\text{πολεμίων ἀχουόντων. Καὶ οἱ βαρβαροὶ μὲν} \]
enemy hearing (it). And the barbarians indeed

\[\text{τῶν χρόνον ἐπέσχον τῆς πορείας. Δὲ ἐπειδὴ} \]
for-some time retarded the march; but when

\[\text{ἐγίγνετο ὅσα ἄπιθεσαν. Γὰρ οὐ ἐδόξει} \]
it-became late they-went-away. For it-did not seem

\[\text{ἀντιπεισέων αὐτοὶ πορεύεσθαι, καὶ κατάγεσθαι} \]
to-be-expedient to-them to-march, and arrive

\[\text{ἐπὶ τὸ στρατόπεδον νυκτὸς. Ἐπειδὴ δὲ οἱ} \]
at the camp by-night. When indeed the

\[\text{Ἐλλήνες ἦδη ἔδραν σαφῶς ἀπιόντας, καὶ} \]
Greeks now saw (them) evidently departing, also

\[\text{αὐτοὶ ἀναζεύχαντες, καὶ διήλθον ὅσοι} \]
they-themselves having-decamped, even passed-over as-much-as

\[\text{ἐξήκοντα σταδίους. Καὶ γίγνεται τοσοῦτον} \]
sixty stadia. And there-became such (an)

\[\text{μεταξὺ τῶν στρατευμάτων, ὡστε τῇ ὑστε-} \]
interval (between) the armies, that on-the next-

\[\text{ῥαίᾳ οἱ πολέμιοι οὐκ ἐφάνεταν, οὔδὲ τῇ} \]
day the enemy 'did not 'appear, nor on-the
BOOK III. — CHAPTER IV.

τρίτην. δὲ τῇ τετάρτῃ οἱ βαρβαροὶ προελθόντες third; but on-the fourth the barbarians having-gone-forward
νυκτὸς καταλαμβάνοντι χωρίον ῥητοῖς, in-the-night occupied (a) place above-on-the-right,

ἡ οἳ Ἀλληνες ἐμελλον παρεῖναι ἀκρονυχίων by-which the Greeks had to-pass on-the-brow

ἐποιεῖν, ὡς ἣν ἣν ἢ κατάβασις εἰς ὄρους, 'of (the) mountain, beneath which was the descent to

τὸ πεδίον. Δὲ ἐπειδὴ Χειρίσοφος ἐώρα τὴν the plain. But when Cheirisophus saw the

ἄκρωνυχίαν προκατελημμένην, καλεῖ Ξένοφωντα eminence pre-occupied, he-calls-for Xenophon

ἀπὸ τῆς οὐράς, καὶ κελεύει λαβόντα τοὺς from the rear, and orders (him that) taking the

πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. Ὅ δὲ targeteers to-advance to the front. — But

Ξένοφων μὲν οὐκ ἤγε τοὺς πελταστὰς, (γὰρ Xenophon indeed 'did not bring the targeteers, (for

ἐώρα Τισσαφέρνην ἐπιφανῷμενον, καὶ πᾶν τὸ he-saw Tissaphernes appearing, and all — (his)

στράτευμα,) αὐτὸς δὲ προελάσας ἤρωτα. Τῆς army,) he-himself indeed having-ridden-up inquired: Why

καλεῖς; Δὲ ὁ λέγει αὐτῷ: Ἐξεστὶ do-you-call (me)? But — (Cheirisophus) said to-him: You-may

ὁρᾶν· γὰρ ὁ λόφος ὑπὲρ τῆς καταβάσεως προσα- for the eminence above the descent has-been-

τείληται ἤμιν, καὶ ἔστι οὐ παρελθεῖν, pre-occupied against-us, and it is not (possible) to-pass (it),

εἰ μὴ ἀποκοψομεν τούτους — Ἀλλὰ τί unless we-cut-off those (on it). But why did-you

οὐκ ἤγε τοὺς πελταστὰς; Δὲ ὁ λέγει, not 'bring the targeteers? But — (Xenophon) replies,

ὅτι οὐκ ἐδόχει αὐτῷ καταλεῖπεν τὰ ὅπως ὁ ἐρημικεῖα, πολεμίων ἐπιφανῷμενον. Ἀλλὰ destitute (of defence), (the) enemy appearing. But
Indeed said he (it is) time at least to consider how some
(one of us) will drive — (these) men from the hill.

Here Xenophon perceives the summit of the
mountain (as) being above the army (of the Per-
sians) themselves, and from this (place) (there was) (an) approach
to the hill, where the enemy were, and he says:

It is best, Cheirisophus, for us to go as
quick-as-possible on to the summit (of the mountain); for if
we take this, — (those) above the road 'will not
be able to remain. But, if you wish, remain with
the army, I indeed wish to go forward; if
indeed you want it, proceed on to the mountain, and I
will remain here. But I allow you, said — Cheiri-
sofus, to choose which of the two you wish. — Xenophon
relying that (as) he is the younger it becomes (him) to proceed,
and he requests to have sent (with himself) — men from the
rear. And — Cheirisophus sends with (him) the
πελταστάς ἀπὸ τοῦ στόματος ἐλαθε δὲ τοὺς targeteers from the front; he-took also the
κατὰ μέσον τοῦ πλασίου. Δ’ ἐκέλευσε (targeteers) in (the) middle of-the square. And he-ordered
καὶ συνέπεσθαν αὐτῶ τοὺς τριακοσίους, οὗς also to-follow him the three-hundred, (men) whom
αὐτὸς εἶχε τῶν ἐπιλεκτῶν ἐπὶ τῷ στόματι τοῦ he-himself had of-the picked-men in the front of-the
πλασίου square.

'Εντευδεν ἐπορεύοντό ὡς τάχιστα ἐδύναντο. Hence they-marched-forward as speedily-as they-could.

Δ’ οἱ πολέμωι ἐπὶ τοῦ λόφου, ὡς ἐνόησαν τὴν But the enemy on the eminence, when they-perceived the

πορειαν αὐτῶν ἐπὶ τὸ ἄχρον, εἴθυς καὶ αὐτοὶ march of-these towards the summit, directly also they
δριπεσαν ἀμιλλάσθαν ἐπὶ τὸ ἄχρον. Καὶ ἐνταῦθα rushed to-contend for the summit. And here

ἡ μὲν πολλὴ κραγῆ τοῦ Ἐλληνικοῦ στρατεύ- was indeed (a) great shout from-the Grecian ar-

ματος, διακελευομένων τοῖς ἔαυτῶν, ἤδε my, cheering-on — (those) of-their-men, and

πολλὴ κραγῆ τῶν ἀμφὶ Τισσαφέρην much shouting from — (those) about Tissaphernes [from the

diaxeleuoménon tois éautōn. cheering-on — (those) of-their-men.

army of Tissaphernes] courage (his men): Consider, O men, (that) now (you are)

Δὲ Ξενοφῶν παρελαίπων ἐπὶ τοῦ ἐπιποῦ παρε- But Xenophon riding-along on — (a) horse en-

κελεύετο. couraged (his men): Consider, O men, (that) now (you are)

Νομίζετε, Ἀνδρεί, νῦν to-contend for — Greece, now for — (your)

οἱ παῖδας καὶ τὰς γυναῖκας, νῦν πονῆσαντες children and — (your) wives, now having-laboured

ὀλίγον πορευόμεθα τὴν λοιπὴν ἀμαξεῖ. a-little we-shall-march the rest (of the way) without-fighting.
But Soterides the Siyonian said: We are not an-equality, O Xenophon; for you indeed are-carried on (a) horse, I however labour grievously, carrying — (my) shield. And who, hearing this, having-leaped from (his) horse, pushed him from the ranks, and taking (his) shield, he-proceeded, having (it), as speedily-as he-was-able. He-happened also having (a) corselet (on) (namely, that peculiar to) the cavalry; so-that he-was-pressed. Yet however he-continued-to-exhort — (those) riding, until they-obliged (him) taking (his) shield to-march-forward. But (Xenophon) having-remounted as-long-as indeed it-was passable (for a horse) led-the-way on horse-back, but when it-was impassable, leaving (his) horse he-hastened-along on-foot. And they-occupy (it) (before) the enemy.
Then truly indeed the barbarians having-turned fled
by the way) which each-one could, and the Greeks
held* the summit. | — (Those) indeed about [the armies of'] Tis-
saphernes and Ariaeus having-turned-aside went-off
"all the way. Oi de ɗμρι Τισ-
scending encamped in (a) village filled (with)
πολλάνιν αγαθών. Δε καί ἤσαν ἄλλαι
many good (things). And also there-were other
κόμαι, ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν ποταμόν
villages in this — plain along the river
Τιγριτα, πλήρεις πολλάνιν αγαθῶν. Δ' ἦνια
Tigris, full of many good (things). But, when
ὅ γείλη οἱ πολέμιοι ἔκατον ἐπιφαί-
— it-was late-in-the-afternoon, the enemy suddenly ap-
νονται ἐν τῷ πεδίῳ, καὶ κατέκοψαν τινας τῶν
pear in the plain, and cut-off some of the
'Ελλήνων ἐσχεδασμένων ἐν τῷ πεδίῳ καὶ τὰ ἄρη-
Greeks dispersed in the plain for plunder;
γάρ καὶ πολλαὶ νομαὶ βοσκημάτων
for also many herds of-cattle
κατελήφθησαν διαβιβαζόμεναι εἰς τὸ
were-seized (that were about) to-have-been-transported to the
πέραν τοῦ ποταμοῦ. 'Ενταῦθα Τισσαφήρισις
opposite-side of the river. Here Tissaphernes
καὶ οἱ σὺν αὐτῷ ἐπέξειρησαν καὶ εἶναι ταξιν and — (those) with him attempted to-burn the κώμας. Καὶ τινὲς τῶν Ἕλληνων μᾶλα ἀπὸ-villages. And some of the Greeks were much ἀπό-
μηχαν, ἐννοοῦμενοι μὴ, εἰ καὶ διευθυν heartened, being-apprehensive lest, if they-burned (the villages) they-
οὐχ ἔχοιεν ὀπόθεν λαμβάνοιεν τὰ would not have (a place) whence they-might-procure — ἐπιτήθεια. Καὶ οἱ μὲν ἄμφι Χειρίσοφον provisions. | And — (those) indeed about Χειρίσοφον ἀπήγαμα ἐκ τῆς βονδείας [Cheirisophus and his men] returned from (giving) — assistance;
ὅ δέ Χειρίσοφο, ἔπει κατέθη, παρελαύνων τὰς — but Χειρίσοφο, when he-came-down, riding-past the τάξιν, ἄνωκα οἱ Ἕλληνες ἀπήγαμασαν ἀπὸ ranks, when the Greeks came-back from (giving)
tῆς βονδείας, ἔλεγεν · Ὁράτε, ὁ Ἕλληνες ἄνδρες, — assistance, said: You-see, Ο Grecian men,
ὑπεντασ τὴν χώραν εἰναι ἦδη (the enemy) conceding (that) the country is now ἡμετέραν γὰρ ἂ, ὅτε ἐσπενσοῦσα διεπράτ-
ουριας; for that-which, when they-made-the-truce, they-stipu-
τοντο, μὴ καὶ θυμοῦ ἡν χώραν βασιλέως, νῦν lated-for, not to-burn the country 'of (the) king, now αὐτοὶ καὶ οὐς ἁλλοτριαν they-themselves burn (it) as (if it belonged to) another. ’Αλλ’ ἔναν γε που καταλίπωσα τὰ ἐπιτήθεια
But if at-least any-where they-leave — provisions αὐτοῖς ὑφονται καὶ ἡμᾶς πορευομένους ἐνταῦθα for-themselves they-will-see even us proceeding thither ’Αλλ’, ὃ Χειρίσοφος, ἔφη, δοκεῖ μοι But O Χειρίσοφος, said-he, it-seems to-me (that we ought) βονδείαν ἐπὶ τοὺς καὶ ὑπερ τῆς — (those) burning, as for — (our) ἡμετέρας. ’Ο δὲ Χειρίσοφος εἰπεν: Οἰκον- to-give-assistance against — (those) burning, for — (our) οἶνον. — But Χειρίσοφος said: It-does not therefore own-country
§oxf, seem (so) to-me-at-least; but, said-he, 'let us burn, kai οὗτω θάττον παύσονται. and so they'll will the-sooner cease.

Δὲ ἐπεὶ ἀπεθανεῦ ἐπὶ τὰς σχινὰς οἱ But when they-went-away to — (their) tents the ἄλλοι rest (of the army, being the private soldiers,) were indeed (occupied) περὶ τὰ ἐπιτηδεία, δὲ στρατηγοῖ καὶ λοχαγοὶ about the provisions, but (the) generals and (the) captains συνήλθον. Кαὶ ἦν πολλὴ ἀπορία convened-together (in council). And there-was much perplexity ἐνταῦθα. Γὰρ μὲν ἐνδε ἦν ὅρη ὑπερέχει here. For indeed from-here there-were mountains exceeding-

ψηλὰ, δὲ ἐνδε ὁ ποταμὸς τοσοῦτος τὸ high, but from-there — (a) river (having) so-great — (a) βάδος, ὡς μιᾶ τὰ δόρατα ὑπερέχειν depth, so-that not-even the spears were-above (the water) πειρωμένοις τοῦ βάδους. Δὲ τις ἄνηρ (to those) making-trial of-the depth. But a-certain man ρόδιος προσελθὼν αυτοῖς ἀπορουμένοις εἶπεν: (a) Rhodian coming-to them (thus) perplexed said: Ἕγὼ θέλω, ὃς ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ I will, O men, have-'crossed you 'over 'by τετρακικείους ὑπλίτας, ἃν ὑπηρετήσητε four-thousand heavy-armed-men 'at-a-time, if you-will-supply ἐμοὶ δὲν δέομαι, καὶ πορίσητε τάλαντον me with-what I-want, and will-furnish (me) (a) talent (as a) μισθόν. Δὲ ἐρωτώμενος ὅτου δέοντο. Δεησομαι, recompense. But being-asked what he-might-require: I-shall-want, ἕφη, διηκιλίων ἄσχαν. ὃ ὅρα πολλὰ πρόβατα said-he, two-thousand hides-for-bags; and I-see many sheep καὶ αἰγὰς καὶ βοῦς καὶ ὄνους, ἃ, ἀποδαρέντα and goats and oxen and asses, which, having-been-skinned καὶ φυστὶντα, ἃν βαδίως παρέχοι τὴν and blown-out, might easily furnish tho (means of)
And also I shall want the cords, which you use about the baggage-cattle; with these having joined the bags to one another, having stretched each bag, and having secured (them) to both (banks), I will put wood on (them), and will throw earth over (the wood). That therefore indeed you will not be sunk, [as you will at once perceive;] for every skin will keep two men from the not-to-be-sunk; [will keep two men from sinking;] and the wood and the earth will keep (them) so as not to fall off. To the generals, having heard this, the contrivance indeed seemed to be ingenious, but the execution impossible; for there were on the other-side many horsemen — (those) would-be-disputing (their passage), (and) who immediately would permit the first (or foremost) to do none of these (things). Thence indeed on the next-day they slowly began to retreat — back again.
by-the (road) towards Babylon, to the unburnt
villages, having-burnt (those) whence they-departed; so that
the enemy 'did not come-up (to them), but continued-
watching, and they-thought they-thought they-thought
where at-any-time the Greeks would-turn-themselves, and
what they-might-have in (their) mind. There indeed the rest
soldiers were occupied about — provisions;
but the generals and the captains again assembled
in council, and having-brought-together — (those) taken-prisoners,
they-questioned (them about) all the country in-a-circle (round
what each (part) might-be. And — (they) said,
that the (parts) indeed towards (the) south were — (those)
towards Babylon and Media through which 'they (the Greeks)
had-come; and — (that) towards (the) east led to Susa.
and Ecbatana where (the) king is-said
to-spend-the-summer and spring; and the (road) going-across the
river towards (the) west led to Lydia and
and that the (road) over the mountains and winding

BOOK III. — CHAPTER V. 233
πρὸς ἀρχτον ἄγου εἰς Καρδούχους. Δὲ ἔφασαν
to (the) north might-lead to (the) Carduchi. And they-said

tούτους οἶκείν ἀνὰ τὰ ὄρη;
(that) these (people) dwell (scattered) over the mountains,

καὶ εἶναι πολεμικοῦς, καὶ οῖκ ἀκούειν
and are warlike, and 'do not 'obey (the)

βασιλέως ἀλλὰ καὶ ποτε βασιλικὴν
king; but (that) even once (a) royal

στρατιάν, δώδεκα μυριάδας, ἐμβαλλεῖν
army, (of) twelve ten-thousand [120,000] (men), attacked

eἰς αὐτοὺς ἐδὲ οἰδένα τούτων ἀποστῆσαι
— them; but (that) not-one of-them returned

διὰ τὴν δυσχώριαν. Ὀποτε μέντοι
on-account-of the difficulties-of-the-country. When however

σπείραντο πρὸς τὸν σατράπην τὸν ἐπὶ they-made-a-treaty with the satrap — (he who dwelt) in

τῷ πεδίῳ, καὶ σφῶν ἐπιμυγνύναι
the plain, (that) also some-of-those (of the plain) had-intercourse

tε πρὸς ἑκείνους καὶ ἑκείνων
— with those (mountaineers) and some-of-those (mountaineers)

πρὸς ἑαυτοὺς.
with those (of the plain).

Οἱ στρατηγοὶ ἀκούσαντες ταῦτα ἑκάσιαν
The generals having-heard these (things) placed

χωρὶς τοὺς φάσκοντας εἰδέναι
apart — (those) saying (that) they-knew (the road)

ἐκασταχόσε, ποιήσαντες οἰδέν δῆλον, ὅποι ἐμελλοῦν
in-each-direction, making no-one certain,whither they-intended

πορεύεσθαι. Ἐδοξεὶ δὲ τοῖς στρατηγοῖς εἶναι
to-proceed. It-seemed however to-the generals to-be

ἀναγκαῖον ἐμβάλλειν διὰ τῶν ὄρεων εἰς
necessary to-force-their-way over the mountains into (the coun-

Καρδούχους γὰρ ἔφασαν διελθόντας
try of the) Carduchi; for they-said (that) having-passed-through

tούτους ἥξειν εἰς Ἄρμενιαν πολλάς
these (that) they-would-come into Armenia (it being) large
καὶ εἰδαίμωνος, ῥῆσις Ὄροντας ἤρχε. Α' ἐντευκένθην and rich, (and) which Órontes governed. And whence
ἐφασαν εἶναι εὖπορον πορεύεσθαι they-said (that it would) be an-easy-thing (for-them) to-proceed
τις ὁποι ἐςέλοι Ἠπί τοῦτοις ἐςί-αny where they-might-wish. With-reference to-these (things) they-
οὐντο, ὁπως ὄπνικα καὶ δοξοῖ θυσiesacrificed, in-order-that when it-might even 'seem (to be) the
ἐρας ποιοίντο τὴν πορείαν (γὰρ
time they-'might (begin to) 'make the march (for
ἐδεδοϊκέσαν μὴ τὴν ὑπερβολὴν τῶν ὃρεῶν
they-feared lest the passage-over the mountains
προκαταλιπέσειν) καὶ παρῆγγελιαν
might-be-pre-occupied) (by the enemy); and they-announced (that)
ἐπειδὴ δειπνήσαιεν πάντας συνεσχεν-
when (the soldiers) had-supped (that) all having-packed-
ἀμένους ἀναπαύεσθαι, καὶ ἐπεσθαι
up-their-baggage are-to-go-to-rest, and to-follow (their leaders)
ἡνίκα τις ἄν παραγγεῖλῃ.
when any 'signal might 'be-given.
BOOK IV.

CHAPTER I.

What indeed really happened in the expedition-up-the-country till the battle, and what (occurred) after the battle during the truce, which (the) king and the Greeks going-up with Cyrus made, and what, (the) king and Tissaphernes having-broken the truce, war-was-waged against the Greeks, the Persian army pursuing (them), has-been-related in the preceding discourse.

But when they-arrived, where indeed the river Tigris is altogether impassable on-account-of — (its great) depth and size, and there-was no passage (along the banks), as-inded the Carduchian mountains hung steep over this — river, it-seemed truly (therefore) to-the
generals to be necessary to march over the mountains.

Γὰρ ἦχον τῶν ἀλισκομένων, οprivation, εἰ For they had heard — (from those) made prisoners, that, if

διέλθοντο τὰ Καρδοῦχια ὄρη, διαβῆσοντα τὰς they should cross the Carduchian mountains, they might ford the

πηγὰς τοῦ ποταμοῦ Τίγρητος ἐν τῇ Ἁρμενίᾳ, sources of the river Tigris in — Armenia,

ἡν μὲν βούλωνται, δὲ ἦν βούλωνται μη, if indeed they wished (to do so), but if they wished not

περίβασι. Kai te ἐλέγετο (to do so), 'they (might) go round (them). And also it was said

τὰς πηγὰς τοῦ Εὐφράτου εἶναι οὐ πρόσω (that) the sources of the Euphrates were not far

τοῦ Τίγρητος, καὶ ἐστὶν οὗτος ἔχον. from the Tigris, and it is so having [and it is

really so]. And they make (the) irruption into the (territory of the) Carduchi in this manner, endeavouring at the same time

μὲν λαθεὶν δὲ ἀμα φθά- indeed to have concealed (their march) and also at the same time to antic-

πειράμενοι ἀμαρ— τοὺς πολεμίους πρὶν. θεραπεύειν τὰ cipate the enemy before (that) they have occupied the

καταλαβεὶν τὰ heights. When indeed it was about the last

πολεμίους πρὶν. καταλαβείν τὰ cipate the enemy before (that) they have occupied the

νυκτὸς watch, and there was left as much of the night (as)

διέλθειν τὸ πεδίον σκοταίους, τηνικαῦτα ἀναστάν— to pass over the plain in the dark, then rising-

τες, ἀπὸ παραγγέλσεως πορευόμενοι ἄφιξ— up, (and) at the word of command marching forth they-

νοῦνται ἀμα τῇ ἤμερᾳ πρὸς arrived at the same time with the (break of) day at

τὸ ὄρος.

the mountain.
The Anabasis of Xenophon

Ἐνδὰ δὴ Χειρίσοφος μὲν ἵγεῖτο τοῦ
Here indeed Cheirisophus — took-the-lead of-the
στρατεύματος, λαβὼν τὸ ἀμφ’ αὐτῶν
army, taking (with him) — (those) about him
καὶ πάντας τοὺς γυμνήτας. δὲ Ξένοφων
and all the light-armed-men; but Xenophon
εἶπετο σὺν τοῖς ὀπλίταις ὀπισθοφυλάξιν, ἔχων
followed with the heavy-armed rear-guard, having
οὐδένα γυμνήτα· γὰρ ἐδόξει εἶναι οὐδεὶς
not-one light-armed-man; for there-seemed to-be no
κίνδυνος, μὴ τις ἐπισκόποτο ἐκ τοῦ ὀπισθεν,
fear, lest any-one might-pursue from — behind,
πορευομένων ἄνω. Καὶ Χειρίσοφος μὲν
they) marching upwards. And Cheirisophus indeed
ἀναβαίνει ἑπὶ τὸ ἄκρον, πρὶν τίνα τῶν
went-up on-to the summit, before (that) any-one of-the
πολεμιῶν αἰσθέσαι. Δ’ ἐπείτα ἤφηγεῖτο:
enemy perceived (him). But then led-forward-slowly:
δὲ τὸ τοῦ στρατεύματος ἄει ὑπὲρ-
and the (part) of-the army from-time-to-time passing-
βάλλον ἐφείπετο, εἰς τὰς κώμας
over (the summit) continued-following (him), into the villages
τὰς ἐν τοῖς ἁγκεσι τῇ καὶ μνχοις
(namely) — (those) in the narrow-valleys and also 'in (the) 'recesses
tῶν ὄρεων.
of-the mountains.

Ἐνδὰ δὴ μὲν οἱ Καρδοὺχοι, ἐκλιπόντες τὰς
Then truly indeed the Carduchi, having-left —
oἰκίας, καὶ ἔχοντες γυναῖκας καὶ παιδας,
their) dwellings, and having (their) wives and children,
ἔφευγον ἐπὶ τὰ ὀργ. Ἠν δὲ πολλὰ τὰ
fled on-to the mountains. There-was indeed much —
ἔπιτηδεια λαμβάνειν. δὲ καὶ αἱ οἰκίαι ἤσαν
provisions to-take; and also — (their) dwellings were
κατεσκευασμέναι παμπόλλοις χαλκίμασι, δὲν οἱ
furnished with-a-great-many brazen-utensils, of-which the
Greeks took-away none, nor did they pursue the people, sparing (them), as-if (to try whether) the Carduchi would by-any-means 'let them pass-through as through — (a) friendly country in-as-much-as they were enemies 'to (the) king. However the provisions, to-which any-one might-arrive, [which any one might obtain,] they-took; for it was (a) necessity (to do so). But the Carduchi neither listened, being-called-on, nor did they-ouν οὐδέν ἄλλο φιλικὸν. Δὲ ἐπεί οἱ make any-one other friendly (demonstration). But when the rear of the Greeks were-descending into the villages ἀπὸ τοῦ ἄχρον ἡδὴ σχοταίοι (γὰρ διὰ from the eminence (it being) now somewhat-dark (for on-account-of the road — being narrow, the ascent and descent eἰς τὰς κώμας ἐγένετο αὐτοῖς to the villages happened for-them (to be the occupation of) τὴν ὅλην ἡμέραν] τότε δὴ τινὲς τῶν Καρδοῦχων the entire day),] then indeed some of the Carduchi collecting-together attacked the hindmost, and ἀπέκτειναν τινὰς, καὶ κατέτρωσαν λίθους they-killed some, and worried (them with) stones καὶ τοξεύμασι, ὤντες ὀλύγως, γὰρ and arrows, (they, the Carduchi,) being few, for τὸ Ἐλληνικὸν ἐπέπεσε ἐξ ἀπροσδοχῆτοι. the Grecian (army) had-come-on (them) — suddenly.
Et Tore however then they-had-assembled more (numerously) (a) great (part) of-the army would-have-been-in-danger — διαφανήναι. Kai ou'to mēn tēn νίκτα to-have-been-destroyed. And so indeed — (that) night ἡλιόσθησαν ἐν ταῖς κώμαις. δὲ οἱ Καρδονχοι they-lodged in the villages; and the Carduchi ἔκαιον πολλὰ πυρὰ κύκλῳ ἐπὶ τῶν ὅρεων, καὶ burned many fires in-a-circle on the mountains, and συνεώρων ἀλλήλους. 'Αμα δὲ observed (the position of) one-another. At-the-same-time indeed τῇ ἥμερα ἔδοξε τοῖς στρατηγοῖς καὶ with-the (break of) day it-seemed (best) to-the generals and λοχαγοῖς τῶν ᾿Ελλήνων συνελθόντι, captains of-the Greeks having-assembled-in-council, πορεύεσθαι ἔχοντας τε τὰ ἀναγκαία καὶ to-march-forth having also (only) the necessary and δυνατώτατα τῶν ὑποζυγίων, καταλαβόντας τάλλα, strongest of-the baggage-cattle, leaving-behind the-rest, καὶ ὀπόσα ἀνδράπωδα ἤν νεωστὶ αἰχμάλωτα and as-many slaves (as) were recently captured, ἀφεῖναι πάντα ἐν τῇ στρατιᾷ. Γὰρ τὰ to-dismiss all (these) in the army. For the ὑποζύγια καὶ τὰ αἰχμάλωτα ὄντα πολλὰ baggage-cattle and — (those) captured being many ἐποίουν τὴν πορείαν σχολαίαν. δὲ οἱ πολλοὶ made the march slow; and the many (men) ὄντες ἐπὶ τούτοις ἔσταν ἀπόμαχοι, ἔδει being (in charge) over these were unfit-for-action, it-was-necessary τε διπλάσια ἐπιτήδεια πορίζονται also (that) double (the quantity of) provisions be-procured καὶ φέρονται, τῶν ἀνδρώπων ὄντων πολλῶν. Δὲ und carried, the men being many. And δοξάν ταῦτα ἐκτρυγχαῖν ποιεῖν οὖσα. they-approved these (things), (and) proclaimed to-do so.
When indeed having-breakfasted they-proceeded (on their march),

the generals standing-secretly in — (a) narrow (part of the
ei eιρίσχοιευν τι τῶν ειρήμενων μὴ
road), if they-found any-thing-of-the (things) mentioned not
αφειμένον, ἀφηροῦντο: oi δὲ
left, they—took (them) 'away; the (men) indeed
ἐπείδοντο, πλὴν ei tis ἔκλεψε ti, ódōn h
indeed obeyed, unless if any-one-was-smitten-with any-thing, as if
ἐπιΘυμήσας παῖδος ἡ γυναικὸς τῶν εὔτρεπτῶν.
having-desired (a) boy or woman of-the handsome-ones.

Καὶ μὲν ἐπορεύεσθαν οὕτω ταύτην τήν ἡμέραν,
And indeed they-proceeded thus that — day,
tὰ μὲν μαχόμενοι τι, δὲ καὶ τὰ
— (sometimes) indeed fighting somewhat, and also —(sometimes)
ἀναπαύομενοι. Δὲ εἰς τήν ἠστεράκιαν πολὺς
resting.
But on the next-day (a) great
χειμῶν γίγνεται, δ' ἢν ἄναγκαιον πορεύεσθαι:
storm happened, but (yet) it-was necessary to-proceed;

γὰρ τὰ ἐπιτήδεια ἢν οὐ ἰκανά. Καὶ μὲν
for the provisions were not sufficient. And indeed
Χειρίσοφος ἤγειτο δ' Ἑνοφῶν ὡπισδοφυλάκει.
Cheirisophus continued-to-lead and Xenophon brought-up-the-rear.

Καὶ οἱ πολέμιοι ἐπετίθεντο ἵσχυρῶς καὶ
And the enemy 'pressed greatly 'on (them) and
τῶν χορίων ὄντων στενῶν, προσίοντες
the places being narrow, (the enemy) coming-up
ἐγγὺς ἐτόξευον καὶ ἐσφενδόνων: ὡστε οἱ Ἑλληνες
near they-shot-arrows and slung-stones; so-that the Greeks
ἐπιδιόκοντες καὶ πάλιν ἄναχάζοντες ἄναχάζοντο
pursuing and again retreating were-compelled
πορεύεσθαι σχολὴ καὶ θαμνὰ δ' Ἑνοφῶν
to-march slowly; and frequently — Xenophon
παρῆγγελλεν ὑπομένειν, ὥστε οἱ πολέμιοι ἐπικέοιντο
passed-the-word to-halt, when the enemy might 'press
hard 'on (them). Then — Cheirisophus when
the-word-was-passed at-other-times indeed halted, but once he-did
not 'halt, but led-on rapidly, and ordered

\[\text{epsilon} \] to-follow; so-that it-was evident that there-was some
thing (to do); but there-was not leisure 'for (a person)

moving-along (to the front) to-have-ascertained the cause of-the

haste; so-that the march became like 'to (a) 'flight
tois ὑποσφόροις. Καὶ ἑνταῦθα ἂγαθὸς ἄνήρ
for-the rear-guard. And here (a) brave man

Kleonymos Δακωνικὸς ἀποθνῄσκει, τοξευθεὶς Kleonymus (a) Lacedaemonian died, being-shot-with-an-arrow
διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς
through the shield and the corselet on the

πλευράς, καὶ Βασίας Ἄρχας διαμπερές εἰς side, and-also Basias (an) Arcadian (shot-right-through —
tὴν κεφαλὴν. Ἐπεὶ δὲ ἁφίκοντο ἐπὶ σταθμὸν, the head. When indeed they-arrived at (the) station

ο Ξενοφῶν εῦδος ἐλθὼν ὄσπερ
(or place of encampment) — Xenophon immediately having-gone | as

ἵες πρὸς τὸν Χειρίσοφον
he-had (himself) [just as he was] to — Cheirisophus

ἡτιάτο αὐτὸν, ὅτι οὐχ ὑπέμενεν ἄλλῳ
he-blamed him, that he-did not 'halt but (that)

πορευόντες ἴσαγκάζοντο ἄμα μάχεσθαι.
feeling they-were-compelled at-the-same-time to-fight.

Καὶ νῦν δύο καλὸ τε καγαδῷ ἄνδρε τεῦνον.
And now two honourable and also-brave men have-died,

καὶ ἐδυνάμεθα οὔτε ἄνελέσθαι οὔτε
and we-could neither carry-away (their bodies) nor
BOOK IV. — CHAPTER I.

243

θάψαι. 'Ο Χειρίσοφος ἀποκρύνεται πρὸς ταῦτα: bury (them). — Cheirisophus answered to these

Βλέψον, ἐφη, πρὸς τὰ ὄρη, καὶ ἰδε (things), Look, said-he, at — (these) mountains, and see

ὡς ἀβατα πάντα ἐστὶ: δὲ αὐτὴ μία οδὸς, how impassable (they) all are; and this one (only) road,

ἡ ὄρας, ὄρηδα, καὶ ἐπὶ ταῦτη ἔγερστι σοι which you-see, (is) steep, and on this it-is-allowed to-you

ὁρᾶν τοσοῦτον ὀχλον ἄνδρώπων οὐ κατεῖ-to see how-great (a) multitude of-men (there are) who having-

ληφώτες φυλάττοντι τὴν ἔκβασιν. Ταῦτ' occupied guard the pass. For-these (reasons)

ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο οὐχ ἰπέμενον I hastened-on, and for this I-did not 'wait-for

σε, οἰ πως δυναίμην φθάσαι τὴν you, (but strove) if by-chance I-could reach the

ὑπερβολὴν πρὶν κατειληφθαι: passage-over (the mountain) before it-had-been-occupied (by the enemy);

δ' οἱ ἤγεμόνες οὗς ἔχομεν, φασίν εἶναι οὐχ for the guides whom we-have, say (that) there-is no

ἀλλὰν ὄδον. Ὅ δ' Ἐξοφοῦν λέγει: 'Αλλ' ἐγὼ other road. — But Xenophon says: But I

ἐξω δύο ἄνδρας. Γὰρ ἔπει παρεῖχον have two men. | For when (the enemy) presented

πράγματα ἡμῖν, ἐνηδρεύ-things to-us, [for when the enemy annoyed us,] we-placed-an-

σαμεν, (ὅπερ καὶ ἑποίησε ἡμᾶς ἀναπνεύσαι,) ambush, | (which also made us breathe,) [and

καὶ ἀπεκτείναμεν τινας which gave us time to breathe,) and we-killed some

αὐτῶν, καὶ προθυμήθημεν λαβεῖν ζώντας, of-them, and we-were-eager to-take (them) alive,

ἐνεκεν αὐτοῦ τοῦτον ὅπως χροσαίμεθα on-account-of this very-same (thing) that we-might-use (them as)

ἡγεμόνιοι εἰδόσι τὴν χώραν. guides knowing the country.
Καὶ εἶδος ἀγαγόντες τοὺς ἁνδρῶπους, διαλα-
And immediately leading-forward the men, having-
θόντες ἐλεγχοῦ, εἶ εἰδεῖν τινὰ 'taken (them) 'apart they-questioned (them), if they-knew any
ἄλλην ὁδὸν ἡ τὴν φανεράν. 'Ο other road than the (one) apparent (before them). The (one);
μὲν οὖν ἔφη οὐκ ἔτερος, καὶ μάλα indeed — said (that there was) not another, and very
πολλῶν φόβων προσαγομένων. δὲ ἐπεὶ ἐλεγεν many fearful-threats were-brought-forward; but when he-said
οὐδὲν ὁφέλμον, κατεσφάγη, τοῦ ἑτέρου ὀρῶντος. nothing useful he-was-put-to-death, the other-one seeing (it).

Δὲ ὁ λοιπὸς ἐλεγεν ὅτι οὖτος μὲν But the (one) remaining said that this (other one) indeed 'would
οὐ φαίη eἰδέναι διὰ ταῦτα not 'say (any thing about another road) | to-appear through this
[for the reason] that (a) daughter happens (to be) to-him
ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη. 'ὅ there with (a) man having-been-given (to him in marriage); but
οὗτος ἔφη ἡγεσθαι ὁδὸν δυνατὴν he said (that) he-would-lead (them) 'by (a) 'road possible
πορεύεσθαι καὶ ἔποδος εἰπεῖος. ἐὰν ἐρωτῶμεν, εἰ to-be-passed-through even by-beasts-of-burden. But being-asked, if
ἐις τι χωρίον ἐν αὐτῇ δυσπάριτον, ἕφη there-were any place in it difficult-to-pass, he-said (that)
ἐπικαλέσαντας ἀνακεφαλαίως καὶ there-was (a) height, which — unless some-one should-take-possession-of
ἐσεθαι ἀδύνατον παρελθεῖν 'Ενταῦθα (it) 'beforehand it-would-be impossible to-pass-over (it). Then
ἐδόχει συγκαλέσαντας λοχαγοὺς καὶ it-seemed-proper having-called-together (the) captains (being) also
πελταστάς καὶ τῶν ὄπλων, τε λέγειν targeteers, and (those) of the heavy-armed-men, and to-tell
τὰ παρόντα, (them) the (things) being-present, [and inform them of the state of affairs,]
καὶ ἑρωτᾶν εἰ ἔστι τις αὐτῶν, ὅστις ἄν ἐθέλω
and to-inquire if there-is any-one of-them, who might wish
γενέσθαι ἅγαδος ἄνῃρ, καὶ
(to prove himself) to-be (a) courageous man, and
ὑποστᾷς πορεύεσθαι
having-engaged (himself) to-go-on (this expedition as a)
ἐθελοντής. Τῶν ὀπλιτῶν μὲν Ἀριστώνυμος
volunteer. Of-the heavy-armed-men indeed Aristonymus (of)
Μεθυδρίους Ἀρχάς ὕφισταται, καὶ Ἀγασίας
Methydrion (an) Arcadian offered-himself, and (also) Agasias
Στυμφάλιος Ἀρχάς. δὲ Καλλίμαχος Παρ-
(of) Stymphalus (an) Arcadian; but Callimachus (of) Par-
ράσιος, Ἀρχάς, ἀντιστασίαζον αὐτοῖς,
rhasia, (an) Arcadian, 'contesting' (the honour) 'with them,
ἐφη οὖτος ἐθελεῖν πορεύεσθαι προσλαβῶν
said (that) he-himself wished to-go taking (with him)
ἐθελοντᾶς ἐκ παντὸς τοῦ στρατεύματος. Γὰρ
volunteers from all the army. For
ἐγὼ, ἐφη, οἶδα ὅτι πολλοὶ τῶν νέων ἐξονται,
I, said-he, know that many of-the young-men will-follow,
ἐμοῦ ἔγομένων. Ἐξ τούτου ἑρωτῶσι, εἰ τις καὶ
I leading. After this they-inquired, if any also
τῶν γυνητῶν ταξιαρχῶν ἐθέλοι συμπορεύεσθαι.
of-the light-armed taxarchs might-wish to-go-with
Ἀριστέας Χιός ὕφισταται, ὅς
(Aristeas (of) Chios offers-himself, (a man) who
πολλαχοῦ ἐγένετο ἄξιος πολλοῦ τῆς στρατιᾶς
often had-been worthy of-much in-the army
εἰς τὰ τοιάντα.
on (occasions) — like-these.
CHAPTER II.

Καὶ ἦν ἡδὴ μὲν δείλη, ὦ οἴ, 
and it was now indeed late-in-the-afternoon, and the (generals, 

ἐξέλευον αὐτοῖς ἐμφαγόντας 
Cheirisophus and Xenophon,) ordered them having-eaten-something 

πορεύεσθαι. Καὶ δήσαντες τὸν ἡγεμόνα παρα-

to-march-forth. And having-bound the guide they-

διδόσαν αὐτοῖς, καὶ συντίθενται ἦν 
delivered (him) to-them, and they-arrange-with (them) if 

λάβωσι 
to ἄκρον, φυλάττειν τὸ 
they-should-take (possession of) the summit, to-guard the 

χωρίον μὲν τὴν νύκτα, δὲ ἄμα τῇ 
place (during) indeed the night, but at-the-same-time with-the 

ἡμέρα σημαίνειν σάλπιγγι καὶ 
(dawn of) day to-give-the-signal 'with (the) 'trumpet; and (that) 

μὲν τοὺς δυναὶς ἄνω ἔναι ἐπὶ τοὺς 
indeed — (those) being above to-go against — (those) 

κατέχοντας τὴν φανερὰν ἐκβασιν, δὲ αὐτοὶ 
having-possession-of the apparent egress, and they (the 

ἐκβαίνοντες συμβοηθήσειν ὡς 
generals) coming-forth (from below) altogether-to-assist (them) 'as 

τάχιστα δύνανται. Συνέμενοι ταῦτα οἱ 
speedily 'as they-could. They-having-arranged these (things) the 

μὲν ἐπορεύοντο πλῆθος ὡς διι-
(detachment) indeed proceeded (being a) multitude-of about two-

χίλιοι καὶ ἦν πολύ ὕδωρ ἐξ οὐρανοῦ. 
thousand; [and there was much water from heaven [and there 

Δὲ Ἔνοφῶν, ἔχων τοὺς 
was a heavy rain at the time]. And Xenophon, having the 

ὅπισθεν ὀπλακας, ἱεῖτο πρὸς τὴν φανερὰν 
rear-guard, led (them) to the apparent
εξβαιν, ὡς οἱ πολέμιοι προσέκοιτον τὸν νοῦν egress, so that the enemy might-direct — (their) mind
tαύτῃ τῇ ὀδῷ, καὶ ὡς οἱ περιοντες to-that — road, and so (that) — (those) going-round-about μᾶλιστα λάδιν. Δὲ ἐπεὶ οἱ ὀπιοδοφύλαξες 'might the-best 'escape-notice. But when the rear-guard ἦσαν ἐπὶ χαράδρα, ἦν ἔδει δια- were at (the) ravine, | which it-was-necessary they-having-
βάντες ἐκβάινειν πρὸς τὸ ὄρην, passed-through (it) to-come-out on the acclivity, [which they
τηχιαίνατα οἱ βάρβαροι had to cross to ascend the acclivity,]
then the barbarians
ἐκνλίνουν ὀλοιτρόχους ἀμαξιαίους καὶ rolled (down) round-stones large-enough-to-load-a-wagon, and
μείζους καὶ ἐλάττους, οἱ φερόμενοι (other stones also) greater and smaller, which being-borne-along
πταίοντες πρὸς τὰς πέτρας διεσφυνδοντο (and) striking against the rocks
καὶ παντάπασιν ἦν οὐδὲ οἶνον τε πελάσωι and altogether it-was-not-even possible to-have-approached
τὴν εἰσόδο. Ἐνοι δὲ τῶν λοχαγῶν, εἰ the entrance (of the pass). Some indeed of-the
καὶ επίσκοποι ταύτα μέχρι captains, as
ὑπὸ δύναμτο ταύτῃ ἐπειρώντο they—could not 'effect (a passage) in-this (way) endeavoured
ἀλλα. καὶ ἐπίσκοποι ταυτα μέχρι (to approach) in-another; and they-did these (things) until
ἐγένετο σχῶτος. δὲ ἐπεὶ ᾧντο ἀπιοντες εἰναι it-became dark; but when they-thought (that) retiring to-be
ἀφανεῖς, τότε ἁπηλθὼν ἐπί τὸ δείπνου καὶ unobserved, then they-went-away to — (their) supper; for
δὲ ἐτύχανον ὄντες ἀνάριστοι οἱ indeed they-happened being dinnerless, — (those, namely;)
αὐτῶν ὀπιοδοφυλακήσαντες. Οἱ πολέμιοι μέντοι of-them guarding-the-rear. The enemy however
δηλοντὸς φοβούμενοι, οὐδὲν ἐπαισάντας evidently fearing (something), 'did not cease
δῆ τῆς διπης νυκτὸς κυλυνδοῦντες τοὺς λίθους through the whole night rolling (down) — stones; δὴ ἦν τεκμαίρεσθαι τῷ ψόφῳ. Δ' οἴ as it was (easy) to-be-conjunctured by-the noise. But — (those), ἐχοντες τὸν ἕγεμονα περιοῦντες κύκλω, having the guide | going-around in-a-circle, [taking a καταλαμβάνονσι τοὺς φύλακας καθ'— circuitous route,] surprise the guard sit-

μένους ἀμφὶ πῦρ· καὶ μὲν καταχανοῦντες τοὺς, tinging round (a) fire; and indeed having-killed — (some), δὲ καταδιώξαντες τοὺς, αὐτοὶ and having-followed-after — (others) (in their flight), they ἐμενον ἐνταῦθ' ὡς κατέχοντες τῷ ἀκρόν. Δ' οἴ remained there as-if occupying the summit. But — οὐ κατείχον, ἅλλα μαστὸς ἦν they,—did not 'occupy (the summit), but (a) knoll was ὑπὲρ αὐτῶν, παρ' ὅν ἦν ἤ αὐτὴ στεινὴ ὄδος, above them, by which was the same narrow road, ἐφ' ὅ οἱ φύλακες ἐκάσθηντο. Μέντοι ἦν at which the guard were-seated. However there-was (an) ἐφοδος αὐτὸθεν ἐπὶ τοὺς πολεμίους, οἱ approach thence to the enemy, — (those namely) ἐκάσθηντο ἐπὶ τῇ φανερᾷ ὄδῳ. stationed — on the open way.

Καὶ ἐνταῦθα μὲν διήγαγον τῇ νύκτα· δὲ And here indeed they-passed the night; but ἐπεὶ ὡμέρα ὑπέφανε συντεταγμένοι when (the) day was-beginning-to-dawn (they) drawn-up-in-order ἐπορεύοντο σιγῇ ἐπὶ τοὺς πολεμίους· γὰρ καὶ proceeded in-silence against the enemy; for — ἐγένετο ὃμίχλη, ὅστε προσελδόντες ἐγγὺς there-was (a) mist, so-that advancing near ἐλαθον. Δὲ ἐπεὶ εἰδον ἀλλήλους, καὶ they-escaped-observation. But when they-saw one-another, and τε ἦ σάλπυς ἐπεθεδέγγατο, καὶ οἱ Ἑλληνες — the trumpet sounded-the-attack, and the Greeks
BOOK IV.—CHAPTER II.

249

raising-the-shout-of-battle rushed against the men, but the

oικ άδεξαντο, ἀλλά λιπόντες τὴν

(enemy); 'did not 'receive (them), but leaving the

όδον, ὀλίγοι φεύγοντες ἀπεθνησκον' γὰρ

road, (a) few (only) fleeing died; for

ἥσαν εὐξωνι. 

they-were well-girt [for they were active in their movements]. But

οἱ ἄμφι Χειρίσοφοι, ἄκουσαντες τῆς σάλπιγγος,

— (those) with Cheirisophus, hearing the trumpet,

εὐθὺς ἤντο ἄνω κατὰ τὴν φανερὰν ὀδὸν. ἄλλοι

immediately rushed up along the open road; others

δὲ τῶν στρατηγῶν ἐπορεύοντο κατὰ

indeed of-the generals (with their men) proceeded by

ἀτρυπηίσ ὀδοὺς ἥ ἔκαστοι ἔτυχον ὄντες, καὶ

untrodden paths wherever each happened (as) being, and

ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους

ascending as (well as) they-could, drew-up one-another

τοῖς δόραι. Καὶ οὐτοὶ πρῶτοι συνεμίζαν

with — (their) spears. And these first-ones joined

τοῖς προκαταλαβοῦσι τὸ χωρίον. Δὲ Ἑνοφῶν

— (those) having-secured the place. But Xenophon

ἐχὼν τοὺς ἡμίσεις τῶν ὀσισδοφυλάκων, ἐπορεύετο

having the half of-the rear-guard, proceeded

ἡ οἱ ἐχοντες τοῦ ἥγεμον: (by the road) in-which — (those) having the guide (did);

(γὰρ ἥν εὐδοτάτη τοῖς ἐποζυγίοις;) δὲ τοὺς

(for it-was the-most-practicable for-the baggage-cattle;) but the

ἡμίσεις ἔταξε ὁπισθεν τῶν ἴππω-

half he-ordered (to be stationed) behind the baggage-

Ξυγίων. Δὲ πορευόμενοι ἐντυγχάνουσι λόφω
cattle. And proceeding-forward they-happened-to-find (a) hill

ὑπὲρ τῆς ὀδοῦ κατειλημμένω ὑπὸ τῶν

(hanging) over the road occupied by the

πολεμίων, οὓς ἦν ἀνάγκη ἦν ἀποκόψαι ἡ

enemy, whom it-was (a) necessity either to-have-dislodged or
And the men themselves indeed might have-proceeded (in the same read) in-which the others (did), but (for) the baggage-cattle it was not (possible) to-go-from (the valley) in-any-other (way) than this.

Then indeed having-encouraged one-another, they-make-an-

attack against the hill | in-the straight companies, [in columns of companies,] not 'in (a) 'circle, but leaving

(a) way-of-escape for-the enemy, if they-wished to-flee.

And for-a-while indeed, they ascending in-whatever-manner

each could, the barbarians shot-arrows and

threw-stones, but they—did not 'let-them-come near, but

in-flight they-leave the place. And — the Greeks

having-passed-over this (hill), — they-see another

hill before (them) occupied (by the enemy).

It-seemed (necessary) again to-proceed against this.

But — Xenophon having-been-apprehensive, lest, if he-should-

leave the captured hill destitute (of troops), and

the enemy again taking (it) might-attack the
Athenian, and Amphicles (the son) of Amphidemus, (an)

Athenian, and Archagoras, (an) exile (from) Argos;

... himself indeed with the rest marched against the

deuteron lófor, kai airotūsi touton kai tō autō second

hill, and they-capture this-one even in-the same

tropō. Ἔτει δ' ἦν τρίτος μαστός λοιπὸς manner. Still however there-was (a) third hill remaining

... polu órōntatos, ὅ ὅπερ τῆς φυλακῆς

for-them, much the-steepest, that above (where) the guard

... τῷ πυρὶ καταληφθέοις τῆς νυκτὸς at the fire was-taken (by surprise) — at-night

... τῶν ἔθελοντῶν. Ἐπεὶ δ' οἱ Ἑλλήνες

by the volunteers. When indeed the Greeks

... ἐγενοντο ἐγγὺς οἱ βάρβαροι λείπονσι τῶν μαστῶν

got near the barbarians leave the hill

... ἀμαχητι, οὔτε γενέσθαι θαυμαστὸν πάσι, καὶ without-fighting, so-as to-be wonderful to-all, and

... ὑπόπτευον δείσαντες αὐτοὺς ἀπολλεῖν, they-suspected (that) having-been-in-fear (that) they left

... μὴ κυκλωσέντες πολιορκοῦντο. Δ' ἀρα (the place), lest being-surrounded they-might-be-besieged. But indeed

... χαθορύντες ἀπὸ τοῦ ἄκρου τὰ (they) looking-down from the height (upon) the (things)
Oι βάρβαροι δὲ διαπραζόμενοι ταῦτα
The barbarians indeed having-accomplished these (things)

The Anabasis of Xenophon.
Xenophon agreed to this. But in which army was passing along, indeed the remaining (part of the) army was passing along, and they were discussing these (things), all (those) from that country flocked together. There the enemy made a stand, and when they (the Greeks with Xenophon) began to descend from the knoll towards the others, where the arms lay, (where the heavy armed men were drawn up,) the enemy truly hurried on in great multitude and (much) noise-and-tumult; and (when) they got on the vertex of the knoll, from which Xenophon was descending, they commenced rolling (down) stones; and indeed broke the leg of one of them, and the shield-bearer having the shield (of Xenophon) deserted.

From this indeed the entire Grecian (force) got.
omoi, kai eskyneasan auton
liketogether (on the level ground), and they-encamped there
en pollaiKai kalaiKai oixiaiKai dautilesi
among many and fine houses and abundant
epitodeiKai yap kai hyn pollus oinos, oste
provisions; for also there-was much wine, so-that
exon en kovnatoiKai laxxoi.
Xenophon de Kai
they-kept (it) in plastered cisterns. Xenophon and also
Cheirisophos dieparazanto, oste ladorntes tou
Cheirisophus effected (this), that having-taken the
vekrous apedosan ton hymowa:
dead (from the enemy) they-would-deliver-up the
guide;
tai epoiKhsan pantai ex toon dynatw
and they-performed all (things) in — (their)
pois apioanoudin, osteper mousetai agados
for — (those) having-died, such-as-is-usual-and-appropriate for-brave
andras. De te istoriai eporeunanto avne
And on-the next-day they-proceeded without (a)
hymw
' oI polewou maqhmwou, kai otr
but the enemy fighting, and where
ein stenw xorion proxataalamabanwtes
there-might-be (a) narrow place pre-occupying (it)
exwlon tois parodow.
Oppote oum mev koli-
obstructed the passes. When therefore indeed they-im-
ocwi touis protous,
Xenophon exbainw
peded | — (those) first, [the front.] Xenophon going-from
opisdhen proo ta orh, elne tyn apofragin th
behind to the mountain, opened the obstructions of-the
parodou touis protous peironwos ginvedai
passes for-the front endeavouring to-get
enoterw ton kolvuntou, de opote epih
higher (than) — (those) obstructing; but when they-
Dovnto touis opisdhen, Cheirisophos exbainw
attacked — (those) behind, Cheirisophus departing
kai peironwos ginvedai anwterw
(from his place) and endeavouring to-get higher (than)
BOOK IV. — CHAPTER II.

255  

... (those) obstructing, opened the obstruction of the paródoû toîs ὑπισδεν. kai ou̇tως δεὶ ἐδοξοῦν
passe for — (those) behind; and thus always they-assisted
αλλήλως, kai ἵσχυρως εἰπεμέλουτο αλλήλων. Δὲ
each-other, and strenuously took-care of each-other. And
καὶ ὀπότε ἦν οἱ βάρβαροι παρείχον πολλᾶ
also sometimes it was (that) the barbarians exhibited many
πράγματα τοῖς ἀναβάσιι things to — (those) [annoyed very much those] having-ascended
πάλιν καταβαίνονσιν. γὰρ ἤσαν ἐλαφροὶ (when) again
descending; for they-were nimble
ὡςτε ἀποφεύγειν καὶ φεύγοντες ἐγγύδεν, γάρ
so-as to-escape even fleeing from-near, for
εἰχον οὐ̇δὲν ἄλλο ἡ τόξα καὶ σφενδόνας. Δὲ
they-had nothing else than bows and slings. And
καὶ ἦσαν ἁριστοὶ τούτων. εἰχον δὲ τόξα ἐγγὺς
also they-were the best archers; they-had indeed bows nearly
τριπτήχνη, Δὲ τὰ τοξεύματα πλέον ἡ διπήχνη
three-cubits (long), and the arrows more than two-cubits;
εἰλκον δὲ τὰς νενάς, ὀπότε τοξεύοιεν προβαί-
they-drew indeed the strings, when they-shot stepping-
νοντες τῶν ἁριστερῶ ποδὶ πρὸς τὸ κάτω τοῦ
they-were the best archers; they-had indeed bows nearly
τόξου. Δὲ τὰ τοξεύματα ἐχώρει διὰ τῶν
forward with the left foot against the lower (part) of the
bow. And the arrows went through the
ἀστιδῶν καὶ διὰ τῶν θωράκων. Δὲ οἱ Ἑλληνες,
shields and through the corselets. But the Greeks,
ἐπεὶ λάβοιεν, ἐχρόντο αὐτοῖς ἁχοντιοῖς,
after they-took (them up), made-use-of them for javelins,
ἐναγκυλῶντες.
In these
Ἐν τούτοις τοῖς
having-fitted a-poise-to-the-middle-like-a-javelin. In these
χωρίοις οἱ Κρήτες ἐγένοντο χρησιμωτατοῖ.
places the Cretans were the most-useful. And
Στρατοκλῆς Κρής ἦρξε αὐτῶν.
Stratocles (a) Cretan commanded them.
And this — day likewise (the Greeks) were-lodged in the villages (namely) — (those) above the plain that is situated along the river Centrites, (the) breadth (thereof) is about two-hundred-feet, which (river) bounds — Armenia and the country of the Carduchi. And the Greeks rested here rejoiced (at) seeing (a) plain; and the river was-distant from-the mountains of the Carduchi six or seven stadia. Then indeed therefore they-were-lodged very pleasantly, [here they stayed with great pleasure,] having also (plenty of) provisions and were-reflecting much — (on their) past labours. For (during) seven days however-many-that they-marched through (the country) of-the Carduchi, many-of them suffered evils so-many-that not 'all — (those) together
BOOK IV. — CHAPTER III.

257

ἐπὶ βασιλέως καὶ Τισσαφέριους.

(occurred) from the king and Tissaphernes (would equal them). So that therefore freed from these (dangers)

Ὡς οὖν ἀπελλαγμένου τούτων

they gladly were made to take repose.

Αὕρα δὲ τῆς ἡμέρας ὁρῶσιν

At the same time indeed with the (break of) day they perceive

ἐξωπλοσμένους ἐπίπεδας ποὺ πέραν τοῦ completely armed horsemen some where on the other side of the ποταμοῦ, ὥς κωλύσοντας diabai-

river, so as (that) they would be hindering (the Greeks) to cross

νεῖν, δὲ πεζοὺς παρατεταγμένους over, and (also they perceived) foot soldiers drawn up in order of battle ἐπὶ ταῖς ὀχθαῖς ἀνω τῶν ἐπίπεδων, ὥς κωλύ-

on the high banks above the horsemen, so as (that) they

σοντας. ἔκβαινειν εἰς τὴν Ἀρμενίαν.

would be hindering (the Greeks) to cross over into Armenia.

Δ' οὖν οὖν ἡσαν Ἀρμενίου καὶ Μάρδου καὶ Χαλδαίου

And these were Armenians and Mardians and Chaldaeans μισθοφόροι Ὀρόντου καὶ Ἀρτοῦχου. Δὲ οἱ Χαλ-

mercenaries of Orontes and Artuchus. And the Chal-

daioi ἔλεγοντο εἰναι ἐλεύθεροι τε καὶ ἀλχιμοῦ
dians were said to be (a) free and also (a) brave
d' εἰχον ὅπλα μακρὰ γέφρα καὶ (people) and they had (for) arms long shields and

λόγχας. Δὲ αἱ αὐται ὀχθαι, ἐφ' ὄν οὖν αὐτοὶ

spears. But the same elevated banks, on which these

ἡσαν παρατεταγμένου, ἀπείχον ἄπο

(foot soldiers) were drawn up in order of battle were distant from

tοι ποταμοῦ τρὶα ἡ τέταρτα πλέθρα.

the river three or four plethra (the plethra

δὲ μία ὀδὸς ἡ ὅρμηεν

being about a hundred feet) and (the) one (only) read which was visible

ἡν ἄγουσα ἀνω, ὡς περ χειροποίητος. οἱ Ἑλληνες

was (one) leading upwards as if made by hand; the Greeks

was (one) leading upwards, as if made by hand; the Greeks
endeavoured to cross in this (place). When indeed the water appeared above the breasts to those making trial and (there) arms in the water; but if not (or else) the river swept (them) away; if any one carried (his) arms on (his) head he became bare and exposed to the arrows and the other missiles (of the enemy); therefore they retreated, and encamped there along the river. There indeed (where) they themselves had been on the previous night, on the mountain, they saw the Carduchi assembled together (in) great numbers in —

"Ενθα δὲ αὐτοὶ ἦσαν the river, (as) they perceive indeed the difficult-passage of the river, and (as) they perceive — (those on the other side of the river) opposed to crossing-over, and (as) they perceive the Carduchi hanging on (the) rear (of) — (those) therefore indeed on that same — day and
night they remained, being in great perplexity. But

Xenophon saw (a) dream [but Xenophon had a dream]: he seemed to have been bound in fetters, but these (seemed) to have dropped off from him of their own accord, so that (he seemed) to have been loosened, and (able) to stride about, as much as he pleased.

But when it was near the dawn of day, he went to — Cheirisophos, and says, that he has hopes (that all) will be well, and relates to him — (his) dream. — (He) indeed was delighted, — and, as speedily as (the) dawn began to appear, all the generals being present sacrificed; and the victims were favourable immediately from the first.

And the generals and captains going away from the sacrifices gave orders in the army (for the troops) to break out. And two young men came running to — Xenophon (while) breakfasting; for all knew that it might be allowed (to them) to approach him even if he were asleep, having been awakened to speak (to him), if anyone might have any thing
καὶ τότε ἐλεγοῦν, ὅτι τυχάνοιες συλλέγοντες
And then they-said, that they-might-happen gathering
φρύγανα ὡς ἐπὶ πῦρ,
sticks as for (the) fire, [that as they were gathering stick
καπείτα κατίδοιες, ἐν τῷ πέραν
for the fire,] (and then) they-saw, on the other-side (of the river)
ἐν πέτραις καθηκοῦσαι ἐπὶ τοῦ ποταμοῦ
on (the) rocks reaching-down to the river
αὐτῶν, γέροντὰ τε καὶ γυναῖκας καὶ παιδίσκας,
itself, an-old-man and also women and girls,
ἔσπερ κατατιθεμένοις μαρσίπους ἴματιον ἐν
as-if depositing bags of-clothes in (a)
ἀντρώπει πέτρα. Δὲ δοξαὶ φυσὶ ἱδοῦσι
as-cavernous rock. And (that) it-appeared to-them seeing
εἶναι ἄσφαλες διαβῆναι. γὰρ οἷδε εἶναι!
(this) to-be safe to-cross-over; for (that) neither was-it
πρὸς βατοῦ τοῖς πολεμίοις ἰππευσὶ κατὰ τοῦτο.
accessible for-the hostile cavalry at this (place).
Δ᾽ ἔφασαν ἔχοντες ἔχοντες τὰ
And they-said, (that) having-undressed (and) having — (their)
ἔγχειρίδια διαβαίνειν γυμνοὶ ὡς νευσοῦμενοι, δὲ
daggers they-crossed-over naked as being-about-to-swim, and
πορνόμενοι πρὸς θεῖον διαβῆναι πρὶν
proceeding forwards (that) they-crossed-over before (that)
βρέξας τὰ αἰδοία, καὶ διαβάντες καὶ λαβόντες
they-wetted the middle, and crossing-over and taking
τὰ ἰμάτια ἔχειν πάλιν.
the clothes (that) they-came (back) again.
Ο Ξενοφόνοι αὐτὸς οὖν τε εὐθεῖς
— Xenophon himself therefore not-only immediately
ἐσπευδὴ καὶ ἐξέλευε τοῖς ἱεραίσκοις
'made (a) libation, but-also ordered the young-men
ἔγχειν,
and
to-pour-in (wine into the cups to make a libation themselves), and
ἐνθέσθαι τοῖς θεοῖς φήναςι τε τὰ ὀνείρατα
to-pray to-the gods having-shown not-only the dreams
καὶ τὸν πόρον, καὶ ἐπιτελέσαι τὰ ἀγαθὰ
but-also the passage, even (that) they-would-complete the good-things
λυπᾶ. Δὲ σπεῖσας εἴδος ἥγε τοὺς
remaining. And (the) libations-made 'he immediately led the
νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦται
young-men to — Cheirisophus, and relates
ταῦτα. Δὲ καὶ ὁ Χειρίσοφος ἀκούσας
these-same (things). And also — Cheirisophus having-heard (them)
ἐποίει σπουδᾶς. Δὲ μὲν σπεῖσαντες
made (a) libation. And indeed having-made-the-libations
παρὴγγέλλων ἄλλοις σύσκευάζεσθαι.
they-ordered [the-others [the soldiers] to-collect-their-baggage-together;
ἀυτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς
they-themselves indeed calling-together the generals
ἐθουλεύσαντες ὑπὸς ἂν διαβαίειν
consulted-with (them) how 'they might 'cross (the river)
κάλλιστα, καὶ τε νικῶν τοὺς
to-the-best-advantage, and not-only (that) they-might-conquer —
ἐμπροσθεν, καὶ πάσχονεν μηδὲν καχὸν
(those) in-front-of (them), but-also suffer no evil
ὑπὸ τῶν ὑπόσθεν. Καὶ ἐδοξέεν αὐτοῖς
from — (those) 'in (their) 'rear. And it-seemed to-them
Χειρίσοφον μὲν ἤγειος, καὶ διαβαίνειν
(good) (that) Cheirisophus indeed should-take-the-lead, and to-cross-
ἐχοντα τὸ ἡμίσι τοῦ στρατευματος, δὲ
ever having the half-of the army, and
ἔτι τὸ ἡμίσι ὑπομένειν σὺν Ξενω-
moreover (that) the (other) half should-remain-behind with Xeno-
φόντι, δὲ τὰ ὑποζύγια καὶ τὸν ὀχλον
phon, and (that) the baggage-cattle and the crowd (of camp-
διαβαίνειν ἐν μέσῳ τούτων.
(followers) to-cross-over in (the) middle of-these (two divisions).
’Επεὶ δὲ ταῦτα εἰχε καλὸς,
When indeed these (things) had (themselves) well
(and in good order), they proceeded forward; and the young-men
guided (them) having the river on (the) left;
and (the) way to the ford was about four
stadia. Δὲ, αὐτὸν πορευομένων, αἱ τάξεις τῶν
stadia. But, they proceeding, the lines of-the
ιπτέων ἀντιπαρῆσαν.

The cavalry passed along opposite (them, on the other side of the river). And
ἐπειδὴ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας
when they were at the ford and the shores
tοῦ ποταμοῦ, ἔδεντο τὰ ὀπλα, καὶ Χειρίσοφος
of the river, they stacked — (their) arms, and Cheirisiphus
αὐτὸς πρῶτος στεφανωσάμενος καὶ ἀποδύς
himself first having-crowned-himself and taking-off-his-clothes
ἐλάβανε τὰ ὀπλα, καὶ παρῆγγελε πᾶσι
he took — (his) arms, and he ordered all
tοὺς ἅλλους, καὶ ἔξελεν τοὺς λοχαγοὺς
the rest (to do the same), and he ordered the captains
ἀγεῖν τοὺς λόχους ὄρθιους, τοὺς μὲν
to-lead the companies drawn up in columns, — (some) indeed
ἐν ἀριστερᾷ, δὲ τοὺς
(of these columns being) on (the) left-hand, and — (others)
ἐν δεξιᾷ ἑαυτοῦ. Καὶ οἱ μάντες μὲν ἐσφα-
on (the) right-hand of himself. And the augurs indeed sacri-
γιάζοντο εἰς τὸν ποταμὸν. οἱ
feasted-victims (so that the blood flowed) into the river; the
πολέμιοι δὲ ἐτόξευον τε καὶ
enemy indeed (at the same time) kept shooting-arrows and also
ἐσφειδόνων. ἀλλ' οὕτω ἐξικνοῦντο.
kept slinging-stones; but they did (not) as-yet reach (the Greeks).

'Επεὶ δὲ τὰ σφάγα ἦν καὶ πάντες οἱ στρα-
When indeed the victims were favourable all the soldiers
τικοῦ καὶ ἄνθρωποι, δὲ καὶ ἄντισι αἱ γυναῖκες
even raised the war-cry, and also all the women
συνκλόλυζον. Γὰρ ἦσαν πολλαὶ ἑταῖραι
cried-out-and-shouted-with (them). For there-were many mistresses
ἐν τῷ στρατεύματι. Καὶ Χειρίσοφος μὲν ἐνέβαινε
in the army. And Cheirisophus indeed entered
καὶ οἱ σὺν ἑκεῖνῳ. δὲ ο Ξενοφῶν
(Them), and — (those) with him (also); but — Xenophon,
λαβὼν τοὺς εἰσῄνευτους τῶν ὀπισθοφυλάκων,
taking the most-active of-the
κράτος πάλιν ἐπὶ τὸν πόρον
rear-guard,
καὶ ἀνὰ τὰ τῆν ἐκθάσιν τῆν εἰς τὰ
ran at (the) utmost (speed) back to the ford,
τὸν κατὰ τὴν ἐκθάσιν τὴν εἰς τὰ — (to that) opposite the outlet — (that led) to the
ὖρη τῶν Ἀρμενίων, προσποιούμενος διαβὰς
mountains of — Armenia, making-a-feint (as) crossing
ταύτῃ ἀποκλείειν τοὺς ἱππεῖς παρὰ τὸν
in-that (place) to-cut-off the cavalry along the
ποταμὸν. Δ’ οἱ πολέμιοι μὲν ὁρῶντες τοὺς
river. But the enemy indeed seeing — (those)
ἀμφὶ Χειρίσοφον εἰπετῶς περῶντας τὸ ὕδωρ,
with Cheirisophus easily crossing-over the water,
ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶνα θέοντας
seeing likewise — (those) with Xenophon
εἰς τοῦμαλιν, δεῖσαντες μὴ ἀποκλείοντες
to the-contrary [running back,] fearing lest they-might-be-in-
ἡσαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς
tercepted, they-flee at (their utmost) power as-if to
τὴν ἐκθάσιν ἀπὸ τοῦ ποταμοῦ ἄνω. Ἐπεὶ δὲ
the outlet from the river upwards. When indeed
ἐγένοντο κατὰ τὴν ὁδὸν ἐτείνουν ἄνω πρὸς
they-got to the road (or outlet) they-stretched upwards to
τὸ ὄρος. Λύκιος δὲ, ὁ ἔχων τῇ
the mountain. Lycius indeed, who having (the command of) the
τάξιν τῶν ἵππων, καὶ Αἰσχίνης, ὁ ἔχων
body of — cavalry, and Aeschines, who having (the
command of) the body of — targeteers (namely) — (those)
καὶ Χειρίσοφος ἔπει ἐώρων, φεύγοντας
with Cheirisophus, when they-saw (the enemy) fleeing
ἀνὰ κράτος εἰποντο· οἱ στρατιῶται,
at (their utmost) power commenced-pursuing; the soldiers
dὲ ἑβῶν μὴ ἀπολείπεσθαι, ἀλλὰ also called-out (that they should) not be-left-behind, but
συνεχάνειν ἐπὶ τὸ ὄρος. 
also went-on-with (the pursuing cavalry) to the mountain. But
ἀὖ Χειρίσοφος ἔπει διέθη, οὐ μὲν on-the-contrary Cheirisophus when he-crossed-over, 'did not indeed
ἐδώκε τοὺς ἵππες, δὲ εἰδὺς ἐξεβάινεν ἐπὶ 'follow the cavalry, but immediately went-forth against
τοὺς πολεμίους ἁνω κατὰ τὰς ὄχθας προς- the enemy above (stationed) along the banks extend-
ηκούσας ἐπὶ τὸν ποταμὸν. 
high banks) seeing indeed the cavalry of-themselves fleeing,
δ' ὄρωντες ὁπλίτας ἐπιώντας σφίσιν and seeing (the) heavy-armed-soldiers advancing-against themselves
ἐκλεισούσι τὰ ἄχρα ὑπὲρ τοῦ ποταμοῦ.
they-abandon the heights above the river.
Ξενοφῶν δὲ ἐπει ἐώρα τὰ πέραν γιγνό-
Xenophon indeed when he-saw (things) on-the other-side be-
μενα καλὸς ἀπεχώρη τὴν ταχιστήν coming prosperous-and-well departed (with) the greatest-speed
πρὸς τὸ διαβαίνον στρατευμα· (γὰρ καὶ οἱ Κα-
to the crossing army; (for also the Car-
δοῦχοι ἦσαν ἑδὶ φανεροὶ καταβαίνοντες εἰς τὸ duchi were now evidently descending to the
πεδίον ὡς ἑπιθυσόμενοι τοῖς τελευταίοις.) plain as-if about-attacking — (those) behind.)
Καὶ Χειρίσοφος μὲν κατείχε τὰ ἁνω,
And Cheirisophus indeed (now) occupied the (place) above,
δὲ Δύσιος, σὺν ὀλίγοις ἐπιχειρήσας ἐπι-
and Lycius, with (his) few (men) having-undertaken to-
diō̂sai, ēlabe tā ἵπποιπόμενα τῶν σκευο-
purse, captured the (portions) left-behind of-the bag-
φόρων, καὶ μετὰ τοῦτων τε καλὴν ἔσθήτα
gage, and among these not-only fine garments
καὶ ἐκπώματα. Καὶ μὲν τὰ σκευοφόρα τῶν
but also drinking-cups. And — the baggage of-the
'Ελλήνων καὶ ὁ ὄχλος ἀκμὴν δίς-
Greeks and the crowd (of camp-followers) were yet pass-
θαίνε, δὲ Ξενοφῶν στρέψας πρὸς τοὺς Καρδοῦχους,
ing, and Xenophon having-turned towards the Carduchi,
ἐθετο ἀντὶα τὰ ὀπλα· καὶ παρῆγγειλε
halted over-against (them) under-arms; and he-ordered
τοὺς λοχαγοὺς ποιήσασθαι ἔκαστον τὸν λόχον
the captains to-form each — company
ἐναυτοῦ καὶ ἐνωμοτίας, παραγαγόντας
of-theirs into divisions-of-five-and-twenty-men, having-wheeled
τὴν ἐνωμοτίαν παρ’ ἀσπίδας ἐπὶ φάλαγγος·
the division-of-twenty-five-men by the-left into line;
καὶ μὲν τοὺς λοχαγοὺς καὶ ἐνωμοτάρχας
and (he ordered) — the captains and (the) commanders-of
ιέναι πρὸς τῶν Καρδοῦχων, δὲ
(these) divisions to-go against the Carduchi, and (the)
οἰραγοὺς καταστήσασθαι πρὸς τοῦ ποταμοῦ.
commanders-of-the-rear to-halt at the river.
Δ’ οἱ Καρδοῦχοι, ὡς ἔορον τοὺς ὄπισθοφιλάξας
But the Carduchi, as they-perceived the rear-guard
τοῦ ὄχλου ὕλομιένους, καὶ ἦδη φαινο-
of-the crowd (of camp-followers) diminished, and now ap-
μένους ὕλογους, δὴ ἐπήξαν θάττον ἄδοντες
peared few, 'they indeed 'advanced more-quickly singing
τινὰς ὠδὰς. Ὅ Χειρίσοφος δὲ, ἐπεὶ εἰχὲ τὰ
certain songs. — Cheirisophus indeed, when he-had the
παρ’ αὐτῶν ἀσφαλῶς, πέμπει τοὺς πελταστὰς
par' αὐτῶν ἀσφαλῶς, πέμπει τοὺς πελταστὰς
(things) about himself safe, sends the targeteers
καὶ σφενδονήτας καὶ τοξότας παρὰ Ξενοφῶντα,
and slingers and archers to Xenophon
and
καὶ κελεύει τοιειν ὅ τι ἀν παραγγέλῃ.

and he-commanded (them) to do whatever he might order

Δ' ὁ Ξενόχων ἱδὼν αὐτοὺς διαβαίνοντας πέμψας

But — Xenophon having-seen them crossing having-seen

ἀγγέλων κελεύει μείνας αὐτοὺς ἐπὶ τοῖς

a) messenger to-request (them) to remain there at the

ποταμοῖς, μὴ διαβάντας. Ὅταν δ' αὐτοὶ

river, not having-crossed. When indeed they [Xenophon

ἀρξώνται διαβαίνειν ἐμβαίνειν

and his men] begin to cross (that they should) enter

ἐναντίον ἐνδεν καὶ ἐνδεν σφῶν ὡς

the river opposite on this side and on that side of them as if

dιαβακισμένοις, τοὺς ἀχοντιστὰς διηχυσμε

about to cross, the javelin-men holding the javelin by the

νοὺς, καὶ τοὺς τοξότας ἐπιθεβληκεμένους.

poise, and the archers having placed (their) arrows on

the string; but not to advance far into the river.

Παρῆγγειλε δὲ τοῖς παρ' ἑαυτῷ

He ordered — (those) about himself [he ordered his

ἐπειδὰν σφειδῶν ἐξικυνήται,

own men] (that) when (a stone from a) sling shall reach

καὶ ἄσπις ἴσῃς παιανίσαντας

them, and (a) shield resounded (that) having sung the pean

θεῖν εἰς τοὺς πολεμίους. δὲ ἐπειδὰν οἱ

they should rush on the enemy; and when the

πολέμιοι ἀναστρέψωσι, καὶ ὁ σαλπιγγεῖτις σημὴν

enemy should turn to flee, and the trumpeter should sound the

νη ἐκ τοῦ ποταμοῦ, τοὺς

signal the warlike one (of attack) from the river, (that) the

οὐραγοὺς μὲν ἀναστρέψαντας ἐπὶ δόρυ

leaders of the rear — having turned to (the) right

ἡγεῖσθαι, δὲ πάντας θεῖν, καὶ διαβαίνειν ὡς

to take the lead, and all to run, and to cross over as

tάχιστα, ἣ ἐκαστὸς εἰχεν τὴν τάξιν,

fast as possible, where each one had — (his) file,
BOOK IV. — CHAPTER III.

267

ὁς μὴ ἐμποδίζειν ἄλληλους. ὅτι οὐτος ἐσοῦτο
so-as not to-impede one-another; (and) that that-one would-be

ἀριστος ὃς ἀν πρῶτος γενηται ἐν τῷ
the-best (man) who might first get on the

πέραν.

other-side.

Δ' οἱ Καρδουχοῦ ὁρῶντες τοὺς λουποὺς
But the Carduchi seeing — (those) remaining

ἥδη ὁλίγους, (γὰρ καὶ πολλοὶ τῶν τεταγμένων
now few, (for also many of — (those) ordered

μένειν ὥρχοντο ἐπιμελόμενοι, οἱ μὲν ἐποιοῦ-
to-remain departed taking-care, — (some indeed of-the-baggage-

γίων, οἱ δὲ σχενῶν, δ' οἱ
(they, — (some) also 'of (their) 'utensils (and baggage), and — (others)

ἐταίρων,) ἐνταῦθα δὴ ἐπέκειντο θρασεῖς,
'tof (their) 'mistresses,) here indeed 'pressed boldly 'on,

καὶ ἥρχοντο σφενδονάν καὶ τοξεύειν.
and began to—use (their) 'slings and bows.

Δ' οἱ Ἑλληνες παιανίσαντες ὁμηγενευμέθερον ἴππων,
But the Greeks having-sung-the-paean started-forward 'in (a) 'run:

ἐπὶ αὐτοὺς. οἱ δὲ οἷς ἐδείγαντο
upon them; — 'they indeed 'did not 'receive (the charge

γὰρ καὶ ἡσαν ὁπλισμένοι, ὃς μὲν ἐν
of the Greeks); for though they-were armed, as indeed in

τοῖς ὀρέσσιν, ἰκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
(they) mountains, fit for — attacking and

φεῦγειν, δὲ πρὸς ἄχεσθαι τὸ εἰς κείρας
fleeing, but for receiving (any enemy) the to hand

οἷς ἰκανῶς. ἐν τούτῳ
[hand to hand] (they were) not fit. At this (time)

ὁ σάλπιγκτὴς σημαινεῖ καὶ οἱ μὲν πολέμωι
the trumpeter sounds; and the — enemy

ἐφευγον ἐτὶ πολὺ βάττον, δ' οἱ Ἑλληνες στρε-
led yet much faster, but the Greeks having

φαντες τᾶν αντία ἐφευγον ὅτι τάχιστα διὰ τοῦ
turned to-the-contrary fled as fast-as-possible over the
ποταμοῖο. Οἱ τίνες δὲ μὲν τῶν πολεμίων, αἰσθο-

river. — Some however of the enemy, per-

μενοι ἔδραμον πάλιν ἐπὶ τῶν ποταμῶν, καὶ
ceiving (this) ran back to the river, and
tοξεύοντες ἔτρωσαν ὀλίγους,

(using) their) 'bows wounded (a) few (of our men; δ' οἱ πολλοὶ, καὶ τῶν Ἐλλήνων οὐντων
but the greater (number of them), even the Greeks being

πέραν, ἔτι ἦσαν φανεροί φεύγοντες. Δ' οἱ
on-the-other-side, yet were evidently fleeing. But —

ὑπαντήσαντες, ἀνδριζῷ
(those who) had-come-to-meet (them), priding-themselves-on-their-man-

μενοι καὶ προϊόντες προσωτέρω τοῦ καρποῦ,
hood-and-courage, and advancing farther (than) — proper,
pάλιν διέβησαν ὑστερον τῶν μετὰ
again crossed (the river) behind — (those) with

Xenophon; and 'they (the Carduchi) wounded even
tίνες τούτων.
some of-those.

CHAPTEK IV.

'Επεὶ δὲ διέβησαν, συνταξά
When indeed they-had-erossed, (and) having-drawn-themselves-up.

μενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν,
in-order about (the) middle 'of (the) 'day, they-proceeded,

οὐ μεῖον ἡ πέντε παρασάγγας, διὰ τῶν Ἀμανίων,
not less than five parasangs, through — Armenia,

ἄπαν πεδίον καὶ γῆλόφους λείους:
(it being) altogether (a) plain, and (having) hills of-gentle-ascent.

γὰρ ἦσαν οὐ κῶμαι ἐγγὺς τοῦ ποταμοῦ διὰ
for there-were not villages near the river on-account-c!
toiv polèmov, toiv pròs toiv Karthouchoiv.

The wars (namely) — (those) with the Carduchichi.

\[ \text{Dè eis òn kómȳn àfìkon to òn te megálk,} \]
But (the village) at which village they arrived was not only large,

kai eìchê basìleioiv toì satrapē, kai eìti tois
but also had (a) palace for the satrap, and on the

pleiòstaic oiκiāic èpìsònāi týrēsic - èpìtēdeia ò
most houses there were towers; provisions indeed

òn daμilh. 'Enteúdev ò èporeúdhēsan òuò
were abundant. Thence — they proceeded two

stāδiōs, déka paraσáγγasan, mékri úperήλ-
days' march, (making) ten parasangs, until they passed-

Sov tās πηγάς tou ἰτουμοῦ Τίγρητος. 'Enteúdev
beyond the sources of the river Tigris. Thence

ò'reporeúdhēsan tei̇s stāδiōs, πεντεκαίδεκα
— they proceeded three days' march (making) fifteen

paraσáγγasan ἐπὶ τοῦ ἰτουμοῦ Τήλεβοαν. Ouτòs
parasangs to the river Teleboas. This

ò'reporeúdhēsan tei̇s stāδiōs, πεντεκαίδεκα
—a river — was indeed beautiful, but not large; and there were

πολλαί kómuai perí tou ἰτουμοῦ. Dè ò ouτòs
many villages along — (this) river. And — this

τόπος ékaleito 'Aρμενία ἢ pròs
place was called Armenia (that namely) which was towards (the)

èpéravan. Ὡ υπάρχος αὐτῆς ἢν Τηρίδαγως,
And (the) lieutenant-governor of it was Teribazus,

ò kai genómevan φίλος basìleiv (kai òpòte
who even had become (a) friend to (the) 'king (and when

παρείν οúdeis állos ánēβαλλε basìleiv
he might be present no one else put (the) king

ἐπὶ τοῦ ιππον. Οὐτòs pròséklašev èxoun
on — (his) horse. This (person) came forward having

ιππει̇s, kai pròsēmvasi̇s èrmepëvai ἐivne,
cavalry (with him), and having sent forward (an) interpreter to say,

οτὶ θουλοῦτο διαλεξὴνai tois āρχouiv. 'Edoxe
that he wished to have spoken with the commanders. It seemed
indeed (good) to the generals to-hear (him). And ad-
vancing within hearing (distance) they-inquired what he-might-wish.

