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THE

ANABASIS OF XENOPHON;

WITH AN

INTERLINEAR TRANSLATION,

FOR THE USE OF SCHOOLS AND PRIVATE LEARNERS,

ON THE

HAMILTONIAN SYSTEM,

AS IMPROVED BY

THOMAS CLARK,
EDITOR OF THE LATIN AND GREEK INTERLINEAR CLASSICS.

PHILADELPHIA:
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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,

γίνονται.

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 1 prefixed to the word next preceding that interposed, and another figure 1 placed before the next succeeding word; as,

οὕτω διατίθεις πάντας.

'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

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,

ἔθοιλετο τῷ ἀμφοτέρῳ παῖδε.

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

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

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,

ἐτύγχανε παρὼν.

happened (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,

ἐξοιεν.

| might-have (themselves) [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 usefulllest 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,
1229 Chestnut Street, Philadelphia.

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 Ἄρταξέρξης, δὲ νεώτερος
the elder (indeed) Artaxerxes, (but) (the) younger

Κύρος. Ἐπεὶ δὲ Δαρείου ἴσδενει καὶ ὑπώτευεν
Cyrus. After — Darius was-sick, and suspected (the)
tελευτήν τοῦ βίου, ἑδούλετο τῷ ἀμφότερῳ
end (of-the) (his) life, he-desired (the) both (his)

παιδέ παρεῖναι. Ὁ πρεσβύτερος μὲν
sons to-be-present (with him). The elder indeed

οὖν ἐτύγχανε παρῶν.
therefore (to be present); but he-sends-

ποταὶ Κύρων ἀπὸ τῆς ἄρχῆς, ἦς ἐποίησε
for Cyrus from the government, of-which 'he (had) 'made

αὐτὸν σατράπην καὶ ἀπεδέιξε αὐτὸν δὲ
him satrap, and 'he (had) appointed him also

στρατηγῶν πάντων,
commander of-all (the forces), as-many-as muster in

πεδίου Καστωλοῦ. Ὁ Κύρος οὖν ἀναβαίνει
(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 ἀνεβῇ ἔχων δὲ τριακοσίων ὀπλίτας 
and he-went-up having also (with him) three-hundred heavy-armed-men
τῶν Ἐλλήνων, ἄρχοντα δὲ αὐτῶν Ξενίαν 
of the Greeks, (and) (the) commander also of-them Xenias

Παρράσιον.
(the) Parrhasian.

'Εστεὶ δὲ Δαρείος ἐτελεύτησε, καὶ Ἀρταξέρξης 
After — Darius died, and Artaxerxes
κατέστη εἰς τὴν βασιλείαν, Τισσαφέρνης δια-
was-established in the kingdom, Tissaphernes ea-

βάλλει τὸν Κύρον πρὸς τὸν ἄδελφον, ὡς 
luminares — Cyrus to (the) (his) brother, as-how-that

ἐπιθυμεῖν αὐτῷ. Ὅ δὲ πεὶθεται 
he-might-be-plotting against him. — (Artaxerxes) indeed believes

τῇ καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν. 
(this) and also he-arrests Cyrus as-if about-killing;

[with the intention of putting him to death;] but (the) (his) mother

ἐξαιτηθαμένη 
having-entreated-for-her-own-sake (pardon for)

αὐτὸν, ἀποπέμπει 
him sends

πάλιν ἐπὶ τὴν ἀρχήν. Ὅ δὲ ὡς ἀπῆλθε, 
(him) back to — (his) government. — But when he-departed,

κινδυνεύσας καὶ ἀτυμασθεὶς, βουλεύεται 
(after) having-been-in-danger and disgraced, he-deliberates

ὅπως μὴ ποτὲ ἐσταί ἐτὶ ἐπὶ τῷ 
how 'he-shall never 'be hereafter (dependent) on — (his)

ἀδελφῷ, ἓν ἄν ὄντες αὐτῷ βασιλεύσει ἀντ' 
brother, but if he-could he-would-reign instead

ἐξείνου. Παρύσατις μὲν δὴ ἡ μητέρος ὑπήρχε τῷ 
of-him. Parysatis indeed — the mother went-for —

Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἡ τῶν βασιλεύοντα 
Cyrus, loving him more than the reigning

Ἀρταξέρξην. Ὅστις δ' ἀφικνεῖτο πρὸς αὐτὸν 
Whoever indeed used-to-come to him

Ἀρταξέρξης. 
Artaxerxes.

τῶν παρὰ βασιλέως, οὕτω διατίθεις 
of-the (persons sent) from (the) king, | 'having so 'disposed

"
πάντας, ὅστε ἀπετέμα
all, [having so disposed all towards himself,] that he-used-to-
πετο eἰναι φίλους αὐτῷ
'send (them) 'away-from-him (inclined) to-be friends to-himself
μᾶλλον ἢ βασιλεῖ. Καὶ δὲ ἐπεμελεῖτο τῶν
more than 'to (the) 'king. And also he-took-care of-the
βαρβάρων παρ' ἑαυτῷ, ὡς τε εἰσαν εἰχανι βαρβάρων with him, in-order-that not-only they-might-be fit
πολέμειν καὶ ἔχοιν εὖνοϊκῶς
to-wage-war but-also | might-have (themselves) [might be] well-disposed
αὐτῷ. Δὲ ήδροιὲ τὴν Ἑλληνικὴν δύναμιν
to-him. But he-collected the Greek force
ἐπικρυπτόμενος ὡς μάλιστα ἐδύνατο, ὅπως ὦτι concealing (this) as most he-could, in-order that
λάβοι βασιλέα ἀπαρασχενότατον. Ὡδὲ οὖν
he-might-take the-king the-most-unprepared. Thus therefore
ἔποιείτο τὴν συλλογὴν. Ὄσοις φυλακαῖς did-he-make the collection (of troops). As-'many garrisons 'as
ἐ以人为ν ὁ πόλεις, παρῆγγειλε τοῖς ἐκάστοις re-had in the cities, he-sent-instructions — to-each
ἀρχάρχοι λαμβάνειν Πελοποννησίους ἀνδρας στὶ commander-of-them to-take Peloponnesian men as
πλείστους καὶ βελτίστους, ὡς many-as (they could) and ( ἑω) best (soldiers), inasmuch-as
Τισσαφέρνους ἐπισυνολείοντος ταῖς πόλεσι. Καὶ Tissaphernes is-plotting-against the cities.
γάρ αἱ Ἰωνικαὶ πόλεις ἴσαν τῷ ἄρχαίον
For the Ionian cities were — formerly (under the
Τισσαφέρνους, δεδομέναι ἐκ
government) of-Tissaphernes, (they) having-been-given (to him) by
βασιλέως, τότε δ' ἀφεστῆκες πρὸς Κύρον (the) king, afterwards they-had-revolted to Cyrus
πᾶσαι πλῆν Μιλήτου. Δὲ Τισσαφέρνης προαιρ- all (of them) except Miletus. But Tissaphernes having-be-
SIONEVOS ἐν Μιλήτῳ βουλευομέ-
forehand-perceived (that certain persons) in Miletus are-plan-
νους τὰ αὐτὰ ταῦτα ἀποστῆμαι πρὸς
ning — these very-same (things) | to-have-revolted [to revolt] | to,
Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δὲ
Cyrus, | the indeed [some indeed] of-them he-killed, | the but
ἐξέβαλεν. Ὅ δὲ Κῦρος ὑπολαβὼν τοὺς
[but others] he-banished. — But Cyrus having-received | (the
φείγοντας συλλέγας στρατευμα
fleeing) (the exiles) (and) having-collected (an) army
ἐπολιῶρχει Μίλητον καὶ κατὰ γῆν καὶ κατὰ
he-besieged Miletus both by land and by
θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπ-
and he-endeavoured to-bring-back | (the having-
tωκότας. Καὶ αὐὴ ἦν αὐτὴ ἄλλη
(been)-driven-out) (the exiles). And again there-was this other
πρὸςαὶς αὐτῶ τοῦ ἄδροιζεν στρατευμα.
pretexth for-him | (of-the to-collect) (for assembling) (an) army.
Δὲ πέμπτων πρὸς βασιλέα ἦλιον ὄν
For sending to (the) king he-requested (that) being (a)
ἀδελφὸς αὐτοῦ, ταῦτας σᾶς πόλεις ὑπῆρχα
brother of-him, those — cities (ought) to-have-been-given
οἱ μάλλον ἦν Τισσαφέρνην ἄρχειν
to-himself rather than (that) Tissaphernes (should) rule
αὐτῶν, καὶ ἦν μὴν συνέπραττεν αὐτῶ
them, and — (his) mother supported him (in)
tαῦτα· ὡστε βασιλεὺς ὁικοῦ ἵνα Ἰοῦσαντο
this; therefore (the) king 'did not indeed 'perceive
τὴς ἐπιθυμίας πρὸς έαυτοῦ, δὲ ἐνώμυζε αὐτὸν
the plot against, himself, but he-thought he (Cyrus)
πολεμοῦντα Τισσαφέρνηι δαπανᾶν αμφί
fighting with-Tissaphernes spends (his means) upon
τὰ στρατεύματα· ὡστε οἶδέν ἦν ἔτητο
| (the) (his) armies; | therefore 'it-was not 'hated
αὐτῶν πολεμοῦντων.
of-them fighting [therefore he was not displeased with their
Καὶ γὰρ ὁ Κῦρος ἀπέπεμπε βασιλεῖ
being at war]. — For — Cyrus remitted 'to (the) 'king
BOOK I. — CHAPTER I.

10 those taxes arising from the cities, which

Tissaphernes happened having [had].

Δ' ἀλλο στράτευμα συνελέγετο αὐτῷ ἐν

But another army was-collected for-him in

Χερσονήσῳ τῇ καταντίτερᾳ Ἀβίδου, τόνδε

Chersonesus (in the) right-over-against Abydos, this (was)

τὸν τρόπον. Κλέαρχος Λαξεδαιμόνιος ἦν

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

φυγὰς. ὁ Κύρος συγγενόμενος τούτῳ exile;

But another army was-collected for-him in

συνελέξε στράτευμα ἀπὸ τούτων τῶν χρημάτων,

he-collected (an) army from these — things

καὶ ὀρισώμενος ἐκ Χερσονήσου

[by means thereof], and making-irruptions from (the) Chersonesus

ἐπολέμει τοῖς Θρακίταις, τοῖς οἰκοῦσιν ὑπὲρ

he-waged-war against (the) Thracians, (who) dwell above (the)

'Ελλησποντικοῖς, καὶ ὄφελει τοῖς ἑλληνικοῖς καὶ

and he-was-of-service to-the Greeks; and

ὅστε αἰ 'Ελλησποντικαῖ πόλεις ἐκούσαι συνεβάλλο-

so-that the Hellespontian towns willingly contrib-

λοντο χρηματα αὐτῷ εἰς τὴν τροφὴν τῶν

buted (the necessary) things to-him for the nourishment of-the

στρατιωτῶν. Τούτῳ δὲ αὐτῷ τὸ στρατεύμα

soldiers. This indeed again (was) thus — (an) army

τρεφόμενον ἐλάδα θανευτεί αὐτῷ.

being-maintained secreted for-him [thus again an army was se-

τρεφόμενον ἐλάδα θανευτεί αὐτῷ.

cretly maintained for him]. Aristippus — the Thessalian
guest bound by the ties of hospitality], and being-pressed by the 

\[ \text{antistasisiωτῶν οἰκοὶ ἐρχεται πρὸς τὸν Κύρον, καὶ} \]

opposite-faction at-home he-goes to — Cyrus, and

\[ \text{αἰτεῖ αὐτὸν εἰς δισκυλίους ξένους καὶ μισθὸν} \]

requests (of) him — two-thousand mercenaries, and pay

\[ \text{τριῶν μηνῶν, ὡς οὐτω ἂν περιγε-} \]

(for them for) three months, as thus | 'he might 'have-been-

\[ \text{νόμος} \]

superior [so that he might be superior to] the

\[ \text{τῶν ἀντιστασιωτῶν.} \]

'Ο δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρα-

— But Cyrus gives him to (the number of) four-

\[ \text{κυκλίους καὶ μισθὸν εἰς μηνῶν, καὶ δεῖται} \]

thousand and pay (for) six months, and he-requests

\[ \text{αὐτῷ µὴ πρόσδευν καταλῦσαι πρὸς} \]

of-him' he—'would not first 'terminate (the strife) against

\[ \text{τοὺς ἀντιστασιώτας πρὶν ἂν συμβουλεύσῃται} \]

the opposite-faction before (that) — he-should-consult

\[ \text{κυτῶ.} \]

Οὐτω δὲ αὐτῷ στράτευμα τρε-

with-him [Cyrus]. | Thus — again — (an) army being-

\[ \text{φόμενον ἐλάνθανεν αὐτῷ} \]

maintained secreted for-him [thus again an army was secretly

\[ \text{ἐν Θεσσαλίᾳ. Ἔκέλευσε Πρόξενον} \]

maintained for him] in Thessaly. He-ordered Proxenus

\[ \text{δὲ τὸν Βοιώτιον ὄντα ξένον αὐτῷ} \]

— the Boeotian | being (a) guest (of) him [who was in the ties

\[ \text{λαβόντα πλεῖοτος} \]

of hospitality with him] (that) | having-taken [having collected] as-many

\[ \text{ἀνδρὰς ὧτι παραγενέσθαι, ὡς βουλόμενος} \]

men as-possible to-come-to (him), as-if he-were-wishing

\[ \text{στρατεύεσθαι εἰς Πισίδας, ὡς, τῶν} \]

to-lead-an-army against (the) Pisidians, in-as-much-as, the

\[ \text{Πισιδῶν παρεχόμενου πράγματα τῇ χώρᾳ ἑαυτοῦ.} \]

Pisidians being-pretending thing in-the province of-himself

\[ \text{Ἐκέλευσε δὲ Σοφανετὸν} \]

[for the Pisidians infested his territories]. He-ordered also Sophanes.
BOOK I. — CHAPTER II.

CHAPTER II.

Ἐπεὶ δ' ἐδόξηκε 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 δὲς βουλόμενος ἐκβάλειν
(the) (this) pretext, that (he-wishing) (he was desirous) to-expel
Πισίδας παντάπασιν ἐκ τῆς χώρας· καὶ ἀφοίζει
the) Pisidians entirely from the territory; and he-collects
ἐνταῦθα δὲς ἐπὶ τούτοις τὸ τε βαρβαρικὸν
there, as-if against these (Pisidians), the — barbarian
καὶ τὸ Ἐλληνικὸν στρατεύμα, καὶ παραγγέλλει τε
and the Grecian army, and he-sends-word not-only
τὸ Κλεάρχῳ ἤκειν λαβόντι ὅσον στρατεύμα
— to-Clearchus to-come (to him) | taking whatever army
ἡν αὐτῷ καὶ τῷ Ἀρισ-
there-was to-him [bringing all the forces he had] but-also — Aris-
tίππῳ, συναλλαγέντι πρὸς τοὺς
tippus, (that) having-been-reconciled with — (those opposed &
οἶκῳ ἀποστέμψαι, πρὸς ἔαυτὸν
to him) at-home | (to-have-sent) (to send) to himself (the)
stратεύμα ὃ ἔχε· καὶ παραγγέλλει Ξενία τῷ
army which he-had; and he-sent-word to-Xenias the
'Αρκάδι, ὁς προεστήκει τοῦ ἑνικοῦ ἐν ταῖς Arcadian, who had-been-commander-over the mercenaries in the πόλεσι αὐτῶ, ἴσειν λαβόντα τοὺς ἄνδρας, towns for-him, to-come | taking [bringing] (all) the men, πολίων ὁποιοι ἦσαν ἰκανοὶ φυλάττειν τὰς ἀκροπόλεις. except as-many-as were sufficient to-guard the cittadels. Ἐκάλεσε δὲ καὶ τοὺς πολιορκοῦντας Μιλητοῦ, He-called-for — also — (those) besieging Miletus, καὶ ἐκέλευσε τοὺς φυγάδας στρατευέσθαι σὺν αὐτῶ, and he-exhorted the exiles to serve-as-soldiers with him, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειν, having-promised to-them, if he-should successfully 'accomplish ἐφ' ἄ εστρατεύετο, μὴ πρόσθεν παίσασθαι (the objects) for which he-took-the-field, || not (first) to-cease πρὶν καταγάγων αὐτοῖς οἰκάδε. before he-might-have-led them home [he would not cease before Οἱ δὲ ἢδεως ἐπείδοντο. γὰρ he led them home]. — — They cheerfully 'obeyed (him); for ἐπίστευσαν αὐτῷ· καὶ λαβόντες τὰ ὀπλα they-believed him; and having-taken — (their) arms παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ | were-present at [joined him at] Sardis. Xenias also — παρεγένετο εἰς Σάρδεις λαβῶν τοὺς came to Sardis having-taken (with him) the (soldiers) ἐκ τῶν πόλεων, ὀπλίτας εἰς τετρά- from the towns, (being) heavy-armed-men to-the-number-of four-
κιλίων. Πρόξενος δὲ παρῆν ἐξων ὀπλι-
θούν; Proxenus — | was-present [came] having heavy-
tας μὲν εἰς πενταχοσίους καὶ χιλίους; armed-men — to-the-number-of five-hundred and a-thousand, δὲ πενταχοσίους γυμνίτας. Σοφαίνετος δὲ ὦ also five-hundred light-armed; Sophænetus likewise, the Στυμφάλιος ἐξων χιλίους ὀπλίτας. Σωκράτης Stymphalian having a-thousand heavy-armed-men; Socrates δὲ ὡ 'Ἀχαιὸς ἐξων ὃς πενταχοσίους ὀπλίτας, also the Achaian having about five-hundred heavy-armed-men,
BOOK I. — CHAPTER II.

Πασίων ὁ Μεγαρείς δὲ παρεγένετο ἐχὼν μὲν
Pasion the Megarean also came having —
eἰς τριακοσίους ὀπλίτας, δὲ τριακοσίους
to-the-number-of three-hundred heavy-armed-men, and three-hundred
πελταστῶν καὶ δὲ οὔτος ἥν καὶ ὁ Σωκράτης
peltastae; both he was and (also) — Socrates
tῶν στρατευομένων ἄμφι Μῖλητον.
(among) — (these) serving-in-the-army at Miletus.

Οὔτοι μὲν ἀφίκοντο αὐτῷ εἰς Σάρδεις.
These indeed arrived-at him [joined him] at Sardis.

Τισσαφέρνης δὲ κατανοῶσα ταύτα, καὶ ἤγγισάμενος
Tissaphernes — having-observed these-things, and having-considered
τὴν παρασκευὴν εἶναι μείζονα ἡ ὡς ἐπὶ
the preparation to-be greater than as-if against (the)
Πισίδας, πορεύεται ὡς βασιλέα τάχιστα ἤ
Pisidians, he-set-out to (the) king as-speedily as
ἐδίνατο, ἐχὼν ὡς πεντακοσίους ἵστεας. Καὶ
he-could, having about five-hundred cavalry. And (the)
βασιλεῖς μὲν ἔνθα, ἐπεὶ ἔχουσε παρὰ Τισσαφέρνους
king — therefore, after he-heard from Tissaphernes
τὸν στόλον Κύρου ἀντιπαρασκευάζετο.
(of) the military-expedition of-Cyrus began-to-prepare-himself-against-it.

Κύρος δὲ, ἐχὼν οἷς εἰρήκα ὃρμα.
Cyrus —, | having which I-have-said [as I said] put-himself-in-

το ἀπὸ Σάδεων ἐκείνοι διὰ τὴς Λυδίας
motion from Sardis; (and) he-advances through — Lydia

τρεῖς σταθμοῖς, 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 εὔρος τοῦ τοῦτον δίῳ πλέον.
The breadth of-this (river was) two plethra; [about 200 feet]; (a)

γέφυρα δὲ ἐπὶ τὴν ἐξευγμενὴ ἐπτὰ πλοῖων.
bridge — was-over (it) connected-together by-seven boats.

Διαβὰς τοῦτον ἐξελαίνει διὰ Φρυγίας
Having-crossed-over this river) he-advances through Phrygia

2 *


The Anabasis of Xenophon.

Ένα σταθμὸν ὀκτὼ παρασάγγας, ἕνα σταθμὸν [one day's march] (being) eight parasangs, to Kolossας, οἴκουμένην πόλιν, εὐδαιμονα καὶ Colossa, (an) inhabited town, wealthy and μεγάλην. Ἐνταῦθα ἔμεινεν ἐπτὰ ημέρας καὶ Here he-remained seven days; and Μένων ὁ Θεττάλος ήσε ἐξων χιλίων Menon the Thessalian came (to him) having (a) thousand ὀπλίταις καὶ τεντακοσίους πελταστάς, heavy-armed-men and five-hundred peltastae [targettiers], Δόλοπας καὶ Αἰνιάνας καὶ Ὀλυνθίους. (they being) Dolopians and Αἰνιάνας and Ὀλυνθίους.

Ἐντεῦθεν ἐξελαίνει τρεῖς σταθμοὺς Hence three stations [three days' march] εἰκοσιν παρασάγγας εἰς Κελαινάς οἰκουμένην (making) twenty parasangs to Celæne (an) inhabited πόλιν τῆς Φρυγίας, μεγάλην καὶ εὐδαιμονα. town of the Phrygians, large and wealthy.

Ἐνταῦθα ἦν βασίλεια Κύρου Here there-was (a) palace for-Cyrus, [here Cyrus had a pa- καὶ μέγας παράδεισος, πλήρης αγρίων ἄγριων, laced] and (a) large park, full of wild beasts, ἀ ἐκείνος ἐδέχενεν ἀπὸ ἵππου, ὅποτε which he used-to-hunt [on horseback], when βούλοιτο γυμνάσατε ἔμαυτόν he-might-wish to-have-exercised [when he wished to exercise] himself τε καὶ τοὺς ἵππους. ὁ ποταμὸς Μαῖανδρος ἔβει — and the horses. The river Meander flows διὰ μέσον δὲ τοῦ παραδείσου· δὲ αἱ πηγαί through (the) middle — of the park; and the springs αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· of-it are from the palace; [and its springs issue from δὲ καὶ ἔβει διὰ τῆς πόλεως Κελαινῶν, the palace]; and also it-flows through the city of Celæna. Ἐστὶ δὲ καὶ ἐρυμνὰ βασίλεια μεγάλου There is also — (a) fortified palace of (the) great
I.—

BOOK I. — CHAPTER II.

Basileus en Kelainaiis, eti tais
king [the king of Persia] in Celaenae, (situated) at the

pihais tov potamou Mariiou, upo ti akropoleis
sources of the river Mariyas, under the citadel;

outo de kai pei dia tis poleis, kai
this (river) also — flows through the city, and

emballaei eis tov Maianderon to de eirous tov
empties into the Mæander; the — breadth of the

Mariou estin eiskosi kai pennte podov.
Mariyas is twenty and five 1 feet [feet].

'Entaudi Aplellon legetai ekdeira Mariou.
Here Apollo is said to have slain Mariyas,

nikias eirizontai oii perip
having-conquered (him) — (they contending) about

sofias, kai xreimasis to derma en to antropo
music, and to have hung up the skin in the cave

ODev ai pihai, dia touto de o potamos
whence the springs (rise); from this indeed the river

kaleita Mariou. 'Entaudi Eireges, ote apexorpei
is called Mariyas. Here Xerxes, when he departed

ex tis Ellados eptitheis ti makh, legetai
from — Greece having been defeated in the battle, is said

oikodomiasai te tauna ta basileia kai tin
to have built also this — palace and the

akropoli Kelainon. 'Entaudi Kíros emein
citadel of Celaenae. Here Cyrus remained

triakonta hemeras kai Klearchos o Lacedaimonios
thirty days and Clearchus the Lacedaemonian

phugas xe, eixon xilious diplitas, kai
exilo came (to him), having a thousand heavy-armed-men, and

ektaxiosous Thrákas pelattatais, kai diakosios
eight hundred Thracian targetiers, and

Kritias tozota. De kai amia Sphrathe o
Crete and also at the same time Socrates the

Syracosous partin eixov triaxiosous
Syracusian was present [arrived] having three hundred
THE ANABASIS OF XENOPHON.

οπλίταις, καὶ Σοφαίνετος ὁ Ἀρκας, ἔχων χιλίους heavy-armed-men, and Sophænetus the Arcadian, having a-thousand

οπλίταις. Kαὶ ἐνταίθα Κύρος ἐποίησεν heavy-armed-men. And here Cyrus made (an)

ἀριθμὸν καὶ ἐξετασίων 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)

μίροι καὶ χιλίοι ὀπλίται, δὲ ἀμφὶ τοὺς ten-thousand and a-thousand heavy-armed-men, but about —

dισεκίλιοις πελτασταῖ. two-thousand peltastae [light-armed men and targetiers].

"Ἐντεῦθεν ἐξέλαϊνει δίοι σταθμοῖς, Hence he-advances two stations [two days' march],

δέκα παρασάγγας εἰς Πέλτας, οἰκουμένη (making) ten parasangs to Peltæ, (a) peopled

πόλιν. Ἐνταίθ' ἐμεινε τρεῖς ἡμέρας. ἐν αἷς city. Here he-remained three days; in which (days)

Ἑνίας ὁ Ἀρκας ἐδυσε τὰ Λίκαια καὶ ἑορκε Xenias the Arcadian celebrated the Lycean-rites, and instituted (a)

ἀγώνα· τα δὲ ἀθλα ἦσαν χρυσαῖ contest; [public games]; the — prizes were golden

οὐλιγιδεῖς καὶ δὲ Κύρος ἐθέωρε τὸν ἄγωνα. strigils; and also Cyrus viewed the public-games.

"Ἐντεῦθεν ἐξέλαϊνει δίοι σταθμοῖς, δώδεκα Hence he-marches-forth two stations, (making) twelve

παρασάγγας εἰς ἄγοραν Κεραμών, parasangs to (the) market-place of (the) Ceramians, (an)

οἰκουμένην πόλιν, ἐσχάτην inhabited city, (the) last (on the road to Mysia) (and)

πρὸς τῇ Μυσίᾳ χώρᾳ. Ἐντεῦθεν ἐξέλαϊνει τρεῖς next-to the Mysian territory. Hence he-advances three

σταθμοὺς, τριάκοντα παρασάγγας, stations, [days' march], (making) thirty parasangs,

eἰς πεδίον Καῦστρον, οἰκουμένην πόλιν. Ἐνταίθ' to (the) plain of Caïstrus, (an) inhabited city. Here
Note: The text appears to have been transcribed from a Greek text, with some challenges in rendering it into English. Here is a possible interpretation:

The text mentions a king, Cyrus, who remained five days and paid the soldiers for more than three months, often going to the gates of his quarters. The soldiers demanded their pay, but Cyrus, saying hopes, passed the time, and he was manifestly distressed; for it was not of the nature of Cyrus not to pay, having (wherewith so to do).

Here Epyaxa the wife of Sennesis the king of the Cilicians arrives, and she was said to have given Cyrus much money. Hence, he marches forth two stations, making ten parasangs to Thymbrium, (a) peopled with Midas, the king.
THE ANABASIS OF XENOPHON.

Φρυγων, ἑφ’ ἡ Μίδας λέγεται θηρεύσαι τὸν of-Phrygia, at which, Midas is-said to-have-captured the
Σάτυρον, κεράσας αὐτὴν oinw. Ἑντεῖθεν Satyr, having-mixed it [the fountain] with-wine. Hence
ἐξελαύνει διὸ σταθμοὺς ἐξα παρασάγγας, he-marches-forth two stations (making) ten paraeangs,
eἰς Τυραίον οἰκονεμῆν πόλιν. Ἑνταῦθα ἐμενε to Tyriæum (an) inhabited town. Here he-remained
τρεῖς ἡμέρας, καὶ ἡ Κίλισσα λέγεται ἐνενὶ three days, and the Cilian (queen) is-said to-have-requested
Κύρον ἐπιδειξαὶ τῷ στράτευμα αὐτῆς. of-Cyrus | to-have-shown [to show] | (the) (his) army to-her.

Οὖν βουλόμενος ἐπιδειξαὶ, ποιεῖται 'He therefore 'willing | to-have-shown [to show it], makes (a)
ἐξετασώ ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν review in the plains of-the Greeks and of-the
βαρβάρων. Ἑκέλευσε δὲ τοὺς Ἑλλήνας οὕτω barbarians. He-orders — the Greeks | so
tαχθήνατο δὲς 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
συντάξατο τοὺς ἑαυτοῦ. (commander) was-to-arrange | the of-himself [his own men]. | 'They-
Οὖν ἐτάχθησαν ἐπὶ τεττάρων.
were therefore 'arranged in fours; [they were drawn up
Μένων μὲν δὲ, καὶ οἱ σὺν αὐτῷ εἰχὲ four deep]; Menon indeed — and | (the) (those) with him had
τὸ δεξίον, δὲ Κλέαρχος καὶ οἱ ἐκεῖνοι the right, but Clearchus | and the of-him [and his men]
tὸ εὐώνυμον, οἱ άλλοι στρατηγοὶ δὲ τὸ μέσον. the left, the other commanders — the centre.
'O Κύρος οὖν μὲν πρῶτον ἐθέωρε τοὺς βαρβάρους — Cyrus therefore — first reviewed the barbarians
ὁ δὲ παρηλαμνὼν τεταγμένου κατὰ ἑλας καὶ — and they-marched-past-him drawn-up in troops and
κατὰ τάξεις, δὲ εἶτα τοὺς Ἑλληνας in companies, and afterwards (he reviewed) the Greeks

παρελαύνων ἐφ' ἀρματος καὶ Ἡ Κιλισσα ἐφ'
riding-by-them in (his) chariot, and the Cilician (queen) in

ἀρμαμάξεις. Πάντες δὲ εἶχον χαλκά κράτη, καὶ
(a) covered-carriage. All — had brazen helmets, and

φωινικοῦς χιτώνας, καὶ κνημίδας, καὶ τὰς ἁσπίδας
scarlet tunics, and greaves, and the shields

ἔκκεκαθαρμένας. Ἡ περίτας γὰρ τὸν εἰρήνην παρὰ τοὺς στρατη-

having-stopped — (his) chariot in-front-of the phalanx, (and)

πετίας Πιγρητα τὸν ἐφημήνα παρὰ τοὺς στρατη-

having-sent Pîgres the interpreter to the comman-

δος τῶν Ἑλλήνων ἐκεῖδευσε προβάλεσθαι

ders of the Greeks he-commanded (them) to-thrust-forward

τὰ ὀπλα, καὶ ἐπιχωρήσας τ啕ν
— (their) arms, and | to-have-moved-forward [to move forward] the

ὁλῆς φάλαγγα. Οἱ δὲ προειπον ταῦτα
entire phalanx. The (commanders) — announced these

τοῖς στρατιώταις καὶ ἐπεὶ ἔσαλ-
(to-the soldiers; and after it-was-sounded-with-the

πυγξὲ, προβαλλόμενοι τὰ ὀπλα, ἐπίσεσαν.
trumpet, putting-forward — (their) arms, they-advanced.

Δὲ ἐκ τοῦ τοιντων προϊόντων θάσσων σὺν χραγῇ
And from this going-on more-quickly with (a) shout, | (a)

δρόμος ἐγένετο τοῖς στρατιώταις
running happened to-the soldiers [the soldiers commenced run-

ἀπὸ τοῦ αὐτοματον ἐπὶ τὰς σχηνᾶς. Καὶ δὲ
ning] of — their-own-accord to the tents. And also

πολὺς φόβος ἥλιος τῶν βαρβάρων, καὶ
there was) (a) great fear to-others of-tho barbarians, and

τε Ἡ Κιλισσα ἐφυγεν ἐκ τῆς ἀρμαμάξεις, καὶ
— the Cilician (queen) fled from the Persian-carriage, and

οἱ ἐκ τῆς ἄγορᾶς ἐφυγον καταλιπόντες τὰ
(those) in the markets fled having-left-behind the
things-exposed-to-sale; but the Greeks went to the

tents with laughter. (But) the Cilician (queen) having-seen
the splendour and the discipline of the army
was-struck-with-admiration. (But) Cyrus was-delighted seeing the
fear (inspired) by the Greeks into the barbarians.

Hence he-marches-forth three stations, (making) twenty

parasangs, eis Ἰχώνων, ἐσχάτην πόλιν τῆς

of Phrygia. Here he-remained three days.

Hence he-marches-forth through — Lycaonia five

stations, (making) thirty parasangs. He-permitted

the Greeks | (to-have-plundered) (to plunder) — this

country, as being hostile. Hence Cyrus

sends-away the Cilician (queen) by-the | quiekest [shortest]
road into — Cilicia; and he-sent-with her (the)
soldiers, that Menon had, and (Menon) himself.

Cyrus indeed with the others marches-forth through Cap-
padocia four stations, (making) twenty and five

parasangs, to Dana (a) peopled town
Here they remained three days; during which (time) Cyrus put to death (a) Persian and royal purple-wearer, and (a) certain other powerful person of the officers high in command having accused (him) to conspire against him. Hence they endeavoured to throw themselves into —

...
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,
and also it-bears much sesamum, and panic,
and millet, and wheat, and barley. (A) mountain (chain)—
strong (by nature and art) and high surrounds it
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)
middle of-the city runs (a) river (the) name (of which is)
Cydnus, (the) breadth (of which is) two plethra. — (Those)
inhabiting — this city deserted (it) together-with
Syennessis for (a) fortified place on the mountains, except
— (those) having — shops; and also — (those) dwelling
near the sea at Soli and at Issus. 'Eπίναξα δὲ, ἡ γυνὴ Συννέσιος ἀφίκετο εἰς Ταρσοὺς Epyaxa also, the wife of Syennesis arrived at Tarsus ἓν ἕμερας προτέρα Κύρων. δὲ ἐν τῇ ὑπερβολῇ five days before Cyrus; but in the crossing-over τῶν ὀρῶν, τῶν of the mountains, — (namely, those which descend) to the plain, δύο λόχοι στρατευμάτων τοῦ Μένωνος two companies of (the) army — of Menon ἀπώλοντο. Οἱ μὲν ἐφασαν ἀπτάζοντάς perished. — (Some) indeed said | (that while) plundering τι καταχοπτίναι something to have been cut to pieces ὑπὸ τῶν Κιλίκων. δὲ οἱ while plundering] by the Cilicians; but — (others) (that, ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο being-left-behind, and not being-able to find the rest (of the) στρατευμα οὐδὲ τὰς ὅδους εἶτα πλανωμένους army nor the roads after wandering-about ἀπόλεσαν: οὗτοι δὲ οὐν ἦσαν ἐκατόν ὀσπιταῖ. to-have-perished; these — therefore were a-hundred heavy-armed-men. Δ' οἱ ἄλλοι ἐπει ἦκον, ὅργιζομενοι But the rest (of Menon's command) after they arrived, enraged διὰ τὸν ὀλεθρον τῶν συντρατιωτῶν διήρπασαν at the destruction — (of their) fellow-soldiers plundered τὴν τε πόλιν τοὺς Ταρσοὺς, καὶ τὰ βασιλεία τὰ ἐν the — city — Tarsus, and the palaces — in αὐτῇ. Κύρως δὲ ἔπει εἰς θύλασεν εἰς τὴν πόλιν, it. Cyrus indeed after he-entered into the city, μετεπέμπετο τὸν Συννέσιν πρὸς ἔαυτὸν. ὅ sent-for — Syenness (to come) to him; — δ' ἐφη οὗτε πω πρῶτερον 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
κρείττονα ἔαντον, οὔτε ἃθελε τότε ἴναι
superior-in-power (to) himself, neither would-he then (to-go) (go)
Κύρος, πρὶν ἦ γυνὴ ἐπείδη αὐτὸν, καὶ ἔλαβε
Cyrus, before (his) wife 'brought him 'to-it, and he-received
πώσεις.
assurances (of safety). After
ποτέ.
Metā δὲ ταῦτα, ἐπεὶ συνεγένοντο
these-things, when
ἀλλήλοις, Σύνεννεσὶς μὲν ἐδώκε Κύρῳ πολλὰ κρήματα
one-another, Syennesis (indeed) gave Cyrus many
εἰς τὴν στρατιὰν, δὲ Κύρος ἐκείνῳ δώρα, ἄ
for (his) army, and Cyrus (gave) to-him gifts, which
νομίζεται τίμια παρὰ βασιλεί
are-accustomed-to-be-held as-valuable by (a) king (namely) (a)
ἵππον χρυσοχάλινον, καὶ χρυσοῖον στρεττὸν, καὶ
horse having-a-golden-bridle, and a-golden twisted-collar, and
ψέλλια, καὶ χρυσῶν ἀκινάχην, καὶ Περσικὰν στολὴν,
bracelets, and a-golden seimitar, and a-Persian robe,
καὶ τὴν χώραν ὑπέτει ἀφαρπάζοντα;
and (be agreed that) the country (was) not-hereafter to-be-plundered;
ἀπολαμβάνειν τὰ ἱπτασμένα ἀνδράποδα,
and (that they were) to-receive-back the captured slaves,
ἂν πῷ ἐντυγχάνωσι.
if any-where they-meet-with-them.

CHAPTER III.

Ἐνταῦθα Κύρος καὶ ἡ στρατιὰ ἐμείνε εἰκοσι
Here Cyrus and the army remained twenty
ἡμέρας· γὰρ οἱ στρατιῶται ἐφασαν οὐχ ἴναι τοῦ
days; [for the soldiers said not to-go —
πρόσω.
farther [for the soldiers refused to go any farther]. For already
ὑπόπτενον ἴναι ἐπὶ βασιλέα·
they-suspected | to-go against (the) king; [that they were going
δὲ ἐφασαν οἵ
and they-said (that they) "were not:
against the king of Persia]; and
Clearchus—first

employed to compel the soldiers of him [his soldiers]

they began to pelt him (with stones)

and (also) the beasts-of-burden 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

to-use-force, he-brought-together (a) meeting of the soldiers

of him [of his soldiers]. 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

thus.

Andres stratistatai, μὴ θαυμάζετε ὅτι χαλε-

Men soldiers, do not 'wonder that I griev-

πῶς φέρω τοὺς παροῦσιν πράγμασι. Γὰρ

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

Κύρος ἐγένετο ἔννοι ἐμοί

Cyrus became (a) guest-friend to me [for Cyrus bound himself to

me by the ties of hospitality] and he-honoured me, (an) exile

ἐκ τῆς πατρίδος, τε τὰ ἄλλα,

from — (my) country, and the others, [and also in other

καὶ ἔδωκε μυρίους δαρειούς things], and (in particular) he-gave (me) ten-thousand daries;
which I having-taken, 'did not 'put-by for-myself for — (my)

neither did I-spend-it-in-luxury, but I-spent-it

for you. For first — I-made-war against the

Thracians, and together-with you I-took-vengeance (on them) for

Greece, expelling them from the Chersonesus,

(they) desiring to-take-away the land (of) the

Greks dwelling-there. After — Cyrus called-me

taking you (with me), in-order-that if —

he-might-need (my assistance) I-might-help him | for (those things)

of-which I-was-affected beneficially by him [in return for the bene-

fits I have received from him]. Since however you wish not

to-accompany (him), | the-necessity — (is) to-me [I am constrained]

either (by) deserting you | to-use the friendship of-Cyrus,

[to preserve the friendship of Cyrus], or having-deceived (him by being

false) towards him to-go with you. | If indeed —

I-shall-make just-things I-know not [whether indeed I shall act cor

rectly, I know not] I-shall-fool — therefore (to) you, and with

you will-submit-to what — may be-necessary. | And no-one
BOOK I. — CHAPTER III.

shall never have-said, [and no one shall ever say], that I

having-led Greeks among the barbarians, deserting

touc Ellhnas eilómen tìn fihiai toùn bar-

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

báron. 'All' épéi òpeis tì thélete pei'DeSdai

barians. But since you do not desire to-obey

émuoi oide épéSdai, ègò éfoumai sìn òmiavn, kai

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

peisouai ò ti ãn dég. 闸por nomiçò

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

ùmas eivai émuoi kai patrida kai filous kai

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

sýmmákous, kai ãn mèn oímai sín òmiavn

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

eivai tímous ópotou ãn ãn, ðe ãn òmòs èmòv,

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

àn oímai oíx eivai òkouv òiig' ãn òkouv èxòsai

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

filous, ou't ãn òkouv èxòSdai èxòavn. 'Ovs oúv

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

émuò iónvov, ópot koi èmèiv ãn, ou'tò ëxète

I am-going, where also you may (be going), then hold-to

tà'v γiòvàn.

These-things

eipte: ò de oí stratiòtvatou, oí te

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

èxeivon àvtoù

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

àkoisantès tauta, òti fainè oú

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

poreisèSdai pará basileía, èp' xèivas àv tòmarchi-forth against (the) king, they-applauded; more than

dixhèlou, pará de òxeniov kai Passovov,
two-thousand (soldiers) from — Xenias and Pasion,
λαβόντες τὰ ὀπλα καὶ τὰ σκευοφόρα ἐστρά-
taking — (their) arms and — (their) baggage en-
tοπεδεύσαντο παρὰ Κλεάρχῳ. Κύρος δὲ ἀπορῶν
camped with Clearchus. Cyrus — being-perplexed
tε καὶ λυποίμενος τοῦτοις, μετεπέμπτετο τὸν Κλέ-
and also distressed at these-things, sent-for — Clo-
arχον. οὗ δὲ ἑλεύν ὦ μὲν ἱέναι, λάθαρα δὲ
archus; who however would not — go, unknown however (to)
tῶν στρατιώτων πέμπτων ἀγγελον αὐτῷ ἐλεύθ
the soldiers, sending (a) messenger to him, he-told (him)
θαρρεῖν, ὡς τοῖτων καταστησισμένων εἰς τὸ
to-to-be-of-good-courage | as these-things being-arranged in the
dεον. δὲ
required-manner; [as those affairs would be satisfactorily arranged]; also
μεταπέμπεσθαι ἔκελευν αὐτὸν.
(to send) (and again) request him
(he requested Cyrus) to-send (and again) request him
(he requested Cyrus) to-send (and again) request him
'd αὐτὸς ἐφῆ
(to come to him); but he (after being sent for again) said (that he
οὐκ ἱέναι. Μετὰ δὲ ταῦτα συναγαγὼν τοῖς
would) not go. After — this assembling | the
δὲ στρατιώτας ἐαυτοῦ, καὶ τοὺς
soldiers of-himself, [his soldiers] and — (those)
προσελδόντας αὐτῷ, καὶ τὸν βουλόμενον τῶν
having-joined him, and the desirous of-tho
ἀδελφῶν, ἔλεγξε τοιάδε.
other (soldiers to be present), he-spoke thus (to them.)

Ἀνδρεὶς στρατιώται, μὲν δὴ δὴλον ὅτι τὰ
Men soldiers, (it is) indeed — evident that the (affairs)
Κύρου ἔχει οἰντῶς πρῶς ᾗμᾶς, ὡσπερ τὰ
of-Cyrus hold (themselves) so to us, as —
ἥμετέρᾳ πρὸς ἑκείνων.
our (affairs do) to him; [the affairs of Cyrus are in the
γὰρ οὕτω ἥμεις ἔτι
same relation to us, that ours are to him]; for neither (are) we now
στρατιώταται ἑκείνων γε ἔπει ὦ
soldiers of-him [his soldiers] at-least after we . . . do not
(thesis)
I. — CHAPTER III.

εὐπεφώμεθα αὐτῷ, οὕτε ἐξεῖνος ἔτι μισθοδότης 

 follow him, nor (is) he now paymaster

ημῖν. Ὁτι μὴν τοι νομίζει ἀδικεῖσθαι υφ 

 co-us. That however he-thinks (himself) injured by

ημῶν οἴδα· καὶ ὡστε αὐτῶν μεταπεμπομένου 

 as I-know; and so-that he sending-for (me)

ἐξέλεω οὖν ἐλθεῖν, μὲν τὸ μέγιστον, 

 I-will not have-gone, [go], indeed (what is) the greatest,

αἰσχυνομένος, ὅτι σύνοδα ἐμαντὼ 

 being-ashamed, because I-am-conscious to-myself (of)

ἐξευθευμένος αὐτῶν πάντα, καὶ δὲ ἐπείτα 

 having-deceived him in-all (this), and indeed then-also

δεδώς, μή, λαβὼν μὲ ἐπιδή 

 having-fear, lest, having-seized me | he-may-have-inflicted [he may

δίκην, ἐν νομίζει 

 inflict] punishment, (for the things) | of-which [in which] he-thinks (him-

ὁδίκησθαι ὑπ' ἐμοῦ. Ὅν ἄνευ ἑμοί 

 to-have-been-injured by me. Therefore (this) seems to-me

eἰναι οὖν ὡρα ἡμῖν καθεῦδειν, οὔδ' ἀμέλειν ἡμῶν 

 to-be no time for-us to-sleep, nor to-neglect our

αὐτῶν ἀλλὰ βουλεύεσθαι ὅ, τι χρὴ ποιεῖν 

 selves but to-deliberate — what is-necessary to-do

ἐκ τούτων. Καὶ ἐκ τε μένομεν αὐτῶν, 

 | from these [next]. And (as) indeed (as) we-remain here,

δοξεὶ μοι εἰναι σχετέον, ὅπως μενοῦμεν 

 it-seems to-me to-be necessary-to-be-considered, how 'we (may) 'remain

ἀσφαλέστατα, εἰ τε ἧδη δοξεὶ ἀπιέναι, ὅπως 

 the-most-securely, if also (it) now seems (best) to-depart, how

αἰτοῦμεν ἀσφαλέστατα, καὶ ὅπως ἐξομεν τὰ 

 we-may-depart the-most-safely, and how we-shall-have the

ἐπιτίθεια· γὰρ ἄνευ τούτων οὐδὲν 

 necessities-of-life; for without these (necessaries) | (there is) nc

ὄφελος οὖτε στρατηγοῦ οὐτε 

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

ιδιῶτον.

private-soldier [the commander and private soldier are alike inefficient].
Δ' ὁ ἀνήρ μὲν φίλος ἀξιός πολλοῦ
But the man (is) indeed (a) friend worthy of much (estimation)

ὅ ὁ ἀν ἦ φίλος, δὲ χαλεπώστατος ἐχθρός,
to whom he may be (a) friend, but (a) most-bitter enemy,

ὅ ὁ ἀν ἦ πολέμος ἐχετὶ δὲ καὶ δίναμιν
to whom he may be (an) enemy; he has — also (a) force

καὶ πέζην καὶ ἱππικὴν καὶ ναυτικὴν, ἣν
both foot and cavalry, also (a) naval (one), which we

πάντες ὁμοίως ὄρωμεν τε καὶ ἐπιστάμεθα καὶ
all alike 'see and also know; and (this is

γὰρ δοξοῦμεν μοι καθὼς οὐδὲ
not strange) for we seem to me | to sit [to be encamped] not indeed

πόρρῳ αὐτοῦ ὡστε ὥρα λέγειν ὁ τι τις
far from him; wherefore (it is) time to say what — any one

γιγνώσκει εἰναι ἄριστον. Εἰπὼν ταῦτα ἐπαίσατο.
knows to be better. Saying this he finished.

'Εξ τούτου δ' ἀνίσταντο, οἷς μὲν ἔκ
Upon this then (several) rose (to speak), — (some) indeed —

τοῦ αὐτομάτου, λέγοντες ἀ εἰγίνη-
of their own accord, | (about) saying [intending to say] what they-

νοσκοῦν, καὶ οἷς δὲ ἐγκελευστοὶ ὑπ' thought (of affairs) and — (others) indeed ordered by

ἐχειν] ἐπιδεικνύντες οἷα εἰν ἡ ἀπορία
him [Clearchus] pointing out what might be the difficulty

ὑπὲρ τῆς γνώμης Κύρου καὶ μένειν καὶ ἀπείναι.
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

πορεύεσθαι ὡς τάχιστα εἰς τὴν Ἑλλάδα,
to proceed as speedily as possible to — Greece,

εἶπει, ἄλλους στρατηγοὺς μὲν ἐλέσθαι
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 ἐπιτίθειν
‘willing to lead them back; (that) also the necessaries of life


BOOK I. — CHAPTER III.

ἄγοράζεσθαί, δ' ἦν ἡ ἄγορά ἐν τῷ βαρβαρικῷ are-to-be-bought, for there-was — (a) market in the barbarian ἑὐδόντας Κύρον αἴτειν πλοία, δὲ ἐὰν δὲ μὴ διδῶ ταῦτα, αἴτειν army, and-also (the) baggage-is-to-be-packed-up; and ὑποπλέοντεν ἐὰν δὲ μὴ διδὸ ταῦτα, αἴτειν (that they), going to-Cyrus, to-ask-for ships, in-order-that they-may-set-sail; if however he-do not 'give these, to-ask Κύρος ἴγμωνα, ὅσπς ἀπάξει διὰ τῆς φιλίας Cyrus (for a) leader, who will-lead (them) through the friendly χώρας. Ἐὰν δὲ μὴ διδῶ ἴγμωνα countries. If however he-'does not-even give (a) leader (they are) συντάττεσθαι τὴν ταξιστὴν, καὶ to-form-themselves-in-order-of-battle — as-speedily-as-possible, and δὲ πέμψαι προκαταληψιμένους τὰ ἀκρα,— 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 νῖτε οἱ Κιλικεῖς μὴ καταλαβόντες Cyrus nor the Cilicians | 'may not having-seized-upon φθάσωσι have-occupied, [may not have anticipated us, in taking possession of these ἐν ἐχομεν πολλοὺς καὶ πολλὰ heights], of-whom [the Cilicians] we-have many-men and much χρηματα ἀνηπακότες Οὔτος μὲν δὴ property having-taken-them-away-from-them. Thus indeed — (in) τοιαύτα εἴπε. δὲ μετὰ τούτου Κλέαρχος this (manner) he-spoke; but after this Clearchus εἶπε τοσοῦτον.

spoken just-so-much.

Μηδεῖς ἐμῶν λεγέτω δὲ μὲν ἐμὴ στρατηγεῖον Let no-one of-you 'say that — | I (am) about-lead-

γίνομαι ταύτην 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 peisomai η μάλιστα δυνατόν, τῷ ἄνδρὶ

say) that I-shall-obey in-as much-as possible, the man,

ἀν ἐλησε, ἵνα εἰδήτε ὦτι καὶ ἑπίσταμαι

whom 'you may 'choose, that you-may-see, that also I-know-how

μᾶλιστα ἄλλος to-be-commanded, | and even-thus — as-much-as (any) other

ἀνδρῶν.

Meta τούτων ἄλλος

of-men [as well as any other man]. After this another

αὐστή ἐπιδεικνύς μὲν τὴν εὐθείαν τοῦ

arose (to speak) pointing-out — the simplicity. — (of him)

κελεύοντος αἰτεῖν τὰ πλοῖα, ὃσπερ Κύρον

advising to-ask — (for) ships, as-if Cyrus 'would

μὴ ποιουμένου τὸν στόλον πάλιν,

not 'hereafter | he-making the fleet return, [order the fleet to re-

ἀπίδεικνύς ὃς εὐθείας εἰν αἰτεῖν

turn], also showing how foolish (a thing) it-would-be to-ask-for (a)

ηγεμόνα παρὰ τούτου ὃς λυμαίνομεθα

leader from this (very person) whom we-are-frustrating

τῇ πράξῃ. Καὶ δὲ εἰ πιστεῖσομεν τῷ

(in) — (his) undertaking. And also if we-shall-confide in the

ηγεμόνῳ ὃς Κύρος ἄν διδῶ, τί καλίει Κύρον

leader, whom Cyrus may give, what hinders (that) Cyrus 'may

καὶ κελεύειν τὰ ἄξρα προκαταλαμβάνειν ἡμῖν;

also 'order the heights | to-preoccupy for-us?

Γὰρ ἐγὼ μὲν ἐκνοίην ἂν

[to be preoccupied for us]? For I indeed shall-be-reluctant —

ἐμβαίνειν εἰς τὰ πλοῖα, ὃ δολὴ ἡμῶν,

to-embark on (board) the vessels, which he-might-give us,

μὴ καταδίσῃ ἡμᾶς αὐταῖς ταῖς τριφεσι

lest he-should-submerge us (together) with these —

ἀν δὲ φοβοίην ἐπεσθαί τῷ ηγεμόνι

their-own, I should indeed 'be-afraid to-follow the guide

ὁ δολὴ, μὴ ἀγάγῃ ἡμᾶς ὃς ἔσεν

whom he-may-give, lest he-might-lead us (to a place) whence it-'will
οὐχ ἦσται οἶον τε ἡξέλθειν. Βουλοίμην δὲ ἂν
not 'be possible — to-escape; | Ι-would-wish — —
ἀπιῶν. Κύρου ἀκοντος, ἀπελθὼν λαοθείν
departing. Cyrus (being) unwilling, depart to-have-concealed
αὐτὸν'.
him [I would rather, if departing against the will of Cyrus, depart
ο ἐστὶν οὐ δυνατὸν. Ἀλλ' ἐγὼ
without his knowledge]; which is not possible. But I
φημι ταυτα μὲν εἶναι φλαναρίας. δὲ μοι
say (that) these (things) indeed are absurdities; but to-me
δοξεὶ ἄνδρας, οἰτινὲς ἐπιτήδειοι, ἐλθόντας
it-seems (that) men, who (are) fit, having-gone
πρὸς Κύρου σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί
to Cyrus with Clearchus to-ask him (for) what
βοιλεταί χρήσται ἦμιν. καὶ ἐὰν μὲν ἦ
(to use) and if indeed the
πράξεις ἡ παραπλησία οἰκατερ καὶ
undertaking be similar (to that) in-which-kind 'ho also
τρόπους ἐξηρῆτω τοῖς ἔνοις, καὶ ἡμᾶς
before 'employed — foreign-troops, and (that) we (should)
ἐπεσθαῖ, καὶ μὴ εἶναι κακίους
follow (him), and (that we might) not be worse (than)
τῶν πρόσθεν συναναβάντων τούτων.
— (those) | before going-up with-him; [who before
ἐὰν δὲ ἦ πράξεις φαίνηται μείζων
went up with him]; but if the undertaking may-seem greater (than)
τῆς πρόσθεν, καὶ ἐπιπονοτέρα, καὶ ἐπικυκλονοτέρα,
the former, and more-difficult, and more-dangerous,
ἀξιοῦν ἦ πείσαντα ἄγειν
then that we) request either (that) having-persuaded (us) to-lead
ἡμᾶς, ἦ πείσθεντα
us (with him), or having-been-persuaded (by us) (he would allow u;)
ἀφεῖναι πρὸς φίλίαν. γὰρ οὕτω καὶ
to-depart to (a) friendly (country); for thus also
ἐπομενοι αὐτῷ φίλοι, καὶ ἂν ἐποιήσεια
accompanying him 'as) friends, 'we also may 'accompany (him)
zalously (in his cause), and leaving (him) we may leave him.

safely; (that) here they-have-announced [they report] --

Zealous (in his cause), and leaving (him) we may leave him, safely; (that) here they-have-announced [they report] --

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

having-heard (it) to-deliberate upon these (things).

[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-

άρχω, οἱ ἱρώτων Κῦρον τὰ δόξαντα

archus, who asked Cyrus (respecting) the (things) were-seeming
tὰ στρατιᾶ. O (good) to-the army [the questions agreed on by the army]. Who

δ' ἀπεκρίνατο, ὥστε ἂνοιεί Ἀβροκόναν ἄνδρα — answered, that he-hears (that) Abrocomas (a) mar-

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

ἀπέχοντα δόξεκα σταθμοῖς. ἐφὴ οὖν βοί-

being-distant twelve days' march; he-said (that) therefore he-

λεσθαί ἐλθεῖν πρὸς τοὺς καὶ μὲν ἦ

desires to-go against this (Abrocomas); and-if — he-were

ἐκεῖ ἐφή χρίζειν ἐπιθεῖναι τὴν δίκην there he-said (that) he-longed to-have-inflicted — punishment

ἀιτῶ δ' ἂν φεύγῃ, ἢμεῖς ἐκεῖ βουλευσόμεθα πρὸς on-him but if he-retreat, wo there will-deliberate about

tαῦτα. Οἱ αἱρετοὶ ἀκοίσαντες δὲ ταῦτα these-things. The deputies having-heard — these-things

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

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

βασίλεα, δὲ ὡς ἔδοξει ἐπεσθαί. king, but however it-seemed (to them best) to-accompany (him).
BOOK I. — CHAPTER IV.

**They ask for more wages;** — Cyrus promised afterwards to give hereafter to all the half-more (than that) which they had received before, that is in place of (a) darics three half-darics to the month to (each) soldier; but that he might be leading against (the) king, no one heard, not even there, (at least) indeed in — public.

**CHAPTER IV.**

Ἐντεῦθεν ἐξελαίνει δύο σταδίων δέκα

Hence (Cyrus) proceeds two days’-march (making) ten parasangs, to the river Psaros, the breadth of which was three plethra. Thence he proceeds one parasang; and at Ῥρίμον, τὸ εὖρος οὗ στάδιον. Ἐνταῦθεν Pyramus, the breadth of which is a stadium. Thence ἐξελαίνει δύο σταδίων πεντεκαίδεκα παρα- he proceeds two days’-march (making) fifteen parasangs eis Ἰσσοῦς ἐσχάτην πόλιν τῆς Κιλικίας, sangs to Issus, the last town — in Cilicia, ἐπὶ τῇ θαλάττῃ, οἰκουμένην, μεγάλην καὶ (situated) on the sea (coast), peopled, large and εὐδαιμόνα. Ἐνταῦθα ἔμειναν τρεῖς ἡμέρας καὶ wealthy. Here they remained three days; and ai τρίακοντα καὶ πέντε νῆς ἐκ Πελοποννήσου the thirty and five ships from Peloponnesus
παρῆσαν Κύρω, καὶ ναύ[-]
[were-present (for) Cyrus, [arrived at Cyrus’s camp], and (the) ad-
αρχὸς ἐπὶ αὐτῶν Πυθαγόρας Λαξεδαιμόνιος.
miral over them (was) Pythagoras (the) Lacedaemonian.

Δὲ Ταμωὶς Αἰγυπτίως ἵνειτο αὐτῶν ἐκ Ἐφέσου
But Tamos (an) Egyptian conducted them from Ephesos

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

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

Τισσαφέρνει, καὶ συνεπολέμει Κύρω πρὸς αὐτόν.
to Tissaphernes, and he-fought-with Cyrus against him.

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

τῶν ναυῶν, μετάπεμπτος ὑπὸ Κύρου, ἔχων ἐπτακχοσίος
the ships, having-been-sent-for by Cyrus, he-having seven-hundred

ὀπλίτας, ἐν ἐστρατίγει παρὰ Κύρω.
heavy-armed (soldiers), of-whom he-was-commander for Cyrus.

Αἱ δὲ νῆς ὁμοιών κατὰ τὴν σχημὴν Κύρου.
The — ships moored opposite the tent of Cyrus.

Ἐνταῦθα καὶ οἱ Ἑλλήνες μισθοφόροι παρ᾽ Ἰούν
Here also the Greek mercenaries, (who were) with

Ἀθροχόμα ἀποστάντες ἐλθοῦν παρὰ Κύρου,
Abrocomes, deserting-him went to Cyrus, (in number)

τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο
four-hundred heavy-armed-men, and accompanied-the-expedition

ἐπὶ βασιλέα. Ἐντευθέν ἐξελαίνει ἐνα σταθμῷ
against (the) king. Hence he-proceeds one days’-

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

τῆς Κιλικίας καὶ τῆς Συρίας. Ταύτα δ᾽ ἔσαν
— of Cilicia and — of Syria. These — were

διὸ τείχῳ, καὶ τὸ μὲν ἐσωθεν τὸ πρὸ
two walls, and (of) the — internal (one) — (that) before

τῆς Κιλικίας Συνέννεσις καὶ φυλακῆς Κιλίκων
— Cilicia, Syennesis and (a) guard of Cilicians
BOOK I. — CHAPTER IV. 41

εἰς· δὲ τὸ ἐξώ, τὸ πρὸ τῆς Συρίας, had (charge); but the external (one), — (that) before — Syria,
ἐλέγετο φυλακὴ βασιλέως φυλάττειν. it-was-said (that a) guard 'of (the) 'king's (soldiers) guarded-it.

Διὰ μέσου δὲ τούτων potamōs
Through (the) middle — of-these [between these two walls] (a) river
Κάρσος ὁνόμα ἔδω, εὕρος πλῆθρου. Carsus (by) name flows, (the) breadth (being a) plethrum.

Δὲ ἀπαλ τὸ μέσον τῶν τεῖχῶν ἤσαν But the-whole — middle (space between) the walls were
τρεῖς στάδιοι καὶ παρελθεῖν βία ἢν οὐ three stadia; and to-have-passed by-force was not (possible);
γὰρ ἡ πάροδος ἢν στενὴ καὶ τὰ τεῖχα καθικότα for the passage was narrow, and the walls reaching
εἰς τὴν θάλατταν, ἔπερδεν δ' ἦσαν ἥλιθαι to the sea, above also were impassable
πέτραι· δὲ πῦλαι ἐφειστήκεσαν ἐπὶ ἀμφότεροι rocks; and (the) passes (had) stood-by (at) each
τοῖς τεῖχεσιν. Ἐνεκα ταύτης τῆς (of) the walls. (It was) on-account-of this —
παρόδου Κύρος μετεπέμψατο τὰς ναῦς, ὅπως passage (that) Cyrus sent-for the fleet, so-that
ἀποδιδότειν ὅπλατας εἰσώ καὶ ἐξώ τῶν πυλῶν, he-might-land heavy-armed-men within and without the passes,
καὶ βιασάμενοι παρέλθειν τοὺς πολε· and (who) having-forced (a passage) might-pass-through the ene-
μίους, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίας having (a) great army. But Abrocomas

οὐχ ἐποίησε τοῦτ', ἀλλ' ἐπεὶ ἤκουσε Κύρον 'did not 'do this, but after he-heard (of) Cyrus
ὄντα ἐν Κιλικία ἀναστρέψας ἐκ Φοινίκης ἀπίλαυνε being in Cilicia having-retired from Phoenicia ne-departed

4 *
παρὰ βασιλέα ἐχὼν ὡς ἐλέγετο τριάκοντα
to (the) king having as it-was-said thirty

μυριάδας στρατιῶν.
ten-thousands [three hundred thousand] military.

'Εντειθεν ἐξελαίνει διὰ Συρίας ἑνα σταδ-
Hence (Cyrus) proceeds through Syria one days-

μὸν πέντε παρασάγγας, εἰς Μυριανδρον,
march, (making) five parasangs, to Myriandrus, (a)

πόλιν ἐπὶ τῇ θαλάσσῃ οἰκουμένην ὕπο
town on the sea (east) peopled by

Φοινίκων. Ηῆ ὅ ἐμπόριον — τὸ χορίον,
Phoenicians. It-was also (a) mart (for that district of) the country,

καὶ πολλαὶ ἀλαξάδες ἄρμουν αὐτῷ. 'Εντειθή
city many ships-of-burden arrived there. Here

ἐμείναν ἐπὶ τῆ ἡμέρας καὶ Ξενίας, ὁ Ἀρκάς
he-remained seven days; and (here) Xenias, the Arcadian

στρατηγὸς, καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες
commander, and Pasion the Megarian, having-embarked

εἰς πλοῖον, καὶ ἐνδέμενοι τὰ ἄξια
in (a) vessel, and having-placed-on-board — (their) effects

πλείστου, ἀπεπλευσαν, δὲ μὲν τοῖς πλείστοις
of-the-greatest (value), they-sailed-away, as indeed to-the most

ἐδόξουν φιλοτιμησάντες
they-thought having-been-made-jealous-of-their-honour [the most thought,

ότι Κύρος εἰς τὸν
that they were influenced by jealousy] because Cyrus allowed —

Κλεαρχον ἔχειν τοῖς στρατιῶτας αὐτῶν,
Clearchus to-have | the soldiers of-them, [their soldiers],

τοὺς ἀπελθόντας παρὰ Κλεαρχον, ὡς
(namely) — (those) | deserting to Clearchus, | as

ἀπιόντας πάλιν εἰς τὴν Ἑλλάδα
departing back to — Greece [when they intended to

καὶ οὐ πρὸς βασιλέα. 'Επεὶ
and not (march) against (the) king. | After

δ’ ἦσαν ἄφαρεῖς
they-were invisible [after their disappearance] (a) rumour

λόγος

BOOK I. — CHAPTER IV.

ὅτι Κῦρος διώκει αὐτοὺς

went-through (the army) that Cyrus might-follow them "with (the;

τριήρεσι' καὶ οἱ μὲν εἰνεχόντο αὐτοὺς

"galleys; and — (some) indeed prayed (that) they (might)

ἀγραφώναι ὡς οὖντας δολίους, οἱ δ' ἢ

be-taken as being perfidious (men), — (others) indeed

ἐξετείρον εἰ ἄλογοντο. Δἐ Κῦρος

be-looked if they-should-be-captured. But Cyrus

συγκαλέσας τοὺς στρατηγοὺς εἰπε· Ἑνίας καὶ

having-called-together the commanders said; Xenias and

Πασίων ἀπολελοίπασιν ἡμᾶς· ἄλλα γε

Pasion have-left us; but 1let-them at-least 'be

ἐν μέντοι ἐταυτάσθωσαν, ὅτι οὔτε ἄποδε-

in (land) indeed 'assured, that they'have neither 'fled-

δράκασι, γὰρ οἶδα ὅτι οἰχούσιν, οὔτε ἢ

away (clandestinely), for I-know where they-are-going, nor

ἀποπεφεύγασι, γὰρ ἐνῳ τριήρεις ὥστε ἑλεῖν

have-they-escaped, for I-have galleys | in-order-to have-seized

τὸ πλοῖον ἓκεινων. Ἄλλα, μὰ

the ship of-them [to capture their ship]. But, by

τοὺς θεοὺς οὐκ ἔγωγε διώξων αὐτοὺς· οὔδ' τὸ

the gods not even-I will-follow them; nor (shall)

οἴδεις ἔρει, ὡς ἐγώ ἔως μὲν τὸν παρ᾽ ἄν

any-one say, that I, as-long-as indeed any-one might stay-with

χρῶμαι,

(me), make-use (of their services), but after he-may-wish to-

ἐναι συλλαβῶν αὐτοὺς καὶ κακῶς ποιῶ καὶ

leave (me) having-seized them 'I both ill 'treat (them) and

ἀποσυλῶ τὰ χρήματα. Ἄλλα ἱοντων, derpoil (them of their) — goods. But let-them-go,

εἴδοτες ὧτι εἰσὶ κακίους

they-having-known [they being conscious] that they-are worse

περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἓκεινοὺς. Καὶ τοι ὧ

towards us than we towards them. Although 'I indeed

ἐγὼ καὶ τέκνα καὶ γυναιχας αὐτῶν φρουροῦμενα

I have both (the) children and wives of-them guarded
THE ANABASIS OF XENOPHON.

ἐν Τράλλεσι ἄλλῳ οὐδὲ στερήσονται at Tralles; but they—shall not-even be-deprived τούτων, ἄλλῳ ἀπολλύοντα ἐνεκα τῆς of-these, but they—shall-receive (them) on-account-of (their) ἀρετῆς περὶ ἐμὲ πρὸς Ἑπές. Καὶ ὁ μεν εἴπε good-conduct towards me formerly. And — he indeed 'said ταῖτα. ἰν Ἀδυμότερος πρὸς τὴν ἀνάβασιν ἀκούοντες was inclined (towards) the ascent [expedition] hearing τὴν ἀρετὴν Κύρου, συνεποιήνοντο ἦδιον the noble-conduct of-Cyrus, accompanied (him) with-great-pleasure καὶ προδυμότερον. and with-greater-alacrity-of-mind.

Μετὰ ταῖτα Κύρος ἐξελαίνει τείνεσας After these (things) Cyrus proceeds four σταθμοῖς εἰκοσιν παρασάγγας ἐπὶ τὸν days'-march (making) twenty parasangs to the ποταμὸν Χάλου, ὄντα τὸ εὕρος πλέσσου, river Chalus, (it) being the breadth 'of (a) 'plethrum, δὲ πλήρη μεγάλων καὶ τραέων ἠξείων, of 's and full of-large and tame fish, which the Σύροι ἐνόμιζον θεοῖς, καὶ οὐκ εἰοῦν Syrians considered (to be) gods, and 'did not 'permit (any one) ἀδικεῖν οὐδὲ τὰς περιστεράς. Αἱ δὲ to-injure (neither them) nor the pigeons. The — κώμαι ἐν αἷς ἐσχίνων ἵσαν Παρυσάνιδος villages in which they-encamped | were of-Parysatis [belonged δεδομέναι εἰς ἔων to Parysatis] having-been-given (her) | for (her) girdle [for pin-money] 'Ἐνετείθεν ἐξελαίνει πέντε σταθμοῖς πρόσκοπτα Thence he-proceeds five days'-march, (making) thirty παρασάγγας ἐπὶ τὰς πηγὰς τοῦ ποταμοῦ parasangs to | the springs [sources] of-the river Δάρδητος τὸ εὕρος οὐ πλέσσου. 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 park, very large and beautiful, having all, how-much-so-ever (this) seasons produce. But Cyrus cut it down and burned the palaces.

Then 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-mado [having called] (an) assembly (of the soldiers) communicated these (things to them). But the soldiers were-angry with-the commanders, and told them
πάλαι εἰδόντας ταῦτα

(that) 'having already-before 'known these-things, (that they)

κρίτειν, καὶ ἔφασαν

conceal (them from the soldiers); and they-said (that they would)

ὅτι έλεψαν, εὖν μὴ τις διδῶ κρίματα αὐτοῖς

not go, unless some-one should-give money to-them

ὅσπερ καὶ τοῖς προτέροις ἁνα—

| as also (had been given) to-the former (soldiers) having-

βασι 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 οὐκ ἱόντων ἔπι μάχην, ἀλλὰ

of-Cyrus, and this not going to battle, but

tοῦ πατρὸς καλοῦντος Κύρων. Οἱ στρατηγοὶ

the father (merely) sending-for Cyrus. The commanders

ἀπήγγελλον ταῦτα Κύρῳ. δ' οὗ ὑπέσχετο

reported these (things) to-Cyrus; and who promised

dώσειν πέντε μνᾶς ἀργυρίου ἐκάστῳ ἄνδρὶ, ἐπάν

to-give five minae of-silver to-each man, when

ἦκοσι εἰς Βαβυλῶνα, καὶ τὸν ἐντελῆ μισθὸν

they-arrived at Babylon, and — (their) entire pay

μέχρι ἂν καταστήσῃ τοὺς Ἑλλήνας πάλιν

until 'he should 'place the Greeks back-again

eἰς Ἰωνίαν. Τὸ πολὺ μὲν δὴ τοῦ Ἑλληνικοῦ

in Ionia. The most indeed — of-the Greek

οὕτως ἐπείσθη.

(force) 'was thus 'persuaded (to accompany him).

Δὲ Μενών, πρὶν εἶναι δῆλον τί οἱ ἄλλοι

But Menon, before [to-be [it is] evident what the other

στρατιῶται τοιχίσουσι, πότερον ἐψονταί Κύρῳ

soldiers will-do, whether they-will-follow Cyrus

ἡ οὐ, συνέλεξε τὸ στράτευμα αὐτοῦ ἱωρίς

or not; assembled | the army of-himself [his army] apart

τῶν ἄλλων, καὶ ἐλέξει τάδε.

from-the others, and spoke | these (things) [thus]. Men
εἶνεν πεισθήτε μοι, προτιμήσεσθε ὅποι Κύρος

πλέον τῶν ἄλλων στρατιώτων οὔτε

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

κινδυνεύοντες, οὔτε πονηροίς. Τῇ οὖν

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

κελεύω ποιήσατε: Κύρος τῶν δεῖται

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

τοῖς Ἐλληναῖς ἐπεσεῖσθαι ἐπὶ βασιλέα.

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

ἐγὼ οὖν φημὶ ιünc ἃς κρίναι

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

dιαβαίνατε τὸν ποταμὸν Εὐφράτην, πρὶν εἰναι

to-have-erossed the river Euphrates, before | to-be [it is]

δῆλον ὅτι οἱ ἄλλοι Ἐλληνες ἀποχρινοῦνται

manifest — what the other Greeks will-answer

Κύρω. Γὰρ ἦν μὲν ψηφίσωνται ἐπεσεῖσθαι,

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

ὑμεῖς δοξεῖτε εἰναι αἰτίαν, ἄρξαντες τοῦ

(then) you will-appear to-be (the) cause, | having-begun of-the

dιαβαίνειν,

crossing-over, [as having first crossed over the river], and to-you

ὅς οὖσι προσμυστάτοις Κύρος εἰσεταί

as being most-prompt, Cyrus perceive (and acknowledge

χάριν, καὶ ἀποδώσει· δ’ ἐπίσταταί

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

εἰ καὶ τις ἄλλος.

if even-also any other (does); [but he knows how to reward a favour,

δ’ ἦν οἱ ἄλλοι ἀποψηφίσωνται,

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

ἀπαντεῖς μὲν ἀπίστευν εἰς τοὺς αἰῶνας ἑως ἐπισταν

(we) all-together indeed | depart to the-contrary; [return back

δὲμὲν, ὡς μόνοις πεισομένοις, πιστο-again]; but you, as alone being-persuaded (and as being) most-

τάτοις χρίσεται καὶ εἰς φρονίμα καὶ

faithful he-will-use (and employ) both in garrisons and
eis ὁμαγιας, καὶ οἶδα ὅτι ὡς φίλοι Κῦροι for captaincies, and also I know that as friends of Cyrus
τεἰξεσθε οὕτως ἄλλου ἃν δεσοῦε. you will obtain whatever else you may require. (The soldiers)
νών τοὺς ἄλλους ἀποκρίνασθαι. Before (that) the others answered, But when
τριτων ταῦτα, ἐπείδοντο, καὶ διεβησαν
having heard these (things), were persuaded, and crossed over
πρὶν τοὺς ἄλλους ἀποκρίνασθαι. But when
Κῦρος ἦσθε διασθηκὼς, ΤΕ
Cyrus perceived (them) having crossed over (the river), he not only
καὶ πέμψας Γλοῦν τῷ στρατεύματι
was pleased, but also having sent Glus to the army
ἐπείν, Ἔγώ μὲν ὃ ἄνδρες, ἦδη ἐπανὼ
(of Menon) said, I indeed 0 men, now praise
ὑμᾶς. δέ μελήσει ἐμοὶ ὅπως καὶ ὑμεῖς
you; but it shall be a care to me how also you
ἐπαινέσθητε ἐμε, might praise me, [but I will take care, that you also shall praise me],
ἡ μηκέτι νομίσετε με Κῦρον. Οἱ στρατιώται
nor no longer think me Cyrus. The soldiers
ὄντες δὴ μὲν ἐν μεγάλαις ἐλπίσι εἴχοντο αὐτῶν
being now indeed in great hopes wished him
ἐπιγινώσκει. Δέ καὶ ἐλέγετο
to have been fortunate; [prayed for his success]; and also he was said
πέμψας ταῦτα, διεβαίνε. Δέ καὶ
having done these (things), he crossed over (the river); and also
ἀπαν τὸ ἄλλο στρατεύμα συνείπετο αὐτῷ. Kai
all the other army followed him. And
οὐδεὶς τῶν διαβαίνοντων τῶν ποταιμῶν
none — (of those) crossing the river
ἐβρήχθη ἄνωτέρω τῶν μαστῶν ὑπὸ τοῦ
was wetted higher (than) the breasts by the
ποταμοῦ. Δέ οἱ Ὑπακοαποὶ ἔλεγον, ὅτι οὕτως
river. But the Thapsaceni said that this
BOOK I. — CHAPTER V.

"Enteudēn ἐξελαίνει διὰ τῆς Ἀραβίας, ἔχων Thence he-marches through — Arabia, having τὸν ποταμὸν Εὐφράτην ἐν δεξιᾷ, πέντε the river Euphrates on (the) right, (making) five ἐρήμους σταθεὶσας, desert stations, [five days' march through the desert], (and; τριάκοντα καὶ πέντε παρασάγγας. Δὲ ἐν τοῖς thirty and five parasangs. But in this τῷ τόπῳ ἡ γῆ ἦν μὲν πεδίον, ἀπαν — district-of-country the ground was indeed (a) plain, entirely
The Anabasis of Xenophon.

ομαλών ὄσπερ θάλασσα, δε πληρες ἄρωματα,
level as (the) sea, and full of-wooden
ei de kai ti allo vlych h xalamos
if indeed also any other (kind) of-underwood or
enyn, apanta hsa evwdei osper arwamat.
was-on-it, all were (as) odoriferous as
bo oidei devroin enyn. De pantioia
but no tree was-thereon. But (here there were) various
thanipia, plieisto mev agrion oinoi, de
wild-animals, the-most (numerous) indeed (were) wild
pollloi stronoi o megalo
asses, also
kai dorradas enysan de oitpeis eniote
and antelopes were-thereon; and the horsemen sometimes
edion yun tauta ta thanipia. Kai mev o oinoi
pursued these — wild-animals. And indeed the wild-asses
pepei tis diwko, prodramyntes
when any-one might-pursue (them), having-run-before (some distance)
estasan. yap etrechoi polu batoon toon
stood-still; for they-ran much (more) quickly (than) the
ippoun taulin pepei oitpeoi plerisadoigev
horses; and again when the horses might-approach
epoioun tauton. Kai hyn ou labev
they-did the-same (thing); and it-was not (possible) to-take
ei mun oitpeis diastantine
if not [unless] the horsemen stationed-at-intervals
thanipoi diadechomenoi tois
should-hunt (them), (also) succeeding (one another) 'with (fresh) —
ippoun. De ta xeia toon alissomewon hym
'horses. And the flesh 'of — (those) 'caught was
parapliasia tois elapeios, de apaloutera.
like the stags' (flesh), but more-tender
De oidei elabei stronoi: de o yun
But no-one took (an) ostrich; and — (those) of-the
ippoue diwzantos taxi
horsemen having-pursued [and those horsemen that pursued them] quickly


BOOK I. — CHAPTER V.

51

They desisted; for it-withdrew-itself much [for it outstripped the horse]

fei'gousa, dróμω  μεν τοις men] fleeing (away from them), in-running (using) — — (its)

ποσί, δὲ ταῖς. πτέρυξιν αἰρονσα, ὀσπερ feet, and — (its) wings raising (these), as

κραμένη ἑστιώ. Δὲ ἐστὶ λαμβάνειν τὰς using (a) sail. But it-is (possible) to-take the

ἀτίδας, ἄν τις ἀνιστη ταχὺ γὰρ bustards, if any-one should 'start (them) 'up quickly; for

πέτουνται βραχύ ὀσπερ πέρδικες, καὶ they-fly (a) short (distance) like-as partridges, and

ταχὺ ἀπαγορεύοντο. Δὲ τὰ κρέα αὐτῶν ἦν speedily fire. But the flesh of-them was

τῆσα. very-delicious.

Πορεύμενοι δὲ διὰ ταῖτης τῆς χώρας ἀφί-
Marching — through this — country they-

κούνται ἐπὶ τὸν ποταμὸν Μάσκαν, τὸ εἰρὸς come to the river Mascas, the breadth

πλεθριαίον. Ἑνταίθα ἦν μεγάλη (of which is a) plethrum. Here there-was (a) large

ἐρήμη πόλις, δ' οὖνομα αὐτῆ. Κορσωτῆ. deserted city, but (the) name (to-it) (of it was) Corsote; δ' αὐτῆ περιεβείτο ὑπὸ τοῦ Μάσκα
and this (city) was-flowed-round by the Mascas 'in (a)

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

συνειναυ τρεῖς ἡμέρας καὶ ἐπεσιτίσαντο. they-remained three days and provisioned (the army).

Ἑντεύθεν ἐξελαίνει τρεῖς καὶ δέκα Thenee 'he (Cyrus) 'proceeds | three and ten [thirteen

ἐρήμους σταθμοὺς ἐνεντικοντα desert stations (or days' march) (making) ninety

παρασάγγας, ἐχὼν τὸν ποταμὸν Εὐφράτην ἐν parusangs, having the river Euphrates on (the)
δεξιὰ, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἔν τούτοις right, and he-arrives at (the) Gates. In these τοῖς σταθμοῖς πολλὰ τῶν ἵπποργίων ἀπώλετο stations many of the beasts-of-burden perished ἑπτὼ λιμῶν γὰρ ἦν οὐ χόρτος οὐδὲ οἶδεν of hunger; for there was no grass nor any ἁλλὰ δενδρῶν, ἄλλα ἡ ἀπασα χώρα ἦν (other) (kind of) tree, but the entire country was ψιλὴν. ὁ δὲ ἐνοικωτές bare (being destitute of vegetation); the inhabiting [the ὀρυττοντες καὶ τοιοοντες inhabitants of this desert district] quarrying and fashioning ἀλετας οὐνος παρὰ τὸν ποταμὸν, ἦγον [grinding upper-stones (millstones) near the river, carried εἰς Βαβυλῶνα καὶ ἐπόλουν, καὶ ἄντα- (them) to Babylon and sold (them), and buying-

κατακαίριον κύριον, τῆν καταίδην ἀλέτρων ἦ

barian (forces) of Cyrus, the capite of wheat-flour or ἀλφίτων τεττάρων σίγλων. Ὅ δὲ σῖγλος barley-meal (being sold for) four siglai. The — sigla διναται ἐπτα Ἀττικοῖς ὀβολοῖς καὶ ἡμιοβολοῖν is-worth seven Attic oboli and (a) half-obolus, δὲ ἡ καταιδὴ ἐχωρεῖ διὸ Ἀττικῶς χοίρικας and the capite contained two Attic chœnic;

ὄνυ ὃς ὀρτατιώται διεγιγνόντο εὐδίοντες χρέα [therefore the soldiers lived entirely on flesh]. There were also (some— τοῦτων τῶν σταθμῶν, οὓς ἦλανυ of these — days’ marches, which he-narged-on (so as to make them
pάν μακροῖς, ὅποτε βοήλοιτο διατελέσαι
very long, whenever he-might-wish | to-finish-the-road [to ar-

ἡ πρὸς ὕδαρ, ἡ πρὸς χιλῶν. Καὶ δὴ
rive] either at water, or at forage. And indeed

ποτε στενοχωρίας καὶ πηλοῦ φανέντος δυσπο-
once-when | narrow-place and mud having-appeared difficul-

πεῖτον ταῖς ἀμάξαίς,
of-passage for the wagons, [a narrow and muddy road appeared,

ὁ Κύρος ἐπέστη
which was of difficult passage for wagons], — Cyrus stood

σὺν τοῖς ἀριστοῖς καὶ εὐδαμονεστάτοις περὶ
with the most-distinguished and most-wealthy about

αὐτοῦ, καὶ ἔταξε Γλοῦν καὶ Πίγρητα,
him, and ordered Glus and Pigres, (that)

λαβόντας τοὺς βαρβαρίκους στρατοῦ, συνεκ-
having-taken (a part) of the barbarian army, to-extri-

βιβάζειν ταῖς ἀμάξας. Δ’ ἐπεὶ ἐδόξουν αὐτῶ
bate the wagons. But when they-seemed to him

ποιεῖν σχολαίως, ὡσπερ ὅργῆ ἐξέλευσε τοὺς
[(that) to-do (this) tardily, as-if in anger he-ordered the

κρατιστοὺς Πέρσας περὶ αὐτοῦ συνεπι-
most-distinguished Persians about him | together-to-have-acce-

πεῦσαι ταῖς ἀμάξας. Εὖθα δὴ ἐνθασα-
lerated [to hasten] the wagons. There then was to-be-

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

ῥίζαντες τοὺς πορφυροῖς κάτινς, ὅπου ἔκαστος
having-thrown-off — (their) purple cloaks, where each

ἐτυχεὶν ἐστηκὼς
[had happened having-been-standing [happened to have stood] | they-sent-

το, ὡσπερ τις ἀν δράμου
themselves [they rushed], as-if | any-one might run [on a race]

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

ἐχούντες τε τούτους τοῖς πολυτελεῖς χιτώνας,
having also (on) those — rich tunics,
καὶ τὰς ποικιλὰς ἀναξυριδὰς, δὲ καὶ ἐνιοῦ
and — variegated trowsers, and also some (having)
ντριπτοὺς περὶ τοῖς τραχύλοις, καὶ σέλια
chains about — (their) necks, and bracelets
περὶ ταῖς χερσίν* εὐδύς δὲ εἰσπερνήσαντες
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 μετεύρους βάττον ἦ ὃς τίς
the wagons lifted-up quicker than (even-thus) any-one
ἀν ὤμοιον. Δέ το σύμπαν Κῦρος ἦν δῆλος
might have-thought. And (on) the whole | Cyrus was evident
σπεύδων πᾶσαν τὴν ὄδον
hastening all the road, [Cyrus was evidently hastening
καὶ οὐ διατρίβων, μὴ ὅποιον ἐκαιθετο
the march], and not delaying, unless where he-halted,
ἐνεκα ἐπιστισμοῦ ἦ τινος ἄλλου ἀναγκαῖον,
on-account-of provisions or of-some other necessary
νομίζων ὦσώ μὲν βάττον ἐλειοι
(thing), thinking (that) by-how-much — the-more-speedily he-might-go
τὸσοῦτω ἀπαρασχευαστότερῳ μαχεῖσθαι
by-so-much the-more-unprepared (he might come) to-fight
βασιλεῖ, δὲ ὦσω σχολαίοτερον
(the) king, and by-how-much the-more-tardily (he might march)
tὸσοῦτω πλέον στράτευμα συναγείρεσθαι
by-so-much the-more (numerous) army is-to-be-collected
βασιλεῖ. Καὶ δ' ἦν συνιδεῖν τῷ προσέ-
for (the) 'king. | And also it was to-perceive to-the direct-
χοντι τοῦ νοὸν
ing the mind [and it might readily be perceived by any one
ἡ ἀρχὴ βασιλέως οὐσα
directing his attention to it] | the empire 'of (the) 'king (as) being
ἰσχυρὰ μεὶ
strong indeed [that the empire of the king was indeed strong] 'from
πληθεὶς χῶρας καὶ ἀνδρώπων,
(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).

But beyond the river Euphrates, through (the opposite)
| desert stations [marches through the desert] there-was
(ea) opulent and large city, and (its) name (was)
Charmande. From this (city) the soldiers brought
the necessaries-of-life crossing-over on-temporary-rafts (made) thus;
they-filled with | light grass [hay] (the) skins, which
they-had (as) covering (for their tents), then they-united-together
(he edges) and | 'drew (them) 'together [sewed them] so-that the
water (could) not (to)-touch the hay; on these
they-crossed-over, and procured the necessaries, not-only
wine made of the fruit — from
to-palm-tree, but-also corn of-pannic; for this was
most-plentiful in — (this) country.

And here the soldiers not-only — of-Menon
but-also — (those) — of-Clearchus having-been-disputing-about
τι, δ' Κλέαρχος κρίνας τὸν τοῦ something, — Clearchus | having-judged [judging] the (soldier) —
Μένωνος ἀδίκειν εὐέβαλε πληγάς of-Menon | to-do-wrong [to be in the wrong] inflicted blows (on him);
δέ δ' ἔλθὼν πρὸς τὸ στρατευμα ἑαυτοῦ but who having-gone | to the army of-himself [to the army, to which he belonged] told [what had befallen him]; but the
στρατιώται ἀκοίσαντες ἰσχυρῶς ἐχαλέ-soldiers having-heard (this) 'were vehemently 'irri-
παινον, καὶ ἄργιζοντο τῷ Κλέαρχῳ. Δὲ τῇ tated, and enraged — (at) Clearchus. And the
αὔτῇ ἡμέρᾳ Κλέαρχος, ἔλθὼν ἐπὶ τὴν διάβασιν same day Clearchus, having-gone to the crossing
τοῦ ποταμοῦ, καὶ ἔχει κατασκεφάλεμενος τὴν ἄγορᾶν, of-the river, and here having-inspected the market,
ἀφιππεύει ἐπὶ τὴν σχημὴν ἑαυτοῦ he-rides-away | to the tent of-himself [to his own tent]
διὰ τοῦ στρατεύματος Μένωνος, σίν ὀλίγους through the army of-Menon, | with (a) few
τῶν στρατιῶτῶν Μένωνος σχῖζων ξύλα, ὥς of-the soldiers of-Menon (who was) splitting wood, as
ηὔει τὸν Κλέαρχον διελαύνοντα, ἵνα he-saw — Clearchus riding-through (the camp), throws (at him)
τῇ ἄξινη· καὶ αὐτος μὲν ἥμαρτεν "with — (his) "axe; and this (soldier) indeed missed
αὐτοῦ. δ' ἄλλος λίθῳ καὶ ἄλλος, him, but another (throws) 'with (a) 'stone and-also another,
eἶτα πολλοί, κραυγῆς γενομένης. then many, (a) shout (at the same time) having-occurred.
Δὲ δ' καταφεύγει εἰς τὸ στρατεύμα ἑαυτοῦ, But — (Clearchus) takes-refuge | in the army of-himself.
καὶ εὐθὺς παραγγέλλει εἰς τὰ ὀπλαὶ καὶ ἐκέλευσε τοὺς μὲν ὀπλίτας — arms; and he-ordered | the — heavy-armed-men

οὗτοι μείναι δὲν- of-him [his heavy-armed men] | to-have-remained [to remain] having

τας τὰς ἀστιδὰς πρὸς τὰ γόνατα· δὲ αὐτῶς placed — (their) shields against — (their) knees; but he

λαμβὼν τοὺς Θράκας καὶ τοὺς ἵππεας, | having-taken [taking] the Thracians and the horsemen,
io ἵσαν αὐτῶ ἐν τῷ στρατεύματι πλείους ἢ that were with-him in the army more than

tετταράκοντα, δὲ οἱ πλείστοι τούτων forty (in number), but the most-of-these (were)

Θράκες, ἤλαινεν ἐπὶ τοὺς Μένωνος, ὡστ' Thracians, proceeded-out against the (troops) of-Menon, so (that)

ἐκείνους ἐκτείνηκε καὶ Μένωνα they were-struck (with astonishment, as was) also Menon

αὐτὸν, καὶ τρέχειν ἐπὶ τὰ ὀπλα. Δὲ ἐκ himself, and (so that they) run to — arms. But

καὶ οἱ ἐστασαν ἀποροῦντες τῷ πράγ-also — (some) stood hesitating (about) the af-

ματι.

(νοτ knowing what to make of it).

'Ο δὲ Πρόξενος, γὰρ ἔτυχε προσίων ὑστερος, — But Proxenus, | for he-happened approaching last

καὶ τὰς τῶν ὀπλ— (in order), [who brought up the rear], and (a) division of-the heavy-
tῶν ἐπομένη αὐτῶ, ἄγων οὖν armed-men following him, leading therefore (his soldiers)

εὐθὺς εἰς τὸ μέσον ἀμφοτέρων immediately | into the middle of-both [into the space be

ἐδετο τὰ ὀπλα, καὶ ἐδειτο τοῦ Κλε-tween both] stood (under) — arms, and required of— Cle.

ἀρχον μὴ ποιεῖν ταῦτα. Δὲ δὴ archus not to-do these (things). But — (Clearchus)
ἐκαλέπαινεν, ὅτι αὐτοῦ δείσαντος ὀλίγου κατα-
was-irritated, because he having-wanted little to-have-
λευσθῆναι,
been-stoned, (that he, Proxenus,) should mildly mention the suffering
πρᾶσις λέγοι τὸ πάθος
of him [his ill treatment] he-ordered — him (then) to-stand-out
ἐκ τοῦ μέσου. Δε Κύρος καὶ ἐν τούτῳ ἐπιέλι
from the middle. But Cyrus also at this came-up,
καὶ ἐπιθέτο τὸ πράγμα. ὅ ἐνδύσε ἐλάθε
and inquired into the affair; — (then) he immediately took
τὰ παλτὰ εἰς τὰς χείρας, καὶ σὺν τοῖς
— javelins in — (his) hands, and with — (those)
παροῦσι τῶν πιστῶν, ἥκεν ἐλαίνων εἰς τὸ
present of — (his) faithful-attendants, came hastening to the
μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ
midst (of them), and speaks thus. O-Clearchus and
Πρόξενε, καὶ οἱ ἄλλοι Ελληνες οἱ παρόντες,
Proxenus, and (you) the other Greeks who are-present,
ίστε οὐχ ὅ τι ποιεῖτε. Γὰρ εἰ συνάφετε
you-know not what you-are-doing. For if you-shall-join-in
τινὰ μάχην ἄλληλοις, νομίζετε ἐμὲ
any battle with-one-another, I think [be assured] (that) I
τε κατακεκοψθαί ἐν τῇ ἐν τῇ ἡμέρᾳ, καὶ
not-only will-instantly-be-cut-off in this (the) (very) day, but-also
ἔμας οὐ πολὺ ὑστερον ἐμοῦ. γὰρ τῶν ἡμετέρων
you not long after me; for — our-affairs
ἔχοντων κακῶς πάντες οὕτωι
having badly [for if our affairs go ill] all these
βαρβάρους, οὓς ὀρᾶτε ἐσονται πολεμιῶτεροι ἡμῖν
barbarians, that you-see will be more-hostile to-us
τῶν ὀντῶν παρὰ βασιλεῖ.
than) — (those barbarians) being [who are] with (the) king.
Ὁ Κλέαρχος ἀχαΐσας ταῦτα ἐγένετο ἐν
— Clearchus hearing these (things) he became in
ἐαντῷ· καὶ ἀμφότεροι πανσά-
himself; [recovered self-possession]; and both (parties) having-
BOOK I. — CHAPTER VI.

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) king, but also (as respects) — 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 give him a-thousand horsemen, that having-lain-in-ambush he would either destroy the horsemen burning-down-everything, or might-take many of-them alive, and would-hinder (them) going-against the to-burn, and would make them from going and burning everything, and would
ἐστε αυτοῖς ἰδόντας τὸ στρατεύμα Κύρου
cause], that they having-seen the army of-Cyrus

would never be-able [to-tell] (it) to (the)

βασιλεῖ. Δὲ τῷ Κύρῳ ἀκούσαντι ταῦτα

king. | But to — Cyrus hearing these (things)

ἐδοξεὶ εἰναι ὁφέλιμα,

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

καὶ ἑκέλευσεν αὐτὸν

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

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

μῶνων. Ὡς ὁ Ὀρόντης, νομίσας τοὺς ἵππεας
manders. — But Orontes, having-thought the horsemen

eἰναὶ ἑτοίμους αὐτῷ, γράφει ἐπιστολὴν παρὰ

to-be ready for-him, writes (a) letter to (the)

βασιλέα, ὅτι ἦξοι ἐχὼν πλείστους ἰππεας

king, that he-would-come having the-most horsemen

ὡς ἀν δύνηται

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

ἀλλὰ ἑκέλευε

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

φράσαι τοῖς ἱππεύσιν ἐαυτοῦ

(him) [to-tell the horsemen of-him] to-tell his horsemen

ὑποδέχεσθαι αὐτὸν ὡς φίλιον. Καὶ ἔννυν

to-receive him as (a) friend. And there was [were]

ἐν τῇ ἐπιστολῇ δὲ ὑπομνήματα πρὸς ἰππίας

in the letter not-only reminiscences of-former friendships

καὶ πίστεως. Διδωσὶ ταῦτην τὴν ἐπιστολὴν

but-also of-fidelity (to him). He-gave this the letter

πιστῷ ἀνδρὶ, ὡς ἔτεο. ἐδὲ ὁ λαβὼν

'to (a) 'faithful man, as he-thought; but — (he) taking (the letter)

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

συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν

arrests Orontes, and he-convokes in the
οὐκέννυ εαυτοῦ τοὺς ἑπτὰ ἀριστοὺς
tent of-himself [in his own tent] the seven most-distinguished

Περσῶν τῶν περὶ αὐτῶν· καὶ ἐκεῖλεν τοὺς
tents of (_the_) _Persians_ — about _him_; and _he-ordered_ the

στρατηγοὺς τῶν Ἐλλήνων ἄγαγειν ὀπλίτας,
commanders of _the_ _Greeks_ to-bring-up heavy-armed-men,

δὲ θέσας τοὺς τά ὀπλα περὶ
and _to-have-placed_ [to place] these — (in) arms around

τὴν σκηνὴν αὐτοῦ.
_the_ tent of-him [his tent]. And — (they) _did_

tαῦτα ἄγαγόντες ὅς τρισχίλιοις ὀπλίτας.
these (things) bringing about three-thousand heavy-armed-men.

Δὲ καὶ παρεκάλεσε εἰς Κλέαρχον σύμβουλον,
And also _he-called_ within _Clearchus (as) counsellor,

ὅς γε ἔδοξε καὶ αὐτῶ καὶ τοῖς ἄλλοις
who at-least seemed both _to-himself_ and _the_ _others_ 'to-be

μᾶλιστα προτιμηθῆναι τῶν Ἐλλήνων.
'the-most 'honoured of _the_ _Greeks_. _But after_

ἐξῆλθεν ἐξήγγειλε τοὺς φίλοις τὴν κρίσιν τοῦ
_he-came-out_ he-related to — (his) _friends_ the trial —

Ὀρὸντου, ὃς ἐγένετο· γὰρ ἦν οἷς
_of-Orontes, how it-was (conducted); for there-was no

ἀπόρρητον.
_secret (enjoined), _He-said_ — (that) _Cyrus_ began

tοῦ λόγου ἔδει
_the subject thus;

Παρεκάλεσε ὑμᾶς ἀνδρές φίλοι, ὡς βού-
_I-have-invited _you (O-men) (my) _friends, _that _de-

λενόμενος σὺν ὑμῖν πράξῳ περὶ τοῦτοι Ὀρὸντου
_liberating with _you _I-will-do. _respecting this _Orontes_

τοῦτο ὅ τι δίκαιον ἐστὶ καὶ πρὸς θεῶν
| _that whatever _just _is [that which is just] _both _before _gods

καὶ πρὸς ἀνδρῶν. Γὰρ πρῶτον μὲν ὃ ἐμὸς
_and _before _men. _For _first _indeed — _my

πατὴρ ἐδώκε τοῦτον εἶναι ὑπήκουν ἐμοί. Δὲ
_father _gave _this (man) _to-be _obedient _to-me. _But
when having-been-ordered, as he himself said, by my brother, this (Orontes) made-war-against me (he) having the citadel in Sardis, and I making-war-against him made (it so) [carried it on so] that (it) seemed (best) to-this (person) to-have-put-an-end (to) the war against me, and I took (his) right-hand and gave (him mine in friendship). After these he-said, O Orontes is-there what any [any thing in which] I-have-wronged you? He-answered that (there-is) not. But — Cyrus again inquired; (did you) not-then afterwards, as you yourself confess, having-gone-over to (the) Mysians, being-injured (in) no (manner) by me, to the strength of-yourself, coming to the altar — of-Diana, you-said (that it) not-only repented you, but-also, having-persuaded me, 'you again 'gave me
καὶ ἐλαβές παρ’ ἐμοῦ; Καὶ pledges (of good faith), and received (the same) from me? And ὁ Ὀρόντης ὁμολογεῖ ταῦτα. Τί οὖν, ἔφη — Orontes confessed these (things). (In) what then, said ὁ Κύρος, ἀδικηθέεις ἵνα ἐμοῦ. — Cyrus, having-been-injured by me, [hast thou been injured by

vviv τὸ τρίτον γέγονας φανερῶς me], (that) now (for) the third (time) you-have-been manifestly ἐπιθυμολείων μοι; Δὲ τοῦ Ὀρόντου εἰπόντος ὅτι plotting-against me? But — Orontes saying, that ἀδικηθέεις ούδέν. Ὁ Κύρος ἱρώτησεν having-been-injured (in) nothing (he did so). — Cyrus asked αὐτῶν. Ὅμολογεῖς οὖν γεγενήσθαι ἀδίκος περί him; You-confess therefore to-have-been unjust towards ἐμε; Γὰρ ἢ ἀνάγκη, ἔφη ὅ me? (I confess it) for certainly (there is a) necessity, said — Ὀρόντης. 'Εξ τοῦτο ὁ Κύρος πάλιν ἱρώτησεν' Orontes. After this — Cyrus again asked;

Ἀν ἦτι οὖν γένοιο πολέμιος τὸ ἐμῶ ἀδελφῶ, Would 'you yet then 'become hostile — to-my brother, δὲ φίλος καὶ πιστὸς ἐμοὶ; Ὅ δὲ ἀπεκρίνατο but friendly and faithful to-me? — And he-answered, ὅτι οὐδ’ εἰ γενόμην, Ὅ Κύρε, ἄν ἦτι that neither if I-should-become (so), O Cyrus, would-it yet-ever δοξαίμη, σοί γε ποτε. Πρὸς ταῦτα Κύρος seem-so, to-you at-least never. On this Cyrus εἶπε τοῖς παροῦσιν. Ὅ ἀνὴρ 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 ὑμᾶν σὺ ὁ Κλέαρχος πρῶτος ἀπόφημασθη
of-you (present) 'do you O Clearchus firstdecla μαν γνώμην, ὃ τι δοκεῖ σοι. Δὲ Κλέαρχος your (your) opinion, whatever seems (right) to-you. And Clearchus εἶπε τάδε: Ἔγώ συμφωνεῖμι τὸν τούτον ἀνδρα spoke thus; I advise (that) — this man
Τῇ γνώμῃ καὶ τοὺς ἄλλους προσέδεσθαι. Μετὰ — οὗτος ἀφοῦ ήμίν, κατὰ τὸ εἶναι, ὧς τάχιστα, ὡς ἐξοδῶν ὡς τάχιστα, ὡς be-put out-of-the-way as quickly (as possible), that 'it-may

μὴ κέτι δὲν φυλάττεσθαι τοῦτον, no-longer be-necessary to-guard-against this (person),

ἀλλὰ ὅσοι ἱμῖν, κατὰ τὸ εἶναι but (that) there-may-be leisure to-us, | concerning the to-be

gετότου ποιεῖν εὗ τοῖτοις this-one [so far as relates to this man] to-do good (to) those

tους ἐθέλοντας φίλους. Δὲ εἴη ταῖτη — willing (to be) friends. And he-said (that) in-this

τῆς γνώμης καὶ τοὺς ἄλλους προσέδεσθαι. Μετὰ — opinion also the others concurred. After

ταῦτα, Κύρου κελεύοντος, ἀπαντες καὶ οἱ these (things), Cyrus ordering (it), all even the

συγγενεῖς ἀναστάντες ἐλαθὼν τὸν ὁρώντην relations (of Orontes) rising-up took — Orontes

τῆς γνώμης ἐπὶ θανάτῳ. (by) the girdle | as-to death; [in token of his being condemned

dὲ εἰτα ὡς προσετάχθη ἐξῆγον to death]; but then (those) to-whom it-was-commanded, led

αὐτόν. Αὐτὸν ὧς ὑπὲρ πρὸς κεῖνον 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 πέρ εἰδότες, ὅτι ἁγουτο ἐπὶ θανάτου, (before him) although knowing, that he-might-be led to death.

Δὲ ἐηπιὶ ἐσηνέχθη τὴν σχημῆν Ἄρταπάτο, τοῦ Αὐτόν ὅτι And then he-was-led to-the tent of-Artapatas, the

πιστοτάτου τῶν σχηματούχων Κύρου, most-faithful (and trusted) of-the | sceptre-bearers [ushers] of-Cyrus,

μετὰ ταῦτα οὐδεὶς πώποτε εἴδε 'Ορώντην οὔτε after this no-one ever saw Orontes, neither

ζωντα οὕτως πεθυμένοτα, οὐδὲ οὐδεὶς εἶδος living nor having died, | nor any-one having-known

ἐλέγευν ὁπως ἄπειθεν | nas-said [nor could any one of his own knowledge say] how he died
Δείκτας, ἐξέτασιν τῶν Ἐλλήνων καὶ τῶν Βαρβάρων, ἐν τῷ πεδίῳ γὰρ ἐδόξει βασιλέα ἥξειν on the plain; for he-thought (that the) king would-arrive

εἰς τήν ἤω ἐπιούσαν σὺν τῷ στρατεύματι on the morning coming with the army (and)

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

tοῦ δεξιοῦ κέρως, δὲ Μένωνα τοῦ Θετταλῶν τοῦ of-the right wing, and Menon the Thessalian of-the

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

Δὲ μετὰ τήν ἐξέτασιν ἄμα [his own troops]. But after the review [at-the-same-time

τῇ ἐπιούσῃ ἡμέρᾳ, αὐτόμολοι ἤκοντες with-the coming day, [at dawn of day], deserters comin-

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

περὶ τῆς στρατιάς βασιλέως. Δὲ Κύρῳ, 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 migh
poioito tin maxyn, kai au[to]s ['make the battle, [conduct the engagement], but-also he
thetaiow toiade parhinei. 0 ELLHNES ANDRES, encouraging thus exhorted (them). 0 Grecian men.

(2) (it is) not (for) being-in-want of barbarian men (that)
agw imas summaoxos, alla nomizw
I-lead you (with me as) auxiliaries, - but thinking
imas einai ameionous kai xreittous pollow you to-be more-efficient and better (than) many
barbarnws, dia toint (or a great multitude of) barbarians, 'I for this (reason alone)
proulabon. Oun opow esesede andres 'take-you-with (me). (See) then that you-will-be men
azoi tis eilevtherias hs khenthsde kai upor worthy of-the liberty which you-have-acquired and for
hs egow evdaimonizw imas. Gar ev istor, which I 'esteem you 'fortunate. For 'you well 'know,
Oti an eloisyn tîn eilevtherian anti panton that 'I would 'prefer - liberty before all
ow egow kai allow pollaplasiaon. (that) which I-have, and other (things) numerous

(3) (and greater). But also in-order-that 'you (may) 'know to
oion agwna erxesede, egow eidois what (kind of ) contest you-come, I having-known [I knowing
didaeum imas. Gar to plidow men pollu
didow imas. Gar to plidow men pollu
well] will-inform you. For the multitude (is) indeed large,

kai epiasi pollh kragni. d' an anas-
and they-come-on 'with (a) 'great shout; but should you-

chnde tauta, kai ta alla have-sustained this, and (as respects) the other (things)
I seem to myself to be ashamed (that) you will know what the
men | being [born] in — (this) country (are of use) to us

(as soldiers). But you being men (of courage), and

having become bold (and spirited), (so as to conquer in the ap-
 preaching engagement), I indeed will make (the) (those) of you

envied — (by those) at-home; but I think to make many 'hereafter

with me before — (those that may be obtained) at-home.

Then Gaulites (a) Samian exile, but (a)

faithful (adherent of) Cyrus being-present said; and yet, O

Kíros parón eiphe: kai mi'n ò

Cyrus, some say, that now you promise many (things)

on-account-of | the to-be [being] in such (a state) of —

proaching danger; but should any-thing happen well, [but

should success attend you], they-say | (that) you 'would not 'have-

remembered; [that you would not hereafter remember your promises;

— some (also say that) neither if you-remember and also may-wish

will-you-be-able — to-give what you-promisco. — Cyrus
But there is to us, O men,

μεν μέχρι πρὸς μεσημβρίαν οὗ

which extends so far to the south where

ἀνθρώπου οὗ δύνανται οἰκεῖν διὰ καύσις,

men are not able to dwell by reason of heat,

dέ μέχρι πρὸς ἀρκτον οὗ διὰ

and so far to the north where they cannot live for

χειμῶνα. δὲ οἱ φίλοι τοῦ ἐμοῦ ἀδελφοῦ σατρα-

but the friends of—my brother govern-as-

πείουσι πάντα τὰ ἐν μέσῳ τοῖτων.

satraps all (the countries situated) in (the) middle of these

Δὲ ἦν νικήσαμεν δεῖ ἑνὸς

(northern and southern limits). But if we conquer it becomes us

ποιῆσαι τοὺς ἡμετέρους φίλους ἑγκαθαίρεις τοῖτων.

to make—our friends masters of those

"Ωστε οὐ δέδοιξα τοῦτο μὴ ἔχω

(countries). So that I have not feared this, lest I have

οὐχ τι ὁ δῶ ἐκάστῳ τῶν φίλων,

not anything which I might give to each—of (my) friends,

ἀν γένηται εὖ, 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 δῶσῳ ἐκάστῳ ὑμῶν Ἐλλήνων χρυσῶν

also give to each of you Greeks (a) golden

στέφανον. Δὲ οἱ ἀκούσαντες ταῦτα,

crown. But the (Greeks present) hearing these (things),

αὐτοὶ ἦσαν τε πολὺ προσημότεροι,

they were not only much more (encouraged and) prompt-for-action,

καὶ ἐξήγγελλον τοῖς ἀλλοίς.

but also they reported (what they had heard) to the others (of the

Greek). And not only the commanders about in but also some
...other Greeks entered (his tent) desiring to-know what (reward) shall-be to-them, if they-should-conquer.

But — (he) having-satisfied the minds of-all, 'sent (them) away. And all whoever conversed 'παρεκελεύοντο αὐτῷ, μὴ μάχεσθαι,

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

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

Εὖ δὲ τῷ τοιῷχῳ Κλέαρχῳ ἦρετο τὸν Κύρον

At — this time Clearchus inquired-of — Cyrus πῶς ὡδὲ· Οἰεὶ γὰρ οὐὶ ὡ Κῦρε τὸν some-how thus; Do-you-think then (to-you), O Cyrus, (that) — (your)

ἀδελφὸν μαχεῖσθαι; Νῦ Δὲ ἐφὶ οἱ Κύρος

brother will-fight? Yes, by-Jupiter, said — Cyrus, εἰπερ γε ἐστὶ παῖς Δαρείου καὶ Παρσατίδος, if indeed he-is (the) son of-Darius and Parysatis,

dὲ ἐμὸς ἀδελφὸς, ἐγὼ οὐ λίθομαι and my brother, I 'shall not 'take (possession of)

ταῦτ' ἀμαξεῖ. these (dominions) without-a-fight.

Εὐταῦθα δὴ ἐν τῇ ἕξοπλισίᾳ

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

ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων μυρία καὶ number was of-the — Greeks ten-thousand and

tετρακοσία ἄσπις, δὲ δισεκιλιοί καὶ πέντε-

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

κόσιοι πελτασταῖ, δὲ τῶν βαρβάρων

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

μετὰ Κύρου δέξα μυριάδες, καὶ

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

μὴ φῖ τα εἴκοσι δρεπανηφόρα ἀρματα. Δὲ

about — twenty scythe-bearing chariots. And (the number)
oi-the enemy was-said to-be a-hundred and twenty
muρiάδες, καὶ διακόσια δρεπανίφορα
ten-thousands, [1,200,000], and two-hundred scythe-bearing
άρματα. Δὲ ἦσαν ἕξακισχίλιοι ἄλλοι ἵππες,
chariots. And there-were six-thousand other horsemen,
ὅν Ἀρταγέρσης ἤρχεν· οὕτω ἦσαν
of-whom Artageres had-the-command; these (horsemen) were
tεταγμένοι πρὸ βασιλέως αὐτοῦ. Δὲ
drawn-up before (the) king himself. But ἕν (the)
στρατεύματος τοῦ βασιλέως ἦσαν τέταρτες
'army of-the king there-were four (being)
ἀρχοντες καὶ στρατηγοὶ καὶ ἥγεμόνες, ἑκαστος
commanders and generals and leaders, each
τριάκοντα μυριάδων
(having under his command) thirty ten-thousands, [300,000],
'Ἀβροχόμας, Τισσαφέρνης, Γοβρίας,
(they names were) Abrocomas, Tissaphernes, Gobrusas,
Ἀρβάκης. Δὲ τοὺ·των παρεγένοντο ἐν τῇ μάχῃ
Arbaces. But of-those there-were-present in the battle
ἐνενίκοντα μυριάδες, καὶ ἑκατὸν καὶ
nine-hundred ten-thousands, [900,000], and a-hundred and
πεντάκοντα δρεπανίφορα άρματα· γὰρ Ἀβροχόμας
fifty scythe-bearing chariots; for Abrocomas
ἐξ Φοινίκης ἑστήκεσ τῆς μάχης πέντε
marching from Phoenicia arrived-after the battle five
ἡμέρας. Δὲ οἱ αὐτομολίσαντες ἐξ τῶν
days. And — (those) having-deserted from the
πολεμίων παρα μεγάλου βασιλέως
enemy (that were) with (the) great king
ἡγεμόνας ταῦτα πρὸς Κῦρον πρὸ τῆς μάχης
announced these (things) to Cyrus before the battle;
καὶ, μετὰ τῆς μάχης, οἱ ὑστεροῦν
and, after the battle, — (those that) thereafter
ἐξεβδομάδον ἡγεμόνας ταῦτα.
were-taken-prisoners reported the-same (things).
And thence Cyrus proceeds one day's-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 on that (same) day; for about (the) middle (of) the days'-march there-was (found) 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 thrown 'over (them). There-was — (a) narrow passage along the Euphrates, between the river and the trench about the breadth of-twenty feet. This
The Anabasis of Xenophon.

de τὴν τάφρον μέγας βασιλεὺς ποιεῖ ἀντι — trench (the) great king makes for (a)
ἐρύματος, ἐπείδη πυνὸς Άννεταί Κῦρον προσέλαινοντα.
defence, after he-heard-of Cyrus marching-against

Ταύτην τὴν πάροδον δὴ τε Κῦρος καὶ (him). This — passage indeed not-only Cyrus but-also
ἡ στρατιά παρῆλθε, καί ἐγένοντο εἰσω τῆς the army went-through, and (so) became within the
tάφρον. Βασιλεὺς μὲν οὐκ οὖν ἐμαχέσατο trench. (The) king indeed 'did not therefore 'offer-battle
ταύτη τῇ ημέρᾳ, ἀλλὰ πολλὰ ἵνα καὶ ἵππων on-that — day, but many tracks both of-horses
καὶ ἀνδρῶν ὑποχωροῦντων ἡ̊σαν φανερὰ. and of-men retreating were visible.

'Ενταῦθα Κῦρος καλέσας Σιλανόν τὸν Ἀμβρα-There Cyrus having-called Silanus the Ambra-
κυῖσθαι μάντιν, ἐδωκεν αὐτῷ τρισχιλίους δαρείους, cian soothsayer, gave him three-thousand darics,
ὅτι πρῶτον τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς because previously on-the eleventh (day) from that —
ἡμέρας θυόμενος, εἶπεν αὐτῷ ὅτι βασιλεὺς day (while) sacrificing, he-said to-him that (the) king
οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος δ' would not 'fight (for) ten days; Cyrus then
εἶπεν, οὐκ ἄρα ἔτι μαχεῖται, εἰ οὖ said, he-'will not thereafter 'fight, if he-'will not
μαχεῖται ἐν ταύταις ταῖς ἡμεραῖς. Κῦρος δ' ἐὰν ἄλλη-'fight in these — days; but if you-speak-

Σεῦς, ὑποσχυόμαι σοι δέκα τάλαντα. Τοῦτο the-truth, I-promise you ten talents. This
tὸ χρυσόν τότε ἀπέδωκεν, ἔπει αἱ δέκα ἡμέρα — gold 'he then 'paid, when the ten days
παρῆλθεν. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ, βασιλεὺς elapsed. After indeed, at the trench, (the) king
οὐκ ἐκώλυεν τὸ στρατεύμα Κῦρον διἀβαίνειν,
did not 'prevent the army of-Cyrus to-go-through (it),
the (design) to-fight; so-that on-the following (day) Cyrus proceeded (on his march) more negligently. But the (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 ἦν ἦδη τε ἀμφὶ πλῆσωσαν ἀγορᾶν,
And it-was now not-only about full market (time),
καὶ ὁ σταθμὸς ἦν πλησίον ἐνδα ἐμελλε κατα-
and also the station was near where he-was-about to-tcr-
τέων ἡνίξα Παταγύας Πέρσης ἄνηρ,
inmate (the day's march) when Pataguas (a) Persian man,
τῶν πιστῶν ἀμφὶ Κύρου προφαίνεται
of-the faithful (adherents) about Cyrus appears
ἐλαύνων ἄνα κράτος τῷ ἵππῳ ἱδροῦντι,
riding at full-speed — (with his) horse sweating;
καὶ εἰσίν ἐθόα πᾶσιν, οίς ἐνετίγχανε,
and immediately he-called-out to-all, whom he-met,
καὶ βαρβαρίκος καὶ Ἑλληνικὸς, ὦτι
and in-barbarian [in Persian] and in-Greek, that (the)
basileus proserxetai son polloi strateumati, king approaches with (a) large army, parecevakaménos ós eis mághn. *EnDa dh ége-prepared as for battle. Then indeed there-

veto polu's taráchos: yáρ oí *Ellhnes kai de was great confusion; for the Greeks and also pantes edókoun autika épitpe-all thought (that) he (the king) would suddenly fall

seis Davai phívin atáxtois: Kyrós te, katapheðías on them in-disorder; Cyrus not-only, having-leaped-down

ápto tou ármatos, énedu touv thóra, kai from the chariot, put-on — (his) breast-plate, but-also

ánabas esti tou istorou ëlabe 'a páltá mounting on — (his) horse he-took — (his) javelins
eis tás xeiás, te parhγγelle pásí tois in — (his) hands, (and) not-only did-he-order all the

ullous éxoplikesDai, kai ékaston kaidistassdai rest to-arm-themselves, but-also each-one | to-place-himself
eis tain tásein éavtoi in the rank of-himself [to station himself in his own rank].

*EnDa dh kaidistanteto sun There indeed (in their proper stations) they-placed-themselves with

polhí spoudhi, Klearchos mel evxon 'a deía great haste, Clearchus indeed having the right
tou xeratos prós tou potamou Euphratês, de' of-the (right) wing near the river Euphrates, but

Proxenos exeimenos de' oí allooi Proxenus having (his station next to him) and the others

metà touton. De Ménov kai to after this (in order). But Menon and — (his)

strátēuma éskhe to evwýnymov xeratou 'Ellhnikou. army had the left wing of-the Greek

De tou barbarikou ippeis melin Paphla-

(army,). But of-the barbarian (force) horsemen namely (the) Paphla-
gónes eis xilíous esthssan para Klearchou
gonian about 1-thousand stood near Clearchus
and the Greek peltastic (force) on the right,
but on the left (was) not-only Ariaios the lieutenant
Kýros, and (the) horsemen with him about six-hundred (were in the
centre), they indeed having-been-armed with-breastplates and
armour-for-the-thighs, and all with-helmets, except Cyrus;
Kýros indeed stationed-himself in the battle having
— (his) head bare; and (it is) also said (that)
the other Persians expose-themselves in battle
— with-bare heads. Also all the horses, (namely)
— (these) with Cyrus, had both defensive-armour-on-their-
foreheads and defensive-armour-for-the-breast; and the horsemen also
had Grecian swords.

And it-was now not-only (the) middle 'of (the)
day, but also not-yet were the enemy visible; but
something like blackness (appeared) on the plain;
much [much extended]. But when they became nearer, and thereupon something (like) brass gleamed-forth, and he speaks and the ranks became visible.

And there were horsemen — (having) white corslets on the left of the enemy, Tissaphernes was said to command these; next then (to) these (were the) wicker-shield-bearers; next also (to these were) heavy-armed-men with wooden shields reaching to the feet; and these were said to be Egyptians; and (next followed) other horsemen (next) other bowmen. All these (marched together) according to (their) nation, each — nation marched on in oblong full of men [in solid column]. And before them (were) chariots leaving (a) considerable space— these indeed were called scythe-chariots; they had the scythes extended between one another, (these) indeed were the scythe-axles, at which the chariots were known, and other seats of the drivers looking towards the ground so as to cut through whatever they might meet. And the design...
BOOK I. — CHAPTER VIII.

Γὰρ δὲ ἐξόντων καὶ διακοιλόντων εἰς (of them) was that hereafter-driving-into, and cutting-through into τὰς τάξεις τῶν Ἑλλήνων. [The design of these chariots was to drive into, and cut through the ranks of the Greeks.] What Cyrus

μέντοι εἶπεν ὅτε καλέσας παρεκκελεύετο however said when having-called (the men) he-exhorted τοῖς Ἑλλησι ἀνέχεσθαι τὴν κραυγὴν τῶν βαρ- the Greeks to-sustain the shout of-the bar-

βάρων, τούτῳ ἐψεύδησι γὰρ προσήκεσαν οὕτως barians, in-this he-was-deceived; for they-approached not with (a)

καὶ ἰσχὺς, ἐν ἰσω καὶ βραδεός. Καὶ ἐν and quietly, in (an) even (step) and slowly. And at τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πιγρητί this (time) Cyrus, riding-by himself with Pigres,

τῷ ἑρυθρεί, καὶ τρισίν ἡ τέταρτα ἀλλοις, ἐθόα the interpreter, and three or four others, he-called-out τῇ Κλέαρχῳ ἄγειν τὸ στράτευμα κατὰ τὸ to-Clearchus to-lead — (his) army against the μέσον τῶν πολεμιῶν, ὅτι βασιλεὺς εἴη ἐκεῖ centre of-the enemy, that (the) king might-be there;

κἂν ἐφι νυκώμεν τούτῳ πάντα πεποίηται and-if, said-he, we-conquer (in) this (quarter) all has-been-done ἡμῖν. Δὲ ὁ Κλέαρχος ὅρον τὸ μέσον στίφος, for-us. But — Clearchus seeing — (that) middle dense-body καὶ ἄξοιν Κῦρου βασιλέα ὄντα (of soldiers), and hearing from-Cyrus (of the) king being ἔξω τοῦ Ἑλληνικοῦ εὐωνυμοῦ, γὰρ βασιλεὺς beyond the Grecian left, for (the) king περιήλθεν τοσοῦτον πλῆθει, ὡστε ἔχων τῷ μέσῳ excelled so-much in-multitude, so-that having the middle ἣν of-himself [so that, stationed in the centre of his army,] he-was (even)
the left. But however — Clearchus

But whatever —

beyond the river, fearing lest he might be surrounded on both sides, but to Cyrus he replied, that it would be a care to him that it may have (itself) well (that he would take care, that everything should terminate well).

And during this time the barbarian army advanced steadily (and equally), and the Greecian (army) still remaining in the same (place), was formed in order-of-battle from (those) still coming-up. And —

Cyrus riding past not very near to this (his) army, surveyed (the armies) looking at each-side, not only towards the enemy but also (towards) (his) friends. But Xenophon (an Athenian) seeing him from the Grecian (line), having ridden up as if to have met (him), asked if he may have anything to order, who having stopped (his horse) said, and also ordered (him) to tell all, that both the sacrifices and the victims were
BOOK I. — CHAPTER VIII.

Aoka. Λέγων δὲ ταῦτα ἥκουσε θορύβον ἰόντος favourable. Saying — this he-heard (a) noise going διὰ τῶν τάξεων, καὶ ἥρετο τις ὁ θόρυβος through the ranks, and he-inquired what the noise εἶν. Ὅ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύννεμα might-be. — And Xenophon said, that the watch-word 'is ἓν παρέρχεται δεύτερον. Καὶ uow 'passing (through the ranks) for-the-second-time. And ὃς ἑδαύμασε τις παραγγέλλει, καὶ | (who) (Cyrus) wondered what-person gives-out (the word), and ἥρετο δ' τι τὸ σύννεμα εἴη. Ὅ δ' ἀπεκρίνατο, he-asked what the watch-word might-be. — And he-replied, ὅτι Ζεὺς σωτήρ καὶ νίκη. Ὅ δὲ Κῦρος that (it was) Jupiter (the) preserver and victory. — And Cyrus ἀκούσας, ἔφη, ἀλλὰ τε δέχομαι καὶ ἔστω having-heard (it), said, but 'I not-only 'receive (it) but-also let-it-be τούτο. Δὲ εἰπῶν ταῦτα ἀπῆλαυνε εἰς τὴν so. And having-said this he-rode-away to | to-the χώραν ἐαυτοῦ. καὶ τὸ φάλ- place of-himself; [to his own station in the line;] and the-two ar- λαγγε δεικνύειν ἄπ' ἀλλὰ ἔλαυν σκέτω τρία η' mies were-apart from one-another not-more-than three or τέταρα στάδια, ήνικα οἱ Ἐλλήνες τε ἐπαινοῦσιν four stadia, when the Greeks not-only sang-the-pan: καὶ ἥρθοντο ἤναι ἄντι οἱ τοίς πολέμιοις. Δὲ but-also began to-go against the enemy. But ὃς πορευομένων τι τῆς φάλαγγος ἐξεύ- as (they) were-proceeding some (part) of-the phalanx fluctu- μανε τὸ ἐπιμεληθόμενον ἥρατο ated (from the rest) the (part) left-behind began θείν δρόμω· καὶ πάντες ἡμι ἐφθέγζαντο to-run with-speed; and (they) all together made-a-noise οἴοντες ἐλελίζουσι τῶ 'Ἐνναλιω, καὶ δὲ πάντες like-as they-shout to — Mars, and also all ἔθεον. Δὲ τινὲς λέγουσι, ὃς καὶ ἐδούπησαν ran. And some say, that 'they also 'sounded
THE ANABASIS OF XENOPHON.

ταῖς ἀστῖσι πρὸς τὰ δύρατα, ποινύντες
— 'with (their) 'shields against the spears, causing

φόβουν τοῖς ἵπποις. Δὲ πρὶν τόξευμα
fear to-the horses. But before (that) (an) arrow

ἐξεισιοῦν, οἱ βάρβαροι ἐκκλίνουσι, καὶ
reaches (them), the barbarians give-way, and

φεύγουσι. Καὶ δὴ ἐνταῦθα μὲν οἱ Ἑλληνες
flee. And also there indeed the Greeks

ἐδιώκουν κατὰ κράτος, δὲ ἐθέων ἄλλοις
followed with (all their) might, and calling-out to-one-another

μὴ θείν δρόμω, ἀλλὰ ἐπεσθαί ἐν τάξει. Δὲ
not to-run with-speed, but to-follow in order. But

τὰ ἄρματα, κενὰ γυνὸις, ἐφέροντο τὰ μὲν
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 οὔ, also through (the ranks) of-the Greeks. But — (they),

ἐπεὶ προίδοιεν, διίσταντο.
when they-could see (them coming) | they-stood-apart [they opened their

δὲ ἔστι ὅστις καὶ κατελήθη,
ranks]; but there-was some-one-person (who) also was-caught,

ὅπερ ἐν ἱπποδρόμῳ, ἐκπλαγεὶς καὶ
as in (a) race-course, he-having-been-struck-with-fear; and

ἐφασαν μὲντοι οὖντοι τοῦτον παθείν οὐδὲν,
they-said however (that) neither 'did this-person 'suffer | nothing; 

οὖν οὐδεὶς ἄλλος δὲ [in any thing]; | neither 'did no-one other indeed [nor did any one

τῶν Ἑλλήνων ἐπαθέν οὖντον εἰς τις
else] of-the Greeks | suffer nothing ['suffer any thing] in

ταῦτα τῇ μάχῃ, πάλην ἐπὶ τῷ εἰωνύμῳ τις
this — battle, except on the left, some-one

ἐλέγετο τὸξευθῆναι.
was said to-have-been-shot-with-an-arrow.

Δὲ Κῦρος ὅρων τοῖς Ἑλληνας νικῶντας καὶ
But Cyrus seeing the Greeks conquering and
pursuing the (part of the army) opposed to them, being-pleased, being-saluted now as king by — (those) 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-nundred horsemen with himself, he-carefully-watched what the king would-do; for he well 'knew (him), 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 or-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.

Then indeed Cyrus, fearing lest having-got in-the-rear as for-the-purpose-of surrounding he-might-cut-to-pieces the Grecian (forces), moves-on against him; and having-charged with the six-hundred (horsemen with him), conquers — (those) drawn-up before (the) king, guarding the king), and he (Cyrus) is-said to-have-killed the commander of-them. But as the rout occurred, also the six-hundred (horsemen) of-Cyrus, are-dispersed having-rushed-on to the pursuing; [in pursuit]; except (a) very nearly-all — (those who) are-called table-companions. Being therefore with these, he-sees (the) king and the dense-bodied-guard around him, and immediately he-did not restrain-himself, but saying, I-see the man, he-rushed on and strikes at — (his) breast, and 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
died, but also eight, the most-distinguished (persons) —
(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

'Artemis, o pustotatoc autw ton skh
toyn therapou, legetai, epeidh eide Kupro
bearing servants, is-said, after he-saw Cyrus
peptokota, katanthesas atop tou itpou
fallen, (that) having-thrown (himself) on-him. And — (some) indeed say (that)
autw. Koi oi medv fasi
to-have-thrown (himself) on-him.

(b) king ordered some one to-have-killed "[to kill:
auton Kypou, oi de

(lying) on-Cyprus, — but (others say, that) having-drawn
tou anakyn, epistofagastai eauton. gar
— (his) scimitar, he-killed himself; for
Thus now indeed died Cyrus, (a) man being not-only 'of (all) the Persians existing since Cyrus not-only 'of all' the Persians (are accustomed to wear); for he had been honoured by Cyrus not-only for (his) good-will-and-affection, but also (for his) very-great-fidelity.

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καταμάθει μεν πολλὴν indeed much (of the) wisdom-of-temperance-and-
νην, δ' ἔστι οὔτ' ἄκουσαι οὔτ' ἱδεῖν modesty, but it-is (possible) neither to-hear nor to-see
οὐδὲν ἁίσχρον. Δ' οἱ παῖδες καὶ θέωνται τούς any-thing base. But the boys both see — (those)
τιμωμένους ὑπὸ βασιλέως καὶ ἄκουσιν, honoured by (the) king and hear (thereof),
καὶ ἀλλοὺς ἀτιμαζομένους ὅστε εἰδός and (in like manner of) others being-disgraced; so-that straightway
ὀντες παῖδες μαθάνουσι τε ἄρχειν καὶ being (yet) boys they-learn not-only to-govern but-also
ἄρχεσθαι. Ἐνθα Κύρος μὲν ἠδόξει πρῶτον to-be-governed. There Cyrus indeed seemed first (of all)
εἶναι αἰδημονεστάτοις τῶν ἀλήθεων, te to-be the-most-modest — (of his) equals-in-age, (and) not-only
πείδευα τοῖς πρεσβυτέροις καὶ μᾶλλον to-obey the elders but-also much-more (readily than)
tῶν ὑποδεσπότερον ἑαυτοῦ. δ' ἐπειτὰ — (those) more-inferior (to) him (in rank); and next-then
φιλοπότατος, καὶ χρῆσθαι τοῖς he-was-most-fond-of-horses, and (was able) to-use (or manage) the
ἵπποις ἄριστα. Δ' ἔκρινον αὐτὸν horses (in the) best (manner). And they-discrimed him
eἶναι καὶ φιλομαθέστατον καὶ μελετηρότα-
to-be also the-most-desirous-in-learning, and most-diligent and-indefer-
tον τῶν ἔργων εἰς τῶν πόλεων, tigable [(in) the operations for — war, [in warlike exercises],
τε τοξικῆς καὶ ἄκουσιν ἐσεσώς. Ἐπεὶ not-only (those) of-archery but-also (those) of-throwing-the-dart. When
δὲ ἔπρεπε τῇ ἁλίκια, ἵναι καὶ φιλοδηρότατος, indeed it-became — (his) age, he-was both most-fond-of-hunting,
καὶ μὲν τοι φιλοχινδυνότατος πρὸς and even most-fond-of-danger-and-adventure (in encounters) against
τὰ θηρία. Καὶ ποτὲ οὐκ ἔτρεξεν ἄρχτον — wild-beasts. And once he-'did not 'fear (a) she-bear
when attacking (him), but falling-together [but in the air] tack and conflict he was dragged from — (his) horse, 

καὶ μὲν ἐπαχθεὶ τὰ καὶ, τὰς

[and indeed he suffered the [he received some wounds] and, the

ὀτειλάς ὃν εἶχε φανερᾶς, δὲ τέλος

sears of which he had visible (on his body), but at last

κατέχανε, καὶ μὲν τοι ἐποίησε τὸν πρῶτον

he killed (the bear), and indeed he made the (person) first

βοηθῶντοι μαχαριστὸν πολλοῖς.

coming to assist (him) to be considered very happy by many.

Ὅπει δὲ κατεπεμφθη ὑπὸ τοῦ πατρὸς

When indeed he was sent down by — (his) father (as)

σατράπης Λυδίας τε καὶ τῆς μεγάλης Φρυγίας

satrap of Lydia and also of the Great Phrygia

καὶ Καππαδοκίας, δὲ καὶ ἀπεδείχθη στρατηγὸς

and Cappadocia, and likewise appointed commander

πάντων, οἷς καθήκει ἄροιζεσθαι εἰς πεδίου

of all to whom it appertains to be assembled in (the) plain

Καστολοῦ, πρῶτον μὲν ἐπεδείξεν αὐτῶν ὅτι

of Castolus first indeed he showed himself that

ποιοίτο περὶ πλείστου,

he made (it) for himself very much [that he held it of the great

εἷς σπείσαντο τῷ καὶ

est importance to himself], if he made a treaty — (with any one), and

εἷς σύνδοιτο τῷ καὶ εἷς τῷ

if he made an agreement — (with any one), and if — (to any one)

ὑπόσχοιτο τῷ ἰδεύεσθαι μυθέν. Καὶ γὰρ

he promised any thing to deceive (in) nothing. And —

οὖν μὲν αἱ πόλεις ἐπιτρεπόμεναι αὐτῷ ἐπίστευον

therefore indeed the cities entrusting themselves to him, confided

δ’ οἱ ἄνδρες ἐπίστευον

(in him) as also (in like manner did private) — men confided

καὶ εἷς τίς ἐγένετο πολέμιος, Κύροι

(in him); and if any one became hostile, Cyrus
having 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 anyone 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 χρήματα καὶ πόλεις καὶ τὰ σώματα—(their) property, — (their) towns, | and the bodies εὐαυτῶν.

αὐτῶν [and their persons].

Οὐ μὲν δὴ ἂν τὶς εἰποι οὐδὲ τοῦτ’, ὡς εἰς τοὺς
Nor indeed — can any-one say — this, that he-let the
κακοῦργους καὶ ἄδικους καταγελάν, ἀλλ’
evildoers and unjust deride (his authority), but
ἄφειδεστὰτα πάντων εἰτιμωρεῖτο.
most-unsparingly of all (men) he-punished (transgressors). | And

ἡν πολλάκις ἰδεῖν, παρὰ
it-was often to-see, [and there were often to be seen], | on
τὰς στενομένας ὄδους, ἀνδρῶποις
the trodden roads [on the frequented roads] men

στενομένους καὶ ποδῶν, καὶ χειρῶν καὶ
deprieved — of-feet, — (or) of-hands, — (or)

διὰ ταλμῶν. ὡστε ἐν τῇ ἀρχῇ Κῦρου ἐγένετο
of-eyes; so-that in the dominion of-Cyrus it-was

καὶ Ἐλληνι καὶ βαρβαρω, μὴ δὲν
(possible) 'for both Greek and barbarian, 'doing nothing

ἀδικοῦντι, πορεύεσθαι ἁδεῖς, ὅποι τις ἥδελεν,
'wrong, to-travel fearlessly, withersoever one wished,

ἐχοντι ὅ τι προχωροῖν.
(and) having (with him) whatever he-might-proceed-with (that suited

'Ομολογῆτο γε μέντου
his convenience). It-has-been-acknowledged — indeed (that)

τιμᾶν διαφερόντως τους ἀγαθῶς 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 αὐτῶ πρῶτον
indeed |(a) war was to-him first [his first war was]

πρὸς Πισίδας καὶ Μυσῶν数字货币; 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. 

ἐὗρα ἐξελοντας κινδυνεύειν τούτους

he-saw willing to-encounter-danger (in his service) the-same

καὶ ἐποίει ἀρχοντας χώρας ὡς κατεστρέφετο.

(also) he-made rulers 'of (the) places which he-subjugated,

δὲ ἐπείτα καὶ ἔτιμα δῶροις ἀλλή.

and moreover 'he also 'honoured (them) with-rewards in-another (man

Ὧστε μὲν τοὺς ἄγαδους φαίνεσθαι

(το be) the-good [brave men] appear

εἰδαμονεστάτους, δὲ τοὺς κακοὺς

(to be) the-most-fortunate, but (that) the bad [cowards]

ἀξιοῦσθαι εἶναι δούλους τούτων.

were-considered-worthy (only) to-he (the) slaves of-these (brave

Τοιγαρόν ἵν πολλὴ ἄρθωνία αὐτῶ

men). Therefore there-was (a) great abundance to-him

τῶν θελόντων κινδυνεύειν, ὅπου τις

of-those willing to-encounter-danger, when any-one

οἴνοιτο Κῦρον αἰσθήσεσθαι.

might-think (that) Cyrus would-perceive (him).

Μὲν γε εἰς δικαιοσύνην, εἰ τις γένοιτο

In-truth — as-regards justice, if any-one might-become

φανερὸς αὐτῷ βουλόμενος ἐπιδείξεσθαι,

apparent to-him (as) desiring to-show (this vir-

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

πλουσιωτέρους τῶν φιλοχερδούντων

(persons) richer (than) — (those) seeking-gain

ἐκ τοῦ ἄδικου. Καὶ γὰρ οὖν τε πολλὰ ἄλλα

by — injustice. And therefore — not-only many other

διεχερίζετο δικαίως αὐτῶ, καὶ ἐχρήσατο

(things) were-administered justly for-him, but-also he-had-the-use-of

ἄληθινῷ στρατεύματι.

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

καὶ στρατηγοὶ καὶ λοχαγοὶ ἐπλευσαν πρὸς ἐκεῖνον

also generals and captains | sailed to him

οὐ ἐνεκα χρημάτων;

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

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

having-commissioned any thing, should-have-assisted-to-do (it) well

to-no-one (acting thus) did-he ever permit — (his) alacrity

Therefore truly the best servants and officers of every work (or undertaking) were-said to be

the best talents for all affairs were at the command of Cyrus.

If also he saw any-one (being) (a) skilful manager from —

produce (therefrom) he would never take-away any-thing (from such a person), but always (rather) he-added more; so-that

and moreover what any-one had-acquired the least did-he-conceal (it);

not envying [for he manifestly did not envy] — (those who) openly acquire-riches, but

was-encouraging to-use (or put into circulation) the wealth.
BOOK I.—CHAPTER IX.

\[\text{τὸν ἀποκρυπτομένων. 'Ὅσοις φίλοις γε μὴν of-those concealing (it). As-many friends as— indeed ποιήσατο, καὶ γνώθι ὄντας εὕνους, many friends as— indeed ποιήσατο, καὶ γνώθι ὄντας εὕνους, ne-might-make, and knew (them as) being well-disposed (to him— καὶ κρύει εἶναι ἱκανοῖς συνεργοῖς, and might-judge (them) to-be fit co-operators, καὶ κρύει εἶναι ἱκανοῖς συνεργοῖς, self), and might-judge (them) to-be fit co-operators, self), and might-judge (them) to-be fit co-operators, δὴ τι Βουλόμενος τυγχάνων κατεργάζεσθαι, δὴ τι Βουλόμενος τυγχάνων 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 ἔνεκα οὔπερ αὐτὸς also (for) this same (reason) on-account of-which he-himself ὑπὸ δεῖσθαι φίλοις ὃς ἵχοι συνερ- thought (that) he-needed friends (namely) that he-might-have co-ope- γούς, καὶ αὐτὸς ἔπειρατο εἰναι κράτιστος συνεργὸς rators, and he-himself endeavoured to-be the-best assistant τοῖς φίλοις οὗτοι τοῦτοι αἰσθάνοιτο 'to — (his) 'friends (in) whatever that he-might-perceive ἔκαστον ἐπιθυμοῦντα.

each-one (was) desiring (to effect).

Δὲ μὲν οἶμαι γε ὃν εἷς ἄνηρ And indeed I-think | (that) 'he at-least being one man [that he ἔλαμβανε πλεῖστα δῶρα received the-most presents, (and this) διὰ πολλά. δὲ ταύτα διεδίδον τοῖς for many (reasons); but these (presents) he-distributed 'to — φίλοις μάλιστα δὴ (this) 'friends very-much (excelling) certainly (in this respect) πάντων, σκοπῶν πρὸς τοὺς τρόπους ἐκάστου, all (men), looking to the manners of-each, καὶ οὗτον ὁρὼν ἐκαστὸν μάλιστα δεῖμενον. and (to that) of-which he-saw each-one the-most needed
Kai ὃσα τις πέμπτῳ κόσμῳ
And whatever (present) any-one might-send (him as a) ornament
τῶν σώματι αὐτοῦ, ἣ ὃς εἰς
| for the body of-him, [for his person], either as-if for (use in)
πολεμοῦ, ἣ ὃς εἰς καλλωπισμὸν, καὶ
war, or as-if for (use in personal) ornament, and
περὶ τοῦτων ἐφασαν λέγειν, ἵνα μὲν
about these (presents) they-affirmed (that) he-said, | that indeed
τὸ σῶμα ἐαυτοῦ ἂν οὐ δύνατο κοσμήθηναι
the body of-himself could not be-able to-have been-adorned
πάσι τοῖς,
[that his own person could not be adorned] with-all these (presents),
dὲ νοµίζοι φίλους καλὸς εξεσσημένος
but he-might-think (that) friends (having been) handsomely adorned
μέγιστον κόσμον ἀνδρὶ. Καὶ μὲν τὸ
(to be) the-greatest ornament 'to (a) 'man. | And indeed the
νικάω τὰ μεγάλα
to-surpass [the surpassing] the great [greatly] [and indeed that
τοὺς φίλους ποιῶντα εὖ
he should greatly surpass] — (his) friends (in) doing good (is)
oὐδὲν θαναμαστόν, ἐπειδὴ γε ἦν καὶ δυνατῶτερος:
nothing wonderful, since at-least he-was also the-most-able;
dὲ τὸ περιεῖναι τῶν φίλων
| but the to-be-superior [but that he should excel] — (his) friends
τῇ ἐπιμελείᾳ, καὶ τῶν προδυναμίων
— in-kind-attention, and | the to-be-eager [his eagerness]
χαρίζεσθαι, ταῦτα ἐμοίγε δοξεὶ εἰναι
to-gratify (and oblige), these, to-me-at-least, seem to-be
μᾶλλον ἄγαστὰ. Γὰρ Κῦρος πολλάξις ἐπεμπε
more admirable. For Cyrus often sent
ἡμεῖς βίχους οἶνου, ὅποτε λάβοι πάνυ
half-empty jars of-wine, whenever he-might-receive (ar.y) very
ἥδυν, λέγον, ὅτι οὖν ὅν ὑπελλοῦ
sweet (and fine-flavoured), saying, that never-yet truly 'for (a) 'long
χρόνου ἐπιτύχου ἥδιον οἶνῳ τοῦτου:
time uie-he meet with-finer-flavoured wine (than) this;
οὖν ἔπεμψε τούτων σοι, καὶ δεῖται σον ἐπιτείνειν, therefore he-sent this to-you, and he-requests of-you to-drink
τούτων τήμερον σὺν οἷς φιλεῖς μᾶλλον.

this to-day with those-whom you-love most.

Πολλάκις δὲ ἤπειμπε ἡμιφρότους χήνας,

Often indeed he-sent [half-eaten] geese [parts of geese],
καὶ ημίσεα ἄρτων, καὶ ἄλλα τοιαύτα, ἐκλείνων

καὶ [half-eaten], καὶ ἄλλα τοιαύτα, ἐκλείνων

and halves of-loaves, and other such (things), ordering
τὸν φέροντα ἐπιλέγειν.

the bearer to-say (when he presented them); Cyrus

Κύρος ἡση τούτων. οὖν βούλεται καὶ σὲ γεύσασθαι was-delighted with-these; therefore he-wishes also you
tούτων. Ὅποιον δὲ χιλῶς εἶν πάνω σπάνιος,
of-these (same). Whenever indeed fodder was very scarce,
δ' αὐτὸς ἐδύνατο παρασκευάσασθαι διὰ τὸ ἔχειν

δ' αὐτὸς ἐδύνατο παρασκευάσασθαι διὰ τὸ ἔχειν

and he was-able to-procure-it | through the to-have

pollouσ υπηρέτας καὶ διὰ τὴν ἐπιμέλειαν,

pollous υπηρέτας καὶ διὰ τὴν ἐπιμέλειαν,

[by having] many servants and through — (his) care,

διαπέμπειν τοὺς φίλους ἐκέλευσε

διαπέμπειν τοὺς φίλους ἐκέλευσε

sending-it-about (among) — (his) friends he-ordered (them)

ἐμβάλλειν τούτων τοῖς ἵπποις ἁγοῦσα

emballein ton tau ton hippos agousa
to-throw this — fodder to-the horses | carrying

τὰ σώματα ἑαυτῶν ὃς

ta somaata eauton hoi
ta somata eauton

the bodies of-them [carrying their persons], so-that (the horses)

μὴ ἁγωσά τοὺς φίλους ἑαυτοῦ πενῶντες. Εἰ

mē agowsa tous filous eauton penontes. Ei

'may not 'carry the friends of-himself hungering. If

δὲ δὴ ποτὲ πορεύετο, καὶ πλείστοι

de de pothe poreueito, kai pleistoio

— indeed at-any-time he-might proceeed (anywhere), and

μέλλοιειν ὁφεσθαι, προσκαλῶν τοὺς φίλους

melloein ophesethai, proskaloun tous filous

might-be-about to-see (him), calling-to — (his) friends

ἐσπουδαίων ὁρεῖν, ὡς ἐνύλισθα, ὃς, φίλοι σοι

espoudaioun orhein, ois enyli thta, ois

he-held-earnest-conversation-with-them, that he-might-show (those) whom

timā. Ὡστε ἐγώγε ἐξ ὀν οὐκ οὐ κρῖνο

osthe egoge ex on ouk ou kri

he-honoured. So-that I-at-least from (that) which I-hear judge

οὐδενά οὔτε Ἑλλήνων οὔτε Ἑλλήνων

oudena outhet outh outh

(that) no-one either 'of (the) 'Greeks or 'of (the) 'barbarians
πεφιλησθαι ὑπὸ πλείονων. Δὲ καὶ τὸ δὲ

to-have-been-loved by more (persons). And also this

τεκμηρίων τούτου, οὐδεὶς μὲν ἀπῇ (is a) proof of-this-same (thing), no-one indeed deserted.

πρὸς βασιλέα παρὰ Κύρου, ὅντος
to (the) king from Cyrus, he-being (as a subject no

doûlου. πλὴν Ὀρόντας

better than a) slave (of the king); except Orontes (who)

ἐπισχέσεις. καὶ δὴ οὗτος ταχὺ εὑρὲ αὑτὸν attempted (it); and truly this (Orontes) speedily found him,

ὅν ἦτο εἶναι πιστῶν οἱ φιλαίτερον Κύρῳ whom he-thought to-be faithful to-himself, more-friendly to-Cyrus

ὥ ἔαντῷ. δὲ πολλοὶ ἀπῆλθον παρὰ βασιλέας

than to-himself; but many deserted from (the) king

πρὸς Κύρου, ἐπειδὴ ἐγένοντο πολέμιοι ἄλλῳσιν,
to Cyrus, after they-became hostile to-one-another,

καὶ οὗτοι μέντοι οἱ μᾶλιστα ἀγαπώμενοι and these indeed — (persons) the-most beloved

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

παρὰ Κύρῳ, ᾧ τυγχάνειν ἀξιωτέρας τιμῆς

under Cyrus, — to-obtain more-worthy honour (and reward)

ἤ παρὰ βασιλεί. Δὲ καὶ τὸ γενόμενον

than from (the) king. And also — (that) happening

αὑτῷ ἐν τῇ τελευτῇ τοῦ βίου μέγα to-him at the end — 'of (his) 'life (is a) great

tεκμήριον, ὅτι καὶ αὑτὸς ἦν ἀγαθὸς, καὶ ἐδύνατο

proof, that he was brave, and could

ὅρδους κρίνειν τοὺς πιστοὺς καὶ εὐνοὺς rightly judge — (those) faithful (to him), and well-disposed,

καὶ ἰθανατος. Γὰρ αὐτοῦ ἀποθανῄσκοντος, πάντες

and steadfast. For he dying, all

οἱ φίλοι καὶ συντραπέζου παρ' αὐτῶν ἀπέθανον — (his) friends and table-companions with him died

μαχόμενοι ὑπὲρ Κύρου, πλὴν Ἀριαίου. οὖντος

fighting over Cyrus, except Ariæus; this (person'
CHAPTER X.

There indeed the head of Cyrus is cut off, and also the right hand. But (the) king, and — (those) with him, pursuing falls on the Cyrean camp; [on the camp of Cyrus]; and indeed — (those soldiers) with Arimew no longer stand but flee through the camp of them [their camp] to the station, whence they had started (last); and there were said to be four parasangs of the road [and which was said to be four parasangs distant]. But (the) king and — (those) with him not only plunder other (things, which were) many, but also he takes the Phocian (woman), the concubine of Cyrus, and (who) was said to be, —
σοφὴν καὶ καλὴν. Δὲ ἢ νεωτέρα ἡ Μιλησία, wise and beautiful. But the younger (concebine) the Milesian
ληφθέεισα ὑπὸ τῶν ἀμφὶ βασιλέα (woman), having-been-taken by — (those) about (the) king
ἐξεφεύγει γυνὴ πρὸς τῶν escapes [naked in her under garments] to (those of) the
'Ελλήνων, οἱ ἔχοντες ὀπλα ἔτυχον ev
Greeks, who having arms happened (to be stationed) among
τοῖς σχενοφόροις καὶ ἀντιταξέντες
the baggage-train; and having-been-drawn-up-against (the Persians)
ἀπέκτειναν πολλοὺς μὲν τῶν ἀρπαγῶντων, δὲ
they-killed many indeed of — (those) plundering, but
οἱ καὶ αὐτῶν ἀπέθανον. γε μὴν
— (some) also of-themselves died; at-least indeed they-did
οὐχ ἐφυγον, άλλα καὶ ἔσωσαν ταύτην, καὶ not 'flee, but also saved this (woman), and
ἄλλα, ὡσποσά ἐγένοντο ἐντὸς αὐτῶν other (things), whatever were within (the lines) of-them,
καὶ χρηματα καὶ ἀνθρωποι, πάντα ἔσωσαν.
both property and men, all were-saved.
'Ενταῦθα τε βασιλεὺς καὶ οἱ 'Ελληνες
There not-only (the) king, but-also the Greeks
διέσχον ἄλληλων ὡς τριάκοντα στάδια, οἱ
were-distant from-one-another about thirty stadia, the
μὲν διόκοντες τοὺς καὶ αὐτῶν.
(Greeks) indeed pursuing — (those opposed) against themselves,
ὡς νικῶντες πάντας, δ' οἱ ἀρπαγῶντες, ὡς as conquering all, but the (Persians) plundering, as
ἡδη νικῶντες πάντες. Α' ἔπει μὲν οἱ 'Ελληνες
now conquering all. But when indeed the Greeks
ὑπὲρτοῦ, οὗτι βασιλεὺς σὺν τῷ στρατεύματι
perceived, that (the) king with — (his) army
ἐν ἐν τοῖς σχενοφόροις, δὲ βασιλεὺς
might-be among — (their) baggage-train, and (the) king
αὖ ἥκουσε Τισσαφέρνους, οὗτι οἱ 'Ελληνες
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,

καὶ συντάττεται. δὲ δὲ ὁ
[collects together his forces], but-also draws-them-up-up-line; but —

κλέαρχος καλέσας Πρόξενον, γὰρ ἦν πλησιαίτατος,
Clearchus having-called Proxenus, for he-was the-closest,

ἐβουλεύετο,
 consulted (with him), if they-should-send some (of the troops), or

πάντες ουεν ἄρξοντες ἐπὶ τὸ στρατόπεδον.
all should-go about-helping [to relieve] (to) the camp.

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

δῆλος προσώπων, ὡς ἐδόξει ὑπόσθεν. Καὶ μὲν οἱ
evidently approaching, as it-seemed from-behind. And indeed the

Ἐλληνες στραφέντες παρεσχενάζοντο ὡς
Greeks having-faced-about prepared-themselves, as-if (the king)

προσώπον καὶ δεξίωνει ταῦτη. δὲ δὲ
were-advancing and-also receiving (him) in-that (direction); but the

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

δὲ ἦ παρῆλθεν ἔξω του εἰσωνύμου
but (by the way) in-which he-had-passed beyond — (their) left

κέρατος, ταῦτη καὶ ἀπήγαγεν, ἄναλαβὼν
wing, by-the-same (way) also he-led-back (his forces), taking-with

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

κατὰ τοὺς Ἐλληνας, καὶ Τισσαφέρνην, καὶ τοὺς
to the Greeks, and Tissaphernes, and —

σὺν αὐτῷ. ἦν δὲ Τισσαφέρνης οὐκ
(those) with him. For — Tissaphernes 'did not

ἔφυγεν ἐν τῇ πρώτῃ συνόδῳ, ἀλλὰ διήλασε κατὰ
'face 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
(them with their swords) and threw (their javelins) at-them;
then the Greek targetiers along the river; but the Greeks standing-apart (and making a passage) struck
them with their swords) and threw (their javelins) at-them;
Epipolites ordered the Amphipolite to command the targetiers, and was-said to be (a) prudent (and able com-
mander). But — Tissaphernes therefore, as having | less
having-drawn-up-their-forces they marched together back (again).
then having-drawn-up-their-forces they marched together back (again).

The Greeks feared, lest they might lead their forces against — (that) wing [lest they would attack that wing] and
surrounding (them) on-both-sides they might 'cut
against — (that) wing [lest they would attack that wing] and
surrounding (them) on-both-sides they might 'cut
}
καὶ δὴ βασιλεὺς παραμεινώνεσ
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, ὡστε τὸ πρῶτον συνῆει μαχου-
phalanx, just-as — (at) first he-might-have-come fight-
πολὺ προθυμότερον ἥ τὸ πρόσθεν. Δὲ ὡς οἱ
ing [just as he came at first to offer battle]. But as the
Ἔλληνες εἶδον ὄντας τὰς ἑγγύς καὶ παρα-
Greeks saw (them) being not-only near and-also drawn-
tεταγμένους, αὖθις παυομίσειν εἶπεσαν ἐτι
up-in-order-of-battle, again singing-the-pæan they-advanced yet
πολὺ προθυμότερον ἥ τὸ πρόσθεν. Δὲ
much more-eagerly (and spirited) than — before. But
ἀὖ οἱ βαρβάροι οἶχ ἐδέχοντο, ἀλλ' again the barbarians 'did not 'receive (their attack), but
ἐφευγον ἐκ πλέονος
they-fled from a-greater (distance from them) than (they did) —
πρόσθεν. δ' οἱ ἐπεδίωκον μέχρι τινός
before; but — (the Greeks) pursued (them) to a-certain
κόμης. δ' ἐνταῦθα οἱ Ἔλληνες ἐστησαν. Γὰρ
village; but there the Greeks halted. For
ἂν γῆλοφος ὑπὲρ τῆς κόμης, ἐφ' οὐ οἱ
there-was (a) hill above the village, upon which — (those)
ἀμφὶ βασιλεὰ, ἀνεστράφησαν,
about (the) king, stood-faced-about, (there-were) indeed
οἰκείοι πεζοί, δὲ ὁ λόφος ἐνεπιλήσθη
no-longer (any) foot-soldiers (there), but the hill was-filled
τῶν ἵππων, ὡστε μὴ γυνώσκειν τὸ
with-the-cavalry, so-that they-'did not 'know the (thing
ποιούμενον.
that) was-doing [so that they knew not what the infantry might
Καὶ ἔφασαν ὁρᾶν τὸ βασίλειον
be doīr]. And they-said (that) they-saw the royal
When indeed also the Greeks proceeded thither, the horsemen indeed also leave the hill, not however as ἀνεβάζον, ἀλλ’ ἀλλοθ, ἀλλοθεν, collected-in-a-body, but others in-other-direction, [but dispersed in different directions], and the hill was (gradually) 'thinned of-the horsemen; but at-last also all departed. — 

Klēarkhos ὅπως 'οὖν ὥσπερ ἄνεβαζον ἑπὶ τὸν hill, but having-halted [under [at the foot of] it he-sends Lύκιος τὸν Συρακοσίου καὶ ἄλλοι ἑπὶ τὸν hill, Lycius the Syracusian and another on the hill, καὶ κελεύει κατιδόντας τὰ ἑπέρ τοῦ and he-orders (them) having-viewed the (things) on the λόφου ἀπαγγείλαι τί ἐστι. Καὶ ὁ Λύκιος hill to-report what is (there). And — Lycius ἠλπίσε τε καὶ ἰδὼν ἀπαγ- rode-on — (to the hill) and seeing (the state of affairs) brings γέλλει ὅτι φεύγουσιν ἀνὰ χράτος. Αἱ word that they-flee to the-utmost-of-their-ability. And σχέδιον ὅτε ταῦτα ἦν ἡμίος καὶ nearly when these (things) [were [happened] (the) sun also ἐδύνετο. Λ’ ἐνταῦθα ὁ ὁ Ἑλλήνης ἐστησαν, καὶ set. And there the Greeks halted, and θέμενοι τὰ ὑπλα ἄνεπαινοντο καὶ áμα placing — (their) arms rested; and at-the-same-time μὲν ἡθύμαζον ὅτι Κύρος οὐδαμον φαινομένοι indeed they-were-surprised that Cyrus no-where appeared
BOOK I.—CHAPTER X. 101

οίδ' ἂλλος ὤδεις παρείη αὐτοῦ. Γὰρ

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

 началаν αὐτὸν τεθνηκότα, ἂλλ' εἰκαζον

they-knew not (that) he was-dead, but they-supposed (him)

οἶχεσθαι διώκοντα ή προεληλαξένα.

either to-go-away pursuing (the enemy) or to-have-pushed-on-before

καταληψόμενον τι. Καὶ αὐτοὶ ἐθουλεύοντες

about-to-seize some (post). And they deliberated

eὶ μείναντες αὐτοῦ ἄγωντο ἐνταῦθα τὰ σκευο-

if remaining there they-should-bring thither the baggage-

φόρα, ή ἁπίοιεν ἐπὶ τὸ στρατόπεδον ἐδόξεν

train, or return to the camp; it-seemed

αὐτοῖς οὖν ἁπίεναι· καὶ ἄφικνοῦντα ἐπὶ

to-them therefore (best) to-return; and they-arrived at

τὰς σκηνὰς ἀμφὶ δόρτροισον. Τοῦτο ἐγένετο τὸ

the tents about supper-time. Such was the

tέλος μὲν ταύτης τῆς ὑμέρας. Δὲ καταλαμβά-

end indeed of-this — day. But they

νουσὶ τε τὰ πλείστα τὸν ἄλλων χρημάτων

find not-only the most of — (their) other things

dιηρπασμένα, καὶ τὶ σιτίον ή ποτὸν

plundered (or destroyed), but-also whatever food or drink

eἰ ἣν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ

there may-be; and the wagons full-of wheat-flour and

ὁλον, ὡς Κύρος παρεσκενάσατο, ἵνα εἰ ποτε

wine, which Cyrus provided, that if ever

σφοδρά ἐνδεια λάβωι τὸ στρατεύμα, διадοθὴ

vehement want should-seize the camp, he-might-distribute

tοὺς Ἑλληνίων, αὐτοὶ ἀμάξαι ὧ ἦσαν

(them) to-the Greeks, these wagons — were

tετρακόσιαι ὡς ἐλέγοντο, καὶ ταύτας τότε

four-hundred as they-said, and these then

οἱ σὺν βασιλεί διήρπασαν. Ὄστε οἱ πλείστοι

— (these) with (the) king plundered. So-that the most

τῶν Ἑλληνων ἦσαν ἄδειπνοι· δὲ καὶ ἦσαν

of-the Greeks were supperless; but also they-were
ἄναριστοι. γὰρ δὴ πρὶν τὸ στράτευμα without-dinner; for indeed before the army καταλύσατι πρὸς ἀριστον βασιλεὺς ἐφάνη. halted for dinner (the) king appeared. Οὔτως οὖν μὲν διεγένοντο ταύτην τὴν Thus therefore indeed did-they-pass that νύκτα.
oight.
BOOK II.

CHAPTER I.

Οὐς μὲν οὖν τὸ Ἑλληνικὸν ἡδροίσιν
How — therefore the Grecian (force) was-collected

Κύρω, ὅτε ἐστρατεύετο ἐπὶ τὸν ἀδελφὸν
for-Cyrus, when he-led-an-army against — (his) brother

Ἀρταξέρξην, καὶ ὅσα ἐπάχθη ἐν τῇ ἀνώδῳ,
Artaxerxes, and what was-done in the upward-march,

καὶ ὥς ἦν μάχη ἐγένετο, καὶ ὅς Κύρος ἐτελεύτησε,
and how — (a) battle took-place, and how Cyrus died,

καὶ ὃς οἱ Ἑλληνες ἔλθόντες ἐπὶ τὸ στρατόπεδον
and how the Greeks having-come to the camp

ἐκοιμηθησαν, οἴομενοι νικάν τὰ πάντα,
went-to-rest, thinking to-conquer — all, [believing that]

καὶ Κύρον ζῆν,
they were completely victorious], and (that) Cyrus lived, (all this)

δεδηλωτάι ἐν τῷ πρῶσεν λόγῳ. Δὲ
has-been-indicated in the preceding discourse (or book). But

ἄμα τῇ ἡμέρᾳ οἱ στρατηγοὶ
|at-the-same-time with-the day [at dawn of day] the generals

συνελθόντες ἐθαύμασαν, ὅτι Κύρος οὔτε πέμπτοι
having-come-together were-surprised, that Cyrus 'had neither 'sent

ἄλλον σημανοῦτα ὥς τι χρὴ ποιεῖν, οὔτε
any-one-else signifying what is-necessary to-do, nor

αὐτὸς φαίνοντο. Ἐδοξεν οὖν αὐτὸς
did—the himself 'appear. It-seemed therefore (best) to-them

συσκευασμένοις ἃ εἶχον, καὶ ἐξοπλισμένοις,
having-packed-up what they-had, and having-armed-themselves,

προῆλθαν ἐξ τὸ πρῶσεν ἐώς συμμίξειαν
|to-march in the forward [to advance] until they-formed-a-junction
Kýros. Ἐὰν ἦν ὄντων ὀρμή, ἀμα ἄνισ with-Cyrus. But now being in-motion, at-the-same-time with-the-
χοντι ἡλίῳ ἡλιᾶς Προκλῆς ὦ ἄρχων Τενθρανίας rising sun, came Procles the governor-of Tenthria-
γεγονός ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ having-descended from Damaratus the Lacedaemonian, and
Γλοῦς ὁ Ταμώ. Οὕτω ἐλευθὸν ὄτι Κύρος Glus the (son of) Tamos. These informed (them) that Cyrus
μὲν τέωσε, δὲ Ἀριάως πεθευγὼς εἶν μετὰ indeed was-dead, and (that) Ariæus having-fled was, with
τῶν ἄλλων βαρβάρων ἐν τῷ στατικῷ ὄθεν the other barbarians, at the station whence
ὁμοῖον τῇ προτεραιᾷ, καὶ λέγοι, ὅτι ἄν μὲν they-started on-the day-before, and he-said, that 'he might indeed
περιμεῖνειεν αὐτοὺς ταὐτην τῇ ἡμέραν, εἰ μέλι-
wait-for them that-same — day, if they-
λοιεν ἡμεῖν, δὲ φαίν ἀπείνατι τῇ might-intend to-come, — (for) he-said (he was about) to-depart on-the
ἀλλη ἐπὶ Ἰωνίας, ὁδευτερ ἡλιᾶς.
next (day) for Ionia, whence he-had-come.

Οἱ στρατηγοὶ ἀκοῦσαντες ταῦτα καὶ οἱ The generals hearing these (things), and the
ἄλλοι Ἑλληνες πυνθανόμενοι other Greeks hearing (them from the generals)
ἐφερον βαρέως. Δὲ Κλέαρχος εἰτε τάδε. Ὡφελε bore-it grievously. But Clearhux spoke thus: Would
ἄλλα μὲν Κύρος ζην. δὲ ἐπεὶ τετελευτηκεν, then indeed (that) Cyrus lived; but since he-has-died,
ἀπαγγέλλετε Ἀριαῖω, ὅτι Ὑμεῖς νικῶμεν τε announce to-Ariæus, that we are-victorious not-only (over
βασιλέα, καὶ ὃς ὀρᾶτε, οὐδεὶς ἔτι μάχεται the) king, and as you-see, no-one any-longer 'offers
ἡμῖν, καὶ εἰ μὴ ἡλιᾶτε ὑμεῖς, ἀν us 'battle, but-also if you-'had not 'come to-us, 'we would
ἐπορνύμεθα ἐπὶ βασιλεᾶ. Ἐπαγγελλόμεθα δὲ have-marched against (the) king. We-promise also
Arius, if he come here, (that we are ready) to place
him on the throne, the royal (throne); — for
(those) conquering in battle also (to them) is the to-rule

Saying these (things) he sends away the
messengers, and with them Cheirisophus the Lacedaemonian
and Menon the Thessalian; for indeed Menon
himself desired (to go); for he was (a) friend and guest
of Arius (bound by the ties of hospitality). — (These) then departed,
but Clearchus waited (for them). But the army
supplied itself with food as well as they were able from — (their)
beasts-of-burden, slaughtering — (their) oxen and asses;
and advancing (a) little from the army, (to) where
the battle took place they got wood (for fuel), not only from-the
many arrows, being many (in number), which the Greeks,
compelled — (those) deserting from (the) king
and the wicker-shields (of the Persians), and the
shields the wooden-ones the Egyptian. And also
many targets and wagons emptied (of their contents) were
καὶ ἔρχονται παρὰ [about the middle of the forenoon], but also there-arrived from (the) βασιλέως καὶ Τίσσαφέρνους κηρυκεῖς, οἱ μὲν ἄλλοι king and Tissaphernes heralds, | the — others βάρβαροι δὲ ἤν εἰς αὐτῶν Ἔλλην barbarian [being barbarian] but there-was one of-them (a) Greek Φαλίνος, ὃς ἔτυγχανε ὁν παρὰ Phalinus (by name), who | happened being [happened to be] with Τίσσαφέρνει, καὶ ἔχων ἐντίμως; Tissaphernes, | and (who) holding (him) honourably; [and was καὶ γὰρ προσεποιεῖτο εἰναí highly esteemed by him]; — for he-pretended to-be ἐπιστήμων τῶν τῶν ἀμφι τάξεις καὶ skilled (in) the (things) not-only relative-to tactics but also ὀπλομάχιαν. Δὲ οὕτου (in those relative to) fighting-with-heavy-arms. But these (heralds) προσεπλήνετες, καὶ καλέσαντες τοὺς ἄρχοντας approaching, and calling-to the generals τῶν Ἐλλήνων, λέγοντιν 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 ἀπέκτων Κύρον, παραδόντας gained the victory], and had-slain Cyrus, (that) having-delivered-up τὰ ὀπλα, ἱόντας ἐπὶ τὰς θύρας — (their) arms, (and) going | to the gates of (the) βασιλέως, ἐφύρισεσθαι ἂν 'king, [to the palace of the king], to-obtain-for-themselves if δύνανται τι ἀγαθόν. Ταῦτα μὲν οἱ they-can any-thing good (or favourable). Thus — ήλθεν the
κήρυκας βασιλεὺς εἰπον· δέ οἱ Ἑλληνες μὲν heralds 'of (the, 'king 'speak; but the Greeks indeed ἡκουσαν βαρέως, δὲ Κλέαρχος ὄμως heard (them) heavily (with concern), but Clearchus only εἶπε τοσοῦτον, ὅτι εἶν οὗ τῶν νικώντων spoke so-much, that it was not (the part) of — (those) conquering παραδίδοναι τὰ ὀπλα· ἀλλ', μὲν ἔφη ὤμεις to-give-up — (their) arms; but, indeed said-he, 'do you ὃς ἀνδρεῖς στρατηγοὶ ἀποκρινασθε τούτωι 0 men generals 'reply to-these (men) τε οτι ἐχετε κάλλιστον καὶ ἄριστον· not-only what you-hold (to be) most-proper but-also the-best; δὲ ἐγὼ ἐξω αὐτῖκα. Γὰρ τις τῶν ὑπηρετῶν and I will-come directly. For some-one of-the ἐκάλεσε αὐτόν, ὅπως ἴδοι τὰ ἔρα called him, that he-might-see the (entrails of a) victim ἐξηρημένα· γὰρ ἔτυχε θυόμενος. (that just) had-been-taken-out; for he-happened (to be) sacrificing. Ἐνδὴ δὴ Κλέανωρ μὲν ὁ Ἄρχας, ὃν πρεσβυτάτος, Then indeed Cleanor — the Arcadian, being the-oldest, ἀπεκρίνατο ὅτι ἄν πρόσθεν ἀποθάναυεν ἦ answered that 'they would sooner 'die than (that) παραδόθησαι τὰ ὀπλα· δὲ Πρόξενος ὁ Θεβαῖος they-would-deliver-up — (their) arms; but Proxenus the Theban ἔφη, Ἀλλ' ἐγὼ ὁ Φάλινς θαυμάζω, πότερα said, But I, O Phalinus, wonder, whether (the) βασιλεὺς αἰτεῖ τὰ ὀπλα ὃς κρατῶν ἦ king asks (for) — (our) arms as conquering or ὡς δῶρα διὰ φιλίαν. Γὰρ εἰ μὲν ὃς κρατῶν, as gifts through friendship. For if indeed as conquering, τί δὲι αὐτοῦν αἰτεῖν καὶ οὐκ ἔλθωντα why does-it-become him to-ask (for them) and not λαβεῖν; δὲ εἰ πείσας βούλεται λαβεῖν, take (them)? but if having-persuaded (us) he-desires to-take λεγέτω, τί ἔσται τοῖς στρατιώταις, (them), let-him-say, what will-be (left) to-the σoldiers,
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εὰν χαρίσωνται αὐτῷ ταῖτα. Πρὸς ταῖτα if they-should-gratify him (in) this. To this

Φαλίνος εἰπε, βασιλεὺς ἕγειται

Phalinos said, (The) king considers (himself) to-be-the-con-
καν, ἐπεὶ ἀπέκτονε Κῦρον γὰρ τίς ἔστιν αὐτῶ, queror, since he-has-slain Cyrus; for who is-there against-him,

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

νομίζει ὑμᾶς εἶναι ἑαυτὸν considers you to-be to-himself [he moreover considers you as

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

καὶ ἑντὸς 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 πληθὸς ἀνδρῶν ὅσον εἰ you (such a) multitude of-men (and) so-great (that) if

παρέχοι ὑμῖν οὐδὲ ἄν δύνασθαι ἀποκτείναι he-should-allow-it to-you neither would you-be-able to-kill (them).

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, After this-one Theopompus (the) Athenian spoke,

Me ta tou toν The opo mpou a Αθηναιος ειπεν,

Ω Φαλίνε, νῦν, ὅς σὺ ὄρας, ἔστιν οὐδὲν ἄλλα ὁ Phalinus, now, as you see, there-is nothing else

ἀγαθὸν ὑμῖν, εἰ μὴ ὀπλα' good (or of value) to-us, | if not [unless] (our) arms

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

καὶ ἀρετῆ. Οὖν μὲν ἔχοντες ὀπλα', but giving-up — these, (would be) to-deprive

καὶ τῶν σωμάτων. Οὖν μὴ ὀιου we-are-of-the-opinion (that) 'we could also 'make-use — (of our)

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

παραδώσειν 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-yourselves. But —
Phalinus hearing these (things) smiled, and said:
'Alla mou, o neaniske, eoiqas
But indeed, O young-man, you-seem (to be like to a) philosopher,
and you-speak not without-grace; I know however (you) being
out-of-your-senses, [be assured that you are out of your senses], if
you suppose (that) — your valour — is-to-be-superior
(to) the power 'of (the) 'king. But they-reported (that)
some others (of the generals) having-become-somewhat-timid-and-
apprehensive said, as also they-had-been faithful to-Cyrus,
so 'they might 'become worthy of-much 'to (the) king
[of great service to the king] if he-desired to-become (their)
friend; and afterwards he-might-wish to-employ (them) for-any
other (purpose), (or if) afterwards (he were) to-march against
Egypt, 'they would 'assist-in-reducing-it for-him. During
this (time) Clearchus came, and inquired if now
they-had-returned-an-answer. But Phalinus having-taken-up (the dis-
said O Clearchus, these say (one thing), others

\( \text{BOOK II. — CHAPTER I.} \)
ἀλλα: δὲ σὺ εἰπέ ἤμιν, τί λέγεις.

(say) other (things); but do you tell us, what you-say.

But — 'he [Clearchus] 'said: I, O Phalinus, am-glad

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

γὰρ τε εἶ σὺ Ἐλλην, καὶ ἦμεις,

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

οὗτες τοσοῦτοι,

being so-many (in number), as you see; being then

ἐν τοιοῦτοις πράγμασιν,

in such circumstances, 'we (would) consult with-you,

τί χρὴ ποιεῖν περί ὅν λέγεις,

(about) what it-is-proper to-do concerning (that) which you-announce

Οὖν, πρὸς θεῶν, σὺ συμβού-

(from the king). Therefore, by (the gods, | do you 'con-

λευσόν ἤμιν ὅ τι δοξῆι σοι εἶναι

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

καλλιστῶν καὶ ἀριστῶν, καὶ ὅ σοι οἶσει

the-most-honourable and) the-best, which to-you will-bring

τιμὴν εἰς τὸν χρόνον ἑπείτα ἀναλεγόμενον

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

ὅτι Φαλίνος ποτὲ πεμφθεῖς παρὰ βασιλέως,

that Phalinus when, having-been-sent from (the) king,

κελεύσων τοὺς Ἐλλήνας παραδοῦναι τὰ ὀπλα,

commanding the Greeks to-give-up — (their) arms,

ἐξυπνοῦλευσεν αὐτοῖς ἐξουσιοδοτοῦμένοις τάδε.

counselled them consulting (with him) so-and-so.

Οἰσία δὲ, ὅτι ἃ ἀν συμβουλεύσης

(For) you-know —, that what 'you may 'have- advised (of a)

ἀνάγκη λέγεσθαι ἐν τῇ Ἕλλαδι. Ὁ δὲ Κλέαρχος

necessity is-to-be-reported in — Greece. — Clearchus

ὑπῆγοντο ταύτα, καὶ βουλομένος αὐτῶν,

craftily-urged these (things), also desiring (that) he,

tὸν προσθείνωντα παρὰ βασιλέως, ἐξουσιοδοτοῦμαι

— coming-as-envoy from (the) king, should-counsel
BOOK II. — CHAPTER I.

μὴ παραδοῦναι τὰ ὀπλα, ὡς οἱ Ἑλληνες (them) not to-give-up — (their) arms, that the Greeks
eἰν̣ μᾶλλον εὐελπίδες. Δὲ Φαλίνος ἵπποστρέψας might-be more full-of-good-hopes. But Phalinus | having-turned

παρὰ τὴν δόξαν αὐτοῦ [having evaded this appeal] contrary to-the opinion of-him [Clearchus]
eἶπεν. Ἡγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων ἔστι said: I, if indeed of — ten-thousand hopes there-is
tις μία ὑμῖν 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 —

ὀπλα· εἰ δὲ τοι ἐστὶν μηδεμία ἐλπὶς (your) arms; if indeed — there-is not-one hope (for you)

σωτηρίας ἀκοντος βασιλέως, συμβουλεῖω ὑμῖν of-safety opposing (the) king, I-advice you

σώζεσθαι ὅπη δυνατόν. Δὲ to-save-yourselfs | in-what-way possible [in the only way you can]. But

Κλέαρχος πρὸς ταῦτα eἶπεν. Ἀλλὰ μὲν Clearchus to these (things) said: But indeed

ἀν ὑμῖν εἶναι φίλους βασιλεῖ ἃν really 'do you 'say these (things); but for our (part)

ἀπαγγέλλε τάδε, ὅτι ήμεῖς οἷομεθα, εἰ μὲν announce this, that we think, if indeed

δεῖ εἰναι φίλους βασιλεῖ ἃν it-may-become (us) to-become friends 'to (the) king | (that) we would

ἀξιοὶ πλείονος εἶναι φίλοι, 'be-worthy of-more to-be friends,[that we would be more valuable

ἐχοντες τὰ ὀπλα, ἥ παραδόντες friends), having — (our) arms, than 'giving (them) 'up

ἀλλὰ. δὲ εἰ δεῖ πολεμεῖν, ἃν ἄμενον to-another; but if it-behoves (us) to-make-war, (it) would (be) better.

πολεμεῖν ἐχοντες τὰ ὀπλα, ἥ παραδόντες to-make-war having — (our) arms, than 'giving (them) 'up

ἀλλὰ. Δὲ ὁ Φαλίνος εἶπε, Ταῦτα μὲν ἰη 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

καὶ οὖν εἰπάτε

[retreating] (there would be) war. And therefore tell (us

περὶ τούτου, πότερα μενείτε καὶ

your answer) respecting — this, whether you-will-remain and

eἰσιν σπονδαί, ἕτοι ἀπαγγέλω παρ᾿ ὑμῖν

there-is (a) truce, or (whether) I-shall-announce from you

ὅς πολέμου ὄντος. Δὲ Κλέαρχος

[that war being [that there is war]. But — Clearchus

ἐλέειν. Ἀπάγγελλε καὶ τοίνυν περὶ τούτου,

said: Announce also therefore respecting this,

ὁ δὲ δοκεῖ ὑμῖν, ταῦτα ἀπέρ καὶ

[that it also 'seems to-us, the-same as (it does) likewise 'to (the)

βασιλεῖ.

'king [that we are of the same opinion and determination with the king].

Τί οὖν ἔστιν ταῦτα; ἔφη οὗ Φαλίνος. Ὅ Κλέ-

What therefore are these? said — Phalinus. — Cle-

αρχὸς ἀπεκρῖνατο. Ἡν μὲν μένωμεν σπονδαί,

archus replied: If indeed we-remain (here), (a) truce,

ἀπιοῦσι δὲ καὶ προϊόουσι πόλεμος. Δὲ ὁ

(if) we-retract and also (if) we-advance war. But — (Phalinus)

πάλιν ἵπτησε. Ἀπαγγέλω σπονδᾶς ἕτοι πόλεμον;

again asked: Shall-I-announce (a) truce or war?

Δὲ Κλέαρχος ἀπεκρῖνατο ταῦτα πάλιν. σπονδαί

But Clearchus answered the-same again; (a) truce

μὲν μένωμεν, δὲ ἀπιοῦσι ἕτοι προϊόουσι πόλεμος. Δὲ

— remaining, but retreating or advancing war. But

τι ὁ ποιήσως οὐ διεσθῆσιν εἰ.
CHAPTER II.

οι γὰρ ὑπερήφανοι καὶ οἱ σὺν αὐτῷ.

Phalinous — indeed departed, as also (those) with him.

Debe oι παρὰ Ἀριάδνον ἦκον, Προκλῆς καὶ

But — (those) from Ariæus were come, (namely) Procles and

Χειρίσοφος: δὲ Μένων ἤμενεν αὐτόν παρὰ Ἀριάδνῳ.

Cheirisophus; but Menon remained there with Ariæus;

Debe οὕτως ἠλευθὸς, ὅτι Ἀριάδνος φαύη εἶναι

and these reported, that Ariæus said (that) there are

πολλοὺς Πέρσας βελτίων ἐστόυ, οὐς οὐκ

many Persians superior (to) himself, who would not

ἀνασχέσθαι αὐτῷ βασιλεύοντος· ἀλλὰ εἰ βούλεσθε

endure him reigning; but if you wish

συναπίεναι κελεύει ἧκειν Ἡ νῦν τῆς

to-depart-with (him) he requests (you) to come now — (this)

νυκτὸς: δὲ εἰ μὴ, φησίν αὐτὸς ἀπείναι

night; but if (you do) not, he says (that) he is to depart

πρῶτος: Δὲ Ὅ Κλέαρχος εἶπεν· Ἀλλὰ

early-in-the-morning. And — Clearchus said: But

χρῆ ποιεῖν οὕτως. ὅσπερ λέγετε, ἕαν μὲν

it is necessary to do so; as you say, if indeed

ξαπομεν· δὲ εἰ μὴ, πράττετε ὁποίον τι

it may be (to Ariæus); but if not, do whatever

ἀν οὐσθε διάλογον συμφέρειν. Δὲ οὐδὲ

we might come (to Ariæus); but if not, do whatever

εἰπὲ τούτως ὅτι ποιήσοι. Δὲ μετὰ ταῦτα,

did he say to those what he would do. But after these

ἡλίου Ἴη νῦνοντος, συγκαλέσας τοὺς

(the) sun now setting, having-assembled the

στρατηγοὺς καὶ λοχαγοὺς ἠλέξει τοιάδε.

generals and captains he spoke (in) this manner:

Ὀ άνδρες, ἐμοὶ ἑνομένῳ

Men, to me sacrificing and inspecting the entrails (for a sign re-
iēνα, ἐπὶ βασιλέα τὰ ἑσπὰ οἰχοφηντιώτως ἀρά εἰρήνευτο. Καὶ εἰκότως ἂρα εἰρήνευτο "become" (favourable). And with-good-reason therefore they-were

οὐ γὰρ ὡς ἔγω νῦν πυνθάνομαι ὁ ναυσιπόρος not (so); for as I now learn the navigable

ποταμὸς Τίγρης ἔστι ἐν μέσω ἡμῶν καὶ river Tigris is in (the) middle (between) us and

βασιλέως, ὅν ἄν οὗ δυναίμεθα διαβήναι (the) king, which 'we would not 'be-able to-cross

ἄνευ πλοίων· δὲ ἡμείς ἔχωμεν οὐ πλοία. Μὲν ὰὖν without boats; but we have not boats. — Certainly

γε οἴκι οἶνον τε πένειν αὐτοῦ· γὰρ (for us) at-least (it is) not possible to-remain here; for

τὰ ἐπιτίθενται ἔστιν οὐκ ἔχειν· the necessaries-of-life | are not to-have; [are not to be procured];

δὲ ἰέναι παρὰ τοὺς φίλους Κύρου τὰ ἑρά ἦν but to-go to the friends of-Cyrus the sacrifices were

πάντα καλὰ ἡμῶν. Οὐν οὖς χρὴ altogether favourable to-us. Therefore thus it-is-necessary (for us)

ποιεῖν· ἀποινοῦσας δειπνεῖν ὅ τι τις ἔχει. to-act; having-retired to-sup (on) whatever any-one has.

ἔπειδαν δὲ σειμήλῃ τῷ κερατί ὅς After indeed the-signal-may-be-given with (the) horn as (if)

ἀναπαύεσθαι συσκευάζεσθε· ἔπειδαν δὲ τὸ δεύτερον to-go-to-rest pack-up-your-baggage; after — the second

ἀναρίθεσθε ἐπὶ τὰ ἐποζύγια· δὲ (signal) place (the baggage) on the beasts-of-burden; but

ἐπὶ τῷ τρίτῳ, ἔπεισθε τῷ ἡγουμένῳ, on the third (signal), follow — (your) leader,

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

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

λοχαγοὶ ἀκούσαντες ταύτα ἀπηγεῖν καὶ captains having-heard these (things) departed, and
BOOK II. — CHAPTER II. 115

πειρόμενοι οὔτω. Καὶ τὸ λοιπὸν ὁ did so. And (for) the rest (of the time) — (Clearchus)

μὲν ἥρχε, δὲ οἳ ἐπείδοντο, οὐχ indeed commanded, and — (the others) obeyed, (they) not

ἐλώμενοι, ἀλλὰ ὀρθῶντες having-chosen (him actually as their commander), but perceiving

ὅτι μόνος ἐφφόνει oía that (he) alone thought (and had the mental qualifications) such as

ἐδει τὸν ἀρχοντα, οἳ ἄλλοι became — (a) commander, the other (commanders) indeed were

ἀπειροῖ. Ἀριστοὺς δὲ τῆς ὀδοῦ, inexperienced. | (The) number — of the road, [the computation

ἡν ἱλῶν εἷς 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

σταδίου πέντε καὶ τριάκοντα καὶ πεντα-

day's-march (making) five and thirty and five-

χώσιοι παρασάγγαι, πεντήκοντα καὶ ἕξακισ-

tyres, (the computation) of the distance from

μέγα τῆς μάχης εἰς Βαβυλῶνα ἐλέγοντο εἶναι — (the place) of the battle to Babylon was-said to be

ἐξήκοντα καὶ τριακόσιοι στάδιοι. sixty and three-hundred [300] stadia.

ἐνετεύθεν, ἐπει ἐγένετο σχότος, Μιλτοτούθης μὲν Thence, when it became dark, Milotocythes —

ὁ Θράκης ηὐτομόλυσε πρὸς βασιλέα, ἔχων τε the Thracian deserted to (the) king, having not-only

τοὺς ἵππεας τοὺς μεθ' ἑαυτοῦ eis the horsemen — (those) with him to the-number-of

tετταράκοντα καὶ ὡς τριακοσίους τῶν Θράκων forty, but also about three-hundred of the Thracian

πεζῶν. Δὲ Κλέαρχος ἤγειτο τοὺς ἄλλους 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],

δ’ οἱ ἐποντο, καὶ ἀφικνοῦνται εἰς τὸν πρῶτον
and—(they) followed, and arrived at the first

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

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

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

στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων ἐνυψάλων
generals and captains of the Greeks went-together

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

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

προδώσειν ἀλλήλους, τε ἐσεσθαι σύμμαχοι οἱ
to betray one-another, but to-be hereafter allies; the

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

ἀδόλως. Δ’ ὁμοσαυ ταῦτα, σφάζαντες
without treachery. And they swore these (things), killing

ταῦταν, καὶ λύκον, καὶ κάπρον, καὶ
(in sacrificing) (a) bull, and wolf, and boar, and

κρίνον, εἰς ἄσπιδα, οἱ μὲν Ἑλλήνες
ram, (receiving the blood) in (a) shield, the—Greeks

βάπτομεν ξίφος, δὲ οἱ βάρβαροι λύγχην.
dipping (a) sword, and the barbarians (a) lance, (into the

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

ὁ Κλεάρχος εἶπεν. Ἄγε δὴ, ο Ἀριάε, ἐπείπερ
— Clearchus said: Come then, O Ariæus, since-then

ὁ αὐτὸς στόλος ἐστὶν ἤμιν καὶ ἤμιν, εἰπε τίνα
the same route is to-you and to-us, tell-us what

γνώμην ἔχεις 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 ἐννενοιξέναι* τινά ἄλλην κρείττω do-you-think to-have-thought-of (or devised) any other better

όδον; 'Ο δ' εἶπεν: 'Ἀπιόντες μὲν ἦν

road? — (He) — replied: *Returning — (by the way)* which

*ηλίσουν.* 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 now no (supply) of—

ἐπιτυγχαίων· γὰρ οὐδὲ τῶν ἐγγυτάτω

provisions; for neither (during) the nearest (or last)

ἐπτακαίδεκα σταδίους ἵνας δεύο, εἴχομεν seventeen
days'-march coming hither, | *we-having

λαμβάνειν οὐδὲν ἐκ τής χώρας.

to-take nothing from the country [we could procure nothing

Δ' εἶτι ἦν ἐνδα, ἴμηις

from the country]. But any-thing (that) was there, we

διαπερνόμενοι κατεδαπανήσαμεν. Δέ νῦν ἐπινο-
passing-through consumed-it. But now we

οἴμεν πορεύεσθαι μὲν μακροτέραν, δ' think to-go — (a) longer (way), but 'we-shall

οῖχ ἀπορροήσαμεν τῶν ἐπιτυγχαίων. Δὲ πορευτέον not want — provisions. But | it-is-to-be-marched

ἡμῖν τοὺς πρώτους σταδίους to-us [we must make the march] (on) the first days'-marches

μακροτάτους δός ἄν δυνόμεθα. ἢνa δός

the-longest that 'we can 'possibly-make-them, in-order that

ἀποσπασᾶμεν πλεῖστον τοῦ βασιλικοῦ στρατεύ-

we-may-be-removed the-farthest from-the royal ar-

ματος· γὰρ ἦν ἄπαξ ἀπόσχωμεν οἴδον δύο ἦ

my; for if once we-be-distant (a) journey of-two or

τριῶν ἡμερῶν, βασιλεὺς οἴκετι μὴ three days, (the) king 'would | no-more not [not]

δινηται καταλαβεῖν ἰμᾶς. Γὰρ μὲν ὄλιγω

'be-able to-overtake us. For indeed 'with (a) small
THE ANABASIS OF XENOPHON.

στρατευματι ου τολμησει εφεπεσαι. Δ′

army he′will not ′dare to-pursue (us). But

έχων πολυν στολον ου δυνησται πορευεσαι

having (a) large force he′will not ′be-able to-march

tαχεως· δε και ίσως σπανιει των

fast-enough; and also ′will probably ′experience-want of-the

επιτηδειων. Εγωγε, ἕφη, ἕχω ταύτην την

necessaries-of-life. I-at-least, said-he, hold this —

γνώμην.

opinion.

Δε αυτη η στρατηγια ήν δυναμενη ουδεν

But this — plan-of-campaign was equivalent-to nothing

ἄλλο, ή άποδραναι ή άποφυγειν, δε ή τύχη

else, than to-stealing-away or to-fleeing-openly-away, but — fortune

εστρατηγησε κάλλιον. Γαρ επει εγενετο ημερα,

conducted-the-army more-honourably. For when it-became day,

επορευοντο, ἔχοντες τον ήλιον ἐν δεξια,

they-marched-forth, having the sun on the-right,

λογιζόμενοι ήξειν· ἀμα δυνοντι ήλιον

expecting to-arrive at-the-same-time ′with (the) ′setting sun

εις κώμας τής Βαβυλωνίας χώρας· και

at (some) village of-the Babylonian territory; and (as respects)

tουτο μεν οιχ ἐψευσθαναν. Δε έτη

this they′were indeed not ′deceived. And yet

αμφι δειλην ἐδοξαν· ὁραν

about the-fore-part-of-the-afternoon they-thought (that) they-saw (the)

πολεμίους ἵππεας· και τε οἱ τῶν Ἑλλήνων

enemy′s cavalry; and not-only —(those) of-the Greeks

ἐπιχουν μὴ διντες ἐν ταις τάξεισιν.

|(who) happened not being [who were not] in the ranks,

ἐδεον εις τὰς τάξεις· και Ἀριαῖος· (γαρ ἐτύγχανε

ran to the ranks, but-also Ariaeus, (for he-happened

πορευόμενος ἐφ' αμάξης· διότι ἐτέτρωτο)

′to be) proceeding in (a) ′wagon, because he-had been-wounded.)

καταβας ἐνωραξετο και οἱ συν

coming-down did′put-on (his) ′corselet, and-also — (those) with
αὐτῷ. Ἐν δὲ ὤπλί-
him (did the same). During (the time) in-which — they-were-arm-
ζοντο ὁι σκοποι προπεμψέντες, ἧκον λέγοντες,
ing-themselves the scouts sent-out-before, came saying,
ὅτι εἰσίν οὕτω ἵππεῖς, ἀλλ' ἰππούγια
that they-were not horsemen, but beasts-of-burden (that)
νέμουντο. Καὶ πάντες εἰςὺς ἐγνωσαν, ὅτι
might-be-pasturing. And all immediately knew, that

βασιλεὺς ἐστρατοπεδεύετο ποὺ ἐγγὺς· καὶ
(the) king was-encamped some-where near; and

γὰρ καὶ κατόνος ἐφαίνετο ἐν κώμαις οὐ πρόσω.
really also smoke appeared in (the) villages not far

Δὲ Κλέαρχος μὲν οὐχ ἴγεν
(distant). But Clearchus indeed 'did not' lead (his forces)
ἐπὶ τοὺς πολεμίους· γὰρ ἦδει τοὺς στρατιώτας
against the enemy; for 'he-knew (that) the soldiers
ὀντας καὶ ἀπειρηκότας καὶ ἄσιτους· δὲ καὶ ἦν
were both fatigued and fasting; and also it-was

ἥδη ὄψε· οὐ μέντοι οἴδε ἀπέκλινε,
now late; not however [yet however] 'he-did not'

φυλαττόμενος μὴ δοκοῖν
'decline (from his route), taking-care (that) 'he-might not'

Φεῦγειν, ἀλλ' ἄγων εἰς ὕπωρον, ἠχὼν
'to-flee, but leading (the army) in-a-direct-line, (and) having

τοὺς πρῶτους κατεσχηνωσεν
(or leading) (himself) the foremost (or advance) he-encamped

ἀμα τῷ δυνόμενῳ ἥλιῳ, εἰς τὰς ἐγγυτάτω
at-the-time-of the setting sun, in the nearest

κώμας, ἐξ δὲ διήρπαστο ὑπὸ τοῦ βασιλικοῦ
villages, from which was-taken-away by the royal

στρατεύματος καὶ αὐτά τὰ ξύλα ἄτο τῶν οἰκίων.
troops even the wood-work from the houses.

Οἷν μὲν οἱ πρῶτοι ἐστρατοπεδεύσαντο
Therefore indeed the first (or advance) encamped

διὼς τοὺς τρόποις, δὲ οἱ ὑστεροί προσιόντες
however in some order, but — (those) following coming-up
σκοταίοι ἡνίλιζοντο ὡς ἕκαστοι ἐτύγχανον,
in-the-dark quartered-themselves as 'they severally chanced
καὶ ἐσοὶ οὔτω πολλὴν κραυγὴν καλλοῦντες
(to find quarters), and they-made much noise calling
ἄλληλοις, ὡστε καὶ τοὺς πολεμίους ἄκουσιν:
to-one-another, so-that even the enemy heard (it);
ὡστε μὲν οἱ ἐγγύτατα τῶν πολεμίων καὶ ἐφυγοὺν
so-that indeed the nearest of-the enemy even fled
ἐκ τῶν σχηματισμῶν. Δὲ τοῦτο ἐγένετο ὀδὴλον
from the encampments. And this became apparent
τῇ ὑστερίᾳ: γὰρ οὔτε ἔτι οὐδεν
on-the following-day; for neither any-longer (did no
ὑπούγουν ἐφάνη,
oὔτε
beasts-of-burden 'appear, [did any beasts of burden appear], or
στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Δὲ
camp, or smoke any-where near. And
ὡς ἔσοξε, καὶ βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,
as it-seemed, even (the) king was-alarmed at-the approach
τοῦ στρατεύματος. Δὲ τοῦτο ἐδήλωσε
of-the (Grecian) army. And this was-manifest
οἰς ἐπραττε τῇ ὑστερίᾳ. Μέντοι τῆς ταύτης
by-what he-did on-the following-day. However — this-same
νυκτὸς προφούς, φόβος ἐμπεπτεί καὶ τοὺς Ἐλλήνοις
night advancing, (a) panic fell also on-the Greeks
καὶ ἦν δόρυς καὶ δοῦπος εἰκὸς οἶνον
and there-was tumult and noise like as (sudden)
φόβοι ἐμπεσόντος γίγνεσθαι. Δὲ Κλέ-
fear falling-on (one) (causes) to-be. But Cle-
αρχὸς Τολμίδην Ἡλείον, ὃν ἐτύγχανεν
archus (ordered) Tolmides (the) Eleian, whom he-happened
ἔχων
having [whom he happened to have] with himself, (and who was)
ἀριστον κηρυκα τῶν τότε, τούτων
the-best herald of — (those) then (existing), this-one (then)
ἐκέλευσε ἀνειπεῖν, καταχρησάντα σιγῆν,
he-ordered to-proclaim, he-'having (first) 'ordered silence,
BOOK II. — CHAPTER III.

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ὅτι οἱ ἄρχοντες προαγορεύοντος, ὅσ ἄν
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 ὀπλα, ὅτι λήψεται μισθὸν τάλαντον
the arms, that he-would-receive (as) reward (a) taken

ὑγυρίου. ἔπει δὲ ταῦτα ἐκφρύξαν, οἱ στρα
When indeed this was-proclaimed, the sol-

τιῶται ἐγνώσαν, ὅτι ὁ φόβος εἶναυ κενὸς, καὶ
know, that — (their) fear was groundless, and

ὅτι ἄρχοντες σῶοι. Δὲ ἄμα ὄρθρω
(that) the generals (were) safe. But at-the-time-of day-break

ὁ Κλεάρχος παράγγειλε τοὺς Ἐλλήνας τίδεσθαι
— Clearchus ordered the Greeks to-place-themselves

τὰ ὀπλα εἰς τάξιν ἥπερ εἴχον ὅτε
— (under) arms in (the) order in-which they-had (themselves) when

ἡ μάχη ἦν.

the battle was.

CHAPTER III.

Δὲ δὲ ὅ ἦν ἕγραψα, ὅτι βασιλεὺς ἐξεπλάγη
But what I already 'wrote, that (the) king was-alarmed

τῇ ἐφόδῳ ἦν δῆλον τῷδε.
at-the approach (of the Greeks) was evident by-this (that follows).

Γὰρ μὲν τῇ πρόσδεν ὑμέρα πέμπων
For indeed on-the preceding day sending (to the Greeks)

ἐκέλευεν παραδίδοναι τὰ ὀπλα, δὲ τότε
he-ordered (them) to-give-up — (their) arms, but afterwards

ἀμα ἀνατέλλοντι ἦλιῳ ἐπείψε
at-the-same-time 'with (the) rising sun he-sent

χῶρας περὶ σπονδῶν. Δ' οἱ ἔπει
heralds about (a) truce. But — (these heralds), when

ἥλιον πρὸς τοὺς προφυλακας, ἐξήτουν τοὺς ἄρ
they-went to the outposts, inquired-for the com.
χοντας. Ἐπειδή δὲ οἱ προφύλαξες χαλάς, ὃτε τοῖς προφύλαξις κελέειν the guards reported this, when indeed the guards said, then the guards to request to περιμένειν ἄχρι αὖ σκολάσῃ. the guards to request for the troops to be inspected to ἐπισκοπῶν, Κλέαρχος, υπὼν υπὸ the outpostss, Clearchus, happened then to be inspecting ἑστι προφύλαξις. τὰς τάξεις, οὕτω τοῖς προφύλαξις the troops drawn up in order, told the guards to request κελέειν, ἑστι τοῖς προφύλαξις κελέειν to send the guards to request τοὺς κήρυκας περιμένειν ἄχρι αὖ σκολάσῃ. the heralds to remain till he might be at leisure, Ἐπει δὲ κατέστησε τὸ στρατευμα ὅστε ἔχειν When — he had arranged the army so as to have πάντα ἄρασθαι πάντα φάλλαγγα (itself) beautifully to be seen on all sides, (the) phalanx πυχνήν, δὲ μνήμα τῶν ἀόντων (being) in close order, but not one of the unarmed (men) καταφαυνή εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ appeared to be there, he called for the messengers, and αὐτοῖς τοῖς προφύλαξις ἄχρι τοῦ ἐπισκοπῆσαι he himself — advanced having — the best armed καὶ ἐνειδίστατοι τῶν στρατιωτῶν αὐτοῦ and the handsomest of the soldiers of himself (there about καὶ ἐφρασε τοῖς ἄλλοις στρατηγόις him), and he told the other commanders (to do the) ταῦτα. Ἐπει δὲ ἦν πρὸς τοῖς ἀγγέλους same (thing). When indeed he was near the messengers ἀναγγέλει ὑπὸ βούλουντο. Οἱ δὲ ἔλεγον, ὅτι he demanded what they wished. — (They) indeed replied, that ἡκοίην ἄνδρες περὶ σπουδῶν, οὕτως they came (as) men respecting (a) truce, (and) who ἐσονταί Ικανοί τοῖς ἄπαγγελαί τὰ would be competent (and empowered) not only to announce — παρὰ βασιλέως τοῖς Ἐλληνικοῖς, (any communication) from (the) king to the Greeks, καὶ τὰ παρὰ τῶν Ἐλληνων βασιλεῖ. but also — (those) from the Greeks to (the) king. Δὲ δὲ ἀπεξήγησε. Ἀπαγγέλλετε τοῖς But — (he, Clearchus) replied: Announce therefore
Sel, to the king, that first there is need of battle, for there is no breakfast (for us), nor (is there any one) who will be sufficient to speak about (a) truce to the Greeks, not having-provided (them) breakfast. The messengers hearing these (things) departed, and soon came back; 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 necessities-of-life. — But he (Clearchus) inquired, if a-truce-would-be-made (only) for-these 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
καὶ ἐδόξει τὰς σπονδᾶς
his officers. And it-seemed (to them) (that) the
ποιεῖσθαι ταχύ, καὶ ἐλθεῖν τε καθ' ἡσυχίαν
was-to-be-made speedily, and to-go not-only at (their) leisure
ἐπὶ τὰ ἐπιτήδεια, καὶ λαβεῖν.
after the necessaries-of-life, but also to-take [them as required]. —
δὲ Κλέαρχος εἶπε. Δοξεὶ μὲν κάμοι ταῦτα:
But Clearchus said: | It-seems indeed also-to-me the-same,
οὐ μέντοι ταχύ γε
[I am of the same opinion]; I-will not however immediately indeed
ἀπαγγέλω, ἀλλὰ διατρῆσα ἐστ' οἱ
't-announce (our determination), but will-delay until the
ἀγγελοὶ ἃν ὀψινῆσοι μὴ ἀποδόξη
messengers might be-apprehensive (that) it-might not 'seem
ἡμῖν ποιήσασθαι τὰς σπονδᾶς.
(proper) to-us to-have-made-for-ourselves the true; 'I
μέντοι γε οἷμαι, ἔφη, τὸν αὐτὸν φόβον
however certainly 'think, said-he, (that) the same fear
παρέσεσθαι, καὶ τοῖς ἥμετέροις στρατιώταις.
will-be-present, even — to-our-own soldiers.
Επεὶ δὲ ἐδόξει εἶναι καίρος ἀπῆγγελλεν
When indeed he-thought (it) to-be the-proper-time he-announced
ὅτι σπένδοιτο, καὶ ἔξελεν
(to the messengers) that he-would-make-the-truce, and requested
ἡγεῖσθαι εὐθὺς πρὸς τὰπιτήδεια.
(them) to-conduct (them) immediately to the-provisions.
καὶ οἱ μὲν ἡγοῦντο. Κλέαρχος
And the (messengers then) indeed led-the-way; Clearchus
μὲν μέντοι ἐπορεύετο ποιησόμενος τὰς μὲν σπονδᾶς,
indeed however proceeded about-making the — true,
δὲ ἔχων τὸ στράτευμα ἐν τάξει, καὶ αὐτὸς
but having the army in order (of battle), and he-himself
ὁποῖοδοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ
brought-up-the-rear. And they-met-with ditches and
αἰλώσι πλῆρεσιν ὕδατος ὡς μὴ δύνασθαι
canals (so) full of-water as not to-be-able
...
πεδιόν. ἄλλ' ὑπόπτευεν... βασιλέα ἀφεικέναι. ground; but suspected (that the) king had-sent-out
to ὑδωρ ἐπὶ τὸ πεδίον ἐνεκά τούτον, ἵνα ἦδη
the water on the plain by-reason-of this, that already
πολλὰ δεινά προφαίρειτο τοῖς Ἐλλησι οἰς τῇ
many difficulties might-appear to-the Greeks in the
πορείαν.
march.

Δὲ πορευόμενοι ἀφίκοντο εἰς κώμας, δὴν
And proceeding they-arrived at (the) villages, from-which
οἱ ἕγεμόνες ἀπεδείξαν λαμβάνειν τὰ ἐπιτή-
the guides signified (to them) to-take the provi-
δεία. Ἐνὶν δὲ πολὺς σῖτος, καὶ
sions. There-was-in (these villages) indeed much cora, and
οἶνος φοινίκων, καὶ ὁξὸς ἐξητῶν ἀπὸ τῶν
wine of-date-palms, and (an) acid-wine cooked from —
αὐτῶν. Δὲ αἱ αὕται βαλανοὶ τῶν φοινίκων,
them. But the same dates of-the
οἶας μὲν ἔστιν ἰδεῖν ἐν τοῖς Ἐλλησὶν
such-as indeed are | to-see [to be seen] in — Greece
ἀπεχείντο τοῖς οἰκέταις, δὲ αἱ ἀποκείμεναι
are-put-by for-the servants, but — (those) put-away
τοῖς δεσπόταις ἦσαν ἀπόλεκτοι, θαυμάσιοι τὸ
for-the masters were choice-ones, admirable for —
κάλλος καὶ τὸ μέγεθος, δὲ ἡ ὦψις
(their) beauty and — size, and — (their) appearance
διέφερε οὐδὲν ἠλέκτρου. Δὲ ἐξηραίνουτες τὰς
differed nothing from-amber. And drying —
tινὰς ἀπετίθεσαν τραγύματα. Καὶ
some (of these) they—put (them) ‘up for-sweetmeats. And
ἡν καὶ ἦδον μὲν παρὰ πότῳ, δὲ κεφαλαλγές.
(they) were also pleasant indeed with drink, but causing-headache
Ἐνταῦθα καὶ οἱ στρατιῶται πρῶτον ἐφαγον τὸν
Here also the soldiers first eat | the
ἐγκέφαλον τοῦ φοινίκος,
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.

the cabbage may have been taken, withered entirely.

Here they remained three days; and Tissaphernes 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:

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 that it would not have (itself) ungrateful to me [that there
ou'te pròs ímòv, ou'te
will be no want of gratitude towards me] either from you, or
pròs tìs péásis 'Elládos. Dé gnòus taúta
from — all Greece. And knowing these (things)
'hipòmén
ba'silea, légon aútò, óti
I made my request 'to (the) 'king, saying to-him, that
án dikaios xari'zonti moi, óti te pròto'n
he might justly 'gratify me, (as) that 'I not-only first
'aggelía aútò Kúron épiostatónta,
announced to-him (that) Cyrus was-marching-against (him),
kal áphiòmén amà tì 'aggelía éxwv
but also I came at-the-same-time with the message having
bó'sián, kal móvos tòv tetag-
assistance (in auxiliary troops), and 'I alone of — (those) having-
menon kata tòv 'Ellhnav oix 'éphugon,
been-drawn-up against the Greeks 'did not 'flee,
allá diálasa, kal svnémìs
but charged (through their ranks), and joined (the)
ba'silei én tò émetéroph stratopédw, én và
king in — your-own camp, whither (the)
ba'silevs áphiéte to'éi ápteitene Kúron, kal
king came after he had killed Cyrus, and
édówa tòv barbárov z'v Kúrov svv toigè
I pursued — (those) barbarians with Cyrus with these,
tov vúv parósoi met' émòv, óiter eísi
(those) now present with us, who are
piostatótai aútò. Kái mév úpésxetó
the-most faithful to-him. And indeed 'he [the king] promised
mòi bouleúvsiatí peri toútv, de èkèleusve
me to-deliberate about these (affairs), and commanded
me élédonta èresdai ímáv énecen tínov èpipratostatev
me having-gone to ask you by-reason of-what you took-the-field
ép aútòv. Kái svnouleuv òváv ápoxrínosdai
against him. And I counsel you to-reply
metríos, ìva ì ëupráktòterov mòi, 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 ἑθουλεύ-ντο, καὶ ἀπεκρίναντο· Κλέαρχος δ' εἶπε· Ἡμεῖς οὐτε συνή-σουμεν οἷς spoke (for them): We neither assembled-together for-the-purpose-of

πολεμίσουντες βασιλεῖ οὔτ' ἐπορεύομεθα hereafter-making-war 'against (the) 'king nor did-we-set-out

ἐπὶ βασιλέα, ἀλλὰ Κῦρος εὐρισκε πολλὰς against (the) king, but Cyrus invented many

προφάσεις, καὶ ως σὺ εὖ διός, ίνα τε protexts, and as you well know, that not-only

λάβων ἡμᾶς ἀπαρασκενάστος, καὶ ἀναγάγωσ he-might-take you unprepared, but-also lead

ἡμᾶς εὐδάκτε. Ἡδη μέντοι ἐπεὶ ἐωρῶμεν αὐτὸν us thither. Now however when we-saw him

ἕτα εὖ δεινῷ ἡσχονας καὶ θεοῦν being in danger we-were-made-to-be-ashamed both (before) gods

καὶ ἀνδρόποις προδοίηναι αὐτῶν, παρέχοντες 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

ἡμᾶς αὐτούς. Ἐπεὶ δὲ Κῦρος τεδηνηκε, on] 'us ourselves. Since indeed Cyrus is-dead, 'wa

οὔτε ἀντιποιούμεθα βασιλεὶ τῆς ἄρχης; neither 'contend 'with (the) 'king for-the kingdom,

οὔτ' ἔστιν ἐνεκα ὅτοι ἄν δουλοίμεθα nor is-there (any thing) on-account-of which 'we might 'desire

ποιεῖν κακῶς τῆν χώραν βασιλέως, οὐδ' to-do harm (to) the country 'of (the) 'king, nor

ἄν ἐσέλοιμεν ἀποκτείναι αὐτῶν, δ' άν would we-wish to-kill him, but we would
To proceed homeward, if any-one 'would not molest us; these however 'injuring (us) we will endeavour with (the aid of) the gods to avenge (ourselves on); if however any-one even begin doing good to-us, and-even to-this-one we will not 'be inferior doing good at-least to (the best of our)

Thus indeed 'did — (Clearchus) 'speak.

Hearing (this) — — Tissaphernes said: These (things)

I will announce 'to (the) 'king, and (will bring) back the (things) from him; [his answer]; and until I may come 'let the truce remain-in-force, and we will provide (a) market (for you.) And indeed on the following-day he 'did not 'come; so that the Greeks he-came having-obtained from (the) king to-be-allowed to himself to save the Greeks, although a-great many speaking-against (and opposing it), so that it 'might not 'be becoming against himself. And in-conclusion he-said: and now it is-allowed
you to take assurances from us, that truly the country
will be kept friendly to you, and without treachery hereafter to lead

εἰς τὴν Ἑλλάδα, παρέχοντας
(you) 'back to' — Greece, (you) obtaining (a)

αγορᾶν. 
δ' ὁποὺ ἄν ἢ μὴ
market (for provisions); but where (indeed there) may be not (any)

πρὸς τὴν ἑάσομεν ὑμᾶς λαμβάνειν τὰ
thing) to-purchase we-will-allow you to take the

ἐπιτήδεια ἐκ τῆς χώρας. 
necessary (life) from the country. But on the other-hand

δεῖσει ὑμᾶς ὁμοσαὶ ἡμῖν, ἢ μὴ πορεύσομαι
it will be necessary for you to swear to us, truly to march

ὡς διὰ φιλίας ἄσινὸς, λαμβάνοντας
as through (a) friendly (country) without doing harm, taking

σίτα καὶ ποτά, ὁπόταν μὴ παρέχωμεν
provisions and drink, whenever we do not provide (a)

αγορᾶν. 
ἡν δὲ παρέχωμεν ἀγορᾶν,
market (for you); if indeed we provide (you a) market,

ὁνομίενους ἐξειν τὰ ἐπιτήδεια. 
you purchasing will have the necessities of life. These (things)

ἔδοξε, καὶ ὁμοσαὶ καὶ Τισ-
seemed (good, and were assented to), and they took the oaths, and Tiss-

σαφέρνης καὶ ὁ ἀδελφὸς τῆς γυναικὸς
saphernes, and the brother of the wife 'of (the)

βασιλέως ἔδοξαν δεξιὰς τοῖς στρατηγοῖς καὶ
'king gave (their) right hands to the generals and

λοχαγοῖς τῶν Ἑλλήνων, καὶ ἔλαβον
captains of the Greeks, and took (the same)

παρὰ τῶν Ἑλλήνων. 
from the Greeks. And after this Tissa.