Who— (then) said, that he-desired to-make-a-treaty (with them),

μὴ τοῦτον αὖθισεν τοὺς

[on which [on the condition] (that) neither he-himself should-injure the

Greek, nor (that) they (the Greeks) should-burn the

houses, also (that they might) take — provisions

(of) as-much-as they-wanted. These (proposals) seemed (good)
to the generals, and they-made-a-treaty on these (terms).

Thence indeed they-proceeded through (the) plain three

days' march (making) fifteen parasangs; and

[having his own troops,] (and) being-distant about ten stadia;

καὶ ἀφίκοντο εἰς βασίλεια,

and they-arrived at (a) palace, (there being) also many

villages round-about (it) filled-with much — provisions.

But they having-encamped there-happened in-the night

πολλὴ χιών· καὶ ἐστίν ἐδοξῆθαι πολεμίων,

snow; and in-the-morning it-seemed-best to-distribute-in

quarters the troops and the generals among the

villages; for they-did not see (no) (any) enemy,
καὶ ἐδόξηει εἶναι ἄσφαλὲς διὰ τὸ πλῆθος τῆς
and it-seemed to-be safe on-account-of the quantity of —
χιόνος. Ἐνταῦθα εἶχον τὰ ἐπιτήδεια ὅσα ἔστιν
snow. Here they-had — provisions such-as are
ἀγαθὰ, ἑρεία, σῖτον, εἴσωδεις
good, (namely) [victims, [animals used for food,] corn, fragrant
παλαιοὺς οἶνους, ἀσταρίδας, παντοδαπὰ ὀσπρια.
old wines, dried-grapes, all-kinds (of) pulse.
Τινὲς δὲ τῶν ἄποσκεδασμένων ἀπὸ τοῦ
Some — of — (those) scattered-about from the
στρατοπέδου ἑλεγον, ὅτι κατίδοιεν στρατεύμα,
camp said, that they-saw (an) army,
καὶ πολλὰ πυρὰ φαινοῦτο νύκτωρ.
and (that) many fires appeared during-the-night. It-seemed
dὴ τοῖς στρατηγοῖς οὐκ εἶναι ἄσφαλὲς διασχή-
indeed to-the generals not to-be safe to-quarter-
νοῦν, ἀλλὰ συναγαγεῖν πάλιν τὸ
dispersed, but (that they ought) to-bring-together again the
στρατεύμα. Ἐντεῦθεν συνῆλθον γὰρ ἐδόξηει καὶ
thereupon they-assembled; for it-seemed even
συναίσθιας. Δ' αὐτῶν νυκτερευόντων ἑνταῦθα
even (a) vast-quantity (of) snow falls, so-that it-covered both
tὰ ὁπλα καὶ τοὺς ἄνθρωπους κατακεμένους.
the arms and the men
καὶ ἡ χιὼν συνεπόδεισε τὰ ὑποξύγια.
(on the ground); and the snow benumbed the baggage-cattle;
καὶ ἡν πολύς ὄχυρος ἀνίστασθαι γὰρ ἡ χιὼν
and there-was much sluggishness to-rise-up; for the snow
ἔπιπεπτοκυῖα κατακεμένων ἡν ἀλευγὸν,
having-fallen-on (them) lying-down was warm (to them),
μὴ παραβροιεῖν ὅτω. Ἐπει δὲ
(provided) it-did not 'fall-off from-them. When however
Ἐνοφῶν ἐτόλμησε ἀναστὰς γυμνὸς
Xenophon I dared having-risen-up naked [dared to rise up
vested of his outer garments] to-split wood, speedily — also some other-one having-risen-up (and) having-taken (the wood) from-him

\[\text{σχίζειν \ εὐλα, τάχ' \ ἂν καὶ τις ἄλλος \ ἀναστάς \ ἀφελόμενος \ εἴκείνου}
\]

Ex toû́του \ δὲ \ καὶ \ οἱ \ ἄλλοι \ ἀναστάντες split (it). After this — also the others having-risen-up

\[\text{ἐκαῖον \ πῦρ \ καὶ \ ἐχρίοντο. \ Γάρ \ εἰρίσκετο}
\]

lit (the) fire and anointed-themselves. For they-found

\[\text{πολὺ \ χρίσμα \ ἐνταῦθα, \ ὃ \ ἐχρώντο \ ἀντ' \ ἐλαίου,}
\]

much ointment there, which they-used in-place-of oil,

\[\text{σύνειον, \ καὶ \ σησάμινον, \ καὶ \ ἀμυγδάλινον}
\]

(it being made of) hog’s-lard, and sesame, and almonds

\[\text{ἐξ \ τῶν \ πικρῶν, \ καὶ \ περεβίνδινων. \ Δὲ}
\]

of the bitter (kind), and turpentine. And

\[\text{ἐξ \ τῶν \ αὐτῶν \ τούτων \ καὶ \ μύρον}
\]

of the self same (substances) also an-odoriferous-unguent

\[\text{εἰρίσκετο.}
\]

was-found.

\[\text{Μετὰ \ ταῦτα \ ἐδόξει \ πάλιν \ εἶναι \ διασχη-}
\]

After this it-seemed again to-be necessary-to-be-dis-

\[\text{νητέον \ εἰς \ τὰς \ κόμας \ εἰς \ στέγας. \ Ἐνδα \ δὴ}
\]

persed-in-quarters in the villages under shelter. Here indeed

\[\text{ὁ \ στρατιώται \ ἦσαν \ σὺν \ πολλῇ \ κραυγῇ \ καὶ}
\]

the soldiers went with much shouting and

\[\text{ὕδων \ ἐπὶ \ τὰς \ στέγας, \ καὶ \ τὰ \ ἐπιτήδεια:}
\]

delight to the shelter-under-roofs, and (to) — provisions;

\[\text{δὲ \ δὲ, \ ὅτε \ πρότερον \ ἀπήσαν,}
\]

but as-many-as, when before they-departed (from the villages),

\[\text{ἐνέπρησαν \ τὰς \ οἰκίας \ ὑπὸ \ ἀτασθαλίας \ ἐδίδοσαν}
\]

set-fire-to the houses through folly | gave

\[\text{δίκην \ σχηνοῦντες \ κακῶς.}
\]

justice [suffered punishment] (by) en camping uncomfortably (in the open air). Thence they-sent at-night Democrats (ο1)

\[\text{Ἐντεὔθεν \ ἐπεμψαν \ νυκτὸς \ Δημοκράτην}
\]

Temenos, giving (him a detachment of) men, to the

\[\text{Τεμενίτην, ὅντες \ ἄνδρας, \ ἐπὶ \ τὰ}
\]
BOOK IV. — CHAPTER IV.

278

mountains, where — (those) having-straggled (from the camp)

εφασαν καθαρὰν τὰ πυρὰς γὰρ οὖτος
said (that) they-saw the fires; for this (man)

εἴδοξεν καὶ ἔδησεν πρὸ τερον ἀληθείας πολλὰ
seemed also already before to-have-truly-reported many

tοιαύτα, τε τὰ ὀντα ὡς ὀντα, καὶ
such (things), not-only the (things) being as being, but-also

τὰ μὴ ὀντα ὡς οὐχ ὀντα. Δὲ πορεύεσθαι,
the (things) not being as not being. And having-gone-forth,

ἔφη μὲν οὐχ ἰδεῖν τὰ πυρὰ, δὲ συλλαβῶν
he-said (that he) indeed 'did not 'see the fires, but having-captured

ἀνδρὸν ἤκεν ἄγων, ἔχοντα Περ- (a) man he-came bringing (him), (this man) having (a)

σικῶν τόξων καὶ φαρέτρων, καὶ σάγαριν
sian bow and quiver, and (a) kind-of-battle-axe

οὐαντερ αἰ 'Αμαζόνες ἔχουσιν. Ἐρωτάμενος δὲ
such-as the Amazons have. Being-asked —

ποδατός εἰν, ἔφη μὲν εἶναι Πέρσης,
of-what-country he-might-be, he-said indeed (that) he-was (a) Persian,

δὲ πορεύεσθαι ἀπὸ τοῦ στρατεύματος Τηρ- and (that) he-was-proceeding from the army of-Teri-

βάζου, ὅπως λάβοι ἐπιτήδεια. δ' οἱ ἱρώτων
bazus, that he-might-procure provisions; and — they-asked

αὐτῶν, τε ὦπόσον τὸ στράτευμα εἰν, καὶ
him, not-only how-great the army might-be, but-also

ἐπὶ τὰν συνειλεγμένον. Δὲ ὁ εἶπεν, ὅτι
for what it-had-been-assembled. And — (he) said, | that

Τηρίβαζος εἶν ἔχον τε τὴν δύναμιν ἐαυτῷ
Teribazus might-be having not-only the force of-himself,

καὶ Χάλυβας καὶ [that Teribazus had not only his own army,] but-also Chalybian and

Ταὸχους μισθοφόρους. δὲ ἔφη αὐτῶν παρεσκευ- Taoehan mercenaries; and he-said (that) he was-pre-

ᾶσθαι ἐπὶ τῇ ὑπερθολῇ τοῦ ὄρους, ἐν τοῖς στενωῖς,
pared at the crossing of-the mountain, in the narrow
Hype monaxi ei poroia, ws entaudi (parts) by-which alone there-was (a) passage, that there
epiDeisomenon tois Elikion. Edoxe tois he-was-about-attacking the Greeks. It-seemed (good) to-the
strateugous akousasi tauta synagagein to generals (after) having-heard this to-collect-together the
strateugma: kai evDus kataleiptontes filaxas, army; and immediately leaving sentinels,

kai Sofaieneton Stymphalion stratetgon epi and Sophraenetus (the) Stymphalian (as) commander over
tois melonisi, eporevontos, exontes — (those) remaining (behind), they-proceed, having (a)
Dyemona ton ulonta andrapon. 'Epeidh guide (namely) the captured man. When
de upereballon ta orh, oi peltastaia poi— however they-crossed-over the mountains, the targeteers going—

ontes kai xatidontes to stratopedon before and having-perceived the camp — (of the enemy)
oix emevan tois epilitas, alla anaxrap— they—did not 'wait-for the heavy-armed-men, but having-raised—

yontes edeov epi to stratopedon. Δ oi barbaroi a-shout they-ran against the camp. But the barbarians
akousantes ton thronon, oix upemeian, alla hearing the noise, 'did not 'remain, but

ethenon' dmos de kai apetanov tines ton bar— likewise — also they-killed some of the bar—

baraw kai ipoi filosan eis eikosi, kai barians; and horses were-taken about twenty (in number), and

n skyni Tepidazon ela, kai ev aut the tent — (that) of Teribazus was-taken, and in it

eivai argyrotopodes xilinai kai expo— (there were found) to-be silver-footed couches and drinking—

matas, kai oi faskontes aptoxitou, cups, and — (those) saying (that they were) bakers,

kai oi oinokhoi. 'Epeidh de and — (those) (saying that they were) cup-bearers. When indeed
BOOK IV. — CHAPTER V.

οἱ στρατηγοὶ τῶν ὀπλιτῶν ἐπόδοντο ταῦτα,
the commanders of the heavy-armed men heard these
εἴδοξει αὐτοῖς ἀπείναι τὴν ταχίστην
(it seemed to them) to depart (best)
ἐπὶ τὸ στρατόπεδον, μὴ τίς
the fastest
[as fast as possible] to (their own) camp, lest any
ἐπίθεσις γένοιτο τοῖς καταλαλημένοις. Καὶ
attack might happen to (those) having been left behind. And
ἐφέσες ἀνακαλεσάμενοι τῇ σάλ-
immediately having recalled (the men) by the (sound of the)
πιγγὶ ἀπῆσαν, καὶ ἀφίκοντο ἐπὶ τὸ
pet they departed, and they arrived at (their)
στρατόπεδον αἰσθημέρον.
camp the same day.

CHAPTER V.

Debe tē ὑστεραιαὶ εἴδοξει εἶναι πορευτέον,
But on the next day it was thought to be necessary to proceed,
ὅπῃ δύνατο τάχιστα, πρὶν ἦ τὸ στράτευμα
in what way they could most speedily, before that the army
συλλεγήναι πάλιν, καὶ καταλαβεῖν τὰ
(of the enemy) was collected again, and to have seized the
στενά. Δ' εὕθυς δυσκενασάμενοι ἐπορεύ-
defiles. And immediately having collected their baggage they pro-
οντο διὰ πολλῆς χιόνος ἐχοντες πολλοῖς
ceeded through much snow having many
ἡγεμόνας καὶ αἰσθημέρον ὑπερβαλόντες τὸ ἄχρον,
guides; and on the same day having passed over the height,
ἐφ' ὑ Τηρίβαζος ἐμελλεν ἐπιτίθεσθαι,
on which Teribazus intended to attack (them),
they-encamped.

Hence they-proceeded

three days'-march (in a) desert (making) fifteen parasangs.

to the river Euphrates, and

crossed-over it being-wet to the navel.

And they-say the sources of-it not to-be far.

They-advanced through much snow and

(through a) plain three days'-march, (making) fifteen parasangs.

The third (day's march) was difficult-and-severe and (the) north wind blew against-them-
in-their-faces, entirely parching-up every-thing, and

numbing the men. Then indeed some-one of-the

angurs said (that) it-was-to-be-sacrificed to-the wind, and

it-was-sacrificed; and indeed it-seemed evidently to-all (that)

to the violence of-the wind ceased. And the depth

of-the snow was (a) fathom; so-that even many of-the

baggage-cattle and of-the slaves perished, and

of-the soldiers about thirty. And they-passed

the night burning fire; for there-was much wood
in the place where they halted; — (those) indeed coming late
had no wood. — (Those) therefore coming before
and burning the fire (would) not (at) — (those) coming late
approach to the fire, unless they shared with them
whet, or anything else, if anything they might have eatable.

Then indeed they shared with one another what each
had. There where indeed the fire was burning, the snow
melted, there became large pits until

Hence — they proceeded (during) the entire following
day through snow, and many of the men.

But Xenophon commanding the rear, and
finding — (those) fallen down of the men
knew not what the disease might be. But when some one
of — (those) acquainted with (it) told him that evidently

they had the bulimy, and if they eat something, they would get up,
going about among the baggage cattle, if any where he saw any thing
παρατρέχειν. Ἐπειδὴ δὲ ἐμφαγοὶ τι, to-run-about. When — they-might-have-eaten any-thing,


When — they-might-have-eaten any-thing,


When — they-might-have-eaten any-thing,


When — they-might-have-eaten any-thing,


When — they-might-have-eaten any-thing,


When — they-might-have-eaten any-thing,
fasting and without fire; and there some of-the
soldiers perished. And some of-the enemy
being-collected-together pursued (the rear), and seized —

there were left behind of-the soldiers both — (those) having-
been ruined (as respects) the eyes by the snow,

and — (those) having been mortified (as respects) the fingers

of the feet by the cold [and those who had their toes
mortified by the cold]. But indeed it was (a) defence to-the
eyes from the snow, if any one (when) he proceeded (on)

when (having) (bad) something black before the eyes,
and (a defence) of the feet, if any one moved about, and
never might have rest, and if at night

they loosened their sandals. But (as many) as slept having-their-
sandals, the straps penetrated into the feet;

and the soles (of the sandals) were frozen about (the feet); for indeed, when — (their) old sandals failed
THE ANABASIS OF XENOPHON.

πεποιηµένας ἦσαν χαρβάτινας ἐκ τῶν (them), they-had-made (for themselves) rough-sandals from τῆς νεοδάρτων βοῶν. Διὰ τὰς ἄναγχας οὖν raw-hides of-oxen. Through — (such) necessity therefore τοιαύτας τινες τῶν στρατιωτῶν ἑπελείποντο· καὶ as-these some of-the soldiers were-left-behind; and ἰδόντες τι μέλαν χωρίων, διὰ τὸ ἑκλειοπέναι seeing a black place, [on-account-of the to-have disappeared αὐτῶν τῆν χιόνα, there (as respects) the snow, [on account of the disappear-εἰκάζουν τετηκέναι· καὶ ance there of the snow,] they-conjectured (that it) had-melted; and ἐτετήξει διὰ τινὰ κρήνην, ἢ ἢν ἀτμίζουσα it-had-melted through some spring, which was smoking πλησίον ἐν νάπῃ. Ἐνταῦθ᾽ ἐξτραπόμενοι near in (a) woody-vale. There turning-side ἔκάθισεν τοι, καὶ ἔφασαν οὐ πορεύεσθαι. they-sat-down, and said (that they would) not, proceed.

Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας, — But Xenophon having (the command of) rear-guard, ὡς ἠθέτο ἐδείτο αὐτῶν πάση τέχνη καὶ as he-perceived (this) begged-of them-by every art and μηχανὴ μὴ ἀπολείπεσθαι, λέγων, ὅτι πολλοὶ means not to-be-left-behind, saying, that many (of the) πολέμιοι συνειδηγµένοι ἐπονταί, καὶ τελευτῶν es. many being-assembled-together pursued (them), and finishing ἑκάλεσαν. Οἱ δὲ ἑκέλευον σχάζων he-grew-angry. — (They) indeed requested (him) to-kill γὰρ ἄν οὐ δύνασθαι πορεύεσθαι. (them); for (that) 'they — 'were not 'able to-proceed.

Ἐνταῦθα ἐδοξεί εἶναι κράτισον φοβησαί Then it-seemed (to him) to-be the-best to-have-scared τοὺς ἐποιείνους πολεµίους, εἰ τις δύνατο, μὴ the pursuing enemy, if any-thing could-be-done, lest ἐπιπέσουσιν τοῖς κάµινοις. Καὶ μὲν ἢν they should-fall-upon — (those) being-exhausted. And indeed it-was
Now dark, — they indeed advanced with much noise.

διαφερόμενοι ἄμφι ὑν εἶχον. Ἔνθα δὲ δι' 

disputing about what they had (of the booty). Then truly

μὲν οἱ ὑποσδοφύλακες άτε γυγαίνον- 

indeed — (those of the) rear-guard as being-in-good-condition-

tες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους, 

and-able, starting-up ran to the enemy;

δ' οἱ κάμνοντες, ἀναχραγόντες ὅσον μέγιστον 

and the exhausted (men), | having-shouted as much as the greatest

δύναντο, ἐξορουσαν 

they could, [having shouted as loud as they possibly could,]

τὰς ἀσπίδας πρὸς τὰ δόρατα. Οἱ πολέμιοι δὲ 

the shields against the spears. The enemy indeed

dείσαντες, ἧκαν εὐαυτοὺς κατὰ τῆς χιόνος 

having-become-alarmed, threw themselves among the snow

eἰς τὴν νάπην, καὶ οὐδὲις ἐτί ἐφθέγξατο 

into the woody vale, and no-one (of them) afterwards made-a-noise

οἴδαμοι.

any-where.

Καὶ Ξενοφόνου μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες 

And Xenophon indeed and — (those) with him, telling

τοῖς ἀσθενούσιν, ὅτι τῇ ὑπεραία τινες 

— (those) being-weak-and-helpless, that on the next-day some

ἐξονοί ἐτί αὐτοὺς, πορευόμενοι, 

would-come to them, (then) proceeding (on their march, but)

πρὶν διέλθειν τέταρτα στάδια ἐνυγχάνοισιν 

before (that) they had gone over four stadia they found

ἐν τῇ ὀδῷ τοῖς στρατιώταις ἀναπαυομένοις 

on the road — soldiers resting

ἐπὶ τῆς χιόνος ἐγκεκαλυμμένοις, καὶ οὐδὲ 

on the snow (and) having been covered (by it), and neither

οὐδεμία φυλαξὶ καθεστήκει, καὶ 

had (no) (any) guard been-placed over (them), and

ἀνίστασαν αὐτοὺς. Δ' οἱ ἔλεγον ὅτι οἱ 

they roused them 'up. And — they said that — (those)
before 'did not 'make-progress. — (Xenophon) indeed παρόνων, καὶ παραπέμπουν τοὺς ἰσχυροτάτους τῶν going-past, and sending-on the strongest of-the πελταστῶν, ἐκέλευε σκέψασθαι τί ἐιτ targeteers, ordered (them) to-see-and-ascertain what might-be τὸ καλὸν. Oi ἤταγγέλλων, ἵνα τὸ the hindrance. — 'They indeed announced that the ὅλον στράτευμα οὗτος ἀναπαύοιτο. whole army might-'be thus (in a manner) 'taking-rest. καὶ οἱ ἄμφι Ἐνοφῶντα ἐνταῦθα γελίσκοσαν And — (those) with Xenophon then took-up-their-quarters αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοι, καταστησάμενοι there without fire and supperless, stationing φυλακὰς οἷς ἐδύνατο. 'Επεὶ ἦν (such) guards as they-were-able. When indeed it-was πρὸς ἡμέραν, ὁ μὲν Ἐνοφῶν πέμψας τοὺς νεω-πρὸς τοὺς ἀσθενοῦντας towards day, — — Xenophon having-sent the young-tάτους πρὸς τοὺς ἀσθενοῦντας est (of his men) to — (those) being-weak-and-sick ἐκέλευεν ἀναστήσαντας ἀναγχάζειν ordered (them) having-'roused (them) 'up to-compel (them) προϊέναι. Ἡν δὲ τοῦτο Χειρίσοφος πέμπει to-go-forward. At — this (time) Cheirisophus sends τῶν ἐκ τῆς κώμης σκέψομένους πῶς οἱ τῶν ἐκ τῆς κώμης σκέψομένους πῶς οἱ (some) of — (those) from the village | about-seeing how the τελευταίοι ἔχοιεν. Δ' last might-have (themselves) [to see how the rear fared]. But οἱ ἀσμενοί ἰδόντες — (the young men sent by Xenophon) rejoiced (at) seeing (them) παρέδοσαν τούτοις ἀσθενοῦντας κομίζειν ἐπὶ gave-over to-these (the) weak-and-sick to-conduct to τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ the camp, they-themselves — proceeded-forward, and πρὶν διελήλυσαν εἶχοσι στάδια ἦσαν πρὸς before (that) they-had-completed twenty stadia they-were at
τὴν κώμην ἐνδα Χειρίσοφος ἡμίλητο. Ἔπει δὲ
the village where Cheirisophus was-quartered. When indeed
συνεγένοντο ἄλλοις, ἢδοξε εἰναι ἀσφαλές
they-got-together among-one-another, it-seemed to-be safe
σκηνοῦν τὰς τάξεις κατὰ τὰς κώμας. Καὶ
to-quarter the troops up-and-down the villages. And
Χειρίσοφος μὲν ἐμενεν αὐτοῦ, οἱ ἄλλοι
Cheirisophus indeed remained there (where he was), the others
dὲ διαλαχόντες κώμας ἃς ἔωρων, ἐπορεύ-
indeed having-drawn-lots (for the) villages which they-saw,
ἐντὸς, ἐκαστοῦ ἔχοντες τοὺς ἑαυτῶν.
exceeded, [each having the (men) of-themselves [each hav-
ing their respective command].

'Ενδα δὴ Πολυβώτης Ἀθηναῖος λοχαγὸς
Here indeed Polybotes (an) Athenian captain
ἐκέλευσεν ἑαυτὸν ἀφιέναι· καὶ
requested (that) they-would-allow him 'to-go-away; [and
λαβὼν τοὺς εἰζώνους,
taking the well-girt, [and taking with him the most active
θέων ἐπὶ τὴν κώμην, ἦν Ξενοφῶν
of his men], running to the village, which Xenophon
eιλήχει, καταλαμβάνει πάντας τοὺς κωμη-
obtained-by-lot, he-surprises all the inhabitants-of-
tας ἔνδον, καὶ τὸν κωμάρχην, καὶ ἐπταχαίδεα
the-village at-home, and the village-chief, and seventeen
πόλους τρεφομένους εἰς δασιὸν βασιλεὶ, καὶ
colts bred · for (a) tribute 'to (the) king, and
τὴν θυγατέρα τοῦ κωμάρχου γεγαμημένην
the daughter-of-the-village-chief married (the)
ἐνάτην ἡμέραν· ὅ τὸ ἄνηρ αὐτῆς ἤκετο
in-th day; and the husband of-her had-gone-out
θηράσων λαγὺς, καὶ οὐχ ἦλω ἐν ταῖς κώμαις.
hunting hares, and 'was not 'found in the villages.

Ἄδ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα
The — houses were under-ground, the — mouth (or
τὰς φρέατος, δὲ κάτω εἰσείλαται.
entrance was) like (that) 'of (a) 'well, but below spacious.

Δὲ αἱ εἰσόδοι μὲν τοῖς ὑποξυγίοις ὄρυκται.
And the entrances — for the cattle (were) dug,

δὲ οἱ ἀνδρωποὶ κατέθανον ἐπὶ κλίμακος. Ἐν δὲ
but the men descended on ladders. In —

ταῖς οἰκίαις ἦσαν αἰγὲς, οἶκς, βόες, ὄρνιδες,
the houses there were goats, sheep, cows, fowls,

καὶ τὰ ἐχυμαντα τοῦτων. δὲ πάντα τὰ κτήνη
and the young of these; and all the cattle

ἐτρέφοντο χυλῷ ἐνδοῦ.
were-nourished on hay within (the houses). And also there was

πυρὸς, καὶ χριθαί, καὶ ὀσπρια, καὶ χρίδινος οἶνος,
wheat, and barley, and legumes, and barley wine

ἐν κρατῆροι. δὲ καὶ αἱ αὐταὶ χριθαί ἦσαν
in large-bowls; and also (these) same barley-grains floated

ισοχείλεις, καὶ κάλαμοι ἐνέκειντο,
even-with the brims (of the vessels), and reeds lay-in (them),

οἱ μὲν μεῖζονες, δὲ οἱ ἐλάττους, οίχ
— (some) indeed larger, but — (others) smaller, (and) not

ἐχοντες γόνατα. δὲ ἐδει ὀπότε τις διψάνη
having joints; and it was proper when any-one might be thirsty

λαβόντα τοῦτος εἰς τὸ στόμα μύξειν. Καὶ
having taken these into — (his) mouth to suck. And

ἡν πάνω ἄρατος, εἰ μὴ τις ἐπιχεῖοι
it was very strong, if not [unless] some-one poured-in

ὑδωρ. καὶ τὸ κτόμα ἦν πάνω ἵδο συμμε- water; and the drink was very pleasant to-one accus-

δόντι.
tomened to (it).

'Ο δὲ Ξενοφῶν ἐποιήσατο τὸν ἄρχοντα τῆς
— And Xenophon made for himself the ruler of —

tαύτης κωμῆς σύνδεσμων, καὶ ἐξέλευε αὐτὸν
this village his guest at supper, and he exhorted him

θαρρέων, λέγων, ὅτι οὔτε στερήσοιτο
to be of good courage, saying, that he should not be deprived
BOOK IV.—CHAPTER V.

οὖν τέκνων, τε ἀπίασιν ἀντεμπλήσαντες τὴν
of—(his) children, and (as) they-depart they-would-be-about-filling the

οἴκισαν αὐτοῦ τῶν ἐπιτηδείων, ἥν φαίηται
house of-himself with — provisions, if he-show-himself (as)

ἐξηγησάμενος τι ἀγαθὸν τῷ στρατεύματι,
having-been-the-leader (in) some good for-the

ἐστ' ἄν γέγονται ἐν ἄλλῳ ἔθνει. Ὅ δὲ
until 'they might: 'get with another tribe. — And

ταῦτα ἵπποςχειτο, καὶ, φιλοφρονούμενος, ἑφρασεν
this he-promised, and, being-kindly-disposed, he-told

οἶνον ἐνθα ἢν καταρρυμένος. Ὅνυ
(them respecting) wine where it-was buried. Therefore

μὲν ταῦτης τῆς νύκτας, πάντες οἱ στρατιώται
indeed this — (same) night, all the soldiers

dιασκηνήσαντες οὕτως, ἐχομήθησαν ἐν πᾶσιν
having-been-quartered-dispersedly thus, were-made-to-rest in great

ἀφιόνοις, ἑχοντες τὸν κωμάρχην ἐν φυλακῇ, καὶ
abundance, having the village-chief under guard, and

τὰ τέκνα αὐτοῦ ὑμῶν ἐν ὁδαλμοῖς. Δὲ τῇ
the children of-him likewise under eye. And on-the

ἐποιοῦσα ἡμέρα Ξενοφῶν λαβὼν τὸν κωμάρχην
next day Xenophon taking the village-chief

ἐπορεύετο πρὸς Χειρίσοφον· ὅπως δὲ παρίοι
proceeded to Cheirisophus; wherever indeed he-might-pass-by

κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις,
(a) village, he-turned-aside to — (those) in the villages,

καὶ πανταχὸν κατελάμβανε εὐώχουμένους καὶ
and everywhere he-found (them) feasting and

ἐὐδαμόδεν ἀφίεσαν
enjoying-themselves, and nowhere did-they-'allow (them) 'to-

πρὶν παραδείσαι ἄριστον αὐτοῖς.
depart before (that) they-had-'placed dinner 'before them.

Δ' ἦν οὐχ ὅπως οὐ παρετίθεσαν ἐπὶ
And there-was not anywhere (where) they-'did not 'place on

τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεσον,
the same table flesh (of) lamb, kr.
χοίρεια, μόσχεια, ὀρυζεια, σίνει πολλοὶς ἄρτος, pork, veal, fowl, with much bread,
tοὶς μὲν πυρίνοις, δὲ τοῖς κριδίνοις. — (that) namely (of) wheat, and — (that of) barley.

Whenever - any-one being-friendly-disposed wished to-drink-before τῷ εἰδίκευ ἐπὶ τὸν κρατῆρα, to-the [wished to drink to another] he-drew (him) to the large-bowl, 

ενδεκα ἐδει ἐπικύψαντα ῥοφοῦντα πίνειν there it-was-necessary having-stooded-down sucking to-drink

ὦσπερ βοῦν. Καὶ ἐδίδοσαν τῷ κομάρχῃ λαμ- like (an) ox. And they-granted to-the village-chief to-

θάνειν ὁ τι βούλοιτο. 'Ο δὲ ἔδεξετο οὐδὲν take whatever he-might-wish. Who however accepted nothing

ἀλλο μὲν, ὅπου δὲ ιδοι τινα τῶν συγ-

else indeed, where however he-may-have-seen any of — (his) re-

γενῶν οἱ ἔλαμβανεν πρὸς ἔαντον. 'Επεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατε-

When however they-came to Cheirisophus, they-

καλεῖν ταῖς σκηνοῦντας, found also-these (his men feasting) being-in-their-quarters,

ἔστεφακομένους στεφάνους τοῦ ξηροῦ χιλοῦ, crowned with-crowns (made) of — dry grass,

καὶ Ἀρμένίους παιδας σῦν ταῖς βαρβαρικαῖς and Armenian boys — (in) — (their) barbarian

στολαῖς διακοινοῦντας. Δὲ ἔδεικνυσαν τοῖς παισίν dresses waiting-on-them. And they-showed the boys

ὦσπερ ἔνεοις ὁ τι δέοι ποιεῖν. (by signs) as-if (they were) deaf-and-dumb what they-ought to-do.

'Επεὶ δ' Χειρίσοφος καὶ Ξενοφῶν ἐφιλοφρονήσαντο When — Cheirisophus and Xenophon had-saluted

ὅλλον, κοινὴ δὴ ἄνηρῶτων τοῦ κομάρχῃ, one-another, in-common — they-questioned the village-chief

διὰ τοῦ ἐρυμνέως περσίζων, τις ἡ χώρα through the interpreter speaking-the-Persian-language, what the country
Ēγ. Δ’ ὃ ἔλεγεν, ὃτι Ἀρμενία. Καὶ might-be. And who said, that (it was) Armenia. And
πάλιν ἄροτων τίνι οἱ ἱπποὶ τρέφοντο. Δ’ again asking for-whom the horses might-be-bred. And
ὁ ἔλεγεν, ὃτι δασμός βασιλεῖ· ἐφη δὲ,
again asking for-whom the horses might-be-bred. And
— (he) said, as (a) tribute 'to (the) king; he-said also, (that)
τὴν πλατείαν χάραν εἶναι Χάλυβας, καὶ the neighbouring country was (that of the) Chalybes, and
ἔφραζεν τὴν ὅδον ἣ ἐίη. mentioned the road in-what it-might-be [and he told them the
direction of the road]. And then indeed Xenophon departed
Δἀγων αὐτὸν πρὸς τοὺς οἰκέτας έαντοῦ,
conducting him to the family of-himself, [to his own family,]
καὶ δίδωσι ἵππον ὅν εἰλήφει παλαι-
and he-gave (the) horse which he-had-taken (and which was) rather-
τερον τῷ κομάρχῃ άναδέψαντι καταδύσαι,
old to-the village-chief (he) having-fattened (it) to-offer-it-in-sacrifice,
ὅτι ἡκουσεν αὐτὸν εἶναι ἱερὸν τοῦ Ἡλίου,
because he-had-heard (that) it was (a) victim of-the Sun,
δεδίως μὴ ἀποδάνῃ γάρ ἐξεκάκωτο ἵππο τῆς having-feared lest it-might-die; for it-had-been-injured by the
πορείας· αὐτὸς δὲ λαμβάνει τῶν πῶλων,
journey; he indeed 'himself takes (some) of-the colts,
καὶ ἐκάστω τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν
and to-each of-the other generals and captains
καὶ διὸ ἰπποῦ ταύτης ἡσαν he-gave (a) colt. The — horses in-this (country) were
μείονες μὲν τῶν Περσικῶν, δὲ πολὺ smaller indeed (than those) of-the Persians, but much
θυμοειδέστεροι. Καὶ δὴ ἐνταῦθα ὁ κομάρχης
more-spirited. And indeed here the village-chief
διδάσκει περειλείν σαχία περὶ τοὺς πόλας instructs (them) to-tie small-bags about the feet
τῶν ἱππῶν καὶ τῶν ἵπποςγυγῶν· ὅταν ἄγωσι
of-the horses and-of-the cattle; when they-drove (them)
CHAPTER VI.

"Επεί δ' οὖν ἦµέρα ἦν, μὲν παραδίδωσιν
When — (the) eighth day was, 'he indeed 'delivered-over
τὸν ἤγειονον Χειρισόφῳ, δὲ καταλείπει τοὺς
the guide to Cheirisophus, but he left the
οἰκείας τῷ κωμάρχῃ, πλὴν τοῦ
members' of (his) 'family to the chief-of-the-village, except — (his)
νιὸν τοῦ ἄρτι ἱθάσχοντος. δὲ τότου
son — (who was) just coming-to-age; and him
παραδίδωσιν 'Επισθένει, Ἀμφιπόλει, Φυλάττειν
he gave over to Episthenes (of) Amphipolis to-guard
ὅπως, εἰ ἡγήσοιτο καλῶς, ἀπίοι
that, if 'he (the father) 'should guide (them) fairly, he-might-return
ἐγὼν καὶ τοῦτον. Καὶ εἰς εἰρεῖσθαι εἰς τὴν
(home) having also this-one. And they brought to the
οἰκίαν αὐτῶν ὡς πλείστα ἐδύναντο, καὶ ἀνα-
house of him as many-things (as) they could, and having-
ζεύγαντες ἐπορεύοντο. Δ' ὁ κωμάρ-
broken-up-their-camp they proceeded on their-march. And the village-
χής ξελυμένος ἤγειτο αὐτῶΙς διὰ χιόνοις;
chief unbound guided them through (the) snow;
καὶ ἡδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ
and now also it was in the third day's-march, and
Χειρισόφῳ ἐξαλεπάνθη αὐτῷ ὅτι οἶκ
Cheirisophus became angry with him that he 'did not
γενεν εἰς κώμας. Δ’ ὁ ἐλεγεν ὅτι εἰκέν οὐκ ἔπει τούτῳ τοπω. Ὁ δὲ Χειρίσοφος ἔπαισε (any) in — this region. — And Cheirisophus struck αὐτόν μὲν, δ’ οὐκ ἔλησε. Δ’ ἐκ τούτου him indeed, but 'did not 'bind (him). | And from this ἐκεῖνος ἀποδρᾶς ὑκετο τῆς νυκτός, he having-fled went-away (in) the night, [and on this ac-
καταλιπὼν τὸν υἱὸν. Τόδε count he ran off at night,) leaving-behind — (his) son. This δὴ ἦν κάκωσις καὶ ἀμέλεια τοῦ truly-Indeed, (namely) the ill-treatment and neglect of-the ἡγεμόνος, ἐγένετο μόνον διάφορον Χειρ-
guide, was (the) only dissension (between) Cheiri-
σόφῳ καὶ Ξενοφόντι ἐν τῇ πορείᾳ. Δὲ Ἐμισ-
sophus and Xenophon on the route. But Epis-
δήνης τε ἥρασθῃ τοῦ παιδὸς, καὶ κομίσας thenes not-only became-fond of-the boy, but also having-taken ὀικάτε ἕχρητο πιστοτάτῳ. (him) home | made-use-of (him as) the-most-faithful [found him very
Metὰ τοῦτο ἐπορεύθησαν ἐπτὰ much attached to himself]. After this they-proceeded seven σταδίων, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, days'-march, always five parasangs the day, παρὰ τὸν ποταμὸν Φᾶσιν, εὐρος πλε-
to the river Phasis, (the) breadth (of which is) equal-
δριαῖον. Ἐντεῦθεν ἐπορεύθησαν δίῳ σταδίων to-a-plethrum. Hence they-proceeded two days'-march δέκα παρασάγγας. ἐπὶ δὲ τῇ ὑπερβολῇ (making) ten parasangs; at — the pass-over ἐις τὸ πεδίον Χάλυβας καὶ Ταόχοι. ('the mountains) on-to the plain (the) Chalybes and (the) Taochi,
καὶ Φασιανόλ ἀπήντησαν ἀντοίς. Χειρὶ and (the) Phasiani had-come-to-oppose them. Cheiri-
σόφος δ’, ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῆ sophus indeed, when he-saw the enemy on the
passing the pass, (on the march), being distant about thirty stadia, that he might not approach the enemy leading by (a) wing; [in column;] and the generals and captains, and spoke thus:

The enemy as you see possess the passes of the mountain, (it is) indeed time to consider, how we may encounter (them) to the best advantage possible. It seems therefore indeed to me to direct— the soldiers to take their dinners, and (that) we should consult, whether it seems (best) to cross over the mountain either to day or to-morrow. To me indeed at least, said Cleanor, it seems best, after we have dined as speedily as possible (and) having armed ourselves as speedily as possible to go against the men.

For if we shall waste the present day, not only the enemy now seeing us will be more
After this one Xenophon said: I indeed think thus: if indeed it is necessary to fight,

After this one Xenophon said: 'I' indeed think thus: if indeed it is necessary to fight,

After this one Xenophon said: 'I' indeed think thus: if indeed it is necessary to fight,

After this one Xenophon said: 'I' indeed think thus: if indeed it is necessary to fight,
to-go (up a) steep (place) without-fighting, than (along) level (roads).

(the) enemy being here and there; and at-night

tics are steep (place) without-fighting, than (along) level (roads.

any-one may see — (things) before (his) feet more

(distinctly when) not-fighting, than in (the) day (time) (while)

fighting; and the rough (road is) kinder to-the

feet to-those-marching without-fighting, than the smooth 'one;

and the enemy being here and there, • and at-night

any-one may see — (things) before (his) feet more

(distinctly when) not-fighting, than in (the) day (time) (while)

fighting; and the rough (road is) kinder to-the

feet to-those-marching without-fighting, than the smooth 'one;

and the enemy being here and there, • and at-night

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and the enemy being here and there, • and at-night

any-one may see — (things) before (his) feet more

(distinctly when) not-fighting, than in (the) day (time) (while)

fighting; and the rough (road is) kinder to-the

feet to-those-marching without-fighting, than the smooth 'one;

and the enemy being here and there, • and at-night

any-one may see — (things) before (his) feet more

(distinctly when) not-fighting, than in (the) day (time) (while)
παιδών μελετᾶν κλέπτειν, καὶ εἶναι οὕτως
boys (commence) to-practice to-steal, and (that) it-is not

αἰσχρῶν, ἀλλὰ καλῶν κλέπτειν, ὡς
shameful, but commendable to-steal, as-many-things-as (the)

νόμος μὴ κωλύει. Δὲ ὅπως κλέπτητε ὡς
law 'does not 'forbid. And so-that you-may-steal [as

κρατίστα, καὶ πειρᾶσθε λαν-
best-possible, [as adroitly as possible] and have-exerted-yourselves to-

θάνειν, ἃρα ἔστιν νόμοιν ὑμῖν, ἐὰν ληφθήτε
conceal (it), now-then it-is lawful for-you, if you-are-caught

κλέπτοντες, μαστιγοῦσαι. Νῦν οὖν ἔστιν
stealing, to-be-scoraged. Now therefore (this) is

μάλα καιρὸς σοι ἐπιδείξασαι τὴν
(the) very (best) opportunity for-you to-show — (your)

παιδείαν, καὶ φυλάξασαι μέντοι, μὴ ληφθῶμεν
education, and to-guard moreover, lest we-may-be-caught

κλέπτοντες τοῦ ὄρους, ὡς μὴ λάθωμεν
stealing the mountain, (and) so-that we-'may not 'receive

κλέπτειν τὰ δημόσια, καὶ μάλα δεινοῦ
(at-stealing) the public-money, and-though very great

κυνδύνου ὄντος τῷ κλέπτοντι, καὶ τοὺς
danger being to — (him) stealing, and (that) — (your)

κρατίστοις μέντοι μᾶλιστα, εἰπὲρ οἱ
best (men) moreover (steal) the-most, if-indeed the

κρατίστοι ἀξιωμάτωι ἄρχειν ὑμῖν. ὡς
best (men) are-thought-worthy to-rule you; so-that (it is)

ἄρα καὶ σοὶ ἐπιδείξασαι τὴν παιδείαν.
time also for-you to-show — (your) education.

'Εγὼ μὲν τοῖς, ἔφη ὁ Ξενοφῶν, εἰμὶ ἄτοιμος,
I indeed therefore, said — Xenophon, am ready,

ἔχων τοὺς ὄπισθοφύλακας, ἐπειδὰν δειπνή-
having the rear-guard (with me), after we-shall-have-
σωμεν, ἴναι καταλήψων τὸ ὄρος. Δὲ καὶ
supped, to-go about-taking-possession (of) the mountain. And also
ἐξω ἤγεμόνοις γὰρ οἱ γυμνῖτες ἐνεδρέωσαντες
I-have guides; for the light-armed-men having-laid-in-ambush
ἐλαβόν τινας τῶν ἱλασῶν ἐφεπομένων ἡμῶν καὶ
took some of the marauders following us; and
πυράνωμα τούτων, ὅτι τὸ ὄρος ἐστὶ οἷς ἄβατον,
I-hear from-these, that the mountain is not impassable,
οὔτε νεμεταί αἰξὶ καὶ βουσίν ὅστε ἐάντπρ
but (that) it-is-grazed-on by-goats and oxen; so-that if
ἄπαξ λάβωμεν τι τοῦ ὄρους ἔσται
once we-take-possession-of any (part) of the mountain there-will-be
· βατὰ καὶ τοῖς ὑποψιγίοις. Δὲ ἐλπίζω
passable (places) even for the cattle. And I-expect (that)
τοὺς πολεμίους οὖδε ἐστὶ μενεϊν ἐπειδὰν
the enemy will not-indeed longer remain after
ἰδὼν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων.
they-see us on the level (with them) on the heights.
Γὰρ ἐδέλουσι οὖδὲ νῦν καταβαίνειν εἰς τὸ ἱσον
For they-will not-indeed now come-down to (an) equality
ἡμῖν. 'Ο δὲ Χειρίσοφος εἶπεν Καὶ τί δεὶ σὲ
with-us. — And Cheirisophus said: And why is-it-proper (that) you
ίναι, καὶ λιπεῖν τὴν ὑποσφυλακίαν; άλλὰ
(should) go, and leave the command-of-the-rear-guard? but
πέμψον ἄλλους, μὴ ἂν τινὲς ἐθελούσιοι φαίνονται.
send others, unless that some volunteers may 'make
· Ἐξ τούτων Ἀριστώνυμος Μέδω-
(there) 'appearance. Upon this Aristonymus (the) Methy-
дрις ἔρχεται, ἔχων ὀπλίτας, καὶ Ἀρισ-
drian came-forward, having (his) heavy-armed-men, and Aris-
tέας Χῖος, γυμνῆτας, καὶ Νικόκαχος
teas (the) Chian, (having his) light-armed-men, and Nicomachus
Οἰταῖος, γυμνῆτας καὶ σύνημα
(the) Etean, (with his) light-armed-men; and (an) agreement
ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα
was-made, (that) when they-might-have-possession-of the heights
καίειν πολλά πυρά. Ταῦτα συνδέμενει
to-burn many fires. These (things) being-agreed-on
ὴρίστων· ἐκ δὲ τοῦ ἡρίστου ὁ Χειρίσοφος προ-
they-dined; after — the dinner — Cheirisophus led-
ῄγαγε τὸ πᾶν στράτευμα πρὸς τοὺς πολεμίους
forward the whole army against the
ὡς δέκα στάδιοι, ὅπως δοκοῖ ὡς μάλιστα
about ten stadia, so-that he-might-seem as-much-as-possible
προσάζειν
prosazexin
to-be-about-to-lead-against (them) in-that (direction).

Ἐπειδὴ δὲ ἐδειπνήσαν, καὶ ἐγένετο νύξ.
When indeed they-had-supp'd, and it-was night
ὁι μὲν ταχέντες
those indeed appointed (for this service) departed, and
καταλαμβάνουσι τὸ ὄρος. δὲ οἱ ἄλλοι
take-possession-of the mountain; and the other (troops)
ἀνεπάνωντο αὐτοῦ.
reposed there (where they were). The enemy indeed,
ὡς ἦσοντο τὸ ὄρος ἐχόμενον, ἐγρήγορεσαν, καὶ
as they-perceived the mountain occupied, kept-watch, and
ἐκαίον πολλά πυρά διὰ νυκτός. Ἐπειδὴ δὲ
burned many fires during (the) night. When indeed
ἐγένετο ἡμέρα, Χειρίσοφος μὲν θυσάμενος ἤγε,
it-was day, Cheirisophus — having-offered-sacrifice led
κατὰ τὴν ὄδον· οἱ δὲ καταλαβόντες
(the army) along the road; — (those) — having-taken-possession-of
τὸ ὄρος ἐπῆεσαν κατὰ τὰ ἄκρα. Δὲ τῶν
the mountain advanced along the heights. But of-the
πολεμίων τὸ πολὺ μὲν ἐμενεν ἐπὶ τῇ ὑπερβολῇ
enemy the great (part) indeed remained at the pass
τοῦ ὄρους, δὲ μέρος αὐτῶν ἀπήντα τοῖς
of-the mountain, but (a) part of-them went (against) — (those)
κατὰ τὰ ἄκρα. Δὲ πρὶν τοὺς πολλοὺς,
along the heights. But before (that) [the many, [the
ἐίναι ὅμως, οἱ κατὰ τὰ
main bodies of the armies,] were together, — (those) along the
the Greeks met one-another, and the Greeks
conquered and drove-back (their opponents). At this (time)
also (those) from the plain, namely the targeteer
of the Greeks ran (in a) race against (those)
drawn-up-against (them), and Cheirisophus followed quickly
step-by-step with the heavy-armed-men. But the enemy (namely)
— (those) on the road, when they-saw — (those) above
defeated, flee-away; and not many indeed of-them
died. But (a) great-many shields were-taken, which
the Greeks cutting — (with their) swords,
made useless. And as they-arrived-on (the heights),
having-sacrificed, and having-erected (a) trophy, they-descended
into the plain, and they-went to villages stored-with
many and good (things).
CHAPTER VII.

'Ex de toútou époroeúdesav pínte sta
duòs, triákonta parașággas, eis Taóchoi:
march, (making) thirty parasangs, to (the) Taochi;
kai ta epitídeia épélipe: yárf oi Taóchoi
and — provisions began-to-fail (them); for the Taochi
íxouvi isoçyra xoría, kai en ois eíxov pánta
inhabited strong places, and in which they-had all
ta epitídeia ánakekomoménoi.
— (their) provisions having-carried (them) 'up (and stored
'Etpei de afíxontο eis xorión, de
them there) When however they-arrived at (a) place, which
mév eîxen ou pólon oiid' oixias, d' autósè kai
indeed had no town nor houses, and there both
ándres kai gynaikei kai pollà xtrhē ñsav
men and women and many cattle were
suvælævódótes, Xeirísofof mèn ñxow eivûs
included, Cheirisophos indeed having-come immediately
prosëballe pròs toûto: épéidh de ñ prwth
made-an-assault against this (place); when — the first
táxìs apêkamev, allaí prosêi kai aïðis
division began-to-grow-tired, another succeeded and again
allaí: yárf ñw òu ñdèroí
another; for it-was not (possible for them) drawn-up-in-a-body
peristhnoi, alle ñw potamòs kúklw.
to-stand-around (it), as there-was (a) river 'in (a) 'circle
'Epëidh de Xenvofôn ñlhe suv tois ñpìsòdo-
(around it). When — Xenophon came with the rear-
phylæzi kai peltastràys kai ñplitàys, éntaða
guard and targeteers and heavy-armed-men, then
dè Xeirísofof lègei: 'Hxete eis xalòn: yárf
truly Cheirisophus says: You-have-come most-opportunely; for
... (this) place must-be-taken; for there-is no — (this) provisions.

τὴν στρατιὰ εἰ μὴ ληφώμεθα τὸ

for the army | if not [unless] we-shall-take — (this)

χωρίον. Ἑνταῦθα δὴ ἐβουλεύοντο κοινῷ; καὶ

Then indeed they-deliberated in-common; and
tοῦ Ἑνορὸντος ἐρωτῶντος, τί εἴη τὸ κωλῖν — Xenophon having-asked, what might-be the hindrance
eἰσελθείν, ὁ Χειρίσοφος εἶπεν. Ἀλλὰ αὐτὴ
to-enter (the place), — Chirisophus said: But this

ἐστὶν μία πάροδος ἢν ὀρᾶς. ἔταν δὲ is (the) one (only) passage which you-see; whenever indeed

tις πειράται παριέναι ταῦτῃ, κυλινδοῦσι

any-one should-attempt to-pass-along this, they-roll (down)

λίθους ὑπὲρ ταύτης τῆς ὑπερεχοῦσας πέτρας' stones over this — impending rock;

δ' ὅσ' ἀν καταλειμῆς, οὕτω διατίθεται.

(he) indeed who may have-been-struck, 'is thus 'disposed-of.

Δ' ἄμα ἔδειξε ἀνδρόπους συντετριμμενοὺς

And at-the-same-time he-showed men crushed

cαὶ σκέλη καὶ πλευράς. Δὲ ἦν ἀναλώσωσιν

both (as respects) legs and ribs. But if they-should-expend

tοὺς λίθους, ἔφη ὁ Ἑνορὼν, τί ἦν οἴδειν ἄλλο — (their) stones, said — Xenophon, is-there nothing else

κυλύει παριέναι; γὰρ δὴ οὐχ ὀρῶμεν

(that) prevents (us) to-advance? for indeed we-'do not 'see

ἐκ τοῦ ἐναντίον, εἰ μὴ τούτους ὀλίγους

(any) of — (those) opposed-to-us, unless these few

ἀνδρόπους, καὶ τούτων δύο ἡ τρεῖς ὑπλισμένους.

men, and of-these (only) two or three are-armed.

Δὲ τὸ χωρίον, ὁ δὲ εἶ διελθείν βαλλο.

And the space, which it-is-necessary to-pass-through (while) being-

μένουσ' ἐστὶν, ὡς καὶ σὺ ὀρᾶς, σχεδὸν τρία

thrown-at is, as even you see, about three

ἡμιπλεθρά. Δὲ τούτου ὄσον

naif-plethra [about 150 feet]. And of-this (space) as-much as (a)
Saav'plettirum [about 100 feet] (is) thick with great pine-trees standing-apart-from-one-another against which men standing —

τί πάσχοιεν ἡ ὑπὸ τῶν φερομένων λίθων ἡ what will they suffer either from the thrown stones or ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν from the rolled (ones)? the rest (of the space)

now therefore becomes about (a) half-plethrum [about 50 feet], (over)

ὅ δέ εἶ, ὅταν οἱ λίθοι λωφήσωσι, παρά-which it is necessary, when the stones may cease, to run-

δραμεῖν. Ἀλλὰ, ἔφη ὁ Χειρίσοφος, εἰδὼς past. But, said — Cheirisophus, immediately

ἐπείδαν ἄρξωμεθα προσεῖναι εἰς τὸ δασὺ, when we commence to advance to the (part) thick (with trees),

πολλοὶ οἱ λίθοι φέρονται. Αὐτὸ, ἔφη, many — stones are thrown. That, said (Xenophon),

ἂν εἰπὶ τὸ δέον γὰρ θάττον ἀναλώσουσι would be the thing wanted, for the more speedily will they expend

tους λίθους. Ἀλλὰ πορεύομεθα, (their) stones. But let us advance (to the place),

ἐνθεν ἐσταὶ τι μικρὸν ἦμιν παραδραμεῖν, whence there will be some small (place) for us to run past,

ἂν δυνώμεθα, καὶ ἰδίον ἀπελθεῖν, if we can, and (from which we may) easily depart,

ἂν βουλώμεθα, if we please.

Ἐντεῦθεν Χειρίσοφος καὶ Ξενοφῶν, καὶ Καλλί-

Thence Cheirisophus and Xenophon, and Calli-

μαχος Παρράσιος λοχαγὸς, (γὰρ ἦ ἱγεμονία machus (the) Parrhasian (a) captain, (for the lead

tῶν λοχαγῶν τῶν ὑποστοφυλάκων of the captains of the rear-guard (was in possession)

τούτου ἔκεινη τῇ ἡμέρᾳ,) ἔπορευοντο. δὲ οἱ ἀλλοι of this one on that — day, proceeded forward; but the other
loχαγοι ἔμενον ἐν τῷ ἀσφαλεί. Μετὰ τούτο captains remained in — safety. After this οὖν ὡς ἐθδομῆκοντα αὐθρωποι ἀπῆλθον ὑπὲ therefore about seventy men went-off under τὰ δένδρα, οὐχ ἀδρόοι, ἀλλὰ καὶ ἐνα — the trees, not collected-in-a-body, but one-by-one, ἐκαστὸς φυλαττόμενος ὡς ἐδύνατο. 'Αγασίας each-one guarding-himself as (well as) he-could. Agasias δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος — the Stymphalian and Aristonymus (the) Methydrian καὶ οὗτοι ὄντες loχαγοι τῶν ὑποσδοφυλάκων, καὶ and these being captains of-the rear-guard, and ἄλλοι δὲ, ἐφέστασαν ἐξα τῶν δένδρων· γὰρ ἦν others also, standing-near without the trees; for it-was οὐξ ἀσφαλὲς πλεῖον ἡ τοῦ ἑνα λόχον ἕσταναι not safe (for) more than — one company to-stand ἐν τοῖς δένδροις. Καλλίμαχος ἦν δὲ μηχαν— under the trees. Callimaechus then indeed eon. ταὶ τι — προέτρεχεν ἀπὸ τοῦ δένδρου, trived something (thus): he-ran-forward from the tree, ὅφει ὁ αὐτὸς ἦν, δύο ἡ τρία βῆματα· δὲ ἐπει under which he was, two or three times; but when οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπτετός· ἐφ' ἐκάστης the stones were-hurled, he-retired expeditiously; at each δὲ προδρομὴς πλεῖον ἡ δέκα ἄμαξαι πετρῶν — sally more than ten wagon (loads) of-stone ἀνηλίσκοντο. Δὲ ὁ 'Αγασίας, ὡς ὕρᾳ τῶν were-consumed. But — Agasias, as he-perceives — Καλλίμαχον, καὶ ἐποίει, καὶ πᾶν τὸ στράτευμα Callimaechus, what he-was-doing, and all the army θεώμενον, δεῖσας μὴ οὐ πρῶτος παρα— beholding (it), fearing lest (he might) not (be) the-first run— δράμοι εἰς τὸ χωρίον, οὐδὲ παρακαλέσας τὸν ning-by into the place, neither calling-to — Ἀριστώνυμον ὄντα πλησίον, οὐδὲ Εὐρυλόχοι— Aristonymus (he) being near, nor (to) Eurylochus


**BOOK IV. — CHAPTER VII.**

τον Λουσιέα ὤντας ἔταρον, οὐδὲ οὐδένα the Lusian (both) being (his) comrades, nor (to) no-one
ἀλλον, αὐτός χωρεί, καὶ παρέρχεται else, he went-on (by himself), and passed-by
πάντας. ὁ δὲ Καλλίμαχος, ὡς ἔωρα αὐτὸν all.
— But Callimachus, as he-saw him
παριόντα ἐτιλαμβάνεται τῆς ἵτνος αὐτοῦ passing-by seizes the rim (of the shield) of-him;
δὲ ἐν τούτω Ἀριστόνυμος Μεθύδριεὺς παρέδει but at this (time) Aristonymus (the) Methydrian ran-by
αὐτοὺς, καὶ μετὰ τούτον Εὐρυλόχος Λουσιέας. them, and after this (one) Eurylochus (the) Lusian.

Γὰρ πάντες οὗτοι ἀντεποιοῦντο ἄρτης, καὶ For all these claimed-for-themselves valour, and
διηγονοῦντο πρὸς ἀλλήλους. καὶ οὗτος contended with one-another (as respects it); and thus
ἐριζοῦντες αἰροῦσι τὸ χωρίον. Γὰρ ὡς ἄπαξ contending they-take the place. For as 'they once
ἑισέδραμον, οὐδὲς πέτρος ἡνέχθη ἄνωθεν. 'had-run-in, not (a) stone was-thrown from-above.

Ἐνταύθα δὴ ἦν δεινὸν θέαμα. Γὰρ αἱ Then indeed there-was (a) dreadful spectacle. For the
γυναῖκες ρίπτονσαι τὰ παιδιά, women throwing — (their) children (over the precipice),
καὶ εἶτα ἐπικατέρπιτον, καὶ οἱ ἄνδρες (and) then throw-themselves-down-upon (them), and the men
ὡσαύτως. Ἐνθὰ δὴ καὶ Λινείας in-like-manner (did the same). Then indeed also Αἰνέας (the)

Στυμφάλιος, λοχαγὸς, ἰδὼν τινα, ἔχοντα Stymphalian, (a) captain, seeing some-one (of them), having (a)
καλὴν στολὴν, θεόντα ὡς ρίψοντα ἐαυτὸν handsome dress, running as being-about-throwing himself 'over,
ἐπιλαμβάνεται ὡς κολύσων. Νὰ laid-hold (of him) as being-about-hindering (him). But
ὁ ἐπισπάται αὐτὸν, καὶ ἀμφότεροι ὥχοντο (he) 'drags him 'along, and both went (over)
being-borne down the rocks, and died

Therefore indeed very few men were-captured,

but — many oxen and asses and sheep.

Thence they-proceeded through (the country) of (the) Chal-lybians seven days'—march, (making) fifty para-
sangs. These were the-bravest (of those people) whose

(country) they-passed-through, and they-went to hands [and they

came to close combat]. They-had also linen cuirasses (reaching)

just to-the groin, and in-place of — skirts (they had)

thick cords twisted. They-had also —

skirts, and helmets, and (a) knife at

their—girdle as-long-as (a) Spartan (dagger) sickle-shaped,

with—which they-eat-the-throats, of — (those) they-could master,

and cutting-off — (their) heads — (and) having

(them) they-proceeded (on their march); and they-sang, and

when (they thought) the enemy were-about to-see (them)

And they-had also (a) spear about fifteen cubits (in length)

having (only) one — spike. These (people) com-
ἐν τοῖς πολίσμασιν. Ἑπεὶ δὲ οἱ Ἑλληνες in — (their) towns. When however the Greeks
παρέλθουσιν, εἰποντο ἃεὶ μακάμενοι.
may-have-passed-by, they-followed continually fighting (with them).
Οἱ οὖν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτῆδεα
They-dwelt — in — strongholds, and — (their) provisions
ἀνατελομείμενοι ἦσαν ἐν τούτοις, ἰστε
were-brought-up in these (strongholds), so (that)
tοῖς Ἑλληνικαῖς αναλύοντες μὴν αὐτὸδεν, ἀλλὰ
the Greeks took nothing from-that-place, but
dιετράφοντο τοῖς κτήνεσιν, ἂ ἐλαβον ἐκ τῶν
were-nourished by-the cattle, which they-took from the
Ταῦχων. Ἐξ τούτου οἱ Ἑλληνες ἄφικοντο ἐπὶ
Taochi. After this the Greeks arrived at
τὸν ποταμὸν Ἀρπασαν, εὐρός
the river Harpasus, (the) breadth (of which being)
tεττάρων πλέον. Ἐντεῦθεν ἐπορεύετο διὰ
four plethra. Thence they-proceeded through
Σκυθινῶν τετταρας σταδίους,
the country of the) Seythini four days'-march, (making)
ἐκοσι παρασάγγας, διὰ πεδίου εἰς κώμας,
twenty parasangs, through (a) plain to villages,
ἐν αἷς ἐμείναν τρεῖς ἡμέρας, καὶ ἐπεσιτίσαντο.
in which they-remained three days, and collected-provisions.
Ἕντεῦθεν δὲ ἦλθον τετταρας σταδίους
Thence indeed they-went four days'-march (making)
ἐκοσι παρασάγγας, πρὸς μεγάλην καὶ εὖδαιμονα,
twenty parasangs, to (a) large and wealthy
καὶ οἰκουμένην πόλιν, ἢ ἐκαλεῖτο Γυμνίας. Ἐξ
and populous city, which was-called Gymnias. From
ταῦτης ὁ ἄρχων τῆς χώρας πέμπει ἡγεμόνα
this (place) the ruler of-the country sends (a) guide
τοῖς Ἑλλησιν, ὅπως ἄγοι αὐτοῖς διὰ τῆς
to-the Greeks, that he-might-conduct them through the
χώρας πολεμίας ἐαυτῶν. Δ ἤκεινος
country inimical (to his people) themselves. And he
εἶδον λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμέραιν having-come says, that he-will-lead them (in) five days eἰς χωρίον, ὦθεν ὄψιναί θάλασσαν ἐὰν ἔ ἐν to (a) place, whence they-would-see (the) sea; and if μὴ ἐπηγγέλλετο τεθνάναι. Καὶ ἤγοιμενος, not announced-himself (willing) to-die. And leading ἐπειδὴ ἐνέθαλεν εἰς τὴν πολεμίαν (them), when he-entered into the (country) inimical ἕαυτος, παρεκελεύετο αἴθεν καὶ φθείρειν τὴν to-themselves, he-exhorted (them) to-burn *and lay-waste the χώραν καὶ ὦ ἐγένετο δὴλον ὅτι ἔλθοι country; and by-which it-became evident that he-had-come (by) ἔνεκα τοῦτον, οὐ τῆς εὐνοίας τῶν reason of-this, (and) not — (from any) good-will (for) the Ἐλληνῶν. Καὶ ἄφικονεν ταῖς ἐπὶ τὸ ὄρος τῇ Greeks. And they-arrived at the mountain on-the πέμπτη ἡγέραν ὄνομα δὲ τῷ ὄρει ἦν Ἡχῆς. fifth day; (the) name — (of) the mountain was Theches. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένεντο ἐπὶ τοῦ ὄρους, When indeed the foremost got on the mountain, καὶ κατείδιον τὴν θάλασσαν, πολλὴ κραυγὴ and looked-down (on) the sea, (a) great noise ἐγένετο. Δὲ δὲ Χενοφῶν καὶ οἱ ὀπίσωφύλακες occurred. But — Xenophon and the rear-guard ἀκούσας ψηφίσειν ἄλλους πολεμίους ἐμπροσθεν having-heard (it) thought (that) other enemies in-front ἐπιτίθεσθαι γὰρ ἐπίγωοντο ὀπίσῶν ἐκ τῆς were-assailing (them); for they-followed behind from the κατομένης χώρας καὶ οἱ ὀπίσωφύλακες ποιησάμενοι burnt places, and the rear-guard by-forming ἐνέδραν τῷ ἀπεῖπειναν τινας καὶ ἐξώγγησαν. (an) ambuscade not-only killed some, but-also made καὶ ἔλαβον ἀμφὶ ταῖς εἰκοσιν γέφρα (others) prisoners; and they-took about — twenty shields ὀμοβοεία δασεῖον βοῶν. (made of) raw-hides of-thick-haired oxen.
When indeed the noise not-only became greater but-also
became much greater, by-how-much indeed more-numerous
they became, it-seemed to — Xenophon indeed to-be something
greater (than common). And (he) having-mounted on (his) horse,
and having-taken-with (him) Lucius and the cavalry,
(he went forward, that) he-might-give-assistance; and quickly indeed
(the) sea! and cheering-on (those in the rear).

Then indeed all commenced-running and the rear-guard,
and the baggage-cattle were-excited (to their full speed) and (also) the
horses. And when all arrived on the summit,
then indeed they-embraced one-another, also (the) gene-
you's and captains, shedding-tears. And suddenly,
whoever indeed (it might be) having-exhorted (them to it), the
soldiers bring stones, and make (a) large
mound. Then they-placed-on (this mound a) multitude

...
of skins of raw ox hides, and staves, and the shields captured (from the enemy), and the guide not only himself cut to pieces, but also exhorted the others to do the same.

Metà taítta oi Ελληνες ἀποστέμπουσι τὸν ἤγεμόνα, After thus the Greeks sent away the guide, giving (him) presents from (the) common stock, namely, a horse, a silver cup, and (a) Persian robe, and ten darics; but most of all he asked for the finger-rings, and he obtained many (of them) from the soldiers. And he having pointed out (a) village to them where they might encamp (or take up their quarters), and (he also having showed the road, on which they were to proceed to (the) Macrones, when it was evening, he departed, proceeding during the night. Hence — the Greeks proceeded through the Macrones three days' march, (making) ten parasangs.

CHAPTER VIII.

'Εντεῦθεν δ' οἱ Ελληνες ἐπορεύδησαν διὰ τὴν ὅδυν, ἢν πορεύσονται εἰς Μακρώνας, the country of (the) 'Macrones three days' march, (making) when it was evening, he departed, proceeding during the night. And on-the first day.
πόρικοντο ἐπὶ τὸν ποταμόν, ὅς ἄριστε τῇν
they arrived at the river, which bounded-and-divided the
τῶν Μαχρώνων καὶ τῇν τῶν Σκυ-
(territories) of the Macrones (from) (those) of the Scey-
δῶν. Εἰς οὗ ἐπερδέξιον χωρίον ὅιον
themselves. They had — 'ου (their) 'right (a) place such as
χαλεπώτατον, καὶ εἰς ἄριστερὰς
(to be) the-most-difficult (of access), and on (their) left
ἄλλον ποταμόν, εἰς ὅν ὁ ἄριστον, ἀν' οὗ
another river, into which the bounding (river), through where
ἐδει διαβῆναι, εὔκαιραι
it-was-necessary to-cross, emptied (itself). This (river)
δὲ ἦν δασὺς δένδρων οὐ μὲν παχέσι,
— was thick-set (on its shores) with-trees not indeed thick (or large),
δὲ πυκνοῖς. Ταύτα οἱ Ἑλληνες, ἐπεὶ
but (growing) close-together. These (trees) the Greeks, after
προσδόντων, ἔκοπτον, σπεύδοντες ἔξελθείν ἐκ τοῦ
they-arrived, cut-down, hastening to-go-out from the
χωρίου ὡς τάχιστα. Δ’ οἱ Μάχρωνες, ἔχοντες
country as speedily-as-possible. But the Macrones, having
γέφυρα καὶ λόγχας καὶ τριχίνους χιτώνας
wicker-shields and spears and hair tunics,
παρατητάμενοι ἵσαν καταντιπέρας τῆς διαβάσεως,
had-been-drawn-up on-the-opposite-side-of-the-crossing-place,
καὶ διεκελεύοντο ἄλληλοις, καὶ ἔριστον λίθους
and encouraged one-another, and they-threw stones
εἰς τὸν ποταμόν, δὲ οὗ ἐξειδονύτω, οὗδ' in the river, but 'they-did not 'reach (our men), (nor) (or)
ἔβλαστον οὐδένα.
hurt none (of-them).

'Ενδα δὴ τῆς ἀνύρ τῶν πελταστῶν προσέρχεται
Then indeed some man of the targeteers comes-up
τῶν Ξενοφώντι, φάσκον δεδουλευκέναι
to — Xenophon, affirming (that he) had-been-a-slave
᾿Αθηναίοι, λέγον, ὅτι γυγνώσχοι τὴν φωνήν
at-Athens, (and) saying, that he-knew the language
And I think, said he, this to be my country; and if not [unless] something hinders, I wish
to-speak with them. But nothing hinders, said
(Xenophon); but speak (with them), and ascertain first
what (people) they may be. He inquiring — (they)
eisín. Ἐρωτήσαντος, οἱ ὅποιοι asked, that (they were) Macrones. Ask then,
toίννα, ἐφι, τί ἀντιτετάχαται, καὶ then, said (Xenophon), why drawn up against (us), and
χρήζουσιν εἰναι πολέμου ἦμιν. Δ' οἱ wish to be enemies to us. But — (they)
answered: (Because) that even you come against
ἴμετέραν χώραν. Οἱ στρατηγοὶ ἐκέλευον our country. The generals (then) ordered (him)
λέγειν, ὅτι οἱ ποιήσωστες καθὸς γε,
to-say, [that not making evil at least, [that not in the
ἀλλὰ πολεμήσαντες
least intending to injure you], but having been making war 'with (the)
βασιλεῖ, ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ 'king, we were returning to — Greece, and (that)
βουλόμεθα ἀφικέσθαι ἐπὶ θάλατταν. Ἐξείνοι we desire to arrive to (the) sea. They
ἐρώτων, εἰ αὐν δοῖεν τὰ πιστὰ τούτων.
asked, if (they) would give — pledges of these things.
Δ' οἱ ἔφασαν ἐδέλευον καὶ δοῦναι And — (they) said (that they) wished both to give
καὶ λαβεῖν. Ἐντεῦθεν οἱ Μάκρωνες δίδασι and to receive (them). Then the Macrones gave
tοῖς Ἐλλησὶ βαρβαρικὴν λόγχην, δὲ οἱ Ἐλληνες to the Greeks (a) barbarian lance, and the Greeks
€κείνοις Ἕλληνικήν· γὰρ ἔφασαν
(gave) them (a) Grecian (one); for they-said (that)
ταῦτα εἰναὶ πιστὰ· δὲ ἄμφωτεροι
these were (their) pledges; and both (parties called on the)
θεοὺς ἐπημαρτύραντο.
gods (that) they-might-witness (it).

Δὲ μετὰ τὰ πιστὰ, οἱ Μάχρωνες εὐθὺς
And after the pledges, the Macrones immediately
συνεζύγησαν τὰ δένδρα, τε ὠδοπόιον
cut-down-with (them) the trees, not-only to-make-a-road (for)
ὀδῶν ὡς διαβιβάσοντες,
them, for a) path as about-passing (them) through min-
ἀναμένοι ἐν μέσοις τοῖς Ἕλληνις· καὶ
grilling (at the same time) among the Greeks; but also
παρῆγαγον ἀγορᾶν ὅταν ἐδύναντο· καὶ
provided (a) market (for them) such-as they-were-able; and
παρῆγαγον ἐν τρισὶν ἡμέραις, ἐὼς κατέ-
they-led (them) through for three days, until they-set-
στῆσαν τοὺς Ἕλληνας ἐπὶ τὰ ὅρια Κόλχων.
down the Greeks on the borders (of the) Colchians.

Ἐνταῦθα ἦν μέγα ὄρος, δὲ προσβατον· καὶ
Here was (a) large mountain, but accessible; and
οἱ Κόλχοι παρατεταγμένοι ἦσαν ἐπὶ τούτων.
the Colchians had-been-drawn-up on this (mountain).

Καὶ οἱ Ἕλληνες μὲν τὸ πρῶτον ἀντιπαρετάξαντο
And the Greeks indeed — (at) first
drew-up-against
κατὰ φάλαγγα, ὡς οὐτως ἄξοντες πρὸς
(line) in, as thus about-leading (the men) against
τὸ ὄρος· δὲ ἐπειτὰ ἐδοξῆ τοῖς στρατηγοῖς
the mountain; but when it-seemed to-the generals (that)
συλλεγεῖσι βουλεύσασθαι ὅπως ἄγωνοινται
they-should-assemble to-deliberate how they-should-contend
ὡς κάλλιστα. Ἑνορῶν οὖν ἔλεξεν, ὅτι δοξεῖ,
to-the-greatest-advantage. Xenophon therefore said, that it-seemed
παύσαντας τὴν φάλαγγα,
(to him), ceasing (to have the troops) — 'in (a)
(line,
to-form straight companies; for indeed the line will immediately be-broken; for indeed in — (some places) we-will-find (an) impassable-road, but in — (others) (a) good-road to-the-mountain; and immediately this will-cause despon-

Then, if indeed we-advance drawn-up many-deep, the enemy will-reach-beyond (on the wings), and will-use the superfluous men, (in) any (manner) which they may desire. And if we-go (forward) drawn-up few-deep, it-would be nothing wonderful, if the line of-us [if our line] be-cut-through by both collected missiles and many men falling-upon (it); if indeed by-any-means this should-be, it-will-be bad for-the-whole line. But it-seems to-me, (that) having-formed the companies (in) columns, to-separate the companies, being-distant (from one another), so-much space, as-that the extreme companies (on the right and left) will-be beyond (the) wings of-the enemy. And thus 'we, th.
Eschatoi lóchoi ἐσόμεθα τε ἔξω τῆς φαλαγγος extreme companies, 'will-be not-only beyond the line
tων πολεμίων, καὶ ἄγοντες ὁρδίους oι of-the enemy, but-also leading (forward) in-column the
κρατιστοι ἦμων προσίασι πρῶτον, τε ᾗ braves of-us advance first, and (in the place) in-which
ἄν ᾗ εὐδοκεν ταῦτη ὁ ἐκαστος λόχος there may 'be (a) good-road, in-that — each company
ἀξει. Καὶ οὔ τε ἔσται ράδιον τοῖς πολεμίωις will-lead. And it-'will not indeed 'be easy for-the enemy
eἰσελθεῖν εἰς τὸ διαλείπον
to-penetrated into the (space) left (vacant between the com-
ɒντων λόχων ἐνθεν καὶ ἐνθεν, τε panies in column) there-being companies here and there, and-indeed
οὔ ἐσται ράδιον διαχώσαι λόχον ὁρδίου it-'will not 'be easy to-break-through (a) company in-column
προσίοντα. Τε ἐὰν τις τῶν λόχων πιέζηται advancing-forward. And if any of-the companies be-hard-pressed
ὁ πλησιὸν βοηθήσει. Τε ἦν πη εἰς τῶν the nearest will-give-assistance. And if by-any-means one of-the
λόχων δυνηθῇ ἀναβῆναι ἐπὶ τὸ ἄκρον οὐδεῖς τῶν companies may-be-able to-ascend on the height none of-the
πολεμίων μηχετί μείνῃ. Ταῦτα ἔδοξε καὶ enemy after-this may-remain. This seemed-good, and
ἐποίουν τοὺς λόχους ὁρδίους. Δὲ Ξενοφῶν they-formed the companies (in) columns. And Xenophon
ἀπὸ τοῦ δεξιοῦ ἐπὶ τὸ ἐνώνυμον departing from the right (wing of the enemy) to the left
ἐλεγε τοῖς στρατιώταις· Οὗτοι εἰσιν, οὗς ὅρατε, said to-the soldiers: These are, whom you-see, (the)
μόνοι ἄνδρες ἔτι ἐμποδῶν ἦμιν τὸ μὴ ἔδρ. only men yet in-the-way (to prevent) us — not soon
εἰναι, ἐνθα πάλαι ἐσπεύδουμεν· to-be, there (where) we-'have long 'desired-and-hastened (to be);
312 THE ANABASIS OF XENOPHON.

τούτοις, ἢν πως δυνώμεθα, δεῖ καὶ κατα
these, if in-any-way we-can, it-becomes (us) even

φαγεῖν ὄμοις.
eat-up raw [to exterminate].

'Επεὶ δ' ἐκαστοι ἐγένοντο ἐν ταῖς χώραις;
When indeed each had-got in — (their) places,
καὶ τοὺς λόχους ἐποίησαντο ὅπλιτών, ἐγένοντο
and the companies were-formed (in) columns, there-were
μὲν λόχοι τῶν ὁπλιτῶν ἄμφί τοὺς
— companies of-the heavy-armed-men (to) about the (number of)
ὄγδοικοντα, δ' ὃ ἐκαστος λόχος σχεδὸν
eighty, and — each company (amounted) nearly
eἰς τοὺς ἐκατόν. δ' ἐποίησαντο τοὺς πελ-
to — (a) hundred (men); and they-formed the tar-
tαστὰς καὶ τοὺς τοξότας τριχῆ
targeters and the archers | threefold [in three divisions] —
μὲν ἔξω τοῦ εὐωνύμου δὲ τοὺς τοῦ
(one) indeed beyond the left-wing and the (other beyond the)
δεξιοῦ δὲ τοὺς κατὰ μέσον, ἐκάστους
right-wing and the (third) in (the) centre, each (divi-
σχεδὸν ἔξακοσίων. 'Εκ τούτου οἴ
sion being) nearly six-hundred (men). After this the
στρατηγοὶ παρηγύνασαν εὐχεσθαι.
generals ordered (the soldiers) to -make (their)

ἐυξάμενοι δὲ καὶ παίανισαντες
'veows; having -made (their) 'vows, and also having-sung-the-paean,
ἐπορεύοντο. Καὶ Χειρίσσοφος μὲν καὶ Χειροφῶν
they-proceeded (forward). And Cheirisophus indeed and Xenophon
καὶ οἱ πελτασταὶ σὺν αὐτοῖς, γενόμενοι ἔξω τῆς
and the targeters with them, being beyond the
πάλαγγος τῶν πολεμίων ἐπορεύοντο.
line of-the enemy, proceeded (on their march).

Οἱ πολέμιοι δὲ, ὡς εἶδον αὐτοῖς, ἀντιπαραβέοντες,
The enemy indeed, as they-saw them, running-against
οἱ μὲν ἐπὶ τὸ δεξίον, δὲ οἱ ἐπὶ τὸ
(them), — (some) indeed to the right, but — (others) to the
εὐώνυμον, διεσπάσθησαν, καὶ ἐποιησαν πολὺ
left, were-drawn-asunder, and they-made (a) great
κενὸν ἐν τῷ μέσῳ τῆς φάλαγγος ἔαντων. Δὲ οἱ
void in the middle of-the line of-them. But the
πελτασταὶ κατὰ τὸ Ἀρχαίδικὸν,
targeteers in the Areadian (division in the centre).
ὅπες Ἀισχίνης ὦ Ἀκαρνάν ἢρχεν ἱδόντες αὐτοὺς
whom Ἐσχίνης the Acarnanian commanded seeing them
διαχάζοντας, νομίσαντες φεύγειν, ἔδειον
separating, having-thought (them) to-be-fleeing, ran (forward)
ἀνὰ κράτος, καὶ οὗτοι πρῶτοι ἀναβαίνονσι
with (all their) might, and these first ascended
ἐπὶ τὸ ὄρος. δὲ καὶ τὸ Ἀρχαίδικὸν ὀπλιτικὸν,
on the mountain; and also the Areadian heavy-armed (troops),
ὅποι Κλεάνωρ ὦ Ὀρχομένιος ἢρχε, συνεφείπετο.
whom Cleanor the Orechomienian commanded, followed-together (after).
Δ' οἱ πολέμιοι, ὡς ἢρξαντο θείν οἴκετι
But the enemy, as (the Greeks) began to-run no-longer
ἔστησαν, ἀλλὰ φυγὴ ἄλλος ἄλλη ἐτράπετο.
stood, but fled, other in-other turned [some
Δ' οἱ Ἐλληνες ἀνα-
going one way and some another]. But the Greeks do-
βάντες ἐστρατοπεδεύοντο ἐν
scending (from the mountain) encamped among
πολλαῖς κώμαις ἐχοῦσαις πολλὰ ταπιτὴδείκα.
many villages having much (of) provisions,
Καὶ τὰ μὲν ἄλλα
[And the indeed other (things) [and as respects other things] there-was
οὐδέν, δὲ τι καὶ ἔσαίμασαν. δὲ ἦν πολ.λὰ
nothing, that even they-were-surprised-at; but there-were many
τὰ συμφ. αὐτ.δι, καὶ ὅσοι τῶν στρατιωτῶν
— beehives there, and as—many of-the soldiers 'as
ἔφαγον τῶν κηρ.ῶν, πάντες τε ἐγίγνοντο ἄφρ.ονες,
ate of-the combs, all not-only became delirious,
καὶ ἦμον, καὶ διεχάρει αὐτ.οίς κάτι.ω
but also vomited, and it-passed-through them downwards, [and they

27
καὶ οίδεις ἤδυνατο ἵστασθαι ὁμοῦ,
were purged,] and no-one was-able to-stand straight
ἀλλ’ οἱ μὲν ἐδησοκότες ὀλίγον σφόδρα ἐξεσαυ
but — (those) indeed having-eaten little very-much resembled
μεθύνοντι, δ’ οἱ πολὺ
drunk (persons) being-drunk, but — (those having eaten) much (resembled
μαίνομένοις, δὲ καὶ οἱ ἀπωθηνήσκοντι.
those) being-mad, and also (resembled) — (those) dying

Πολλοὶ δὲ ἔχειντο οὕτω, ὅσπερ τροπῆς
Many indeed lay (on the ground) so, as-thought (a) rout

γεγενημένης, καὶ ἡ ἄθυμια ἕν πολλῇ. 

did-not-take-place, and the dejection was great. But on-the

ὑστεραῖς οίδεις μὲν ἀπεδάνε, δ’ ἀνεφρόνουν

next-day no-one indeed had-died, but they—recovered (their)

ἀμφί που τῇν αὐτῆν ὤραν·"] de

'senses about perhaps the same hour (they lost them); and

τρίτη καὶ τετάρτη ἀνίσταντο, ὅσπερ ἐκ

'on (the) 'third and fourth (days) they-got-up, as-if' from

φαρμακωποσίας.
taking-physic.

'Εντεύθεν δ’ ἐπορεύθησαν δύο σταδίων,
Hence indeed they-proceeded two days'—march, (making)

ἐπτὰ παρασάγγας, καὶ ἥλιον ἐπὶ θάλασσαν
seven parasangs, and came to (the) sea

εἰς Τραπεζούντα, Ἔλληνιδα πόλιν, οἰκουμένην,
at Trapezus, (a) Greek city, populous,

ἐν τῷ Εὐξείνῳ Πόντῳ,
(on the Euxine Sea, (being a) colony

(andon sited) on the Euxine Sea, (being a) colony

Συνωπέων, ἐν τῇ χώρᾳ Κόλχων.
't of (the) 'Sinopians, in the territory 'of (the) 'Colchians.

'Ενταῦθα ἐμείναν ἀμφὶ τὰς τριάκοντα ἡμέρας
'There they-remained, about — thirty days

ἐν ταῖς κώμαις τῶν Κόλχων.  Καντεύθεν ὄριοι

in the villages of the Colchians. And-hence making-

μενοι ἐληίζοντο τὴν Κολχίδα. 

incursions they-blundered — Colchis. And (the) Trapezians
παρεῖχον ἄγοραν τῷ στρατοπέδῳ, καὶ τε ἐδέσωντο provide (a) market for the camp, and not-only received τοῖς Ἑλληναῖς καὶ ἔδοσαν the Greeks (hospitality in their city), but also gave (them) ζένια βοῶς καὶ ἀλῆτα gifts-of-hospitality-and-friendship, (namely) oxen and barley-meal καὶ οἶνον. Δὲ καὶ συνδιεπράττοντο ὑπὲρ and wine. And also they-negotiated (with them) for τῶν πλησίων Κόλχων, μάλιστα τῶν (and in behalf of) the neighboring Colchians, especially — (those) οἰκούντων ἐν τῷ πεδίῳ, καὶ ζένια καὶ ἡλίῳ dwelling in the plain; and gifts-of-hospitality also came παρ’ ἐκείνων βοῦς. Μετὰ τούτο δὲ παρεσ- from them (namely) oxen. After this indeed they-pre- κενάξοντο τὴν θυσίαν, ἵνα εὔξαντο. ἐδίκαιον pared the sacrifice, which they-had-vowed; and sufficient βοῦς ἡλίῳ αὐτῶις ἀποδύσαι τῷ Δίῳ τῷ σωτῆρι, oxen came to-them to-sacrifice to — Jupiter the Preserver; καὶ τῷ Ἡρακλεῖ ἡγεμόσουνα, καὶ τοῖς ἀλλοῖς θεοῖς and to — Herecules for-safe-conduct, and to the other gods ἄ εὐξαντο. Δὲ καὶ ἐπούρσαν γυμνικὸν (that) which they-had-vowed. And also they-made (a) gymnastic ἀγώνα, ἐν τῷ ὀρεί, ἔνθαπερ ἐσχῆνουν. Δ’ εἴλοντο contest, on the hill, where they-were-encamped. And they-chose Δρακόντιον Σπαρτιάτην (ὅς ἐφυγε οἰκοθέν Dracontius (the) Spartan (who became-an-exile from-home ἢν παῖς, ἄκων κατακτῶν παῖδα, being (a) boy, (he) unwillingly killing (a) boy, πατάξας ἐνυλῆς) τ’ ἐπιμεληθῆναι having-struck (him) ° with (a)° dagger not-only to-take-care (to pro- δρόμου, καὶ προστατῆσαι τοῦ ἄγωνος. vide) °for (a) °race, but also to-preside-over the contest ὕπειδη δὲ ἡ θυσία ἐγένετο, (and games). When indeed the sacrifice was (performed), παρέδοσαν τὰ δέρματα τῷ Δρακόντιῳ, καὶ ἐκέλευον they-gave the skins to — Dracontius, and they-requested
But (he) having-pointed (to the place), where they-happened (to be) standing, said, — this hill (is) most-excellent for-running (in) whatever-direction any-one may —

... —

... —

... —

... —

And boys indeed, the most (of them) —

... —

... —

... —

... —

... —

... —

... —

... —
κάτω οἱ πολλοὶ ἐκυλινδοῦτο. δὲ downwards — many (of the horses) rolled (down); but ἀνω πρὸς τὸ ἱσχυρὸς ὁρῶν, οἱ (going) upwards against the exceedingly steep (ground), the ἵπποι μόλις ἐπορεύοντο βάδην. ἐνδα horses scarcely proceeded step-by-step (walking); then ἐγίγνετο πολλὴ κραυγὴ, καὶ γέλως, καὶ παρακατε- there was much shouting, and laughter, and cheer-
alentia autōn.
ing from-them.
BOOK V.

CHAPTER I.

Τά σημεία που οι Ελληνες ἔπραξαν ἐν τῇ μάχῃ μετὰ Κύρου, καὶ οὐδὲν γνόμην ἔπι τὰ πάντα τὰς πορείας τῆς μαζευτικῆς διήρκειας

What indeed — the Greeks did in the march-upwards, in — (that, namely,) with Cyrus, and what (they did)

ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ τὰ πάντα τὰς πορείας τῆς μαζευτικῆς διήρκειας in the journey, — (that, namely,) just to (the) sea τῆς ἐν τῷ Πόντῳ Εὐχενίω, καὶ [the in the Pontus Exinus, [namely, the Euxine Sea,] and ὡς ἀφίκοντο εἰς Τραπεζοῦντα Ἐλληνιδα πόλιν, how they-arrived at Trebisond (a) Greek city, καὶ ὡς ἀπέδυναν ἡ θάλασσα and how they-offered-the-sacrifice which they-had-vowed to-sacrifice 'for

σωτηρία, ἐνδὴ πρῶτον ἀφίκομεν εἰς φιλίαν [their] 'safety, when first they-should-arrive at (a) friendly γῆν, [country, (all this) has-been-declared in the preceding discourse.

Ἔχει τούτο δὲ ξυνελθόντες ἐθουλεύοντο μὲν ἐπὶ

Upon this indeed coming-together they-deliberated concerning

τῆς πορείας τῆς μαζευτικῆς διήρκειας ἐπὶ "Ἀντιλέων" the remaining (part of the) journey; and Antileon (the)

Θούριος ἀνέστη πρῶτος, καὶ ἔλεγεν ὅτι Ἐγώ μὲν Thrilian stood-up first, and spoke thus: I indeed ποινυν, ἔφη, ὁ ἄνδρες, therefore, said-he, O men, have-'become now ἡ ἀπειρίαν ξυσκευαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ packing-up, and walking, and running, and
BOOK V. — CHAPTER I.

319

Φέρων τὰ ὀπλα, καὶ ἰὼν ἐν τάξει, καὶ
carrying — (my) arms, and going (drawn-up) in order, and

φυλάττων φυλακὰς,
[guarding guard,] and fighting;

ἐπιθυμω ἡδή δὲ, ἐπεὶ ἔχομεν
I desire now indeed, since we have (attained the)

θάλατταν,
sea,

πανσάμενοι τούτων τῶν πόνων, πλείν τὸ
having-rested from-these — (our) toils, to-sail the

λοιπὸν,
remainder (of the way), and stretched-out, like

καθεύδων ἀφικέσθαι ἐς τὴν Ἑλλάδα. Οἱ στρα-
like Ulysses, having-arrived in — Greece. The sol-
tιῶται ἄχοισαντες ταῦτα ἀνέστησαν
morning, as (one who) spoke well; and another said these (same

καὶ πάντες οἱ παρόντες.
things), and all — (those) being-present (said the same).

'Επείτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὡδὲ.
Then indeed Cheirisophus rose-up and spoke thus:

'Ω ἄνδρες, Ἄναξιβιος ἔστιν φίλος μοι,
O men, Anaxibius | is (a) friend to-me, [is my friend,]

δὲ καὶ τυγχάνει ναζαρχῶν. Ἡν οὖν πέμψατε
and also happened-to-be commanding-a-fleet. If therefore you will-send

µὲ, οἶομαι ἃν ἐλθεῖν ἔχων καὶ τριήρεις καὶ
me, I think — to-come (back) having both galleys and

πλοῖα τὰ ἄξοντα ἧμᾶς:
transports | (for) the (hereafter) carrying us; [to transport us home;]

δὲ γνέφης, εἴπερ βούλεσθε πλείν, περιμένετε, ἐστ' and you, since you-desire to-sail, stay-here, until

ἕως ἃν ἐλθὼν ἥξω δὲ ταχεύω. Οἱ
and you may (back); I-will-come indeed speedily. The

στρατιῶται ἄχοισαντες ταῦτα ἱσθισάν τε
soldiers hearing these (things) were-delighted —

καὶ ἐφησίαντο αὐτὸν πλείν ὡς τάχιστα.
and voted (for) him to-sail as speedily-as-possible.
After this (one) Xenophon stood-up and spoke: Cheirisophus indeed — is-sent after ships, de ἡμείς ἀναμεμοῦμεν. Οσα οὖν δοκεῖ μοι εἶναι and we will-remain-here. What therefore it-seems to-me to-be xaiρός ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρᾶ proper to-do in — (our) stay, that I-will-tell (you).

First indeed it-is-necessary — (for) provisions to-be-procured ἐκ τῆς πολεμίας γὰρ ἔστιν οὔτε ἵκανη from the enemy; for there-is neither (a) sufficiently-abundant ἀγορά, οὔτε οἰκοποία ὄννεσουμεθα market, nor (have we the) means (with which) we-shall-buy ὃτον, εἰ μὴ τισίν ὀλίγοις· ἡ χώρα δὲ anything, unless some few; the country indeed (around us is) πολεμία· οὖν κίνδυνος πολλοὺς hostile (to us); therefore (there is) danger (that) many ἀπὸλλυσθαι, ἢν πορεύσῃς ἐπὶ τὰ ἐπιτήδεια may-perish, if you-proceed-out for — provisions ἀμελῶς τε καὶ ἀφυλάκτως. Ὄλλα δοκεῖ μοι carelessly — and unguardedly. But it-seems to-me λαμβάνειν τὰ ἐπιτήδεια σὺν προνομαῖς, (that we ought) to-take — provisions with foraging-parties, δὲ μὴ πλανᾶσθαι ἄλλως, ὡς σώζῃς, and not to-wander-about at-random, in-order-that you-may-preserve (your δ' ἡμᾶς ἐπιμελεῖσθαι τοῦτων. lives), and (that) we (your officers) should-regulate these (things).

It-seemed-well (respecting) these (things, and they were adopted). And-now therefore listen also to-this. For-as some of-you will-proceed-out to plunder; I-think therefore (it) to-be best to-tell us (of) the intending to-go-out,
and also to-mention where (or in what direction), that even we-may-know
the multitude of—(those) going-out and of—(those) remaining,
and (that) we-may-prepare-together if anything should-be-required,
and-if there-be occasion (that we) may-help any, (and) know
where it-will-be-necessary to-help, and if any-one of-the more-

gather endeavouring to-know the strength (of the enemy) against
whom 'they may 'go. And these (things) seemed-good, (and
were agreed to). And also consider this, said-he. (There is)
leisure to-the enemy to-rob (us), and justly
\[\text{επιθυμουνοψιν ήμιν, γαρ ἔχομεν τὰ ἐκεῖνων.}
\]
do-they-conspire-against us, if for we-have the (things) of-them;

[for we have their property;] and (moreover) they-are-placed-on-heights-
tai ἡμῶν. Λὴ δοκεῖ μοι δεῖν εἶναι φυλακας
above us. Indeed it-seems to-me there-ought-to-be sentinels
round the camp; if therefore being-divided into

μέρος φυλάττωμεν και σχοπῶμεν, ἢπτον ἄν οἱ
parts we-guard and keep-a-look-out, the-less may—(our)
πολέµων δύναντο θηρᾶν ἡμᾶς.

Εἰ τοῖς
enemies be-able to-hunt us (down). Moreover therefore

ἀφάτε τάδε. Εἰ μὲν ἵπποι
consider this. If indeed we-knew certainly, that

Χειρίσοφος ἤει ἄγων ἰκανά πλοια,
Cheirisophus will-come (back) bringing (a) sufficient (number of) ships,
there would be no need of what I am about to say; but now since this is uncertain, it seems to me (that we ought) to endeavour to provide and bring together ships even here. For if indeed he should come (back with ships, vessels) being provided here, we shall sail in (a greater-abundance (of ships).

If indeed he should not bring (any), we will make use of (those) sailing by; if therefore we should be asking from the people of Trebisond if we may bring into port (those vessels) and might guard them until (a sufficient number) may be got for the carrying (of us) hereafter, we may probably not have failed of (a) conveyance such as we seek. And these (suggestions) were approved. Think also, said he, if (it will not be) proper even to support from the common (stock), those whom we may bring in, so long a time as they may remain on-account of us, and to make an agreement (with them) about the passage-money, so that benefitting (us) they (may
also benefit (themselves). And these (things) seemed-good.

Δοξεὶ μοι πούνν, ἐφη, ἦν ἄρα καὶ ταῦτα
It seems to me therefore, said he, if perhaps even these (things)

μή ἐκπεραίνηται, ὡς τε πλοῖα ἄρξειν,
do not result, so that vessels be-sufficient (for us),

ἐντείλασθαι ταῖς πόλεσιν οἰκουμέναις παρὰ
(it is) to-be-enjoined to-the cities situated along (the)

θάλατταν ὁδοποιεῖν τὰς ὁδοὺς, ἃς ἀκοῦσαν εἶναι
sea to-repair the roads, which we-hear to-be

δυσπόροις: γὰρ πεῖσοντα, καὶ διὰ τὸ
difficult-to-pass-through; for they-will-obey, both through the

φοβεισθαί, καὶ διὰ τὸ βουλεύθαι
to-fear, [through fear] and through the to-desire [and through

the desire] to-get-rid of-us.

Ἐνταῦθα δὲ ἀνέκραγον, ὡς δέοι οὐ
Then indeed they-exclaimed, that there-ought not

όδοι πορεῖν. Δὲ οὖ νῦν τὴν
to-be-travelling-by-land. But — (Xenophon) as he-perceived the

ἀφροσύνην αὐτῶν, οὐδὲν μὲν ἐπε
want-of-reason of-them, put nothing indeed (respecting roads) to-

ψῆφισε, δὲ ἐπεισε τὰς πόλεις, ὁδοποιεῖν
vote, but he-persuaded the towns to-make-the-roads

ἐκούσας, λέγων ὅτι γὰρ τὸν ἀπαλλάξουν-
of-own-free-will, saying that the-more-speedily they-would-be-

tαῖς, ἦν αἱ ὁδοὶ γένονται εὐποροί.
freed-from (the Greeks), if the roads became passable.

Δὲ καὶ ἔλαβον πεντηκόντον παρὰ τῶν Τραπε-
And also they-obtained (a) fifty-oared-galley from the people-of-

ζοντιῶν, ὡς ἐπεστησαν Δέξιππον Ἀλάσωνα
Trebisond, over-which they-placed Dexippus (a) Laecedemonian

περιοικοῦν. Οὐτος, ἀμελήσας τοῦ χυλλέγειν
provincial. This (person), having-neglected (the) to-collect

πλοῖα, ἀποδρᾶς ὕχετο ἔξω τοῦ
vessels, having-fled he-departed out-of-the (Euxine) Sea, having
THE ANABASIS OF XENOPHON.

τὴν ναῦν. Οὗτος μὲν οὖν ὑστερον ἔπαιδε the vessel. This (person) indeed therefore afterwards suffered
dίκαια· γὰρ ἐν Θρᾴκη παρὰ just (punishment); for in Thrace at (the court of)
Σεύδη, πολυπραγμονῶν τι, ἀπέθανεν ἕπο Seuthes, meddling-with something, he-died by (the
Nicándrou τοῦ Λάκωνος. Δὲ καὶ hands of) Nicander the Lacedaemonian. And (the Greeks) also
ἐλαθὼν τριακόνταρον, ἣ Πολυκράτης received (a) thirty-oared-galley, over-which Polycrates (the)
Ἀθηναῖος ἑπεστάθη, ὡς κατῆγε πλοῖα ὅπόσα Athenian was-placed, who brought-in (the) vessels as-many-as
λαμβάνοι ἐπὶ τὸ στρατόπεδον. Καὶ he-could-capture (to the shore) before the camp. And
μὲν ἐξαιροῦμενοι τὰ ἄγώγιμα, εἴ ἦγον τι, indeed taking-out the cargoes, if they-brought any,
καθίστασαν φύλακας, ὅπως εἶναι σῶα, they-placed guards 'over (them), so-that they-might-be safe,
δὲ χρήσαντο τοῖς πλοῖοις εἰς and they-used the vessels for (their) conveyance.
παραγωγήν. During (the time) that — (some) took (plunder).
Ἐν ὃ δὲ ταῦτα ἦν, οἱ Ἑλληνεῖς— During (the time) that — (some) took (plunder).
ἐξῆσαν ἐπὶ λείαν· καὶ μὲν οἱ ἑλαμβάνον, went-out after plunder; and indeed — (some) took (plunder).
δὲ καὶ οἱ οὐ. Δὲ Κλεαίνετος ἔξαγαγὼν but also — (others did) not. But Cleomenes leading-out
καὶ τοῦ λόχου ἑαυτοῦ καὶ ἄλλου πρὸς both the company of-himself and another (one) against (a)
χαλεποῦ χαρίαν, τε αὐτὸς ἀπέδανε καὶ πολλοὶ difficult place, not-only himself long-his-life, but-also many
ἄλλοι τῶν σὺν αὐτῶ. others of — (those) with him.
CHAPTER II.

When indeed it was no longer (possible) to take visions, so as to return the same day to the camp, when indeed it was no longer (possible) to take — pro-
tbohydria, ἡπεὶ ἀπαυγαμηρίζειν ἐπὶ τὸ στρατόπεδον, visions, so as to return the same day to the camp, 

ἐκ τούτου Ἐνοφῶν, ἱλαθῶν ἰχεμώνας | on this [then] Xenophon, having taken (as) guides (some) 

τῶν Τραπεζούντων, ἐξάγει τὸ ἡμίσυ τοῦ of the people of Trebizond, led out the half of the 

στρατεύματος εἰς Δρίλας, δὲ τὸ ἡμίσυ army against (the) Drile, but the (other) half 

κατέλαπτε φυλάττειν τὸ στρατόπεδον. γὰρ οἱ he left to guard the camp; for the 

Κόλχοι ἀπε ἐκπεπτωκότες τῶν οἰκίων, ἦσαν Colchians as having been driven out from — (their) houses, were 

ἀνδρῶν, πολλοὶ, καὶ ἵππερεκάταγαν ἐπὶ collected together (in) great (numbers), and were posted on 

τῶν ἄκρων. Δὲ οἱ Τραπεζούντιοι οὖν ἤγον the heights. But the people of Trebizond did not lead 

διότι οὐκ ἦν τὰ ἐπιτηδεῖα ἃ ὑπάδιον (them to places) whence — — provisions were easy 

ἀλαθεῖν. γὰρ ἦσαν φίλοι αὐτοῖς to take; for (the people inhabiting them) were friends to themselves; 

dὲ προδεήμων ἤγον εἰς τοὺς Δρίλας, ἵνα ἐν but eagerly led (them) to the Drile, from whom 

ἐπισκέψεως κακῶς, eis χορία τε they suffered evil, [who had injured them] into (a) country not only 

ἄρεινα, καὶ δύσβατα, καὶ πολεμικότατος mountainous, but also difficult of access, and (among) the most warlike 

ὅπως τῶν ἐν τῷ Πόντῳ. people of — (these) on the Pontus (Euxinus).

When indeed the Greeks were up in the country,
Such of the places as it seemed to the Drile to be easy-to-be-taken, having-set-fire (to such places) they retreated; and there was nothing to take, unless swine, or oxen, or any other cattle having-escaped from the fire. But there was one place (the) metropolis of them; [but there was one place that was their metropolis;] to this all flocked-together.

And round this (place) there was (an) exceedingly deep ravine, and (the) accesses to the country (were) difficult. The targeteers however, having-run-before the heavy-armed-men five or six stadia, having-crossed the ravine, (and) seeing many sheep and other things, made-an-attack on the place; and also many spear-men, — (those) having-gone-out for — visions followed-with (them); so-that — (those) crossing (the ravine) happened-to-be more than two-thousand men.

But when fighting they were not able to take the place (for also there was a broad trench, (it) having-been-thrown-up around this (place), and (there-were) on
BOOK V. — CHAPTER II.

327

the rampart palisades, and (also) wooden towers

πυκναί πεποιημέναι), δὴ ἐπε-
close-together having-been-made) (on the mound or rampart), indeed they-

κείρον ἀπίεναι: ἰὲ οἱ ἐπέκειντο αὐτοῖς.
attempted to-depart; but the (Drila) pressed-upon them.

But (the Greeks), as they were not 'able to-retreat

(γὰρ ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν
(for the passage-down from the place to the ravine

ἡν ἐφ’ ἐνὸς), πέμπουσι πρὸς Ἑνοφῶντα, ὃς
was for one) (only), sent to Xenophon, who

νγεῖτο τοῖς ὀπλίταις. Δ’ ὁ ἐλπῶν
led the heavy-armed-men. And the (messenger) having-gone

λέγει, ὅτι χωρίον ἔστι μεστὸν πολλῶν
said, that (the) place is full of-many

χρημάτων: οὔτε δυνάμεθα λαθεῖν τοῦτο.
things; nor were-we-able to-take this (place):

γὰρ ἐστὶν ἵσχυρὸν: οὔτε ἀπελθεῖν ῥάδιον. γὰρ
for it-is strong; or to-retreat easily; for

ἐπεξεληλυθότες μάχονται, καὶ ἡ ᾠροδος
the enemy) having-marched-out fight (us), and the way-from

χαλεπὴ.
(it is) difficult.

Ἀκούσας ταῦτα ὁ Ἑνοφῶν, προσαγαγὼν
Having-heard these (things) — Xenophon, leading-forward

πρὸς τὴν χαράδραν, ἐκέλευσε μὲν τοὺς
(his men) to the ravine, ordered — the

ὀπλίτας θέσωι τὰ ὀπλα: αὐτοῖς δὲ,
heavy-armed-men to-stand — (under) arms; he indeed,

διὰβας σὺν τοῖς λοχαγοῖς, ἐσχοπειτο πότερον
having-crossed-over with the captains, considered whether

εἰς κρείττον ἀπάγειν καὶ τοὺς
it-might-be better to-lead-back also — (those) 'having (already)

dιαβεβηκότας, ἥ καὶ διαβιβάζειν τοὺς ὀπλίτας,
crossed-over, or even to-lead-over the heavy-armed-men,
as — (hoping) the place being-taken. For it-seemed indeed

the place [and the captains were of the opinion that the place could

Kai o Ξενοφῶν ἐνεχώρησε, πιστεύσας be taken]. And — Xenophon yielded, having-confided

toις εἰροῖς: γὰρ οἱ μάντεις ἀποδεδειγμένοι ἦσαν, in-the sacrifices; for the augurs had-shown,

ὅτι μὲν ἔσται μάχη, δὲ τὸ τέλος τῆς that indeed there-would-be (a) battle, and (that) the termination of-the

ἐξόδου καλὸν. Καὶ μὲν ἐπεμπε τοὺς

Kai μὲν ἐπεμπε τοὺς

exursion (would be) favourable. And — he-sent the

λοχαγοὺς διαβιβάσοντας τοὺς

lochagous diabibasontas tous

captains [being-about-bringing-over] the

ὀπλίτας, δ' αὐτός ἐμεν ἄναχωρήσας ἀπαντάς

opilitas, de autos emen anachorhetas apantas

heavy-armed-men, but he-himself remained having-kept-back all

tοὺς πελταστὰς, καὶ εἰς οὐδένα ἄχροβo-
tous petlastas, kai eis oudena acrobo-
the targeteers, and allowed none (of them) to-skir-

λίβεσθαι. Ἐπεὶ δ' οἱ ὀπλίται ἠκον,

leibesthai. Epeir dei ois opilites aikon,
mish (with the enemy). When indeed the heavy-armed-men came,

ἐκέλευσε ἐκαστὸν τῶν λοχαγῶν ποίησαι τὸν

ekeluese ekaston ton losagwn poihsai ton

he-ordered each of the captains to-form — (his)

λόχον ὡς ἄν οἴηται κράτιστα ἄγωνιεσθαι.

loson ois anoitheta kratistas agoniesthai.

company as he might think the-best to-fight (with);

γὰρ οἱ λοχαγοὶ ἦσαν πλησίον ἄλληλων, οἱ

gar ois losagoi hesan plasision allhlion, oli

for the captains were near to-one-another, who

πάντα τὸν χρόνον ἀντιποιοῦντο ἄλληλοις περὶ

panta ton chronon antipoionontο allhlios peri

at-all — times contended with-one-another about

ἀνδραγαθίας. Καὶ οἱ μὲν ἐποίουν ταῦτα:

andraagathias. Kai ois men epoioun tauta:
deeds-of-valour. And — (they) indeed did these (things);
holding-their-javelins-by-the-thong, as it-would-be-necessary to-hurl
whenever he-might-give-the-signal, and the archers to-have-
placed (the arrows) on the string, as it-would-be-necessary
to-shoot whenever he-might-give-the-signal, and the light-armed
(slingers) to-have — (their) bags-made-of-skins full of-stones;
and he-sent — (those) fit to-have these (things)
'esteeming (themselves) not to-be inferior (to) these, all
were-drawn-up-in-order, and indeed truly they-beheld
one-another; (for the order (in which they were drawn up), from
the place, was (a) crescent). When indeed
they-had-sung-the-psalm, and the trumpet had-sounded,
at-the-same-time also they-raised-the-war-cry to —
Enyalius, and
the heavy-armed-men ran, (as) 'in (a) race, (fast); and the
missiles were-thrown together, (namely,) lances, arrows,
balls-and-stones-from-slings, and many stones from the
hands; and there-were (some) who even threw fire
'Τοί δὲ πλέον τῷ βελῶν
(at the place). On-account therefore 'of (the) multitude of-the missiles
οἱ πολέμιοι ἐλιπον τε τὰ σταυρώματα καὶ τὰς
the enemy deserted not-only the palisades but-also the
τύρσεις: ὡστε Ἀγασίας Στυμφάλιος καὶ Φι-
towers; so-that Agasias (the) Stymphalian and Phi-
λόξενος Πελληνεύς, καταθέμενοι τὰ ὀπλα
lo xenus (the) Pellenian, having-put-down — (their) arms,
ἀνεβάςαν ἐν χειτῶν μόνον, καὶ ἄλλος
mounted (the rampart) in (their) tunics only, and one
ἐκλε ἄλλον, καὶ ἄλλος ἀναβήκει, καὶ, ὡς
drew-up another, and another climbed-up, and, as
ἐδόξει, τὸ χωρίον ἠλόξει. Καὶ μὲν οἱ πελασται
it-appears the place was-taken. And — the targeteers
καὶ οἱ ψιλοὶ εἰςδραλόντες ἱρπαξον ὁ τι ἔκαστος
and the light-armed-men running-in took whatever each-one
ἔδυνατο: ὁ Ξενοφῶν δὲ στὰς κατὰ τὰς πύλας
could; — Xenophon indeed standing at the gates
κατεξάλευε ἐκ ὀπόσους ἔδυνατο τῶν ὀπλιτῶν:
detained without as-many-as he-could of-the heavy-armed-men;
γὰρ ἄλλοι πολέμιοι ἐφαίνοντο ἐπὶ τοῖς ἵσχυροις
for other enemies appeared on some strong
άχροις. Μεταξὺ δὲ οὐ πολλοῦ χρόνου
heights. In-the-mean-while, indeed no long time
γενομένου ἐγίγνετο τε κραυγὴ ἐνδον, καὶ οἱ
having-occurred, there-was — (a) noise within, and the
ἐφευγὸν οἱ μὲν καὶ ἔχουτες ἀ ἐλαθον,
(men) fled, — (some) indeed even having what they-had-taken,
tάχα δὲ τίς καὶ τετρωμένος· καὶ ἦν πολὺς
presently also some even wounded; and there-was much
Ἀκριμιός ἀμφί τὰ θύρετρα. Καὶ οἱ
crowding-and-pressing about the gates. And — (these)
ἐκπληκτοντες ἐρωτώμενοι ἔλεγον, ὅτι ἄχρα τε
rushing-out being-questioned said, that (a) citadel indeed
ἐστιν ἐνδον, καὶ πολλοὶ οἱ πολέμιοι, οἱ ἐκδεδρα-
is within, and many (of) the enemy, who sallying-
 μυκότες, παίονι τοὺς ἄνθρωπους ἐνδον.
forth, fell on the men within.

'Εντευθέν ἐκέλευσε Τολμίδην τὸν κήρυκα
Then (Xenophon) ordered Tolmides the crier
ἀνείπειν τὸν βουλόμενον λαμβάνειν τι
to-proclaim (that) — (those) desiring to take anything
ἐναντίον εἰσώ. Καὶ πολλοὶ ἔντο ἐσῶ, καὶ οἱ
might-go within. And many rushed within, and — (those)
ἀσοφιμονοὶ εἰσώ νικῶσι τοὺς ἐκπίπτοντας,
pushing (to get) within overcome — (those) pressing-out,
καὶ πάλιν κατακλείουσι τοὺς πολέμιους εἰς
and they again shut-up the enemy in
τὴν ἄχραν. Καὶ μὲν πάντα εξώ τῆς ἄχρας
the citadel. And indeed all (things) without the citadel
διηρύπασθη, καὶ οἱ Ἑλλήνες εξερυθάνατο.
were-seized, and the Greeks carried (them) out;
δὲ οἱ ὀπλιται ἔθεντο τὰ ὀπλα, οἱ μὲν
and the heavy-armed-men stood. — (under) arms, — (some) indeed
περὶ τὰ σταυρώματα, δὲ οἱ κατὰ τὴν ὁδὸν
about the palisades, and — (others) along the road
τὴν φέρουσαν ἐπὶ τὴν ἄχραν. Ὁ Ξενο-
—that, namely,) leading to the citadel. — Xenoph-
φῶν δὲ καὶ οἱ λοχαγοὶ ἐσχόπουν, εἰ εἰη
phon indeed and the captains began-to-consider, if it might be
ὅτι τὲ λαθείν τὴν ἄχραν. γὰρ ἦν οὕτω
possible to take the citadel; for (if) it were so
σωτηρία ἀσφαλῆς. ἄλλος δὲ ἐδόξει
their safety (would be) sure; otherwise indeed it seemed
ἐλναί πάνω χαλεπὸν ἀπελθεῖν. δὲ τὸ χαρίον
to be extremely difficult to retire; and the place
ἐδοξε αὐτοῖς σκοπουμένοις εἶναι παντάπασιν
seemed to them (after) having-explored (it) to be altogether
ἀνάλωτον. Ὁ Ξενοῦθα παρεσκευάζοντο. τὴν
impregnable. Then they began-to-prepare (for) the
After indeed they-commenced to-retreat, many (of the enemy)

ěπεξέδευν ἐνδοδευν, ἔχοντες γέρβα

sallied-forth from-within (the citadel), having (Persian) shields

καὶ λόγχαις, καὶ κνημίδαις καὶ Παφλάγονικά κράνις

and lances, and greaves and Paphlagonian helmets;

καὶ ἄλλοι ἀνεβαινοῦν ἐπὶ τὰς ὀχίδιας τὰς

and others went-up on the houses — (namely those)

ἐνθεὺν καὶ ἐνθεὺν τῆς ὄδου φερούσις εἰς

on-this-side and (those) on-that-side of-the way leading to

τὴν ἄχραν. Ὡς τὲ ἦν οὐδὲ ἄσφαλες διώκειν

the citadel. So-that it-was not-even safe to-pursue (them)

κατὰ τὰς πύλας τὰς φερούσις εἰς τὴν
to the gates — (those namely) leading to the

ἄχραν. Καὶ γὰρ ἐπεβρίπτονυν ἄνωθεν μεγάλα

citadel. And indeed they-threw-on (them) from-above large

ξύλα, διετέ ἦν καὶ χαλέπιου μένειν καὶ

(logs of) wood, so-that it-was both dangerous to-remain and

ἀπείναι καὶ ἦ νῦς ἐπιύοσα ἦν φοβερά. Δὲ

to-retreat; and the night coming-on it-was dreadful. But

αὐτῶν μαχομένων καὶ ἀπορομμένων τις θεῶν

they fighting and perplexed some-one 'of (the) 'gods

δίδωσιν αὐτοῖς μυχανὴν σωτηρίας. Γὰρ ἐξαπίνης

gave them (the) means of-safety. For suddenly
οἰκία τῶν ἐν δεξίᾳ ἀνέλαμψεν, ὅτου ἔναψαντος. Ὡς δὲ αὐτὴ ἵνα—
truly (it may be) having-set-fire-to (it). As indeed this (house) fell-
πιπτέν, ἠφενυον οἱ ἀπὸ τῶν οἰκίων in, (the enemy) fled, —(those namely) from the houses—
ἐν δεξίᾳ. Ὡς δὲ ὁ Ἑνωφῶν ἐμαθε τοῦτο on (the) right. As indeed — Xenophon learned this
παρὰ τῆς τύχης, ἐξέλευε καὶ ἐνάπτεν τὰς
from — fortune, he-ordered (them) also to-set-fire (to) the
οἰκίας ἐν ἁριστερῇ, αἱ ἦσαν ξύλιναι,
houses on (the) left, which (as) they-were wooden, were
ἀκεῖ καὶ ταχύ ἐξαιτοτο. Οἱ ἠφενυον οὖν καὶ
also even immediately 'on-fire. — They-fled therefore even
ἀπὸ τοῦτων τῶν οἰκίων. Οἱ δὲ μόνοι
from these — (same) houses. — (Those) indeed alone
κατὰ τὸ στόμα ἃ ἐτί ἐλύπον, along the front (or direction of the army) truly any-more annoyed
καὶ ἦσαν δῆλοι ὅτι ἐπιχείσονται ἐν τῇ (them), and it-was evident that they-would-fall-on (them) on —
ἐξόδῳ τε καὶ καταβάσει. (their) departure and also (on their) descent (from the plain).

'Ενταῦθα παραγγέλλει φέρειν ξύλα,
Then 'he (Xenophon) ordered · (them) to-bring wood,
οὐσι ἑτύχανον ὄντες ἔξω
(namely) 'such (men) 'as happened being without (the reach)
τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν of the-missiles, into the middle (between) themselves and the
πολεμίων. Δὲ ἐπεὶ ἦν ἦδη ἰκανὰ
eOURSE: 333
enemy. And when there-was now (a) sufficient (quantity)
ἐνηψαν· δὲ καὶ ἐνήπτον τὰς οἰκίας
they-‘set (it) ‘on-fire; and also they-set-fire-to the houses
παρὰ τὸ αὐτὸ χαράκωμα ὅπως οἱ πολέμιοι ἔχοιεν
along the very palisading, so-that the enemy might-have
ἀμφὶ ταῦτα. Οὕτω μόλις
(their minds occupied) about these (things). Thus with-difficult
they-departed from the place, having-made (a) fire
in (the) middle (between) themselves and the enemy. And
all the town was-burnt, and the houses, and the

towers, and the palisading, and all (things)
to, except the citadel.

And on-the next-day the Greeks departed, having
provisions. But as they-feared the descent

( namely that) to Trebison, (for it-was steep
and narrow,) they-made (a) false-ambuscade. And (a)
Mysian — by-birth, and having this same-name
place, and did-as-if to-attempt to-conceal
(himself from) the enemy; and the shields of-them,
being brass, appeared (glittering) through (the bushes)
from-time — to-time. Therefore indeed the enemy
perceiving these (things) feared (it) as being (a real)
ambuscade; and the army during this (time) descended.

When indeed it-seemed to — Mysus (that the Greeks) now
had advanced sufficiently (far), he gave the signal to flee with all (their) 'might; and who getting up 'all (their) 'might; and who getting up flees, as also oĩ σὺν αὐτῷ. Καὶ μὲν οἱ ἄλλοι Κρήτες, — (those) with him. And indeed the other Cretans, departing from the road (for they said (that they) were getting caught in the race) saved (themselves) rolling down into (the) woods among the bushy-hollows. But οἱ Μυσὸς ψέψων κατὰ τὴν ὁδὸν, ἔβοι Mysus fleeing along the road, he called out (for them) to help (him); and they helped him, and 'took (him) 'off wounded. And — those having helped (him) retreated on foot [retreated slowly step by step] being thrown at (by the enemy), and some of the Cretans 'shot (their) 'arrows in return. Thus they arrived at the camp all being safe.
When indeed — Cheirisophus neither came, nor were there sufficient vessels, nor was there any more (any place where) to-provide for. And indeed they placed on board the vessels not only those of the baggage such as it was not necessary to have (with them); and Phileius and Sophanetus the oldest of the generals going on board, they ordered them to take charge of them; but the others marched forth; and proceeding forth they arrived (in) three days at Cerasus, a Grecian city on the sea coast, a colony of the Sinopians, in the Colchian country. Here they remained ten days; and there was a review (of those) under — arms and also (an) enumeration, and there were eight-thousand
καὶ ἕξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν
and six-hundred. These were-saved out-of — (those at first)
ἀμφὶ τοὺς μυρίους· δὲ οἱ ἄλλοι ἀπώλεσαν τοῦ
about — ten-thousand; and the others had-been-destroyed not-only
ὑπὸ τῶν πολεμίων, καὶ χίλιοι, καὶ εἰ τις
by the enemy, but-also (by the) snow, and if any
τίσιν.
by-sickness.

Καὶ ἐνταῦθα διαλαμβάνουσι τὸ ἄργυρον
And here they-distribute the
γενόμενον ἀπὸ τῶν αἰχμαλώτων. Καὶ τῇ
money got from (the sale) of-the
καὶ τῇ Ἕφεσιᾷ Ἀρτέμιδι, οἱ στρατηγοὶ διέλα-
kai tē Ἕφεσιᾷ Ἀρτέμιδι, oi stratēgōi dīela-
νυ, ἐκαστὸς τὸ μέρος, φυλάττειν τοὺς
and the Ephesian Diana, the generals took-among-them-
σέλες, καὶ τῇ Ἕφεσιᾷ Ἀρτέμιδι, οἱ στρατηγοὶ διέλα-
selves, each-one — (his) part, to-keep (it) for — (these)

καὶ τῇ Ἕφεσιᾷ Ἀρτέμιδι, οἱ στρατηγοὶ διέλα-
Xenophon therefore having-made (and set aside)

ανάδημος τὸ μὲν τοῦ Ἀπόλλωνος,
out of his part an) offering — (that) indeed for — Apollo

ἀνατίθησιν εἰς τὸν θησαυρὸν τῶν Ἀθηναίων
deposits (it) in the treasury of-the

ἐν Δελφοῖς, καὶ ἐπέγραψε τὸ τε ὅνωμα αὐτοῦ
in Delphis, and he-inscribed (on it) the — name of-himself

καὶ τὸ Προξένου, ὅς ἀπέδαινε σὺν Κλεάρχῳ·
kai to Proξēnu, oS apēdaiνe συν Kleārxhō·

καὶ τὸ Προξένου, ὅς ἀπέδαινε σὺν Κλεάρχῳ·
and — (that) of-Proxenus, who died with Clearchus;

γὰρ ἦν ἐνος αὐτοῦ. Δὲ τὸ
for (Proxenus) was (the) guest-friend of-himself. But the (part)

τῆς Ἀρτέμιδος τῆς Ἕφεσιᾶς, ὅτε ἀπῆκ τῦν
of — Diana of — Ephesus, when he-departed with

Ἀγγειλάω ἐκ τῆς Ἀσίας εἰς τὴν ὀδὸν Βοιωτοῦς,
Agesilāw ex tēs 'Asias eis tēn òdon Bōiōtos,
καταλείπει παρὰ Μεγαβύζω τῶν νεωκόρων τῆς
he-left with Megabyzus the warden of-the (temple)
'Αρτέμιδος, ὅτι αὐτῶς ἔδοξει ἵνα κυνηγεύσων.
of Diana, as he seemed to-go about incurring-danger,
καὶ ἐπέστειλεν, ἣν μὲν αὐτὸς σωθῆν, ἀπό-
and enjoined-on (him), if indeed he should-be-saved, to-
δοῦναι αὐτῶ. δὲ ἣν πάντη τι
return (the money) to-himself; but if he-suffered any-thing [but
ἀναδείναι, ποιησάμενοι
if he lost his life] to-dedicate (it), having-made (and set it apart)
tὴν 'Αρτέμιδι, δ' τι οἰκία καριεῖσθαι τῇ
for — Diana, whatever he-might-think to-be-agreeable to-the
θεῶ. Δ' ἐπεὶ ὃ Ξενόφων ἔφευγε αὐτῶν
goddess. But when — Xenophon was-in-banishment (and) he
ἡδη κατοικοῦντος ἐν Σχίλλοντι, οἰκίσαντοι παρὰ
now dwelling in Scillus, having-been-settled near
τὴν Ὀλυμπίαν ὑπὸ τῶν Λακεδαίμων, Μεγαβύζως
— Olympia by the Laecdamonians, Megabyzus
ἀφικνεῖται εἰς Ὀλυμπίαν θεωρήσων,
came to Olympia | about-seeing-the-public-games, [for the
καὶ ἀποδίδωσι
purpose of being present at the Olympian games,] and he-returned
τὴν παρακαταδύχην αὐτῶ. Δὲ Ξενόφων λαβὼν
the deposit to-him. And Xenophon taking (it)
ἀνείται χωρίον τῇ θεῶ, ὅπου ὁ θεὸς
buys (a) piece-of-land for-the goddess, where the god
ἀνείλε.

Δὲ ποταμὸς Σελίνους
had-directet (him) 'by-a-response. And (the) river Selinus
ἔτυχε ἰέων διὰ μέσου τοῦ χωρίου.
|happened running [ran] through (the) middle of — (this) piece-of-land.
Καὶ ἐν Ἐφέσῳ δὲ ποταμὸς Σελίνους παραβρέθη
And in Ephesus also (a) river Selinus runs-by
παρὰ τῶν νεῶν τῆς 'Αρτέμιδος, καὶ δὲ ἐν ἀμφοτέροι
along the temple of — Diana, and also in both
ἐνεώς ἵππας καὶ κόγχας ἐν δὲ τῷ χωρίῳ
there-are fish and shell-fish; in indeed — (this) piece-of-land
ἐν Σκιλλοῦτι καὶ θηραὶ πάντων,
in Scillus (there are) also hunts of-all (kind, especial of) such-as are hunted wild-beasts. And also ἐποιησε βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἄγρυφον,
he-made (an) altar and (a) temple with the sacred money, καὶ τὸ λοιπὸν δὲ ἄει δεξατεύων τὰ
and (for) the rest (of time) also always taking-the-tenth (of) the ῥαία ἐκ τοῦ ἄγρου ἐποίει θυσίαν τὴθ θεόν· season's (produce) from the land he-made (a) sacrifice to-the goddess; καὶ πάντες οἱ πολίται καὶ οἱ πρόσχωροι ἄνδρες and all the citizens and the neighbouring men καὶ γυναίκες μετείχον τῆς ἐορτῆς.
and women participated (in) the festival (following the sacri-

Δὲ ἡ θεὸς παρείχε τοῖς σχημάτων
fice). And the goddess supplied — (those who) might-be-encamped ἀλφίτα, ἄρτους, οἶνον, τραγήματα, καὶ (with) barley-meal, bread, wine, sweatmeats, and (a) λάχος τῶν θυμομένων ἀπὸ τῆς ιερᾶς νουμᾶς, καὶ share-of-the victims from the sacred pastures, and τῶν θερεμομένων δὲ. Γὰρ καὶ τε οἱ παιδεῖς of — (those) hunted also. For also not-only the sons Ξενοφῶντος ἐποιοῦντο θηραῖν εἰς τὴν ἐορτὴν,
of-Xenophon made (a) hunt for the festival, καὶ οἱ τῶν ἄλλων πολίτων οἱ ἄνδρες but also — (those of the other citizens; — (those) men δὲ βουλομένοι καὶ ξυνεθήρων καὶ ἡλίοι
— (partly) indeed from this the (same) sacred nominally desiring (it) also hunted-with (them); and there-
κετὸ τὰ μέν ἐς αὐτοῦ τοῦ ἱεροῦ were-caught — (partly) indeed from this the (same) sacred χῶρου, δὲ καὶ τὰ ἐκ τῆς Φολόης, σὺς καὶ place, and also — (partly) from — Pholoë, boars and δορκάδες καὶ ἐλαφοί. Δὲ ὁ χῶρα antelopes and deer. And — (this sacred) piece-of-land ἐστὶν ἡ πορεύονται ἐκ Δακεδαίμονος εἰς is (on the road) by-which they-go from Lacedaemon .AdapterView
Olympia, about thirty stadia from the temple of Jupiter.

In Olympia. There are within also in (this) sacred place

καὶ λειμῶν καὶ ἀλση καὶ ὀρή μεστὰ δένδρων;
also meadows and groves and hills full of trees,

ἐκανὰ τρέφειν καὶ σῦ καὶ αἰγὰς καὶ βοῦς καὶ
adapted to breeding as well swine as goats and oxen and

ἵππους, ὡστε καὶ τὰ ὑπόξυια, τῶν ἱόντων
horses, so that also the cattle, — (of those) going

eἰς τὴν ἔορτὴν, εὐωχεῖσθαι. Οὗτος ἐπεῖ τὸν
to the festival, are well supplied with food. And round the

ναὸς αὐτὸν ἔφυτευση ἁλσης ἠμέρων δένδρων,
temple itself is planted (a) grove of cultivated trees,

δόσα ἐστὶ τραχτά ἄραια. Δ’ ὦ
(bearing) such (fruits) as are catable in different seasons. And the

ναὸς εἰκασται τῷ ἐν Ἕφεσω ὡς μικρὸς
temple is like to — (that) in Ephesus (in) as (far as a)

μεγάλω, καὶ τὸ ξόανον
(a small)

(one may be compared) with (a) large (one), and the statue

ἐκεῖν τῷ ἐν Ἕφεσω, ὡς κυπάρισσον
is like to — (that) in Ephesus, (in) as (much as) one (being) of-

ὑπατίνων ὅντι χρυσῶ. Καὶ στήλη
cypress (is like to one) being of gold. And (a) pillar

ἔστησεν παρὰ τὸν ναὸν ἔξονσα γράμματα
stood near the temple having (this) inscription:

Ὁ ΧΩΡΟΣ ΙΕΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ.
— (This) ground is sacred — (to) Diana.

ΔΕ ΤΟΝ ΕΞΟΝΤΑ ΚΑΙ ΚΑΡΠΟΥΜΕΝΟΝ
And — (he) possessing (it) and 'gathering

ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΤΕ ΕΤΟΥΣ
(the) 'fruit (thereof) is-to-offer-in-sacrifice each year

ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ. ΔΕ ΕΚ
the tenth (part of this produce). And from

ΤΟΥ ΠΕΡΙΤΤΟΥ ΕΠΙΣΚΕΥΑΣΕΙΝ ΤΟΝ ΝΑΟΝ.
the residue to-keep-in-repair the temple.
BOOK V. — CHAPTER IV. 341

AN TIS ΔΕ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ
If any-one indeed should not perform these
ΜΕΛΗΣΕΙ ΘΗ ΘΕΩΙ.
(conditions) it-will-be-a-care to-the goddess (to remenaber it).

CHAPTER IV.

*Ex Kerassountos dè oi kai prósòen
From Cerasus — those-who (had) even before
éxousízontos mén kata thalattan,
(been on board) 'were (again) carried — by sea,
dè oi álloi éporévontos kátá γην. Δè épei ἕκαν
but the rest proceeded by land. But when they-were
épi tois órías Mossoyníços, pémpousin eis
on the confines of (the) 'Mossynoeci, they-send to
autous Tímêsídeon thn Trapetouúntion, ónta
them Timesitheus the Traperzian, being (the)
prósènon twn Mossoynícos, érwtíntes
public-friend-and-entertainer of-the Mossynoeci, inquiring
pòteron poroízontai tìs χώρας òws dià
whether they-might-proceed-through (their) country as through
philías, ή òws dià polemías Δè ói
(a) friendly (one), or as through (an) inimical (one). And —
eipòn òti ou dýsoien, γάρ
they-said that they-would not 'allow (them) 'to-pass-through, for
épitēson tois χώροις. 'Entevidenth ó Tímp-
they-trusted to (their) strong-places. Then — Time-
sídeos légei, òti oi ex tou'
sithens says, that (those of the Mossynoeci) from —
epékina eisiv polemíoi autòis. Kai èdòkei
beyond (them) were enemies to-them. And it-seemed-best
kalósaí épízívontos, eiv boúlonvto poú̃sas ávta
to-call-on them (to know), if they-might-wish to-make

29
εὐμμαχίαν: καὶ ὁ Τιμισίδεως πελαφθεῖς
(an) alliance (with the Greeks); and — Timesitheus having-been-sent
έκειν ἀγων τοὺς ἄρχοντας. Ἑπεὶ
(to them) came bringing — (their) rulers (or chiefs). When
dὲ ἀφίκοντο, τέ οἱ ἄρχοντες τῶν Μοσσυνοίκων,
indeed they-arrived, not-only the chiefs of the Mossynœci,
καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων, συνήχθησαν.
but-also, the generals of the Greeks, came-together;
καὶ μὲν Εὐνόφων ἔλεγε, δὲ Τιμισίδεως ἤμηνενερ
and indeed Xenophon spoke, and Timesitheus interpreted:

"Ω Μοσσυνοίκου ἀνδρεῖς, ἡμεῖς βουλόμεθα δια-
Mossynœcan men, we desire to-
σωθῆναι πρὸς τὴν Ἑλλάδα πεζῷ.
(save (ourselves) 'through into the Greece on-foot;
γὰρ ἔχομεν οὗ πλοῖα. δὲ
[to go safely into Greece on foot:] for we-have no ships; and
οὔτοι καλύσιν ἡμᾶς, οὗ ἀξοῦμεν εἰναι
those (people) oppose us, whom we-hear to-be
πολεμίους ἡμῖν. Εἰ οὖν βούλεσθε, ἔξεστιν ἡμῖν
enemies to-you. If therefore you-wish, it-is-allowed you
λαβεῖν ἡμᾶς ἐγείμαχους, καὶ τιμωρήσασθαι,
to-take us (as) allies, and to-avenge-yourselves,
eἰ ποτὲ οὔτοι ἠδειχθαίν ἡμᾶς τι, καὶ
if at-any-time these (people) may-have-injured you (in) any-thing, and
τούτους εἰναι ὑπερχόους ἡμῶν
(you may have) these (people) (so as) to-be subject (to) you
τὸ λοιπὸν. Δὲ εἰ ἀφήσετε ἡμᾶς, σκέψασθε
(for the rest (of time). But if you-will-reject us, consider
πόθεν ἄν αὐτὸς λάβοιτε τοσαύτην δύναμιν
whence 'you may again procure such (a) force
ἐγείμαχον. Πρὸς τάντα ὁ ἄρχων
as an ally. To this the ruler (or head chief)
τῶν Μοσσυνοίκων άπεκρίνατο, ὅτι καὶ 
of-the Mossynœci replied, that 'they both desired
tάντα, καὶ δέχοιτο τὴν εὐμμαχίαν. Ἀγετε
this, and accepted the alliance. Bring
then, [well then,] said — Xenophon, in-what do-you-want to-
sa<\textsuperscript>dai \ ήμων, \ âv γεγομένα \ ξύμαχον \ ήμων;
make-use of-us, if we-become allies of-you?
and in-what will-it-be possible for-you to-assist us

\textit{περί της διόδου.} \ Δέ οἱ εἰπον ὅτι
us as-respects the journey-through (the country)? And — they-said that

ἐσμεν ἵκανοι \ εἰσβάλλειν \ ἐκ τοῦ \ εἶπ
we-are sufficient (and able) to-make-an-irruption | from the (side) on

θάτερα \ εἰς τὴν χώραν τὴν
side [from the farther side] into the country — (namely that)

τὸν πολεμίων \ ἤμων \ τε καὶ \ ἤμων, \ καὶ \ πέμψαι
of-the enemies of-you as also of-us, and to-send

δεῦρο \ ἤμων \ ναύς \ τε καὶ \ ἀνδρας, \ οὐτίνες \ ξυμ-
hither for-you ships as also men, who are-to-

μαχοῦνται \ ἤμων, \ τε καὶ \ ἵγκονται \ τὴν
be-auxiliaries for-you, as also they-will-guide (you) on-the

οδὸν.
road.

Ἐπὶ τούτοις \ δόντες καὶ \ λαθόντες \ πιστὰ
Upon these (things) giving and taking pledges-of-good-faith

ἔχοντο. \ Καὶ \ ἔχον τῇ \ ὀστεραίᾳ \ ἄγοντες \ τρια-
they-departed. And they-came on-the next-day bringing three-

κόσια πλοία \ μονόξυλα, \ καὶ \ τρεῖς \ ἄνδρας
hundred boats (made out of) one-piece-of-wood, and three men

ἐν ἔκαστῳ, \ ὃν \ οἱ \ δύο \ μὲν,
(being) in each, of-whom — two indeed (from each boat),

ἐκθάντες, \ ἔθεντο \ εἰς \ τάξιν \ τὰ \ ὀπλα, \ ἰδ
having-disembarked, placed-themselves in line under-arms, and

ὁ \ εἶς \ ἐμενε. \ Καὶ \ οἱ \ μὲν \ λαθόντες
the one (in each boat) remained. And — (these last) indeed taking

τὰ \ πλοία \ ἀπέπλευσαν: \ ἰδ \ οἱ \ μένοντες
(their) boats sailed-away; but — (these) remaining

ἐξετάζαντο \ οὐδε. \ Ἐστησαν \ ἀνὰ \ μάλιστα
were-drawn-up thus. They-stood — very (nearly)
THE ANABASIS OF XENOPHON.

ἐκατόν, ὀσπέρ χοροὶ, ἀντιστοιχοῦντες (a) hundred (in each line), like troops-of-dancers, drawn-up-opposite ἀλληλοίς, πάντες ἔχοντες γέφρα λευκῶν one-another. all having shields (made of) white (hides) βοῶν δασεά, εἰκασίμενα πετάλῳ of-oxen (and the) hair-on, (the shield) being-like 'to (a)' 'leaf κιττοῦ, δὲ ἐν τῇ δεξιᾷ παλτῶν ὡς ἐξάπτηκα of-ivy, and on the right (hand was a) javelin about six-cubit-long ἔχον μὲν ἐμπροσθεν λόγχην, δὲ ὀπισθεν having indeed 'at (the) top (a) spear, but 'at (the) lower σφαιροείδες τοῦ ξύλου αὐτοῦ. Δὲ ἐνεδε- (end a) ball-like-form (made) of-the wood itself. And they- δύσεσαν χιτώνισχους ὕπερ γωνίων, were-dressed (in) tunics (reaching) to (the) knees, πάχος ὡς λινοῦ (and the) thickness (of these tunics was the same) as (that) 'of (a) 'linen στρωματοδέσμοιν, δὲ ἐπὶ τῇ κεφαλῇ σκύτοια bed-sack, and (they having) on the head leathern κράνη, οἰσπέρ τὰ Παφλαγονικὰ, ἔχοντα helmets, such-as the Paphlagonian (helmet), having (a) κρόβυλον κατὰ μέσον, ἐγγύττα τιαρο- bunch-of-hair along (the) middle (of the helmet), very-nearly tiara- εἴδη. δὲ καὶ εἰχον σιδηρᾶς σαγάρεις. Ἐνετείθεν shaped; and also they-had iron battle-axes. Then μὲν ἔις αὐτῶν ἐξηρχε, δὲ πάντες οἱ ἄλλοι ἐπορεύ- indeed one-of-them went-out, and all the others proceeded οὔτο ἄδοντες ἐν ὑπάμῳ, καὶ διελιθόντες διὰ forth singing in rhythmic-modulation, and passing through τῶν τάξεων καὶ διὰ τῶν ὅπλων τῶν Ἐλλήνων, the lines and through the heavy-armed-men-of-the Greeks, ἐπορεύοντο εἰςδις πρὸς τοὺς πολεμίους, ἐπὶ they-proceeded directly towards the enemy, on (a) χωρίον ὦ ἐδόξει εἶναι ἐπιμακχάτατον. Δὲ fortified-place which seemed to-be most-assailable. And τοῦτο ὑσείτο πρὸ τῆς πόλεως καλομένης this (place) was-situated before the city called
By them the metropolis, and having the highest-situation of the Mossynoei. And the war was about this same (place); for — (those who) at any time having this (place) seemed to be the most powerful even of all (the) Mossynoei, and they say (that) these (their opponents) had not obtained this (place) justly, but having seized (it), (it) being common (property, that thus) they got the ascendency.

And some of the Greeks even followed them, not having been ordered by the generals, but for the sake of plunder. But the enemy, (they) advancing, indeed, kept quiet; but when they got near the place, sallying out, 'put them to flight, and they killed many of the barbarians, and some of the accompanying Greeks, and they pursued just to where they saw the Greeks coming to help (the defeated). And then having turned back they fled, and cutting off the heads of the dead.
they exhibited not only to the Greeks but also to the enemies of themselves, and at the same time they danced singing to some tune. And the Greeks were very much disturbed that they had made not only the enemy more bold and daring, but also that the Greeks, having gone out with them, fled, being very numerous; which had never been done before during the expedition. But Xenophon, calling together the Greeks, said:

"Men soldiers, do not be cast down on account of the things having happened (thus); for know that even (a) good not less (than) the evil has occurred. For indeed know, that — (those) being about enemies to — (those) being (really enemies to themselves) to whom also it is necessary for us (also to be), and indeed those of the Greeks neglecting the order and discipline (prevalent) with us, and thinking (themselves) to be able to perform with the barbarians the same, which (they do) with us,
have-given justice; [have suffered justly]; so that hereafter (it will be considered) worse 'should (the men) 'desert our ranks. But it-is-proper (that) you prepare-yourselves, so that both (to)-the friends being of-the barbarians [to the doxete einaei xreittous aútòv, barbarians your allies] you-may-appear to-be better (than) they kai dhlòste tois polémíous, òti (in courage), and show — (your) enemies, that they-do ou makhóntai òmòiòs àndrási vín te kai òte not 'fight 'with (the) 'same men now as when emáxontai tois atáxtois, they-fought with-the undisciplined. 

Oútwos mén ëmeinaw óûn täýtnh tìn ëméravn. So indeed they-remained therefore that — day. 

Δ' tì ùsteraîa òúsantès, èpeti èxallierh-
But on-the next-day having-sacrificed, when they-had-obtained-favour-
santo, ãristhíasantès, poíshámenei tòus lóchous able-omens, they-breakfasted, having-formed the companies órðións, kai tæzámenei tòus barbarárov [straight, [in columns,] and drawing-up the barbarians ēpi tò eûwvmou kástà tautà, èproeúnto, on the left according (to) the-same (way) they-marched-forth, ëxontes tòus tojhtas metàzù tìn lóchw, ùpolei- having the archers between the companies, having-
pòmménous ðe múkròn tòu stómatos tòv left indeed (a) little (space from) the front of-the óplitwv. Ër ësas òi eûwvou tòv heavy-armed-men. For there-were the active (men) of-the polémíon, xataptrèchontes ñbállon tòis lìðois: enemy, (who) running-down threw — stones; òi tojhtai kai peltastai ànevstepallon toutous. the archers and targeteers kept-back these.
Δ' οἱ ἄλλοι ἐπαρείγοντο βάδεν. But the others (of the Greeks) proceeded (slowly, step-by-step, 
πρῶτον μὲν ἐπὶ τὸ χώριον ἄφ' οὐ οἱ βάρβαροι: first indeed against the (strong) place at which the barbarians 
ἐτρέφθησαν καὶ οἱ εὖν αὐτοῖς (allies of the Greeks) were-repulsed and the (Greeks) with them:
γάρ ἐνταῦθα οἱ πολέμιοι ἠσαν ἀντιτεταγμένοι.
for there the enemy were drawn-up-against (them).
Οἱ βάρβαροι μὲν οὖν ἔδεξαντο πελταστὰς, The barbarians indeed therefore received (the) targeteers, 
καὶ ἐμάχοντο: de ἐπειδὴ οἱ ὀπλίται 
and fought (with them); but when the heavy-armed-men ἠσαν ἐγγὺς ἔτράποντο. Καὶ μὲν οἱ πελτασταὶ were near they-took-to-flight. And indeed the targeteers 
ἐδώσει ἐπιποντο διώκοντες ἀνω πρὸς τὴν μητρό-
directly followed driving (them) upwards towards the metró-
πόλιν, οἱ ὀπλίται ἐδὲ εἶποντο ἐν τάξει. polis, the heavy-armed-men indeed followed in order.
Ἐπει δὲ ἦσαν ἀνω πρὸς ταῖς οἰκίαις τῆς μετρό-
When indeed they-were above by the houses of the metro-
πόλεως, ἐνταῦθα δὴ οἱ πολέμιοι δὴ polis, here indeed the enemy 'having — 
πάντες γενόμενοι ὄμω ἐμάχοντο, καὶ all 'got together fought (with them), and 
ἐξηκόντιζον τοὺς παλτοῖς καὶ ἐχοντες ἀλλὰ they-hurled — (their) darts; and having other 
παχέα δόρατα, μαχρὰ, ὅς ἀνήρ ἄν μόλις thick spears, large, so-that (a) man could scarcely 
φέροι, τούτοις ἐπειρώντο ἄμυνας ἱπίων, carry (them), with-these they-endeavoured to-defend-themselves
ἐξ κειρός. Δὲ ἐπει οἱ Ἔλληνες οὐχ ἰσιεντο hand-to-hand. But when the Greeks 'did not 'give-way, 
ἀλλ' ἐχώρουν ὄμοσε, οἱ but went to-the-same-place, [but engaged in close combat,] the 
βάρβαροι ἔφευγον, καὶ ἐντεῦθεν ἀπαντες ἔλιποι barbarians fled, and thereupon 'they altogether 'left
the place. But the king of them — (he living) in
the wooden-tower — (that namely) having-been-built on (the) height,
whom remaining these all supported and
guarded (him) in-common, 'did not 'wish to-leave (it),
and (those) in the strong-place first taken,
but were-burnt these with the wooden-towers.

But the Greeks, ransacking the place, found
in the houses stores of-bread heaped-together
according-to-the-custom-of-their-forefathers, as the Mossynoei
say, also the new corn put-up (with) (in) the
straw; and the most was spelter. And
picked slices of-dolphins were-found in
jars, and (the) fat of — dolphins in vessels,
which the Mossynoei used, as the Greeks
used oil. And in the upper-parts-of-the-houses there-were
many nuts (chestnuts) the broad-ones, not
having fissure. This 'they even used
most for-food, boiling (them) and baking bread
The Greeks indeed, having-breakfasted there, proceeded on — (their) forward (march), giving-up the place to — (their) allies of the Mossynoei. And also as 'many other places 'as they arrived at, — (those) accessible the (barbarians) indeed deserted (them), but the (inhabitants of other places) willingly surrendered. And the most towns were distant; Thus. The towns were distant from one-another (about) eighty stadia, — (some) indeed more, — (others) indeed less; and calling-aloud (to) one-another they heard each other from the (other) (one) city to the other; (for) the country was so elevated and so hollow. When indeed having proceeded-forwards they were among — friends, they showed them boys (the sons of)
BOOK V. — CHAPTER IV.

351

τῶν εὐθαμίωνων, ἄπαλονς καὶ σφόδρα λευκοῦς,
of-the rich, soft and exceedingly white,
sιτεντούς, τεθραμμένους ἐφθαῖς χαριῶς, καὶ οὐ
being-made-fat, having-been-fed with-boiled chestnuts, and not
δέοντας πολλοῦ εἰναὶ ἵσους τῷ μήχος καὶ τῷ
wanting much to-be equal — (in) length and — (in)
πλάτος, δὲ ποικίλους τὰ νῦτα, καὶ πάντα
breadth, and painted-with-various-colours on-the back, and on-all
τὰ ἐμπροσθεν ἐστιγμένους ἀνδέμιον. Δὲ
the forepart pricked (in the form of) flowers. And
καὶ ἐξήτονος ἐνγγίγνεσθαι ἐμφανῶς ταῖς ἑταῖραις
also they-desired to-have-intercourse publicly with-the mistresses
αἰς οἱ Ἐλληνες ἡγοῦν, γὰρ οὕτως νόμος
which the Greeks brought (with them), for this custom
ἐν σφυι. Δὲ πάντες οἱ ἄνδρες καὶ οἱ γυναικεῖς
was to-them. And all the men and the women
λευκοὶ. Οἱ στρατευσάμενοι
(very) white. — (Those) having-served-in (this) expedition
ἐλέγον διελθεῖν βαρβαρωτάτους,
said (that) they-passed-through the-most-barbarous, [that these were
καὶ πλείστον
the most barbarous people they had passed through,) and the-most
κεχωρισμένους τῶν Ἐλληνικῶν νόμων.
the barbarian manners and customs. For
τε ἐποίουν ὄντες ἐν ὀχλῷ ἀπερ ἀνθρωποὶ ἦν
indeed they-do being in (a) crowd what men would
ποιήσειν ἐν ἑρμίᾳ, ἄλλως δὲ ἄν οὐ
only do in private, otherwise indeed might not
τολμῶν· τε ὄντες μόνοι ἐπραττόν
dare (to do); and being alone they-did-those-things
ἀπερ ἄν ὄμως ὄντες
which (they) might (do) (the) same (as if) being (in company),
μετ' ἄλλων· διελέγοντό τε έαυτοῖς, καί ἐγέλων
with others; talked — to-themselves, and
laughed
CHAPTER V.

Διὰ ταύτης της χώρας, τε διὰ της

Through these—countries,—(namely) through—(those)

πολεμίας καὶ τῆς φιλίας, οἱ Ἑλληνες ἔποιε
ingical and—(those) friendly, the Greeks pro-

ρεύσαν ὑπὸ τῶν σταθμοὺς, καὶ ἀφικνοῦνται εἰς
ceeded eight days'—march, and arrived among (the)

Χάλυβας. Οὔτοι ἦσαν ὄλγοι καὶ
Chalybes. These (people) were few (in number) and (were)

νικοῦν τὸν Μοσσυνοίκων, καὶ ὁ βίος τοῖς
inimical and—(those) friendly, the Greeks pro-

πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἔντειθεν
most of-them (was obtained) from iron-works. Thence

ἀφικνοῦνται εἰς Τιβαρηνοῦς. Ἡ χώρα δὲ
they-arrived among (the) Tibareni. The country—

τῶν Τιβαρηνῶν ἦν πολὺ πεδινωτέρα, καὶ εἰχεν
of-the Tibareni was much more-level, and they-had

χωρία ἐπὶ θαλάττης ἤττον ἐρυμνα. Καὶ
stations on (the) sea (coast) but-weakly fortified. And

οἱ στρατηγοὶ ἔχοντο προσβάλλειν πρὸς τὰ χωρία,
the generals wanted to-make-an-attack on the places,

καὶ ἀνεδήναι τι τὴν στρατιὰν καὶ
and to-have—conferred some 'benefit on-the

οὐχ ἐδέχοντο τὰ ζέινα. ἀν ᾧς παρὰ
they—did not receive the gifts-of-hospital' ty which came from

Τιβαρηνῶν, ἄλλ' κελέσαντες ἐπιμείνου
(the) Tibareni, but having—ordered (the messengers) to—wait
ἐστε βουλεύοντες, ἐθύντες. Καὶ πολλὰ
till they-might-deliberate, they-sacrificed. And many (victims)
καταθυσάντων, τέλος πάντες οἱ μάντες ἀπε-
having-been-sacrificed, at-last all the augurs of-
deίξαντο γνώμην, ὅτι οἱ θεοὶ οὐδαμὴ προσίοιντο
ferred (their) opinion, that the gods in-no-wise approved-of
τὸν πόλεμον. Ἑντευθεὶν δὴ ἐδέξαντο τὰ ἔ-
the war. Then indeed they-accepted the gifts-of-
νια, καὶ πορευόμενοι δύο ἡμέρας, ὡς
hospitality, and proceeding-on (their march) two days, as
dιὰ φιλίας, ἀφίκοντο εἰς Κοτύρα
through (a) friendly (country), they-arrived at Cotyora (a)
'Ελληνίδα πόλιν, ἀποικίαν Σινώπεων, δὲ οὖν τὰς
Greek city, (a) colony from-Sinope, and being
ἐν τῇ χώρᾳ Τιβαρηνῶν.
in the country 'of (the) 'Tibareni.

Ἡ στρατιὰ ἐπέζευσε μέχρι ἑνταῦθα. Πλήθος
The army proceeded-by-land just-to here. (The) length
τῆς καταβάσεως τῆς ὀδοῦ ἀπὸ
of-the descent (down the country along) the road from
τῆς μάχης ἐν Βαβυλῶνι ἄχρι εἰς Κοτύρα
the battle (ground) in Babylon just to Cotyora (was)
ἐκατὸν εἰκοσὶ δύο σταδίων, ἐξακόσιοι
a-hundred (and) twenty two stations, (making) six-hundred
καὶ εἰκοσὶ παρασάγγαι, μύριοι καὶ ὀκτακικίλιοι
and twenty parasangs, (or) ten-thousand and eight-thousand
καὶ ἐξακόσιοί στάδιοι πλήθος χρόνον
and six-hundred (18,600) stadia; the-amount of-time (was)
ὀκτὼ μῆνες. Ἑνταῦθα ἐμείναν τετταράκοστα
eight months. There they-remained forty
πέντε ἡμέρας. Ἐν δὲ ταύταις πρῶτον
five days. During — these (days) 'they first
μὲν ἔθυναν τοῖς θεοῖς, καὶ ἐποίησαν πομπὰς
indeed 'sacrificed to-the gods, and they-made processions
ἐκαστοὶ κατὰ ἔθνος τῶν Ἑλλήνων,
each according-to (the) nation (or tribe) of-the Greeks
καὶ γυμνικοὺς ἁγώνας. Δὲ τὰ
(to which he belonged), and gymnastic games. And — (their)
ἐπιτήδεια ἐλαύθανον τὰ μὲν ἐκ τῆς Παφλα-
provisions they-took — (partly) indeed from — Paphla-
γονίας, δὲ τὰ ἐκ τῶν χωρίων τῶν Κοτυριτῶν,
gonia, and — (partly) from the lands of the Cotyrites;
γὰρ οὐ παρείχον ἄγοράν, οὔδε ἔδεχοντο
for they—did not provide (a) market, nor did—they-receive
τοὺς ἀσθενοῦντας εἰς τὸ τείχος.
the feeble—and—sick within the walls.

Ἐν τούτῳ πρέσβεις ἔρχονται ἐκ Σινόπης,
During this ambassadors come from Sinope,
φοβούμενοι περὶ τῶν Κοτυριτῶν τε τῆς
they—being—in—fear about the Cotyores namely (those) of the
πόλεως, (γὰρ ἂν ἐκεῖνῶν,
city, ( [for it—was of—they, [for it was theirs,] and (the in-
καὶ εἰς τὴν ἧκον εἰς τὸ στρατόπεδον, ἐλεγοῦν
habitants) brought tribute to—they,) and (they were also in fear)
περὶ τῆς χώρας, ὧτι ἧκονον δηνο-
about the territories, as they—had—heard (that they were) being-
μένην. Καὶ ἐλθόντες εἰς τὸ στρατόπεδον, ἐλεγοῦν
ravaged, And going to the camp, they—said
(ἀφ’ Ἐκατώνυμος προηγούεται, νομιζόμενος εἶναι δεινὸς
(and Hecatonymus spoke—for—they, he—being—considered to—be able
λέγειν). Ἡ πόλις τῶν Σινωπεῶν ἐπεμψεν ἡμᾶς,
to—speak): The city of the Sinopians has—sent us,
ὁ ἄνδρες στρατιῶται, ἐπαινεύοντας τε ἡμᾶς, ὧτι
0 men soldiers, about—praising indeed you, that
τῶν Ἑλλήνων νικάτε βαρβάρους, δὲ καὶ
being Greeks you—have—conquered (the) barbarians, and also
ἐπείτα ἐνυσθησομένους, ὧτι πάρεστε
then congratulating (you), that you—are—present (here)
σεσωσμένοι, ὡς ἡμεῖς ἀκούμεν, διὰ πολλῶν τε
having—been—saved, as we hear, through many and
καὶ δεινῶν πραγμάτων. Δὲ ἀξιόμενον, ὡντες καὶ
also grievous things. But we—think—it—right, being also
avtoi 'Ellhunes, mev paskhein ti ourselves Greeks, (that we ought) indeed to-suffer something 
agadoi, de meidav xaxon uf' yumoi, ontow 'Ellhwn'
good, but nothing evil from you, being Greeks; 

γαρ οüδε πώποτε ὑπῆρξαμεν ποιοῦντες οüδεν for neither 'have-we ever 'commenced doing (no) (any)

κακως ὑμᾶς. Οüτοι Κοτυρίται δε εισι μεν evil to-you. These Cotycritans — are indeed 

ἡμέτεροι ἄποικοι, καὶ ἡμεῖς παραδεδώκαμεν αὐτοῖς our colonists, and we have-given them 

ταύτην την χώραν, ἀφελόμενοι bar-

this — (same) land, having-taken (it) 'from (the) 'bar-

θάρους: καὶ διὸ οüτοι φέρουσιν ἡμῖν bar-

bians; and therefore these (people) bring us (an) 

tetamyenon dasimon, kai oouctow Kerasoûntiou 

appointed, tribute, and likewise (the) Cerasuntians and 

Τραπεζούντιοι: δεϊ τι κακων ᾤν ποιησετε Trapezuntians; so-that whatever evil you may 'do 

τούτως, ἦ πόλις Σινωπέων νομίζει them, the city 'of (the) 'Sinopians considers (itself) 

πάσχειν. Δε νυν ἀκούομεν ὑμᾶς τε 

to-suffer (from it). But now we-hear (that) you not-only 

παρελημυσόντας εἰς την πόλιν βία, ἐνίους having-entered into the town by-force, some (of you) 

σκηνοῦν ἐν ταῖς οἰκίαις, καὶ λαμβάνειν lodge in the houses, but-also (that you) 


bía, ἐκ τῶν χωρίων ἐν ᾤν δέηςε, by-force, from the (neighbouring) places what you may 'want, 

ou peiðontas. Oûn oux dêjoymen (the owners) not consenting. Therefore we-do not 'approve 

ταύτα: δε ει ποιησετε ταύτα 

these (things); and if you-will-do these (things) there-'will-

ἀνάγκη ἡμῖν ποιεῖσθαι φίλου καὶ Κορυλαν be (a) 'necessity for-us to-make friends both (of) Corylas
καὶ Παφλαγόνας, καὶ ἄλλουν, ὄντινα
and (of the) Paphlagonians, and (any) other, whomsoever ὑμεῖς
may be-able.

Πρὸς ταῦτα Ἐνοφῶν ἀναστὰς εἶπεν
In-respect to-these (things) Xenophon rising-up spoke

ὑπὲρ τῶν στρατιωτῶν. Ἡμεῖς δὲ, ὡς ἀνδρεῖς
for the army: We indeed, O men (of)

Σινωπεῖς, ἡξουμεν ἀγαπῶντες, ὑπὶ διεσώσαμεθα
Sinope, have-come being-content, that we-have-saved

τὰ σῶματα καὶ τὰ ὁπλα. γὰρ ἦν οὐ
— (our) bodies and — (our) arms; for it-was not

δυνατὸν ἄμα ἄγειν καὶ φέρειν χρήματα,
possible at-the-same-time to-drive and bring (away) things,

καὶ μάχεσθαι τοῖς πολεμίους. Καὶ νῦν ἐτέι
and to-fight the enemy. And now when

ἥξουμεν εἰς τὰς Ἑλληνίδας πόλεις, μὲν ἐν
we-have-come to — Greek cities, (as) indeed among (the)

Τραπεζουντι (γὰρ παρείχον ἦμιν ἀγορὰν) ὅνοι-
Trebisondians (for they-provided us (a) market) buy-

μενοι εἰςομεν τὰ ἐπιτηδεία, καὶ ἂν δὲ ἐν
ing we-had — (our) provisions, and in-return for-what

ἐτύμησαν ἡμᾶς, καὶ ἐξενα ἑδοκαν
they-honoured us, and (the) gifts-of-hospitality (which) they-gave

τῇ στρατιᾷ, ἀντειμοῦμεν αὐτοῖς, καὶ εἰ
to-the army we-honoured them 'in-return, and if

τις τῶν βαρβάρων ἦν φίλος αὐτοῖς, ἀπει-
any-one of the barbarians was (a) friend to-them, we-ab-

χόμεθα τούτων. δὲ τοὺς πολεμίους
stained (from injuring) them; but (to) the enemies

αὐτῶν ἐφ’ οὓς αὐτοὶ ἤγοιντο ἐποιοῦμεν κακῶς
of-them against whom they may-have-led (us) we-did evil

δον ἑνυνάμεθα. Δὲ ἐρωτάτε αὐτοὺς ὁποῖων
as-much-as we-could. But ask them what-sort

τινῶν ἠτυχον ἡμῶν. γὰρ πάρεισι ἐνθάδε,
of-persons they-may-have-found us; for they-are-present here,
whom the city sent with us (as) guides through friendship. But wherever we may have been coming (and) not having

γόραν, ἄν τε εἰς βαρβαρὸν γῆν τε

(a) market, (it) may (be) as well to (a) barbarian country as (it),

ἄν Ἕλληνες, λαμβάνομεν τὰ ἐπιτήδεια

may (be) 'to (a) Grecian, we take — provisions

οὐχ ἰδρεῖν, ἀλλὰ ἀνάγκην. Καὶ

not (through) insolence, but (through) necessity. And

ἐκτῆσαμενα πολεμίον Καρδούχους καὶ

we made enemies (of the) Carduchis and (of the)

Ταόχους καὶ Χαλδαίους, καίπερ οὐχ ὄντας

Taochi and (of the) Chaldeans, although not being

ὑπηκόους βασιλέως, καὶ τιμῶν ὄντας μάλα

subjects of (the) 'king, and yet being very

φοβεροὺς, διὰ τὸ εἶναι ἀνάγκην

formidable, through the to be [from being] (in) necessity

λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ οὐ παρεῖχον

to take — provisions, when they did not 'furnish (us)

ἄγοραν. Δὲ Μάκρωνας, καίπερ ὄντας βαρ-

(a) market. 'But (the) Macrones, although being bar-

βάρους, ἐπεὶ παρεῖχον ἄγοραν, οἶναν ἐδύναντο,

barians, when they provided (us a) market, as much as they could,

ἐνομίζομεν ὑπὲρ φίλους, καὶ ἐλαμβάνομεν

we considered indeed to be friends, and we took

οἶδεν τῶν ἐκείνων βία. Δὲ Κοτυρίτας,

nothing of the (things) of them by force. But (the) Cotyorites

οὗς φατὲ εἶναι ὑμετέρους, εἰ εἰλήφαμεν τι

whom you say to be yours, if we have taken any thing

αὐτῶν, αὐτοὶ εἰσὶν αὐτοί. γὰρ

from them, they themselves are (the) authors (thereof); for

οὖ προσερέφεσθο ως φίλου ἡμῖν, ἀλλὰ

they did not 'carry themselves as friends of us, but

κλείσαντες τὰς πύλας, οὔτε ἐδέχοντο

having closed — (their) gates, 'would neither 'receive (us)
εἰσιν, οὔτε ἐπεμπον ἀγορὰν ἔξω·
within (the walls), nor did they send (as a) market without (the walls);

δὲ ἦτὶ νῦν τὸν ἁρμοστὴν παρ’ ἵμων εἶναι;
and they alleged (that) the governor (sent) by you was

αιτιον τούτων.

οὗτε ἔγεις
the-author of these (things). (As to) what indeed you say (that)

παρελθόντας βία σχημαίνειν,
entering by-force we quartered (in the place), we requested,

δέξασθαι τοὺς κάμινοντας εἰς τὰς
(that) they would receive — (those) being-sick — (under) — (their)

στέγας. δὲ ἐπει ὀὖν ἄνεφγον τὰς πύλας;
roofs; but when they would not open the gates,

ℵὴ τὸ χρόνον αὐτὸ ἑδέχετο ἡμᾶς
[in which way] the place itself received us [where the

ταύτη εἰξελθόντες,
nature of the place admitted our entrance] in the same (place) entering,

ἄλλου ἐποιήσαμεν μὲν οἰδὲν βίαιον. δ’ οἱ
(but) we committed indeed no violent (act); but — (those)

κάμινοντες σχημαίνοντι ἐν ταῖς στέγαις, διαπανοῦντες
being-sick they quarter — (under) the roofs, consuming

τὰ ἑαυτῶν. καὶ φρονοῦν
the (things) of themselves; [living on their own means]; and we-

ῥοῦμεν τὰς πύλας, ὅπως οἱ ἡμῶν κάμινοντες
guard the gates, so that (those) of us being-sick

μὴ δεῖν ἐπὶ τῷ ἴμετέρῳ ἁρμοστῇ,
'may not be in the (power of) your governor,

ἄλλῳ καυμαίσασαι ἡ ἐφ’ ἡμῖν,
.but to remove (them) may be to us, [but that it may

ἄταν βουλώμεθα. Δὲ οἱ
be in our power to remove them,] when we wish. But the

ἄλλως, ὡς δρατε, σχημαίομεν ἵππαιριοι,
rest of us as you see, we are encamped (in the) open-air,

ἐν τῇ τάξει, παρεσχεναισμένοι, ἐὰν τις
in — (proper order, prepared; (that) should anyone

μὲν ποιη ἐν, ἀντευποιεῖν, δὲ ἐὰν
indeed act well (to us), to act well in return (to them), but (if he should)
κακῶς, ἀλέξασθαι. 
(\textit{act}) ill, to-defend (ourselves). And (as respects) what

τηλειχασας, ὃς, ἦν δοξῆς ὑμᾶν, ποιήσεσθε
you-have-threatened, that, if it-seemed-proper to-you, you-would-make

κορύλας καὶ Παφλαγόνας ἐφερε τοὺς (καὶ) Παφλαγόνιους (τὸ) αὐτῶ ἀλλοις πολλαπλασιωμένοις ὑμῶν
Corylas and (the) Paphlongians (your allies against

ἡμᾶς, δὲ ἡμεῖς, ἦν μὲν ἦν ἀνάγκη,
us, but we (on our part), if indeed it-may-be necessary,

πολεμήσομεν καὶ ἀμφιστέροις. (γὰρ ἦδη καὶ ἐπολε-καί ἐπολε
will-fight even with-you-both; (for already even we-have-

μὴ σαμεν ἀλλοις πολλαπλασιοῖς ὑμῶν;) δὲ
fought with-others more-numerous (than) you;) and (if) 'it

ἂν δοξῆς, ποιήσομεν τὸν Παφλαγόνα
may seem-proper (to us), we-will-make the Paphlongian (a)

φίλον ὑμῖν. 
friend to-us. And we-have-heard (that) he even covets

τῆς ἡμετέρας πόλεως καὶ τῶν ἐπὶ θαλασσίων χωρίων.
— your city and the maritime places.

Οὖν πειρασόμεθα, συμπράττοντες δὲ
We-shall therefore 'try, helping (him in) what

ἐπιθυμεῖ γίγνεσθαι φίλοι.
he-desires to-become (his) friends.

Ἐξ τούτοις οἱ ξυμπρέσσεις ἦσαν μὲν μάλα
After this (speech) the joint-ambassadors were indeed very

δῆλοι χαλεπαίνοντες τῷ Ἐκατωνύμῳ τοῖς
evident being-much-displeased at — Hecatonimus in — (what)

εἰρημένοις: δ’ ἄλλος αὐτῶν παρελθὼν εἶπεν,
he-had-been-saying; but others of-them coming-forward said,

ὅτι οὐ ἥκοιεν ποιήσομεν πόλεμον, ἀλλὰ
that they—did not come making war, but

ἐπιδείξοντες ὅτι εἰσὶ φίλοι. Ἔν μὲν ἔλ-
showing-and-declaring that they-were friends. If indeed you-should-

δὴ τοῖς τὴν πόλιν Σινώπεως, ἔχει δεξιόμεθα
come to the city of-the-Sinopeans, there we-will-receive (you)

καὶ ζευγίοις, 
and now we-will-order — (those)

καθὼς, κακῶς, ἀλέξασθαι.
THE ANABASIS OF XENOPHON.