φέρνης εἶπε. Νῦν μὲν ὅ
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 ësttratoploumenou ëggus aylliau
Arienus being-encamped near to-one-another
waited for-Tissaphernes more than thirty days.

During — these (days) there-came to Arienus

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

anything else] of-the (affairs) gone-by. But these

(Ariaios) were evidently (not so attentive to, and)

occurring, | the about Ariaius [the followers

of Ariaius] 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

stratēgōris ἔλεγον. Τί μὲνομεν; ἐν οἷξ generals

they said: Why do we remain? or do we not

ἐπιστάμεθα, ὅτι βασιλεὺς ἐν ποιήσαυτο περὶ believe,

that (the) king would make it to himself above

παντὸς ἀπολέσαι ἡμᾶς,

all things to destroy us, [the king would above all things wish

ἴνα καὶ εἴῃ φόβος τοῖς ἄλλοις
to destroy us], in order that also there might be fear to the other

Ἐλλησι στρατεύειν ἐπὶ μέγαν βασιλέα; καὶ Greeks to war against (the) great king and

νῦν μὲν ὑπάγεται ἡμᾶς μένειν, διὰ τὸ

now indeed he deceitfully leads us to stay, on account of the

dieσπαρθαί αὐτῷ τὸ στράτευμα: to have dispersed to him the

army; [on account of the dispersed state of his army]; but when the army again

ἐπὶ τῶν ἁλισθῶν αὐτῶ, was there (and) may have been taken (or re-assembled) by him, [but when

οἷξ ἔστιν

his army is again collected together by him], it will not be

ὅπως οἷξ ἐπιθύμεται ἡμῖν. ἃσως δὲ

that he will not 'attack us. Perhaps indeed he is

ἡ ἀποσχάπτει τι, ἡ ἀποτειχίζει, either 'digging out some (trench), or

building a wall against (us),

ὅσ ὁ δῶς ἡ ἀπορος. Γὰρ οἷξ ἐκὼν

so that the road may be impassable. For he will not willingly

γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα at least 'consent for us going back to — Greece

ἀπαγγέλλαι, ὅσ ἡμείς, ὡντες τοσοίδε, ἐνικῶμεν to relate, that we, being so few, 'defeated
τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, the king at the gates of him, [defeated the
καὶ καταγελάσαντες ἀπῆλ-
king at his palace), and having-laughed-at-him we-de-
θομεν.
paried (home).

Δὲ Κλέαρχος ἀπεκρίνατο τοῖς ταῦτα λέ-
But Clearchus replied to — (those) thus ad-
γουσιν.' Ἔγὼ μὲν καὶ ἐνδυμοῦμαι πάντα
dressing (him): I indeed also am-thinking-about all
tαῦτα. δ' ἐννοοῦ, ὃτι εἰ νῦν ἄπιστον δόξομεν
this; but I-think, that if 'we now 'go-away we-will-seem
ἀπελεύναι ἐπὶ πολέμῳ, καὶ ποιεῖν παρὰ τὰς στοιχα-
to-go-away for war, and to-act contrary to-the truce.
τράγον.

Ἐπεὶ τὰ πρῶτα μὲν οὐδεὶς παρέξει ἡμῖν ἀγόραν,
Next-then first indeed no-one will-provide us (a) market,
οὐδὲ ὃδεν ἐπιστιχωμένα. οὗτοι
nor (will there be a place) whence we-would-procure-provisions; again
δὲ ἑσται οὐδεὶς δ' ἡγοῦμαινος: in the second place) — | there-will-be no-one — hereafter-guiding-us;
καὶ ἄμα ἡμῶν ποιοῦτων
[we will have no guides]; and at-the-same-time we are-doing
ταῦτα Ἀριαῖος εὐδυς ἀφεσθῇει. ὅστε
this Ariaius 'will immediately separate (from us); so-that
οὐδεὶς λελείψηται φίλος ἡμῖν, ἄλλα καὶ οἱ
no-one will-be-left (a) friend to-us, but also — (those)
πρὸς ὅντες ἔσονται πολέμου ἡμῖν. Δ' πρῶτον ὄντες
formerly being (our friends) will-become hostile to-us. But
ἄρα μὲν εἰ ἑστὶν τις ἄλλος ποταμός καὶ
whether indeed — there-is any other river also
διαβατέος ἡμῖν, οἶδα σοὶ. δ' οὖν ἵσμεν
necessary-to-pass-over by-us, I-know not: but therefore-then we-know
ὅτι διαβήναι τὸν Εὐφράτην ἀδύματον πολέμων
that to-have-crossed the Euphrates (is) impossible (the) enemy
κωλύοντων. Δὴ μὲν ἂν οὐ δέη ἐγε
prohibiting (us). Truly indeed 'it might not 'be-proper (for us) at-least
to-fight, (for) auxiliary cavalry is to-us (nowhere)
but (the) cavalry of-the enemy is — numerous and
worthy of-much; [efficient]; so-that conquering how-many indeed
might we-kill? but being-defeated (it would be) possible
stívenai oídéna. 'Ew mév ouv
to-save none. I indeed therefore (as respects the)
king to-whom there-are so many — auxiliaries,
eiper prǫomēitaî apolēsai ἴμας, ouv
if he-desires to-destroy us, 'I (I say) 'do not
know what need (there was that) he swore, and gave
(deiav, kai etįephįsai theoûs, kai
(right-hand, and perjured-himself 'before (the) 'gods, and
made the pledges of-himself faithless (even) not-only
'to (the) 'Greeks but also 'to (the) 'barbarians. He-said much

thus.

De év toųtou. Tissaphérnhs ἴκε, ἐκων τῆν
But during this (time) Tissaphernes came, | having the
forces of-himself; [having his army with him], as-if returning home,
and also Orontas (came having) the forces of-himself;
thus. Hence 'they now indeed 'pro-
ceed (on their march), Tissaphernes guiding (them),
and providing (thom a) market (for provisions). And also  

\[\text{Αριαίος ἔχω μὴ βαρβαρικὸν στρατευμα} \]

Ariæus having (and commanding) the barbarian army

\[\text{Κύρον ἐπορεύετο, ἀμα Τισσαφέρνει καὶ Ὀρόντα,} \]

of-Cyrus marched, together-with Tissaphernes and Orontas,

\[\text{καὶ ἐνεστρατοποδεύετο σὺν ἐκεῖνοις.} \]

and also he-encamped-together with them. But the

\[\text{Ελληνες ψφοροῦτες τούτους, αὐτοὶ} \]

Greeks suspecting these-men, they [the Greeks]

\[\text{ἐχόρουν ἐφ' ἐαυτῶν ἔχοντες ἕγεμόνας.} \]

went by themselves having guides (of their own).

\[\text{ἐνταποδεύευντο ἐκάστοτε ἄρχοντες ἅλλη-} \]

And they-encamped each-time being-distant from-one-

\[\text{λῶν παρασάγγην καὶ μείν.} \]

another (a) parasang (or) even less. But both

\[\text{ἐφιλάττοντο δόσερ πολεμίους ἅλλη-λους,} \]

(parties) guarded-themselves as-if enemies to-one-another,

\[\text{καὶ εὕδυς τούτῳ παρεῖχεν ὑποξίαν.} \]

and immediately this excited (and increased) mistrust (and suspicion). Sometimes — also (when) gathering-wood from the

\[\text{αὐτοῦ, καὶ ἐνετείνοντες χόρτον καὶ} \]

same (place), and 'were (also) 'collecting grass and

\[\text{ἄλλα τοιαῦτα, ἐνετείνον πληγᾶς ἅλλη-λους.} \]

other such (things), [they-stretched-out blows to-one-another;]

\[\text{ἐνάστε [they stretched out their arms threatening, or giving blows]; so-that} \]

\[\text{τοῦτῳ καὶ παρεῖχε ἔξαραν.} \]

this also caused-more animosity (between them). And having-

\[\text{δόντες τρεῖς σταδίους ἀφίκοντο πρὸς τὸ τεῖχος} \]

gone-through three days'-march they-arrived at the wall

\[\text{καλούμενον Μηδίας, καὶ παρῆλθον εἰσώ} \]

called (the wall of) Media, and they-passed-through within

\[\text{αὐτοῦ.} \]

And (this wall) was built-of

burnt
πλίνθους, κεμέναις ἀσφάλτῳ, εὔφος
bricks, laid in-bitumen, (the) breadth (of this wall was)

εἰκοσι ποδῶν, δὲ ὑψὸς ἑκατόν· δὲ μῆκος
twenty feet, and (the) height a-hundred-feet; and (the) length

ἐλέγετο εἶναι εἰκοσι παρασάγγων· δὲ οὐ
was-said to be twenty parasangs; and it was not

πολὺ ἀπέχει Βαβυλῶνος. Ἐν τῇ ἔπορεύθησαν
much distant from-Babylon. Hence — they-proceeded

δύο σταδίους ὀκτὼ παρασάγγας, καὶ διῆς-
two days'-march (making) eight parasangs, and they-

ῆσαν δύο διώρυγας, τῇ μὲν ἐπὶ
crossed two canals, the (one) indeed on (a permanent)

γεφύρας, δὲ τὴν
Bridge, but the (other they crossed on a temporary bridge) having

ἐξενυμενην ἐπτὰ πλοίοις· δ' αὐταί
(its banks) joined-together by-seven boats; and these (canals)

ὅσαν ἀπὸ τοῦ ποταμοῦ Τίγριτος· δὲ καὶ
were (conducted) from the river Tigris; and also

τάφροι κατετείμηντο ἐξ αὐτῶν ἐπὶ τῇ χώρᾳ,
litches had-been-cut from them over the country,

οἷς μὲν πρῶτας μεγάλαι, δ' ἐπετα ἐλάττους,
which indeed first (were) large, but afterwards less,

δὲ καὶ τέλος μικροὶ χεῖτοι δὲπερ ἐπὶ
and also at-last (only) small drains (or streams) as in

τὰς μελίνας ἐν τῇ Ἑλλάδι. Καὶ ἀφικνοῦται
the panic (fields) in — Greece. And (then) they-arrived

ἐπὶ τὸν ποταμὸν Τίγριτα· πρὸς τὴν ἥν
at the river Tigris; near to-which there-was (a)

μεγάλη καὶ πολυνάδρωπος πόλις ὃνομα τῇ
large and populous city (the) name to-which

Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ πεντεκαίδεκα
(was) Sittace, being-distant from-the river fifteen

στάδιον. Οὐν μὲν οἱ Ἑλληνες ἐσκήνωσαν παρ'
stadia. Therefore indeed the Greeks encamped near

αὐτὴν, ἐγγὺς μεγάλου καὶ καλοῦ παραδείσου
it, (and) close 'to (a) large and beautiful park
καὶ δασεὶς παντοῦν δένδρων. δὲ οἱ βάρβαροι,
and thick with-all-kind of-trees; but the barbarians,

dιαβεβηκότες τὸν Τιγρητα. ἦσαν οὐ μὲντοι
having-crossed the (river) Tigris; they-were not however

καταφανεῖς.
isible.

Μετὰ δὲ τὸ δεῖπνον Πρόξενος καὶ Ξενοφῶν
After — — supper Proxenus and Xenophon

ἔτυχον ὄντες ἐν περιπάτει ἐπὶ
[happened being in walking [happened to be walking] before

τὸν ὀπλῶν. καὶ τις ἀνδρῶπος προσέλθὼν
the (place) of-arms; and a man approaching

ἀρώτησε τοὺς προφυλακάς ποῦ ἂν ἱδοι Πρόξενον
inquired of-the sentinels where 'he might 'see

Proxenus ή Κλέαρχον. δὲ οίκε ἐξῆτε Μένωνα, καὶ
or Clearchus; but he-'did not 'inquire for-Meson, and

tαύτα ὄν παρ' Ἀριαίου, τοῦ ξένου Μένωνος.
this being from Ariæus, the guest-friend of-Meon.

Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι εἴμι αὐτός ἂν ξητεῖς,
Then indeed Proxenus said (that) I-am he whom you-seek

ἄνδρωπος εἶπε τάδε. Ἀριαίος καὶ Ἀρτάοδος
the man (then) spoke thus: Ariæus and Artæomas

ὀντες πιστοὶ Κύρω καὶ εἶνοι ὑμῖν,
being faithful (friends) to-Cyrus and well-disposed towards-you

καὶ κελεύουσι φυλάττεσθαι, μὴ οἱ βάρβαροι
— exhort-you to-be-on-your-guard, lest the barbarians

ἐπιδύονται τῆς νυκτὸς. δὲ ἐστὶ πολὺ στρατευμα
fall-upon-you in-the night; for there-is (a) numerous army

ἐν τῷ πλησίον παραδείσῳ. Καὶ κελεύουσι
in the neighbouring park. They also 'request-you

πέμψαι φυλαχῆν ἐπὶ τὴν γέφυραν τοῦ ποταμῶν
to-send (a) guard to the bridge of-the river

Τιγρητον, ὡς Τισαφέρνης διανοεῖται λῦσαι αὐτὴν
Tigris, as Tissaphernes designed to-'break it

τῆς νυκτὸς, ἐὰν δύνῃ, ὡς μὴ
blown in-the night, if he-can, so-that you-can not
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But a certain young man of those present having reflected (thereon) said, that not only the making an attack, but also the breaking of the bridge were not consistent. For it is evident that attacking (us) it will be necessary either to conquer or to be conquered. If therefore indeed they should conquer, what is the necessity for them to break down the bridge? for neither of the bridges would we have where we might save ourselves. But if we conquer the bridge having been destroyed, they would not have where they might flee; neither indeed would any of their friends on the other side (of the river)

1. will none [will any] (of their friends) on the other side (of the river)

being (ever so) many they would not be able to assist them.

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 Euphrates. He 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 covertly sent (this) man 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 necessaries-of-life from the country 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 do evil to (the) king. After this they went to rest; however they either did (no one) attack them from any quarter.
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οὐδεὶς τῶν πολεμίων ἤλθε πρὸς τὴν 'διδ (any one) of-the enemy 'go to the
γέφυραν, ὡς οἱ φυλάττοντες ἀπῆγγελλον.
bridge, as — (those) guarding-it reported.

Δὲ ἐπειδὴ ἐγένετο ἡμέρα, διέβαινον τὴν γέφυραν,
And when it-became day-light, they-crossed the bridge,

ἐξευγμένην τριάκοντα καὶ ἐπτά πλοῖοι,
joined-together by (or formed of) thirty and seven boats,

ὡς πεφυλαγμένοις οἶον τε μάλιστα:
as cautiously as indeed most (could be); [with

γὰρ τινες τῶν Ἑλλήνων παρὰ
the greatest caution]; for some of-the Greeks from

Τισσαφέρνους ἐξῆγγελλον, ὡς μέλλοιεν
Tissaphernes announced, that 'they (the enemy) intended

ἐπιτήσεσθαι διαβαίνοντων.
'to-attack (them) crossing (the bridge). But even

ταῦτα ἣν ψωφῆ: διαβαίνοντων μέντοι ὁ Γλοῖς
this was false; crossing-over however — Glus

ἐπεφάνη μετ' ἄλλων, σχοπῶν εἰ διαβαίνοιεν
appeared with others, observing if they-crossed

τὸν ποταμὸν: δὲ ἐπειδὴ εἰδὲν,
the river; but when he-saw (that they did) riding-away

ἀπελαύνοιν
he-hastened.

Ἀπὸ δὲ τοῦ Τιγρητοῦ ἐπορεύθησαν τέτταρας
From — the Tigris they-proceeded four

σταδίους, ἐκισσὶ παρασάγγας, ἐπὶ τὸν
days'-march, (making) twenty parasangs, to the

ποταμὸν Φύσχου, τὸ εὔρος
river Physeus, the breadth (thereof being) a-plethrum;

ἐπὶ τὴν δὲ γέφυραν. Καὶ ἐνταῦθα
'on (which) 'there-was — (a) bridge. And hero

ὁχεῖτο μεγάλη πόλις, ἥ ὄνομα Ἡμις,
was-situated (a) large town, to-which (the) name (was) Opis;

πρὸς ἦν νόσος ἀδελφὸς Κύρου καὶ Ἀρταξέρξου,
near which (a) natural brother of-Cyrus and Artaxerxes,
The Anabasis of Xenophon.

ο ἄγων πολλὴν στρατιὰν ἀπὸ Σοῦσων καὶ who was-leading (a) numerous army from Susa and

Ἑκβατάνων, ὡς βοηθήσων βασιλεῖ, ἀπήντησε Ἑκβατана, as assisting (the) king, met

τοῖς Ἑλλησὶ καὶ ἐπιστήσας τὸ στράτευμα the Greeks; and having-halted | the army

ἐαντοῦ Ἑθώρει τοὺς Ἑλλήνας παρερχόμενον of-himself [his army] he-viewed the Greeks passing-by

Ὁ δὲ Κλέαρχος ἤγειτο μὲν εἰς δύο,

But Clearchus led (his men) by two (abreast)

dὲ ἄλλοτε ἐπορεύετο καὶ ἄλλοτε ἐφιστάμενος. but at-one-time he-marched-forward and at-another halting.

Δὲ δοσον χρόνον ἐπιστήσειε τὸ ἡγούμενον τοῦ And as-long (a) time (as) he-might-halt the van of-the

στρατεύματος, τοσοῦτον χρόνον ἦν ἄναγχῃ army,

τὴν ἐπιστασίν γίγνεται δὲ ὅλου τοῦ (that a) — halt should-take-place through the-whole of-the

στρατεύματος ὡστε τὸ στράτευμα καὶ τοῖς army; so-long (a) time it-was necessarily

τὴν ἐπιστασίν γίγνεται δὲ ὅλου τοῦ (that a) — halt should-take-place through the-whole of-the

στρατεύματος ὡστε τὸ στράτευμα καὶ τοῖς army; so-that the army even to-the

Ἑλληνοι αὐτοῖς δόξαι εἶναι πάμπολυ, καὶ τοὺς Greeks themselves seemed to-be very-large, and the

Πέρσῃν θεωροῦντα ἐκπετάληχαι. Persian (general) viewing (them) was-amazed.

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ἐρήμους σταθμοὺς, desert stations, [six days' march through a desert], (making)

τριάκοντα παρασάγγας, εἰς τὰς κόμας Παρυ- thirty parasangs, to the villages of Parva-

τσάτιδος, τὶς μητρὸς Κύρου καὶ βασιλέως. satis, the mother of-Cyrus and 'of (the) 'king.

Τισσαφέρνης ἐπεγγελὼν Κύρῳ ἐπέτρεψε τοῖς Tissaphernes (as) insulting Cyrus permitted the

Ἑλληνοι διαρράσαε ταὐτάς, πλὴν Greeks to-plunder these (villages), except (the)
BOOK II. — CHAPTER V.

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άνδραπόδων. Ἐνῆν δὲ πολὺς σῖτος, καὶ slaves. There-was-in-them indeed much corn, also πρόβατα, καὶ ἄλλα χρήματα. Ἐντεύθεν δ’ sheep, and other things. Hence — ἐπορεύσαν τετταράς ἐρήμους σταθμοὺς, they-proceeded [four desert stations, [four days’ march in the desert], (making) twenty parasangs, having τὸν ποταμὸν Τίγρητα ἐν ἄριστερᾷ. Ἐν the river Tigris on (their) left. In (the δὲ τῶ πρῶτοι σταθμοὶ, πέραν τοῦ ποταμοῦ, end of) — the first days’-march, beyond the river, ὧκεῖτο μεγάλη καὶ εὐδαιμονίας πόλις, there-was-situated (a) large and opulent town, (the ὅνομα Καιναί, ἡς ἦς οἱ βάρβαροι name (of which was) Cœnæ, from which the barbarians διήγον ἐπὶ σχεδίας διφθερίας ἄρτους, brought-over, on rafts (made of) skins, bread, τυροῦς, οἶνον. cheese, wine.

CHAPTER V.

Μετὰ ταῦτα ἀφικνοοῦνται ἐπὶ τὸν ποταμὸν After these (things) they-arrived at the river Ζάπατον, τὸ εἰδέρος τεττάρων πλεῦσθων. Zapata, (it having) the breadth of-four plethra. Καὶ ἐνταῦθα ἐμειναν τρεῖς ημέρας. ἐν δὲ And here they-remained three days; during — ταῦταις ἦσαν μὲν ὑποψίαι, δὲ these (days) there-were indeed (the same) suspicions, but οὐδεμία φανερὰ ἐπιθυμητῆ ἐφαίνετο. Εἶδοξεν no manifest plot appeared. It-seemed οὖν τῷ Κλεάρχῳ ξυγγενεσίᾳ τῷ Τίσσα- therefore (good) — to-Cleon to-have-a conference — with-Tissa-
THE ANABASIS OF XENOPOHON.

φέρνει, καὶ εἰ τῶς δύνατο, παῦσαι τὰς phernes, and if in-any-manner he-could, to-put-an-end to — (these)
ὑποψίας, πρὶν πόλεμον γενέσθαι ἔξι αἰτῶν. καὶ suspicions, before war should-arise from them; and
ἔπεμψε τινα ἐρωτητα, ὅτι χρῆσθαι τού ἐξυγγενεῖσθαι ne-sent some-one saying, that he-desired to-confer
αἰτῶ. Δὲ ὁ ζητοίμως ἐκέλευεν ἡκειν. Ἐπειδὴ with-him. And who promptly requested (him) to-come. When
δὲ ξυγγελθοῦν, ὁ Κλεάρχος ἠγεί τάδε. Ἐγὼ, ὃ indeed they-met, — Clearchus spoke thus: I, O
Τισσαφέρην, οἶδα μὲν ὅρκους γεγενημένους Tissaphernes, know indeed (that) oaths have-been-taken
ὅμως, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν between-us, and right-hands given, not to-injure
ἀλλήλους. δὲ ὅρῳ σὲ τὴν φυλαττόμενον ὡς one-another; but I-see you not-only guarding-yourselves as-if
ἣμας πολεμίους, καὶ ἡμεῖς, ὃροντες ταῖτα, we (were) enemies, but-also we, perceiving these
ἀντιφυλαττόμενα. Ἐπει δὲ σχοπῶν (things), are-on-our-guard-against (you). After indeed considering
οὐ δύναμαι αἰσθάσθαι οὕτε σὲ (attentively), I-am not able to-perceive (neither) you.
περιόμενον ποιεῖν ἡμᾶς κακῶς, ἐγὼ τε σαφῶς striving to-do us ill, I indeed clearly
οἶδα ὅτι ἡμεῖς γε οὕτ᾽ ἐπιυπούμεν οὐδὲν know that we at-least neither intend (nothing) (any thing)
τοιοῦτον, ἐδεόξε μοι ἐλθεῖν εἰς ὁ λόγους of-this-sort (toward you), it-seemed to-me (best) to-come to (a) conference
σοῦ, ὡς εἰ δυναίμεθα ἐξελοίμεν τὴν ἀπιστίαν with-you, so-that if we-can we-may-remove the mistrust
ἀλλήλων. Γὰρ καὶ ἣδη οἶδα ἀνθρώπους, of-one-another. For indeed I now know men,
tοὺς μὲν ἐξ διαβολῆς, δὲ καὶ τοὺς — (some) indeed from direct-accusation, but also — (others)
ἐποψίας, οἱ φοβηθεντές ἀλλήλους θευλόμενοι, from suspicion, who having-feared one-another (and) wishing,
πρὶν παθεῖν

to-have-anticipated (in inflicting injury) before suffering (any)

ἔποιήσαν ἄντικεστα κακὰ τοὺς οὔτε μέλ- have-done irremediable evils to — (those) neither intend-

λοντας οὔτ' αὖ βουλομένους οἰδὲν ing nor moreover wishing (nothing) (anything) 'of (the)

tοιοῦτον. Νομίζων οὖν τὰς τοιαύτας tοιοῦτον. Νομίζων οὖν τὰς τοιαύτας

'that' — such-kinds-of

ἀγνωμοσύνας ἐὰν παίσεσθαι μάλιστα συνονσίας, misunderstandings may be-made-to-cease most-of-all by-meeting-together,

ηκα, καὶ βουλομαι διδάσκειν σε, δὲ σὺ I-come (then), and am-desirous to-inform you, that you 'do

οὐδ' ὅρθως ἀπιστεῖς ἡμῖν. Γὰρ μὲν πρῶτον καὶ not rightly 'mistrust us. For indeed first and

μέγιστον, οἱ ὅρκοι principally, the oaths (taken in the name) 'of (the) 'gods forbid

ἐμάς εἰναι πολεμίους ἀλλήλοις. ὅστις δὲ τούτων us to-be enemies to-one-another; whoever indeed of-these

σύνοιδεν αὐτῷ παρημεληκῶς, τοιοῦτον is-conscious to-himself (of) having-disregarded (these things), this-one

ἐγὼ ἂν οὐποτ'. εἰδαμονίσαμι. Γὰρ τὸν I-come (then), and am-desirous to-inform you, that you 'do

I could never (esteem) happy. For (from) the

πόλεμον θεῶν οἴδα οἰκ, οὔτ' ἀπὸ poioûν hostility 'of (the) 'gods I-know not, neither [from [with] what-degree

ἄν τάχους οὔτε ὅπως τις φεύγων ἂν ἀποφύγοι, — of-speed nor where any-one fleeing may escape,

οὔτ' εἰς πολιον σκότος ἂν ἀποδραίη, οὔθ ὅπως another into what darkness the might 'flee-away, nor how

ἄν ἀποσταίη εἰς ἐχυρὸν χωρίον, could 'retreat into (a) fortified place (and escape from

γὰρ πάντα πάντα ὑποχα τοις θεοῖς καὶ γὰρ πάντα πάντα ὑποχα τοις θεοῖς καὶ γὰρ sem), for everywhere all (is) subject to-the gods, and

ὁ θεὸς κρατοῦσι πανταχῷ πάντων ἵσον. Οὕτω 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
τῶν ὄρχων, παρ’ ὅις ἡμεῖς, συνδέομενοι,
— (respecting) oaths, with whom we, having-concurred
κατεδέμεθα τὴν φίλιαν· δὲ τῶν
(with one another), have-deposited — (our) friendship; but —
ἀνδροφινών ἐγὼ νομίζω σὲ ἐν τῷ παρόντι
of-all-human-things I consider you at the present (time;)
eἶναι μέγιστον ἀγαθὸν ἡμῖν. Γὰρ μὲν σὺν σοὶ
to-be the-greatest good to-us. For indeed with you
πᾶσα μὲν ὅδὸς εὐπορος, δὲ πᾶς ποταμὸς
every — road (is) easy, and every river
dιαβατός, οὐχ ἀπορία τε τῶν ἐπιτυδείων.
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 αὐτῆς), δὲ πᾶς ποταμὸς
(for we-know nothing of-it), and every river
dύσπορος, δὲ πᾶς ὀχλος
(would be) difficult-in-crossing, also every multitude-of-men (would be)
φοβερός, δὲ ἐργυία φοβερωτάτον·
terrible, but solitude (would be) the-most-terrible (thing); for
ἔστι μεστὴ πολλής ἀπορίας. 
it-is full of-every want (and difficulty). But if
δὴ καὶ μανέντες κατακτείναιμεν σὲ, ἀν ἦ
truly 'having even 'become-mad we-should-kill you, would
τὶ ἄλλο κατακτείναντες τὸν έπερ-
any-thing else (happen) having-slain — (our) bene-
γέτνυν ἀγωνίζομεθα πρὸς βασιλέα
factor, (but that) we-should-have-to-contend with (the) king
τὸν μέγιστον ἐφεδρον; δοσὶ καὶ δὲ δὴ ὁδὸν
the greatest avenger? of-how-many, and indeed truly how-great
ἐξπίδων ἂν στερῆσαι ἐμαντόν, εἰ ἐπιχειρήσωμι
expectations 'I should 'deprive myself, if I-should-attempt
ποιεῖν σὲ τι κακὸν, ταύτα λέγω. 
poiein se ti kacor, tauta lego. 'Ego
to-do you any harm, this I-will-tell (you). I
γὰρ ἐπεδυνήσα Kύρον γενέσθαι φιλον μοι
therefore desired Cyrus to-become (a) friend to-me
to be the most apt to do good to whom he wished to do so; but 'I now see
she expected to be when the time was near, and the men of the time
but also retaining the government of yourself. But the
power of (the) king, which Cyrus experienced (as)
polemics, to whom I am now ally to you.

But these (things) being in this manner, is there any one (who)

is so 'mad, who would not 'wish to be (a)
friend to you? But truly (for I will mention also those
(things) from which I have hopes, (that) even you will
desire to be (a) friend of us), for indeed I know 'of (the)
Mysians being troublesome to you, whom I am of opinion (that)
with the present (Grecian) force, 'I could render
submissive to you; so also (that) the Pisidians (annoy
you); and also (that) there are many other nations
like these (two mentioned) whom I think (that) 'I might 'prevent ever
disturbing — your happiness. But (as respects the)
Egyptians, against whom 'I now 'know (that) you
μάλιστα τεθυμωμένους, οὕτως όρθω ποια
have—been very—much excited, I—do not see what
συμμάχω δυνάμει
auxiliary force (which) having—been rather used,
μᾶλλον χρησάμενοι

ἀν κολάσεσθε
'though you might punish (them better than) — (with the force)
οὖσας νῦν σὺν ἐμοί. Ἀλλὰ μὴν ἐν τοῖς γε
being now with me. But truly among — (those) at—least
οἴχουσι πέρικε σύ, εἰ μὲν βοῦλοιο εἶναι
(who) dwell round—about you, if indeed you—desired 'to—be (a)
φίλος τω, ὡς ἂν εἰς μέγιστος.
friend — (to—any), that 'you might 'be (the) greatest (possible);
ἀλλὰ εἰ τίς λυτοῖν σε, ἀναστρέφοιο ὡς
but if any—one offend you, you—might—deal (with them) as (a)
δεσπότης, ἐξών ἡμᾶς ὑπηρέτας, οί ἂν
master, having us for—assistants, — (for) 'we would
ὑπηρετοίμεν σοι οὖν ἐνεκα τοῦ μεταφο
'serve you not on—account—of — (our) pay
μόνον, ἀλλὰ καὶ τῆς χάριτος, ἃς
alone, but also (on account of) the gratitude, which,
σωζόντες ὑπὸ σοῦ, ἂν δικαίως ἐχομεν σοι.
having—been—saved by you, 'we might justly 'have to—you.

'Εμοὶ μὲν δὴ ἐνθυμομενόω πάντα ταῦτα
I indeed — considering all these (things),
τὸ σὲ ἀπιστεῖν ἡμῖν
|the you to—distrust us |your distrusting us| seems to—be
δοξεί εἰναι

ὁτωθον μακαστον, ὡστε ἂν ἡδιστ' καὶ ἀκούσαμι
so wonderful, that 'I would most—gladly even 'have—heard
τὸ ὄνομα τῆς ἐστὶ ὁτωθον δεινὸς λέγειν,
the name (of him) — (who) is so skilled to—speak,
ὡστε λέγων πείσαι σε ὡς ἡμεῖς ἐπιθυμολεισμεν
that speaking to—have—persuaded you that we are—conspiring

σοι. Κλέαρχος μὲν οὖν εἶπε τοσαῦτα:
against—you. Clearchus indeed therefore spoke in—this—manner:

δὲ Τισαφέρνης ἀπημείφθη ὡδὲ;
but Tissaphernes replied thus (as follows):
'Alla μὲν, ὃς Κλέαρχες, ἡδομὰι ἄχοινων
But indeed, O Clearchus, I am delighted hearing (the)
φρονίμοις λόγοις σου γὰρ γιγνώσκων ταῦτα,
judicious discourse of you; for knowing these
εἰ βουλεύοις τι κακὸν ἐμοί,
if you were to plan any thing evil against me,
(absolute)
ἀμα ἂν δοκεῖς μοι καὶ εἰναι κακονοὺς
indeed you would appear to me even to be evil-minded
ταῦτα. Δ᾿ ὡς ἂν μᾶθης, ὅτι ἦμεῖς ἂν οὐδὲ
at the same time you would appear to me even to be evil-minded
ταῦτα. But that you may learn, that you do not
δικαίως ἀπιστοῖντε ὑπὲρ βασιλεῖς ὑπὲρ ἐμοί,
justly mistrust either (the) king or me,
ἀντάκουσον. Γὰρ εἰ ἐθουλόμεθα ἀπολέσαι ὕμιᾶς
then in turn. For if we wished to destroy you
πότερα δοκοῦμεν σοι ἀπορεῖν πλῆθους ἵππεων,
whether do we seem to you to want (the) multitude of cavalry,
ὥς πεζῶν ὡς ὀπλίσεως ἐν ὡς ἂν εἴημεν ἱκανοὶ
or of infantry or warlike equipments by which we might be able
μὲν βλάπτειν ὕμιᾶς, δὲ οὐδεὶς κινδυνος
indeed to injure you, and (there would be) no danger
ἀντιπάσχειν; Ἀλλ᾿ ἂν δοκοῦμεν σοι ἀπορεῖν
antipasxein; But might we seem to you (as) wanting
τοσαῦτα πεδία ἵνα οὐ ὄντα φίλα ὑμεῖς διαπορεύεσθαι
places suitable to attack you? (are there not) indeed
τοσαῦτα πεδία ὡς οὐ ὄντα φίλα ὑμεῖς διαπορεύεσθαι
so many plains, which not being friendly you pass through
ὀψὶν πολλῶν πόνων,
with much labour and difficulty and do you see the many
ὅρη ὄντα πορευτέα ὑμῖν,
mountains being to be crossed by you, [that are to be crossed by you],
αἱ ἐξεστὶ ὑμῖν προκαταλαβοῦσι
which it is allowed us after having previously taken possession (of them)
παρέχειν ἄπορα ὑμῖν, δ᾿ εἰσὶ τοσοῦτοι ποταμοὶ,
to render impassable to you, and are there (not) so many rivers,
ἐφ᾿ ὅν ἐξεστίν ὑμῖν 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) 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 among you, neither if you were ever so brave, could you be able to contend. How then therefore if, having so many means [for the to-wage-war with you], [for waging war with you], and none of these dangerous among us, now that we should of all these select this manner, which indeed alone (is) impious before (the) gods, and alone (is) disgraceful before men?

But it is altogether (the part of men) perplexed by difficulties, and these (being) wicked by nature, who desire to effect any thing not only by perjury to (the) gods,
καὶ ἀποστίας πρὸς ἀνδρῶτοι. ᾿Ημεῖς, ὁ Κλέαρχε,
but also perfidy to men. We, O Clearchus,

εἰμένοι οὐχ οὐτὲ οὗτως ἀλήγηστοι οὔτε ἥλίδειον.
are not (neither) (either) so inconsiderate (nor) (or) foolish.

'Αλλὰ τὰ δή, ἐξὸν ἀπολέσαι ὑμᾶς,
But why truly, it-being-allowed (us) to-have-destroyed you, I did—

οὐκ ἤλθομεν ἐπὶ τοῦτο:
not 'go to this? [why did we not attempt it]? know

εὖ, ἵνα ὁ αἰτίος τούτων ἐμὸς ἔρως, ἐμὲ
well, that the cause of this (was) my desire, I me

τὸ γενέσθαι πιστὸν τοῖς Ἑλλησι,
the to-become [for becoming] (a) faithful (friend) to the Greeks,

καὶ ὁ ξενικὸς Κῦρος ἀνέβη πιστεῶν
and with which foreign (force) Cyrus went-up trusting (them)

 διὰ μισθοδοσίας, τοῦτῳ
on-account-of (the) pay-given (them), with this (force) (it is for)

ἐμὲ καταβῆναι ἵσχυρὸν δι’ ἐνεργεσίας.
me to-go-down strengthen on-account-of benefits (bestowed

Δὲ ὅσα ὑμεῖς ἐστε
on them). But (as respects) how-many-things (in which) you are

χρήσιμοι μοι σὺ μὲν καὶ εἰπάς τὰ,
as useful to-me you 'have indeed even 'mentioned — (some of them),

δὲ τὸ μέγιστον ἐγὼ οἴδα· γὰρ μὲν ἔξεστι
but the greatest (of all) I-myself know; for indeed it-is-allowed

μόνῳ βασιλεὶ ἔχειν τὴν τιάραν ὅμως ἐπὶ
alone 'to (the) 'king to-have the tiara upright on

τὴν κεφαλῆς, ὅ ἵσως, τὴν ἐπὶ τῇ καρδία,
the head, but perhaps, — (that) on the heart,

ὑμῶν παρόντων,
you being-present (and assisting), even another may easily

ἔχου.
have (so.)

Εἰπὼν ταῦτα ἔδοξε τῷ Κλεάρχῳ λέγειν
Saying these (things) he-seemed to — Clearchus to-speak

ἀληθῆ· καὶ εἶπεν· Οὐκ οὖν, ἔφη,
the-truth; and he-said: (Are) not (those) therefore, he-said,
who, such-great (inducements) to friendship existing
μιν, diaphalontes peirontai poiōsai kias pole-
to-us, calumniating endeavour to-make us ini-
mious εἰσι άξιοι padein τα
meal (to one another) are (they not) worthy to-suffer the
έσχατα;
καὶ ἐγὼ μὲν γε ἐφη ὁ
extreme (of punishment)? And I indeed at-least said —
Tissaphernes, εἰ τε οἱ στρατηγοὶ καὶ οἱ
Tissaphernes, if 'you as also the generals and the
λοχαγοὶ βουλεύσετε ἐλθεῖν μοι ἐν τῷ ἐμφανεί,
captains 'will come to-me in — (a) public
λέξω τοὺς λέγοντας πρὸς ἐμὲ, ὅς
(manner), I-will-mention — (those) telling — me, that
σὺ ἐπιθυμεύεις ἐμοὶ καὶ τῇ στρατιᾷ σὺν ἐμοὶ.
you are-conspiring-against me, and the army with me.

Δὲ ἐγὼ, ἐφη ὁ Κλέαρχος, ἄξιοι πάντας,
And I, said — Clearchus, will-bring (them) all,
καὶ αὖ δηλώσω σοι, δὴν ἐγὼ ἀκούω
and 'I in-return 'will-declare to-you, whence I hear (reports)
περὶ σοῦ. Ἐκ τοῦτων δὴ τῶν λόγων ὁ Τίσσα-
about you. After these — — speeches — Tissa-
φέρνης φιλοφρονούμενος τότε τε
pheres treating-him-in-a-friendly-and-courteous-manner, then not-only
μὲν ἐκέλευσε αὐτὸν μένειν, καὶ ἐποίησατο
indeed requested him to-remain, but-also made-him (a)
σύνειπτον. Δὲ τῇ ἱστερίᾳ ὁ Κλέαρχος,
companion-at-supper. But on-the-following-day — Clearchus,
ἐλθὼν ἐπὶ τὸ στρατόπεδον, ἦν δῆλος τῷ
going to the camp, was evidently not-only
αἰώμενος τὸν Τισσαφέρνην ἦν πάνιν φιλικὸς
thinking (that) — Tissaphernes was very kindly
diakexédai, καὶ ἀπῆγγελλεν ὃ ἐκεῖνος
affected (towards him), but-also announced what he
ἐλεγεν. ἐφη τε χρῆναι ἴσαι παρὰ
had-mentioned; he-said (that) not-only (those) ought to-go to
Tissaphernes, whom he-called, but also (those) of the Greeks, who might be-convicted (as) calumniating (their countrymen, that) those are-to-be-punished as being traitors and evil-disposed to the Greeks. For he-suspected (that) Menon was the calumniator, even having-known him (as)

Tissaphernes, having-been-with Tissaphernes (in company) with Arieus, both (as) forming-a-party against-himself, and (as) intriguing, so-that having-secured the entire army for himself a friend to Tissaphernes. But also — Clearchus wished the entire army to have —

Φίλος Tissaphernes. Δε και Ο Κλέ-αρχος ἐθούλετο τὸ ἀπαν στρατευμα πρὸς ἑαυτὸν so-that having-removed-away. But some of the soldiers "should not "go, (and that) neither should-they-trust Tissaphernes. But — Clearchus contended

παντας τους λοχαspoke-in-opposition to him, [Clearchus, (that)] all the captains and generals 'should not 'go, (and that) neither...
other soldiers about two-hundred followed as-if (going) to market.

When indeed they-were at the gates of — Tissa-

φέρνουσ, οἱ στρατηγοὶ μὲν παρεκλήθησαν εἰσώ, the generals indeed were-invited within,

(these were) Proxenus (the) Boeotian, Menon (the) Thessalian,

Ἀγίας Ἀρχαίας, Klearchos Lάκων, Σω-

Agias (the) Arcadian, Clearchus (the) Lacedaemonian, and So-

κράτες Ἀχαιῶν: δὲ οἱ λοχαγοὶ ἔμενον ἐπὶ crataes (the) Achæan; but the captains remained at

taῖς θύραις. Οὐ πολλῷ δὲ ὑστερον, ἀπὸ τοῦ the gates. Not long indeed after, at the

αὐτοῦ σημείου, τῷ οἱ ἐνδον ξυνελαμβάνοντο same signal, not-only — (those) within were-seized,

καὶ οἱ ἐξω κατεκόπτησαν. Δὲ μετὰ ταῦτα but-also — (those) without were-killed. And after this

tīνι τῶν ἵππων βαρβάρων, ἐλαύνοντες διὰ some of-the cavalry of (the) 'barbarians, riding through

tοῦ πεδίου. Οὕτω Ἔλληνι ἐντυγχάνουσιν, ἦ the plain; whatever Greek they-might-meet, either

δούλω ὃ ἐλευθέρῳ ἔκτεινον πάντας. Δὲ οἱ slave or freeman they-killed (them) all. But the

Ἕλληνες ὅρωντες ἐκ τοῦ στρατοπέδου την Greeks observing from the camp — (this)

ἵππασιν αὐτῶν τε ἐθαύμαζον, καὶ ἡμιφυγνόουν riding-about of-them 'were not-only 'astonished, but-also doubted

ὁ τι ἑποίον, πρὶν Νικαρχοὺς Ἀρχαῖας ἤκε φεύγον, what they-were-doing, until Nicarchus (an) Arcadian came fleeing.

tετρωμένος εἰς τὴν γαστέρα, καὶ ἔχων τὰ being-pierced in the belly, | and having the

ἐντέρα ἐν ταῖς χερσὶν, intestines in — (his) hands, [and holding back the intestines with his
BOOK II. — CHAPTER V.

καὶ εἶπε πάντα τὰ γεγενημένα. Ἕκ τοῦτο, and related all — (that) had-occurred. Upon this
δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὀπλα πάντες
indeed the Greeks ran to — (their) arms all
ἐξεπεληθησαν, καὶ νομίζοντες
being-struck (with consternation), and thinking (that)
αὐτοὺς αὐτίκα ἦξειν ἐπὶ τὸ στρατόπεδον.
they 'will immediately 'come against the camp.
Oi πάντες δὲ οὐκ ἦλθον, δὲ Ἄριαῖος καὶ
— All indeed 'did not 'go, but (only) Ariaeus and
Ἀρτάος καὶ Μιθραδάτης, οἱ ἦσαν πιστότατοι
A RTSOZ and Mithradates, who were the-most-faithful
Κύρω. δὲ τὸ ἐρμήνευς τῶν Ἑλλήνων ἔφη καὶ
to-Cyrus; but the interpreter of the Greeks said (that) also
ὁρᾶν τὸν ἀδελφὸν Τισσαφέρνους σὺν αὐτοῖς,
saw the brother of Tissaphernes with them,
cαὶ γιγνώσκειν. δὲ καὶ ἅλλοι Περσῶν
and (that) he-knew (him); and also others of the Persians
εἰς τριακοσίους τεδωρακισμένους ξυνηκο
of the number of three-hundred equipped-with-corselets accom-
λουσουν. Οὕτωι, ἐπεὶ ἦσαν ἐγγὺς, ἐκέλευον, εἰ
panied-them. These, when they-were near, requested, if
ἐὰν ἦ τις στρατηγὸς ἢ λοχαγὸς τῶν
there were either any general or captain of the
Ἑλλήνων, προσελθεῖν, ἵνα ἀπαγγείλωσι
Greeks, (them) to-come-forth, that they-may-deliver-a-message
τὰ παρὰ βασιλέως. Μετὰ ταύτα στρατηγοί
— from (the) king. After this (the) generals
τῶν Ἑλλήνων μὲν Κλέανωρ ὁΡχομένιος καὶ
of the Greeks, namely Cleanor (the) Orchomenian, and
Σοφαϊνετος Στυμφάλιος, ἐξηλθόν φυπαπτόμενοι,
Sophanetus (the) Stymphalian, went-forth guarded
Ξενοφῶν Ἀθηναῖος δὲ ξύν
(with precaution), Xenophon (the) Athenian (went) also with
αὐτῶς, ὅπως μᾶς τα ἰπερὶ Προξένου·
them, that he-might-learn — (something) about Proxenus.
(Χειρίσοφος δ' ἔτυγχανεν ἀπὸν ἐν τινὶ) (Cheirisophus — happened being-absent [was absent] at a ἱκώμη ἓν ἄλλοις ἐπισίτησάμενος.) Δὲ ἔτει village with others seeking-for-provisions.) But when ἔστησαν εἰς ἐπίκουον, Ἀριάος εἴπε τάδε: they-stood in hearing (distance) Ariæus spoke thus:

Κλέαρχος μὲν, ὃ ἄνδρες Ἑλλήνες, ἔτει τε Clearchus indeed, O men Greeks, since 'he not-only ἐφάνη ἐπιορκὸν, καὶ λύων τὰς στονδὰς 'appeared committing-perjury, but-also breaking the truce,

ἐχει τὴν δίκην καὶ τέθνηκε. δὲ has-received — (his) just-punishment, and died; but ἔλατε ἡμᾶς τὰ ὅπλα. γὰρ φησὶν εἰναὶ demands of-you — (your) arms; for says-he | to-be αὐτῶν ἐπείπερ ἦσαν Κύρου of-him [they are his] | because they-were of-Cyrus [because they be-

τοῦ δούλου ἐκεῖνον. longed to Cyrus] the slave (and subject) of-himself.

Πρὸς ταῦτα οἱ Ἑλλήνες ἀπεκρίναντο (δὲ To this the Greeks answer (for Κλεάνωρ ὁ Ὀρχομένιος ἔλεγε) Ω Ἀριάιε Kleánor the Orchomenian spoke) (for them): 0 Ariæus, ἡκάστε ἀνδρῶπων καὶ οἱ ἄλλοι ὅσοι ἦτε φίλοι most-wicked of-men, and the others as-many-as were friends Κύρου οὐχ αἰσχύνεσθε οὔτε θεῶν of-Cyrus, do-'you not 'respect (neither) (either) (the) gods οὔτ' ἀνδρῶπους, οὕτως ὀμόσαντες νομεῖν τοὺς (nor) (or) men, who having-sworn to-consider — αὐτῶν φίλους καὶ ἐχθροὺς ἑμῖν, those friends and enemies to-us (to be the same to you), προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ betraying us with Tissaphernes the most-godless
te καὶ πανουργοτάτω, ἀπολωλέκατε τε τοὺς
and also most-crafty, you-have-destroyed not-only the
αὐτοὺς ἀνδρας, οίς ὁμοιότε, καὶ προδεδω-
very-same men, to-whom you-swore, but-also deserting-and-be-
χῶτες ήμᾶς τοὺς ἄλλους ἔρχεσθε
traying us the other [us, who are left] have-come
ἐφ' ήμᾶς ξύν τοῖς πολεμίοις; Δὲ ὁ Ἀριαῖος
against us with — (our) enemies? But — Ariæus
εἶπε: Γὰρ Κλέαρχος φανερὸς ἐγένετο πρὸς ἐν
said. For Clearchus evidently was before
ἐπιβουλεύον Τισσαφέρνει τε καὶ Ὄροντα καὶ
plotting-against Tissaphernes and also Oronotes and
ἡμῖν πᾶσιν ξύν τοῖς τοῦτοις. Ἐπὶ τοῦτοις
against-us all with — these. After this
Εὐνοφων εἶπε τάδε: Κλέαρχος μὲν τοῖνυν, εἴ
Xenophon spoke thus: Clearchus indeed therefore, if
ἐλευ τάς σπονδάς παρὰ τοὺς ὄρκους ἔχει
he-has-broken the truce contrary to — (his) oaths he-has
τὴν δίκην; γὰρ δίκαιον ἀπόλλυσθαι
— (his) just-punishment; for it-is-just
τοὺς ἐπιορκοῦντας: δὲ Πρόξενος καὶ Μένων
those) perjuring-themselves; but Proxenus and-also Menon
ἐπείπερ εἰσίν μὲν ὑμετέρους ἐγεργέται, δὲ ὑμετέρους
since they-are indeed your benefactors, and our
στρατηγοῖ, πέμψατε αὐτοὺς δεῦρο. γὰρ δῆλον,
generals, send them hither; for (it is) clear,
ὅτι, οὗτοι γε φίλοι ἀμφοτέροις, πειράσονται
that, being at-least friends to-both (parties), they-will-endeavour
ξυμβουλεύειν τὰ βέλτιστα καὶ ήμῖν καὶ ήμῖν.
to-advise the best both for-you and for-us.
Πρὸς ταῦτα οἱ βάρβαροι διαλέγεντες πολὺν
After this the barbarians, having-conversed for-a-long
χρόνον ἄλληλοις ἀπηλθέντων ἀποκρινάμενοι οὐδέν.
time with-one-another, departed, having-answered nothing.
CHAPTER VI.

Οἱ στρατηγοὶ μὲν δὴ, οὕτω λαφθέντες,
The generals indeed, thus taken (prisoners),
ἀνεχθησαν ὡς βασιλέα, καὶ τὰς
were-taken-up to (the) king, and 'having — (their),
κεφαλὰς ἀποτυγχάνεις ἐτελεύτησαν· εἰς μὲν
heads 'cut-off died; one indeed
αὐτῶν Κλέαρχος ὁμολογομένως ἐκ πάντων τῶν
of-them Cleftchus by-general-account of all —
ἐξόντων ἐμπείρως αὐτοῦ, δόξας
(those) having experimentally (a knowledge) of-him, | having-appeared
γενέσθαι ἀνὴρ καὶ ἐσχάτως πολεμικὸς
to-be [seemed to be] (a) man both extremely addicted-to-war
καὶ φιλοτολεμόμενος.
and fond-of-military (affairs and enterprises). For also truly
ὡς μὲν ὅν πόλεμος τοῖς Λακεδαιμονίοις
as-long-as indeed there-was war with-the Lacedaemonians
πρὸς τοὺς Ἀθηναίους, παρέμενε.
against the Athenians, he-remained (with the Lacedaemonians).

Δὲ ἐπεὶ εἰρήνη ἐγένετο πέισας τὴν πόλιν
But when peace took-place | having-persuaded the city
αὐτοῦ ὡς ὁ Θρακηκές
of-himself [having persuaded Sparta, his city,] that the Thracians
ἀδικοῦσι τοὺς Ἑλλήνας, καὶ διαπραγμάτευσι
were-committing-injuries on-the Greeks, and having-obtained
ὡς ἑδύνατο παρὰ τῶν Ἑφόρων
as-well-as he-could from the Ephori (the means to carry
ἐξέπλευρ ὡς πολεμήσων τοῖς Θρακίχιν
on the war) he-sailed as about-making-war against the Thracians
ὑπὲρ Χερσονήσου καὶ Περίνθου. Δὲ ἐπεὶ οἱ
above (the) Chersonesus and Perinthus. But when the
"Εφόροι πώς μεταγγέλλετες, αὐτοῦ ὃντος
Ephori 'having some-how 'changed-their-minds, he being
BOOK II. — CHAPTER VI.

Now without (their jurisdiction), they endeavoured to turn him back from (the) Isthmus, there he did not any longer obey.

But sailing (away) he proceeded to (the) Hellespout. 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 an another-place; and Cyrus gave him ten thousand darics. And who taking (this sum) did not turn himself to idleness, but having collected (an) army with toúton tōn xρημάτων, ἐπολέμει τοῖς Θρακίς, this same — money, he made war with the Thracians, 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: and then departed (to go to him) that (he might be) again making war with him.

Δοξεῖ μοι ταύτα οὖν εἰναι ἔργα
It seems to me (that) these 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 (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 — (these) 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
παρασκευαζειν ταυτα· δε και ικανος εμπο-  

γραι τοις παροιδιν, δε Κλεαρχω ειη πειστενων.  

press on — (thos) present, that Clearchus was to-be-obeyed.

Δε τωτο εποιει εκ του ειναι χαλεπος.  

And this he effected from — (that) to-be severe;

γαρ και ὁ τοις ην  

[this he effected by his severity]; for even to-look-at he-was  

στυγνος, και τη φωνη τραχυς· τε  

gloomy-and-stern, and in — (his) voice harsh; 'he not-only  

αι εκολαζε ισχυρος, και ενιοτε ὅργη, δος  

always punished severely, but-also sometimes-in-anger, so (that)  

και ηδον οτε μεταμελειν αυτω. Και δ' εκολαζε  

even 'he sometimes 'repented himself. And also he-punished  

Γνωμη· γαρ ηγειτο ἄχολαστον  

according-to-rule (or on principle); for he-thought an-undisciplined  

στρατευματος ειναι ουδεν ἄφελος. Αλλα και  

army to-be (of) no use. But even  

ἐφασαν αυτων λεγειν, δος δοι τον  

they-said (that) he (used) to-say, that it-becomes the  

στρατιωτην φοβεισαι τον ἄρχοντα μαλλον  

soldier to-fear — (his) commander more  

η τοις πολεμιους, ει μελλον η φυλαξειν  

than the enemy, if he-'would either 'keep  

φυλαξας, η ἀφεξασαι φιλων, η  

guard 'well, or abstain-from (doing injury to) friends, or  

ηναι ἀπροφασιστως προς τοις πολεμιους. Μεν  

'and they-said (that) then the gloomy-sternness in the  

ουν εν τοις δευνοις  

therefore in — dangerous-and-frightful-circumstances (the soldiers)  

σφόδρα ηδελον ἀκουειν αυτων, και  

'were exceedingly 'willing to-listen-to (and obey) him, and  

οι στρατιωται οικ ἡτοι ρουντο αλλον·  

the soldiers 'did not 'wish-for another (commander);  

γαρ και ἐφασαν τοτε το στυγνον εν τοις  

for indeed they-said (that) then the gloomy-sternness in the  

14 *
προσώποις αὐτοῖς φαίνεσθαι φαιδρόν, καὶ
countenance of him appeared cheerful and animated, and
tὸ χαλεπὸν ἐδοξεῖ εἶναι ἐρρωμένον πρὸς
— (his) severity seemed to be what was strong in courage against
tοὺς πολέμιους ὡστε ἐφαινετο
the enemy so that (his countenance) appeared (indicative of)
σωτηρίου, καὶ οἰκετεῖ χαλεπόν. Δ’ ὅτε
saving and protecting, and no longer severe. But when
γένοιτο ἡξω τοῦ δεινοῦ, καὶ ἐξείη
they were out of — danger, and it might be allowed them
ἀπίεναι πρὸς ἄλλους ἀρχομένους
to go to others as persons having been commanded, [as
πολλοὶ ἀπελευθοῦν αὐτοῦ γὰρ εἰχεν οἶχ
soldiers], many left him for he had no
τὸ ἐπίχαρι, ἄλλ᾽ ἦν ἀεὶ χαλεπὸς
agreeableness (or manners), but he was always stern
καὶ ὁμός ὡστε οἱ στρατιῶται διέκειντο πρὸς
and unfeeling so that the soldiers were affected towards
αὐτοῦ ὄσπερ παιδεῖς πρὸς διδάσκαλον. Καὶ
him as boys towards (their) teacher. And
γὰρ οὖν οἰδέποτε εἰχεν ἐπουμένους
therefore he never had (those) following (him)
φιλία καὶ μὲν εὖνοια. δὲ
through friendship (or) even indeed being well disposed towards him; but
οἰνικες ἢ τεταγμένοι ὧπο πολέως,
those who either had been ordered (to the service) by (the) state,
ἡ κατεχόμενοι ὧπο τοῦ δεῖσθαι, ἡ τινὶ ἄλλῃ
or being compelled by want or any other
ἀνάγκῃ παρείπωσαν αὐτῷ ἐχρήτῳ
necessity might be with him he made use of (as) being
σφόδρα πειθομένους. Δὲ ἔπει ήρξαντο ρυκάν
extremely obedient. And when they began to conquer
ἐν αὐτῷ τοὺς πολέμιους, ἦδη ἦν τὰ ποιοῦντα
under him the enemy now were the doings
μεγάλα τοὺς στρατιῶτας
great [the opportunities were then great] for the
soldiers
etvā lonti an to-i iusful-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

kai to phoebidai thn timarían enemy], but-also | the | to-fear [the fear of] — punishment
pari exeînov eπoieî avtouj eũtáktoj. Tovoute from him made them well-disciplined. Such
μεν δη ην ἄρχων. δε ἐλέγετο οικ ἔθελεν
truly — was-he commanding; but he-was-said not to-wish
μάλα ἄρχων άλλων. Δε ην, οτε ἐτε-
much to-be commanded by-others. And he-was, when he-
νεύτα, αμφί τα πεντήκοντα ἔτη.
died, about — fifty (years of) age.

Πρόξενος δে ὁ Βοιώτιος ὄν εἰδεῖς μὲν
Proxenus indeed the Boeotian (when) being just indeed (only a)

μειράχιον, ἐπεδύψεις γενέσθαι ἀνήρ ἰκανὸς
south, desired to-become (a) man capable
πράττειν τὰ μεγάλα. και διὰ ταύτην τὴν
— great-thing; and through this-same —

ἐπιθυμίαν ἐδώκει ἄργυρον Γοργία τῷ Λεοντίῳ.
desire he-gave money to-Gorgias the Leontian

'Επει δὲ συνεγένετο ἕκεινω,
(for instruction). When indeed he-had-been-with him (some time),

νουίσας εἶναι ηδὴ ἰκανὸς καὶ ἄρχειν,
having-thought (himself) to-be now qualified both to-command,
και ὄν φίλος τοῖς πρώτοις
and, being (a) friend to-the first (or chief men, that) he-might

μὴ ἔττασαι εὑρεγεῖσθαι, ἦλθεν εἰς ταύτας τὰς
not the-inferior in-conferring-benefits, he-went on these-same —

πράξεις σὺν Κύρω καὶ ἔτη εἰς κτήσεσθαι
doings (expeditions) with Cyrus; and thought to-acquire

ἐκ τοῦτων μέγα ὄνομα, καὶ μεγάλην δύναμιν,
from this (a) great name, and great power,
kai polla xrymata. Δ' epiθυμων tosoveton
and much money. But desiring these-same (things);
σφόδρα, kai av eixe ev'dhlon, oti
vehemently, 'he also on-the-other-hand 'had (this) evident, that he
an Dei ι ktaosai oidev tovto nav meta adikias,
might 'wish to-acquire nothing of-these (things) by unjust-means,
alla weto tovto dein tynkanein svn
but 'he-thought (that) such-things ought to-be-acquired by
tω dikaio kai kalos, de ane tovto
— just and honourable (means), but without these
μν. 'Hv de dunatos arxeiv kalos mn
not (at all). 'He was indeed competent to-command orderly —
kai agados, mventoi oix ikaios epitoniwai tois
and good (men); however not capable to-impress the
stratiowtais eantov ovt ai'do ovtex
soldiers of-himself (either) (either) with-respect (nor) (or)
phos, alla kai mallovs 'exkneto tvos
fear, but he—was even more in-awo (of) — (his)
stratiowtais, η oi arxeimov
soldiers, than those under (his) 'command (were of)
exeinov kai ηv phanerov mallovs phosoumenos
'he was evidently more fearing
to apexdanai tois stratiowtais,
the to-be-hated — (by his) soldiers, [the hatred
η oi stratiowta to apistein exenw.
of his soldiers], [than the soldiers the to-disobey him

Δe weto arxeiv
[than his soldiers were to disobey him]. And 'he-thought (it) to-be-sufficient
pros to arxikon kai doxeiv einai epainiev
for — commanding, and to-seem to-be (so) to-praise
men tov poiouventa kalos, de mu epainiev
indeed — (him) acting well, but not to-praise
tov adikouventa. Togaroion men tov
— (him) acting-improperly. Therefore indeed of — (those)
unovton oì men kaloi te xagadoi ήsan
with-him — (such) indeed (as were) orderly and also-good were
eινοι αυτώ, δὲ οἱ ἄδικοι ἐπεθουλευν
attached to him, but — (such as were) wicked plotted against (him)
ὡς ὄντι εἰμεταχειρίστο. Δὲ ὁτε ἀπεδήνυσεν ἦν
as being easily-managed. And when he died he was
ὡς τριάκοντα ἐτῶν.
about thirty years (of age).

Δὲ Μένων ὁ Θετταλὸς ἦν δῆλος μὲν ἐπιθυμῶν
But Menon the Thessalian was evidently indeed desiring
ἰσχυρὸς πλουτείν, δὲ ἐπιθυμῶν ἀρχεῖν ὅπως
vehemently to become rich, and desiring to command so that
λαμβάνοι πλεῖο, δὲ 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
τοὺς δυναμένους, ἵνα ἄδικῶν μὴ
to the powerful, in order that acting unjustly he might not
διδοῖ δίκην.
'Give justice [he might not be punished]. Towards indeed the
κατεγάζεσθαι, δὲν ἐπιθυμοῖ, ὧντο
to accomplish [for accomplishing] of what he might desire, he thought
συντομωτάτην ὄδὸν εἶναι τε διὰ τοῦ ἐπιορχεῖν,
the shortest way to be not only through the to perjure,
καὶ ψεύδεσθαι καὶ ἐξαπατῶν.
[perjury], but also to lie [falsehood] and to deceive [deceit],
δ' ἐνώμυξε τὸ ἀπλοῦν καὶ τὸ ἀληθῆς εἶναι τὸ
but he considered — sincerity and — truth to be the
αὐτὸ τῷ ἥλιῳ. Δὲ μὲν ἦν φανερὸς στέργων
same with — folly. And indeed he was evidently having affection
οἰδέναι, διὸ δὲ φαίνη εἶναι φίλος, τοῦτω
for no one, to whom indeed he seemed to be (a) friend, against this one
ἐγίγνετο ἐνδηλος ἐπιθουλεύων. Καὶ μὲν
he was evident (as) plotting (mischief). And indeed
κατεγέλα οἰδένος 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-
he alone knew that it was easy to take the unguarded property of friends.

Kai ὅσους μὲν αἰσθάνοιτο ἐπιφρόχους καὶ ἀδίκους
And as-many-as indeed he-might-perceive perjured and unjust
ἐφοβεῖτο ὃς ἐὰν ὀπλισμένους, ἀλλὰ τοῖς
he-feared as well armed (against him), but the
ὅσιοι καὶ ἄσκοισιν ἁλήθειαν ἐπειρᾶτο χρήσαται
pious and those-practising truth he-endeavoured to-make-use-of
ὡς ἄνδροις. Δὲ δὲσπερ τις ἡγάλλεται ἐπὶ
as weak-persons. And as any-one prides-himself on
θεσπεσεία, καὶ ἁληθεία, καὶ δικαιώτητι, οὕτω
religion, and truth, and justice, so
Μένων ἡγάλλετο δύνασθαι τῷ ἐξαπατᾶν, τῷ
Menon prided-himself to-be-able — to-deceive,
πλάσαις ἐνυδή, τῷ διαγελάνθν φίλους. δὲ
to-devise falsehoods, — to-sueer-at friends; and (that)
tὸν μὴ πανοίργον
— (he who was) not ready-to-do-any-thing (of a villainous nature for his
ἀδεί ἐνομίζειν εἰναι τῶν ἀπαι-
own advantage) ’he always ’considered to-be of-the un-
δεύτων. Καὶ τὰρ’ οἷς μὲν ἐπεχείρει
naught (and ignorant). And with whom indeed he-endeavoured
πρωτεύειν 

φιλία, τούτους ὑποτεύξειν

to-have-the-first-place ’in (their) ’friendship, these-same he-thought
δείν 

κτήσασθαι διαθάλλων τοὺς
it to-become-him to-gain-over (through) plotting-against —
II. — CHAPTER VI.

πρώτους.

Δέ τὸ παρέχεσθαι τοὺς στρατιωτὰς πεισδομένους, ημιχανάτο ἐκ τοῦ συναδικεῖν αὑτοῖς.

he effected | from the to-do-wrong with-them [by participating

in their evil deeds]. Also he-claimed to-be-honoured and
courted,

έπιδεικνύμενος ὅτι ἄν δύνατο καὶ ἔδειλοι showing that 'he might be-able and might-wish

ἄδικειν πλείστα. Δέ κατέλεγεν εὔφρεγεσίαν,

to-injure the-most. And he-called-it (a) favour

ὅποτε τις ἄφιστατο αὐτοῦ, ὅτι (on his part), when any-one deserted him, that (while) making-

μενος αὐτῷ οὐκ ἀπώλεσεν αὐτῶν.

use of-him he-did not 'destroy him.

Καὶ μὲν δὴ ἔξεστι περὶ ταῦτα

And indeed truly (were) it-allowed (to speak) respecting the

ἄφαντα αὐτοῦ, ψευδόσθαι, δὲ ἄπειρον private (affairs) of-him one-might-say-what-is-not-true, but what

πάντες ἵσασι ἐστὶ τάδ’. „Ὅν ἐτι ὤναῖος

all know is this. Being yet in-the-prime-of-youth

dιεπράζατο παρὰ Ἀριστιππῷ μὲν στρατηγεῖν

he-obtained from Aristippus — to-command (of)

τῶν ξένων. δὲ ἐγένετο, ὃν ἐτι ὤναῖος,

the foreign-mercenaries; and he-became, being yet-in-the-bloom-of-youth,

ὁικεῖοτάτος Ἄριαεὺς, ὃντι ἑρμῆρα, ὅτι

most-intimate with-Ariaeus, he-being (a) barbarian, for 'he

.eye to the kalois meiraxios ὃς αὐτὸς εἶχε

(Ariaeus)'d delighted in-beautiful youths; and he-himself had

Θαρύπαν παιδικὰ, ἄγένειος ὃν Tharypas (a) favourite, (a) beardless-youth — (having one)

gενεεόντα. Δέ τῶν συστρατηγῶν ἀποδώσαν having-a-beard. But — (his) fellow-officers being-put-

κόντων, ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξύν

to-death, because they-fought against (the) king with
Kúρῳ πεποιηκὼς ταῦτα οὖκ ἀπέθανεν;
Cyrus (though) he-having-done the-same 'did not 'die;
δὲ μετὰ τὸν θάνατον τῶν ἄλλων στρατηγῶν
but after the death of the other generals
τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
having-been-punished by (the) king he-died, no
δὲ περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ
likewise Clearchus, and the other generals, 'having
τὰς κεφαλὰς ἀποτυμβίωντες, (δὲ περ δοκεῖ εἶναι
— (their) heads cut-off, 'which seems to be
τάχιστος θάνατος,) ἄλλα ζῶν αἰκίσθεις
(the) speediest death,) but living having-been-tortured
ἐνιαυτὸν ὡς ποιηρός, λέγεται
(during a) year as (a) malefactor, he-is-said 'to (have)
tυχεῖν τῆς τελευτής.
met — (with his) end.

Δὲ Ἀγίας ὁ Ἀρχάς, καὶ Σωκράτης ὁ Ἄχαιός,
But Agias the Arcadian, and Socrates the Achæan,
καὶ τούτῳ ἀπεθανέτην. Δὲ οὔτ' οὐδεὶς
κατεγέλα τούτων ὡς κακῶν ἐν πολέμῳ, οὔτ'
also these-two died. But neither 'did (no-one) (any-one)
ἐμέμφετο αὐτοὺς εἰς φιλίαν. Δὲ ἄμφω
'reproached them (in regard) to friendship. And both
ἠστην ἄμφι πέντε καὶ τριάκοντα τὰ ἅτη
were about five and thirty — years
ἀπὸ γενεάς.
from (their) birth.
What indeed truly, the Greeks did, in —

ἄναβασει τῇ μετὰ Κύρου μέχρι τῆς μάχης, (their) upward-march — with Cyrus until the battle,

καὶ ὦσα ἐγένετο ἐπεὶ Κὺρος ἐπελεύσθησε, τῶν and what took-place after Cyrus died, the

Ἐλλήνων, ἀπίοντων σὺν Τισαφέρνει, ἐν Greeks, departing with Tissaphernes, (confiding) in

ταῖς στρατιάς, δεδήλωται, ἐν τῷ πρῶτεν λόγῳ. the truce, has-been-shown, in the preceding discourse.

Ἐπεὶ δὲ τε οἱ στρατηγοὶ συνειλημένοι ἤσαν, After indeed not-only the generals had-been-seized,

καὶ οἱ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν but also — (those) of-the captains and of-the soldiers

συνεπόμενοι ἀπολόλεσαν, οἱ Ἔλληνες ἤσαν accompanying (them) had-perished, the Greeks were

ὅτι ἐν πολλῇ ἀπορίᾳ, ἐννοούμενοι μὲν, ὅτι truly in much perplexity, reflecting indeed, that

ἡσαν ἐπὶ ταῖς θύρᾳς βασιλέως, δὲ κύκλῳ they-were at the gates of (the) king, and in (a) circle

αὐτοῖς ἤσαν πάντῃ πολλὰ καὶ ἔδνη (around) them there-were everywhere (a great) many both nations

καὶ πόλεις πολέμιαι, δὲ υἱὸι ἔτι ἐμελλε and towns hostile (to them), and no-one hereafter would

παρέχειν ἄγορὰν, δὲ ἀπείχον τῆς provide (a) market (for them), and they-were-distant from —

Ἐλλάδος οὐ μεῖον ἦ μύρια στάδια, ὅ 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,
also the barbarians having-come-up with Cyrus had-aband-
dóned them, and they-were-left alone,
and indeed having no cavalry (as) auxiliary;
so-that it-was very-evident, that defeating (the enemy) they would
indeed 'kill no-one, but they being-defeated,
not-one (of their number) would be-left (alive).
Reflecting
on these (things), and having (themselves) dejectedly, [and be-
ing disheartened], few indeed of-them tasted food
— (that) evening, and few kindled (a)
fire, and many 'did not go to the (place of)
arms (during) that-same — night, and they-went-to-rest
where each happened (to be), not being-able to-
sleep for sorrow and (the) desire (for) country,
parents, wives, children, whom they-thought never
more. Thus indeed — disposed 'they all
went-to rest.
There was — in the army a certain Xenophon (an Athenian, who being neither a general nor a captain, went), not (a private) soldier, accompanied (the expedition), but Proxenus sent for him from home, he being (an) old guest-friend; and he promised him, if he should come, to make him (a) friend to Cyrus, whom he said (that) he considered better to himself (than) his country. — Xenophon indeed having-read the letter, consults Socrates the Athenian about the journey. And — Socrates having-feared lest 'they (might) 'criminate (him) in some manner, having-gone to Delphos, to consult the gods about the journey. And — Xenophon going inquired of Apollo, to which 'of (the) 'gods he should sacrifice and pray. 

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BOOK III. — CHAPTER I. 171
an eldoi thn odon,

might 'go the road, [that he might perform the journey], which

epivoei, kalliosta kai arista, kai praxas

he-intends, most-honourably and most-successfully, and having-performed

kalos oidein.

Kai

(it) successfully | might-be-saved [might return in safety]. And

'Apollonon anveilev aut To

— Apollo | unfolded to-him [answered him] to-sacrifice 'to (the)

theis ois edei. 'Epei de ylDe palin,
gods to-whom it-was-proper. When indeed he-had-gone back

ygei thn mantepian toh Swkratei. Δ'

(to Athens), he-tells the oracle to — Socrates. And

o avouzas gitiatato auton, oti ou proton

who hearing (it) blamed him, that he-'did not first

yrota touto, poterov eis liron aut To poreveous

'inquire this, whether it-were better for-him to-go-forth

menein, all autos krinas einai iteon,
or to-remain, but himself having-decided | (that) it-is to-be-gone,

epivDavneto touto opos an

[that he would go], he-inquired this how 'he might

porevei kalliosta.

'Epei meutoi, eph,

proceed to-the-best-advantage. Since however, said-he,

xro ointos, chrn poiein tau't

you-have-inquired thus, it-becomes (you) to-do those (things)

os o theos ekeleusen. 'O Xenophon on ev dhn

as the god directed (you). — Xenophon indeed —

oito, thisamevos ois o theos anveilev,

therefore, having-sacrificed (to the gods) that the god told-him-in-reply,

exeplei, kai kataleuavai Proxenon kai Kyrto

set-sail, and finds Proxenus and Cyrus

in Sardes, 'hde melloantaip ormay thn odoi

in Sardis, 'being now 'about starting on-the way

anw, kai synestath Kyrto. De tou Proxenon

upward, and he-was-presented to-Cyrus. And — Proxenus

prostumoumenon, kai o Kyrto sumproudumeito auton

ing-very-desirous, and — Cyrus joined-in-the-desire for-him
Μέν δὴ ἐστρατευόμενοι οὕτως ἐξαπατηθέντες

'He indeed truly joined-the-expedition 'being thus 'deceived,

οὐχ ὑπὸ Προξένου (γὰρ ὦ ἡδὲ τὴν

not by Proxenus (for he-did not 'know, (that) the

ὁμιλὴν ἐπὶ βασιλέα, οidunt ἄλλος

movement (was) against (the) king, nor (any) other

οἰδείς τῶν Ἑλλήνων πλὴν Κλεάρχου) ἐπεὶ

(no-one) (one) of-the Greeks except Cleftichrus); when

μεντοὶ ἦλθον εἰς Κιλικίαν, ἐδοξεὶ ἦδη εἶναι

however they-had-gone to Cilicia, it-seemed now to-be

σαφῆς πᾶσιν, ὅτι ὁ στόλος εἶναι ἐπὶ βασιλέα,

manifest to-all, that the expedition was against (the) king.

Δὲ φοβοῦμενοι τὴν ὃδὸν, καὶ ὅμως

But fearing the (length of the) road, and likewise

ἀκοντεῖς οἱ πολλοὶ δὲ

unwilling (to proceed farther, yet) the greater-part (of them) through

αἰσχῦνην καὶ ἄλληλων καὶ Κύρου συνε-σεν

both (as respects) one-another and Cyrus accom-

κολούθησαν καὶ εἶπεν Ἐνεοφῶν ἦν.

ped (him); and one of-whom Xenophon was.

Δὲ ἔπει ἦν ἀπορία, ἐλυπητῶ

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

καθεύδεις. δὲ λαχῶν μικρὸν ὕπνου εἶδεν

to-sleep; but having-got (a) 'little sleep | he-saw (a)

ὄναρ. Ἑδοξεῖν αὐτῷ, βροντῆς

vision [he had a dream]. It-seemed to-him, (a) thunder (storm)
having-occurred, (that a) thunder-bolt fell on — (his) paternal house, and from this it was all lighted.

And frightened he immediately awoke, and to όναρ μέν ἐξερυνεῖ πὴ ἄγαθῶν, (ὅτε ἂν ἕν τις the dream indeed he-judged somewhat favourable, (because being in πόνοις καὶ κινδύνοις, ἔδοξε ἰδεῖν μέγα trouble and danger, he-seemed to-have-seen (a) great φῶς ἐκ Δίδος) δὲ καὶ τὴν ἐφοβεῖτο (ὅτι light from Jupiter); but also he was somewhat alarmed (because to όναρ ἔδοξει αὐτῶ εἶναι ἀπὸ Δίδος μέν the dream appeared to-him to-be from Jupiter (who was) indeed βασιλέως, δὲ τὸ τὺρ ἔδοξει λάμπεσθαι κύκλῳ,КА) king, and the fire seemed to-shine all-around,)

lest he should not 'be-able to-depart from the territory τῆς βασιλείας, ἀλλὰ εἰργοῦτο πάντωσε ὡς of-the king, but should-be-hemmed-in on-all-sides by τινῶν ἀποριῶν.

some (great) difficulties.

What-kind-of thing it is indeed to-see — such (a)

ὁναρ, ἐξεστὶ σκοπεῖν ἐκ τῶν συμβάντων dream, it-is-allowed to-perceive from the (things) occurring μετὰ τὸ όναρ. Γὰρ γίγνεται τάδε. Εἶσὺς after the dream. For it-happened thus. Immediately ἐπειδὴ ἀνηγρέση ἔννοια πρῶτον μέν ἐμπνέει after he-was-awakened this thought first indeed occurs αὐτῷ· τί κατάχειμαι; ἢ νῦς δὲ προβαίνει· to-him: why am-I-lying-down? the night indeed is-passing-away; δὲ ἀμα τὴν ἡμέρα εἰκὸς and at-the-same-time with-the (break of) day (it is) probable (that) τοὺς πολεμίους ἔξειν. Εἰ δὲ γεννόσωμε γα the enemy will-come. If indeed we-shall-get
BOOK III. — CHAPTER I.

ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχί into (the power of the) king, | what prevents lest not ἀποθανεῖν [what prevents us to die] being-treated-insultingly (and ἐπιδόντας μὲν πάντα τὰ χαλεπώτατα, ignominiously), after-beholding indeed all the most-grievous-things, δὲ πασόντας πάντα τὰ δεινώτατα; Δ' ὅπως and suffering all the most-dreadful-things? But how ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμε- we-shall-defend-ourselves no-one provides nor takes-
λεῖται, ἀλλὰ καταχείμεθα δῦστερ ἐξὸν ἀγεῖν care, but we-repose as-if it-were-allowed-us | to-act ἡσυχίαν. Οὐν ἐκ ποῖας πόλεως ἐγὼ [to enjoy] tranquillity. Therefore from what city 'do I προσδοκῶ τὸν στρατηγὸν πράξειν ταῦτα; δὲ 'expect the general to-do these-things? and ποιαν ἡλικίαν ἀναμένω ἐλεῖν ἐμαντῶ; γὰρ what age am-I-waiting-for to-come to-myself? for ἐγὼ ὅικ ἔσομαι ἐτὶ πρεσβύτερος, ἐὰν τῆμερον I-at-least 'will not 'be yet older, if to-to-day προδῶ ἐμαντῶν τοὺς πολεμίους. Ἐξ τούτου I-give myself 'up to-the enemy. After this ἀνισταταί, καὶ πρῶτον συγκαλεὶ τοὺς λοχαγοὺς he-arose, and first called-together the captains Προζένου. Δὲ ἐπεὶ συνήλθον, ἔλεξεν. Ἐγὼ, ὦ of-Proxenus. And when they-assembled, he-said; I, O ἄνδρες λοχαγοί, οὐτὲ δύναμαι καθεύδειν (δύστερ men captains, 'am neither 'able to-sleep (as ὀμαὶ οὐδ' ὑμεῖς), οὐτὲ ἐτὶ κατακείσθαι, ὃρῶν I-think neither (are) you), nor yet to-be-still, seeing ἐν οἷοις ἐσμεν. Γὰρ μὲν δῆλον ὅτι in what (circumstances) we-are. For indeed (it is) plain that οἱ πολέμιοι οὐ πρῶτον ἔξεφγαν τὸν πόλεμον the enemy 'did not first 'declare the war πρὸς ἡμᾶς πρὶν ἐνόμισαν παρασκευάζοντας against us, before they-thought (that) they-had-arrange-
τὰ ἑαυτῶν καλῶς. ὅ οὐδεὶς ἠμῶν οὐδὲν
the (things) of-themselves well; but no-one of-us 'takes (not,).
ἀντεπιμελεῖται, ὅπως ἀγωνιοῦμεθα ὡς
(any) 'heed-in-return, how we-may-contend (with them) | as
κἀλλίστα. Καὶ εἰ μὲν
most-beautiful [in the best possible manner]. And if indeed
ὑφεσόμεθα, καὶ γεννήσομεθα ἐπὶ
we-shall-be-remiss, and shall-get into (the power of the)
βασιλεῖ, τί οἰόμεθα πεῖσεσθαι;
king, what 'may-we (not) 'expect to-suffer (from him)?
ὅς ἀποτελὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀδελφοῦ,
who cutting-off the head and the hand of-his-brother, καὶ
tου ὅμομυτρίου καὶ ὅμοπατρίου, καὶ ᾧ
both of-the same-mother and of-the same-father, and (he) already
τεθνηκότος, ἀνεσταύρωσε· δὲ ἰμᾶς, ὅς
fixed-them-on-a-stake; but (as respects) us, to-whom
μὲν οὐδεὶς πάρεστι κηδεμῶν,
indeed (there is) no-one present (as a) protector (and supporter),
δὲ ἐστρατευόμεν ἐπὶ αὐτὸν, ὡς ποιήσοντες
and (who) had-marched against him, as (if) making
doίλον ἀντὶ βασιλέως,
(a subject and) slave (of him, who) before (was a) king, καὶ
ἀποκτενοῦντες,
eἰ δυναίμεθα, τί
'putting (him) 'to-death, if we-were-able, what
οἰόμεθα ἀν παθεῖν; ἀρ ἀν ὦθοι
do-we-think (that) 'we might 'suffer? Would 'he not 'resort
ἐπὶ πᾶν, ὡς αἰκισάμενος ἰμᾶς τὰ ἐσχατα
to every-thing, that having-punished us to-the utmost
παράσχοι πᾶσιν ἀνδρῶποις φόβον
(of severity) he-might-inspire all men (with) fear
ποτὲ τοῦ στρατεύσαι ἐπὶ αὐτὸν; ἀλλὰ
of-ever | of-the to-have-marched [marching] against him? But
πάντα ποιητέων ὅπως τοι ἀρ γεννήσομεθα
every-thing is-to-be-done that — we-'may not 'get
ἐπὶ ἔχειν. ἐγὼ μὲν οὖν, ἔσται μὲν
into his (power). I indeed therefore, as-long-as indeed
BOOK III.—CHAPTER I.

at anov^al yjaav ovnots — (those) with him, having-gone-through indeed so-great (a) territory of-them, and what they-might-have, as indeed the truce was (in existence) never ceased — pitying ourselves, but considering-as-happy (the) king and

χώραν αὐτῶν, καὶ οἶναν ἔχοιεν, ὡς δὲ τὰ τerritory of-them, and what they-might-have, as indeed the territory of-them, and what they-might-have, as indeed the

"AfsoOa ἑπιτῆδεια, ὅσους δὲ θεράποντας, copious provisions, so-great (a number) indeed (of) servants,
dὲ ὅσα κτήνη:, δὲ χρυσὸν, δὲ and-now-how great (a number of) cattle, and (quantity of) gold, and (of)

ἐσόντα. Δὲ αὖ ὅποτε ἐνδυμαίνῃν τὰ raiments. But on-the-other-hand when I-reflect on-the

τῶν στρατιωτῶν, ὅτι μετείχη ἧμιν (condition) of-the soldiers, that there-was-a-share to-us
μὲν οὐδενὸς πᾶντων τῶν ἄγαθῶν, eὶ indeed of-nothing of-all — (these) good (things), —

μὴ προϊμεθα, δ’ ἢδειν ὀλίγους unless we-bought (them), and (when that) I-knew (only) few

ἔχοντας ἐτι οὖντων ὀνησίμεθα, δέ (of us) having yet wherewith we-might-buy, and (that our)

ὅρκους ἢδη κατέχοντας ἧμιᾶς πορίζονται τὰ oaths now restraining us to-procure —

ἐπιτῆδεια ἄλλως πως ἡ ἀνομενοῦσα ὀὖν provisions (in) any-other manner than buying; therefore

λογιζόμενος ταῦτ’, ἐνεστε ἐφοδούμην τὰς considering these (things), I sometimes feared the

σπονδὰς μᾶλλον ἢ νῦν τὸν πόλεμον, truce more than (I) now (do) the war.

Γειεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, doxei Since however they have-broken the truce, it-seems

μοι καὶ ἦ νῆρις ἐκείνων καὶ ἦ ὑμετέρα to-me (that) both the insolence-of-themselves and — our

ὑποψία λείποσαι. Τὰρ ἐν μέσῳ κεῖται mistrust is-ended. | For in (the) middle [for between us] lie
now these — good-things (I have mentioned), (as) prizes, who ever 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 us exhorting (us) to — (these) most-noble deeds.
To the impel [to excite] even
— others to — valour. Show-yourselves the-best
(twv loxayolwv, kai twv strapatnywv
(and bravest) of-the captains, and of-the commanders

Δε καγω, ei mev meiws the-most-worthy-to-command. And also-I, if indeed you
will give-the-start to these (things), am-willing
to-follow you; but if you appoint me to-lead,

'Ι (will) not 'give-as-an-excuse — (my) age, but

και ήγουμαι ἀκμάζειν ἑρύκειν τὰ xακά ἀπ'
even think-myself to-be-of-sufficient-age to-keep-off — harm from

myself.

These (things) indeed — (Xenophon) spoke; but the captains,
hearing these (things), all requested (him)

ὃς, ἢ τις Ἀπόλλωνίδης,
to-be-their-commander; except there-was a-certain Apollonides,

οὗτος εἶπεν,
in — (his) speech resembling-a-Boeotian; and this (person) said,

ὅτι φλανροῖν, ὃς λέγει ἀν τυχεῖν
that he-speaks-nonsense, who says (that) 'he might 'obtain

safety by-any-other-means, than having-persuaded (the)
king, if he could, (to grant it); and at-the-same-time he-began

λέγειν τὰς ἀπορίας. Ξενοφόν μέντοι ἵππο
to-talk (of) the difficulties. Xenophon however having

taken-him-up in-the-midst (of his speech) spoke thv : O most-
wonderful man, you indeed — neither seeing under-
standing, nor hearing have-remembered. However at-least you-were
in the-same (place) with-these (here present), when (the) king,
\[\text{έν ταύτῳ τούτοις \ οτέ βασιλεὺς,}\]
\[\text{ετεί Κύρος ἀπέδανε, μέγα φρονήσας \ ἐτί \ after Cyrus died, 'being greatly 'elevated-in-mind at}\]
\[\text{τούτῳ, πέμπων ἐκέλευεν τὰ ὀπλα παραδίδοναι.}\]
\[\text{this, sending he-ordered the arms to-be-given-up.}\]
\[\text{Δὲ \ ἐτεί ἡμεῖς οὐ παραδόντες, \ ἀλλ' ἐξοπλίσαμεν,}\]
\[\text{But when we not giving-them-up, but being-armed,}\]
\[\text{ἐλέγων \ παρεσκηνύσαμεν \ αὐτῷ, \ τί \ oὐ \ going-forth encamped-opposite him, what did-'he not}\]
\[\text{ἐποίησε, πέμπων πρέσβεις, καὶ αἴτῶν \ σπονδάς,}\]
\[\text{to, sending ambassadors, and requesting (a) truce,}\]
\[\text{καὶ παρέχων \ τὰ \ ἐπιτήδεια, \ ἔστε \ ἠτυχεν \ σπονδῶν;}\]
\[\text{and supplying the provisions, until he-obtained (a) truce?}\]
\[\text{Δ' \ ἐτεί \ αὖ \ οἱ \ στρατηγοὶ οἱ \ λοχαγοί,}\]
\[\text{And when on-the-other-hand the generals and captains,}\]
\[\text{δὲ \ ποὺ \ δὴ \ κελεύεις, \ ἧλ.δον \ εἰς \ λόγους}\]
\[\text{as you indeed (now) advise, went to (a) conference}\]
\[\text{ἀὐτοῖς \ ἄνευ \ ὀπλῶν, \ ποιτεύσαντες \ ταῖς}\]
\[\text{with-them without (their) arms, trusting to-the}\]
\[\text{σπονδαῖς, \ οὐ \ νῦν \ ἐκεῖνοι \ παιδευοῦν, \ κεντοῦμενοι,}\]
\[\text{true, 'are not now they 'beaten, goaded,}\]
\[\text{ὑπομονοῦν, οὐδὲ \ δύνανται \ οἱ \ τξίμονες \ ἀποθανεῖν,}\]
\[\text{insulted, not able the wretched-men to-die,}\]
\[\text{καὶ \ οἱ \ μαλ' \ ἔρωντες \ τούτου; \ Πάντα \ ἀ \ οὐ}\]
\[\text{and I-think greatly desiring it? All which you}\]
\[\text{εἰδὼς \ φύς \ τοὺς \ μὲν \ κελεύοντας}\]
\[\text{having-known (yet) you-say (that) — (those) indeed exhorting (us)}\]
\[\text{ἀμύνεσθαι \ φιλναρεῖν, δὲ \ κελεύεις \ ἰδίας}\]
\[\text{to-defend-ourselves talk-foolishly, and do-you-request (us) going}\]
\[\text{πάλιν \ πείδειν; \ Ὑμοί \ δὲ, \ ὃ \ ἄνδρες, \ δοξεῖ}\]
\[\text{again to-try-persuasion? To-me indeed, 0 men, it-seems} \]
μήτε προσέσθαι τούτον τὸν ἄνδρον

(that we ought) neither to admit this man

eἰς ταύτῳ ἡμῶν αὐτοῖς, τὸ ἀφελομένους

into the same (place) with us ourselves, but taking from (him, τὴν λοχαγίαν, ἀναδεντας σχεῖν, χρησθαί — (his) captaincy (and) lying-on (him) baggage, use him
dὲς τοιοῦτῳ. Γὰρ οὗτος κατασχύνει καὶ τὴν

as such. For this man disgraces both (his) πατρίδα, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι ὅν Ἑλλην, country, and all — Greece, that being (a) Greek, ἐστι τοιοῦτος.

he is such (a character).

'Εντεῦθεν Ἀγασίας Στυμφάλιος ὑπολαβὼν

Thence Agasias (the) Stymphalian having taken up εἶπεν. Ἀλλὰ τοῦτο γε οὐδὲν παν- (the discourse) said: But to this man at least nothing at-

ιάπασι προσήκει οὕτε τῆς Βουωτίας, οὕτε τῆς all belongs either of — Boeotia, or of — Ἑλλάδος, ἐπεὶ ἐγὼ εἰδον τὰ ὅτα Greece, since I perceived (that) — (his) ears
tετρυπημένον ὅσπερ Λυδόν. Καὶ εἶχεν were bored as (a) Lydian. | And it had (itself) oὕτως Οὖν μὲν ἀπῆλασαν τοῦτον.

so [and it was so]. Therefore indeed they drove him away.

Δὲ οἱ ἄλλοι ἱόντες παρὰ τὰς τάξεις, But the others going to the (different) ranks (and ὅπου μὲν εἶναὶ στρατηγὸς divisions of the army), where indeed there might be (a) general σῶς, παρεκάλουν τὸν στρατηγὸν. δὲ ὁπόθεν saved, they called up the general; but where ὁμόθεν, τὸν ὑποστρατηγὸν. ὃ ὅπου αὐτῷ he had perished, the lieutenant-general; but where again εἰναὶ λοχαγὸς, τὸν λοχαγὸν. Ἐπεὶ δὲ there might be (a) captain, the captain. When indeed πάντες συνηλθοῦν ἔξας ἔξωτο οἰς τὸ πρόσθεν all came together they seated themselves in the front
When indeed this was, when this occurred, it was near midnight. There Hieronymus (the) Elian, being the oldest of the captains of Proxenus, commenced to-speak thus: O men generals and captains, it-seemed (proper) to-us seeing the present (state of our affairs), both to-assemble-together ourselves, and to-call-on you (to join us) in-order-that we-may-determine if we-can on-something good (and advantageous to ourselves). But, said-he, do you, O Xenophon, relate what (you have) even (said) to us.

On this Xenophon speaks thus: But truly we all know this, that (the) king and Tissaphernes have-seized-upon (all) of-us whom indeed they-could; and (it is) evident that they-are-plotting 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)

εφ' ἦμιν.

[(may fall) into us [may fall into our hands].]

well therefore, that you, being so-many as now

συνεληκλεδατε, ἔχετε μέγιστον καιρὸν.

have-come together (of you), have the-greatest opportunity

(of distinguishing yourselves). For all — these sol-

tιώται βλέπουσι πρὸς ἤμας, κἂν μὲν ὃρῳν

diers look to you, and-if indeed they-see

ἡμᾶς ἄθυμος, πάντες ἔσονται κακοὶ. δὲ εἰ τε

you dispirited, all will-be cowards; but if not-only

ἡμεῖς αὐτοὶ φανεροὶ παρασκευάζομενοι ἢτε ἐπὶ

you yourselves appearing prepared go against

τοὺς πολεμίους, καὶ παρακαλεῖτε τοὺς ἄλλους

the enemy, and-also exhort the others

ιστε εὗ ὁτι ἐψονται ἦμιν, καὶ πειρά-

(to the same) know well that they-will-follow you, and will-en-

σονται μιμεῖοναι.

Δὲ τοι ἰσως ἐστι καὶ
deavour to-imitate (you). And — perhaps it-is even

δίκαιον ἦμιᾶς διαφέρειν τι τούτων.

(right that wo should-differ somewhat from-these (soldiers).

Γὰρ ἡμεῖς ἐστὲ στρατηγοὶ, ἡμεῖς ταξιαρχοὶ

For you are generals, you (are) taxiarcths

καὶ λοχαγοὶ. καὶ ὅτε εἰρήνη ἦν, ἡμεῖς ἐπλεονεξεῖτε

and captains; and when peace was, you had-a-greater-portion

τούτων καὶ χρήμασι καὶ τιμαῖς καὶ νῦ,

(than) these both of riches and honours; and now

τοίνυν, ἐπεὶ ἐστὶ πόλεμος, δεὶ ἦμας ἄξιοιν

therefore, when there-is war, it-is-proper (that) you excel

ἀυτοὺς εἰναι ἀμείνους τε τοῦ πλῆθους,

these, (and that you) be superior not-only to-the multitude,
kai proboleveiv kai proponoeiv toutow.

but also to plan and devise and to labour and exert yourselves for these,

if any where it may be needed. And now indeed in the first (place)
oioma ev yap ev meg ev evnetai to stratemeia,

I think (that) you may greatly benefit the army,
i epitetaite, pote stratheioi kai loxayoi

but also to plan and devise and to labour and exert yourselves for these,

if you take care, that generals and captains

antikatastathosin ois tachista antti tout be chosen as speedily as possible in place of (those)
apololotow. Gar anev archontow oudev ouste

we are deprived of. For without commanders nothing either

calov ouste agathov ev geneito, ois men eitein

honourable or good can happen, as indeed to speak

suvelonti, oidaimo, de he ev tois pole

in comprehensive (language), no where but truly in — warlike

mikois pantapasi. Gar men h evataxia doxei

affairs not at all. For indeed order appears

sigein, de h evataxia hde apololexe

to preserve (armies), but — want of order has already destroyed

tollous. De epeidavan katasthesede tois arm

many. And after you have appointed the com

chantas, osoe dei, kai h evyllgenete

manders, as many as it is proper (to appoint), and if you assembled

taxaparphenete touc allous stratistatas, oima

and encouraged the other soldiers, I think

an ymaz poikeyai panw ev karp.

that you will have acted very much in season and to the purpose. For

vuv men isos kai imeis aiodanesede, ois adymos

now indeed likewise even you perceive, how dispiritedly

mev yl dos enta opta, de adymos

indeed they went to the (place of) arms, and (also how) dejectedly

pros tas phulakas, oste, echontow

(they went) on — guard, so that, having (themselves)

outo y', 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 any-thing be-required either by-night or even by-day. But if any-one should-turn the thoughts of-them, that they 'may not µόνον ἐννοῶνται, τι πείσονται, ἀλλὰ καὶ τι alone 'contemplate, what they-will-suffer, but also what ποιήσουσι, ἔσονται πολὺ εἰδομέντεροι. Γὰρ δὴ they-will-do, they-will-be much more-inspired. For truly ἐπίστασθε, ὅτι ἐστὶν οὔτε πλῆθος οὔτε ἰσχὺς you-are-aware, that it-is neither multitude nor strength η ἐν τῷ πολέμῳ ποιοῦσα νίκας.

which in war | are-making victories; [produce victories]; ἀλλ' ὀπότεροι, σὺν τοῖς θεοῖς ἄν but which-ever, with the (assistance of the) gods being ἐρρῳμενέστεροι ταῖς ψυχαῖς ὑσσίν ἐπὶ τοῦ more-resolute — in-mind may-go against the πολεμίων, ως ἐπὶ τὸ πολὺ οἶ ἐναντίοι enemy. (as) for the most-part the adverse (enemy)

οὐ δέχονται τοῦτοι.

'can not receive them [can not sustain their attack].

Δ' ἐγώγε, ὃ ἄνδρες, ἐντεῦθεν οὐκ ήθελαν τοῦτο, But I-at-least, 0 men, have-considered, also this, ὅτι ὅποιοι μὲν μαστεῖουσι ζην ἐκ παντὸς τρόπου that those-who indeed desire to-live | by all means

ἐν τοῖς πολεμικοῖς, οὕτωι μὲν ὃς ἐπὶ [at any rate] in — warlike-affairs, these indeed (as) for τὸ πολὺ ἀποδρήσουσι κακῶς τε καὶ αἰσχρῶς the most-part die wretchedly and also dishonourably δὲ ὅποιοι μὲν ἐγνώκασι θάνατον εἶναι κοινῶν bu: those-who indeed have-known death to-be common πᾶσι καὶ ἀναγκαῖοι ἀνθρώποις, ἀγωνίζονται δὲ to-all, and inevitable to-men, contend-in-battle —

τερὶ τοῦ καλῶς ἀποδρήσειν,

| for the honourably to-die, [for an honourable death].
I perceive these rather somehow arriving at

γορας, καὶ, ἐως ἀν χοίρων διάγουντας

old-age, and, as-long-as 'they may 'live passing (their time)

ιδαμονέστερον. Καὶ ἃ καταμαθὸντας

more-happily. And which (things) having-understood

τινὶ δεῖ ποῖαι (γὰρ ἐσμεν ἐν τοιοῦτῳ καὶ ὑπὸ) it now 'becomes us (as we-are in such (a) state)

εἶναι τε ἀγαθοὺς ἀνδρας αὑτοὺς καὶ (that) we-be not-only brave men ourselves but-also

παραξαλεῖν τοὺς ἄλλους. 'Ο μὲν εἰπὸν

exhort the others (to be so). Who indeed saying

ταῦτ' ἐπαύσατο.

this ceased (speaking).

Δὲ μετὰ τοῦτον Χειρίσωφος εἶπε: Ἀλλὰ μὲν,

But after this Cheirisophus said: But indeed,

ὡ Χειρόφων, πρῶσθεν ἐγίνωσκον σε μόνον

O Xenophon, before-this I-knew you only

τοσοῦτον, ὅσον ἡχονον εἶναι Ἀθηναῖον. δὲ

so-much, as-that I-heard you-were (an) Athenian; but

νῦν καὶ ἐπαίνῳ σε τε ἐφ' οἷς λέγεις καὶ now 'I even 'praise you not-only for what you-say but-also

πράτεις, καὶ ἂν βουλοίμην ὅστι εἰναι (for what) you-perform, and could wish that there-were

πλείστους τοιοῦτους. γὰρ ἂν εἰη τὸ κοινὸν many such; for 'it would 'be — (a) general

ἀγαθὸν. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὡ good. And now, said-he, let-us not 'delay, 0

ἀνδρεῖς, ἄλλ' οἱ δεόμενοι ἄρχοντες ἀπελεύσοντες men, but — (those) wanting commanders having-retired

ὅνι αἱρεῖσθε, καὶ ἐλόμενοι ἤκετε now to-choose (them), and having-elected (them) 'let (them) 'come

εἰς τῷ μέσῳ τοῦ στρατοπέδου, καὶ ἂνετε τοὺς to the middle of-the camp, and 'bring —

αἱρεθέντας: ἔπειτα συγκαλοῦμεν ἐκεῖ τοὺς (those) chosen; afterwards we-will-call-together thero the
BOOK III. — CHAPTER II.

When indeed (the officers) were-chosen, not-only 'was (the) day just 'dawning, but-also the commanders had-come to the middle (of the camp), and it-seemed (necessary) to-them, to-call-together the soldiers. When indeed also the other soldiers came-together, Cheirisophus the Lacedæmonian first indeed rose-up, and spoke thus: O men sol-

'Επει δὲ ἦρηντο, τε ἡμέρα

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tiōntai, ta parónta mēn xalēpā, diers, — (our) present-affairs indeed are-fraught-with-difficulties, ópote stερώμεθα toioútw ἀνδρῶν στρατηγῶν, since we-are-deprived of-such men (our) generals, καὶ λεχαγῶν, καὶ στρατιωτῶν. Ðe καὶ and (also) 'of (our) 'captains, and soldiers; and also πρὸς ἐτι oí ἀμφί Ἀριαῖον, oí of (those) moreover (namely) — (those) with Ariæus, who ὅντες πρόσδεν σύμμαχοι, προδεδώκασιν ἡμᾶς. being formerly (our) allies, have-deserted us. Ðe δὲμῶς δεὶ te ἐλ.δείν ἐκ τῶν παρόν-But likewise it-becomes (us) not-only to-get-out of — (our) pre-τὼν ἀγαθοῦς ἀνδρας, καὶ μὴ ἰψος-sent (difficulties) (like) brave men, but-also not to-give-
θαι, ἀλλὰ πειράζομεν ὅπως, ἥν μὲν δυνώμεθα, up. but to-endevour that, if indeed we-can, νικῶντες καλῶς, σωζόμεθα. Ðe ei μή, conquering honourably, we-may-save-ourselves; but if not, ἀλλὰ γε ἀποδύναμον καλῶς, Ðe μηδέποτε yet at-least let-us-die honourably, and never γενώμεθα ζῶντες ἵπποχείριοι | we-being living [while we live] putting-ourselves-in-the-hands-of τοῖς πολεμίοις. Γὰρ οἴσμαι ἂν ἡμᾶς παθέιν the enemy. For I-think that we would-suffer τοιαῦτα, οία οί Θεοὶ ποιήσειαν τοὺς such-things, as 'may the gods 'do to — (our) ἔχθρον. Ἐπὶ τοῦτω Κλεάντωρ 'Ορχομένιος enemies. After this-one Cleanor (the) Orchemenian ἀνέστη καὶ ἐλέξειν ἢδε. Ἀλλὰ μὲν, ὃ ἀνδρῶς, rose-up, and spoke as-follows: But indeed, 0 men, ἔρατε τὴν ἐπιορκίαν καὶ ἀσέβειαν βασιλέως, you-see the perjury and impiety 'of (the) 'king, δὲ ὅρατε τὴν ἀπιστίαν Τισσαφέρους, ὥστις λέγον and you-see the faithlessness of-Tissaphernes, who saying ὃς εἰν τε γεῖτων τῆς Ἑλλάδος, καὶ ἂν that he-was not-only (a) neighbour of-the Greeks, but-also would
Ποιήσαντες περὶ πλείστου σῶσαι ἡμᾶς, καὶ make-it of much (account) to-have-saved us, and
αὐτὸς ὁμόσας ἐπὶ τοῦτος ἦμιν, αὐτὸς he-himself having-sworn to these (things) to-us, ho
dοὺς δεξιάς, αὐτὸς ἐξαπατήσας συνέλαβε having-given (the) right-hand, he having-deceived (us) took
tοὺς στρατηγούς, καὶ οὐδὲ ζηδεσθή (prisoners) — (our) generals, and neither has-he-respected

Δία ξένιον, ἄλλα γενόμενοι καὶ Jupiter (the god of) hospitality, but having-become also (a)
ὅμοτράπεζος Κλεάρχω, αὐτοῖς τούτοις table-companion to-Clearchus, by-these same (means)
ἐξαπατήσας τοὺς ἀνδρας ἀπολόλεξεν. Ἄριαῖος having-deceived — men he-destroyed (them). Ariäus
dὲ, ὅν ἡμεῖς ἦθελομεν καθίσταναι βασιλέα, καὶ also, whom we wished to-have-constituted king, and
ἐδόκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδόσειν we-gave and received pledges not to-betray
ἀλλήλους, καὶ οὗτος, οὔτε δεῖσας τοὺς θεοὺς one-another, (yet) even this-one, neither having-feared the gods
οὔτε αἰδεσθεῖσ τεθνηκότα Κύρον, τιμώμενος or having-respected (the) departed Cyrus, (though) honoured
μᾶλιστα ὑπὸ Κύρου ῥήνειν in-the-highest-degree by Cyrus (while) living, 'having now
ἀποστάς πρὸς τοὺς ἐχθροῦς ἐκείνου, '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.

Ἀλλὰ μὲν οἱ θεοὶ ἀποτίσασιντο τοῦτοι 'But indeed 'may the gods 'repay these (men);
δὲ δὲ ἡμᾶς ὅρωντας ταύτα μὴποτε ἔτι but it-becomes us seeing these (things) never more
ἐξαπατήσαιναι ὑπὸ τοῦτοι, ἄλλα, μαχομένους to-be-deceived by these (men), but, fighting
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κράτιστα ὃς ἂν δυνώμεθα, πάσχειν in-the-bravest (manner) that 'we may 'be-able, to-bear
τούτο δὲ τι ἂν δοκῇ τοῖς θεοῖς. that which may seem (proper) to-the gods.

'Εξ τούτου Ενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ
After this Xenophon stood-up, equipped for
πόλεμον ὃς κάλλιστα ἐδύνατο, νομίζων, εἰτε war as handsomely (as) he-was-able, thinking, that-if
οἱ θεοὶ διδοῦν νῖκην τὸν κάλλιστον κόσμον the gods should-grant victory (that) the most-beautiful ornaments
πρέπειν τῷ νικᾶν, εἰτε δεόι became | to-the to-conquer [victory], (or) that-if it-might-be-so (that he
was) to-die, | to-have (itself) properly, [it would be well] (that
τελευτᾶν, ἔχειν ὃς was) to-die, | to-have (itself) properly, [it would be well] (that
he should think) himself as-having-been-worthy of-the most-beautiful
ἐν τούτοις τυγχάνειν τῆς τελευτῆς (equipments, and) in these to-meet — (his) end;
dὲ τοῦ λόγου ἥρχετο ὅδε. Μὲν τε τῇ ἐπιορκίαν but — (his) speech he-began thus: Indeed not-only the
καὶ ἀπιστίαν τῶν βαρβάρων Κλεάνωρ μὲν but-also (the) perfidy of-the barbarians Cleansor indeed
λέγει, δὲ οἴμαι ὑμεῖς καὶ ἐπιστασθε. 'has (just now) 'mentioned, and I-think you also are-aware-of-it.
Εἰ μὲν οὖν Βουλευόμεθα πάλιν ἴναι διὰ If indeed therefore we-deliberate | again to-go through
φιλίας αὐτῶς friendship with-them [of again coming to terms of friendship with them]
ἀνάγκη ὡμᾶς ἔχειν πολλὴν ἄθυμιαν, (it is of) necessity (that) we (must) have much mistrust;
καὶ ὅρωντας τοὺς στρατηγοὺς, οἷα having also 'seen — (our) generals, what (they)
πεπόνθασιν, οἱ διὰ πίστεως αὐτῶς ἐαυτοὺς suffered, who through faith in-them 'put themselves
ἐνεχείρισαν; εἰ μὲν τοι διανοούμεθα σὺν τοῖς 'into-their-hands; if however we-intend with — (our,

not only to impose justice on them [to inflict punishment.

Δὲ αἱτῶν λέγοντος τούτο τις πτάρνυται. δ’

But he saying this some-one sneezes; and

σωτηρίας ὑπειρατεύτων άξονσαντες πάντες μιᾷ ὀρμή

the soldiers hearing (it) all with-one impulse

προσεκύνησαν τὸν θεόν καὶ Ξενοφῶν εἶπε

worshipped the god; and Xenophon said: (As)

'Επεὶ ἡμῶν λέγοντον περὶ σωτηρίας, οἰωνὸς

while we were-speaking about safety, (an) omen

τοῦ Διὸς τοῦ Σωτῆρος ἐφάνη, δοξεῖ μοι, ὦ ἄνδρες,

of — Jupiter the Preserver appeared, it-seems to-me, O men,

εὐξασθαί τῷ τούτῳ θεῷ ὑσεῖν σωτή-

(euph) we-vow to — that god to-sacrifice (the) offerings-of-

ρία, ὅπου πρῶτον ἀφικόμεθα εἰς φιλίαν χῶραν,

safety, when first we-arrive in (a) friendly country,

καὶ κυρινοπευξασθαι βύσειν τοῖς ἄλλοις

and also (that) we-vow-together to-sacrifice-hereafter to-the other

θεοῖς κατὰ δύναμιν. Καὶ ἔφη, ὦτῷ
gods according-to (our) ability. And he-said, to-whomsoever

ταύτα δοξεῖ ἀνατεि�νάτῳ τήν χεῖρα. Καὶ

this seems (right) hold-up — (your) hand. And

ἀπαντεῖς ἀνέτειναν. Ἐξ τούτου εὐξαντο

all held-up (their hands). Upon this they-made

καὶ ἐπαινόσαν. Δὲ ἔπει τὰ

(their) ’vows and sang-a-pee. And when the (things)

τὸν θεόν εἰχεν καλῶς,
of-the gods had (themselves) well, [and when the religious

καὶ ἕρχετο πάλιν ὅδε.

ceremonies were duly performed], he-commenced again thus:
"Ετύγχανον λέγων ὅτι εἰναὶ πολλαὶ καὶ I-happened (to be) saying that there-were many and
καλαὶ ἐλπίδες ἡμῖν σωτηρίας. Γὰρ πρῶτον μεν fair hopes to-us of-safety. For first indeed
ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς ὄρκους τῶν θεῶν, we 'have truly 'observed [the oaths of-the gods,
δὲ οἱ πολέμιοι τε [our oaths made to the gods], but the enemy 'have not-only
ἐπιωρήκασι, καὶ λελύκασι τὰς σπονδὰς 'perjured (themselves), but also-have-broken the truce
καὶ τοὺς ὄρκους. Δ’ ἔχοντων and — (their) oaths. But (things) having (themselves)
οὕτω, εἰκός μὲν τοὺς θεοὺς εἶναι ἐναντίους thus, it-is-proper indeed (for) the gods to-be against
tοῖς πολεμίοις, δὲ συμμάχους ἡμῖν, οὔτε εἰσὶ — (our) enemies, but auxiliaries to-us, who are
ἰκανοὶ, ὅταν βούλωνται καὶ ταχὺ ποιεῖν τοὺς competent, when they-will both speedily to-make the
μεγάλους μικροὺς, καὶ εὐπετῶς σῴζειν τοὺς μικροὺς, great little, and easily to-save the little,
κἂν ὡς ἐν δεινοῖς. Δὲ ἐπείτα, although they-may-be in dangers. But (next) after (this),
(γὰρ ἀναμνήσω ἡμᾶς καὶ τοὺς κινδύνους τῶν (for I-shall-remind you even (of) the dangers of—
ημετερων τῶν προγόνων, ἵνα εἰδήτε ὡς our — ancestors, in-order-that you-may-perceive that
τε προσόκειν ἡμῖν εἶναι ἄγαθοῖς, τε σὺν — it-becomes you-to-be brave, and that with (the help of)
τοῖς θεοῖς οἱ ἄγαθοὶ σώζονται καὶ ἐξ πάνω the gods the brave are-saved even from-the-greatest
dangers;) γὰρ μὲν Περσῶν καὶ τῶν σὺν dangers;) for indeed (the) Persians and — (those) with
αὐτοῖς ἐλθόντων παμπληθεὶς στόλῳ, ὡς them coming 'with (a) numerous host, as 'making
τὰς Ἀθηναίας ἀφαιροῦντων αὐτῶς, Ἀθηναίοι — Athens 'disappearing again, (but the) Athenians.
BOOK III. — CHAPTER II. 193

τοῖς δολοσαντες ὑποστήναι αὐτοῖς ένίκησαν αὐτοὺς. daring to-withstand them conquered them.

Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὑπόσους τῶν And having-vowed to Diana (that) as they might 'kill so-many of-the

πολεμίων ἃν κατακάνονες τοσαύτος κυναίρας enemy 'as 'they might 'kill so-many she-goats

κατακάνονες τῆς θεᾶς, ἐπεὶ εἶχον οὐκ they-would-sacrifice to-the goddess, (but) when they had not (a)

ικανας εὐρεῖν, sufficient-number to-find, [they could not find a sufficient number],

ἐδοξέων αὐτοῖς θύειν πεντακοσίας κατ' it-seemed (good) to-them to-sacrifice five-hundred every

ἐναντίον, καὶ έτε καὶ νῦν ἀποθύνοντες. 'Επειτα year, and also even now they-sacrifice (them). (Afterwards);

ὅτε Εὔξες ήστερον, ἀγείρας τὴν ἀναριθ-when Xerxes after-this, having-collected — (that) innumer-

μητὸν στρατιάν, ἠλθὲν εἶτι τὴν 'Ελλάδα, καὶ able army, went against the Greeks, and

tοτε οἱ ημέτεροι πρόγονοι ένίκων τοὺς προγόνους then — our ancestors conquered the ancestors

tούτων, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. of-those (barbarians), both by land and by sea.

Τεκμηρία μὲν δὲν ἔστι τὰ τρόπαια ὄραν, (The) proofs indeed of-which are the trophies to-see,

δὲ μέγιστον μαρτύριον ἢ ἐλευθερία τῶν [to be seen], but the-greatest witness (is) the liberty of-the

πόλεων, ἐν αἷς ήμεῖς ἐγένεσθε καὶ ἑτράφητε states, in which you were-born and bred;

γὰρ προσχυνεῖτε οἰδένα ἀνδροτον δεσπότην, for you-worship no man (as) master,

ἀλλὰ τοὺς θεοὺς. Τοιούτων προγόνων μὲν but the gods (only). Of-such ancestors indeed

ἐστε. Μὲν δὴ γε οὐκ ἔρω τοῦτο, are-you. 'I indeed certainly at-least 'will not 'say this,

ὡς ήμεῖς κατασκύνετε αὐτούς. ἀλλὰ οὖτω πολλαὶ that you disgrace them; but not-yet many

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The Anabasis of Xenophon.

...days, | from which [since] having-been-drawn-up-in-order-of-battle-

μὲριαὶ, ἃθ' οὖ — ἀντίταξά-μενοι τούτοις τοῖς ἐκχώνοις ἐκέινων, against these — descendants of-those (barbarians),

ἔνικατε αὐτῶν πολλαπλασίους you-conquered (a force) of-them many-times-more-numerous (than)

ὑμῶν σὺν τοῖς θεοῖς. Καὶ τότε μὲν yourselves with (the assistance of) the gods. And then —

dὴ ἦτε ἀγαθοὶ ἄνδρες περὶ τῆς βασιλείας truly you-were brave men | (contending) about the kingdom

Κύρον. δὲ νῦν, ὅποτε of-Cyrus; [contending to elevate Cyrus to the throne]; but now, when

ο ἄγων ἐστὶν περὶ τῆς ἰμετέρας σωτηρίας, ἀδὴπου the contest is about — your-own safety, 'it certainly

προχεῖ ιμᾶς πολὺ, καὶ εἶναι ἰμεινονας καὶ 'becomes you much, both to-be more (brave) and

προσμυντέρους. Ἀλλὰ μὴν καὶ νῦν πρέπει more-daring.

But certainly 'it even now 'becomes

eἶναι βαρβαλευτέρους πρὸς τοὺς πολεμίους. (you) to-be more-confident-and-daring against the enemy.

Γὰρ μὲν τότε ὅντες ἄπειροι αἰτῶν, τε ὅρωντες For indeed then being inexperienced of-them, and seeing

τὸ ἰμετέρον πλῆθος, ήμως ἐτοιμάσατε σὺν τῷ the immense multitude, however you-dared with the

φρονύματι πατρίῳ ἰέναι εἰς αὐτοῦς· δὲ spirit derived-from-your-ancestors to-go against them; but

νῦν, ὅποτε καὶ ἦδη ἐχεῖ τείραν αἰτῶν, ὅτι now, when 'you even already 'have experience of-them, that

θέλουσι καὶ ὅντες πολλαπλάσιοι they-wish even (though) being many-times (more numerous

μὴ δέχεσθαι ιμᾶς, τι ἐτὶ than you) not to-receive you (attacking them), how then

προχεῖ ιμῖν φοβεῖσθαι τούτους; Ἡδὲ μὲντοι does-it-become you to-fear these (men)? | Nor indeed

δοξητε ἐγεῖν τοῦτο μείον, think to-have this less, [nor think this to be a disadvantage].
BOOK III. — CHAPTER II.

\[\text{νὶ ὲἱ Ὀὐραῖοι, πρὸσδεν ταττόμενοι σὺν ἦμῖν, if the followers-of-Cyrus, formerly drawn-up with us,}
\[\text{ὀἵν ἀφεστήκασι. Γὰρ ἐτὶ οὗτοι ἐισὶ; (have) now deserted (us). For also these (men) are}
\[\text{κακίονες τῶν ἡττημένων ὑφ' ἦμῶν. more-cowardly (than) — (those) defeated by us.}
\[\text{Γοῦν ἐφευγον πρὸς ἑκείνους καταλαμπότες ἦμᾶς. For indeed they-fled to them deserting us.}
\[\text{Δὲ πολὺ κρείττον ὅρᾶν τοὺς θέλοντας And (it is) much better to-see — (those) wishing}
\[\text{ἀρχεῖν φυγῆς ταττόμενους σὺν τοῖς πολεμίοις, to-commence flight arranged with the enemy,}
\[\text{ἡ ἐν τῇ ἡμετέρᾳ τάξει. Δὲ εἰ τις ἦμῶν than in — our ranks. But if any-one of-you}
\[\text{ἀνυμεῖ, ὅτι μὲν εἰσὶν οὐκ ἵππεις ἦμῖν, is-disheartened, that indeed there-are no horsemen to-us, [that}
\[\text{δὲ πολλοὶ πάρεισι τοῖς πολεμίοις; we have no cavalry], [but (that) many are-present to-the enemy,}
\[\text{ἐνδυμαίνοι ὅτι [but that the enemy have a large force of cavalry], consider that}
\[\text{oἱ μύριοι ἵππεις εἰσὶν οὐδὲν ἀλλο ἡ μύριοι — ten-thousand horsemen are nothing else than ten-thousand}
\[\text{ἀνδρωποι. γὰρ μὲν οὐδεὶς πῶς ποτε ἀπέδανεν ἐν; for indeed no-one ever died in}
\[\text{μάχῃ οὔτε δηχθεῖσι οὔτε λακτυσθεῖσι ὑπὸ battle (neither) (either) bitten — (or) kicked by}
\[\text{ἵππου, δὲ οἱ ἄνδρες εἰσὶν οἱ ποιοῦντες οὐ τι (a) horse, but the men are (those) who do whatever}
\[\text{ἀν γίγνηται ἐν ταῖς μάχαις. Οὐκοῦν ἡμεῖς ἐσμεὶ may happen in — battles. Therefore we are}
\[\text{ἐπὶ πολὺ ἀσφαλεστέρον ὀχύρωτος γε τῶν ἵππων: on (a) much safer vehicle (than) at-least the cavalry,}
\[\text{γὰρ μὲν οἱ κρέμανται ἐφ' ἵππων, φοβοῦμενοι for indeed — (those) hang on horses, fearing}
\[\text{οἷς ἦμᾶς μόνον, ἀλλὰ καὶ τὸ κατατεθέων: not us alone, but also the to-have-fallen; [falling]:}
but we having-gone on (the) ground [but we marching on the ground] shall-strike indeed much more-violently if any-one prosiqh, de polv malleon teuqomeqa otov boulw-approach, and much more shall-we-attain-the-aim which we-de-
meqa. De eni monw oi ispeis proqhouin sired. But in-one (thing) alone the cavalry have-the-advantage-of
himas. feugew estin asfalwsterepon autois h himin. us: to-flee is safer for-them than for-us.

Ei de de thaerreite men tacs makhas.
If indeed truly you-are-confident-and-courageous — for — battle,
de xhdeose toouto, oti Tissaphernhqs oukheti but you-are-troubled at-this, that Tissaphernes 'will no-longer
hysetai himin, oude basileus parexei 'guide you, nor 'will (the) king 'provide (you a)
goravan, skhexaspe poterov xreittov exewn Tissa-
market consider whether (it is) to-have Tissa-
phernhqs hyemona, oti esti fanerhs epibouleukw
phernes (as) guide, who is evidently plotting-against
himin, h andras ouvs himis labontes an
us, or (the) men whom, we having-seized-them, may
kelevwemn hyeiswai, oti eisontai oti, hwn amap-
order to-guide (us), who will-know that, if they-
tanwsi peri himas, amartanwsi peri tas
tas err with-respect-to us, they-err with-respect-to the
psiach wai somata evantwv. De taw lives and bodies of-themselves. But (as respects) —
epitydeia poterov xreittov evneiswai ex taw provisions whether (it is) better to-purchase from the
agorh, h owtai pareixov, mikra meta market, which these (people) provide, small measures
pallou aguryio, múde eti exwntas touto, for-much money, neither yet having this (money),
h, hvpere kratewmwv, lamvanein autous, xromenous or, 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,
even they-may-be impassable at-a-distance-from — (their) sources,

if going to the sources they-become passable, not-even wetting the knee. If indeed neither the rivers
appear

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
they en-pouivai the fortified-places in the plains they-en-
poivai the fortified-placea in the plains they-en-
totu. Kai de joy-the-fruits (in) the territory of this (king). And indeed
ywhe an efhn &maz charvai mpwv eivai
-at-least would have-said (that) we ought not-yet to-be
fanerouz oymiemenous oikade, alla kataskeu-
appearing (as) having-started for-home, but to-be-getting-
&esdai ois oikhsountas pown autou.
ourselves-ready as (if) about-taking-up-our-abode some-where here.

Gar oida oti kai basileus men an doi pollovs
For I-know that even (the) king indeed would give
ymemovas Mysois, de an pollovs oymiropous
guides 'to (the) 'Mysians, and would (give) many
hostages
tou ekperpseiv theolos kai
(to them) of-the-to-send-away [to send them away] without-treachery and
y an odozoixisei autois, kai ei boivlouto
also would make-roads for-them, even if they-wished
apienvai svin tevdrpipois. Kai oid' oti y' an
to-depart with four-horse-chariots. And I-know that 'he also would
epoiei tauata triazomenos amun, ei edapa
'do these (things) most-willingly for-us, if he-saw
&maz paraskexeazomenous meineiv. 'Alla gav
us making-preparations to-remain. But (not so) for
dedoxa, mun, an apaz maedomev zev argoi,
I-fear, lest we may once have-learned to-live idle,
kai boistevin en afdosoi, kai omilein
and to-pass-our-lives in plenty, and to-associate 'with (the)
kalaic kai megalaic ynnai' kai pardeinov
'handsome and large women and virgins 'of (the)
Mydoov de kai Persow, mun, eppi er oi
Medes and also 'of (the) 'Persians, (that) lest, like the
lotos-eaters, we-might-forget the road homewards. It-seems
ovn mou eivai eikos kai dikaiov prwton
therefore to-me to-be proper and just first
περᾶσθαι ἀφικνεῖσθαι εἰς τὴν Ἑλλάδα καὶ πρὸς
to-attempt to-return to — Greece and to
tοὺς οἰκείους, καὶ ἐπιδεῖξαι τοῖς Ἑλλησιν,
the members-of-our-families, and to-show the
GREEKS
ὀτι ἐκόντες πένονται, ἐξὸν αὐτοῖς ὅραν
that voluntarily they-are-poor, when-it-is-allowed them to-see
κομισμένους ἐνδάδε πλούσιους, τοὺς
(those) having-come hither rich, (but) — (those)
νῦν οἴκου πολιτεύοντας ἐκεῖ σχημάζοντος. 'Αλλα,
now at-home living there with-difficulty. But (why)
γὰρ, ὃς ἄνδρες, ἐστὶ δῆλον ὃτι, πάντα ταῦτα
more), for, O men, it-is evident that, all these
τἀγαθὰ τῶν κρατοῦντων. Δὴ
good (things belong to) the conquerors. 'It certainly
δεὶ λέγειν ταῦτα, πῶς ἄν πορευόμεθα τε
'is-proper to-mention this, how 'we may 'proceed not-only
ὡς ἀσφαλέσθαι, καὶ εἰ δέοι μάχεσθαι, ὡς
as safely-as-possible, but-also if it-be-necessary to-fight, that
μαχοῦμεθα κράτιστα. Πρῶτον μὲν τοῖνν,
we-may-fight (to the) best-advantage. First indeed therefore,
ἔφη, δοξεῖ μοι καταχαῦσαι τὰς ἀμάξας,
said-he, it-seems to-me (that we ought) to-burn the carriages,
ἂς ἔχομεν, ἢνα τὰ λεύγη ἡμῶν μὴ
which we-have, in-order-that the cattle of-us 'may not
ἔστιν, ἐστὶ
to-fight (and are of no

Books III. — Chapter II. 199

The members of our families are brought to Greece and are shown to see the wealthy inhabitants of the city. But it is evident that, all these good things belong to the conquerors. It certainly is proper to mention this, how we may proceed not only as safely as possible, but also if it be necessary to fight, that we may fight to the best advantage. First, therefore, said he, it seems to me (that we ought) to burn the carriages, which we have, in order that the cattle of us may not be the leaders of the army, [in order that our baggage may not influence the movements of our army], but (that) we may march whithersoever it may be convenient for the army (to march); afterwards also the tents with (them). For these (tents) again give trouble to carry, and contribute nothing — (either) to the to-fight.
οὐτ' εἰς τὸ ἐξειν τὰ ἐπιτηδεία.

"Ετι δὲ καὶ ἀπαλλάξωμεν τὰ curing provisions]. Moreover — also let-us-get-rid-of the

περιττὰ τοὺς ἄλλων σχενῶν, πλην ὡσ superfluous (things) of — (our) other furniture, except what

ἐχομεν ἐνεξεν πολέμου, ἢ σίτων ἢ ποτῶν, ἢν we-have for-the-purpose of-war, or of-food, or of-drink, in-order-that

ὡς πλεῖστοι ἡμῶν ὅσιν ἐν τοῖς ὄπλοις δὲ ὡς as many-as-possible of-us may-be-under — arms and as

ἐλάχιστα σχενοφορῶσι. Γὰρ μὲν ἐπίστασθε ὅτι few-as-possible may-carry-baggage. For indeed you-know that

πάντα κρατομένων ἄλλωστρα: all (things) 'of (the) 'conquered (become the) property-of-others;

dὲ ἦν κρατῶμεν δὲι νομίζειν καὶ τοὺς and if we-conquer it-becomes (you) to-think (that) even the

πολέμιοις ἡμετέροις σχενοφόροις. Λοιπὸν enemy (are to be) our baggage-carriers. (It) remains

μοι εἴπειν ὅπερ καὶ νομίζω εἴναι μέγιστον. for-me to-mention that 'I even 'consider to-be (of the) greatest

Γὰρ ὅρατε καὶ τοὺς πολέμιους, ὅτι (importance). For you-see even the enemy, that

'they-did not 'dare first to-bring-on (the)

πολέμοι πρὸς ἡμᾶς, πρὶν συνέλαβον τοὺς στρα- war against us, before they-had-seized the gene-

tηγοὺς ἡμῶν, νομίζοντες μὲν ὄντων rals of-us, thinking (that) 'we indeed ('being) (having)

τῶν ἄρχοντων, καὶ ἡμῶν πείδομένων — commanders, and we being-obedient (to them, that)

ἡμᾶς εἰναι ἱκανοὺς περιγενέσθαι τῷ πολέμῳ we were competent to-conquer in — battle;

ἀλλόντες τοὺς ἄρχοντας ἐνόμιζον ἡμᾶς but taking — (our) commanders they-thought (that) we

ἄν ἀπολέσθαι ἀναρχία καὶ ἀταξία. Οὐν would perish in-anarchy and confusion. Therefore
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

commands now than formerly. And if any-one might-be-disobe-

received (in what they expected); for in-that — day they-will-see

ten-thousand Clearchuses in-place-of one, — (who) will-per-

ceived (in what they expected); for in-that — day they-will-see

enough), for (it is) even now time to-finish; for the

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

them) 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 — (u) private (soldier) 'be-bold (enough)
THE ANABASIS OF XENOPHON.

Διδάσκειν γάρ πάντες δεόμεθα κοινῆς to-instruct (us); for 'we all seek (a) common σωτηρίας. safety.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλοι εἰ μὲν After this Cheirisophus said: But if indeed δεῖ τινος ἄλλου πρὸς τούτοις, οἷς it-is-needed of-any-thing else for these (affairs), which Ἐξενόφων λέγει, καὶ αὐτίκα ἔξεσται ποιεῖν· Xenophon mentions, it'-will even speedily 'be-allowed-us to-do (it); δὲ αὐτὸν ἐφηκε, δοξεῖ μοι and what he'-has now said, it-seems to-me (that we ought) ψηφίσασθαι ὡς τάχιστα εἶναι ἄριστον· καὶ to-vote as speedily-as-possible to-be the-best; and ὅτι δοξεῖ ταῦτα ἄνατεν ὑπὸ τῆν to-whom it-seems these (things to be right) let-him-hold-up —

Χείρα. Ἀπαντεῖς ἀνέτειναν. 

Δὲ (his) hand. All held-up (their hands). But Ἐξενόφων πάλιν ἀναστάς εἶπε· Ὡ ἄνδρες, Xenophon again rising said: O men, ἀκούσατε δὲ δοξεῖ μοι προσ-hear (me respecting that) which seems to-me to-be-necessary.

Deinv. Δὴλον ὅτι δεῖ ἦμας πορεύ- in-addition. (It is) evident that it-is-proper (that) we march-εσθαι ὅτου ἔξομεν τὰ ἑπιτήδεια. δὲ ἄκουω to where we-shall-have — provisions; and I-hear (that) εἶναι καλὰς κόμας, οὐ πλεῖον there-are (some) considerable villages, 'being not more (than) εἶχοσι σταδίῳ ἀπεχοῦσας. 'Αν οῖχ οἶν δαυ- twenty stadia distant. 'I would not therefore 'wen-

μάζωμεν, εἰ οἱ πολέμωι, ὡσπερ οἱ δειλοὶ κύνες, der, if the enemy, like — cowardly dogs, μὲν τε διώκουτι τοὺς παριόντας καὶ indeed not-only fellow — (those) passing-by but-also διάνουσιν, ἦν δύνανται, δὲ φεύγουσι τοὺς uit (them), if they-can, bnt flee-from — (those)
διώκοντας, καὶ εἰ αὐτοὶ following (them), and (I would not be surprised) if they
ἐπακολουθοῖν ἦμιν ἀποικοῦν. Ἡσος οὖν
follow us departing. Perhaps therefore (it will be)
ἀσφαλέστερον ἦμιν πορεύεσθαι ποιησαμένους
safer for us to-march-forth having-formed (a hollow)
πλαίσιον τῶν ὀπλῶν, ἵνα τὰ σχενοφόρα
square of the heavy-armed-men, in order that the
καὶ ὁ πολὺς ὀχλος εἰς ἐν ἀσφαλέστερα.
and the many camp-followers may be in the greatest-safety (within it).
Εἰ νῦν οὖν ἀποδείξεσθαι, τίνα χρῆ ἥγεισθαι
If now therefore it-should-be designated, whom it-becomes to lead
τῶν πλαίσιων, καὶ κοσμεῖν τὰ πρόσθεν,
the square, and to-regulate and arrange the front,
καὶ τίνας εἰναι ἐπὶ τῶν ἐκατέρων πλευρῶν,
and who (are) to be on — each flank,
δὲ τίνας ὀπισθοφυλακεῖν, ἀν οὐ δέοι,
and who are to-take-charge-of-the-rear, 'it may not 'be-necessary, (that)
ἡμῖν βουλεύεσθαι ὁπότε οἱ πολέμιοι ἔλθοιν,
we deliberate (about this) when the enemy may come,
ἀλλὰ ἂν εἰδὼς κρύμενα τοῖς τεταγ-μένοις. Εἰ οὖν μὲν τις ἄλλος ὅρᾳ
but 'we might immediately 'make-use-of the (things) arranged.
βέλτιον, ἑχεῖν ἄλλος.
If therefore indeed any-one else sees (something)
Δὲ better, | let it-have-itself otherwise [let it be arranged otherwise]. But
εἰ μὴ, Χειρίσοφος μὲν ἤγεισθα, ἑπειδὴ καὶ ἔστι
if not, 'let Cheirisophus indeed 'lead, since also he-is
Δασεδαιμόνιος. Δὲ δύο στρατηγῶν τῶν πρεσ-
(a) Lacedaemonian; but 'let two generals of the old-
δυτάτων ἐπιμελεῖσθων ἐκατέρων τῶν πλευρῶν
est (generals) 'take-charge of each of the flanks,
δὲ ἥμεις οἱ νεώτεροι, τε ἐγὼ καὶ Τιμασίων,
and 'let us the younger, namely I and Timasius,
ἐπιστοφυλακῶμεν, τὸ νῦν εἰναί.
'take-command-of-the-rear, the now to-be [for the present]. And (for)
to λοιπὸν, πειρώμενοι ταύτης τῆς τάξεως, ἀδικοῦν ἀλλοιο

(ορ at any time) we-can-consider what may seem to-be (the)

κράτιστον. Если de τίς ὅρᾳ ἀλλο

best. If indeed any-one perceives (anything) else

βέλτιον, λεξάτω. ἐδὲ ἐπεί οὐδεὶς ἀντέλεγεν, better, let-him-mention (it). But when no-one objected,

εἶπεν· ὅτῳ δοξῆ ταύτα, ἀναθε- he-said: To-whom it-seems (that) these (things are right), let-him-

τεινάτω τὴν χειρα. Εἴδοξε ταύτα. 

hold-up — (his) hand. He-approved these (things). Now

tούνν, ἥψη, ἀποινάτας dei ποιεῖν τὰ therefore, said-he, departing it-becomes (you) to-perform — (things

dεδογμένα. καὶ ὅστις τε that have-seemed-good (and been determined on); and whoever —

ὅμων ἐπιδώμει ιδεῖν τοὺς σποιεῖν, μεν- of-you desires to-see — (their) homes-and-families, let-him-

νῆσῳ εἰναι ἄγαθος ἄνήρ· γὰρ ἐστιν οὗ τυχεῖν remember to-be (a) brave man; for it-is not to-obtain

tούτον ἀλλως· of-this otherwise; [for in no other manner can this be obtained];

ὅστις τε ἐπιδώμει ζην, πειράσσω νικᾶν· γὰρ μὲν whoever — desires to-live, let-him-strive to-conquer; for indeed

tὸ καταχάινειν ἐστὶ τὸν νικῶντων, δὲ | the to-kill [killing] is (the part) of-the conquering, but

tὸ ἀποδόντας ἐστιν τὸν ηττωμένων· δὲ | the to-die [dying] is (the part) of-the conquered; and

καὶ εἰ τίς ἐπιδώμει χρημάτων πειράσσω κρατεῖν· also if any-one desires property let-him-strive to-vanquish;

γὰρ ἐστὶ τὸν νικῶντων καὶ σώζειν for it-is (the part) of — (those) conquering also to-save

tὰ ἐαυτῶν, καὶ λαμβάνειν τὰ the (property belonging) to-themselves, and to-take the (property)

τὸν ἡττωμένων.

of the conquered.
CHAPTER III.

Τούτων λέξεντων ἀνέστησαν, καὶ ἀπελεύνοις κατέχασιν τὰς ἀμάξας καὶ τὰς σκηνάς:

departing they-burned the carriages and the tents;

δὲ μὲν τῶν περιττῶν ὅτου τις δέοιτο,

and indeed of-the superfluous-things of-which any-one might-want,

μετεδίδοσαν ἀλλήλοις, δὲ τὰ ἀλλα ἐφρίστουν

they-distributed-among one-another, but the rest they-threw

eἰς τὸ πῦρ. Ποιῆσαντες ταύτα ἡριστοποιήσαν-into the fire. Having-done these (things) they-break-

οὕντω. Δὲ ἡριστοποιοῦμενοι Μιθράδάτης

fasted. But (while) breakfasting Mithradates

ἐρχέται σὺν ὃς τριάχοντα ἰππεύσι, καὶ καλε-

came with about thirty horsemen, and having-

σάμενος τοὺς στρατηγοὺς εἰς ἐπηκοον λέγει
called the generals to (a) place-of-hearing he-speaks

ὁδε Ἔγὼ, ὃ Ἐλλήνες ἄνδρες, ἦν καὶ πιστὸς

thus: I, 0 Grecian men, was even faithful

Κύρω, ὃς ὑμεῖς ἐπιστασθε, καὶ νῦν εὐνοῦς

to-Cyrus, as you know, and (am) now well-disposed

ὑμῖν καὶ εἰμι ἐνθάδε διάγων σὺν πολλῷ φόβῳ.
to-you; and I-am here living with much fear.

Εἰ οὖν ὅρων ὕμᾶς βουλευομένους τι

If therefore I-perceive (that) you are-concerting any-thing

σωτηρίων, ἄν ἐλθοι πρὸς ὕμᾶς, ἔχων

salutary, 'I might 'go' to you, having (with me)

καὶ πάντας τοὺς θεράποντας. Οὖν λέξατε

also all — (my) followers. Therefore tell

ὑπὲ τι ἔχετε ἐν νῷ ὃς φίλον τε καὶ εὐνοῦν

me what you-have in mind as 'to (a) 'friend and also well-disposed
καὶ βουλομένον ποιεῖται τὸν στόλον
(to you), and wishing to-make the march
κοινὴ σὺν ὑμίν. Τοῖς στρατηγοῖς βουλευομένοις
in-common with you. The generals consulting-together
ἐδοξεὶ ἀποκρύνασθαι τάδε καὶ Χειρίσοφος
it-seemed (best) to-have-answered thus; and Cheirisophus
ἐλέγει: Δοξεῖ ἡμῖν, εἰ τις ἕδα ἡμᾶς ἀπείναι
spoke: It-seems (good) to-us, if any-one allows us to-depart
οἴχας, διαπολεμεῖν τὴν χώραν ὡς ἀσινέστατα
for-home, to-proceed-through the country as harmlessly-as
ἀν δυνώμεθα. ἔδει ἡ τις ἀποκολούθη ἡμῖν
we may 'be-able; but if any-one prohibit us
τὴς ὁδὸς, διαπολεμεῖν τοῦτῳ ὡς
the road, to-fight (our way) 'against this-one as
κράτιστα ἀν δυνώμεθα. Ἐξ τοῦτον Μιθραδάτης
bravely-as 'we may 'be-able. On this Mithradates
ἐπειράτο διδάσκειν ὡς ἄπορον εἰς σωθήναι,
endeavoured to-instruct (them) how impossible it-would-be to-be-saved,
βασιλέως ἀκοντος. Ἐνδα δὴ ἐγγυ-
(the) king (being) unwilling. Hereupon indeed it-was-
νόσκετο ὅτι εἰς ὑπόπεμπτος γὰρ καὶ τις
perceived that: he-might-be insidiously-sent; for also some-one
τὸν οἰκεῖον Τισσαφέρνους παρχολούει ἐνεκα
of-the followers of Tissaphernes attended for-the-sake-of
πίστεως. Καὶ ἐκ τούτου ἐδοξεὶ τοῖς
(securing his) fidelity. And from this it-seemed to-the
στρατηγοῖς εἶναι βέλτιον ποιήσασθαι δόγμα,
commanders to-be best to-make (a) decree, (that)
ἐστὶ εἶπεν ἐν τῇ πολεμίᾳ τὸν
as-long-as they-might-be in the territory-of-the-enemy, (that) the
πόλεμον εἶναι ἀχήρυκτον. Γὰρ προ-
war (was) to-bo without-heralds (and implacable). For coming-
λοντες διεφθειρον τοὺς στρατιῶτας, καὶ
to (them) they-were-corrupting the soldiers, and
διεφθειραν γε ἑνα λοχαγὸν Ἁνικαρχον
they-corrupted at-least one captain (namely) Nicarchus (the)
Arcadian; and he went away departing by-night with about thirty men.

Metá tauta áriosthésantes, kai diadántes. After this having-taken-their-first-meal, and having-crossed the Žapátav, ἐπορεύοντο τεταγμένοι having the baggage-cattle and the camp-followers in (the) middle of the square. But they not having-gone far, Milárdátis páli úpóçýxia kai tón ὀχλον ἐν μέσῳ. Mithradates again appeared having about two-

κοσίους ἵππες, kai ὃς τετρακοσίους τοξότας kai hundred horsemen, and about four-hundred archers and ἀλφρεύς kai εὐζώνους καὶ slingers, very light and active; and προσέχει μὲν ὃς ὁν φίλος πρὸς τοὺς Ἐλλήνας. approached indeed as being (a) friend to the Greeks. Δὲ ἔπει ἔγενετο ἔγγυς, ἐξαπίνης οἱ μὲν But when he was near, suddenly — (those) indeed αὐτῶν καὶ ἵππες καὶ περβάτον; of them both horse and foot commenced-discharging-arrows, ὁ δὲ οἱ ἐσφενδόνων, καὶ ἐτίτρωσκαν. And — (others) slinging-stones, and wounded (our men). But οἱ ὀπίσθιοι τῶν Ἐλλήνων ἔπασχον μὲν the rear-guard of the Greeks suffered indeed kακῶς, δ’ ἀντεποίουν οὐδέν. badly, and could do nothing 'against (the enemy). For τῶν Περσῶν, καὶ ἄομα ὄντες φίλοι (than) the Persians, but also at-the-same-time being light-armed κατεκέχλευτο ἐίσω τῶν ὀπλῶν; they were included within the heavy-armed-men; the javelin-men
indeed 'threw (their) javelins shorter than so-as to-reach the slingers. Upon this it-seemed to-Xenophon eivai διώκτεον. καὶ οἱ τῶν ὀπλιτῶν to-be necessary-to-pursue; and — (those) of-the heavy-armed-men καὶ τῶν πελταστῶν ἐτυχον σὺν αὐτῷ and of-the targeteers (who) happened (to be) with him ὀπισθοφυλακοῦντες ἐδίωκον. δὲ διώκοντες κατε- guarding-the-rear pursued; but pursuing they- λάμβανον οὐδενά τῶν πολεμίων. Γὰρ οὔτε ήσαν overtook no-one of-the enemy. For neither were-there ἵππεις τοῖς Ἑλλησιν, οὔτε ἐδύναντο οἱ πεζοὶ horsemen to-the Greeks, nor could — (our) infantry καταλαμβάνειν, εὖ ὀλίγῳ χωρίῳ, τῶν πεζῶν overtake, in (a) small space, the infantry φεύγοντας ἐκ πολλοῦ. γὰρ (of the enemy) fleeing ἕν (a) (much) (distance); for ἥν οὖχ οἶν τε διώκειν πολὺ ἀπὸ τοῦ ἄλλου it-was not possible to-follow far from the rest (of the) στρατεύματος. Δὲ οἱ βαρβαροὶ ἵππεις καὶ ἀμα army. And the barbarian cavalry even while φεύγοντες ἐτίπτωσον τοξεύοντες ἀπὸ fleeing wounded (our men) shooting-the-arrows from τῶν ἵππων εἰς τοῦπισθεὶν. δὲ ὀπόσον οἱ Ἑλληνες the horses backwards; and as-much-as the Greeks προδιώξειαν τοσοῦτον ἐδει πάλιν ἐπαναχω- advanced-in-pursuit so-much it-was-necessary again to-re- πεῖν μαχομένους. Ωςτε τῆς ὀλίγης ἡμέρας treat fighting. So-that (during) the entire day οὐ διήλθον πλέον πέντε καὶ ἐκοσι they-did not 'pass-through more (than) five and twenty ῥτάδιων, ἄλλα δείλης ἀφίκοντο εἰς τὰς stadia, but late-in-the-afternoon they-arrived at the κόμας. Ενδὴ δὴ ἦν πάλιν ἀνυμία. Kai villages. Here truly there-was again dejection-of-mind. And
Cheirisophus and the oldest of the generals blamed Xenophon, that he-pursued (the enemy), (departing) from the phalanx, 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

Χειρισόφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν ἠτίωντο Ξενοφῶντα, ὅτι ἐδίωξεν Χαίρισοφος, καὶ τε αὐτὸς ἐκινδύνευεν αὐτοὶ καὶ οὐδὲν μᾶλλον ἐδύνατα βλάπτειν (himself) and was none the-more able to-injure τοὺς πολέμιους. Δὲ Ξενοφῶν ἀκούσας ἔλεγεν the enemy. But Xenophon having-heard (this) said ὅτι ἠτίωντο ὀρθῶς, καὶ τὸ ἐργον αὐτὸ that they-blamed (him) justly, and (that) the act itself μαρτυροῦν αὐτοῖς. Ἀλλ' ἐγώ, ἐφι, (in its results) bore-testimony for-them. But I, said-he, ἀναγκάσθην διόξειν, ἐπειδὴ ἔδρων ἡμᾶς μὲν was-forced to-pursue, after I-saw (that) we indeed ἐν τῷ μένειν πάσαιν| in the -to remain [in keeping our stations in the hollow square] were-χοντας κακῶς, δὲ οὗ δυναμένους ἀντιποιεῖν. ἐκεῖ when we-pursued, said-he, (the things were) true (as) you λέγετε γὰρ μὲν ἐδυνάμεθα ποιεῖν οὐδὲν μᾶλλον say; for indeed we-were-able to-do not-any more κακῶς τοὺς πολέμιους, δὲ ἀνεχωροῦμεν πάνυ more injury (to) the enemy, but we-returned very χαλεπῶς. Χάρις οὖν τοῖς θεοῖς ὅτι οὗδὲν δισθανται. Thanks therefore to-the gods, that they-did not ἡλικον σὺν πολλῇ ῥώμῃ ἅλα ὀπίς, ὑπὸ ὅλγοισ; come with (a) great force but (only) with (a) few ὡστε μὲν μὴ βλαψαὶ · μεγάλα, δὲ (troops), so-as indeed not to-have-injured (us) much, and (yet, ἁλευσαὶ δὲν δεξιοῦΔα. Γὰρ νῦν μὲν οἱ to-have-shown (us) what we-needed. For now indeed the πολέμιοι τοξεύοντι καὶ σφενδονῶσιν enemy 'shoot (their) 'arrows and sling-stones
οὔτε οἱ Κρήτες δύνανται ἀντιτοξεύειν, 'so (far) as (that) neither the Cretans are-able to-shoot-back,
oὔτε οἱ βάλλουσι τέχνος ἐξ κείρος ἐξικνεώσαι, nor — (those) throwing from (the) hand (are able) to-reach,
δὲ οὖν διώκομεν αὐτοὺς, μὲν οὐχ οἶον τε and when we-pursue them, (it is) indeed not —
dιώκειν πολὺ χωρίον ἀπὸ τοῦ στρατεύματος,
to-follow (a) great distance from the army,
δὲ οὖν ἐν ὀλίγω, εἰ ταχύς πέζος but neither in (a) small (space), if (ever so) swift (the) foot-soldier
ei, ἄν διώκων καταλάβων πεζόν might-be, could 'ho pursuing 'overtake (a) foot-soldier | (he be.
ἐξ ῥύματος τῶν. ing distant) from (the) drawing 'of (a) 'how [starting from the

distance of a bow-shot from him]. If therefore we intend
ἐφεξειν τούτοις, ὀὔτε μὴ δύνασθαι to-keep-off these (our enemies), so-as not to-be-able
βλάπτειν ἡμᾶς πορευομένους, δεῖ τὴν τα-

to-hurt us marching-forth, it-is-necessary — as-
χίστην τε σφευδοντών καὶ ἵππων.
speedily-as-possible (to procure) not-only slingers but-also cavalry.

'Ακούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν I-hear indeed (that) there-are in the army of-us
Ροδίους, φασίν τοὺς πολλοὺς δὲν ἐπίστασθαι Rhodians, they-say (that) the great-part of-them know
(how) to-use-the-sling, and (that) the weapon of-them also
σφευδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ the weapon of-them also
φέρεισαι διπλάσιον τῶν Περσικῶν σφευδονῶν.
carries double (the distance) of-the Persian slings

Γὰρ ἔκειναι διὰ σφευδονᾶν τοῖς λίθοις For these (Persian slings) on-account-of slinging — stones
κειροπληθέσι εξικνοῦνται ἐπὶ βραχὺ. filling-the-hands reach (only) to (a) short (distance);
δὲ γε οἱ 'Ροδίοι καὶ ἐπιστανται but — the Rhodians even know (how) to-use
BOOK III.—CHAPTER III.

μολυβδίσιν. Ἡν οὖν ἐπισκεψόμεθα τίνες αὐτῶν
leaden-bullets. If then we-ascertained which-ones of them
πέπαντας σφενδόνας, καὶ μὲν δόμεν αὑρίτων
have-acquired slings, and (that) indeed we-gave money
tοῦτῳ αὐτῶν, δὲ τῷ ἔδελοντι πλέκειν
to-that-one for-them, and — (to him) willing to-plait
ἀλλὰς τελῶμεν ἄλλα ἀὑρίτων, καὶ τῷ
other (slings) we-might-give other money, and — (for him)
ἔδελοντι, σφενδόναν ἐν τῷ τεταγμένῳ
willing to-use-the-sling in the rank-or-place-assigned-to (him)
εὑρίσκωμεν τινὰ ἄλλην ἀτέλειαν, ἵσως τινὲς
some other privileges, probably some
ικανοὶ ὀφελεῖν ἦμᾶς φανοῦνται.
capable to-aid us will-appear (and offer their services).

Δὲ καὶ ὄροι ἰπποὺς ὄντας ἐν τῷ στρατεύματι,
And also I-saw horses (being) in the army,
tοὺς τινὰς μὲν παρ’ ἐμοὶ δὲ τοὺς
— some indeed (are) with me and — (others)
kαταλελειμμένους τῷ Κλεάρχῳ, δὲ καὶ πολλοὺς
left by — Clearchus, and also many
ἄλλους αἰχμαλώτους σκευοφοροῦντας. "Aν
others taken-from-the-enemy (used in) carrying-baggage. If
οὖν ἐκλέξαντες πάντας τούτους,
therefore, collecting all these (horses), 'we indeed
μὲν ἀντιδόμεν σκευοφόρα, δὲ κατασκευάσωμεν
'give-in-place (of them) ordinary-baggage-cattle, and equip
τοὺς ἰπποὺς εἰς ἵππεας, ἵσως καὶ σῶτοι ἀνάσουσι
the horses for cavalry, perhaps even these will-annoy
τι τοὺς φεύγουντας. Ταῦτα
somewhat the (enemy) fleeing. | (Respecting) these (things)
ἴδοξε. Καὶ τῆς ταύτης
it-seemed-right. [These things were approved of.] And the same
νυκτὸς μὲν ἐγένοντο σφενδονῆται εἷς
sight indeed there-became slingers to (the number of)
διαχοσίους, δὲ καὶ τῇ ἵστεραίᾳ ἰπποῖς δὲ καὶ
two-hundred, and also on-the next-day horses and also
And halting for — that same day, on the next day, rising-up earlier-in-the-morning (than usual) they-marched-forth; for it was necessary (that) they should-cross (a) ravine-formed-by a torrent, at which they were afraid lest the enemy might attack them crossing-over. But they having-crossed-over — Mithradates again appeared having (a) thousand horsemen and also archers (and) slingers (the number of) four-thousand; for he-solicited Tissaphernes (for) so-many, and obtained (them), promising if he should receive these, to-deliver the Greeks to-him, having-despised (them), because, in the former attack having (only) few (men) he-suffered indeed no (loss),
δὲ ἐνομίζει ποιήσαι πολλά κακά.
and thought (that) he had occasioned (them) much annoyance.

'Επεί δὲ οἱ Ἑλληνες διαθεθήκοτες
When indeed the Greeks having (now) crossed (the ravine), and) were distant from the ravine about eight stations, καὶ ὁ Μιθραδάτης δεῖβανεν ἔχων τὴν dia, also — Mithradates crossed-over having the δύναμιν. 

Δὲ παρηγγέλτο τε force (above mentioned). And instructions had been given not only τῶν πελταστῶν, καὶ τῶν ὀπλιτῶν,

(both) of the targeteers, but also (to those) of the heavy-armed-men, οὓς ἔδει διώκειν, καὶ εἰρήτο τοῖς ἵππείσι
whom it became to pursue, and also it was told to the horsemen διώκειν βαρβούσι, ως ἵκανης δυνάμεως ἐφετo-

to pursue being confident and bold, as (a) sufficient force ψωμένης. 'Επεί δὲ ὁ Μιθραδάτης κατευλήφει,

be-following (them). When indeed — Mithradates had overtaken καὶ ἡδὲ σφενδόναι καὶ τοξεύματα

(them), and already (the) arrows, διώκειν ἔσγημεν τοῖς ᾿Ελληνικοῖς
began to reach (them) (then) the signal was given to the Greeks τῇ σάλπιγγι, καὶ εἰθύς, οἷς εἰρήτῳ, with the trumpet, and directly they, of whom it was requested, ἔδεον ὄμοσε,

Καὶ οἱ ἵππεῖς ἕλαυνον ran there (to meet the enemy), and the cavalry charged;

δὲ οἱ οίκα ἐκεῖαντο ἀλλ' ἐφενγον but the (enemy) did not receive (them) but fled ἕπι τὴν χαράδραν. Ἔν τῇ ταύτῃ διώξει τῷ to the ravine. In — this pursuit not only πολλοί τῶν πεζῶν τοῖς βαρβάροις ἀπέδανον,

many of the foot-soldiers (of) the barbarians died, καὶ ἐν τῇ χαράδρᾳ ἐλήφθησαν ζωοὶ ἐς

but also in the ravine were taken alive to (the number of) ὀκτωκαίδεκα τῶν ἵππων. Οἱ ᾿Ελληνες δὲ

eighteen of the horsemen. The Greeks indeed.
that it might be most-frightful for the enemy to see.

And indeed the enemy having-fared thus departed;

dè oí 'Ellhnes perevómenoi ásφallos - tò loipòn but the Greeks proceeding safely (for) the rest

tòs ἡμέρας, ἀφίκοντο ἐπὶ τὸν ποταμὸν Τίγρητα.
of-the day, arrived at the river Tigris.

Here there-was (a) large deserted city, and (the)

ονομα αὐτῆς ἦν Λάρισσα; ὅτε Μῆδοι τὸ παλαιὸν name to-it was Larissa; and (the) Medes — formerly

ἀκούν αὐτῆς. Τὸ εἰρὸς δὲ τοῦ τεῖχους αὐτῆς inhabited it. The breadth indeed of-the wall of-it

ἡ πεντε καὶ εἰκοσι πόδες, δ' ὕψος ἔκατον; was five and twenty feet, and (the) height a-hundred;

ἡ περίοδος δὲ τοῦ κύκλου δύο παρασάγγαι; the circuit indeed of-the enclosure (was) two parasangs;

ἀκοδόμητο δὲ πλίνθων κεραμίας. δ' ὑπῆν it-was-built — of-bricks made-of-clay; and there-was-under (it)

λείνη κρητικὸς τὸ ὕψος εἰκοσι ποδῶν. (a) stone foundation the height (of it being) twenty feet.

Ὁ βασιλεὺς Πέρσων, ὅτε Πέρσαι ἐλάμβανον The king 'of (the) 'Persians, when (the) Persians were-wrestling

τὴν ἀρχὴν παρὰ Μῆδων, πολιορκῶν ταύτην, the empire from (the) Medes, besieging this (city),

ἐδύνατο οὖν ἐν μορφῇ ἑλεῖν. δὲ νεφέλῃ could in-no manner take (it); but (a) cloud

προσαλύσασα ἡλιον ἠφάνισε, μέχρι οἱ ἄνθρωποι having-covered (the) sun made-it-disappear, until the people

ἐξέλιπον, καὶ ὄπως ἔαλω. Παρὰ ταύτην deserted (it), and so it-was-taken. Near this

tὴν πόλιν ἦν λείνη πυραμίς, τὸ εἰρὸς — city there-was (a) stone pyramid, the breadth
BOOK III. — CHAPTER IV.

μὲν ἐνὸς πλέξρων, δὲ τὸ υψὸς δύο πλέξρων.
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
ἀποπεφευγότες ἐκ τῶν κωμῶν πλησίον.
having-fled from the villages near.

Ἐντευθὲν

ἐπορεύθησαν ἐνα σταθμὸν, ἐξ παρασάγγας,
they-proceeded one day's-march, (making) six parasangs,
πρὸς μέγα ἐρημον τείχος, κείμενον 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 ἐστὸν λίθου κοινωλιάτου, τὸ εἴρος
indeed was of-polished stone (full of) shells, the breadth
πεντάχοντα ποδῶν, καὶ τὸ υψός
fifty feet, and the height
(peptákhoonta) fifty (feet). On — this was-constructed (a)

πλῖνθινον τείχος, τὸ εἴρος μὲν πεντάχοντα
brick wall, the breadth indeed (thereof being) fifty
ποδῶν, δὲ τὸ υψὸς ἐκατόν. δὲ ἦν περίοδος τοῦ
feet, and the height a-hundred; and the circuit of-the
κύκλου ἐξ παρασάγγας.

Ἐνταῦθα Μῆδα
Here Media (the)

γυνὴ βασιλέως ἐλέγετο καταφυγεῖν 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

οὐκ ἐδύνατο ἐλείν ὁυτε χρόνῳ, οὔτε βίᾳ,
not 'able to-take (it) either by-length-of-time, or by-force;
THE ANABASIS OF XENOPHON.

... but Jupiter made the inhabitants (as it were) thunder-struck.

καὶ οὕτως ἐάλω.

and so (the place) was taken.

Ἐντεῦθεν δ’ ἐπορεύθησαν ἐνα σταδίῳν,

Hence — they proceeded one day's-march, (making)

tέτταρας παρασάγγας. Εἰς δὲ τοῦτον τῷ four parasangs. In — this —

σταδίῳν Τισσαφέρνης ἐπεφάνε, ἔχων τε day's-march Tissaphernes appeared, having not-only (the;)

ἵππεας οὖς αὐτὸς ἥλθε, καὶ τὴν δύναμιν cavalry (with) which he came, but also the force

cavalry (with) which he came, but also the force

Ὀρώντου τοῦ ἐχοντος τὴν θυγατέρα

of-Orontes — (he) having (with him) the daughter:

βασιλείας, καὶ ἔχων βαρβάρους

of (the) 'king (in marriage), and having (the) barbarians

οὗς Κῦρος ἀνέβη, καὶ ἔχων οὗς ὁ whom Cyrus went-up (with), and having (the troops) which the

ἀδελφὸς βασιλείας ἐθούθει βασιλεί, καὶ, brother of (the) 'king assisted (the) king (with), and,

πρὸς τοῦτοις, δόσου βασιλείας ἐδοξεν αὐτῷ besides these, as-many-us (the) king had-given him;

ὄστε τὸ στράτευμα ἐφανη πάμπολυ. Δ' so-that the army appeared exceedingly (large). But

ἐπεὶ ἐγένετο ἐγγύς, μὲν καταστάσας τὰς when he-came near, (then) indeed having-placed — (some)

tῶν τάξεων ὁποιοὶ ἐξε, δὲ παρα- of — (his) ranks in-the-rear he-kept (them there), but lead-

gαγών τὰς ἐμβάλλειν εἰς τὰ ing — (others) (obliquely) to-throw (them) to the

πλάγια, μὲν οἷς ἐτολμησεν οἷδ’ flanks, (though) indeed he did not 'dare (to attack) nor

ἐβούλετο διαχινδυνεῖν· δὲ παρῆγγειλε did-he-wish to-risk (any thing); but he ordered

σφενδονᾶν καὶ τοξεύειν. Ἐπεὶ δὲ οἱ (his men) to-use-their-slings and bows. When indeed the

(Επεὶ δὲ οἱ (his men) to-use-
Rhodians dispersed—along-the-ranks used—their-slings, and the Scy-deres,

Rhodians dispersed along the ranks, and the Scythere used their slings, and no one failed to hit a man. They used their bows, and no one failed to hit a man. (For neither if he had very much desired to do so was it easy.)

Tis-saphirn's and the other divisions of the Persians (also) retired. And the rest of the day the Greeks indeed continued their march, and the enemy followed, and the barbarians no longer harassed them, then with (their) skirmishing;

Rhodians threw stones further than the Persians, and the most of the bowmen. And also the Persian bows, (namely) the Persian, are large; so that as many of the arrows as were taken up were useful to the Cretans, and they continued using the arrows of the enemy, and they practised shooting upwards going far. [And they practised shooting these arrows high into the air]

And also they found many bow-strings in the villages, and lead, so as to be used for the slings.
"And indeed on that — day, when the Greeks arriving at the villages encamped, the barbarians departed, 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 mimicrons. "Evdai de oi Ἑλληνες ἐγνωσαν, at them from a distance. Here indeed the Greeks perceived, that a column of equal sides was a bad arrangement, that the enemy following. 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 the heavy-armed men be pushed out of their places, and march with difficulty, at the same time indeed being pressed upon, and also at the same time thrown into confusion; so that necessity they were to be divided, it is necessary then (that) — (those) pushed.
out-of-their-places 'be (now) 'drawn-asunder, and the middle

between the wings becomes empty, and —

'taúta páschontas ēdymeiv, tóv

(those) 'being thus 'affected must-become-dispirited, the

polémíon époménov. Kái ópóte déi enemy following (them). And whenever it-might-be-necessary
diabáinein γέφυραν ἢ τινὰ ἄλλην διάβασιν, to-go-over (a) bridge or any other crossing-place,

'ekastos ἐσπευδε βουλόμενος φθάσαι πρῶτος; each-one hastened desiring to-have-arrived the-first;

καὶ ἦν ἐνταῦθα εὐθείητεν τοῖς polémíοις. and there-was here a-fine-opportunity-of-attack for-the enemy.

Δ' ἐπεὶ οἱ στρατηγοὶ ἔγνωσαν ταύτα, ἐποίησαν

But when the generals knew this, they-formed

ἐξ λόχων ἀνὰ ἑκάτον ἄνδρας, καὶ ἐπέστησαν six companies each-of a-hundred men, and they-appointed

lóchagos καὶ ἄλλους πεντή-captains (over these) and (they appointed) others command-

κοντῖρας, καὶ ἄλλους ἐνωμοτάρχας. ing-fifty (men), and others commanding-five-and-twenty (men).

Οὐτοὶ lóchagoi dé πορευόμενοι, These captains indeed (with their companies) on-the-march,

ópóte μὲν τὰ κέρατα συγκύπτοι, whenever indeed the wings (or flanks of the square) closed,

ὑπέμενον ύστεροι, διότε μὴ ἐνοχλεῖν τοῖς κέρασι, remained behind, so-as not to-disturb the flanks,

δὲ τότε παρῇγον ἐξωδεν τῶν κεράτων. and then they-led-on [defiled] outside the flanks.

Δὲ ópóte αἱ πλευραὶ τοῦ πλασίου διάσχοιεν But whenever the flanks of-the square might-open

ἀνεξεπίπλασαν τὸ μέσον, εἰ μὲν τὸ δίχον εἰν they-filled-up the middle, if indeed the separating was

stevóteron κατὰ λόχους. δὲ εἰ πλατύτερον κατὰ narrow by companies; but if somewhat-wide by
fifties, and if very wide by twenty-fives; it might be necessary to go through any passage or crossing or (over a) bridge, they were not thrown into confusion, but the captains went over in succession; and if any thing was wanted any where (in) the phalanx, these were at hand. In this order they proceeded four days' march. But when they were proceeding on the fifth (day's march), they saw a kind of palace, and around it (there were) many villages, and the road to this place lying over high hills, which reached down from (a) mountain at (the foot of) which was the village. And indeed the Greeks rejoicing saw the hills, as (was) natural, (the forces) of the enemy being cavalry. When indeed proceeding from the plain they ascended on to the first hill, and (then) they commenced descending so as to ascend on to the next hill. Here the barbarians came upon (them), and from
and they were entirely useless, being among the crowd (of camp-followers). But when the Greeks attempted to pursue and indeed they arrived at the summit (but) slowly, being heavy-armed, but the enemy speedily sprang-down. And again, when they went back to the rest of the army, the same things occurred; so that it seemed (proper) to them not to move the soldiers from the third hill before they had led-up targetees from the right flank of the square on to the mountain. When indeed these attacked the (Greeks) descending, having-
kòtes μὴ ἀποτυχήσασαν, καὶ οἱ πολέμιοι feared lest they-might-be-cut-off, and the enemy [the Greeks]
γένοιτο αὐτῶν ἀμφοτέρωθεν. Πορε- might-be-on them [the Persians] from-both-sides.搬到-
όμενοι οὖν τῷ ἠριτῶν τῆς ἡμέρας, οἱ μὲν
ng thus for-the rest of-the day, — (some) indeed
τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ on-the road over the
hills, — (others) however
ἐπιπαρίσταντες κατὰ τὸ ὄρος, ἀφίκοντο εἰς
marching-along (them) over the mountain, they-arrived at
τὰς κόμας, καὶ κατέστησαν ὁχτὼ ἰατροὺς· γὰρ
the villages, and they-appointed eight surgeons; for
ἥσαν πολλοί τετρωμένοι.
there were many wounded.

Ἐνταῦθα ἦμεναν τρεῖς ἡμέρας, καὶ ἐνεκά
Here they-remained three days, both on-account
τῶν τετρωμένων, καὶ εἰσοῦν ἀμα
of the wounded, and (because) they-had at-the-same-time
πολλὰ ἐπιτίθεντα, ἄλευρα, ὁίνον, καὶ πολλὰς
much provisions, (namely) wheat-flour, wine, and much
κριτὰς συμβεβλημένας ἵπποις. Δὲ ταῦτα
barley having-been-laid-up for-horses. For this (barley)
ἡν συνενεγκεμένα τῷ σατραπεύοντι τῆς
was collected for-the (person) being-satrap of-the
χώρας. Δὲ τετάρτη ἡμέρα καταβαίνοντι εἷς
country. But on-the-fourth day they-went-down to
τὸ πεδίον. Ἐστι δὲ Τισσαφέρνης κατέλαβεν
the plain. When however Tissaphernes overtook
ἀυτοὺς σὺν τῇ δυνάμει, ὡς ἀνάγκη ἐδίδαξεν
them with — (his) force, — necessity taught
ἀυτοὺς κατασκηνώσαι οὗ πρῶτον εἶδον κόμῃ
them to-encamp where first they-saw (a) village,
καὶ μὴ πορεύεσθαι ἐτὶ μαχομένους· γὰρ ἦσαν
and not to-march-on still fighting; for there were
πολλοὶ ἀπόμαχοι, οἱ τετρωμένοι, καὶ
many unfit-for-action, (namely) — (those) wounded, and
... (those) carrying the arms of (those) carrying, and the barbarians coming-up to the village attempted to-skirmish with them, the Greeks had greatly the-advantage; for it-differed much (that) rushing from (their own) ground they-repelled

When indeed it-was now late-in-the afternoon, it-was time for-the enemy to-depart; for the barbarians never encamped at-a-less (distance)

from-the Grecian (camp) (than) sixty stadia, fearing lest the Greeks might-attack them (in) the night. For (a) Persian army is (a) miserable

... (thing) at-night; for not-only are (their) horses tied, but-also (as) for the most (part) have-been-tied-by-eisoi ēnveka toû μη φεύγειν the-feet | on-account the not to-run-away [to prevent them running away] if they-were-let-loose; if also any alarm should-occur, it-becomes-necessary 'for (the) 'Persian man to-put-the-housings
on-the horse, and it-is-necessary to-bridle (him), and
having-put-on-armour to-mount on the horse. But
these (things) are difficult to-perform by-night,
and there-being (an) alarm [when there is an alarm]. On-account
of-this they-encamped-at-a-distance far-from the Greeks.

But when the Greeks knew (that) they
were-desiring to-depart and announcing (the same),
it-was-proclaimed to-the Greeks to-collect-their-baggage, the
for-some time retarded the march; but when
it-became late they-went-away. For it-did not seem
for-to-be-expedient to-them to-march, and arrive
at the camp by-night. When indeed the
Greeks now saw (them) evidently departing, also
they-themselves having-decamped, even passed-over as-much-as
sixty stadia. And there-became such (an)
interval (between) the armies, that on-the next-
day the enemy 'did not 'appear, nor on-the
BOOK III. — CHAPTER IV.

Τρίτης· δὲ τῇ τετάρτῃ οἱ βάρβαροι προελθόντες third; but on the fourth the barbarians having-gone-forward
νυκτὸς καταλαμβάνοντι χωρίον ἵππεδεύσαν, in-the-night occupied (a) place above-on-the-right,


ἡ οἱ Ἐλλήνες ἐμελλὼν παριέναι ἀκρωνυχίον by-which the Greeks had to-pass on-the-brow

ὁροὺς, ὡς θαῦμα ἔννοια παραδόθηκε eis 'of (the) 'mountain, beneath which was the descent to
tο πεδίον. Δὲ ἐπειδὴ Χειρίσοφος ἔδρα τὴν the plain. But when Cheirisophus saw the


ἀπὸ τῆς οὐρᾶς, καὶ κελέει ἀλαβόντα τοὺς from the rear, and orders (him that) taking the


πελταστὰς παραγενέσθαι eἰς τὸ πρόσδευμ. Ὁ δὲ targeteers to-advance to the front. — But

Ἐνοφῶν μὲν οὐκ ἦγε τοὺς πελταστὰς, (γὰρ Xenophon indeed 'did not bring the targeteers, (for


ἐδορά τοῦ Τισσαφέρην ἐπιφανιόμενον, καὶ πᾶν τὸ he-saw Tissaphernes appearing, and all — (his)


στρατευμα,) αὐτὸς δὲ προελάσας ἡρῶτα. Τὶ army,) he-himself indeed having-ridden-up inquired: Why


καλεῖς; Δὲ ο郤 λέγει αὐτῷ. Ἐξεστιν do-you-call (me)? But — (Cheirisophus) said to-him: You-may


ὁρᾶν· γὰρ ὁ λόφος ὑπὲρ τῆς καταβάσεως προκα-; for the eminence above the descent has-been-


τείλησται ἡμῖν, καὶ ἔστι οὗ παρελθεῖν, pre-occupied against-us, and it-is not (possible) to-pass (it),


εἰ μὴ ἀποκόψωμεν τοῦτος — unless we-cut-off those (on it). But why did-you


οὐκ ἦγες τοὺς πελταστὰς; Δὲ δὲ λέγει, not 'bring the targeteers? But — (Xenophon) replies,


ὅτι οὐκ ἔδοξει αὐτῷ καταλυτεῖν τὰ ὅπου ὁποίον that it-'did not 'seem-right to-him to-leave the rear


ἐρημία, πολεμίων ἐπιφανιόμενων. Ἀλλὰ destitute (of defence), (the) enemy appearing. But
indeed said—he (it is) time at-least to-consider how some
(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:

Χράτιστον, ὃ Χειρίσοφος, ἢμιν ἱεσθαι ὡς

(It is) best, O 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-
sofos, ἐλέσθαι ὑπότερον βούλει. Ὄ Ξενοφῶν

sophus, 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
front; for it-was (a) long (way) to-take (them) 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 πλαισίου. Δ’ ἐκέλευσε (targeteers) in (the) middle of the square. And he-ordered καὶ συνέπεσθαι αὐτῶ τοὺς τριακοσίους, οἶς also to-follow him the three-hundred, (men) whom αὐτὸς εἰχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ he-himself had of the picked-men in the front of the πλαισίου square.

Ἐντεύσεν ἐπορεύοντο ὡς τάχιστα ἐδύναντο. Hence they-marched-forward as speedily-as they-could.

Δ’ οἱ πολέμιοι ἐπὶ τοῦ λόφου, ὡς ἐνόησαν τὴν But the enemy on the eminence, when they-perceived the πορεύαν αὐτῶν ἐπὶ τὸ ἄχρον, εἰθὺς καὶ αὐτοὶ march of these towards the summit, directly also they ὄρυγγαν ἀμιλλάσσαι ἐπὶ τὸ ἄχρον. Καὶ ἐνταὐθὰ rush to-contend for the summit. And here ἦν μὲν πολλὴ κραγγὴ τοῦ Ἑλληνικοῦ στρατεύ- was indeed (a) great shout from the Grecian ar-ματος, διαχελευμομένων τοῖς ἐαυτῶν, δὲ my, cheering-on — (those) of their-men, and πολλὴ κραγγὴ τῶν ἀμφὶ Τισσαφέρνην much shouting from (those) about Tissaphernes [from the διαχελευμομένων τοῖς ἐαυτῶν. army of Tissaphernes] cheering-on — (those) of their-men. Δὲ Ξενοφόν ταχελαύνων ἐπὶ τοῦ ἰπποῦ ταχε- But Xenophon riding-along on — (a) horse en-

κελεύετο. Νομίζετε, ὁ Ἀνδρέας, νῦν couraged (his men): Consider, O men, (that) now (you are) ἀμιλλάσσαι ἐπὶ τὴν Ἑλλάδα, νῦν πρὸς τοὺς to-contend for — Greece, now for — (your) παιδὰς καὶ τὰς γυναίκας, νῦν πονησαντές children and — (your) wives, now having-laboured ὀλίγον πορευόμεθα τὴν λοιπὴν ἀμαχεῖ. a-little we-shall-march the rest (of the way) without-fighting.
But Soterides the Sicyonian said: We are not an-equality, O Xenophon; for you indeed are-carried on (a)
itpou, éwó dé kámin χαλέπιδς, féron tìn horse, I however labour grievously, carrying — (my)
ôspída. Kai δό, ἀκούσας ταῦτα, καταπηδήσας shield. And who, hearing this, having-leaped
aptó tou ἵππου, ὀδείται αὐτῶν ἐκ τῆς tás tάξεως,
from — (his) horse, pushed him from the ranks,
καὶ ἀφελόμενος τὴν ἀσπίδα, ἐπορεύετο ἔχων
and taking — (his) shield, he-proceeded, having (it),
ὡς τάξιστα ἑδύνατο. Ἐτύγχανε δὲ καὶ ἔχων
as speedily-as he-was-able. He-happened — also having (a)
θώρακα τοῦ ἵππου ὅστε corselet (on) (namely, that peculiar to) the cavalry; so-that
ἐπιείξετο. Kai méν παρεξελεύετο τοῖς he-was-oppressed. Yet however he-continued-to-exhort — (those)
ἐμπροσθεν ὑπάγειν, δὲ τοῖς ὀπισθεν, ἐπο-
in-front to-lead-on-gently, and — (those) in-the-rear, fol-
μένοις μόνις παριέναι. Δ’ οἱ ἄλλοι στρατιῶται
lowing with-difficulty to-come-up. But the other soldiers
παίσουσι, καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτη-
beat, and throw-at and revile — Soteri-
δῆν, ἐστε ἴναγκασαν λαβόντα τὴν ἀσπίδα
rides, until they-obliged (him) taking — (his) shield
πορεύεσθαι. Δε ὁ ἀναβάς ἐς to-march-forward. But — (Xenophon) having-remounted as-long-as
méν ἵν βάσιμα ἴγεν ἐπὶ τοῦ ἵππου, indeed it-was passable (for a horse) led-the-way on horse-back,
dε ἐπει ἵν ἄβατα, καταλιπόν τὸν ἵππον
but when it-was impassable, leaving — (his) horse
ἐσπευδε πεζή. Καὶ γενόμενοι ἐπὶ τῷ ἄχρω he-hastened-along on-foot. And having-get on to-the summit
φθάνουσι τοὺς πολεμίους.
they-occupy (it) (before) the enemy.
Then truly indeed the barbarians having-turned fled
(by the way) which each-one could, and the Greeks
having-turned aside went-off
and the 
Greeks
held the summit. — (Those) indeed about [the armies of] Tissaphernes and Ariaeus about Cheirisophus
debanties estrapatopedeisantos en xome sth
scending encamped in (a) village filled (with)
pollon agathon. De kai hias an allai
many good (things). And also there-were other
koumai, en touto to pedio para ton potamôn
villages in this — plain along the river
Tigris, plôrei pollon agathôn. Δ' hinix
Tigris, full of many good (things). But, when
hê deîlh oî polêmioi exatînhs epifair-it was late-in-the-afternoon, the enemy suddenly
vontai en to pedio, kai katekôzan tinas tov
pear in the plain, and cut-off some of-the
'Ellênôn eskedasmenev en to pedio kai' árrpa-
Greeks dispersed in the plain for plunder;
γêv, gar kai pollai nomai boskmatow
for also many herds of cattle
katekôzan diaphiagomevai eis to
were-seized (that were about) to-have-been-transported to the
peran toû potamôv. 'Envatida Tissaphérnhs
opposite-side of the river. Here Tissaphernes
καὶ ὁ ἦν αὐτῷ ἐπεχείρησαν καΐειν τὰς
and — (those) with him attempted to-burn the
κόμας. Καὶ τίνες τῶν Ἑλλήνων μᾶλα ἤδυ-
villages. And some of-the Greeks 'were much 'dis-
μησαν, ἐννοούμενοι μή, εἰ καίοειν
heartened, being-apprehensive lest, if they-burned (the villages) they-
οὐχ ἔχοειν ὀπόθεν λαμβάνοειν τὰ
would not have (a place) whence they-might-procure —
ἐπιτήδεια. Καὶ ὃ μὲν ἄμφι Χειρίσοφον
provisions. And — (those) indeed about Cheirisophus
ἀπῆσαν ἐκ τῆς βοηθείας
was returned from (giving) — assistance;
ὁ δὲ Ἑλληνῶν, ἔπει κατέβη, παρελαύνον τὰς
— but Xenophon, when he-came-down, riding-past the
τάξεις, ἤνικα ὁ Ἑλληνες ἀπήντησαν ἀπὸ τῶν
ranks, when the Greeks came-back from (giving)
τῆς βοηθείας, ἔλεγεν. Ὀρᾶτε, ὃ Ἑλληνες ἄνδρες,
— assistance, said: You-see, O Grecian men,
ὑπενταγεῖ τὴν χώραν εἰναι ἣδη
(the enemy) conceding (that) the country is now
ἡμετέραν γὰρ ἂν ὅτε ἐσπέντευτο, διεπράτο
for that-which, when they-made-the-truce, they-stipu-
τοῦτο, μὴ καίειν τὴν χώραν βασιλεὼς, νῦν
lated-for, not to-burn the country 'of (the) 'king, now
αὐτοὶ καίονσιν ὡς ἀλλοτριάν
they-themselves burn (it) as (if it belonged to) another.
'Ἀλλ' ἦν γε του καταλήπτωσι τὰ ἐπιτήδεια
But if at-least any-where they-leave — provisions
αὐτοῖς ὄφονται καὶ ἡμᾶς πορευομένους ἐντεινόν
for-themselves they-will-see even us proceeding thither
'Ἀλλ', ὃ Χειρίσοφε, ἐφη, δοξεί μοι
But O' Cheirisophus, said-he, it-seems to-me (that we ought)
βοηθείν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς
to-give-assistance against — (those) burning, as for — (our)
ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν. Ὁ ὁὖν ὁὐν-
It-does not therefore
own-country. — But Cheirisophus said: It—does not therefore
§oxf, seem (so) to-me-at-least; but, said-he, 'let us burn, 
and so they-will the-sooner cease.

But when they-went-away to — (their) tents the 
rest (of the army, being the private soldiers,) were indeed (occupied)

peri tā ἐπιτήδεια, δὲ στρατηγοὶ καὶ λοχαγοὶ about the provisions, but (the) generals and (the) captains
συνῆλθον. Καὶ ἂν πολλὴ ἀπορία convened-together (in council). And there-was much perplexity
ἐνταῦθα. Γὰρ μὲν ἔνδει ἂν ὅρη ὑπερέχει
here. For indeed from-here there-were mountains exceeding-

ψηλα, δὲ ἔνδει ὅ ποταμὸς τοσοῦτος τὸ high, but from-there — (a) river (having) so-great — (a)

βάδος, ὡς μιᾶς τὰ δόρατα ὑπερέχειν depth, so-that not-even the spears were-above (the water)

πειρώμενοι τοῦ βάδους. Δὲ τις ἄνὴρ (to those) making-trial of-the depth. But a-certain man

'Ῥόδιος προσελθὼν αὐτοὶς ἀπορομένοις εἶπεν'. (a) Rhodian coming-to them (thus) perplexed said:

Ἐγὼ θέλω, ὃ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ I will, 0 men, have-'crossed you 'over 'by

τετρακικάλιοι ὑπλίτας, ἂν ἐπιρρέσχητε four-thousand heavy-armed-men 'at-a-time, if you-will-supply

ἐμοὶ ἄν δέομαι, καὶ πορίστη τάλαντον me with-what I-want, and will-furnish (me) (a) talent (as a)

μεσδὸν. Δὲ ἐρωτώμενος ὅτου δέομαι. Δεήσομαι, recompense. But being-asked what he-might-require: I-shall-want,

ἐφη, δικυλίων ἄσχων. ὡς ὅρω πολλὰ πρὸβατα said-he, two-thousand hides-for-bags; and I-see many sheep

καὶ αἴγας καὶ βοῶς καὶ ὄνους, ἄ, ἀποδαρέντα and goats and oxen and asses, which, having-been-skinned

καὶ φυσηδέντα, ἂν βαδίως παρέχοι τὴν and blown-out, might easily furnish tho (means of)
diábasin. Δὲ καὶ δεσσομαι τῶν δεσμῶν, οἷς
crossing. And also I-shall-want the cords, which
χρῆσθι περὶ τὰ Ἱπτολύγια· τούτοις ζεῦξας τοὺς
you-use about the baggage-cattle; with-these having-joined the
ἀσχοὺς πρὸς ἄλληλους, ὅμισος ἐκαστὸν ἄσχοῦ
bags to one-another, having-stretched each bag,
ὑδίους ἀρτῆσας, καὶ ἀφεῖς
stones (having-been-suspended (from it), and having-let (them) 'down
ὸτέρ άγχυρας εἰς τὸ ὅδωρ, διαγαγών
like anchors into the water, having-'extended (the bags) 'across
καὶ δήσας ἀμφοτέρωδεν, ἐπιθαλῶ
and having-secured (them) to-both (banks), I-will-'put
ὑλήν, καὶ ἐπιφορῆσω γῆν.
wood 'on (them), and will-'throw earth 'over (the wood). That
οὖν μὲν οὗ καταδύσεσθε, μάλα
therefore indeed you-'will not 'be-sunk, | (as) you-'will much
αὐτίκα εἰσεσθε.
immediately 'see; [as you will at once perceive] for every
ἀσχὸς έξει δύο ἄνδρας τοῦ μη καταδύναι.
skin [will-keep two men from-the not to-be-sunk; [will

keep two men from sinking;] and the wood and the earth
σχῆσει ὃστε μὴ ὀλισθάνειν. Τοῖς στρατηγοῖς,
will-keep (them) so-as not to-fall-off. To-the generals,
ἄκοισας ταῦτα, τὸ ἐνθύμησα μὲν έδόξει εἶναι
having-heard, this, the contrivance indeed seemed to-be
χάριν, δὲ τὸ έργον ἀδύνατον. γὰρ ἢσαν πέ-
ingenuous, but the execution impossible; for there-were on-the-

raν πολλοί ἱππεῖς οἱ κωλύσοντες,
other-side many horsemen — (those) would-be-disputing (their pas-
οἱ εὐθείς ἀν ἐπέτρεπον τοῖς πρῶτοις
age), (and) who immediately would-permit the first (of

ποιεῖν οὐδέν τούτων. Ἐνταῦθα μὲν
(formost) to-do none of-these (things). Thence indeed
τὴν ήσπεραίαν ἱπανεχώρουν εἰς τοῦπαλιν.
on-the next-day they-slowly-began-to-retreat — back-again.
BOOK III. — CHAPTER V.

τήν πρὸς Βαβυλῶνα, εἰς τὰς ἄκαυστους by-the (road) towards Babylon, to the unburnt
κώμας, κατακαύσαντες ἐνδὲν ἐξῄσεσαν. ὡστε villages, having-burnt (those) whence they-departed; so that
ὁ πολέμιοι οὐ προζέλαινον, ἀλλὰ ἔδε-
the enemy 'did not 'come-up (to them), but continued-
ῶντο, καὶ ἃσαν ὄμοιοι θαυμάζειν
observing (them), and they were 'like to-wonder [and they won-
όποι ποτε οἱ Ἑλληνες πρέσονται, καὶ
dered] where at-any-time the Greeks would-turn-themselves, and
τί ἔχοιεν ἐν νω. Ἐνταῦθα μὲν οἱ ἄλλοι
what they-might-have in (their) mind. There indeed the rest
στρατιῶται ἃσαν ἀμφὶ τὰ ἐπιτήδεια:
(of the) soldiers were (occupied) about — provisions;
δὲ οἱ στρατηγοὶ καὶ οἱ λοχαιοὶ πάλιν συνῆλθον,
but the generals and the captains again assembled
καὶ συναγαγόντες τοὺς ἐαλωκότας,
(in council), and having-brought-together — (those) taken-prisoners,
ἡλεγχον πᾶσαν τὴν χώραν κύκλῳ,
they-questioned (them about) all the country in-a-circle (round
τῆς ἐκάστης εἰς. Δὲ οἱ ἡλεγχον,
about them), what each (part) might-be. And — (they) said,
ὅτι τὰ μὲν πρὸς μεσημβρίαν εἰς τῆς
that the (parts) indeed towards (the) south were — (those)
ἐπὶ Βαβυλῶνα καὶ Μηδίαν διὰ ἡσπέρ
towards Babylon and Media through which 'they (the Greeks)
ἡκοιεῖν. δὲ ἡ πρὸς ἐω φέροι ἐπὶ Σουσα
'had-come; and — (that) towards (the) east led to Susa
τε καὶ Ἐκβάτανα ἐνδα — βασιλεὺς λέγεται
and Ecbatana where (the) king is-said
θερίζειν καὶ ἑαρίζειν. δὲ ἡ διαβάντι τὸν
to-spend-the-summer and spring; and the (road) going-across the
ποταμὸν πρὸς ἐσπέραν φέροι ἐπὶ Λυδίαν καὶ
river towards (the) west led to Lydia and
Ἰωνίαν. δὲ ὅτι ἡ διὰ τῶν ὄρεων καὶ τετραμιένη
Ionia; and that the (road) over the mountains and winding

20 *
The generals having-heard these (things) placed

χωρίς τοὺς φάσχοντας εἰδέναι
apart — (those) saying (that) they-knew (the road)

ἐκασταχώσε, ποιήσαντες οὐδὲν δὴλον, ὅποι ἐμελλὼν in-each-direction, making no-one certain, whither they-intended

πορεύεσθαι. Ἑδοκεῖ δὲ τοῖς στρατηγοῖς εἶναι to-proceed. It-seemed however to-the generals to-be

ἀναγκαῖον ἐμβάλλειν διὰ τῶν ὅρεων εἰς necessary to-force-their-way over the mountains into (the coun-

Karδούχους γὰρ ἔφασαν διελθόντας try of the) Carduchi; for they-said (that) having-passed-through

tούτους ἑξεῖν εἰς Ἀρμενίαν πολλῆς these (that) they-would-come into Armenia (it being) large

στρατιάν, δώδεκα μυριάδας, ἐμβάλειν army, (of) twelve ten-thousand [120,000] (men), attacked

eἰς αὐτοὺς ὅτε οὐδένα τούτων ἀπονοστήσατιον — them; but (that) not-one of-them returned

διὰ τὴν δυσκολίαν. Ὅποτε μέντοι on-account-of the difficulties-of-the-country. When however

σπείραντο πρὸς τὸν σατράπην τὸν εἰ they-made-a-treaty with the satrap — (he who dwelt) in

τῷ πεδίῳ, καὶ οὕτων ἐπιμιγνύναι the plain, (that) also some-of-those (of the plain) had-intercourse

tῇ πρὸς ἑκείνους καὶ ἑκείνων — with those (mountaineers) and some-of-these (mountaineers)

πρὸς ἑαυτοὺς.

with those (of the plain).

Οἱ στρατηγοὶ ἄχουσαντες ταῦτα ἐξάδισαν
The generals having-heard these (things) placed

πρὸς ἀρχέτον ἀγοὺ εἰς Καρδούχους. Δὲ ἔφασαν to (the) north might-lead to (the) Carduchi. And they-said

τούτους ὅλην ἀνὰ τὰ ὅρη; (that) these (people) dwell (scattered) over the mountains,

καὶ εἶναι πολεμικοὺς, καὶ οὐκ ἄκοινειν and are warlike, and 'do not 'obey (the)

βασιλέως ἀλλὰ καὶ ποτὲ βασιλικὴν king; but (that) even once (a) royal
καὶ εὐδαίμονος, ἦς Ὄροντας ἤρξε. Δ᾽ ἐντεῦθεν
and rich, (and) which Ὄrontes governed. And whence
ἐφασαν εἶναι εὕτορον πορεύεσθαι
they-said (that it would) be an-easy-thing (for-them) to-proceed
τίς ὡς Ὕδελοι Ἑπὶ τοῦτοις ἔδυ-
any where they-might-wish. With-reference to-these (things) they-
σαντο, ὡς ὅπηνίκα καὶ δοξοῖ η τῆς
sacrificed, in-order-that when it-might even 'seem (to be) the
ὁρᾶς ποιοῖτο τῇ πορείᾳ (γὰρ
time they-might (begin to) 'make the march (for
ἐδεδοξεσαν μὴ τῇ ἱπερβολῇ τῶν ὅρεων
they-feared lest the passage-over the mountains
προχαταληφθεῖν) καὶ παρηγγείλαν
might-be-pre-occupied) (by the enemy); and they-announced (that)
ἐπειδὴ δειπνήσαεν πάντας συνεσκευ-
when (the soldiers) had-supped (that) all having-packed-
ασμένους ἀναπαινεσθαι, καὶ ἐπεσθαὶ
up-their-baggage are-to-go-to-rest, and to-follow (their leaders)
ἡνίκα τίς ἄν παραγγείλῃ.
when any 'signal might 'be-given.
BOOK IV.

CHAPTER I.

"Οσα μὲν δὴ ἐγένετο ἐν τῇ ἀναβίσει
What indeed really happened in the expedition-up-the-country
μέχρι τῆς μάχης, καὶ οὖσα μετὰ τῆς μάχης
till the battle, and what (occurred) after the battle
ἐν ταῖς σπονδαῖς, ὡς βασιλεὺς καὶ οἱ Ἑλληνες
during the truce, which (the) king and the Greeks
ἀναβάντες σὺν Κύρῳ ἐποίησαντο, καὶ οὖσα,
going-up with Cyrus made, and what, (the)
βασιλεὺς καὶ Τισσαφέρνους παραβάντος τὰς
king and Tissaphernes having-broken the
σπονδάς, ἐπολεμήθη πρὸς τοὺς Ἑλληνας, τοῦ
truce, war-was-waged against the Greeks, the
Περσικοῦ στρατεύματος ἐπακολουθοῦντος
Persian army pursuing (them),
δεδηλωται ἐν τῷ πρόσθεν λόγῳ.
has-been-related in the preceding discourse.

Δὲ ἐπεὶ ἀφίκοντο, ἐνδὰ μὲν ὁ ποταμὸς Τίγρης
But when they-arrived, where indeed the river Tigris
ἡν παντάπασιν ἀπορος διὰ τὸ βάθος
is altogether impassable on-account-of — (its great) depth
καὶ μέγεθος, δὲ ἦν οὐ πάροδος
and size, and there-was no passage (along the banks),
ἄλλα τὰ Καρδουχια ὡς ἐκρέματο ἀπότομα
as-indced the Carduchian mountains hung steep.
ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐδόξει δὴ τοῖς
over this — river, it-seemed truly (therefore) to-the
generals to-be necessary-to-march over the mountains.

Γὰρ ἦχον τῶν ἀλισκομένων, ὅτι, εἰ
For they-had-heard — (from those) made-prisoners, that, if

dieλ.δοιεν τὰ Καρδοῦχια ὄρη, διαβήσουται τὰς
they-should-cross the Carduchian mountains, they-might-ford the

πηγὰς τοῦ ποταμοῦ Τίγρηστος ἐν τῇ Ἄρμενιᾳ,
sources of-the river Tigris in — Armenia,

ἡν μὲν βούλωνται, δὲ ἦν βούλωνται μὴ,
if indeed they-wished (to do so), but if they-wished not

περίσσι.

καὶ τέ ἐλέγετο
(to do so), 'they (might) 'go-round (them). And also it-was-said

τὰς πηγὰς τοῦ Εὐφράτου εἶναι οὐ πρὸσω
(that) the sources of-the Euphrates were not far

tου Τίγρητος, καὶ ἐστὶν οὔτως ἔχον.
from-the Tigris, | and it is so having [and it is

really so]. And they-make (the) irruption into the (terri-

καρδοῦχους ὅδε, πειρῶμενοι ἀμα-
tory of the) Carduchi in-this-manner, endeavouring at-the-same-time

μὲν λαθεῖν
dὲ ἀμα φθά-

indeed to-have-concealed (their march) and also at-the-same-time to-anti-
sαι τοὺς πολεμίους πρὶν καταλαθεῖν τὰ
spire the enemy before (that) they-have-occupied the

ἀχρα. Ἐπεὶ δ’ ἦν ἀμφὶ τὴν τελευταίαν
heights. When indeed it-was about the last

φυλαχὴν, καὶ ἐλείπετο ὅσον τῆς νυκτὸς
watch, and there-was-left as-much-of-the night (as)

dιελθεῖν τὸ πεδίον σκοταίους, τηνικαύτα ἀναστάν-
to-pass-over the plain in-the-dark, then rising-

tες, ἀπὸ παραγγέλσεως πορευόμενοι ἀφίξ-
up, (and) at the-word-of-command marching-forth they-

νοῦνται ἀμα τῇ ἡμέρᾳ πρὸς
arrived at-the-same-time with-the (break of) day at

tὸ ὄρος.

the mountain.
Here indeed Cheirisophus — took-the-lead of-the
army, taking (with him) — (those) about him
καὶ πάντας τοὺς γυμνητὰς. δὲ Ἑσενοφῶν
and all the light-armed-men; but Xenophon
followed with the heavy-armed rear-guard, having
οὐδένα γυμνήτα· γὰρ ἑδόξει εἶναι οὐδεὶς
not-one light-armed-man; for there-seemed to-be no
κίνδυνος, μὴ τις ἐπισπούτῳ ἐκ τοῦ ὄσιδεν,
fear, lest any-one might-pursue from — behind,
και "πορευμένους ἀνω. Καὶ Χειρίσοφος μὲν
(they) marching upwards. And Cheirisophus indeed
ἀναβαίνει ἐπὶ τὸ ἀχρόν, πρὶν τινὰ τῶν
went-up on-to the summit, before (that) any-one of-the
πολεμίων αἰσθέσαι. Δ' ἐπειτὰ ὑψηλεῖτο:
enemy perceived (him). But then led-forward-slowly:
δὲ τὸ τοῦ στρατεύματος ἀεὶ ὑπερ-
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 ἄγκεσι τε καὶ μυχοῖς
(namely) — (those) in the narrow-valleys and also 'in (the) 'recesses
τῶν ὄρεων.
of-the mountains.

Then truly indeed the Carduchi, having-left —
oἰκίας, καὶ ἔχοντες γυναικῶν καὶ παιδῶν,
their dwellings, and having (their) wives and children,
ἐφευγὼν ἐπὶ τὰ ὄρη. ὤν δὲ πολλὰ τὰ
fled on-to the mountains. There-was indeed much —
ἐπιτ悍εια λαμβάνειν. δὲ καὶ αἱ οἰκίαι ἡσαν
provisions to-take; and also — (their) dwellings were
κατεσκευασμέναι παμπόλλοις χαλκῶμασι, δὲν οἱ
furnished with-a-great-many brazen-utensils, of-which the
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,[ 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-\[2p\]make any-one other friendly (demonstration). But when the rear of the Greeks were-descending into the villages from the eminence (it being) new somewhat-dark (for on-account-of the road — being narrow, the ascent and descent to the villages happened for-them (to be the occupation of) the entire \[1p\]day); then indeed some of the Carduchi collecting-together attacked the hindmost, and they-killed some, and worried (them with) stones and arrows, (they, the Carduchi,) being few, for the Grecian (army) had-come-on (them) — suddenly.
Et Tore however then they-had-assembled more (numerously) (a) 
polv tōv strateūmatos ēxindúneusev ān
great (part) of-the army would-have-been-in-danger —
diafrarínai. Kāi oútw mēn tēn nýkta
to-have-been-destroyed. And so indeed — (that) night
nǔlilēthēsan ēn tais kómais; dē oi Karðoukoi
they-lobged in the villages; and the Carduchi
ēkaiou pollā pura kúklw ēpī tōn òrēon, kaī
burned many fires in-a-circle on the mountains, and
suneýrōn állēlous. Ama dē
observed (the position of) one-another. At-the-same-time indeed
τῆ ᾑμέρα ἐδοξέ tōis stratynoiz kai
with-the (break of) day it-seemed (best) to-the generals and
lochagoi tōn 'Ellēnōn suneelōsai,
captains of-the Greeks having-assembled-in-council,
poreuēsdoi ēkontas te tā anagkaià kai
to-march-forth having also (only) the necessary and
dunatōtata tōn úpoxugên, katalipontas tālla,
strongest of-the baggage-cattle, leaving-behind the-rest,
kaī ópōsa ándrapoda ğn neōstē aìxmalota
and as-many slaves (as) were recently captured,
āfeinai pánta ēn tē stpatià. Gār tā
to-dismiss all (these) in the army. For the
úpoxugia kai tā aìxmalota ōnta polļa
baggage-cattle and — (those) captured being many
ēpōion tēn poreiān scholaiān. dē oi polloī
made the march slow; and the many (men)
ōntes ēpī tou'toig ēsan aîpomachoi, ēdei
being (in charge) over these were unfit-for-action, it-was-necessary

tē diplásia ēpityndéa poriēsdoi
also (that) double (the quantity of) provisions be-procured
kai perewsdoi, tōn ándrapōn ōntōn polλōn. dē
and carried, the men being many. And
bōzaw nauta ēkhrugaz ευείν oūtw.
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
road), if they-found any-thing-of-the (things) mentioned not
ἀφείμένου, ἀφηροῦντο: ὦι δ᾿ left, they-took (them) away; the (men) indeed ἐπείδουντο, πλὴν εἰ τις ἠκλείψε τι, οἶον ἦ left, unless if any-one was-smitten-with any-thing, as if ἐπὶδισμῆςας παιδὸς ἢ γυναικὸς τῶν εὐτρεπῶν. having-desired (a) boy or woman of-the handsome-ones.

Καὶ μὲν ἐπορεύόμασαν ὀὗτῳ ταύτῃ τῇν ἥμερᾳ, And indeed they-proceeded thus that — day, τὰ μὲν μαχόμενοι τι, δὲ καὶ τὰ — (sometimes) indeed fighting somewhat, and also — (sometimes) ἀναπαύομενοι. Δὲ εἰς τὴν ὑστεραίαν πολὺς resting. But on the next-day (a) great χείμῶν γίγνεται, δ’ ἦν ἀναγκαῖον πορεύεσθαι: storm happened, but (yet) it-was necessary to-proceed; γὰρ τὰ ἐπιτήδεια ἦν οὐ ἰκανά. Καὶ μὲν for the provisions were not sufficient. And indeed Χειρίσοφος ἤγειτο δὲ Ξενοφῶν ὑπισδοφυλάκει. Cheirisophus continued-to-lead and Xenophon brought-up-the-rear.

Καὶ οἱ πολέμιοι ἐπετίθεντο ἱσχυρῶς καὶ And the enemy 'pressed greatly 'on (them) and τῶν χωρίων ὄντων στενῶ, προσιόντες the places being narrow, (the enemy) coming-up ἐγγὺς ἐτοξεῦων καὶ ἔσφενδονων: ὡστε οἱ Ἑλληνες near they-shot-arrows and slang-stones; so-that the Greeks ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες ἰναγκάζοντο pursuing and again pursuing, were-compelled πορεύεσθαι σχολὴ· καὶ θαμίνα ὁ Ἑλληνοῖς to-march slowly; and frequently — Xenophon παρῆγγελλεν ὑπομένειν, ὡτε οἱ πολέμιοι ἐπικέουν to-passed-the-word to-halt, when the enemy might-press
σχυρὸς. ἦν τε Χειρίσοφος ὅτε
hard on (them). Then — Cheirisophus when
παρεγγυτὸ ἄλλοτε μὲν ὑπέμενε, δὲ τότε
the-word-was-passed at-other-times indeed halted, but once he-
οὐχ ὑπέμενεν, ἄλλ' ἦγε ταχέως, καὶ παρεγγύτα
not halt, but led-on rapidly, and ordered
ἐπεσθαί. ὅστε ἦν δὴλον ὃτι εἰν τι
(them) to-follow; so that it was evident that there was some
πρᾶγμα· δ' ἦν οὐχ σχολή
thing (to do); but there was not leisure (for (a person)
παρελθόντι ἰδεῖν τὸ αἵτιον τῆς
moving-along (to the front) to-have-ascertained the cause of-the
σπουδῆς· ὅστε ἡ πορεία ἐγγυνετο ὑμῶν φυγῇ
haste; so that the march became like (to (a) flight
τοῖς ὑπισδοφύλαξι. Καὶ ἦν ταῦθα ἄγαδος ἀνήρ
for the rear-guard. And here (a) brave man
Κλέωνυμος Δακωνικὸς ὑποδύσκει, τοζευθεῖς
Kleonimus (a) Lacedaemonian died, being-shot-with-an-arrow
 διὰ τῆς ὁσπίδος καὶ τῆς στολάδος εἰς τὰς
through the shield and the corselet on the
πλευρᾶς, καὶ Βασίας Ἀρχάς διαμπέρες εἰς
side, and also Basias (an) Arcadian (shot-right-through —
τὴν κεφαλὴν. Ἐπει δὲ ἀφίκατο ἐπὶ σταθμὸν,
the head. When indeed they-arrived at (the) station
ὁ Ξενοφῶν ἐνὶς ἔλθεν ὑπερ
(or place of encampment) — Xenophon immediately having-gone | as
ἐἴχε πρὸς τὸν Χειρίσοφον
he-had (himself) [just as he was] to — Cheirisophus
ητιάτῳ αἵτιν, ὃτι οὐχ ὑπέμενεν ἄλλ'
he-blamed him, that he-did not halt but (that)
φεῦγοντες ἱναγκάζοντο ἀμα μάχεσθαι.
fleeing they-were-compelled at-the-same-time to-fight.
Καὶ νῦν δύο καλῶ τε καγαδῶ ἄνδρε τεθνατον.
And now two honourable and also-brave men have-died,
καὶ ἐδινάμεθα οὔτε ἄνελθεν εὔτε
and we-could neither carry-away (their bodies) nor
Θάφαυ. Ὅ Χειρίσοφος ἀποκρίνεται πρὸς ταύτα· bury (them). — Cheirisophus answered to these

Βλέψον, ἕφη, πρὸς τὰ ὅρη, καὶ ἰδε (things), — Look, said-he, at (these) mountains, and see

ὅς ἀθανὰ πάντα ἐστι· δὲ αὐτῇ μία ὀδὸς, how impassable (they) all are; and this one (only) road,

ἡν ὀρᾶς, ὁρθία, καὶ ἐπὶ ταύτη ἐξεστὶ σοι which you-see, (is) steep, and on this it-is-allowed to-you

ὁρῶν τοσοῦτον ὀχλον ἀνδρῶπων oǐ κατε- to-see how-great (a) multitude of-men (there are) who having-

ληφότες φυλάττουσι τὴν ἔξωσιν. Ταῦτ' occupied guard the pass. For-these (reasons)

ἐγὼ ἔσπευδον, καὶ διὰ τούτο οὐχ ὄπεμενον I hastened-on, and for this I-did not 'wait-for

σε, εἰ πὼς 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);

ὁ οἵ γεμόνες οὐς ἔχομεν, φασίν εἶναι οὐχ for the guides whom we-have, say (that) there-is no

ἄλλην ὀδὸν. Ὅ δὲ Ξενοφῶν λέγει· 'Αλλ᾽ ἐγὼ other road. — But Xenophon says: But I

ἐγὼ δύο ἄνδρας. Γὰρ ἐπεὶ παρεῖχον have two men. — For when (the enemy) presented

πράγματα ἡμῖν, ἔντοντες things to-us, [for when the enemy annoyed us,] we-placed-an-

σαμεν, (ὅπερ καὶ ἐποίησεν ἡμᾶς ἀναπνεύσαι,) ambush, [(which also made us breathe,) [and

καὶ ἀπεκτείναμεν τινὰς which gave us time to breathe,) and we-killed some

αὐτῶν, καὶ προῖκυμηδημεν λάβειν ζωντας, of-them, and we-were-eager to-take (them) alive,

ἐνεκέν ἀυτοὶ τοῦτον ὅπως ὕποικαίμεθα on-account-of this very-same (thing) that we-might-use (them as)

ὁγεμόσων εἰδέσσι τὴν χώραν. guides knowing the country.
And immediately leading-forward the men, having-taken (them) 'apart they-questioned (them), if they-knew any other road than the (one) apparent (before them). The (one); μὲν οὐν ἕφη οὖξ ἔτερος, καὶ μάλα indeed — said (that there was) not another, and very πολλῶν φόβων προσαγωμένων: δὲ ἐπεί ἐλεγεν many fearful-threats were-brought-forward; but when he-said οἰδὲν ὥφελμον, κατεσφάγη, τὸν ἑτέρον ὀρῶντος. nothing useful he-was-put-to-death, the other-one seeing (it). Δὲ ὁ λοιπὸς ἐλέεξεν ὅτι οὗτος μὲν But the (one) remaining said that this (other one) indeed ‘would οὐ φαίη εἰδέναι διὰ ταῦτα not ‘say (any thing about another road) | to-appear through this [for the reason] that (a) daughter happens (to be) to-him ἐξεῖ παρ’ ἄνδρι ἐκδεδομένη. δ’ there with (a) man having-been-given (to him in marriage); but αὐτὸς ἐφη ἡγήσεσθαι ὅδὸν δυνατὴν he said (that) he-would-lead (them) ’by (a) road possible πορεύεσθαι καὶ ὑποζυγίως. Δ’ ἐρωτώμενος, εἰ to-be-passed-through even by-beasts-of-burden. But being-asked, if εἰνὶ τι χωρίον ἐν αὐτῇ δυσπάριτον, ἥφη there-were any place in it difficult-to-pass, he-said (that) εἶναι ἄκρον, δ’ εἰ μὴ τὸς προξαταλήσιον there-was (a) height, which — unless some-one should-‘take-possession-of ἔσεσθαι ἄδύνατον παρελθεῖν ἔνταυθα (it) ’beforehand it-would-be impossible to-pass-over (it). Then ἔδοξει συγκαλέσαντας λοχαγοὺς καὶ it-seemed-proper having-called-together (the) captains (being) also πελταστὰς καὶ τῶν ὀπλιτῶν, τε λέγειν targeteers, and (those) of the heavy-armed-men, | and to-tell τὰ παράντα, (them) the (things) being-present, [and inform them of the state of affairs,]
καὶ ἔρωταν εἰ ἔστι τις αὐτῶν, ὡς ἂν ἔδελθαι
and to-inquire if there-is any-one of-them, who might wish

γενέσθαι ἀγαθὸς ἀνὴρ, καὶ
(to prove himself) to-be (a) courageous man, and

ὑποστάς πορεύεσθαι
having-engaged (himself) to-go-on (this expedition as a)

ἐδελοντῆς. Τὸν ὀπλιτῶν μὲν Ἀριστόνυμος
volunteer. Of-the heavy-armed-men indeed Aristonymus (of)

Μεθυδρεὺς Ἀρχάς ὕψισταταί, καὶ Ἁγασίας
Methydrium (an) Arcadian offered-himself, and (also) Agasias

Στυμφάλιος Ἀρχάς δὲ Καλλιμάχος Παρ-
(of) Symphalus (an) Arcadian; but Callimachus (of) Par-

ράσιος, Ἀρχάς, ἀντιστασίαςῶν αὐτῶς,
rhasia, (an) Arcadian, 'contesting' (the honour) 'with them,

ἐφη οὖτος ἐδελεῖν πορεύεσθαι προσλαβῶν
said (that) he-himself wished to-go taking (with him)

ἐδελοντάς ἐκ παντὸς τοῦ στρατεύματος. Γὰρ
volunteers from all the army. For

ἐγὼ, ἐφη, οἶδα ὅτι πολλοὶ τῶν νέων ἔφορται,
I, said-he, know that many of-the young-men will-follow,

ἐμοῦ ἡγομένου. Ἐξ τούτου ἐρωτῶσι, εἰ τις καὶ
I leading. After this they-inquired, if any also

tῶν γυμνήτων ταξιαρχῶν ἔδελθοι συμπορεύεσθαι.
of-the light-armed taxiarchs might-wish to-go-with

Ἀριστέας Χίος ὕψισταται, ὡς
(Aristeas (of) Chios offers-himself, (a man) who

πολλαχοῦ ἐγένετο ἅξιος πολλοῦ τῇ στρατιᾷ
often had-been worthy of-much in-the army

εἰς τὰ τοιαῦτα.
on (occasions) — like-these.
CHAPTER II.

Καὶ ἦν ἤδη μὲν δεῖλη, δ’ οἱ
AND it was now indeed late-in-the-afternoon, and the (generals,
ἐκέλευον αὐτοὺς ἐμφαγόντας
Cheirisophus and Xenophon,) ordered them having-eaten-something
πορεύεσθαι. Καὶ δῆσαντες τὸν ἴγεμόνα παρα-
to-march-forth. And having-bound the guide they-
διδόσαίν αὐτοῖς, καὶ συντίθενται ἦν
delivered (him) to-them, and they-arrange-with (them) if

λάβωσι
they-should-take (possession of) the summit, to-guard the
κατέχονται τὴν φανερὰν ἐκβαίνειν, δὲ αὐτοὶ
having-possession-of the apparent egress, and they (the

ἡμέρα σημαίνειν σάλπιγγι καὶ
(dawn of) day to-give-the-signal with (the) trumpet; and (that)
μὲν τοὺς ὄντας ἀνεὶ ἑναι ἐπὶ τοὺς
indeed — (those) being above to-go against — (those)
κατέχοντας τὴν φανερὰν ἐκβαίνειν, 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 δύνονται. Συνεξεμενοὶ ταῦτα οἱ
speedily as they-could. They-having-arranged these (things) the

μὲν ἐπορεύοντο πλῆθος ὡς δις-
(detachment) indeed proceeded (being a) multitude-of about two-
χίλιοι καὶ ἦν πολὺ υδὼρ ἐξ οὐρανοῦ.
thousand; and there was much water from heaven [and there

Δὲ Εὐνοφῶν, ἐξων τοὺς
was a heavy rain at the time]. And Xenophon, having the

ὀπισθοφόρας, ἤγειτο πρὸς τὴν φανερὰν
rear-guard, led (them) to the apparent
It was ordered that the garrison, so that the enemy might-direct — (their) mind

to—that road, and so (that) — (those) going-round-about

μάλιστα λάθοιεν. Δὲ ἐτεί οἱ ὀπισθοφύλακες

might the-best 'escape-notice. But when the rear-guard


dia- were at (the) ravine, which it-was-necessary they-having-

pάντες ἔκβαινειν πρὸς τὸ ὅριον,

passed-through (it) to-come-out on the acclivity, [which they

tηροῦντα οἱ βάρβαροι

had to cross to ascend the acclivity,] then the barbarians

ἐξολίνδουν ὀλοιτρόχους ἀμαξιαίους καὶ

rolled (down) round-stones large-enough-to-load-a-wagon, and

μεῖζον καὶ ἐλάττους, οἱ φερόμενοι

(other stones also) greater and smaller, which being-borne-along

πταῖοντες πρὸς τὰς πέτρας διεσφενδοῦντο.