ενδάδε δίδοναι ἢ δύνανται γὰρ ὅρμεν πάντα
here to-give what they-can; for we-perceive all.
ὅντα ἀληθῆ ἢ λέγετε. Ἕκ τούτου τε οἱ Κοτυρο-
being true that you-say. After this indeed the Cotyo-
ρίται ἐπεμποὺν χένια, καὶ οἱ στρατηγοὶ
ritans sent gifts-of-hospitality, and the generals
τῶν Ἑλλήνων χένιον τοὺς πρέσβεις τῶν Σινωπέων,
of the Greeks entertained the ambassadors of the Sinopeans,
καὶ διελέγοντο πρὸς ἀλλήλους τὲ πολλὰ
and they-conversed with one-another not-only (about) many (things)
καὶ φιλικὰ, τὰ
but also (about) friendly (things, that concerned one another), among the
ἄλλα τε ἐπυνθάνοντο καὶ περὶ τῆς
other (things) indeed they-inquired and (in particular) about the
λοιπὴς πορείας, ὅν ἔκατεροι ἐδέοντο.
remaining route, what each (party) desired (to know).

CHAPTER VI.

Τοῦτο ἐγένετο τὸ τέλος μὲν ταῦτα τῇ ἡμέρᾳ.
Such was the end indeed to-that — day.

Δὲ τῇ ἡστεραίᾳ οἱ στρατηγοὶ ἐξέλεγαν τοὺς
But on the next-day the generals assembled the
στρατιώτας, καὶ ἔδοξει αὐτοῖς περὶ τῆς
soldiers, and it-seemed (best) to-them as-respects the
λοιπὴς πορείας παρακαλέσαντας τοὺς Σινωπείας
remaining route (that) having-called-in the Sinopeans
βουλεύεσθαι. Γὰρ εἶτε δέοι πορεύ-
to-consult (with them). For if it-might-be-necessary to-
τοῖς πεζῷ, οἱ Σινωπεῖς ἄν ἔδοξον εἰναὶ χρήσιμοι.
proceed by-land, the Sinopeans would seem to-be useful;
γαρ ἦσαν ἐμπειροὶ τῆς Παφλαγονίας εἰτὲ
for they-were well-acquainted (with) — Paphlagonia; if
by sea it-seems (that they would) require (the aid)

Σωπέων, γὰρ ἄν ἐδόξουν μόνοι εἶναι of (the) Sinopeans, for 'they would 'seem alone to-be

ικανοὶ παρασχεῖν πλοία ἄρχοντα competent to-furnish ships 'being (in number) 'sufficient

τὴ στρατιά. Οὖν παλέσαντες τοὺς πρέσβεις for-the army. Therefore calling (in) the ambassadors

ἐνεδειλεύοντο, καὶ ἥξιον ὄντας Ἐλληνας they-consulted-together, and requested being (as) Greeks

Ἱπτομένας τούτῳ πρῶτον δέχεσθαι to-Greeks (that) in-this (relation) they-'would first 'receive

καλῶς τε εἶναι εὐνοῦν τῷ καὶ (them) well, not-only to-be friendly-and-kind to — (them), but-also

ζυμοβολεύειν τὰ κάλλιστα.

to-advice (them) for-the best.

Δὲ Ἑκατονυμὸς ἀναστάς, πρῶτον μὲν ἀπελογή-But Hecatonymus having-risen-up, first indeed he-stated-in-

θατο περὶ οὗ εἶπεν, ὡς ποιήσωντο τὸν Παφλαγόνα defence about what he-said, that they-would-make the Paphlagonian

ἀφιλον, ὅτι οὐχ εἶπον, ὡς σφῶν (a) friend, that he-'might not 'have-said (this), as-that themselves

πολεμασάντων τοῖς Ἐλληνας, ἄλλ᾽ ὅτι were-about-making-war against the Greeks, but that (though)

ἐξέων εἶναι φιλοὺς τοῖς βαρβάροις αἱρή-

it-being-allowed (them) to-be friends to-the barbarians they-

οῦσαι τοῖς Ἐλληνας Ἐπεὶ δὲ would-take (in preference) the Greeks. When indeed

ἐκέλευσεν ζυμοβολεύομι, ἐπευν-

they-called-in (him) that-he-might-'give (his) 'opinion-and-advice, calling-

ζάμενος εἶπεν ὅδε: Εἰ μὲν ζυμοβολεύομι, imprecations (on himself) he-spoke thus: If indeed I-advice

ἀ δοξεῖ μοι εἶναι βέλτιστα, πολλὰ καγαθὰ (you), what seems to-me to-be best, 'may much even-good

γένοιτο μοι: δὲ εἰ μὴ, τὰναντία. Γὰρ αὕτη 'happen to-me; but if not, the-contrary. For that

31
counsel which is-said to-be sacred seems to-me
to-be-present; for now indeed —, if indeed I-shall-appear (as)
which-is-said to-be present, for now indeed —, if indeed I-shall-appear (as)

The counsel which is-said to-be sacred seems to-me to-be-present; for now indeed —, if indeed I-shall-appear (as) having advised (you) well, you-will-be many — approving me: but if ill, you-will-be many — excepting (me). Therefore indeed I-know that we-shall-have much more trouble, if you-are-conveyed by sea.

For it-will-be-necessary (that) we furnish the ships; but if you-are-sent by land, it-will-be-necessary (that) you be — (those) fighting. However indeed (the things) which I-know are-to-be-spoken; for I-am well-acquainted both with-the-country of-the Paphlagonians and — (their) power.

For it-has both, as-well most-beautiful plains as most-high mountains. For first indeed I-know exactly the entrance by-which (it will be a) necessity (for you) to-make.

So, having-advised (you) well, you-will-be many — approving me; but if ill, you-will-be many — excepting (me). Therefore indeed I-know that we-shall-have much more trouble, if you-are-conveyed by sea.

However indeed (the things) which I-know are-to-be-spoken; for I-am well-acquainted both with-the-country of-the Paphlagonians and — (their) power.

For it-has both, as-well most-beautiful plains as most-high mountains. For first indeed I-know exactly the entrance by-which (it will be a) necessity (for you) to-make.
not even all the men (in the world) might be-able
(That they) might pass-through; and also 'I could 'show this,
If you-desire to-send-with me any-one. Then indeed
cida kai pedia ontas, kai inpeiaan, an ooi bar-
I-know even (of) plains being, and cavalry, which the bar-
barians themselves consider to-be superior (to) all the
inpeias basileos. Kaiv vov ooutou
cavalry 'of (the) king. And now (lately) these (Paphla-
ou paregenonto basilei kagonians) 'did not 'present (themselves) 'to (the) king calling
Souti, alla o arxon auton frouvi meizoun.
ing-on (others), but the ruler of-them thinks greater
De e kai duntheite te xleiai
(of himself, than to obey). And if also you-were-able indeed to-steal
ta obr, h labontes phdasai,
(over) the mountains, or having-taken-possession to-have-anticipated (the
kai ev to pedio maichomevai xratiasai te
enemy), and in the plain fighting to-have-conquered —
tous inpeis touton kai pleieov h adexa
the cavalry of-these (people) and more than twelve
mupiades pexov hzetepi touts
ten-thousands [120,000] of-infantry, you-will-come to the
potamos, proton men tov Thermodonta, eipos
rivers, first indeed to-the Thermodon, (the) breadth
tropov pledrov, ev oimaia kalptov
(being) three plethra, [300 feet,] which I-think difficult
diabainen, allas te kai ontov men pollon to-cross,
especially — also there-being indeed (a) numerous
polemion emprosden, de pollon epomenv
enemy before (you), and many following
otidosen deuterov o 'Irn, deautovs trei-
behind; second — (the) Iris, likewise three-
"You may not be able to pass through five stadia, which is not less than 300 feet; but if what one will there be—providing two boats? as indeed likewise even the Parthenius is impassable, at which

you may arrive, if you cross over the Halys. I

will not be able to pass through five stadia, which is not less than 300 feet; but what one will there be—providing two boats? as indeed likewise even the Parthenius is impassable, at which

you may arrive, if you cross over the Halys. I

will not be able to pass through five stadia, which is not less than 300 feet; but if

you sail, it is (in your power) from hence indeed to coast along

eis Sinopi, eis Sinopi, eis Hrapkleia, eis to Sinope, from Sinope indeed to Heraclea; from

Hrapkleia, eis aporia oute pexi oute

Heraclea indeed (the) passage (may be) either by land or

kata thalattan, yap estin kai polla ploia ev by sea; for there are even many vessels in

Hrapkleia.

Hrapkleia.

When indeed he had said this, (some) suspected (that)
lagein enexa filias tis Korola, (yap he said (it) by reason of friendship for—Corylas, (for he was

cai proxeinos autow), de kai oi even (the) public guest friend to him) and also (others) suspected

do xeisomenon fora dia tautein pin xwron him) as about to receive (a) reward on account of this—

kalein de oi kai upothevon lagein enexa sel; and (others) again suspected (that) he said (so) by reason

toitou, do μη iunte pexe epyaziwto ti kaxon of, that lest going on foot they might do some evi
The country of the Sinopeans. But — the Greeks voted to make the journey by sea.

After these things Xenophon said: O Sinopeans, the men indeed have chosen (the) route, which you advanced; de exei outw. rise; and it has (itself) thus; and we will sail on these conditions: if indeed it is intended (that) there will be ships sufficient in number, so as (that) not one be left here, meies dvn plieomev. ei de melloimen oi we may sail; if indeed we intend (that) — (some) mev kaleipesei, de oi plieussei, dvn indeed are to be left, but — (others) to sail, we may oux embairemen eis tand ploiia. Gar gignwosxomev, not embark on (board) the ships. For we know, dti, opon mev dvn kratomev dvn dynaimeva that, where indeed we may 'be the strongest' we may 'be able kai suseis kai exeiu tand epitheia both to save (ourselves), and to have — provisions; de ei poun ephex pouredoimva  dystous but if any where we shall be taken worse [shall be found weaker] toon polemiwn, evthlon de, dti (than) — (our) enemies, (it is) very evident indeed, that esomeva en xorra andrapidwv. Oi preseis we will be in (the) place of slaves. The ambassadors asked these things requested (them) to send preseis. Kai pempovsi Kalaimakhov ambassadors (to Sinope). And they sent Callimachus (the)
'Αρκάδα, καὶ 'Αριστωνα ᾿Αθηναίον, καὶ Σαμω- λαν ᾿Αχαιόν. Καὶ οἱ μὲν ᾧ χοντο. And (they) indeed departed.

'Εν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι,
During indeed this (same) — time (it seemed) to-Xenophon,

δροῦντι μὲν πολλοὺς ὀπλίτας τῶν Ἑλλήνων,
seeing indeed (the) many heavy-armed-men of-the Greeks,

δὲ καὶ δροῦντι πολλοὺς πελταστὰς, καὶ τοξοτας
and also seeing many targeteers, and archers

καὶ σφενδονήτας, καὶ ἱππέας δὲ, καὶ μάλα ἰκανοὺς
and slingers, and cavalry also, and very efficient

ηδή διὰ τήν τριβήν, ὄντας δ’ ἐν τῷ Πόντῳ,
ow through — exercise, being indeed in — Pontus,

ἔνδει τοσαυτὴ δύναμις ἄν οἰχ παρεσκευάσθη ὕπ’
where such (a) force could not have-been-prepared from

ὀλίγων χρημάτων,
small things-and-means, 'it (therefore) 'seemed to-be good

αὐτῷ προςχήσασθαι καὶ χώραν καὶ δύναμιν τῇ
to-him to-have-added-yet-more both territory and power to—

᾿Ελλάδι, κατοικίσαντας πόλιν. Καὶ ἔδόξει
Greece, having-provided (a) city (there). And it-seemed

αὐτῷ ἀν γενέσθαι μεγάλη, καταλογίζομένῳ
to-him (that it) might become great, considering

τῇ τῷ πλῆθος αὐτῶν, καὶ τοὺς περιο-
not-only the multitude of-themselves, but-also — (those) inhabiting-

χοῦντας τὸν Πόντον.
around the Pontus (unskilled in war). And about this

ἔδευτο, πρὶν εἰπεῖν τινι τῶν στρατιωτῶν,
he-sacrificed, (and) before he-spoke to-any of-the soldiers,

καλέσας Σιλανὸν τὸν Ἀμβρακιώτην, τὸν
having-called-in Silanus the Ambracian, — (who)

γενόμενον τὸν μάντιν Κύρον. Ὅ δὲ Σιλανὸς,
was the augur of-Cyrus. — But Silanus

δεδίως μὴ ταῦτα γένηται, καὶ ἡ στρατιά
having-feared lest this might-happen, and the army
**BOOK V. — CHAPTER VI.**

καταμείνης ποι, ἑσφέρει λόγον εἰς τὸ might-remain some-where (here), he-brings word to the
στράτευμα, ὅτι Ξενοφῶν βούλεται τὴν στρατιὰν army, that Xenophon desired the army
καταμείναι, καὶ οἰκίσαι πόλιν, καὶ περι- to-remain, and to-build (a) city, and (thereby) ac-
ποιῆσαι ὄνομα καὶ δύναμιν ἑαυτῶ. Εἶ δ' ο' quire (a) name and power for-himself. But —
Σιλανὸς αὐτὸς ἐβούλετο ἀφιξέσθαι εἰς τὴν 'Ελλάδα Silanus himself desired to-arrive in — Greece
ὅτι τάχιστα: γάρ διεσεσώκει τρις- 'as quick 'as-possible; for he-had-saved (the) three-
χιλίων δαρειῶν, οὔς ἐλαβε παρὰ Κύρων, ὅτε thousand darics, which he-received from Cyrus, when
θυόμενος ἥλθενε τὰς δέκα ἡμέρας sacrificing he-'told (the) 'truth (respecting) the ten days
κύρω. Δέ τῶν στρατιωτῶν, ἐπεὶ ἡχουσαν, to-Cyrus. But (as respects) the soldier, when they-heard
ἐδόκει μὲν τοῖς εἶναι βέλτιστον καταμείναι, (this), it-seemed indeed to — (some) to-be the-best to-remain,
δὲ τοῖς πόλλοις οὖ. Δέ Τιμασίων but — (others) the-most (numerous) not (to remain), But 'Timasius
ὁ Δαρδανεὺς καὶ Θώραξ ὁ Βοιωτιὸς λέγουσι the Dardanian and Thorax the Boeotian told
τινὰς ἐμπόρους παρόντας τῶν Ἡρακλεωτῶν some merchants being-present-there of-the
καὶ Σινοπέων, ὅτι, εἰ μὴ ἐκποριοῦσι and 'of (the) 'Sinopeans, that, if they-'do not procure
μισθὸν τῇ στρατιᾷ, ὡστε ἐχεῖν τὰ ἐπιτήδεια pay for-the army, so-as to-have — provisions (while)
ἐκπλέοντας, ὅτι τοσαυτῇ δύναμις κιν- sailing-out (on their voyage), that so-large (a) force will-be-
δυνεύσει μεῖναι ἐν τῷ Πόντῳ. in-danger to-remain in — Pontus [there will be danger of so

Γὰρ Ξενοφῶν βοι-

large a force remaining in Pontus]. For (said they) Xenophon
λεύτεται, καὶ παρακαλεῖ ἤμας, ἐπειδὰν τὰ πλοῖα planning (thus), and requests us, when the vessels
ἐλθῃ, εἰπεῖν τὸτε ἐξαίφνης τῇ στρατιᾷ. Αὐδρεῖς, may-come, to-say then suddenly to-the army; Men,
νῦν μὲν ὅρῳμεν ἤμας ὄντας ἀπόρους καὶ ἦν τῷ ἀπόπλω ἐξειν τὰ ἐπιτήδεια, καὶ ἦς in the voyage-homeward to-have — provisions, and how
ἀπελθόντας οἰκάδε ὄνγνα τι τοὺς οἰκοῖ having-departed home to-have-benefitted any (of) — (those) at-home;
eἰ δὲ βούλεσθε ἐκλεξάμενω τῆς οἰκουμένης if indeed you-desire (it), having-selected — (an) inhabited
χώρας, κύκλῳ περὶ τὸν Πόντον ὅπη ἄν place, 'in (a) 'circle round the Pontus whenever 'you may
βούλεσθε, κατασχεῖν, καὶ τὸν μὲν Ἐδέλοντα, 'wish, to-take-possession-of (it), and — (those) indeed wishing
ἀπείναι οἰκάδε, δὲ τὸν Ἐδέλοντα μὲνειν (it), to-depart home, but — (those) wishing (it) to-remain
αὐτοῦ, πλοῖα δὲ πάρεσιν ὑμῖν, ὅστε, ὅπη here, ships indeed are-ready (here) for-you, so-that, when 'you
ἄν βούλησθε, ἄν ἐξαίφνης ἐπιτέσουτε. may 'wish, 'you may suddenly 'fall-on (such place).

Οἱ ἐμποροὶ ἀκούσαντες ταῦτα ἀπήγγελλον The merchants hearing these (things), announced
ταῖς πόλεσιν δὲ Τιμαιῶν ὅ Δαρδανείς (them) to-the cities; and Timasion the Dardanian
ἐννέαμφης αὐτοῖς Εὔρυμαχόν τε τὸν Δαρδανέα sent-with him Eurymachus also — (a) Dardanian
καὶ Θόραξ καὶ Βοιώτιον, ἐροῦντας τὰ αὐτὰ and Thorax the Boeotian, saying the self
tαῦτα Σινωπεῖς δὲ καὶ Ἡρακλεῖται, same (things). (The) Sinopeans and also (the) Heracleans,
ἀκούσαντες ταῦτα, πέμπουσι πρὸς τὸν Τιμα
cion and requested (him), having-received money,
to-place-himself-at-the-head (of bringing it about), that the army would-sail-out (of the Euxine). — (He) indeed willingly listening to this, | (and) in (an) assembly, being the soldiers,

λέγει τάδε: Δει

[and in an assembly of the soldiers.] spoke thus: It-becomes (us)

οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οanguages: οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οὐ, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οų, οˇıt whereby you will-get much riches. I-am indeed well-acquainted-with — Aolia and — Phrygia, and — Troas, and all the government [satrapy] (of) — Pharnabazus, τα μὲν διὰ τὸ εἶναι ἐκείθεν, nabaζus, | the indeed through the to-be hence, [partly as be-
ing a native of that place,] and — (partly) through [the to-make-cam-
to έν αὐτῷ σὺν Κλεάρχῳ
paigns-with [having served with] in that (place) with Clearchus
and also Dercyllidas.

And also Dercyllidas.

Afterwards indeed Thorax the Boeotian, who always contended

if they-should-depart from the Pontus, (that the) Chersonese
will-be (the place) for-them, (for that the) country (is) fine and
rich, so-that (it will be) to — (him) wishing-it (in his power)
to-dwell-therein, but to — (him) not wishing-it (it will be in his
power) to-depart home. And (that) it-was ridiculous, there-being
in Greece much and excellent land,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

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μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,

μαστενείν ἐν τῇ ΄Ελλάδι πολλῆς καὶ άφθονον χώρας,
μὲν Ἑνοφόντα ἵδια τε πειθείν
indeed (that) Xenophon in-private 'should not-only 'persuade (people)
καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς, μὴ
to remain, but also to-sacrifice about (their) stay, not
κοινοῦμενον τῇ στρατιᾷ, δὲ εἰς τὸ κοινὸν
having-communicated to-the army, and in the public
ἀγορεύειν μεδὲν περὶ τούτων.
ἀγορεύειν μεδὲν περὶ τούτων.

'Ωστε ὁ ᾽Ενοφόντα ὀδηγοῦσαν ἀναστήναι καὶ εἰπεῖν τάδε:
'things. So-that — Xenophon was-obliged to-stand-up and to-speak thus:

'Εγὼ, οὖν ἄνδρες, θύσιμαι, ὡς μὲν ὦρᾶτε, ὅπως
I, 0 men, sacrifice, as indeed you-see, as-well-as
δύναμαι, καὶ ὑπὲρ ἕμων καὶ ὑπὲρ ἐμαντοῦ,
I-can, both for you and for myself, in-order-that
τυγχάνω καὶ λέγων καὶ νοῦν καὶ πραττῶν
I-happen both speaking and thinking and doing [in order
ταῦτα ὑποία μὲν—
that I may speak, and think and do] those (things) such-as it-may-be-
λεί ἐσσεσθαι καλλιστα καὶ ἄριστα τε ὑμῖν καὶ
leie essessthai kallista kai ariosta te hymion kai
about to-be the-most-honourable and best not-only for-you but also
ἐμοί. Καὶ νῦν ἐξομήνην περὶ αὐτοῦ τοῦτον,
Kai nyon exomhyn peri autou touton,
for me. And now I-was-sacrificing about this same (thing),

εἰ εἰγ ἀμείνοιν ἄρχεσθαι λέγειν εἰς
(namely) whether it-would-be better to-begin to-speak to
ὑμᾶς καὶ πράττειν περὶ τούτων, ἧ παντάπασι
you and to-act respecting these (things), or altogether
μηδὲ ἀπτεθεῖν τοῦ πράγματος. Δὲ Σιλανός ὁ
not to-touch the affair. And Silanus the

μάντις ἀπεξίπνατο μοὶ τὸ μέγιστον
augur determined for-me — (what was of the) greatest

μὲν; τὰ ἱερὰ εἶναι καλὰ. (γάρ
(indeed, (that) the victims were favurable; (for

ηδεὶ καὶ έμὲ ὄντα οὐκ ἀπειρον
he-knew also (that) I was not unskilled (in such things)

διὰ τὸ . ἀεὶ παρεῖναι τοῖς ἱεροῖς ὁ δὲ
by-reason of — (my) always being-present at-the sacrifices;) and
ἐλέει² ὅτι φαίνοιτο ἐν τοῖς ισχοῖς τις δόλος
said that there-appeared in the victims (as if) some fraud
καὶ ἐπιθυμήη ἐμοί, ὡς ἄρα γιγνώσκων,
and plotting (was agitating) against-me, as in-truth
καὶ αὐτὸς ἐπεθυμείες διαβάλλειν με πρὸς ὑμᾶς.
that he was-plotting to-catauminate me to you.
Γὰρ ἐξήνεγκε τὸν λόγον, ὡς ἐγὼ ἡδὴ διανοοῦμεν
For he-brought-out the report, that I already intended
πράττειν ταῦτα, οὗ πείσας ὑμᾶς.
to-do these (things), not having-persuaded you (to give
μὴ δὲ ἐγὼ, εἰ μὲν ἔρως ὑμᾶς ἀποροῦντας,
your consent). And I, if indeed I-saw you destitute
tοῦτον ἐν ἑσχόντων ἄφ' οὐ
(and in perplexity), for-that 'I would 'have-looked-out from which 'it
ἀν γένοιτο, ὡς ὑμᾶς λαβόντας πόλιν, τὸν
might 'happen, that you having-taken (a) city, — (those)
μὲν βουλόμενον,
indeed desiring (it), (might) set-sail now, — (those)
εἶπε ὑμᾶς βουλόμενον,
indeed not desiring (it), (might do so) when they-might-have-
ἐπεὶ κτή-
soaito ἐκανά, ὡς ὀφελήσαί τι τοὺς οἰκείους
indeed desiring (it), (might) set-sail now, — (those)
ἀποπλεῖν ἡδή, τὸν
indeed desiring (it), (might) set-sail now, — (those)
δὲ μὴ βουλόμενον,
indeed not desiring (it), (might do so) when they-might-have-
ἐπεὶ οὖν Ἰρακλεώτας καὶ Σινω-
soaito ἐκανά, ὡς ὀφελήσαί τι τοὺς οἰκείους
indeed desiring (it), (might) set-sail now, — (those)
εἰς ἑαυτόν. Δὲ ἐπεὶ οὖν Ἰρακλεώτας καὶ Σινω-
επεὶς πέμποντας τὰ πλοία καὶ ὑμῖν, ὡς ἐπεὶ
peans sending — vessels even to-you, so-as (that)
ἐπιπλείν, καὶ ἄνδρας ὑποχγονιμένους ὑμῖν μισόδον
you-may-set-sail, and men promising you pay
ἀπὸ νομοθνίας, δοκεὶ μοι εἶναι καλὸν
from (the) beginning-of-the-month, it-seems to-me to-be (an) excellent
σωζόμενος ἐνῶθα βουλόμεθα λαμβάνειν
(thing that) we-being-saved to-where we-wish (to be) to-receive
μισόδον τῆς πορείας, καὶ τε αὐτὸς παῦ-
pay 'for (making) 'the journey; and not-only myself do-
νομαί ἐκείνης τῆς διανοίας, καὶ ὁπόσου προ-
from-this — (same) intention, but-also such-as have-
Τοῖς ἐποίησεν ἑξιστρατικῶς ἱεροῖς ἀρχαῖοι, ὡς ἄρρητα ἀναφέρεται
καὶ ταῦτα, φημὶ ἔπραγμα ἀπὸ τοὺς ἑντόν καὶ τοὺς ἐντὸς
ταῖς (things), ἵνα (to them also) ὅτι ἐστίν
παράξενα ἐκείνων. Γὰρ οὐτὼ γεγυμνῶσων ὄντες
desist (from them). For thus I knew: being
πολλοὶ δημοῦ, ὡσπερ νυνί, ἄν δοξεῖτε μοι καὶ
many together, as now, you may seem to me even
ἐίναι ἐντίμιοι, καὶ ἔχειν τὰ ἐπιτήδεια (γὰρ ἐστὶν
to-be honoured, and to have — provisions; (for it is)
ἐν τῷ κρατεῖν καὶ τῷ
in the to-have-power [for it belongs to those having power] even —
λαμβάνειν τὰ τῶν ἵπτόνων δὲ ἀν διασπασ-
take the (things) of the weaker;) but — being-torn-
Σέντες, καὶ τῆς δυνάμεως γενομένης
into-pieces, and — (your) force becoming (divided into)
κατὰ μικρὰ, ἀν οὔτε δύνασθε λαμβάνειν
small (parties), you might neither be-able to-procure
τροφήν, οὐτ’ ἀν ἀπαλλάξατε καὶ χαίροντες. Δοξεῖ
subsistence, nor might you-depart rejoicing. It seems
οὖν μοι ἀπερ ἐμῖν, ἐπικο—
therefore to-me (good) which is good for-you, (that) we (ought) to—
ῥέουσαι εἰς τὴν Ἑλλάδα καὶ ἑάν τῆς μείνη
depart for — Greece; and if any-one remains
ἵ ἡ αρμή ἀπολιπὼν τινα, πρὶν τὸ πᾶν
or be-caught leaving any-one behind, before (that) the whole
στράτευμα ἐναὶ ἐν ἄσφαλει αὐτῶν κρίνεσθαι
army is in safety (that) he is-to-be-judged
ὥς ἀδικοῦντα. Καὶ ὅτω, ἕφη ταῦτα δοξεῖ
as committing-a-erime. And to-whom, said he these (things) seem
ἄρατω τὴν χεῖρα Ἀπαντεῖς
(good) 'let (him) 'hold-up — (his) hand. All
ἀνέτειναν.
held-up (their hands).
Ο Σιλανὸς δὲ ἔβοα, καὶ ἐπεξείρει λέγειν,
— Silanus indeed cried-out, and attempted to-speak
The Anabasis of Xenophon.

ὅς εἴη δίκαιον τὸν βουλόμενον (in order to show), that it-might-be lawful for — (those) desiring ἀπέναι. Οἱ στρατιῶται δὲ οἱ ἤνείχοντο, (it) to-depart. The soldiers however 'did not 'tolerate ἀλλ’ ἔπειλον αὐτῶ, ὅτι εἰ λήψονται ἀποδι-
(it) but threatened him, that if they-caught (him) running-
δράσκοντα, ἐπιθύσεν τὴν δίκην. away, | they-would 'put the law 'on (him), [they would

Ἐντεῦθεν, ἐπεὶ οἱ Ἡρακλεώται ἐγνώσαν, punish him]. Thereupon, when the Heracleans knew, ὅτι δεδομένον εἶν ἐκπλεῖν, καὶ Ἐξενοφῶν that it-had-been-determined to-set-sail, and (that) Xenophon αὐτὸς ἐπεξηγήσετο εἴη, πέμποντι μὲν τὰ πλοῖα, himself had-put-it-to-vote, sent indeed the ships, δὲ τὰ χρήματα ἄ ἔσχοντο Τιμασίων but (as respects) the money which they-promised to-Timasion καὶ Θόραξ τής μισοφορίας ἐξενομέ- and Thorax (as) the pay (of the soldiers) they-had-
νοὶ ἃσαν. Ἐντεῦθεν δὲ οἱ ἔπεισαμενοὶ falsified (their word). Then indeed — (those) having-promised τῆς μισοφορίας ἐκπεπληγμενοὶ ἃσαν καὶ the pay were-astonished and ἐδεδοξέσαν τῆν στρατιὰν. Οὕτω οἶν παραλ-
feared the army. These therefore taking-with βόντες καὶ τοὺς ἄλλους στρατηγοὺς, οἷς ἓνεκοι-
(them) also the other generals, to-whom they-com-
νοῦντο, ᾧ πρόσθεν ἔπραττον, (δὲ municated, what 'they before (this) 'attempted-to-bring-about, (and ἃσαν πάντες, πλὴν Νέωνος τοῦ Ἀσιναίου, they-were all (of them), except Neon the Asinian, ὅς ἐπεστράτηγεν Χειρίσοφω, δε Χειρίσοφος οὖτω who commanded-under Cheirisophus, but Cheirisophus 'was not-yet παρῆν,) ἔρχονται πρὸς Ἐξενοφόντα, καὶ λέγουσιν, 'present,) they-went to Xenophon, and said, ὅτι μεταμύλοι αὐτοῖς, καὶ δοκοῦ that it-repented them (for what had been done), and it-might-see
to-be the-best to-sail to (the) Phasis, when there-were vessels, and to-have-taken the country of (the) Phasians (for (a) grandson of Aetes happened to-be-reigning-over them),

But Xenophon replied, that 'he would not say nothing of this to the army; but you assembling (them), said-he, if you-wish, tell (them about the affair) 'Ενταύθα Τιμασίων ὁ Δαρδανεὺς ἀποδείκνυται Then Timasion the Dardanian offered (the) opinion, (that) they-ought not to-call-a-council (of all), but first the captains (ought) to-endavour to-persuade [each (of the men) of-himself [his own men]. And departing they-did these (things).

CHAPTER VII.

Οἱ στρατιῶται οὖν ἀνεπιθυμοῦσα ταῦτα The soldiers therefore heard (that) these (things) πραττόμενα. Kai o Νέων λέγει, ὡς Ξενοφῶν, were-doing. And — Neon tells (them), that Xenophon, ἀναπεπείκως τοὺς ἄλλους στρατηγοὺς, διανοεῖται, having-persuaded the other generals, was-deliberating, ἐξαπατήσας, ἀγείν πάλιν τοὺς στρατιῶτας deceiving (them), to-lead back-again the soldiers
καὶ κύκλους ἔννισταντο, καὶ ἦσαν μᾶλα φοβεροὶ, and circles were formed, and they were much to-be-fear'd, μὴ ποιῆσαν, οία καὶ ἐποίησαν τοὺς κήρυκας est they-might-do, as 'they even 'had-done to-the heralds

Κόλχων καὶ τοὺς ἁγοραστοὺς γὰρ 'of (the) Colchians and the superintendents-of-the-markets; for ὅσιο μὴ κατέφυγον εἰς τὴν θαλατταν, κατε- as-many-as 'did not 'take-refuge in the sea, were-

καὶ ἔκλεισαν. Ἑπεὶ δὲ Ξενοφῶν ἥσαν ἄριστον, destroyed. When however Xenophon perceived (these

εἰς Φάσιν. Δὲ οἱ στρατιῶται ἀκοίσαντες to (the) Phasis. But the soldiers hearing (this)

χαλέπωσ ἐφερον καὶ ἐγίγνετο ξύλλογοι, 'were greatly 'excited. and there were assemblages,
and if indeed I may appear to do wrong, it is not proper
me ἀπελευθερίων ἐνδένδε, πρὶν ἂν δῶ δίκην:
(that) I should depart hence, before I may give justice;
δ᾽ οἱ διαβάλλοντες ἐμὲ
[before I suffer punishment;] but (if) — (those) calumniating me
ἀν φαίνονται ἕμιν ἀδίκειν, χρῆσθε αὐτοῖς οὕτως
may appear to you to do wrong, treat them so
ἀδίκειν ἐπερ ἄξιον. 'Τυεῖς δὲ ὅπως ἵστε, ἐφε, ὅθεν
as is fitting. You indeed certainly know, said he, whence
ἡλιος ἀνίσχει, καὶ ὅπου δύσται, καὶ ὅτι,
(the) sun rises, and where it sets, and to whom,
ἐὰν μὲν μέλλῃ ἑναὶ εἰς τὴν Ἑλλάδα,
if indeed he intends to go to — Greece, (to him) it is necessary
πορεύεσθαι πρὸς ἐσπέραν. ἦν δὲ τις βούλησται
to proceed to (the) west; if indeed any one might wish
εἰς τοὺς βαρβάρους, τοῦπαλιν πρὸς
(to go) to the barbarians, (on) the contrary (he must go) to (the)
ἐω. Ἐστὶν οὖν ὅστις ἐὰν δύνατο ἐξαπα-
west. Is there therefore any one (that) might be able so to
τῆσαν ὡμᾶς τότῳ, ὡς ἥλιος,
deceive you in this, as (to make you believe that the) sun,
ἐνδέν μὲν ἀνίσχει, δὲ δύσται ἐνταῦθα, δὲ
where indeed it was, it also sets there, and
ἐνδέν δύσται, δ᾽ ἀνίσχει ἐντεῦθεν; Ἀλλὰ μὲν
where it sets, it also rises there? But indeed
καὶ τοῦτο γε ἐπιστασθε, ὡτὶ βορεάς μὲν
even this at least know, that (the) north wind will indeed
φέρει ἐξὸς τοῦ Πόντου εἰς τὴν Ἑλλάδα,
carry (us) out of the Pontus (Euxinus) towards — Greece,
δὲ νότος εἰσὶ εἰς Φάσιν, καὶ λέγετε,
out (the) south wind inwards towards (the) Phasis, and you say,
ὅταν βορρᾶς πνέῃ, ὦς εἰσὶν καλοὶ πλοῖα εἰς
when (the) north wind may blow, that it is fair sailing for
τὴν Ἑλλάδα. Τοῦτο οὖν ὅπως ἑστίν,
— Greece. In this therefore how is it (possible), any one
āν ἐξαπατήσαι ὑμᾶς, ὅστε ἐμβαίνειν, ὅποταν
could deceive you, so as to embark, when (the)
vóτος πνεύ; Ἀλλὰ γάρ ἐμβιβάω
south-wind may-blow? But perhaps (you will say that) I shall but
ὅποταν ἢ γαλήνη. Ἑγὼ
opotan h alin. I
(you) 'on-board when there-may-be (a) calm. 'Will I
οἴκουν μὲν πλεύσομαι ἐν ἔνι πλοῖω, δε ὅμεις ἐν
you board when there-may-be one ship, but you in
ἐκατόν τούλαχιστον; Πῶς οὖν ἂν ἔγω ἢ
(a) hundred (at) the-least? How therefore could I either
βιασάμην ὑμᾶς πλείν ἐν ἔνι ἔμοι, μὴ βουλο-
force you to sail with me, (you) not being-
μένοις, ἢ ἐξαπατήσας ἄγομι.
willing, or deceiving lead (you away). But I make
[1 will suppose] (that) you having been deceived and having-
γοντευδέντας ὅπ' ἐμοῦ ἥκειν εἰς Φάσιν καὶ
been-tricked by me to come to (the) Phasis; and
δὴ ἀποθαϊνομεν εἰς τὴν χώραν
indeed (that) we descend (from the vessels) to the land,
ὅποιον γνώσεσθε, ὅτι ἐστε οἱκ ἐν τῇ Ἑλλάδι.
you will certainly 'know, that you are not in — Greece.
Καὶ ἔγω μὲν ὃ ἐξηπατηκὼς ἐσομαι εἰς, δὲ
And I indeed who have been deceiving (you) will be (but) one, but
ὅμεις οἱ ἐξηπατημένοι ἔχοντες ἐγνὺς μυρίων
you — (who) have been deceived having near ten-thousand
ὑπλα. Πῶς οὖν ἂν εἰς ἀνήρ μᾶλλον
men under) arms. But how therefore could one man more
δοῖν δίκην,
given justice, [how could one man more effectively have brought punish-
ἡ βουλευόμενος οὕτω τε περί
ment on himself,] than (for) planning thus not-only about
οὕτῳ καὶ ὑμῶν; Ἀλλ' οὕτῳ εἰσίν οἱ λόγοι
himself but also (about) you? But these are the words
ἀνδρῶν καὶ ἡλιδίων κάμοι φιλονοῦντων, ὅτι ἔγω
of me even foolish 'and envying 'me, because I

Although not justly, at least—

Although not justly, at least—

...do-they-annoy me; for 'do I either 'prevent any-one to speak,

...do-they-annoy me; for 'do I either 'prevent any-one to speak,

...do-they-annoy me; for 'do I either 'prevent any-one to speak,

...do-they-annoy me; for 'do I either 'prevent any-one to speak,
Oī stratētai de àkoisantēs taûta ësai-

The soldiers indeed hearing these (things) won-

másan te ó ti eîn, xai eîkelenon lēgein.
dered not-only what it-might-be, but-also requested (him) to-say

'Ex tou'tou aρχetai páliv. 'Eπístasède

(what it was). On this he begins again: You-know

pou, óti ën xwória en tois õresi
perhaps, that there-are places in the mountains (belonging to the)

barbariká, fília tois Keraśoûtioi, òDein tincs
barbarians, friendly to-the Cerasuntians, whence some

katiôntes épòloûn hîmîn kai ieraía kai álìa
coming-down sold us both (cattle for) victims and other

dîn eîxoun, de kai tincs hîmîn dòkousi moî
(things) which they-had, and also some of-you seem to-me

êlêôntes eγγυtátaw xwrióûn touûn,
having-gone to-the-nearest places of-these (people), (and)

ágorásantîs ti, apêlDeiôn páliv. Klaérêtos
having-purchased something, to-have-gone-away again. Clearetus

ò lôkayôs, kataµaðôn toûto, óti eîn
the captain, having-learned this, that (this place) was

kai µîkroûn kai ëfílaktaûn, dià to fílioûn
both small and unguarded, on-account-of the friendship

nomízein eînai, erchetai èp' aûtoûs
(that they) supposed to-be (between us), went against them

tôs nuktoûs òs pòrdhîson, eîpîon oîdei hîmîn.
at — night as about-plundering, telling none of-us.

Dienevóstto de, eî lâboû to xwrióûn tôde.
He-had-proposed however, if he-should-take — (this) place here,

µhekêti mèn elDein eîc to stratémuia, de eîcbar
never-more indeed to-go to the army, but embarking
eis πλοῖον, ἔν οὖ ὦ ξύσκενοι αὐτοῦ εὐγ-
(船 a) 船，其中他自己的同伴
χανον παραπλέουντες, καὶ εἰσέμενος
peneded-to-be sailing-along (the coast)，and putting-on (board)
 eius τι λάβοι ἀποπλέουν ὀρέσσαι
| if any [whatever] he-might-take, (and then) sailing-away to-depart
ἐξω τοῦ Πόντου. Καὶ ξυνωμολόγησαν ταῦτα
out-of the Pontus. And they-concerted these (things)
aὐτῷ ὦ οἱ σύσκενοι ἐκ τοῦ πλοῖου, ὅς
with-him, (namely) — (those his) companions from the vessel，as
ἐγὼ νῦν αἰσθάνομι. Οὖν παραχαλέσας, ὀπόσους
I now perceive. Therefore having-called-together, as-many-as
ἐπειδὲν, ἥγεν ἐπὶ τὸ χωρίον. Δ’ ἡμέρα
he-had-persuaded, he-led (them) against the place. But day
γενομένη φθάνει αὐτὸν πορεύομεν,
have-become overtakes him proceeding (on his march)，
καὶ οἱ ἀνδρῶτοι ἔστάντες βάλλοντες
and the men (of the place) having-come-together hurling
καὶ παίοντες ἀπὸ ἱσχυρῶν τόπων, ἀποκτεῖνοντι
and striking from (the) strong places，they-kill
τε τῶν Κλεάρετον καὶ συνονύσ τῶν ἀλλῶν.
not-only — Clearetus but-also many of-the other (men);
δ’ οἱ τινες αὐτῶν καὶ ἀποχωροῦσι εἰς Κερασοῦντα.
but — some of-them also go-away to Cerasus.
Ταῦτα δ’ ἦν ἐν τῇ ἡμέρᾳ ἦ ἡμέρι
These (things) indeed were on the day on-which we
ἐξωρμώμεν δεύο τερῆς τινες ἐὰν τῶν
set-out hither on-foot; (while) some indeed of — (those who
πλέοντων ἐσάν ἐτε ἐν Ἐρασοῦντι, οὔτω
were) sailing were still in Cerasus, 'having not-yet
ἀνηγμένοι. Μετὰ τοῦτο, ὦ οἱ Κερασοῦντιοι
'brought-up (the anchors). After this，as the Cerasuntians
λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίου
say, there-arrived of-the (people) from the place
τρεῖς ἄνδρες τῶν γεραίτερων, χρυζόντες ἐλθείν
three men of-the older-class，desiring to-g-
The Anabasis of Xenophon.

πρὸς τὸ κοινὸν. Δὲ ἐπεὶ οὐ to the public-council (of officers). But when they did not
κατέλαβον ἡμᾶς, ἔλεγον πρὸς τοὺς Κερασούντιοι; 'find us, they-told to the Cerasuntians,
ὅτι θαυμάζομεν τι δοξεῖν ἡμῖν ἐλθεῖν ἐτι that they-wondered why it-seemed to-us (proper) to-go against
αὐτοὺς. Ἐφασαν ἐπεὶ μὲντοι them. They (the Cerasuntians) 'said (that) when however
σφεῖς λέγειν, ὅτι τὸ πράγμα οὐ γένοιτο ἀπὸ they told (them), that the thing 'did not 'happen from
κοινοῦ, αὐτοὺς τοῦ θεσσαλικοῦ common (or public authority), (that) they 'were not-only 'delighted
καὶ μὴ λέειν πλεῖν ἐνθάδε, ὡς λέειν τὰ but-also (that they) were-about to-sail hither, so-as to-relate the
γενόμενα ἡμῖν, καὶ κελεύειν τοὺς (things) having-happened to-us, and (that) they-requested — (those)
δεομένους τοῦτον λαβόντας τοὺς νεκροὺς βάπτειν desiring this (that) taking the dead to-bury
αὐτοὺς. Δὲ τινὲς Ἐλληνικοὶ, τῶν them. But some (of the) Greeks, — (those namely)
ἀποφυγόντων, ἐτυχοῦν ἐτι ὄντες ἐν Κερασούντι: having-fled-away, happened still (being) (to be) in Cerasus;
ἢ αἰσθάνομεν τοὺς βαρβάρους, ὅποι οἱ λοιμοὶ, and having-perceived the barbarians, (and) whither they-were-going,
αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ they not-only dared to-throw — stones, but-also
παρεκκελεύοντο τοῖς ἁλλοίς. Καὶ οἱ ἄνδρες encouraged — others (to do so). And the men
ἀποθνῄσκουσιν, ὄντες οἱ τρεῖς πρέσβεις, καταλευσ- die, being the three ambassadors, stoned-to-
SION TES. Ἐπεὶ δὲ τοῦτο ἐγένετο, οἱ Κερασούντιοι death. When indeed this happened, the Cerasuntians
ἐρχονται πρὸς ἡμᾶς, καὶ λέγουσι τὸ πράγμα καὶ come to us, and relate the affair; and
ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες we the generals hearing (it) were-greatly-excited-against
Τε τοῖς γεγενημένοις, καὶ ἐθουλεύσαμεν ξίν
not-only the (things) having-happened, but-also we-consulted with

τοῖς Κερασούντιοις, ὅπως οἱ νεκροὶ τῶν Ἑλλήνων
the Cerasuntians, how the dead of-the Greeks

ἄν ταφεῖται. Δὲ συγκαθήμενοι ἔξεισεν τῶν
might be-buried. And sitting-together outside of-the

ὅπλων, ἐξαίφνης ἀκούομεν πολλοῖς ἔρημοι,
place-of-arms, suddenly we-hear much noise-and-outcry,

Παῖε, παῖε, βάλλε, βάλλε, καὶ τάχα δὴ ὁρῶμεν
Strike, strike, throw, throw, and immediately indeed saw

πολλοὺς προς ἑοντας ἑκοντας λίθους ἐν ταῖς
many (men) running-together having stones in —

χερσὶ, δὲ καὶ ἀναρομενοῦς. Καὶ μὲν
(their) hands, and also 'picking (them) 'up. And indeed

ὁι Κερασούντιοι ὣς ἄν καὶ ἐφαρακτεῖς τὸ
the Cerasuntians as (they) may even have-perceived the

πρᾶγμα παρ' ἐαυτοῖς, δείσαντες ἀπο-
affair (that happened) among themselves, fearing re-

χωροῦσι πρὸς τὰ πλοῖα. Ἡσαν δὲ, νὴ Δία,
treat to — (their) vessels. There-was indeed, by Jupiter,

καὶ οἱ ἡμῶν ἐδείσαν. Ἐγόγοι μὴν ἡλιοῦ
even — (some) of-us (who) feared. I-at-least indeed went

πρὸς αὐτοὺς, καὶ ἦρωτων, ὦ τι τὸ πρᾶγμα ἐστὶν.
to them, and inquired, what the affair is.

Δὲ ἦσαν τῶν μὲν οἱ ἦδεσαν οὐδὲν, δὲ
And there-were (some) of — (them) indeed who knew nothing, and

ὅμως εἶχον λίθους ἐν ταῖς χερσίν. Ἐπεὶ δὲ
yet had stones in — (their) hands. When indeed

ἔπετυχον τινὶ εἰδότι, λέγει μοι ὅτι οἱ ἄγορα-
I-found some-one knowing (it), he-tells me that the superintendents-

νοιοί ποιοῦσι τὸ στράτευμα δεινότατα. Ἐν
of-the-market treat the army most-shamefully. At

τούτω τις ὁρᾶ τὸν ἄγορανόμον Ζή-
this (time) some-one saw the superintendent-of-markets Ze-

λαρχον ἀποχωροῦντα πρὸς τὴν θαλατταν, καὶ
tarchus retreating to the sea, and
The Anabasis of Xenophon.

ἀνέκραγεν δὲ οἱ ὡς ἥκουσαν ἵνται ὑπ᾽ αὐτόι\ncalled-out; and — (those) that heard (it) rushed towards him

διεσερ ἦ γὰρ ὄν τοὺς ἔλαφον φανέρωτος.
as-if either (a) wild boar or (a) stag were appearing.

Δ᾽ οἱ Κερασοῦντιοι αὐτοί οἱ εἶναι ὅρμωντας καὶ
But the Cerasuntians also, as they-saw (them) hurrying towards

αὐτοὺς, σαφῶς νομίζοντες ἔσεσαί εἰπ\nthem, evidently thinking (that they were) about-to-rush against

σφᾶς, φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν
themselves, flee in-baste, and throw (themselves)

εἰς τὴν θάλατταν. Δὲ καὶ τινες ἡμῶν αὐτῶν
into the sea. And also some of-us ourselves

εἶναι εἶναι καὶ ὅστις ἔτυγχαν
'threw (themselves) 'together-in (the sea), and whoever happened

μὴ ἐπιστάμενος νεῖν ἐπινίγετο. Καὶ τί δοξεῖτε
not being-skilled to-swim was-drowned. And what do-you-think

τούτοις; Μὴν οἴδειν ἥδικον,
of-these (persons fleeing thus)? They-did indeed no 'wrong,

δὲ ἐδεισαν μὴ τις λύττα διέσερ κυσίν ἐπι—
but they-feared lest some madness like (that of) dogs might-

πεπτώχοι ἤμιν. Εἰ οὐν ταῦτα ἔσται τοιαῦτα,
have-fallen-on us. If then these (things) are-to-be even-thus,

θεάσασθε, οὐαὶ ἡ κατάστασις τῆς στρατιᾶς ἐσται
have -fallen-on us. If then these (things) are-to-be even-thus,

καὶ τίνες ταῦτα ἔσται τοιαῦτα,
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καὶ τίνες ταῦτα ἔσται τοιαῦτα,
have -fallen-on us. If then these (things) are-to-be even-thus,
κατατείναντες τούτους πονήσωσιν

Kataktainantes toutous poinesousin

having-killed these (ambassadors) will-make (that)

ἔμας μὴ ἀκούοι τῶν λόγων τῶν ἴωτων
you will not hear the words of — (those) coming

τρὼς ἔμας. Ἐπειτα δὲ, οὓς μὲν ὤμεις ἄπαντες
trois emas. Epetita de, humen oumeis apantes
to you. Then also, (those) whom indeed you all

ἂν ἔλησθε ἄρχοντας, ἔσονται ἐν οἴδεμιά χώρα;
may have-chosen rulers, will-be in no place;

ἔφτις ἂν ἔληται ἐγείρων
[will be as to authority:] but whoever may take-upon himself

στρατηγῶν, καὶ ἐξέλελε λέγειν, Βάλλε,
(stretri-may, and wishes to-say, Strike,

Βάλλε, μέτοι ἔσται ἰχανός κατακανεῖν, καὶ
Balle, metoi esto in ikanos katakanein, ka
strike, his (person) will-be able to-kill, both

ἄρχοντα καὶ ιδίωτην, ἄν ἔμας ἂν ἐξέλει,
archonta ka idivotin, an emas an exeile,
commande and private, whom of-us 'he may wish,

ἄρχεται καὶ ἰδιώτην, ἂν ἔμας ἂν ἐξέλει,
archetai ka idivotin an emas an exeile,

καὶ ἵππον ἔγενετο. Δὲ σχεψάθεο ὅλα καὶ
ka hippon egeneeto. De schepasdo hola ka
now even has-happened. Also consider what-sort-of (things) even

οἱ οὕτωι αἱ ἡραίετοι στρατηγοὶ διαπεπράχασιν
 those (same) self-chosen generals effected

ὑμῖν. Γὰρ μὲν Ζηλαρχὸς ὁ ἀγορανόμος,
ymin. Gar men Zelaarchos ho agaranomos,
for-you. For indeed Zelarchus the superintendent-of-the-market,

εἰ μὲν ἀδίκει ὑμᾶς, ἀποπλέων οἰχεται, οὐ
ei men adikei ymases, apopleow oichei, ou
if indeed he-has-done you 'wrong, sailing-away he-has-departed, not

δοὺς ὑμῖν δίκην: εἰ δὲ μὴ ἀδίκει,
douss ymin dikhen: ei de mhe adikei,
rendering you justice; if indeed he-has not 'done (you) 'wrong,

φεύγει ἐκ τοῦ στρατεύματος, δείσας μὴ ἀποθάνῃ
feughei eck tou strateumatos, deixas mhe apothanei
he-fleeS from the camp, fearing lest he-may-die

ἀδίκως ἄρχητος. Οἱ δὲ καταλεύσαντες τοὺς
adikos archeto. Oi de kataleusantes tous
unjustly without-trial. — (Those) indeed having-stoned the

πρέσβεις, διεπράξαντο γῆν μόνοις μὲν τῶν
presbeis, diepraxanto ghein monois men ton
ambassadors, have-effected for-you alone indeed of-the

Εὔληνων μὴ ἄσφαλές εἶναι εἰς Κερασοῦντα,
Eulennow mhe asphales einai eis Kerassonta,
Greeks (that it is) not safe to-be in Cerassus,
μὴ ἀν ἀφικνεῖσαι σὺν ἰσχίῳ. δὲ
unless 'it may 'have-been-gone-there with (a) strong-force; but (as respects)
tοὺς νεκροὺς, οὓς πρὸς ἰδοὺς αὐτοὶ οἱ κατακαυνόντες
the dead, whom previously those — having-killed
ἐκέλευον θάπτειν, διεπράξαντο μηδὲ εἰναι
(them) requested (you) to-bury, they-have-rendered (it) not-even to-be
ἀσφαλές ἔτι ἀνελέσαι τοῦτοι εἶναι
safe now (for you) to-carry these (dead) 'off(even) with
κηρυκῆς. Γὰρ τὸς ἐθελήσει ἕναι κήρυξ,
(the) herald's-staff. For who will-desire to-go (as a) herald,
ἀπεκτενόντως κήρυκας; Ἀλλ' ἤμειν ἐδεήθησαν
having-killed heralds? But we requested (the)
Κερασοννύων Σάβαναί αὐτοῖς. Εἰ μὲν οὖν ταῦτα
Cerasuntians to-bury them. | If indeed therefore these
ἐχεὶ καλὸς,
(things) have handsomely, [if these proceedings be right,] 'let (them)
δοξᾶτω ὑμῖν, ἵνα, ὡς
appear (good) to-you (and be sanctioned by you), in-order-that, as
τοιούτων ἐσομένων, τοῖς καὶ ποιήσῃ φυλακὴν
these-same (things) are-about-to-be, one 'may both 'set (a) guard
ἐδικα, καὶ πειράται σκηνοῦν ἔχων τὰ ἐρυμνὰ
in-private, and endeavour to-lodge, having the strong-places
ὑπερδέξαι. Εἰ μὲντοι τὰ τοιαῦτα ἔργα δοξεῖ
'over (his) 'right.
If however — these-same deeds seem
ὑμῖν εἶναι θηρίων, ἄλλα μὴ ἀνδρῶπων,
to-you to-be (those) of-wild-beasts, but not (those) of-men.
σκοπεῖτε τινα παύλαν αὐτῶν. εἰ δὲ μὴ, πρὸς
look-for some cessation of-them; if indeed not, —

Δίὸς, πῶς ἡ θύσιμεν θεοίς
(in the name of) Jupiter, how either shall-we-sacrifice 'to (the) 'gods
ἔδεως, ποιοῦντες ἀσεβὴς ἔργα, ἥ πῶς μαρτυρεῖσαι
cheerfully, (while) performing impious deeds, or how shall-we-fight
πολεμίους, ἥν κατακαύνωμεν ἄλληλοις; Δὲ
'our' enemies, if we-kill one-another? And
τίς φιλία πόλεως δέχεται ἡμᾶς, τίς οὖν ἕφα
what friendly city will-receive us, which may see
BOOK V. — CHAPTER VII.

τοσαϊτην ἀνομίαν ἐν ἡμῖν. δὲ τὶς θαρρῶι
such lawlessness among us? and what-one confiding
ἀξεῖ αγορᾶν, ἢν φαινόμεθα ἐξαιμπ-
will-bring (provisions for a) market, if we-appear offend-
tάνοντες περὶ τὰ τοιαῦτα μέγιστα;
ing as-respects — these the-greatest (of things)? and
δὴ οὐ οἰόμεθα τευξεσθαι ἐπαινοῦν πάντων,
truly (there) where we-think to-find (the) praise of-all,
tὶς ἀν ἐπαινεσθειν ἡμᾶς ὑντας τοιοῦτος;
what-one might praise us being such? for
γὰρ what-one might praise us being such?
indeed we, as they, would pronounce (those) to-be
πονηροὺς ποιοῦντας τὰ τοιαῦτα.
bad (men) doing — these-same (things).

Ἐξ τοῦτον πάντως ἀνιστάμενοι ἔλεγον τοὺς
On this all rising-up said (that) —
μὲν ἀρξαντας τοῦτων δοῦναι
(those) indeed having-been-leaders of-these (things) | (ought) to-give
δίκην, δὲ τοῦ λοιποῦ μη-
justice, [ought to be punished,] and (for) the future (it should) no-
kέτι ἐξείνα ἀρξαν ἀνομίας:
more be-allowed to-begin (any) lawlessness (of the kind); if indeed
τὶς ἀρχὴ.
any-one should-command (these things), (that) they were-to-be-led
αὐτοὺς ἀγεσθαι
the generals should-put
ἐπὶ θανάτῳ, δὲ τοὺς στρατηγοὺς καταστῆσαι
to death, and (that) the generals should-put
πάντας εἰς δίκας: δὲ εἰναι δίκας, καὶ εἴ
all on trial; and (there were) to-be trials, even if
τὶς ἡδίκητο τι ἄλλο ἐξ οὗ Κύρως
any-one had-done-wrong (in) any-thing else since Cyrus
ἀπέδανε: δὲ ἐποίησαντο τοὺς λοχαγοὺς
died; and they-made the captains (the)
δίκαςτας. Δὲ Ξενοφῶντος παραίνοντος, καὶ τῶι
judges. And Xenophon recommending, and the
ΧΑΠΙΤΕΡ ΒΩ.}

Δὲ καὶ ἐδοξῆ τοὺς στρατηγοὺς ὑποσχεῖν
And also it-seemed (good that) the generals should-undergo

καὶ διδόντων Φιλίσιος μὲν ὤψε
And giving (it) Philesius indeed was-condemned (to pay)

καὶ Ξανθίκης τής φυλαχῆς τῶν γαν
and also Xanthicles (for the (careless) guarding of-the merchant-

λιχῶν τὸ μείωνα χρημάτων εἶχοσι μνᾶς.
vessels the deficiency of-things (of their cargoes) twenty minæ.

Δὲ Σοφαῖνετος δέκα μνᾶς, ὅτι αἱρεθεῖς
And Sophanætus (was fined) ten minæ, because having-being-chosen

ἀρχῶν κατημέλει. Δὲ τινὲς κατηγορήσαν
commander he-neglected (his duty). And some accused

Ξενοφῶντος, φάσκοντες παῖεσθαι ὑπ' αὑτοῦ,
Xenophon, saying (that) they-were-struck by him,

καὶ ἐποιοῦντο τὴν κατηγορίαν ὅς ὑπάρι
and they-made the accusation (against him) as being-

ζοντος. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκῆ-
conducted (and overbearing). And — Xenophon standing-up re-

λευσε τὸν λέγαντα πρῶτον εἰπεῖν, ποῦ καὶ
quested the (one) having-spoken first to-say, where also

ἐπιλήγη. Δὲ ὁ ἀποκρίνεται ὁ Ὀποῦ καὶ
we-were-perishing with-the cold, and (where) there-was the-most

ne-might-have-been-beaten. And — he-replied: Where even
And — (Xenophon) said: But indeed even (the) cold
being at-least as-great-as you-say, and provisions had-become-deficient,
and there-was-present-of-wine not-even (enough) to-smell-to, and
and (the) enemy following, if (then) I-acted-insolently (and overbear-

33*
καὶ ἢρετον. Ἡ εἶ σὺ ὁ ἀπαγαγών 
and asked (him): Whether — (are) you the (man) carrying-away 
 tôn κάμνοντα; Ναι μᾶ Δί', ἔφη γὰρ σὺ 
the (person) being-sick? Yes — by-Jupiter, said-he; for you 
 ἵνα γαξᾶς. δὲ διερρύσας τὰ σχεῦ τῶν 
and compelled (me to do so); and you-throw-about the baggage of— 
 ἔμοιν συσκήνων. Ἄλλ' ἢ διάρρυσς, ἔφη ὁ Ξενο-
But the throwing-about, said — Xenophon, 
 φὸν, ἐγένετο τὸς τοιαύτης. Διέδωκα ἄλλοις 
phen, happened something like-this. I-distributed (it) to-others 
ἀγείν, καὶ ἐκέλευσα ἀπαγαγείν 
to-carry, and ordered (them) to-carry (such baggage) 'away 
πρὸς ἐμε, καὶ ἀπολαβὼν ἀπαντά σῶς, ἀπέδωκα 
for me, and having-received all safe, I-delivered (it) 
σοι, ἐπεὶ καὶ σὺ ἀπέδειξας τὸν ἄνδρα ἐμοί. 
to-you, when also you produced the man to-me. 
'Ακούσατε, ἔφη, οἶον δὲ τὸ πρᾶγμα ἐγένετο. 
Hear, said-he, how indeed the thing happened; 
γὰρ καὶ ἄξιον. 
for (it is) even worth (your while). 

Αὐτὴ κατελείπετο, διὰ τὸ μηκέτι 
(A) man was-left-behind, on-account (that) — he-'was no-longer 
δύνασθαι πορεύεσθαι. Καὶ ἐγὼ μὲν ἐγίγνοσκον 
able to-proceed. And I indeed knew 
tὸν ἄνδρα τοσοῦτον, δἐτε ἐὰν εἰς ἡμῶν. δὲ 
the man so-much (only) (as) that he-was one of-us; and 
ἵνα γαξᾶσα σὲ ἀγεῖν τοῦτον, ὡς μὴ 
I-obliged you to-carry this (man), that he-'might not 
ἀπόλοιτο, καὶ γὰρ, δός ἐγὼ ὁμία, πολέμιοι 
'perish; and also, as I think, (the) enemy 
ἐφεισεντο ἡμῖν. Ὁ ἄνδρος συνέφη τοῦτο 
were-pursuing us. The man acknowledged this, 
Οὖν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προούμενα σὲ, 
Therefore, said — Xenophon, after I-had-sent you 'before 
προσώπον σὺν τοῖς ὀπισθοφύλαξι οὐχ αἰτίς 
coming-up with the rear-guard did-'I not likewise
καταλαμβάνω ὑμᾶς (you) digging (a) pit, as about-

ρύζοντα τὸν ἀνδρὸν· καὶ ἐπιστάτας ἐπηνοῦν

burying the man; and stepping did not praise

σε; Ἐπει δὲ ἦμων παρεστηκότων, ὁ ἀνήρ

you? When indeed we having-stood-by, the man

συνέκαψε τὸ σχέλος, οἱ παρόντες ἀνέκραγον,

drew-together — (his) legs, — (those) present exclaimed,

ὁτι ὁ ἀνήρ ζητεῖν σὺ δ' εἶπας. Ὁπόσα

that the man was-alive; you indeed said: (He may live) as much

γε βούλεται· ὃς ἐγώ νείκης ἐξω αὐτῶν.

at-least 'as he-pleases; as I-at-least 'will not 'carry him.

Ἐνταῦθα ἔπαισά σε· λέγεις ἄλλης γὰρ

Then I-struck you; you-speak (the) truth; for

ἐδοξάς μοι ἐοιχέναι εἰδότι, ὅτι ἔγιν.

you-seemed to-me to-have-been-like (one) knowing, that he-was-alive.

Τι οὖν ἐφη, τι ἦττον ἀπέδανεν, ἐπει ἐγὼ

What then? said-he, did 'he any the-less 'die, after I

ἀπέδειξα αὐτῶν σοι; Καὶ γὰρ, ἐφη ὁ Ξενο-

showed him to-you? Certainly, not for, said — Xeno-

φῶν, ἡμεῖς πάντες ἀπὸδαγούμεθα· οὖν ἐνεκα

phon, we all shall-die; therefore on-account

τοῦτον δει ἡμᾶς κατορυχθῆναι ζύντας;

of-this is-it-necessary (that) we are-to-be-buried

Πάντες μὲν ἀνέκραγον ὡς παισειεν τοῦτον

All indeed cried-out that he-had-struck this (man too)

ὁλίγας· δὲ ἐκέλευε ἄλλους λέγειν, few

ἐξορανθώ των ἐπιλήγην. Δε ἐπει

and 'he (then) 'called-up (the) others to-say,

διὰ τὶ ἔκαστος ἐπιλήγην. Δὲ ἐπει

for what each (of them) had-been-struck. But when they 'said

οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν· Ἐγώ, ὁ ἀνδρας,

not 'stand-forward, he said: I, O men,

ὅθεν ὁμολογῶ παῖσαι ἀνδρας ἐνεκεν

indeed acknowledge to-have-beaten men by-reason of-undisciplined-

ἀταξίας· ὅσοις μὲν

and-disorderly-conduct-in- 'leaving (their) 'ranks; to-as 'many indeed 'as
were-content to-be-saved by us, not-only marching in ranks
but-also fighting, where it-might-be-necessary; but those
leaving the ranks, hurrying-on-before, they-desired to-plunder,
and to-have-an-advantage-over us. If indeed we all had-
oùmen touto, ápanties áv ápopolómèc. Dé kai
acted so, we all might have-perished. And also
already some giving-way-to-slothful-feelings, and not willing
to-stand-up, but abandoning themselves to-the enemy,
and ÉpiaΣa, kai Æhiasámev poréveis. Tàr év
I also struck, and forced to-proceed. For in
the vehement cold even myself once waiting
for-some having-packed-up (their baggage), (and) having-sat-down
having sat-down difficult
and-also stretching-out the legs. Having therefore taken
experience in myself, after this also when I-saw (one)
kaðímenov kai Ílakaieíontai ἤλαυνον. yap
sitting-down and indulging-in-sloth I drove (him) on; for
— to-be-moving (about) and to-act-manfully produce (a) certain
warmth and suppleness; but — to-sit-down and
I-perceive (as) being the-assisting-means by-which
not-only (that) the blood is-congealed, but also (that) the
fingers of the feet are mortified; and (with) which you know many are suffering. Another indeed at least isos ὑπολειπόμενον που, διὰ βραστώνην, καὶ likewise being left behind somewhere, through insolence, and κολύνοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς hindering both you (in) the front and us (in) τοὺς ὑποσθέν πορεύεσθαι ἐπαίσα πῦς, ὅπως the rear to proceed forward I struck 'with (the) fist, so that μὴ πάιοντο λόγχῃ ὑπὸ τῶν πολεμίων. be might not be struck 'with (the) spear by the enemy.

Καὶ γὰρ οὖν νῦν ἐξεστὶν αὐτοῖς σωθεῖσιν, εἰ For indeed therefore now it is allowed to those having been saved, if ἔπαθον τι ὑπὲ ἐμοῦ παρὰ τὸ δίκαιον, they have suffered anything by me contrary to justice, λαβεῖν δίκην. Δ’ εἰ ἐγένοντο ἐπὶ τοῖς to obtain justice. But if they had got into (the power of) the πολεμίωις, τι οὕτω μέγα ἀν ἔπαθον, enemy, what (evil) however great they may have suffered, (for) οὗ τὸν ἡξίον λαμβάνειν δίκην; ὃ λόγος which they might claim to obtain justice? the case is ἀπλοὺς, ἐφη, μοι. Εἰ μὲν ἐκόλασα τινὰ ἐπὶ plain, said he to me. If indeed I have punished any one for ἀγαθῷ, ἀξιῶ ὑπέρχειν δίκην, διὰ (his) good, I claim to undergo justice (and punishment), such as καὶ γονεῖς νίοις καὶ διδάσκαλοι παισὶ. even parents (receive for) sons and teachers (for) boys. Καὶ γὰρ οἰ ἰατροὶ καλοῦσι καὶ τέμνουσιν ἐπὶ ἀγαθῷ. And also the surgeons cauterize and cut for good. 

Δὲ εἰ νομίζετε μὲ πράττειν ταύτα But if you think me 'to (have) acted thus (through: ὑβρεί, ἐνθυμῆσθε, ὅτι νῦν σὺν insolence (and tyranny) consider, that now with (the assistance τοῖς θείοις ἔγὼ μᾶλλον θαρσῶ ἥτοτε, καὶ of) the gods I 'have much more spirit than then, and
εἰμι θρασύτερος νῦν ἢ τότε, καὶ πινόω πλείω οἶνον; am bolder now than then, and I-drink more wine;
ἀλλ' διως παίω οἴδένα· γὰρ ὅριν ὑμᾶς ἐν
but yet-however I-strike no-one; for I-see you (now) in (a)
eἰδίᾳ. Δὲ ὅταν χειμῶν ἡ, καὶ μεγάλη
calm. But when (a) storm may-be, and (a) great
θάλαττα ἐπιφέρεται, oὐχ ὄρατε,
sea may-be-'bearing (itself) 'onward, do-'you not 'see,
ὅτι πρῳρεῖς χαλεπάντει μὲν τοῖς ἐν
that the-commander-in-the-prow becomes-angry indeed with — (those) in
πρῷρα καὶ ἐνεκα νείματος μόνου, δὲ καὶ
(the) prow 'even by-reason-of (a) 'nod only, and also (the)
κυβερνήτης τοίς ἐν πρίμην; γὰρ ἐν τῶ
steersman with — (those) in (the) stern? for in —
τοιοῦτω καὶ μικρὰ ἀμαρτήζεντα ἰκανὰ
such (circumstances) even small mistakes (are) sufficient
συνεπιτρίψαι πάντα. Ὅτι δὲ ἐπαινὼν αὐτοῖς
to-ruin all. That indeed I-struck this (man)
δικαίως, καὶ ὑμεῖς κατεδίκασατε.
justly, even you have-'given (your) 'judgment; having
ἐγένοι, οὐ ψῆφους, παρέστητε, καὶ ἐξῆν ὑμῖν
swords, not voting-pebbles, you-stood-by, and it-was-allowed 'you
ἐπικουρεῖν αὐτοῖς, εἰ ἐθούλεσέ· ἀλλὰ, μὰ Δία,
to-assist 'them, if you-wished; but, by Jupiter,
οὔτε ἐπικουρεῖτε τούτοις, οὔτε σὺν ἐμοὶ
you neither 'assisted 'these (men), nor with me
ἐπαίετε τὸν ἀτακτοῖντα. Τοιγαροῦν ἐποίησατε
struck the disorderly. Therefore 'you-have-made
ἐξονηθήν [you gave licence] to-the bad (ones) of-them, permitting
αὐτοῖς ὑβρίζειν; γὰρ οἶμαι, εἰ ἐθέλετε
them to-be-violent (and audacious); for I-think, if you-wish
σκοπεῖν, εἰρήσετε τοὺς αὐτοὺς καὶ
to-examine, you-will-find (that) — (those) same (who) even
τότε κακίστους, καὶ νῦν ὑβριστοτάτους.
then. (were) the-worst, (are) even now the-most-audacious.


Гоюν Воиско, ὁ Θετταλός πύκτης, τότε μὲν
Also Boiscus, the Thessalian boxer, then indeed

dieμάχετο, μὴ φέρειν ἄσπιδα, ὡς
fought-hard, (that he might) not carry (his) shield, as
κάμων, νῦν δ᾿ ὡς ἄχοον, ἥδη ἀποδέδυξε
being-sick, now indeed as I-hear, 'has already despoiled
πολλοὺς Κότυρωτῶν. "Ἡν οὖν σωφρονίτε,
many 'of (the) Cotyrians. If therefore you-are-wise,
pοιήσετε τούτῳ τάναντία, ἥ ποιοῦσι τοὺς
you-will-do to-this (one) the-reverse, to (what) they-do (to) the
κύνας; γὰρ μὲν διδέασι κύνας τοὺς χαλεποὺς,
dogs; for indeed they-have-tied-up dogs the
tὰς ἡμέρας μὲν, δὲ τὰς νύκτας
(namely) during-the day indeed, but by — night have-let(them)
ἀφίασι. δὲ τούτων ἦν σωφρονίτε δήσετε μὲν τὴν
'loose; but this-one if you-are-wise you-will-tie indeed by —
nύκτα, δὲ αφίσετε τὴν ἡμέραν. Ἀλλὰ γὰρ,
night, but let-loose by — day. But also,
ἔφη, θαυμάζω, ὅτι, εἰ μὲν ἄπηχθομεν τινὶ
said-he, I-am-surprised, that, | if indeed I-become-hateful to-any-one
ἔμου, μέμνεσθε,
of-you, [if I did anything to incur your displeasure,] you-remember (it),
kαὶ οὐ σιωπᾶτε, εἰ δὲ ἐπεκούρησα τῷ
and 'did not 'remain-silent, if indeed I-assisted — (any-one)
ἡ χειμῶνα, ἡ ἀπήρυξα πολέμιον,
(or) 'against (a) 'storm, or repelled (the) enemy (from him),
ἡ συνεξώρισά τι ἀσθενοῦτι ἡ ὑποροῦντι,
or aided-in-procuring any-thing 'for (one) 'being-sick or being-destitute,
οὐδεὶς μέμνηται τούτων, οὔδ᾿ εἰ ἐπίθυμον
no-one remembers these (things), nor if I-have-praised
τινὰ ποιοῦντα τι καλῶς, οὔδ᾿ εἰ ἐπίθυμοσα,
any-one doing something good, or if I-have-honoured,
ὡς ἐνυώνυμη, τιν’ ἄνδρα ὄντα ἀγαθόν,
as (much as) I-could, any man being brave,
οὔδ᾿ μέμνεσθε τούτων. Ἀλλὰ μὴν τε
neither do-you-remember these (things). But indeed (it is) not-only
καλὸν, καὶ δίκαιον, καὶ ὁσίον καὶ ἥδιον μεμνημόθεν beautiful, but—also just, and pious and pleasing to—remember
tῶν ἁγαθῶν μᾶλλον ἡ τῶν κακῶν.
— good rather than — evil.

Ἐξ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίσθυσκον.
On this indeed truly they—rose—up and recollected

Καὶ περιεγένετο ὡςτε ἔχειν καθ' (past events). And it—remained so—as to—have hand.

καθ' [and in the end everything turned out well].
BOOK VI.

CHAPTER I.

Ἐκ τούτου οἱ μὲν ἐν τῇ διατριβῇ ἐξὸν ἀπὸ τῆς ἀγορᾶς, οἱ δὲ καὶ οἱ λησθόμενοι ἐκ τῆς Παφλαγονίας. And also (others by) plundering (from) the Paphlagonians.

Τοῦτο (time) (some of) the (Greeks) indeed during — (their) stay lived (on what they procured) from the market, and also — (their; ^stayed lived on what they procured) from the market, and also the Paphlagonians stole-away very adroitly — ἀποσκέδασαννυμένους, καὶ τῆς νυκτὸς ἐπειρωτό (those) scattered-about, and at — night attempted κακουργείν τοὺς σκνοῦντας πρὸς καὶ ἐκ to-injure-and-anney — (those) quartering far-off; and from τούτων εἰχον πολεμικότατα πρὸς ἄλληλους. these (things) they-had the-greatest-hostility to one-another.

Ὁ δὲ Κορύλας ὃς τὸτε ἐτύγχανε ἄρχων — But Corylas who then happened (to be) ruler Παφλαγονίας, πέμπει πρέσβεις, ἔχοντας of-Paphlagonia, sends ambassadors, having (as presents) ἵππους καὶ καλὰς στολὰς, παρὰ τοὺς Ἐλλήνας, horses and beautiful robes, to the Greeks, λέγοντας, ὅτι Κορύλας εἵν ἐτοιμὸς μὴτε ἀδικεῖν saying, that Corylas was ready neither to-injure τοὺς Ἐλλήνας μὴτε ἀδικεῖσθαι. Οἱ στρατηγοὶ the Greeks nor to-be-injured (by them). The generals δὲ ἀπεκρίναντο, ὅτι βουλεύσουντο σὺν τῇ however replied, that they-would-consult with the
THE ANABASIS OF XENOPHON.

... army about indeed these (things), they-received them however

ἐπὶ ἐνεῖα. δὲ καὶ παρεκάλεσαν τῶν ἄλλων

at (a) hospitable (table); and also they-invited the other

ἀνδρῶν οὓς ἐδόκουν εἶναι δικαιοτάτους. Δὲ men whom they-considered to-be the-most-worthy. And

θύσαντες βοῶς τῶν αἰχμαλώτων καὶ

having-sacrificed oxen — (those namely) captured and

ἄλλα ἰερεία ἄρχονθαν εὔχιαν

other cattle-killed-for-sacrifice-and-for-eating (an) abundant feast

παρεῖχον, δὲ κατακείμενοι ἐν σκύμποις ἔδειπνοι,

was-provided, and reclining on couches they-suppered,

καὶ ἐπινοῦ ἐκ τερατίναν ποτηρίων, οἷς ἐντύγχανοι

and they-drink out-of horn cups, which they-found

ἐν τῇ χώρᾳ.

in the country.

Ἐπεὶ δὲ τε σπουδαῖ ἐγένοντο καὶ

When however not-only (the) libations had-taken-place, but also

ἐπαινόσαν, πρῶτον μὲν ῥάκες ἀνέστησαν, καὶ

they-had-sung-the-paeon, at-first indeed Thracians stood-up, and

ὁρχόσαντο σὺν τοῖς ὅπλοις πρὸς
danced with — (their) arms to (the sound of the)

αὐλὸν, καὶ ἐλλοντο ὕψηλα τε καὶ κούφως, καὶ

pipe, and they-jumped high and also with-agility, and

ἐχρόντο ταῖς μαχαίραις. δὲ τέλος ὁ ἤτερος
they-made-use of — (their) swords; and at-length the one

παίει τὸν ἤτερον, ὡς ἐδόχει πᾶσι πετηληγέναι
struck the other, so-that it-seemed to-all to-have-wounded

τὸν ἀνδρα. ὁ ἤτερος τεχνικῶς πως. Καὶ οἱ
the man; and — he-fell artfully in-some-way. And the

Παφλαγόνες ἀνέχραγον. Καὶ ὁ μὲν σχυλεύσας
Paphlagonians cried-out. And — 'he indeed 'having-despoiled

tοῦ ἤτερου τὰ ὅπλα, ἐξῆι αὖθιν τὸν
the other (one) of — (his) arms, departed singing the 'song)

Σιτάλχαν. ἄλλοι δὲ τῶν ῥαχῶν ἔξεφερον τὸν
Sitaean; others indeed of-the Thracians carried-off the
ETepov he other (one) as-if having-been-dead; he-was however (in the state of) having-suffered no (injury). After this (some) Ænians and Magneteans anésthsan, oî òrχoúnto tîn and Magresians stood-up, who danced the (dance) kaloumênên karpaiaun en tois óplois. O trótopos called carpaean in — arms. The nature de tîs òrχíssews ãn ðde' ð meîn, para-indeed of-the dance was thus: — (one of them) indeed, having-Démuveos tâ ópla, stêperei kai ßeuvhlaitei, laid-aside — (his) arms, sews and drives-a-yoke-of-oxen, pûxvâ metasâstrefômênos, òg ðphoûmênos often turning-around, as-if fearing (something);

λςτης de prozerchetai. O ëpeideán o proïdetai, (a) robber indeed approaches; but when — he-perceivesaptopsas tâ ópla, kai máxetai prô toî (him), snatch-uping — (his) arms, 'he even 'fights for the ðeúgos. (kai ouîoi ðpôiouâv tâvit' yoke (of oxen); and these (men) performed these (things) en prûmî proû tôn aïlôn.) [in rhythm to the pipe;] [keeping time to the pipe;] kai têlos ð ÷λστης ðýsas tôn ãndra ãpâgei and at-last the robber having-tied the man 'leads (him) 'off kai tò ðeúgos. dè kai ëvîote ð ðeuvhnîâtâs and also the yoke (of oxen); but also sometimes the driver-of-the-oxen tôn λςτην. eîta ðeuxás para tois (overcomes) the robber; then having-fasted (him) to the boûs õlâvnei deðemênov toû õîprhos. oxen he-'drives (him) 'off bind with — (his) hands behind.

Metâ touto Mysos 'eîzhîâden ëxow peîthen ëv After this (a) Mysian entered having (a) light-shield in a ëkateprâ tîn õîprheî. kai toûtê meûn òrχeîto ðmûmênov each — hand; and at-one-time he-danced mimicking òg ðîs ãntitattomênov, dè toûtê ëkrypto as (if) two were-attacking (him), but at-another-time he-used
tais peltais ws pro s eva, de to the shields as (if engaged) with one (only), and also another-

ti ediveito kai exekubista, echon tas peltais. time he-whirled-about and threw-summer sets, having the shields

oste kalhn styw fainesdai. De at the same time), so that (a) fine sight appeared. And

telos orchiito to Persephon, kroionv tas at last he-danced the Persian (dance), striking the

peltais, kai oklaeze, kai exanistato shields (together); and he-sank-on (his) 'knees, and' rose-up-again;

kai etoiei pantai tanta en rdrmow pro s ton and he-performed all this in rhythm to the

ailon. De eti touto oie Man-

(sound of the) pipe. And after this (one) — (some) Man-
tineis epiontes, kai tines allou ton 'Arkadwne coming-forward, and some others of the Arcadians

anastanties, exopliasmenei ws kalistta edunanto, standing-up, armed as handsomely (as) they-could,

hesan te en rdrmow, ailoymenoi went — in rhythm, [marched in time,] playing-on-the-pipe (tuned)

pros ton evoplion rdrmow, kai epoimianav for the armed-war rhythm (or movement), and they-sang-the-peatan

kai orkhsanto, osepet en taizi prosothos pros and danced, as in the procession to

touto theous. De oie Paphlagonwes orwntes the gods. And the Paphlagonians seeing (these things)

etoionito deina pasas tas orkhses made (a) great-thing-of-it (that) all the dances

eina en oplous. O Mysos eti oron toutow were in arms. The Mysian after seeing these (things)

autous exepiplumemous, peisag (that) they were-struck (with surprise), (and) having-persuaded

tina ton 'Arkadwv, pepameneon orxystrida, a-certain one of the Arcadians, having-in-possession (a) female-dancer,

eisagei oxenasa ws kalistta edunato he-brings (her) 'in having-equipped (her) as handsomely (as) he-could
καὶ δοῦς αὐτῇ κούφην ἀσπίδα. Δέ ἦ ὁρχυσατο and giving her (a) light shield. And — she-danced
πυρρίγυν ἐλαφρῶς. Ἐνταυθά ἦν (the) Pyrric (dance) with great-agility. Then there was
πολὺς κρότος· καὶ οἱ Παφλαγόνες ἤρωντο, much applause-and-clapping; and the Paphlagonians asked,
eἰ καὶ γυναικεῖς συνέμαχοντο αὐτοῖς. Οἱ δὲ if also women fought-together with them. — (They) —
 élèves, ὅτι εἶναι καὶ αὐταί ἀπὶ τρέψαμενα said, that it was even these (women) — (that) had been driving
βασιλέα ἐκ τοῦ στρατοπέδου. Οὖν μὲν τοῦτο (the) king from the camp. Therefore indeed such
ἐγένετο τὸ τέλος τῇ ταύτῃ νυκτί. was the end (of) — that night.
Δὲ τῇ ὑστεραίᾳ προσήγων αὐτούς eis And on the next-day they led them [the ambassadors] to
τὸ στράτευμα, καὶ ἐδοξεὶ τοῖς στρατιώταῖς the army, and it seemed (good) to the soldiers
μὴ τέ αδικεῖν Παφλαγόνας μὴτε [and the soldiers resolved] neither to injure (the) Paphlagonians nor
αδικεῖσθαι. Μετὰ τοῦτο μὲν οἱ πρέσβεις to-be-injured (by them). After this indeed the ambassadors
ἐχοντο· οἱ Ἑλληνες δὲ, ἐπείδη ἱκανά departed; the Greeks also, as (a) sufficient (number of)
πλοῖα ἐδόξει παρεῖναι, ἀναβάντες ἐπλεον ships seemed to be present, going-on-board they sailed (that)
ἡμέραν καὶ νύκτα, πνεύματι καλῶ, ἔχοντες day and night, (the) wind (being) fair, having
τὴν Παφλαγονίαν ἐν ἄριστερᾷ. Δὲ τῇ Ἀλλη — Paphlagonia on (the) left. And on the next
ἀφικνοῦντα εἰς Σινώπην, καὶ ὁμίσαντο εἰς (day) they arrived at Sinope, and anchored at
Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ Harmene (the harbour) of — Sinope. (The) Sinopeans —
μὲν οἰκοῦσι ἐν τῇ Παφλαγονικῇ, de eisiv indeed dwell ὁ — Paphlagonian (territory), and they are
μεδίμνων ἀλφίτων, δὲ medimi [each medimni being about twelve gallons] of-flour, also
μεθύσκασιν κολώνα Μιλήσιων. Οὔτωι de πέμπονο colony of-the-Milesians. These (Sinopeans) indeed sent,
πέντερα τοῖς Ἑλλήσι μὲν τρισεκατόμοις
gifts-of-hospitality to-the Greeks (namely) — three-thousand
χόλια καὶ πεντάκοσια κεράμια a-thousand and five-hundred ceramic [the ceramic being about six gallons] of-wine. And then Cheirisophus came
καὶ ἔπεα Ἰχέρισοφος ἴδε Τις τρίῃς. Καὶ μὲν οἱ στρατιῶται προσεδόχων having galleys. And indeed the soldiers expected
ἢκεῖν ἀγοντά τί σφισι. ο ὁ ἤγε μὲν (that) he-came bringing something for-them; but — he-brought indeed
οἰδὲν, δὲ ἀπήγγελε, ὅτι καὶ Ἀναξίβιος ὁ ναύ-nothing, however he-announced, that both Anaxibius the naval-
ἀρχος καὶ οἱ ἀλλοὶ ἐπαύνοιχν οὕτῳς, καὶ ὡς commander and the others praised them, and that
Ἀναξίβιος ὑποσχέωτο, εἰ ἀφικνοῦτο ἤγα Anaxibins promised, if they-would-come-to (him) out-of
τοῦ Πόντου, ἐσεσθαί μισοδοφορίαν αὑτοῖς. the Pontus, (that) there-would-be pay to-them.
καὶ οἱ στρατιῶται ἐμείναν πέντε ημέρας ἕν And the soldiers remained five days in
ταύτῃ τῇ Ἀρμήνῃ. Οὐς δὲ ἔδοξον γίγ-this — Harmene. As indeed they-considered (that) they—
νεσθαί εἰγοὺς τῆς Ἑλλάδος ἦδη μᾶλλον ἦ were-getting near — Greece 'it now more than
πρόσεδεν εἰς ἑαυτοὺς ὅπως ἀν καὶ ἀφίκονται before occurred to-them how they might even 'arrive
οἶκαδε ἐχοντές τι. Οὖν ἡγίσαντο εἰ at-home having something. Therefore they-thought (that) if
ἐλοιντό ἐνα ἄρχοντα, ἀν μᾶλλον η there-should-choose one commander, (it) would (be) better than
ὀσὶς πολυαρχίας, τὸν ἐνα διυνασθαί there-being many-commanders, (that) the one (commander) would be-able
to use the army both by-night and by-day, and if it should be necessary to conceal any-thing (that it would be) much better concealed, and if it were necessary again to anticipate any-thing (there) would be less coming late (and delay); for if it should be necessary to conceal any-thing (that it would be) better concealed, and if it were necessary again to anticipate any-thing (there) would be less coming late (and delay); for if it were necessary again to anticipate an-anything (that it would be) there would be no need of conferences with one another, but (that) the to seem (good) to the one [but that the determination of the one commander] would be carried out; but (in) the time accordingly the generals did every (thing) from the prevailing (opinion). As indeed they were revolving these (things) in (their) minds, they turned themselves to — Xenophon; and the captains going to him, said, that the army think and determine thus; and each showing (his)

"O dè Xενοφόν πὴ μὲν ἐ βουλετο ταῦτα, — And Xenophon in some measure indeed desired this, acknowledging (that) even the honour would become thus greater to himself before — (his) friends, and the name of himself would become greater in — (his own) city, perhaps likewise also (that) he might become some cause of good.
the army. Indeed truly — these-same considerations impelled him to-desire to-become commander with-full.

κράτορα. 

Δ' ὁπότε αὖ ἐνδυμίτο, power [commander-in-chief]. But as again he-reflected, ὃτι ἄδηλον μὲν παντὶ ἀνδρῶπω, ὅπη τὸ that (it was) uncertain indeed to-every man, how the μέλλον ἐξεί, δὲ καὶ διὰ future will-hold, [what the future will produce,] and also through τοῦτο εἶναι καὶ κύδνυνος ἄποθαλεῖν τὴν this (that) there-might-be even danger to-lose — (his) προειραγμένην δόξαν, ἤπορείτο. Δὲ αὐτῷ διαπ- previously-earned reputation, he-was-perplexed. And he hesi-

ρουμένῳ διαφίνειν ἐδοξε εἰναι κράτιστον ἀναχω-
tating to-decide it-seemed to-be the-best to-con-

νώσαι τοῖς θεοῖς καὶ παραστησάμενος δύο sult the gods; and having-placed-by (the altar) two ἱερεῖα, ἐδύετο τῷ Διῷ τῷ βασιλεί, ὃσπερ ἦν victims, he-sacrifices to — Jupiter the king, who was μάντευτος ἐκ Δελφῶν αὐτῷ καὶ δὴ ἐνῷ-

pointed-out-by-the-oracle at Delphos to-him; and indeed he-ac-

μήγεν ἐφορακέναι τὸ ὅναρ ὑπὸ τοῦτον knewledged [to-have-seen [to have had] the dream from-the-same τοῦ θεοῦ, ὃ εἶδεν, ὅτε ἦρχετο κασίστασθαι τῷ — god, which he-had, when he-began to-set-himself — συνεπιμελεῖσθαι τῆς στρατιᾶς. Καὶ ὅτε ὀρμᾶτο to-take-charge-with-others of-the army. And when he-departed ἐξ Ἐφέσου, συνταξιδόμενος Κύρῳ, ἀνεμισθυσκέτο from Ephesus, about-meeting Cyrus, he-recalled-to-mind 

ἀετὸν φθεγγόμενον δειοῖν εαυτῷ, (an) eagle crying-out 'on (the) 'right (hand of) himself, μέντοι καθήμενον, ὃσπερ ὁ μάντις ὁ προ-

however sitting, (which) as the augur — ac-

πέμπτων αὐτῶν ἔλεγεν, ὅτι εἶν μὲν μέγας οἶμος, companying him said, that it-was indeed (a) great omen,
καὶ οὖν ἰδιωτικὸς, καὶ ἐνδοξὸς μὲντοι
and not belonging-to-a-private-individual, and honourable however
ἐπίπονος· γὰρ τὰ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ
toilsome; for the birds most-of-all attack the
ἀετῶ καθημένω· μὲντοι τὸν σίωνον εἶναι οὐ
eagle sitting; however (that) the omen is not
κρηματιστικὸν, γὰρ τὸν ἀετὸν μᾶλλον λαμβάνειν
indicative-of-gain, for (that) the eagle rather took
tὰ ἐπιτίθεσθαι πετόμενον. Οὗτο δὴ ἀυτῷ
— (his) provisions flying-about. As indeed he
θυμένω ὁ θεὸς διαφανῶς σημαίνει μῆτε προ-
was-sacrificing the god evidently signified neither to-
δεῖσθαι τῆς ἄρχης, μῆτε, εἰ αἰροῦντο, ἀπο-
desire the command, nor, if he-should-be-chosen, to-
δέχεσθαι. Τοῦτο δὲ μὲν ἔγενετο οὐτως. 'Η
accept (it). This truly indeed happened thus. The
οἱ στρατιὰ δὲ συνήλθε, καὶ πάντες ἔλεγον ἐνα
army indeed assembled, and all said (that) one
. αἱρέσθαι· καὶ ἐπεὶ τοῦτο ἐδοξε, 
(commander) was-to-be-chosen; and when this seemed (good),
προεβάλλοντο αὐτῶν.
[and when this was resolved on by the army], they-proposed
[Χενοφόντιος]. When indeed it seemed to-be evident, that
αἱρήσονται αὐτῶν, εἰ τις ἐπιψηφίζοι,
they-would-choose him, if any-one should-put (it) 'to-the-vote,
ἀνέστη καὶ ἔλεγε τάδε·
he rose up and spoke thus:
Ἐγώ, οὖν ἄνδρες, μὲν ἣδομαι ὑπὸ τιμώμενος
'I, O men, am indeed 'delighted at being-honouréd
ὑμῶν, εἰτερ εἰμι ἄνδρωπος, καὶ ἔχω χάριν,
by-you, as-I-am (a) man, and have gratitude
καὶ εὐχομαι τοὺς θεοὺς δοῦναί μοι
and I-pray the gods to-grant me
(ογάδον ὑμῖν· μέντοι τὸ
for what you intend), and I-pray the gods to-grant me
γενέσθαι αὐτὸν τίνος ἄγαδον ὑμῖν· μέντοι το
to-become (the) author of-some good to-you; however th-
to-have-preferred me [but the preferring me] by you (as your)

ἀρχοντα, Δακεδαιμονίου ἄνδρος παρόντος, δοξεῖ
commander, (a) Lacedaemonian man being-present, it-seems

μοι οὔτε εἶναι συμφέρον ἐμίν, ἀλλ', εἰ
you (would) neither be (an) advantage to-you, but, if

dεοισεν τι παρ' αὐτῶν, ἀν ἡττον
you should-desire any-thing from them, (that you) would the-less

dιά τοῦτο τυγχάνειν, τε νομίζω τούτο
on-account-of this obtain (it), and I-think (that) this

ἄν οὐ πάνυ τι εἶναι ἀναφαλές ἐμοί.
again (would) not at all in-any-manner be safe for-me.

Γάρ ὅρω ὅτι καὶ πρόσθεν οὔ
For I-see that even 'they [the Lacedaemonians] heretofore 'did not

ἐπαύσαντο πολεμοῦντες τῇ πατρίδι μου,
'cease making-war against-the country of-me, [my country,]

πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὡμολογεῖν
before they-had-made (the) whole — state to-acknowledge (the)

Δακεδαιμονίους εἶναι καὶ ἡγεμόνας αὐτῶν. Ἐτεὶ
Lacedaemonians to-be even masters of-them. When

δὲ ὡμολόγησαν τοῦτο, εἰδὺς ἐπαύσαντο
indeed they-acknowledged this, 'they directly 'ceased

πολεμοῦντες, καὶ οἴκετι πέρα ἐπολιόρχησαν τὴν
making-war, and no-longer more did-they-besiege the

πόλιν. Εἰ οὖν, ὅρων ταῦτα, ἐγὼ δοξοῖν
city. If therefore, seeing these (things), I should-seem

ἐνταῦθ' ὅπου δυναίμην ποιεῖν ἄκυρον τὸ
(to be) there where I-might-be-able to-make null the

ἀξίωμα ἐχεῖνων, ἐννοοῦ ἐχεῖνο μὴ ἄν λίαν ταχὺ
to be taught discretion. What indeed you consider-in-your-minds, that

ἐνὸς ἀρχοντος ἄν εἰη ἡττον στάσις
there being one commander 'there would be less faction

ἡ πολλῶν, ἵστε εὖ, ὃτι ἐδόμενοι μὲν
than (there being) many, you-know well, that having-chosen indeed
When indeed he had said these (things), many more stood up, saying, that he ought to command.

Then truly they murmured as signifying — Agasias having spoken well. And — Xenophon when he saw (that) there was need of more (speaking),
καὶ τὰς μοναρχίας.

from-the single-rule [that I should not accept the solo command].

Οὕτω δὴ αἱροῦνται Χειρίσοφοι. Δὲ Χεί-

Thus indeed they (then) chose Cheirisophus. And Chei-

ρίσοφος ἐπεὶ ἡρέθη παρελθὼν εἶπεν. 'Ἀλλ',

risophus when he-was-elected coming-forward said: But,

ὁ ἄνδρες, ἵστε μὲν τοῦτο, ὅτι ἔγγυτον ἐν ἑστασίαξον

O men, know indeed this, that I-at-least would have-'excited

οὐδ', εἰ εἶλεσθε ἄλλοις μέντοι, ἐφι; no 'factions, if you-had-elected another; however, said-he,

ἐνθευοντα οὐχ ἔλομενοι. ὡς you-have-done-a-service to Xenophon (by) not having-elected (him); as

καὶ νῦν Δέξιππος ἦδη διεβάλει αὐτὸν πρὸς even now Dexippus 'has already 'accused him before

Ἀναξίβιον, ὅ τι ἐδύνατο, καὶ ἐμοῦ μάλα Anaxibius, as-much-as he-could, even I (trying) much

συγάξοντος αὐτόν. 'Ὁ  ὃ δ' ἐφι ὕπας, to-silence him. — (Dexippus) also said (that he)

νομίζειν, αὐτὸν ἐδείξομαι μᾶλλον thought, (that) he (Xenophon) desired rather
ovtL to-be-joined-in-command-with Timasion, (he) being (a) Dardanian

στρατεύματος τοῦ Κλεάρχου, ἥ ἕαυτῷ
of (the) army of — Clearchus, than with-himself

донτι Λάκωνι. Ἐπεὶ μέντοι, ἐφη,
(Cherisophus) being (a) Lacedæmonian. Since however, said-he,

εἰλεσθὲ εἰμὲ, ἐγὼ καὶ πειράσομαι ποιεῖν
(as) you-have-elected me, I 'will even 'endeavour to-do

ὑμᾶς ἀγαθῶν, ὅ τι ἄν δύνωμαι. Καὶ οὕτω
(you all) the good, as-much-as 'I may 'be-able. And thus

παρασκευάζεσθε, ὡς αὕριον ἤμεις ἀναξίωμεν,
prepare-yourselves, as-to-morrow you will-be-ordered (to depart),

εὰν ἤ πλοὺς· δὲ ὅ
if there-may-be (a) sailing (permitted by the weather); and the

πλοὺς ἐσται εἰς Ἡράκλειαν· οὖν δὲι
sailing will-be to Ieraclea; therefore it-is-proper (that)

ἀπαντάς πειράσθηκα κατασχεῖν ἐκείσε· δὲ τὰ
all endeavour to-arrive there; and (about) —

ἄλλα βουλευσόμεθα, ἐπειδὰν ἐλθόμεν ἐκείσε.
other (things) we-will-consult, when we-arrive there.

CHAPTER II.

Ἐντεῦθεν τῇ ῥυστεραίᾳ ἀναγόμενοι, ἐπλεοῦν
Hence on-the next-day lifting (the anchors), they-sailed

χαλῶ πνεύματι δύο ἡμέρας παρὰ γῆν.
with (a) 'fair wind two days along (the) land.

Καὶ παραπλέοντες ἔδεωρον τε Ἰασονίαν ἀκτῆν,
And sailing-along they-saw not-only (the) Jasonian beach,

ἐνδὰ ἠ Ἀργῷ λέγεται ὀρμώσασθαι, καὶ τὰ
where the Argo is-said to-have-been-moored, but-also the

στόματα τῶν ποταμῶν πρῶτον μὲν τοῦ Θερμώ-
mouths of-the rivers, first indeed of-the Thermo.
THE ANABASIS OF XENOPHON.

The soldiers indeed assembling deliberated the rest of the road, whether it-might-be-best...
πορευόμενοι ἐκ τοῦ Πόντου αὐτὰ (for them) to-have-proceeded from the Pontus (Euxinus) by
γῆν ἣ κατὰ θάλασσαν. Δὲ Δύος Ἀχαιός
land or by sea. But Lycon (an) Achaean
ἀναστὰς, εἰπε: Ὡμιμάζω μὲν, ὥ ἄνδρες, τῶν
rising-up, said: I-wonder indeed, O men, (at) the
στρατηγῶν, ὅτι οὐ πειρῶνται ἐκπορίζειν
generals, that they—do not 'endeavour to-procure
στρατηγίαν ήμῖν: γὰρ μὲν τὰ ἔμνια οὐ μὴ
sirfßión ōmôn: γαρ μεν τα ζενια ου μη money-for-provisions for-us; for indeed the presents 'will not —
γένναται σῖτα τῇ στρατιᾷ τριῶν ἡμερῶν:
be (sufficient) food for-the army for-three days:
δ' ἐστών οἷς ἐφη, ἐπιστισά—
and there-is no (place), said-he, having-provided-ourselves-with-pro-
μενος, ὅπως ἐπορεύσομαι. Οἶν δοξεὶ
vision, whence we-will-set-forth (on our journey). Therefore it-seems
ἐμοὶ αἴτειν τοὺς Ἡρακλεῶτας μὴ
to-me (that we ought) to-ask the Hieracleans (for) not
ἐλαττῶν ἡ τρισχίλιοιον χυζηνοῦν.
less than three-thousand eyzices [about 15,000 dollars].
Δ' ἄλλος εἰπὲ μὴ ἐλαττῶν ἡ μυρίους: καὶ
But another said not less than ten-thousand; and
πρέσβεις ἐλομένους, πέμπειν μᾶλα αὐτίκα
deputies being-chosen, to-send (them) (more) immediately
πρὸς τὴν πόλιν, ἡμῶν κατημένων, καὶ εἰδέναι ὅ τι to the city, we being-in-session, even to-know what
ἀν ἀπαγγέλλωσι, καὶ βουλεύεσθαι πρὸς report—they might 'bring, and to-deliberate about
ταῦτα. 'Εντεῦθεν προεξάλλοντο πρέσβεις,
these (things). Then they-proposed (for) deputies,
πρῶτον μὲν Χειρίσοφον, ὅτι ἧρητο ἄρχον· first
indeed Cheirisophus, because he-had-been-chosen commander;
δ' ἐστὶ καὶ οἱ Ἐνοφόροιτα. Δὲ and it-is also (that) — (others proposed) Xenophon. But
οἱ ἵσχυροι ἀπεμάχοντο: γὰρ ταῦτα — 'they vehemently 'set-themselves-against (it); for this
412 THE ANABASIS OF XENOPHON.

... seemed to both (of them), (that) they (ought) not to compete.

Ευληνίδα πόλιν καὶ φίλίνν δίδοεν (a Greek city and (one) friendly (to them) to give)

to what they were not willing (to give). When indeed these

έδοχουν ἀπρόφανοι εἶναι, πέμποντι Δύκωνα showed (themselves) no-ways-inclined to go, they send Lycon

'Αχαιόν, καὶ Καλλίμαχον Παρράσιον, καὶ (the) Achaean, and Callimachus (the) Parrhasian, and

Αγασίαν Στυμφάλιον. Οὕτοι ἐδόντες Agasias (the) Stymphalian. These going (to the town)

ἐλέγον τὰ δεδομένα. Ἐφασαν δὲ

informed (them of) the resolutions. They said indeed (that)

tοῦν Δύκωνα καὶ ἐπαπειλείν, εἰ μὴ ποιήσωιεν — Lycon even threatened, if they did not 'do

tαῦτα. Δ' οἱ Ηρακλεώται ἄκουσαντες these (things). And the Heracleans hearing (this)

ἐφασαν βουλεύσεσθαι καὶ εἰδίς συνήγον said (that) they would consult about it; and immediately they collected

tε τὰ χρήματα ἐκ τῶν ἄγρων, καὶ ἀνεσκεύ- not only — (their) property from the fields, but also packed-

ασαν εἴσω τῆν up (and carried) within (the city) the (things exposed for sale in the)

ἀγορὰν, καὶ αἱ πόλει ἐκείλειντο, καὶ ὀπλα market, and the gates were closed, and armed (men)

ἐφαίνετο ἐπὶ τῶν τειχῶν. appeared on the walls.

Ἐξ τοῦτο οἱ παράξαντες ταῦτα ἔτιώντο Upon this — (those) having-promoted these (things) accused

τοὺς στρατηγοὺς διαφέρειν τὴν πράξιν. the generals (that they) spoiled the affair.

Καὶ οἱ Ἀρχάδες καὶ οἱ Ἀχαιοὶ συνίσταντο de And the Arcadians and the Achaeans joined together; and

τε Καλλίμαχος ὁ Παρράσιος καὶ Δύκων ὁ not only Callimachus the Parrhasian, but also Lycon the
Αχαιός προειστήκει μάλιστα αυτῶν.
Αχαιοί, who stood most over them [were the head leaders]. And the words were to-them, [and the conversation among them was] that it was disgraceful (that an) Athenian άρχειν Πελοποννησίων καὶ Λαξεδαιμονιαν (should) rule Peloponnesians and Lacedaemonians, (and he) contributing no force to the στρατιάν, καὶ σφαῖς ἔχειν τοὺς πόνους army, and (that) they-themselves had the trouble μὲν, δὲ ἄλλους τὰ κέρδη, καὶ ταῦτα indeed, but others the profits, and these (things taking place) σφαῖς κατειργασμένων τὴν σωτηρίαν they-themselves having-effected the safety (of all); γὰρ τοὺς κατειργασμένους εἶναι Ἀρκάδας for (that) — (those) accomplishing (this) were Arcadians καὶ Ἀχαίοις, δὲ τὸ ἄλλο στρατεύμα εἶναι and Αχαιοίς, and (that) the rest (of the) army was (as) οὐδέν. (καὶ ηὗ δὲ τῆ ἀληθεία ὑπὲρ ἦμου nothing; (and there-was indeed in — truth above half τοῦ δολου στρατεύματος Ἀρκάδες καὶ of-the-whole army (who were) Arcadians and Ἀχαῖοι). Οὖν εἰ σωφρονεῖν, αὐτοῖς Achaians). Therefore if they-were-wise, these (the Achaians and Arcadians) having-united, and choosing commanders έποιητῶν, δὲν ποιοῖντο τὴν πορείαν καὶ of-themselves, they might 'make the journey by έποιητους, καὶ πειράντο λαμβάνειν τι ἄγαδόν. themselves, and endeavour to-procure something good Ταῦτ’ ἐδοξεῖ καὶ (for themselves). This seemed (good and was adopted); and (the) Αρκάδες ἡ Ἀχαῖοι ἀπολιπόντες Χειρίσοφον, εἰ Arcadians or Achaians leaving Cheirisophus, if
The Anabasis of Xenophon.

Xenophon, however, wished to make the journey in common with them, thinking that it (would) be safer than (that) each (should) go idια: ἀλλὰ Νέων ἔπειδεν αὐτὸν πορεύεσθαι his own (way); but Neon persuaded him to proceed καὶ αὐτὸν, ἀκούσας τὸν Χειρισόφον, ὅτι Κλέανδρος by himself, having heard from—Cheirisophus, that Cleander ο ἀρμόστης ἐν Βυζάντιῳ φαίνειν εἰς the governor in Byzantium said (that he would) come to ἐλευμένα Κάλπης ἔχων τριήρεις. Οὐν συνεβόου- (the) harbour of Calpe having galleys. Therefore he added, dια τὰῦτα ὅπως μηδεὶς μετάσχοι (him) for this (purpose) that no one might participate ἐπὶ τῶν τριῆρων, ἀλλ' αὐτοὶ καὶ οἱ στρατιῶται (to be) on the galleys, but they and the soldiers αὐτῶν. Καὶ Χειρισόφος μὲν ἄμα ἄνω- of themselves. And Cheirisophus 'being indeed at the same time 'dis- μῶν τοῖς γεγενημένοις, δὲ ἄμα μυ- heartened with the (things) having happened, and 'being also 'dis-
σῶν ἐξ τοῦτον τὸ στράτευμα,
gusted on-account of-these (things) (with) the
army,
ἐπιτρέπει αὐτῷ ποιεῖν ὁ τι βούλεται. Ξενοφῶν
he-permits him to-do what he-wishes. Xenophon
dὲ ἐτὶ μὲν ἐπεχείρησεν ἀπαλλαγεῖς
also moreover indeed (for some time) attempted (after)
having-left
τῆς στρατιᾶς ἐκπλεῦσαι. δὲ αὐτῷ θυμοῦν
the army to-sail-away; and he sacrificing (to)
Ἡρακλεὶ τῷ Ἑγεμόνι, καὶ κοινομενῶν πότερα
Hercules the conductor, and consulting (with him) whether
εἰς λῶον καὶ ἀμενὸν στρατεύεσθαι, ἔχοντι
it-would-be better and more-desirable to-march, having
τοὺς παραμείναντας τῶν στρατιωτῶν,
(those) remaining (with him) of-the soldiers,
ἡ ἀπαλλάττεσθαι, ὁ θεὸς ἐσήμηνε τοῖς ἑρῴς
or to-take-leave-of (them), the god signified by-the victims
συνστρατεύεσθαι. Οὕτω τὸ στράτευμα
(that he ought) to-march-with (them). Thus the army
γίγνεται τριχῇ. Ἀρχάδες καὶ μὲν
became (divided into) three-parts; (the) Arcadians and indeed (the)
Ἀχαιοὶ, πλεῖοις ἡ τετρακικυλιοι, πάντες ὀπλίται;
Achaeans, more than four-thousand, all heavy-armed-men;
dὲ Χειρισόφῳ μὲν εἰς τετρακοσίους
but with-Cheirisophus (there were) indeed (number) four-hundred
καὶ χιλίους ὀπλίται, δὲ πελτασταῖ εἰς
and a-thousand heavy-armed-men, and targeteers in (number)
ἐπτακοσίους, οἱ Ὡρᾶχες Κλέαρχος. δὲ Ξενο-
seven-hundred, (being) the Thracians of-Clearchus; and with-Xeno-
φῶντι μὲν εἰς ἐπτακοσίους καὶ
phon indeed (there were) in (number) seven-hundred and
χιλίους ὀπλίται, δὲ πελτασταῖ εἰς τρια-
and thousand heavy-armed-men, and targeteers in (number) three-
κοσίους. δὲ αὐτὸς μόνος εἶχεν ἐπικυνὸν ἄμφι
hundred; and he alone had cavalry about
τετταράκοντα ἵππας.
fifty horsemen.
Kai μὲν οἱ Ἀρχάδες διαπραγμένοι πλοία παρὰ καὶ ἰνδεῖ, οἱ Ἀρκαδοί τοὺς Ἰππαλχούς, πρῶτοι πλέουσιν, ὅπως, ἐξαίφνης, the Hieracleans, first set-sail, that-is, suddenly ἐπιπεσόντες τοῖς Βιδυνοῖς, λάβοιεν making-an-irruption-against the Bithynians, (that) they-might-take ὅ τι πλείστα ὕποτε ἄντω-what most (they could); [as much as they could;] and de-

καὶ οὖν υπονοοῦν εἰς λιμένα Κάλπης, scending (from their vessels) at (the) harbour of Calpe,

πώς κατὰ μέσον τῆς Ὑπακοῆς. ἐνεχρίσοφος somewhere about (the) middle — of Thrace. And Cheirisophus ἐξῆς ἀργάμενος ἀπὸ τῆς πόλεως having immediately commenced (the journey) from the city τῶν Ἡπαλκούτων ἐπορεύετο πεζῷ διὰ τῆς χώρας of the Hieracleans proceeded-forth on-foot through the territories ἕνως ὑπεί ἀνέβαλε εἰς τὴν Ὑπακοῆν (of the Hieracleans); but when he-entered (into) — Thrace 

ἥξε παρὰ τὴν θάλασσαν καὶ γὰρ ᾧσένει. he-went along the sea; for indeed he-was-sick.

Ἑνοφόν ἐν δὲ λαβὼν πλοία, ἀποβαίνει ἐπὶ τὰ Xenophon indeed having-taken vessels, disembarks on the ὅραι τῆς Ὑπακοῆς καὶ τῆς Ἡπαλκουτιδος, καὶ confines of — Thrace and — Hieraclea, and ἐπορεύετο διὰ μεσογαίας. proceeded through (the) inland (parts.)
CHAPTER III.

["On τρόπον μὲν οὖν τε ἡ ἀρχὴ Χειρι- [In-what manner indeed therefore not-only the command of Cheiri-

τὸν τοῦ παντὸς κατελήμνη, καὶ τὸ ἥρον τοῦ Ἑλλήνων ἑσχίσθη ἐν τοῖς

στρατευμα τῶν Ἑλλήνων ἑσχίσθη ἐν τοῖς

army of the Greeks was-divided into the (three parts)

ἐιρήται ἐπάνω.] Ἐξαστοὶ δ' αὐτῶν

has-been-related above.] Each indeed of-these (three divisions)

ἐπραξαν τάδε. Οἱ Ἀρχάδες μὲν, ὡς ἀπέβησαν

fared thus. The Arcadians indeed, as they-had-disembarked

νυκτὸς εἰς λιμένα Κάλπης, πορεύονται εἰς τάς

by-night at (the) port of Calpe, proceeded to the

πρώτας κόμας ὡς τριάκοντα στάδια

first (or nearest) villages (being) about thirty stadia

ἀπὸ θαλάττης. Ἐπεὶ δὲ ἐγένετο φῶς

from (the) sea. When indeed it-was (day) light

ἐξαστός στρατηγὸς ἦγεν ἐπὶ κόμην τῶν λόχων

each commander led against (a) village the company

καὶ ἑαυτῶν. δὲ ὅποια ἐδόξει εἶναι μείζων

of-himself; but whatever (village) seemed to-be greater (than the rest)

οἱ στρατηγοὶ ἦγον σύνοδον λόχων.

the commanders led two companies together (against it).

Δὲ δυνεῖσθαι καὶ λόφου, εἰς δὲν δὲν

And they-agreed also (about a) 'hill, on which it-might-be-

πάντας ἀλίζεσθαι καὶ, ἀπὸ ἐπιπεσόντες

proper for-all to-re-assemble; and, as falling-on

ἑξαίφης, ἐλαβον τε πολλὰ ἀνδράποδα,

(these people) suddenly, they-took not-only many slaves,

καὶ περιεῖσθαι πολλὰ πρόβατα.

but also surrounded many (flocks of) sheep (and other cattle).

Δ' οἱ Ὑπῆκες οἱ διαφεύγοντες ἤδροι-

But the Thracians — (those namely) fleeing-away collec ted-
418 THE ANABASIS OF XENOPHON.

ζοντο. δὲ πολλοὶ διέφευγον, ὄντες πελτασταί, together; and many escaped, being targeteers, ὀπλίτας εἰς τῶν χειρῶν αὐτῶι (from the) heavy-armed-men (even) from the hands of them

'Επεὶ δὲ συνελέγησαν, πρῶτον When indeed they (the Thracians) had-collected-together, they first μὲν ἐπιτίθενται τῷ λόχῳ Σύμιχροτος, ἐνός τῶν indeed 'attacked the company of Smicrites, one of the στρατηγῶν 'Ἀρχάδων, ἦδη ἀπιόντι εἰς τὸ commanders 'of (the) 'Arcadians, now departing to the συγκείμενον καὶ ἀγωνὶ πολλὰ χρήματα. place-agreed-on and leading (with him) much booty.

Καὶ τέως μὲν οἱ Ἑλληνες ἐμάχοντο ἄμα And for-a-while indeed the Greeks fought while πορεύομενοι. Δὲ διαβάσει ἐπὶ marching-forward. But they [the Greeks] 'being-about-to-cross over (a) χαράδρας τρέποντας αὐτοὺς, καὶ τε ἀποκτιν- ravine they-routed them, and they not-only 'killed νύσι τὸν Σύμιχροτα αὐτόν, καὶ πάντας τοὺς νύσι τὸν Σύμιχροτα αὐτόν, καὶ πάντας τοὺς — Smicres himself, but-also all the ἄλλους. ἄλλου λόχου δὲ τῶν δέκα στρα- others (with him); of-another company indeed of the ten com-πτηγῶν, τοῦ Ἡγεσάνδρου, κατέληπτον manders, — (that namely) of-Hegesander, they-left μόνους ὀχτὼ καὶ Ἡγεσάνδρος αὐτὸς ἐσώθη. Καὶ only eight; and Hegesander himself was-saved. And δὲ οἱ ἄλλοι λοχαγοὶ συνῆλθον, οἱ μὲν σὺν also the other captains came-together, — (some) indeed with πράγμασιν, οἱ δὲ ἀνευ πραγμάτων. δὲ οἱ things, — (others) indeed without things; but the Ὁράξεις, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχιον, Thracians, when they-had-luckily-met (with) this — good-luck, τε συνεθῶν ἄλληλοι, καὶ συνελέγησαν not-only cried-out (encouragingly) to-one-another, but also assembled ἐξαιρομένως τῆς νυκτός. Καὶ ἁμα ἡμέρα, strongly during-the night. And at-the-time (of) day light.
καὶ πολλοὶ ἵππεῖς καὶ πελτασταὶ ἔτάττοντο
both many horsemen and targeteers arranged-themselves 'in

κύκλω περὶ τὸν λόφον, ἔν' δὲ οἱ Ἑλλήνες ἐστρα-
(a) 'circle round the hill, where the Greeks were-

tοπεδέωντο, καὶ ἀεὶ πλείονες
encamped, and continually more (of these Thracians)

συνέρρεον. Καὶ ἄσφαλὸς προσέβαλλον πρὸς
kept-flocking-together. And they safely rushed against

tοὺς ὀπλίτας. γὰρ μὲν οἱ Ἑλλήνες εἰχον
the heavy-armed-men; for indeed the Greeks had

οὔτε τοξότην, οὔτε ἀξοντιστῆν οὔτε ἵππεα.
neither (an) archer, or (a) javelin-man or (a) horseman.

Δ' οἱ προσέδεοντες καὶ προσελαύνοντες
And the (Thracians) running-up and riding-forwards

§κόντιον' ὅπωτε
'threw (their) 'darts (among them); and when 'they [the

ἔπιοιεν αὐτοῖς, ὁδίως ἀπέφευγον. Ἀλλοι
Greeks] advanced-against them, easily fled-away. | Others

ὅπωτε ἐπετείλειντο ἀλλή.
indeed attacked other (part) [some of the Thracians attacked

Καὶ μὲν τὸν πολλοὶ
one part, others another part]. And indeed of-the (Greeks) many

ἐτιτρόσκοντο, δὲ τῶν οὐδείς. οὔτε
were-wounded, but of-the (Thracians) none; so-that (the Greeks)

οὐκ ἔδυνατο κυνήγηναι ἐκ τοῦ χωρίου, ἀλλὰ
'twere not 'able to-move from the place, but

οἱ Ὁράκες τελευτῶντες καὶ εἰργον αὐτοὺς ἀπὸ
the Thracians | finishing even prohibited them from

tοῦ ύδατος. 
the water [finally even cut them off from water]. But when (the)

ἀπορία ἦν πολλῇ, διελέγοντο περὶ σπονδῶν.
distress was much, they-began-to-speak about terms;

καὶ μὲν τὰ ἀλλα ὀμολόγητο αὐτοῖς, δὲ οἱ
and indeed the other (terms) had-been-agreed-on by-them, but the

Θράκες οὐκ ἐδίδοσαν δῆμους, τῶν Ἑλλήνων
Thracians 'would not 'give hostages, the Greeks
De Xeirísophon porévoménos ἀσφαλῶς παρὰ
But Cheirisopus proceeding safely along (the)
θάλατταν, ἀφικνεῖται εἰς λιμένα Κάλπης.
sea (coast), arrived at (the) harbour of Calpe.
Xenophon however proceeding through the interior,
i δ ἵππεις προχαταθέουτες ἐντυγχάνονσι
— (his) horsemen hastening-on-before full-in-with (some)
presbútais porévoménoi poi. Kαi ἐπεὶ Ἡχη-
ambassadors proceeding some-where. And when they-had-
παρὰ Ξενοφόντα, ἐρωτᾶ αὐτούς εἰ
conducted (them) to Xenophon, he-asked them if
ποὺ ἴσθηνται ἀλλον στρατέυματος, ὄντος
any-where they-might-have-seen another army, being
Ἐλληνικοῦ. Δὲ οἱ ἔλεγον πάντα τὰ
Grecian. And — they-told (him) all the (things
γεγενημένα, καὶ ὅτι νῦν πολιορκοῦνται
having-occurred, and that now 'they [the Greeks] 'were-besieged
ἐπὶ λόφου, δὲ πάντες οἱ Ἑραῖκες εἰσεν περι-
on (a) hill, and (that) all the Thracians were sur-
κυκλομένου αὐτοῦ. Ἑνταῦθα. μὲν ἵσχυρός
rounding them. Then indeed 'he strictly
ἐφύλαττε τούτοις τοὺς ἄνδροπους, ὅπως εἰσεν
guarded these-same — men, so-that they-might-be
γεμόνες ὅπου δὲοι. δὲ καταστήσας
guides when it-might-be-required; and having-stationed
σκοποὺς, συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν
scouts, he-assembled the soldiers and said:
Ἀνδρες στρατιώται, οἱ μὲν τῶν Ἀρχάδων
Men soldiers, — (some) indeed of-the Arcadian

"Aitóutovn, áll' ev tou'to ioxevo' requesting (them), but on this (the affair) was-in-check;
mev de tâ tîn 'Arkhadon eixe
indeed truly the (affairs) of-the Areadians had (themselves)
ou'tos.
τεθνάσεις, δὲ οἱ λοιποὶ πολιορκοῦνται ἐπὶ τίνος have-died, but (those) remaining are-besieged on some
λόφου. Δ' ἐγώγη νομίζω, εἰ ἐξεινοὶ ἀπολοῦνται, hill. And I-at-least think, if these are-destroyed,
οὐδ' εἰναι οὐδεμίαν σωτηρίαν ἡμῖν, (that there will) neither be any salvation for-us,
pολεμίων οὐτῶν μὲν οὕτω πολλῶν, δὲ οὕτω (the) men being indeed so numerous, and so
τεθαρρυκότων. Οὖν κρατιστον ἡμῖν βοήθειν confident-and-daring. (It is) therefore best for-us to-assist
tοῖς ἀνδράσιν ὡς τάχιστα, ὅπως εἰ ἔτι the men 'as speedily 'as-possible, so-that if as-yet
eἰσὶ σῶοι, μαχόμεθα, καὶ μὴ, λειψάντες they are safe, we-may-fight (together), and not, being-left
μόνοι, καὶ κυνυνεύωμεν μόνοι. Νῦν μὲν οὖν alone, even encounter-danger alone. Now indeed therefore
στρατοπεδεύομεθα προελθόντες ὅσον 'let (us) 'encamp (after) having-marched-forward as-much
ἄν δοκῇ εἶναι καυρὸς εἰς τὸ δεισινοποιεῖσθαι may seem to-be (the) proper (time) to the
taking-of-supper; δ' ἐως ἂν πορευόμεθα, Τιμασίων ἔχων τοὺς and while 'we may-be-marching-forward 'let Timasion having the
ἵππεις προελαυνέτω ἐφορῶν ἡμᾶς, cavalry (with him) 'ride-on-before 'keeping us 'in-view,
καὶ σχισάτω τὰ ἐμπροσθεν, ως μηδὲν and 'let (him) 'reconnoitre the (country) in-front, that nothing
λάθη ἡμᾶς. (Δὲ καὶ παρέπεμψε may-be-concealed from-us. (And 'he [Xenophon] also 'sent-about
ἐνύξωνος ἀνδρόπους τῶν γυμνήτων eis τὰ active men of-the light-armed (troops) to the
πλάγια καὶ eis τὰ ἄκρα, ὅπως, εἰ πόντω καθόρεων flanks and to the hills, so-that, if any-where they-might-see
τί πόδεν, σημαίνοιεν· ἐκέλευε de any-thing thence, they-might-signify (it); he-ordered (them) moreover
καίειν ἀπαντά ὑπὸ ἐντυγχάνουσιν κανόνως.) Γὰρ to-burn every-thing that they-might-meet-with combustible.) For
422

THE ANABASIS OF XENOPHON.

ἡμεῖς δὲν ἀποδράσιμεν ἐνθέντε οὐδαμοὺ· γάρ μὲν we can flee hence no-where; for indeed ἔφη, πολλῇ ἀπιέναι πάλιν εἰς said-he, | (it is) much [it is a long way] to-go-hence back to Ἕράκλειαν, δὲ πολλῇ διελθεῖν εἰς Χρυσόπολιν. Heraclea, and much to-go to Chrysisopolis; δὲ οἱ πολέμιοι πλησίον· εἰς ἀμένα Κάλπης indeed, where we-suppose Cheirisophus to-be, if he-is-safe, ὁδὸς ἐλαχίστη. Ἀλλὰ δὴ ἐκεῖ μὲν ἔστιν the way (is) very-short. But truly there indeed there-are οὔτε πλοία, οἷς ἀποπλεοῦσιμεθα, τε μένουσι neither ships, in-which we-may-set-sail, but (we) remaining αὐτοῦ οὐδὲ ἔστι τὰ ἐπιτήδεια μᾶς ἦμερας. there neither is-there — provisions (enough) for-one day. 

Δὲ τῶν πολιορκουμένων ἀπολογίεσθων, σὺν τοῖς But — (those) besieged perishing, with the μόνοις Χειρισόφου ἐστι κάκισιν διακινδυνεύειν, (men) alone of-Cheirisophus it-is worse to-face-danger, ἡ τῶν οἰκεῖων, πάντας ἐλθόντας εἰς than — (these) being-saved, all coming to ταύτων ἐξεσθαί κοινῇ τῆς σωτηρίας. that (place) to-take-hold in-common of — (our) safety Ἀλλὰ χρῆ παρασκευασαμένους τὴν γυνῆν But it-is-necessary having-prepared-and-made-up — (our) minds πορεύεσθαι, ὃς γὰρ ἔστιν ἡ τελευτήσαι to-proceed-forward, as (if) now it-is either to-have-ended (our lives) εὐχλεῶς, ἕργασασθαι κάλλιστον ἔργον, gloriously, or to-have-performed (a) most-honourable work, τοσούτος Ἑλληνικός σώσατας. Καὶ ἵσωσ δὲ so-many Greeks being-saved. And perhaps — (some) θεὸς ἄγει οὕτως, ὃς βούλεται ταχειονδόσαι god leads (the affair) thus, who wishes to-humble τοὺς μεγαλαγηράσατας, ὃς πλεῖον φρονοῦσατας; — (those) having-spoken-beastfully, as 'being more 'wise
δὲ καταστῆσαι, ἡμᾶς, τοὺς ἄρχουμένους (than we are), and to-render, us, — beginning
ἀπὸ θεῶν, ἐντιμοτέρους (every thing) from (consulting the) gods, more-honoured (than)
ἐκεῖνων. 'Αλλ' χρὴ ἔπεσθαι, καὶ they. But it-is-necessary to-follow (your leaders), and
προσέχειν τὸν νοῦν, ὡς ἂν δύνασθε ποιεῖν apply — (your) minds, that you may 'be-able to-perform
tὸ παραγγελλόμενον. the (thing) ordered.

Εἴπον ταῦτ’ ἡγεῖτο.  
 Having said this he-led (his men forward). And the

ἵππεῖς διασπειρόμενοι ἐφ’ ὄσον eîxe
cavalry spreading-themselves over as-much (ground) 'as had (itself)
καλῶς, ἐκαῖον ἧ ἐθάδιζον, καὶ safe-and-proper, (and) they-set-fire in-whatever (place) they-went, and
οἱ πελτασταί, ἐπιπαριόντες κατὰ τὰ ἄκρα, the targeteers, moving-abreast-of (them) along the heights,
ἐκαῖον πάντα ὡσα ἔρων καύσιμα, καὶ de ἡ burned all what they-saw combustible, and also the
στρατιά, εἰ ἐντυγχάνοιευ τιν παρα-
army (did the same), if they-found any-thing
λεπομένων. ὡστε πᾶσα ἡ χώρα ἐδύκει left (unhurt); so-that all the place seemed
αἰθεσθαί, καὶ τὸ στράτευμα εἶναι πολὺ. Ἔπει to-be-on-fire, and the army to-be large. When
ὅπῃ οὐ, κατεστρατοπεδεύσαντο ἐξβάτεις indeed it-was time, they-encamped having-gone
ἐπὶ λόφον, καὶ ἔρων τε τὰ πυρὰ τῶν πολεμίων, on (a) hill, and they-saw also the fires of-the enemy,
on forty stadi, and
(ἀπειχὼν ὡς τετταράκοντα σταδίους,) καὶ (for they-were-distant about
αὐτοί ἐκαῖον πλείστα ὡς ἐδύναντο. Εἶπει they [the Greeks] burned as-much as they-could. When
δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη κατασθεν-
however they-had-supped very-speedily, it-was-ordered to-extin-
νῦναι πάντα τὰ πυρὰ. Καὶ μὲν ποιησάμενοι
guish all the fires. And indeed having-stationed
φυλακάς τὴν νύχτα ἔξασθενον; ἀμα δὲ
sentinels for the night they went to sleep; at the time indeed
τῇ ἡμέρᾳ προσευχάμενοι τοῖς θεοῖς, καὶ συν-
(of) day (light) having prayed to the gods and putting-
ταξάμενοι ὑς εἰς μάχην, ἐπορεύοντο τάξιστα ἥ
themselves in order as for battle they marched forth as speedily as
ἐδύναντο. Τιμασίων δὲ καὶ οἱ ἱππεῖς, ἔχοντες τοὺς
indeed having stationed and from the night they went to sleep;
καὶ συν-
they could. Timasion and also the horsemen having the
ἡγεμόνας καὶ προελαύνοντες, γενόμενοι ἐλαίων
guides and riding on before having got concealed
αὐτοὺς ἐπὶ τῷ λόφῳ, ἐνδα οἱ Ἑλληνες
concealed themselves on the hill where the Greeks
ἐπολιορκοῦντο. Καὶ ὄροσιν οὐχ οὔτε φίλον
were besieged. And see not either (a) friendly
στράτευμα, οὔτε πολέμιον, (καὶ ἀπαγγέλλοισι
army nor (an) inimical (one) and they announced
ταῦτα πρὸς τὸν Ξενοφῶντα καὶ τὸ στρατευμα,)
these things to — Xenophon and the army
δὲ καὶ γραίδια γερόντων καὶ ὀλίγα πρόβατα
but only old women and (a) old men and (a) few sheep
καὶ βοῦς καταλελευμένους. Καὶ μὲν τὸ πρῶτον
and oxen left behind. And indeed (at) the first
ἡν θαῦμα, τί εἰπὲ τὸ γεγένημένον;
thing was wonder and surprise what might be the thing happening;
ἔπειτα δὲ καὶ ἐπυνθάνοντο τῶν καταλελειμένων,
afterwards indeed also they learned from those left
μάκων, ὅτι οἱ Ὡράκες μὲν εἰδοὺς ἄφεσέρας
behind that the Thracians indeed immediately after night fall
Ὑχοῦτο ἀπεόντες. δὲ καὶ ἐφασαν τοὺς Ἑλλήνας
departed going away and also they said that the Greeks
οἰχεσθαι ἐωθεῖν. δὲ ὅποι οὐχ
departed early in the morning but whither (that they did) not
εἰδέναι.
know.
Otari, (Those) with Xenophon hearing these (things), after they-had-breakfasted, having-packed-up proceeded (on their march), desiring as soon-as-possible to-have-joined the αλλοις εἰς λυμένα Κάλπης. Καὶ πορεύομενοι others at (the) harbour of Calpe. And proceeding εὕρων τὸν στίβον τὸν Ἀρχάδων καὶ Ἀχαιῶν they-perceived the track of the Arcadians and Achaeans κατὰ τὴν ὦδον ἐπὶ Κάλπης. Ἐπεὶ δὲ ἀφίκοντο on the road to Calpe. When indeed they-had-arrived εἰς τὸ αὐτὸ, τὲ ἀσμενοὶ εἶδον at the same (spot), (they were) not-only pleased (when) they-saw ἀλλήλους, καὶ ἡσπάζοντο ὑσπερ ἀδελφοὺς. Καὶ one-another, but also embraced like brothers. And οἱ Ἀρχάδες ἐπυνθάνοντο τῶν perὶ ξενοφῶντα, the Arcadians inquired of (those) with Xenophon, τὴ κατασβέσειν τὰ πυρὰ. γὰρ μὲν ἦμεις, ἔφασαν, why they-had-put-out the fires; for indeed we, said they, ὥμεθα μὲν τὸ πρῶτον ἑιμᾶς, ἐπειδὴ οὐχ thought indeed at — first (that) you, when we-did not ἐφόμεν τὰ πυρὰ, ἦξειν τῆς νυκτὸς ἐπὶ τοὺς see the fires, were-coming at — night against the πολέμιον. (καὶ οἱ πολέμιοι δὲ, ὡς γε ἔδοξον enemy; (and the enemy also, as at-least it-appeared ἦμιν, δεῖσαντες τοῦτο ἀπῆλθον. γὰρ σχέδον ἀμφὶ to-us, fearing this departed; for nearly about τοῦτον τὸν χρόνον ἀπῆλθεν). Δὲ ἐπεὶ οἷς that — time they-disappeared). But when you-did not ἀφίκεσθε, δὲ ὁ χρόνος ἐξῆκεν, ὥμεθα ἑιμᾶς, 'arrive, and the time passed-by, we-thought (that) you, πυδομένους τὰ παρ’ ἠμῖν, φοβηθέντας hearing the (things) relating to-us, (that) being-alarmed οἰκεσθαι ἀποδράντας ἐπὶ θάλασσαν καὶ ἔδοξει you-departed fleeing to (the) sea; and it-seemed
CHAPTER IV.

Oùv μὲν ταύτην τήν ἡμέραν ηὔλιζοντο
therefore indeed that — (same) day they-encamped
αὐτοῦ ἐπὶ τοῦ αἰγαλοῦ πρὸς τῷ λιμένι. Τὸ τοῦτο
there on the shore near the port. — This
χωρίον δὲ, ὁ καλεῖται λιμῆν Κάλπης, ἐστι
place indeed, which is-called (the) harbour of-Calpe, is
μὲν ἐν τῇ Θράκη τῇ ἐν τῇ Ἁσίᾳ
indeed in — Thrace the (Thrace namely) in — Asia;
δὲ αὐτὴ ἡ Θράκη ἐστὶν ἀρξαμένη ἀπὸ τοῦ
and this — Thrace is (in extent) beginning from the
στόματος τοῦ Πόντου μέχρι Ἡρακλείας,
mouth of-the Pontus (Euxinus) just-to Heraclea,
ἐπὶ δὲ τῇ ἐιςπλέοντι εἰς τὸν Πόντον. Καὶ
on (the) right (of one) sailing to the Pontus. And
μὲν ἐστὶν τριήρει κόπως ἐκ Βυζαντίου εἰς
indeed it is 'for (a) 'galley with-oars from Byzantium to
Ἡρακλείαν μάλα μακρὰς ἡμέρας πλοῦς. δὲ ἐν
Heraclea (a) very long day's sail; and in
τῷ μέσῳ μὲν οὐδεμία ἄλλη
the middle (between these towns there is) indeed no other
πόλις οὐτε φιλία οὐτε Ἑλληνίς, ἄλλα Βιδνοῦ
town either friendly or Grecian, but Bithynian
Θρᾴκης. καὶ οὗς ἄν λάβοι τῶν
Thracians (occupy it); and whom 'they may 'take of-the
Ἑλληνῶν ἐκπίπτοντας ἣ πως ἄλλως λέγονται
Greeks cast-ashore or in-any other (manner) they-are-said
to insult and treat the Greeks dreadfully. But the harbour of Calpe lies in mid (way) indeed from both sides (for those) sailing from Heraclea and Byzantium, and in the

Kalpae eis Ἡρακλείας καὶ Βυζαντίου, ἰν τῇ

valley esti χωρίον προσείμενον, to

sea there is a piece of land (there) projecting forward, the (part)

μὲν αὐτοῦ καθῆκον εἰς τὴν θάλατταν ἀποφρῶς

indeed of it reaching down to the sea (as a) steep

πέτρα, ὤψις ὀπη ἐλάχιστον οὐ μείον εἰκοσιον

rock, (the) height where (it is) the least not less than twenty

βρυγοίων: ἰν ὁ αἰχήν, ὁ ἄνήκων εἰς τὴν

and the neck, (that namely) extending into the

γῆν τοῦ χωρίου, τὸ εὔρος μάλιστα

land of the country, the breadth (of this neck is) at most

tεττάρων πλέθρων.

four

πέτρα, ἐχών τὸ αἰγιαλὸν πρὸς ἐσπέραν.

same rock having (its) shore towards (the) west.

Δὲ κρήνη ἵδεος ὕδατος καὶ ἄφθονος ρέουσα ἐπὶ

And (a) spring of sweet water and copiously flowing near

τῇ θαλάττῃ αὐτῇ, ἐπὶ τῇ ἐπιχρατείᾳ τοῦ

the sea itself, (is) under the command of (this)

τῆς χώριον. Δὲ μὲν πολλὰ ξύλα καὶ ἀλλα,

place. And indeed (there is) much wood and (of) different

dὲ πάνυ πολλὰ καὶ καλὰ ναυπηγήσιμα

(kinds), but especially much (wood) fit for ship building

ἐπὶ αὐτῇ τῇ θαλάττῃ. Δὲ τὸ ὄρος, τὸ

on this (same) sea (coast). And the mountain, (that namely) at the harbour, extends indeed to (the)

ἐν τῷ λιμένι, ἄνήκει μὲν εἰς μεσόγαιαν

interior
THE ANABASIS OF XENOPHON.

ὅσον ἐπὶ εἴκοσι σταδίων, καὶ τούτο γεώδες as-much-as to twenty stadia, and this (part is) earthy
καὶ ἄλιθον. ἐδὲ τὸ παρὰ Δαλατταν, πλέον and clear-of-stones; and the (part) along (the) sea, more
ἡ ἐπὶ εἴκοσι σταδίων, δασὺ πολλοῖς καὶ παντο-
than about twenty stadia, thick with-many and vai-
dαποῖς καὶ μεγάλοις ζύλοις. Δὲ ἡ ἄλη
ous and large trees. And the other (parts of tho)
χώρα καλὴ καὶ πολλὴ καὶ εἰσὶ πολλαὶ country (were) beautiful and much (in extent); and there-were many
καὶ οἰκουμεναὶ κόμαι ἐν αὐτῇ: γὰρ ἡ γῆ
and populous villages in this (country); for the land
φέρει καὶ χρῆσας, καὶ πυροῦ, καὶ πάντα produces — barley, and wheat, and all (kinds of)
ὀσπρια, καὶ μελίνας, καὶ σύσαμα, καὶ ἄρχοῦτα legumes, and millet, and sesame, and abundance (of)
σῦχα, καὶ πολλὰς ἀμπέλους καὶ ἔδουνος, καὶ figs, and many vines even producing-sweet-wine, and
πάντα τάλλα πλῆν ἔλαιον. Τοιαύτη
all else except (trees) of oil [the olive tree]. Such
μὲν ἦν ἡ χώρα. Ἔσκήνων ὑπὲρ
indeed was the country. (The Greeks) 'pitched (their) 'tents indeed
ἐν τῷ αἰγιαλῷ πρὸς τὴν Δαλάττην. ἐδὲ εἰς τὸ on the shore by the sea; but into the
πόλισμα ἀν γενόμενον οὐχ ἔσοβολοντο city (that) might have-been they - 'did not 'wish
στρατοπεδεύεσθαι, ἀλλὰ ἔδοξεν καὶ (to march and) encamp, but it - 'seemed (that) even
τὸ ἔλθειν ἐνταῦθα εἶναι εἴς ἐπιβουλῆς,
the to-go there [going there] was from design, (as if)
τινῶν βουλομένων κατακίσαι πόλιν. Γὰρ οἱ some (persons) were-wishing to-build (a)
πλείστοι τῶν στρατιωτῶν οὐχ ἐκπεπελευκότες ἦσαν most of the soldiers 'had not 'sailed
σπάνει βίου ἐπὶ τοιῇ τῆν
(from home) for-want of-subsistence on this — (same)
μισθοφοράν, ἀλλ' ἀξούντες τὴν ἄρετὴν Κύρου, service, but hearing-of the virtue of Cyrus, οἱ μὲν καὶ ἄγουντες ἀνδρῶς, οἱ καὶ δὲ — (some) indeed even bringing men. — (others) also indeed προσανηλωκότες χρῆματα, καὶ ἔτεροι τούτων having-in-addition-spent money, (in the cause), and others of-these ἀποδεδραχότες πατέρας καὶ μητέρας, δὲ (soldiers) having-fled-from (their) fathers and mothers, and καὶ οἱ καταλιπόντες τέκνα, ὡς κτησαμενοι also — (some) leaving-behind (their) children, that they-might-acquire χρῆματ' αὐτοῖς, ἡξουντες πάλιν, ἀξούντες καὶ money for-them, (then) coming back, hearing also τοὺς ἄλλους τοὺς παρὰ Κύρῳ πράτ- (that) — others — (those namely) with Cyrus were- τειν πολλὰ καὶ ἀγαθὰ. doing many and good (things) [were acquiring wealth]. Ἐνετες τοιούτου ἐποδον σῶκεσθαι εἰς τὴν Being such (men) they-desired | to-be-saved to — Ἑλλάδα. Greece [to return in safety to Greece].

Ἐπειδὴ δὲ ὦστερα ἡμέρα τῆς συνόδου When indeed (the) next day of — (their) coming-together εἰς ταύτων ἐγένετο, Ἐνοφῶν ἐδύνετο ἐπὶ in that (place) was, Xenophon sacrificed about (an) ἐξόδῳ. γὰρ ἂν ἀνάγκη ἐξάγειν ἐπὶ τὰ expedition; for it-was necessary to-lead-out (the soldiers) for — ἐπιτήδεια. δὲ καὶ ἐπενόει θάπτειν τοὺς provisions; and also he-was-thinking (about) burying tho νεκροὺς. Ἐπει δὲ τὰ ἱερὰ ἐγένετο καὶ dead. When indeed the victims happened (favourably) also οἱ Ἀρκάδες ἐπιτοντο, καὶ μὲν ἔδαφαν ἐκάστους the Arcadians accompanied (him), and indeed they-buried each-of τοὺς νεκροὺς, τοὺς πλείστους, ἐνθαπερ ἐπεσον· the dead, the most, where they-had-fallen; (γὰρ ὅτι ἦσαν πεισταῖοι, καὶ 'for already | they-were five days'-ones, [they were five days dead,] and
it was now not possible to 'take (them) away); and
having-gathered-together some of (those) from the road,
they-buried (them) as becomingly (as) they-could from — (their)
existing (means); but (those) that they 'did not 'find
μεγά κενταφιον αυτοις, και επέδεσαν
they-made (a) large cenotaph for-them, and placed-on (it)
στεφάνους. Νε ποιήσαντες ταυτα ἀνεκωρήσαν
garlands. And having-performed these (things) they-returned
το στρατόπεδον. Και μὲν τότε δειπνήσαντες
to the camp. And indeed then having-supped
ἐχοιμῆς ἔσαν. Τὴν ὀστεραία δὲ πάντες οἱ στρα-
they-went-to-sleep. On-the next-day indeed all the sold-
τιῶται συνήλθον. (δὲ μάλιστα Ἀγασίας τε
iers assembled-together; (but chiefly Agasias indeed (the)
Στυμφάλιος λοχαγὸς συνήγε· και Ἰερώνυμος
Stymphalian captain assembled (them); and Hieronymus (the)
Ἡλειός λοχαγὸς, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν
Elian captain, and — others the oldest of the
Ἀρκάδων). Και ἐποιήσαντο δόγμα, ἔαν τις
Arcadians). And they-made (a) decree, if any (one)
τού λοιποῦ μνησθῇ ποιεῖν τὸ στρατευμα
for-the rest (of the time) might-mention to-make the
στρατευμα δὲ
army divided-into-two (that) he should-be-punished with-death, and (that)
τὸ στρατευμα ἀπέναι κατὰ χόραν. ήπερ
the army (should) depart to (the) place-and-order which
ἐνε πρόσδεν, καὶ τοὺς πρόσδεν στρατηγοὺς
it-had before, and (that) the former generals
ἐχειρεῖν. Και Χειρίσοφος μὲν ἦδη
(command. And Cheirisophus indeed 'had already
τετελευτήκει πιὸν φάρμακον, πυρέττων'
'died' having-drunk (a) medicine, being-in-a-fever
BOOK VI. — CHAPTER IV.

431

if 'Necoj' and Neon the Asinæan received the (things) of

him [took his place].

After this indeed Xenophon standing-up said:

Metà tαυτα δε Ξενοφων ἀναστας εἰπε·

Ω ἀνδρες στρατιῶται, ὡς ἔοικε, δῆλον μὲν ὅτι o men soldiers, as it-seems, evident indeed that

τὴν πορείαν ποιητέων πεζῆ· γὰρ ἐστι οὐ πλοῖα· the journey is-to-be-performed on-foot; for there-are not ships;

ἀνάγχη ήδη πορεύεσθαι· γὰρ ἐστι οὐ τὰ (it is) necessary now to-depart; for there-is not —

ἐπιτήδεια μένοσι. Οὖν μὲν, ἔφη, ἥμεις food (for us) remaining. Therefore indeed, said-he, we

θυσόμεθα· δε ὑμᾶς δει παρασκευάζεσθαι will-sacrifice; but you 'it (now) 'becomes to-prepare

ὡς μαχομένους, εἰ ποτε καὶ ἄλλοτε· as-for fighting, if ever even at-any-other-time (it was

γὰρ οἱ πολέμιοι ἀνατεθαρπήκασιν. 'Εξ necessary); for the enemy has-recovered-confidence. After

τοῦτον οἱ στρατηγοὶ ἔδυναν, δὲ Ἀρηῖοι Ἀρχάς this the generals sacrificed, and Arexion (the) Arcadian

παρῆν μάντις· δὲ ὁ Σιλαυὸς ὁ Ἀμβρακιώτης was-present (as) augur; for — Silanus the Ambracian

ἡδη ἀποδεδράκει μισθωσάμενος πλοίου εἰς 'had already 'fled having-hired (a) vessel from

Ἡρακλείας. Δὲ θυμόμενοι ἐπὶ τῇ ἀφόδῳ τὰ Heraclæa. And sacrificing about — (their) departure the

ἰερά οὐχ ἐγίγνετο. Οὖν μὲν ταῦτα ὑμέραν victims 'did not 'become (favourable). Therefore indeed on-that

τὴν ἑπείραν ἑπαύσαντο. — (same) day they-desisted (from their intended departure).

Καὶ τινες ἔτολμοι λέγειν ὡς ὁ Ξενοφῶν, And some having-been-bold-enough said that — Xenophon,

βοηθόμενος οἰκίσας τὸ χωρίον, πέπεικε τὸν μάντιν desiring to-colonise the country, had-persuaded the augur
λέγειν ὣς τὰ ἱερὰ. γίγνεται οὐ ἐπὶ
to-say that the victims were not (favourable) to (a),
ἀφόδῳ. Ἐντείθεν Ἑνοφόνν ἐκριζάς
departure. Then Xenophon having-made-proclamation (that,
tὸν βουλόμενον παρείναι ἐπὶ τὴν θυσίαν
— (he) wishing (it) might-be-present at the sacrifice
τῷ αὔριον, καὶ παραγγείλας εἰ εἰνὶ τις μάντις
on-the next-day, and having-noticed if there-were any augurs
παρείναι ὡς συνήθεσομενὸν τὰ ἱερὰ,
(among them) to-be-present as inspecting-with (him) the victims,
ἔσενε· καὶ ἐνταῦθα πολλοὶ
he (Xenophon) 'sacrificed; and then many (persons)
παρῆσαν. Δὲ θυμόμενων πάλιν εἰς τρῖς
were-present. And sacrificing again to (the) third (time)
ἐπὶ τῷ ἀφόδῳ τὰ ἱερὰ ἐγίγνετο οὖν.
in-respect to-the departure the victims were not (favourable).

Ἐν τούτῳ οἱ στρατιῶται εἴχον χαλεπὸς.
| On this the soldiers had (it) uneasily; [the sol-
diers in consequence of this were distressed;] for even the provi-
δεία, καὶ ἔχοντες χάδον,
sions, [which having they-came, [which they had when they came.]
ἐπέλυπεν, καὶ οὐδεμία ἁγορὰ παρῆν.
failed, and no market was-present [provided for them].

Ἐν τούτῳ Ἐνυνελθόντων, Ἑνοφόνν πάλιν
On this (the soldiers) assembling, Xenophon again
ἐίπε· Ω ἄνδρες, ὃς ὀρᾶτε μὲν, τὰ ἱερὰ γίγνεται
said: O men, as you-see indeed, the victims are
οὐχὶ τῷ πορείᾳ· δ’ ὄρῳ ὑμᾶς δεσμέγους
not-yet (favourable) for — (our) journey; and I-see you wanting
τῶν ἐπιτυθησέων· οὖν δοξεὶ μοι εἰναι ἄνάγχη
— provisions; therefore it-seems to-me to-be necessary
θέσθαι περὶ οὖτοι τούτου. Τίς δ’
to-sacrifice respecting this same (thing). Some (one) however
ἀναστὰς εἰπε· Καὶ εἰκότως ἄρα τὰ ἱερὰ γίγνεται
standing-up said: And with-reason therefore the victims are
BOOK VI. — CHAPTER IV.

ou' òmiv. kai gar eiv òxovsá tivos
not (favourable) for-us; and as | have-heard from-some (one)

χές | apò ploioù òxovtov toù aútovmatou,
yesterday (who was) from (a) vessel coming (in) — of-itself

οτi Klèanδrov ò ármousthès eò Byzantion
(accidentally), that Cleander the governor of Byzantium

méllëi òzéin, òxovn ploia kai triërëis. 'Ex toùtov
is-about coming, having vessels and galleys. On this

de' édóxei meùn pásivn ònayméneiv. ò' òv
(account) then it-seemed indeed to-all (proper) to-remain; but it-was

ánagyk òzívwv òpi tâ òputhdeia. Kai épip tòtò
necessary to-go-out for — provisions. And about this

pálvw édúeto eivs tríz, kai tâ ierá
it-was again 'sacrificed to three (times), however the victims

égyáneto ou'. Kai òvnd kai ióntes
were not (favourable). And now even (the soldiers) going

épi tìn skhýnì ònepofóntos, élèvov oti òzóivev
to the tent of-Xenophon, said that they-had

ou' tâ òputhdeia. Δ' o' éfhn àvn ou'k
Provisions. And — he-said (that) 'he could not

'egyagavein, tòvn ierìvn mhé yignyménov.
'tlead (them) 'out, the victims not being (favourable).

Kai páliv tì òsteraia édúeto, kai schédon
And again on-the next-day it-was-sacrificed, and nearly

tì pása ò stratia diá to méleiv
in-some (manner) all the army on-account-of — it-being-a-solicitude

ápasion, ékukloínto perì tâ ierá. de' tâ
to-every (one), were-crowded-in-a-circle round the victims; but the

thúmatà épilēloipèoi. De o' strathegòi mevn ou'k
victims were-deficient. But the generals indeed 'did not

'éyiov, de' svnekalésavan ònepofóv
'tlead-out (the troops), but 'called (them) 'together. Xenophon

óvn eipen. 'Idow o' polémovs svneilegmenov eisí.
therefore said: Perhaps the enemy have-been-assembled-together.

kai vànyk ìáxhsvi òi ou' katalipòntes
and (it is) necessary (that) we-fight; if therefore leaving-behind
The Anabasis of Xenophon.

τὰ σχείν ἐν τῷ ἐρυμνῷ χωρίῳ ὡς ξοιμέν — (our) baggage in the strong places so-that we-may-go;

παρεσκευασμένοι εἰς μάχην, ἵσως τὰ ἱερὰ ἄν prepared for battle, perhaps the victims may

προχοροφιν ἤμιν. Δ' οἱ στρατιώται άχουσαντες become-favourable to-us. But the soldiers hearing (this):

ἀνέχραγον ὡς δέοι οἶδεν ἄγειν εἰς τὸ χωρίον, cried-out [that it-ought not to-lead to the place,

[that he ought not to lead them to such strong place.] but to-sacrifice

ὡς τάχιστα. Καὶ μὲν ἥν οἰκέτη πρόβατα, as speedily (as possible). And indeed there-was no-longer sheep,

dὲ πριάμενοι βοῦς ὑπὸ ἀμάξης ἐθύμοτο καὶ but buying (an) ox from (a) wagon they-sacrificed; and

Xenophon besought Cleanor the Arcadian to-be-

ἀνείσθαι, εἰ εἰὴ τι ἐν prompt-of-mind (to act), if there-might-be any-thing (encouraging) in

tοῦτῳ. 'Αλλ' ὡς ἐγένετο οἶδε.

this (sacrifice). But even-thus there-was neither (anything favourable).

Δὲ Νέων μὲν ἥν στρατηγὸς τὸ μέρος

But Neon indeed was (now) general in-the place

Χειρισοῦν. δὲ ἐπει ἑώρα τοὺς ἄνδραπους, ὡς of-Cheirisophus; and when he-saw the men, [that

eἰχον δεινῶς τῇ ἐνδείᾳ;

they-had (it) grievously in — (their) want, [that the men were suffer-

βουλόμενοι χαρίζοσθαι αὐτοῖς.

ing much from want of food,) wishing to-relieve-and-gratify them,

εἱρὸν τινὰ ἄνδραπου Ἡρακλεώτην, ὡς (and) having-found (a) certain man (a) Heraelean, who

ἔφη εἰδέναι κόμας ἐγγὺς, ὡς εἷ ἐν said (that) he-knew (of) villages near, whence it-might-be (possible)

λαβεῖν τὰ ἐπίτηδεα, ἐκαρφυε τὸν to-procure — provisions, he-proclaimed (by a herald that) — (any one)

βουλόμενοι ἐναι ἐπὶ τὰ ἐπίτηδεα, ὡς γεμίονος of-those-wishing to-go for — provisions, that (a) guide
would-be (for them). (Then) they-departed indeed to (the number of)
diszilious ἀνδρώπους σὺν δοράτιοις, καὶ ἄσκοις καὶ
two-thousand men with spears, and leather-bags and
δυνάοις, καὶ ἄλλοις ἀγγείοις. Ἐπειδὴ δὲ ἦσαν
sacks, and other receptacles. When indeed they-were
ἐν ταῖς κώμαις, καὶ διεσπείροντο, ὡς ἐπὶ τὸ
in the villages, and were-dispersed, as for the
λαμβάνειν,
taking (of what they wanted), the cavalry of-Pharnabazus
πρῶτοι ἐπιπίπτοντες αὐτοῖς (γὰρ ἦσαν ἑβοη-
first fell-upon them (for they-were (come) help-
ςτὸς Βιθυνίως) βούλομενοι σὺν τοῖς Βιθυ-
ing the Bithynians) desiring with the Bithy-
νιοῖς, εἰ δύναντο, ἀποκολλώσαι τοῖς Ἑλληναῖς
nians, if they-could, to-prevent the Greeks (that
they might not enter into — Phrygia; these — (same)
ἵππεις ἀποκτείνουσι οὐ μείουν πεντακοσίους τῶν
cavalry killed not less (than) five-hundred of-the
ἀνδρῶν· οἱ λοιποὶ δὲ ἀνέφυγον ἐπὶ τὸ ὄρος. Ἐξ
men; the rest indeed fled-away to the mountain. Or
τούτου τις τῶν ἀποφυγόντων ἀπαγγέλλει
this some (one) of — (those) having-fled announced
ταῦτα εἰς τὸ στρατόπεδον. Καὶ ὃ Ἐνεοφῶν,
these (things) at the camp. And — Xenophon,
ἐπεί τὰ ἰερὰ οὐχ ἐγεγένητο ταῦτα τῇ
when the victims 'had not been (favourable) that —
ἡμέρᾳ, λαθὼν βοῦν ὑπὸ ἁμάξης, (γὰρ ἦν οἷς
day, taking (an) ox from (a) wagon, (for there-were no
ἄλλα ἰερεῖα), σφαγιασάμενος ἑθοηδεῖ, καὶ οἱ
other cattle,) having-sacrificed he-went-to-give-help, and the
ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες
others — (those namely) just-to thirty years-of-age all
Καὶ ἀναλαβόντες τοὺς ἀνδρας
(went with him). And bringing-off — (those) men
καὶ τής δεύτερης, ἰδίως δὲ τοῖς ἔδωξαν μέχρι εἰς τὸ στρατόπεδον. Καὶ οἱ Ἕλληνες εἶχαν ἐπιγενόμενοι τοῖς ἄφθαρτοι ὑπὸ τῶν Βιθυνίων ἀνακρίνοντα, καὶ ἦν ἡ ἡμέρα μέχρι ἡλιοσκόπου· καὶ οἱ Ἕλληνες εἶχαν ἐστὶν ἄρσιν ἀναπόδηλον. Καὶ οἱ Ἕλληνες εἶχαν ἐπιγενόμενοι τοῖς ἄφθαρτοι ὑπὸ τῶν Βιθυνίων ἀνακρίνοντα, καὶ ἦν ἡ ἡμέρα μέχρι ἡλιοσκόπου· καὶ οἱ Ἕλληνες εἶχαν ἐστὶν ἄρσιν ἀναπόδηλον.
Thus indeed they passed the night. But at the time of day, they went to the strong place, bringing with them — (their) arms and — (their) baggage. Before indeed it was time (for) dinner they had completed a trench at the place at which the entrance was, and had fenced off the whole place 'with palisades, and the men followed, bringing with them — (their) arms and baggage.

And (a) vessel came from Heraclea bringing barley-meal, and cattle, and wine. And Xenophon having risen early he sacrificed for a successful expedition, and the victims were favourable on the first victim. And already having (made an) end of the sacrifices, the augur Arexion (the) Parrhasian saw (a) lucky eagle, and requested — Xenophon to lead (forth). And (the men) crossing the trench ranged-themselves (under) — arms, and it was proclaimed by the heralds (that) the soldiers having dined would march out.
σὺν τοῖς ὀπλαῖς, δὲ καταλιπεῖν τὸν ὀχλὸν
with — (their) arms, but to-leave the crowd
καὶ τὰ ἄνδράποδα αὐτοῦ.
(of camp-followers) and the slaves there (in the camp).

Μὲν δὴ οἱ ἄλλοι πάντες ἐξήσαν, δὲ οὗ Νέων.
Indeed truly the others all marched-out, but not Neon;

γὰρ ἐδόκει κάλλιστον καταλιπεῖν τοῦτον
for it-seemed the-best to-leave this-one (namely Neon)

φύλακα τῶν ἐπὶ τοῦ στρατοπέδου. Ἑπεὶ (as a) guard of — (what was) in the camp. When

δὲ οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλίπουν
indeed the captains and the soldiers had-left

αὐτοὺς, αἰσχυνόμενοι μὴ ἐφέπεσαν τῶν ἄλλων
them, being-ashamed not to-follow the others

ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ἵππορ
going-out, 'they (then) left there — (those) above

πέντε καὶ τετταράκοντα ἔτη. Καὶ οὕτων μὲν five and forty years-of-age. And these indeed

ἐμενον, δὲ οἱ ἄλλοι ἐπορεύοντο. Πρὶν δὲ διεληλυ-
remained, but the others proceeded-forth. Before indeed they-had-

Δὲναι πεντεκαίδεκα στάδια ἤδη ἐνέτυχον
gone fifteen stadia 'they already 'met-with

νεκροῖς· καὶ ποιησάμενοι τὴν οὐρὰν τοῦ κέρατος
dead-bodies; and having-placed the rear of-the wing

κατὰ τοὺς πρῶτους νεκροὺς φανέρας, ἔδαπτον
by the first dead-bodies seen, they-buried

πάντας, ὁπόσους τὸ κέρας ἐπελάμβανε.
(them) all, as-many-as the wing took-in (or covered).

'Επεὶ δὲ ἔδαπναν τοὺς πρῶτους, προ-
When indeed they-had-buried — (those) first (found), pro-

αγαγόντες, καὶ αὕτης ποιησάμενοι τὴν οὐρὰν
ceeding-forward, and again having-placed the rear

κατὰ τοὺς πρῶτους τῶν ἀτάφων,
along the first of-the unburied (they now met with),

ἔδαπτον τὸν αὐτὸν τρόπον, ὁπόσους ἡ στρατιά
they-buried (in) the same manner, as-many-as the army
When indeed they came to the road from the villages, where indeed the dead lay close-together, 'carrying (them) together they buried them.

When indeed they came to the road, that namely leading from the villages, where indeed the dead lay close-together, 'carrying (them) together they buried them.

Now indeed beyond having been in the middle (of) the day having led forward the army beyond the villages, (the men) took provisions, whatever any one saw, within the line. And suddenly they saw the enemy passing over (and) down some hills from the opposite (side before them), drawn up in line, (there being) not only many horsemen but also foot soldiers; for also Spithridates and Rhathincs had come from Pharnabazus having (their) forces. When indeed the enemy saw the Greeks, they halted being distant from them about fifteen stadia. On this Arexion the augur of the Greeks immediately sacrificed, and the victims were favourable from the first. Then indeed Xeno-
φῶν ἱέγει· Δοκεὶ μοι, ὃ ἀνδρεὶς στρατηγοὶ, phōn hêgei· dōkei moi, ho andres stratēgoi, phon said: It seems to me, O men commanders, (that)

ἐπιτάξασθαι τῇ φαλαγγῇ λόχους, epitaξasthai tē phalangê lôchous, we ought to station behind the (principal) line companies (as)

φύλακας, ἵνα ποὺ ἄν δῆ, ὅσιν οἱ guards, that where it might be necessary, there may be —

ἐπὶβοηθῆσοντες τῇ φαλαγγῇ, καὶ οἱ πολέμιοι (those) supporting the line, and the enemy

tetaraugménoi epipitptosin eis tetaragménoi kai thrown into disorder may fall upon — (those) drawn up in order and

ἀχεραῖοις. Ταῦτα συνεδόκει πᾶσι. 'Hueis mēn fresh. This was approved by all. You indeed

toίνυν, ἐφη, προηγεῖσθε τὴν πρὸς τοὺς therefore, said he [Xenophon], advance on the (road) to the

ἐναντίους, ὡς μὴ ἐστήκομεν, ἔτει (enemy) in front (of us), that we may not stand still, since

eidomev kai ἄφθημεν τοὺς πολέμιους· ἐγὼ δὲ we have seen and have been seen (by) the enemy; I indeed

ἡξω καταχωρίας τοὺς τελευταίους λόχους, will come (after) having stationed — (those) hindmost companies,

ἡ περὶ δοκεῖ ἵμιν. in the manner which it seemed (good) to you.

Ἐξ τούτου μὲν οί ἤσινχοι προῆγον· ὅ On this indeed — (they) quietly advanced; —

δὲ ἄφελῶν (Xenophon) indeed having taken from (and detached from the main body)

τὰς τρεῖς τελευταίας τάξεις, ἀνά dia- the three hindmost ranks (or companies), about two-

κοσίους ἀνδρας ἐπέτρεψε τὴν mēn hundred men (each) ordered the (one of them) indeed

ἐφέπεσθαί ἐπὶ τὸ δεξιὸν, ἀπολιπόντας ὡς πλέσφον. to follow on the right, being distant about (a) plethrum

Σαμολας Ἀχαιὸς ἦρξε τῆς ταύτης [100 feet]. Samolas (the) Achaean commanded — this

τάξεως· τὴν δ' ἐχώρισεν ἐπεσθαί ἐπὶ τῷ division; the (other) indeed he detached to follow at the
...centre; Pyrrhias (the) Arcadian commanded this (division); and tēn miān ēpi tōi εἰωνύμω. Φρασίας (the) (third) one (was stationed) on the left; Phrasias (the) 'Αθηναίοις ἐφεστηκει ταύτη. Δὲ προϊόντες, ἐτεὶ Athenian commanded it. But proceeding-forward when oĩ ἡγούμενοι ἐγένοντο ἐτὶ μεγάλω — (those) leading (in advance) got to (a) large νάποι καὶ δυσπόρω, ἔστησαν, ἀγνοοῦντες εἰ woody-revive and difficult-to-pass, they-halted, not-knowing if τὸ νάπος εἰ ἄδιαβατέον. Καὶ παρεγγυῷ the woody-ravine might-be passable. And requested στρατηγοὺς καὶ ἀρχαγοὺς παριέναι ἐτὶ τὸ (the) generals and captains to-come-forward to the ἡγούμενον. Καὶ ὁ Ξενοφῶν, ἑαυτός ὁ τι leading (division). And — Xenophon, having-wondered what εἰ ἰσχύω τὴν πορείαν, καὶ ταχὺ ἀκούων τὴν it-might-be detaining the progress, and speedily hearing the παρεγγυήν, ἐλαύνει τάχιστα ἢ ἐδύνατο. announcement, pushes-on (his horse) as-fast as he-could. Ἐπεὶ δὲ συνήλθον Σοφαίνετος δὲν πρεσβύ-When indeed they-came-together Sophænetus being the-oldest τῶν στρατηγῶν λέγει, ὅτι εἰ ἂν οὐκ ἄξιον of-the generals says, that it-was not worthy βουλῆς, εἴ ὄν τοιοῦτον τὸ νάπος ἐστὶ of-consideration, whether being such — (a) woody-ravine it-is διαβατέον. necessary-to-pass (it).

Καὶ ὁ Ξενοφῶν σπουδὴ ὑπολαβὼν ἔλεξεν.
And — Xenophon speedily seizing (an opportunity) said.

'Αλλ' μὲν ἵστε με, ὃ ἄνδρες, πω ἐξελοῦσιον
But indeed you-know me, O men, (that) 'I never voluntarily προεξενήσαντα οἶδένα κῶνον ὑμῖν: γὰρ ὅρω brought any danger on-you; for I-see ἵμας οὗ δειμένων δόξης εἰς ἀνδρείότητα, ἀλλὰ you not wanting reputation for valour, but
σωτηρίας. Δε νυν ἐχει οὖτως ἔστιν οὐ of-safety. But now it has (itself) so; it is not μὲν ἀπελευθέντες εἰς ἑνδέει αἰματὶ γὰρ ἂν ἡμῖν indeed (for us) to depart hence without-fighting; for if we μὴ ἴσωμεν ἑπὶ τοὺς πολεμίους, οὖτοι, ὅπως do not 'advance against the enemy, these, when ἅπιομεν, ἑφονται καὶ ἐπιπέσωνται ἡμῖν. Ὁμᾶτε we-retreat, will-follow and attack us. Consider δὴ πότερον κρείττον ἵναι ἐπὶ τοὺς ἄνδρας, indeed whether (it is) better to-go against the men, προβαλλόμενοις τὰ ὀπλα, ἠ μεταβαλ-throwing (our) — arms 'before (us), or 'hurl-
λομένοις, θεάσασθαι τοὺς πολεμίους ἐπι-
ing (them) 'back, to-perceive the enemy fol-
όντας ὑποσθέν ἡμῖν. Ἰστε μέντοι ὅτι μὲν τὸ lowing behind us. Know however that indeed the ἀπελευθαι ἀπὸ πολεμίων ἐοικε οὐδενί καλῶ, δὲ fleeing from (an) enemy looks-like nothing honourable, but τὸ ἐφετέρον ἐμπορεύει βάρος καὶ τοῖς — to-follow 'puts confidence (and courage) even 'into the κακίσθαι. Ἔγω γ' οὐν ἂν ἡδίον cowardly. I-at-least therefore would (as a) more-pleasant (thing)
ἐποίησεν σὺν ἡμίσεσιν ἦ ἀπο-pursue with half (the number of men) (rather) than re-
χωροῦσα σὺν διπλασίοις. Καὶ τοῦτοι treat with double (the number). And (as respects) these οἶδ' ὅτι, ἡμῖν μὲν ἐπιόντων, ἣμεις οἶδ' (men) I know that, we indeed attacking, you 'do not ἐπιθύμητε αὐτοὺς δέξασθαι ἡμᾶς· ἐκ ἀπιόντων, 'expect (that) they will-receive us; but retracting,
πάντες ἐπιστάμεθα ὅτι τοιμῆσον ἐφετέρο"ν. 'we all 'believe that they will-dare to-follow-after

Δε ποιήσασθαι καλεῖτον νάπος τὸ ὑποσθέν (us). But to have-placed (a) difficult ravine in — (our) rear
dιαβάντας, μέλλοντας μάχεσθαι, ἄρ' οὐχὶ (after) having-crossed (it), being-about to-fight, is-not-this
even (an advantage) worth to-have-seized-on? for indeed I,

(as respects) the enemy, wish (that) all (places)

that there is no safety unless (our men) conquer.