(and) striking against the rocks were-slung-about;

καὶ παντάπασιν ἦν οὐδὲ οἶον τε πελάσαι

and altogether it-was-not-even possible to-have-approached

τὴν εἰσόδῳ. Ἐνυπὶ δὲ τῶν λοχαγῶν, εἰ

the entrance (of the pass). Some indeed of-the captains, as

μὴ δύναντο ταῦτα ἐπειρῶντο

they could not 'effect (a passage) in-this (way) endeavoured

ἀλλὰ καὶ ἐποίουν ταῦτα μέχρι

(to approach) in-another; and they-did these (things) until

ἐγένετο σκότος. δὲ ἐτεί ᾧοντο ἀπιοῦντες εἰναι

it-became dark; but when they-thought (that) retiring to-be

ἀφανεῖς, τότε ἀπῆλθον ἐπί τὸ δεῖπνον καὶ

unobserved, then they-went-away to — (their) supper; for

δὲ ἐτύγχανον ὄντες ἀνάριστοι οἱ

indeed they-happened being dinnerless, — (those, namely);

αὐτῶν ὀπισθοφύλακτας. Οἱ πολέμων χαίντοι

of-them guarding-the-rear. The enemy however.

δῆλον οἵον ὕφοδομενοι, οὐδὲν ἐπαύσαντε

evidently fearing (something), 'did not cease
through the whole night rolling (down) — stones; as it was (easy) to-be-conjectured by-the noise. But — (those), having the [taking a]

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καταλαμβάνουσι τοὺς φύλακας καθη-

muένους ἄμφι πύρ. καὶ μὲν καταχάνοντες τοὺς,
ting round (a) fire; and indeed having-killed — (some),

δὲ καταδίωξαντες τοὺς, αὐτοὶ
and having-followed-after — (others) (in their flight), they

ἔμενον ἐνταῦθ’ ὡς κατέχοντες τὸ ἄξρον. Δ’ οἱ
remained there as-if occupying the summit. But —

οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν
they — did not 'occupy (the summit), but (a) knoll was

ὑπὲρ αὐτῶν, παρ’ ὧν ἦν ἡ αὐτὴ στενὴ ὁδός,
above them, by which was the same narrow road,

ἐφ’ ὁ οἱ φύλακες ἐκάθησαντο. Μεντοῖ ἦν
at which the guard were-seated. However there-was (an)

ἐφοδὸς αὐτὸθεν ἐπὶ τοὺς πολεμίους, οἱ
approach thence to the enemy, — (those namely)

ἐκάθησαντο ἐπὶ τῇ φανερᾷ ὁδῷ.
stationed on the open way.

Καὶ ἐνταῦθα μὲν διήγαγον τὴν νύκτα. δὲ
And here indeed they-passed the night; but

ἐπεὶ ἦμερα ὑπέφαινε συντεταγμένιον
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 ὁμίχλη, ὡστε προσελθόντες ἔγγυς
there-was (a) mist, so-that advancing near

ἐλαθοῦν. Δὲ ἐπεὶ εἶδον ἀλλήλους, καὶ
they-escaped-observation. But when they-saw one-another, and

τε ἡ σάλπιγγς ἐπεφέσεγξατο, καὶ οἱ Ἕλληνες
— the trumpet sounded-the-attack, and the Greeks
BOOK IV. — CHAPTER II.

\( \text{ν} \) \( \text{λαλάξαντες} \) \( \text{ἰεντὸ} \) \( \text{ἐπὶ} \) \( \text{τοὺς} \) \( \text{ἀνδρῶπους}, \) \( \text{δὲ} \) \( \text{οἱ} \) raising-the-shout-of-battle rushed against the men, but the

\( \text{oίκ} \) \( \text{ἀδέξαντο}, \) \( \text{ἀλλὰ} \) \( \text{λιπόντες} \) \( \text{τὴν} \) (enemy: 'did not' receive (them), but leaving the

\( \text{ὀδὸν}, \) \( \text{ὅλιγοι} \) \( \text{φεύγοντες} \) \( \text{ἀπέθνησον}: \) \( \text{γὰρ} \) road, (a) few (only) fleeing died; for

\( \text{ἂναυ} \) \( \text{εὐξόων}. \) \( \text{Δὲ} \) they-were well-girt [for they were active in their movements]. But

\( \text{oὶ} \) \( \text{ἀμφὶ} \) \( \text{Χειρίσοφον}, \) \( \text{ἀκοῦσαντες} \) \( \text{τῆς} \) \( \text{σάλπυγγος}, \) \( \text{—} \) (those) with Cheirisophus, hearing the trumpet,

\( \text{εὐθὺς} \) \( \text{ἰεντὸ} \) \( \text{ἀνω} \) \( \text{κατὰ} \) \( \text{τὴν} \) \( \text{φανερὰν} \) \( \text{όδὸν} \) \( \text{ἀλλοι} \) immediately rushed up along the open road; others

dὲ \( \text{τῶν} \) \( \text{στρατηγῶν} \) \( \text{ἐπορεύοντο} \) \( \text{κατὰ} \) indeed of-the generals (with their men) proceeded by

\( \text{ἀτριβεῖς} \) \( \text{όδους} \) \( \text{ἡ} \) \( \text{ἐκαστοὺς} \) \( \text{ἐτυχὼν} \) \( \text{ὀντες}, \) \( \text{kai} \) untrodden paths wherever each happened (as) being, and

\( \text{ἀναβάντες} \) \( \text{ὡς} \) \( \text{ἐδύναντο}, \) \( \text{ἀνίμων} \) \( \text{ἀλλὴλοις} \) ascending as (well as) they-could, drew-up one-another

τοῖς \( \text{δόρασι}. \) \( \text{Καὶ} \) \( \text{οὗτοι} \) \( \text{πρῶτοι} \) \( \text{συνέμειζαν} \) with — (their) spears. And these first-ones joined

τοῖς \( \text{προκαταλαβοῦσι} \) \( \text{τὸ} \) \( \text{χωρίον}. \) \( \text{Δὲ} \) \( \text{Εμνοφῶν} \) \( \text{—} \) (those) having-secured the place. But Xenophon

\( \text{ἐχὼν} \) \( \text{τοὺς} \) \( \text{ὁμίσεις} \) \( \text{τῶν} \) \( \text{ὁπίσωθωρυλάχων}, \) \( \text{ἐπορεύετο} \) \( \text{having} \) the half of-the rear-guard, proceeded

\( \text{ἡ} \) \( \text{oὶ} \) \( \text{ἐχοντες} \) \( \text{τῶν} \) \( \text{ἡγεμόνα} \) (by the road) in—which — (those) having the guide (did);

\( \text{γὰρ} \) \( \text{ἡ} \) \( \text{εὐδοκούτατα} \) \( \text{τοῖς} \) \( \text{ὑπὸγυίοις}. \) \( \text{δὲ} \) \( \text{τοὺς} \) (for it-was the-most-practicable for-the baggage-cattle;) but the

\( \text{ὁμίσεις} \) \( \text{ἐτάξε} \) \( \text{ὁπίσω} \) \( \text{τῶν} \) \( \text{ὑπο-} \) \( \text{(other) half he-ordered (to be stationed) behind the baggage-} \)

\( \text{ξυγίων}. \) \( \text{Δὲ} \) \( \text{πορευόμενοι} \) \( \text{ἐντυγχάνουσι} \) \( \text{λόφῳ} \) cattle. And proceeding-forward they-happened-to-find (a) hill

\( \text{ὑπὲρ} \) \( \text{τῆς} \) \( \text{όδος} \) \( \text{κατειλημμένῳ} \) \( \text{ἐπὶ} \) \( \text{τῶν} \) \( \text{(hanging) over the road occupied by the} \)

\( \text{πολεμίων}, \) \( \text{οὐς} \) \( \text{ἡν} \) \( \text{ἀνάγχη} \) \( \text{ἡν} \) \( \text{ἀποκόψαν} \) \( \text{ἡ} \) enemy, whom it-was (a) necessity either to-have-dislodged o
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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
καθαλαίτειν ἐπὶ τοῦ λόφου

αὐτῶς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν

τόπον, καὶ οἱ συνοικοῦντο καὶ τῷ αὐτῷ

ἀκρώ τοῦ πυρὸς καταληφθεῖσιν τῆς νυκτὸς

ἄμαχοι, ὡστε γενέσθαι βασιλέων πάσιν, καὶ

ὕποπτον δεῖσαντες αὐτοὺς ἀπολιπέσθαι,

μὴ κυκλωδέντες πολιορκοῦντο. Δ’ ἄρα

καθαροῦντες ἀπὸ τοῦ ἄχρου τὰ
And Xenophon indeed with the youngest-men ascended

and the rest he-ordered to-march-slowly,

so that the rear companies might-come-up-with (them) and

he-told (them) having-advanced along the road to-halt

under-arms on the level (ground). And at the same

time Archagoras the Argive came having-fled,

and says that they-had-been-cut-off from the first hill,

that Cephisodorus and Amphiocrates were-dead,

and also how-many others (who) not having-leaped down the

rocks (and) arrived at the rear-guard

The barbarians indeed having-accomplished these (things)

and came on (a) hill opposite the knoll; and

Xenophon commenced-treating with-them through (an) interpreter

about (a) truce, and demanded the dead. — (They)

indeed said (that) they-would-give-them-up on — (this con-

dition), (that) he 'would not 'burn the villages. —
Xenophon agreed to this. But in which army was passing along, indeed the remaining (part of the) army was passing along, de oie dieleýontos taúta, πάντες oí and — they were discussing these (things), all — (those) ἐκ τούτου τοῦ τόπου συνεδρύσαν. Ἐνταῖδα from that (part of) the country flocked together. There oie polēmous ἵσταντο καὶ ἐπεί the enemy made a stand; and when they (the Greeks with ἥξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ Xenophon) began to descend from the knoll πρὸς τοὺς ἄλλους, ἐνδά τὰ ὅπλα ἐξεντο, towards the others, where the arms lay, [where oie polēmous ἔντο the heavy armed men were drawn up,) the enemy truly hurried on πολλῷ πλήθει καὶ θορύβῳ καὶ in great multitude and with (much) noise and tumult; and ἐπεί ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ when they got on the vertex of the knoll, from oie Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας which Xenophon was descending, they commenced rolling (down) stones; καὶ μεν κατέκαυν τὸ σχῆλος ἐνὸς, δὲ δὲ and indeed broke the leg of one (man), and the ἵππαστης ἐξων τῆν ἄσπιδα ἀπέλυε shield bearer having the shield (of Xenophon) deserted Ξενοφῶντα. de Eυρύλοχος ᾽Αρχάς Λουσιέως Xenophon; but Eurylochus (an) Arcadian of Lusia (a) ὁπλίτης προσέδραμεν αὐτῷ, καὶ προβεβλημένος heavy armed soldier ran to him, and having thrown πρὸ ἀμφοῖν ἀπεξάρη, καὶ οἱ ἄλλοι ἀπῆλθον before both (his shield) they departed, and the others went πρὸς τοὺς συντηταγμένους. to — (those) drawn up (on the level ground).

Ἐξ τούτου δὲ τὸ πᾶν Ἑλληνικὸν ἐγένετο From this indeed the entire Grecian (force) got
omoi, kai eiskhynsan avton
*like-together (on the level ground), and they-encamped there*

en pollaís kai kalais oixiai kai daýleisì
*among many and fine houses and abundant*

epitheioiýs yap kai òn polús oínos, òste
*for also there-was much wine, so-that*

eícov en koniatoiá lákkois. Ænófof òn de kai
*they-kept (it) in plastered eisterns. Xenophon and also*

Xeirísophon diæpráξanto, òste labontes tous
*Cheirisophus effected (this), that having-taken the*

vexous ánedóasan tôn òn òn emóna*
dead (from the enemy) they-would-deliver-up the guide;

kai epoíyasan pánta ex tôn dunatón
*and they-performed all (things) in — (their) power*

toi épiðaunousin, òste kai nomizetai ágados
*for — (those) having-died, such-as-is-usual-and-appropriate for-brave*

andrási. De tì ònseteraia eπoρoúnto ònev
*And on-the next-day they-proceeded without (a)*

òn emónos. Ø oi polémoi maçómenoi, kai ònì
guide; but the enemy fighting, and where

ëin stevón xorión prokatatalambánontes*
*there-might-be (a) narrow place pre-occupying (it)*

èkálunon tás paródoús. Όπote oúv meν kolí-
*obstructed the passes. When therefore indeed they-im-

oiëi toi épi protou, Ænófof òn ekbainov
*peded | — (those) first, [the front,] Xenophon going-from*

òpiosèn prots tā òrh, èlve tìn ápoûrafti tìs
*from (his place) behind to the mountain, opened the obstructions of-the*

paródou toi épi protou, peiròmenos yíngvessai*
passes for-the front endeavouring to-get

ènóstero tōn kolûvntinov: òde òpote èpi-
*higher (than) — (those) obstructing; but when they-

vòinto toi òpiosèn, Xeirísophon ekbainov
*attacked — (those) behind, Cheirisophus departing*

kai peiròmenos yíngvessai ònóstero
*(from his place) and endeavouring to-get higher (than)*
BOOK IV. — CHAPTER II.

Τῶν κολυντων, ἔλυε τὴν ἀπόφραξιν τῆς — (those) obstructing, opened the obstruction of the
παρόδου τοῖς ὅπιοςἐν καὶ οὖτως ἀεὶ ἐθοϊκαν
passes for — (those) behind; and thus always they-assisted
ἀλλήλοις, καὶ ἵνα ὑπεμέλουτο ἀλλήλων. Δὲ
each-other, and strenuously took-care of each-other. And
καὶ ὅποτε ἦν οἱ βάρβαροι παρεῖχον πολλὰ
also sometimes it-was (that) the barbarians exhibited many
πράγματα τοῖς ἀναβασὶ
to — (those) [annoyed very much those] having-ascended
πάλιν καταβαίνοντοι γὰρ ἤσαν ἐλαφροί
(when) again descending; for they-were nimble
διέστε ἀποφεύγειν καὶ φεύγοντες ἐγγύδεν, γὰρ
so-as to-escape even fleeing from-near, for
εἰχον οἷδεν ἄλλο ἡ τόξα καὶ σφενδόνας. Δὲ
they-had nothing else than bows and slings. And
καὶ ἦσαν ἁριστοὶ τοξόται εἰχον δὲ τόξα ἐγγύς
also they-were the-best archers; they-had indeed bows nearly
τριπόνης, δὲ τὰ τοξεύματα πλέον ἥ διπήχη
three-cubits (long), and the arrows more than two-cubits;
εἰλχον δὲ τὰς νεφράς, ὅποτε τοξεύοιεν προβαί
they-drew indeed the strings, when they-shot stepping-
νοντες τῶν ἁριστερῶν ποδὶ πρὸς τὸ κάτω τοῦ
from the left foot against the lower (part) of the
τόξου. Δὲ τὰ τοξεύματα ἐχώρει διὰ τῶν
bow. And the arrows went through the
ἀσπίδων καὶ διὰ τῶν θωράκων. Δὲ οἱ Ἑλλήνες,
shields and through the corselets. But the Greeks,
ἐπεὶ λάθοιεν, ἐχρόντο αὐτοῖς ἄχοντιοις,
after they-took (them up), made-use-of them for javelins,
ἐναγκυλῶντες.

Ἐν τούτοις τοῖς
having-fitted a-poise-to-the-middle-like-a-javelin. In these
χωρίοις οἱ Κρήτες ἐγένοντο χρησιμοῦτατοι. Δὲ
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 Carduehi 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, fighting they-passed (them) all, and suffered evils so many that not 'all — (those) together
and Tissaphernes (would equal them). So that therefore freed from these (dangers) they gladly were made to take repose.

"Αμα δὲ τὴν ἡμέρα ὀρῶσιν

At the same time indeed with the (break of) day they perceive completely armed horsemen some where on the other side of the river, so as (that) they would be hindering (the Greeks) to cross over, δὲ πεζοὺς παρατεταγμένους ἑπτάς ποιον πέραν τοῦ river, so as (that) they would be hindering (the Greeks) to cross over, and (also they perceived) foot soldiers drawn up in order of battle on the high banks above the horsemen, so as (that) they would be hindering (the Greeks) to cross over into Armenia.

Δ' οὖτοι ἦσαν Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαιοί And these were Armenians and Mardians and Chaldaens μισθοφόροι Ὀρόντου καὶ Ἄρτοφιου. Δὲ οἱ Χαλ- mercenaries of Orontes and Artuchus. And the Chal- đαιοι ἑλέγοντο εἶναι ἑλεύθεροι τε καὶ ἁλχιμοί d' εἰχον ὀπλα μακρὰ γέρρα καὶ (people); and they had (for) arms long shields and (foot soldiers) were said to be (a) free and also (a) brave λόγχας. Δὲ αἱ ἄντας ἄχθαυ, ἐφ' ὤν οὖτοι (people); and they had (for) arms long shields and spears.

But the same elevated banks, on which these were drawn up in order of battle, were distant from τοῖς ποταμοῖς τριά καὶ τέταρα πλῆθρα (foot soldiers) were drawn up in order of battle, were distant from the three or four plethra of the river (the plethra being about a hundred feet); and (the) one (only) read which was visible ἡν ἄγουσα ἀνω, ὅσπερ χειροποίητος; οἱ Ελληνες 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 the river was rough with large rocks, and neither was it (possible) to have to cross over, and the river was swept away; if anyone carried (his) arms on the 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 — armed. Here truly there was great despondency to the Greeks (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 — Cheirisofo, καὶ λέγει, ὅτι ἐξείλει ἐπίδας ἐσεσθαι lauretime, 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.

καὶ οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπιόντες ἀπὸ τῶν καὶ τὰ ἱερὰ ἤν καλὰ εὐθὺς ἀπὸ τοῦ πρῶτον. And the generals and captains going-away from the sacrifices gave-orders in-the army (for the troops) to-break-pοιεῖται. Καὶ δύο νεανίσκων προζέτρεχον τῷ fast. And two young-men came-running to — Xenophon (while) breakfasting; for all knew ὅτι ἐξεὶ ἐποζέλειν αὐτῷ καὶ that it-might-be-allowed (to them) to-approach him even ἀριστέωντι καὶ δειπνοῦντι, καὶ εἶ καθεύδου, breakfasting and supping, and (also) if he-were-asleep, την τις ἐχεῖ τι having-been-awakened to-speak (to him), if any-one might-have any-thing
And then they said, that they might happen gathering sticks as for the fire, [that as they were gathering stick]

καπειτα κατιδοειν, ἐν τῷ πέραν

for the fire,] (and then) they saw, on the other-side (of the river)

ἐν πέτραις καθηκούσαις ἐπὶ τὸν ποταμὸν

on (the) rocks reaching down to the river

αὐτῶν, γέροντα τε καὶ γυναῖκας καὶ παιδίσκας,

itself, an-old-man and also women and girls,

ἄζερ κατατηθεμένους μαρσίπους ἰματίων ἐν

as if depositing bags of clothes in (a)

ἀντρώπων πέτρας. Δὲ δόξαι σφισὶ ἵδουσι

cavernous rock. And (that) it appeared to them seeing

ἐναι ἄσφαλές διαβῆναι γὰρ οὔδε εἶναι

this to be safe to cross over; for (that) neither was it

πρὸςβατον τοῖς πολεμίοις ἱππεύσι κατὰ τοῦτο.

accessible for the hostile cavalry at this (place).

Δ’ ἐφαπαν ἐκόντεσ ἐχοῦ̃τες τὰ

And they said, (that) having undressed (and) having — (their)

ἐγχειρίδια διαβαίνειν γυμνοὶ ὡς νευσούμενοι, δὲ
daggers they crossed over naked as being about to swim, and

πορεύομενοι πρόσθεν διαβῆναι πρὶν

proceeding forwards (that) they crossed over before (that)

βρέχαι τὰ αἰδία, καὶ διαβάντες καὶ λαβόντες

they wet the middle, and crossing over and taking

τὰ ἰμάτια ἔχειν πάλιν.

the clothes (that) they eame (back) again.

Ὁ Ξενοφῶν αὐτός οὖν τε εὐθὺς

— Xenophon himself therefore not only immediately

ἐσπευδὴ καὶ ἐκέλευε τοῖς τεκνίσκοις

'made (a) libation, but also ordered the young men

ἐγχεῖν,

and

to-pour-in (wine into the cups to make a libation themselves).
ἐνέκειναι τοῖς θεοῖς φῶναι τε τὰ ὀνείρατα
to-pray to-the gods having-shown not-only the dreams
καὶ τὸν πόρον, καὶ ἐπιτελέσαι τὰ ἀγαθά
but-also the passage, even (that) they-would-complete the good-things
λοιπά. Ἔδε σπείρας εἴδυς ἤγε τοὺς
remaining. And (the) libations-made 'he immediately 'led the
νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται
young-men to — Cheirisophus, and relates
tαῦτα. Ἐδε καὶ ὁ Χειρίσοφος ἄκουσας
these-same (things). And also — Cheirisophus having-heard (them)
ἐποίει σπουδᾶς. Ἐδε μὲν σπείραντες
made (a) libation. And indeed having-made-the-libations
παρὴγγέλλον ἀλλοις σύσκευαζόντοι
they-ordered | the-others [the soldiers] to-collect-their-baggage-together;
αὐτοὶ ἔδε συγκαλέσαντες τοὺς στρατηγοὺς
they-themselves indeed calling-together the generals
ἐβουλεύοντο ἐποίες ἂν διαβαίνειν
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 πάσχοιεν μηδὲν κακὸν
(those) in-front-of (them), but-also suffer no evil
ὑπὸ τῶν ὀποίων. Καὶ ἔδοξεν αὐτοῖς
from — (those) 'in (their) 'rear. And it-seemed to-them
Χειρίσοφον μὲν ἣγεισθαί, καὶ διαβαίνω
(good) (that) Cheirisophus indeed should-take-the-lead, and to-cross-
ἐκοντα τὸ ἡμισὺ τοῦ στρατεύματος, δὲ
over having the half-of the army, and
ἐτὶ τὸ ἡμισὺ ὑπομένειν σὺν Ἑνο
moreover (that) the (other) half should-remain-behind with Xeno-
φόντι, δὲ τὰ ὑποζύγια καὶ τὸν όχλον
phon, and (that) the baggage-cattle and the crowd (of camp-
dιαβαίνειν ἐν μέσῳ τοῦτων.
followers) to-cross-over in (the) middle of-these (two divisions).
"Επεὶ δὲ ταύτα ἔιχε καλῶς.
When indeed these (things) had (themselves) well
επορεύοντο. δ’ οἱ νεανίσκοι
(and in good order), they-proceeded-forward; and the young-men

ήγοντο ἐχοντες τὸν ποταμὸν ἐν ἀριστερὰ.
guided (them) having the river on (the) left;

δὲ ὁδὸς ἐπὶ τὴν διάβασιν ἦν ὡς τέτταρες
and (the) way to the ford was about four

στάδιοι. Δὲ, αὐτῶν πορευομένων, αἱ τάξεις τὸν
stadia. But, they proceeding, the lines of-the

ἵππευν ἀντιπαρήσεαν.

καὶ πρῶτος στεφάνοις σάμενος καὶ ἄποδος
himself first having-crowned-himself and taking-off-his-clothes

ἐλάμβανε τὰ ὀπλα, καὶ παρῆγγελε πᾶσι
he-took — (his) arms, and he-ordered all

τοῖς ἄλλοις, καὶ ἐκέλευε τοὺς λοχαγοὺς
the rest (to do the same), and he-ordered the

ἀγείν τοὺς λόχους ὀρθίοις, 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 δεξίᾳ ἑαυτοῦ. Καὶ οἱ μάντες μὲν ἐσφα-
on (the) right-hand of-himself. And the augurs indeed sacri-

γιάζοντο εἰς τὸν ποταμὸν. οἱ
fed-victims (so that the blood flowed) into the river; the

πολέμιοι δὲ ἐτόξευον τῷ καὶ
enemy indeed (at the same time) kept-shooting-arrows and also

ἐςφευρότων. ἀλλ’ ὡτῳ ἐξικνοῦντο.
kept-slinging-stones; but they—did (not) as-yet "reach (the Greeks).

Ἐπεὶ δὲ τὰ σφάγια ἦν καλὰ πάντες οἱ στρα-
When indeed the victims were favourable all the sol-

τιῶται καὶ ἀνηλάλαζον, δὲ καὶ ἄπασι ἐὰν γυναῖκες
iers even raised-the-war-cry, and also all the women
κυνολούζον. Γὰρ ἦσαν πολλαὶ ἐταῖραι 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 ἐκείνῳ. δὲ ὁ Ξενοφῶν (the river), and — (those) with him (also); but — Xenophon, λαβὼν τοὺς εὐζωνοτάτους τῶν ὁπισθοφυλάκων, taking the most-active of-the rear-guard, ἐξεί καὶ ἥρατος πάλιν ἐπὶ τὸν πόρον ran at (the) utmost (speed) back to the ford, τὸν κατὰ τὴν ἔξθασιν τὴν eis ta — (to that) opposite the outlet — (that led) to the ὄρη τῶν Ἄρμενιῶν, προσποιούμενος διαβὰς mountains of — Armenia, making-a-feint (as) crossing ταύτῃ ἀποκλείσειν τοὺς ἵππεις παρὰ τὸν in-that (place) to-cut-off the cavalry along the ποταμὸν. Δ’ οἱ πολέμιοι μὲν ὀρθῶντες τοὺς river. But the enemy indeed seeing — (those) ἀμφὶ Χειρίσοφον εἶπετῶς περῶντας τὸ ὕδωρ, with Cheirisophus easily crossing-over the water, ὀρθῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θεόντας seeing likewise — (those) with Xenophon | running eis τοῦμπαλιν, δείσαντες μὴ ἀποκλείσει- to the-contrary [running back,] fearing lest they-might-be-in-
ησαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς terecepted, they-flee at (their utmost) power as-if to τὴν ἔξθασιν ἀπὸ τοῦ ποταμοῦ ἄνω. Ἐπεί δὲ the outlet from the river upwards. When indeed ἐγένοντο κατὰ τὴν ὀδὸν ἐτεινον ἄνω πρὸς they-got to the road (or outlet) they-stretched upwards to τὸ ὄρος. Λύκιος δὲ, ὁ ἔχων τὴν the mountain. Lycurus indeed, who having (the command of) the τὰξιν τῶν ἵππεων, καὶ Ἀἰσχίνης. ὁ ἔχων body of — cavalry, and Aeschines, who having (the τὴν τὰξιν τῶν πελταστῶν τῶν command of) the body of — targeteers (namely) — (those)
THE ANABASIS OF XENOPHON.

\[\text{\ddot{\alpha}μφί \ Χειρίσοφος \ ἐπεὶ \ ἑώρων, \ φεύγοντας} \]

with Cheirisophus, when they-saw (the enemy) fleeing

\[\text{ἀνά \ κράτος \ εἶποντο. \ οἱ \ στρατιώται. \ at \ (their utmost) \ power \ commenced-pursuing; \ the \ soldiers} \]
at (their utmost) power commenced-pursuing; the soldiers

\[\text{δὲ \ ἐβόων \ μὴ \ ἀπολείπεσθαι, \ ἀλλὰ \ also \ called-out \ (that \ they \ should) \ not \ be-left-behind, \ but} \]
also called-out (that they should) not be-left-behind, but

\[\text{συνεκβαίνειν \ ἐπὶ \ τὸ \ ὀρος. \ \Delta \ to-go-through-with \ (the \ pursuing \ cavalry) \ to \ the \ mountain. \ But} \]
to-go-through-with (the pursuing cavalry) to the mountain. But

\[\text{ἀυ \ Χειρίσοφος \ ἐπεὶ \ διέθη, \ οὐ \ μὲν \ on-the-contrary \ Cheirisophus \ when \ he-crossed-over, \ 'did \ not \ indeed} \]
on-the-contrary Cheirisophus when he-crossed-over, 'did not indeed

\[\text{ἐδώκε \ τοὺς \ ἵππες, \ ἃ \ εἶδος \ ἐξέβαινε \ ἐπὶ \ 'follow \ the \ cavalry, \ but \ immediately \ went-forth \ against} \]
'follow the cavalry, but immediately went-forth against

\[\text{τοὺς \ πολεμίους \ ἄνω \ κατὰ \ τὰς \ ὀχθὰς \ προς- \ the \ enemy \ above \ (stationed) \ along \ the \ banks \ extending-} \]
the enemy above (stationed) along the banks extending-

\[\text{ηκουόσας \ ἐπὶ \ τὸν \ ποταμὸν. \ \Δ \ ο \ ἄνω \ ing-down \ to \ the \ river. \ But \ — \ (those) \ above \ (on \ those} \]
ing-down to the river. But — (those) above (on those

\[\text{ὄρωντες \ μὲν \ τοὺς \ ἵππες \ ἔαυτῶν \ φεύγοντας, \ high \ banks) \ seeing \ indeed \ the \ cavalry \ of-themselves \ fleeing,} \]
high banks) seeing indeed the cavalry of-themselves fleeing,

\[\text{δ' \ ὀρωντες \ ὀπλίτας \ ἐπιόωντας \ σφίσιν \ and \ seeing \ (the) \ heavy-arm\-ed-soldiers \ advancing-against \ themselves} \]
and seeing (the) heavy-armed-soldiers advancing-against themselves

\[\text{ἐκλείπουσι τὰ \ ἄχρα \ ὑπὲρ \ τοῦ \ ποταμοῦ. \ they-abandon \ the \ heights \ above \ the \ river.} \]
they-abandon the heights above the river.

\[\text{Ξενοφῶν \ δὲ \ ἐπεὶ \ ἑώρα \ τὰ \ πέραν \ γιγνώ-} \]
Xenophon indeed when he-saw (things) on the other-side be-

\[\text{μενα \ καλὸς \ ἀπεχώρει \ τὴν \ ταχιστὴν} \]
coming prosperous-and-well departed (with) the greatest-speed

\[\text{πρὸς \ τὸ \ διαβαινόν \ στράτευμα. \ (γὰρ \ καὶ \ οἱ \ Καρ-} \]
proceeding towards the crossing army; (for also the Car-

\[\text{δοὺχοι \ ἦσαν \ ἢ δῆ \ φανερὸ \ καταβαίνοντες \ εἰς \ τὸ} \]
duchi were now evidently descending to the

\[\text{πεδίον \ ἢς \ ἐπιθυμομένου \ τοῖς \ τελευταίοις.)} \]
peadion of those (the) longing-for those (the) last;

\[\text{καὶ \ Χειρίσοφος \ μὲν \ κατειχὲ \ τὰ \ ἄνω,} \]
And Cheirisophus indeed (now) occupied the (place) above,

\[\text{δὲ \ Λύκιος, \ σὺν \ ὀλίγοις \ ἐπιχειρήσας \ ἐπι-} \]
and Lycius, with (his) few (men) having-undertaken to-
pursue, captured the (portions) left-behind of-the bag-
gage, and among these not-only fine garments
but also drinking-cups. And — the baggage of-the
'Ελληνων καὶ δ ὀχλος
Greeks and the crowd (of camp-followers) were yet 'pass-
haive, δέ Ξενοφῶν στρέψας πρὸς τοὺς Καρδούχους,
ing, and Xenophon having-turned towards the
Carduchi,
ἐξετο ἀντία τὰ ὀπλα· καὶ παρῆγγειλε
halted over-against (them) under-arms; and he-ordered
τοὺς λοχαγοὺς ποιήσαςδαι ἐκαστὸν τὸν λόχον
the captains to-form each — company
ἐαυτὸν καὶ ἐνωμότιας,
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
Ἰέναι πρὸς τῶν Καρδούχων, δέ
(these) divisions to-go against the Carduchi, and (the)
οἰραγοὺς καταστήσαςδαι πρὸς τοῦ ποταμοῦ.
commanders-of-the-rear to-halt at the river.
∆' οἱ Καρδούχοι, ὡς ἔδρων τοὺς ὀπισθοφύλακας
But the Carduchi, as they-perceived the rear-guard
τοῦ ὀχλου ψιλοπιένους, καὶ ἡδὶ φαινου-
of-the crowd (of camp-followers) diminished, and now ap-
μένους ὀλίγους, δὴ ἐπήθεσαν βάττον ᾑδονες
peared few, 'they indeed 'advanced more-quickly singing
τινὰς ὀδας. Ὅ Χειρίσοφος δὲ, ἐπεὶ εἰς τὰ
certain songs. — Cheirisophus indeed, when he-had the
παρ' αὐτῶν ἀσφαλῶς, πέμπτε τοὺς πελταστάς
(things) about himself safe, sends the targeteers
καὶ σφενδονήτας καὶ τοξότας παρὰ Ξενοφῶντα,
and slingers and archers to Xenophon
καὶ κελεύει ποιεῖν ὅ τι ἀν παραγγέλλῃ.
and he-commanded (them) to-do whatever he might order

Δ' ὁ Ἐνοχών ἵδων αὐτοὺς διαβαίνοντας πέμψας
But — Xenophon having-seen them crossing having-seen'

ἀγγελον κελεύει μείναι αὐτοῦ ἐπὶ τοῦ
a) messenger to-request (them) to-remain there

ποταμοῦ, μὴ διαβάντας. Ὑπατὰ δ' αὐτοὶ
river, not having-crossed. When indeed they

Xenophon

ἀρξῶντας διαβαίνειν ἐμβαίνειν
begin to-cross (that they should) enter

(they) opposite on-this-side and on-that-side of them as-if

διαβησομένους, τοὺς ἄχοντιστάς διηγυνυλομέ- about-to-cross, the javelin-men holding-the-javelin-by-the-

νοὺς, καὶ τοὺς τοξότας ἐπιθεβηλημένους.

poise, and the archers having-placed (their) 'arrows-on-

(they) not to-advance far-into the river.

Παρῆγγειλε δὲ τοῖς παρ' ἑαυτῷ
He-ordered — — (those) about himself [he ordered his

ἐπειδὰν σφενδόνῃ ἐξανήταται,

own men] (that) when (a stone from a) sling shall-reach

καὶ ἄστις ὕσοφὴ παιανίσαντας
and (a) shield resounded (that) having-sung-the-peace

θεῖν εἰς τοὺς πολέμιους· ἐδὲ ἐπειδὰν οἱ they-should-rush on the enemy; and when the

πολέμιοι ἀναστρέψωσι, καὶ ὁ σαλπιγγυτῆς σημῆν· enemy should-turn-to-flee, and the trumpeter should-sound-the-

νη το Πολεμικὸν ἐκ τοῦ ποταμοῦ, τοὺς signal the warlike-one (of attack) from the river, (that) the

οἱραγοὺς μὲν ἀναστρέψαντας ἐπὶ δόρυ leaders-of-the-rear — having-turned to (the) right

ὑγείσθαι, δὲ πάντας θείν, καὶ διαβαίνειν ὅτι to-take-the-lead, and all to-run, and to-cross-over as

tάχιστα, ἦ ἐκαστὸς εἶχεν τὴν τάξιν,
fast-as-possible, where each-one had — (his) file,
BOOK IV. — CHAPTER III. 267

οὗ ἐμποδίζειν ἀλλήλους. ὅτι οὖτος ἐσοῦτο
so-as not to-impede one-another; (and) that that-one would-be

ἀριστος ὅς ἄν πρῶτος γένηται ἐν τῷ
the-best (man) who might first get on the

πέραν.
other-side.

Δ' οἱ Καρδουχοί ὀρῶντες τοὺς λοιποὺς
But the Carduchi seeing — (those) remaining

ηδὴ ὀλίγους, (γὰρ καὶ πολλοὶ τῶν τεταγμένων
now few, (for also many of — (those) ordered

μένειν ὄχοντο ἐπιμελόμενοι, οἱ μὲν ἵππου-
to-remain departed taking-care, — (some indeed of-the-baggage-

γίων, οἱ δὲ σκέυων, δ' οἱ
cattle, — (some) also 'of (their) 'utensils (and baggage), and — (others)

ἐταρῴν,) ἐνταῦθα δὴ ἐπέκειντο θρασεώς,
(of (their) 'mistresses,) here indeed 'pressed boldly 'on,

καὶ ἔχοντο σφενδονᾶν καὶ τοξεῦειν.
and began to-'use (their) 'slings and bows.

Δ' οἱ Εὐλῆνες παίανίσαντες ἀρμαγάν ἄρμων.
But the Greeks having-sung-the-paean started-forward 'in (a) 'run:

ἐπ' αὐτοὺς. οἱ δὲ οίχ ἐθέξαντο
upon them; — 'they indeed 'did not 'receive (the charge

γὰρ καὶ ἤσαν ὀπλισμένοι, ὃς μὲν ἐν
of the Greeks); for though they-were armed, as indeed in

τοῖς ὀρεσίν, ἵκανος πρὸς τὸ ἐπιδραμεῖν καὶ
— (their) mountains, fit for — attacking and

φεῦγειν, δὲ πρὸς δέξεσθαι τὸ εἰς χείρας
fleeing, but for receiving (any enemy) | the to hand

οίχ ἵκανος. Ἐν τούτῳ
[hand to hand] (they were) not fit. At this (time)

ὁ σάλπυγκτῆς σημαίνει. καὶ οἱ μὲν πολέμιοι
the trumpeter sounds; and the — enemy

ἐφευγον ἐτὶ πολὺ βαττοῦ, δ' οἱ Εὐλῆνες στρέ-
fled yet much faster, but the Greeks having

φαντες τάναντια ἐφευγον ὃτι τάχυστα διὰ τοῦ
turned to-the-contrary fled as fast-as-possible over the
Chapter IV.

Ἐπεὶ δὲ διέβησαν, συνταξά
When indeed they had crossed, and having drawn themselves up.

μενοὶ ὧμιλοι μέσου ἡμέρας, ἐπορεύθησαν,
in order about the middle of the day, they proceeded,

οὐ μεῖον ἡ πέντε παρασάγγας, διὰ τῆς Ἀρμενίας,
not less than five parasangs, through Armenia,

ἀπαν πεδίον καὶ γῆλόφους λείους;
(it being) altogether a plain, and hills of gentle-ascent,

γὰρ ἦσαν οὐ κἂν έγγὺς τοῦ ποταμοῦ διὰ
for there were not villages near the river on account of!
BOOK IV. — CHAPTER IV.

IV. —

CHAPTER IV.

The wars (namely) — (those) with the Carduchi.

Δὲ εἰς ἓν κόμην ἀφίκοντο ἓν τὲ μεγάλη,

But (the village) at which village they arrived was not only large,

καὶ εἰς Βασίλειον τῷ σατραπῇ, καὶ ἐπὶ ταῖς

but also had (a) palace for the satrap, and on the

πλείστας οἰκίας ἐπῆςαν τύρσεις ἐπιτήδεια Δ'

most houses there were towers; provisions indeed

ἐν δασῖ. Ἐντεύθεν ἡ ἐπορεύθησαν δύο

were abundant. Thence — they proceeded two

σταθμὸς, δέκα παρασάγγας, μέχρι ὑπερῆλ-

stations, ten parasangs, until they passed-

δον τὰς πηγὰς τοῦ ποταμοῦ Τίγρητος. Ἐντεύθεν

beyond the sources of the river Tigris. Thence

᾿ ἐπορεύθησαν τρεῖς σταθμοὺς πεντεκαίδεκα

they proceeded three days' march (making) fifteen

παρασάγγας ἐπὶ τὸν ποταμὸν Τηλεβόαν. Οὔτος

parasangs to the river Teleboan. This

ἄν 

was indeed beautiful, but not large; and there were

πολλαὶ κόμαι περὶ τὸν ποταμόν. Δὲ οὔτος

many villages along — (this) river. And — this

tόπος ἐκαλεῖτο Ἀρμενία ή πρὸς

place was called Armenia (that namely) which was towards (the)

ἐστεραν. Δ’ ὑπαρχός αὐτῆς ἐν Τηρίβαζος,

west. And (the) lieutenant-governor of it was Teribazus,

ὁ καὶ γενόμενος φίλος Βασίλειί (καὶ ὅποτε

who even had become (a) friend to (the) king (and when

παρείη οὐδεὶς ἄλλος ἀνέβαλλε Βασίλεια

he might be present no one else put (the) king

ἐπὶ τὸν ἱππον. Οὔτως προσήλασεν ἔχων

on — (his) horse. This (person) came forward having

ἵππεας, καὶ προπέμψας ἔρμηνεα εἰπεῖν,

cavalry (with him), and having sent forward (an) interpreter to say,

ὅτι βούλοιτο διαλεξῆναι τοῖς ἄρχοισι. Ἑδοξεῖ

that he wished to have spoken with the commanders. It seemed
THE ANABASIS OF XENOPHON.

δὲ τοῖς στρατηγοῖς ἄκουσαι. Καὶ πρὸς·
indeed (good) to-the generals to-hear (him). And ad-
vancing within hearing (distance) they-inquired what he-might-wish.

'O δὲ εἶπεν, ὅτι βούλοιτο σπείσασθαι,
Who— (then) said, that he-desired to-make-a-treaty (with them),

καὶ ποιήσαι διδάσκαλον ἄλλον
on which [on the condition] (that) neither he-himself should-injure the

Εὐλογείς, μήτε ἐκεῖνος καίειν τὰς
Greeks, nor (that) they (the Greeks) should-burn the

οἰκίας, τὴς λαμβάνειν τὰ ἐπιτηδεία
houses, also (that they might) take — provisions

ὅσον ἔδοξε
(of')-as-much-as they-wanted. These (proposals) seemed (good)

τοῖς στρατηγοῖς, καὶ ἐπισκοπάντω ἐπὶ τούτων.
to-the generals, and they-made-a-treaty on these (terms).

Στρατηγοὺς πεντεκαίδεκα παρασάγγας· καὶ
Thence indeed they-proceeded through (the) plain three

days'-march (making) fifteen parasangs; and

Τηρίβαζος παρηχολοῦθει, ἐχὼν τὴν δύναμιν ἐαυτοῦ,
Teribazus followed, having the force-of-himself,

καὶ άφίκοντο εἰς βασίλεια,
and they-arrived at (a) palace, (there being) also many

κώμας πέριε μεστάς πολλῶν τῶν ἐπιτηδείων.
villages round-about (it) filled-with much — provisions.

Δ' αὐτῶν στρατοπεδευομένων γίγνεται τῆς νυκτὸς
But they having-encamped there-happened in-the night

πολλῇ χιλίῳ καὶ ἐως ἔδοξε διασκε- much snow; and in-the-morning it-seemed-best to-distribute-in

νῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς
quarters the troops and the generals among the

κώμας· γὰρ οὐ ἔδρων οὐδένα πολέμιον,
villages; for they-hid not 'see (no) (any) enemy,
καὶ ἐδόξει εἶναι ἀσφαλὲς διὰ τὸ πλήθος τῆς
and it-seemed to-be safe on-account-of the quantity of
χιόνος. Ἔνταῦθα εἶχον τὰ ἐπιτήδεια οὖσα ἐστίν
snow.
Here they-had — provisions such-as are
ἀγαθὰ, ἑπεθα, σῖτον, ἑώδεις
good, (namely) [victims, [animals used for food,] corn, fragrant
παλαιοὺς οἶνους, ἀσταφίδας, παντοδαπὰ ὀσπρία.
old wines, dried-grapes, all-kinds (of) pulse.
Τινὲς δὲ τῶν ἀποσκεδασμένων ἀπὸ τοῦ
Some — of — (those) scattered-about from the
στρατοπέδου ἔλεγον, δὴ κατίδοεν στράτευμα,
camp said, that they-saw (an) army,
καὶ πολλὰ πυρὰ φαινοντο νύκτωρ.
and (that) many fires appeared during-the-night. It-seemed
δὴ τοῖς στρατηγοῖς οὐκ εἶναι ἀσφαλὲς 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
στράτευμα. Ἕντευθεν συνῆλθον γὰρ ἐδόξει καὶ
army. Thereupon they-assembled; for it-seemed even
ἐναὐξαίμαζεν. Δ' αὐτῶν νυκτερευόντων ἐνταῦθα
to-be-clearing-up. But they passing-the-night here
ἀπλετος χιῶν ἐπιπίπτει, ὃστε ἀπέκρυψε καὶ
(a) vast-quantity (of) snow falls, so-that it-covered both
τὰ ὅπλα καὶ τοὺς ἄνδρώποις κατακειμένους.
the arms and the men lying
καὶ ἡ χιῶν συνεπόδισε τὰ ὑποζύγια,
(on the ground); and the snow benumbed the baggage-cattle;
καὶ ἦν πολὺς όξως ἄνιστασθαι γὰρ ἡ χιῶν
and there-was much sluggishness to-rise-up; for the snow
ἐπιστεπτοκύια κατακειμένων ἥν ἀλειευόν,
having-fallen-on (them) lying-down was warm (to them),
μὴ παραφρονεῖν οὖσι. Ἐπει δὲ
(provided) it-'did not 'fall-off from-them. When however
Ξενοφῶν ἐτόλμησε ἀναστᾶς 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

After this — also the others having-risen-up

lit (the) fire and anointed-themselves. For they-found much ointment there, which they-used in-place-of oil, (it being made of) hog’s-lard, and sesame, and almonds

of the bitter (kind), and turpentine. And

of the self same (substances) also an-odoriferous-unguent

was-found.

After this it-seemed again to-be necessary-to-be-dis-

persed-in-quarters in the villages under shelter. Here indeed the soldiers went with much shouting and delight to the shelter-under-roofs, and (to) — provisions; but as-many-as, when before they-departed (from the villages), set-fire-to the houses through folly | gave justice [suffered punishment] (by) encamping uncomfortably (in the

open air). Thence they-sent at-night Democrats (01) giving (him a detachment of) men, to the
mountains, where — (those) having-straggled (from the camp)
said (that) they-saw the fires; for this (man)
seemed also already before to-have-truly-reported many
those (having-straggled from the camp)
said (that) they-saw the fires; for this (man) the (things) not being as not being. And having-gone-forth,
he-said (that he) indeed 'did not 'see the fires, but having-captured
(a) man he-came bringing (him), (this man) having (a) Persian bow and quiver, and (a) kind-of-battle-axe
he-said (that he) indeed 'did not 'see the fires, but having-captured
such as the Amazons have. Being-asked —
of-what-country he-might-be, he-said indeed (that) he-was (a) Persian,
and (that) he-was-proceeding from the army of-Teribazus, that he-might-procure provisions; and — they-asked
him, not-only how-great the army might-be, but-also
for what it-had-been-assembled. And — (he) said, | that
Teribazus might-be having not-only the force of-himself,
[that Teribazus had not only his own army,] but-also Chalybian and
(**The Anabasis of Xenophon**)

After which there was (a) passage, that he was about attacking the Greeks. It seemed (good) to the generals (after) having heard this to collect together the army; and immediately leaving sentinels, and Sophronetus (the) Stymphalian (as) commander over... 

When they crossed over the mountains, the targeteers going before and having perceived the camp (of the enemy) they did not wait for the heavy-armed men, but having raised a shout they ran against the camp. But the barbarians hearing the noise, did not remain, but fleeing; likewise also they killed some of the barbarians; and horses were taken about twenty (in number), and the tent (that) of Teribazus was taken, and in it were found silver-footed couches and drinking-cups, and (those) saying that they were bakers, and (those) (saying that they were) cup-bearers. When indeed
BOOK IV. — CHAPTER V.

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Οἱ στρατηγοὶ τῶν ὀπλιτῶν ἐπίθοντο ταῦτα,
the commanders of the heavy-armed-men heard these

ἐδόκει αὐτοῖς ἀπειναὶ τὴν ταχίστην
(things), it seemed to them (best) to depart

ἐπὶ τὸ στρατόπεδον, μὴ τις
the fastest

[as fast as possible] to — (their own) camp, lest any

ἐπίθεσις γένοιτο τοῖς καταλελειμένοις. Καὶ
attack might happen to — (those) having been left behind. And

ἐνδειξε ἀνακαλέσαμενοι τῇ σάλ-
immediately having recalled (the men) by the (sound of the) trum-

πῆσιν ἀπῆσαν, καὶ ἀφίκοντο ἐπὶ τὸ
pet they departed, and they arrived at — (their)

στρατόπεδον αἰθημέρων.
camp the same day.

CHAPTER V.

Δὲ τῇ ῥυπεραιᾳ ἐδόκει εἶναι πορευτέον,
But on the next day it was thought to be necessary to proceed,

ὅπῃ δύνατο τάχιστα, πρὶν ἡ τὸ στρατεύμα
in what way they could most speedily, before that the army

συλλεγόναι πάλιν, καὶ καταλαβεῖν τὰ
(of the enemy) was collected again, and to have seized the

στενά. Δὲ ενδειξε ὁσχευασάμενοι ἐπορεύ-
defiles. And immediately having collected their baggage they pro-

οντο διὰ πολλᾶς χιόνος ἐχοντες πολλοῖς
ceeded through much snow having

χεῖρας καὶ αἰθημέρων ὑπερβαλόντες τὸ ἄκρον,
guides; and on the same day having passed over the height,

ἐφ' ὁ Τηρίβαζος ἐμελλεῖν ἐπιτίθεσθαι,
on which Teribazus intended to attack

(Them)
they-encamped. Hence they-proceeded
three days'-march (in a) desert (making) fifteen
parasangs. "Euteudēn ἐπορεύοντο δίὰ πολλὰς χίονας καὶ
they-advanced through much snow and
πεδίου τρεῖς σταδίους, πεντεκαίδεκα
(through a) plain three days'-march, (making) fifteen
parasangs. "Euteudēn ἐπορεύοντο δίὰ πολλὰς χίονας καὶ
and parasangs. The — third (day's march) was
χαλεπός καὶ βορρᾶς ἀνεμὸς ἐπνεύ ἐναν-
difficult-and-severe and (the) north wind blew against-them-
tίος, παντάπωσιν ἀποκοιμών πάντα, καὶ
in-their-faces, entirely parching-up every-thing, and
πηγῆς τοὺς ἀνδρῶπους. "Ενθα δὴ τῶν τῶν
saying (that) it-was-to-be-sacrificed to-the wind, and
ἀγγυαζοντα καὶ δὴ ἐδοξε περιφημὸς πᾶσι
it-was-sacrificed; and indeed it-seemed evidently to-all (that)
καὶ ἐκτὸς ὁ πνεῦματος λήξατο. Δὲ τὸ βάδος
the violence of-the wind ceased. And the depth
τῆς χιόνας ἦν ὀργυία· ὡστε καὶ πολλὰ τῶν
of-the snow was (a) fathom; so-that even many of-the
ὑποζυγίων καὶ τῶν ἀνδραπόδων ἀπώλετο, καὶ
baggage-cattle and of-the slaves perished, and
τῶν στρατιωτῶν ὅς τριάκοντα. Δὲ διεγένοντο
of-the soldiers about thirty. And they-passed
τὴν νύκτα καλωτες πῦρ· δ' ἦν πολλὰ ἔγινα
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 (1st) — (those) coming-late
approach to the fire, unless they-shared with-them
(being) melted, there-became large pits until

(being) melted, there-became large pits until

there-was-present (an opportunity) to-measure the depth of-the snow.

Hence — they-proceeded (during) the entire following
day through snow, and many of-the men
got-the-bulimy. 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
When they might have eaten anything, they stood up and proceeded forth. But proceeding (on their march) Cheirisophus indeed about dark arrives πρὸς κόμην, καὶ καταλαμβάνει πρὸς τῇ κρήνῃ
at (a) village, and finds at the spring ἐμπροσθεν τοῦ ἐρύματος γυναικῶν καὶ κόρας ἐκ
in-front of the rampart women and girls from τῆς κόμης ὑδροφόρωσας. Αὐτὰι ἤρωτον αὐτοὺς
the village carrying-water. These asked them τίνες εἰσέν. Δ’ ἐρυμνεὺς εἶπε Περσιστί,
who they might be. And the interpreter said in (the) Persian-language, ὅτι πορεύονται παρὰ βασιλέως πρὸς τὸν
that they were proceeding from (the) king to the στρατάρχην. Αἱ δὲ ἀπεκρίναντο, ὅτι εἶπον σατρ.
there, but was distant as much as (a) parasang. Δ’ οἱ ἔπει ἣν ὄψις συνειρτηκοῦνταί σὺν ταῖς
But (they) because it was late enter-together with the ὑδροφόρους εἰς τὸ ἔρυμα πρὸς τὸν
water-carriers into the fort to the head-man-of-the-village. Ἐπειτὰ δὲν μὲν Χειρίσοφος καὶ ὅσοι τὸῦ
There therefore indeed Cheirisophus and as many of the στρατεύματος ἐδύναμεν ἐστρατοπεδεύ
army (as) were enabled (to come up) en-
σαντο. δ’ οἱ τῶν ἄλλων στρατιωτῶν
ramped; and (those) of the other soldiers that were μὴ δυνάμενοι διατελέσαι τὴν ὄδον ἐνυκτέρευσαν
not able to have completed the route passed-the-night
fasting and without fire; and there some of-the
soldiers perished. And some of-the enemy
some of-the soldiers being-col lected-together pursued (the rear), and seized —
twv ἵππους μὴ δυνάμενα, kai (those) of-the baggage-tent not being-able (to proceed), and
emáxontu ἀλλήλοις περὶ αυτῶν. De kai fought with-one-another for them. And also
eleiptontu twv stratwv te oi diephmar-
there-were-left-behind of-the soldiers both — (those) having-
mevou touv ὀφθαλμοὺς ὑπὸ τῆς χιόνος,
been-ruined (as respects) the eyes by the snow,
te oi ὀπωσεσθήσοτες touv daktυλους
[and — (those) having-been-mortified (as respects) the fingers]
twv podon ὑπὸ τοῦ ψύχους,
of-the feet by the cold [and those who had their toes
mortified by the cold]. But indeed it-was (a) defence to-the
ophthalmous. tῆς χιόνος, εἰ τις πορεύοντο
eyes from-the snow, if any-one (when) he-proceeded (on)
ἐξων τι μέλαν πρὸ τῶν ὀφθαλμῶν,
the march) (having) (had) something black before the eyes,
de twn podon, εἰ τις χινοῖτο, kai
and (a defence) of-the feet, if any-one moved-about, and
μυδέπτε έξων ἤνυχίαν, και εἰ τῆν νύκτα
never might-have rest, and if at — night
υπολύοντο. De òsou ékoumiouno ὑποδε-
they-losened-their-sandals. But (as many) as — slept having-their-
deménon, oì imántes eizebóvontο eis touς pódas,
and the straps penetrated into the feet;
kai ὑποδήματα περιπεθηγυννυντο·
and the soles (of the sandals) were-frozen-about (the feet);
γάρ καὶ, ἐπειδὴ τὰ ἀρχαία ὑποδήματα ἔπηλυσε,
for indeed, when — (their) old sandals failed
(them), they-had-made (for themselves) rough-sandals from the raw-hides of oxen. Through — (such) necessity therefore as-these some of the soldiers were left-behind; and seeing a black place, [on account of the to-have disappeared]

there (as respects) the snow, [on account of the disappear-

ance there of the snow] they-conjectured (that it) had-melted; and seeing a black place, 

it-had-melted through some spring, which was smoking near in a woody vale. There turning aside

they-sat-down, and said (that they would) not proceed.

'de Xenophōn ἕχων ὑποσφυλακεύς,

Bat Xenophon having (the command of) rear-guard,

δὲ Χήσετο ἔδειτο αὐτῶν πάση τέχνη καὶ as he-perceived (this) begged of them by every art and ἵππα χορή οὗ πορεύσαται, καὶ τελευτών

means not to-be-left-behind, saying, that many (of the) polemioi being-assembled-together pursued (them), and finishing ἐκάθανε. Οἱ 'Ενταῦθα ἐδοξῆ ἐναι κράτισον φοβήσαι Then it-seemed (to him) to be the-best to-have-seared

they should-fall-upon — (those) being-exhausted. And indeed it was
they indeed 'advanced with-much noise
disputing about what they-had (of the booty). Then truly
μὲν οἱ ὁπισδοφύλακες ἀτε γυμαίνον-
indeed — (those of the) rear-guard as being-in-good-condition-
τες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους.
and-able, starting-up ran to the enemy;
δ' οἱ κάμνοντες, ἀνακραγόντες οὖσον μέγιστον
and the exhausted (men), | having-shouted as-much as-the-greatest
υδύναντο,
they-could, [having shouted as loud as they possibly could,] struck
τὰς ἀσπίδας πρὸς τὰ δόρατα. Οἱ πολέμιοι δὲ
the shields against the spears. The enemy indeed
δείσαντες, ἦκαν έαυτοὺς κατὰ τὴν χίονος
having-become-alarmed, threw themselves among the snow
eἰς τὴν νάπην, καὶ οἴδεις ἐτί ἐφθέγξατο
into the woody-vale, and no-one (of them) afterwards made-a-noise
οἴδαμοι.
any-where.

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες
And Xenophon indeed and — (those) with him, telling
τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑπεραια τινες
— (those) being-weak-and-helpless, that on-the next-day some
ὁζονί ἐπὶ αὐτούς, πορευόμενοι,
would-come to them, (then) proceeding (on their march, but)
πρὶν διελθεῖν τέτταρα στάδια ἐνυχάνουσιν
before (that) they-had-gone-over four stadia they-found
ἐν τῇ ὀδῷ τοῖς στρατιώταις ἀναπανομένοις
on the road — soldiers resting
ἐπὶ τῆς χιόνος ἐγχεκαλυμμένοις, καὶ οἴδε
on the snow (and) having-been-covered (by it), and neither
οἴδεμια φυλακὴ καθειστήκει, 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 παρεν, καὶ παραπέμπον τῶν ἵσχυροτάτων τῶν going-past, and sending-on the strongest of-the πελταστῶν, ἐξέλευε σκέψασθαι τί εἴη targeteers, ordered (them) to-see-and-ascertain what might-be τὸ κωλόν. Οἱ δὲ ἀπῆγγελλον, ὅτι τὸ the hindrance. — 'They indeed announced that the ὅλον στράτευμα οὕτως ἀναπαύοντο. whole army might-be thus (in a manner) taking-rest.

Καὶ οἱ ἀμφὶ Ξενοφῶντα ἐνταῦθα ηνίοθεσαν And — (those) with Xenophon then took-up-their-quarters αὐτοῦ ἄνευ πυρὸς καὶ ἀθεοῦνοι, καταστησάμενοι there without fire and supperless, stationing φυλακὰς οίας ἐδύναντο. 'Επει δὲ ἦν (such) guards as they-were-able. When indeed it-was πρὸς ἡμέραν, ὅ μὲν Ξενοφῶν πέμψας τοὺς νεω- towards day, — — Xenophon having-sent the young-

τάτους πρὸς τοὺς ἀσθενοῦντας est (of his men) to (those) being-weak-and-sick ἐξέλευεν ἀναστήσαντας ἀναγκάζειν ordered (them) having-roused (them) up to-compel (them) προϊέναι. 'Εν δὲ τούτῳ Χειρίσοφος πέμπει to-go-forward. At — this (time) Cheirisophus sends τῶν ἐκ τῆς κώμης σκέψομένους πῶς οἱ (some) of — (those) from the village | about-seeing how the τελευταῖοι ἔχοιεν. Δ' last might-have (themselves) [to see how the rear fared]. But οἱ ἀσμενοὶ 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 διέλυσαν εἰσιν οἱ στάδια ἦσαν πρὸς before (that) they-had-completed twenty stadia they-were at
τῇ κώμῃ ἔνθα Χειρίσοφος ἦλθεν. Ἐπεὶ δὲ
the village where Cheirisophus was-quartered. When indeed
συνεγίνοντο ἀλλήλοις, ἐδοξεῖ εἶναι ἄσφαλεῖς
they-get-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 ἔμενεν αὐτοῖς, οί ἀλλοι
Cheirisophus indeed remained there (where he was), the others
dὲ διαλαχῶντες κώμας ἃς ἔσων, ἐπορεύ
de having-drawn-lots (for the) villages which they-saw,
ποιτο, ἐκαστοι ἐχουντες τοὺς ἐαυτῶν.
ceeded, each having the (men) of-themselves [each hav-
ing their respective command].

"Ενθα δὴ Πολυβάτης Ἄθηναῖος λοχαγός
Here indeed Polybotes (an) Athenian captain
ἐκέλευσεν ἐαυτόν αφιέναι καὶ
requested (that) they-would-allow him 'to-go-away; and
ἀλαθὼν τοὺς εἰξόνους,
taking the well-girt, [and taking with him the most active
θέων ἐπὶ τὴν κώμην, ἦν Ἐξοφόιν
of his men], running to the village, which Xenophon
εἰλήχει, καταλαμβάνει πάντας τοὺς κωμῆ-
obtained-by-lot, he-surprises all the inhabitants-of-
tας ἐνδον, καὶ τῶν κωμάρχην, καὶ ἐππαξαίδεκα
the-village at-home, and the village-chief, and seventeen
πόλους τρεφομένους εἰς δασιμῶν βασιλεῖ, καὶ
pools of tender [of] his men], running to the village, which Xenophon
κόλτοις τρεφομένους εἰς δασιμῶν βασιλεῖ, καὶ
colts bred for (a) tribute 'to (the) king, and
τὴν θυγατέρα τοῦ κωμάρχου γεγαμημένην
the daughter of-the village-chief married (the)
ἐνάτην ημέραν. δ' ὁ ἄνηρ αὐτῆς ἤρχετο
ninth day; and the husband of-her had-gone-out
θηράσων λαγὸς, καὶ οὐχ ἦλθ ἐν ταῖς κώμαις.
hunting hares, and 'was not 'found in the villages.
Αἰ δ' οἴκια ἴσαν κατάγειοι, τὸ μὲν στόμα
The — houses were under-ground, the — mouth (or
entrance was) like (that) 'of (a) well, but below spacious. And the entrances — for the cattle (were) dug, the men descended on ladders. In — the houses there were goats, sheep, eows, fowls, and the young of these; and all the cattle were-nourished on hay within (the houses). And also there was wheat, and barley, and legumes, and barley wine in large-bowls; and also — (these) same barley-grains floated even-with-the-brims (of the vessels), and reeds lay-in (them), (some) indeed larger, but (others) smaller, (and) not having joints; and it was proper when any-one might be thirsty it was very strong, if not [unless] some-one poured-in water; and the drink was very pleasant to one accustomed to it.

And Xenophon made-for-himself the ruler of this village his-guest-at-supper, and he exhorted him to be of good-courage, saying, that he should not be-deprived.
BOOK IV.—CHAPTER V.

τῶν τέκνων, τε ἀπίσων ἀντεμπλήσαντες τὴν of—(his) children, and (as) they-depart they-would-be-about-filling the
οἰκίαν αὐτοῦ τῶν ἐπιτηδείων, ἦν φανταί house of-himself with — provisions, if he-show-himself (as)
ἐξηγησάμενος τι ἀγαθὸν τῶ στρατεύματι, having-been-the-leader (in) some good for-the
ἐστ' ἄν γέγονεν ἐν ἄλλῳ ἔνδει. 'Ο δὲ army,
οἱ πρὸς ταῦτα ἔπισκευεῖτο, καὶ, φιλοφρονούμενος, ἐφρασεν this he-promised, and, being-kindly-disposed, he-told
οἶνον ἐν θα ἦν καταφυγμένος. Οὖν (them respecting) wine where it-was buried. Therefore
μὲν ταύτην τὴν νύκτα, πάντες οἱ στρατιώται indeed this — (same) night, all the soldiers
διασκεδάζαντες οὐτως, ἐκοιμήθησαν ἐν πᾶσιν having-been-quartered-dispersedly thus, were-made-to-rest in great
ἐφόδοιοις, ἔχοντες τὸν κωμάρχην ἐν φυλακῇ, καὶ abundance, having the village-chief under guard, and
tὰ τέκνα αὐτοῦ ὅμοι ἐν ὑψαλμοῖς. Δὲ τῇ the children of-him likewise under eye. And on-the
ἐποιεῖσθαι ἡμέρα Ξενοφῶν λαβὼν τὸν κωμάρχην next day Xenophou taking the village-chief
ἐπορεύετο πρὸς Χειρίσοφον· ὅπου δὲ παρίσι 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 πανταχοῦ κατελάμβανε ἐνδοχυμένους καὶ and everywhere he-found (them) feasting and
ἐὕθυμουμένους, καὶ οὐδαμῶς ἄφιεσαν enjoying-themselves, and nowhere did-they-allow (them) 'to-
πρὶν παραδείσαι ἁριστὸν αὐτοῖς. depart before (that) they-had placed dinner 'before them.

Δ' ἦν οὐκ ὅπου ou παρετίθεσαν ἐπὶ And there-was not anywhere (where) they-'did not 'place on
τὴν αὐτὴν τράπεζαν κρέα ἀρνεία, ἐρίφειος, the same table flesh (of) lamb,
Whenever any-one being-friendly-disposed wished to drink, before wishing to drink to another, he drew to the large-bowl, there it was necessary having stooped down sucking to drink. And they granted to the village-chief to take whatever he might wish. Who however accepted nothing indeed, where however he may have seen any of—(his) relations, he always took (them) with him. When however they came to Cheirisophus, they found also these (his men feasting) being in their-quarters, crowned with crowns (made) of dry grass, and Armenian boys—(in) (their) barbarian dresses waiting on them. And they showed the boys (by signs) as-if (they were) deaf-and-dumb what they ought to do. When Cheirisophus and Xenophon had saluted one another, in common—(they) questioned the village-chief through the interpreter speaking the Persian language, what the country
Δ' ὁ ἔλεγεν, ὅτι Ἀρμενία. Καὶ might-be. And who said, that (it was) Armenia. And
πάλιν ἤρωτον τίνι οἱ ἰπποὶ τρέφοντο. Δ' again asking for-whom the horses might-be-bred. And
ὁ ἔλεγεν, ὅτι δασμὸς βασιλεῖς ἔφη δὲ,
— (he) said, as (a) tribute to (the) king; he-said also, (that)
τὴν πλεισίον χώραν εἶναι Ἡλιβασίς, καὶ the neighbouring country was (that of the) Chalybes, and
ἔφραξεν τὴν ὅδον ἦν εἶναι mentioned the road in-what it-might-be [and he told them the
direction of the road]. And then indeed Xenophon departed
ἀγὼν αὐτὸν πρὸς τοὺς οἰκέτας εὐαυτῷ, conducting him to the family of-himself, [to his own family,]
xαι δίδωσι ἵππον ὅν εἰλήφει παλαι-
and he-gave (the) horse which he-had-taken (and which was) rather-
tερον τῷ κωμάρχῃ ἀναδρέψατι καταδύσαι, old to-the village-chief (he) having-fattened (it) to-offer-it-in-sacrifice,
ὅτι ἡκόουσεν αὐτὸν εἶναι ἱερὸν τοῦ Ἡλίου, because he-had-heard (that) it was (a) victim of-the Sun,
δεδίδεις μὴ ἀποδάνη γὰρ ἐκεκάκωτο ὑπὸ τῆς having-feared lest it-might-die; for it-had-been-injured by the
πορείας αὐτὸς δὲ λαμβάνει τῶν πόλων, journey; 'he indeed 'himself takes (some) of-the colts,
xαι ἕκαστῳ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν and to-each of-the other generals and captains
εἰσέρχεται πόλων. Οἶ δ' ἰπποὶ ταύτη ἡσαν he-gave (a) colt. The — horses in-this (country) were
μείονες μὲν τῶν Περσίχων, δὲ πολύ smaller indeed (than those) of-the Persians, but much
θυμοειδέστεροι. Καὶ δὴ ἐντάσσατο ὁ κωμάρχης more-spirited. And indeed here the village-chief
dιδάσκει περιείλειν σακία περὶ τοὺς πόλας instructs (them) to-tie small-bags about the feet
τῶν ἰππῶν καὶ τῶν ὑποζυγίων. ὅταν ἄγωσι of-the horses and of-the cattle; when they-drove (them)
THE ANABASIS OF XENOPHON.

CHAPTER VI.

ʼΕπεὶ δὲ ὄγδὸν ἡμέρα ἦν, μὲν παραδίδωσιν τὸν ἵγεμόνα Χειρισόφω, δὲ καταλείπει τοὺς τοῖς γυναικέστας τῷ κοιμάρχῃ, πλὴν τοῦ γυναῖκα τοῦ νεοῦτος ἀρτι ἱμάσκοντος. δὲ τοῦτον σώζει (the) eighth day was, 'he indeed 'delivered-over the guide to Cheirisophs, but he left the members-of (his) 'family to the chief-of-the-village, except — (his) son — (who was) just coming-to-age; and him he-gave-over to Episthenes (of) Amphipolis to-guard ὅπως, εἰ γῆσοντο καλῶς, ἀπίοι that, if 'he (the father) 'should-guide (them) fairly, he-might-return ἕχων καὶ τοῦτον. Καὶ εἰςεφόρησαν εἰς τὴν (home) having also this-one. And they-brought to the oἰκίαν αὐτοῦ ὡς πλείστα ἐδύναντο, καὶ ἀνα- house of-him as many-things (as) they-could, and having-ζεύγαντες ἐπορεύοντο. Δ' ὁ κοιμάρ- broken-up-their-camp they-proceeded-on-their-march. And the village-χής λενυμένος ἵγειτο αὐτοῖς διὰ τὴν chief unbound guided them through (the) snow; καὶ ἡδη τῇ ἦν ἐν τῷ τρίτῳ σταυρῷ, καὶ and now also it-was in the third day's-march, and Χειρισόφως ἐχαλεπάνθη αὐτῷ ὅτι oἰκ Cheirisophs became-angry with-him that he-'did not
'γενεν εἰς κόμας. Δ’ ὁ ἐλεγεν ὅτι εἰνεν οὕκ

lead (them) to villages. But who said that there was not

ἐν τῷ τοῦτῳ τόπῳ. Ὅ δὲ Χειρίσοφος ἔπαισε

(ant) in this region. — And Cheirisophus struck

αὐτῶν μὲν, δ’ οὐκ ἔλησε. Δ’ ἐκ τοῦτου

him indeed, but 'did not 'bind (him). | And from this

ἐκεῖνος ἀποδράς ὅχετο τῆς νυκτὸς,

he having-fled went-away (in) the night, [and on this ac-

καταληψών τὸν νίμ. Τόδε
count he ran off at night,] leaving-behind — (his) son. This

δὴ ἡ κάκωσις καὶ ἀμέλεια τοῦ

truly-indeed, (namely) the ill-treatment and neglect of-the

ἡγεμόνος, ἐγένεσθαι μόνον διάφορον Χειρ-
guide, was (the) only dissension (between) Cheiri-

σόφος καὶ Ξενοφῶντι ἐν τῇ πορείᾳ. Δὲ Ἔπισ-
sophus and Xenophon on the route. But Epis-

δένης τῇ ἡράσῃ τοῦ παιδὸς, καὶ κομίσας

thence not-only became-fond of-the boy, but also having-taken

οἶχαδε ἔχρητο πιστοτάτω.

(him) home [made-use-of (him as) the-most-faithful [found him very

Μετὰ τοῦτο ἐπορεύεσθαι ἔπτα

much attached to himself]. After this they-proceeded seven

σταθμοὺς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας,
days'—march, always five parasangs the day,

παρὰ τὸν ποταμὸν Φάσιν, εἴρος πλε-
to the river Phasis, (the) breadth (of which is) equal-

δριαῖον. Ἐντεῦθεν ἐπορεύεσθαι δύο σταθμοὺς
to-a-plethrum. Hence they-proceeded two days'—march

δέκα παρασάγγας. ἐπὶ δὲ τῇ ὑπερβολῇ

(making) ten parasangs; at — the pass-over

eἰς τὸ πεδίον Χάλυβες καὶ Ταόχωι.

(the mountains) on-to the plain (the) Chalybes and (the) Taochi.

καὶ Φασιανοὶ ἄπηγνησαν ἀντοίς. Χειρί.

and (the) Phasiani had-come-to-oppose them. Cheiri-

σοφος δ’, ἐπεὶ κατειδε τοὺς πολεμίους ἐπὶ τῇ

sophus indeed, when he-saw the enemy on the
passing (on the march), being distant

about thirty stadia, that he might not approach

the enemy leading by (a) wing; [in column;] and

also announced to the other (officers) to bring up the

companies, so that the army might get into line.

And when the rear-guard came, he called together

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

does it seem best to cross over the mountain either to day or

the next. We indeed 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-
λεώτεροι, καὶ ἄλλους εἰκός, τούτων θαρ- 
and (that) others as-is-natural, these becoming-confi-

ρούντων, προσγενέσθαι πλείους. 
dent-and-bold, will-join (them in) greater (numbers).

Μετὰ τοῦτον Ξενοφόντων εἶπεν· Ἔγω δὲ 
After this-one Xenophon said: I indeed

gιγνώσκω οὖτω· εἰ μὲν ἐστὶ ἀνάγκη μάχεσθαι, think thus: if indeed it-is necessary to-fight.

τοῦτο δὲ παρασκευασάθαι ὅπως ὡς μαχοῦμεθα 
this ought to-be-arranged how — we-may-fight

κράτιστα. 
advantage). If indeed we-wish to-cross-over

ὡς ῥάστα, τοῦτο δοκεῖ μοι εἶναι 
(the mountain) as easily-as-possible, this seems to-me to-be

σχετέον ὅπως λάθωμεν μὲν ἐλάχιστα necessary-to-be-considered how-that we-may-receive — the-fewest

τραύματα, δὲ ὡς ἀποθάλαμων ἐλάχιστα σώματα wounds and so-that we-may-lose the-fewest (bodies)

ἂνδρῶν. Οὖν μὲν τὸ ὄρος ἐστὶ τὸ 
Therefore indeed the mountain is — (as far as,

ὁρώμενον πλέον ἡ ἐφ’ ἐξήκοντα στάδια, is-to-be-seen more than (to) sixty stadia (in length),

δ’ ἂνδρες φανεροὶ εἰσιν φυλάττοντες ἡμῶς but (the) men manifestly are watching us

οὐδαμοῦ, ἀλλ’ ἡ κατ’ αὐτήν τὴν ὀδὸν‘ οὖν nowhere, except along this-same — road; therefore (it is.

πολὺ κρειττον, καὶ πειράζομαι κλέψαι λαθόντας much better, both to-endeavour to-seize, being-concealed,

τι τοῦ ἐρήμου ὄρους, καὶ εἰ δυναίμεθα some (part) of-the desert mountain, and if we-can

ἀρπάσαι φθάσαντες, μᾶλλον to-take-forcible-possession, having-occupied (it before the enemy), rather

ἡ μάχεσθαι πρὸς ἵσχυμα χωρία καὶ ἄνδρας than to-fight against strong places and men

παρεσκευασμένους. Γὰρ πολὺ ρᾶοι prepared (to resist). For (it is) much easier
iēnai ὄρθιον ἄμαχί, ἡν ὄμαλές
to-go (up a) steep (place) without-fighting, than (along) level (roads).

τολεμίων ὄντων ἐνθεν καὶ ἐνθεν· καὶ νῦντωρ
(the) enemy being here and there; and at-night

tις ἀν ὀργή τὰ πρὸ ποδῶν μᾶλλον
any-one may see — (things) before (his) feet more

ἄμαχί, ἡ μὲν ἡμέραν
(distinctly when) not-fighting, than in (the) day (time) (while)

μαχόμενοι· καὶ ἡ τραχεία εἰμενεστέρα τοῖς
fighting; and the rough (road is) kinder to-the

ποσὶν ίοῦσιν ἄμαχί, ἡ ἡ ὄμαλῆ
feet to-those-marching without-fighting, than the smooth (one).

βαλλομένοις τὰς κεφαλὰς. Καὶ οὖ
to-those-being-struck on-the head (with stones). And it 'does not

δοξεῖ μοι εἰναι ἀδύνατον κλέψαι
'seem to-me to-be impossible to-steal (a march) it-being-allowed

μὲν ἰέναι νυκτὸς, ὡς μὴ ὀρᾶσθαι,
(us) indeed to-go by-night, so-as not to-be-seen, it 'being also

ἐξὼν ἀπελθεῖν τοσοῦτον ὡς μὴ παρέχειν
'allowed (us) to-go-away so-far | as not to-suffer (a)

ἀοίδησιν.
being-heard [as to allow no opportunity of being heard or perceived]. And

καὶ ἂν δοχοῦμεν, προσποιούμενοι προσβάλλειν
to-me — we-seem-likely, pretending to-attack

ταῦτα ἂν χρῆσθαι τῷ ἄλλῳ ὀρῇ
in-this (manner) — to-have the rest (of the) mountain

ἐρημοτέρω· γὰρ οἱ πολέμιοι μᾶλλον μένοιεν
more-deserted; for the enemy 'would rather 'remain

αὐτοῦ ἄδροι. Ἄτὰρ ἐγὼ συμβάλλωμαι
here collected-together. But-why 'should I 'conjecture

τι περὶ κλοπῆς; γὰρ ἑγὼ, ὃ Χειρίσοφε,
any-thing about stealing? for I-at-least, O Cheirisophus,

ἀκούω ὡμᾶς, τοὺς Λακεδαίμονίων, ὅσοι
hear, (that) you, the Lacedaemonians, as-many (of you as)

ἐστὲ ὄμοιων,
are 'of (the class of ) 'equals (or higher order), immediately found
παιδῶν μελετάν κλέπτειν, καὶ εἶναι οὐχ
boys (commence) to-practice to-steal, and (that) it-is not
αἰσχρὸν, ἄλλα καλὸν κλέπτειν, ὅσα
shameful, but commendable to-steal, as-many-things-as (the)
vόμος µὴ κωλύει. Δὲ ὅπως κλέπτητε ὅσ
law 'does not 'forbid. And so-that you-may-steal [as
κράτιστα,
best-possible, [as adroitly as possible,] and have-exerted-your-selves to-
κλέπτοντες, µαστιγοῦσαι. Νῦν οὖν ἕστιν
stealing, to-be-scorged. Now therefore (this) is
κλέπτοντες τοῦ ὅρους, ὅς µὴ λάθωμεν
stealing the mountain, (and) so-that we-may not 'receive
πληγὰς. Ἀλλὰ µέντοι, ἐφὴ ὁ Χειρίσοφος, καγὼ
striipes. But also, said — Cheirisophus, and-I
ἐξούσιος ὑμᾶς, τοὺς Ἀθηναίους, εἶναι δεινοὺς
have-heard (that) you, the Athenians, are clever
κλέπτειν τὰ δημόσια, καὶ µάλα δεινοῦ
(to-steal) (at stealing) the public-money, and-though very great
κυνδύνου οὖν τὸ κλέπτοντι, καὶ τοὺς
danger being to — (him) stealing, and (that) — (your)
kράτιστος µέντοι µάλιστα, εἰπερ οἱ
best (men) moreover (steal) the-most, if-indeed the
κράτιστοι ἄξιοινται ἄρχειν ὑμῖν. ὅστε
best (men) are-thought-worthy to-rule you; so-that (it is)
ὁρα καὶ σοὶ ἐπιδείκνυσαι τὴν παιδείαν.
time also for-you to-show — (your) education.
'Εγὼ µὲν τὸινν, ἐφὴ ὁ Ξενοφών, εἰμὶ ἔτοιμος,
I indeed therefore, said — Xenophon, am ready,
ἐχὼν τοὺς ὁπισθοφύλακας, ἐπειδὰν δειπνή-
having the rear-guard (with me), after we-shall-have-
σωμεν, ἵναί καταληψόμενος τὸ ὄρος. Δὲ καὶ supped, to-go about-taking-possession (of) the mountain. And also ἔχω ἤγεμόνος. γὰρ οἱ γυμνῆτες ἐνεδρεύσαντες I-have guides; for the light-armed-men having-laid-in-ambush ἐλάβον τινας τῶν κλαπῶν ἐφεπομένων ἤμιν καὶ took some of the marauders following us; and πυνθάνομαι τούτων, ὅτι τὸ ὄρος ἐστὶ οἷς ἄβατον, I-hear from-these, that the mountain is not impassable, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν. δεχόμεν ἐάνπερ but (that) it-is-grazed-on by-goats and oxen; so-that if ἀπαξ λαθώμεν τι τοῦ ὄρους ἔσται once we-take-possession-of any (part) of-the mountain there-will-be 

βατὰ καὶ τοῖς υπογυγίοις. Δὲ ἐάλπιζω passable (places) even-for-the cattle. And I-expect (that) 

τους πολεμίους οὖδὲ ἐτὶ μενειν ἐπειδὰν the enemy 'will not-indeed longer 'remain after ἱδον ἤμιν ἐν τῷ ὁμοίῳ ἐτὶ τῶν ἄκρων. they-see us on the level (with them) on the heights. 

Γὰρ ἐδέλουσι οὖν νῦν καταβαίνειν εἰς τὸ ἰσον For they-will not-indeed now come-down to (an) equality Ἦμιν. 'Ο δὲ Χειρίσοφος εἴπε. Καὶ τί δεῖ σὲ with-us. — And Cheirisophus said: And why is-it-proper (that) you 

ἵνα, καὶ λυπεῖν τὴν ὅπως δοφυλαίκιν; ἀλλὰ (should) go, and leave the command-of-the-rear-guard? but πέμψον ἅλλους, μὴ ἄν τινες ἐδέλουσιοι φαινώνται. send others, unless that some volunteers may 'make 'Εκ τούτων Ἀριστόνυμος Μεθύ- (their) 'appearance. Upon this Aristonymus (the) Methy-

δριαίος ἔρχεται, ἔχων ὀπλίτας, καὶ Ἀρισ-
tέας Χῖος, γυμνῆταις, καὶ Νικόκαχος teas (the) Chian, (having his) light-armed-men, and Nicomachus (the) Oetean, (with his) light-armed-men; and (an) agreement ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα was-made, (that) when they-might-have-possession-of the heights
καίειν πολλά πυρᾶ. Ταῦτα συνδέμενοι

κυρίστων. ἐκ δὲ τοῦ κυρίστου ὁ Χειρίσοφος προ-

deménoi

to-burn many fires. These (things) being-agreed-on

they-dined; after — the dinner — Cheirisophus led-

γαγε τὸ πᾶν στράτευμα πρὸς τοὺς πολεμίους

forward the whole army against the enemy

ὡς δέκα στάδιον, ὡς δοξοῖν ὡς μάλιστα

about ten stadia, so-that he-might-seem as-much-as-possible

προσάξειν ταῦτη.

μοντύνη.

'Επείδη δὲ ἐδειπνησαν, καὶ ἐγένετο νύξ

When indeed they-had-suppéd, and it-was night

οἷς ἁμεν ταχέντες ἁχοντο, καὶ

— (those) indeed appointed (for this service) departed, and

καταλαμβάνουσι τὸ ὅρος. δὲ οἷς ἄλλοι

take-possession-of the mountain; and the other (troops)

ἀνεπάντωσον αὐτοῦ.

Οἱ πολέμιοι δὲ,

reposed there (where they were). The enemy indeed,

ὡς ἔσοντο τὸ ὅρος ἔχόμενον, ἐγρηγόρεσαν, καὶ

as they-perceived the mountain occupied, kept-watch, and

ἐκαὶον πολλὰ πυρὰ διὰ νυκτὸς. 'Επείδη 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 ὁδὸν. οἳ δὲ καταλαβόντες

(across the) along the road; — (those)— having-taken-possession-of

to ὁ ὅρος ἐπῆθεσαν κατά 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

tοῦ ὁροῦς, δὲ μέρος αὐτῶν ἀπῆνα 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

κατὰ τὰ ἄκρα. Δὲ πρὶν τοὺς πολλοὺς,

main bodies of the armies,) were together, — (those) along the
The Anabasis of Xenophon

ἀκρὰς συμμιμενύασιν ἄλληλοις, καὶ οἱ Ἑλληνες heights met one-another, and the Greeks
νικῶσι καὶ διάκονουσιν.

'Εν τούτῳ conquered and drove-back (their opponents). At this (time)
δὲ καὶ οἱ ἐκ τοῦ πεδίου, μὲν οἱ πελτασται — also — (those) from the plain, namely the targeteer
τῶν Ἑλληνων ἔθεν δρόμω πρὸς τοὺς of the Greeks ran in (a) race against — (those)
παρατεταγμένους, δὲ Χειρίσοφος ἐφείπετο ταχὺ drawn-up-against (them), and Chirisophus followed quickly
βάδην σὺν τοῖς ὀπλίταις. Δ’ οἱ πολέμωι step-by-step with the heavy-armed-men. But the enemy (namely)
οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ ἐώρων τὸ ἀνω — (those) on the road, when they-saw — (those) above
ὑπότεινον, φεύγουσι καὶ οὐ πολλοὶ μὲν αὐτῶν defeated, flee-away; and not many indeed of-them
ἀπέθανον. Δὲ πάμπολλα γέρρα ἐλήφθη, ἃ died. But (a) great-many shields were-taken, which
οἱ Ἑλληνες κόπτοντες ταῖς the Greeks cutting — (with their) swords,
ἐποίουν ἄρχεια. Δ’ ὡς ἀνέβησαν,
made useless. And as they-arrived-on (the heights),
θύσαντες, καὶ στήσαμεν τρόπαιον, κατέβησαν having-sacrificed, and having-erected (a) trophy, they-descended
εἰς τὸ πεδίον, καὶ ἡλὸν εἰς κῶμας γεμοῦσις into the plain, and they-went to villages stored-with
πολλῶν καὶ ἀγαθῶν.

many and good (things).
CHAPTER VII.

"Ex de toútiw époreúðhσavan pέnte staθ-
From — these (villages) they-proceeded five days-

μονς, tριάκοντα παρασάγγας, eis Taóχous:
march, (making) thirty parasangs, to (the) Taochi;

καὶ tά επιτήδεια ἐπέλιπε· γάρ οἱ Taóχοι
and — provisions began-to-fail (them); for the Taochi

ὄχουν ἵσχυρά χώρια, καὶ ἐν οἷς ἔχουν πάντα
inhabited strong places, and in which they-had all

tά ἐπιτήδεια ἀνακεκομισμένοι.

(t their) provisions having-carried (them) up (and stored

Επειδ' ἄφικοντο eis χωρίον, ἃ
When however they-arrived at (a) place, which

μὲν εἶχεν οὗ πόλιν οὐδ' οἰκίας, δ' αὐτόσε καὶ
indeed had no town nor houses, and there both

ἀνδρεῖς καὶ γυναῖκες καὶ πολλὰ κτήνη ἥσαν
men and women and many cattle were

συνεληλυθότες, Ἐκείσοφος μὲν ἥκων εἰῆδον
included, Cheirisophus indeed having-come immediately

προξέβαλλε πρὸς τοῦτο· ἐπειδὴ δὲ ἦ πρώτη
made-an-attack against this (place); when — the first

τάξις ἀπέκαμεν, ἀλλὰ προσέχει καὶ αἰθίς
division began-to-grow-tired, another succeeded and again

ἀλλὰ γὰρ ἦν οὗ ἄρανοις
another; for it-was not (possible for them) drawn-up-in-a-body

περιστῆναι, ἀλλὰ ἦν ποταμὸς κύκλῳ.
to-stand-around (it), as there-was (a) river 'in (a) 'circle

(around it). When — Xenophon came with the rear-

φύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα
guard and targeteers and heavy-armed-men, then

ὁ Χειρίσοφος ἔγει. Ἡκέτε eis χαλόν· γὰρ
truly Cheirisophus says: You-have-come most-opportunely; for
τὸ χωρίον αἱρετέων γὰρ ἕστι οὐ τὰ ἐπιτηδεῖα
— (this) place must-be-taken; for there-is no — provisions

τὴν στρατιὰ ἐι μὴ ἱππομεθα τὸ
for the army | if not [unless] we-shall-take — (this)

χωρίον. Ἐνταῦθα δὴ ἐβουλεύοντο κοινῇ καὶ
place. Then indeed they-deliberated in-common; and

tοῦ Ξενοφόντος ἐρωτώντος, τί εἶ ὁ τὸ κωλύον
— Xenophon having-asked, what might-be the hindrance
eἰησεῖν, ὁ Χειρίσοφος εἶπεν. Ἀλλὰ αὐτὴ
to-enter (the place), — Cheirisophus said: But this

ἐστὶν μία πάροδος ἥν ὄρας. ἦταν δὲ
is (the) one (only) passage which you-see; whenever indeed

tις περιόται παριέναι ταύτη, κυλινδοῦσι
any-one should-attempt to-pass-along this, they-roll (down)

λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας
stones over this — impending rock;

δ' ὅς ἃν καταλήψῃ, οὕτω διατίθεται.
(he) indeed who may have-been-struck, 'is thus 'disposed-of.

Δ' ἀμα ἐδείξε ἀνδρώσουσι συντετριμμένους
And at-the-same-time he-showed men crushed

καὶ σχέλη καὶ πλευράς. Δὲ ἦν ἀναλώσωσιν
both (as respects) legs and ribs. But if they-should-expend

τοὺς λίθους, ἑφὶ ὁ Ξενοφῶν, τι ἥ οἴδειν ἄλλο
— (their) stones, said — Xenophon, is-there nothing else

κυλύει παριέναι; γὰρ δὴ οὐχ ὄρωμεν
(that) prevents (us) to-advance? for indeed we—do not 'see

ἐκ τοῦ ἐναντίου, εἰ μὴ τούτους ὀλίγους
(any) of — (those) opposed-to-us, unless these few

ἀνδρῶσους, καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους
men, and of-these (only) two or three are-armed.

Δὲ τὸ χωρίον, ὅ ὅει διησεῖν βαλλο.
And the space, which it-is-necessary to-pass-through (while) being-

μένους ἐστιν, ὅς καὶ σὺ ὄρας, σχεδὸν τρία
thrown-at is, as even you see, about three

ἡμιπλεθρά. Δὲ τούτου ὅσον
naif-plethra [about 150 feet]. And of-this (space) as-much as (a)
BOOK IV. — CHAPTER VII.

πλέθρων δασὸν μεγάλας πάτσι θιαλε-
plethrum [about 100 feet] (is) thick with-great pine-trees standing-

πούσας ἀνὴρ δὲν ἄνδρες ἐστηκότες ἃν
apart-from-one-another against which men standing —

τί πάσχοιεν η ὑπὸ τῶν φερομένων λίθων η
what will-they-suffer either from the thrown stones or

ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν
from the rolled (ones)? the rest (of the space)

ἵονις οὖν γίγνεται ὡς ἧμιπλέθρον,
own therefore becomes about (a) half-plethrum [about 50 feet], (over)

ὅ δεῖ, ὅταν οἱ λίθοι λωφήσωσι, παρα-
which it-is-necessary, when the stones may-cease, to-run-

δραμεῖν. Ἀλλὰ, ἔφη ὁ Χειρίσοφος, εἰθύνες
past. But, said — Cheirisophus, immediately

ἐπειδὰν ἄρξωμεθα προσέιναι 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),

ἀν εἰπ τὸ δέον γὰρ θάττων ἀναλόσουσι
would be the thing-wanted, for the-more-speedily will-they-expend

tοὺς λίθους. Ἀλλὰ πορεύωμεθα,
(t heir) stones. But let-us-advance (to the place),

ἐνώἐσται τι μικρὸν ἁμιν παραδραμεῖν,
whence there-will-be some small (place) for-us to-run-past,

ἡν δυνώμεθα, καὶ ῥάδιον ἀπελείπετιν,
if we-can, and (from which we may) easily depart,

ἡν βουλώμεθα.
if we-please.

Ἐντεῦθεν Χειρίσοφος καὶ Ξενοφῶν, καὶ Καλλί-
Thence Cheirisophus and Xenophon, and Calli-

μαχος Παρράσιος λοχαγὸς, (γὰρ ἡ ἤγεμονια
machus (the) Parrhassian (a) captain, (for the lead

tῶν λοχαγῶν τῶν ὑποστοφυλάκων
of-the captains of-the rear-guard (was in possession)

τούτου ἔσχεν τῇ ἡμέρᾳ,) ἐπορεύοντο. δὲ οἱ αλλοι
of-this one on-that — day,) proceeded-forward; but the other
captains remained in — safety. After this

therefore about seventy men went off under

the trees, not collected in a body, but one by one,

each one guarding himself as (well as) he could. Agasias

de ο Στυμφαλίος και Ἀριστόνυμος — the Symphalian and Aristonymus (the) Methydrion

καὶ οὕτως ὅντες λοχαγοὶ τῶν ὁπισθοφυλάκων, καὶ

and these being captains of the rear-guard, and

others also, standing near without the trees; for it was

not safe (for) more than — one company to stand

among them indeed:

trived something (thus): he ran forward from the tree,

under which he was, two or three times; but when

the stones were hurled, he retired expeditiously; at each

dė προσρομῆς πλέον ἣ τῶν ἐνα λόχων ἐστάναι

— sally more than ten wagon (loads) of stone

were consumed. But — Agasias, as he perceives —

Καλλίμαχος, δὲ ἔποιεί, καὶ πάν τὸ στράτευμα

what he was doing, and all the army

θεόμενον, δεῖσας μὴ οὐ πρῶτος παρα-

fearing lest (he might) not (be) the first run-

ning-by into the place, neither calling to —

Ἀριστόνυμον ὄντα πλησίον, οὗτος Ἐυρυλόχοι

Aristonymus (he) being near, nor (to) Eurylochus


τον Λουσίαν ὁντας ἐταίρους, οὐδὲ οὐδένα
the Lusian (both) being (his) comrades, nor (to) none

ἀλλον, αὐτὸς χωρεὶ, καὶ παρέρχεται
else, he went-on (by himself), and passed-by

πάντας. Ὁ δὲ Καλλίμαχος, ὃς ἐώρα αὐτὸν
all. But Callimachus, as he-saw him

παρίοντα ἐτιλαμβάνεται τῆς ιππος
passing-by seizes the rim (of the shield) of-him;

ἀρχας τοῦτο. Ἀριστωνυμὸς Μεθυδριεύς παρέδει
but at this (time) Aristonymus (the) Methydrion ran-by

αὐτοὺς, καὶ μετὰ τοῦτον Εὐρυλόχος Λουσίας.
them, and after this (one) Eurylochus (the) Lusian.

Γὰρ πάντες οὗτοι ἀντεποιοοῦντο ἄρετῆς, καὶ
For all these claimed-for-themselves valour, and

δυναμικόντο πρὸς ἀλλήλους. καὶ οὗτος
contended with one-another (as respects it); and thus

ἐρίζουσι τὸ χωρίον. Γὰρ ὃς ἄπαξ
contending they-take the place. For as 'they once

ἐισέδραμον, οὐδεὶς πέτρος ἔκρινε τὸ ἀνώδεν.
'thad-run-in, not (a) stone was-thrown from-above.

Ἐνταιδὰ δὴ ἦν δεινὸν θέαμα. Γὰρ αἱ
Then indeed there-was (a) dreadful spectacle. For the

γυναῖκες βίπτονται τὰ παιδία,
women throwing — (their) children (over the precipice),

καὶ εἶτα ἐτιλαμβάνουν, καὶ οἱ ἀνδρεῖς
and then throw-themselves-down-upon (them), and the men

ὑπερτῶς. Ὁ Ἐνεάς δὴ καὶ Λινείας
in-like-manner (did the same). Then indeed also Aeneas (the)

Στυμφάλιοις, λοχαγὸς, ἱδὼν τινα, ἔχοντα
Stymphalian, (a) captain, seeing some-one (of them), having (a)

καλὴν στολὴν, θεοῦντα ὃς ἐκτῶν ἐκτῶν
handsome dress, running as being-about-'throwing himself 'over,

ἐτιλαμβάνεται ὃς κομίζων. Δὲ
laid-hold (of him) as being-about-hinder (him). But

ὁ ἐπιστάται 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 these 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 — linen cuirasses, and helmets, and (a) knife at

— (their) girdle as-long-as (a) Spartan (dagger) sickle-shaped, with-which they-cut-the-throats, of — (those) they-could master, and cutting-off — (their) heads — (and) having

— (them) they-proceeded (on their march); and they-sang, and danced, when (they thought) the enemy were-about to-see (them)

And they-had also (a) spear about fifteen cubits (in length)

(they-had also (a) spear about fifteen cubits (in length))
ἐν τοῖς πολίσμασιν. Ἡπεῖ δὲ οἱ Ἑλληνες in — (their) towns. When however the Greeks
παρέλθουσι, εἰποντο αὐτὶ μαχόμενοι.
may-have-passed-by, they-followed continually. with them).
"Οικουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπίτησθεια
They-dwelt — in — strongholds, and — (their) provisions
ἀνακεχομεσμένοι ἦσαν ἐν τούτοις, ἀστε
were-brought-up in these (strongholds), so (that)
tοὺς Ἑλληνας λαμβάνειν μηδὲν αὐτὸν, ἀλλὰ
the Greeks took nothing from-that-place, but
dιετράφησαν τοῖς κτήνεσιν, ἢ ἐλαβον ἐκ τῶν
were-nourished by-the cattle, which they-took from the
Ταῦχων. Ἐξ τούτου οἱ Ἑλληνες ἄφικοντο ἐπὶ
After this the Greeks arrived at
τὸν ποταμὸν Ἀρπασαν, εὔρος
the river Harpasus, (the) breadth (of which being)
τεῦταν πλέθρων. Ἐντευθέν ἐπορεύθησαν διὰ
four plethra. Thence they-proceeded through
Σκυθινῶν τεῦταρας σταθμοὺς,
(thé country of the) Seythini four days'-march, (making)
ἐίχοσι παρασάγγας, διὰ πεδίον εἰς κύμας,
twenty parasangs, through (a) plain to villages,
ἐν αἷς ἐμειναν τρεῖς ἡμέρας, καὶ ἐπεσιτίσαντο.
in which they-remained three days, and collected-provisions.
Ἐντευθέν δὲ ἦλθον τεῦταρας σταθμοὺς
Thence indeed they-went four days'-march (making)
ἐίχοσι παρασάγγας, πρὸς μεγάλην καὶ εὐδαιμονίαν,
twenty parasangs, to (a) large and wealthy
καὶ οἰκουμένην πόλιν, ἢ ἐκαλεῖτο Γυμνίας. Ἐξ
and populous city, which was-called Gymnias. From
ταύτης ὁ ἄρχων τῆς κύρας πέμπει ὑγείωνα
this (place) the ruler of-the country sends (a) guide
τοῖς Ἑλληνων, ὅπως ἄγοι αὐτοῖς διὰ τῆς
to-the Greeks, that he-might-conduct them through the
χώρας πολεῖας ἐαυτῶν. Δ' ἑκείνος
country inimical (to his people) themselves. And he
εἶλον λέγει, ὅτι ἀξίως πέντε ἀμέρως having-come says, that he-will-lead them (in) five days
eῖς χώριον, ὅπεν ὁμονταὶ θάλατταν. ἤτοι ei to (a) place, whence they-would-see (the) sea; and if
μὴ ἐπηγέλλητο τεσσάρα. Καὶ ἄγοιμενος, not announced-himself (willing) to-die. And leading
εἶπει δὴ ἐνέβαλεν εἰς τὴν πολεμίαν (them), when he-entered into the (country) inimical
ἐαυτοῖς, παρεκαλεῖντο αἰτεὶν καὶ φθείρειν τὴν to-themselves, he-exhorted (them) to-burn and lay-waste the
χώραν. καὶ ὃς ἐγένετο ὁμον ὅτι ἔλθοι country; and by-which it-became evident that he-had-come (by)
ἐνεκα τοῦτον, οὐ τῆς εὔνοιας τῶν reason of-this, (and) not (from any) good-will (for) the
Ἐλλήνων. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ Greeks. And they-arrived at the mountain-on the
πέμπτῃ ἡμέρᾳ. ὄνομα δὲ τῷ ὄρει ἦν Θήρης. fifth day; (the) name — (of) the mountain was Theches.
Ἐπείδη δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, When indeed the foremost got on the mountain, καὶ κατείδον τὴν θάλατταν, πολλῆς κραυγῆς
and looked-down (on) the sea, (a) great noise ἐγένοτο. Δὲ ὁ Ξενοφῶν καὶ οἱ ὁπισδοφύλακες occurred. But — Xenophon and the rear-guard ἀκούσας φησίν δὲν ἄλλους πολεμίους ἐμπροσθεν having-heard (it) thought (that) other enemies in-front
ἐπιτίθεσθαι. γὰρ εἶποντο ὁπισθεν ἐκ τῆς were-assailing (them); for they-followed behind from the
κατοιμήνης χώρας, καὶ οἱ ὁπισδοφύλακες ποιησάμενοι burnt places, and the rear-guard by-forming
ἐνέδραν τῷ ἀπεκτεινάν τίνας καὶ ἐξόγγυρσαν. (an) ambush-cade not-only killed some, but-also made
καὶ ἔλαβον ἀμφὶ τὰ εἰκοσὶν γέφρα καὶ ἔλαβον (others) prisoners; and they-took about — twenty shields
ἀμφότερα δασείων βοῶν. (made of) raw-hides of-thick-haired oxen.
'Επειδὴ δὲ ἡ βοὴ τε ἐγίγνετο πλεῖον καὶ ἔγγυτερον, καὶ οἱ δὲ ἐπιοντες, ἔδεον

When indeed the noise not-only became greater but-also ἔγγυτερον, καὶ οἱ δὲ ἐπιοντες, ἔδεον

and — (those) continually running-up kept-running

όρμῳ ἐπὶ τοὺς ἀδεὶ βοῶντας, καὶ ἡ βοὴ

in-haste to — (those) continually shouting, and the noise ἐγίγνετο πολλῷ μεῖζων, ὥσῳ δὴ πλεῖος

became much greater, by-how-much indeed more-numerous ἐγίγνετο, ἐδόξη ἦ τῶ Εὐνοφώντι δὴ εἶναι τι
they-became, it-seemed to — Xenophon indeed to-be something μεῖζων.

Καὶ ἀναβὰς ἐφ᾽ ἵππον,
greater (than common). And (he) having-mounted on (his) horse, καὶ ἀναλαβὼν Λύκιον καὶ τοὺς ἵππεας,

and having-taken-with (him) Lucius and the cavalry, παρεβοήθηκεν καὶ τάχα δὴ

(he went forward, that) he-might-give-assistance; and quickly indeed ἀκούοντι τῶν στρατιωτῶν βοῶντων, Θάλαττα!

they-hear the soldiers shouting, (The) sea!

Θάλαττα! καὶ παρεγνώντων.

The sea! and cheering-on (those in the rear).

Ἐνθα δὴ ἀπαντές ἔδεον καὶ οἱ ὀπισθοφύλακες,

Then indeed all commenced-running and the rear-guard, καὶ τὰ ὑποξύγια ὕλαινετο καὶ οἱ

and the baggage-cattle were-excited (to their full speed) and (also) the ἵπποι. Δὲ ἔπει πάντες ἀφίκοντο ἐπὶ τὸ ἄχρον,

horses. And when all arrived on the summit, ἐνταῦθα δὴ περιέβαλλαν ἄλληλους καὶ στρατη-

then indeed they-embraced one-another, also (the) gene-

γοὺς καὶ λοχαγοὺς, δαχτύλοις. Καὶ ἐξαπίνης,
rals and captains, shedding-tears. And suddenly, δτον δὴ παρεγνυσάντως, οἱ

whoever indeed (it might be) having-exhorted (them to it), the στρατιωταῖ φέρονσι λίθους, καὶ ποιοῦσι μέγαν

soldiers bring stones, and make (a) large κολώνιον. Ἐνταῦθα ἀνετίθεσαν πλῆθος

mound. Then they-placed-on (this mound a) multitude
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dermatwn omotheiwn, kai baxthria, kai ta yepwa
of-skins of raw-ox-hides, and staves, and the shields
aixmalota, kai o ygeimow te autos xateume
captured (from the enemy), and the guide not-only himself cut-to-pieces
ta yepwa, kai diekale vtois allios.
the shields, but also exhorted the others (to do the same).

Meta tauta o Ellhnes apotepomousi tou ygeimova,
the Greeks sent-away the guide,
dontes dora apo koivov
affording (him) presents from (the) common stock, namely, (a) horse,
kaix argyra ev filalh, kai Perisikhv skhvin,
and (a) silver cup, and (a) Persian robe,
kaix deka dareikous. $ palov
and ten daries; and most-of-all he-asked-for the
baxtulious, kai elabe pollous parata tav
finger-rings, and he-obtained many (of them) from the
stpatwtoin. De deixas kovmv autovs ou
soldiers. And he-having-pointed-out (a) village to-them where
skhnyvouvs, kai
they-might-encamp (or take up their quarters), and (he also having showed
thn doun, $v poreuvontai eis Maxrones,
the road, on-which they-were-to-proceed to (the) Macrones,
pevi ygeneto espara, $xeto aptow ths nuktos,
when it-was evening, he-departed, proceeding during-the night.

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CHAPTER VIII.

'Eventheu 6' oiv Ellhnes eporeuvhsan dia
Hence — the Greeks proceeded through
Maxrones treis staumovs,
the country) 'of (the) 'Macrones three days'—march, (making)
deka parasang. De th 7 protyi anerpi
ten parasangs. And on-the first day
οἱ ψυχαντο ἐπὶ τὸν ποταμὸν, δὲ σφιλὲ τὴν
they arrived at the river, which bounded-and-divided the
τῶν Μαχρώνων καὶ τὴν τῶν Σκυν-
(territories) of the Macrones — (from) — (those) of the Scy-
δινῶν. Εἰχον δ᾽ ὑπερδέξιον χωρίον οἰον
thini. They had — on (their) 'right (a) place such-as
χαλεπῶτατον, καὶ ἐξ ἀριστερᾶς
(to be) the-most-difficult (of access), and on (their) left
ἀλλὰ ποταμὸν, εἰς δὲν ὁ ὅριζων,
another river, into which the bounding (river), through where
ἐδει διαβῆναι, ἑνεβάλλειν. Οὔτος
it-was-necessary to-cross, emptied (itself). This (river)
δὲ ἦν δασὺς δένδροις οὐ μὲν παχέσι,
— was thick-set (on its shores) with-trees not indeed thick (or large),
δὲ πυκνοῖς. Ταῦτα οἱ Ἑλληνες, ἐπελ
but (growing) close-together. These (trees) the Greeks, after
προσήλθον, ἔχοντον, σπεύδοτες ἐξελέθειν ἐκ τοῦ
they-arrived, cut-down, hastening to-go-out from the
χωρίον ὡς τάχιστα. Δ᾽ οἱ Μάχρωνες, ἔχοντες
country as speedily-as-possible. But the Macrones, having
γέρα καὶ λόγχας καὶ τριχίνους χιτῶνας
wicker-shields and spears and hair tunics,
παρατεταγμένοι ἦσαν καταντιπέρας τῆς διαβάσεως,
had-been-drawn-up on-the-opposite-side of-the-crossing-place,
καὶ διεκελεύοντο ἀλλήλοις, καὶ ἔρρηστον λίθους
and encouraged one-another, and they-threw stones
εἰς τὸν ποταμὸν, δὲ οὐ ἐξιχνιοῦντο, οὐδ᾽
in the river, but 'they-did not 'reach (our men), (nor) (or)
ἐβλαπτον οὐδένα.
hurt none (of-them).