But I-at-least wonder if anyone thinks even — this

which we-have-passed-through. How indeed therefore (is) the plain

How indeed (will the) mountains (be passable) which we-have-crossed-

over, if so-great-a-number-of targeteers pursue (us)?

But if indeed we-are even 'saved (so far as) to (the) sea,

how-great a ravine (will) the Pontus (Euxinus be)? where neither

are vessels — for 'carrying (us) 'away, nor provisions by-which

we-may-be-nourished (while) remaining; and it-will-be-necessary, if

'were there more-speedily, the-more-speedily (will we have) to-go-

out for — provisions. (Is it) not therefore better

now having-breakfasted, than to-morrow without-breakfast!
Men, the sacrifices indeed (are) favourable to us, the omen
to auspicious, and the victims most-favourable; let us go
against the men (our enemies). It is not moreover proper (that)
those, since they certainly have-seen us, (should be allowed)
to comfortably, or to encamp where they might
wish.

Then the captains requested (him) to lead on, and
ordered (them) to cross-over, (in the place) in which each one
found (himself) being (at) the ravine; for he thought (that)
the army might thus get over together
more-speedily, than if they defiled over the bridge,
which was on the ravine. When indeed they had crossed over,
paraded along the line he said: Men,
remember how many battles, with the assistance of
the gods, (you have fought and) conquered (by) coming to
close-quarters, and what (those) fleeing (from the) enemy
suffer; and you will reflect on this, that we are at
ταῖς θύραις τῆς Ἐλλάδος. Ἀλλ' ἔπεσε τῷ the gates of— Greece. But follow—

'Ἡρακλεῖ ἡγεμόνι, καὶ παρακαλεῖτε ἀλληλοὺς Herecles (your) conductor, and exhort one-another ὄνοματι. Ἦδυ τοι νῦν εἰπόντα oй-name. (It is) pleasing indeed (to think, that he) now saying καὶ ποιήσαντά τι ἀνδρεῖον καὶ καλῶν, and doing any-thing brave and honourable, (that he will) παρέχειν μνήμην ἐαυτῷ ἐν οἷς ἐδέλει. furnish (a) remembrance of-himself among (those) whom he-wishes Ἐλεγε ταῖτα παρελαύνων, καὶ (to remember him). He-said these (things) riding-along, and ἀμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ at-the-same-time he-led-on in line, and (the generals) ποιησάμενοι τοὺς πελταστὰς ἐκατέρωθεν having-formed the targeteers on-each (flank) ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο they-marched-forth against the enemy. He-ordered δὲ ἔχειν μὲν τὰ δόρατα ἐπὶ τὸν δεξιὸν (them) however to-have indeed the spears on the right ὄμοι, ἡς σημαίνοι τῇ σάλπιγγι. ἐπείτα shoulder, until a-signal-should-be-given with-the trumpet; then δὲ καθέντας εἰς προβολὴν ἔπεσαν indeed having-lowered (them) for (a) charge to-follow (their βάδην καὶ μηδένα διώκειν leaders in a regular) step and (that) no-one (was) to-advance δρόμῳ. Ἐξ τούτου σύνθημα παρῆι ΖΕΤΣ in (a) 'run. On this (the) watch-word came JUPITER 

ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΓΕΜΩΝ. Οἱ THE PRESERVER, HERCULES (THE) LEADER. The πολέμιοι δὲ ὑπέμενον, νομίζοντες ἔχειν enemy however remained-in-place, thinking (that) they-had (a, καλὸν χωρίον. Α' ἔτει οἱ Ἑλληνες ἐπλησίαζον, fine position. But when the Greeks approached, πελτασταὶ ἀλαλάξαντες ἔδεον ἐπὶ τοὺς (and their) targeteers having-shouted ran against the
οι πολέμιοι δ’ οἱ πολέμιοι
enemy before (that) any-one ordered (them); but the enemy

ἀντίοι ὄρμησαν, τε οἱ ἱππεῖς καὶ τὸ στίφος
opposite rushed-on, not-only the cavalry but-also the mass

tῶν Βιθυνῶν καὶ τρέπονται τοὺς πελταστὰς.
of-the Bithynians; and put-to-flight the targeters.

'Αλλ’ ἐπεὶ ἡ φάλαγξ τῶν ὅπλων ἑπηρίωσε
But when the line of-the heavy-armed-men came-up

πορευομένη ταχὺ, καὶ ἀμα ἡ σάλπιγς
advancing quickly, and at-the-same-time the trumpet

ἐφθέγξατο καὶ ἐπαιάνιζον, καὶ μετὰ ταῦτα
not-only the cavalry but-also the mass

sounded and they-sang the-pee-an, and after this

ἥλαλαζον, καὶ ἀμα καθίσαν τὰ δόρατα,
they-shouted, and at-the-same-time they-couched—(their)

ἐνταῦθα οἱ πολέμιοι οὐκέτι ἐδέξαντο,
then the enemy did no-longer (stand or) receive

ἀλλὰ ἐφευγον. Καὶ Τιμασίων μὲν ἔχων
(tip) attack, but fled. And Timasion indeed having

τοὺς ἱππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσον-
the cavalry pursued (them), and killed as-many-

περ ἐδύνατο, ὡς ὄντες ὀλίγου. Δὲ μὲν
as he-could, (as) (they) being (but) few. And indeed

τὸ εὐώνυμον τῶν πολεμίων καὶ οἱ οἱ
the left (wing) of the enemy against (that) which the

Ελληνες ἱππεῖς ἤσαν εἰθὺς διεσπάρην,
Greek cavalry were (opposed to) was immediately dispersed,

δὲ τὸ δεξίον, ἀτε οὐ διωκόμενον σφόδρα,
but the right (wing), as not being-followed closely,

συνέστη ἐπὶ λόφου. Ἐπεὶ δὲ οἱ Ἕλληνες εἶδον
stood-collected on (a) hill. When indeed the Greeks saw

αὐτοὺς ὑπομένοντας, ἐδόξει ἐίναι τε
them making-a-stand, it-seemed (to them) to-be not-only

ῥαστὸν καὶ ἀκινδυνώτατον ἴναι ἐτ’ αὐτοὺς,
the-easiest but-also the-safest to-go against them.

Παιανίσαντες οὖν εἰθὺς ἐπεκείντο. δ’
Singing the-pee-an therefore they immediately attacked (them); but
they did not sustain (an attack). And then the
pelestaia edwokov, mechi to deisio diestaph.
targeteers pursued, until the right (wing) was-dispersed;
delaligoi apeidavov. gar to ipikov phovonpareixhe,
but few died: for the cavalry fear was-present-to
to tov polemion on polv. ‘Epe ă de (them), the (cavalry) of-the
enemies being numerous. When however
ov Ellhnes eidon te to ipikov Farvabazov eti
the Greeks saw not-only the cavalry of-Pharnabazus still
syneidhoxos, kai tois Bidunov ispeais sunadrogo-
standing-together, and the Bithynian cavalry flock-
menous pros tovto, kai apd tivos lophon Kataheo-
ing to these, and from (a) certain hill looking-
menous ta gignomena, apeirhkeasan mev,
down-on the (things) going-on, (though) they-were-tired indeed,
dwos de edoxei kai einai itevon eti
yet however it-seemed even to-be (best and)
necessary — (to attack)
touvous outos opwos dionaito, dws
them in-as-much as they-might-be-able, that after—they [the enemy]
apanaisaito my thedaphoxotes.
had—rested (they might) not become-confident-and-bold.

Συντάξαμενοι
Being-drawn-up-in-close-order they [the Greeks] indeed
'Enteuvdein oii polemioi ispeis feugousoi xata
Then the hostile cavalry flee down (the hill)
tov pranous, oimos wseper oii diwomevenoi
precipitately, in-the-same-manner as—if (they) were-being-pursued
upo ipneov. gar vapos ipedegeto aoutous, d
by cavalry; for (a) ravine received them, which
ov Ellhnes oiv thdesan, alla prosepetrap-
the Greeks 'did not' know (of), as they-had-turned
ponto diwontes. gar ἐν ὑπὲ. De épavell-
back (from) pursuing; for it-was late. But return-
donotes evtha h proba symbaln egenveto,
ing (to the place) where the first encounter happened,
CHAPTER VI.

'Εντευθέν μὲν οἱ πολέμιοι εἶχον ἀμφὶ τὰ
Then indeed the enemy had (to do) about the

ἐχαρτῶν, καὶ ἀπήγαγον καὶ τοὺς ὀικέτας
affairs of-themselves, and removed both — (their) families

καὶ τα ὁμόματα ὑπὸ προσωτᾶτω ἐδύναντο· οἱ
and — effects 'as far-off 'as they-could; the

Ἑλλήνες δὲ προσέμενον μὲν Κλέανδρον καὶ
Greeks however 'waited indeed for Cleander and

τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἔξοντα·
the galleys and the (transport) vessel that were-about-coming;

ὅτι ἔσσοντες ἑκάστης ἡμέρας σὺν τοῖς ἵπποις
and going-out each day with the baggage-cattle

καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἄδεως πυρῶν,
and the slaves they-brought (in) safely wheat,

κριθάς, οἶνον, ὀστρεῖα, μελίνας, σύκα· γάρ ἡ χόρα
barley, wine, legumes, millet, figs; for the country

εἶχεν ἀπαντα ἀγαθὰ πλῆθν ἐλαιῶν.
had abundance (of) good (things) except (the olive) oil (tree).

Καὶ ὅπωτε τὸ στράτευμα καταμεῖνοι ἄναπαυόμενον
And while the army remained resting

ἔξον· ἵνα ἐπὶ λείαιν, καὶ ἔσσοντες
it-was-allowed (the men) to-go after plunder, and going-out

ἐλάμβανον· δὲ ὅπωτε τὸ πᾶν στράτευμα
they-took (what they could); but when the whole army
eisō, eis tis apelēsōn xuris lathoi ti went-out, if any-one going-away aside (alone) might-take any-thing edoxen eina deimōsion. Dé ēn ēnē afӨōnīa it-judged (it) to-be public-property. And there-was now abundance πάντων · γαρ καὶ ἀφικοῦντο ἐκ τῶν Ἑλληνίδων of all (things); for even there-arrived from the Greek πόλεων πάντοτεν ἀγοραῖ, καὶ οἱ cities every-where (provisions for) markets, and — (those) παραπλέοντες ἀσμενοι κατηγον, ἀχοῦντες sailing-by-there-along (the coast) willingly put-in-there, hearing ὡς πόλις οἰκιζοῖτο, καὶ λυμῆν εἶν έδε that (a) city would-be-built, and (a) harbour be formed). And καὶ ηδον οἱ πολέμιοι, οἱ ὧκουν πλησίον, also already the enemy, — (those namely) dwelling near, ἐπεμπον πρὸς Ξενοφῶντα, ἀχοῦντες ὅτι οὐτος sent to Xenophon, hearing that he πολίζει τὸ χωρίον, ἐρωτῶντες, δὴ τι δέοι is-forming the place, ‘to-a-city, inquiring, what it-was-necessary ποιοῦντας εἶναι φίλους. Δ’ ὁ ἐπεδείχυεν (for them) to-be-doing to-be friends. And — he-introduced αὐτοὺς τοῖς στρατιώταις. them to the soldiers.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, ἐχῶν δύο And on this Cleander arrived, having two τριήρεις, ὅ οὐδὲν πλοῖον. Δὲ τὸ στρατεύμα galleys, but no (transport) vessels. But the army ἔτυγχαν δὲν ἔξω, ὅτε ἀφίκετο, καὶ τινὲς οἰχομενοὶ happened being out, when he-came, and some were-going ἐπὶ λείαν ἄλλοι ἄλλη eis to for plunder | others in-another [some one way, some another] to the ὄρος, καὶ εἰλήφεσαν πολλά πρόβατα· ὄχουντες mountain, and had-captured many sheep; fearing δὲ μὴ ἀφαιρεῖεν, λέγουσι Δεξιππῷ, however lest they-might-be-taken-from (them), they-told Dexippus, ὅς ἀπέδρα ἐκ Τραπεζοῦντος ἔχων τὴν πεντη- (he) who fled from Trebisond having the fifty-oared
κόνοτρον, καὶ κελεύοντι τὰ πρόβατα
galley, and they-request (that) the sheep (might be)
dιασώσαντα αἴτοις, αἰτῶν μὲν λαβεῖν
preserved for-themselves, (and that) be indeed (was) to-take
τὰ, δὲ ἀποδοῦνα τὰ σφίσιν.
— (a part of them for himself), but to-return the (rest) to-themselves.

Δ' ἐκείνος εὖδος ἀπελαύνει τοὺς περι-
And he [Dexippus] immediately drives-off — (those) stand-
estῶτας τῶν στρατιωτῶν, καὶ λέγοντας ὅτι εἰη-
ing-round of the soldiers, and saying that it was
δημοσία, καὶ ἐλάχιν τῷ Κλέανδρῳ λέγει, ὅτι
public-property, and going to Cleander he-says, that
ἐπιχειροῦσιν ἀρπάζειν.
they-endavour to 'seize (them) 'and-take (them) 'away.

δὲ κελεύει ἀγεῖν πρὸς αὐτῶν τῶν
(Cleander) however ordered (him) to-bring before him the (one)
ἀρπάζοντα, καὶ ὁ μὲν λαβὼν τινα
seizing (the sheep), and — (he) indeed laying-hold-on some-one

ἡγε'
was-leading (him away); but Agasias [happening-about [meeting him]
ἀφαρεταί. καὶ γὰρ ὁ ἀγώνευος ἦν
takes-away (the man); for-indeed — (he) being-led-away | was (a)

λοχίτης αὐτῶ.
member to-him [was a private soldier in his company]. And the

ἄλλοι ὑπὲροντες τῶν στρατιωτῶν ἐπι-
{others — (those namely) being-present of the soldiers at-

χειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες
tempted to-throw (stones at) — Dexippus, vociferating

τὸν προδότην. Δὲ καὶ πολλοὶ τῶν τριγυρίων
the traitor. And also many of the galley-men
ἐδείσαν καὶ ἐφευγον εἰς τὴν θάλατταν, καὶ Κλέ-
get-frightened and fled towards the sea, and Cle-

ἀνδρὸς δ' ἐφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι
ander likewise fled. Xenophon and also the other

οἱ στρατηγοὶ τε κατεκώλυν,
generals not-only endeavoured-to-stop (their flight), but-also told

καὶ ἔλεγον
Cleander | that there was no thing, [that nothing was the matter,] but (that) the decree of the army 

that (that) [that] the [that] army 

Cleander and (that) these (things) occurred. And — Cleandros 

to (the) [that] the (the) army

that (that) the [that] the army

but (that) the decree of the army

Cleander's 

but also himself being vexed, that he had been put in fear, said

that he would sail off, and proclaim that no city should receive them, as (they were public) enemies.

Δε τοτε οι Αλεξαδαιμονιοι ἦρχον πάντων τῶν For at that time the Lacedaemonians governed all —

Ελλήνων. Ενταῦθα τὸ πράγμα ἔδοξει ποιηρόν Greece. Then — (this) affair appeared serious (and unfortunate) to the Greeks, and they entreated (Cleander)

τοῖς Ἐλλησι, καὶ ἐδέσωτο (and unfortunate) to the Greeks, and they entreated (Cleander)

μὴ ποιεῖν ταῦτα. Αὐτὸς δὲ ἐφη, ἄν οὐ not to do these (things). But — he said, (that it) could not

γενέσθαι ἄλλως, εἰ μὴ τις ἔκδοσει τὸν be otherwise, (if not) (unless) some one should give up the

ἀρχαντα βάλλειν καὶ τὸν ἀφελο- (person) having commenced to throw (stones) and the (one) having-

μένον. 

Δὲ δὲν ἐξήτει ὧν Ἁγασίας, (person) having commenced to throw (stones) and the (one) having-

released (him). But (he) whom he wanted was Agasias, [the friend (of) — Xenophon through (out) (to the) end; [the con-

τάτος φίλος τῷ Ἐξενοφῶντι διὰ τέλους — stant friend of Xenophon;] for which even Dexippus had accused

καὶ ἐνεβέθη ἐπειδὴ ἦν ἀπορία, him. And then after (this) there was perplexity

οἰ ἄρχοντες συνῆγαγον τὸ στράτευμα. (therefore) the commanders assembled the army
καὶ ἐνοι μὲν αὐτῶν ἐποιοῦντο παρ᾽ ὀλίγουν
and some indeed of them made — little
τὸν Κλέανδρον, δὲ τὸ Ἐσιοφωντὶ
of the threats of — Cleander, but to — Xenophon
τὸ πράγμα οὖν ἐδοκεῖ εἰναι φαίλον, ἄλλ' the affair 'did not 'appear to be trilling, but
ἀναστὰς ἐλείζεν).
rising up he said:

'Ω ἄνδρες στρατιῶται, τὸ πράγμα οὖ δὲ
0 men soldiers, the affair 'does not indeed
δοξεῖ ἐμοὶ εἰναι φαίλον, εἰ Κλέανδρος ἐχὼν τὴν
'seem to me to be trilling, if Cleander having — (his)
γνώμην οὕτως ἤμων ἀπεισών ὀὐσπερ λέγει.
mind thus (disposed) to us he goes away as he says.

Γὰρ μὲν αἱ Ἑλληνίδες πόλεις εἰσὶ ἐγγὺς.
For indeed the Greek cities are near; (the)
Δακεδαιμόνιοι δὲ προεστῆκασι τῆς Ἑλλάδος. δὲ Lacedaemonians indeed at the head of — Greece; and
eἰσὶ ἱπανοὶ καὶ ἐκαστὸς εἰς ἸΔακεδαιμονίων
it is competent even (for a) single one of (the) Lacedaemonians
διαπράττεσθαι ὅ τι Ἰοὐλονται ἐν ταῖς πόλεσιν.
to accomplish whatever (he) wished in those cities.
Εἰ οὖν οὕτως πρῶτον μὲν ἄποκλεισθεὶς ἡμᾶς
If therefore this (Cleander) first indeed as us

Βυζαντίων, δ' ἐπείτα παραγγελεῖ τοῖς ἄλλοις
'out of Byzantium, and then should announce to the other
ἀρμοσταῖς μὴ δέχεσθαι εἰς τὰς πόλεις, ὡς ὄντας
governors not to receive (us) into the cities, as being
ἀπιστοῦντας. Δακεδαιμονίως, καὶ ὄντας ἄνωμους,
disobeying 'to (the) Lacedaemonians, and being lawless,
δ' ἐτι οὕτως ὁ λόγος περὶ ἡμῶν ἥξει πρὸς
and moreover if this — report about us — come to

'Αναξίβιον τὸν ναυαρχὸν, ἔσται χαλεπὸν
Anaxibius the commander-of-the-fleet, it will be difficult (for us)
καὶ μείνειν καὶ ἀπόπλειν· καὶ γὰρ τὸν νῦν
both to remain and to sail away; for indeed (at) — (this) present
Χρόνον Δακεδαμώνιοι ἄρχουσι καὶ ἐν τῇ γῆ time (the) Lacedaemonians rule both by — land καὶ ἐν τῇ θαλάσσῃ. Οὖν οίκι δεῖ οὕτε and by — sea. Therefore it ’is not ’proper, (that) either ἐνεκα ἐνός ἀνδρὸς οὕτε δυοῖν ἡμᾶς τοὺς for the sake of one man or of two (that) we the ἀλλοὺς ἀπέχεσθαι τῆς Ἑλλάδος, ἄλλα πειστέ — rest be held back from — Greece, but it is necessary to — οὖν ὅ τι ἀν κελεύσω καὶ γὰρ αἱ πόλεις obey to whatever they may command; for indeed the cities ἴμων, ὁδεν ἐσμὲν, πεῖσοντα αὐτοῖς. Ἐγὼ μὲν of us, whence we are, obey them. I indeed οὖν (καὶ γὰρ ἄχου Ὁ δέξιππον λέγειν πρὸς therefore (for indeed I hear (that) Dexippus said to Κλέανδρον, ὃς Ἀγασίας ἂν οὐκ ἐποίησε ταῦτα, Cleander, that Agiasias would not have done these (things), εἰ ἐγὼ μὴ ἔκλειψα αὐτὸν), ἐγὼ μὲν οὖν if I had not requested him), I indeed therefore (say) ἀπολύω καὶ ἴμᾶς τῆς αἰτίας, καὶ Ἀγασίαν, I clear both you of the blame, and (also) Agiasias, ἂν Ἀγασίας αὐτὸς φήσῃ ἐμὲ εἶναι τι αἰτίαν should Agiasias himself say (that) I was any cause τούτων, καὶ καταδικάζω ἐμαυτοῦ, εἰ ἐγὼ of these (things), and I will condemn myself, if I ἐξάρχω πετροβολίας ἥ τινὸς ἀλλού βιαίον, am the beginner of stone-throwing or any other violence, εἶναι ἄξιος τῆς ἐσχάτης δίκης, καὶ ἰφέξω (that I) am worthy of — extreme punishment, and I will submit τῆν δίκην. Δὲ φημὶ καὶ, εἰ αἰτιᾶται τίνα to the punishment. And I say also, if (Dexippus) accuses any ἄλλον, ἐμαυτὸν χρῆναι παρασχεῖν other (person), (that) he ought to surrender (himself) Kleândro krínav — γὰρ οὕτω ἴμεις ἄν εἰπτε to Cleander to try (him); for thus you may be ἀπολελυμένου τῆς αἰτίας. Ὡς δὲ νῦν released from — censure. As indeed (the affair) now
454 THE ANABASIS OF XENOPHON.

εξει χαλεπτόν εἰ οἴδιμενοι καὶ ἕπαίνου
has (itself), (it is) hard if thinking (that) both applies
καὶ τιμῆς τεῦξεσθαι ἐν τῇ Ἑλλάδι,
and honour would-be-prepared (for us) in — Greece, (that)
ἀντὶ δὲ τοῦτων, οὐδ' ἐσόμεθα ὑμοίοι τοῖς
in-place indeed of-these, we 'will not 'be equal to-the
ἄλλοις, ἀλλ' εἰρήνεσθα ἐκ τῶν Ἑλληνίδων
other (Greeks), but will-be-excluded from the Grecian
πόλεως.
cities.

Μετὰ ταῦτα Ἀγασίας ἀναστὰς εἰπεν. Ἕγῳ,
After this Agasias rising-up said: I,
δὸς ἄνδρες, ὅμως θεοὺς καὶ θεὰς ἥ μην
0 men, swear (by all the) gods and goddesses that truly
μὴ τε Ξενοφῶντα κελεύσαι με ἀφελέσθαι τὸν ἄνδρα,
neither Xenophon requested me to-rescue the man,
μὴ τε μηδένα ἄλλον ὑμῶν· δὲ μοι ἰδόντι ἄγα-
(nor) (or) no-one else of-you; but I seeing (a) good-
δὸν ἄνδρα τῶν ἐμῶν λοχιτῶν ἰδόμενον ἑπὶ
and-brave man of — my company led-off by
Δεξίππου, δὴ ὧμεις ἐπίστασθε προδόντα,
Dexippus, whom you know (as) betraying (you),
ἐδοξέν εἶναι δεινὸν· καὶ ὁμολογῶ ἀφελέμην.
it-seemed (to me) to-be intolerable; and I confess (that) I took
Καὶ ὧμεις μὲν μὴ ἐκδώτε με, δὲ ἐγὼ
(him) 'away. And you indeed 'do not 'deliver me 'up, for I
ἐμαυτὸν, δὲ περ Ἑνοφῶν λέγει, παρασχῆσω
myself, as Xenophon recommends, will-surrender (myself)
Κλεάνδρῳ κρίνατε, δὲν ποιήσαι δ ὧ τι
to-Cleander (that) having-tried (me), 'he may 'do (with me) whatever
βούληταί· ἄνεκα τοῦτον μὴτε πολέμειτε
he may-please; on-account of-this 'do not 'contend 'with (the)
Δασεδαμονίωις, σωκοσδέ τε ἀσφαλῶς,
Laesseanians, may-you-unharmed indeed (return) safely (to)
ὅτι ἐκαστὸς θέλει. Μέντοι ἐλόμενοι αὐτῶν
wherever each-one wishes. 'Having indeed 'chosen those
ίμων συμπέμψατε μοι πρὸς Κλέανδρον, of-yourself send (them) with me to Cleander, 

οἵτινες, ἂν ἐγὼ παραλείπω τι, καὶ λέξουσιν who, if I should-omit any-thing, (might) both speak 

καὶ πράξωσιν ὑπὲρ ἐμοῦ. Ἐξ τούτου ἡ στρατιὰ and act for me. On this the army 

ἐδωκεν, προσελήμενον οὐστινας βούλιοτο ἵναι allowed (him), having-chosen whomsoever he-might-wish to-go 

โอ δὲ προσείλετο τοὺς στρατηγοὺς (with him). — 'He indeed chose the generals. 

Μετὰ ταῦτα Ἀγασίας καὶ οἱ στρατηγοὶ, καὶ ὁ After this Agasias and the generals, and the 

ἀνὴρ ἀφαίρεθείς ὑπὸ Ἀγασίου, ἐπορεύοντο πρὸς man taken-away by Agasias, proceeded to 

Κλέανδρον. Καὶ οἱ στρατηγοὶ ἐλέγον. Cleander. And the generals said: 

'Ἡ στρατιά ἐπεμψεν ἡμᾶς πρὸς σε, ο Κλέανδρε, The army has-sent us to you, O Cleander, 

καὶ ἐξέλευσε σε, εἴτε αἰτία πάντας, σεαντὸν and— request you, if you-accuse all, you-yourself 

κρίναντα χρὴσθαι ο τι having-tried (all) (are) to-treat (them) (in) whatever (manner) 'you 

ἀν βούλῃ, εἴτε αἰτία τινὰ ἔνα, ἡ δύο, ἡ καὶ may 'wish, if you-accuse some one, or two, or even 

πλείους, ἀξίους τούτων παρασκείν more, — they—think (it) 'right (that) these 'deliver 

ἐαυτοὺς σοι εἰς κρίσιν. Εἴτε οὖν αἰτία τινὰ themselves 'up-to-you for judgment. If therefore you-accuse any-one 

ἡμῶν, ἡμεῖς πάρεσμέν σοι; εἴτε καὶ τινὰ ἄλλον, of-us, we are-present (before) you; if even any other, 

φράσον· γὰρ οἰδεῖς ἀπέσται do (so); for no-one shall-be-distant-from (obeying you) who 

ἀν ἐξῆλθη πείθεσθαι ἡμῖν. Μετὰ ταῦτα ὁ may wish to-obey us. After these (things)— 

Ἀγασίας παρελθὼν εἶπεν. Ἑγώ, ὦ Κλέανδρε, εἶμι Agasias having-come-forward said: I, O Cleander, am
ὁ ἀφελέμενος τὸν ἀνδρα Δεξίππον ἄγοντος (he) who having-taken-away the man from Dexippus leading τοῦτον, καὶ κελεύσας παρείν Δεξίπ-
him (away), and (also) having-exhorted (the men) to-strike Dexip-
pov. Ἡγρ μὲν οἶδα ἄνδρα ὄντα ἄγαθον'
pus. For indeed I-know (the) man (as) being good-and-brave δὲ οἶδα Δεξίππον αἴρεσέντα ἐπὶ τῆς στρατιᾶς and I-know (that) Dexippus having-been-chosen by the army ἀρχεῖν τῆς πεντηκοντόρου, ὃς ἐπιτάσμεθα παρὰ to-command the fifty-oar-galley, which we-begged from Τραπεζούντιων ἐφ᾽ ὧτε συλλέγειν πλοῖα (the) Trebisondians | on which to-collect vessels [for the ὃς σωζόμεθα, καὶ Δεξίππον purpose of collecting vessels] that we-might-be-saved, and Dexippus ἀποδράντα καὶ προδόντα τοὺς στρατιώτας, μεθ' running-away and betraying the soldiers, with ὅν ἔσωθη. Καὶ τε ἀπεστερήκαμεν Τραπε-
whom he-had-been-saved. And not-only we-have-deprived (the) people-of-
ζούντιοις τὴν πεντηκοντόρον, καὶ δοξοίμεν εἶναι Trebisond (of) the fifty-oared-galley, but-also we-seem to-be κακοὶ διὰ τοῦτον: αὐτοὶ τε ἀπολύσαμεν dishonest through this (man); 'we ourselves indeed 'were-ruined τὸ ἐπὶ τοῦτῳ.

Γὰρ ἡσυχώνε, [the on this [as far as depended on this man]. For he-had-heard, ἢςτερ ἡμεῖς, ὃς εἰς ἄπορον ἀπονέτας πεζῆ as-well-as we, that it-would-be impracticable having-departed on-foot τε διαβήνατι τοὺς ποταμοὺς, καὶ σωζόμεναι not-only to-cross the rivers, but-also to-be-saved [to get εἰς τὴν Ἑλλάδα. Toῦτον οὖν ὄντα safe] to — Greece. (From) this (one) therefore being τοιοῦτον ἀφελόμεν. Εἰ δὲ σὺ ἡγεῖς, such (a person) I-rescued (the man). If indeed you were-leading ἥ τις ἄλλος τῶν παρὰ σοῦ, καὶ μὴ (him away), or any-one else of — (those) with you, and not (one) τῶν ἀποδράντων παρ᾽ ἡμῶν, ἵσθι εὖ ὅτι ἂν of — (those) deserting from us, know well that 'I would
τινὰ θρίσιν. Οὕτε δὲ αἰτίωμαι be-present at the trial. 'I neither indeed 'accuse τὴν στρατιὰν, οὕτε οἴδενα ἄλλον ἐτί, ἐπεῖ the army, nor (no-one) (any one) else besides, since αὐτὸς οὗτος ὑμολογεῖ ἀφελεσθαι τὸν ἀνδρά. Δὲ he himself confesses to-have-released the man. But ὁ ἀφαίρεσθαι εἶπεν· Ἔγώ, ὁ Κλέανδρε, —(the man) having-been-taken-away said: I, Ο Cleander, εἰ καὶ οὐ εἰ μὲ ἄγεσθαι τι if' even you-suppose (that) I was-led-away (for) 'doing something ἄδικοντα, οὕτε ἐπαίνον οἴδενα, οὕτε 'wrong, (I indeed) neither struck (no-one) (any one), nor ἔβαλλον, ἀλλ' εἶπον ὧτι τὰ πρόβατα εἶν with shrew (stones), but said that the sheep were
δημόσια: γὰρ ἣν δόγμα τῶν στρατιωτῶν, εἴ public-property; for it-was (a) decree of-the-army, if τις, ὅποτε ἡ στρατιά ἐξίοι, ἰδία ληφθο-
any-use, when the army went-out, 'should privately 'make-any-
tο, τὰ: ληφθέντα εἶναι δημόσια. Ταῦτα capture, the (things so) captured to-be public-property. These εἶπον: καὶ ἐκ τούτων λαβὼν μὲ ὀὔτος (things) I-said; and on this seizing me this ἔγεν, ἵνα μηδεὶς μὴ (Dexippus) was-leading (me away), in-order-that no-one 'might — φθέγγοιτο, ἀλλ' αὐτὸς λαβὼν τὸ μέρος 'utter (any thing), but he taking — (a) part διασώσεις τὰ χρήματα τοῖς λησταῖς παρά τὴν might-preserve the things for-the plunderers contrary-to the ῥήτραν. Πρὸς ταῦτα ο Κλέανδρος εἶπεν: 'Επει agreement. To this — Cleander said: Since τοινυν εἰ τοιοῦτος, κατάμενε, ἵνα καὶ βουλευσῶ-
therefore you-are such-a-person, remain-here, that even I-may-delibe-
μεθα περὶ σοῦ. rate about you.

'Εκ τούτου ο λ μὲν ἄμφι Κλέανδρον ἁρίστων.' After this — (those) indeed about Cleander went-to-supper;

δὲ Ξενοφῶν συνήγαγε τὴν στρατιὰν, καὶ συνεβοῦ-and Xenophon assembled the army, and coun-
λευνε πέμψαι ἄνδρας πρὸς Κλέανδρον παρατη-
selled (them) to-send men to Cleander inter-
σομενοὺς περὶ τῶν ἄνδρων. 'Εκ τούτου ἐδοξεῖν ceding for the men. On this it-seemed (good)

αὐτοῖς, πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ to-them, having-sent (the) generals and captains, and

Δραγαλύτιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων Dracontius the Spartan, and (those) of-the others

οἰ ἐδόξουν εἰναι ἐπιτηδεῖοι, θείσαi who seemed to-be fit (for the occasion), to-entreat

Κλεάνδρου κατὰ πάντα τρόπον ἄφειναι τὸ ἄνδρε. Cleander by all means to-set-free the-two men
You have indeed, O Cleander, therefore going says: You have indeed, O Cleander, you wished, both (as) respects these and (as) respects all of themselves; now indeed they entreat and request you to give to themselves the two men, and not to put (them) to death; for they laboured much in the time past as respects (being of service to) the army. And having obtained this from you, they promise you in return for these (things), if you wish to lead them, and if the gods may be propitious, (that they) will show you, both how orderly and well disciplined they are and how competent (they are when) obeying (their) commanders, (and) with (the assistance of) the gods not to fear the enemy. And also they entreat of you even this, (that) having come and having taken command of them, (and that) to have taken experience to make trial of both what each is, and to distribute to each one — (his) merit (and give each one his deserts). — Cleander having heard these (things) said.
The Anabasis of Xenophon.

'Alla vai to' sio, tachy to' apokryfyma. But by the twin-gods, I'-will speedily — 'answet

oun. Kai te' diedrmi to' andre' ouv, kai you. And not-only I-give the-two men to-you, but-also

autos parèsoi: kai hi' o' theoi paradidowin, I-myself will-come (to you); and if the gods grant,

èxhnèsoi eis t'v 'Ellada. Kai o' ou'toi I-will-lead (you) to — Greece. And — those

lògoi eisiv polè auti', h' words (of yours) are much opposed, than [are very different from

ou'h e'g'w ouxoun peri' enwv ouv, ós those] which I heard about some of-you, (namely) that

áfristate to ste'te'ma apó Lacedaemowin, you-were-aliivating the army from (the) Lacedaemonians.

'Ex tooutov nèn o' èpaimonvtes autel'don

On this indeed — they-applauding (him) departed

èxontes to' andre'. De' Kléandros èsveto épi having the-two men. And Cleander sacrificed about

t'v poréia, kai eun'v filiow' Xensofwnti, kai the journey, and he-associated friendly with Xenophon, and

ènuvbálonto xewnvn. De' kai èstei they-joined (intimately in the) bonds-of-hospitality. And also when

èora autous poio'ntas eu'takto's to' paraggyel-he-saw them doing in-good-order the (things) com-

lómenon, kai eti' mallo' ev delighted genvédai manded, and yet more he-desired to-become (the)

ègemwv autów. 'Epe' méntoi aut'w thvoméno' épi leader of-them. When however he sacrificing for

treis èméra's, t'v istor' oux evígyne'to,

three days, the victims 'did not 'become (favourable),

sungkaléssas to'v ste'thynovus eipse: T'v istor' calling-together the generals he-said: The victims 'were

ou'h etelésdai èz'gyeun.

not 'brought-to-an-end (so as to be favourable for me) to-lead (you) 'away,

mu'h äthnmeite méntoi én'eka tooutov' gar' ouv, be not 'you-discouraged however on-account of-this; for you,
BOOK VI. — CHAPTER VI.

461

ἀς ἐσκε, δέδοται ἐκχομίσαι τοὺς ἅνδρας·
as it-is-proper, it-is-given to-lead-out the men (home);

ἀλλὰ πορεύεσθε· ἥμεις δὲ, ἐπειδὰν ἥκητε ἑκεῖσε,
but proceed; we indeed, when you arrive there

δεξώμεθα ἦμᾶς ὡς κάλλιστα ἄν
(at Byzantium), will-receive you 'as handsomely 'as 'we may

δυνάμεθα.

 ActiveForm.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι
On this it-seemed (good) to-the soldiers to-give

αὐτῷ τὰ πρόβατα δημόσια· ὁ δὲ
him the sheep (being) public-property; — (he) indeed

dεξάμενος, πάλιν ἀπέδωκε αὐτοῖς. Καὶ
having-received (them), again returns (the sheep) to-them. And

οὗτος μὲν ἀπέπλει. Οἱ στρατιώται δὲ διαθέμενοι
he indeed set-sail. The soldiers however having-sold

tὸν σῖτον, διὸ ἂν συγκεκουσιμένοι, καὶ τάλλα
the corn, which they-had-collected, and the-other

ἀ εἰλήφεσαν, ἐξεπορεύοντο διὰ τῶν Βι-
(things) which they-had-captured, departed through — Bi.

Δυνών. Δὲ ἐπεὶ πορεύομενοι τὴν ὥρθὴν ὁδὸν ἐνε-
But when pursuing the straight road they-

τυχον οὐδὲν, ὡστε ἔχοντες τι ἐλὴδειν εἰς τὴν
met-with nothing, so-that having something to-go to — (a)

φιλίαν, ἔδοξεν αὐτοῖς ἐποστρέψαντες
friendly (country), it-seemed (good) to-them having-marched

tοῦμπαλιν ἐλὴδειν μίαν ἡμέραν καὶ νύκτα. Δὲ
back-again to-go one day and night. And

ποῦσαντες τοῦτο, ἐλαθον καὶ πολλὰ ἄνδραποδα
doing this, they-took both many slaves

καὶ πρόβατα· καὶ ἀφίκωντο ἐκταῖοι εἰς
and sheep (or cattle); and arrived (in) six (days) at

Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
Chrysopolis of-the Calchedonians, and there they-remained

ἐπτὰ ἡμέρας λαφυροπολοῦντες.
seven days selling-booty.
BOOK VII.

CHAPTER I.

"Оσα μὲν δὴ οἱ Ἑλλήνες ἐπραξαν ἐν τῇ 
What indeed truly the Greeks did in the 
ἀναβάσει μετὰ Κύρου μέχρι τῆς μάχης, 
march-up (the country) with Cyrus until the battle,
καὶ οὐ 
and 
ἐν τῇ πορείᾳ ἔπει Κύρος 
Cyrus 
καὶ ὃσα 
and what (they did and experienced) in the journey after Cyrus 
ἐτελεύτησε μέχρι ἀφάκοντο εἰς τὸν Πόντον, καὶ 
died until they-arrived at the Euxine-Sea, and 
ὅσα ἔποιον εἰς τὸν Πόντον, ἐξεύρεσαν πεζῇ, καὶ 
what they-did from the Euxine, departing on-foot, and 
ἐξπλέουσα, μέχρι ἐγένοντο ἔξω τοῦ στόματος 
sailing-off, until they-got beyond the mouth (thereof) 
ἐν Χρυσοπόλει τῆς Ἀσίας, διδήλωται ἐν τῷ 
at Chrysopolis — (in) Asia, has-been-related in the 
πρὸς Ἔνομον λόγῳ. Ἐκ τοῦ τοῦτον δὲ Φαρνάβαζος φοβοῦ- 
preceding discourse. On this indeed Pharnabazus fear-
μενος τὸ στράτευμα, μὴ στρατεύηται ἐπὶ 
ing the (Grecian) army, lest it-might-invade — 
τὴν χώρον αὐτοῦ, πέμψας πρὸς Ἀναξίβιον τὸν 
the country of himself, having-sent to Anaxibius the 
ναύαρχον, (ὅ δ' ἐτυχεὶν ἃν ἐν Βυζαντίῳ,) 
(Spartan) admiral, (who indeed happened being in Byzantium,)
ἐδεῖτο τὸ στράτευμα διαβιβάσαι ἐκ 
he-requested (him) to-have the army transported from 
τῆς Ἀσίας, καὶ ὑποχρεῖτο ποιῆσειν αὐτῷ πάντα, 
Asia, and promised to-do for-him all,
Καὶ Ἀναξιήσιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιωτῶν εἰς γενέας καὶ καταγγέλταις στρατιώτης ἐν τῇ Βυζάντιῳ, καὶ ὑποκαθίειτο, εἶ διαβάειν, Βυζαντίου, καὶ ὑποκαθίειτο, εἶ διαβάειν, Byzantium, and promised, if they should come over (to him), ἔσεσθαι μισοθορίαν τοῖς στρατιώταις. Οἱ (that) there would be ἐνπροτοι τοῖς στρατιώταις. Oi (that) there would be paid for the soldiers. The διὰ δὲ ἐφέπε άντων ὑπολευσάμενοι rest (of the officers) indeed truly said (that) after having consulted ἀπαγγελεῖν (together) they would announce (to him their determination). But Χενοφῶν εἶπεν αὐτῷ, διὰ, ἢ ἐπεραίλαξητο ἅπο τῆς phön said to him, that, already about to depart from the στρατιῶς καὶ βούλοι αὐτῷ ἀποπλεῖν. Δὲ τὸ Ἀναξί- στρατιῶς καὶ βούλοι αὐτῷ, ἐπείτα συνιδιαθάντα- βιος ἐκέλευσεν αὐτῶν, ἐπείτα συνιδιαθάντα bius requested him, (that) after having crossed over with οὗτως ἀπαλλάττεσθαι. Οὖν ἔφη (the others) then to depart. 'He therefore said (that he) ποιῆσειν τοῦτα. would do these (things).

De Seúδης ὁ Θρακῆς πέμπει Μενδόσαδην, καὶ But Seuthes the Thracian sends Mendesades, and κελεύει Χενοφῶντα συμπροσδέμβεσθαι ὅπως τὸ requests Xenophon to join in the effort with (him) that the στρατεύμα διαβή, καὶ ἔφη αὐτῷ συμπροσδύνη- στρατεύμα διαβή, καὶ ἔφη αὐτῷ συμπροσδύνη- armay might cross over, and he said to him actively taking part, δέντι δότοι οὐ μεταμελήσει. Δ’ ὅ in the effort that he would not repent (it). And — (Xenophon) εἶπεν. 'Αλλὰ μὲν τὸ στρατεύμα διαβήσεται· eipen. 'Allla men to stratemeu diabhsetai said. But indeed the army will cross over;

ἐνεκὰ τούτων τελεῖτω μηδὲν μήτε ἐμοί, μήτε μηδὲν by reason of this let him pay no one neither me, nor (no one) ἀλλὰ. ἐπειδὰν δὲ διαβή, ἐγὼ μὲν (any one) else; when indeed it may have crossed over, I indeed
"Ex toýtou pántes oi stratotítaí diaβaíνοντι
After this all the soldiers cross-over
eis to Byzanțion. Kai ὅ Ἀναξιβίος μὲν οὖχ
 to—Byzantium. And—Anaxibius indeed 'did not
ἐδίδων μισόν, δὲ ἐκήρυξε τοὺς στρα-
'give (them) pay, but made-proclamation (that) the
τιώτας λαβόντας τὰ ὀπλα καὶ τὰ σκεύη
diers taking—(their) arms and—(their) baggage
ἐξεναί, ὅς τε ἀποπέμψω
(should) go-out (of the city), as (if) not-only 'sending (them) 'away
καὶ ἀμα ποίησων ἀμφό-
and 'they reluctantly 'packed-up (their) 'baggage. And—
τέρν συνεσκενάζοντο.
Then the soldiers were-distressed, (because) that
εἴχων οὖχ ἄργυριον ἐπιστὶτεσσάι εἰς τὴν πορείαν,
yielded-no money to-get-provisions on the journey,
καὶ ὀνηρός συνεσκενάζοντο. Kai ὅ
and 'they reluctantly 'packed-up (their) 'baggage. And—
Xenophon, having-become (the) guest-friend to-Cleander the
ἀρμοστῇ, προσελ.δών ἄπαξετο αὐτοῦ
governor, going-to (him) he-kindly-'saluted him 'taking-leave
ὡς ἦδη ἀποπλευσούμενος. Ὁ
as now about-sailing-away. —(Cleander) indeed said
 αὐτῷ: Μὴ ποιήσῃς ταῦτα· ei δὲ μή,
 to-him: 'Do not 'do this: if indeed not, [for otherwise]
ἐφ', ἐχεῖς αἰτίαν, ἐπει καὶ νῦν τινὲς
said-he, you-will-have (the) blame, since even now some
ἡδη αἰτιῶντα σὲ ὅτι το στράτευμα οὐ ταχὺ
already, blame you that the army 'does not quickly
creep-out. And — (Xenophon) said: But I-at-least am not indeed (the) cause of-this, but the soldiers themselves wanting provisions, through this they-arc-troubled about the departure. But however, said-he, I advise you indeed to-go-out (with them) as (if) about-accompanying (them), and when the army has-got without (the city), then to-leave (it). (We) therefore, said — Xenophon, going to Anaxibius will-settle these (things).

Thus going (to him) they-told (him) these (things). And — (he) requested (them) to-do so, and (that the soldiers) having-packed-up (their) baggage should-go-out in-the quickest (time), and moreover-to-declare-publicly, (that he) who might not be-present at the review and at the numbering, that he blame himself. Then the — generals went-out first, and the others (after them). And altogether all were out except (some) few, and Eteonicus stood by the gates, that, when all had-got out (ready for) shutting the gates, and...
This text is a page from the book "The Anabasis of Xenophon". The content is a translation of a passage in ancient Greek. The passage discusses the actions of various military leaders and their communication within the army. It mentions the distribution of provisions to the soldiers and the preparation for a march to Chersonesus. The text describes the soldiers' reaction to the communicated orders and their readiness for the march. The literary style is typical of ancient Greek military literature, with a focus on the strategic planning and execution of military operations.
BOOK VII. — CHAPTER I.

τὰς πύλας καὶ ἐμβάλλοντι τὸν μοχλὸν. Δὲ οἱ the gates and thrust-in the bar. But the στρατιώται ἐκοπτὼν τε τὰς πύλας, καὶ ἐλεγον soldiers knocked indeed at-the gates, and said, ὅτι πάσχοιεν ἀδικῶτατα ἐκβαλλόμενοι εἰς τοὺς that they-suffered most-unjustly, being-thrown-out to the πολέμιοι καὶ ἐφασαν κατασχήσειν τὰς enemy; and they-said (that they would) cut-down the πύλας, εἰ μὴ ἐκόντες ἀνοίξουσιν. Αλλοι gates, if they-did not voluntarily open (them). Others δὲ έδεον ἐπὶ θάλατταν, καὶ ὑπὲρβαίνουσιν εἰς indeed ran to (the) sea, and went-over into τὴν πόλιν παρὰ τῇν χελῆν τοῦ τείχους. δὲ ἄλλοι the city along the pier of-the wall; but others τῶν στρατιώτων οἱ ἐτύγχανον ὄντες of-the soldiers (those namely) who happened being ἐνδοι, ὡς ὀρὸςι τὰ πράγματα ἐπὶ within (the walls), as they-perceived the things (going on) at ταῖς πύλαις, διακόπτοντες τὰ κλειδρὰ ταῖς the gates, cutting-through the bars with — (their) ἀξίναις, ἀναπετανύουσι τὰς πύλας. d' οἱ axes, they-opened-wide the gates; and — (they all) εἰςπυττουσιν.

rush-in.

'Ὁ Ξενοφῶν δὲ ὡς εἶδε τὰ γιγνώμενα, — Xenophon indeed as he-saw the (things) going-on, δεύτερος μὴ τὸ στράτευμα τράποιτο ἐφ’ ἀρπαγὴν, having-feared lest the army might-turn to plunder, καὶ ἀνίχνεστα κακὰ γέγονε τῇ πόλει, καὶ ἑαυτῷ, and irreparable evil might-happen to-the city, and to-himself; καὶ τοῖς στρατιώταις, έδει, καὶ συνεισπήπτε τὸν and to-the army, ran, and rushes-in-together with τῷ ὀχλῷ εἶσῳ τῶν πυλῶν. οἱ Βυζάντιοι δὲ, ὡς the crowd within the gates. The Byzantians indeed, as εἶδον τὸ στράτευμα εἰςπυττον βία φεύγουσιν εὖ they-saw the army rushed-in by-force fled from
THE "ANABASIS OF XENOPHON.

τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ τὸν ἐκ τῆς αγορᾶς οἱ δὲ τὸν ἐκ τῶν πλοίων, —(some) indeed to the ships, —(some) indeed
οἶκας: ὅςοι δὲ ἐτεῖχαν ὦντες εἶδον
home; such indeed (who) happened being within (doors)
ἐξεον ἔξω, οἱ δὲ καθελθον τὰς τριήρεις,
—an out, —(some) indeed hauled-down the galleys (into
ὅς. σώγοντο ἐν ταῖς τριήρεσιν δὲ πάντες
the water), that they might-be-saved in the galleys; but all
ὡντο ἀπολωλέναι, ὅς τῆς πόλεως
thought (themselves) to-have-been-lost, as (believing) the town
ἐκλωχύνας. Δὲ ὁ ''Επεόνικος ἀποφεύγει εἰς τὴν
having-been-captured. But — Eteonicis fieses-away to the
ἀκραν. ''Ο ''Αναξίβιος δὲ καταθραυσῶν ἐπὶ
citadel. — Anaxibius indeed running-down to (the)
θάλασσαν περιέπλει εἰς τὴν ἀκτὸν ἀκρόπολιν ἐν ἀλιευ-
sea sailed-round to the citadel in (a) fish-
tικῇ πλοίῳ, καὶ εἰδὼς μεταπέμπεται ἐν
ing boat, and immediately he-sends-for (men) from (the)
φρουροὺς Καλυχδόνος· γὰρ οἱ ἐν τῇ ἀκρόπολει
garrison of-Caletedon; for — (those) in the citadel
οὐχ ἐδόξοιν εἶναι ἴχανοι σχεῖν τοὺς ἄνδρας.
did not appear to-be sufficient to-restrain the men
Οἱ στρατιώται δὲ ὁς εἶδον τὸν Ξενοφόντα.
The soldiers however as they-saw — Xenophon,
προσπέπτοισιν αὐτῷ, πολλοὶ, καὶ λέγονσι·
rushed-up to-him, (they being) many, and said:
Νῦν ἔγειρε σοι, ὁ Ξενοφόν, γενέσθαι ἄνδρι.
Now it-is-allowed you, O Xenophon, to-become (a great) man.
''Εχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρηματα,
''you-have (the) city, you-have galleys, you-have money,
ἔχεις τοσούτους ἄνδρας. Νῦν, εἰ βούλους,
you-have such-a-great-number (of) men. Now, if you-wish,
τύ ἁν τε δυνάσις ἡμᾶς, καὶ ἴδεις πολισαίμεν
you may not-only profit us, but-also we will-make
σὲ μέγαν. Δ' ὁ ἀπεκρίνατο Ἅλλ.
you (a) great (man). And — (Xenophon) replied: But
te λέγετε εὖ, καὶ ποιῆσω ταῦτα· εἰ
you not-only 'say well, but-also I-will-do these (things); if
δὲ ἐπισυμείτε τούτων, θέσθε τὰ ὀπλα
indeed you-desire these (things), place-yourselves — (under) arms
ἐν τὰξεί ὡς τάχιστα· βουλόμενος
(and) in order as speedily (as possible); (he) wishing
κατηρεύμασα αὐτοὺς· καὶ τε αὐτῶς παρηγγύα
to-have-tranquillized them; and not-only he-himself ordered
tαῦτα, καὶ ἔξελευ τοὺς ἄλλους
these (things), but-also he-requested the other (officers)
παρεγγυάνων τίδεσθαι τὰ ὀπλα. Δὲ
to-order (the men) to-place-themselves — (under) arms. And
οἱ αὐτοὶ ταττόμενοι ὃς ἔαντον, τε
— they arranging (themselves) on themselves, not-only 'did
οἱ ὀπλίται ἐγένοντο εἰς ὀκτὼ ἔν
the heavy-armed-men become in (number) eight (deep) in (a)
ὀλίγω χρόνῳ, καὶ οἱ πελτασταῖ παραδεδραμήκεσαν
short time, and the targeteers had-ran-on-the-sido
ἐπὶ τὸ ἐκάτερον κέρας. Δὲ τὸ χορίον ἔστι
to — each wing. And the place, (which) is
ὅιον κάλλιστον ἐκτάξασθαι καλούμενον
such (as is) most-beautiful to-draw-up-in-order (an army), is-called
τὸ Ῥώαςιον, ἔρημον οἰκίῶν καὶ πεδιῶν. Ἐπει
the Thracian, clear of-houses and level. When
δὲ τὰ ὀπλα ἔκειτο, καὶ κατηρε-
indeed the arms lay (in place), and (the men) were-some-
μίσησαν, Ξενόφων συγκαλεῖ τὴν στρατιάν, καὶ
what-tranquillized, Xenophon assembled the army, and
λέγει τάδε·
speaks thus:

"Οτι μὲν ὄργιζεσθε, ὦ ἄδρες στρατιῶται, καὶ
That indeed you-are-angry, O men soldiers, | and
νομίζετε, ἐξαπατώμενοι, πάσχειν δεινά,
think, being-deceived, to-suffer greatly, [and think, that
οὐ θαυμάζω.
you have been badly treated, in being thus deceived,] I-am not 'surprised.

40
But if we gratify — (our) anger, and punish them Lacedaemonians, — (those namely) being-present, not-only (the) Lacedaemonians, — (those namely) being-present, tis eisapatheis, kai diarchasomev tin polin, (for) the deceit, but also plunder the city oven tivn aitian, evdymeisde a estai [not the cause, [not to blame,] [consider what will be] evteidev. 'Esomeida from this [consider what will be the consequences]. We will be mev apodeedunenoi polemioi Lakedaemonions indeed (the) declared enemies (of the) Laedaeomnians kai tois sumpaixon. Oioz di o polemos an and — (their) allies. What indeed the war may genvito parastew de eikazein, ephrakotas kai be it is possible indeed to conjecture, having-seen and anamnesevntas ta vun yndi xegenniema. remembered [the (things) now recently having-occurred xar mei zoi 'Athenaiou [the things that have but recently occurred]. For we — Athenians xloumen eis ton polemon ton proz touz went into the war — (that namely) with the Lakedeemonious kai touz sumpaixon, exontes Lacedaemonians and — (their) allies, having triphies, tas mev en thelattia, de tas ev galleys, — (some) indeed at sea, and — (some) in tois nevrious, oux elattous triaxosivos, the docks, (together) not less (than) three-hundred, isparxonton de polloan xerematon ev tiv polei, there being also much money in the city xai prosozonous ouzex kar eniavton te [Acropolis], and (the) income being yearly not only atop ton enthenon kai ex tis xopodias from the home (revenues) but also from — (our) foreign ou meiou xilion talantaion, arxontes (territories) not less (than) a-thousand talents, ruling
VII, CHAPTER I.

... also all the islands, and also having many towns in — Asia, and also many others in — Byzantium, where we are now, (yet) we were-warred-against [the war was ear-

But now truly 'we may think what (we may have) to-suffer, (the) Laecedae-

and indeed the Achaeans being al-

and Tissaphernes (us) also the other barbarians on (the) sea (coast) all being enemies to-us, but (the)

most-inimical (being) this-same — king up (in the
don γλώσσαν (against for the purpose of) taking-

who we-went (not-only — (his) rule [throne] but-also (of) kill-

... (him), if we-could. All these truly

being alike (against us), is-there any-one so foolish, who

(thinks (that) we might get-the-superiority? Let-us not, —

(in the name of the) gods, 'act-like-madmen nor perish
disgracefully, being enemies both to — (our) country, and

to — (our) friends (of-ourselves) and also 'to (our) relations.

For they-are all in the cities — (those namely that)

στρατευομέναις ἐφ' ἵμας, καὶ δικαίως, εἰ μὲν

will-be-marching against us, and justly, if indeed

κατασχεῖν οὐδεμίαν βάρβαρον πόλιν,

we-wished to-take-possession of no barbarian city,

καὶ κρατοῦντες ταύτα. δὲ πρῶτην Ἑλληνίδα

and (we) being-superior-in-force to-these; but (the) first Greek

πόλιν εἰς ἡν Ἡλλομεν, ταύτην ἑξαλαμάζομεν.

city to which we-came, that (namely) we-plundered.

'I pray, let the σύμβουλεύω ἱμῖν,

I indeed therefore pray (that) before I-behold such

γενόμενα ὅφ' ἰμῶν, ἐμὲ γε γενέσθαι

(things) brought-to-pass by you, (that) I at-least (may) be

μυρίας ἀργυρίας κατὰ γῆς. Καὶ συμβουλεύω ἱμῖν,

a-thousand fathoms under ground. And I-advisе you,

ὅντας Ἑλληνας, πειθομένους τοὺς προστη-

being Greeks, (that) yielding-obedience to — (those) standing-at-

κοσμῶν Ἑλλήνων πειράσθαι τυγχάνειν τῶν

the-head of-the Greeks to-endavour to-obtain —

δικαίων. Ἐὰν δὲ μὴ δύνῃς δέ ταύτα,

justice. If indeed you-are not 'able (to obtain) this,

δεὶ ἵμᾶς ἀδικομένους μὴ γοῦν

it-is-proper (that) you (though) wronged 'should not therefore

τερεσθαι Ἑλλάδος. Καὶ νῦν δοξεῖ μοι

'to-deprive-yourselfs of-Greece. And now it-seems to-me (that)

ἐπιμυθανάς Ἀναξιβίῳ εἰπεῖν, ὅτι ἵμεις παρελπῆλυ-

having-sent to-Anaxibius 'to-say, that we have-en-

δομεν εἰς τῆς πόλιν ποιήσαντες οὐδὲν βίαιν, ἀλλ' tered into the city about-committing no violence, but

ἡν μὲν δυνώμεθα εἰρίσκεσθαι τι άγαθόν παρ'

if indeed we-could to-obtain something good from

Εάν δὲ μη δύνησθε ταύτα,
καὶ ταῦτα ἐδοξέ.

| And these (things) seemed (good); [and these propositions were |

καὶ πέμπονσιν Ἱερώνυμον τε Ἡλεῖον, |

adopted;] and they-sent Hieronymus — (the) Elean, |

ἐροῦντα ταῦτα, καὶ Εὐρύλοχον Ἀρκάδα, |

saying these (things), and-likewise Eurylochus (the) Arcadian, |

καὶ Φιλίσιον Ἀχαϊόν. Οἱ μὲν ὀχοντο |

and Philiesius (the) Achaean. — | (They) indeed went |

ἐροῦντες ταῦτα. |

saying these (things) [they went carrying this message]. |

Δὲ τῶν στρατιώτων ἐτί καθημένων Κορφα- |

But the soldiers 'being still 'seated Coera- |

τάδης Ὀρθαίος προερχεταί, δὲ οὖν |

tades (a) Theban came-up (to them), who (though) not |

φεύγων περιῆχε τὴν Ἑλλάδα, ἀλλὰ στρατη- |

(a) fugitive, went-about — Greece, but wishing-to-be- |

γῆν, καὶ ἐπαγγελλόμενος, εἰ ἦν |

any city or nation might-require (a) general; and then |

πολῖς ἢ ἔδον ἔδειντο στρατηγοῦ, καὶ τότε |

proselwón éllygo, ὦτι εἰς ἔτοιμος ἤγείσθαι αὐτῶις |

coming-forward he-said, that he-was prepared to-conduct them |

εἰς τὸ Δέλτα καλοῦμενον τῆς Θρᾴκης, ἐνδα |

eis to the Delta, (so) called of — Thrace, where |

πολλὰ καὶ ἀγανὰ λήψιντο. δ’ ἔστε |

many and good (things) might-be-obtained; and until 'the |

ἄν μόλισιν, ἐφ’ ἐπαρέξειν καὶ σίτα καὶ |

should 'arrive, he-said (that) he-would-supply both meat and |

ποτά εἰς ἀφθονίαν. Οἱ στρατιῶται ἄκοινουσι |

drink in abundance. The soldiers listen-to
these things, and at-the-same-time the things announced
παρὰ Ἀναξιβίου γὰρ ἀπεκρίνατο, ὅτι πειθομένοις from Anaxibius; for he-replied, that being-obedient
αὐτῶς οὖ μεταμελήσει, ἀλλ' ἀπαγορεύεται to-him it would not (be) 'repented, but (that) he-would-
γελεῖ τοῦτο τοῖς τέλεσι τε οἰκοι, καὶ announce these (things) to-the-highest-authorities — (at) home, and
αὐτῶς Βουλεύσοιτο περὶ αὐτῶν ἀγαθῶν, αὐτὸς would-consult-and-plan about them (all the) good,
ου ἐπιτέλεσε καὶ ἀνακλήσει, ἀλλ' ἀπαγορεύεται, but (that) he-would-
γελεῖ τοῦτο τοῖς τέλεσι τε οἰκοι, καὶ announce these (things) to-the-highest-authorities — (at) home, and
αὐτῶς Βουλεύσοιτο περὶ αὐτῶν ἀγαθῶν, αὐτὸς would-consult-and-plan about them (all the) good,
ὅτι δικαιοῖ. Ἐξ τοῦτον οἱ στρατιῶται whatever he-might-be-able. On this the soldiers
δέχοντα τε τῶν Κοιρατάδην στρατηγοῦν, καὶ receive indeed — Coeratades (as their) general, and
ἀπῆλθον ἔξω τοῦ τείχους. Ὅ Κοιρατάς δὲ they-departed without the walls. — Coeratades indeed
συντίθεται αὐτῶς παρέσεσθαι εἰπὶ τὸ στράτευμα agreeing with-them to-be-present at the army (the)
ὑστεράον, ἔχων καὶ ἵππεα καὶ μάντιν, καὶ next-day, having both victims and (an) augur, and
σῖτα καὶ ποτὰ τῇ στρατιᾷ. Δὲ ἐπεὶ meat and drink for-the army. But when they-had-gone-out,
ὁ Ἀναξιβίους ἐκλεισε τὰς πύλας, καὶ ἐκήρυξεν — Anaxibius shut the gates, and made-proclamation
ὅς ἄν ἄλῳ ἐνδον, ὅν τῶν στρα-
(that he) who might be-caught within (the walls), being of-the arm-
τιωτῶν, ὅτι πεπράσεται. Δὲ τῇ ὑστεράοι ὁ Κο-
that he-would-be-sold. But on-the next-day — Co-
ρατάς μὲν ἥκε, ἔχων τὰ ἵππεα καὶ τῶν μάντιν,
ratades indeed came, having the victims and the augur,
καὶ εἰκοσιοῦν ἄνδρες εἶποντο αὐτῷ φέροντες ἄλφιτα, and twenty men followed him carrying barley meal,
καὶ ἄλλοι εἴκοσι οἶνον, καὶ τρεῖς and another twenty (carrying) wine, and three (carrying loads)
ἐλαιῶν, καὶ εἰς ἄνηπρο μέγιστον φορτίον ὁσοῦν of-olives, and one man (carrying) the-greatest load that
BOOK VII. — CHAPTER I.

ἐδύνατο σκορόδων, καὶ ἄλλος χρομιὼν. ἐν he-could of-garlic, and another of-onions. And
καταδέμενος ταῖτα, ὡς ἐπὶ δᾶσμενον, they-having-laid-down these (things), as (if) for distribution,
ἐδύνετο. he-sacrificed.

Δὲ Ξενοφῶν μεταπεμψάμενος Κλέανδρον ἐκέ- But Xenophon having-sent-for Cleander re-
λευτερίαν διαπράξαι ὅπως τε εἰςελθόν 
ediapraxai of (him) to-obtain (permission for him) that he-might-enter
eἰς τὸ τείχος, καὶ ἀποπλεύσαι ἐκ Βυζαντίου. Ὁ within the walls, and to-sail-away from Byzantium. —
Κλέανδρος δ’ ἐλήκων, ἐφη. Ἡκώ διαπραξάμενος Cleander indeed having-arrived, said: I-come having-obtained
μάλα μόλις γὰρ Ἀναξιβίου λέγειν, (permission with) great difficulty; for (that) Anaxibius says,
ὅτι εἰν συν ἐπιτήδειον τοὺς στρατιώτας μὲν that it-is not proper (that) the soldiers indeed
eἰναι πλησιον τοῦ τείχους, Ξενοφῶντα δὲ (should) be near the walls, Xenophon also (being)
ἐνδόν. ἐδὲ τοὺς Βυζαντίους στασιάζειν καὶ within; and (that) the Byzantians were-divided-in-factions and
eἰναι πονηροὺς ἀλλήλους. οὕς ἐδὲ, (that) they-were evil-disposed to-one-another; yet-however indeed,
ἐφη, ἐκέλευεν εἰςεναι, εἰ μέλλοις ἐκπλεύσει σὺν he-said, he-requests (you) to-enter, if you-intend to-sail-away with
αὐτῷ. Ὁ Ξενοφῶν μὲν δὴ ἀσπασάμενος τοὺς him. — Xenophon indeed truly having-embraced the
στρατιώτας [having taken leave of the soldiers] departed within the
στρατιώτας ἀπήιει εἴσῳ τοῦ soldiers [having taken leave of the soldiers] departed within the
τείχους σὺν Κλεάνδρῳ. Ὁ Κοιρατάδης δὲ τῷ walls with Cleander. — Coeratades indeed on-the
μὲν πρῶτη ὑμέρα οὖν ἐκαλλιερεῖ, οὐδὲ διε- — first day had no 'favourable-sacrifice, neither did-
μέτρησεν οὐδὲν τοῖς στρατιώτασι. Τῇ he-distribute (nothing) (any thing) to-the soldiers. On-the
THE ANABASIS OF XENOPHON.

next-day indeed he stood by the altar, and
Koikratades, ἐστεφανομένος, ὡς θύσων. δὲ Ti-
Coeratades, being-crowned, as about-sacrificing; but Ti-
masion ὁ Δαρδανεὺς, καὶ Νέων ὁ Ἀσιναῖος καὶ
masion the Dardanian, and Neon the Asinian, and
Κλεάνωρ ὁ Ὄρχομένιος, ἔλεγον μὴ Koip-
Cleanor the Orcheomenian, said (that it was) not for-Coera-
τάδης θύειν, ὡς οὐχ ἤγγισομενον τῇ στρατιᾷ,
tades to-sacrifice, as (he was) not to-be-leading the army,
εἰ μὴ δώσῃ τὰ ἐπιτήδεια. Δὲ ὁ κελεύει
unless he-should-give the provisions. And — he-ordered (them)
diameτρεῖσθαι. Ἐπει δὲ ἐνέδει αὐτῷ πολλῶν,
to-be-distributed. When indeed it-was-wanting to-him many
διοτὰ σῖτον γενέσθαι ἐκάστῳ τῶν στρα-
(things), so-that food should-be to-each of-the sol-
τωτῶν ἡμέρας, ἀναλαβὼν τὰ ἑβείᾳ ἀπῆλ,
diers for (the) 'day, taking-away the victims he-departed,
kai ἀπειπῶν τὴν στρατηγίαν.
and renouncing the generalship.

CHAPTER II.

Δὲ Νέων ὁ Ἀσιναῖος, καὶ Φρυνίσκος ὁ Ἀχαιῶς,
But Neon the Asinian, and Phryniscus the Achaean,
καὶ Φιλίσιος ὁ Ἀχαιῶς, καὶ Εὐανδρίλης ὁ Ἀχαιῶς,
καὶ Philesius the Achaean, and Euandrilis the Achaean,
καὶ Τιμασίων ὁ Δαρδανεὺς, ἐπέμενον ἐπὶ τῇ στρατιᾷ,
καὶ Timasion the Dardanian, remained with the army,
καὶ προελθόντες εἰς κώμας τῶν Ῥωμαῖων, ταῖς
and proceeding to (some) villages of-the Thracians, —
κατὰ Βυζάντιον, ἐστρατοπεδεύοντο. Καὶ
(those namely) opposite Byzantium, they-encamped. And
the generals formed-parties, Cleanor indeed and Phry-
viceos voulovouno ayein pros Sevthay (γαρ
niscus wishing to-lead (the army) to Seuthes; (for
epieide aitois, kai to
he-persuaded (and gained) them (over to his interest) and to-the (one) 
ve evowke ippov, de to yuvaiak.) de Neov
indeed he-gave (a) horse, but to-the (other a) woman;) and Neon
eis Xepropion oimoenos, ei yevoiunto upo
to (the) Chersonesus; thinking, (that) if they-get under (the)
Lacedaemonios av proesestavai pantos tou
Lacedaemonians (that) the might 'stand-at-the-head of all the
strateumatos de Timasioy proiDumeito diabivnai
army; but Timasion wanted-much to-bcross
peran palian eis tin 'Aisin, oimoenos av
over again into — Asia, thinking (that) the might (thus)
kateleDein oixade. Kai oi stratatowtai eboilounto
return home. And the soldiers desired
tauta. De tou xronon diatrisbomenon, pollloi
this-same. But the time 'being (thus) 'consumed, many
ton stratatiwton, oi mev apodidvmenon ta
of-the soldiers, — (some) indeed selling — (their)
epi kata touz xwrous, apelpevon ois
arms up-and-down the places, sailed-away as (well as)
edunanto de oi kai kateumynunto eis
they-could; but — (others) also mingled-with (the people) in
tas poleis. 'Anazibios o eoxheiro axovon tauta,
the towns. Anaxibius however rejoiced hearing these
to strateumma deipheiroymenov
(things), (that) the army (was about) being-broken-up (and;
gar, tou ton yignoomenon, ateto malista
dispersed); for, these (things) happening, he-thought most-of-al.
hariz toxai Pharnabazos.
to-gratify Pharnabazus.

De 'Aristarchos diadokhos Kleandros armoxtac
But Aristarchus (the) successor of-Cleander (the) governo
of Byzantium met Anaxibius sailing-away from Byzantium at Cyzicus; and he-said, that even Polus ναύαρχος διάδοχος ὅσον οὐ̄ η ὄ τε (the) admiral, (the) successor (of Anaxibius), [as much as not already παρεῖ ἔις Ἐλλησποντον. was-present in (the) Hellespont [was expected every instant to enter the Hellespont]. And Anaxibius enjoined on — — Ἄρισταρχῷ ἀποδόσας ὁπόσος δὲν εὑροὶ τῶν Aristarchus to-sell as-many-as 'he might 'find of-the στρατιωτῶν Κύρου ὑπολειμένους ἐν Βυζαντίῳ. army of-Cyrus remaining-behind in Byzantium. ὁ Κλέανδρῳ δὲ ἐπετράχει οἵδενα, ἀλλὰ καὶ — Cleander indeed had-sold none, but even ἔθεράπευ τοὺς κάμνοντας, οἰκτείρων, nursed-and-took-care-of — (those) being-sick, commiserating (them), καὶ ἀναγκάζων δέχεσθαι oἰχία. and obliging (the inhabitants) to-receive (them) 'in (their) houses. Δ' Ἅρισταρχῷ, ἔπει γῆς ὁ δὲ τάχιστα, ἀπέδότο ὅιξ But Aristarchus, when he-came speedily, sold not ἔλάττουσι τετρακοσίων. Ἀναξιβίου ο' παρα-less (than) four-hundred. Anaxibius indeed sail-πλεύσας εἰς Πάριον πέμπει παρὰ Φαρνάβαζον ing-along (the coast) to Parium sends to Pharnebrazus κατὰ τὰ συνείμενα. Δ' ὅ ἐπεὶ ἔσεθετο according-to — agreement. But — (Pharnabazus) when he-heard Ἅρισταρχὸν τε ἑκοντα ἐῖς Βυζαντίῳ (that) Aristarchus — had-come to Byzantium (as) ἀρμοστήν, καὶ Ἀναξιβίου οὐκέτι ναυαρχοῦντα, governor and Anaxibius no-longer commanded-the-fleet, ὑμέλησε Ἀναξιβίου πρὸς Ἅρισταρχον, δὲ διεπράττετο he-legleated Anaxibius for Aristarchus, and practiced
tā aìτā peri tōu stratiēμatōs tōu Κυρείου
the same (things) about the army — Cyrus

ἀπερ καὶ πρὸς Ἄναξίβιον.
which (he had) even (done) with Anaxibius.

Ἐκ τούτου ὁ Ἄναξίβιος, καλέσας Ξενοφῶντα,
On this — Anaxibius, having-called Xenophon

κελεύει πάση τέχνη καὶ μηχανῇ πλεύσαι
(to him), requests (him) by-every means and contrivance to-sail

ἐπὶ τὸ στρατεύμα ὡς τάχιστα, καὶ τε
to the army as speedily (as possible), and not-only

συνέχειν αὐτό καὶ συναδροίζειν τῶν διε-
to-keep it 'together, but-also to-collect of-the dis-

σπαρµένων ὡς πλεῖστος ἄν δύνηται,
persed (soldiers) as many (as) 'he might 'be-able

καὶ παραγαγόντα εἰς τὴν Πέρινθον διὰ
and having-led (them) 'along to — Perinthus to-

βιδαίειν εἰς τὴν 'Ασίαν ὑπί τάχιστα.
'transport (them) 'across into — Asia as speedily (as)

καὶ διδὼν αὐτῷ τριακόντορον, καὶ
possible); and he-gave to-him (a) thirty-oared-galley, and (a)

ἐπιστολὴν, καὶ συμπέμπει ἄνδρα, κελεύσοντα τοὺς
letter, and he-sends (a) man, requesting the

Περινθίοις προσέµψαι Ξενοφῶντα τοῖς ἰπποῖς
Perinthians to-send-away Xenophon on — horse (back)

ὅς τάχιστα ἐπὶ τὸ στρατεύμα. Καὶ δὲ
as speedily (as possible) to the army — And —

Ξενοφῶν μὲν διαπλεύσας ἄφικενται ἐπὶ τὸ
Xenophon indeed having-sailed-across arrived at the

στρατεύμα· οἱ στρατιῶται δὲ ἐδέξαντο ἡδέως,
army; the soldiers also received (him) with-pleasure;

καὶ ἄσµένοι εἰδὺς εἰστῶντο, ὡς διαβρησόµενοι
and 'they willingly immediately 'followed (him), as crossing-over

ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.
from — Thrace into — Asia.

Ὁ Σεῦθης δὲ, ἄκοντας ἔχοντα πάλιν,
— Seuthes however, having-heard (of him) coming back, (and)
πέμψας Μνεσάδην πρὸς αὐτὸν κατὰ θάλατταν,
having-sent Medosades to him by sea,
ἔδειτο ἀγείν τὴν στρατιάν πρὸς ἑαυτὸν;
he-begged (him) to-bring the army to him,
ὑποσχοῦμενος αὐτῷ, ὡ τι φέτο λέγων
promising him, whatever he-thought mentioning (it) (he
peίσειν. Ἄ ὁ ἀπεκρίνατο,
might be able) to-persuade (him). But — (Xenophon) answered (him),
ὅτι εἴη ὦλὸν τε οὐδὲν τούτων γενέσθαι.
[that it was possible for-none of-these (things) to-happen [that
Kαὶ ὃ
it was impossible for any thing of the kind to take place]. And — (he)
μὲν ἀχούσας ταῦτα ὄχετο. Ἐπεί δὲ οἱ
indeed having-heard these (things) departed. When however the
Ελληνες ἀφίκοντο εἰς Περινθίαν, Νέων μὲν
Greeks arrived at Perinthus, Neon indeed
ἀποσπάσας,
having-drawn-off (his troops) 'from (the rest),
ἐστρατοπεδεύσατο
encamped
κωρίς, ἔχων ὡς ὀκτακοσίων ἄνθρωπος· δὲ παῦν
koweris, having about eight-hundred men; and all
τὸ ἄλλο στράτευμα ἦν ἐν τῷ αὐτῷ
the other (troops of the) army were in the same (place)
παρὰ τῷ τείχος τῷ
under the walls — (those namely) of Perinthus.
Περινθίων.

Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων,
After this Xenophon indeed was-bargaining for ships,
ὅπως ὅτι διαβαίειν· τάχιστα.
so that he-might-cross-over (as) speedily (as possible). At
τούτῳ δὲ Ἄρισταρχος, ὁ ἀριστοτῆς ἐκ
this (time) however Aristarchus, the governor from
Βυζαντίου, ἀφικόμενος, ἔχων δύο τριήρεις, πεπεισθεί
to Byzantium, arriving, having two galleys, having-been-
µένος ὑπὸ Φαρναβάζου, ἀπειτε τε τοῖς ναυλω
persuaded by Pharnabazus, he-forbade indeed the masters-of-the-
ροῖς μὴ διάγειν,
ships — to-carry-over (the Greeks), (and) having-gone also to the
ἔλθὼν τε ἐπὶ τὸ
army he-told the soldiers not to-go-across
eis tην Ἀσίαν. Δὲ ὁ Ἐννοφῶν ἔλεγεν, ὅτι Ἀναξί-
bius had-ordered (it) and sent me hither about this.

Δ' Ἀρισταρχος πάλιν ἔλεγεν: Ἀναξίβιος μὲν
But Aristarchus said: Anaxibius indeed
tοίνυν οὐκέτι ναύαρχος, ἕγα δὲ ἀρμοστὴς
therefore no-longer (is) admiral, I indeed (am) governor
τὴν ἰδε· δὲ εἰ λήψομαι τινα ὑμῶν ἐν τῇ ἁλαττῇ,
here; and if I-shall-take any of-you on the sea,
καταδίσω. Εἰπὼν ταῦτ' ὠχετο εἰς τὸ
I-will-sink (you). Saying these (things) he-departed within the
τεῖχος. Δ' τῇ ὑστεραῖα μεταπέμπτεται τοὺς
walls. But on-the next-day he-sent-for the
στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος.
generals and captains of-the army.

Δὲ ὄντων ἤδη πρὸς τὰ τεῖχει, τις ἐξαγγέλλει
But being already before the walls, some-one informs
Ξενοφόντι, ὅτι, εἰ εἰςεισι συλληφθῆσεται, καὶ ἦ
Xenophon, that, if he-entered he-would-be-approchended, and either
πεῖσεται τι αὐτοῦ, ἦ καὶ παραδοθῆσεται
would-suffer something there, or even be-delivered-up
Φαρναβάζῳ. Ὡσ' ἐδὲ ἄχοισας ταῦτα,
to-Pharnabazus. — (Xenophon) however hearing these (things),
μὲν προπέμπτεται τοὺς, δὲ αὐτοῖς εἴπεν, ὅτι
indeed sent-on-before the (rest), but himself said, that
βούλοιτο θύσαι τι. Καὶ ἀπελθὼν ἔσύετο,
he-wished to-sacrifice (about) something. And going-away he-sacrificed,
eἰ ὅπειροι παρεῖναι αὐτῷ πειρᾶσθαι ἄγειν τὸ
if the gods permitted him to-attempt to-lead the
στρατεύμα πρὸς Σεউθῆν. Γὰρ ἔωρα οὔτε ὅν
army to Seuthes. For he-saw (it) neither being
ἀσφαλές διαβαίνειν τοῦ κωλύσωντος
to-cross-over (into Asia), — (he) binding (them)
having galleys, nor did he wish having-gone to (the) Cher-ponsonon kataxleisbna, kai to strateuma
sonesus to-be-shut-up (there), and the army
geneisai en polli staneis panton, evtha mev
to-be in great want of-every-thing, where indeed
{there would be a} necessity to-obey the governor there,
dei to strateuma emellan egenv aiveden twn
and the army would-hereafter have nothing of—
epitydeion.

Kai o men eixhe amphi taunt'.
| And — (he) indeed had (himself) about these (things);
oi stratanoi de kai loxagoi
[while he was thus engaged;] the generals indeed and captains
hkontes paratou Aristarchon apnygelon,
coming (back) from — Aristarchus announced,
outi men xeleuei sfas von men apienai, de
that 'he indeed requests them now indeed to-go-away, but
hxein tis deilas. evtha kai h epi bouli
to-come (in) the evening; whereby even — (his) design-against (them)
edokei mallo khal. Ovno o Xenophow epeie edokei
appeared more manifest. Therefore — Xenophon when it-seemed

ta ierai einai xala autw kai to strateymati,
(that) the victims were favourable for-him and the army,
ievai asfalas prot Sevthyn, paralathvon Polv-
to-go safely to Seuthes, taking Poly.
kratn ton Athnaton, loxagon, kai parat ton
erates the Athenian, (a) captain, and from the
strateugon (ples parat Neonos) andra ekastoun,
generals (except from Neon) (a) man of-each,
ou ekstatos epistenev, xeto tis vuxtou
in-whom each-one confided, he-departed (in) the night
epi to strateuma Sevthou egkonta stadia.
to the army of-Seuthes (distant) sixty stadia.
Δ' ἐπεὶ ἡσαν ἐγγὺς αὐτοῦ, ἐπιτυγχάνει πυροῖς. But when he was near it, he falls in with watch-fires ἐρήμωις.  
Καὶ μὲν τὸ πρῶτον ἦτο destitute (of sentinels). And indeed at the first he thought (that):

τὸν Σεύθην μεταχειριζέναι poi.  ἐπεὶ δ' — Seuthes had gone off somewhere; when indeed ᾿Ησέτο τε θορύβου, καὶ, τῶν περὶ Σεύθην he heard not only (a) noise, but also, (those) about Seuthes

σημαινόντων ἀλληλοις, κατέμαθεν ὅτι τὰ πυρὰ making-signals to one another, he understood that the fires

κεκαυμένα εἰν τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων had been kindled by — Seuthes before the

night-watches ἔνεκα τοῦτον, ὅπως οἱ φύλακες, μὴ ὄρῳτο, by reason of this, that the sentinels might not be seen,

ὅντες ἐν τῷ σκότει, μὴτε ὁπόσοι μήτε ὁπον ἥλθεν, being in the dark, neither how many nor where they might be,

δὲ οἱ προσιόντες μὴ λανθάνοιεν, ἄλλα but (those) approaching might not be concealed, but

εἰς καταφανείς διὰ τὸ φῶς. Ἐπεὶ δὲ Ὅσέτο, might be conspicuous in the light. When indeed he perceived

προπέμπει τὸν ἐρμηνεύον ὅν ἐτυγχάνειν ἔχων, (this), he sends the interpreter whom he happened having

καὶ κελεύει εἰπεῖν Σεύθῃ, ὅτι Ξενοφῶν (with him), and requests him to tell Seuthes, that Xenophon

πάρεστι θεολόμενος συγγενέσθαι αὐτῶ. Δὲ οἱ is present desiring to have an interview with him. But —

ὑπόντο, εἶ ὁ Ἀθηναῖος, ὁ ἀπὸ τοῦ they inquired, if (it was) the Athenian, the (one) from the

στρατεύματος. Ἐπεὶ δὲ ἐφη εἰναὶ οὕτως, army. When indeed he said (that) it was he himself,

ἀναπηδόσαντες ἐδίωκον: καὶ ὀλίγον jumping on (their horses) they departed; and (a) little

ὕστερον πελτασταῖ ὅσον διακόσιοι παρῆσαν, καὶ after targeteers as many as two hundred were present, and

παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῶ having received Xenophon and — (those) with him
they-conducted (them) to Seuthes. — (Seuthes) indeed was in

a tower well guarded, and horses having-been-

already-bridled (stood) round it in (a) 'circle; for through —

fear 'he indeed 'fed the horses during—indeed—the days,

but during-the nights he-kept-guard, they-being-bridled,

for indeed it-was-said (that) formerly Teres, the ancestor

to of-this (Seuthes), having (a) numerous army in —

this (same) country, 'had many (men) 'destroyed by

tow tov tov An&, xai a'fairaiHvmi

— these men (of this country), and had-been-deprived-of

ta sXenoFO'RA: d' oItoI 7sav 7vonoi,

(his) baggage; and these were (the) Thynians,

said to-be (the) most-warlike of-all, especially

by-night.

When indeed they-were near, (Seuthes) requested Xeno-

phon to-enter having two (with him) whom he-might-wish.

When indeed they-were within, 'they first indeed 'embraced

one-another, and according-to the Thracian custom they-drank-

one-another (in) horns of-wine; (and also Medosades

was-present with — Seuthes, who was-the-ambassador for—

him

was—present with — Seuthes, who was-the-ambassador for—

him
Πάτοσε). Επείτα δὲ Ζευς ἔνοφον ἤρχετο λέγειν: Αὐτός καὶ τοιχίας πρὸς ἐμεῖς, εἰς Καλχέδονα, Ό Σειδήρης, ἐπευμάτος πρὸς ἐμέ, εἰς Καλχέδονα, Καθότι οὖν Σειδήρης πρὸς ἐμεῖς εἶπε, εἰς Καλχέδονα, θὰ ἐπηρεᾶς τὸν Μηδοσάδην τοῦτον, δεόμενος (the) first (time) Medosades this-same-one (here), entreating μου συμπροσδοκήναι τὸ στρατεύμα me to-co-operate-with (you) (that) the army (might) διαβῆναι ἐκ τῆς Ἀσίας, καὶ ἐπισχυούμενός μοι, be-crossed-over from — Asia, and promising me, ἐπὶ πράξαι ταῦτα; ποιήσειν if I-should-effect these (things), (that) you-would-do (something) ἐνδιαφέρει ἡδίν, ὡς Μηδοσάδης σὕττοι ἐφη. good (for me), as Medosades the-same (here present) said. Εἰπὼν ταῦτα, ἐπηρεᾶς τὸν Μηδοσάδην ἐλεότερον τοῦ Μηδοσάδην εἶ Saying these (things), he-inquired-of — Medosades if ταῦτα εἰς ἀληθῆ. 'Ο δὲ ἐφη. these (things) were true. — He indeed 'said (that they were). Οὔτος Μηδοσάδης αἴτει ἠλθεὶ ἐπει ἐγὼ διέβην This Medosades again came (to me) when I went-over πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχυούμενος, back to the army from Parium, promising, εἰ ἄγοιμι τὸ στρατεύμα πρὸς σέ, τάλλα if. I-should-lead the army to you, in-other-respects τέ χρήσαςδαι μοι φίλω καὶ you-'would not-only 'treat me 'as (a) 'friend but-also (a) ἀδελφῷ, καὶ τὰ χωρία παρὰ τὰ θαλάσσα, brother, and (that) the places along the sea, διὸν σὺ κρατεῖς, ἐσεσθαι παρὰ σοῦ μοι. of-which you are-master, would-be (a present) from you to-me. Ἐπὶ τούτοις πάλιν ἐπηρεᾶς τὸν Μηδοσάδην, About these (things) 'he again 'inquired-of — Medosades, εἰ ἔλεγε ταῦτα. 'Ο δὲ συνέφη if he-said these (things). — 'He indeed agreed (that he said) καὶ ταῦτα. Εἰς νῦν, ἐφη, ἀφήγησαι even these (things). Go-on now, said (Xenophon) to-relate.
to this (Seuthes) what I answered first in Calchedon.

'Απεκρίνομεν ὑπὲρ τὸ στρατευμα διαβίσκοντο εἰς Βυζάν.

You answered that the army would cross over to Byzantium, and on account of this there would be need neither for you 

οὕτε ἄλλῳ τελείν' αὐτὸς δὲ ἐφησα ἐπεὶ 
or for another to pay; yourself indeed said (that) when 

diabaihe, ἀπιέναι: 

you had crossed over, (that) you would depart (from the army); and 

οὕτως ἐγένετο ὡς ἐλέγετε. Τί γὰρ ἐλέγον, thus it happened as you have said. What — (then) did I say, 

ἐφη, ὅτε ἀφίκουσα κατὰ Σηλυθρίαν; Εἶφης 
said he, when you came to Selybra? You said (that) 

ἐναι οῖς οἴον τε, ἄλλῳ ἐλεύντας εἰς 
it was not possible, but (that) (the army) having gone to 

Πέρινθον διαβαίνειν εἰς τὴν Ἀσίαν. Νῦν 

Perintetus was to cross over into Asia. Now 

τοίνυν, ἐφη ὁ Ἐνορφῶν, καὶ ἐγὼ καὶ οὕτως Φρῦ- 
therefore said — Xenophon, and I and also this Phrynixos, 

εἰς τὸν στρατηγὸν, καὶ οὕτως Πολυκράτες, 
nicus, one of the generals, and this Polycrates, 

εἰς τὸν λοχαγὸν, καὶ ἐγὼ εἰσίν πιστότατος 
one of the captains, and without are (the) most confidential (friends) 

ἀπὸ ἐκάστῳ τῶν στρατηγῶν, πλὴν Νέων τοῦ 

from each of the generals, except Neon the 

Λακωνικοῦ. Εἰ οὖν βούλει τὴν πράξιν εἰναι 

Lacedaemonian. If therefore you wish the business to be 

πιστοτέραν, καὶ κάλεσαι ἐκεῖνος. Δὲ σὺ, 
more trustworthy, even call them (in). And you, 

ὁ Πολυκράτης, ἐλάθον, εἴπε ὡς ἄλλῳ 

Polycrates going tell (them) that I request (them) 

καταλυεῖν τὰ ὀπλα καὶ αὐτὸς καταλυπῶν 

to leave behind (their) arms; and you yourself, leaving behind 

ἐκεῖ τὴν μᾶχαιραν εἰς ὶ. 

there (your) sword come in.
Seuthes hearing these (things) said, that he would-distrust no-one of (the) Athenians; for truly indeed that (he) knew they were relatives, and said (that) he considered (them as) kind friends. But after these (things) when (these) entered whom he wanted, Xenophon first indeed inquired of Seuthes in what he might require to use the army.

Seuthes indeed spoke thus: Mæsades was father to me, and of him was (the) government [and under his government were] the affairs of (the) Odrysæ had declined, — (my) father being-driven therefore from — these same countries, he indeed died of (a) disease; and I (an) orphan was brought up under Medoeus the present king. When indeed I had become a young-man, I could not live looking for (support) to another's table; and I sat on the same seat with him (a) supplicant, to give me as many men as he might be able, in order that I might do evil, if any one of (those) expelling us, and might live.
not looking at the table of him like a dog. On this he gave me the men and the cavalry, which you will see after it becomes, the day. And I now live, having these (under my command) (by) depredating on the paternal country of myself.

If indeed you join me, I think (that I) may with (the assistance of) the gods easily recover the government. These are (the things) which I want of you.

What therefore might you be, said — Xenophon, if you gave me the army and the generals? tell us, in order that these persons may announce (it). And — he promised indeed to the soldier (a) Cyzicene, and to the captain twice as much, and to the general four times as much, and land, as much as a city having been fortified.

If indeed, said — Xenophon, attempting these (things) we should not
BOOK VII. — CHAPTER III. 489

πράξωμεν, ἀλλὰ ἂν τις φόβος ἀπὸ Δακε- νεῖος, but (that) there—may—be some fear about (the) Lacedaemonians, if any (of us) may—wish to—depart to you,

dεῖξῃ εἰς τὴν σεαυτοῦ; Ὁ δὲ would—you—receive (them) into — (your) country?

'He indeed εἶπε, Kai γε ποιήσομαι ἄδελφοὺς, καὶ said, Even 'I at—least 'will—make (them) brothers, and

ἐνδιφφίους, καὶ κοινωνοὺς ἀπάντων, ὅν ἃν table—companions, and sharers of—all, which 'we may
dυνάμεθα κτάσθαι. Δὲ σοὶ, ὦ Ξενόφων, δῶσω 'be—able to—acquire. And to—you, O Xenophon, I—will—give

καὶ θυγατέρα, καὶ εἰ ἔστι τις θυγάτηρ σοι even (my) daughter, and if there—is any daughter to—you

ὁνήσομαι Θρακίων νόμω· καὶ δῶσω I—will—buy (her according) 'to (the) 'Thracian eustom; and I—will—give

Βισάνθην οἰκήσων, ὃπερ ἐστὶ ἐμοὶ κάλλιστον (you) Bisanthe (as a) residence, which is to—me the—most—beautiful

χωρίον τὸν ἐπὶ δαλάττῃ. place of — (those) on (the) sea.

________________________________________________________________________

CHAPTER III.

'Ακούσαντες ταῦτα, καὶ δόντες καὶ λαμβόντες Hearing these (things), and giving and taking

dεξίας ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένετο right—hands they—rode—off; and before day (break) they—got

ἐπὶ τῶν στρατοπέδων, καὶ ἑσάστοι ἀπήγγειλαν to the camp, and each reported

tοῖς πέμψασι. Δὲ ἐπεὶ ἐγένετο ἡμέρα to — (those) having—sent (them). And when it—was day (light)

ὁ Ἀρισταρχὸς μὲν πάλιν ἐκάλει τοὺς στρατηγοὺς — Aristarchus indeed again called—for the general,
καὶ λοχαγοὺς· ὅ ἐδοξήκεν τοῖς ἑάσαι μὲν τὴν
and captains; but it seemed (best) to—(them) to omit indeed the
δόν πρὸς Ἀρισταρχον, δὲ συγκαλέσαι τὸ
road to Aristarchus, and to call-together the
στράτευμα. Καὶ πάντες συνήλθον, πλὴν οἱ
army. And all assembled, except the (soldiers)
νέων· οὕτω δὲ ἀπείχον ὡς δέχα στάδια.
of-Neon; these indeed were distant about ten stadia.
Ἔπει δὲ συνῆλθον, Ἑνοφῶν ἀναστὰς εἶπε
When indeed they had assembled, Xenophon rising-up spoke
τάδε· Ἀνδρείς, Ἀρισταρχος ἔχων τρίπερας κωλύει
thus: Men, Aristarchus having galleys prevents (us)
διαπλείν ἐνθα μὲν Βουλώμεθα· ὦτε οὖν
to-sail (there) where indeed we wish; so that (it is) not
ἀσφαλὲς εἰμήλευτεν εἰς πλοία· δὲ οὗτος ὁ αὐτός
safe to-embark on vessels; but this—(same)—
κελεύει πορεύεσθαι βία διὰ τοῦ ἱεροῦ ὄρους
(order) proceeds by-force over the sacred mountain
εἰς Χερσονησόν· ἡν δὲ, κρατήσαντες τοῦτον
into (the) Chersonesus; if indeed, having overcome this
ἐλθομεν ἐκεῖσε, φησιν ὦτε πολὺςειν
we should arrive there, he says (that) he would neither sell
ὑμᾶς ἔτι ὅσπερ ἐν Βυζαντίω, οὔτε ἔτι
you hereafter as (he did) at Byzantium, nor hereafter
ἐξαπατήσεσθαι ὑμᾶς, ἀλλὰ λήσεσθαι μισδόν,
deceive you, but (that you) shall receive pay,
οὔτε ἔτι περιόψεσθαι, ὅσπερ νυν
(you) nor (and) hereafter he will take care, that as now you will (not)
δεομένος τῶν ἐπιτηδείων. Οὔτος μὲν
be wanting—provisions. This (Aristarchus) indeed
λέγει ταῦτα. Δὲ Σευδῆς φησιν, ἃν ἑπτε
says these (things). But Suthes says, if you go
πρὸς ἐκείνον, ποιήσειν ὑμᾶς ἔι.
to him, (that) he will make you well (that he will bene-

Νῦν οὖν σκέψασθε, πότερον μένοντες
Now therefore consider, whether remaining
BOOK VII. — CHAPTER III.

ἔνδάδε βουλεύεσθεν τοῦτο, ἂν ἔπανελθόντες εἰς τὰ ἐπιτήδεια. Οὖν μὲν δοξεὶ ἐμοὶ ἔπει for provision. Therefore indeed it seems to me (that) since

οὔτε ἂνευ ἀργυρίων, ἂστε ἄγοράζειν, here we have neither money, that (we may) buy-provisions,

οὔτε ἂνευ ἀργυρίου ἐδώσι λαμβάνειν τὰ nor, without money, will they allow (us) to take —

ἐπιτήδεια, ἔπανελθόντες εἰς τὰς κώμας, ὅσον oi provisions, having returned to the villages, where the

.HeaderText: $\hat{\eta}ττους$ ἐδώσι λαμβάνειν,

(inhabitants being) weaker (than we) will permit (us) to take

ἐξεί, ἔχοντας τὰ ἐπιτήδεια, ἀχοίοντας (provisions), there, having — provisions, (and) hearing

ὅ τι τις δείται ὑμῶν, αἱρεῖσθαι ὅ τι ἂν δοξὴ what any one asks of you, to choose what may seem

εἰναι κράτιστον ὑμῖν. Καὶ ἐφη ὅτι ταῦτα to be the best to you. And he said to whomsoever these

dοξεὶ ἀράτω τὴν χεῖρα. ᾿Απαντεῖ (things) seem (good) 'let (him) 'hold up — (his) hand. All

ἀνέτειναν. ᾿Απιόντες τείνων, ἐφη, συσχευ-extended (them) upwards. Going away therefore, said he, pack

ἄγορας, καὶ ἐπειδὴν τις παραγγέλῃ, 'up (your) 'baggage, and when any one may announce (it),

ἐπεσεῖ τῷ ἵγουμενῳ. follow (your) leader.

Μετὰ ταῦτα Ἑσκωφῶν μὲν ἔγειτο, δ' After these (things) Xenophon indeed led on, and

οί εὑρόντο. Δὲ Νέων καὶ ἄλλοι παρ' the (soldiers) followed. And Neon and others about

Αριστάρχου ἐπειδῆν ἀποτρέπεσθαι. δ' οἱ Aristarchus persuaded (them) to turn back; but (they)

οὐχ ὑπῆκουν. ᾿Επεὶ δὲ προελθῆσαι 'would not 'mind (them). When indeed they had advanced

ὅσον τρίαχοντα σταδίους, Σείνῆς ἀποντά. as much as thirty stadia, Seuthes meets (them).
Kai o Ξενοφῶν ἵδων αὐτῶν ἐξέλευσε προσζάσα. And — Xenophon seeing him requested (him) to-ride-up.

ὁποὶς ὅτι εἰποί αὐτῷ πλείστων so that he-might-speak to-him (while) the-greatest-number (were)

ἀκούόντων ἃ ἦδοξει συμφέρειν. listening, (about) what might-seem to-be-for (their) 'advantage.

'Επεὶ δὲ προσήλθε, Ξενοφῶν εἶπε: 'Ἡμεῖς πορεῡν-When indeed he-came-forward, Xenophon said: We are-pro-

όμεθα, ὅπως τὸ στράτευμα μὲλλει ἔξειν τροφήν. ceeding, where the army will-be-about-to-have food;

ὁ εἶκεν ἄκουόντες καὶ σῶσθαι τοὺς and where hearing both (the propositions) of-you and — (those)

tῶν Λαχωνικοῦ, ἀρησόμεθα ἃ ἂν δοξῆ εἶναι of-the Lacedaemonians, we-shall-determine what may seem to-be

κρατίστα. Ἡν οὖν ἤγγοσ ἡμῖν, ὅπως the-best. If therefore you-should-conduct us, where

ἐπιτυγδεῖα ἔστιν πλείστα, νομισμένοι provisions are most (abundant), we-shall-consider (ourselves)

ἐξείσεσθαι ἐπο σῶ. Καὶ ὁ Σεῦθης ἔφη: to-be-hospitably-entertained by you. And — Seuthes said:

'Αλλὰ οἶδα πολλὰς κόμας ἀδρῶς, καὶ But I-know (of) many villages (being) close-together, and

ἐχόνσας πάντα τὰ ἐπιτυγδεῖα, ἀφεκούσας having all (kinds of) — provisions, being-distant

ἵμων ὅσον διελθόντες ἄν ἄριστοντε from-us as-much-as having-gone-over (to them) 'you may dine

ἡδῶς. Ἡγοῦ τοῖνυν, ἔφη ὁ Ξενοφῶν. 'Επεὶ pleasantly. Conduct (us) therefore, said — Xenóphon. When

ἀφίκοντο εἰς αὐτὰς τῆς δεῖλης, οἱ στρα—indeed they-arrived to them towards-the-evening, the sol-

τιώται συνήλθον, καὶ Σεῦθης εἶπε τοιάδε. 'Εγὼ. tiers assembled, and Seuthes spoke thus: I.

ἄνδρες, δέομαι ἵμων στρατευόμεθα σὺν ἐμοὶ. 0 men, want you to-serve-as-soldiers with me,

καὶ ὑποσχοῦμαι ἡμῖν δῶσειν τοῖς στρατιωταῖς and I-promise you to-give to-the soldiers (a)
BOOK VII. — CHAPTER III.

κυρικηνόν, δὲ καὶ λοχαγοίς στρα-
eyziceno (each month), and also 'to (the) 'captains (and) gene-
tγοῖς τὰ νομίζομενα: ἐξῶ δὲ τοῦτων
rals — (that) being-right-and-customary; besides indeed these
τιμήσω τὸν ἄξιον. Ἐξετε σίτα καὶ δὲ
(things) I-will-honour the deserving. You-shall-have meat and also
ποτὰ ὑδερ καὶ νῦν, λαμβάνοντες ἐκ τῆς
trink as even now, taking (them) from the
χώρας. Δ' ὀπόσα ἄν ἄλισκηται, αὐτὸς
country. But whatever (spoils) may be-taken, I-myself
ἀξιόσω ἔχειν ὅνα διατιθέμενος ταύτα
shall-claim to-have (it) in-order-that having-disposed-of these (things)
pορίζω τὸν μισδὸν ὕμιν. Καὶ τὰ μὲν
'I (may) 'provide — pay for-you. And — (those) indeed
φεύγοντα καὶ ἀποδιδράσχοντα ἡμεῖς ἐσομέθα ἱκανοὶ
fleeing, and concealing-themselves we will-be able
dιώκειν καὶ μαστείειν. Ἀν δὲ τις ἄνθιστήται,
to-pursue and to-seek-out. If indeed any-one resists,
σὺν ὑμῖν πειρασμέθα χειροῦσαι.
with you we-shall-endavour to-overcome (him). — Xenophon
ἐπηρετε. Πόσον δὲ ἀπὸ θαλάττης ἄξιόσεις
inquired: How (far) indeed from (the) sea will-you-require
τὸ στράτευμα συνέπεσθαι σοι; ὅ δ' ἀπεκρίνατο,
the army to-accompany you? — he indeed 'replied,
Οἴδαμη πλείον ἐπτά ἡμέρων, δὲ πολλαχὴ Never
more (than) seven 'days' (march), but often
μεῖν.
less.

Μετὰ ταῦτα ἐδίδοτο τῷ βου-
After these (things) (permission) was-given to — (those) wish-
λομένῳ λέγειν: καὶ πολλοὶ ἔλεγον κατὰ
ing (it) to-speak; and many spoke respecting (and con-
tαῦτα, ὅτι Σεῦδης λέγοι παντὸς
curring in) these (things), that Seuthes spoke (words) — all
ἄξια:
worthy-of-esteem (and advantageous to them); for it-was winter,
καὶ ὁ ὃς ἐὰν δυνατῶν τῷ βουλομένῳ τῶν to-tō and neither was it possible for (those) desiring this ἀποπλεῖν οἴκαδε, τε εἰς οὐχ οἶόν τε διαγενέσαι to-sail-away home, and it was not possible to-stay ἐν φιλίᾳ, εἰ δέοι ζῆν ὄνουμένοις, in (a) friendly (country), if it might-be-necessary to-live ἰὸν ἀσφαλέστερον διατρίβειν (their provisions), but (it would be) safest to-remain καὶ τρέφεσθαι ἐν τῇ πολεμίᾳ μετὰ Σευθῶν, and to-be-nourished in — (a) hostile (country) — with Seuthes, ἥ μονος, ὄντων τοσοῦτων ἀγαθῶν· εἰ δὲ than alone, there-being so-many advantages; if moreover προσληψινιοὶ μισῶν ἔδοξει εἶναι they-should-receive in-addition pay it-would-appear to-be (an unexpected) εὐρημα. Εἰ ποιοῦσι Ξενοφῶν εἶπε' good-fortune. [Xenophon then said:] If any-one (have anything) to-say-against (this), 'let λέγετω· εἰ δὲ μή, ἐπιψηφίζετω ταῦτα. (him) 'speak: if however not, 'let (him) 'vote-for these ἔπει τις ἀντιλέγειν, (things). When indeed no-one 'said (anything) 'against, ἐπιψήφισε, καὶ ἔδοξε ταῦτα. he-put (it) to-vote, and it-seemed (that) these (things were good) Δὲ εἰδὺς εἰπε ταῦτα [and it was carried]. And (Xenophon) immediately told these (things) Σεὐθῆς, ὅτι συστρατεύσωντο αὐτῶ· to-Seuthes, (and) that they-would-fight-and-join with-him (in the expedition). Μετὰ τούτο οἱ ἄλλοι μὲν ἐσχήνησαν After this the other (soldiers) indeed encamped κατὰ τάξεις, Σεὐθῆς ἔχων according to (their) ranks-and-divisions, Seuthes (having) (being in) πλησίον κώμην, ἐκάλεσε στρατηγοὺς δὲ καὶ (a) near village, invited (the) generals and-also λοχαγοὺς ἐπὶ δεῖπνον. And when they were at (the) captains to supper. And when they were at (the)
θύραις, δές παρίστατε ἕτει δείπνον, ἦν τις Ηραδορίας, as going to supper, there was a certain Hera-κλείδης Μαρωνείτης οὗτος προσέλθη ἐκαστώ, elides (a) Maronean; this (person) going to each ἐνι, οὖστινας ὅποτε ἔχειν τι δοῦναι Σεῦδη, one, whom he thought to have anything to give to Seuthes, πρῶτον μὲν πρὸς τινὰς Παριανοὺς, οἱ παρῆσαν first indeed to some Parians, — (who) were present διαπραγμένοι φιλίαν πρὸς Μῆδοκον, τὸν βασιλέα about to obtain friendship with Medoeus, the king 'Οδρυσὼν, καὶ ἄγοντες δῶρα αὐτῶι τε καὶ of the 'O德υσία, and bringing presents to him and also τὴ γυναικὶ, ἐλεγεν, ὅτι Μῆδοκος μὲν εἴη ᾗνω to — (his) wife, he said, that Medoeus indeed was up δόδεκα ἡμερῶν δὸν ἀπὸ θαλάσσης, (in the country) twelve days' journey from (the) sea, δὲ Σεῦδης, ἔπει ἐιλήφη τὸ τούτο στράτευμα, but Seuthes, since he has taken — this army (into his ἐσοιτο ἄρχων ἐπὶ θαλάσσης. "Ων οὖν service), would be master on (the) sea (coast). Being therefore γείτων, ἔσται ἰκανώτατος ποιεῖν ὑμᾶς καὶ ἐν neighbours, he will be most able to treat you both well καὶ κακῶς. Ἡν οὖν σωφρονίτε, δῶσετε τούτῳ and ill. If therefore you are wise, give to this δὲ τι ἄν αὐτήτατι, καὶ διακείσθητι (Seuthes to obtain) what you may ask for, and it will be disposed of ἄμεινον ὑμῖν, ἂν ἔαν δώτε Μῆδοκῳ τῷ οἰκοῦντι better for you than if you give (it) to Medoeus — dwelling πρόσω. Οὔτως μὲν ἐπείδη τούτους. Λαβὲς δὲ far off. Thus indeed he persuaded them. Afterwards indeed προσελθὼν Τιμασίων τῷ Δαρδανεὶ, ἔπει ἥκουσεν going to Timation the Dardanian, since he had heard εἶναι αὐτῷ καὶ ἐξαιματα καὶ (that there) were to him [that he had] both cups and Βαρβαρίσιας ταπίδας, ἐλεγεν ὅτι νομίζοιτο barbaric (or Persian) carpets, he said that it was customary
Whenever Seuthes invited to supper (for) those having been invited to give (presents) to him. And this (Seuthes) if he becomes great here, will be able, both to have restored you to home, and to make (you) rich Seuthes. This (Seuthes) if he becomes great here, will be able, both to have restored you to home, and to make (you) rich, going to each (of the guests). And also advancing to Xenophon he said: You are also (from a) very great city, and your name is very great with Seuthes, and in this country you will perhaps claim even to receive walled-places, as even others of your countrymen have received, and likewise land; (it will) therefore (be) fair for you to honour Seuthes even most magnificently. And I advise you being (your) well-wisher; for I well know that how much the greater may (be the presents) you give him, so much the greater you may persuade of this (person) benefits. Xenophon hearing these (things), was perplexed; for indeed he had come over from Parium not having
Επεί δὲ εἰς Ἠλλήνων ἐπὶ τὸ δεῖπνον
When indeed they-went-in to the supper (the guests consist-
tε τῶν Ἑλλήνων, οἱ κράτιστοι
(ng of) indeed the Thracians, — (those namely being) the-best
τῶν παρώντων, καὶ οἱ στρατηγοὶ (and most considerable) of — (those) present, and the general
καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἰ τις πρεσβεία and the captains of-the Greeks, and if any ambassador
παρῇ ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν
was-present from (a) town, | the supper indeed was (for them)
καθημένοις ηὔχλῳ (circles) [they took their supper sitting in a circle;]
ἐπείτα δὲ τρίποδες εἰς ἑλλησσαν πᾶσιν·
afterwards indeed tables-with-three-feet were-brought-in for-all;
οὕτω δὲ ἢσαν μεστοὶ κρεῶν νεινῆμε-
these (tables) indeed were full (of pieces of) meat heaped-
tων, καὶ μεγάλοι ζυμιται ἄρτοι ἢσαν προς-
and large leavened (loaves of) bread were, at-
πεπερνημένοι πρὸς τοὺς κρέασι. Δ' αἰ
tached to the (pieces of) meat. And the
τράπεζαι ἀεὶ μάλιστα ἐτίθηντο κατὰ τοὺς
tables were always in-preference 'placed near the the
ξένους γὰρ ἦν νόμος. Καὶ Σευθῆς πρῶτος
guests; for (this) was (their) custom. And Seuthes first
ἐποίει τοῦτο ἀνελόμενος τοὺς ἄρτους παρα-
acted thus: taking-up the (loaves of) bread lying-
κειμένους ἐαυτῷ διέκλα κατὰ μικρόν, καὶ
nearly him he-broke (them) into small (pieces), and
dieφίπτειν, οἷς ἐδόξει αὐτῷ καὶ τὰ κρέα ἐς-
distributed, to-whom it-pleased him; and the meat in-like-
αὐτῶς καταλιπτῶν ἐαυτῷ μόνον ἤσον γεύσασθαι.
manner, leaving for-himself only 'as-much-as to-taste.
Kai oi allloi de, xai' ouz ai trapeza ei kai. And the others indeed, before whom the tables were placed, epoionn kata ta tain. De tis 'Arxas acted according to this same (manner). But a certain Arcadian, 'Arystas enoia, deinouphi nein, eia Arystas by-name, terrible to-eat, [a very great eater] permitted xai nev mene to diaphipitein, (himself to say) good-bye [took no care of] indeed the distributing, de labon eis tin xei ra aptron dosin but having-taken in — (his) hand (a loaf of) bread (of) as much as trichoiun, kai krea, themeus epi ta three-chaenix, and also meat, having-placed (them) on — (his) yonata, eidein. De periipheron xerata knees, he ate (his) supper. And they carried about horns oinoun, kai pantes edexounto. De o Arystas, of-wine, and all received (some). But — Arystas, epei o oinochos xhe xer par' aitov feron to xerac, when the cup-bearer came to him bearing the horn, eitev, idon ton Xenofonta ouxeti deipnoventa, he-said, seeing — Xenophon no longer supping, dos, eph, exenia: gar yda xohalaei, de eyw give (it), said-he, to-him; for now he is-at-leisure, but I oidevo. Seuthes akousas tin phon vrota ton not-yet. Seuthes hearing the voice asked the oinochoon ti legou. De o oinochos eitev, cup-bearer what he might say. And the cup-bearer told (him); gar hipistato ellynizein. Eontaideva mene de for he-knew (how) to-speak-Greek. Then indeed truly egeneto gelewos. there was laughter.

'Epeidh de o potos proikhorei, anip, Tora, When indeed the drinking was going on, (a) man, (a) Thracian, eisylthev xhov leuvon hippov kai labon xeras entered having (a) white horse; and taking (a) horn mestopon eite: Propinw sou, o Seuth, kai full (of wine) said: I-drink to-you, O Seuthes, and
BOOK VII. — CHAPTER III.

δωροῦμαι τὸν τοῦτον ἵππον, ἐφ’ οὐ καὶ διόκων present (you) — this-same horse, on which both following ὅν ἄν θέλησις, αἰρέσθεις, καὶ ἀποχώρῆσαι whom you may wish you-will-take (him), and retracting you-will οὐ μὴ δείσῃς τὸν πολέμιον. Ἀλλος εἰςαγαγόνει not — 'fear the enemy. Another leading-in (a) παιδὰ, οὗτος προπίνων ἐδωρήσατο, καὶ boy, in-like-manner drinking-to (him) presented (the boy), and ἀλλος ἰμάτια τῇ γυναικί. Καὶ Τιμασίων προ- another vestments for — (his) wife. And Timasion drink- πίνων ἐδωρήσατο τὲ ἄργυραν φιάλην καὶ ing-to (him) presented not-only (a) silver cup but-also ταπίδα ἁξίαν δέκα μνῶν. Δὲ Γνήσιππος, τις (a) carpet worth ten minae. But Gnesippus, a-certain Ἄθηναιος, ἀναστὰς ἐπεν, ὅτι ἄρχαιος νόμος Athenian, rising-up said, that (the) ancient custom ἐστὶ κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ was most-beautiful for — (those) indeed having to-give to-the βασιλεῖ ἐνεκα τιμῆς, δὲ τὸν king [by-reason-of honour, [in order to honour him,] but (that) the βασιλεά διδόναι τοῖς δὲ μὴ ἔχοντι, ἵνα καὶ king should-give to — (those) indeed not having, therefore even ἐγὼ, ἐφη, σοι ἔχω δωρεῖσθαι I, said-he, (beg of) you (that) I-may-have (something) to-present καὶ τιμᾶν. Ὁ Ἑυνοφῶν δὲ ὑπορεῖτο and to-honour (you). — Xenophon indeed was-perplexed (to know) δ’ τι ποίησοι γὰρ καὶ ἐτύγχανεν καθήμενος ὅς what he-might-do; for even he-happened being-seated as τιμῶμενος ἐν διόρῳ πλησιαιτάτω Σεύθῃ. (one) honoured in (the) seat the-nearest to-Seuthes. Ὡ Ἡρακλείδης δὲ ἔξελενεν τὸν οἴνοχόν ὄρεξαι — Heraclides indeed requests the cup-bearer to-present τὸ κέρας αὐτῶ. Ὁ Ἑυνοφῶν δὲ (γὰρ ἦδη the cup to-him. — Xenophon however (for already ἐτύγχανεν ὑποπεπωκός) ἀνέστη, θαρρα- he-happened being-somewhat-exhilarated-by-wine) stood-up, (and) boldly
λέως δεξάμενος τὸ κέρας, καὶ εἶπεν: 'Εγὼ δὲ,
taking the horn, 'he also said: I indeed,
ὅ Σεὐθῆς, δῖδωμι σοι ἐμαντὸν καὶ τοὺς τοῦτοὺς
ο Seuthes, give to-you myself and — these
ἐμοὺς ἑταῖρους, εἶναι πιστοὺς φίλους, καὶ οὗδένα
my companions, to-be (your) faithful friends, and none
ἀξοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμὸν βούρ
being-reluctant, but all more than-even myself de-
λομένους εἶναι φίλους. Καὶ νῦν πάρεισι
siring to-be (your) friends. And now they-are-present
προσαποιούτες οὐδέν se, ἀλλὰ καὶ προϊέμενοι
asking-for nothing 'more of-you, but even 'giving
καὶ ἐδέλουτες ποιεῖν ἰπέρ σου
themselves) 'up (to you) and desiring to-labour for you
καὶ προκυπτόντες μὲν οὖν, ἀν οἱ θεοὶ
and-also to-incur-danger (for you); with whom, if the gods
θέλωσι, ἀπολήψῃ πολλὴν κόραν τῆν μὲν
will (it), you-will-retake much territory — (that) indeed
οὐσαν πατρῶαν, δὲ κτήσῃ τῆν.
dé being paternal, but also you-will-secure — (other territory); also
κτήσῃ πολλοὺς ἵππους δὲ ἄνδρας, καὶ καλὰς
you-will-acquire many horses and men, and handsome
γυναῖκας, οὓς οὐ δεξίς ηὐζεσθαι, ἀλλὰ
women, whom it-will not be-necessary to-take-by-force, but
ἀυτοὶ παρέσονται φέροντες δῶρα πρὸς σε.
they-themselves will-be-present bringing gifts for you.
Ὁ Σεὐθῆς ἀναστὰς συνεζύμευκεν
— Seuthes standing-up drunk-out -of (the same horn) 'with (him)
καὶ μετὰ τοῦτο συγκατεσκεδάσατο
and after this 'with (him) 'poured-out (on himself)
τὸ κέρας. Μετὰ ταῦτα
(the contents of) the horn. After these (things) (persons)
εἰσῆλθον αἰγῳντες τε κέρασι, οὓς σημαινούν
entered playing not-only on-horns, such-as they-make-signals-
καὶ σαλπιγγίζουν ὠμοβοῦνας, σαλπίζοντες τε
with, but also on-trumpets made-of-raw-hides, blowing not-only
ΒΙΩΤΟΙΣ ΚΑΙ ΟΙΟΥ ΜΑΥΓΑΝ. ΚΑΙ ΣΕΙΘΗΣ ΑΥΤΟΤΕ
regular-tunes but-also as-if 'on (the) 'megadis. And Seuthes himself
ἀναστάς τε ἀνέχραγε πολεμικὸν, καὶ
standing-up not-only shouted (a) warlike (cry), but-also
εξῆλατο μάλα ἐλαφρός, ὃσπερ φυλαττόμενος
leaped-away very nimbly, as-if guarding-against (a)
βέλος. Δὲ καὶ γελωτοποιοὶ εἰς ἦσαν.
missile. And also buffoons entered.

'Ὡς δ' ἡλιος ἦν ἐπὶ δυσμαῖς, οἱ Ἑλληνες
As indeed (the) sun was about setting, the Greeks
ἀνέστησαν, καὶ εἶπον, ὅτι ὤρα καθιστάναι
stood-up, and said, that (it was) time to-place (the)
νυκτοφύλακας, καὶ παραδιδόναι σύντημα. Καὶ
night-sentinel, and to-give-out (the) watch-word. And
ἐκέλευον Σείθην παραγγείλαι, ὅπως μηδεὶς τῶν
they-requested Seuthes to-announce, that no-one of-the
Θρακῶν εἰσείσι εἰς τὰ Ἑλληνικὰ στρατόπεδα
Thracians should-enter into the Greek camp.
νυκτὸς γὰρ τε οἱ πολέμιοι ἤμιν Ὁράκες, καὶ
by-night; for not-only the enemies to-you (are) Thracians, but-also
οἱ φίλοι ἠμῖν. 'Ὡς δ' ἐγέρθαν, ὁ Σείθης
the friends to-us. As indeed they-went-out,— Seuthes
συνανέστη οἴδεν ἐτε ἑοικῶς μεθύοντι;
stood-up-with (them) not as-yet like (a man) being-intoxicated.

Δ' ἐξελθὼν, ἀποκαλέσας τοὺς στρατηγοὺς αὐτοὺς,
And going-out, having-called-back the generals (by) themselves,
eἶπεν: 'Ὡς ἄνδρες, οἱ πολέμιοι ἠμῖν οἷς ἰσαί
be-said: O men, the enemies of-us 'do not 'know
πῶ τήν ἡμετέραν συμμαχίαν ἦν οὖν ἐλαμείν
as-yet — (of) our alliance; if therefore we-should-go
ἐπὶ αὐτοῦς, πρὶν φυλαξάσθαι,
avgainst them, before (that) they-were-'on (their) 'guard, so-as
ἀυτῶν ἀρξάσθαι, ἡ παρασχενάσασθαι,
oto-to-be-taken, or prepared (for defence), thus
ἀμώνασθαι ἄν λάθωμεν μάλιστα καὶ
to-arrange-ourselves (if) 'we may 'have-taken the-most both (of)
and 602 THE ANABASIS OF XENOPHON.

"THESE, THINGS, and request (him) to lead on. But said he:

Having-prepared-yourselfs wait for (me); I indeed when

the targeteers and you I will lead (you) with (the assistance of) the gods. And — Xenophon said: (We ought)

"The Grecian custom has (itself) more-beautifully; [is the best;]

for indeed on the march during (the) day, (that part) of the army, whichever may always be best-suited to the place, leads, it may be heavy-armed-men — (or) targeteers, — (or) cavalry; but by night (the) custom is for the Greeks (for) the slowest (troops) to lead the way.

For thus the army will be least dispersed, and there will be the least straggling

from one another; but — (those) having been dispersed often both fall foul of one another, and not knowing (it) they do

and suffer ill. Therefore Seuthes said: "You indeed
say what-is-right, and I will-conform to-the custom —

(namely) to-yours. And I-will-give you indeed guides of-the
oldest-men — (those namely) best-acquainted with-the
country, but I-myself will-follow having the cavalry
last (in the rear); if required I-will—be however speedily
paréσομαι πρώτος. Δ’ εἶπον σύνθες
't-present first (in front). And they-said (the) watch-word
'Aθηναίαν, κατὰ τὴν συγγένειαν. Εἰπόντες
(was) Minerva, on-account-of — (their) relationship. Having-said
ταῦτα ἀνεπαύοντο.
these (things) they-went-to-sleep.

'Ἡνίκα δ’ ἦν ἀμφι μέσας νύκτας Σευθῆς
When indeed it-was about mid night Seuthes
παρῆν ἔχων τοὺς ἱππεὰς τεΘωρακισμένους, καὶ
was-present having the cavalry elad-in-coroslets, and
toὺς πελταστὰς σὺν τοῖς ὀπλοῖς. Καὶ ἔπει
the targeteers with — (their) arms. And when
παρέδωκε τοὺς ἥγεμόνας, οἱ ὀπλίται μὲν
he-had-delivered the guides, the heavy-armed-men indeed
ἡγουντο, δ’ οἱ πελτασταὶ εἴποντο, δ’ οἱ ἱππεῖς
took-the-lead, and the targeteers followed, and the cavalry
ἀπισθοφυλάκουν. Ἐπεὶ δ’ ἦν ἡμέρα, δ’ Σευθῆς
brought-up-the-rear. When indeed it-was day, — Seuthes
παρῆλαυνεν εἰς τὸ πρῶσθεν, καὶ ἐπήνεσε τὸν
rode-up to the front, and praised the
Εὐληνικὸν νόμον πολλάχις, γὰρ ἐφη αὐτὸς
Greek custom much, for he-said he-himself
νύκταρ, καὶ πορευόμενος σὺν ὀλίγοις,
at-night, even proceeding with (but) few (men),
ἀποσπασθῆναι σὺν τοῖς ἱπποῖς ἀπὸ τῶν πεζῶν.
have been-separated with the cavalry from the infantry.
504 THE ANABASIS OF XENOPHON.

Δὲ νῦν ὃςἐπε δεῖ, πάντες φαινόμεθα ἀνα
But now as it-ought-to-be 'we appear at-the-same-time
τὴν ὕμερα ἀνδρόοι. 'Αλλὰ ὑμεῖς μὲν
with-the (break of) day collected-in-a-body. But 'do you indeed
περιμένετε αὐτοῦ, καὶ ἀναπαύεσθε, ἐγὼ δὲ
perceive you, and remain here, and rest-yourselves, I however
'ορέονος τι ἤξο. Εἰπὼν ταῦτ᾽
having-returned somewhat will-return. Having said these (things)
ἥλαιν δὲ ὅροις λαβὼν τινὰ ὅδον. Δ᾽ ἐπεὶ
he-rode over (a) mountain taking a-certain road. But when
ἀφίκετο εἰς πολλὰν χιόνα, ἐσκέψατο εἰ ἐν
he-had-come to much snow, he-examined if there-might-be
ὅγῃ ἄνδρῶπων ἥ ὑγούμενα πρόσω ἡ
foot-steps of-men (and) whether leading forward or (the)
ἐναντία. Δ᾽ ἐπεὶ ἔσω τὴν ὅδον ἀτριβῆ, contrary (way.) But when he-perceived the road untrodden,
ταῦτ᾽ ἦκε πάλιν καὶ ἔλεγεν. 'Ανδρεῖς, ἐστιν
he speedily ' came back and said: Men, it-will-be
καλὸς, ἢν θεὸς θέλη. γὰρ λέγομεν ἐπιπεσόντες
well, if god (so) wishes; I for we-shall-concealing be-attacking
τοὺς ἄνδρῶπους.
the men [for we shall fall upon the men unawares]. But
ἐγὼ μὲν ὑγούσωμαι τοῖς ἵπποις, ὅπως, ἂν ἰδομεν
I indeed will-lead with-the cavalry, so-that, if we-may-see
τινα μὴ διαφυγὼν σημείη τοῖς πολεμίοις
any-one he-may not fleeing-away 'give-notice to-the enemy;
δ᾽ ὑμεῖς ἐπεσθε. κἂν λειψῇτε, ἐπεσθε
but 'do you 'follow; and-if you-are-left (behind), follow
τῶν στίβων τῶν ἵππων. Δὲ ἦπερβάντες τὰ
the tracks of-the horses. And having-crossed-over — (those)
ὄρη ἤξομεν εἰς πολλάς τε καὶ εὐδαίμονας
mountains we-shall-come to many and also rich
κώμας.
villages.

Δ᾽ ἵνα ἦν μέσον ὕμερας, τε ἢδη ἦν ἐπὶ
And when it-was mid day, and already he-was on
τοῖς ἄχροις, καὶ κατιδὼν τὰς κόμας, ἥκεν ἐλαύνων
the heights, and seeing the villages, he came riding
πρὸς τοὺς ὀπλίτας καὶ ἐλεγεν· Ἥδη μὲν
to the heavy-armed-men and said: I'will now indeed
άφησο τοὺς ἵππεας κατασείν εἰς τὸ πεδίον, δὲ
'send-off the cavalry to-run-down to the plain, and
tοὺς πελταστὰς ἐπὶ τὰς κόμας. Ἀλλ' ἐπεσθὲ
the targeteers to the villages. But follow
ὡς τάχιστα δύνησθε, ὅπως εἶν τις υφίστηται
as speedily (as) you-can, so-that if any-one withstand
ἀλέξησθε. Ὅ Ξενοφῶν ἀχούσας ταῦτα
(them) you-may-help (them). — Xenophon having-heard these
κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὅς
(things) dismounted from — (his) horse. And — (Seuthes)
ηρετο· Τῇ καταβαίνεις, ἐπεί δεὶ σπεύδειν;
inquired: Why do-you-dismount, when it-is-necessary to-hasten?
Οἶδα, ἡφι, ὅτι οὐ δέχῃ ἐμοῦ μόνοι·
I-know, said (Xenophon), that you'-do not 'want me alone;
ὅ οἱ ὀπλίται δραμοῦνται θάττον καὶ ἤδιον,
and the heavy-armed-men will-hasten-on more-quickly and agreeably,
εἶν εὐώ καὶ ἤγουςι πεζὸς. Μετὰ ταῦτα
if I even lead (them) on-foot. After these (things)
 внеτο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ὅς
(Seuthes) departed, and Timasion with him having about
τετταράκοντα ἵππεας τῶν Ἐλλήνων. Ἐνεργὸν δὲ
forty horsemen of the Greeks; Xenophon also
παραγγύησε τοὺς εὐγόνους ἀπὸ τῶν λόχων εἰς
ordered the active (men) from the companies about
τριάκοντα ἐτη παριέναι. Καὶ αὐτὸς
thirty (years of) age to-proceed-forward. And he
ἐτρόχαζε ἔχων τούτους. Δὲ Κλεάκωρ ἐγείτο
ran-on having · these (men). And Cleanor led
τῶν ἄλλων Ἐλλήνων. Ἐπεὶ θ' ἦσαν ἐν ταῖς
the other Greeks. When indeed they-were in the
κόμαις, Σεύδης, ἔχων ὅσον τριάκοντα ἵππεας,
villages, Seuthes, having about thirty horsemen,
having-ridden-up said: The (things) indeed, O Xenophon, which

'Now indeed, Xenophon:
you told (us) (are taking place): the men are-held

indeed, you (are) taking place) (are) taking place): the men are-held

allay, yar, or (are) taking place) (are) taking place): the men are-held

the, yar, or (are) taking place) (are) taking place): the men are-held

but however — my cavalry are-gone-off destitute

of a leader) pursuing (the enemy) | other in-another; [some one way,

and δέδοικα μὴ οἱ πολέμιοι συστάντες

some another;) and I-have-learned lest the enemy assembling

πον ἀθροοὶ ἐργάσωνται τι κακῶν' καὶ

somewhere collected-in-a-body may-do (us) some injury; and

also it-is-necessary (that) some of-us should-remain in the

κώμαις ὑπείροι μεσται ἀνδρῶπων. 'Αλλ' ἐγὼ

villages; for they-are full of-people. But I

μὲν, ἔφη ὁ Ἑνοφῶν, σὺν οἷς ἔχω

indeed, said — Xenophon, with (those) whom I-have (with me)

καταλήψομαι τὰ ἄρα, δὲ σὺ κέλευε Κλεάνωρα

will-take-possession-of the heights; and 'do you 'order Cleanor

παρατείναι τὴν φάλαγγα διὰ τοῦ πεδίου παρὰ
to-stretch — (his) line through the plain by

tὸς κῶμας. Ἐπεὶ δὲ ἐποίησαν ταῦτα, συνή-

the villages. When indeed they-had-done these (things), there-

λίονθες μὲν ὡς χιλια ἀνδράποδα, δὲ δι-

were-collected-together indeed about a-thousand slaves, and two-

χίλιοι βόες, ἀλλὰ καὶ μύρια πρόβατα. Τότε μὲν

thousand oxen, but also ten-thousand sheep. Then indeed

ὅση πιλοςθεν εὐτοῦ.

— they-quartered there 'for-the-night.
CHAPTER IV.

Δὲ τὴ ὑστεραία ὁ Σεῦθης παντελῶς κατα-
But on-the next-day — Seuthes 'having entirely 'burned-
καῦσας τὰς κώμας, καὶ λιπὼν οὐδεμιᾶν οἰκίαν,
down the villages, and leaving not (a) house,
ὅπως ἐνδείη φόβον καὶ τοῖς ἄλλοις,
'in-order-that he-might-'strike fear 'into even the rest, (when
οἶα πείσονται ἢν μὴ πέϊδαιναι,
they saw) what they-would-suffer if they 'did not 'submit,
ἀπῆει πάλιν. Καὶ ἀπέπεμψε μὲν Ἡρακλείδην
he-departed back. And he-sent indeed Heraclides
διατίδεσθαι μὲν τῇν λείαιν εἰς Πέρινθον, ὅπως
to-sell indeed the booty at Perinthus, that
μισθὸς ἃν γένηται τοῖς στρατιώταισιν. δὲ αὐτὸς
pay might be-got for-the soldiers; but he
καὶ οἱ Ἑλληνες ἐστρατοπεδεύοντο ἀνά τὸ πέδιον
and the Greeks enamped on the plain

Θυνῶν, οἱ ἐκλειπόντες ἐφευγον εἰς
'of (the) 'Thynians, — (who) deserting (their houses) fled to
τὰ ὄρη. Ἡν δὲ πολλῆ χιόν, καὶ οὕτως
the mountains. There-was indeed much snow, and such
ψύχως, δέοτε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δείπνουν
cold, that the water which-they-brought-in for supper
ἐπηγυνυτο, καὶ ὁ ὦνος, ὃ ἐν τοῖς ἀγγει-
was-frozen, and-also the wine, — (that namely) in the ves-
οῖς, καὶ πῖνες καὶ ὅτα πολλῶν τῶν Ἑλλήνων
sels, likewise (the) noses and ears of-many of-the Greeks
ἀπεκαίοντο. Καὶ τότε ἐγένετο δῆλον
were-burnt-off [were frozen off]. And thus it-becomes evident
οῦ ἐνεκα οἱ Ἐράκης φοροῦσι τὰς ἀλοπεκίδας
why the Thracians wear — (their) fox (skin caps;
ἐπὶ ταῖς κεφαλαίς καὶ τοῖς ὄσι, καὶ
on — (their) heads and — (their) ears, and (have)
χιτώνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ\ncoats (extending) not only about the breasts, but\nkai περὶ τοῖς μηροῖς, καὶ ἐπὶ τῶν ἵππων\nalso about the thighs, and (why) on — horse (back)\nἐξοισιν ζειρᾶς μεχρὶ τῶν ποδῶν, ἀλλὰ\nthey-have wide-upper-garments (reaching) just-to the feet, but\nv γλαμύδας. Ὁ Σεύθης ἀφιείς δὲ τῶν\not (having cloaks. — Seuthes letting-go indeed (some) of-the\αιχμαλώτων εἰς τὰ ὀρη ἐλεγεν, ὅτι εἰ μὴ\captives to the mountains he-said, that unless\καταθύσονται καὶ πείσονται, ὅτι κατακαίσει καὶ\they-should-come-down and obey, that he-would-burn-down both\τὰς κώμας τοῦτων, καὶ τὸν σίτον, καὶ ἀπολούνται\the villages of-themselves, and the corn, and they-would-perish\τῶ λιμῷ. Ἐκ τοῦτον καὶ γυναῖκες καὶ παιδες\of — hunger. On this both women and children\καὶ οἱ πρεσβύτεροι κατέβαινον. Δὲ οἱ νεώτεροι\and also the old-men descended. But the younger\ἡδήζοντο ἐν ταῖς κώμαις ὑπὸ τὸ ὅρος.\(persons) quartered in the villages under the mountain.\Kαὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενό-\And — Seuthes being-informed (of this) requested — Xenopho-

φώνα λαβόντα τοὺς νεωτάτους τῶν ὀπλιτῶν\phon taking the youngest of-the heavy-armed-men
συνεπισπέσαται. Καὶ ἀναστάντες τῆς νυκτὸς\to-follow-with (him). And having-risen-up at — night
ἀμα τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κώμας.\together with-the (break of) day they-were-present at the villages
Kαὶ μὲν οἱ πλείστοι ἐξέφυγον· (γὰρ τὸ ὅρος\And indeed the most (of them) fled-away; (for the mountain
ἡν πλησίον;) δὲ οὐσιν Σεύθης ἠλαβε κατηκόντισεν\was near;) but as-many-as Seuthes took he-speared
ἀφείδος.\without-mercy.

Δ' ἦν τις Ἐπισθινῆς, ὁ Ὀλύσιος, παιδε-\And there-was a-certain Episthines, (an) Olythian, (a) lover-
ΕΚΧΟΝΤΑ ΠΕΛΤΗΝ, ΜΕΔΟΝΤΑ ἈΠΟΔΩΝΥΣΧΕΙΝ, puberty, having (a) shield, about-being put-to-death,
PΡΟΣΔΡΑΜΟΝ ΞΕΝΟΦΩΝΤΑ ἸΚΕΤΕΥΣΕ having-run-to Xenophon he-supplcated (him) to-succor (the)
ΚΑΛΩ ΠΑΙΔΙ. ΚΑΙ ὙΣ ΠΡΟΕΛΘΩΝ ΤΩ ΣΕΥΔΗ, handsome boy. And who going-up to Seuthes,
δείται μὴ ἀποκτείναι τὸν παιδα. καὶ διηγεῖται requests (him) not to-kill the boy; and relates
τὸν τρόπον τοῦ ἘΠΙΣΩΔΕΝΟΥΣ, καὶ ὅτι ποτὲ the character of — Episthenes, and that once
ΣΥΝΕΛΕΓΑΤΟ ΛΟΧΟΝ ΣΧΟΤΘΩΝ ΟΪΔΕΝ he-collected (a) company (of soldiers) looking-to nothing (else)
Ἠ ἔΙ ΤΙΝΕΣ ΕΙΕΝ ΚΑΛΟΙ, ΚΑΙ ΜΕΤΑ ΤΟΥΤΟΥ (or Ἰ) (but that) such might-be handsome, and with these
ἨΝ ἈΓΑΘΟΣ ἈΝΗΡ. Δὲ Ὁ ΣΕΥΔΗΣ ἩΡΕΤΟ ΚΑΙ Ὁ he-was (a) brave man. But — Seuthes inquired: And —
ΔΝ ΘΕΛΟΙΣ, Ὁ ἘΠΙΣΩΔΕΝΕΣ ἈΠΟΔΑΝΕΙΝ ὙΠΕΡ would you-be-willing, 0 Episthenes to-die for
ΤΟΥΤΟΥ; Δ’ Ὁ ἈΝΑΤΕΙΝΑΣ ΤΟΝ this (youth)? But — (Episthenes) having-stretched-out — (his)
ΤΡΑΧΗΛΟΝ ΕΙΠΕ. ΠΑΙΕ, ἘΦΗ, ΕΙ Ὁ ΠΑΙΣ ΧΕΛΕΙΝ, neck said: Strike, said-he, if the boy requires (it),
ΚΑΙ ΜΕΛΛΕΙ ΕΙΔΕΙΝΑΙ χάριν. Ὁ ΣΕΥΔΗΣ ἘΠΗΡΕΤΟ and hereafter-will consider (it as a) favour. — Seuthes inquired-of
τὸν παιδά, εἰ παῖσειν αὐτὸν ἀντ᾽ ἐκεῖνον. the youth, if he-should-strike him [Episthenes] in-place-of himself
‘Ὁ ΠΑΙΣ ΟΙΧ ΕΙΑ, ἈΛΛ᾽ ἸΚΕΤΕΥΣ ΚΑΤΑ- The youth 'would not 'permit (this), but requested (him) to-
καίνειν μηδέτερον. ἙΝΤΑΪΔΑ Ὁ ἘΠΙΣΩΔΕΝΗΣ, peri-
καίνειν neither. Then — Episthenes, having-
λαθῶν τὸν παιδά, εἶπε. ὩΡΑ ΣΟΙ, Ὁ ΣΕΥΔΗ, embraced the youth, said: (It is) time for-you, 0 Seuthes,
διαμάχεσθαι μοι ἑορ τοῦδε. γάρ οὐ to-fight with-me for this (youth); for ἰ-will not

43 *
μεδήσω τὸν παιδά. Ὁ Σεῦθης δὲ γελῶν, εἰσα μὲν
give-up the boy. — Seuthes then laughing, 'let indeec
tαῦτα.

Ēdοξε these (things) 'alone (and the boy's life was spared). It-seemed (best)
dὲ αὐτὸ αἰλισσήναι αὐτοῦ, ἵνα οἱ ἑπὶ indeed to-him to-encamp there, in-order-that — (those) on
τοῦ ὅρους μὴ τρέφοντο ἐξ τοῦτων τῶν κωμῶν.
the mountain 'might not 'be-nourished from these — villages.

Καὶ αὐτὸς μὲν ὑποκαταβαί ἐν τῷ πεδίῳ And he indeed having-gone-down-lower in the plain
ἐσκήνοι. Δὲ ὁ Ἑνοφῶν, ἐχὼν τοὺς ἐπιλέκτους,
encamped. But — Xenophon, having the select-body-of-men,
ἀνωτάτῳ ἐν τῇ κώμῃ ὑπὸ τὸ ὄρος, καὶ (quartered) higher-up in the village under the mountain, and
οἱ ἄλλοι Ἐλληνες κατεσκήνησαν πλησίον ἐν the other Greeks encamped near-by among
τοῖς καλομένοις τοῖς ὅρεινοις Ὄραζε.
— (those) called the mountain Thracians.

Ἐκ τοῦτω οὔ πολλαὶ ἡμέραι διετριβοῦτο, καὶ οἱ After this not many days had-passed, and the
Θράκες ἐκ τοῦ ὄρους, καταβαίνοντες πρὸς τὸν
Thracians from the mountain, coming-down to —
Σεῦθην, διεπράττοντο περὶ σπονδῶν καὶ δῆρων.
Seuthes, negotiated about (a) treaty and hostages.

Καὶ ὁ Ἑνοφῶν ἐλθὼν τῷ Σεῦθῃ ἐλεγε, ὅτι And — Xenophon going to Seuthes said, that
σκηνῶν ἐν ποιηροῖς τόποις, καὶ οἱ πολέμιοι they-were-encamped on dangerous places, and (that) the enemv
ἐκεῖν πλησίον. τῇ ἐφῇ ἄν ἡδιων αἰλιζέσ-
were near; 'he also 'said 'it would 'be-more-agreeable to-en-

dαι ἐκέ ἐν ἐχυροῖς ἡγοῖς μᾶλλον ἢ ἐν τοῖς camp without in strong places rather than in —
τετεγνοίς, διπτέ αἰσθήσαι. Δὲ ὁ
covered (places as houses), so-as to-perish. But — (Seuthes)
ἐκέλευε ταρρεῖν, καὶ ἐδείξεν ὅμηρους πα-
requested (him) to-be-confident, and showed (the) hostages | being-
present with-him [in his possession]. And also some of — (those) from the mountain coming-down begged — Xenophon to-assist them (to obtain) — (a) truce.

'Ο δ' ὤμολογεί, καὶ ἐλέλευε ταῦτα διὰ τῆς σπουδῆς. Οὐ δὲ ἔκανε ἐλεγον ταῦτα ἐπειδὴ good-spirits, and assured them that) they should-suffer no evil being-obedient to-Seuthes. But — therefore they-said these

(things) for-the-purpose (of) spying-out (the condition of the Grecians).

Ταῦτα μὲν ἔγενετο τῆς ἡμέρας, δὲ εἰς These (things) indeed happened during-the day, but on the following night the Thynians coming from the mountain attacked (them). And the master of-each house was indeed (a) leader; for it-would-have-been difficult otherwise to-find-out the houses being (in the) dark in the villages; for even the houses were-palisaded 'in (a) circle with-large palisades on-account-of the cattle. And when they-got near (the) doors of-each dwelling, — (some) indeed threw-spears-in, which they-were-said to-have as (for) knocking-off the sharp-iron-heads
τῶν δοράτων, δ' οἱ ἐνεπίμπρασαν,
of — spears, and — (others) set-fire-to (the buildings:
καὶ καλοῦντες Ξενοφώντα ὄνομαστὶ ἐκέλευν
and calling-on Xenophon by-name bade (him)
ἐξίοντα ἀποθνῄσκειν, ἢ ἐφασαν αὐτῶν κατα-
coming-out to-die, or they-said (that) he would-
καυδὴσεσθαι αὐτοῦ. Καὶ ἦδη τε πῦρ ἐφαινετο
burn there. And already not-only fire appeared
διὰ τοῦ ὄρφον, καὶ οἱ περὶ Ξενοφώντα
through the roofs, but-also (those) about Xenophon
ἔντεξφοραξιμένοι ἤσαν ἐνδον, ἔχοντες ἀσπίδας καὶ
having-their-corselets-on were within, having shields and
μαχαίρας καὶ κράνη, καὶ Σιλανὸς Μαχέστιος ὄν
swords and helmets, and Silanus (a) Macestian being
ηδὴ δ' ὀς ὀκτωκαὶδέκα ἔτῶν σημαίνει τῇ
already about eighteen (years) of-age gives-the-signal with-the
σάλπιγγι καὶ ἐσπασμένοι τὰ ζύγη εἰςδύς
suns and — (their) trumpets; and having-drawn —(their) swords 'they immediately
ἐκπεπόθωσιν, καὶ οἱ ἐκ τῶν ἄλλων σχημα-
sprang-out, and (also) — (those) from the other quar-
μάτων. Οἱ Θράκες δὲ φεύγονσι, περιβαλλόμενοι
matters. The Thracians indeed flee, throwing-over
τὰς πέλτας ὀπίσω, διηπέρ δὴ
— (their) shields behind (them on their backs), as indeed
τρόπος ἦν αὐτοῖς, καὶ αὐτῶν ὑπεραλλομένων
the custom was to-them, and they jumping-over
τῶν σταυροὺς τινὲς ἐλήφθησαν κρεμασθέντες,
the palisades some were-caught having-been-suspended,
τῶν πελτῶν ἐνεχωμένων τοὺς σταυροῖς καὶ οἱ
the shields holding-fast to-the stakes; and — (others)
δὲ ἀπέδανον διαμαρτύροντες τῶν ἐξόδων. δὲ οἱ
also died missing the outlets; and the
Ελληνες ἐδίωκον ἐξώ τῆς κώμης. Τινὲς τῶν
Greeks drove (them) out-of the village. Some of-the
Θυνῶν δὲ ὑποστραφέντες ἐν τῷ σχότει, ἡκοντιζον
Thynians however coming-back in the dark, 'threw
eis to phos ex tou skotos touc (their) javelins into the light out-of the dark at — (those) paratrepheontas par' oikian kaioumenon' kai eptrasan running-along by (a) house on-fire; and wounded 'Ierowynov te kai Euidiya, loxagav, kai Theon Hieronymus indeed — (the) Euodean, (a) captain, as-also Theogenes (the) Loerian loxagov, dele oudeis apiedane' genes (the) Loerian captain; but no-one died; mentov kai esphos kai skeuin tisw katekawn; however even (the) clothes and baggage of-some were-burnt.

De Seudis xhe boynoshov syn epita ippeusi But Seuthes came about-helping (them) with seven horsemen, tois proutous eixov tov saltugeth tov the first (assembled) having the trumpeter the Thra-
kion. Kai epeipep isodelo, osou- cian (namely). And when he-pereceived (the state of affairs), as-
pep xronov eboidei, long (a) time 'as he-was-assisting (them by marching to their aid), tosooutov kai to keras ephdgegeto autov. oste so-long even the horn sounded for-him; so-that kai tou to suiparosexe fobon tois polemou. also this (noise) furnished fear to-the enemy.

'Eppei o 'ilshen te edexiouto kai When however he-came 'he not-only 'shook-hands (with them) but-also elenev, oti oioito eurhsein pollous tevneotas. said, that he-thought to-find many dead.

'Ek tou totov o Seunofow te deita tois omhrous After this — Xenophon not-only asks-for the hostages paradoyvai autov, kai systrasteveshovai, ei to-be-given-up to-him, but-also to-march-with (him), if boyletalai, epit to oros. ei de mu, eassai autov. he-wished, to the mountain; if indeed not, to-allow him (to go).

Tη osteria ouv o Seudis paradidwsi tois On-the next-day therefore — Seuthes gave-up (to him) the omhrous, hē prouvpeterous andras, tois krateistous, hostagos, already old men, the best,
as they-said, of the mountain (people); and he came with — (his) forces. And already — Seuthes had even three-times (as large a) force (as he had when the Greeks came); for many of the Odrysians, hearing what — Seuthes might-be-doing, came-down taking-the-field-with (him). But the Odryrians when they-saw from the mountain indeed many heavy-armed-men, and many targeteers, and many horsemen, coming-down besought (him) to-make-a-treaty (of peace and promised to-do all (he might require), and requested (him) to-take the pledges (of fidelity from them). But — Seuthes, having-called-on — Xenophon, showed what they-may-have-said, and he-said (that he) 'would not 'treat-sa6a, ei 6evo6ov bo6loito tiumorphsasvai avtouj with-them, if Xenophon might-wish to-punish them (for) — (their) attack. — But (Xenophon) said: But I-at-least consider (that I) have even now sufficient revenge, if these (people) will-be slaves (having) before (been) free. Moreover said-he to-him (that I) counsel (yon), in-future to-take (as) hostages — (those) the-most-able to-de
BOOK VII. — CHAPTER V.

515

τι κακόν, δὲ ἐὰν τοὺς γέροντας οἴκου.
(you) any harm, but leave the old-men at-home.

Οὖν μὲν οἱ ταύτῃ πάντες δὴ
Therefore indeed the (inhabitants) in-this (country) all truly

προσωμολόγονν.
subtended (to him).

CHAPTER V.

Δὲ ὑπερβάλλουσι τοὺς Ὀρδύς ἐπερ Βυζαντίου
And they-cross-over to-the Thracians above Byzantium,

εἰς τὸ Δέλτα καλοῦμενον ἀυτῇ δ᾽ ἦν οὐκέτι
into the Delta so-called; this (country) indeed was not

ἀρχὴ Μαισάδου, ἀλλὰ Τήρους
(a part of the) dominion of-Mæsades, but (it belonged to) Teres

tοῦ 'Οδρύσου, τινὸς ἄρχαίον. Καὶ ἐνταῦθα
the (son) of-Odryses, some ancient (king). And here

ὁ Ὑμηρλείδης παρὴν ἔχων τὴν τιμὴν τῆς λείας.
— Heraclides was-present having the price of-the spoils.

Καὶ Σειῆς ἐξαγαγὼν τρία ζεύγη ἡμοικὰ (γὰρ
And Seuthes selecting three pair (of) mules (for

ἡν οὐ πλεῖω) δὲ τὰ ἄλλα βοίκα, καλέσας
there-were no more) and the others oxen, having-called-for

Ἐνοφώντα, ἐκέλευε λαβεῖν, δὲ
Xenophon, he-requested (him) to-take (the mules for himself), but

dιανεῖμαι τὰ ἄλλα τοὺς στρατηγοὺς
to-distribute the rest (namely the oxen) to-the generals

καὶ λοχαγοῖς. Δὲ Ἐνοφῶν εἶπεν: Ἑμοὶ μὲν
and captains. But Xenophon said: For-myself indeed

τοῖνυν ἄρχει καὶ αὐτῶς λαβεῖν.
therefore it-is-sufficient even hereafter to-take (something); but

δώρον τοῖς στρατηγοῖς καὶ λοχαγοῖς,
make-a-present (of them) to-the generals and captains,
oi  οιν ἐμοὶ ἴχολον Ὑσσαν.  Καὶ Τιμασίων
— (those who) with me have-accompanied (you). And Timasion
ὁ Δαρδανέως λαμβάνε μὲν ἐν τοῖν ζευγῶν, ἐν δὲ
the Dardanean took indeed one of the pair, one aisc
Κλεάνωρ ὁ Ὀρχομένιος, δὲ ἐν Φρυνίκος ὁ Ἀχαῖος;
Cleannor the Orchemonian, and one Phrynicus the Achaen;
dὲ τὰ ζεύγη βοίκα κατεμερίσθη τοῖς λοχαγοῖς.
but the yokes (of) oxen were-distributed to-the captains.

Debe ἀποδίδοσι τὸν μισδὸν μόνον
'He [Seuthes] indeed paid the wages only (for)
ἐκοσὶ ἡμερῶν, τοῦ μηνὸς ἡδη ἐξηλυδότος;
twenty days, the month 'having already elapsed;
γὰρ ὁ Ἡρακλείδης ἔλεγεν ὅτι ὦ ἐμπολούσα
for — Heraclides said that he-could not 'sell
πλείου. Ὑδὲ ὁ Ἑνοφῶν ἀκάσεις ἐπομο-
more. Therefore — Xenophon being-distressed (atthis) having-impre-
sας εἰπὲ. Δοξεὶς μοι, ὁ Ἡρακλείδης,
eated said: It-seems to-me, ὁ Heraclides, (that you do) not take-care
Σεύδου ὃς ὃς δεῖ γὰρ εἰ ἐξῆδων,
of the affairs) of-Seuthes as they-ought-to-be; for if you-had-taken-care
ὅτι φέρων τὸν πλήρη μισδὸν, καὶ
't you would 'have-come bringing the full pay, even
προσδανεἰσάμενος, εἶ ἐδύνω μὴ ἄλλως, καὶ ἀπο-
having-borrowed (it), if you-could not otherwise, and having-
δόμενος τὰ ἱμάτια σαντοῦ.
sold the clothes of-yourself.

Ἐντεῦθεν ὁ Ἡρακλείδης τε ἢχέσθεν,
Then — Heraclides 'was not-only grievously-'vexed,
καὶ ἔδεισε, μὴ ἐκβλητεῖσι ἐκ τῆς φιλίας τῆς
but-also feared, lest he-might-be-deprived of the friendship of —
Σεύδου καὶ ἀπὸ ταύτης τῆς ἑμέρας ὁ τι
Seuthes; and from that — day (in) whatever
ἐδύνατο διέβαλλε Ἑνοφῶντα πρὸς Σεύδν.
he-could he-alumniated Xenophon to Seuthes. The

στρατιῶται μὲν ὑπὸ ἑνεκαλοῦν Ἑνοφῶντι, ὅτι εἶχον
soldiers indeed truly blamed Xenophon, that they-had
ou tov miš dön' de Seiđhēs ᾶχēto autō, not — (their) pay; and Seuthes was much displeased with him.

ótĕ ἐντῶν ἀπῆτει τὸν miš dön tois (because) that he 'had strenuously requested the pay for the

στρατιώταις. Kai téwos mēn ἀεὶ ἐμεμη-
soldiers. And until then indeed he 'had continually 'men-
to, ὡς ἐπειδὰν ἀπέλθη ἐτί θαλαττῶν para-
tioned, that when they should arrive at (the) sea he would-

δώσει αὐτῷ Βισάνθην καὶ Γάνου καὶ Νέου τείχος:
give him Bisante and Ganos and Neontichus;

de ἀπὸ τοῦτον τοῦ χρόνου ἐμεμητο ἐτὶ οὔδενος
but from that — time he mentioned afterwards none
toútov. Πάρ ὁ Ἡρακλείδης καὶ διεθέθηκεi of these (places). For — Heraclides also insinuated

toúto, ὡς εἴη οὐχ ἀσφαλὲς παραδιδόναι τείχη
this, that it was not safe to give over fortresses to (a)

ἀνδρὶ ἔχοντι δύναμιν.
m an having (an) army.

Ἐξ τοῦτον ὁ Ξενοφῶν μὲν ἐθουλεύετο
On this (account) — Xenophon indeed counselled with himself

τί χρῆ ποιεῖν περὶ τοῦ στρατευεῖσθαι ἐτὶ what it was necessary to do about the to-march-with-the-army yet

ἀνω. Δ' ὁ
(farther) up [about the expedition farther up the country]. But —

Ἡρακλείδης εἰςαγαγὼν τοὺς ἄλλους στρατηγοὺς
Heraclides was bringing forward the other generals

πρὸς Σειδήν, τε ἐκέλευεν αὐτόὺς λέγειν, ὅτι to Seuthes, also he requested them to say, that

σφεῖς ἂν ἀνάγοιεν τὴν στρατιάν οὐδὲν ἂττον they could lead the army not less

ἡ Ξενοφῶν, τε ὑποσχεῖτο αὐτοῖς τὸν (effectively) than Xenophon, and promised them (that) the

μισδὸν ἐκτέλεων δυὸίν μηνοῖν παρέσεσθαι pay (in) full (for) two months would be present (for them)

ὀλίγων ἰμέρων, καὶ ἐκέλευε συστρατεύεσ-
in (a) few days, and he requested (them) to continue in the ser-
καὶ ὁ Τιμασίων εἶπεν. Ἐγὼ μὲν τοῖνυν οὐδ', ἂν μέλλῃ εἶναι πέντε μηνῶν therefore not, if there-were-about to-be five months' μισθὸς, ἂν στρατευσαίμην ἀνεύ ξενοφῶντος. Καὶ saying: I indeed would serve-in-the-army without Xenophon. And ὁ Φρυνίσκος καὶ ὁ Κλέανωρ συνωμολόγουν τῷ — Phryniscus and — Cleanor agreed-with — 

Τιμασίων.

Τιμασίων.

'Εντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, Then — Seuthes reproached — Heraclides, ὅτι οὐ παρεκάλει καὶ ξενοφῶντα. Δὲ ἐξ that he had not called-in also Xenophon. And on τοῦτον παραχαλοῦσιν αὐτὸν μόνον. Δὲ ὅ this they-call-for him alone. But — (Xenophon) γνῶς τὴν πανοργίαν τοῦ Ἡρακλείδου, ὅτι knowing the knavery of — Heraclides, that βούλοιτο διαβάλλειν πρὸς τοὺς he-wished to-calumniate (and make him unpopular, with the ἄλλους στρατηγοὺς, παρέρχεται λαβῶν the other generals, departed taking (with him) not-only πάντας τοὺς στρατηγοὺς, καὶ τοὺς λοχαγοὺς. all the generals, but also the captains. Καὶ ἐπεί πάντες ἐπείσδησαν συνεστρα-And when all had-been-persuaded (by Seuthes) they-

τεύντο, καὶ ἔχοντες τὸν Πόντον 'joined (him) 'in-an-expedition, and having the Euxine-Sea ἐν δεξίᾳ ἄφικνουται ἐις τὸν Σαλμυδησσόν, on (their) right they-arrived at — Salmydessus, διὰ τῶν Ὁραχῶν καλουνεύων Μελινο-through the (country) of the 'Thraeians called Melino-

φάγων.' ἐν δεξίᾳ πολλαὶ τῶν νεῦν πλεούσων εἰς τὸν phagi; here many of the vessels sailing into the Πόντον ὀχέλλουσι καὶ ἐκπίπτοντοι γὰρ ἐστι Euxine-Sea strike and (are) cast-away; for there-is (a)
BOOK VII. — CHAPTER V.

τέμναγος πάμπολν ἐπὶ τῆς θαλάττης.
shoal (there) (stretching) very-far (out) into the sea.

Καὶ οἱ Ὁρᾶκες, οἱ οίκοιντες κατὰ ταῖτα,
And the Thracians, — (those namely) dwelling along there,

ὅρισάμενοι στῆλας,
having-set-up pillars 'to-mark-the-boundaries, (so that) each

τὰ ἐκπίπτοντα καὶ αὐτοὺς
plunder the (things) east (on shore) on these

ἀντιόντω, ἔκαστοι
died

δὲ ἔλεγον τέως πρὶν
(therein limits); and they-say (that) for-some-time before (that they)

ὅρισασθαι,
ereected-boundaries, (that while) plundering many

σχεὶν ὑπ' ἀλληλῶν. Ἐνταῦθα εὑρίσκονται
by (the hands) of-one-another. There are-found

μὲν πολλαὶ κλίναι, δὲ πολλὰ κιβώτια, δὲ πολλαὶ
indeed many couches, also many chests, likewise many

γεγραμμέναι βιβλοὶ, καὶ πολλὰ τάλλα,
written books, and many other (things), such-as

ναύχληροι ἁγούσιν ἐν ἕλινοις τεῦχεσι.
seamen carry in wooden receptacles.

καταστρεψάμενοι ταῦτα,
having-subdued these (people), they-departed back.

Ἐν τῶ Θεσίδης εἰχε στράτευμα ἡδη πλέον
Then truly Senteas had (an) army already more

τοῦ Ἑλληνικοῦ. Γὰρ τε πολὺ ἐτὶ
(numerous than) the Grecian. For-not-only many yet

πλεῖον 'Οδρυσῶν καταβεβήκεσαι, καὶ οἱ
numerous 'of-(the) Odrysae had-come-down (to him), but-also —

ὅτι τοῦ Ἐλληνικοῦ. Φορὲ τὸ πολὺ ἐτὶ

ουτοῦ. Δὲ κατηνιλίσθησαν ἐν τῷ πεδίῳ
(his) 'army. And they-encamped on the plain

ὑπὲρ Σηλυβρίας, ἀπέχουσι ὅσον τριάκοντα στα-
above Selybria, being-distant about thirty sta-
dius τῆς θαλάττης. Καὶ οὐδεὶς μισθὸς μὲν
(from) the sea. And no pay indeed
THE ANABASIS OF XENOPHON.

πω ἐ法人ντο· τε οἱ στρατιῶται ἐγὼν τὸν Ξενο-

and the soldiers had — Xenoph-

φώντα παγχαλέως;

much-aggrieved, [were very much displeased with Xenophon,]

τε ὁ Σειώδης οὐκέτι οἰκείως διέκειτο, ἀλλὰ

and — Seuthes no-longer was familiarly 'disposed' (to him), but

πότε ἐλεύθεροι βουλόμενοι συγγενέσθαι αἰτῶ,

whenever he-might-go desiring to-have-an-interview-with him,

πολλαὶ ἀσχολίαι ἤδη ἐ法人ντο.

many occupations were now 'pretended.

CHAPTER VI.

Ἐν τούτῳ τῷ χρόνῳ, ὄντων ἤδη σχεδὸν δύο

At this — time, being already nearly two

μήνων, Χαρμίνδος τε ὁ Λάκων καὶ Πολυνίκος

months, Charminus indeed the Lacedaemonian and Polynicus

ἀφίκονται παρὰ Θῆβανος, καὶ λέγοντιν, ὅτι

arrived from Thibron, and they-said, that

docei Λακεδαιμονίων στρατεύεσθαι ἐπὶ

it-seemed (good) 'to (the) 'Lacedaemonians to-take-the-field against

Τισσαφέρνην, καὶ Θῆβων ἐκπέπλευκεν ὡς πολε-

Tissaphernes, and Thibron had-set-sail as about-

μῆσων, καὶ δεῖται ταύτης τῆς στρατιάς, καὶ

making-war, and (that) he-wanted this — army, and

λέγει, ὅτι δαρεικὼς τοῦ μηνὸς ἔσται μίσος

he-says that (a) dāria the month would-be (the) pay

ἐκάστῳ, καὶ τοῖς λοχαγοῖς διμοιρία, δὲ τοῖς

to-each (soldier), and to-the captains twice-as-much, but to the

στρατηγοῖς τετραμοιρία. Ἐπεὶ δ' οἱ Λακε-

generals four-times-as-much. When indeed — (these) Laced-

dαιμονίων ἡλικῶν, εἰσόδῳ ὁ Ἡρακλείδης, πυθόμενος

demonians came, immediately — Heraclides, hearing
that they came for the army, says Seuthes.

then indeed the Lacedaemonians wanted the army, but you no longer want it; giving-up the army you will gratify them, and they will no more demand (their) pay of you, but will depart from the country. — Seuthes

hearing these (things) requests (him) to bring (them) to (him); and when they said, that they come for the army, he said, that he would give up the army, and desired to be their friend and ally; and he invited them on terms of hospitality, and he entertained (them) magnificently.

But he did not invite Xenophon nor (none) (any) of the other generals. But the Lacedaemonians inquired, what (kind of) man Xenophon might-be, he replied, that indeed in — other (respects) he was not (a) bad (man), but himself-popular (with) the men? And — Heraclides
Therefore indeed altogether (so). — Therefore, said they, 
μὴ καὶ ἄναντισεται ἡμῖν περὶ τῆς ἀπαγω-
will he not even oppose us about the leading-
γῆς; 'Ἀλλ' ἡν ὑμεῖς, ἐφη ὁ 'Ἡρακλείδης, away (of the army)? But if you, said — Heraclides, 
συλλέξαντες αὐτοὺς, ὕποσχῆσθε τὸν μισθὸν, assembling 
they, promise the pay, 
προσχώντες ὅλιγον ἐκεῖνῳ, ἀποδραμοῦνται 
'paying little attention to him, they will return 
σὺν ὑμῖν. Πῶς οὖν, ἐφασαν, ἃν συλλέγειεν 
with you. How therefore, said they, may (they) assemble ἡμῖν; Ἀὐριον προὶ, ἐφη ὁ 'Ἡρακλείδης, ἀξομεν 
for us? To-morrow early, said — Heraclides, we will conduct ὑμᾶς πρὸς αὐτοὺς καὶ οἶδα, ἐφη, ὅτι ἐπειδὰν 
you to them; and I know, said he, that when ἰδὼσιν ὑμᾶς, ἀσμενοὶ συνδραμοῦνται. 
they see you, they will willingly flock round (you). 

Αὐτὴ ἡ ἡμέρα μὲν ἐληξε ὦτως. 
This day indeed closed thus.

Δὲ τῇ ὑστεραιᾳ Σείδης τε καὶ Ἡρακλείδης 
And on the next day Seuthes and also Heraclides 
ἀγοσαίν τοὺς Λάκωνας ἐπὶ τὸ στράτευμα, καὶ 
conducted the Lacedaemonians to the army, and ἡ στρατιὰ συλλέγεται. Δὲ τῷ Λάκωνε ἐλέγετην, 
the army assembled. And the two Lacedaemonians said, 
ὅτι δοξεῖ 
that it seemed (good) to (the) Lacedaemonians 
Δακεδαμονίων πολεμεῖν Τισσα-
to go to war with Tissa-
φέρνει, τῷ ἀδικήσαντι ὑμᾶς. ἡν οὖν ἐπὶ σὺν 
having injured you; if therefore you go with 
ὑμῖν, 
us, you will not only revenge yourselves on the enemy, but also 
τε τιμωρήσασθε τὸν ἐχθρόν, καὶ 
the enemy, but also 
ἐκαστὸς ὑμῶν οἴσει δαρεικὸν τοῦ μηνὸς, δὲ 
each of you will receive (a) daric the month, and (a) 
λοχαγὸς τὸ διπλοῦν, δὲ στρατηγὸς τὸ τετρα-
captain the double, and (a) general the qua-
πλούν. Καὶ οἱ στρατιώται τε ἄσμενοι ἱκουσαν, drupel. And the soldiers not-only willingly listened, καὶ τις τῶν Ἀρχάδων εὕθυς ἀνίσταται but also some-one of the Arcadians immediately rising-up κατηγορήσων τοῦ Ξενοφώντος. Οὗ καὶ Σεύθης denouncing — Xenophon. But also Seuthes παρῆν, βοηλόμενος εἰδέναι τί πραξῆσεται: was-present, desiring to-know how the-affair-would-be-conducted; καὶ εἰστήκει ἐν ἐπηκώ, ἐχων ἐρμηνεία: and stood in (a place proper for) hearing, having (an) interpreter; δὲ καὶ αὐτῶς ἐξυπερ τὰ πλείστα ἐλήνυστι. and also he-himself understood — most (things) in-Greek.

"Ενώδα δὴ ὁ Ἀρχάς λέγει: 'Αλλ' ἦμεις μὲν, Then indeed the Arcadian speaks: But we indeed, ὁ Λακεδαίμονιοι, καὶ πάλαι δὲν ἦμεν παρ' ἐμῖν, O Lacedæmonians, even long-ago would have-been with you, ει Ξενοφῶν πείσας ἦμᾶς μὴ ἀπέχαγεν if Xenophon having-persuaded us 'had not 'led (us) δεῦρο, ἐνώδα δὴ ἦμεις μὲν στρατευόμενοι τῶν hitler, where truly we indeed performing-military-duty (through)—

dευόν χειμῶνα πεπαύμεθα οὐδὲν καὶ νῦτα most-severe cold-weather we-rested neither — night καὶ ἦμέραν. δὲ δὲν ἔχει τοὺς ἤμετέρους or (or) day; hut — (he) has (the fruits of) — our πόνους καὶ Σεύθης μὲν πεπλούτικεν ἐκείνων Ῥίδα. labour; and Seuthes indeed has-enriched him personally,

de ἄποστερει ἦμᾶς τὸν μισθὸν. 'Οστε δὲ but defrauded us (of) — (our) pay. So-that (I) who γε λέγων πρῶτος ἐγὼ μὲν εἰ ἱδομί τοῦτον 'am at-least 'speaking first I indeed if I-saw this καταλευσαντα, καὶ δόντα δικήν [Xenophon] stoned-to-death, | and giving justice [and thus ὑν περιεγήκε ἦμᾶς, ὑπο punished] | of-which he-has-'dragged us 'about, [for having so καὶ δὲν δοκῶ μοι ἐχειν τὸν dragged us about,] and 'I would 'seem to-myself to-have — (my)
μοῦδ'ν, καὶ οὐδὲν ἄχρεος έτι τοῖς πεπονη-

pay, and neither to-be-aggrieved at — (what I) had-unde-

μένοις. Μετὰ τοῦτον ἀλλος ἀνέστη καὶ
gone. After this (one) another stood-up and

δόμως ἄλλος. 'Εξ τοῦτου δὲ Ξειροῦν ἐλέεγεν
likewise another. After this indeed Xenophon spoke

ώδε·

thus:

'Αλλὰ μὲν ἄρα δεὶ ἄξιωσόν
But indeed therefore | it-is-necessary (that) (a) man

οντα προσδοκάν πάντα,
being to-expect all, [one must expect all kinds of fate,]

ὀπότε γε καὶ νῦν ἔχω αἰτίας ἵφ' ὑμῶν, ἐν
since at-least even now I-have accusations from you, in

δὲ δοξής συνειδέναι γε ἐμαυτῷ
(the thing) which I-seem to-be-conscious at-least to-myself (of)

παρεσχημένος πλείστην προσνύμιαν περὶ ὕμας.
having-shown (the) most zeal for you.