Ἐνθα δὴ τις ἀνήρ τῶν πελταστῶν προσέρχεται
Then indeed some man of-the targets comes-up
τῶ Ἐνορφοῦντι, φάσχων δεδουλευκέναι
to — Xenophon, affirming (that he) had-been-a-slave
Ἀνάφησι, λέγων, ὥτι γυνώσκου τὴν φωνὴν
at-Athens, (and) saying, that he-knew the language
THE ANABASIS OF XENOPHON.

τῶν ἄνδρώπων. Καὶ οἷοι, ἡφή, ταύτην εἴναι of — (these) men. And I-think, said-he, this to-be ἐμὴν πατρίδα καὶ εἰ μὴ τι κωλύει, ἐθέλω my country; and if not [unless] something hinders, I-wish διαλέχετηναί αὐτοῖς. 'Ἀλλ' οὐδὲν κωλύει, ἡφή' to-speak with-them. But nothing hinders, said ἀλλὰ διαλέγουν, καὶ μάδε πρωτον (Xenophon); but speak (with them), and ascertain first τίνες εἰσίν. 'Ερωτήσαντος, οἱ δ' what (people) they-may-be. He-inquiring, — (they) — εἴπον, ὅτι Μάκρωνες. 'Ερώτα αὐτοὺς said, that (they were) Macrones. Ask them. τοίνυν, ἡφή, τί ἀντιτεθάταται, καὶ then, said (Xenophon), why drawn-up-against (us), and χρῆσοντι εἶσαι πολέμου ἡμῖν. Δ' οἱ wish to-be enemies to-us. But — (they) ἀπεκρίναντο. 'Ὅτι καὶ ὑμεῖς ἐρχεσθε ἐπὶ answered: (Because) that even you come against ἡμέτέραν χώραν. Οἱ στρατηγοὶ ἔκέλευον our country. The generals (then) ordered (him) λέγειν, ὅτι οὐ ποιήσοντες κακῶς γε, to-say, that not making evil at-least, [that not in the ἄλλα πολεμίσαντες 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 ἀριστερὰς ἐπὶ θάλασσαν. Εἰσεῖνοι we-desire to-arrive to (the) sea. They ἐρώτων, εἰ ἄν δοῦναν τὰ πιστὰ τούτων. asked, if (they) would give — pledges of-these (things). Δ' οἱ ἔφασαν ἐθέλειν καὶ δοῦναι And — (they) said (that they) wished both to-give καὶ λαβεῖν. Εὐπερίστεν οἱ Μάκρωνες διδάσκοι and to-receive (them). Then the Macrones gave τοῖς Ἑλλησι βαρβαρικὴν λόγχην, δὲ οἱ Ἑλληνες to the Greeks (a) barbarian lance, and the Greeks.
give the Grecian (one); for they-said (that) these were (their) pledges; and both (parties called on the) gods (that) they-might-witness (it).

And after the pledges, the Macrones immediately cut-down-with (them) the trees, not-only to-make-a-road (for them, for a) path as about-passing (them) 'through min-
gling (at the same time) among the Greeks; but-also provided (a) market (for them) such-as they-were-able; and they-led (them) 'along for three days, until they-set-
down the Greeks on the borders (of the) Colchians. Here was (a) large mountain, but accessible; and the Colchians had-been-drawn-up on this (mountain).

And the Greeks indeed — (at) first drew-up-against

(line) in, as thus about-leading (the men) against

the mountain; but when it-seemed to-the generals (that)

they-should-assemble to-deliberate how they-should-contend

the greatest-advantage. Xenophon therefore said, that it-seemed

(to him), ceasing (to have the troops) — 'in (a)
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)
evodon to õros: καὶ εἰδὼς τὸ τοῦτο ποιήσει ἄν—
(a) good-road to-the mountain; and immediately this will-cause despon-
miav, ὅταν τεταγμένοι εἰς φάλαγγα, ὅρισα
deney (in the men), when drawn-up in line, they-see
tαυτὴν διεσπασμένην. Ἐπειτα, ἦν μὲν προσάγωμεν
this (line) broken. Then, if indeed we-advance
tεταγμένοι ἐπὶ πολλοὺς, οἱ πολέμιοι περιττεύσουσιν
drawn-up many-deep, the enemy will-reach-beyond
ἡμῶν, καὶ χρῆσονται τοῖς περιττοῖς,
us (on the wings), and will-use the superfluous
τι δὲ ἂν βουλώνται. Δὲ εἶν
(in) any (manner) which 'they may desire. And if
ἴωμεν τεταγμένοι εἰς ὅλην, ἂν εἰ̂ οὐδὲν
we-go (forward) drawn-up few-deep, it-would be nothing
θαυμαστὸν, εἰ ἦν φάλαγγα ἡμῶν
diakoptēn wonderful, | if the line
of-us [if our line] be-cut-through
ὑπὸ καὶ ἄδρον χελῶν καὶ πολλῶν ἀνθρώπων
by both collected missiles and many men
ἐμπεσόντων: εἰ δὲ την τοῦτο ἔσται, ἔσται
falling-upon (it); if indeed by-any-means this should-be, it-will-be
κακῶν την ὅλη φάλαγγα. Ἀλλὰ δοκεῖ μοι,
bad for-the whole line. But it-seems to-me, (that)
ποιησαμένοις τοὺς λόχους ὅρισον, κατασχέιν
having-formed the companies (in) columns, to-separate
τοῖς λόχοις διαλειπόντας τοσοῦτον χωρίον,
the companies, being-distant (from one another), so-much space,
ὅσον τοὺς ἑσχάτους λόχους γενέσθαι
as-that the extreme companies (on the right and left) will-be
ἐξω κεράτων τῶν πολεμίων. Καὶ οὕτως ο
beyond (the) wings of-the enemy. And thus 'we, th.
extreme companies, will-be not-only beyond the line of-the enemy, but-also leading (forward) in-column the bravest of-us advance first, and (in the place) in-which there may be (a) good-road, in-that — each company will-lead. And it will not indeed be easy for-the enemy to-penetrate into the (space) left (vacant between the companies in column) there-being companies here and there, and-indeed it will not be easy to-break-through (a) company in-column, and-indeed it will not be easy to-break-through (a) company in-column (vacant between the companies in column) there-being companies here and there, and-indeed it will not be easy to-break-through (a) company in-column (vacant between the companies in column) there-being companies here and there, and-indeed it will not be easy to-break-through (a) company in-column.

And if any of-the companies be-hard-pressed the nearest will-give-assistance. And if by-any-means one of-the companies may-be-able to-ascend on the height none of-the enemy after-this may-remain. This seemed-good, and they-formed the companies (in) columns. And Xenophon departing from the right (wing of the enemy) to the left, said to-the soldiers: These are, whom you-see, (the) only men yet in-the-way (to prevent) us — not soon to-be, there (where) we have long desired-and-hastened (to be);
After eating the raw meat, if in any way we can, it becomes (us) even to exterminate.

When indeed each had got in — (their) places, and the companies were formed (in) columns, there were companies of the heavy-armed-men (to) about the (number of) eighty, each company (amounted) nearly to — (a) hundred (men); and they formed the(tar-tas) and (to) (their) places, if in any way we-can, it-becomes (us) even to exterminate.

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...were drawn asunder, and they made (a) great void in the middle of the line of them. But the targeters in the Arcadian (division in the centre), whom Eschines the Acarnanian commanded seeing them separating, having-thought (them) to be fleecing, ran (forward) ivà xrátops, kai ousoi prōtoi vànabainousi with (all their) might, and these first ascended ēpi to ōropis de kai to 'Aρκαδικοῦ ὀπλιτικῶν, on the mountain; and also the Arcadian heavy-armed (troops), ēna Kλεάνωρ ὁ 'Ορχομένιος ἢρχε, συνέφειπτετο. whom Cleanor the Orchomenian commanded, followed-together (after).

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 going one way and some another]. But the Greeks descending (from the mountain) έστρατοπεδεύοντο ἐν encamped among πολλαῖς κόμαις ἔχουσαις πολλὰ ταπιτήδεια. many villages having much (of) provisions, Καὶ τὰ μὲν ἄλλα ἦν [And the indeed other (things) [and as respects other things] there was oúdein, ὁ τι καὶ ἐδαύμασαν. de ἦν πολλὰ nothing, that even they were surprised at; but there were many τὰ σμήνη αὐτοῦ, καὶ ὅσοι τῶν στρατιωτῶν — bee-hives there, and as many of the soldiers 'as ἐφαγον τῶν κηρίων, πάντες τε ἐγίγνοντο ἄφρονες, ate of the combs, all not only became delirious, καὶ ἦμον, καὶ διεχώρει αὐτοῖς κάτω, but also vomited, and it passed through them downwards, [and they
καὶ οὐδεὶς ἐδύνατο ἵστασθαι ὤρδος,
were purged,] and no-one was-able to-stand straight
ἀλλ’ οἱ μὲν ἐδοξοῦτος ὦλγον σφόδρα ἐξεσαυν
but — (those) indeed having-eaten little very-much resembled
μεδύονοι, δ’ οἱ πολὺ
(persons) being-drunk, but — (those having eaten) much (resembled
μαινομένοις, δὲ καὶ οἱ ἀποθησαυροϋσι.
those) being-mad, and also (resembled) — (those) dying
Πολλοὶ δὲ ἔκειντο οὕτω, ὃσπερ τροπῆς
Many indeed lay (on the ground) so, as-though (a) rout
γεγενημένης, καὶ ἡ ἀδυμία ἦν πολλή. Δὲ τῇ
had-taken-place, and the rejection was great. But on-the
ὑστεραία οὐδεὶς μὲν ἀπέδανε, δ’ ἀνεφρόνουν
next-day no-one indeed had-died, but they—recovered (their)
ἄμφι ποὺ τῇν αὐτὴν ὦραν.
'senses about perhaps the same hour (they lost them); and
τρίτη καὶ τετάρτη ἀνίσταντο, ὃσπερ ἐκ
'on (the) third and fourth (days) they-got-up, as-if' from
φαρμακοποσίας.
taking- physic.

Ἐντεύθεν δ’ ἐπορεύθησαν δύο σταθμοὺς,
Hence indeed they-proceeded two days'-march, (making)
ἐπτὰ παρασάγγας, καὶ ἡ Θεόν ἐπὶ θάλασσαν
seven parasangs, and came to (the) sea
eἰς Τραπεζοῦντα, Ἐλληνίδα πόλιν, οἰκουμένην,
at Trapezus, (a) Greek city, populous,
ἐν τῷ Ἑυζείνῳ Πόντῳ,
(and situated) on the Euxine Sea, (being a) colony
ἀποικίαν

Συνωπέων, ἐν τῇ χώρᾳ Κόλχων.
'of (the) Sinopians, in the territory of (the) Colchians.

Ἦπευδα ἐμείναν ἄμφι τὰς τρίαχοντα ἡμέρας
There they-remained, about — thirty days
ἐν ταῖς κώμαις τῶν Κόλχων. Κάντευθεν ὄρμω-
in the villages of-the Colchians. And-hence making-
μενοι ἑληίζοντο τῇν Κόλχιδα. Δὲ Τραπεζοῦντιοι
incursions they—blundered — Colchis. And (the) Trapezians
provide (a) market for the camp, and not only received the Greeks (hospitably in their city), but also gave (them) gifts-of-hospitality-and-friendship, (namely) oxen and barley-meal and wine. And also they-negotiated (with them) for (and in behalf) of the neighbouring Colchians, especially (those) dwelling in the plain; and gifts-of-hospitality also came from them (namely) oxen. After this indeed they-prepared the sacrifice, which they-had-vowed; and sufficient oxen came to them to sacrifice to — Jupiter the Preserver, and to — Hercules for safe-conduct, and to the other gods (that) which they-had-vowed. And also they-made (a) gymnastic contest, on the hill, where they-were-encamped. And they-chose a boy, (he) unwillingly killing a boy, having-struck (him) 'with (a) 'dagger' not only to take care (to provide), and to preside over the contest for (a) 'race, but also to preside-over (prosstathešai) the other gods. When indeed the sacrifice was (performed), they-gave the skins to — Dracontius, and they-requested

παρεῖχον ἄγορᾶν τῷ στρατοπεδῷ, καὶ τε ἐδεξαντο τοὺς Ἑλλήνας καὶ ἔδοσαν ζένια βοῖς καὶ ἀλῆς καὶ οἴνον. Δὲ καὶ συνδεπράγματο ὑπὲρ καὶ οἶνον. Δὲ καὶ συνδεπράγματο ὑπὲρ καὶ οἶνον. 

BOOK IV. — CHAPTER VIII.

315
νησίδα. οποιον πεποιηκὼς εἶν τὸν
(him) to-lead (to the place) where he-may-have-made the
δρόμον. Ο δὲ δείξας, οὐπερ
course. — But (he) having-pointed (to the place), where
ἐτύχανον ἑστηκότες, ἔφη, ὁ οὗτος λόφος
they-happened (to be) standing, said, — this hill (is)
κάλλιστος τρέχειν ὀποιο τις ἀν βού-
most-excellent for-running (in) whatever-direction any-one may de-
ληταί. Πῶς οὖν, ἐφασαν, δυνήσονται πα-
sire. (But) how then, said-they, will-they-be-able to-
λαίειν ἐν οὕτως σκληρῷ καὶ δασεί;
wrestle in (a place) so hard and bushy (and rough)?
ὁ δὲ, εἶπε, ὁ καταπεσὼν, ἀνίασεται τι
— but (he), said-he, who having-fallen, will-be-distressed some (what)
μᾶλλον. Δὲ παιδεῖς μὲν, οἱ πλείστοι τῶν
the-more. And boys indeed, the most (of them) —
αἰχμαλώτων, ἠγωνίζοντο στάδιον,
(from those) taken-prisoners, contended (in the) stadium
δὲ δόλιχον πλείους ἡ
(or short course), and (in the) dolichon (or long course) more than
ἐξήκοντα Κρήτης Ἐθεοῦ, δὲ ἔτεροι πάλην
sixty Cretans ran, and others (contended in) wrestling
καὶ πυγμήν καὶ παγχράτιον. Καὶ ἐγένετο
and boxing and (the) pancratium. And it-was (a)
καλὴ θέα. γὰρ πολλοὶ κατέβησαν,
fine sight; for many went-down, [entered the lists,]
καὶ, ἄτε τῶν ἑταῖρων θεωμένων, ἐγίγνετο
and, as — (their) companions were-looking-on, there-was
μονὴ φιλονεία. Δὲ καὶ ἵπποι Ἐθεοῦ καὶ
much emulation. And also horses ran; and
ἐδει αὐτοὺς, ἐλάσσαντας κατὰ τοῖς πραυνοῖς,
it-was-necessary for-them, having-galloped along-down the
πολλη φιλονεία. Δὲ καὶ ἵπποι Ἐθεοῦ καὶ
steep, much emulation. And also horses ran; and
ἐδει αὐτοὺς, ἐλάσσαντας κατὰ τοῖς πραυνοῖς,
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πολλη φιλονεία. Δὲ καὶ ἵπποι Ἐθεοῦ καὶ
steep, much emulation. And also horses ran; and
ἐδει αὐτοὺς, ἐλάσσαντας κατὰ τοῖς πραυνοῖς,
κάτω οἱ πολloi ἐκνηβινδότο. δ' downwards — many (of the horses) rolled (down); but ἀνω πρὸς τὸ ἰσχυρὸς ὄροιν, οἱ (going) upwards against the exceedingly steep (ground), the ἵπποι μόλις ἐπορεύοντο βάδην. ἐνδα horses scarcely proceeded step-by-step (walking); then ἐγίνετο πολλὴ κραυγὴ, καὶ γέλως, καὶ παρακέ- there was much shouting, and laughter, and cheer- λέυσις αὐτῶν.} imp from-them.
BOOK V.

CHAPTER I.

What indeed — the Greeks did in the
march-upwards, in — (that, namely,) with Cyrus, and what (they did)

in the journey, — (that, namely,) just to (the) sea

[the in the Pontus Exinus, [namely, the Euxine Sea,] and

how they-offered-the-sacrifice which they-had-vowed to-sacrifice 'for

safety, when first they-should-arrive at (a) friendly country, (all this) has-been-declared in the preceding discourse.

Upon this indeed coming-together they-deliberated concerning

the remaining (part of the) journey; and Antileon (the)

Thurian stood-up first, and spoke thus: I indeed

therefore, said-he, O men, have 'become now 'tired

and packing-up, and walking, and running, and
Φέρων τὰ ὀπλα, καὶ ἵων ἐν τάξει, καὶ
carrying — (my) arms, and going (drawn-up) in order, and

φυλάττων φυλακὰς, καὶ μαχόμενος;
guarding guard, [standing guard,] and fighting;

ἐπὶ δυνὸν ἢδη δὲ, ἐπει ἔχομεν
I desire now indeed, since we-have (attained the)

θάλατταν,
sea,

παυσάμενος τούτων τῶν πόνων, πλεῖν τὸ
having-rested from-these — (our) toils, to-sail the

λοιπῶν,
remainder (of the way), and stretched-out, like

καθευδών ἀφικέσθαι εἰς τὴν Ἑλλάδα. Οἱ στρα-
Ulysses, sleeping to-arrive in — Greece. The sol-

τιῶταί ἄκουσαντες ταύτα ἀνεδορύθησαν
diers hearing these (things) loudly-applauded (him)

ὅς λέγοι εὖ· καὶ ἀλλος ἔλεγε ταύτα,
as (one who) spoke well; and another said these (same

καὶ πάντες οἱ παρόντες.
and all — (those) being-present (said the same).

'Επειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὡς·
Then indeed Cheirisophus rose-up and spoke thus:

'Ω ἄνδρες, Ἀναξίβιος ἐστιν φίλος μοι,
O men, Anaxibius is (a) friend to-me, [is my friend,]

δὲ καὶ τυγχάνει νααρχῶν. Ἡν οὖν πέμψητε
and also happened-to-be commanding-a-fleet. If therefore you-will-send

μὲ, οἴομαι ἄν ἐλθεῖν ἐξων καὶ τρίήρεις καὶ
me, I-think — to-come (back) having both galleys and

πλοῖα τὰ ἀξοῦντα ἰμάς:
transports | (for) the (hereafter) carrying us; [to transport us home;]

δὲ υμεῖς, εἴπερ βουλέσθε πλεῖν, περιμένετε, ἔστιν
and you, since you-desire to-sail, stay-here, until

καὶ εἶναι ἐλθὼν ἐξώ δὲ ταχέως. Οἱ
and you may come (back); I-will-come indeed speedily. The

στρατιῶται ἄκουσαντες ταύτα ἐνδησάν τε
soldiers hearing these (things) were-delighted —

καὶ ἐφησάντο αὐτόν πλεῖν ὡς τάχιστα.
and voted (for) him to-sail as speedily-as-possible.
Metā touton Ἐνεοφῶν ἀνέστη καὶ ἔλεγεν
After this (one) Xenophon stood-up and spoke

τὸν Χειρίσοφος μὲν δὴ στέλλεται ἐπὶ πλοία, thus: Cheirisophus indeed — is-sent after ships,

δὲ ἡμεῖς ἀναμενοῦμεν. Ὅσα οὖν δοκεῖ μοι εἶναι and we will-remain-here. What therefore it-seems to-me to-be

καὶ τὸν Ποίειν ἐν τῇ μονῇ, ταῦτα ἐρῶ. proper to-do in — (our) stay, that I-will-tell (you).

Πρῶτον μὲν δεὶ τὰ ἐπιτιθέεια πορίζεσθαι First indeed it-is-necessary — (for) provisions to-be-procured

ἐκ τῆς πολεμίας. γὰρ ἐστιν ὅτε ἵππα from the enemy; for there is neither (a) sufficiently-abundant

ἀγορά, οὔτε εἰσπορία ὄντος ὀμοσεῖδαι market, nor (have we the) means (with which) we-shall-buy

ὅτον, εἰ μὴ τισίν ὀλίγοις· η λίμα δὲ anything, unless some few; the country indeed (around us is)

πολεμία· οὖν κίνδυνος πολλοῦς hostile (to us); therefore (there is) danger (that) many

ἀπόλλυσθαι, ἵνα πορεύσητε ἐπὶ τὰ ἐπιτιθέεια may-perish, if you-proceed-out for — provisions

ἀμελῶς τε καὶ ἀφυλάκτως. Ἀλλὰ δοκεῖ μοι carelessly — and unguardedly. But it-seems to-me

λαμβάνειν τὰ ἐπιτιθέεια σὺν προνομαῖς, (that we ought) to-take — provisions with foraging-parties,

δὲ μὴ πλανάσθαι ἄλλως, ὡς σώζοσθε, and not-to-wander-about at-random, in-order-that you-may-preserve (your

δὲ ἡμᾶς ἐπιμελεῖσθαι τούτων. lives), and (that) we (your officers) should-regulate these (things).

Εἴδοξε ταῦτα. "Εἰτ It-seemed-well (respecting) these (things, and they were adopted). And-now

τοίνυν ἀκούσατε καὶ τάδε. Γὰρ τινὲς ἦμῶν therefore listen also to-this. For-as some of-you

ἐκπορεύσονται ἐπὶ λείαν· οὖσαν οὖν εἶναι will-proceed-out to plunder; I-think therefore (it) to-be

βέλτιστον εἰπεῖν ἦμιν τὸν μέλλοντα ἐξεῖναι, best to-tell us (of) the intending to-go-out,
BOOK V — CHAPTER I.

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 if any-one of-the more-inexperienced may-undertake (anything) anywhere, we-may-consult-together endeavouring to-know the strength (of the enemy) against us; 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-

And also consider this, said he. (There is) leisure to-the enemy to-rob (us), and justly do-they-conspire-against us, for we-have the (things) of-them; and (moreover) they-are-placed-on-heights above us. Indeed it-seems to-me there-ought-to-be sentinels round the camp; if therefore being-divided into parts we-guard and keep-a-look-out, the-less may — (our) enemies be-able to-hunt us (down). Moreover therefore consider this. If indeed we-knew certainly, that Cheirisophus will-come (back) bringing (a) sufficient (number of) ships,
The Anabasis of Xenophon

...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) here. I indeed see vessels frequently sailing by; if therefore we should be asking from the people of Trebizond if it will not be proper even to support from the common (stock), so long as they remain on account of us, and to make an agreement (with them) about the passage-money, so that benefitting (us) they—may...
BOOK V.—CHAPTER I.

καὶ ὄφελονταί. Καὶ ταῦτα ἔδοξε.

also *benefit (themselves). And these (things) seemed-good.

Δοξεὶ μοι ποίνην, ἔφη, ἥν ἄρα καὶ ταῦτα
It-seems to-me therefore, said-he, if perhaps even these (things)

μὴ ἐκπεραίνηται, δόστε πλοῖα ἄρχειν,
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 ὄδοποιεῖν τὰς ὀδοὺς, ὡς ἄχουμεν εἶναι
sea to-repair the roads, which we-hear to-be

dυσπόρους. γὰρ πεῖσονται, καὶ διὰ τὸ
difficult-to-pass-through; for they-will-obey, both [through the

φοβείσθαι, καὶ διὰ τὸ θουλεῖσθαι
to-fear, [through fear,] and through the to-desire [and through

ἀπαλλαγῆναι ἦμῶν.
the desire] to-get-rid of-us.

Ἐνταῦθα δὲ ἀνέκραγον, ὡς δέοι οὐ
Then indeed they-exclaimed, that there-ought not

ὁδοποιεῖν. Δὲ οὐ δὲ ἔγνω τὴν
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-

ψήφισε, δὲ ἐπείσε τὰς πόλεις. ὀδοποιεῖν
vote, but he-persuaded the towns to-make-the-roads

ἐκούσας, λέγων ὧτι θάττον ἀπαλλάξον-
of-their-own-free-will, saying that the-more-speedily they-would-be-

tαι, ἥν αἱ ὁδοὶ γένονται εὔποροι.
freed-from (the Greeks), if the roads became passable.

Δὲ καὶ ἔλαβον πεντηχόντορον παρὰ τῶν Τραπε-
And also they-obtained (a) fifty-oared-galley from the people-of-

ζουντίων, ἥν ἐπέστησαν Δέξιππον Δάκωνα
over-which they-placed Dexippus (a) Laecedemonian

Περίοικον. Οὔτος, ἀμελήσας τοῦ ζυλλέγειν
provincial. This (person), having-neglected (the) to-collect

πλοία, ἀποδρᾶς ὄχετο ἔξω τοῦ Πόντου, ἔχων
vessels, having-fled he-departed out of-the (Euxine) Sea, having
τὴν ναῦν. Οὗτος μὲν οὖν ὑπερον ἔπαυε the vessel. This (person) indeed therefore afterwards suffered
dίκαιος γὰρ ἐν Θρᾴκῃ παρὰ just (punishment); for in Thrace at (the court of)
Σεῦδη, πολυπραγμονῶν τι, ἵππαι διέσανεν ὕπο Suethes, meddling-with something, he-died by (the)
頁)

Nιχάνδρον τὸν Λάκωνας. Τικάρικες hands of) Nicander the Lacedæmonian. And (the Greeks) also
έλαβον τριακόνταρον, ἦν Πολυκράτης received (a) thirty-oared-galley, over-which Polycrates (the)
Ἄθηναίος ἐπεστάθη, ὃς κατῆγε πλοῖα ὅπως 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 ἐξαρούμενοι τὰ ἁγώμα, εἰ ἤγον τι, indeed taking-out the cargoes, if they-brought any,
κακίστασαν φύλασσας, ὅπως εἰς σῶα, they-placed guards over (them), so-that they-might-be safe,
δὲ χρήσαντο τοῖς πλοίοις εἰς παραγωγὴν. and they-used the vessels for (their) conveyance.

Ἐν δὲ ταῦτα ἢν, οἱ Ἔλληνες— During (the time) that—these (things) were, the Greeks
ἐξήσαν ἐπὶ λέιαν· καὶ μὲν οἱ ἐλάμβανον, went-out after plunder; and indeed (some) took (plunder).
δὲ καὶ οἱ οὐ. Δὲ Κλεαίνετος ἐξαγαγόν but also (others did) not. But Cleomenes leading-out
καὶ τὸν λόχον ἐαυτοῦ καὶ ἄλλον πρὸς both the company of-himself and another (one) against (a)
χαλέποιον χωρίον, τε αὐτὸς ἵππαι διέσανε καὶ πολλοὶ difficult place, not-only himself lost-his-life, but-also many
ἄλλοι τῶν σὺν αὐτῷ. others of (those) with him.
When indeed it was no longer (possible) to take — provision, so as to return the same day to the camp, 

εἰς τοῦτον Ξενοφῶν, ἐκδόων ἡγεμόνας

| on this [then] Xenophon, having taken (as) guides (some)

τῶν Τραπεζοῦντιῶν, ἐξάγει τὸ ἡμίσιν τοῦ

of the people-of-Trebisond, led out the half of the

στρατεύματος εἰς Δρίλας, δὲ τὸ ἡμίσιν

army against (the) Drile, but the (other) half

κατέλιπε φυλάττειν τὸ στρατόπεδον. γὰρ οἱ

he left to guard the camp; for the

Κόλχοι ἀτε ἐκπεπτωκότες τῶν οἰκίων, ἦσαν

Colchians as having been driven out from — (their) houses, were

ἀθρόους πολλοί, καὶ ὑπερεξάθηντο ἐπὶ

collected together (in) great (numbers), and were posted on

τῶν ἄχρων. Δὲ οἱ Τραπεζοῦντιοι οὐχ ἦγον

the heights. But the people-of-Trebisond did not lead

ὅπως μὲν τὰ ἐπιτηδεία ἢν βάδιον

(them to places) whence — provisions were easy

λαβεὶν. γὰρ ἦσαν φίλοι αὐτοῖς

to take; for (the people inhabiting them) were friends to themselves;

δὲ προὐμως ἦγον εἰς τοὺς Δρίλας, ὡς δὲ

but eagerly led (them) to the Drile, from whom

ἐπασχοῦν κακῶς,

they suffered evil, [who had injured them] into (a) country not only

εἰς χωρία τε

mountainous, but also difficult of access, and (among) the most warlike

ἄρεια, καὶ δύσβατα, καὶ πολεμικωτάτους

people of — (those) on the Pontus (Euxinus).

'Επεί δὲ οἱ Ἕλληνες ἦσαν ἄνω ἐν τῇ χώρᾳ,

When indeed the Greeks were up in the country,
οποία τῶν χωρίων ἑδόκει τοῖς Δρίλαις εἶναι
'such of the places as it seemed to the Drilies to be

ὁλώσιμα, ἐμπιπράντες ἀπῆσαν καὶ easy-to-be-taken, having-set-fire (to such places) they retreated; and

ἂν οὐδὲν λαμβάνειν, εἰ μὴ ὅς, ἡ βοῦς, ἡ τι there was nothing to take, unless swine, or oxen, or any

ἄλλο κτῆνος διαπεφευγός τὸ πῦρ. Δὲ ἂν ἐν other cattle having-escaped-from-the fire. But there was one

χωρίον μετρόπολις αὐτῶν· place (the) metropolis of them; [but there was one place that

was their metropolis;] to this all flocked-together.

Δὲ περὶ τοῦτο ἂν ἵσχυρος βαθεία And round this (place) there was (an) exceedingly deep

χαράδρα, καὶ πρόσοδοι πρὸς τὸ χωρίον ravine, and the accesses to the country (were)

χαλεπαί. Οἱ πελπασταὶ δὲ, προδραμόντες τῶν difficult. The targeteers however, having-run-before the

ὀπλιτῶν πέντε ἡ ἕξι στάδια, διαβάντες τὴν heavy-armed-men five or six stadia, having-crossed the

χαράδραν, ὀρῶντες πολλὰ πρόθατα καὶ ἄλλα ravine, (and) seeing many sheep and other

χρήματα προσέβαλλον πρὸς τὸ χωρίον. δὲ καὶ things, made-an-attack on the place; and also

πολλοὶ δορυφόροι, οἱ ἐξωρμημένοι ἐπὶ τὰ ἐπι-many spear-men, —(those) having-gone-out for — pro-

τίδεια ἐνεύειοντο· δειτε οἱ διαβάντες visions followed-with (them); so-that — (those) crossing (the

ἐγένετο πλείον τῷ διέχυλος ἄνδροσποὺς. ravine) happened-to-be more than two-thousand

men. But when fighting they were not 'able to-take

τὸ χωρίον (γὰρ καὶ ἂν εἰρεία τάφρος the place (for also there was (a) broad trench, (it)

ἀναβεβλημένη περὶ αὐτὸ, καὶ ἐπὶ having-been-thrown-up around this (place), and (there were) on
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The rampart palisades, and (also) wooden towers
πισθαναὶ πεποιημέναι), δὴ ἐπε-
close-together having-been-made) (on the mound or rampart), indeed they-
χείρον ἀπείναι: δέ ὦ ἐπέκειντο αὐτοῖς.
attempted to-depart; but the (Drilæ) pressed-upon them.

Δὲ δὲ ὅλοι ἐδύναντο ἀποτρέχειν
But (the Greeks), as they were not able to-retreat
(γὰρ ἢ κατάβασις ἐκ τοῦ χώριον εἰς τὴν χαράδραν
for the passage-down from the place to the ravine
ἡν ἐφ’ ἐνος), πέμπουσι πρὸς Ἐνοφωντα, ὅς
was for one) (only), sent to Xenophon, who
ἥγειτο τοῖς ὀπλίταις. Δ’ ὦ ἐλθὼν
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 λαβεῖν τούτο.
things; nor were-we-able to-take this (place);

γὰρ ἐστὶν ἱσχυρὸν· οὔτε ἀπελθεῖν πάθιον· γὰρ
for it-is strong; or to-retreat easily; for
ἐπεξελημένους μάχονται, καὶ ἢ ἄρθοδος
the enemy) having-marched-out fight (us), and the way-from
καλεθή.
(it is) difficult.

'Αχούσας ταῦτα ὁ Ἐνοφῶν, προσαγαγὼν
Having-heard these (things) — Xenophon, leading-forward
πρὸς τὴν χαράδραν, ἐκέλευσε μὲν τοὺς
his men) to the ravine, ordered — the
ὀπλίτας θεσθαι τὰ ὀπλά· αὐτὸς δὲ,
heavy-armed-men to-stand — (under) arms; he indeed,
dιαβάς σὺν τοῖς λοχαγοῖς, ἐσχοπεῖτο πότερον
having-crossed-over with the captains, considered whether·

εἰ ἦν χρείαντον ἀπάγειν καὶ τοὺς
it-might-be better to-lead-back also — (those) 'having (already)
διαβαθμίστας, ἢ καὶ διαβαθμίσει τοὺς ὀπλίτας,
crossed-over, or even to-lead-over the heavy-armed-men,
as — (hoping) the place being-taken. For it-seemed indeed

(to lead the men) 'back not to-be (possible) without many
dead, | and — the captains even were-of-opinion to-take
the place [and the captains were of the opinion that the place could

Και ο Ξενοφῶν ἵνα εἴναι ἄνευ πολλῶν

τοὺς ἑροῖς: γὰρ οἱ μάντεις ἀποδειγμένοι ἦσαν,
in-the sacrifices; for the augurs had-show,
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
excursion (would be) favourable. And — he-sent the

λοχαγοὺς διαβιβάσοντας τοὺς
captains | being-about-bringing-over [to bring over] the

ὀπλίτας, δ' αὐτῶς ἐμενεν ἀναχωρίσας ἀπαντας
heavy-armed-men, but he-himself remained having-kept-back all

tοὺς πελταστὰς, καὶ εἰς οὐδένα ἀχροβο-
the targeteers, and allowed none (of them) to-skir-

κατ᾽ ἡμᾶς. Ἐπεὶ δ' οἱ ὀπλίται ἦκον,
(with the enemy). When indeed the heavy-armed-men came,

ἐκέλευσε ἐκαστὸν τῶν λοχαγῶν ποιήσαι τὸν
he-ordered each of the captains to-form (his)

λόχον ὡς ἂν οἵτινες κράτιστα ἀγωνισθοῖ.
company as 'he might 'think the-best to-fight (with);

γὰρ οἱ λοχαγοὶ ἦσαν πλήσιον ἄλληλων, οἱ
for the captains were near to-one-another, who

πάντα τὸν χρόνον ἀντεποιοῦντο ἄλληλως περὶ
at-all — times contended with-one-another about

ἀνδραγαθίας. Καὶ οἱ μὲν ἐποίουν ταῦτα:
deeds-of-valour. And — (they) indeed did these (things);

δ' οἱ παράγγειλε πάσι τοῖς πελτασταῖς ἰέναι
and — he-ordered all the targeteers to-go
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)
When indeed all had-been-prepared,
all estimation (themselves) not to-be inferior (to) these, all
were-drawn-up-in-order, and indeed truly they-beheld
dia one-another; (for the order (in which they were drawn up), from
the nature of) the place, was (a) crescent). When indeed
they-had-sung-the-psalms, and the trumpet had-sounded,
at-the-same-time also they-raised-the-war-cry to —
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
The Anabasis of Xenophon.

Τυπὸ δὲ πλέον ὁμίαν (at the place). On-account therefore of (the) multitude of-the missiles of πολέμιοι ἔλιπον τε τὰ σταυράματα καὶ τὰς the enemy deserted not-only the palisades but-also the τύροις. ὡστε Ἀγασίας Στυμφάλιος καὶ Φυ-
throws; so-that Agasias (the) Stymphalian and Phi-
λόζενος Πελληνεύς, καταθέμενοι τὰ ὅπλα loenixus (the) Pellenian, having-put-down — (their) arms, ἀνεβήσαν ἐν χιτώνί μόνον, καὶ ἄλλος mounted (the rampart) in (their) tunics only, and one ἐώς ἄλλον, καὶ ἄλλος ἀναβήσαν, καὶ, ὡς drew-up another and another climbed-up, and, as ἔδοξε, τὸ χωρίον ἠλώκε. Καὶ μὲν οἱ πελτασταὶ it-appears the place was-taken. And — the targeteers καὶ οἱ ψιλοὶ εἰζδραλόντες ἡραξοῦν ὁ τί ἐκαστὸς and the light-armed-men running-in took whatever each-one ἐδύνατο. ο Ἱενοφῶν δὲ στὰς κατὰ τὰς πύλας could; — Xenophon indeed standing at the gates κατεκάλευσε ἐξο ὁπόσους ἐδύνατο τῶν ὀπλίτων; detainted without as-many-as he-could of-the heavy-armed-men; γὰρ ἄλλοι πολέμιοι ἑφαίνοντο ἐπὶ τισὶν ἵσχυρῷς for other enemies appeared on some strong ἄρχοις. Μεταξὺ δὲ οὐ πολλοὶ χρόνου heights. In-the-mean-while, indeed no long time γενομένου ἐγίγνετο τε κραυγὴ ἔνδον, καὶ οἱ having-occurred, there-was — (a) noise within, and the ἐφευγὸν οἱ μὲν καὶ ἔχοντες ἄ ἐλαβοῦν, (men) fled, — (some) indeed even having what they-had-taken, τάχα δὲ τις καὶ τετρωμένος καὶ ἦν πολὺς presently also some even wounded; and there-was much ἄθισμος ἀμφὶ τὰ θύρετρα. Καὶ οἱ crowding-and-pressing about the gates. And — (these) ἐκπίπτοντες ἐρωτομένοι ἐλεγοῦν, ὅτι ἄχρα τε rushing-out being-questioned said, that (a) citadel indeed
Then (Xenophon) ordered Tolmides the crier

Then (Xenophon) ordered Tolmides the crier

And indeed all (things) without the citadel were-seized, and the Greeks 'carried (them) 'out; (that, namely,) leading to the citadel. — Xenophon indeed and the captains began-to-consider, if it-might-be possible to-take the citadel; for (if) it-were so

Then they-began-to-prepare (for) the
ἀφοδον, καὶ ἔκαστοι μὲν διηρονὺς τοὺς retreat, and each (of the men) indeed pulled-up the σταυροὺς τοὺς καὶ ἀντίκας, καὶ ἔχεστεμ- palisades — (those namely) near themselves, and they-sent-
ποντο ἐκχειοὺς καὶ ἔχοντας out (of the place) the useless (persons) and (those) having φορτία, καὶ τὸ πληθὸς τῶν ὄπλιτῶν. δὲ οἱ burdens, also the multitude of the heavy-armed-men; but the λοχαγοὶ κατέλιπον oĩς ἔκαστος captains left (remaining those) in whom each ἐπίστευεν.

多种形式.

'Εσεὶ δὲ ἡρῴουτο ἀποχωρεῖν, πολλοὶ After indeed they-commenced to-retreat, many (of the enemy)
ἐπιπέξειον ἐνδοθεν, ἔχοντες γέρρα sallied-forth from-within (the citadel), having (Persian) shields καὶ λόγχας, καὶ κνημίδας καὶ Παφλαγονικά κράνη and lances, and greaves and Paphlagonian helmets; καὶ ἄλλοι ἀνέβαινον ἐπὶ τὰς οἰκίας τὰς and others went-up on the houses — (namely those) ἐνθεν καὶ ἐνθεν τῆς ὀδοὺς φεροῦσις εἰς on-this-side and (those) on-that-side of the way leading to τὴν ἄκραν. Ωςτε ἦν οὐδὲ ἄσφαλες διόχειν the citadel. So-that it was not-even safe to-pursue (them)
kατὰ τὰς πύλας τὰς φεροῦσας εἰς τὴν to the gates — (namely those) leading to the ἄκραν. Καὶ γὰρ ἐπεμβίπτον τὴν ἀνωθεν μεγάλα citadel. And indeed they-threw-on (them) from-above large ξύλα, ὦστε ἦν καὶ καλεπόν μένειν καὶ (logs of) wood, so-that it was both dangerous to-remain and ἀπίεναι καὶ ἦ νῦς ἐπιούσα ἦν φοβερὰ. Δὲ to-retreat; and the night coming-on it was dreadful. But αὐτῶν ὕαχομένων καὶ ἀπορομειὼν τις θεῶν hey fighting and perplexed some-one of (the) 'gods δίδωσιν αὐτοῖς μηχανήν σωτηρίας. Γὰρ ἐξαπάντησε gave them (the) means of-safety. For suddenly
oikía tôn ἐν δεξίᾳ ἀνέλαμψεν, ὅτου (a) house of — (those) on (the) right having-burst-out-in-flames, whoever ἔναψαντος. Ὅς δ’ αὐτῇ ἔννε- truly (it may be) having-set-fire-to (it). As indeed this (house) fell-
πιτεν, ἐφευγον οἱ ἀπὸ τῶν οἰκίων in, (the enemy) fled, — (those namely) from the houses ἐν δεξίᾳ. Ὅς δὲ ὁ Ἑνορῶν ἐμαθὲ τοῦτο on (the) right. As indeed — Xenophon learned this παρὰ τῆς τύχης, ἔκέλευκαὶ ἐνάπτευν τὰς from — fortune, he-ordered (them) also to-set-fire (to) the οἰκίας ἐν ἄριστερᾷ, αἱ ἥσαν ἐλίναι, houses on (the) left, which (as) they-were wooden, ἦσαν καὶ ταχὺ ἐκαίνιστον. Οἱ ἐφευγον 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 ἐξὸδῳ τε καὶ καταβᾶσει. (their) departure and also (on their) descent (from the plain).

Ἐνταῦθα παραγγέλλει φέρειν ἑλίνα, Then 'he (Xenophon) ordered (them) to-bring wood, ὅσοι ἐντύγχανον ὄντες ἔξω (namely) 'such (men) 'as happened being without (the reach) τῶν βελῶν, εἰς τὸ μέσον ἐκαίνιστον καὶ τῶν of-the-missiles, into the middle (between) themselves and the πολέμιων. Δὲ ἐπεὶ ἦν ἡδὲ ἱκανά enemy. And when there-was now (a) sufficient (quantity) ἐνήψαν· δὲ καὶ ἐνάπτεσαν τὰς οἰκίας they-'set (it) 'on-fire; and also they-set-fire-to the houses παρὰ τὸ αὐτὸ χαράκωμα ὅπως οἱ πολέμιοι ἔχοις along the very palisading, so-that the enemy might-have ἀμφί 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) 

else, except the citadel. 

And on-the next-day the Greeks departed, having 

— provisions. But as they-feared the descent 

— (namely that) to Trebisond, (for it-was steep 

and narrow,) they-made (a) false-ambuscade. And (a) 

man (a) Mysian — by-birth, and having this same-name 

(Mysus), taking ten Cretans, he-remained in (a) bushy 

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) 

the enemy; 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 flees, as also
who (their) might. And indeed the other Cretans,
departing from the road (for they said that they)
were getting caught in the race) saved (themselves) roll-
ing down into (the) woods among the bushy-hollows. But
those with him. And indeed the other Cretans,
leaving 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 pro-
vein tā ēpītīdeia, ēdōxēi eīnai ēpītēv. Kai eur the provisions, it seemed to be necessary to depart. And μὲν ἐνεβίδασαν eis tā πλοία τε τοὺς indeed they placed on board the vessels not only — (those) ἄσθενουντας, καὶ τοὺς ἅπερ τετταράκοντα being infirm, but also — (those) above forty ἔτη, καὶ παιδας καὶ γυναῖκας, καὶ (years of) age, and (the) children and women, and τῶν σκευῶν ὅσα ἦν μὴ ἀνάγκη ἕχειν. of the baggage such as it was not necessary to have (with them); καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους and Phileius and Sophanetus the oldest τῶν στρατηγῶν εἰσβιβάσαντες, ἔξελευον ἐπι-, of the generals going on board, they ordered (them) to— μελείσθαι τούτοις. de oi ἄλλοι ἐπορεύοντο. ἦν take charge of them; but the others marched forth; the ὁδὸς de ὁδοποιομένη ἦν. Kai πορεύομενοι road indeed having been made. And proceeding forth ἀφικνούνται τριταιοι εἰς Κερασοῦντα, Ἐλληνίδα they arrived (in) three days at Cerasus, (a) Grecian πόλιν ἐπὶ θαλάττην, ἄποικον Συνοπίων, city on (the) sea (coast), (a) colony of (the) Sinopians, ἐν τῇ Κολχίδι χώρᾳ. Ἐνταῦθα ἔμειναν δέκα in the Colchian country. Here they remained ten ἡμέρας. καὶ ἐγιγνετο ἐξέτασις ἐν τοῖς days; and there was (a) review (of those) under — ὀπλοῖς καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακις σχημίοι arming and also (an) enumeration, and there were eight thousand
καὶ ἐξακόσιοι. Οὕτω έσωθησαν εκ τῶν
and six-hundred. These were-saved out-of — (those at first)
ἀμφὶ τοὺς μυρίους· δὲ οἱ ἄλλοι ἀπώλοντο τε
about — ten-thousand; and the others had-been-destroyed not-only
ὑπὸ τῶν πολεμίων, καὶ χιόνος, καὶ εἰ τις
by the enemy, but-also (by the) snow, and if any
γίσῳ.
by-sickness.

Καὶ ἑνταῦθα διαλαμβάνουσι τὸ ἀργύριον
And here they-distribute the
γενόμενον ἀπὸ τῶν αἰχμαλώτων. Καὶ τὴν
got from (the sale) of-the
prisoners. And the
dεξάτην, ἦν ἐξειλον ὁ Ἀπόλλωνι
tenth (part), which they-took-out (and set apart) for-Apollo
καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, οἱ στρατηγοὶ διέλα-
and the Ephesian Diana, the generals took-among-them-
βοῦ, ἐκαστὸς τὸ μέρος, φυλάττειν τοῖς
selves, each-one — (his) part, to-keep (it) for — (these)
θεοῖς· δὲ Νέων ὁ Ἀσιναῖος ἔλαβε ἀντὶ
gods; and Neon the Asinacian took (the part) in-place
Χειρισόφου. Ξενοφῶν οὖν ποιησάμενος
of-Cheirisophus. Xenophon therefore having-made (and set aside
ἀνάθημα τοῦ 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
Athenians ἐν Δελφοῖς, καὶ ἐπέγραψε τὸ τε ὄνομα αὐτοῦ
in Delphis, and he-inscribed (on it) the — name of-himself
καὶ τὸ Προξένου, δὲ ἀπέδανε σὺν Κλεάρχῳ·
and — (that) of-Proxenus, who died with Clearchus;
γὰρ ἦν ἐξένος αὐτοῦ. Δὲ τὸ
for (Proxenus) was (the) guest-friend-of-himself. But the (part)
tῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆκε σὺν
of — Diana of — Ephesus, when he-departed with
'Αγγειλάω ἐκ τῆς Ἀσίας εἰς τὴν ὅδον Βοιωτοὺς,
'Agesilaus from — Asia into the road (to) Boeotia,
καταλείπει παρὰ Μεγαβύζῳ τῷ νεωχόρῳ τῆς
he-left with Megabyzus the warden of the (temple)
'Αρτέμιδος, ὅτι αὐτός ἐδόξει ἵναι κινδυνεύσων,
of Diana, as he seemed to go about incurring danger,
καὶ ἐπέστειλεν, ἥν μὲν αὐτός σωθῇ, ἀπο-
and enjoined on (him), if indeed he should be saved,
tοῦν αὐτῶν. δὲ ἥν πᾶς τῷ
return (the money) to himself; but if he suffered anything [but
ἀναδείναι, ποιησάμενοι
if he lost his life] to dedicate (it), having made (and set it apart)
τῇ Ἀρτέμιδι, δ' τι οἶνοτο χαριείσχαι τῇ
for — Diana, whatever he might think to be agreeable to the
θεῶ. Δ' ἐτει ὁ Ἑνοφόν ἐφευγε αὐτόῦ
goddess. But when — Xenophon was in banishment (and) he
ἥδη κατοικοῦσθος ἐν Σχελλοῦντι, οἰκίσθεντος παρὰ
now dwelling in Scillus, having been settled near
τῇ Ὀλυμπίαιαν ὑπὸ τῶν Λαχεδαμονίων, Μεγαβυζοῦ
— Olympia by the Lacedaemonians, Megabyzus
ἀφικνεῖται εἰς Ὀλυμπίαιαν θεωρήσων,
came to Olympia about seeing the public games, [for the
καὶ ἀποδίδωσι
purpose of being present at the Olympic games,] and he returned
τῇ παρακαταδήχθην αὐτῶ. Δὲ Ἑνοφόν 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.
[4]

Δὲ ποταμὸς Σέλινος
had directed (him) by a response. And (the) river Selinus
ἐτυχε πέων διὰ μέσου τοῦ
happened running [ran] through (the) middle of — (this) piece of land.
Καὶ ἐν Ἐφέσῳ δὲ ποταμὸς Σέλινος παραβρέθη
And in Ephesus also (a) river Selinus runs by
παρὰ τῶν νεῶν τῆς Ἀρτέμιδος, καὶ δὲ ἐν ἀμφότεροι
along the temple of — Diana, and also in both
ἐνεύοι ἱδρύες καὶ κόγχαι ἐν δὲ τῷ χωρίῳ
there are fish and shell fish; in indeed — (this) piece of land
ἐν Σκιλλούτι καὶ θηραὶ πάντων,
in Scillus (there are) also hunts of-all (kind, espes-

οπόσα ἐστὶν ἀγρευόμενα θηρία. Δὲ καὶ
(cially of) such-as are hunted wild-beasts. And also

ἐποιήσε βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἄργυρίου,
he-made (an) altar and (a) temple with the sacred

καὶ τὸ λοιπὸν δὲ ἂεὶ δεκατεύων τὰ
and (for) the rest (of time) also always taking-the-tenth (of) the

ωραία ἐκ τοῦ ἄργυρος ἐποίει θυσίαν τῇ θεῷ:
season's (produce) from the land he-made (a) sacrifice to-the goddess;

καὶ πάντες οἱ πολίται καὶ οἱ πρόχωροι ἄνδρες
and all the citizens and the neighbouring men

καὶ γυναῖκες μετείχον τῆς ἔορτῆς.
and women participated (in) the festival (following the sacri-

Δὲ ἦ θεὸς παρείχε τοῖς σχηνῶσιν
fice). And the goddess supplied —(those who) might-be-encamped

ἄλφιτα, ἄρτους, σῖτον, τραγήματα, καὶ
(with) barley-meal, bread, wine, sweatmeats, and (a)

λάχος τῶν θυμόμενων ἀπὸ τῆς ιερᾶς νομῆς, καὶ
share of-the victims from the sacred pastures, and

τῶν θερισμόμενων δὲ. Γὰρ καὶ τε ὦ παιδεσ
of —(those) hunted also. For also not-only the sons

Εὐνοφώντος ἐποιοῦντο θῆραν εἰς τὴν ἔορτήν,
of-Xenophon made (a) hunt for the festival,

καὶ οἱ τῶν ἀλλῶν πολιτῶν οἱ ἄνδρες
but also —(those) of-the other citizens; —(those) men

δὲ βουλομένου καὶ εὐνεῖκος καὶ ἡλίσ-
also desiring (it) also hunted-with (them); and there-

κετό τὰ μὲν ἦς αὐτοῦ τῶν ἱεροῦ
were-caught — (partly) indeed from this the (same) sacred

χῶρον, δὲ καὶ τὰ ἐκ τῆς Φολόνης, σὺς καὶ
place, and also — (partly) from — Pholoë, boars and

δορκάδες καὶ ἔλαφοι. Δὲ ἦ χώρα
antelopes and deer. And —(this sacred) piece-of-land

ἐστὶν ἦ πορεύονται ἐκ Δακεδαίμονος εἰς
is (on the road) by-which they-go from Lacedaemon (a
'Olympia, about thirty stadia from the temple of Jupiter

in Olympia. There are within also in — (this) sacred place

and meadows and groves and hills full of trees,

adapted to breeding as well swine as goats and oxen and

horses, so that also the cattle, — (of those) going
eis tēn ἐορτῆν, εὐωχείσθαι. Δὲ περὶ τὸν
to the festival, are well-supplied with food. And round the

naὸν αὐτὸν ἐφυτεύση ἄλσος ἡμέρων δένδρων,

(being) bearing such (fruits) as are suitable in different seasons. And the

naὸς εἰκασται τῷ ἐν Ἔφεσῳ ὡς μικρὸς
temple is like to — (that) in Ephesus (in) as (far as) a small

megálω, καὶ τὸ ξοανὸν

(one may be compared) with (a) large (one), and the statue

ἔοικεν τῷ ἐν Ἔφεσῳ, ὡς θυσία

is like to — (that) in Ephesus, (in) as (much as) one (being) of

ῥιττίνον ὄντι χρυσῷ. Καὶ στῆλη

cypress (is like to one) being of gold. And (a) pillar

ἔστηκεν παρὰ τὸν ναὸν ἔχουσα γράμματα

stood near the temple having (this) inscription:

Ο ΧΩΡΟΣ ΗΕΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ.

— (This) ground (is) sacred — (to) Diana.

And — (he) possessing (it) and gathering

ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕΥΤΕYA247_107

TΩΝ ΜΕΝ ΔΕΚΑΤΗΝ. 

And from

TOT ΠΕΡΙΤΤΟΤΟΥ ΕΠΙΣΚΕΠΤΑΖΕΙΝ ΤΟΝ ΝΑΟΝ.
BOOK V. — CHAPTER IV.

AN TIS ΔΕ ΜΗ ΠΟΙΗ ΤΑΤΤΑ

If any-one indeed 'should not 'perform these

ΜΕΛΗΣΕΙ ΘΗ ΘΕΩΙ.

('conditions) it-will-be-a-care to-the goddess (to remember it).

CHAPTER IV.

'Ex Kerasouντος δὲ οἷς καὶ πρόσθεν

From Cerasus — those-who (had) even before

ἐξομίζοντο μὲν κατὰ θάλασσαν,

(been on board) 'were (again) 'carried — by sea,

δὲ οἱ ἄλλοι ἐπορεύοντο κατὰ γῆν. Δὲ ἐπεὶ ἦσαν

but the rest proceeded by land. But when they-were

ἐπὶ τοῖς ὑπὸ τῶν Μοσυνοίκων, πέμποντιν εἰς

on the confines 'of (the) 'Mossynthi, they-send to

αὐτοῖς Τιμῃσίδεον τὸν Τραπεζοῦντιον, ὅντα

them Timesitheus the Traporzian, being (the)

πρόξενον τῶν Μοσυνοίκων, ἑρωτῶντας

prothonv τῶν Μοσυνοίκων, ἐρωτῶντας

public-friend-and-entertainer of the Mossynthi, inquiring

πότερον πορεύονται τῆς χώρας ὡς διὰ

whether they-might-proceed-through — (their) country as through

φιλίας, ἦ ὡς διὰ πολέμιας Δὲ οἷς

(a) friendly (one), or as through (an) inimical (one). And —

eἰπον ὦ διήσοιεν,

they-said that they-'would not 'allow (them) 'to-pass-through, for

ἐπιστευον τοῖς χωρίοις. Ἐντευθέν ὁ Τιμη-

they-trusted to — (their) strong-places. Then — Time-

σίδεος λέγει, ὅτι οἷς ἐξ τοὺ

sithens says, that — (those of the Mossynthi) from —

ἐπέκεινα εἰσὶν πολέμιοι αὐτοῖς. Καὶ ἐδοκεὶ

beyond (them) were enemies to-them. And it-seemed-best

καλέσαι ἐκείνους, εἰ βούλοιντο ποιήσασθαί

to-call-on them (to know), if they-might-wish to-make

29 *
καὶ ὁ Τιμυσιδεσ ἀρχοντας. Ἐσεὶ (to them) came bringing — (their) rulers (or chiefs). When δὲ ἀφίκοντο, τε οἱ ἀρχοντες τῶν Μοσσυνοίων, indeed they-arrived, not-only the chiefs of-the Mossynoeci, καὶ οἱ στρατηγοι τῶν 'Ελληνων, συνῆλθον; but-also the generals of-the Greeks, came-together; καὶ μὲν Ξενοφὸν ἔλεγε, δὲ Τιμυσιδεσ ἦμηνεν* and indeed Xenophon spoke, and Timesitheus interpreted:

 thướcον᾽ Μοσσύνοικοι ἄνδρες, ήμεῖς βούλομεθα δια-
οφειναὶ πρὸς τὴν 'Ελλάδα πέζῃ. 'Save (ourselves) 'through into the Greece on-foot;

γὰρ ἔχουμεν οὐ πλοῖα. δὲ [to go safely into Greece on foot:] for we-have no ships; and οὗτοι κυλίουσι ἡμᾶς, οὔς ἀκούς εἴναι 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 ἑυμμαχουσ, καὶ τιμωρήσασθαι, to-take us (as) allies, and to-avenge-yourselves, εἰ ποτε οὗτοι ἡδίκηκασιν ἡμᾶς τι, καὶ if at-any-time these (people) may-have-injured you (in) any-thing, and τούτους εἴναι ὑπηκόους ἡμῶν (you may have) these (people) (so as) to-be subject (to) you τὸ λοιπόν. ἐς εἰ ἀφίσετε ἡμᾶς, σχέσεις (for) the rest (of time). But if you-will-reject us, consider πόθεν ἄν αὕτις λάβοιτε τοσαύτην δύναμιν whence 'you may again 'procure such (a) force ἑυμμαχου. Πρὸς ταυτα δ ἄρχων (as an) ally. To this the ruler (or head chief)
tῶν Μοσσυνοίων ἀπεκρίνατο, ὅτι καὶ βούλοντο of-the Mossynoeci replied, that 'they both 'desired ταύτα, καὶ δέχοντο τὴν ἑυμμαχίαν. 'Agete this, and accepted the alliance. | Bring
Then, [well then,] said — Xenophon, in what do you want to
make use of us, if we become allies of you?

And — they said that

we are sufficient (and able) to make an irruption from the side on
side [from the farther side] into the country — (namely that)

of the enemies of you as also of us, and to send

hither ships as also men, who are to

be auxiliaries for you, as also they will guide (you) on the

road.

Upon these (things) giving and taking pledges of good faith

they departed. And they came on the next day bringing three-

hundred boats (made out of) one-piece of wood, and three men

(being) in each, of whom — two indeed (from each boat),

having disembarked, placed themselves in line under arms, and

the one (in each boat) remained. And — (these last) indeed taking

their boats sailed away; but — (those) remaining

were drawn up thus. They stood — very (nearly)
ἐκατὸν, ὀςπέρ χοροῖ, ἀντιστοιχοῦντες (a) hundred (in each line), like troops-of-dancers, drawn-up-opposite ἀλλ' ἴοις, πάντες ἔχοντες γέφρα λευκῶν one-another. all having shields (made of) white (hides) βοῶν δασέα, εἰκασιμένα πετάλω of-oxen (and the) hair-on, (the shield) being-like 'to (a)' 'leaf κιττοῦ, δὲ ἐν τῇ δεξιᾷ παλτὸν ὡς ἐξάπτηχη of-ivy, and on the right (hand was a) javelin about six-cubit-long ἔχον μὲν ἐμπροσθεν λόγχην, δὲ ὄπιοθεν having indeed 'at (the)' 'top (a) spear, but 'at (the)' 'lower σφαιροεῖδες τοῦ ἱππον αὐτοῦ. Δὲ ἐνεδε- (end a) ball-like-form (made) of-the wood itself. And they-

δύκεσαν κιτωνίσχους ὑπὲρ γονάτων, 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 στρωματοδέσμου, δὲ ἐπὶ τῇ κεφαλῇ σκύτινα bed-sack, and (they having) on the head leathern κράνη, οἰαπερ τὰ Παφλαγονικά, ἔχοντα helmets, such-as the Paphlogonian (helmet), having (a)

κράβυλον κατὰ μέσον, ἐγγύττα τιαρο-
bunch-of-hair along (the) middle (of the helmet), very-nearly tiara-

εἰδή. δὲ καὶ εἶχον σιδηρᾶς σαγάρεις. 'Εντευθέν 

shaped; and also they-had iron battle-axes. Then μὲν εἰς αὐτῶν ἔξινχέ, δὲ πάντες οἱ ἄλλοι ἐπορεύ-

indeed one-of-them went-out, and all the others proceeded ὀντὸ ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ forth singing in rhythmic-modulation, and passing through τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων, the lines and through the heavy-armed-men of-the Greeks, ἐπορεύοντο εὕρως πρὸς τοὺς πολεμίους, ἐπὶ they-proceeded directly towards the enemy, on (a)

χωρίον ὃ ἐδόκει εἶναι ἑπιμαχότατον. Δὲ fortificated-place which seemed to-be most-assailable. And τοῦτο ὁ ἱστιοῦ πρὸ τῆς πόλεως καλομεῖνης this (place) was-situated before the city called
Τῶν Μοσσυνοίκων. Καὶ ὁ
(of any place in the country) of-the Mossyneecei. And the

πόλεμος ἦν περὶ τούτου· γὰρ οἱ
war was about this-same (place); for — (those who)

ἀεὶ ἔχοντες τοῦτ’ ἐδόκουν εἶναι ἐγχρατεῖς
at-any-time having this (place) seemed to-be-the-most-powerful

καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους
even of-all (the) Mossyneecei, and they-say (that) these

οὐ ἔχειν τούτο δικαίως,

their opponents) had not obtained this (place) justly,

ἄλλα καταλαβόντας, ὅν κοινὸν
but having-seized (it), (it) being common (property, that thus)

πλεονεκτεῖν.

they-got-the-ascendancy.

Δ' τινες τῶν 'Ελλήνων καὶ εἰποντο αὐτοῖς,
And some of-the Greeks even followed them,

οὐ ταχέντες ὑπὸ τῶν στρατηγῶν, ἄλλα
not having-been-ordered by the generals, but

ἐνεκέν ἀρπαγῆς. Δ' οἱ πολέμων, προσίοντων,
for-the-sake of-plunder. But the enemy, (they) advancing,

τέως μὲν, ἡσύχαζον, δ' ἐπει ἐγένοντο
so-long-as (they did) indeed, kept-quiet; but when they-got

ἐγγὺς τοῦ χωρίου, ἐκδραμόντες αὐτούς τρέ-
near the place, sallying-out 'put them 'to-

πονται, καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων,
flight, and they-killed many of-the barbarians,

καὶ τινὰς τῶν ἐνυαναβάντων 'Ελλήνων, καὶ
and some of-the accompanying Greeks, and

ἐδώκον μέχρι οὐ εἶδον τοὺς 'Ελλήνας βοη-
they-pursued just-to where they-saw the Greeks coming-

δοῦντας. Δὲ εἰτα ἀποτραπόμενοι ὕχοιτο,
to-help (the defeated). And then having-turned-back they-fled,

καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν,
and cutting-off the heads of-the dead,
they exhibited (them) not only to the Greeks but also to the enemies of themselves, and at the same time they danced singing

they-exhibited (them) not only to the Greeks but also to their enemies of themselves, and at the same time they danced singing

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 danced singing to some tune. And the Greeks were very much disturbed, that they had not only made the enemy more bold and daring, but also that the Greeks having gone out with them 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 danced singing to some tune. And the Greeks were very much disturbed, that they had not only made the enemy more bold and daring, but also that the Greeks having gone out with them danced singing to some tune.

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

first indeed know, that (those) being about enemies to us, and neglecting the order and discipline (prevailing) with us, and thinking (themselves) to be able to perform with the barbarians the same, which (they do) with us,
thee CLXV.

I have given justice; [have suffered justly]; so that hereafter (it will be) our ranks. But it is proper (that) you prepare yourselves, so that both (to) the friends being of the barbarians [to the others] you may appear to be better (than) they barbarians your allies you ought to be considered) worse should (the men) desert our.

'Αλλ' δει ὑμᾶς παρασκευάζεσθαι, so that both (to) the friends being of the barbarians [to the others] you may appear to be better (than) they barbarians your allies you ought to be.

καὶ δηλώστε τοῖς πολεμίωσι, ὅτι (in courage), and show — (your) enemies, that they do not 'fight 'with (the) 'same men now as when they fought with the undisciplined. They indeed they remained therefore that — day.

Δ' τῇ ἱστεραίᾳ θύσαιτε, ἑπεί ἐκάλλιερήν. But on the next day having sacrificed, when they had obtained favourable omens, they breakfasted, having formed the companies straight, [in columns,] and drawing up the barbarians having the archers between the companies, having a little space from the front of the heavy armed men. For there were the active (men) of the enemy, (who) running down threw stones; the archers and targeters kept back these.
Δ' οἱ ἄλλοι ἔπορευόντο βάδεν.
But the others (of the Greeks) proceeded (slowly) step-by-step,
πρὸτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὐ οἱ βάρβαροι:
first indeed against the (strong) place at which the barbarians
ἐτρέψαν καὶ οἱ ἔνν αὐτοῖς
were repulsed and the (Greeks) with them.
γὰρ ἐνταῦθα οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι.
for there the enemy were drawn-up against (them).
Οἱ βάρβαροι μὲν οὖν ἐδέξαντο πελταστὰς,
The barbarians indeed therefore received (the) targeteers,
καὶ ἐμάχοντο· δὲ ἐπείδὴ οἱ ὀπλίται
and fought (with them); but when the heavy-armed-men
ήσαν ἐγγὺς ἐτράποντο. Καὶ μὲν οἱ πελτασταί
were near they took-to-flight. And indeed the targeteers
eἴδοντες ἐπιτον διώκοντες ἄνω πρὸς τὴν μητρό-
directly followed driving (them) upwards towards the metro-
πόλιν, οἱ ὀπλίται δὲ ἐπιτον ἐν τάξει.
polis, the heavy-armed-men indeed followed in order.
'Επεὶ δὲ ἦσαν ἄνω πρὸς ταῖς οἰκίαις τῆς μετρο-
When indeed they were above by the houses of the metro-
pόλεως, ἐνταῦθα δὴ οἱ πολέμιοι δὴ
polis, here indeed the enemy 'having —
πάντες γενόμενοι ὄμοι ἐμάχοντο,
all 'got together fought (with them), and
ἐξηκοντιζον τοῖς παλτοῖς καὶ ἔχοντες ἅλλα
they hurled — (their) darts; and having other
παχέα δόρατα, μαχρά, ὀσά ἄνήρ ἄν μῦλις
thick spears, large, so that (a) man could scarcely
φέροι, τοῦτοις ἐτειρωντο ἀμνοῦς,
carry (them), with these they endeavoured to defend-themselves
ἐκ κεφαλός. Δὲ ἐπεὶ οἱ Ἑλληνες οὐχ ἱσθεντο
hand-to-hand. But when the Greeks 'did not 'give-way,
ἀλλ' ἐχώρουν ὀμόσῃ,
ioi
but went to the same-place, [but engaged in close combat,] the
βάρβαροι ἐφευγοῦν, καὶ ἐντεῦθεν ἄπαντες ἑλπιοι
barbarians fled and thereupon 'they altogether 'left
to χωρίον. Δὲ ὁ βασιλεὺς αὐτῶν ὦ ἐν the place. But the king of them — (he living) in τῷ μόσσυνι τῷ ἄξονοιμενῷ ἐπὶ ἄχρον, the wooden-tower — (that namely) having-been-built on (the) height, ὄν μένοντα αὐτῶν πάντες τρέφουσι καὶ whom remaining these all supported and φυλάττουσιν κοινῇ, οἷς ἔθελεν ἐξελθεῖν, guarded (him) in-common, 'did not wish to-leave (it), οὐδὲ οἱ ἐν τῷ χωρίῳ πρῶτον αἱρεθεῖτι, nor — (those) in the strong-place first taken, ἀλλ' κατεκαίθησαν αὐτοῦ σὺν τοῖς μοσσύνοις, but were-burnt these with the wooden-towers. Δὲ οἱ Ἑλληνες, διαρπάζοντες τὰ χωρία, εὑρίσκον But the Greeks, ransacking the place, found ἐν ταῖς οἰκίαις Ἓπαζουροὺς ἄρτων νεκρον in the houses stores of bread heaped-together πατρίους, ὡς οἱ Μοσσύνοικοι according-to-the-custom-of-their-forefathers, as the Mossynoei ἔφασαν, δὲ τὸν νέον σῖτον ἀποχείμενον ξὺν τῇ say, also the new corn put-up (with) (in) the καλάμῃ, δ' αἱ πλεισται ἦσαν ξειαί. Καὶ straw; and the most was spelter. And τεταρτηκεῖμένα τεμάχῃ δελφίνων εὑρίσκετο ἐν pickled slices of-dolphins were-found in ἄμφορευσι, καὶ στέαρ τῶν δελφίνων ἐν τεῦχεσι, jars, and (the) fat of — dolphins in vessels, ὡς οἱ Μοσσύνοικοι ἔχροντο, καθάπερ οἱ Ἑλληνες which the Mossynoei used, as the Greeks τῷ ἐλαιῷ. Δὲ ἐπὶ τῶν ἄνωγαίων ἢν (do) — oil. And in the upper-parts-of-the-houses there-were πολλὰ κάρνα τὰ πλατέα, οἵς ἔχοντα many nuts (chestnuts) the broad-ones, not having οὐδεμίαν διαφυῆν. Τούτω καὶ ἔχροντο (no) (any) fissure. This they even used πλείστω σῖτῳ, ἐχοντες καὶ ὅπτωντες ἄρτους. most for-food, boiling (them) and baking bread
Δὲ οἶνος εὐφόρισκετο, δὲ μὲν ἄχρατος
(of them). Also wine was-found, which indeed (when) pure
ἑφαίνετο εἰναι ὄζυς ὑπὸ τῆς αὔστηρότητος,
seemed to-be sour from — (its) very-great-roughness,
δὲ κερασθεῖς εὐώδης τε καὶ
but being-mixed (with water) (it becomes) fragrant and also
pleasant.

Οἱ Ἑλληνες μὲν δὴ, ἀριστήσαντες ἐνταῦθα,
The Greeks indeed — having-breakfasted there,
ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες
proceeded on — (their) forward (march), giving-up
τὸ χωρίον τοῖς ἐμμακχάσας τῶν Μοσσυνοίχων.
the place to — (their) allies of-the Mossynoei.

Δὲ καὶ ὅπόσα ἄλλα χωρία παρῆσαν, τῶν
And also as — many other places as they-arrived-at, — (those)
ἔντων ἐν τοῖς πολεμίοις, τὰ εἰπροσ—
being with the enemy, — (some of the places) being-most-
dώντατα οἱ μὲν ἐλειποῦν, δὲ οἱ
accessible the (barbarians) indeed deserted (them), but the (inhabit-
ἔκοντες προσεχώρουν. Δὲ τὰ πλείστα
ants of other places) willingly surrendered. And the most
τῶν χωρίων ἦν τοιάδε. Αἱ πόλεις ὁπείχον
of-the places were (situated) thus. The towns were-distant
ἀπ' ἀλλήλων ὄγδοικοντα στάδια, αἱ δὲ
from one-another (about) eighty stadia, — (some) indeed
πλεῖον, αἱ δὲ μείον. δὲ ἀναβοώντῶν
more, — (others) indeed less; and calling-aloud (to)
ἀλλήλων ἐννήκουν ἐκ τῆς ἑτέρας πόλεως
one-another they-heard-each-other from the (other) one city
eἰς τὴν ἑτέραν· ἡ κώρα ἦν ὄυτως ὕψηλη
to the other; (for) the country was so elevated
tε καὶ κοίλη. ἔπει δὲ πορευόμενοι ἦσαν
and so hollow. When indeed having-proceeded-forwards they-were
ἐν τοῖς φίλοις, ἐπεδείκνυσαν αὐτοῖς παιδας
among — friends, they-showed them boys (the sons of)
of the rich, soft and exceedingly white, being-made-fat, having-been-fed with-boiled chestnuts, and not wanting much to be equal — (in) length and — (in) breadth, and painted-with-various-colours on-the back, and on-all the forepart pricked (in the form of) flowers. And also they-desired to-have-intercourse publicly with-the mistresses which the Greeks brought (with them), for this custom was to-them. And all the men and the women (were very) white. — (Those) having-'served-in (this) 'expedition said (that) they-passed-through the-most-barbarous, [that these were the most barbarous people they had passed through,] and the-most removed from-the Grecian manners (and customs). For indeed they-do being in (a) crowd what men would dare (to do); and being alone they-did-those-things which (they) might (do) (the) same (as if) being (in company), with others; talked — to-themselves, and laughed
Their numbers were small and they were subjects of the Mossynoces, and (their) living for the most of them was obtained from iron-works. Thence they arrived among the Tibareni. The country — of the Tibareni was much more-level, and they had stations on (the) sea (coast) but weakly fortified. And the generals wanted to make an attack on the places, and to have conferred some benefit on the army and they did not receive the gifts of hospitality which came from the Tibareni, but having ordered (the messengers) to wait...
till they-might-deliberate, they-sacrificed. And many (victims) having-been-sacrificed, at-last all the augurs of-deëxanto γνώµην, òti òi θεοὶ οὐδαµὴν προσίοντο fered (their) opinion, that the gods in-no-wise approved-of τὸν πόλεμον. Ἐντευθὲν ὅτι ἐδεξάντο τὰ ξε-
the war. Then indeed they-accepted the gifts-of-
νία, καὶ πορεύομενοι δύο ἡμέρας, δὲ hospitality, and proceeding-on (their march) two days, as διὰ φιλίας, ἀφίκοντο εἰς Κοτύωρα through (a) friendly (country), they-arrived at Cotyora (a) Ἐλληνίδα πόλιν, ἀποικίαν Σινωπέων, δ' ὄντας Greek city, (a) colony from-Sinope, and being ἐν τῇ χώρᾳ Ἰταρηνῶν.
in the country of (the) 'Tibarenii.

Ἦστι στρατιά ἐπέσεισε μέχρι ἐνταῦθα. Πλῆθος
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 Κοτύωρα the battle (ground) in Babylon just to Cotyora (was) ἐκατὸν εἰκοσὶ δύο σταθμοὶ, ἕξακόσιοι a-hundred (and) twenty two stations, (making) six-hundred καὶ εἰκοσὶ παρασάγγαι, μύριοι καὶ ὀκτακισχίλιοι and twenty parasangs, (or) ten-thousand and eight-thousand καὶ ἔξακόσιοι στάδιοι: πλῆθος χρόνου and six-hundred (18,600) stadia; the-amount of-time (was) ὀκτὼ μήνες. Ἐνταῦθα ἔμειναν τετταράκοντα eight months. There they-remained forty πέντε ἡμέρας. Ἐν δὲ ταύταις πρῶτον five days. During — these (days) 'they first μὲν ἔθνων τοῖς θεοῖς, καὶ ἐποίησαν ποιμάς indeed 'sacrificed to-the gods, and they-made processions ἐκαστοῖς κατὰ ἔθνος τῶν Ἐλληνων, each according-to (the) nation (or tribe) of-the Greeks.

30 *
καὶ γυμνικοῦς ἁγώνας. Δὲ τὰ
(to which he belonged), and gymnastic games. And — (their)
ἐπιτήδεια ἐλαμβάνον τὰ μὲν ἐκ τῆς Παφλα-
provisions they-took — (partly) indeed from — Paphlau-
gονίας, δὲ τὰ ἐκ τῶν χωρίων τῶν Κοτυρίτων;
and — (partly) from the lands of the Cotyores;
γὰρ οὗ παρείχον ἄγορᾶν, οὕτω ἐδέχοντο
for they did not provide (a) market, nor did they receive
τοὺς ἀδενοῦντας εἰς τὸ τείχος.
the feeble-and-sick within the walls.

'Εν τούτῳ πρέσβεις ἐρχονται ἐκ Σινώπης,
During this ambassadors come from Sinope,
φοβούμενοι περὶ τῶν Κοτυρίτων τε τῆς
they being in fear about the Cotyores namely (those) of the
πόλεως, (γὰρ ἦν ἐκεῖνον, καὶ
city, (for it was of them, [for it was theirs,] and (the in-
ἐφεροῦν φόρους ἐκεῖνοις,) καὶ
habitants) brought tribute to them,) and (they were also in fear)
περὶ τῆς χώρας, ὅτι ἡκούον ἰδιο-
about the territories, as they had heard (that they were) being-
μένην. Καὶ ἐλάχιστες εἰς τὸ στρατόπεδον, ἐλέγουν
ravaged, and going to the camp, they said
(δὲ Ἕκατονυμος προηγοῦμεν, ουμιζόμενος εἶναι δείνος
(and Hecatonymus spoke for them, he being considered to be able
λέγειν): Ἡ πόλις τῶν Σινώπεων ἐπεμψεν ὑμᾶς,
to speak): The city of the Sinopians has sent us,
δὲ ἄνδρες στρατιῶται, ἐπαινεσοῦντας τε ὑμᾶς, ὅτι
men soldiers, about praising indeed you, that
ἔοντες Ἐλληνες νικᾷ τε ὁπλάραυτος, δὲ καὶ
being Greeks you have conquered (the) barbarians, and also
ἐπείτα ἐννησθουμένους, ὅτι πάρεστε
then congratulating (you), that you are present (here)
σεσωμένοι, ὃς ἦμεις ἀκούμεν, διὰ πολλῶν τε
having been saved, as we hear, through many and
καὶ δεινῶν πραγμάτων. Δὲ ἀξιώμεν, ὄντες καὶ
also grievous things. But we think it right, being also
αὐτοὶ Ἔλληνες, μὲν πᾶσχειν—
ti

ourselves indeed to-suffer something

ἀγαθόν, δὲ μηδὲν κακὸν ὧφ᾿ ὑμῶν, ὄντων Ἔλληνων,
good, but nothing evil from you, being Greeks;

γὰρ οὐδὲ πώσοτε ὑπήρξαμεν ποιοῦντες οὐδὲν
for neither have-we ever commenced doing (no) anything

κακῶς ὑμᾶς. Οὕτω Κοτυρίται δὲ εἰσὶ μὲν
evil to-you. These Cotyritans— are indeed

ὑμετέροι ἀποικοὶ, καὶ ἡμεῖς παραδεδώκαμεν αὐτοῖς
our colonists, and we have-given them

ταύτην τὴν χώραν, ἀφελόμενοι. 
(bars) — (same) land, having-taken it 'from (the) barbarians;

καὶ διὸ οὕτωι φέρουσιν ἡμῖν
and therefore these (people) bring us (an)

τεταγμένον δασὶν, καὶ ὤσαῦτως Κερασοῦντιοι καὶ appointed tribute, and likewise (the) Cerasuntians and

Τραπεζοῦντιοι. ὡστε δ᾿ τι κακὸν ἂν ποιήσετε
so-that whatever evil 'you may
do τούτους, ἡ πόλις 
our colonists, and

Σινωπίων νομίζει 
the city of (the) Sinopians considers (itself)

πᾶσχειν. 
to-suffer (from it). But now we-hear (that) you not-only

παρεληλυθόντως εἰς τὴν πόλιν βία, ἐνίους
having-entered into the town by-force, some (of you)

ὀχυρῶν ἐν ταῖς οἰκίαις, καὶ
lodge in the houses, but-also (that you) tako

βία, ἐκ τῶν χωρίων ὄν ἂν δέχοσθε,
by-force, from the (neighbouring) places what (you may) 'want,

οὐ πείθοντας. Οὖν οἴκοι ἡξιοῦμεν
the owners) not consenting. Therefore we-'do not approve

ταύτα. 
these (things); and if you-will-do these (things) there-will-

ἀνάγκη ἡμῖν ποιεῖσθαι φίλον καὶ Κορύλαν
a 'necessity for-us to-make friends both (of) Corylas
καὶ Παφλαγόνας, καὶ ἄλλους, ὄντινα
and (of the) Paphlagonians, and (any) other, whomsoever

ἄν δύνωμεν ἃ.
may 'be-able.

Πρὸς ταῦτα Ἑνοφῶν ἄναστας εἶπεν
In-respect to-these (things) Xenophon rising-up spoke

ὑπὲρ τῶν στρατιωτῶν Ἰχθεὶς δὲ, ὃ ἄνδρες
for the army: We indeed, O men (of)

Σινωπείς, ἡς ὄμεν ἄγαπῶντες, ὅτι διεσωσάμεθα
Sinope, have-come being-content, that we-have-saved

τὰ σώματα καὶ τὰ ὀπλα γὰρ ἦν οὐ
— (our) bodies and — (our) arms; for it was not
δυνατὸν ἂμα ἄγειν καὶ φέρειν χρήματα,
possible at-the-same-time to-drive and bring (away) things,

καὶ μάχεσθαι τοῖς πολέμιοις. Καὶ νῦν ἐτεί
and to-fight the enemy. And now when

ἡλθομεν εἰς τὰς Ὑπαννίδας πόλεις, μὲν ἐν
we-have-come to — Greek cities, (as) indeed among (the)

Τραπεζιόντι (γὰρ παρείχον ἦμιν ἄγοραν) ὅνων-
Trebisondians (for they-provided us (a) market) buy-

μενοι ἐξομεν τὰ ἐπίτηδεια, καὶ ἄνδρα ἐν
ing we-had — (our) provisions, and in-return for-what

ἐτίμησαν ἴματος, καὶ ἐξειν ἐδωκαν
they-honoured us, and (the) gifts-of-hospitality (which) they-gave

τῇ στρατιᾷ, ἀντετιμῶμεν αὐτοῖς, καὶ εἰ
to-the army we-honoured them 'in-return, and if

τίς τῶν βαρβάρων ἦν φίλος αὐτοῖς, ἀπει-
any-one of-the barbarians was (a) friend to-them, we-ab-

χόμεθα τούτων. δὲ τοὺς πολέμιους
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

ὅσον ἐδυνάμεθα. Δὲ ἐρωτᾶτε αὐτοὺς ὁποῖον
as-much-as we-could. But ask them what-sort

τινῶν ἔτυχον ἰμῶν γὰρ πάρεισι ἐνδάδε,
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

(γοραν), (αν) τε εις βαρβαρον γην τε (a) market, (it) may be as well to (a) barbarian country as (it)

(Ελληνιδα, λαμβάνομεν τα επιτηδεια

may (be) 'to (a) Grecian, we take — provisions

ου ν ορει, ἄλλα ἀνάγκη. Και

not (through) insolence, but (through) necessity. And

ἐκτήσαμεθα πολεμίους Καρδούχους καὶ

we made enemies (of the) Carduchi and (of the)

Ταοχοὺς καὶ Χαλδαιοὺς, καίτερ οὐχ οντας

Taochi and (of the) Chaldeans, although not being

ὑπηκούους βασιλεώς, καὶ θυως οντας μάλα

subjects of (the) 'king, and yet being very

φοβεροὺς, δια το ειναι ἀνάγκην

formidable, through the to-be [from being] (in) necessity

λαμβάνειν τα επιτηδεια, επει oυ παρειχον

to take — provisions, when they 'did not 'furnish (us)

ἀγοραν. Δε Μάξωνας, καίτερ οντας βαρ-

(a) market. 'But (the) Macrones, although being bar-

βάρους, επει παρειχον ἀγοραν, οιαν εδύνατο,

barians, when they provided (us a) market, as much as they could,

ἐνομίζομεν τε ειναι φιλους, και ἐλαμβάνομεν

we considered indeed to be friends, and we took

οίδεν των εκείνων βία. Δε Κοτυρίτας,

nothing of the (things) of them by force. But (the) Cotyorites

ους φατε ειναι υμετέρους, ει ειληφαμεν τι

whom you say to be yours, if we have taken any thing

αυτων, αυτοι εισιν αυτωι γαρ

from them, they themselves are (the) authors (thereof); for

ου προςεφέροντο ως φιλου υμιν, άλλα

they 'did not 'carry themselves as friends of us, but

κλείσαντες τας πύλας, ουτε εδέχοντο

having closed — (their) gates, 'would neither 'receive (us)
within (the walls), nor did they send (us a) market without (the walls); and they alleged (that) the governor (sent) by you was aitioi touw.

O de lègeis the-author of these (things). (As to) what indeed you say (that) the author of these things. (As to) what indeed you say (that)

entering by-force we-quartered (in the place), we requested, that they would receive — (those) being sick — (under) — (their)

roof; but when they would not open the gates, in-which (way) the place itself received us [where the
taúth eis elðóntes,
nature of the place admitted our entrance] in-the-same (place) entering,

allo éposišamen mên ouðèn biávov. d' oî (but) we-committed indeed no violent (act); but — (those) allo éposišamen mên ouðèn biávov. d' oî (but) we-committed indeed no violent (act); but — (those)

kámvonetai skhνννονi en tais stégas, dapanwontes being-sick they-quarter — (under) the roofs, consuming tā evantōn. kai frōu-the (things) of-themselves; [living on their own means]; and we-

roûmen tais púlakas, ópωs oî ðmûv kámvonetai guard the gates, so-that — (those) of-us being-sick

mu' ðsiv ēpi tō ðmetérw armóstí. 'may not 'be in the (power of) your governor, mu' ðsiv ēpi tō ðmetérw armóstí. 'may not 'be in the (power of) your governor,

allox koumíasai ÷ē ëf' ðmûv, but to-remove (them) may-be to us, [but that it may

then bouλwmena. dē oî be in our power to remove them.] when we-wish. But the

alloi, ὡς ὅrāte, skhνννονεν ἵπαδριοι, rest (of us) as you-see, we-are-encamped (in the) open-air,

en tē tāζει, pareskevαsmeνoι, ãv tis in — (proper) order, prepared; (that) should any-one

meν poiñ eũ, ἀντευποείν, de ãv indeed act well (to us), to-act-well-in-return (to them), but (if he) should
kakod, vleqasvai. De a

( α) ill, to-defend (ourselves). And (as respects) what

peilhvas, o, ην doxh ymiv, poiyseve you-have-threatened, that, if it-seemed-proper to-you, you-would-make

Korulaq kai Paflayvonas ευμμάχους εφ Corylas and (the) Paphlagonians (your) allies against

νμας, δε ημείς, ην μεν η ανάγκη,
as but we (on our part), if indeed it-may-be necessary.

polemoymevev kai αμφοτέροις: (γαρ ηδη και επολε-

will-fight even with-you-both; (for already even we-have-
mésumevev állos polllaplasioi ymou) δe fought with-others more-numerous (than) you;) and (if) it

äv doxy, poiýsoumev tvn Paflayvna
\n
may seem-proper (to us), we-will-make the Paphlagonian (a)

philov ymiv. De axovomev autov kai episwmei

friend to-us. And-we-have-heard (that) be even ev

της ιμέτερας πόλεως και τῶν ἐπισαλαττίων χαρίων.
your city and the maritime places.

Ovn peirosomeda, sumpáttontes òv

We-shall therefore try, helping (him in) what

episimei γιγνεσθαι filoiv.

he-desires to-become (his) friends.

'Ex toutov oì xumproseveis ἤσαν μεν μάλα

After this (speech) the joint-ambassadors were indeed very

dilov xalepaívontes tv Ἐκατωνύμω τοῖς
evident being-much-displeased at — Heleatonymus in — (what)
eirhmevoi: δ' állos autov paréllon εἰπεν,
he-had-been-saying; but others of-them coming-forward said,

ōti oū ἰχοιεν poiysoymevoi pólēmou, allá

that they-'did not 'come making war, but

epideixontes ēti eisì filoiv. Ἦν μεν ἐξ-

showing-and-declaiming that-they-were friends. If indeed you-should-

Dyte proq tήν πόλιν Σινοπέων, ēxei dezómeda

come to the city-of-the-Sinopeans, there we-will-receive (you)

kai zevioi, dé vín xeleuvisoymen touv
even with-gifts-of-hospitality, and now we-will-order — (those)
CHAPTER VI.

Such was the end indeed to that day. But on the next day the generals assembled the stratiformes, and it seemed (best) to them as respects the remaining route (that) having-called-in the Sinopeans to consult (with them). For if it might be necessary to proceed by land, the Sinopeans would seem to be useful; for they were well-acquainted (with) — Paphlagonia;
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κατὰ θαλάτταν ἐδόξει προσδεῖν
by sea it-seems (that they would) require (the aid)

Σινωπεῖων, γὰρ ἃν ἐδόξουν μόνοι εἶναι
of (the) Sinopeans, for they would seem alone to-be

'ικανοὶ παρασχεῖν πλοία ἄρχουντα
competent to-furnish ships 'being (in number) 'sufficient

τῇ στρατιᾷ. Οὖν παλέσαντες τοὺς πρέσβεις
for-the army. Therefore calling (in) the ambassadors

ἐνεθολεύοντο, καὶ ἡξίουν ὄντας Ἕλληνας
they-consulted-together, and requested being (as) Greeks

ἐν οἷς τῷ πρῶτῳ πρῶτον δέχεσθαι
to-Greeks (that) in-this (relation) they- 'would first 'receive

καλῶς τε εἶναι εὖνοις τῷ καὶ
(them) well, not-only to-be friendly-and-kind to — (them), but-also

ἐξημολεῦειν τὰ κάλλιστα.
to-advise (them) for-the best.

Δὲ Ἐκατόνυμος ἀναστὰς, πρῶτον μὲν ἀπελογή-
But Hecatonymus having-risen-up, first indeed he-stated-in-

σατο περὶ οὖ εἶπεν, ὡς ποιήσωντο τὸν Παφλαγώνα
defence about what he-said, that they-would-make the Paphlagonian

φίλον, οὗτοι οὐχ εἶποι, ὥς σφών (a) friend, that he- 'might not 'have-said (this), as-that themselves

πολεμησοῦντων τοῖς Ἕλλησι, ἀλλ' οὗτοι
were-about-making-war against the Greeks, but that (though)

ἐξέδων εἶναι φίλους τοῖς βαρβάροις αἰρῆ-
it-being-allowed (them) to-be friends to-the barbarians they-

σοῦνται τοῖς Ἕλληνας. Ἐπει δὲ
would-take (in preference) the Greeks. When indeed

ἐξέλευν εὐμμολεῦομι,
they-called-in (him) that he- 'might 'give (his) 'opinion-and-advice, calling-

ἐξάμενος εἰπεῖν ὅδε. Εἰ μὲν εὐμμολεῦομι,
imprecations (on himself) he-spoke thus: If indeed I-adviso

أخόει μοι εἶναι βέλτιστά, πολλά καγαδὰ
you), what seems to-me to-be best, 'may much even-good

γένοιτο μοι δὲ εἰ μή, τάναντία. Γὰρ αὕτη
happen to-me; but if not, the-contrary. For that
counsel which is-said to-be sacred seems to-me
to-be-present; for now indeed — if indeed I-shall-appear (as)

εὐδ’ ἐσεσθε πολλοὶ οἱ ἐπαινούντες μὲν δὲ ἂν κακῶς, ἐσεσθε πολλοὶ οἱ κατα
deluding me; but if ill, you-will-be many — exec-

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;

dὲ ἂν στέλλησθε κατὰ γῆν, δεῦσαι ἤμιᾶς 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

(εἰσόδημν ἣ ἀνάγχη ποιεῖται;

 yer entrance); for there-is not by-another than (that) by-which

tὰ κέρατα τοῦ ὄρους καὶ ἐκατέρα τῆς ὀδοῦ

be peaks of-the mountain on (each) (side) of-the road

are high, possessing which even (a) very few

ἀν δύναστο κρατεῖν. δὲ κατεχομένων τούτωι,
might be-able to-be-superior (to you); but having-pre-occupied this.
oùde pátete oì androtoi àv ðúnai
not-even all the men (in the world) might be-able
àv dieleiv. dé kai àv deüçamis taûta.
(that they) might pass-through; and also I could 'show this,
ei boúloisèx èmuçèvai moi tina. 'Epèita dé if you-desire to-send-with me any-one. Then indeed
ïda kai peðia ònta, kai ìppèïan, ëv òi bár-
I-know even (of) plains being, and cavalry, which the bar-
ðaroi autoi vouìçousi ëvnai krepètw àpàsës òtís
barians themselves consider to-be superior (to) all the
ìppèïas baiuléos. Kai vûn ouûi
cavalry 'of the' king. And now (lately) these (Paphla-
orì pàregèvontò baiuléi ka-
gonians) 'did not present (themselves) 'to (the) king call-
ìontà, õlla ò òçèç òûtûn òfroìei ìèçon.
ing-on (others), but the ruler of-them thinks greater
òù ìppèïç touûw kai plèïon ëv ðòðèka
of himself, than to obey). And if also you-were-able indeed to-steal
tà òrç, ëv lâbòntes ðadásai,
(over) the mountains, or having-taken-possession to-have-anticipated (the
kai èv òi peðìa máçòmènov krapèçai te
and in the plain fighting to-have-conquered —
touûs ìppèïç touûw kai plèïon ëv ðòðèka
the cavalry of-these (people) and more than twelve
muçiades [120,000] of-infantry, you-will-come to the
pòtàsmoûs, pòòtoûn ìèn tòn ÒçëìòDomònta, èìços
rivers, first indeed to-the Thermodon, (the) breadth
tròûn plèòðron, òvn oîmai xaleçòûn
(being) three plethra, [300 feet,] which I-think difficult
diaðaiçèv, allûs te kai òntòw ìèn pòllòûn
to-cross, especially — also there-being indeed (a) numerous
pòleûìow èìçèpsèv, dé pòllòûn èpsomènov
enemy before (you), and many following
òpsèv deutèroû ò ò 'Irv, ðçàûtûs trî-
behind; second — (the) Iris, likewise three-
THE ANABASIS OF XENOPHON.

πλέον· δὲ τρίτων Ἀλυν, οὗ μείον πλεθρα; [300 feet:] and third (the) Halys, not less (than)
δυοῖν σταδίων, δὲν ἀν ὦ δύναυσε διαβήναι two stadia, which 'you may not 'be-able to-pass
ἀνευ πλοίων. δὲ τίς ἐσταί ὁ παρέχων πλοία; without boats; but what-one will-there-be — providing
ὡς δ' αὐτώς καὶ ὁ Παρθένιος ἄβατος, ἐφ' ὦν as indeed likewise even the Parthenius (is) impassable, at which
ἀν ἐλθοίτε, εἰ διαβαίνετε τὸν Ἀλυν. 'Εγὼ
'you may 'arrive, if you-cross-over the Halys. I
οὖν μὲν νομίζω τὴν πορείαν εἶναι οὐ χαλεπὴν therefore indeed consider the route to-be not difficult
ὑμῖν, άλλὰ παντάπασιν ἐδύνατον. Δὲ ἂν (only) for-you, but altogether impassable. But if
πλέοντε, ἐστιν ἐνδένδε μὲν παραπλειόσαι you-sail, it-is (in your power) from-hence indeed to-coast-along
eἰς Σινώπην, ἐκ Σινώπης δὲ εἰς Ἡρακλείαν. εἰς to Sinope, from Sinope indeed to Heraclea; from
Ἡρακλείας δὲ ἄπορία οὔτε πεζῇ οὔτε Heracleia indeed (the) passage (may be) either by-land or
κατὰ θάλατταν. γὰρ ἐστιν καὶ πολλὰ πλοία ἐν by sea; for there-are even many vessels in
Ἡρακλεία.

Ἡρακλεία.

Ἐπεῖ δὲ ἐλέεστε ταῦτα, οἱ ὑπόπτευον
When indeed he-had-said this, — (some) suspected (that)
λέγειν ἐνεκα φιλίας τῆς Κορώλα, (γὰρ ἦν he-said (it) by-reason of-friendship for — Corylas, (for he-was
cαι πρόξενος αὐτῷ,) δὲ καὶ οἱ even (the) public-guest-friend to-him,) and also — (others) (suspected
ὅς ληψόμενον δῶρα διὰ ταύτην τὴν ἐμβοι-
him) as about-to-receive (a) reward on-account-of this — coun-
λην. δὲ οἱ καὶ ὑπόπτευον λέγειν ἐνεκα sel; and — (others) again suspected (that) he-said (so) by-reas-on-
tοίτου, ὡς μὴ ἴσωτες πεζῇ ἐγράφωτο τι κακὸν of-tins, 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: Sinopeans, the men indeed have chosen (the) route, which you adopt, 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, we may sail; if indeed we intend (that) — (some) indeed are to be left, but — (others) to sail, we may not embark on (board) the ships. For we know, that, where indeed we may be the strongest we may be able both to save (ourselves), and to have — provisions; but if anywhere we shall be taken worse [shall be found weaker]

(our) enemies, (it is) very-evident indeed, that we will be in (the) place of slaves. The ambassadors hearing these (things) requested (them) to send ambassadors (to Sinope). And they sent Callimachus (the)
'Аρκάδα, καὶ Ἀρίστωνα Ἀθηναίον, καὶ Σαμω- 
Arcadian, and Ariston (the) Athenian, and Samo-
λαν Ἀχαίον. Καὶ οἱ μὲν ὄχοντο.
las (the) Achaean. And — (they) indeed departed.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ἑνοφωντί, 
During indeed this (same) — time (it seemed) to-Xenophon,
ἀρκέται μὲν πολλοὺς ὅπλιτας τῶν Ἑλλήνων, 
seeing indeed (the) many heavy-armed-men of-the Greeks,
δὲ καὶ ἀρκέται πολλοὺς πελταστάς, καὶ πολύτοπος 
and also seeing many targeteers, and archers
καὶ σφενδονίτας, καὶ ἵππεας δὲ, καὶ μάλα ἰκανοὺς 
and archers also, and very efficient
καὶ καὶ λας ἀχαείας, καὶ ἱππεας δὲ, καὶ μάλα ἰκανοὺς

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and archers also, and very efficient
καὶ καὶ λας ἀχαείας, καὶ ἱππεας δὲ, καὶ μάλα ἰκανοὺς

But during this time (it seemed) to-Xenophon,
καταμείνη ποι, ἐκφέρει λόγον εἰς τὸ might-remain some-where (here), he-brings word to the
στράτευμα, ὅτι Ξενοφῶν βούλεται τὴν στρατιάν army, that Xenophon desired the army
καταμείναι, καὶ οἰκίσαι πόλιν, καὶ περι-
to-remain, and to-build (a) city, and (thereby) ac-
πούσασθαι ὅνομα καὶ δύναμιν ἔατῇ. Δ' ὁ quire (a) name and power for-himself. But —
Σιλανὸς αὐτὸς ἐθούλετο ἀφικέσθαι εἰς τὴν Ἑλλάδα Silanus himself desired to-arrive in — Greece
ὅτι τάχιστα· γὰρ διεσεσύκει τρις-
'as quick 'as-possible; for he-had-saved (the) three-
χιλιῶν δαρειών, οὖς ἔλαβε παρὰ Κύρου, οὔτε thousand . darics, which he-received from Cyrus, when
θυώμενος ἡλικθένσε τὰς δέκα ημέρας
sacrificing he-told (the) 'truth (respecting) the ten days
Κύρω. Δὲ τῶν στρατιωτῶν, ἐπεὶ ἤκουσαν, to-Cyrus. But (as respects) the soldiers, when they-heard
ἐδόξει μὲν τοῖς εἶναι βέλτιστον καταμείναι,
(this), it-seemed indeed to — (some) to-be the-best to-remain,
δὲ τοῖς πολλοῖς οὐ. Δὲ Τιμασίων
but — (others) the-most (numerous) not (to remain). But 'Timasius
ὁ Δαρδανεὺς καὶ Θωραξ ὁ Βοιώτιος λέγουσι
the Dardanean and Thorax the Boeotian told
tινᾶς ἐμπόρους παρόντας τῶν Ἡρακλεῶτῶν some merchants being-present-there of-the
καὶ Σινωπέων, ὅτι, εἰ μὴ ἐκποριοῦσι
and 'of (the) 'Sinopeans, that, if they-'do not procure
μισθὸν τῇ στρατιᾷ, ὅτε ἔχειν τὰ ἐπιτήδεια
pay for-the army, so-as to-have — provisions (while)
ἐπλέοντας,
(on their voyage), | that so-large (a) force will-be-
ὅτι τοσαύτῃ δύναμις κιν-
in-danger to-remain in — Pontus [there will be danger of so
large a force remaining in Pontus]. For (said they) Xenophon
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καὶ παρακάλει ὑμᾶς, ἐπειδὰν τὰ πλοῖα
planning (thus), and requests us, when the vessels
ἔλθῃ, εἰπεῖν τῶτε ἐξαιρήσεις τῇ στρατιᾷ. Ἀνδρέας,
arriving, to-say then suddenly to-the army; Andros,
μαγιόκολος, εἰπεῖν τότε ἐξαιρήσεις τῇ στρατιᾷ. Ἀνδρέας,
may-come, to-say then suddenly to-the army; Andros,
νῦν μὲν ὁρῶμεν ὑμᾶς ὑποτασσόμενοι καὶ
we now indeed 'perceive you being at-a-loss (how) even
ἐν τῷ ἀπότομῳ ἕχειν τὰ ἐπιτήδεια, καὶ ὡς
in the voyage-homeward to-have — provisions, and how
ἀπελθόντας οἰκάδε ὑπῆσαι τι τῶν οἰκών
having-departed home to-have-benefitted any (of) — (those) at-home;
εἰ δὲ βουλεύσῃ ἐκλέξαμενοι τῆς οἰκονομίας
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
βουλεύσῃ, κατασχεῖν, καὶ τὸν μὲν ἐξέλοντα,
'wish, to-take-possession-of (it), and — (those) indeed wishing
ἀπείναι οἰκάδε, δὲ τὸν ἐξέλοντα μένειν
(it), to-depart home, but — (those) wishing (it) to-remain
αὐτοῦ, πλοία δὲ πάρεσιν ὑμῖν, ὡςτε, ὅπη
here, ships indeed are-ready (here) for-you, so-that, when you
ἄν βουλησῇ, ἄν ἐξαιρήσεις ἐπιπέδουτε.
may 'wish, you may suddenly 'fall-on (such place).

Οἱ ἐμπόροι ἀκουόντας ταῦτα ἄπήγγελλον
The merchants hearing these (things), announced
Ταῖς πόλεσιν δὲ Τιμασίων ὁ Δαρδανέας
them) to-the cities; and Timasion the Dardanenean
ξυνέπεμψε αὐτοῖς Εὐρυμαχόν τε τὸν Δαρδανέα
sent-with him Eurymachus also — (a) Dardanenean
καὶ Θώρακα τὸν Βοῶτιον, ἔροῦντας τὰ αὐτὰ
and Thorax the Boeotian, saying the self
ταῦτα. Συνωτείς δὲ καὶ Ἡρακλεονταί,
these (things). (The) Sinopeans and also (the) Heraclceans,
ἀκουόντας ταῦτα, πέμπουσι πρὸς τὸν Τιμασίων
having-heard these (things), sent to — Timasion
καὶ κελεύοντοι, λαβοῦντα χρήματα,
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

speaking thus: It becomes (us)

ou, ou andreis, proseein

(about five dollars) as-pay (per) month, (counting) from

you-set-sail, to-furnish-hereafter to-each-of-you (a) eyezicene

if you-set-sail, to-furnish-hereafter to-each-of-you (a) eyezicene

(about five dollars) as-pay (per) month, (counting) from

you-set-sail, to-furnish-hereafter to-each-of-you (a) eyezicene

my home for (the) beginning-of-the-month; and I-will-lead you to —

Troas, whence I-am (an) exile, and — my

city will-aid you; for 'they (my countrymen) 'will willingly

receive me. And I myself will-conduct (you to places),

where you-will-get much riches. I-am indeed well

peirous vnis Aiolidos kai vnis Frugias, kai vnis

nequainted-with — Aelia and — Phrygia, and —

Troas, and all the government [satrapy] (of) — Phar

vabazou, ta mev dia to eivai eexiedev,

the indeed through the to-be hence, [partly as be-
ing a native of that place], and — (partly) through; the to-make-cam-
pany—served [having served with] in that (place) with Clearchus

te καὶ Δερκυλλίδα.

Afterwards indeed Thorax the Boeotian, who always contended

Ξενοφόντι περὶ στρατηγίας, ἀναστάς, ἔφη,

if they—should-depart from the Pontus, (that the) Chersonese

ἐσεσθαὶ αὐτοῖς, χώραν καλὴν καὶ

will-be (the place) for—them, (for that the) country (is) fine and

εἰδαίμονα, ὡστε τῷ βουλομένῳ

rich, so—that (it will be) to—(him) wishing—it (in his power)

ἐνοικεῖν, δὲ τῷ μῆ βουλομένῳ

to—dwell—therein, but to—(him) not wishing—it (it will be in his

ἀπειναί οἰκάδε. Δὲ εἰναὶ γελοιοῦν, οὕτως

power) to—depart home. And (that) it—was ridiculous, there—being

ἐν τῇ Ελλάδι πολλῆς καὶ ἀρθόνου χώρας;

in Greece much and excellent land,

μαστεῖν ἐν τῇ βαρβάρων. Δ’ ἐστε, ἔφη,

to—seek—for—it in the (country) of barbarians. * But until, said—he,

ὅπερ γένησθε ἐκεῖ, κἀγὼ, καθάπερ Τιμασίων,

't you may 'get there, both—1, as—well—as Timasion,

ὑπισχυνοῦμαι ὑμῖν τὴν μυσθοφορίαν. Δὲ ἐλεγε

promise you --- pay.

And he—said

ταῦτα, εἶδός Τιμασίων ἂ οἱ Ἡρακλεώται καὶ

this, having—heard from—Timasion what the Ieracleans and

οἱ Σινοπεῖς ὑπισχυνοῦντο ὡστε ἐκπλεῖν. Δὲ ὃ

the Sinopeans had—promised (it) provided (that) they—set—sail. But —

Ξενοφόν ἐν τούτῳ ἐσίγα. Δὲ Φίλισιος καὶ

Xenophon during this was—silent. But Philesius and

Δύσων οἱ Ἀχαιοὶ ἀναστάς ἐλεγον, ὡς εἰνὶ δεινὸν

Lycon the Achaeans having—stood—up said, that it—was insufferable
indeed that) Xenophon in-private should not-only persuade (people) 

καταμένειν, καὶ θύσσαι ὑπὲρ τῆς μονῆς, μὴ to-remain, but-also to-sacrifice about — (their) stay, not 

κοινοῦμενον τῇ στρατῇ, δὲ εἰς τὸ κοινὸν having-communicated to-the army, and in the public 

ἀγορευέναι μεδέν περὶ τοῦτων. Οὐστε ὁ Εὔνοιος to-declare nothing about these (things). So-that — Xenophon was-obliged to-stand-up and to-speak thus:

Εὖγώ, ὁ ἄνδρες, θύσσας, ὡς μὲν ὅρατε, ὀπὸσα I, 0 men, sacrifice, as indeed you-see, as-well-as 

δύναμαι, καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ, ὅπως I-can, both for you and for myself, in-order-that 

τυγχάνω καὶ λέγων καὶ νοῦν καὶ πραττων I-happen both speaking and thinking and doing [in order 

ταῦτα ὅποια μὲν— that I may speak, and think and do] those (things) such-as it-may-be-

λεί ἐσεσθαι κάλλιστα καὶ ἄριστα τε ὑμῖν καὶ about to-be the-most-honourable and best not-only for-you but-also 

ἐμοί. Καὶ νῦν ἐσώμην περὶ αὐτοῦ τοῦτο, for-me. And now I-was-sacrificing about this same (thing), 

eἰ εἰς ἄμεινον ἄρχεσθαι λέγειν εἰς (namedly) whether it-would-be better to-begin to-speak to 

ὑμᾶς καὶ πράττειν περὶ τοῦτων, ἣ παντάπασι you and to-act respecting these (things), or altogether 

μηδὲ ἄπτεσθαι τοῦ πράγματος. Δέ Σιλανὸς ὁ not to-touch the affair. And Silanus the 

μάντις ἀπεξερίσατο μοι τὸ μέγιστον augur determined for-me — (what was of the) greatest 

μὲν, τὰ ἱερὰ εἰναι καλὰ. (γὰρ (importance) indeed, (that) the victims were favourable; (for 

ὕδει καὶ ἐμὲ ὄντα ὀφθ ἄπειρον he-knew also (that) I was not unskilled (in such things) 

διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς·) δὲ by-reason of — (my) always being-present at-the sacrifices;) and
said that there-appeared in the victims (as if) some fraud
and plotting (was agitating) against-me, as in-truth knowing,
that he was-plotting to-calaminate me to you.
For he-brought-out the report, that I already intended
to-do these (things), not having-persuaded you (to give
your consent). And I, if indeed I-saw you destitute
and in perplexity), for-that 'I would 'have-looked-out from which 'it
might 'happen, that you having-taken (a) city, — (those)
indeed desiring (it), (might) set-sail now, — (those)
indeed not desiring (it), (might do so) when they-might-have-
sai to ἵκανα, ὡστε ὀψελῆσαι τι τοὺς οἰκείους acquired sufficient, so-as to-assist somewhat the families
ἐκατού. Δὲ ἐπεὶ ὅρω Ἡρακλεώτας καὶ Σινω-
of-themselves. But when I-see (the) Ileracleans and (the) Sino-
πεις πέμπτοντας τὰ πλοία καὶ οὖν, ὡστε sends — vessels even to-you, so-as (that)
ἐκπλεῖν, καὶ ἄνδρας ὑπισχυσμένους οὖν μισθὸν you-may-set-sail, and men promising you pay
ἀπὸ νομηνιάς, δοξεὶ μοι εἶναι καλὸν from (the) beginning-of-the-month, it-seems to-me to-be (an) excellent
σωζομένους ἔνθα βουλόμεθα λαμπάνειν (thing that) we-being-saved to-where we-wish (to be) to-receive
μισθὸν τῆς πομίας· καὶ τῇ αὐτοῖς παῦ-
pay 'for (making) 'the journey; and not-only myself do-
μαι ἐκεῖνης τῆς διανοίας, καὶ ὑπόσοι προ-
desist from-this — (same) intention, but-also such-as have-
Τοποθετήσατε, φημι χρήναι ἄνα-θεσε (things), I say (to them also) (that) it is necessary to-
πάυσασθαι. Γὰρ οὖν γλωσσῶς ὑμεῖς desist (from them). For thus I know: being
πόλλοι δυνοῦ, ὡς περ νῦν, ἂν δοξεῖτε μοι καὶ many together, as now, 'you may seem to me even
ἐίναι ἐντιμοῖ, καὶ ἔχειν τὰ ἐπιτήδεια: ἵνα ἐστὶν to-be honoured, and to-have — provisions; (for it is
ἐν τῷ κρατεῖν καὶ τὸ in the to-have-power [for it belongs to those having power] even —
λαμβάνειν τὰ τῶν ἴπτόνων) δ' ἂν διασπασ
to-take the (things) of the weaker; but — being-torn-
 Decompiled, καὶ τῆς δύναμεως γενομένης into-pieces, and — (your) force having-become (divided into)
κατὰ μικρά, ἂν οὖστε δύνασθε λαμβάνειν — small (parties), 'you might neither 'be-able to-procure
τροφήν, οὖν ἂν ἀπαλλάξασθε χαίροντες. Το- subsistence, nor might you-depart rejoicing. It seems
δοξεῖ depart for — Greece; and if any-one remains
ἡ λαμβάνειν τινα, πρὶν τὸ πᾶν or be-caught 'leaving any-one 'behind, before (that) the whole
στράτευμα ἐναι ἐν ἁρπαγεῖ αὐτῶν κρίνεσθαι army is in safety (that) he is-to-be-judged
ὡς ἀδικοῦντα. Καὶ ὅτως, ἔφη ταῦτα doxel as committing-a-erime. And to-whom, said-he these (things) seem
ἀράτω τῇ κεῖσα Απαντεῖς (good) 'let (him) 'hold-up — (his) hand. All
ἀνέτειναν.
held-up (their hands).
"Ο Σιλανός δὲ ἔθοδα, καὶ επεχείρηκε λέγειν,
— Silanus indeed cried-out, and attempted to-speak
in order to show), that it-might-be lawful for — (those) desiring

it-might-be lawful for — (those) desiring

(it) to-depart. The soldiers however 'did not 'tolerate

but threatened him, that if they-caught (him) running-

away, they-would-put the law on (him), [they would

punish him]. Thereupon, when the Heracleans knew,

that it-had-been-determined to-set-sail, and (that) Xenophon

himself had-put-it-to-vote, sent indeed the ships,

but (as respects) the

money which they-promised to-Timasion

and Therax (as) the pay (of the soldiers) they-had-

falsified (their word). Then indeed — (those) having-promised

the pay were-astonished

with the army. These therefore taking-with

also the other generals, to-whom they-com-

municated, what they before (this) attempted-to-bring-about, (and

for what had been done), and it-might-seem
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-Ætes happened to-be-reigning-over them), But Xenophon replied, that 'he would 'say nothing (them), said-he, if you-wish, tell (them about the affair) 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 they-did these (things).

CHAPTER VII.

The soldiers therefore heard (that) these (things) were-doing. And — Neon tells (them), that Xenophon, having-persuaded the other generals, was-deliberating, deceiving (them), to-lead back-again the soldiers.
eis Phāsin. Δὲ οἱ στρατηγαὶ ἀκοῦσαν τοῖς σκότοις ἑξερόν, καὶ ἔγγυνοντο ξύλλογοι, ἔρχονται to (the) Phasis. But the soldiers hearing (this) ἄλεσαν ἐφεροῦν καὶ ἔγγυνοντο ξύλλογοι, were greatly excited, and there were assemblages, καὶ κύκλων ἐνιόστατο καὶ ξᾶνα μῶλα φοβεροὶ, and circles were formed, and they were much to be feared, μὴ ποιῆσθαι, οἴα καὶ ἔποιήσαν τοῖς κηρυκαῖς est they might do, as they even had done to the heralds ὡς τὴν βαλατταν, κατεσκότας, ὡς to (the) Colchians and the superintendents of the markets; for οὐκ οὐκ ἔκεφυγον eis τὴν θάλατταν, κατεσκότας as many as did not take refuge in the sea, were ἐλεύθερον. Ἐπεὶ δὲ Ξενοφῶν ἦσθαν εὐαγγελίσθαι, destroyed. When however Xenophon perceived (these ἑδοξεῖν αὐτῷ ως τάχιστα ἔννοια-things), it seemed (best) to him as speedily as possible to call-γαγεῖν ἀγοράν αὐτῶν, καὶ μὴ ἔστιν together (an) assembly of them (the soldiers), and not to have permitted ξυλλέγησαι αὐτοματος καὶ ἐξέλευες τῶν them to assemble of their own accord; and he ordered the κηρυκα ξυλλέγειν ἄγοράν. Δὲ οἱ ἔποιοi κηρύκης herald to collect together (a) meeting. But — (they) when ξοῦσαν τοῦ κηρυκος, ἄνεδρωμον καὶ they heard (the proclamation) of the herald, ran together even μῶλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν οὐ μὲν very speedily. Then Xenophon did not indeed κατηγόρει τῶν στρατηγῶν, ὅτι ἡλικίαν πρὸς αὐτῶν, accuse the generals; that they came to him, δὲ λέγει ὡδε. but speaks thus:

'Ακοῦω, ὥς ἄνδρεςς, τινὰ διαθάλλειν ἐμὲ ὡς I hear, O men, (that) some one accuses me that ἐγὼ ἀρα ἐξαπατήσας υμᾶς μέλλω ἀγεῖν eis I namely deceiving you intend to lead (you) to (the) Φάσιν. 'Ακούσατε μου οὖν πρὸς θεῶν Phasis. Hear me therefore for (the sake) of the gods,
and if indeed I may-appear to-do-wrong, it 'is not proper

me ἀπελθεῖν εὐθέως, πρὶν ἂν δῶ δίκην:

(that) I should-depart hence, before I may 'give justice;

δ' οἰ διαβάλλοντες ἐμὲ

[before I suffer punishment;] but (if) — (those) calumniating me

ἀν φαίνωται ὑμῖν ἀδίκειν, χρῆσθε αὐτοῖς οὕτως

may appear to-you to-do-wrong, treat them so

δισπέρ ἄξιον. 'Τυεὶς δὲ δῆτον ἢστε, ἐφί, ὦθεν

as is-fitting. You indeed certainly know, said-he, whence

ἡλιος ἀνίσχει, καὶ ὅπου δύσται, καὶ ὦτι,

(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. ἥν δὲ τις βούληται

to-proceed to (the) west; if indeed any-one might-wish

εἰς τοὺς βαρβάρους, τοῦμαλιν πρὸς

(to go) to the barbarians, (on) the-contrary (he must go) to (the)

ἐω. Ἑστιν οὖν ὅστις ἂν δύναιτο ἔξαπα-

east. Is-there therefore any-one (that) might be-able so-to-

τήσαι ὑμᾶς τότῳ, ὦς ἡλιος,

deceive you in-this, as (to make you believe that the) sun,

ἐνθὲν μὲν ἀνέσχει, δὲ δύσται ἐνταῦθα, δὲ

there-where indeed it-was, 'it also 'sets there, and

ἐνθὰ δύσται, δ' ἀνίσχει ἐντεῦθεν; Ἀλλὰ μὲν

where it-sets, 'it also 'rises there? But indeed

καὶ τοῦτὸ γε ἐπίστασθαι, ὦτι βορεὰς μὲν

even this at-least know, that (the) north-wind 'will indeed

φέρει ἐξω τοῦ Πόντου εἰς τὴν Ἑλλάδα,

'carry (us) out-of the Pontus (Euxinns) towards — Greece,

δὲ νότος εἰσὶ τοῦ Φάσιων, καὶ λέγετε,

out (the) south-wind inwards towards (the) Phasis, and you-say,

ὅταν βορρᾶς πνέῃ, ὅς εἰσίν καλοὶ πλοίοι εἰς

when (the) north-wind may-blow, that it-is fair sailing for

ἡ Ἑλλάδα. Τοῦτο οὖν ὅπως ἔστιν, τις

— Greece. In-this therefore how is-it (possible), any-one

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ἄν ἐξαπατήσαι ὑμᾶς, ὃστε ἐμμαίνειν, ὅποταν
could deceive you, so-as to-embark, when (the)
νότος πνέῃ; Ἄλλα γὰρ ἐμβιβῶ
south-wind may-blow? But perhaps (you will say that) I-shall-put
ὅποταν ἦ γαλήνη. Ἔγω
opotan he galin. Ego
(you) 'on-board when there-may-be (a) calm. 'Will I
οἴκουν μὲν πλεύσομαι ἐν ἐνὶ πλοίῳ, δὲ ἤμεις ἐν
not-therefore indeed 'sail in one ship, but you in
ἐκατόν τοιλάχιστον; Πῶς οὖν ἂν ἔγω ἦ
(a) hundred (at) the-least? How therefore could I either
βιασάμην ὑμᾶς πλείν ἐν ἐνὶ ἐμοὶ, μὴ βουλο-
forcing you to-sail with me, (you) not being
μένους, ἦ ἐξαπατήσας ἄγωμι. Δὲ ποιῶ
willing, or deceiving lead (you away). But I-make
ὑμᾶς ἐξαπατήθηντας καὶ κατα-
you 'will not-therefore indeed 'sail in one ship, but you in
[I will suppose] (that) you having-been-deceived and having-
γονητευθήντας ὧπ' ἐμοῦ ἤσειν εἰς Φάσιν καὶ
been-tricked by me to-come to (the) Phasis; and
δὴ ἀποβαίνομεν εἰς τὴν χώραν,
indeed (that) we-descend (from the vessels) to the
δὴπον γνώσεις, ὃτι ἐστὲ οἴκ ἐν τῇ Ἐλλάδι.
you 'will certainly 'know, that you-are not in — Greece.
Καὶ ἔγω μὲν ὁ ἐξεπατηκώς ἔσσομαι εἰς, δὲ
And I indeed who have-been-deceiving (you) will-be (but) one, but
ὕμεις οἱ ἐξεπατημένοι ἔχοντες ἐγνὺς μυρίων
who have-been-deceived having near ten-thousand
ὀπλα. Πῶς οὖν ἂν εἰς ἀνήρ μᾶλλον
(men under) arms. | How therefore could one man more
δοὺς δίκην,
given justice, [how could one man more effectually have brought punish-
" βουλευόμενος οὐτω τε περὶ
ment on himself;] than (for) planning thus not-only about
οὗτοι καὶ ὑμῶν; Ἄλλα οὗτοι εἰσίν οἱ λόγοι
himself but-also (about) you? But these are the words
ἀνδρῶν καὶ ήλιδίων κάμοι φθονούντων, ὃτι ἔγω
of-meu even foolish 'and envying 'me, because I
am-honoured by you. Although not justly, at least —

though annoy me; for 'do I either 'prevent any-one to-speak,

if any-one is-able (to say) any-thing good (or advantageous) for you,

or to-fight, if any-one wishes, not-only for you but-also

(for) himself, or to-watch for — your

safety (if) caring (to do so)? For (in) what, you

choosing officers, am I (a) hindrance to-any-one?

I-yield (to him), 'let (him) 'command; alone 'let (him) 'appear

doing something good (and advantageous) for-you. But however

indeed the (things) said about this are-sufficient for-me;

indeed any-one of-you thinks that he-himself could have-been-

as respects these (things), or (that) another (could) have-

deceived (as respects) these (things), speaking 'let (him) 'in-

form (us). But when you-may-have enough of-these (things),

'depart, before you-may-have-heard what thing

see reigning in the army; which if it-go-on and

will-be, as it-'shows (itself) 'gradually, (it is) time for-us

about us ourselves, lest we-appear
Oi stratiōtai de ἀκούσαντες ταῦτα ἐδαύρισαν τε ὅ τι εἶν, καὶ ἐκέλευον λέγειν. The soldiers indeed hearing these (things) won-
dered not-only what it-might-be, but-also requested (him) to-say Theo τοῦτον ἄρχεται πάλιν. Ἐπίστασθε (what it was). On this he-begins again: You-know

τοὺς, ὅτι ἦν χωρία ἐν τοῖς ὀρείς perhaps, that there-are places in the mountains (belonging to the)

βαρβαρικά, φίλια τοῖς Κερασοῦντίοις, ὄθεν τινὲς barbarians, friendly to-the Cerasuntians, whence some

κατιόντες ἐπολούν ἡμῖν καὶ ἱερεία καὶ ἄλλα coming-down sold us both (cattle for) victims and other

ἂν εἶχον, δὲ καὶ τινὲς ὑμῶν δοκοῦσι μοι (things) which they-had, and also some of-you seem to-me

ἐλθόντες ἐγγυτάτω χωρίον τούτων, having-gone to-the-nearest places of-these (people), (and)

ἀγοράσαντες τι, ἀπελθεῖν πάλιν. Κλεάρετος having-purchased something, to-have-gone-away again. Clearetus

ὁ λοχαγὸς, καταμαθὼν τοῦτο, ὅτι εἶν the captain, having-learned this, that (this place) was

καὶ μικρὸν καὶ ἀφίλακτον, διὰ τὸ φίλιον both small and unguarded, on-account-of the friendship

νομίζειν εἰναι, ἔρχεται ἐπὶ αὐτοὺς (that they) supposed to-be (between us), went against them

τῆς νυκτὸς ὡς πορθήσων, εἰπὼν οὐδὲν ἡμῖν. at — night as about-plundering, telling none of-us.

Διενενόητο δὲ, εἰ λάβοι τὸ χωρίον τόδε. He-had-proposed however, if he-should-take — (this) place here,

μηκέτι μὲν ἐλθεῖν εἰς τὸ στράτευμα, δὲ εἰσῆjsp; never-more indeed to-go to the army, but embarking
eis τὸ λιον, ἐν οἷοι ξύσκηνοι αὐτὸν εἶναι, in which the companions of-himself happened-to-be sailing-along (the coast), and putting-on (board)

εἰ τι λάθοι ἀποπλεοῦν ὀχεσθαι | if any [whatever] he-might-take, (and then) sailing-away to-depart.

ἐξω τοῦ Ποντοῦ. Καὶ ξυσκελούθηναν ταῦτα out-of the Pontus. And they-concerted these (things)

οὖν παρακαλέσας, ὀπόσους

I now perceive. Therefore having-called-together, as-many-as

ἐπειΘεν, ξίγεν ἐπὶ τὸ χωρίον. Δ' ἡμέρα he-had-persuaded, he-led (them) against the place. But day

γενομένῃ φθάνει αὐτὸν πορεύομεν,

have-become overtakes him proceeding (on his march),

καὶ οἱ ἄνδρωσοι

and the men (of the place) having-come-together hurling

καὶ παίοντες ἄπο ἱσχυρῶν τόπων, ἀποκτείνοντες

and striking from (the) strong places, they-kill

τῶν Κλεάρητον καὶ συχνὸς τῶν ἄλλων.

not-only — Clearetus but-also many-of the other (men);

ὡς οἱ τίνες αὐτῶν καὶ ἀποκρωφοῦσι εἰς Κερασοῦντα.

but — some of-them also go-away to Cerasus.

Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμείς

These (things) indeed were on the day on-which we

ἐξωρμοῦσεν δευτο πηξῆ. τίνες δὲ τῶν

set-out hither on-foot; (while) some indeed of — (those who

πλεόντων ἦσαν ἐτὶ ἐν Κερασοῦντι,

were sailing were still in Cerasus, 'having not-yet

ὁηγούμενοι. Μετὰ τοῦτο, ὡς οἱ Κερασοῦντιοι

'brought-up (the anchors). After this, as the Cerasuntians

λέγουσιν, ἀφικνοῦσαν τῶν ἐκ τοῦ χωρίου

say, there-arrived-of the (people) from the place

τρεῖς ἄνδρες τῶν γεραιτέρων, χρυσοῦντες ἐλθεῖν.

three men of-the older-class, desiring to-g-
pros to xoinov. De epei ou to the public-council (of officers). But when they 'did not
katelabon hmais, elegov pros touvs Kerasonuntious;
'think' us, they-told to the Cerasuntians,
dti thamazoien ti doxeiv hmin eldein et
that they-wondered why it-seemed to-us (proper) to-go against
autous.

'Εφασαν epei mevtoi them. 'They (the Cerasuntians) 'said (that) when however

sofeis legein, dti to pragnia ou yenvoto atop
they told (them), that the thing 'did not 'happen from
xoinov, autous te ἰδεσαι common (or public authority), (that) they 'were not-only 'delighted

kai mellein plein entade, ws lepai ta but-also (that they) were-about to-sail
but also (that they) were-about to-sail hither, so-as to-relate the

kai xeleuein touvs
(things) having-happened to-us, and (that) they-requested — (those)
deuvenous toutou labontas touvs vexrous thappein
desiring this (that) taking the dead to-bury

autous. De tives 'Ελληνων, tov
them. But some (of the) Greeks, — (those namely)
apofigontow, etuxon eti ouves en Kerasoninti,
having-fled-away, happened still (being) (to be) in Cerasus;

ai σωμενοι τους βαρβαρους, οποι ιουεν,
and having-perceived the barbarians, (and) whither they-were-going,
autoi te etolymasan ballein tois lidois, kai
they not-only dared to-throw — stones, but-also

paraxeleuontos tois allios. Kai oi andres
encouraged — others (to do so). And the men
apodyniskousi, ouves oi treis prsebeis, katalenudie,
being the three ambassadors, stoned-to-
dentes. 'Epei de touto egeveto, oi Kerasonuntiou
death. When indeed this happened, the Cerasuntians

erxontai pros hmais, kai legovsi to pragnia. kai
come to us, and relate the affair; and

hmeis oi stratynoi akousantes ἱχθομεδα
we the generals hearing (it) were-greatly-excited-against
Τε τοῖς γεγενημένοις, καὶ ἐθούλευμεν ηδὲ ξίν
not-only the (things) having-happened, but-also we-consulted with
τοῖς Κερασούντιοις, ὡς ὅιο εὐχροὶ τῶν Ἑλλήνων
the Cerasuntians, how the dead of-the Greeks
ἀν ταφεῖσαι. Δὲ συγκαθήμενοι ἔξωθεν τῶν
might be-buried. And sitting-together outside of-the
ὅπλων, ἐξαίφνης ἀκούόμεν πολλοῦ θορύβου,
place-of-arms, suddenly we-hear much noise-and-outcry,
Παῖε, παῖε, βάλλε, βάλλε, καὶ τάξα δὴ ὅριμεν
Strike, strike, throw, throw, and immediately indeed saw
πολλοὺς προςδεόντας ἔχοντας λίθους ἐν ταῖς
many (men) running-together having stones in
χερσί, δὲ καὶ ἀναιρομένους.
—- 
καὶ μὲν
(two) hands, and also 'pleking (them) 'up. And indeed
οἱ Κερασούντιοι δὲ αὐτοῖς ἀν καὶ ἑωρακότες τὸ
the Cerasuntians as (they) may even have-perceived the
πράγμα παρ' ἐαυτοῖς, δεισάντες ἀπο-
affair (that happened) among themselves, fearing 1e-
χωρουσι προς τὰ πλοία. Ἡσαν δὲ, νη Ἀία,
treat to (their) vessels. There-was indeed, by Jupiter,
καὶ οἱ ήμῶν ἑδεισαν. Ἐγωγε μὴν ἤλθον
even — (some) of-us (who) feared. I-at-least indeed went
πρὸς αὐτοὺς, καὶ ἱρώτων, ὅ τι τὸ πράγμα ἐστὶ.
to them, and inquired, what the affair is.
Δὲ ἦσαν τῶν μὲν οἱ ἱδεσαν οὐδὲν, δὲ
And there-were (some) of—(them) indeed who knew nothing, and
ὅμως εἰχον λίθους ἐν ταῖς χερσίν. Ἐπεὶ δὲ
yet had stones in — (their) hands. When indeed
ἐπέτυχον τοῖς εἰδότι, λέγει μοι ὅτι οἱ ἄγορα-
I-found some-one knowing (it), he-tells me that the superintendents-
νοῦς ποιοῦσι τὸ στράτευμα δεινότατα. Ἐν
of-the-market treat the army most-shamefully. At
τούτῳ τις ὁρᾶ τῶν ἄγορανομοὺν Ἴτ-
this (time) some-one saw the superintendent-of-markets Ze-
λαρχον ἀποχωροῦντες πρὸς τὴν θάλατταν, καὶ
larchus retreating to the sea, and
Δ' οἵ Κερασούντιοι αὐθώνειν, ὡς εἶδον ὁμόρρητον καὶ
But the Cerasuntians also, as they-saw (them) hurrying toward is
αὐτῶν, σαφῶς νομίζοντες ἑσοδαί ἐπὶ
them, evidently thinking (that they were) about-to-rush against
σφᾶς, φεύγουσι δρόμων, καὶ ἐμπιπτούσιν
themselves, flee in-haste, and throw (themselves)
eἰς τὴν θάλατταν. Δὲ καὶ τινὲς ἦμῶν αὐτῶν
into the sea. And also some of-us ourselves
εἰσερχόμενοι,
καὶ ὅστις ἐτυγκανε
'threw (themselves) together-in (the sea), and whoever happened
μὴ ἐπιστάμενος νεῖν ἐπιγείον. Καὶ τί δοξείτε
not being-skilled to-swim was-drowned. And what do-you-think
τούτοις;
Μὲν οἴδεΰν ἢδικον,
of-these (persons fleeing thus)? They-did indeed no 'wrong,
δὲ ἔδεισαν μὴ τις λυττα ὠς ἐπερ
but they-feared lest some madness like (that of) dogs might-
πεπτῶνοι ήμίν. Εἰ οὖν ταῦτα ἔσται τοιαύτα,
have-fallen-on us. If then these (things) are-to-be even-thus,
θεάσασθε, οἵ ή κατάστασις τῆς στρατιάς ἔσται
see, what the constitution of-the army will-bo
ήμιν. 'Ὑμεῖς μὲν οἱ πάντες οὖχ ἐσεσθε
τо-us. You indeed the whole (army) 'will not 'be
κύριοι οὖτε ἀνελέοσαί πόλεμον ὡς ἄν
masters either to-undertake (any) war which 'you may
βούλησα, οὔτε καταλῦσαι,
wish,
— or to-'put-an-end-to (it) 'by-making-peace, but in-private
ὁ βουλόμενος ἄκει στράτευμα ἐφ' ὃ τι
— (he) desiring (it) will-lead (an) army against what 'they
ἀν θέλη. Καὶ τινὲς πρέσβεις ἦσσι ήμᾶς, ἦ
may 'wish. And (if) any ambassadors might-come to-you, either
δεόμενοι εἰρήνης ἢ τινὸς ἄλλον, οἱ βουλόμενοι,
asking for-peace or anything else, — (those) wishing (it),
κατακτείναντες τούτους ποιήσοντι
having-killed those (ambassadors) will-make (that)

ὑμᾶς μὴ ἀκουσάι τῶν λόγων τῶν ἴοντων
you 'will not 'hear the words of — (those) coming

τρὸς ὑμᾶς. Ἐπειτα δὲ, οὗς μὲν ὑμεῖς ἄπαντες
to you. Then also, (those) whom indeed you all

ἀν ἔλησεν ἄρχοντας, ἔσωνται ἐν οὐδεμιᾷ χώρᾳ.
may have-chosen rulers, | will-be in no place;

δ' ὀστίς ἀν ἔληται ἑαυτῶν
[will be or by authority:] but whoever may take-upon himself

στρατηγὸν, καὶ ἐδέλῃ λέγειν, Βάλλε,
the office of general and wishes to-say, Strike,

βάλλε, τὸτος ἐσται ἱκανὸς κατακανεῖν, καὶ
strike, his (person) will-be able to-kill, both

ἄρχοντας καὶ ἰδιώτην, ὅπως ἔν ὑμῶν ἄν ἐδέλῃ,
commander and private, whom of-us 'he may 'wish,

ἄρχοντον ἵνα ὃσιν οἱ πεισόμενοι αὐτῷ, ὃσπερ
without-trial, if there-may-be — (those) obeying them, as

καὶ νῦν ἐγένετο. Δὲ σχεψάσθη ὅια καὶ
now even now has-happened. Also consider what-sort-of (things) even

οἱ στρωτοὶ αὐταίρετοι στρατηγοὶ διασειράχασιν
these (same) self-chosen generals effected

ὑμῖν. Γὰρ μὲν Ἱλαρχὸς δ ἄγορανόμος,
for-you. For indeed Zelarchus the superintendent-of-the-market,

eἰ μὲν ἀδικεὶ ὑμᾶς, ἀποπλέων οἰχεῖται, οὐ
if indeed he-has-'done you 'wrong, sailing-away he-has-departed, not

δοὺς ὑμῖν δίκην: εἰ δὲ μὴ ἄδικει,
rendering you justice; if indeed he-has not 'done (you) 'wrong,

φεύγει ἐκ τοῦ στρατεύματος, δείσας μὴ ἀποθάνῃ
he-flees from the camp, fearing lest he-may-die

ἀδίκως ἄρχοται. Οἱ δὲ καταλεύσαντες τοὺς
self-chosen the

ὑμιν μόνοις μὲν τῶν
unambassadors, have-effected for-you alone indeed of-the

Ἐλληνῶν μὴ ἄσφαλες εἰναι εἰς Κερασοῦντα,
(that it is) not safe to-be in Cerasus,
μὴ ἄν ἄφιξεις σοι ἵσχύ. δὲ

unless 'it may 'have-been-gone-there with (a) strong-force; but (as respects)

τῶν νεκρῶν, οὗ τρόσσεν αὐτοί οἱ κατακαίνετες

the dead, whom previously those — having-killed

ἐκέλευεν θάπτειν, διεπράξαντο μηδὲ εἴναι

(them) requested (you) to-bury, they-have-rendered (it) not-even to-be

ἀσφαλές ἔτι ἀνελέσθαι τούτοις ἦν

safe now (for you) to-carry these (dead) 'off (even) with

κηρυκῷ. Γὰρ τίς ἔθέλησει ἴναι κήρυκς,

(the) herald's-staff. For who will-desire to-go (as a) herald,

ἄπεκτωνός κήρυκας; 'Αλλ' ἦμείς ἐδεύσθημεν

having-killed heralds? But we requested (the)

Κερασονυάν ἰάσαι αὐτοὺς. Εἰ μὲν οὖν ταύτα

Cerasuntians to-bury them. | If indeed therefore these

ἐχει καλὸς;

(things) have handsomely, [if these proceedings be right.] 'let (them)

dοξάτω ὕμιν, ἵνα, ὅς

'dappear (good) to-you (and be sanctioned by you), in-order-that, as

tοιοῦτων ἐσομένων, τις καὶ ποιῆσῃ φυλακῆν

these-same (things) are-about-to-be, one 'may both 'set (a) guard

ἵδια, καὶ πειράται σκύνον ἔχων τὰ ἐρμηνὰ

in-private, and endeavour to-lodge, having the strong-places

ὑπερδεξία. Εἰ μέντοι τὰ τοιοῦτα ἔργα δοξεῖ

'tover (his) 'right. If however — these-same deeds seem

ὕμιν εἴναι θηρίων, ἄλλα μὴ ἀνδρώπων,

to-you to-be (those) of-wild-beasts, but not (those) of-men.

σκοπεῖτε τινα παῦλαν αὐτῶν: εἰ δὲ μὴ, πρὸς

look-for some cessation of-them; if indeed not, —

Δίος, πῶς ἡ θύσιμεν θεοῖς

(in the name of) Jupiter, how either shall-we-sacrifice 'to (the) 'gods

ὑδέως, ποιοῦντες ἄσεβή ἔργα, ἦ πῶς μαρκουμένα

cheerfully, (while) performing impious deeds, or how shall-we-fight

πολεμίους, ἢν κατακαίνωμεν ἄλληλους; Δὲ

'our; enemies, if we-kill one-another? And

tίς φιλία πόλεως δέξηται ἡμᾶς, ἢ τίς ἂν ὤφη

what friendly city will-receive us, which may see
BOOK V. — CHAPTER VII.

such lawlessness among us? and what-one confiding

will-bring (provisions for a) market, if we-appear offend-
tâνοντες περὶ τὰ τοιαῦτα μέγιστα; δὲ ing as-respects — these the-greatest (of things)? and

ἤ ὦ oἰόμεδα τεῦξεσθαι ἐπαίνου πάντων,

truly (there) where we-think to-find (the) praise of-all,

τίς ᾳν ἐπαίνεσθειν ὡμᾶς ὄνων τοιοῦτοις; γὰρ what-one might praise us being such? for

μὲν ἡμεῖς, ὅτι ὁδ', ᾳν φαιμεν τοὺς ἐἶναι indeed we, as they, would pronounce — (those) to-be

ποιηθοῦσιν ποιοῦντας τὰ τοιαῦτα.

bad (men) doing — these-same (things).

'Εξ τούτων πάντως ἀνιστάμενοι ἔλεγον τοὺς On this all rising-up said (that) —

μὲν ἀρξαντας τούτων 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-

κέτι ἐξείνα ἀρξαν ἀνομίας ἐὰν δὲ more be-allowed to-begin (any) lawlessness (of the kind); if indeed

tίς ἀρχή, 

ἀυτοὺς ἀγεσθαι any-one should-command (these things), (that) they were-to-be-led

ἐπὶ θανάτῳ, δὲ τοὺς στρατηγοὺς καταστῆσαι to death, and (that) the generals should-put

πάντας εἰς δίκας ὕπ εἶναι δίκας, καὶ εἰ all on trial; and (there were) to-be trials, even if

tίς ὁδίκητο τι ἄλλο ἐξ οὗ Κῦρος any-one had-done-wrong (in) any-thing else since Cyrus

ἀπέδανε. δὲ ἐποίησαντο τοὺς λοχαγοὺς died; and they-made the captains (the)

δικασταῖς. Δὲ Εὐνοφόροντος παραινοῦντός, καὶ τῶι judges. And Xenophon recommending, and the
The army. And (the) purification took place.

CHAPTER VIII.

Δὲ καὶ ἔδοξε τοὺς στρατηγοὺς ὑποσχεῖν. And also it seemed (good that) the generals should undergo
καὶ διδόντων Φιλίστου μὲν ὄφλη. And giving (it) Philesius indeed was condemned (to pay)
καὶ Ἑαυτικῆς τῆς φυλακῆς τῶν γαν. and also Xanthicles (for) the (careless) guarding of the merchant-
λικὼν τῷ μείωσα χρημάτων. ἐίχοσι μίας. vessels the deficiency of things (of their cargoes) twenty minae.

Δὲ Σοφαίνετος δέκα μίας, ὅτι ἀφεδεῖς. And Sophænettas (was fined) ten minae, because having been chosen
ἀρχων κατημέλεια. Δὲ τινὲς κατηγόρησαν commander he neglected (his duty). And some
accused

Ξενοφῶντος, φάσκοντες παίεσθαι ὑπ’ αὐτοῦ. Xenophon, saying (that) they were struck by him,
καὶ ἐποιοῦντο τὴν κατηγορίαν ὅς ὑθρι- and they made the accusation (against him) as being-
ζοντος. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκεῖ-

insolent (and overbearing). And — Xenophon standing up re-
κεύσε τὸν λέειντα πρῶτον εἶπείν, ποῦ καὶ quested the (one) having spoken first to say, where also
ἐπιλήγη. Δὲ ὁ ἀποκρίνεται. Ὀποιον καὶ ne might have been beaten. And — he repliedWhere even

ἀπωλυμέθα τῷ ρίγει, καὶ ἦν πλείστη we were perishing with the cold, and (where) there was the most
And—(Xenophon) said: But indeed even (the) cold

κατ' αὐτὸς καὶ οὖν λέγεις, δεῖ σιτον ἐπιλεκτότος,

being at-least as-great-as you-say, and provisions had-become-deficient,

ἄναγορέυοντων ὑπὸ πόνων, δὲ and there-was-present-of-wine not-even (enough) to-smell-to, and

πολλῶν enemy following, if (then) I-acted-insolently (and overbear-

ἐν τοιούτῳ καρὶ, ὁμολογῶ ἐιναὶ καὶ ingly) on such (an) occasion, I-acknowledge (myself) to-be even

ὑποστότερος τῶν οἰνῶν, οίς φασίν, ὑπὸ more-spiteful (than) — asses, which it-is-said, (that) from

τῆς ὑβρεως, κόπον οίκ ἐγγίνεσθαι. Δὲ καὶ — spite, fatigue is not engendered. And also

δῶς λέξον, ἐφη, ἐκ τῶν ἐπλήγησθα. Πότερον likewise tell (us), said-he, for what you-were-beaten. Whether

setWidth(80,1148)

ὃτουν σε τι, και, ἐπεὶ οίκ ἐδίδως did-I-ask you for-any-thing, and, when you-did not 'give (it)

μοι ἔπαινον; ἀλλ' ἀπήτουν; ἀλλὰ to-me I-struck (you)? but did-I-'demand (anything) 'back? or

μαχόμενος περὶ παιδικῶν, ἀλλὰ μεθύων ἐτα- was-fighting about (a) beloved (object), or being-in-liquor, did-

ῥώνησα; Ἔπει δὲ ἔφησεν I-act-turbulently-like-a-drunken-man (to you)? When indeed he-said

οὐδὲν τούτων, ἐπήρετο αὐτὸν, (that it was) nothing of-these (things), (Xenophon) asked him,

εἰ ὀπλιτεύοι; Οὐκ, ἐφη. Πάλιν, εἰ if he-served-as-a-heavy-armed-soldier? No, said-he. Again, if

πελτάζοι. Οὐδὲ τούτ', ἐφη, ἀλλ' ταχθεῖς ὑπὸ as-a-targeteer. Not-even this, said-he, but having-been-appointed by

τῶν συσκήνων ἐλαύνειν ἦμιόνον ὅν — (his) comrades to-drive (a) mule (he himself) being

ἐλεύθερος. Ἐνταῦθα δὴ ἄναγινώσκει αὐτὸν, Then indeed he-recognized him,

(α) freeman. Then indeed he-recognised him,
καὶ ἦπεροι. Ὡς εἶ ὅ ἀπαγαγών
and asked (him): Whether — (are) you the (man) carrying-away
tὸν κάμυντα; Ναὶ μᾶ Δί', ἐφη γὰρ σὺ
the (person) being-sick? Yes — by-Jupiter, said-he; for you
ἐνάγκαξές· δὲ διέρρησας τὰ σκεῦη τῶν
compelled (me to do so); and you-threw-about the baggage of —
ἐμῶν συσκήνων. Ἀλλ' ἡ διάρρηψις, ἐφη ὁ Ξενο-
my comrades. But the throwing-about, said — Xeno-
φῶν, ἐγένετο τις τοιαύτη. Διέδωκα ἄλλοις
phen, happened something like-this. I-distributed (it) to-others
ἄγειν, καὶ ἐκέλευσα ἀπαγαγεῖν
to-carry, and ordered (them) to-carry (such baggage) 'away
πρὸς ἐμὲ, καὶ ἀπολαμβάνω ἄπαντα σῶα, ἀπέδωκα
for me, and having-received all safe, I-delivered (it)
σοι, ἐπεὶ καὶ σὺ ἀπέδωκας τὸν ἄνδρα ἐμοὶ.
to-you, when also you produced the man to-me.
'Ακούσατε, ἐφη, ὦ ὄν ἄν ὄ τὸ πράγμα ἐγένετο·
'Hear, said-he, how indeed the thing happened;
γὰρ καὶ ἄξιον.
for (it is) even worth (your while).

Ἀνὴρ κατελείπητο, διὰ τὸ μηκέτι
(A) man was-left-behind, on-account (that) — he-'was no-longer
dύνασθαι πορεύεσθαι. Καὶ ἐγὼ μὲν ἐγίγνοσκον
able to-proceed. And I indeed knew
tὸν ἄνδρα τοσοῦτον, ὅτι εἰς εἰς ἡμῶν. δὲ
the man so-much (only) (as) that he-was one of-us; and
ἐνάγκασα σὲ ἄγειν τοῦτον, ὡς μὴ
I-obliged you to-carry this (man), that he-'might not
ἀπόλοιτο· καὶ γὰρ, δός ἐγὼ σῶι, πολέμωι
'perish; and also, as I think, (the) enemy
ἐφείποντο ἡμῖν. Ὁ ἄνδρος συνέφη τοῦτο
were-pursuing us. The man acknowledged this.

Οὖν, ἐφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε,
Therefore, said — Xenophon, after I-had-'sent you 'before
προσώπον σὺν τοῖς ὑπεστοφύλαξι ὦν αὐδίς
coming-up with the rear-guard did-'I not likewise
καταλαμβάνω ὁρυττοντα βόδρουν, ὡς κατο-
'to overtake' (you) digging (a) pit, as about-
ρῦζοντα τὸν ἀνήρωπον' καὶ ἐπιστάς ἐπὶ
burying the man; and stepping did.'I (not) 'praise
σε; 'Επεὶ δὲ ἦμων παρεστηκότων, ὃ ἀνήρ
you? When indeed we having-stood-by, the man
συνέκαι ὕπὸ τὸ σκέλος, οἱ παρόντες ἀνέκραγον,
drew-together — (his) legs, — (those) present exclaimed,
ὅτι ὃ ἀνήρ γεν. σὺ δ' εἶπας.' Ὅποσα
that the man was-alive; you indeed said: (He may live) as-'much
γε βούλεται ως ἐγώγε οίκ ἐξω αὐτῶν.
at-least 'as he-pleases; as I-at-least 'will not 'carry him.
Ἐνταῦθα ἐπαισά σε. λέγεις ἀληθῆ γὰρ
Then I-struck you; you-speak (the) truth; for
ἐδοξας μοι ἐοικέναι εἰδοτί, οὕτι ἐξη.
you-seemed to-me to-have-been-like (one) knowing, that he-was-alive.
Τι οὖν ἐφη, τι ήττον ἀπέδανεν, ἐπεὶ ἐγώ
What then? said-he, did-'he any the-less 'die, after I
ἀπέδειξα αὐτῶν σοι; Καὶ γὰρ, ἐφη ὁ Ἐννο-
showed him to-you? Certainly, not for, said — Xeno-
φῶν, ἣμες πάντες ἀποθανοῦμενα. οὖν ἐνεχα
phon, we all — shall-die; therefore on-account
τούτου δεῖ ἢμᾶς κατορχῆναι ζωτάς;
of-this is-it-necessary (that) we are-to-be-buried
alive?
Πάντες μὲν ἀνέκραγον ὡς παίσειεν τούτον
All indeed cried-out that he-had-struck this (man too)
ὁλίγας. δ'I ἐκέλευε ἄλλους λέγειν,
few (blows); and 'he (then) 'called-up (the) others to-say,
διὰ τι ἐκαστὸς ἐπιλήγη. Δε ἐπεὶ
for what each (of them) had-been-struck. But when they-'did
οὐχ ἀνίσταντο, αὐτὸς ἐλεγεν. 'Εγώ, δ' ἄνδρες,
not 'stand-forward, he said: I, O men,
ὧ ὀμολογῶ παίσαι ἄνδρας ἐνεξεν
indeed acknowledge to-have-beaten men by-reason of-undisciplined-
ἀταξίας. ὃσοις 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 toùto, āpantès ān āpωλόμενα. Đè kai acted so, 'we all might have-perished. And also ἢδη τινὰ μαλακιζομένου καὶ οὐκ ἐξέλοντα already some giving-way-to-slothful-feelings, and not willing ἀνίστασθαί, ἀλλὰ προϊέμενον αὐτον τοῖς πολεμίωις, to-stand-up, but abandoning themselves to-the enemy, καὶ ἔσπασα, καὶ ἐβιασάμεν πορεύεσθαι. Ῥὰρ ἐν I also 'struck, and forced to-proceed. For in τῷ ισχυρῷ χειμῶν καὶ αὐτός ποτε ἀναμένων the vehement cold even myself once waiting τινὰς συσκευαζομένους, καθεξόμενος for-some having-packed-up (their baggage), (and) having-sat-down συχνὸν χρόνον, κατέμαθον ἀναστάς μόλις 'for (a) 'considerable time, I-found standing-up difficult καὶ ἐκτείνας τὰ σχέλη; ὅτι λαβὼν and-also stretching-out the legs. 'Having therefore taken πείραν ἐν ἐμαυτῷ, ἐκ τούτου καὶ ὀπότε ἑδομιν experience in myself, after this also when I-saw (one) καθήμενον καὶ βλακείοντα ἱλαννον; γὰρ sitting-down and indulging-in-sloth I-'drove (him) 'on; for τὸ κυνείον, καὶ ἀνδριζοῦσαι παρέχετε τινὰ — to-be-moved (about) and to-act-manfully produce (a) certain θερμασίαν καὶ ἵγροτητα; δὲ τὸ καθησθαι καὶ warmth and suppleness; but — to-sit-down and ἔχειν ἄνυχιαν ἐώρων ὀν ὑπουργὸν τῷ (to-have) idleness I-perceive (as) being the-assisting-means by-which τῆς 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
were indeed being left behind somewhere, through insolence, and
hinder both you (in) the front and us (in)
for indeed therefore now it is allowed to those having been saved, if
they have suffered anything by me contrary to justice,
plain, said he, if indeed I have punished any one for
(his) good, I claim to undergo justice (and punishment), such as
even parents (receive for) sons and teachers (for) boys.
And also the surgeons cauterize and cut for good.
But if you think I have acted thus (through),
consider, that now with (the assistance of) the gods I have much more spirit than then, and
εἰμι θρασύτερος νῦν ἣ τότε, καὶ πίνω πλεῖον οἶνον· am bolder now than then, and I-drink more wine;

ἀλλ’ δως παῖω οὐδένα. γὰρ ὀρθὸν ὤμας ἐν
but yet-however I-strike no-one; for I-see you (now) in (a)

εὐδία. Δὲ οὖν χειμῶν ἦ, καὶ μεγάλη
calm. But when (a) storm may-be, and (a) great

θάλαττα ἐπιφέρηται,
sea may-be-bearing (itself) 'onward, do-'you not 'see,

ὅτι πρώφερων χαλεπάινει μὲν τοῖς ἐν
that the-commander-in-the-prow becomes-angry indeed with—(those) in

πρῶρα καὶ ἑνεκα νείματος μόνου, δὲ καὶ
(the) prow even by-reason-of (a) nod only, and also (the)

κυβερνήτης τοῖς ἐν πρώμην; γὰρ ἐν τῷ
steersman with — (those) in (the) stern? for in —

τοιοῦτω καὶ μικρὰ ἀμαρτησέντα ἰχανᾶ
such (circumstances) even small mistakes (are) sufficient

συνεπιτριφαί πάντα. Ὅτι δὲ ἐπαιων αὐτοῖς
to-ruin all. That indeed I-struck this (man)

dικαίως, καὶ ὑμεῖς κατεδικάσατε:
justly, even you have-'given (your) 'judgment; having

ἐξίφθη, οὐ ψῆφους, παρέστητε, καὶ ἐξῆν ὤμιν
swords, not voting-pebbles, you-stood-by, and it-was-allowed you

ἐπικουρεῖν αὐτοῖς, εἰ ἐθούλεσθε· ἀλλὰ, μᾶ Δία,
to-assist them, if you-wished; but, by Jupiter,

οὔτε ἐπικουρεῖτε τούτοις, οὔτε σὺν ἐμοὶ
'you neither 'assisted these (men), nor with me

ἐπαιέτε τὸν ἄτακτοντα. Τοιγαροῦν ἐποίησατε
struck the disorderly. Therefore | you-have-made

ἐξουσίαν τοῖς κακοῖς αὐτῶν, ἑωτερῶς licence [you gave licence] to-the bad (ones) of-them, permitting

αὐτοῖς ὑποϊείν· γὰρ οἴμαι, εἰ ἐδέλετε them to-be-violent (and audacious); for I-think, if you-wish

σκοπεῖν, εὑρίσκετε τοῖς αὐτοῖς καὶ to-examine, you-will-find (that) — (those) same (who) even

tότε κακίστους, καὶ νῦν ὑπριστοτάτους.
then (were) the-worst, (are) even now the-most-audacious.
Also Boiscus, the Thessalian boxer, then indeed fought-hard, (that he might) not carry (his) shield, as κάμνων, νῦν δ' ὡς ἀκοῦω, ἡδὴ ἀποδέδυκε being-sick, now indeed as I-hear, 'has already despoiled πολλοὺς Κοτυριώτων. " Hv ouv σωφρονήτε, many of (the) Cotyrians. If therefore you-are-wise, πούσσετε τοῦτῳ ταναντία, ἡ ποιοῦσί τοὺς you-will-do to-this (one) the-reverse, to (what) they-do (to) the κίνας γὰρ μὲν διδέασι κίνας τοὺς χαλέπους, dogs; for indeed they-have-tied-up dogs the cross-ones, τὰς ἴμερας μὲν, δὲ τὰς νύκτας (namely) during-the day indeed, but by — night have-let (them) ἀφιάση δὲ τούτου ἢν σωφρονήτε δήσετε μὲν τήν 'loose; but this-one if you-are-wise you-will-tie indeed by — νύκτα, δὲ ἀφίσετε τήν ἴμεραν. 'Αλλὰ γὰρ, night, but let-loose by — day. But also, ἐφη, θαυμάζω, ὅτι, εἰ μὲν ἀπῆχθομεν τινι said-he, I-am-surprised, that, if indeed I-become-hateful to-any-one ὑμῶν, μέμνεσθε, of-you, [if I did anything to incur your displeasure,] you-remember (it), καὶ οὐ σιωπᾶτε, εἰ δὲ ἐπεχούρησα τῷ and 'did not 'remain-silent, if indeed I-assisted — (any-one) ἡ κειμῶνα, ἡ ἀπηργα γολέμουν, (or) 'against (a) 'storm, or repelled (the) enemy (from him), ἡ συνεξοπόρισα τι ἀσθενούντι ἡ ὑποροῦντι, or aided-in-procuring any-thing 'for (one) 'being-sick or being-destitute, οὐδεὶς μέμνηται τοῦτων, οὐδ' εἰ ἐτήνεσαι no-one remembers these (things), nor if I-have-praised τινα ποιοῦντα τι καλῶς, οὐδ' εἰ ἐτίμησα any-one doing something good, or if I-have-honoured ὡς ἐθυνάμην, τιν' ἀνδρα ὄντα ἀγαθόν, as (much as) I-could, any man being brave, οὐδ' μέμνεσθε τοῦτων. 'Αλλὰ μήν τε neither do-you-remember these (things). But indeed (it is) not-only
καλόν, καὶ δίκαιον, καὶ ὅσιον καὶ ἱδίον μεμνημένον, beautiful, but—also just, and pious and pleasing to—remember τῶν ἁγαθῶν μᾶλλον ἢ τῶν κακῶν. — good rather than — evil.

'Εκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμιμηκόν. On this indeed truly they—rose—up and recollected Καὶ περιεγένετο ὡς τε ἔχειν κα—

(past events). And it—remained so—as to—have hand.

ὡς.

somei[y [and in the end everything turned out well].
BOOK VI.

CHAPTER I.

Ἐξ τούτου οἱ μὲν ἐν τῇ
From this (time) (some of) the (Greeks) indeed during — (their)
dιατριβῇ ἔζων ἀπὸ τῆς ἀγορᾶς,
stay lived (on what they procured) from the market,
дель ὤν
and also — (others by) plundering (from) the

Ἡνίδώμενοι ἐκ τῆς Παφλαγονίας.
and also — (others by) plundering (from) the Paphlagonians.

Δὲ καὶ οἱ Παφλαγόνες ἐκλώπευον μᾶλα εὖ τοὺς
And also the Paphlagonians stole-away very adroitly —

ἀποσκεδασμένους, καὶ τῆς νυκτὸς ἐπειρῶντο
(those) scattered-about, and at — night attempted

κακοφυγεῖν τοὺς σκνοοῦντας πρὸς καὶ ἐκ
to-injure-and-annoy — (those) quartering far-off; and from

tοῦτων εἴχον πολεμικότατα πρὸς ἅλληλους.
these (things) they-had the-greatest-hostility to one-another.

Ὁ δὲ Κορύλας ὃς τὸτε ἐτύγχανε ἄρχον
But Corylas who then happened (to be) ruler

Παφλαγονίας, πέμπει πρέσβεις, ἔχοντας
of-Paphlagonia, sends ambassadors, having (as presents)

ἱπποὺς καὶ καλὰς στολὰς, παρὰ τοὺς Ἑλληνας,
horses and beautiful robes, to the Greeks,

λέγοντας, τὸι Κορύλας εἰν ἔτοιμος μὴτε ἀδικεῖν
saying, that Corylas was ready neither to-injure

tοὺς Ἑλληνας μὴτε ἀδικεῖσθαι. Οἱ στρατηγοὶ
the Greeks nor to-be-injured (by them). The generals

δὲ ἀπεκρίνατο, ὅτι βουλεύσοιντο σὺν τῇ
however replied, that they-would-consult with the

however replied, that they-would-consult with the
στρατιῶν περὶ μὲν τούτων, ἐδέχοντο αὐτοὺς δὲ
army about indeed these (things), they-received them however
ἐπὶ ξενίᾳ. δὲ καὶ παρεξάλεσαν τῶν ἄλλων
at (a) hospitable (table); and also they-invited the other
ἀνδρῶν οὖς ἐδόξουν εἶναι δικαιοτάτους. Δὲ men whom they-considered to-be the-most-worthly. And
θύσαις βοῶς τῶν αἴχμαλώτων καὶ
having-sacrificed oxen — (those namely) captured and
ἀλλα ἱερεῖα ἄρκοῦσαν εὐωχίαν
other cattle-killed-for-sacrifice-and-for-eating (an) abundant feast
παρεῖχον, δὲ κατακείμενοι ἐν σχίμποσιν ἐδείπνουσιν,
was-provided, and reclining on couches they-supped,
καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐντύγχανοι
and they-drink out-of horn cups, which they-found
ἐν τῇ χώρᾳ.
in the country.

’Επεὶ δὲ τε σπουδαῖ ἐγένοντο καὶ
When however not-only (the) libations had-taken-place, but-also
ἐπαινόσαν, πρῶτον μὲν Ὁρᾶκες ἀνέστησαν, καὶ
they-had-sung-the-paean, at-first indeed Thracians stood-up, and
ὄρχύσαντο σὺν τοῖς ὀπλοῖς πρὸς
danced with — (their) arms to (the sound of the)
αὐλῶν, καὶ ἠλλοντο ὑψηλά τε καὶ κούφως, καὶ
pipe, and they-jumped high and also with-agility, and
ἐχρύσαντο ταῖς μαχαίραις. δὲ τέλος ὁ ἔτερος
they-made-use of — (their) swords; and at-length the one
παίει τὸν ἔτερον, ὡς ἐδόξει πᾶσι πετάληγεν
struck the other, so-that it-seemed to-all to-have-wounded
τὸν ἄνδρα. ὃ ὁ ἔπεσε τεχνικῶς πὼς. Καὶ οἱ
the man; and — he-fell artfully in-some-way. And the
Παφλαγόνες ἀνέκραγον. Καὶ ὁ μὲν σχυλεύσας
Paphlagonians cried-out. And — he indeed 'having-despoiled
tοῦ ἔτερου τὰ ὀπλα, ἐγείει ᾧδων τὸν
the other (one) of — (his) arms, departed singing the 'song
Σιτάλκαν. ἄλλοι δὲ τῶν Ὁρακῶν ἐξέφερον τὸν
Sitalic; others indeed of-the Thracians carried-off the
Tēpov ois teōvnikotai; ἤν δὲ other (one) as-if having-been-dead; he was however (in the state of) peponδός οὐδέν. Metà touto Aīniaiēs having-suffered no (injury). After this (some) Ænians kai Māgnites ἀνέστησαν, ói ὄρχοντο τήν and Magnesians stood-up, who danced the (dance) καλομεμένην καρπαίαν ἐν τοῖς ὃπλοις. Ὅ τρόπος called carpean in — arms. The nature δὲ τῆς ὄρχησεως ἦν ὀδύρει, δὲ μὲν, παρα— indeed of the dance was thus: — (one of them) indeed, having— δέμενος τὰ ὅπλα, σπειρεῖ καὶ ζευγηλατεί, laid-aside — (his) arms, sows and drives a yoke of oxen, πυκνὰ μεταστρεφόμενος, ὡς φοβούμενος, often turning-around, as-if fearing (something); ἀντικλασάς τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ (a) robber indeed approaches; but when — he perceives ἄρπασας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ (him), snatching-up — (his) arms, he even fights for the ζεύγους. (καὶ οὗτοι ἐποίουν ταύτ') yoke (of oxen); and these (men) performed these (things) ἐν ῥυθμῷ πρὸς τὸν αὐλόν') (in rhythm to the pipe) [keeping time to the pipe] καὶ τέλος ὁ λαοτῆς δήσας τὸν ἀνδρα ἀπάγει and at-last the robber having-tied the man leads (him) off καὶ ὁ ζεύγος. δὲ καὶ ἐνίοτε ὁ ζευγηλάτης and also the yoke (of oxen); but also sometimes the driver-of-the-oxen τοῦ λαοτῆς εἰτα ζεύγας παρὰ τοὺς (overcomes) the robber; then having-fastened (him) to the βοῦς ἑλάυνει δεδεμένον τῷ κείρε ὑπίσω. oxen he drives (him) off bound with (his) hands behind. Metà touto Μυσός εἰς ἱλιδέν ἔχων πέλτην ἐν After this (a) Mysian entered having (a) light-shield in ἱκατέρα τῆ χειρί καὶ τοτέ μὲν ὄρχειτο μιμοῦμενος each — hand; and at-one-time he danced mimicking ὡς δύο ἀντιταττομένων, δὲ τοτε ἔχριτο ns (if) two were-attacking (him), but at-another-time he used
THE ANABASIS OF XENOPHON.

the shields as (if engaged) with one (only), and also another-
tē ἐδίνειτο καὶ ἐξεκυβίστα, ἐχὼν τὰς πέλτας, time he-whirled-about and threw-summersets, having the shields ὅστε καλὴν ὄψιν φαίνεσθαι. ἐὰν at the same time), so that (a) fine sight appeared, and
τέλος ὄρχειτο τὸ Περσικόν, κρούων τὰς at last he-danced the Persian (dance), striking the
πέλτας: καὶ ὀξαλαζεῖ, καὶ ἐξανιστάτω· shields (together); and he sank on (his) 'knees, and' rose-up again;
καὶ ἐποίει πάντα ταῦτα ἐν ρυθμῷ πρὸς τὸν and he performed all this in rhythm to the
αὐλὸν. Δὲ ἐπὶ τοῦτο οἱ Μαν-
(sound of the) pipe. And after this (one) — (some) Man-
tινεῖς ἐπιστόμυς, καὶ τίνες ἄλλοι τῶν Ἀρχάδων tineans coming-forward, and some others of the Arcadians
ἀναστάντες, ἐξοπλισάμενοι ὡς κάλλιστα ἐδύναντο, standing-up, armed as handsomely (as) they could,
ζησάν τε ἐν ρυθμῷ, αὐλοῦμενοι went — in rhythm, [marched in time,] playing-on-the-pipe (tuned)
πρὸς τὸν ἐνόπλιον ρυθμόν, καὶ ἐπαινίσαν for the armed-war rhythm (or movement), and they sang the pre-ean
καὶ ὀρχήσαντο, ὡσπερ ἐν ταῖς προσόδοις πρὸς and danced, as in the procession to
τοὺς θεοὺς. Δὲ οἱ Παφλαγόνες ὃρωντες the gods. And the Paphlagonians seeing (these things)
ἐποίησαν ἰδιὰ πάσας τὰς ὀρχήσεις made (a) great-thing-of it (that) all the dances
ἐναι ἐν ὄπλοις. Ὅ Μυσὸς ἐπὶ ὄρων τούτων were in arms. The Mysian after seeing these (things)
αὐτοὺς ἐκπεπληγμένους, πείσας (that) they were struck (with surprise), (and) having-persuaded
τινὰ τῶν Ἀρχάδων, πεπαμένον ὀρχηστρίδα, a certain one of the Arcadians, having-in-possession (a) female-dancer,
eἰσάγει σκευάσας ὡς κάλλιστα ἐδύνατο he brings (her) 'in having-equipped (her) as handsomely (as) he could
καὶ δοὺς αὐτῇ κούφην ἀσπίδα. Δὲ ἦ ὁρχῆσατο
and giving her (a) light shield. And — she-danced
πυρρίχην ἐλαφρῶς. Ἐνταῦθα ἦν
(the) Pyrrico (dance) with-great-agility. Then there-was
πολὺς ἐρωτός· καὶ οἱ Παφλαγόνες ἦροντο,
much applause-and-clapping; and the Paphagonians asked,
eἰ καὶ γυναῖκες συνεμαχόντο αὐτοῖς. Οἱ δὲ
if also women fought-together with-them. — (They) —
ἔλεγον, ὅτι εἶναι καὶ αὐταὶ αἱ τρεξάμεναι
said, that it-was even these (women) — (that) had-been-driving
βασιλέα ἐκ τοῦ στρατοπέδου. Οὖν μὲν τούτο
the king from the camp. Therefore indeed such
ἐγένετο τὸ τέλος τῇ ταύτῃ νυκτί.
was the end (of) — that night.

Δὲ τῇ ὕστεραι προσῆγον αὐτοὺς ἐις
And on-the next-day they-led them [the ambassadors] to
τὸ στράτευμα, καὶ ἔδοξε τοῖς στρατιώταῖς
the army, and it-seemed (good) to-the soldiers
μὴτε ἀδικεῖν Παφλαγόνας μὴτε
[and the soldiers resolved] neither to-injure (the) Paphagonians nor
ἀδικεῖσθαι. Μετὰ τοῦτο μὲν οἱ πρέσβεις
and the soldiers resolved neither to-injure (by them). After this indeed the ambassadors
ἔχοντο· οἱ Ἔλληνες δὲ, ἔπειδὴ ἤκανα
departed; the Greeks also, as (a) sufficient (number of)
πλοῖα ἔδοξει παρεῖναι, ἀναβάντες ἔπελευν
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 ἀριστερᾷ. Δὲ τῇ ἄλλῃ
— Paphlagonia on (the) left. And on-the next
ἀφικνοῦντα εἰς Σινώπην, καὶ ὄρμισαντο εἰς
(day) they-arrived at Sinope, and anchored at
Ἀρμῆνην τῆς Σινώπης. Σινώπεις δὲ
Harmene (the harbour) of — Sinope. (The) Sinopeans —
μὲν οἰκουσὶ ἐν τῇ Παφλαγονικῇ, δὲ εἰσὶν
indeed dwell in — Paphlagonian (territory), and they-are
αποικιανες Μιλησιων. Ουτωι δε πεμπονο
(a) colony of-the-Milesians. These (Sinopeans) indeed sen.
ξενια τοις Ελλησι μεν τρισκηλίους
gifts-of-hospitality to-the Greeks (namely) — three-thousand
μεδιμνους αλφιτων, δε
medimni [each medimni being about twelve gallons] of-flour, also
χιλια και πεντακοσια κεφαμιa
a-thousand and five-hundred ceramia [the ceramia being about
οινου. Και έντασα Χειρισοφος ήλ.δε
six gallons] of-wine. And then Cheirisophus came
εχων τριηηηηηηη Και μεν οι στρατιωται προσεδοχων
having galleys. And indeed the soldiers expected
σε τι σφισι ο ο ηγε μεν
(that) he-came bringing something for-them; but — he-brought indeed
οιδεν, δε απηγγελλε, δι και 'Αναξιβιος ο ναυ-
nothing, however he-announced, that both Anaxibius the naval-
αρχος και οι ωλοι επαινοηη αυτως, και διτι
commander and the others praised them, and that
'Αναξιβιος ιποσχειτο, ει αφικνοιτο εξη
Anaxibius promised, if they-would-come-to (him) out-of
του Ροντου, έσεσαι μισοφοριαν αυτως.
to the Pontus, (that) there-would-be pay to-them.

Και οι στρατιωται έμειναν πέντε ημέρας εν
And the soldiers remained five days in
ταυτη τη Αρμηηηη. Ως δε έδόκουν γυγη
this — Harmenc. As indeed they-considered (that) they-
νεσοδαι εγγυς της Ελλαδος ηηηη μαλλων η
were-getting near — Greece 'it now more than
προσδεν ειζηει αυτως οπους αν και αφικνονται
before 'occurred to-them how 'they might even 'arrive
οικαδε εξοντεσ τι. Ουν ηγησαντο ει
at-home having something. Therefore they-thought (that) if
ελντο ενα αρχοντα, αν μαλλων η
they-should-choose one commander, (it) would (be) better than
ους πολυαρχια, τον ενα δυνασαι
there-being many-commanders, (that) the one (commander) would be-able
χρήσαι τῷ στρατεύματι καὶ νύκτος καὶ ἡμέρας, to-use the army both by-night and by-day, καὶ εἰ δεόν λανθάνειν τι ἄν and if it-should-be-necessary to-conceal any-thing (that it) would (be)
μᾶλλον κρύπτεσθαι, καὶ εἰ δεόν αὕτη λανθάνειν much-better concealed, and if it-were-necessary again to-anticipate
τό άν ήττον υποτείμην. γὰρ any-thing (there) would (be) less coming-late (and delay); for
αὖ οὗ δεῖν λόγων πρὸς ἀλλήλους, (that) 'there would 'be no 'need of-conferences with one-another,
αὐτὰ τὸ δόγαν τῷ ἐνι but (that) the to-seem (good) to-the one [but that the determination
ἀν περαινεσθαι. δὲ τὸν χρόνον of the one commander] would be-carried-out; but (in) the time
ἐμπροσθεν οἱ στρατηγοὶ ἐπράπτουν πάντα ἐκ heretofore the generals did every (thing) from
τῆς νικώσης. ὡς δὲ διενεικαντο ταῦτα the prevailing (opinion). As indeed they-were-'revolving these (things)
ἐτράποντο ἐπὶ τὸν Ξένοφωντα καὶ 'in (their) 'minds, they-turned-themselves to — Xenophon; and
οἱ λοχαγοὶ προσιόντες αὐτῷ, ἔλεγον, ὅτι ἡ στρατιᾷ the captains going to-him, said, that the army
γινώσχει οὕτω καὶ ἐκάστος ἐνδεικνύμενος think-and-determine thus; and each showing (his)
ἐνοιαν ἐπειδὴν αὐτὸν ὑποστήναι τὴν ἄρχῃν. good-will persuaded him to-undertake the command.
Ὁ δὲ Ξένοφων πῇ μὲν ἐδούλευτο ταῦτα, — And Xenophon in-some-measure indeed desired this,
νομίζων καὶ τὴν τιμὴν γενέσθαι αὐτῶς acknowledging (that) even the honour would-become thus
μείζων ἐαυτῷ πρὸς τοὺς φίλους, καὶ τοῦνομα greater to-himself before — (his) friends, and the-namo
αὐτῶν ἀφίξεθαι μείζον εἰς τὴν πόλιν, τυχόν of-himself would-become greater in — (his own) city, perhaps
ἀκούσαν ἃν γενέσθαι τινος αὐτίκος ἀγαθῶν likewise also (that) 'he might 'become some cause of-good
τῇ στρατιᾷ. Μὲν δὴ τὰ τοιαῦτα ἐνθυμήματα to-the army. Indeed truly — these-same considerations ἐπὶ θρεπον αὐτῶν ἐπιθυμεῖν γενέσθαι ἄρχοντα αὐτο- impelled him to-desire to-become | commander with-full.

κράτορα. Δ’ ὀπότε αὐ ἐνθυμοῖτο, power [commander-in-chief]. But as again he-reflected, ὁτι ἄδηλον μὲν παντὶ ἄνθρωπῳ, ὅτι τὸ that (it was) uncertain indeed to-every man, | how the μέλλων ἐξελ, δὲ καὶ διὰ future will-hold, [what the future will produce,] and also through τοῦτο εἶναι καὶ κύνδυνος ἀποθαλεῖν τὴν this (that) there-might-be even danger to-lose — (his)

προειραγμένην δόξαν, ὑποτείτο. Δὲ αὐτῷ διαπ- previously-earned reputation, he-was-perplexed. And he hesi- 

ρομένῳ διαχριναῖ ἐδοξε εἰναι κρατιστον ἀνακοινο- tating to-decide it-seemed to-be the-best to-con-

νωσαι τοῖς θεοῖς· καὶ παραστησάμενος δύο sult the gods; and having-placed-by (the altar) two 

ιερείᾳ, ἐξυέτο τῷ Διῷ τῷ βασιλείᾳ, ὀσπερ ἦν victims, he-sacrifices to — Jupiter the king, who was 

μαντευτός ἐξ Δελφῶν αὐτῷ· καὶ δὴ ἐνώ- pointed-out-by-the-oracle at Delphos to-him; and indeed he-ae-

μίζεν ἐφοράκεναι τὸ οὐρὰ ὑπὸ τοῦτο

knowned [to-have-seen [to have had] the dream from the-same 

τοῦ θεοῦ, ὁ εἶδεν, ὅτε ἤρχετο καθόμενος τὸ — god, which he-had, when he-began to-set-himself — 

συνεπιμελεῖσθαι τῆς στρατιᾶς. Καὶ ὅτε ὅρματο to-take-charge-with-others of-the army. And when he-departed 

ἐξ Ἐφέσου, συνσταθησάμενος Κύρῳ, ἀνεμισθήκετο from Ephesus, about-meeting Cyrus, he-recalled-to-mind 

αἰτεῖν φθεγγόμενον δειγίον εαυτῶ, (an) eagle crying-out 'on (the) 'right (hand of) himself, 

μέντοι καθήμενον, ὀσπερ ὁ μάντις ὁ προ-

however sitting, (which) as the augur — ac-

πέμπτων αὐτῶν ἐλεγεῖν, ὅτι εἶναι μὲν μέγας οἰωνῶς, companying him said, that it-was indeed (a) great omen,
and not belonging-to-a-private-individual, and honourable however
éπιςνονος. γὰρ τὰ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ
toilsome; for the birds most-of-all attack the
ἀετῶν καθημένων. μέντοι τὸν σίωνον εἶναι οὐ
eagle sitting; however (that) the omen is not
κρησματιστικὸν, γὰρ τὸν ἀετὸν μᾶλλον λαμβάνειν
indicative-of-gain, for (that) the eagle rather took
tὰ ἐπιτίθεσθαι πετόμενον. Οὕτω δὴ ἄυτῷ
— (his) provisions flying-about. As indeed he
θυμένω ὁ θεὸς διαφανῶς σημαίνει μήτε προς-
was-sacrificing the god evidently signified neither to-
deiσθαι τῆς ἄρχης, μήτε, εἰ αἰροῖτο, ἀπο-
desire the command, nor, if he-should-be-chosen, to-
deχεσθαι. Τοῦτο δὲ μὲν ἐγένετο οὕτως. Ἡ
accept (it). This truly indeed happened thus. The
στρατιὰ δὲ συνήλθε, καὶ πάντες ἔλεγον ἕνα
army indeed assembled, and all said (that) one
ἀιρέσθαι. καὶ ἐπεὶ τοῦτο ἐδοξῆ; (commander) was-to-be-chosen; and when this seemed (good),
προεβάλλοντο αὐτῶν.
(and when this was resolved on by the army,) they-proposed him
'Επεὶ δὲ ἐδοξῆ; εἶναι δῆλον, ὅτι
[Xenophon]. 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:
'Εγὼ, ὦ ἄνδρες, μεν ἡδομαί ὑπὸ τιμώμενος
I, O men, 'am indeed 'delighted at being-honourea
ὑμῶν, εἴπερ εἰμι ἄνδροπος, καὶ ἔχω χάριν,
by-you, as-indeed I-am (a) man, and have gratitude
καὶ εὐχομαι τοὺς θεοὺς δοῦναι μοι
and I-pray the gods to-grant me
(тря what you intend), and I-pray the gods to-grant me
γενέσθαι αὐτίον τινός ἁγαθοῦ 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, Λακεδαιμονίου ἄνδρος παρόντος, δοξεῖ

commander, (a) Lacedaemonian man being-present, it-seems

μοι οὕτε εἶναι συμφέρον ὕμιν, ἀλλ' εἰ

to-me (would) neither be (an) advantage to-you, but, if

δέοισθε τι παρ' αὐτῶν, ἄν ἥττον

you-should-desire any-thing from them, (that you) would the-less

dιὰ τοῦτο τυγχάνειν, τε νομίζω τοῦτο

on-account-of this obtain (it), and I-think (that) this

again (would) not at-all in-any-manner be safe for-me.

Γὰρ ὅρω ὅτι καὶ πρόσθεν οὐ

For I-see that even 'they [the Lacedaemonians] heretofore 'did not

ἐπαύσαντο πολεμοῦντες τῇ πατρίδι μοι,

'cease making-war against-the [country of-me, [my country,]

πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν

before they-had-made (the) whole — state to-acknowledge (the)

Λακεδαιμονίους εἶναι καὶ ἡγεμόνας αὐτῶν. 'Ετεὶ

Lacedaemonians to-be even masters of-them. When

dὲ ὁμολόγησαν τοῦτο, εἰδὼς ἐπαύσαντο

indeed they-acknowledged this, 'they directly 'ceased

πολεμοῦντες, καὶ οἰκέτει πέρα ἐπολιορκήσαν τὴν

making-war, and no-longer more did-they-besiege the

πόλιν. Εἰ οὖν, ὅρων ταῦτα, ἐγὼ δοκοῖν

city. If therefore, seeing these (things), I should-seem

ἐνταῦθα ὅπου δυναῖν ποιεῖν ἄκυρον τὸ

(to be) there where I-might-be-able to-make null the

ἀξίωμα ἐχεῖνον, ἐννοοῖ ἐχεῖνο μὴ ἄν λίαν ταχὺ

authority of-them, I-consider this lest 'I might very speedily

σωφρονίσειν. 'Ο δὲ ὅμεις ἐννοεῖτε, ὅτι

'be-taught-discretion. What indeed you consider-in-your-minds, that

ἐνὸς ἀρχοντος ἄν εἰπῃ ἥττον στάσις

(there being) one commander 'there would 'be less faction

ἡ πολλῶν, ἵστε εὖ, ὅτι ἐλοίμενοι μὲν

than (there being) many, you-know well, that having-chosen indeed
another you will not find me exciting-faction; for I acknowledge (that) he who being in war excites faction against his commander, (that) this (one) contends against the safety of himself; but if you should choose me 'I would not wonder if you found some discontented both with you and myself.

'Επεί δὲ εἶπε ταύτα, πολὺ πλείονες

When indeed he had said these (things), many more stood up, saying, that he ought to command.

'Αγασίας δὲ Στυμφάλιος εἶπεν ὅτι εἶη

Agasias indeed (the) Stymphalian said that it would be ridiculous, if it have (itself) thus; if things be in such a state;

ὡς Λακεδαίμονιοι ὅργιοῦνται, καὶ ἔαν

(since) that (the) Lacedaemonians might be enraged, even if (a party) having met together (and) do not choose (a) Lacedaemonian as president of the banquet. If when thus at least it has (itself), if such be the case, said he, it would neither be proper for us to lead companies (as captains), as it seems, that we are Arcadians.

τοῦ Ἀγασίου εἰπόντος εὖ. Καὶ ὁ Ξενο-

(signifying) — Agasias having spoken well. And — Xeno-

φῶν ἐπεὶ ἐώρα ἐνδεόν πλείονος,

phon when he saw (that) there was need of more (speaking),
But, 0 men, said he, that you-may,

But, men, said he, that you-may.

\( \text{πάντας, } \text{η μὴν ἐπει ἐγὼ ἥσανομὴν} \) by all (the goddesses), (that) truly indeed when I perceived

\( \text{νικῶμην, ἔννομεν, } \text{εἰ εἰν} \) your intention, I-sacrificed, (to ascertain) if it-might-be

\( \text{ἐντιτελον υμῖν ὑπερῆς ταύτην τὴν} \) better for-you not-only-to-have-confided this - (same)

\( \text{ἀρχὴν ἐμοὶ, καὶ ἐμοὶ ὑποστήναι} \) καὶ οἱ θεοὶ command to-me, but-also for-me to-have-undertaken (it); and the gods

\( \text{ὁυτος ἐσήμαναν ἐν τοῖς ἱεροῖς ὡστε καὶ} \) ἰδιωτὴν signified in the sacrifices that even (a) private-person

\( \text{ἀν γνῶναι, ὅτι} \) ὁ με ἀπέχεσθαι [not an augur] might know, that it-was-proper | (that) I should hold-off

\( \text{τῆς μοναρχίας.} \) from-the single-rule [that I should not accept the sole command].

\( \text{Οὐτὸ δὴ αἱροῦνται Χειρίσοφον.} \) \( \text{Δὲ Χειρίσοφος} \)

Thus indeed 'they (then) 'chose Cheirisophs. And Cheirisophos 

\( \text{ἐπεὶ ἡρέθη παρεὶδὼν εἰπεν} \) Ἀλλ', risophos when he-was-elected coming-forward said: But, 

\( \text{ὁ ἀνδρες, ἵστε μὲν τοῦτο, ὅτι ἐγώ ἂν ἐστασιάζον} \) O men, know indeed this, that I-at-least would have-excited

\( \text{οὐδ', εἰ εἶλεος ἄλλον μὲντοι, ἔφη,} \) no factions, if you-had-elected another; however, said he, 

\( \text{ἀνήσατε} \) Ἐνοφοῦντα οὐχ ἠλομενοι ὡς you-have-done-a-service-to Xenophon (by) not having-elected (him); as 

\( \text{kai νῦν Δέξιππος ἦδη διεβαλεν αὐτὸν πρὸς} \) even now Dexippus 'has already 'accused him before

\( \text{Ἀναξιβίου, ὅ τι ἐδυνατο, καὶ ἐμοῦ μάλα} \) Anaxibius, as-much-as he-could, even I (trying) much

\( \text{σιγάζοντος αὐτῶν.} \) 'Ο το-silence him. (Dexippus) also said (that he)

\( \text{νομίζειν, αὐτῶν ἡσσαὶ μᾶλλον} \) thought, (that) he (Xenophon) desired rather
BOOK VI. — CHAPTER II.

συνάρχειν Τιμασίωνι, ὑπὶ Δαρδάνηι

to-be-joined-in-command-with Timasion, (he) being (a) Dardanian

στρατεύματος τοῦ Κλεάρχου, ἡ έαυτῷ

of (the) 'army of — Clearchus, than with-himself

ἵνα Λάκωνι. 'Επει δέντοι, ἕφη,

(Chaeriphas) (he) being (a) Lacedæmonian. Since however, said-he:

καὶ πειράσομαι ποιεῖν

(prepare yourselves, as to-morrow you will-be-ordered (to depart),

ἔαν ἡ πλοῦς. δὲ ὃ

if there-may-be (a) sailing (permitted by the weather); and tho.

πλοῦς ἐσται εἰς Ἡράκλειαν, ὅψ ὃ ἐστὶν

sailing will-be to Ileraeia; therefore it-is-proper (that)

ἄπαντας πειράσεις κατασχεῖν ἐκεῖσε. δὲ τὰ

all endeavour to-arrive there; and (about) —

καὶ κατασκεύαζεσθε, ἐπειδὰν ἐλθόμεν ἐκεῖσε.

other (things) we-will-consult, when we-arrive there.

CHAPTER II.

Ἐντεῦθεν τῇ ὑστεραῖα ἀναγόμενοι, ἐπλεοῦν

Hence on-the next-day lifting (the anchors), they-sailed

χαλώ πνεύματι δύο ἡμέρας παρὰ γῆν.

with (a) 'fair wind two days along (the) land.

Καὶ παραπλέοντες ἐθεώρουν τῇ Ἰασονίαν ἀκτῇ,

And sailing-along they-saw not-only (the) Jasonian beach,

ἐνθὰ ἡ Ἀργὼ λέγεται ὀρμώσασθαι, καὶ τὰ

where the Argo is-said to-have-been-moored, but-also the

στόματα τῶν ποταμῶν πρῶτον μὲν τοῦ Θερμω-

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.

The Greek city, (a) colony of (the) Megarians, and being in the territory of (the) Mariandrians. And they anchored near the Acherusian Peninsula, where Hercules is said to have descended for the dog Cerberus, now they show the marks of—

καταβάσεως, τὸ βάθος ἐπὶ πλέον ἡ διό (his) descent, to—(a) depth for more than two stadia. Ἔνταῦθα οἱ Ἡδακλειταῖ πέμπτουσι stadia. There the Heraclians send gifts-of-hospitality (namely) three-thousand medimni [the medimni being about twelve gallons] of-barley-meal, and two-thousand ceramia [the ceramia being about six gallons] of-wine, and twenty oxen, καὶ ἐκατὸν οίς. Ἔνταῦθα ποταμός, Λύκος and (a) hundred sheep. Here (a) river, Lyeus (by) ὅνομα, ἡ διὰ τοῦ πεδίου, εὕρος ὅς name, flows through the plain, (the) breadth (thereof being) about δύο πλέθρων. two plethra (or about two hundred feet).

Oἱ στρατιῶται δὲ συλλεγέντες ἐνοεῖσαι

The soldiers indeed assembling deliberated the rest of the road, whether it might be best.
Τον Πόντον ατά (for them) to-have-proceeded from the Pontus (Euxinus) by
γῆν ἣ κατὰ θαλατταν. Δὲ Δύνων Ἀχαῖος land or by sea. But Lycon (an) Achæan
ἀναστάς, εἰτε. Θανυμάγῳ μὲν, ὅ ἄνδρες, τῶι rising-up, said: I-wonder indeed, O men, (at) the
στρατηγῶν, οτι οὐ πειρῶνται ἐκπορίζειν generals, that they-do not 'endeavour to-procure
συνηρέσιον ἡμῖν. γὰρ μὲν τὰ ξένια οὐ μὴ money-for-provisions for-us; for indeed the presents 'will not —
γένηται σῖτα τῇ στρατιᾷ τριῶν ἡμερῶν. be (sufficient) food for-the army for-three days:
δὲ ἔστιν οὐκ, ἔφη, ἐπισημνόσα-
and there-is no (place), said-he, having-provided-ourselves-with-pro-
μενος. ὁπόθεν πορευομένος.
Οὖν δοξεὶ visions, whence we-will-set-forth (on our journey). Therefore it-seems
ἐμοὶ αἰτεῖν τοὺς Ἡρακλεώτας μὴ to-me (that we ought) to-ask the Heracleans (for) not
ἐλαττῶν ἡ τρισχιλιῶν κυψικοῦνοι.
less than three-thousand cyzices [about 15,000 dollars].
ἀλλος εἰτε μὴ ἐλαττῶν ἡ μυρίων. καὶ But another said not less than ten-thousand; and
πρέσβεις ἑλομένους, 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 βουλεύσαντα πρὸς report they might 'bring, and to-deliberate about
ταύτα. Ἐντεῦθεν προσβάλλοντο πρέσβεις, these (things). Then they-proposed (for) deputies,
πρῶτον μὲν Χειρίσοφον, ὅτι ἢρητο ἄρχων.
first indeed Cheirisophus, because he-had-been-chosen commander;
ἀν ἔστι καὶ οἱ Ἐνορφόντα. ἰδὲ and it-is also (that) — (others proposed) Xenophon. But
οἱ ἵσχυροι ἀπειμάχοντο. γὰρ ταύτα — 'they vehemently 'set-themselves-against (it); for this
εδόξει ἄμφοιν μὴ ἀναγχάζειν
seemed to-both (of them), (that) 'they (ought) not to-compel

'Ελληνίδα πόλιν καὶ φιλίνων διδοῖν
(a, Greek city and (one) friendly (to them) to-give

ὁ τι αὐτῶι μὴ ἐσέλοντες. 'Εσεῖ δ' οὖτωι
what they 'were not 'willing (to give). When indeed these

ἐδόξουν ἀπρόθυμοι εἰναι, πέμπουσι Λύκωνα
showed (themselves) no-ways-inclined to-go, they-send Lycon

'Αχαιῶν, καὶ Καλλίμαχου Παρράσιον, καὶ
(the) Achaeans, and Callimachus (the) Parrhasian, and

'Αγασίαν Στυμφάλιων. Οὖτοι ἐλέοντες
Agasias (the) Stymphalian. These going (to the town)

ἐλέγον τα 'δεδομένα. Ἐφασαν δὲ
informed (them of) the resolutions. They-said indeed (that)

tὸν Λύκωνα καὶ ἐπατείλειν, εἰ μὴ ποιήσοιεν
— Lycon even threatened, if they 'did not 'do

ταῦτα. Δ' οἱ 'Ηρακλεώται ἄμοισαντες
these (things). And the Heracleans hearing (this)

ἐφασαν βουλεύσασθαι καὶ εἰδὼς συνήγον
said (that) they-would-consult-about-it; and immediately they-collected

tέ τὰ χρήματα ἐκ τῶν ἄγρων, καὶ ἄνεςχει
not-only (their) property from the fields, but-also packed-

ἀσαν εἰσῳ τὴν
up (and carried) within (the city) the (things exposed for sale in the)

ἄγοραν, καὶ αἱ πύλαι ἐκέχλειντο, καὶ ὀπλα
market, and the gates were-closed, and armed (men)

ἐφαίνετο ἐπὶ τῶν τειχῶν.
appeared on the walls.

'Εκ τοῦτο οἱ παράξαντες ταῦτα ὑτιῶντο
Upon this — (those) having-promoted these (things) accused

τοὺς στρατηγοὺς διαφείρειν τὴν πραξίν.
the generals (that they) spoiled the affair.

Καὶ οἱ 'Αρχάδες καὶ οἱ 'Αχαιοὶ συνίσταντο. δὲ
And the Arcadians and the Achaeans joined-together; and

τε Καλλίμαχος ὁ Παρράσιος καὶ Λύκων ὁ
not-only Callimachus the Parrhasian, but-also Lycon the
Achaeans 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 áρχειν Πελοποννησίων καὶ Λαξεδαμονίαν (should) rule Peloponnesians and Lacedaemonians, παρεξήγησαν μηδεμίαν δύναμιν εἰς τὴν (and he) contributing no force to the στρατιάν, καὶ σφᾶς ἕχειν τοὺς πόνους army, and (that) they themselves had the trouble μὲν, δὲ ἄλλους τὰ κέρδη, καὶ ταύτα indeed, but others the profits, and these (things taking place) σφῶν κατειργασμένων τὴν σωτηρίαν they themselves having effected the safety (of all);

γὰρ τοὺς κατειργασμένους εἶναι Ἀρχαῖος for (that) — (those) accomplishing (this) were Arcadians καὶ Ἀχαιοὺς, δὲ τὸ ἄλλο στρατεύμα εἶναι and Achaeans, and (that) the rest (of the) army was (as) οὐδὲν. (καὶ ἦν δὲ τῇ ἀληθείᾳ ἐπερ ἦμισι nothing; and there was indeed in — truth above half τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ of the whole army (who were) Arcadians and Ἀχαιοί). Ὅν ἐι σωφρονοῦεν, αὐτοὶ Achaeans). Therefore if they were wise, these (the Achaeans and Arcadians) having united, and choosing commanders ἑαυτῶν, ἀν ποιοῦντο τὴν πορείαν καὶ of themselves, 'they might make the journey by ἑαυτοὺς, καὶ πειράζουσι λαμβάνειν τι ἄγασόν themselves, and endeavour to procure something good Ταύτ' ἐδοξεῖ. καὶ (for themselves). This seemed (good and was adopted); and (the) Ἀρκάδες ἔν 'Ἀχαιῶν ἀπολιπόντες Χειρίσοφον, εἰ Arcadians or Achaeans leaving Cheirisophus, if
THE ANABASIS OF XENOPHON.

Xenophon however wished to make the journey in common with them, thinking (that) thus it (would) be safer, than (that) each (should) go his own (way); but Neon persuaded him to proceed by himself, having heard from — Cheirisophus, that Cleander the governor in Byzantium said (that he would) come to the harbour of Calpe having galleys. Therefore he added —

ἐπὶ τῶν τριήρων, ἀλλ' αὐτοὶ καὶ οἱ στρατιῶται (to be) on the galleys, but they and the soldiers of themselves. And Cheirisophus 'being indeed at the same time 'disheartened with the (things) having-happened, and 'being also 'dis-
σῶν ἐκ τούτου τὸ στρατεύμα, gusted on-account of-these (things) (with) the army,
ἐπιστρέψει αὐτῷ ποιεῖν ὃ τι βούλεται. Ξενοφῶν
he-permits him to-do what he-wishes. Xenophon
de ἐτὶ μὲν ἐπεχείρησεν ἀπαλλαγεῖς
also moreover indeed (for some time) attempted (after) having-left
τῆς στρατιᾶς ἐξπλεύσαι. ὅ ἀυτῷ ὑπομένω
the army to-sail-away; and he saerificing (to)
Ἱρακλεῖ τῷ ἵγεμόνι, καὶ κοινομένῳ πότερα
Ἱφεσ the conductor, and consulting (with him) whether
ἰὴ λῶν καὶ ἄμεινον στρατεύεσθαι, ἔχοντι
it-would-be better and more-desirable to-march, having
τοὺς παραμείναις τῶν στρατιωτῶν,
(those) remaining (with him) of-the soldiers,
ἡ ἀπαλλαττεσθαι, ὃ θεὸς ἔσειμεν τοῖς ἱεροῖς
or to-take-leave-of (them), the god signified by-the victims
συνστρατεύεσθαι. Οὔτω τὸ στρατεύμα
(that he ought) to-march-with (them). Thus the army
γίγνεται τρικῆ. Ἀρχάδες καὶ μὲν
became (divided into) three-parts; (the) Areadians and indeed (the)
Ἀχαιοὶ, πλείους ἦ τετρακυκλίου, πάντες ὀπλίται.
Ἀχαιῶν, more than four-thousand, all heavy-armed-men;
δὲ Χειρισόφῳ μὲν εἰς τετρακοσίους
but with-Cherisophus (there were) indeed (in number) four-hundred
καὶ χιλίους ὀπλίται, δὲ πελτασταῖ εἰς
and a-thousand heavy-armed-men, and targeteers in (number)
ἐπτακοσίους, οἱ Ὀρᾶχες Κλεάρχου. 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-
a-thousand heavy-armed-men, and targeteers in (number) three-
κοσίους. δὲ αὐτὸς μόνος εἶχεν ἱππικὸν ἀμφὶ
hundrea; and he alone had cavalry about
τεταράκοσον ἵππας.
forty horsemen.


Kai μὲν οἱ Ἀρκάδες διαπραγμένοι πλοῖα παρὰ And indeed the Arcadians having-procured ships from τῶν Ἡρακλεωτῶν, πρῶτοι πλέουσιν, ὅπως, εἰς αἱφνὶς the Heraeleans, first set-sail, that-is, suddenly ἐπὶ πεσόντες τοῖς Βίθυνοις, λάβοιεν making-an-irruption-against the Bithynians, (that) they-might-take ὅ τι πλείστα. καὶ ἀπὸ-what most (they could); [as much as they could;] and δια-ταὐτά μέσον τῆς Ἐράκης. Δὲ Χειρίσοφος somewhere about (the)middle — of Thrace. And Cheirisophus εἰς λιμένα Κάλπης, σεβεῖν (from their vessels) at (the) harbour of-Calpe, ἵνα ἐκ τῆς πόλεως ἐξῆκεν οὐκάμενος ἀπὸ τῆς πόλεως ἔρχομαι τοίς Ἡρακλεωτῶν ἐπορεύετο πεζῇ διὰ τῆς χώρας having immediately commenced (the journey) from the city τῶν Ἡρακλεωτῶν ἐπορεύετο πεζῇ διὰ τῆς χώρας of the Heraeleans proceeded-forth on-foot through the territories ἔπει ἀνέβαλε εἰς τὴν Ἐράκην (of the Heraeleans); but when he-entered (into) — Thrace ἦν παρὰ τὴν ἁλαττάν καὶ γὰρ ἱσόνει. he-went along the sea; for indeed he-was-sick. Ἐνοφὼν δὲ λαβὼν πλοῖα, ἀποβαίνει ἐπὶ τὰ Xenophon indeed having-taken vessels, disembarks on the ὀρία τῆς Ἐράκης καὶ τῆς Ἡρακλεώτιδος, καὶ confines of — Thrace and — Heraelea, and ἐπορεύετο διὰ μεσογαίας. proceeded through (the) inland (parts.)
CHAPTER III.

[Ον τρόπον μὲν οὖν τε ἡ ἀρχὴ Χερ- [in-what manner indeed therefore not-only the command of Cheri-

όφου τοῦ παντὸς κατελύθη, καὶ τὸ ἀρχεσαυρος (over) the entire (army) was-dissolved, but-also (how) the

στράτευμα τῶν Ἑλλήνων ἐσχίσθη ἐν τοῖς army of-the Greeks was-divided into the (three parts)

εἰρηται ἐπάνω.] Ἐκαστοὶ δὲ αὐτῶν has-been-related above.] Each indeed of-these (three divisions)

ἐπηράζαν τάδε. Οἱ Δραχάδες μὲν, ὡς ἀπέβησαν

fared thus. The Arcadians indeed, as they-had-disembarked

νυκτὸς εἰς λιμένα Κάλπης, πορεύονται εἰς τὰς by-night at (the) port of-Calpe, proceeded to the

πρώτας κόμας ὡς τριάχοντα στάδια first (or nearest) villages (being) about thirty stadia

ἀπὸ θαλάττης. Ἐπεὶ δὲ ἐγένετο φῶς

When indeed it-was (day) light

ἐκαστὸς στρατηγὸς ἦγεν ἐπὶ κόμην τῶν λόχων each commander led against (a) village the company

καὶ ἐκαγότοι. δὲ οπίοια ἐδόχει εἶναι μείζων of-himself; but whatever (village) seemed to-be greater (than the rest)

οἱ στρατηγοὶ ἦγον σύνδυο λόχους.

the commanders led 'two companies 'together (against it).

Δὲ δυνεθάλοντο καὶ λόφον, εἰς δὲν δέοι

And they-agreed also 'about (a) 'hill, on which it-might-be-

πάντας ἀλίζεσθαι καὶ, ἀτε ἐπιπεσόντες proper for-all to-re-assemble; and, as falling-on

εἰσαίφης, ἔλαβον τε πολλὰ ἀνδράποδα, (these people) suddenly, they-took not-only many slaves,

καὶ περιεβάλοντο πολλὰ πρόβατα. but-also surrounded many (flocks of) sheep (and other cattle).

Δ' οἱ Ὑπατεῖς οἱ διαφεύγοντες ἕδροι-

But the Thracians — (those namely) fleeing-away collected-
 Zotod de polloloi diefevynov, outes pelta斯塔i, together; and many escaped, being targeters,
dolitas eis tons keipov autov (from the) heavy-armed-men (even) from the bands of them
Estei de sunvelégiasan, proton When indeed they (the Thracians) had-collected-together, they first
men epiDenvai to locho Symikrasto, evov tons indeed attacked the company of Smicretes, one of the
strapetyov 'Arkadow, hédi aplónti eis to commanders of (the) Arcadians, now departing to the
syxekimeno kai ágoni polla chrímatata place-agreed-on and leading (with him) much booty.
Kai teos men o 'Ellines emáxonton amia And for-a-while indeed the Greeks fought while
porenvomevoi. De diahásei épi marching-forward. But they [the Greeks] being-about-to-cross over (a)
charadras treptonai aitois, kai te apoktyin-ravine they-routed them, and they not-only killed
víasai tov Symikrasta aitov, kai pantas tou — Smicides himself, but-also all the
allous. Allou locho de tov déka stra-others (with him); of-another company indeed of the ten com-
tnyov, tov 'Hegesándrou, katélitov manders, — (that namely) of Hegesander, they-left
mounos okto, kai 'Hegesándros aitós esóth. Kai only eight; and Hegesander himself was-saved. And
de o allou loxagow sunyli Souv, o men sun also the other captains came-together, — (some) indeed with
práymasov, oí de áneu pragmatov. de oí things, — (others) indeed without things; but the
Oraxes, estei evúkhiasan touto to evúkhima, Thracians, when they-had-luckily-met (with) this — good-luck.
ve sunvehówn allhlaou, kai sunvelégon to not-only cried-out (encouragingly) to-one-another, but-also assembled
éfrwménovs tis vuxtov. Kai amia hiéra, strongly during-the night. And at-the-time (of) day light
καὶ πολλοὶ ἵππεῖς καὶ πελτασταὶ ἐτάττοντο
both many horsemen and targeteers arranged-themselves 'in
κύκλῳ περὶ τὸν λόφον, ἐνδὲ οἱ Ἔλληνες ἔστρα-
(a) 'circle round the hill, where the Greeks were-
τοπεδεύοντο, καὶ ἄεὶ πλεῖονες
encamped, and continually more (of these Thracians)
συνήρρεον. Ἐνταῦθα ἀσφαλῶς προσέβαλλον πρὸς
kept-flocking-together. And 'they safely 'rushed against
τοὺς ὄπλιτας. γὰρ μὲν οἱ Ἔλληνες εἶχον
the heavy-armed-men; for indeed the Greeks had
οὔτε τοξότην, οὔτε ἀκοντιστῆν οὔτε ἵππεα.
neither (an) archer, or (a) javelin-man or (a) horseman.
Δ' οἱ προσέδεοντες καὶ προσελαύνοντες
And the (Thracians) running-up and
ναὸν τῇ δὲ ὀπότε
'threw (their) 'darts (among them); and when 'they [the
ἐπίοιεν αὐτοῖς, ῥάδιως ἀπέφευγον. Ἀλλοι
Greeks] advanced-against them, easily fled-away. | Others
δὲ ἔπετεδεντο ἄλλη.
indeed attacked other (part) [some of the Thracians attacked
καὶ μὲν τὸν πολλοὶ
one part, others another part]. And indeed of-the (Greeks) many
ἐπιτρώσκοντο, δὲ τῶν οúdeis. ὤστε
were-wounded, but of-the (Thracians) none; so-that (the Greeks)
oῦχ ἐδύναντο κινῆσθαι ἐκ τοῦ χωρίου, ἄλλα
'twere not 'able to-move from the place, but
οἱ Ἐβραῖκες τελευτῶντες καὶ εἰργον αὐτοὺς ἀπὸ
the Thracians 'finishing even prohibited them from
τοῦ ὑδατος. 
the water [finally even cut them off from water]. But when (tho)
ἀπορία ἤν πολλῆ, διελέγοντο περὶ σπονδῶν.
distress was much, they-hegan-to-speak about terms;
καὶ μὲν τὰ ἄλλα ὁμολόγητο αὐτοῖς, δὲ οἱ
and indeed the other (terms) had-been-agreed-on by-them, but the
Θραῖκες οὖχ ἐδίδοσαν ὃμοροις, τῶν Ἐλλήνων
Thracians 'would not 'give hostages, the Greeks
aιτούντων, ἀλλ’ ἐν τούτῳ ἵσχετοι requesting (them), but on this (the affair) was-in-check;

μὲν δὴ τὰ τῶν Ἀρχάδων εἶχε indeed truly the (affairs) of the Arcadians had (themselves)

οὕτως.

Δὲ Χειρίσοφος πορεύομενος ἀσφαλῶς παρὰ But Cheirisophus proceeding safely along; (the)

θάλατταν, ἀφικνεῖται εἰς λιμένα Κάλπης.

sea (coast), arrived at (the) harbour of-Calpe.

Εὐνοοῦντι δὲ πορευομένῳ διὰ τῆς μεσογαίας,

Xenophon however proceeding through the interior,

ὁ ίππεις προκαταθέοντες ἐντυγχάνονσι

— (his) horsemen hastening-on-before full-in-with (some)

πρεσβύτας πορευομένους ποι. Καὶ ἐπεὶ Ἑλληνικοῖς

ambassadors proceeding some-where. And when they-had-

σαν παρὰ Εὐνοοῦντα, ἔρωτα αὐτοῦς εἰ

conducted (them) to Xenophon, he-asked them if

ποῦ ἡσύχηται ἀλλοῦ στρατεύματος, οὕτως

any-where they-might-have-seen another army, being

Ἑλληνικοῦ. 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 Θράκες εἰεν περι-

on (a) hill, and (that) all the Thracians were sur-

κεκυκλωμένοι αὐτοῦς. Ἐνταῦθα. μὲν ἰσχυρῶς

rounding them. Then indeed 'he strictly

ἐφύλαττε τούτων τοὺς ἀνδρόποις, ὅπως ἐἰεν 'guarded these-same — men, so-that they-might-be

ἡγεμόνες ὅπου δέοι. δὲ καταστήσας

guides when it-might-be-required; and having-stationed

σκοποὺς, συνέλεξε τοὺς στρατιώτας καὶ ἔλεγεν' scouts, he-assembled the soldiers and said:

'Ανδρεὶς στρατιώται, οἱ μὲν τῶν Ἀρχάδων

Men soldiers, — (some) indeed of-the Arcadian


τεῦναςιν, δὲ οἱ λοιποὶ πολιορκοῦνται ἐπὶ τινὸς have-died, but — (those) remaining are-besieged on some λόφου. Δ' ἐγγυε νομίζω, εἰ ἐκεῖνοι ἀπολοῦνται, hill. And I-at-least think, if these are-destroyed, οὐ̌δ᾽ εἰναι οὐδεμίαν σωτηρίαν ἥμιν, (that there will) neither be any salvation for-us, πολεμίων οὐτῶν μὲν οὕτω πολλῶν, δὲ οὕτω (the) men being indeed so numerous, and so τεθαρρηκότων. Οὖν κράτιστον ἥμιν βοηθεῖν confident-and-daring. (It is) therefore best for-us to-assist τοῖς ἀνδράσιν ὡς τάχιστα, ὡς εἰ ἐτι the men 'as speedily 'as-possible, so-that if as-yet εἰσὶ σώοι, μαχόμεθα, καὶ μὴ, λειψάνετες they are safe, we-may-fight (together), and not, being-left μόνοι, καὶ κινδυνεύωμεν μόνοι. Νῦν μὲν οὖν alone, even encounter-danger alone. Now indeed therefore στρατοπεδεύομεθα προελάυντες ὅσον 1st (us) 'encamp (after) having-marched-forward as-much ἄν δοκῇ εἰναι καιρός εἰς τὸ δειπνοποιεῖσθαι may seem to-be (the) proper (time) to the taking-of-supper; δ' ἐως ἄν πορεύομεθα, Τιμασίων ἔχων τοὺς while 'we may-be-marching-forward 'let Timasion having the ἵππεις προελαυνεῖτω ἐφορῶν ἡμῶς, cavalry (with him) 'ride-on-before 'keeping us 'in-view, καὶ σκόπειτο τὰ ἐμπροσθεν, ὡς μὴδὲν and 'let (him) 'reconnoitre the (country) in-front, that nothing λάθη ἡμῶς. (Δὲ καὶ παρέπεμψε may-be-concealed from-us. (And 'he [Xenophon] also 'sent-about εὐκόνους ἀνδρόπους τῶν γυμνήτων εἰς τὰ active men of-the light-armed (troops) to the πλάγια καὶ εἰς τὰ ἄχρα, ὡς, εἰ ποὺ καθορῶν flanks and to the hills, so-that, if any-where they-might-see τὶ ποιεῖν, σημαίνοιεν. ἐκέλευε δὲ any-thing thence, they-might-signify (it); he-ordered (them) moreover καίειν ἄπαντα ὅτω ἐντυγχάνοιεν καῦσίμω. Γὰρ to-burn every-thing that they-might-meet-with combustible.) For
we can flee hence no-where; for indeed said-he, | (it is) much [it is a long way] to-go-hence back to "Hrâkleia, dê pollh dieldlev eis Xrposopolis. Heraclæa, and much to-go to Chrysopolis; dê oî polêmioi plêsion eis ëmëna Kálphs and the enemy (being) near; to (the) harbour of-Calpe dê, énSa ekâzomeb Xeirísophon eînai, eî sêsostai, indeed, where we-suppose Cheirisophus to-be, if he-is-safe, ôdôs eîlakîsths. 'Allâ dê ëxei meû ëstiv (the) way (is) very-short. But truly there indeed there-are oûte plôiâ, oiz ápòploousiûmedâ, te mênovi neither ships, in-which we-may-set-sail, but (we) remaining aûtôv oûdê ëstî tâ êpîtêdeia mîas ëmêras. there neither is-there — provisions (enough) for-one day. Ðê tûv polôrhoûmènôv ápôlomènôv, sûn tôis But — (those) besieged perishing, with the mònoiz Xeirísophon ëstî káxion diakînûmeûnî, (men) alone of-Cheirisophus it-is worse to-face-danger, ê tûndê óswêntów, pántas îlêîntas eis than — (these) being-saved, all coming to tautôv ëkðsðai koinê tês swêtrías. that (place) to-take-hold in-common of — (our) safety 'Allâ xrhî paraßxenassamènous tîn ynovh But it-is-necessary having-prepared-and-made-up — (our) minds pòrèvësðai, òs nûn ëstîn ë têleûntîsai to-proceed-forward, as (if) now it-is either to-have-ended (our lives) énklêwîs, ê érîgâsasðai kálîstîn ërgôn, gloriously, or to-have-performed (a) most-honourable work, tosoûtous 'Ellhinas swâsantâs. Kài ûsos ð so-many Greeks being-saved. And perhaps — (some) ðêòs ãgêi oûtôs, ÷s boûlêtai tâpêivôðai god leads (the affair) thus, who wishes to-humble tóûs megâlkrôsâsantâs, òs pêlëîn frônôvîtâs, — (those) having-spoken-boastfully, as 'being more "wise
BOOK VI. — CHAPTER III.