Μέν γε ἀπετραπόμεν ἢδη ὀρμημένος
'I indeed at-least 'turned-back 'having already 'set-out

οἴκαδε, οὐ μὰ τὸν Δία οὐτοί πυνθανόμενος
or-home, no by — Jupiter not-indeed bearing (that)

ὑμᾶς πράττειν εὖ· ἀλλὰ μᾶλλον ἄχουν
you (were) doing well; but rather bearing (that)

εἶναι εὖ ἀπόροις, δὲ ὡφελησών, εἰ τι
(you) were in difficulties, as being-about-helping (you) if in-any-thing

δυναίμεν. 'Επει δέ ἥλιον, τουτοὶ Ξειροῦν
I-might-be-able. When indeed I-came, this-here Scuthes

πέμποντος πολλοῖς ἀγγέλους πρὸς ἐμε, καὶ
sending many messengers to me, and

ὑποσχομένου πολλὰ μοι, εἰ πείσομαι ὕμᾶς
promising many (things) to-me, if I-would-persuade you

ἐλείν πρὸς αὐτὸν, οἷς μὲν ἐπεχείρησα ποιεῖν
so-go to 3 him, I-did not indeed 'attempt to-do

tοῦτο, ὡς ὑμεῖς αὐτοὶ ἐπίστασθε: δὲ ἡγοῦ
this, as you yourselves know; but I-led (you to
BOOK VII. — CHAPTER VI.

ἐδευ ὁμεν ἄν τάχιστα διαβῆναι
a place) whence I-thought (that you) might the-most-speedily cross-over
εἰς τὴν Ἑσιαν. Γὰρ ἐνώμιζον ταῦτα εἶναι
into — Asia. For I-thought this to-be
βέλτιστα ἡμῖν, καὶ ἣδειν ἡμᾶς βουλομένος. Δὲ
the-best for-you, and I-knew you desiring (it). But
ἐπεὶ Ἀρίσταρχος, ἐλήφων σὺν τριήρεσιν, ἐκώλυνε
when Aristarchus, coming with galleys, prohibited
ἡμᾶς διαπλείν, ἐκ τοῦτον, ὅπερ ἦν δῆτον εἰκός,
us to-sail-across, on this, as was certainly proper,
συνέλεξα ἡμᾶς, ὅπως βουλευσαίμεθα ὑπὶ τι
I-assembled you, in-order-that we-might-consult-together what
χρὴ ποιεῖν. Ὄμεις οὖν οὖν, ἀκοῦ-
it-might-be-necessary to-do. (Did) you not therefore, hear-
οντες μὲν Ἀρίσταρχος ἑπιτάττοντος ἡμῖν πορεύ-
ing indeed Aristarchus commanding you to-pro-
εῖσαι εἰς Χερσόνησον, ἀκούοντες δὲ Σείῦδον πει-
ceed to (the) Chersonesus, hearing also Seuthes per-
δοντος ἑαυτῷ συντραπεύοντα,
μὲν πάντες
suading yourselves to-enter-into-his-service, (did you not) indeed all
ἐλέγετε ἤλεγαν οὖν Σείῦδη, δὲ
say (that you would) go with Seuthes, and (did you not)
πάντες ἐψηφίσασθε ταῦτα; Τὰ οὖν ἐγὼ
all vote-for these (things)? How therefore ’did I
ἐνταῦθα ἠδίκησα, ἀγαγὼν ἡμᾶς ἐὰν δέοξει
then ’wrong (you), leading you there-where it-seemed
ἡμῖν πᾶσιν;
(good) for-you all (to go)? Since at-least Seuthes indeed began
’Επεὶ γε Σείῦδης μὲν ἰηραῖτο
ψείδεσθαι περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ
to-deceive about the pay, if indeed I-should-praise
αὑτῶν, ἂν δικαίως καὶ αἰτιῶσθε καὶ μισοῖτε·
him, ’you would justly both ’accuse and detest (me).
ei δὲ ὃν πρόσθεν μάλιστα πάντων φίλος,
if however being formerly most of-all (his) friend,
νῦν πάντων εἶμι διαφορώτατος, πῶς
now of-all (men) I-am the-most-a*-variance (with him), how
of 

Anabasis of Xenophon.

An Athenian who had been trained in the school of Socrates, Xenophon, the author of the Anabasis, tells the story of his expedition to the East with a group of warriors. In this passage, Xenophon advises his companion Euphorbus to return the money they have received from Seuthes, the Thracian king, to Euphorbus himself.

"ευθὺς, ὁ μὲν ἅμα τὸ πλεῖον, οὗτος, οὗτος οὖν τὸ πλεῖον, εἰ ἔχεις τοῦτο ἐπὶ τοῦτο, τῆς ὑποταγῆς τούτῳ τοῦπλείου. Εἰ ποιήσῃς τὴν ἀπόδειξιν, τὸ πλεῖον, τὸ πλεῖον. Εἰ δὲ δοθῇ, ὁμοιώτατον, τὸ πλεῖον."
BOOK VII. — CHAPTER VI.

έχειν τα ὑμετέρα· γὰρ δυνῶς ἐμίν ἀπαντάς
having — your (money); for I-swear to-you by-all

θεοὺς καὶ πάσας ἔχειν μηδὲ
(the) gods and (by) all (the goddesses) (that I) have never-indeed

ἀ Σεύθης ὑπέσχετο ἐμοί ἰδίᾳ.
(received) what Seuthes promised me (as my own) proper (pay);

dὲ καὶ αὐτὸς πάρεστι, καὶ ἀκούουν σὺνοίδε μοι, εἰ
and also he-himself is-present, and hearing knows with-me, if

ἐπιορκὸ. Ἡμὲν δὲ μᾶλλον θαυμάστη,
I-perjure-myself. That indeed you-may-he-yet-more 'surprised,

συνεπόμυνμι μηδὲ εἰληφέναι ἄ οἱ
I-swear (that) I-have not-indeed 'received what the

ἄλλοι στρατηγοὶ ἔλαβον, μὴ τοίνυν μηδὲ ὁσα
other generals received, no moreover not-indeed as-much-as

ἐνιοὶ τῶν λοχαγῶν. Καὶ τὶ ἐποίουν ταῦτ';
some of-the captains. And why did-I-do this?

'Ω ἄνδρες, ὀσῶ μᾶλλον συμφέροιμι
G men, (I thought that) how-much the-more I-endured-with

τοῦτῳ τότε τὴν πενίαν, τοσοῦτῳ μᾶλλον
this (man) while in — poverty, so-much the-more

ποιῆσασθαί αὐτὸν φίλον ὅποτε δυνασθεὶτ. Δὲ
I-would-make him (a) friend whenever he-might-be-able. But

ἐγὼ ἁμα τε ὦρῳ αὐτῶν πράττοντα εἰ,
I at-the-present-time not-only see him doing well,

καὶ δὴ γιγνῶσκω τὴν γνώμην αὐτοῦ. Τις
but-also truly know the disposition of-him. Some-one

dὴ ἂν εἰποῖ· οὐχ οὖν αἰσχύνῃ οὖτω
indeed may say: are-you not therefore ashamed (at) 'being thus

μορφῶς ἔξαπατᾶμενος; Ναὶ μὰ Δία μέντοι
foolishly 'deceived? Certainly, by Jupiter, I-would indeed

'σχυνόμεν, εἰ ἔξαπατῆσθην ὕπο γε ὄντος
'have-been-ashamed, if I-had-been-deceived by (one) at-least being (an)

πολεμίου· δὲ ὄντι φίλῳ δοξεὶ μοι αἰσχὺν
enemy; but being (a) friend it-seems to-me more-shameful

ἔξαπατᾶν ἢ ἔξαπατᾶσθαι. Ἐπεἰ, εἰ γε
to-deceive than to-be-deceived. Since if at-least (the)
guard is-to-be against friends, I-know you guarding
πᾶσαν, ὡς μὴ παρασχεῖν τοῦτο δικαίων all, so-as not to-give to-this [Seuthes] (a) just
πρόφασιν μὴ ἀποδιδόναι ὑμῖν ἃ pretext, (that he might) not pay us what
ὑπέσχετο γὰρ οὔτε ἰδικήσαιεν τοῦτον he-promised; for we-have neither 'injured this [Seuthes]
οὐδὲν, οὔτε κατεβλακεύσαμεν τὰ — (in any thing), nor neglected the (affairs)
tοῦτον, οὐδὲ μὲν κατεδειλάσαμεν οὐδὲν of-this (man), or indeed did-we-cowardly-shrink — (from any
ἐφ’ ὃ τι οὗτος παρεκάλεσεν ἡμᾶς, Ἀλλά, thing) to which he called us. But, 'you
ἀν φαίνετε, ἐδεί τότε λαβεῖν τὰ may 'say, (to be, that I should) then have-taken —
ἐνέχυρα, ὡς εἰ ἐθούλετο μὴ ἐδύνατο ἐξα-
pledges, so-that if he-wished he-'could not-indeed 'be-able to-
πατάν. Πρὸς ταῦτα δὲ ἀκούσατε, ἃ ἐγὼ deceive. As-respects these (things) indeed hear, what I
ἀν ὦν εἶπον ἐναντίων τοῦτο, εἰ should 'at no 'time have-mentioned 'before this [Seuthes], if
μὴ ἐδοξείτε μοι εἶναι παντάπασιν you-'had not 'shown (yourselves) to-me to-be altogether
ἀγνώμονες, ἥ λιαν ἀχάριστοι εἰς ἐμε. Γὰρ destitute-of-intelligence, or very ungrateful towards me. | For
ἀναμνήσθητε ἐν ποιοῖς τις πράγμασιν ἐτυγχάνετε recollect in what any things you-happened
ὀντες εἰς being [for recollect in what kind of circumstances you were placed] out-of
ὅπερ ἐγὼ ἀνήγαγον ἡμᾶς πρὸς Σεῦθην. which I (extricated you and) 'led you 'up to Seuthes.
Οὐκ μὲν Πέρινθον προσήτε εἰς πόλιν, (Was it) not indeed (at) Perinthus you-went to (the) city,
δ' Ἀρισταρχος ὁ Λακεδαιμόνιος ἀποκλείσας τάς but Aristarchus the Lacedaemonian having-shut the
πόλας οίκ εία ἔμας εἰςιέναι; Δ’ ἐστρα-
gates he’d did not ‘let you go-in? And did-you (not) ‘en-
tοπεδεύετε ἔξω ὑπαίθριοι; Ἡν δὲ μέσος
camp without in-the-open-air? Was-it (not) indeed (the) middle
χειμῶν; Ἑκρῆσθε ἀγορὰ,
(ol) winter? | Had-you (not) ‘to-make-use-of (a) market, [had you
ὅρονες μὲν σπάνια τὰ ζώνα,
not to buy your provisions,) seeing indeed (a) scarcity (of) — saleable
δ’ ἔχοντες σπάνια ὄτον ὄψεσθε;
(things), and having (a) scarcity of-any (things that) you-may-buy
Δὲ ἦν ἀνάγκη μὲν εἰπὶ Θρᾴκης;
(with)? And was-there (not a) necessity to-remain in Thrace;
(γὰρ τρυπήρεις ἐφορμοῦσαι ἐκόλονν διαπλείν.*)
(for galleys having-been-anchored hindered (us) to-sail-over:)
eὶ δὲ τις μένοι εἰναὶ ἐν πολεμίᾳ,
if indeed any-one stayed (it was) to-be in (a) hostile (country),
ἐνθα μὲν ἦσαν πολλοὶ ἰππεῖς ἐναντίοι,
where indeed there-were many horsemen opposed (to you), as-likewise
πολλοὶ πελάται;
many targeteers? And indeed there-was (a) heavy-armed
 sockfd, ὃς, ἱόντες μὲν ἄθροι ἐπὶ τὰς
(eorps) for-us, with-which, going indeed 'in (a) 'body to the
κῶνας, ἵσως ἂν ἐδυνάμεθα λαμβάνειν σίτων
villages, perhaps 'we might 'be-able to-take food
οἴδεν τι ἄσωνον: δὲ διώκοιτε ὦτῶ ἂν
(but) not any abundance; and following whom 'we might
tατελελαμβάνομεν ἡ ἀνδράποδα ἡ πρόβατα,
capture neither slaves or cattle, (for the
ἡν οὐχ ἵμιν. Γὰρ ἐγὼ κατέλαβον οὔτε
proper troops) were not to-us. For I found neither
πληθῶν οὔτε πελάτασικῶν συνεστηκός παρ’ ἵμιν.
naval’y nor targeteers constituted-in-a-body among you.
Εἰ οὖν, ἵμιν ὄντων ἐν τοιαύτῃ ἀνάγκῃ, μηδὲ
If therefore, you being in this difficulty, not-indeed
προσαίτησας ὄντων οὐγούν μισόδον,
having-asked-in-addition (for any thing) whatever (as) pay,
I had acquired Seuthes (as an) ally for you, (he) having both cavalry and targeteers, which you were in want of; would I have seemed to you to have consulted ill (for you)?

Γ’άρ δὴ ποιον κοινωνήσαντες τούτων,
For certainly having shared (in the advantages) of these (kinds of troops), 'you both found more abundant provisions in the villages, on account of the Thracians — being forced to flee with greater speed, and you had (a) greater share of cattle and of slaves. And we saw no enemy no more, after the cavalry were joined to us, but at this time the enemy boldly pursued us both cavalry and targeteers, hindering us (from) being dispersed in small parties everywhere to procure more abundant provisions.

But if truly (he) — (who) presenting you this — did not pay (you) in addition very great wages for the security, (is) this indeed the shocking suffering (you complain of)? and on account of this do you think...
that it is necessary not to send me away alive?

But now truly how do you depart? (Is it) not after having passed the winter in abundant provisions, and having

moreover in addition that, if any, (which) you received from Seuthes? For you consumed the (things) of the enemy.

And performing these (things) [and faring thus] 'you neither beheld (the) men of you having died from them, [you neither saw any of your men killed,] nor have you lost (any) living.

If indeed anything glorious has been performed by you in — Asia against the barbarians, and have you not 'that safe, and to these have you not 'added now another glory, and having subdued the Thracians in Europe, against whom you marched? I indeed may justly say (to you) the things for which you are angry with me, for these (we ought) to consider (as a) favour from the gods as (for so many) good things. And indeed truly such (is the state of)

of (the) 'gods, consider also — my (affairs) as (how they)
Το πρώτον ἀπηγαοῦν ὁδώτη, ἀπεπορενόμην μὲν ἰʼ
first went-away (for) home, I-went-away indeed

ἐχων πολύν ἐπαίνων πρὸς ὑμῶν, ἔχων δὲ ὅ ὑμάς
having much praise from you, having also through you
καὶ εὐχήειαν ὑπὸ τὸν ἀλλων Ἐλληνων.
even glory (and renown) with the other Greeks.

Δὲ ἐπιστενόμην ὑπὸ Δακεδαιμόνων. γὰρ
And I-was-trusted by (the) Lacedaemonians; for 'they

ἀν οὐ ἐπεμπὸν με πάλιν πρὸς ὑμᾶς. Νῦν δὲ
would not 'have-sent me back to you. Now indeed

ἀπερχομαι διαβεβλημένος ὑφʼ ὑμῶν μὲν πρὸς
I-depart calumniated by you indeed to (the)

Δακεδαιμόνιος, δὲ ἀπηχθημένος Σεϋδη μετʼ
Lacedemonians, and having-offended Seuthes by (reason of)

ὑμῶν, δὲ ἡλπίζον πονῆσας εὗ
you, whom I-hoped | having-made (it) well [having served him effec-

μεδʼ ὑμῶν, καὶ καταθήσεσθαι καλὴν
tively] with you, and to-have-procured (with him an) honourable

ἀποστροφὴν καὶ ἐμοὶ καὶ παισίν, εἰ γένοιτο
retreat both for-myself and (my) children, if there-should-be

Δ´ ὑμεῖς ὑπὲρ δὲν ἐγὼ τε ἀπηχθημαί
(any to me). But you for whom I-not-only have-'incurred

πλείστα, καὶ ταῦτα πολὺ κρείττοσιν
the-most 'hatred, but-also this (from those) much better

ἐμαυτοῦ, τε οὐδὲ πω νῦν πέπαιναι πραγμα-
(than) myself, and neither not-even now do-I-cease labouring-to-

τενόμενος ὅ τι ἄγαδον δύναμαι ὑμῖν, ἔχετε
 whatever good I-can for-you, who-have

τοιαύτην γνώμην περὶ ἐμοῦ. 'Ἀλλ´ μὲν ἔχετε
such (an) opinion respecting me. • But indeed you-have

μὲ οὕτε λαβόντες φεύγοντα, οὕτε
me (in your power), neither having-taken (me) fleeing-away, nor

ἀποδιδόσχοντα. ἦν δὲ ποιήσατε & λέγετε, ἢστε,
about-running-away; if indeed you-will-do what you-say, know
that you will be killing (a) man having watched
indeed truly much for you, and having laboured (much) and
encountered many dangers with you, both in —

μέρει καὶ παρὰ τοῦ μέρος, δὲ θεῶν οὐνων
(his) share and beyond — (his) share, and (the) gods being

ιλεων πολλὰ τρόπαια δὴ βαρβάρων στη-
propitious many trophies truly 'over (the) barbarians have-

σάμενον σὺν ήμῖν. διατεινάμενον πρὸς ήμᾶς πᾶν
been-crested with you; having exerted myself for you (in) all

οὗν ἔδυνάμην, ὃπος δὲ γένοισθε πολέμουι
as much as I was able, that indeed you might become inimical

γε μηδενί τῶν Ἑλλήνων. Γὰρ καὶ οὖν νῦν
at least to none of the Greeks. For even therefore now

ἔξεστιν ήμῖν ἀνεπιλήπτως πορεύεσθαι, ὥστη ἄν
it is allowed you blamelessly to proceed, where you may

ἔλθοῃ καὶ κατὰ γῆν καὶ κατὰ θάλατταν.
'have desired, both by land and by sea.

Δὲ ομείς, οτὲ πολλὴ εὐπορία φαίνεται ήμῖν, καὶ
And you, when great abundance shows itself to you, and

πλείτε ἐνδὰ δὴ πάλαι ἐπιδύμιειτε, τε
about to sail where indeed heretofore you have desired to be, and

δεόνται ήμῖν οἱ
those desire you — (those namely, who are considered as) 'being

μέγιστον δυνάμενοι, δὲ μισθὸς φαίνεται,
the most 'able (and powerful), and pay appears

δὲ Δακεδαμόνιοι, οἱ
and pay is offered to you.] and Lacedaemonians, — (those namely, who)

νομίζομενοι κράτιστοι ἡγεμόνες ἥκουσιν,
being considered the best leaders come (for you),

νῦν δὴ δοξεὶ ήμῖν εἶναι καίρος κατα-
'does it now indeed seem to you to be (a) proper (time) to-

κανεῖν ἐμε ὡς τάχιστα;
kill me as speedily (as possible)? (You had) no (such

45 *
Δὲ Χαρμίνος ὁ Λακεδαιμόνιος ἀναστάς εἰπεν: 'Αλλ' οὐ τῷ σιώ, μέντοι δοξεῖτε ἐμοί, ὁ ἀνδρες, λέγουσαν 

The Anabasis of Xenophon.

534 THE ANABASIS OF XENOPHON.

— μὴ γε ὅτε ἦμεν ἐν τοῖς ἀπόροις, intentions) certainly at-least when we-were in — difficulties,

0 (men) having-memories of-all; but even you-called ἐμὲ πατέρα, καὶ ὑπισχεῖσθε ἀιὴ μεμνήσομαι ὡς me father, and you-promised always to-remember (me) as (a)

εὐργετόυ. Μέντοι οὐτοί, οἱ νῦν ἠκοντες benefactor. However those, — (those namely) now come

ἐφ' ὑμᾶς, εἰσιν οὐ οἴδε ἀγνώμονες· ὡστε, ὡς for you, are not either (so) ignorant; so-that, as

ἐγὼ οἶμαι, οἴδε δοξεῖτε βελτίωνες τούτοις, I think, you-will neither 'seem better to-these

οντες τοιοῦτοι περὶ ἐμὲ. Εἰπὼν ταῦτ' (persons), being such as-respects me. Having-said these

ἐπαύσατο.

(things) he-ceased.

And Charminus the Lacedaemonian standing-up said:

Certainly by-the-twin-gods, however you-seem to-me, O men, 

χαλεπαίνειν τῷ τούτῳ ἄνδρι οὗ δικαίως· γὰρ to-be-displeased with — this man not justly; for

καὶ αὐτὸς ἔχω μαρτυρῆσαι αὐτῷ. Γὰρ Σεῦθης even I-myself have to-bear-witness to-him. For Seuthes 

ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος, inquiring of-me and Polynicus about Xenophon, 

τίς ἀνὴρ εἶν, εἶχε μὲν οὐδὲν what-kind (of a) man he-might-be, (he said) he-had indeed nothing

ἄλλο μέμψασθαι, δὲ ἔφη αὐτὸν εἶναι else to-accuse (him) of, but he-said (that) he was 

φιλοστρατιώτην· διὸ εἶναι χείρον αὐτῷ (a) friend-of-the-soldiers; wherefore (that it) was worse for-him

τε πρὸς ἦμῶν τῶν Λακεδαιμονίων, καὶ πρὸς not-only with us the Lacedaemonians, but-also with

αὐτοῦ. Ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης himself. After this-one Eurylochus (the) Lusian (an)
'Aρχάς ἀναστάς εἶπε· Καὶ δοξεὶ γε μοι, Λακεδαι-
Arcadian rising-up said: 'It even seems-at-least to-me, Lacedææ
μόνοι άνδρες, ἡμᾶς στρατηγῆσαι πρῶτον
monian men, (that) you should—be (our) 'generals first
toúto ἀναπράξαγαν παρὰ Σεῦδου ἦμιν τὸν μισὸν
in-this to-have-exacted from Seuthes for-us — (our) pay
ἡ ἐκοντος, ἣ ἀχοντος, καὶ μὴ πρότερον
either willingly, or unwillingly, and not before (this was done)
ἀπαγαγεῖν ἡμᾶς. Πολυκράτης δὲ 'Αθηναῖοι
to-have-led us away. Polycrates indeed (the) Athenian
ἀναστάς εἰπεν ὑπὲρ Ξενοφῶντος. Γε μὴν ὅρῳ,
rising-up spoke for Xenophon: 'I at-least certainly 'see,
ἐφή, ο άνδρες, καὶ 'Ηρακλείδην παρόντα ἐνταῦθα,
said-he, C men, even Heraclides being-present here,
ὅς παραλαβὼν τὰ κρήματα, ἀ ἡμεῖς ἐπονήσαμεν,
who having-received the things, which we laboured
ἀποδομενος ταύτα, ἀπέδωκε τὰ γιγνώ
(to obtain), having-sold these (things) gave the pro-
μενα οὔτε Σεῦδη οὔτε ἦμιν, ἀλλ' αυτὸς κλέας,
cedes neither to-Seuthes nor to-us, but he having-stolen
πέπαται. Ἡν οὖν σωφρονῶμεν
(them), keeps-possession (of them). If therefore we-are-wise
ἐξομεδα αυτοῦ. Γὰρ, ἐφη, οὔτος δὴ
we-will-lay-hold of-him. For, said-he, this (person) indeed
ἔστιν οὖ γε Θράξ, ἀλλ' ὅν Ἕλλην
is not-at-least (a) Thracian, but being (a) Greek 'treats
ἐλληνας ἀδίχει.
(the) Greeks 'unjustly.
Ο 'Ηρακλείδης ἄχουσας ταύτα
— Heraclides hearing these (things), 'was more
ἐξεπλάγη· καὶ προσελθὼν τῷ Σεῦδῃ λέγει:
alarmed (than before); and proceeding to — Seuthes he-says:
'Ἡν σωφρονῶμεν ἀπίμεν ἐνετείθεν ἐκ τῆς
If we-are-wise 'we (will) 'depart hence from the
ἐπικρατείας τούτων. Καὶ ἀναβάντες ἐπὶ τοῖς
power of-these (men). And mounting on — (their)
horses they-departed riding-off to the camp

Kai ἐνετείθεν Σεῦθης πέμπει Ἀβροζέλμην of-themselves. And thence Seuthes sends Abrozelmes

τὸν ἑρμηνεὰ ἑαυτοῦ πρὸς Ξενοφώντα, καὶ κελεύει the interpreter of-himself to Xenophon, and requests

αὐτὸν καταμείναν παρ’ ἑαυτῷ, ἐχοντα χιλίων him to-remain with himself, having (a) thousand

δριτάς, καὶ ὑποχειταὶ ἀποδόσειν αὐτῷ τε heavy-armed-men, and promised to give to-him also

τὰ χωρία τὰ ἐπὶ χαλάττη, καὶ the places — (those namely) on (the) sea (coast), and

τάλα ἀν ὑπέσχετο. Καὶ ποιησάμενος the-other (things), which he-promised. And having-made (the

ἐν ἀπορρήτῳ λέγει, ὃτι ἀχήκως Πο-

(communication) in secret he-says, that he-had-heard from-Po-

λύνκινω, δι', εἰ ἔσται ἑποξείριος Λακεδαι-

μύνιοις, σαφῶς ἀποδονώτο ὅπο Θήβωνος. Δὲ monians, evidently he-would-be-put-to-death by Thibron. And

καὶ πολλοὶ άλλοι ἐπιστελλον ταύτα τῷ Ξεν-

also many others communicated these (things) to — Xenoph-

ὁντι, ὡς εἰς διαβεβλημένος, καὶ δέοι φυλάττεσθαι. phon, that he-was calumniated, and ought to-be-on-his-guard.

Δὲ δ' ἰκοῖνων ταύτα, λαβὼν δίο ἰερεία, But — (he) hearing these (things), having-taken two

έστει τῇ Δι τῷ βασιλεί, πότερα εἰν ἱλὼν victims, sacrificed to — Jupiter the king, whether it-would-be-more-desirable

καὶ ἀμεινὴν μενεὶν παρὰ Ξεῦθη ἐφ' ὅισ and better to-remain with Seuthes on (the terms) which

and Letter to-remain with the army

Σεῦθης λέγει, ἥ ἀπέναι σὺν τῷ στρατεύματι. Seuthes mentions, or to-remain with the army

Δ' ἀναπεί αὐτῷ ἀπιέναι. And (Jupiter) signifieth to-him to-depart.
Seuthes indeed removed (his) camp thence proswtérō de oí Ἑλληνες ἐσχήνησαν εἰς κόμας, further-off; and the Greeks quartered in villages, ὤςεν ἐμελλὼν, ἐπιστισάμενοι πλεί-whence they-intended, having-supplied-themselves-with-provisions plentιστα, ἥσειν ἔπι θάλασσαν. Αἱ αὐταὶ κόμαι dè fully, to-go to (the) sea. — These villages indeed ἦσαν δεδομέναι Μηδοσάδη ὑπὸ Σεὐδοῦ. Οὖν ὁ had been-given to Medosades by Seuthes. Therefore — Μηδοσάδης ὄρον τὰ ἐαυτοῦ ἐν ταῖς Medosades seeing [the (things) of him [his property] in the κώμαις δαπανώμενα ὑπὸ τῶν Ἑλληνων, χαλε-villages consumed by the Greeks, he-καταστάτων τῶν χαλεποτεντύον ἄνδρα δυνα-των τῶν χαλεποτεντύον ἄνωθεν, powerful of — (those) having-come-down | from-above, [from the καὶ ἰππέας ὅσον τρίαχοντα, ἔρχεται upper country,) and horsemen as-many-as thirty, he-went καὶ προχαλείτα Ξενοφόντα ἐκ τοῦ Ἑλληνικοῦ and called-out Xenophon from the Grecian στρατεύματος. Καὶ ὃς λαβὼν τινὰς τῶν λογαρών καὶ ἀλλοις τοῖς ἐπιτηδείων προσέρχεται. And who taking some-of-the captains and others of-the proper (men) went-to-meet (him).
'Ενδα δὴ Μηδοσάδης λέγει. 'Αδικεῖτε, ὁ Ξενοφῶν Then indeed Medosades said: You-act-unjustly, ὁ Ξενοφῶν, πορθοῦντες τὰς ἡμετέρας κώμας. Οὖν προλέγομεν laying-waste — our villages. Therefore we-warn ἵμιν, ἐγὼ τε ὑπὲρ Σεὐδοῦ, καὶ ὅδε ὁ ἄνηρ, you. I not-only for Seuthes, but-also this — man.
THE ANABASIS OF XENOPHON.

&kappa; παρά Μηδόκου τοῦ βασιλέως ἄνω,
coming from Medocus the king [above, [of the upper
άπιέναι τῆς χώρας· δὲ εἰ μὴ,
country,] to leave — (these) places; but if (you do) not,
οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιήτε
we shall not permit you (to do so), but if you do,
κακῶς τὴν ἡμετέραν χώραν, ἀλεξόμεθα
harm — our territory, we shall defend (ourselves against:
ὡς πολεμίους.
you) as enemies.

Ο Ξενοφῶν δὲ ἀκούσας ταῦτα εἶπεν: — Xenophon indeed hearing these (things) said:

Ἀλλὰ μὲν σοὶ λέγοντι τοιαύτα καὶ ἀποκρί- But indeed to you saying such (things) even to-an-
νασθαι χαλεπῶν· δ' ἐνεχα τοῦδε τοῦ νεανίσκου
swer (is) painful; but on account of this — young-man
ταῦτα τῆς χώρας, ὅποι εἰς οὐλόμεθα, πορεύειτε
this — country, wherever we wished, lying waste
ηὲν μὲν ἐθέλομεν, δὲ καλότες ἢν ἐθέλομεν. Καὶ what indeed we wished, and burning what we wished. And

σὺ ὅποτε ἐλθοίς ημᾶς πρεσβεῖον, ἡνίλιζον τότε
you when you came to us acting as an ambassador, encamped then
παρ' ἡμῖν, φοβοῦμενος οὐδένα τῶν πολεμίων· δὲ by us, fearing none of the enemy; but
ηὔμειχ ὅτι εἰς τήν τῆς χώρας, ἢ, εἰ
you did not come into this — country, or, if
ποτὲ ἔλθοιτε ηὐλίζοσθε τοῖς ἵπποις
at any time you may have came you encamped with — (your) horses
ἐγκεκαλυπνοῦντοι ὡς ἐν χώρᾳ κρείττονων.
ready bridled as in (a) country of (people) better
Δὲ ἐπεὶ ἐγένετο ὑμῖν φίλοι
(or more powerful than yourselves). But when you became friends ἡμῖν, καὶ δι' ὑμᾶς σὺν θεοῖς ἔχετε to-us, and through us with (the assistance of the) gods you have τῆς ὑμᾶς ἐξ τῆς κόσμου, νῦν δὴ ἐξελαύνετε (possession of) this — country, now truly 'you (would) 'expel ἡμᾶς ἐκ τῆς κόσμου, ἤν ἔχοντων παρελάβετε us from this — country, which having you-received παρ' ἡμῖν κατὰ κράτος. γὰρ ὡς αὐτοῖς from us as (the more) powerful; for as you-yourselves οἶδα, οἱ πολέμιοι ἤσαν οὐχ ἰκανοὶ ἐξελαύνειν know, the enemy were not able to 'drive ἡμᾶς. Καὶ ἄξιοίς ἀποτεθάσαι ἡμᾶς us 'out. And you-think-proper to 'send us 'away ὑπὸς οὐ δοῦς δῶρα καὶ ποιήσας εὖ, so-as not (only not) having-given presents and having-done well ἀν' δὲ ἔπαιδες εὖ, ἀλλ' (to us), in-place-of (that) which you-received benefits (from us), but ἀποσχορεύομένους, ἐπιτρέπεις ἡμᾶς οὐδ' ἐναυλίσθηναι, about-departing, you-would-permit us neither to-sojourn, ὅσον δύνασαι. Καὶ λέγων ταῦτα (in) as-much-as (that you were) able. And saying these οὐτε αἰσχύνῃ θεοὺς, οὐτε τὸν θὸ τὸν (things), 'you neither reverence (the) gods, nor this — ἄνδρα, οὗ νῦν μὲν ὀρὰ σε πλουτοῦντα, δὲ πρὶν man, who now indeed sees you being-rich, but before γενέσθαι φίλον ἡμῖν ἔχοντα (that you) became (a) friend to-us (he saw you) (having) τὸν βίον ἀπὸ ληστείας, ὡς αὐτοῖς (supporting) — (your) life by plunder, as you-yourselves ἔφησα. ᾿Ατὰρ τί καὶ λέγεις ταῦτα πρὸς have-said. But why even do-you-say these (things) to ἔμε; ἥν θάρσος, ἄρκο, ἀλλὰ me? continued-he; for I-at-least no-longer command, but (the) Ἀθαρσιοῦνοι, οἳ ὑμεῖς, ὁ θαυμαστῶτατοι, Lacaders, to-whom you, O most-wonderful (men),
παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν, οὐδὲν 'gave the army 'up-to-have-led (it) 'away, not παραξαλεσαντες, ὅπως, δὲσπερ ἀπηχῶνουν αὐτοῖς, having-called-on-me, so-that, as I-was-hated by-them, δὲ ἦγον πρὸς ὑμᾶς, οὕτω καὶ νῦν χαριωτίαν as I-led (the army) to you, so even now I-might-gratity ἀποδίδοις. (them) having-restored (it).

'Επεὶ δὲ ὁ Ὀδρύς ἤκουσεν ταῦτα, εἶπεν' When indeed the Odrysian heard these (things), he-said:

'Εγὼ μὲν, ὁ Μηδόσαδης, ἀκοῦων ταῦτα I indeed, ὁ Medosades, hearing these (things), (feel)
καταδύωμαι κατὰ τῆς γῆς ὑπὸ αἰσχύνης. Καὶ myself-sinking beneath the earth from shame. And εἰ μὲν ἑπιστάμην πρόσδεν, ἂν οὐδ' συνηχο- if indeed I-had-known (this) before, 'I would not 'have-accom-
λοῦσα σοι καὶ νῦν ἄπεμι. Γὰρ Μηδοκός ὁ punied you; and now I-depart. For Medocus the βασιλεὺς ἂν οὐδ' ἑπαινοῦ με, εἰ ἐξελάνυνοι τοὺς king would not approve me, if I-had-expelled — (his)
eὔφρεγέτας. Εἶπον ταῦτ', ἀναβὰς ἐπὶ τὸν benefactors. Having-said these (things), mounting on — (his)
ἵππου ἀπῆλαντε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς, horse he-rove-off, and with him the other horsemen,
πλὴν τεττάρων ἡ πέντε. Δὲ ὁ Μηδοσάδης, (γὰρ except four or five. But — Medosades, (for
ἡ χώρα πορθομενὴ ἐλύπει αὐτῶν,) ἔκέλευε τὸν the country being-laid-waste distressed him,) requested —
Ξενοφῶντα καλέσαι τῷ Λακεδαμονίωι. Καὶ ὃς Xenophon to-call-on the-two Lacedaemonians. And who λαβὼν τοὺς ἐπιτηδειοτάτους, taking — (those) most-suitable (for the purpose with him), προςὶδε τῷ Χαρμίνῳ καὶ Πολυνίκῳ, καὶ ἔλεγεν, he-went-to — Charminus and Polynices, and said,
ὅτι Μηδοσάδης καλεῖ αὐτοὺς, προερῶν ἀπερ that Medosades calls-on them, warning (them) as
(he had done) himself to depart from the country. 'I should therefore
think,' said (Xenophon), that you (would) obtain the
μισθον ὁφειλόμενον τῇ στρατιᾷ, εἰ εἴποτε ὃτι
pay due to the army, if you were to say that
ἡ στρατιὰ δεδένται ὑμῶν συναναπαράξαι τὸν
the army has entertained of you together to exact — (your)
μισθὸν Σεύθου ἡ παρ' ἐκόντος ἡ παρ' ἀχοντος,
pay of Seuthes either — willing or — unwilling,
καὶ ὃτι φασὶ τυχόντες τούτων ἀν προσώ-
and that they say having obtained these (things) 'they would
μως ὑπερεπεδαὶ ὑμῖν, καὶ ὃτι δοκοῦσι ὑμῖν λέγειν
fully 'follow you, and that they appear to you to say
dίκαια, καὶ ὃτι ὑπέσχεσθε αὐτοῖς
the things that are) just, and that you had promised them
tότε ἀπείναι, ὅταν οἱ στρατιῶται ἔχωσι τὰ
then to depart, when the soldiers might have — (their)
dίκαια. Οἱ Λάκωνες ἀχούσαντες ταύτα,
just (demands). The Lacedaemonians hearing these (things),
ἔφασαν ἔρειν, καὶ ἄλλα
said (that they would) say (so), and (such) other (things)
ὅτι αὐν δύνωνται κράτιστα:
as that 'they might be able (to urge) to the best (advantage);
καὶ εἰδὺς ἐπορεύοντο ἐχοντες πάντας τοὺς
and immediately they proceeded having all the
ἐπικαιρίους. Ἐλεσών δὲ Χαρμίνος ἔλεγε. Εἰ μὲν,
proper persons. Having come indeed Charminnus said: If indeed,
ὦ Μηδόσαδης, σὺ ἔχεις τι, λέγειν πρὸς ἡμᾶς.
Medosades you have anything to say to us
de εἰ μὴ, ἡμεῖς ἔχομεν πρὸς σὲ.
say it); but if not, we have (something to say) to you.
Ὁ Μηδόσαδης δὲ μᾶλλον ὤφειλένως ἔφη. Ἄλλ' ἔγῳ
— Medosades indeed very submissively said: But I
μὲν λέγω, καὶ Σεύθης τὰ αὐτὰ, ὃτι ἀχιοῦμεν
indeed say and Seuthes (says) the same, that we consider
tous yegenemévous filous hmin
(it right, that) — (those) having-become friends to-us, (ought)
m' páschein kadox' i'min. gar o ti ēv
not to-suffer evil by you; for whatever 'you may
poiteitakeadox' toutous, poiètei hén hmin;
'do ill (to) them, you-do already (the same to) us;
gar eisw hmiteroin. 'Hmeis toinun, éfassan oi
for they-are ours. We therefore, said the
Láxones, ãn ápíomev, ópotei oí kataprágaunts
Lacedaemonians, may depart, when — (those) having-performed
tauta hmin éxoinen ton midoson' el de m',
these (great things) for-you may-have — (their) pay; if indeed not,
érhómeida méven kai yin bòndhsontes
we-come indeed even now helping (and taking part with)
tou'tous, kai tímwurhsmenoi ándras oí níketa-
these, and about-taking-vengeance-on (the) men who wronged
sán tou'tous para tou's órkhous. Dé h'v
these (soldiers) against — (their) oaths. And if
dh kai hmeis hte tou'doutoi, evnéide
indeed also you may-have-been (of) such (number), (from-here)
érhómeida laumhánains tâ dikaias. 'O Xénophón
(of you) we-will-begin to-take — justice. — Xenophon
de eipov. D' évélontes, ò Mhthodásèis, ãn
(then) indeed said: And would-you-be-willing, ò Medosades, —
értrěfai tou'tous, (épeidh' èfate
to-leave (it) to-these (people), (since they-say (that they)
einai filous hmin,') èn òn t' h' córa èsmen,
are friends to-you,) in whose — country we-are, (that they)
án xeriswntai ópòtera, èis' prokten èmias apíaenai
might decide-by-vote either, whether it-were-fit for-you to-depart
èx t'h córason, eite hmin; Dé ó èfè
from the country, or us? But — (Medosades) said (I do)
où méven tauta. de máliosta méven ekéleven aútò
not indeed (want) this; but most-of-all indeed he-requested these-two
òw Lápoxone èldein para Suvdon peri tou' midoson,
— Lacedaemonians to-go to Seuthes about the pay,
and (that he) thought (that they) might persuade Seuthes; but
if not, to-send Xenophon with himself, and he-

promised to-co-operate. He-requested (them) moreover not to-burn


the villages.

Thereupon they-send Xenophon, and with him

)

(those) who seemed to-be the-most-proper (persons). — (He)

indeed having-come speaks (thus) to Seuthes; I-am-here,

0 Seuthes, not about-demanding (any thing of you), but

didáxov,  Rhodes δύνωμαι, ως οδ teaching (and convincing you), if I-am-able, that you-are not

justly displeased with-me, because I earnestly entreated

you about (the pay) of-the soldiers, which you-promised

them; for I-at-least thought (it would) not be less

advantageous-to-you to-pay, than (that it would be) to-receive

éxeinous. Γάρ οίδα μέν πρότον μετά τοὺς (it) by-them. For I-know indeed (that) first, after the

these (soldiers) having-placed you in — (a)

conspicuous (position), then at-least they-made you king-

polllhí̂s χώρας καὶ πολλῶν ἀνδρῶν. Οὔτε οὖχ of-many places and of-many men; so-that (it is) not

possible to-conceal yourself, [to escape notice,] whether if
ποιήσας τι καλὸν, οὔτε ἢν τί αἰσχρὸν.
you-do any-thing good, or if any-thing shameful. 'To (a,  
'Ανδρὶ δὲ ὅτι τοιοῦτώ ἐδόξει μὲν εἶναι 
man indeed being such (in situation) it-seems indeed to-be  
μου μέγα μὴ δοξεῖν ἀποτελεῖσθαι 
to-me (to be a thing of) great (importance) not to-seem to-have-sent- 
δι' αὐχαρίστως ἀνδρὰς εὐθυγέτας, μέγα 
away ungratefully men (his) benefactors, (a) great (thing) 
δὲ εὔ ἀξοῦειν ἵπτο ἐξακεχιλίων ἀνδρῶν. 
indeed to-be-well-spoken-of by six-thousand men;  
δὲ τὸ μέγιστον κατάστηναι 
and the greatest to-be-firmly-established (in the confidence that)  
σαυτὸν μηδαμῶς ἀπιστὸν ὅ τι λέγοις, 
you (are) in-no-wise unworthy-of-belief (in) what you-may-say.  
Γὰρ ὅρῳ τοὺς λόγους μὲν ἀπιστῶν πλανῶ—  
For I-see the words indeed of-those-unworthy-of-belief wander- 
μένους ματαιοὺς καὶ ἀδινάτους καὶ άτίμους· ὅ' 
ing-about in-vain and powerless and dishonoured; but  
οἷς λόγοι τούτων, οἷς ἄν ὅσιν φανεροὶ ἄσχοντες 
the words of-those, who may be openly cultivating 
ἀλήθειαν, ἢν δέοικον ται τι, δύνανται οἰδέν μειον 
truth, if they-want any-thing, are-able not less  
ἀνυπασθαι, ἢ ἢ βία ἀλλων· ἢν τε βοῦ- 
to-effect (it), than the force of-other (men); if also they- 
ἀλλα ονται σοφρονίζειν τινας, γιγνώσκω τὰς 
wish to-bring any-one 'to-reason, I-know the  
ἀπειλὰς τούτων οὐχ ὑπτον σοφρονίζοισας, 
threats of-these (men are) not less correcting,  
ἡ τὰς ἢδη κολάσεις ἀλλων· ἢν τε οἰ 
than the already (given) punishments of-others; if also —  
τοιοῦτοι ἀνδρὲς ὑπεχυρνται τῷ τι δια- 
men promise —(anyone) anything they- 
πράττονται οἰδὲν μειον, ἢ ἄλλοι διδόντες παρα- 
accomplish no less, than others giving at-the- 
χρήμα. Δὲ καὶ ἀναμνήσθητι σὺ, τι προτελέσας 
And also recollect yourself, what you-advanced
οἵον ἐλαβες ἦμας συμμάχους. Οἶδ' ὅτι

having-taken (as) allies. You-know that (it was)

οὐδὲν ἀλλὰ πιστεὺς ἀληθεύειν, ἃ ἐλαβες,

nothing; but having-been-trusted to-speak-the-truth, what you-say,

ἐπιστρέφεις [but trusting that you spoke the truth in what you said,] you-induced

tοσοῦτοις ἄνδρῳς τε συστρατεύεις τε καὶ

such-a-number (of) men not-only to-fight-with (you), but-also

συγκαταργάσασθαι σοι ἀρχὴν οὗ μόνον ἦνιαν

to-conquer-with you (a) government not only worth

τριάκοντα ταλάντων, ὅσοι οὕτωι οὖνται

thirty talents. which (sum) they think (that they)

dεῦν νῦν ἄπολαβεῖν, ἀλλὰ πολλαπλασίων.

ought now to-receive (from you), but many-times-more.

Οὐκ ὁμοί πρῶτον μὲν τούτῳ τὸ πιστεύεσθαι σὲ,

(Is) not therefore first indeed this | the to-confide in-you,

τὸ καὶ καταργάσαμενον

[the confidence placed in you,] — (that) even (which) secured

σοι τὴν βασιλείαν πιπράσχεται ὑπὸ σου τούτων

for-you the kingdom sold by you (for) this

τῶν χρημάτων. Ἡδὲ ἀναμνῆσθε, πῶς μέγα —

money. Well-then truly recollect, how great

τότε ὑγοῖ καταπράξασθαι ἂν

you then 'considered (it) to-accomplish (those things) which

νῦν ἔχεις καταστρεφάμενος. Ἑγὼ μὲν οἴδ' εὖ,

now you-have having-conquered. I indeed know well

ὅτι εὔξω ἃν τὰ νῦν πεπραγμένα

that 'you would 'have-prayed (for) the (things) now accomplished

μᾶλλον καταπραγχῇνα σοι, ἡ γενέσθαι.

rather to-be-effected for-you, than (for) many-times

τοῦτων τῶν χρημάτων γενέσθαι. Τοίνυν

that (sum) of — money (might) be.

Therefore

ἐμοὶ δοξεῖ εἶναι μείζον βλάβος καὶ αἰσχρον μὴ
to-me it-seems to-he (a) greater detriment and disgrace not

νῦν κατασχεῖν τὸ ταῦτα, ἦν τότε μὴ

now to-have-retained — these (things), than then not
...the acquired, as it is more-grievous from the rich
to-become poor, than not to-have-been-rich if from the

beginning, [than not to have been rich at all,] and in as-much-as (it is)
more-distressing to-appear (a) private (person) from (having been a)
king, than not to-have-reigned [if (from the) beginning [at all].

Oiv oiv mên épistatai òti oi genvéneoi
Do-you not therefore indeed *know* that (those) *having*
now *become* subject to-you *have* not *submitted* (for) —
your love [through love of you] to-be-governed by you, but
through-necessity, and that they would *endeavour* again

tâ pròs sé,
selves more) *discreetly* (and obediently) in-the (affairs) concerning you,
if they-should-see the soldiers so disposed to-you,

...the men, if you would request (it), and —
having-come back speedily, if it-is-required, also (that) others
having-come much good (concerning you) of-those (soldiers)
who have been in service) with you, would join (you)
tāχὶ ὁπότε βούλοιοι: ἦ εἰ κατα-
immediately when you-might-wish (it); or if they-should-form-an-un-
doξάσειαν ἄλλοις ἃ μητ’ ἐξέδειν σου,
favourable-opinion (of you, that) others would not go to-you,
d’ ἀπιστίαν ἐκ τῶν νῦν γεγεν-
through distrust (arising) from the (things that) now have-hap-
μένων, τοῦ τούτων εἶναι εὐνοοῦστέρον αὐτοῖς
pened, also (that) these (Greeks) are better-affected to-them
ἡ σοί; Ἀλλὰ μὴ
(namely, your unconquered subjects,) than to-yourself? But certainly
ὑπείξαν σου οἶδέ γε λειψάντε
(that these people) submitted to-you not at-least (as) deficient
πλήθει δὴ μῶν, ἄλλ’ ἀπορία προστατῶν.
in-number (to) us, but (as being) in-want of-leaders.
Οὐχ οὖν καὶ τούτο κίνδυνος, μὴ λάβωσι
(Is there) not therefore even this (as a) danger, lest they take
προστάτας τινας αὐτῶν τούτων, οἱ νομίζουσιν
(as) leaders some of-those same, who consider
ἀδικεῖσθαι ὑπὸ σοῦ, ἥ καὶ τοὺς Λακε-
(themselves) wronged by you, or even the Laced-
δαιμονίους χρέουσιν τούτων,
daemonians better (and more powerful than) those,
εἰ ἦν μὲν οἱ στρατιώται ὑποχυπνοῦνται συντρατεύεσθαι
if indeed the soldiers promise to-serve-in-the-army
αὐτοῖς προθυμότροπον ἄν νῦν ἀναπράξοι τὰ
with-them more-spiritedly (if) 'they would now 'exact the
παρὰ σοῦ, δὲ οἱ Λακεδαιμόνιοι συναίνεσθωσιν
(money) from you, and the Lacedaemonians should-agree-with
κατοίχοι ταῦτα διά τὸ δεῖσθαι τῆς
hem (about) these (things) through | the to-want [want] of-the
πρατιάς; ὃτι γε μὴν οἱ Ἐράκες γενόμενοι
army? | That at-least certainly the Thracians | having-become
ἐπὶ σοι ἄν πολὺ προθυμότερον ιοιερ
under you [subjugated by you] would much more-promptly go
ἐπὶ σὲ ἢ σὺν σοι, οὐχ ἀδηλον γὰρ μὲν σοῦ
against you than with you, (is) not doubtful; for indeed you
κρατούντος δουλεία ἵπαχει αὐτοῖς, δὲ σοῦ κρατού
conquering slavery is for-them, but you being-con
μένου, ἑλευθερία. Δὲ καὶ εἰ ἥδη δεῖ προνυ-
quered, liberty. And also if it is now necessary to pro
εἰσεῖν τι τῆς χώρας, ὡς οὕσης σής, ποτέρως
vide something for-the country, as being yours, whether
ἀν δει αὐτήν εἶναι μᾶλλον ἀπαθῆ κακῶν,
'though it is to-be more free-from evil,
εἰ αὐτοὶ οἱ στρατιώται ἀπολαβόντες ἃ
if they the soldiers having-received (from you) what
ἐγχαλοδοσίν καταλαβόντες εἰρήνην οὐχοῦντο, ἥ εἰ
they-claim leaving peace should-depart, or if
οὗτοι τε μένοιεν ὡς ἐν πολειμίᾳ,
these (soldiers should) also remain as in (a) hostile (country),
σὺ τε πειρώδε χων ἄλλους πλείονας
you also should-endeavour having other (soldiers) more-numerous (than)
τούτων ἀντιστρατοπεδεύσας, δεομένους τῶν
these to-encamp-over-against (them), wanting —
ἐπιτηδείων; Δὲ ποτέρως πλείον ἄργυριον ἃν
provisions? And whether more money might
ἀναλωθῆναι, εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθῇ,
be-spent, if that (which) is-due should-be-paid,
ἃ εἰ τε ταῦτα ὀφειλοῦντο, τε δέι
than if also this (money were left) due, and it-were-necessary
σὲ μισθοῦσθαι ἄλλους κρείττονας τούτων;
(that) you should-hire other (troops) better (than) these?
 Ἀλλὰ γὰρ Ἡρακλείδης, ὡς ἐδήλου πρὸς ἐμὲ, τοῦτο
But — Heraclides, as he-declared to me, this
τὸ ἀργύριον δοξεῖ εἶναι πάμπολυ. Ἡ μὴν ἐστὶ
money seems to-be very-great. — Certainly it-is
γε πολὺ ἐλαττὸν νῦν σοι καὶ
at-least (a) much smaller (or easier affair) now for-you both
λαβεῖν τοῦτο καὶ ἀποδοῦναι τοῦτο, ἥ, πρὶν
to-take this and pay this, than, before (that)
ὑμᾶς ἐλθέιν πρὸς σὲ,
you came to you, (to take or pay the)
τεντόν μέρος
tenth part
For it is not (the) number (or amount) — (that) de-

 termines the much and the little, but the power
to pay — but also to receive (and)

But now the income to you for (the) year

will be more, than before — all which you had-pos-
ted. For Seu's, have considered these (things)

as being (a) friend of you, so that also you may appear worthy

of the good-things — (that the) gods have given you, (and) I

also (that) I might not be ruined in the army

[and that I might not lose all credit in the army]. For know well,

that I now neither wishing could I be able to do

that I might again

bouloi'men boqfsai, an geoi'men 8karnos.

'desire to assist (you), might I be able.

L make you yourself to give witness with (the) gods knowing,

[and I call on you and the gods, knowing the truth, to witness], that I

have from you nothing for the soldiers,

nor have I ever asked (of you) for — (my) private (use)
τὰ ἑκεῖνων, οὐτε ἀπήττησα ἂ
the (things belonging to) them, nor have-I-asked-for (that) which

ἐπέσχον μοι. Ὁμιμεί αὐτὲ ἀποδιδόντος
you-promised me. I-swear to-you indeed (that) offering

ἂν μηδὲ δεξασθαί, εἰ μή καὶ οἱ στρα-
(pay to me) 'I would not 'have-received (it), unless also the sol-

tίῶταί ἐμελλον συναπολαμβάνειν τὰ ἑαυ-
(diers were-about to-receive-together-with (me) the (pay) of-them-

tῶν. Γὰρ ἣν αἰσχρὸν διαπεπράξαι μὲν
seves. For it-would-have-been disgraceful to-have-accomplished indeed

τὰ ἑμὰ, δὲ ἑμὲ περιδειν τὰ
--- my-own (affairs), but (for) me to-have-neglected the (affairs)

ἑκεῖνων ἔχοντα κακῶς,
of-them having (themselves) ill, [but for me to neglect their

ἀλλως τε καὶ τιμῶ-
affairs when in an unsatisfactory condition,] otherwise also even hon-

μενον ἕπτ ἑκεῖνων. Καίτοι: Ἡρακλείδη γε
coured by them. Though-indeed to-Heraclides at-least

πάντα δοξεὶ εἶναι ἀρχος, πρὸς ἑχειν τὸ
all seems to-be (a) trifle, (compared) to-having —

ἀργυρίων ἐκ παντὸς τρόπου. Ἑγὼ δὲ, ὃ Σεῦθη,
money by all means. I indeed, O Seuthes,

νομίζω οὐδὲν κτῆμα εἶναι κάλλιον οὐδὲ λαμ-
think (that) no possession to-be more-beautiful or more-

προτέρον ἄρει, ἄλλως τε καὶ
illustrious 'in (a) 'man, otherwise also even [especially] 'in (a)

ἀρχοντι, ἀρετῆς καὶ δικαιοσύνης καὶ γενναίο-
ruler, (than) virtue and justice and gene-

τητος. Γὰρ ὁ ἔχων ταῖτα πλουτεῖ μὲν
rosity. For — (be) having these (things) is-rich indeed

ὡντων πολλῶν φίλων, δὲ καὶ πλουτεῖ
(being) (having) many friends, and also rich (in)

ἄλλων βουλομένων γενέσθαι, καὶ μὲν
others wishing to-become (his friends), and indeed (when)

πράττων εὐ ἐχει τοὺς συνησθησομένους,
doing well he-has — (those) rejoicing-with (him),
ear, if indeed he-falls (in) any-thing, in reverse of fortune, he-wants not — (those) helping (him). But (enough) for ei μὴτε κατέμαθες εκ τῶν ἐμῶν ἔργων, if you—have neither 'learned from — my actions, óti ἦν φίλος σοι ἐκ τῆς ψυχῆς, μὴτε that I—was (a) friend to-you from — mind, [at heart.] nor δύνασαι γνῶναι τοῦτο ἐκ τῶν ἐμῶν (that you) have—been—able—to—have—known—this from — my λόγων, ἀλλὰ κατανόησον πάντως τοὺς λόγους τῶν words, but—yet consider by—all—means the words of—the στρατιωτῶν. γὰρ παρῆσα, καὶ ἥκους, αἱ soldiers; for you—were—present, and you—heard, what ἔλεγον οἱ βουλόμενοι ἡγεῖν ἐμὲ. Γὰρ κατη—they—said, —(those) wishing to—asperse me. For they—γόρον μου μὲν πρὸς Λακεδαίμονιος, ὡς ποιοίμην accused me indeed to (the) Lacedaemonians, that I—made πλείονος περὶ σε ἦ Λακεδαίμονιος. δ' more — (of) you than (of the) Lacedaemonians; and αὐτοὶ ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι, they charged me, that it—was more (a) 'care to—me, ὅπως τὰ σὰ ἔχοι καλῶς [that — your (affairs) might—have (themselves) well [that your ἦ ὅπως τὰ ἐλατῶν. ἔφασαν affairs might prosper] or than the (affairs) of—them; they—said δὲ μὲ καὶ ἔχειν ἀνάρα παρὰ σοῦ. Καῖτοι indeed (that) I even had presents from you. And—yet πότερον οἴει αὐτοὺς ἐνιδόντας μοι τίνα whether do—you—think (that) they having—seen in—me some κακόνοιαν πρὸς σὲ, αἰτιᾶσθαί μὲ ἔχειν τὰ ταῦτα ill—will toward you, accused me of—having — these δῶρα παρὰ σοῦ, ἦ κατανοήσαντς πολλήν presents from you, or perceiving (in me) much προσυμιᾶν περὶ σε; Ἐγὼ μὲν οἶμαι ἀνδρόπους real for you? I indeed think (that) men
consider (that) gratitude ought to-be-laid-up for-those (persons) from whom any gift may be-received. But you before indeed (that) gratitude ought to-be-laid-up for-those (persons) I had-done you any service, gave favourably — looks and words and gifts-of-hospitality, and had not "filled-up [and did not satisfy yourself] promising how-great-ly would-be (my rewards); when indeed you-had-accomplished what you-wished, and (that you) have-become as-great as (to assist you to become), can-you-bear to-see-with indifference now me being thus dishonoured among the soldiers? But certainly, I-trust that even — time will-teach you (that) it-will-seem (best) to-you to-pay-the-debt, and you yourself at-least will not bear seeing — (these) freely-bestowing benefits on-you accusing (and reproaching) you. Therefore I-entreat you, when you-pay, you-will-study to-make me the-same with the soldiers as-altogether even (when) you-received (me into your service).
(καὶ πάντες ὑπόστενοι τοῦτον εἶναι Ἅρα-
(και κλείδην) γὰρ ἐγὼ, ἔφη, οὕτε διενοχὴν
clides;) for Ι, said-he, [Seuthes,] never intended

πώποτε ἀποστερήσαι, τε ἀποδώσω.
at-any-time to-deprive (the men of their pay), and I-will-pay (it).

'Ὁ Ξενοφῶν ἐντεῦθεν πάλιν εἰπεν. Ἐπεὶ τοῖς
-- Xenophon then again said: Since therefore

dιανύῃ ἀποδίδοναι, νῦν ἐγὼ δέομαι σου ἀποδίδοναι
you-are-resolved to-pay, now I entreat you to-pay

dι' ἐμοῦ, καὶ μὴ περιδεῖν με διὰ σὲ
(them) through me, and not to-neglect me through you

ἐχοντα ἀνομοίως νῦν τε ἐν τῇ στρατιᾷ
having (myself) differently now also in the army

καὶ ὅτε ἀφικόμεθα πρὸς σὲ. Ὁ δὲ
-- (than) when we-came to you. — (Seuthes) indeed

εἰπεν. Ἀλλὰ οὔτε ἔσοδα ἀτιμότερος τοῖς
said: But you—will not 'be more-dishonoured among-the

στρατιώταις δι' ἐμὲ, ἀν τε μένης παρ' ἐμοὶ,
soldiers through me, should also you-remain with me,

ἐχων μένους χιλίους ὀπλίτας, ἐγὼ τε
having only a-thousand heavy-armed-men, I 'will also

ἀποδώσω σοι τὰ χωρία, καὶ τάλλα ἄ
give you — (strong) places, and the-other (things) which

ὑπεσχόμεν. Δὲ δὲ πάλιν εἴπε.
I-promised (you). But — (Xenophon) again said: (That)

Ταῦτα μὲν ἔχειν οὕτως οὐχ
these (things) indeed (should) have (themselves) so (is) not

οἷον τε δὲ ἀπόστημε ἡμᾶς. Καὶ μὴν, ἔφη
possible; but 'send us 'away. And certainly, said

Σεύθης γε οἶδα ὅν καὶ ἀσφαλέστερον σοι
Seuthes 'I at-least 'know (it is) being even safer for-you

μένειν ἐμοί ἡ ἀπειναὶ. Ὅ δὲ πάλιν
to-remain with-me than to-depart. — (Xenophon) indeed again

εἴπεν. Ἀλλὰ μὲν ἔπαινῳ τὴν σὴν πρόνοιαν.
said: But indeed I-praise — your forethought.
For me indeed to remain (is) not possible. But wherever I
may be more-honoured, I will be (a) good (thing) for you. Then Seuthes says:

Money indeed I have not, but really only some little,
and I may be more-honoured, even this will be (a)
good (thing) for you. Then Seuthes says:

Money indeed I have not, but really only some little,
and I will give you, (namely a) talent; (I have) however
six-hundred oxen, and sheep about four-thousand,
and slaves to (the number of a) hundred and twenty.

Having taken these, and the hostages of — (those) acting-unjustly to you, (and) having received (them) depart. — Xenophon

If therefore these (things) do not
amount to (a sufficiency) for the pay, (for) whom shall I say
(talent)? (Is it) not therefore, since even
danger is to me, better going away at least to guard.

myself (against) stones? 'You indeed heard the threats
Then truly indeed he remained there (that day).

But the next day he also gave to them what he had promised, and he sent with (them) — (those) driving these (cattle). The soldiers however in the mean time indeed
§, "otro said, that Xenophon was-gone to Seuthes, dwelling (with him) and having-received what he-promised him; but when they-saw him coming they were not-only 'delighted καὶ προσέδεον. Δὲ Ἑνοφῶν ἐπεί εἰδε Ἑραρ-less also) Xenophon when he-saw Char-μίνῃ τι καὶ Πολύνικον. Ταῦτα, ἔφη, καὶ καί minus as also Polynicus: These (things), said-he, 'have even δὲ μνᾶς σέσωσται τῇ στρατιᾷ, καὶ ἐγὼ παρα- through you 'been-saved for-the army, and Ι de-δίδωμι αὐτὰ ὑμῖν. ὑμεῖς δὲ διαδέμενοι διά- liver them to-you; you indeed having-disposed-of (them) dis-δοτε τῇ στρατιᾷ. Οὐ οὖν μὲν, tributest (the proceeds) to-the soldiers. — (Those) therefore indeed, παραλαβόντες καὶ καταστήσαντες λαφύρο- having-received (the things) and having-appointed booty-πώλεις, ἐπώλουν, καὶ εἴχον πολλὴν αἰτίαν. sellers, sold (the things), and they-had much blame. Δὲ Ἑνοφῶν οὐ προσήκει, ἀλλὰ ἦν φανερὸς But Xenophon 'did not 'go-near (them), but was openly παρασχενοῦμενος οἰκάδε. γὰρ πω ψῆφος preparing for-home; for as-yet (a vote (or sentence) 'was not 'proposed against-him at-Athens respecting banishment. Δὲ οἱ ἐπιτηδεῖοι ἐν τῷ στρατοπέδῳ προσέλθοντες But — (his) friends in the camp going-to αὐτῶ ἐδέοντο μὴ ἀπελλείην, πρὶν ἄπα- him requested (that he would) not depart, before he-might-γάγοι τῷ στράτευμα, καὶ παραδοθῇ Θίβρων. lead-off the army, and deliver (it) to-Thibron.
CHAPTER VIII.

Thence they sailed across to Lampsacus; and Euclides, the augur, Philiasios, son of Cleagorus, having written the dreams in the Lyceum, came to meet Xenophon. Ouptos, son of Cleagorus, the augur, came to meet Xenophon. This person congratulated Xenophon, that he had been saved, and inquired of him how much gold he has. Xenophon indeed having taken an oath to him said, μὴν ἐσεσθαι μηδὲ ἰκανὸν ἐφόδιον (that) there was certainly to be not sufficient travelling expenses ἀπιόντι οἴκαδε, εἰ μὴ ἀπόδοτο τὸν ἵππον καὶ departing for home, unless he sold — (his) horse and ἵππον ἄμφ’ αὐτὸν. Δ’ ὥς οὖν ἐπὶ — what he had about him. But when (the) Lampsaceans had sent gifts of hospitality to Xenophon, and he sacrificed to Apollo, Euclides placed beside (him) — Euclides; Euclides indeed seeing the victims said, that he believed him, καὶ ἐξείρησαν τὸν Εὐκλείδην. ὣς Εὐκλείδης he placed beside (him) — Euclides; Euclides, seeing the victims, said, that he believed him μὴ εἶναι κρῆματα. 'Αλλ’ οἶδα, ἐφη, ᾧτι not to be [not to have] riches. But I know, said he, that κἂν ποτὲ μέλλῃ ἐσεσθαι τι even-if (money) at any-time should be about to be (yours) some ἐμπόδιον φαίνεται, εὰν μηδὲν ἄλλο, σὺ σαυτῷ impediment shows itself, if no other, you yourself
O Ξενοφῶν συνωμολογεῖ ταῦτα. Ὅ
— Xenophon assents to these (things). — (Euclides, δὲ εἶπε: Γαρ ὁ Ζευς ὁ Μειλίχιος ἔστι
indeed said: — (However) — Jupiter — Meilichius is (a)
ἐμπόδιον καὶ ἐπάρετο, εἰ ποτὲ ἦδη θύσειν,
hindrance: and inquired, if ever now (that he) sacrificed,
ὥσπερ οἶκοι, ἔφη, ἐγὼ εἰδώλειν θύεσθαι καὶ
as houses, said: — however — I was-acustomed to sacrifice and
ὑλοκαυτεῖν ἔμιν. Δ' ὁ ἔφη, ἓς ὅτου
offer-holocausts for you. But — (Xenophon) said, from whatever
ὑπεδήμησε οὐ τεθυνέναι τῷ τούτῳ
(time) he-left-home (that he) had not 'sacrificed to — this
θεῷ. Ὁὖν συνεβούλευσεν αὐτῷ θύεσθαι καὶ
then said: therefore he-advised him to sacrifice as
εἰδόθει, καὶ, ἔφη, συνοίσειν
he-had-been-acustomed, and, said-he, (I think that) it-will-contribute
ἐπὶ τὸ βέλτιον. Δὲ ἡ ὦ σπεραία ὁ Ξενοφῶν προ-
for the better. And on-the next-day — Xenophon pro-
ελθὼν εἰς Ὀφρύνιον ἔσυντο, καὶ ὕλοκαυτεί χαίρους
ceeding to Ophrynium sacrificed, and burned-up hogs
τῷ νόμῳ πατρίῳ, καὶ ἐκαλλιέρει.
in-the manner (of his) country, and he-found-the-entrails-favourable.
Καὶ ταύτῃ τῇ ἡμέρᾳ Βίτων ἀφικέντα καὶ
And on-that — (same) day Biton arrived also
ἀνα Εὐκλείδης δῶσοντες χρήματα τῷ στρατεύ-
together-with Euclides | having-given money to the army;
ματι καὶ ξενοῦνται τῷ
[with pay for the army:] and they-were-hospitably-entertained by —
Ξενοφῶντι, καὶ λυσάμενοι ἵππον, δὲν ἀπέδωτο ἐν
Xenophon, and having-redeemed (the) horse, which he-sold in
Λαμψάκου πεντάκοντα δαρείων, ὑποτεύνοντες
Lampsacus for-fifty daries, suspecting (that)
καὶ τὸν πεπραχέναι δὲ ἔνδειαν, ὅτι
he had-sold (it) through want, (because) that
ἡκούνον αὐτὸν ἠδεσθαι τῷ ἵππῳ, ἀπέ-
they-had-heard (that) he was-fond-of the horse, they-
558 THE ANABASIS OF XENOPHON.

δοσαν καὶ ἦδελον οἶν ἀπολαβεῖν τὴν restored (it to him) and they-would not receive the τιμὴν.
price (from him).

'Εντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ Thence they-proceeded through — Troas, and ὑπερβάντες τὴν Ἰδην ἀφικοῦνται πρῶτον εἰς 'An- crossing-over — Ida they-arrived first at An-
tανδρόν. εἶτα πορευόμενοι παρὰ θάλατταν tandrium; afterwards proceeding along (the) sea (they arrived) εἰς πεδίον Θῆβης τῆς Λυδίας. 'Εντεῦθεν on (the) plain of-Thebe — (in) Lydia. Thence ὀδεύσαντες δι' Ἀτραμντίου καὶ Κερτωνοῦ παρ' journeying through Atammittium and Certonian by 'Ἀταρνέα ἐλθόντες εἰς πεδίον Καίκου κατα-
λαμβάνοντες Πέργαμον τῆς Μυσίας.
reached Pergamus — (in) Mysia.

'Ενταῦθα δὴ Ἐνοφῶν ἔνοικαι παρ' Here indeed Xenophon was-entertained-hospitably by Ἑλλάδι, γυναικὶ τῆς Γογγύλου τοῦ Ἐρετρίεως, Hellas, (the) wife of — Gongylus the Eretrian, καὶ μητρὶ Γογγύλων καὶ Γογγύλου. Αὐτὴ and (the) mother of-Gorgion and Gongylus. This (Hellas) δὲ φράζει αὐτῷ, ὅτι ἐστίν ἐν τῷ πεδίῳ Πέρσης indeed mentions to-him, that there-was in the plain (a) Persian ἀνήρ Ἀσιδάτης τούτων ἐφη αὐτῶν, man (called) Asidates; this (person) she-said (that) he, [Xenophon,] εἰ ἔλθω τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, if he-would-go at — night with three-hundred men, ἄν λαβεῖν καὶ αὐτῶν, καὶ γυναικὰ, καὶ παιδάς, might capture — him, and (his) wife, and children, καὶ τὰ χρήματα. εἶναι δὲ πολλὰ. and — (his) property; (and that this) was indeed much.

'Επεψε δὲ τῇ τῶν ἀνεψιῶν αὐτῆς καὶ Δαφνα-
She-ends indeed also the cousin of-herself and Daphna-
γóραν, δὲν ἐποιεῖτο πλείστου, καθγνησομένους
gorns, whom she 'made much 'of, acting-as-guides (in)
tαῦτα. 'Ὁ Ξενοφῶν οὖν ἐξων τούτους
these (things). — Xenophon therefore having these (men)
pαρ ἐαυτῷ ἐδύιτο. Καὶ Βασίας ὁ Ἡλεῖος,
with himself sacrificed. And Basias the Elian, (an)
μάντις παρόν, εἰπεν, ὅτι τὰ ἱερὰ εἰν κάλλιστα
augur being-present, said, that the victims were most-favourable
αὐτῶ, καὶ ὁ ἄνηρ εἰς ἀλάσιμος. Λειπνήσας οὖν
to-him, and the man might-be easily-captured. Having-sopped therefore
ἐπορεύετο τε λαβὼν τοὺς λοχαγοὺς τοὺς
he-proceeded-forth also taking the captains — (those namely
μάλιστα φίλους, καὶ γεγενημένους πιστοὺς διὰ
his) greatest friends, and having-been faithful through
παντός, ὅπως ποιήσαι εὖ αὐτούς. Δὲ καὶ
all, in-order-that be-might-do good to-them. And also
ἀλλοι συνεξέρχονται αὐτῶ βιασάμενοι
others joined him having-forced-themselves (on him)
eἰς ἐξακοσίους. Δὲ οἱ λοχαγοὶ ἀπῆλαυνον,
to (the number of) six-hundred; but the captains 'drove
Ἰῶ μὴ μεταδοῖεν τὸ μέρος
(them) 'back, that they-might not 'share (in) the part
χρημάτων ὡς δὴ ἐτοίμων.
of-things as really ready (to be taken).

'Επεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ
When however they-arrived (there) about mid
ἀνδράποδα μὲν ὄντα περὶ τῆς τύρσιος καὶ τὰ
slaves indeed being about the castle and the
πλείστα χρήματα ἀπέδρα αὐτοῖς, παραμε-
most (of the) things escaped them, having-
λούντας, ὡς λάθοιεν Ἀσιδάτην αὐτοῦ καὶ
neglected (them), that they-might-take Asidates himself and
τὰ ἐκεῖνον. Δὲ ἐπεὶ πυργομαχοῦντες
the (property) of-him. But when assaulting they 'were
οὖς ἑδύναντο λαβεῖν τὴν τύρσιν, (γὰρ ἦν υψηλὴ,
not 'able to-take the castle, (for it was high,
καὶ μεγάλη, καὶ ἐχουσα προμαχωσίας καὶ πολλοὺς
and large, and having battlements and many
καὶ μαχισμοὺς ἀνδρας,) ἐπεχείρησαν διορύσσειν
and brave men,) they-endeavoured to-dig-through (the
tὸν πύργον. Ὅ τοιχος δὲ ἐν ὑπὸ ὀχτῶ
walls of) the castle. The wall indeed was of eigh.
γνῖνον πλῆθον τὸ εἴρος. Ἀμα δὲ
earthen bricks (in) the breadth. At-the-same-time however
τὴν ἡμέραν διωρύσσεττο καὶ ὡς τὸ πρῶτον
with-the (break of) day it-was-dug-through; and as the first
διεφάνη τις ἐνδοθεν βουτόμοι θελίσκω
(opening) appeared some-one from-within 'with (an)' ox-piercing spit
ἐπάταξε τοῦ ἐγγυτάτω διαμπερὲς τὸν μηρὸν. δὲ
struck the nearest entirely-through the thigh; and
τὸ λοιπὸν ἐκτόξευοντες ἐποίουν
(for the rest [and afterwards] shooting-arrows they-made (it)
μνὲς ἐτί εἶναι ἀσφαλές παριέναι. Δὲ αὐτῶν
no longer to-be safe to-approach. But they
ἐκραγότων καὶ πυρσεύοντων, Ἰταμβέλεσις μὲν
shouting and giving-signals-by-torches, Itambelesis indeed
ἐχὼν τὴν δύναμιν ἐαυτὸν ἐκ Κομανίας δὲ ὀπλίται
having the force of-himself from Comania and heavy-armed
Ἀσσυρίου καὶ Ἰρακάνου ἱππεῖς, ὡς δυσδόκοντα,
(men) Assyrians and Hyrcanian cavalry, about eighty,
καὶ οὐτοὶ μισθοφόροι βασιλέως, καὶ ἄλλοι
and these mercenaries of (the) 'king, and other
πελτασται εἰς ὀξτακοσίονς, ἐκθωμοῦσιν
targeteers to the (number of) eight-hundred, came-‘to (their)
δ᾽ ἄλλοι ἐκ Παρθενίου, δ᾽ ἄλλοι
assistance; and (also) others (came) from Parthenium, and others
ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίων χωρίων,
from Apollonia and from the near places,
καὶ ἱππεῖς.
likewise cavalry.

Ἐνταῦθα δὴ ἦν ὧρα σκόπειν, πᾶς ἡ ἄφοδος
Now truly it-was time to-consider, how the retreat
would-be; and taking, as many as were oxen and sheep, they drove (them) off, and having placed (the)
slaves within (the) square; not so much as applying
the mind to— (these) things, but (that) the retreat
might not be (like a) flight, if leaving behind the things
they should depart, and also the enemy might become more bold,
and the soldiers discouraged; but now they retreated as
fighting about the things (captured). But when
Gorgylus saw the Greeks (to be) few indeed,
de— (those) pressing on— (them) many,— be
sallied forth despite— (his) mother, having the force
of himself, [having his own force with him,] wishing
to participate (in) the action; but also Procles came to
(there) assistance from Halisarne and (likewise) Teuthranias,
who (was descended) from Damaratus, The (men) indeed with
who was very oppressed by the
arrows and slings, (while) marching forward in (a)
so that they might have— (their) shields (as a defence) against
τὸν τοξευμάτων, μόλις διαβαίνονσι τὸν ποταμὸν
the arrows, 'they with-difficulty crossed-over the

Καίχων, ἐγγὺς οἱ ἱμίσεις τετρωμένοι. Καὶ
Caius, near the half (of them) being-wounded. And

ἐνταῦθα Ἀγασίας Στυμφάλιος λοχαγὸς τιτρω-
here Agasias (the) Stymphalian, (a) captain, was-

σχέται, μαχόμενος τὸν πάντα χρόνον πρὸς τοὺς
fought, fighting the whole time against the

πολεμίους. Καὶ διασώζονται, ἔχοντες ὡς διαχόσια
And they were saved, having about two-hundred

ἁνδράποδα καὶ πρόβατα ὄσον θύματα.
slaves and cattle as-much-as (was required for) the sacrifices.

Δὲ τῇ ἑσπεραίᾳ ὁ Ἑνοφὼν θυσάμενος, ἔζαγει
But the next-day — Xenophon having-sacrificed, lead-out

tὸ πᾶν στρατεύμα νύκτωρ, ὡς ὅτι ἔδει
the whole army at-night, in-order that he-might-go (a)

μαχροτάτην τῆς Λυδίας εἰς τὸ
very-long (way) through — Lydia for the (purpose, that the

Περσικῷ φοβείτο σαΐ τὸ εἶναι ἐγγὺς,
Persian) 'might not be-alarmed | through the to-be near, [by

ἀλλὰ ἀφυλακτεῖν. Δὲ ὁ Ἀσι-
his proximity,] but be-'off (his) 'guard. But — Asis-

δάτης ἱκουσάς, ὅτι Ἑνοφὼν εἰς τὴν ἤμενος πάλιν
dates hearing, that Xenophon has-been-sacrificing again

ἐπὶ αὐτόν, καὶ ἦτοι
(about-marching) against him, and (that) he-would-come (buck)

παντὶ τῷ στρατεύματι,
with-all the army, 'he [the Persian] 'went-out to

κῶνας ἱκουσάς ὑπὸ τὸ πόλισμα Παρθένων.
villages having (themselves) under the town (of) Parthenium.

Ἔνταῦθα οἱ περὶ Ἑνοφώντα συντυχάνονσιν
Here — (those) with Xenophon come-upon

αὐτῷ, καὶ λαμβάνονσιν αὐτὸν, καὶ γυναῖκα, καὶ
him, and captured him, and (his) wife, and

παιδὰς, καὶ τοὺς ἵππους, καὶ πάντα τὰ
(his) children, and — (his) horses, and all the
τὰ ὄντα καὶ οὕτω τὰ πρῶτα—being (his); [and all his property;] and thus the first  ἐπὶ ἀπέβη. Ἐπειτα πάλιν ἀφίκνυται sacrifices happened (truly). Afterwards they again arrived  εἰς Πέργαμον. Ἐνταῦθα οἱ Ξενόφων οὗx at Pergamum. Here—Xenophon could not ἥπασατο τὸν θεὸν γὰρ καὶ οἱ Λάκωνες, καὶ complain (of) the god; for also the Lacedaemonians, and  οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ, καὶ οἱ στρα- the captains and the other generals, and the sold-  τιῶται, συνέπραττον ὡστε λαμβάνειν ἐξαίρετα diers, agreed that he-should-take select-portions καὶ ἱπποὺς, καὶ θεών, καὶ τάλλα. ὡστε (namely) horses, and yokes-of-oxen, and other-things; so-that ἐναὶ ἡδὶ ἱκανὸν καὶ ποιεῖν εὐ ἄλλον. he-was now able even to-do good to-another.

Ἐν τούτων Θηβρῶν παραγενόμενος παρέλαβε τὸ After this Thibron having-arrived he-received the στράτευμα καὶ συμίζας τῷ ἄλλῳ Ἑλληνικῷ, army and having-mixed (it) with-the other Grecian ἐπολέμησα πρὸς Τισσαφέρην καὶ Φαρναβάζου. (force), he-made-war against Tissaphernes and Pharnabazus. Ὁδὲ ἄρχοντες δὲ τῆς χώρας βασιλέως, Those governors indeed of-the territories 'of (the) 'king, ὅσιν ἐπὶ λόμεν. Λυδίας Ἀρτιμᾶς  ὅσιν ἐπὶ λόμεν. Λυδίας Ἀρτιμᾶς; as-much-as we-passed-through (were these): of-Lydia, Artimias;

Φυγίας Ἀρταχάμας Λυκαιώνας καὶ Καππαδοκίας of Phrygia, Artameas; of-Lycaonia and Cappadocia,

Μισριδάτης Κυκλίας Συκεινεσίς Φοινίκης καὶ Mithridates, of-Cilicia, Sinnessis; of-Phoenicia and Ἀραβίας Δέλτης Συρίας καὶ Ασσυρίας Βέλεως. Arabia, Derves; of-Syria and Assyria Belesys;

Βαβυλώνως Ρωμαρᾶς Μυσίδας Ἀρμάκας Φασια- of-Babylon, Rhoparas; of-Media, Arbaces; of-the-Pha-

νῶν καὶ Ἑσπεριτῶν Τιριβάζος δὲ Καρδουχο, (de) Karthoucho, sians and the-Hesperitae, Tithabazus; (for (the) Cardouchi,
The Anabasis of Xenophon.

de kai Xάλυβες kai Xαλδαίοι kai Μάκρωνες
and also (the) Chalybes and (the) Chaldaeans and (the) Macrones
kai Κόλχοι kai Μοσσύνοικοι kai Τιβαρνοί
and (the) Colchians and (the) Mossynoeci and (the) Tibareni

(autónoi) Παφλαγονίας Κορυλας:
(were) independent-nations; of Paphlagonia, Corylas; of (the)

Βιθυνίων Φαρνάβαζος τῶν Ὑρακών ἐν Ἑλλάδι
Bithynians Pharnabazus; of (those) Thracians in Greece,

Σεύθης.
'The enumeration indeed of the entire route of the

ἀναβάσεως καὶ καταβάσεως διακόσιοι δεκα-
ascent and descent (is) two-hundred (and) fifteen

πέντε σταδίων, χίλιοι ἑκατόν πεντήκοντα
teen days' march, one-thousand one-hundred (and) five

πέντε παρασάγγαι, τρισενία τετρακισχίλια
five parasangs, thirty-three thousand (and) four-thousand

ἐξακόσια πεντήκοντα στάδια.
(three hundred) and sixty-five stadia. (The) amount-of

χρόνον τῆς ἀναβάσεως καὶ καταβάσεως
(time (spent in) the ascent and descent (being)

ἐνιαυτὸς καὶ τρεῖς μῆνες.
a-year and three months.

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