δὲ καταστήσαι, ἡμᾶς, τοὺς ἀρχομένους
(than we are), and to-render,
us, — beginning

ἀπὸ θεῶν, ἐντιμοτέρους
(every thing) from (consulting the) gods, more-honoured (than)

ἐξείνων. 'Αλλ' χρῆ ἔπεσόται,
they. But it-is-necessary to-follow (your leaders), and

προσέχειν τὸν νοῦν, ὡς ἂν δύνησε ποιεῖν
apply — (your) minds, that 'you may 'be-able to-perform

τὸ παραγγελλόμενον.
the (thing) ordered.

Εἴπον ταῦτ' ἤγειτο. Δὲ οἱ
Having-said this he-led (his men forward). And the

ἰππεῖς διασπειρόμενοι ἐφ' ὅσον
 cavalry spreading-themselves over as-much (ground) 'as had (itself)

καλῶς, ἐκαίον ἣ ἐβάδιζον, καὶ
safe-and-proper, (and) they-set-fire in-whatever (place) they-went, and

οἱ πελτασταῖ, ἐπιπαριστὲς κατὰ τὰ ἄκρα,
the targeteers, moving-abreast-of (them) along the heights,

ἐκαίον πάντα ὅσα ἑώρων καίσιμα, καὶ δὲ ἢ
burned all what they-saw combustible, and also the

στρατιὰ, εἰ ἐντυγχάνοιειν τινὶ παρα-
army (did the same), if they-found any-thing

λεπομένων. ὡς τὰ πᾶσα ἡ χώρα ἐδοξεὶ
left (unhurt); so-that all the place seemed

ἀπεσόται, καὶ τὸ στρατευμα εἶναι πολὺ.
'the army to-be large. When

δὲ ἢν ὡς, καταστρατοπεδίσαντο ἐκβαίνει
indeed it-was time, they-encamped having-gone

ἐπὶ λόφον, καὶ ἑώρων τε τὰ πυρὰ τῶν πολεμίων,
on (a) hill, and they-saw also the fires of-the enemy,

(δὲ ἀπεικόν ὡς τετταράκοτα σταδίους,) καὶ
(for they-were-distant about forty stadi,) and

αὐτὸι ἐκαίον πλείστα ὡς ἐδύναντο. Ἑπεὶ
they [the Greeks] burned as-much as they-could. When

δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη κατασβεν-
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
φυλακᾶς τὴν νύκτα ἐκάθευδου· ἀμα δὲ
sentinels for the night they went to sleep; at the time indeed
τῆς ἡμέρας προσευχόμενοι τοῖς θεοῖς, καὶ σὺν—
(of) day (light) having prayed to the gods, and putting-
ταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο τάχιστα ἦ
themselves in order as for battle, they marched forth as speedily as
ἐδύναντο. Τιμασίων δὲ καὶ οἱ ἵππεῖς, ἔχοντες τοὺς
they could. Timasion and also the horsemen, having the
γεμόνας καὶ προελάτοντες, γενόμενοι ἐλάβαντον
guides and riding on before, having got concealed
αὐτοὺς ἐπὶ τὸ ἱόφω, ἐνθα οἱ Ἑλληνες
and unknown to) themselves on the hill where the Greeks
ἐπολιορκοῦντο. Καὶ ὅρωσιν οὖς οὔτε φίλοιν
were besieged. And see not either (a) friendly
στράτευμα, οὔτε πολέμιον, (καὶ ἀπαγγέλλουσι
army, nor (an) inimical (one), (and they announce
ταῦτα πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα,)
these things to Xenophon and the army,
δὲ καὶ γραίδια γερόντια καὶ ὄλιγα πρόβατα
but only old women (and) old men and (a) few sheep
καὶ βοῦς καταλελειμμένους. Καὶ μὲν τὸ πρῶτον
and oxen left behind. And indeed (at) the first
ἡν θαῦμα, τί εἶῃ τὸ γεγενημένον.
there was wonder and surprise, what might be the thing happening;
ἐπειτὰ δὲ καὶ ἐπυγδάνοντο τῶν καταλελειμ-
afterwards indeed also they learned from those left-
μένων, ὅτι οἱ Ἐθῆκες μὲν εἶδος ἀφ' ἐσπέρας
behind that the Thracians indeed immediately after night fall
ἔχοντο ἀπόφωνες; δὲ καὶ ἐφασαν τοὺς Ἑλλήνας
departed going away; and also they said that the Greeks
οἶχεσαι ἐως ὅπου
departed early in the morning; but whither (that they did) not
εἰδέναι.
know.
Ot;ra, — (Those) with Xenophon hearing these (things), ἐπεὶ ἡριστησαν, συσκευασάμενοι ἐπορεύοντο, after they-had-breakfasted, having-packed-up proceeded (on their βουλόμενοι· ὃς τάχιστα συμμετέχει τὸις march), desiring as soon-as-possible to-have-joined the ἀλλοις εἰς λιμένα Κάλπης. Καὶ πορεύομενοι others at (the) harbour of-Calpe. And proceeding ἔφορον τὸν στίβον τῶν Ἀρχάδων καὶ Ἀχαίων they-perceived the track of-the Arcadians and Achæans κατὰ τὴν ὦδον ἐπὶ Κάλπης. Ἔπει δὲ ἄφικοντο on the road to Calpe. When indeed they-had-arrived εἰς τὸ αὐτό, τε ἀσμενοὶ εἶδον at the same (spot), (they were) not-only pleased (when) they-saw ἀλλήλους, καὶ ἔσπαζοντο ὡσπερ ἀδελφούς. Καὶ one-another, but also embraced like brothers. And οἱ Ἀρχάδες ἐπυνθάνοντο τῶν περὶ Ξενοφῶντα, the Arcadians inquired of — (those) with Xenophon, τι κατασβέσειαν τὰ πυρὰ· γὰρ μὲν ἢμεῖς, ἔφασαν, why they-had-put-out the fires; for indeed we, said-they, ὄμωσα μὲν τὸ πρῶτον ἱμάς, ἐπείδη οὖχ thought indeed at — first (that) you, when we—did not ἔωρομεν τὰ πυρὰ, ήξειν τῆς νυκτὸς ἐπὶ τοὺς 'see' the fires, were-coming at — night against the πολεμίους· (καὶ οἱ πολέμιοι δὲ, ὃς γε ἐδόκουν enemy; (and the enemy also, as at—least it—appeared ήμιν, δεῖσαντες τοῦτο ἀπῆλθον· γὰρ σχεδὸν ἄμφι to-us, fearing this departed; for nearly about τοῦτον τὸν χρόνον ἀπῆσαν). Δὲ ἐπεὶ οὖχ that — time they—disappeared). But when you—did not ἀφίκεσθε, δὲ ὁ χρόνος ἐξηκεν, ὄμωσα ἱμᾶς, 'arrive, and the time passed-by, we—thought (that) you, πυρομένους τὰ παρ' ἡμῖν, φοβηθήσεται hearing the (things) relating to-us, (that) being—alarmed οἰχεῖται ἀποδράντας ἐπὶ θάλασσαν· καὶ ἔδοξει you—departed fleeing to (the) sea; and it—seemed
yaiv μη ἀπολείπεσαι ήμιων. Οὖτω 

καὶ ήμεῖς ἐπορεύμεν δεῦρο. 

therefore also we proceeded in-this-direction.

CHAPTER IV.

Οὖν μὲν ταύτην τὴν ἡμέραν ηυλίζομεν 

Therefore indeed that — (same) day they-encamped 

ἀυτῶν ἐπὶ τοῦ αἰγαλοῦ πρὸς τῷ λιμένι. Τὸ τοῦτο 

there on the shore near the port. — This 

χωρίον δὲ, θαλαίται λιμῆν Κάλπης, ἐστὶ 

place indeed, which is-called (the) harbour of-Calpe, is 

μὲν ἐν τῇ Θρᾴκῃ τῇ ἐν τῇ Ἁσίᾳ. 

indeed in — Thrace the (Thrace namely) in — Asia; 

δὲ αὐτὴν ἡ Θρᾴκη 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, 

ἐπι δὲ ἔξι ἐισπλέοντι εἰς τὸν Πόντον. Καὶ 

on (the) right (of one) sailing to the Pontus. And 

μὲν ἐστὶ τριήρει κόπας ἐκ Βυζαντίου εἰς 

indeed it is 'for (a) galley with-oars from Byzantium to 

Ἡρακλείαν μάλα μακρὰς ἡμέρας πλοῦς. δὲ ἐν 

'Heraclia (a) very long day's sail; and in 

τῷ μέσῳ μὲν οὐδεμία ἄλλη 

the middle (between these towns there is) indeed no other 

πόλεις οὔτε φίληα οὔτε Ἑλληνίς, ἄλλα Βισνωί 

town either friendly or Grecian, but Bithynian 

Θρᾴκες. καὶ οὕς ἀν λάβωσι τῶν 

Thracians (occupy it); and whom 'they may 'take of-the 

Ἑλλήνων ἐκπέπτοντας ἥ πως ἄλλως ἱέγονται 

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)

πλεόντων ἡ Ἑρακλείας καὶ Βυζαντίου, δὲ ἐν τῇ

sailing from Heraclea and Byzantium, and in the

θαλάττῃ ἐστὶν χωρίον προσείμενον, τὸ

sea there is a piece of land (there) projecting forward, the (part)

ὥν αὐτοῦ καθήκον eis τὴν θαλάτταν ἀπορρέως
indeed of it reaching down to the sea (as a) steep

πέτρα, ὑψὸς ὅπη ἐλάχιστον οὐ μείον εἰκοσὶ
rock, (the) height where (it is) the least not less than twenty

ὀργυών· δὲ ὁ αὐχήν, ὁ ἀνήκων eis τῇ
fathoms; and the neck, (that namely) extending into the

γῆν τοῦ χωρίου, τὸ εὔφος μάλιστα
land of the country, the breadth (of this neck) at most

tεττάρων πλέθρων·
dὲ τὸ χωρίον
four plethra (or about four hundred feet); and the place

ἐντὸς τοῦ αὐχένος ἱκάνον μνημοῖς ἀπαράποις
within the neck is sufficient for ten thousand

μὴν ἄνθιστε ἀποθείη τῇ
men oikήσαι.

Δὲ μὲν πολλὰ ἕσπεραν.

(A) rock having — (its) shore towards (the) west.

Δὲ κρήνη ἵδεος ὤθατος καὶ ἀφθονος ρέουσα ἐπὶ
And (a) spring of sweet water and copiously flowing near

τῇ θαλάττῃ αὐτῇ, ὑπὸ τῇ ἐπιχρατείᾳ τοῦ
the sea itself, (is) under the command of — (this)

χωρίου. Δὲ μὲν πολλὰ ξύλα καὶ ἄλλα,

place. And indeed (there is) much wood and (of) different

de πάνυ πολλὰ καὶ καλὰ ναυτηγήσιμα
(kinds), but especially much and fine (wood) fit for ship building

ἐν αὐτῇ τῇ θαλάττῃ. Δὲ τὸ ὄρος, τὸ
on this — (same) sea (coast). And the mountain, —

ἐν τῷ λιμένι, ἀνήκη μὲν εἰς μεσόγαιαν
(that namely) at the harbour, extends indeed to (the) interior
as-much-as to twenty stadia, and this (part is) earthy
and clear-of-stones; and the (part) along (the) sea, more
thick with-many and vast
ous and large trees. And the other (parts of the)
country (were) beautiful and much (in extent); and there-were many
and populous villages in this (country); for the land
produces — barley, and wheat, and all (kinds of)
legumes, and millet, and sesame, and abundance (of)
figs, and many vines even producing-sweet-wine, and
all else except (trees) of oil [the olive tree]. Such
indeed was the country. (The Greeks) pitched (their) tents indeed
on the shore by the sea; but into the
city (that) might have-been they—did not wish
to march and encamp, but it-seemed (that) even
to go there [going there] from design, (as if)
some (persons) were-wishing to-build (a) city. For the
most of-the soldiers had not sailed
from home) for-want of-subsistence on this — (same)
μισθοφοράν, ἀλλ’ ἀκούοντες τὴν ἄρετὴν Κύρου, but hearing-of the virtue of Cyrus,
οἱ μὲν καὶ ἀγοντες ἄνδρας, οἱ καὶ δὲ—(some) indeed even bringing men. — (others) also indeed
προσανηλωτες χρήματα, καὶ ἔτεροι τοῦτων having-in-addition-spent money, (in the cause), and others of-these
ἀποδεδρακτες πατέρας καὶ μετέρας, δὲ—(soldiers) having-fled-from (their) fathers and mothers, and
καὶ οἱ καταληπόντες τέκνα, ὡς κτησαμενοι also — (some) leaving-behind (their) children, that they-might-acquire
χρήματ’ αὐτοῖς, ἠξοντες πάλιν, ἀκούοντες καὶ money for-them, (then) coming back, hearing also
tοὺς ἄλλους τοὺς παρὰ Κύρῳ πρᾶτ—(that) — others — (those namely) with Cyrus wore-
tειν πολλὰ καὶ ἀκαδα. doing many and good (things) [were acquiring wealth].
᾿Οντες τοιοῦτοι ἐπόδουν σώζεσθαι εἰς τὴν Being such (men) they-desired | to-be-saved to —
Ελλάδα. Greece [to return in safety to Greece].
Ἐπειδὴ δὲ ὑστέρα ἡμέρα τῆς συνόδου
When indeed (the) next day of—(their) coming-together
eἰς ταύτων ἐγένετο, Ξενοφῶν ἐδύνετο ἐπι in that (place) was, Xenophon sacrificed about (an)
ἐξόδω. γὰρ ἦν ἀνάγκη ἐξάγειν ἐπὶ τὰ expedition; for it-was necessary to-lead-out (the soldiers) for —
ἐπιτήδεια: δὲ καὶ ἐπενεῖν θάπτειν τοὺς provisions; and also he-was-thinking (about) burying the
νεκροὺς. Ἐπεί δὲ τὰ ἱερὰ ἐγένετο καὶ dead. When indeed the victims happened (favourably) also
ὁ Ἀρχάδες ἔπιτοντο, καὶ μὲν ἔθαψαν ἔκαστον of the Arcadians accompanied (him), and indeed they-buried each-of
tοὺς νεκροὺς, τοὺς πλείστους, ἐνθαπερ ἐπέσουν. the dead, the most, where they-had-fallen;
( γὰρ ἦδη ἦσαν πεμπταῖοι, 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) existence; but (those) that they'did not find they-made (a) large cenotaph for-them, and placed-on (it) garlands. And having-performed these (things) they-returned to the camp. And indeed then having-supped they-went-to-sleep. On-the next-day indeed all the soldiers assembled-together; (but chiefly Agasias indeed the Styrician captain) and Iliermynius (the Elian captain), and — others the oldest of-the Arcadians. And they-made (a) decree, if any (one) for-the rest (of the time) might-mention to-make the army divided-into-two (that) he should-be-punished with-death, and (that) the army (should) depart to (the) place-and-order which it-had before, and (that) the former generals (should) command. And Cheirisophus indeed 'had already having-drunk (a) medicine, being-in-a-fever
BOOK VI. — CHAPTER IV.

δὲ Νέων ὁ Ἀσιναῖος παρέλαβε τὰ ἐκεῖνην τὸν (things) of

him [took his place].

Messā tauta de Ἑνοφῶν ἀναστὰς εἶπε.

After this indeed Xenophon standing-up said:

Οὐ ἄνδρες στρατιῶταί, ὡς ἔοικε, δῆλον μὲν ὦτι ὁ men soldiers, as it-seems, evident indeed that

τὴν πορείαν ποιητέον πεζῆ γὰρ ἔστι οὐ πλοῖοι.

the journey is-to-be-performed on-foot; for there-are not ships;

ἀνάγχη ἥδη πορεύεσθαι γὰρ ἔστι οὐ τὰ (it is) necessary now to-depart; for there-is not —

ἐπιτήδεια μένουσι. Οὖν μὲν ἔφη, ἥμείς (for us) remaining. Therefore indeed, said-he, we

θυσόμεθα; δὲ ἤμας δεὶ παρασκεύασθαι will-sacrifice; but you 'it (now) 'becomes to-prepare

ὡς μαχομένους, εἰ ποτε καὶ ἀλλοτρείς as-for fighting, if ever even at-any-other-time (it was necessary); for the enemy has-recovered-confidence. After

τούτου οἱ στρατηγοὶ ἔστιντο, δὲ Ἀρηίων Ἀρχάς this the generals sacrificed, and Arexion (the) Arcadian

παρῆν μάντις; δὲ ὁ Σιλανὸς ὁ Ἀμβρακίωτης was-present (as) augur; for — Silanus the Ambracian

ἥδη ἀποδεδράκει μισθοσάμενος πλοῖον εἷς 'had already 'fled having-hired (a) vessel from

Ἡρακλείας. Δὲ θυσίμενοι εἴτε τῇ ἀφόδῳ τὰ Ἑρακλείαν. And sacrificing about — (their) departure the

ἰερὰ οἷς ἐγένετο. Οὖν μὲν ταῦταν victims 'did not 'become (favourable). Therefore indeed on-that

τὴν ἡμέραν ἐπαύσαντο. (same) day they-desisted (from their intended departure).

Καὶ τινὲς ἔτολμων ἠλέειν ὡς ὁ Ἑνοφῶν, And some having-been-bold- enough said that — Xenophon,

βουλόμενος οἰκίσαι τὸ χωρίον, πέπειχε τὸν μάντιν desiring to-colonise the country, had-persuaded the augur.
Ìèγειν δς τα ıερα. γιγνεται ου ἐπι
to-say that the victims were not (favourable) to (a).
αφόδω. Ἑντειδεν Ξενοφων κνριξας
departure. Then Xenophon having-made-proclamation that,
τὸν βουλόμενον παρεῖναι ἐπι τὴν θυσίαν
—he wishing (it) might-be-present at the sacrifice
τὴ αὔριον, και παραγγείλας εἰ εἰν τις μάντις
— (he) having-notified if there-were any angurs
on-the next-day, and
παρεῖναι δς συνδεασόμενον τα ıερα,
(among them) to-be-present as
(among) the victims, inspecting-with (him) the victims,
ἐδυσα καὶ ἐνταῦθα πολλοί
(he (Xenophon) 'sacrificed; and then many (persons)
παρῆσαν. Δὲ θυομένων πάλιν εἰς τρὶς
were-present. And sacrificing again to (the) third (time)
ἐπι τὴ ἀφόδω τα ıερα ἐγίγνετο οἷς.
in-respect to-the departure the victims were not (favourable).
Ἐξ τοῦτοι οἱ στρατιῶται εἶχον χαλεπὸς.
| On this the soldiers had (it) uneasily; | the sol-

ράξ καὶ τα ἐπιτη-
diers in consequence of this were distressed;) for even the provi-
δια, καὶ ἔχοντες ξάδου,
sions, | which having they-came, [which they had when they came,]
ἐπέλυσεν, καὶ οὐδεμία ἀγορὰ παρῆν.
failed, and no market was-present [provided for them].
Ἐξ τοῦτου ξυνελθόντων, Ξενοφῶν πάλιν
On this (the soldiers) assembling, Xenophon again
εἶπεν. Ὡς ἀνδρες, δς ὀρατε μὲν, τα ıερα γιγνεται
said: O men, as you-see indeed, the victims are
οὔπω τὴ πορεία. δ' ὀρῶ ὑμᾶς δεομὲνος
not-yet (favourable) for — (our) journey; and I-see you wanting
tῶν ἐπιτηδείων· οὖν δοξεὶ μοι εἶναι ἄναγκη
— provisions; therefore it-seems to-me to-be necessary
θύεσθαι περὶ οὐτοῦ τοῦτο. Τίς δὲ
to-sacrifice respecting this same (thing). Some (one) however
ἀναστὰς εἶπεν. Καὶ εἰκότως ἀρα τα ıερα γιγνεται
standing-up said: And with-reason therefore the victims are
ou' ἐμίν· καὶ γὰρ ἐγὼ ἡκουσά τινος not (favourable) for-us; and as I have-heard from-some (one)
εῇς ἀπὸ πλοῖον ἡκούσας τὸν αὐτομάτου,
yesterday (who was) from (a) vessel coming (in) — of-itself
οτὶ Κλέανδρος ὁ ἀμοστῆς ἐκ Βυζαντίου
(accidentally), that Cleander the governor of Byzantium
μέλει ἐξειν, ἔχων πλοία καὶ τριήρεις. Ἐκ τοῦ τούτου
is-about coming, having vessels and galleys. On this
ὡς ἐδόκει μὲν πᾶσιν ἀναμένειν· δὴ ἦν
(account) then it-seemed indeed to-all (proper) to-remain; but it-was
ἀνάγκη ἐξείναι ἐπὶ τὰ ἐπιτήδεια. Καὶ ἔπο τοῦ τούτω
necessary to-go-out for — provisions. And about this
πάλιν ἐξύπετο εἰς τρίς, καὶ τὰ ἰερὰ
it-was again 'sacrificed to three (times), however the victims
ἐγίγνετο οὐ. Καὶ ἤδη καὶ ἰόντες
were not (favourable). And now even (the soldiers) going
ἐπὶ τὴν σκηνὴν Ξενοφῶντος, ἔλεγον ὅτι ἔχοιεν
to the tent of-Xenophon, said that they-had
οὐ τὰ ἐπιτήδεια. Δὲ δὴ ἔφη ἄν οὐχ
no — provisions. And — he-said (that) 'he could not
ἐξαγαγεῖν, τῶν ἱερῶν μὴ γιγνομένων.
'tlead (them) 'ont, the victims not being (favourable).
Καὶ πάλιν τῇ ὑστεραίᾳ ἐξύπετο, καὶ σχεδόν
And again on-the next-day it-was-sacrificed, and nearly
τί πᾶσα ἡ στρατιά διὰ τὸ μέλειν
in-some (manner) all the army on-account-of — it-being-a-solicitude
ἀπασιν, ἐκυκλοῦντο περὶ τὰ ἱερὰ· δὲ τὰ
to-every (one), were-crowded-in-a-circle round the victims; but the
θύματα ἐπιλειλοιπεῖ. Δὲ οἱ στρατηγοὶ μὲν οὖν
victims were-deficient. But the generals indeed 'did not
ἐξῆγον, δὲ συνεκάλεσαν Ξενοφῶν
'lead-out (the troops), but 'called (them) 'together. Xenophon
οὐν εἶπεν· Ἰωάς οἱ πολέμιοι συνειλεγμένοι εἰσί.
therefore said: Perhaps the enemy have-been-assembled-together.
καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες
and (it is) necessary (that) we-fight; if therefore leaving-behind
τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὡς ἵοιμεν—(our) baggage in the strong places so that we may go
παρασκευασμένοι εἰς μάχην, ἵσως τὰ ἰερὰ ἦν prepared for battle, perhaps the victims may
προχωροίν ἡμῖν. Δ’ οἱ στρατιῶται ἄχούσαντες become favourable to us. But the soldiers hearing (this):
ἀνέπραγγον ὡς δέοι οὐδὲν ἀγείν 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 ἦν οἰκετὴ πρόβατα, as speedily (as possible). And indeed there was no longer sheep,
δὲ προάμενοι βοῦς ὑπὸ ἀμάξης έδώρυτο. καὶ but buying (an) ox from (a) wagon they sacrificed; and
Ξενοφόν ἐδείχθη Κλεάνωρος τὸ 'Αρχάδος προ- Xenophon besought Cleaner the Arcadian to be-
ς θυεσθαι, εἰ εἰη τι ἐν prompt of mind (to act), if there might be any thing (encouraging) in
τούτῳ. 'Αλλ’ ὡς ἐγένετο οὐδὲ. this (sacrifice). But even thus there was neither (anything favourable).

Δὲ Νέων μὲν ἦν στρατηγὸς τὸ μέρος
But Neon indeed was (now) general in the place
Χειρισόφου: δὲ ἐπεί ἔωρα τοὺς ἀνδρώπους, ὡς of Cheirisophus; and when he saw the men,
εἰχον δεινὸς τὴν ἐνδεία; they had (it) grievously in—(their) wants, [that the men were suffer-
ing much from want of food], wishing to relieve and gratify them,

βουλόμενοι χαρίζεσθαι αὐτοῖς.

εὐρών τινα ἀνδρώπον 'Ἡρακλεώτην, ὡς (and) having found (a) certain man (a) Heraclean, who
ἐφη εἰδέναι κόμας ἐγγὺς, ὡς εἰ ἐραί
said (that) he knew (of) villages near, whence it might be (possible)
λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε
took to procure provisions, he proclaimed (by a herald that)—(any one)
βουλόμενοι ἐναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος
of those wishing to go for provisions, that (a) guide
would be (for them). (Then) they-departed indeed to (the number of)

diaxilous andropous sun doratios, kai askois kai
two-thousand men with spears, and leather-bags and

υιλάκιοι, kai αλλοι αγγείοι. 'Επειδή 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, oī ἵππεῖς Φαρναβάζου
taking (of what they wanted), the cavalry of-Pharnabazus

πρῶτοι ἐπιπίπτοντι αὐτοῖς (γὰρ ἦσαν βεβοη-
first fell-upon them (for they-were (come) help-

ήκοτες τοῖς Βιδυνοῖς) βουλόμενοι σὺν τοῖς Βιδυ-
ing the Bithynians) desiring with the Bithy-

νοῖς, εἰ δύναντο, ἀποκολύθωσα τοὺς Ἐλληνας
nians, if they-could, to-prevent the Greeks (that

μὴ ἔλθειν εἰς τὴν Φρυγίαν. οὗτοι οἱ
they might not enter into — Phrygia; these — (same,

ἵππεῖς ἀποκτείνουσι οὐ μεῖον πεντακοσίους τῶν
cavalry killed not less (than) five-hundred of-the

ἀνδρῶν· οἱ λοιποὶ δὲ ἄνεφυγον ἐπὶ τὸ ὅρος. Ἐξ
men; the rest indeed fled-away to the mountain. Or

tούτου τίς τῶν ἀποφυγόντων ἀπαγγέλλει
this some (one) of — (those) having-fled announced

tαῦτα εἰς τὸ στρατόπεδον. Καὶ ὁ Ξενοφῶν,
these (things) at the camp. And — Xenophon,

ἐπεὶ τὰ ἑρᾶ οἵκ ἑγεγένητο ταῦτη τῇ
when the victims 'had not been (favourable) that —

ὑμέρα, λαθῶν βοῦν ὑπὸ ἀμάξις, (γὰρ ἦν οἵκ
day, taking (an) ox from (a) wagon, (for there-were no

ἄλλα ἑρεῖα,) σφαγιασάμενος ἐβοηθεῖ, καὶ οἱ
other cattle,) having-sacrificed he-went-to-give-help, and the

ἄλλοι οἱ μέχρι τριάχοντα ἐτῶν ἀπαντῶς
others — (those namely) just-to thirty years-of-age all

Καὶ ἀναλαβόντες τοὺς ἄνδρας
(went with him). And bringing-off — (those) men
left, they returned to the camp. And it was now indeed about sunset; and the Greeks
being much dejected were taking (their) supper, (when)
even suddenly some of the Bithynians fell upon the
advanced-guards through the thickets, (and) indeed they killed
some of the Greeks, and (others) they pursued just to
the camp. And (a) great noise arising all
the Greeks ran to arms; and to pursue
indeed, and to move the camp at night 'did not
seem to be safe; for the country was full of thickets;
and they passed the night under arms.' by sufficient sentinels.

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CHAPTER V.

Οὐ̱τω μὲν διήγαγον τὴν νύκτα. Δὲ ἀμα τῇ
Thus indeed they passed the night. But at the time of—

ἡμέρας οἱ στρατηγοὶ ἔγοντο εἰς τὸ ἑρυμνὸν
day (break) the generals went to the strong

χωρίον, δὲ οἱ ἐπιτόπητο, ἀναλαμβάνοντες τὰ
place, and the (men) followed, bringing with (them) — (their)

ὄπλα καὶ τὰ σκεύη. Πρὶν δὲ εἰναι ὅραν
arms and — (their) baggage. Before indeed it was time (for)

ἀριστον ἀπετάφρευσαν εἰς τὸ χωρίον ἣ ἦ
dinner they had completed a trench at the place at which the

ἐσοδος ἦν, καὶ ἀπαν ἀπεσταύ-entrance (to it) was, and had fenced off (the) whole (place) 'with-pal-

ρώσαν, καταλιπόντες τρεῖς πῦλος. Καὶ πλοίον
sades, leaving three gates. And (a) vessel

ἐξελέξαν ἧν ἤ ἔπλευσεν ἀποφεύσαν eis to χωρίον ἢ ἦ
came from Hieraclea bringing barley-meal, and cattle, καὶ οἶνον. Δὲ Ξενοφῶν ἀναστάς πρῶι ἐδύνετο
and wine. And Xenophon having risen early he sacrificed

ἐπεξόδια, καὶ τὰ ἱερὰ γίγνεται ἐπὶ
for a successful expedition, and the victims were (favourable) on

τοῦ πρῶτον ἱερείου. Καὶ ἡ ἡ ἐχοντων
the first victim. And already having (made an)

τέλος τῶν ἱερῶν, ὁ μάντις Ἀργαῖων Παρράσιος end of the sacrifices, the augur Arcxion (the) Parrhasian

ὁρᾶ ἄισιον ἀετῶν, καὶ κελεύει τὸν Ἐξενοφῶντα saw (a) lucky eagle, and requested — Xenophon

ἡγεῖσαι. Καὶ διαβάντες τῇ τάφροι
saw (a) lucky eagle, and requested — Xenophon

τοῦς στρατιώτας ἀριστησαντας ἐξείναι.
tonous stratiwotan h Gerald (that) the soldiers having dined would march out

heralds (that) the soldiers having dined would march out
σὺν τοῖς ὀπλοῖς, δὲ καταλιπεῖν τὸν ὄχλον
with — (their) arms, but to leave the crowd
καὶ τὰ ἀνθρώποντα αὐτοῦ.
(of camp-followers) and the slaves there (in the camp).
Μὲν δὲ οἱ ἀλλοι πάντες ἔχονον, δὲ οὐ Νέων.
Indeed truly the others all marched-out, but not Neon;
γὰρ ἐδόξει κάλλιστον καταλιπεῖν τοῦτον
for it seemed the best to leave this one (namely Neon)
φύλαξα τὸν ἔπι τοῦ στρατοπέδου. Ἐπεὶ
(as a) guard of — (what was) in the camp. When
δὴ οἱ ἀρχαγοὶ καὶ οἱ στρατιῶται ἀπέλειπον
indeed the captains and the soldiers had left
αὐτοὺς, αἰσχροὺς μὴ ἐφέπεσαί τὸν ἄλλων
them, being ashamed not to follow the others
ἐξιόντων, κατέλειπον αὐτοῦ τοὺς ἵππος
going out, 'they (then) 'left there — (those) above
πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν
five and forty years-of-age. And these indeed
ἐμεῖνον, δὲ οἱ ἄλλοι ἐπορεύοντο. Πρὶν δὲ διελθαν-
remained, but the others proceeded forth. Before indeed they had-
ἀδερ πεντεκαΐδεκα στάδια ἦδη ἐνέτυχον
gone fifteen stadia 'they already 'met with
νεκροῖς καὶ ποιησάμενου τὴν οἰράν τοῦ κέρατος
dead-bodies; and having placed the rear of the wing
κατὰ τοὺς πρώτους νεκροὺς φανέντας, ἔδαπτον
by the first dead-bodies seen, they buried
πάντας, ὅποιοι τὸ κέρας ἐπελάμβανε.
(them) all, as many as the wing took in (or covered).
'Ἑπεὶ δὲ ἔδαπτον τοὺς πρώτους, προ-
When indeed they had buried — (those) first (found), proceeding forward, and again having placed the rear
κατὰ τοὺς πρώτους τῶν ἀτάφων,
along the first of the unburied (they now met with),
ἔδαπτον τὸν αὐτὸν τρόπον, ὅποιος ἡ στρατιά
they buried (in) the same manner, as many as the army
ἐπελάμβανεν. Ἡπεί ἀπὸ τὴν ὁδὸν covered. When indeed they-came to the road τὴν ἐκ τῶν κωμῶν, ἐδα δὲ (that namely leading) from the villages, where indeed ἐσχυντὸ ἄροι, συνενεγκόντες (the dead) lay close-together, 'carrying (them) together ἔθαφαν αὐτοὺς. they-buried them.

Ἡδὴ δὲ πέρα μεσούσης τῆς ἡμέρας [Now indeed beyond having-been-in-the-middle (of) the day προαγαγόντες τὸ στράτευμα [it was now past mid-day] having-led-forward the army ἐξο τῶν κωμῶν, ἐλάμβανον τὰ ἐπιτήδεια, beyond the villages, (the men) took — provisions, ὃ τι τις ὄρος, ἐντὸς τῆς φάλαγγος. Kaὶ whatever any-one saw, within the line. And ἔκασθιν ὃς τοὺς πολέμιους ἐπερχάλλοντας suddenly they-saw the enemy passing-over (and) κατὰ τινὰς λόφους ἐκ τοῦ ἐναντίου, down some hills from the opposite (side before them), τεταγμένους ἐπὶ φάλαγγος, τὲ πολλοὺς drawn-up in line, (there being) not-only many ἰπέως καὶ πέζους. γὰρ καὶ Σπιθρίδατῆς καὶ horsemen but-also foot-soldiers; for also Spithridates ἦν ὁινής ἡκὼν παρὰ Φαρναβάζου ἔχοντες τὴν Rhathines had-come from Pharnabazus having — (their) δύναμιν. Ἡπεί δὲ οἱ πολέμιοι κατείδου τοὺς forces. When indeed the enemy saw the Ἑλλήνως, ἐστησαν ἀπέχοντες αὐτῶν ὧσον πεντε- Greeks, they-halted being-distant from-them about fifteen-stadia stadia. Ἔξο τούτων Ἀρησίων ὁ μάντις teen Xeno- When indeed the enemy saw the Ἑλλήνως, ἐστησαν ἀπέχοντες αὐτῶν ὧσον πεντε-Greeks, they-halted being-distant from-them about fifteen-stadia stadia. Ἔξο τούτων Ἀρησίων ὁ μάντις ten. Ἐκ τούτων Ἐλλήνων ἐφύσ σφαγιάζεται, καὶ τὰ σφάγια of-the Greeks immediately sacrificed, and the victims ἔγινετο καλὰ ἐπὶ τοῦ πρῶτου. Ἐνδὴ ἔνο- wero favourable from the first. Then indeed Xeno-
'ολευοντας, ὑποθέσας τῇ φάλαγγι λόχους
we-ought-to-station-behind the (principal) line companies (as)
φύλαξας, ἵνα ποὺ ἄν δέη, ὥσιν οἱ guards,
that where 'it might 'be-necessary, there-may-be —
ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι (those) supporting the line, and the enemy
τεταραγμένοι ἐμπιπτώσιν εἰς τεταραγμένοι καὶ thrown-into-disorder may-fall-upon — (those) drawn-up-in-order and
ἀκεφαλούς. Τάυτα ουνεδόξα πάσι. Τυεῖς μὲν fresh. This was-approved by-all. You indeed
tοῖνυν, ἐφη, προηγεῖσθε τὴν πρὸς τοὺς therefore, said-he [Xenophon], advance on-the (road) to the
ἐναντίους, ὡς μὴ ἐστήκομεν, ἐσεῖ (enemy) in-front (of us), that we-may not 'stand-still, since
εἶδομεν καὶ ὕφημεν τοὺς πολεμίους· ἐγὼ δὲ we-have-seen and have-been-seen (by) the enemy; I indeed
ἡξο καταχωρίσας τοὺς τελευταίους λόχους, will-come (after) having-stationed — (those) bindmost companies,
ἡ περὶ δοξεῖ ὕμιν. in-the-manner-which it-seemed (good) to-you.

'Ἐξ τούτου μὲν οἱ ἤσιν χοι προῆγον· δὲ On this indeed — (they) quietly advanced; —
δὲ ἀφελῶν
(Xenophon) indeed having-taken-from (and detached from the main body)
τὰς τρεῖς τελευταίας τάξεις, ἀνὰ δια-
the three bindmost ranks (or companies), about two-
kοσίους ἄνδρας ἐπέτρεψε τῇ μὲν hundred men (each) ordered the (one of them) indeed
ἐφέπεσαί ἐπὶ τὸ δεξιόν, ἀπολιπότας ὃς πλέθρον:
to-follow on the right, being-distant about (a) plethrum
τὰς τρισίς ἢρχε τῆς ταύτης [100 feet]. Samolas (the) Achaean commanded — this
τάξεως· τῇ δ' ἐχώρισεν ἐπέσαί ἐπὶ τῷ
division; the (other) indeed he-detached to-follow at the


The centre; Pyrrhias (the) Arcadian commanded this (division); and the (third) one (was stationed) on the left; Phrasias (the) Athenian commanded it. But proceeding-forward when (those) leading (in advance) got to (a) large woody-revive and difficult-to-pass, they halted, not knowing if the woody-ravine might be passable. And requested the generals and captains to come-forward to the woody-ravine. Kāi ὁ Ἐυνόφων, θαυμάσας ὅ τι leading (division). And — Xenophon, having wondered what it-might-be detaining the progress, and speedily hearing the announcement, pushes-on (his horse) as-fast as he could.

When indeed they came-together Sophænetus being the-oldest of-the generals says, that it was not worthy of-consideration, whether being such — (a) woody-ravine it-is necessary-to-pass (it).

Kai ὁ Ἐυνόφων σπουδὴ ὑπολαβὼν ἔλεγεν. And — Xenophon speedily seizing (an opportunity) said.

'Ἀλλ' μὲν ἰστε με, ὃ ἄνδρες, πω ἐπελούσιον But indeed you-know me, O men, (that) I never voluntarily brought any danger on-you; for I-see you not wanting reputation for valour, but
σωτηρίας. Δὲ νῦν ἐχει οὖτως· ἔστιν οὐ

of-safety. But now it has (itself) so; it is not

μὲν ἀπελθεῖν ἐνεῦδε ἀμαχ. γὰρ ἦν ἡμῖν

indeed (for us) to depart hence without-fighting; for if we

μὴ ἵωμεν ἐπὶ τοὺς πολεμίους, οὕτωι, ὄποταν
do not 'advance against the enemy, these, when

ἀπίωμεν, ἔφονται καὶ ἐπισεσώμενται ἡμῖν. Ὀρατε
we retreat, will-follow and attack us. Consider

δὴ πότερον κρείττων ἑναὶ ἐπὶ τοὺς ἀνδρας,
indeed whether (it is) better to go against the men,

προσαλλομένους τὰ ὀπλα, ἡ μεταβαλ-
throwing (our) — arms 'before (us), or 'hurl-

λομένους, θεάσασθαι τοὺς πολεμίους ἐπι-
'throwing (them) 'back, to-perceive the enemy fol-

όντας ὀπισθεν ἡμῖν. Ἰστε μέντοι ὅτι μὲν τὸ
lowing behind us. Know however that indeed the

ἀπείναι ἀπὸ πολεμίων ἐστι υἱὲν καλῶν, δὲ
fleeing from (an) enemy looks-like nothing honourable, but

tὸ ἐφεπεσοῦσι εἰμποιεῖ τάρσος καὶ τοῖς
— to-follow 'puts confidence (and courage) even 'into the

κακίσθαι. Ἑγὼν οὖν ἄν ἦδιον
cowardly. I-at-least therefore would (as a) more-pleasant (thing)

ἐποίησαν σὺν ἡμίσεσιν ἡ ἀπο-
pursue with half '(the number of men) (rather) than re-

χωροῖν σὺν διπλασίοις. Καὶ τοῦτοις
treat with double (the number). And (as respects) these

οἶδ᾽ ὅτι, ἡμῶν μὲν ἐπιόντων, οὐεις οἶδ᾽
I know that, we indeed attacking, you 'do not

ἐλπίζετε αὐτοὺς δεξασθαι ἡμᾶς· ἐπὶ ἁπίοντων,
'expect (that) they will receive us; but retreating,

πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφῄτεσσαι.
all 'believe that they will dare to follow-after

Δὲ ποιήσασθαι καλεστὼν νάπος τὸ ὀπισθὲν
But to have placed (a) difficult ravine in — (our) rear

διαθάντας, μέλλουσις μάχεσθαι, ἄρ' οὐχὶ
having-crossed (it), being-about to fight, is not this
καὶ άξιον ἀρπάσαι; γὰρ μὲν ἐγὼ 
even (an advantage) worth to-have-seized-on? for indeed I,

τοῖς πολεμίοις βουλοίμην πάντα 
(as respects) the enemy, wish (that) all (places)

ἀν φαίνεσθαι εὐπορα, ὡστε ἀποκρωθεῖν. ἰὰ 
may appear easy-to-pass-through, so-that they-may-retract; but

καὶ δὲ ἡμᾶς διὰσκεσθαι ἀπὸ τοῦ 
even it-is-proper for-us to-learn from (the nature) of-the

χωρίον, ὅτι ἐστὶ οὐ σωτηρία μὴ νικῶσι.
place, that there-is no safety unless (our men) conquer.

Δ’ ἢγγυε θαυμάζω εἰ τις νομίζει καὶ τὸ τοῦτο 
But 1-at-least wonder if anyone-thinks even — this

νάπος εἰναι μᾶλλον φοβηρὸν τῶν ἄλλων χωρίων 
this ravine to-be more formidable (than) the other places

ὅν διαπεροεύμεθα. Πῶς μὲν γὰρ τὸ 
which we-have-passed-through. How indeed therefore (is) the plain

πεδίον, εἰ μὴ νικήσωμεν τοὺς ἵππεας; 
to-be-passable, if we-donot conquer the cavalry?

πῶς δὲ ὅρη, ἀ διεληλύθα- 
How indeed (will tl.) mountains (be passable) which we-have-crossed-

μεν, ἢν τοσοῖδε πελτασταί ἐφέπωνται; 
over, if so-great-a-number-of targeteers pursue (us)?

ἀλατταν, 
But if indeed we-are even 'saved (so far as) to (the) sea,

καὶ σωθὸν εἰπὶ θάλασσαν, 
how-great a ravine (will) the Pontus (Euxinus be)? where neither

ἔστι πλοῖα τὰ ἀπάξοντα, 
are vessels — for-′carrying (us) away, nor provisions by-which

οὔτε σῖτος ὃ are vessels — for-′carrying (us) away, nor provisions by-which

θερεψομέθα μένοντες. δὲ δεήσει, ἡν 
we-may-be-nourished (while) remaining; and it-will-be-necessary, if

θρεψομέθα ἐκεῖ θάττων, θάττων 
we-get there more-speedily, the-more-speedily (will we have) to-go-

ἐπὶ τὰ ἐπιτήδεια. Οὔχ οὖν κρεῖττον 
out for — provisions. (Is it) not therefore better

μάχεσθαι νῦν κριστηκότας, ἡ αὐριον ἀναρίστους; 
to-fight now having-breakfasted, than to-morrow without-breakfast!
Men, the sacrifices indeed (are) favourable to us, the omens likewise 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-sup 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, going-on along the line he-said: Men, remember how-many battles, with (the assistance of) the gods, (you have fought and) conquered (by) coming-to fleeing (from the) enemy.
ταῖς θύραις τῆς Ἑλλάδος. Ἀλλ᾽ ἔπεσε θῷος
the gates of— Greece. But follow —

Ἡρακλεί ῥυμόνυ, καὶ παρακαλείτε ἄλληλονς
Hercules (your) conductor, and exhort one-another

ὁνοματί. Ἡδύ τοι νῦν εἰπόντα
your-name. (It is) pleasing indeed (to think, that he) now saying

καὶ ποιήσαντά τι ἀνδρείον καὶ καλὸν,
and doing any-thing brave and honourable, (that he will)

παρέχειν μνήμην εαυτοῦ ἐν ὦς ἔθελει.
furnish (a) remembrance of-himself among (those) whom he-wishes

Ελεγε ταῦτα παρελαύνων, καὶ
(to remember him). He-said these (things) riding-along, and

ἀμα ὕφηγετο ἐπὶ φάλαγγος, καὶ
at-the-same-time he-led-on in line, and (the generals)

ποιησάμενοι τοὺς πελταστάς 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

όμοι, ἐὼς σημαίνοι τῇ σάλπιγγι ἔπειτα
shoulder, until a-signal-should-be-given with-the trumpet; then

δὲ καθέντας εἰς προβολὴν ἔπεσθαί
indeed having-lowered (them) for (a) charge to-follow (their

βάδην καὶ μηδένα διώχειν
leaders in a regular) step and (that) no-one (was) to-advance

δρόμῳ. Ἐκ τούτου σύνημα παρήητι ΖΕΥΣ
'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. Δ' ἔπει οἱ Ἑλληνες ἐπηθίσιαζον,
fine position. But when the Greeks approached,

πελτασταὶ ἀλαλάξαντες ἔδεον ἐπὶ τοὺς
(and their) targeteers having-shouted ran against the
THE ANABASIS OF XENOPHON.

POLEMIOUS PRIUS TINA XELONVIN: D' OI POLEMIOI
enemy before (that) any-one ordered (them); but the enemy
antioi evmiasan, te ois istpiex kai to strefos
opposite rushed-on, not-only the cavalry but-also the mass
ton Bithynov: kai trepontai tous peletastras.
of-the Bithynians; and put-to-flight the targeters.

"Alla" etpei he falagex ton evpli thunderas
But when the line of-the heavy-armed-men came-up
poreuomev en tachy, kai ama he salpynges
advancing quickly, and at-the-same-time the trumpet
efdegeto kai episvan, kai meta taudta
sounded and they-sang-the-pan, and after this
yliagx, kai ama xasiaan ta dorata,
they-shouted, and at-the-same-time they-couched — (their) spears,
entauda ois polemioi ouxeti edegeto,
then the enemy 'did no-longer (stand or) receive
alla efegynov. Kai Timasion mewn exov
(t heir attack), but fled. And Timasion indeed having
tous istpiex efdegeto, kai apostixynvan enoun-
the cavalry pursued (them), and killed as-many-
pep edunanto, wos dntes olgyoi. De mwn
as he-could, (as) (they) being (but) few. And indeed
to eivonvoun ton polemious kai
the left (wing) of-the enemy against (that) which the
Ellhnes istpiex xsan eivus diexparh,
Greek cavalry were (opposed to) 'was immediately dispersed,
d to deixov, ate ou diwakhmenov sfodra,
but the right (wing), as not being-followed closely,
sunesth esti logon. 'Etpei de ois "Ellhnes eidon
stood-collected on (a) hill. When indeed the Greeks saw
autois ipomenvatas, edokei eivai te
them making-a-stand, it seemed (to them) to-be not-only
pastov kai akhundunotaton ienai esti autouz,
the-easiest but-also the-safest to-go against them.

Paiavnantas ouv eivus epekeivno. D'
singing the-pan therefore 'they immediately 'attacked (them); but
...they did not sustain (an attack). And then the targeteers pursued, until the right (wing) was dispersed; 

καὶ ἐνταῦθα οἱ τῆς ἀντιδρομής, γὰρ τὸ ἱππικὸν φόβον παρείχε, 

but few died: for the cavalry fear was present-to 

τὸ τῶν πολεμίων ὁδον πολὺ. Ἐπεὶ δὲ (them), the (cavalry) of the enemy being numerous. When however 

ὁ Ἐλληνες εἶδον τε τὸ ἱππικὸν Φαρναβάζου ἐτι 

the Greeks saw not only the cavalry of Pharnabazus still 

συνεστηκός, καὶ τοὺς Βιθυνοὺς ἵππεας συναρμόζο- 

standing together, and the Bithynian cavalry flock-

μένους πρὸς τοῦτο, καὶ ἀπὸ τινὸς λόφου καταδεικνύ- 

ing to these, and from (a) certain hill looking-

μένους τὰ γενόμενα, ἀπειρημεναν μὲν, 

down on the (things) going on, (though) they were tired indeed, 

διωγὼς δὲ ἐδόξακι καὶ εἶναι ἰτέου ἐπὶ 

yet however it seemed even to be (best and) necessary — (to attack) 

τούτους όυτώς διώκουσι καὶ ναίνετο, ὡς 

the cavalry might be able, that after they [the enemy] 

ἄναπαύσαντο μὴ τεθαρρηχοῦτες. 

had rested (they might) not become confident and bold. 

Συνταξάμενοι δὴ πορεύονται. 

Being drawn up in close order they [the Greeks] indeed advanced. 

Ἐνευθεὶς οἱ πολέμιοι ἵππεις φεύγουσι κατὰ 

Then the hostile cavalry fled down (the hill) 

τοῦ πραγμάτου, διώκοις ὤσπερ οἱ διωχόμενοι 

precipitately, in the same manner as if (they) were being pursued 

ὑπὸ ἱππεῶν. γὰρ νάπος ὑπεδέχετο αὐτοὺς, δ' 

by cavalry; for (a) ravine received them, which 

οἱ Ἐλληνες οὐκ ἔδεσαν, ἀλλὰ προανεπτρά- 

the Greeks did not know (of), as they had turned 

ποντῷ διωχοῦντες. γὰρ ἦν ὡς. Δὲ ἐπανελ- 

back (from) pursuing; for it was late. But return-

Σύντος ἐνθα ἡ πρώτη συμβολή ἐγένετο, 

i.e. (to the place) where the first encounter happened,
THE ANABASIS OF XENOPHON.

CHAPTER VI.

"Εντευθεν μέν οἱ πολέμιοι εἶχον ἄμφι τὰ
Then indeed the enemy had (to do) about the
ἐαυτῶν, καὶ ἀπῆγοντο καὶ τοὺς οἰκέτας
affairs of-themselves, and removed both — (their) families
καὶ τὰ χρήματα ὅποι προσωτάτω ἐδύναντο· οἱ
and — effects 'as far-off 'as they-could; the
Ελληνες δὲ προσέμενον μὲν Κλέανδρον καὶ
Greeks however 'waited indeed for Cleander and
τὰς τριήρεις καὶ τὰ πλοία ὡς ἡγούντα·
the galleys and the (transport) vessel that were-about-coming;
ὅτι ἐξιόντες εἴκαστος ἡμέρας σὺν τοῖς ὑποχγυλίοισιν
and going-out each day with the baggage-cattle
καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῖας πυροῦς,
and the slaves they-brought (in) safely wheat,
κριθὰς, οἶνον, ὀσπρία, μελίνας, σίκα· γάρ ἦ ἡμὸρα
barley, wine, legumes, millet, figs; for the country
εἶχεν ἀπαντα ἡγασθα πλῆθν ἐλαιὸν.
had abundance (of) good (things) except (the olive) oil (tree).
Καὶ ὅποτε τὸ στράτευμα καταμεκόνοι ἀναπανόμενον
And while the army remained resting
ἐξῆν οἶνοι ἔπτι λείαν, καὶ ἐξιόντες
it-was-allowed (the men) to-go after plunder, and going-out
ἐλαμαβανον·
they-took (what they could); but when the whole army
...
εἰςος, εἰ τις ἀπελθὼν χωρίς λάβοι τι went-out, if any-one going-away aside (alone) might-take any-thing ἔδοξεν εἶναι δημόσιον. Δὲ ἦν ἦδη ἀφθονία it-judged (it) to-be public-property. And there-was now abundance πάντων: γὰρ καὶ ἀφικούντο ἐκ τῶν Ἑλληνίδων of-all (things); for even there-arrived from the Greek πόλεων πάντοθεν ἄγοραλ, καὶ οἱ cities every-where (provisions for) markets, and — (those) παραπλέοντες ἀσμενοὶ κατηγοῦν, ἀκούοντες sailing-by-there-along (the coast) willingly put-in-there, hearing ὡς πόλις οἰκίζοιτο, καὶ λυμὴν εἶναι that (a) city would-be-built, and (a) harbour be (formed). And καὶ ἦδη οἱ πολέμιοι, οἱ ἄχουν πλησίον, also already the enemy, —(those namely) dwelling near, ἐπεμπὼν πρὸς Ξενοφῶντα, ἀκούοντες οὗτος sent to Xenophon, hearing that he ποιοῦτας εἶναι φίλους. Δ' ὦ ἐπεδείκυσεν (for them) to-be-doing to-be friends. And — he-introduced αὐτοὺς τοῖς στρατιώταῖς. them to-the soldiers.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, ἔχων δύο And on this Cleander arrived, having two τριήρεις, ὧν οὔδεν πλοῖον. Δὲ τὸ στρατεύμα galleys, but no (transport) vessels. But the army ἐτύγχανεν ὅν εἶχων ἵστε ἀφίκεστο, καὶ τινὲς οἰκόμενοι happened being out, when he-came, and some were-going ἐπὶ λείαν ἄλλοι ἄλλη eis τὸ for plunder | others in-another [some one way, some another,] to the ὄρος, καὶ εἰλήφεσαν πολλὰ πρόβατα. ὅχυοντες mountain, and had-captured many sheep; fearing δὲ μὴ ἀφαίρεσθεν, λέγουσι Δεξίππῳ, however lest they-might-be-taken-from (them), they-told Dexippus, ὃς ἀπέδρα ἐκ Τραπεζοῦντος ἔχων τὴν πεντη- (he) who fled from Trebisond having the fifty-oared
κόνοτρον, καὶ κελεύουσι τὰ προβατα
galley, and they-request (that) the sheep (might be)
dιασώσαντα αὐτοῖς, αὐτὸν μὲν λαβεῖν
preserved for-themselves, (and that) he indeed (was) to-take
tὰ, δὲ ἀποδοῦνα τὰ σφίσων.
— (a part of them for himself), but to-return the (rest) to-themselves.
Δ’ ἐκείνος εὐθὺς ἀπελαύνει τοὺς περι-
And he [Dexippus] immediately drives-off — (those) stand-
estῶτας τῶν στρατιωτῶν, καὶ λέγοντας ὅτι εἰν-
ing-round of the soldiers, and saying that it was
dημόσια, καὶ ἐλθὼν τῷ Κλεάνδρῳ λέγει, ὅτι
public-property, and going to Cleander he-says, that
ἐπιχειροῦσιν ἀρπάζειν.
they-endeavour to 'seize (them) 'and-take (them) 'away.
—
δὲ κελεύει ἄγειν πρὸς αὐτὸν τὸν
(Cleander) however ordered (him) to-bring before him the (one)
ἀρπάζοντα, καὶ ὅ μὲν λαβὼν τίνα
seizing (the sheep), and — (he) indeed laying-hold-on some-one
ηγε· δ’ Ἀγασίας περιτυχὼν
was-leading (him away); but Agasias happenings-about [meeting him]
ἀφαρεσάται, καὶ γὰρ ὃ ἀγόμενος 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 οἱ παρόντες τῶν στρατιωτῶν ἐπι-
others — (those namely) being-present of the soldiers at-
χειροῦσι βάλλειν τὸν Δέξιππο, ἀνακαλοῦντες
vociferating to-throw (stones at) — Dexippus, tempted
τὸν προδότην. Δὲ καὶ πολλοὶ τῶν τριττῶν
the traitor. And also many of the galley-men
ἐδεισαν καὶ ἐφευγοῦν εἰς τὴν θάλατταν, καὶ Κλέ-
got-frightened and fled towards the sea, and Cle-
ανδρὸς δ’ ἐφευγε. Ξενοφόν δὲ καὶ οἱ ἄλλοι
ander likewise fled. Xenophon and also the other
generals not-only endeavoured-to-stop (their flight), but—also told
Cleander said that there was no thing, but that the decree of the army was the matter.

And — Cleander, being not only instigated by Dexippus, 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.

For at that time the Lacedaemonians governed all Greece. Then (this) affair appeared serious to the Greeks, and they entreated Cleander.

Not to do these things. But he said, (that it) could not be otherwise, (if not) (unless) some one should give up the person having commenced to throw stones and the (one) having broken.

released (him). But (he) whom he wanted was Agasias, the friend of Xenophon, for which even Dexippus had accused him. And then after (this) there was perplexity.

therefore the commanders assembled the army.
καὶ ἔνιοι μὲν αὐτῶν ἐποιοῦντο παρ' ὀλίγον
and some indeed of them made --- little

τὸν Κλέανδρον, δὲ τῷ Ἑνοφῶντι
(of the threats of) --- Cleander, but to --- Xenophon

tὸ πράγμα οὐκ ἐδόκει εἶναι φαύλον, ἀλλ' the affair 'did not 'appear 'to-be trilling, but

ἀναστὰς ἔλεγεν:

rising up he said:

'Ω ἄνδρες στρατιῶται, τὸ πράγμα οὐ δὲ
'Of men soldiers, the affair 'does not indeed

δοξεῖ ἐμοὶ εἶναι φαύλον, εἰ Κλέανδρος ἔχων τὴν
'beem to me to be trilling, if Cleander having --- (his)

γνώμην οὗτως ἡμῖν ἀπεισιν ὄζερ πέρ ἔλεγεν.
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)

Δακεδαμίονιοι δὲ προεστήκασι τῆς Ἑλλάδος. δὲ
Lacedaemonians indeed at the head of --- Greece; and

eἰσὶ ἰκανοὶ καὶ ἐκαστὸς εἰς Δακεδαμίονίων
it is competent even (for a) single one 'of (the) 'Lacedaemonians

dιαπράττεσθαι ὁ τι δούλονται ἐν ταῖς πόλεσιν.
to accomplish whatever (he) wished in those cities.

Εἰ οὖν οὗτος πρῶτον μὲν ἀποκλείει ἡμᾶς
If therefore this (Cleander) first indeed a we

Βυζαντίου, δ' ἐπείτα παραγγελεῖ τοῖς ἄλλοις
'tout of Byzantium, and then should announce to the other

ἀρμοσταῖς μὴ δεχεσθάι εἰς τὰς πόλεις, ὡς ὀντας
governors not to receive (us) into the cities, as being

ἀπιστοῦντας. Δακεδαμίονίως, καὶ ὄντας ἀνόμους,
disobeying 'to (the) 'Lacedaemonians, and being lawless,

δ' ἔτι οὗτος ὁ λόγος περὶ ἡμῶν ἡξεῖ πρὸς
and moreover if this report about us come to

'Αναξίδιου τὸν ναύαρχον, ἐσται χαλεπῶν
Anaxibius the commander of the fleet, it will be difficult (for us)

καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ τὸν νῦν
both to remain and to sail away; for indeed (at) --- (this) present


BOOK VI. — CHAPTER VI.

χρόνον Δαξεδαμώνιοι ἀρχοῦσι καὶ ἐν τῇ γῆ

time (the) Lacedaemonians rule both by — land
καὶ ἐν τῇ θαλάττῃ. Οὖν οὐκ ἔδει ὅποτε
and by — sea. Therefore it'is not 'proper, (that) either
ἐνεχα ἐνὸς ἀνδρὸς ὅποτε δυναῖν ἦμας τοὺς
for-the-sake-of one man or of-two (that) we the
ἀλλοις ἀπέχεσθαι τῆς Ἑλλάδος, ἄλλα πειστε-
rest be-held-back from — Greece, but it-is-necessary-to-

οὐν ὅ τι ἀν κελεύσῃ καὶ γὰρ αἰ πόλεις
therefore (for indeed) they may 'command; for indeed the cities
ὁμοῦν, ὅτεν ἐσμὲν, πείθουσιν αὐτοῖς. Ἰγὼ μὲν
obey-to whatever 'they may 'command; for indeed the cities

οἱ ὁμοῦ, ὅτεν ἐσμὲν, πείθουσιν αὐτοῖς. Ἐγὼ μὲν
obey-to whatever 'they may 'command; for indeed the cities

κλεάνδρων, ὅς Ἀγασίας ἄν οἴκη ἐποίησε ταῦτα,

Cleander, that Agasias would not have-done these (things),

εἰ ἐγὼ μὴ ἐκείλευσα αὐτὸν), ἐγὼ μὲν οὖν
if I 'had not 'requested him), I indeed therefore (say)

ἀπολύω καὶ ἦμας τῆς αἰτίας, καὶ Ἐγασίας,

I-clear both you of-the blame, and (also) Agasias,

ἀν Ἀγασίας αὐτὸς φήσῃ ἐμέ ἐναι τι αἰτίων
should Agasias himself say (that) I was any cause

τοῦτων, καὶ καταδικάζω ἐμαυτοῦ, εἰ ἐγὼ
of-these (things), and I-will-condemn myself, if I

ἐξάρχω πετροβολίας ὡς τινὸς ἄλλον βιαίον,
am-the-beginner of-stone-throwing or any other violence,

ἐναι ἄξιος τῆς ἑσχάτης δίκης, καὶ ἐφεξοῦ
(that I) am worthy of — extreme punishment, and I-will-submit

τῆς δίκης. Ἰδὼς ἤματι 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)

Κλεάνδρω χρῖναι: γὰρ οὖτω ὑμεῖς ἄν εἴητε
Cleander to-try (him); for thus you may be

ἀπολελυμένου τῆς αἰτίας. Ός Ἰδὼς
released from — censure. As indeed (the affair) now

vov
ekei χαλεπῶν εἰ οἴδομενοι καὶ ἐπιάνυν
has (itself), (it is) hard if thinking (that) both applause
καὶ τυμῆς τεύγεσθαι ἐν τῇ 'Ελλάδι,
and honour would-be-prepared (for us) in — Greece, (that)
ἀντὶ δὲ τούτων, οὐδ' ἐσόμεθα ὃμοιοι τοῖς
in-place indeed of-these, we 'will not 'be equal to-the
ἄλλως, ἄλλι εἰργούμεθα ἐκ τῶν 'Ελληνίδων
other (Greeks), but will-be-excluded from the Grecian
πόλεων.
cities.

Μετὰ ταῦτα Ἀγασίας ἀναστὰς εἶπεν. 'Εγώ,
After this Agasias rising-up said: I,
ὅ ἄνδρες, ὄμνυμι θεοὺς καὶ θέας ἡ μὴν
O men, swear (by all the) gods and goddesses that truly
μὴτε Ξενοφῶντα κελεύσαι με ἀφελέσθαι τὸν ἄνδρα,
neither Xenophon requested me to-rescue the man,
μὴτε μηδένα ἄλλον ἵμων· δὲ μοι ἰδόντι ἁγα-
(nor) (or) no-one else of-you; but I seeing (a) good-
δὸν ἄνδρα τῶν ἓμων λοχύτων ἄγομενον ἵπτο
and-brave man of — my company led-off by
Δεξίππου, ὅν ὑμεῖς ἐπίστασθε προδόντα,
Dexippus, whom you know (as) betraying (you),
ἠδοξέαν εἶναι δεινῶν· καὶ ὄμολογῶ ἀφελέμην.
it-seemed (to me) to-be intolerable; and I-confess (that) I 'took
Καὶ ὑμεῖς μὲν μὴ ἐκδωτε με, δὲ ἐγὼ
(him) 'away. And you indeed 'do not 'deliver me 'up, for I
ἐμαυτὸν, ὅσπερ Ξενοφῶν λέγει, παρασχῆσω
'myself, as Xenophon recommends, will-surrender (myself)
Κλεάνδρῳ κρίνατε, ἀν ποίησαι ὃ τι
to-Cleander (that) having-tried (me), 'he may 'do (with me) whatever
βούληται· ἔνεκα τούτου μήτε πολέμειτε
whenever each-one wishes. 'Having indeed 'chosen those

Λακεδαιμονίως, σῶξοις δὲ τε ἀσφαλῶς,
Lacedaemonians, may-you-unharmed indeed (return) safely (to)
ὅπως ἐκαστὸς θέλει. Μέντοι ἐλοίμενοι αὐτῶν
wherever each-one wishes. 'Having indeed 'chosen those
of yourselves 'send (them) 'with me to Cleander, who, if I should-omit any-thing, (might) both speak and act for me. On this the army allowed (him), having-chosen whomsoever he-might-wish to-go (with him). — 'He indeed 'chose the generals.

Metà tauta Ἀγασίας καὶ οἱ στρατηγοὶ, καὶ ὁ After this Agasias and the generals, and the man taken-away by Agasias, proceeded to

Κλεάνδρον. Καὶ οἱ στρατηγοὶ ἔλεγον: Cleander. And the generals said:

’Ἡ στρατιὰ ἐπέμψεν ἡμᾶς πρὸς σε, ὁ Κλεάνδρε, The army has-sent us to you, O Cleander,
καὶ ἐξέλευσέ σε, εἰτε αἰτιὰ πάντας, σεαυτὸν and - request you, if you-accuse all, you-yourself
κρίναντα χρῆσθαι ὃ τι having-tried (all) (are) to-treat (them) (in) whatever (manner) 'you may 'wish, if you-accuse some one, or two, or even
πλείους, ἀξιοῦσι τούτους παρασχεῖν more, they-'think (it) 'right (that) these 'deliver έαυτοὺς σοι εἰς κρίσιν. Εἰτε ο₫ν αἰτιὰ τινὰ themselves 'up-to-you for judgment. If therefore you-accuse any-one ήμῶν, ήμεῖς πάρεσμέν σοι 'εἰτε καὶ τινὰ ἄλλον, of-us, we are-present (before) you; if even any other, φράσον: γὰρ οὐδεὶς ἀπέσται ὅστις say (so); for no-one shall-be-distant-from (obeying you) who 'ἐξέλεγα πείδεσθαι ἡμῖν. Μετὰ ταύτα ὁ may wish to-obey us. After these (things) — Ἀγασίας παρελθὼν εἴπεν: Ἐγώ, ὁ Κλεάνδρε, εἶμι Agasias having-come-forward said: I, O Cleander,
of ἄφελόμενος τὸν ἄνδρα Δεξίππου ἀγοντος (he) who having-taken-away the man from Dexippus leading τοῦτον, καὶ κελεύσας παίειν Δέξιπ- him (away), and (also) having-exhorted (the men) to-strike Dexip- pullus. Γὰρ μὲν οἶδα ἄνδρα ὄντα ἄγαδον; For indeed Ι-know (the) man (as) being good-and-brave δὲ οἶδα Δέξιππον αἱρεθέντα ὅπο τῆς στρατιάς and Ι-know (that) Dexippus having-been-chosen by the army ἀρχεῖν τῆς πεντηκοντόρου, ἡς ἡτησάμεθα παρὰ to-command the fifty-oar-galley, which we-begged from

Τραπεζουντίων ἐφ’ ὧτε συλλέγειν τ sessionFactory (the) Trebisondians | on which to-collect vessels [for the ὡς σωζόμεθα, καὶ Δέξιππον 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 ἐσώθη. Καὶ τε ἀπεστερήκαμεν Τραпе- whom he-had-been-saved. And not-only we-have-deprived (the) people-of- ζοντίων τῆν πεντηκοντόρον, καὶ δοκούμεν εἶναι Trebisond (of) the fifty-oared-galley, but-also we-seem to-be κακοὶ διὰ τούτου. αὐτοὶ τε ἀπολολάμεν dishonest through this (man); 'we-ourselves indeed were-ruined τὸ ἐπὶ τοῦτο. Γὰρ ἢκονε, [the on this [as far as depended on this man]. For he-had-heard, ἢσπερ ἡμεῖς, ὡς εἰπ ἄπορον ἀπιόντας πεζῇ as-well-as we, that it-would-be impracticable having-departed en-foot τε διαβῦναι τοὺς ποταμοὺς, καὶ σωθῆναι not-only to-cross the rivers, but-also to-be-saved [to get eἰς τὴν Ἐλλάδα. Τούτου ὁῦν ὄντα safe] to — Greece. (From) this (one) therefore being τοιοῦτον ἄφελόμεν. Εἰ δὲ σὺ ἡγεῖς, such (a person) I-rescued (the man). If indeed you were-leading ἦ τις ἄλλος τῶν παρα σοῦ, καὶ μὴ (him away), or any-one else of — (those) with you, and not (one) τῶν ἀποδράντων παρ’ ἐμῶν, ἵστε εὖ ὅτι ἂν of — (those) deserting from us, know well that 'I would
'Εποίησα οὐδὲὶ τοῦτων. Νόμιζε δ', ἐὰν νῦν 'have-done nothing of-these (things). Consider then, if 'you now ἀποκτείνης ἐμὲ, ἀποκτείνων ἂγαθὸν 'kill me, (you) are-putting-to-death (a) brave-and-honourable ἄνδρα δ' ἄνδρα τε δεῖλόν καὶ πονηρὸν. man for (a) man not-only (a) coward but-also (a) villain.

Ὁ Κλέανδρος ἄκούσας ταῦτα εἶπεν ὅτι μὲν — Cleander having-heard this said that indeed οὐχ ἐπαινοῖν Δέξιππον, εἰ ἐν he 'could not 'approve (of the conduct of) Dexippus, if (he) πεποιηκὼς ταῦτα· οὐ μέντοι, ἐφη, νομίζειν, nas-been-doing these (things); not indeed, 'said-he, to-consider, εἰ Δέξιππος ἦν παιμπόνηρος [but consider, said he,] (that) if Dexippus were (the) worst-of-villains οὐδὲ χρῆται αὐτῶν πᾶσχειν βιάν, ἀλλὰ (that) neither ought he to-suffer violence, but κρίθητα, (ἀπερ καὶ νῦν ἵμεις ἢξιούτε, τυχεῖν having-been-tried, (as even now you require,) to-have-met-with τῆς δίκης. Νῦν οὖν μὲν ἄπιτε, καταληπτόντες — justice. Now therefore indeed retire, leaving-behind τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κηλεύω, this — man (Agasias); when indeed I shall-call (you), πάρεστε πρὸς τὴν κρίσιν. Οὔτε δὲ αἰτιῶμαι be-present at the trial. 'I neither indeed 'accuse τὴν στρατιάν, οὔτε οὐδένα ἀλλον ἐτι, ἐπεὶ the army, nor (no-one) (any one). else besides, since αὐτὸς οὗτος ὀμολογεῖ ἀφελεσθαι τὸν ἄνδρα. Δὲ he himself 'confesses to-have-released the man. But ὅ 'ἀφαιρέσθεις εἶπεν. Ἑγώ, ὦ Κλέανδρε, — (the man) having-been-taken-away said: I, O Cleander, εἰ καί οὐεὶ με ἄγεσθαι τι if' even you-suppose (that) I was-led-away (for) 'doing something ἀδικοῦντα, οὔτε ἐπαινοῦ οὐδένα, οὔτε 'wrong, (I indeed) neither struck (no-one) (any one), nor ἔβαλλον, ἀλλ' εἶπον ὅτι τὰ πρόβατα εἶν shrew (stones), but said that the sheep were
δημόσια, γὰρ ἦν δόγμα τῶν στρατιωτῶν, εἰ public-property; for it was (a) decree of the army, if τις, ὅποτε ἡ στρατιά ἔξιοι, ἵδια ληξουσ̄- any-ω, when the army went out, 'should privately 'make-any-

τὸ, τὰ λήψεις τὰ εἶναι δημόσια. Ταύτα capture, the (things so) captured to be public-property. These εἴπον, καὶ εἰκότου λαβὼν μὲ οὕτος (things) I said; and on this seizing me this ἴνα μηδείς μὴ (Dexippus) was-leading (me away), in-order-that no-one 'might —

φῆμεν, ἀλλ' ἄυτός λαβὼν τὸ μέρος 'utter (any thing), but ho taking — (a) part διασώσθηκα τὰ χρήματα τοῖς ληπταις παρὰ τὴν might-preserve the things for the plunderers contrary to the ῥήτραν. Πρὸς ταύτα ὁ Κλεάνδρος εἶπεν. 'Εσει agreement. To this — Cleander said: Since τοίνυν εἰ τοιοῦτος, κατάμενε, ἴνα καὶ βουλευό̣- therefore you are such a person, remain here, that even I may delibe-

μεθά περὶ σοῦ. rate about you.

'Ex τούτου οί μὲν ἀμφὶ Κλεάνδρον ἱρίστων.' After this — (those) indeed about Cleander went to supper ; δὲ Ξενοφῶν συνήγαγε τὴν στρατιάν, καὶ συνεβοὐ- and Xenophon assembled the army, and coun-

λέενε πέμψαι ἄνδρας πρὸς Κλεάνδρον παρατη- selled (them) to send men to Cleander inter-

σομένους περὶ τῶν ἄνδρῶν. 'Ex τούτου ἐδοξὲν ceding for the men. On this it seemed (good)

αὐτοῖς, πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ to-them, having-sent (the) generals and captains, and Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων Dracontius the Spartan, and (those) of the others oί ἐδόκουν εἶναι ἐπιτήδειοι, δεῖσαι who seemed to be fit (for the occasion), to entreat

Κλεάνδρυ κατὰ πάντα τρόπον ἀφεῖναι τῷ ἄνδρε. Cleander by all means to set free the two men
Xenophon therefore going says: You-have indeed, O Cleander,

桓ς ἄνδρας, καὶ ἡ στρατιά ὑφείτο σοι ποιήσαι ὅ τι

the men, and the army allowed you to-do what

ἐδούλου, καὶ περὶ τούτων καὶ περὶ ἀπάντων

you-wished, both (as) respects these and (as) respects all

εὐαντῶν. νῦν δὲ αἴτονται καὶ δέονται ἰσθαν

(of) themselves; now indeed they-entreat and request you

δοῦναι σφίς τῷ ἄνδρε, καὶ μὴ κατακαίνειν:

to-give to-themselves the-two men, and not 'put (them) 'to-death;

γὰρ εὐοξησάτην πολλὰ ἐν τῷ χρόνῳ ἐμπροσθεν

for they-laboured much in the time past

περὶ τὴν στρατιάν. Δὲ τυχόντες

as-respects (being of service to) the army. And having-obtained

τάυτα σου, ὑπισχυόνται σοι ἄντι τούτων,

this from-you, they-promise you in-return-for these (things),

νῦν βούλη ὑγείσαι αὐτῶν, καὶ νῦν οἱ θεοὶ δῶσιν

if you-wish to-lead them, and if the gods may-be

ἵλεον, ἐπιδείξειν σοι, καὶ ὡς κόσμῳ

חילεον, (that they) will-show you, both how orderly-and-well-dis-

εἰσι καὶ ὡς ἐκανοί

eiplome-noi ciplined they-are and how competent (they are when) obeying

τῷ ἀρχοντί, σὺν τοῖς θεοῖς μὴ

(their) commanders, (and) with (the assistance of) the gods not

φοβείσθαι τοὺς πολεμίους. Δὲ καὶ δέονται σου

to-fear the enemy. And also they-entreat of-you

καὶ τοῦτο, παραγενόμενον καὶ ἀρξαντα
even this, (that) having-come and having-taken-command

εὐαντῶν, λαβεῖν πεῖραν καὶ

of-them, (and that) to-have-taken experience [to make trial of] both

Δέξιππου καὶ τῶν ἄλλων σφῶν, οίος ἐκαστὸς ἐστὶ, Dexippus and of-the rest of-them, what each is,

καὶ νεῖμαι ἐκάστως τὴν ἄξιαν.

και νειμαι εκαστοις την αξιαν.

and to-distribute to-each-one — (his) merit [and give each one his

ἀκούσας ταῦτα, ἔφρ.

deserts]. — Cleander having-heard these (things) said
THE ANABASIS OF XENOPHON.

εις την Ἑλλάδα. Καὶ οἱ οὔτωι Ι'-will speedily — 'answer you. And not-only I-give the-two men to-you, but-also αὐτὸς παρέσομαι: καὶ ἢν οἱ θεοὶ παραδώσω, I-myself will-come (to you); and if the gods graunt, εξηγήσωμαι εἰς τὴν Ἑλλάδα. Καὶ οἱ οὔτοι Ι'-will-lead (you) to — Greece. And — those λόγοι εἰσὶν πολὺ ἀντίοι, ἢ words (of yours) are much opposed, than [are very different from οὓς ἐγὼ ἠκούν περὶ ἐνίων ῥμῶν, ὃς those] which I heard about some of-you, (namely) that ἀφίστατε τὸ στράτευμα ἀπὸ Λακεδαιμονίων: you-were-alienating the army from (the) Lacedaemonians.

Ἐκ τούτου μὲν οἱ ἐπαίνοντες ἀπήλθον On this indeed — they-applauding (him) departed ἕχοντες τὸ ἀνδρέ. Δὲ Κλέανδρος ἐξεκέντο ἐπὶ having the-two men. And Cleander sacrificed about τὴν πορείᾳ, καὶ ξυνὴν φιλικῶς Ξενοφόντι, καὶ the journey, and he-associated friendly with-Xenophon, and ξυνεθάλαντο ξενίαν. Δὲ καὶ ἐπεὶ they-joined (intimately in the) bonds-of-hospitality. And also when ἔφη αὐτοὺς ποιοῦντας εὐτάκτως τὸ παραγγελ- he-saw them doing in-good-order the (things) eom-

λόμενον, καὶ ἔτι μᾶλλον ἐπεθύμει γενέσαι manded, and yet more he-desired to-become (the) ἢγεμὼν αὐτῶν. Ἐπεὶ μὲντοι αὐτῷ βουμένω ἔπι leader of-them. When however he sacrificing for τρεῖς ἡμέρας, τὰ ἱερά οὖν ἐγίγνετο, three days, the victims 'did not become (favourable), συγκαλέσας τοὺς στρατηγοὺς εἶπε: Τὰ ἱερὰ calling-together the generals he-said: The victims 'were οὖν ἐτελέσθαι ἐξάγειν· not 'brought-to-an-end (so as to be favourable for me) to—lead (you) 'away,

μῆ ἀδυμεῖτε μέντοι ἐνέκα τοῦτον γὰρ ῥμῶν, be not 'you-discouraged however on-account of this; for you,
BOOK VI. — CHAPTER VI.

On this it-seemed (good) to-the soldiers to-give

\[\text{On this it-seemed (good) to the soldiers to give} \]

the sheep (being) public-property; — (he) indeed

\[\text{the sheep (being) public-property; — (he) indeed} \]

having-received (them), again returns (the sheep) to-them. And

\[\text{having-received (them), again returns (the sheep) to-them. And} \]

the corn, which they-had-collected, and the-other

\[\text{the corn, which they-had-collected, and the-other} \]

which they-had-captured, departed through — Bi-

\[\text{which they-had-captured, departed through — Bi-} \]

going the straight road they-

\[\text{going the straight road they-} \]

met-with nothing, so-that having something to-go to — (a)

\[\text{so-that having something to-go to — (a)} \]

friendly (country), it-seemed (good) to-them having-marched

\[\text{friendly (country), it-seemed (good) to-them having-marched} \]

to-go one day and night. And

\[\text{to-go one day and night. And} \]

they-took both many slaves

\[\text{they-took both many slaves} \]

and sheep (or cattle); and arrived (in) six (days) at

\[\text{and sheep (or cattle); and arrived (in) six (days) at} \]

Chrysopolis of-the Caledonians, and there they-remained

\[\text{Chrysopolis of-the Caledonians, and there they-remained} \]

seven days selling-booty.
BOOK VII.

CHAPTER I.

"Osa μὲν δὴ ὁι Ἐλληνες 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 ὅσα ἐν τῇ πορείᾳ ἔπει Κύρος
and what (they did and experienced) in the journey after Cyrus
ἐτελεύτησε μέχρι ἀφίκοντο εἰς τὸν Πόντον, καὶ
died until they-arrived at the Euxine-Sea, and
ὅσα ἔποιον ἐκ τοῦ Πόντου, ἐξίοντες πεζῷ, καὶ
what they-did from the Euxine, departing on-foot, and
ἐκπλέοντες, μέχρι ἐγένοντο ἔξω τοῦ στόματος
sailing-off, until they-got beyond the mouth (thereof)
ἐν Χρυσόπολει τῆς Ἀσίας, δεδηλωται ἐν τῷ
at Chrysopolis — (in) Asia, has-been-related in the
πρόσδειν λόγῳ. Ἐκ τούτου δὲ Φαρνάβαζος φοβοῦ-
preceding discourse. On this indeed Pharibazus fear-
μένος τὸ στράτευμα, μη στρατεύηται ἐπὶ
ing the (Grecian) army, lest it-might-invade —
τῆν χώραν αὐτοῦ, πέμψας πρὸς Ἀναξιβιοῦ τὸν
the country of-himself, having-sent to Anaxibius the
ναύαρχον, οὗ δὲ ἔτυχεν ὁ ἐν Βυζαντίῳ,
(Spartan) admiral, (who indeed happened being in Byzantium,)
ἐδεῖτο τὸ στράτευμα διαβιβάσαι ἐκ
he-requested (him) to-have the army 4transported from
τῆς Ἀσίας, καὶ ὑπυσχεῖτο ποιήσειν αὐτῷ πάντα,
Asia, and promised to-do for-him all,
Καὶ Ἄναξιβίος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιῶτῶν εἰς generals and captains of the soldiers (to come) to Byzάντιον, καὶ ὑποχυεῖτο, εἰ διαβάιεν,
And Anaxibius sent-for the generals and captains of the soldiers (to come) to Byzantium, and promised, if they-should-come-over (to him),
ἐσεσθαί μισθοφορίαν τοῖς στρατιώταισι. Οἱ (that) there-would-be pay for-the soldiers. The
μὲν δὴ ἔφασαν βουλευσάμενοι rest (of the officers) indeed truly said (that) after-having-consulted
ἀπαγγελεῖν (together) they-would-announce (to him their determination). But Χενο
φών εἰπεν αὐτῷ, ὅτι, ἢ ἄπαλλάξωτο ἀπὸ τῆς phôn said to-him, that, already about-to-depart from the
στρατιᾶς καὶ βούλουσατο ἀποπλεῖν. Δὲ ὁ Ἄναξι-
στρατιάς καὶ βούλουσατο ἀποπλεῖν. Δὲ ὁ Ἄναξι-
βιος ἐκέλευσεν αὐτῶν, ἔπειτα συνδιαβάντα bius requested him, (that) after having-crossed-over-with
οὕτως ἄπαλλάττεσθαι. Οὖν ἔφη (the others) then to-depart. 'He therefore 'said (that he)
pοιήσειν ταῦτα. would-do these (things).

Δὲ Σεύθης ὁ Ὀθρα'ξ πέμπει Μηνοδόσαθν, καὶ But Seuthes the Thracian sends Mendosades, and
κελεύει Ξενοφῶντα συμπροδομεῖσθαι ὅπως τὸ requests Xenophon to-join-in-the-effort-with (him) that the
στράτευμα διαβῇ, καὶ ἔφη αὐτῷ συμπροδομη-
στράτευμα διαβῇ, καὶ ἔφη αὐτῷ συμπροδομη-
μία μεταμελῆσθαι. Δ' ὁ in-the-effort that he-‘would not repent (it). And — (Xenophon)
εἶπεν: Ἀλλὰ μὲν τὸ στράτευμα διαβῆσται· said: But indeed the army will-cross-over;
ἐνεκὰ τούτου τελείτω μηδὲν μὴτε ἐμοὶ, μὴτε μηδὲν by-reason-of-this lot-him-pay no-one neither me, nor (no-one)
ἀλλω: ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν (any one) else; when indeed it-may-have-crossed-over, I indeed
After this all the soldiers cross-over

eis to Byzantium. Kai o 'Anaxibios men oux to — Byzantium. And — Anaxibius indeed 'did not

edidou moucen, de exiypus τους στρα-
give (them) pay, but made-proclamation (that) the sol-
twostas labontas ta upla kai ta sket

diers taking — (their) arms and — (their) baggage

(should) go-out (of the city), as (if) not-only 'sending (them) 'away

και αμα ποιησων αριδ-
(home), but also at-the-same-time (as if) (making) (taking) (their) num-
uon. 'Entaïda oι στρατιωται ἥξουντο, o'i

ber. Then the soldiers were-distressed, (because) that

exon oux argyroun epivtiçedai eis tin poreian,

they had no money to-get-provisions on the journey,

και δινηρως συνεκεπαξουντο. Kai o

and 'they reluctantly 'packed-up (their) 'baggage. And —

Xenophon, having-become (the) guest-friend to-Cleander the

ἀριστη, προσελ.δων ἱππαξετο αυτον

governor, going-to (him) he-kindly 'saluted him 'taking-leave

δε λεγει as now about-sailing-away. — (Cleander) indeed said

αυτω. Ἔρη, εἰς αἰτίαν, επει καὶ νῦν τινες

said-he, you-will-have (the) blame, since even now some

already. blame you that the army 'does not quickly
Δ' ὁ εἶπεν Ἄλλῳ ἐγωγε εἰμὶ 'creep-out. And — (Xenophon) said: But I-at-least am

οὐ μὲν αἵτιος τοῦτον, δ' οἱ στρατιῶται αὐτοῖ not indeed (the) cause of-this, but the soldiers themselves

δεόμενοι ἐπιστικισμοῦ, διὰ τοῦτο ἀδυμοῦσι πρὸς wanting provisions, through this they-arc-troubled about

τὴν ἔξοδον. Ἀλλ' ὄμως, ἔφη, ἔγῳ συμβουλείω the departure. But however, said-he, I

advise σοι μὲν ἐξελθεῖν ὡς πορευομένου, you indeed to-go-out (with them) as (if) about-accompanying (them),

δ' ἐπειδὰν τὸ στρατευμα γένηται ἔξω, τότε and when the army has-got without (the city), then

ἀπαλλάττεσθαι. Toίνυν, ἔφη ὁ Ξενοφῶν, to-leave (it). (We) therefore, said — Xenophon,

ἐλθόντες πρὸς Ἀναξιῆσιον διαπραξόμεθα ταύτα. going to Anaxibius will-settle these (things).

Οὕτως ἐλθόντες ἔλεγον ταύτα. Δὲ ὁ thus going (to him) they-told (him) these (things). And — (he)

ἐκέλευσε ποιεῖν οὕτω, καὶ συνεσκευ-requested (them) to-do so, and (that the soldiers) having-

ασμένους ἐξείναι τὴν ταχίστην, 'packed-up (their) 'baggage should-go-out in-the quickest (time),

καὶ προσανεπείν, ὃς ἂν μὴ παρῇ and moreover-to-declare-publicly, (that he) who might not be-present

εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἄριστον, τοῖς αυτῶς at the review and at the numbering, that he

αιτιάσεται αὐτοῦ. Ἐντεῦθεν οἱ τε στρατηγοὶ the — generals blame himself. Then the —

ἐξῆσαν πρῶτοι, καὶ οἱ Ἀλλοι. Kai ἄρδην went-out first, and the others (after them). And altogether

πάντες ἥσαν ἔξω πλὴν ὀλίγων, καὶ Ἐτεόνικος all were out except (some) few, and Eteonickos

εἰστήκει παρὰ τὰς πύλας, ὃς, ὅποτε πάντες stood by the gates, that, when all

γένοιτο ἔξω συγκλείσων τὰς πύλας, καὶ had-got out (ready for) shutting the gates, and
throwing-in the bar. And — Anaxibius having-called-together the generals and the captains said:

Διαμάντες, ἔφη, μὲν τὰ ἐπιτηδεῖα ἐκ τῶν Θρᾴκων. You-may-take, said-he, indeed — provisions from the Thracian villages; (and there-is there much barley and wheat, and other — provisions;) and taking (these things) proceeded to (the) Chersonesus, where indeed Cynicus will—give you 'pay. But some of the soldiers or even some (one) of the captains having-overheard these things, communicated (them) to the army. And the generals indeed (also) inquired about — Seuthes, whether he-might-be inimical or friendly, and whether it-was-necessary to-march over the sacred mountain, or 'in (a) circuit through (the) middle of — Thrace. But during (the time) in-which they-were-conversing-about these (things) the soldiers having-snatched-up — (their) arms run in-full-speed to the gates, so-that again (they were about) entering within the walls. And — Eteonics and — (those) with him, as they-saw the heavy-armed-men running-towards (them) shut
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τὰς πύλας καὶ ἐμβάλλουσι τὸν μοχλὸν. Δὲ οἱ the gates and thrust-in the bar. But the στρατιώται ἐκοπτῶν τε τὰς πύλας, καὶ ἔλεγον soldiers knocked indeed at-the gates, and said, ὅτι πάσχουν ἀδικώτατα ἐκβάλλομενοι εἰς τοὺς that they suffered most-unjustly, being-thrown-out to the πολέμιον καὶ ἔφασαν κατασχίσειν τὰς enemy; and they said (that they would) overturn the πύλας, εἰ μὴ ἔκοντες ἁνοίγοντων. Ἀλλοι gates, if they did not voluntarily open (them). Others ἔδειξαν ἐπὶ θαλατταν, καὶ ὑπερβαίνοντες εἰς indeed ran to (the) sea, and went-over into τὴν πόλιν παρὰ τὴν χηλὴν τοῦ τείχους. δὲ ἄλλοι the city along the pier of the wall; but others τῶν στρατιώτων οἳ ἔτυγχανον ὄντες of-the soldiers (those namely) who happened being ἐνδον, ὡς ὀρϑοὶ τὰ πράγματα ἐπὶ within (the walls), as they perceived the things (going on) at ταῖς πύλαις, διακόπτοντες τὰ κλεῖδρα ταῖς the gates, cutting-through the bars with — (their) ἄξινας, ἀναπετανύοντος τὰς πύλας. δ’ οἱ axes, they-opened-wide the gates; and — (they all) εἰσπιπτούσων.

rush-in.

Ὁ Ξενοφῶν δὲ ὡς εἴδε τὰ γιγνόμενα,
— Xenophon indeed as he saw the (things) going-on, δεῖσας μὴ τὸ στράτευμα τράποντο ἐφ’ ἀρπαγήν, having-fear lest the army might-turn to plunder, καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει, καὶ εἰσέβαλε, and irreparable evil might-happen to the city, and to-himself; καὶ τοῖς στρατιώταις, ἔδει, καὶ συνειπιπτοῦσι σὺν and to-the army, ran, and rushes-in-together with τῷ ὀχλῷ εἰσώ τῶν πυλῶν. Οἱ Βυζάντιοι δὲ, ὡς the crowd within the gates. The Byzantians indeed, as εἶδον τὸ στράτευμα εἰσπίπτον βίᾳ φεύγουσιν εἴκ they saw the army rushed-in by-force fled from
from the market, — (some) indeed to the ships, — (some) indeed
home; such indeed (who) happened being within (doors)
out, — (some) indeed hauled-down the galleys (into
the water), that they might-be-saved in the galleys; but all
thought (themselves) to-have-been-lost, as (believing) the
town
Akmon. 'O 'Anaxibios de kataadramon epi
citadel. — Anaxibius indeed running-down to (the)
thalattan peri-epiei eis tyn atropoioiv en alieven
sailed-round to the citadel in (a) fish.
ing boat, and immediately be-sends-for (men) from (the)
garrison of Calchedon; for — (those) in the citadel
'did not appear to be sufficient to-restrain the
men
Oi stratarios de ois edidon ton xenophontu,
The soldiers however as they-saw — Xenophon,
prourouvs Kalychydonos yap oi en tyn atropoi lei
rushed-up to-him, (they being) many, and said:
Now it-is-allowed you, O Xenophon, to-become (a great) man.
'Exeis polin, exeis triphereis, exeis xrimata,
you-have (the) city, you-have galleys, you-have money,
tosoontous andras. Nyn, ei boouio, you-have such-a-great-number (of) men. Now, if you-wish,
you may not-only profit us, but-also we will-make
megon. Δ' o apokrinitei. 'Allo
you (a) great (man). And — (Xenophon) replied: Boi
You not-only 'say well, but-also I-will-do these (things); if
indeed you-desire these (things), place-yourselves (under) arms
(and) in order as speedily (as possible); (he) wishing
κατηρμίσαν αὐτοὺς· καὶ τε αὐτὸς παρηγγύει
to-have-tranquillized them; and not-only he-himself ordered
ταῦτα, καὶ ἔχελεν τοὺς ἄλλους
these (things), but also he-requested the other (officers)
παρεγγυάν τίθεσθαι τὰ ὑπά. Δὲ
to-order (the men) to-place-themselves — (under) arms. And
οἱ αὐτοὶ ταττόμενοι ὑφ' ἑαυτῶν, τε
— they arranging (themselves) on themselves, not-only 'did
οἱ ὤπλιται ἐγένοντο εἰς ὅπτῳ ἐν
the heavy-armed-men become in (number) eight (deep) in (a)
ὁλίγῳ χρόνῳ, καὶ οἱ πελτασται παραδεδραμήκεσαν
short time, and the targeteers had-ran-on-the-sido
ἐπὶ τὸ ἐκάτερον κέρας. Δὲ τὸ χορίον ἐστὶ
to — each wing. And the place, (which) is
οὖν κάλλιστον ἐκτάξασθαι καλοῡμενον
such (as is) most-beautiful to-draw-up-in-order (an army), is-called
tὸ Θρακίου, ἐρημοῦ οἰκίῶν καὶ πεδινῶν. Ἐπεὶ
the Thracian, clear of-houses and level. When
δὲ τὰ ὑπά ἔκειτο, καὶ κατηρ-
indeed the arms lay (in place), and (the men) were-some-
μίσθοισαν, Ξενοφῶν συνχαλεῖ τὴν στρατιάν, καὶ
what-tranquillized, Xenophon assembled the army, and
λέγει τάδε:
speaks thus:
"Ωτι μὲν ὅργιζεσθέ, ὦ ἄνδρει στρατιῶται, καὶ
That indeed you-are-angry, 0 men soldiers, and
νομίζετε, ἐξαπατώμενοι, πάσχειν δεινὰ,
think, being-deceived, to-suffer greatly, [and think, that
οὐ θανάμαζω.
you have been badly treated, in being thus deceived,] I 'am not 'surprised.
Δὲ ἂν χαρίζωμεν τῷ θυμῷ, καὶ τιμωρήσωμεν τῷ Δακέδαιμονίους τοὺς παρόντας,

not-only (the) Lacedaemonians, — (those namely) being-present,

τῆς ἔξαπάτης, καὶ διαρράσωμεν τῇ πόλιν
(for) the deceit, but-also plunder the city

οὐδὲν τῇν αἰτίαν, ἐνθιμεῖσθε ἡ ἐσται
not the cause, [not to blame,] | consider what will-be

ἐντεῦθεν. Ἐσόμεθα.
from-this | consider what will be the consequences]. We-will-be

μὲν ἀποδεδειγμένοι πολέμιοι Δακέδαιμονίους
indeed (the) declared enemies (of the) Lacedaemonians

καὶ τοῖς συμμάχοις. Οἶος δ' ὅ πόλεμος ἀν
and — (their) allies. What indeed the war may

γενοῖτο πάρεστιν δ' εἰκάζειν, ἑωράκοτας καὶ
be it-is-possible indeed to-conjecture, having-seen and

ἀναμνησθέντας τὰ νῦν ἡδὴ γεγενημένα.
remembered | the (things) now recently having-occurred

Γὰρ ἢμείς οἱ Ἀθηναίοι
[the things that have but recently occurred]. For we — Athenians

ἐξερρευσαν εἰς τὸν πόλεμον τὸν πρὸς τοὺς went into the war — (that namely) with the

Δακέδαιμονίους καὶ τοὺς συμμάχους, ἔχοντες Lacedaemonians and — (their) allies, having

τριήρεις, τὰς μὲν ἐν τοῖς νεωρίοις, οὐχ ἐλάττων τριακοσίων, the docks, (together) not less (than) three-hundred,

ἵππορχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, there-being also much money in the city

καὶ προσόδου ὀψις κατ' ἐνιαυτὸν τε [Acropolis], and (the) income being yearly not-only

ἀπὸ τῶν ἐνδήμων καὶ ἐκ τῆς ἐπερορίας from the home (revenues) but-also from — (our) foreign

οὐ μείον χιλίων ταλαντῶν, ἀρχομενες (territories) not less (than) a-thousand talents, ruling
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Of all the islands, and also having many towns in Asia, and also many others in Europe, and having this very same — Byzantium, where we are now, (yet) we were-warred-against [the war was ear-}

Since ἤμεις πάντες ἐπίστασθαι. Δὲ νῦν ried on against us] as you all know. But now ἀν οἰόμεθα τί παθεῖν, Λασκεδαι-

truly 'we may 'think what (we may have) to-suffer, (the) Lacedae-

μοίων καὶ μὲν τῶν Ἀχαιῶν ἵππαρχόντων συμ-

monians and indeed the Achaeans being ni-

μάχων, δὲ Ἀθηναίων, καὶ ὅσιοι ήσαν τότε lies, and (the) Athenians, and such (as) were then σύμμαχοι ἐκείνοις, πάντων προσγεγενημένων allies (of) them, all having-become-joined-to (them);

and Tissaphernes (as) also the other barbarians on (the)

θάλασσαν πάντων ὄντων πολεμίων ἡμῖν, δὲ see (coast) all being enemies to-us, but (the)

πολεμιστάτων αὐτοῦ τοῦ βασιλέως ἄνω most-inimical (being) this-same — king up (in the

ὁν ἡλιόμεν ἀφαίρησό-

country); whom we-went (against for the purpose of) taking-

μενοι τε τῆν ἄρξην καὶ ἀποκτέ

away not-only — (his) rule [throne] but-also (of) kill-

νοῦτες, εἰ δυναίμεθα. Πάντων τούτων δὴ ing (him), if we-could. All these truly ὃντων ὅμω, ἄστι τις οὗτοι ἄφρων, ὅστις being alike (against us), is-there any-one so foolish, who ὨΣΤΑΙ ἡμᾶς ἂν περιγενέσθαι; Μὴ, πρὸς thinks (that) we might get-the-superiority? Let-us not, — θεῶν, μακάμεθα μηδ᾽ ἀπολώμεθα (in the name of the) gods, 'act-like-madmen nor perish
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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)
stratænuæménais ἢμας, 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 . ἔκανον ταῦτα. ἐὰν πρωτὴν Ἑλληνίδα
and (we) being-superior-in-force to-these; but (the) first

Greek πόλιν εἰς ἥν ἦλθομεν, ταῦτην ἐξαλατᾶζομεν.
city to which we-came, that (namely) we-plundered.

'I ἐγὼ μὲν τοῖνυν εὐχόμαι πρὶν ἐπιδεῖν ταῦτα
I indeed therefore pray (that) before I-behold such

γενόμενα ἢφ' ἵμων,' ἐμὲ γε γενέσθαι (things) brought-to-pass by you, (that) I at-least (may) be

μνίδιας ἄργυρας κατὰ γῆς. Καὶ συμβουλεύων ἵμων,

n-thousand fathoms under ground. And I-advice you,

ὅντας Ἑλλήνας, πειδομένους τοῖς προστη-

being Greeks, (that) yielding-obedience to—(those) standing-at-

κοσά τῶν Ἑλλήνων πειρασμα τυγχάνειν τῶν

the-head of the Greeks to-endeavour to-obtain—

dικαίων. Ἐὰν δὲ μὴ δύνῃς ταῦτα,

justice. If indeed you-are not 'able (to obtain) this,

δεὶ ἢμας ἄδικουμένως μὴ γοῦν

it-is-proper (that) you (though) wronged 'should not therefore

στέρεσθαι Ἑλλάδος. Καὶ νῦν δοξεῖ μοι

deprive-yourselves of-Greece. And now it-seems to-me (that)

πέμπωντας Ἀναξιβίῳ εἰπεῖν, ὅτι ἢμεῖς παρεληλῦ-

having-sent to-Anaxibius 'to-say, that we have-en-

δαμεν εἰς τῆς πόλιν ποιήσαντες οὐδὲν βλαβοῦν, ἀλλ'

tered into the city about-committing no violence, but

ἤν μὲν δυνῶμεθα εὐφρόσυνον τι ἀγαθὸν παρ'
Καὶ ταῦτα ἐδοξεῖ.

| And these (things) seemed (good); [and these propositions were | adopted] and they-sent Hieronymus — (the) Elean, |

καὶ πέμπτον ἑαρῶνυμὸν τὸ Ἡλείων, |

saying these (things), and likewise Eurylochus (the) Arcadian, |

καὶ Ἐὐρύλοχον Ἀρκάδα, |

and Philésius (the) Achawan. — | (They) indeed went |

ἐροῦντες ταῦτα. |

saying these (things) [they went carrying this message].

Δὲ τῶν στρατιωτῶν ἔτι καὶ ἦν ὁ Κοιφα- |

But the soldiers "being still "seated Coera- |

tades (a) Theban came-up (to them), who (though) not |

φεῦγων περὶ ἡν Ἑλλάδα, ἀλλὰ στρατη- |

(a) fugitive, went-about — Greece, but wishing-to-be- |

γιῶν, καὶ ἐπαγγελλόμενος, |

a-general, [and announced-himself, [and offering his services,] if either |

τῆς Θρᾴκης, ἐνθα to the Delta, (so) called of — Thrace, where |

πολλὰ καὶ ἀγαθὰ λέησοντο. ὅ ἐστε many and good (things) might-be-obtained; and until 'the |

σέετο |

drink in abundance. The soldiers listen-to |

are. Oi στρατιώται ἀκούονσι |

Theó̂s ἐστιν τὸ Ῥώμα. ὁ γὰρ ἐστιν τοῦ Ἐρί̂ον |

He-said, that he-was prepared to-conduct them |

ἐπὶ τὸ Θῆρλα καλοῦμενον τῆς Ῥώμης, ἐνθα to the Delta, (so) called of — Thrace, where |

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are. Oi στρατιώται ἀκούονσι |

Theó̂s ἐστιν τὸ Ῥώμα. ὁ γὰρ ἐστιν τοῦ Ἐρί̂ον |
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ταῦτα, καὶ ἀμα τά ἀπαγγελλόμενα these (things), and at-the-same-time the (things) announced
παρὰ Ἀναξιβίου γὰρ ἀπεκρίνατο, ὅτι πειθομένους from Anaxibius; for he-replied, that being-obedient
αὐτοῖς οὐ μεταμελήσει, ἀλλ' ἀπαγ- to-him it would not (be) repented, but (that) he-would-
γελεῖ ταῦτα τοῖς τέλεσι τε οἰκοι, καὶ announce these (things) to-the-highest-authorities — (at) home, and
αὐτὸς βουλεύσωτο περὶ αὐτῶν ἀγαθῶν, he-himself would-consult-and-plan about them (all the) good,
ὅ τι δύνατο. Ἐκ τούτον οἱ στρατιῶται whatever he-might-be-able. On this the soldiers
δέχοντα τε τῶν Κοιρατάδην στρατηγὸν, καὶ receive indeed — Coeratades (as their) general, and
ἀπῆλθον ἔξω τοῦ τείχους. Ὁ Κοιρατάδης δὲ they-departed without the walls. — Coeratades indeed
συντίθεται αὐτοῖς παρέσεσθαι ἐπὶ τὸ στράτευμα agreeing with-them to-be-present at the army (the)
ὑστεραίαν, ἔχων καὶ ἰερεῖα καὶ μάντιν, καὶ next-day, having both victims and (an) augur, and
σίτα καὶ ποτά τῇ στρατιᾷ. Δὲ ἔπει ἔξηλθον, meat and drink for-the-army. But when they-had-gone-out,
ὁ Ἀναξιβίος ἔκλεισε τὰς πύλας, καὶ ἔχαρυζεν — Anaxibius shut the gates, and made-proclamation
ὁ δὲ ἀν ἄλῳ ἔλθων, ἄν τῶν στρα-
(that he) who might be-caught within (the walls), being of-the ar-
τιωτῶν, ὅτι πεπράσεται. Δὲ τῇ ὑστεραίᾳ δὲ Κοῦ-
n(my, that he-would-be-sold. But on-the next-day — Coe-
ρατάδης μὲν ἦκε, ἔχων τα ἰερεῖα καὶ τῶν μάντιν, ratades indeed came, having the victims and the augur,
καὶ εἰκοσιν ἄνδρες εἴποντο αὐτῶ φέροντες ἀλφίτα, καὶ twenty men followed him carrying barley meal,
καὶ ἄλλοι εἰκοσι οἶνον, καὶ τρεῖς and another twenty (carrying) wine, and three (carrying loads)
ἐλαίον, καὶ εἰς ἀνήρ μέγιστον φορτίον ὅσον of-olives, and one man (carrying) the-greatest load that
But Xenophon having-sent-for Cleander re-
quested (him) to-obtain (permission for him) that he-might-enter
within the walls, and to-sail-away from Byzantium.

Cleander indeed having-arrived, said: I-come having-obtained
(permission with) great difficulty; for (that) Anaxibius says,
that it-is not proper (that) the soldiers indeed
(should) be near the walls, Xenophon also (being)
for (that) they-were evil-disposed to-one-another; yet-however indeed,
he-said, he-requests (you) to-enter, if you-intend to-sail-away with
him. — Xenophon indeed truly having-embraced the
soldiers [having taken leave of the soldiers] departed within the
walls with Cleander. — Coeratades indeed on-the
first day had no favourable-sacrifice, neither did-
he-distribute (nothing) (any thing) to-the soldiers. On-the
next-day indeed he-stood by the altar, and
Koivatádhis, estefanoménos, ós thúrown, dé Ti-
Ceratades, being-crowned, as about-sacrificing; but Ti-
masión ó Δαιναν, καὶ Νέων ó 'Asinaios καὶ
masion the Dardanian, and Neon the Asinian, and
Kleánor ó 'Orhxoménioi, elēgoun μὴ Koiva-
Cleamar the Orchemanian, said (that it was) not for-Cera-
tádhis thúrown, ós oux érphnómenov τῆς στρατιάς,
tades to-sacrifice, as (he was) not to-be-leading the
army, ei μὴ dôsei tā épitíthēia. Dé ó kelleuēi
unless he-should-give the provisions. And — he-ordered (them)
diameptreisou. 'Epsi dé énēdei autō polllón,
to-be-distributed. When indeed it-was-wanting to-him many
dése sítovn geneóstai exástw tōn strat- (things), so-that food
(army, taking-away the victims he-departed,
and renouncing the generalship.

CHAPTER II.

Dé Néow ó 'Asinaios, καὶ Φρυνίσκος ó 'Αχαιος,
But Neon the Asinian, and Phryniscus the Achaean,
καὶ Φιλήσιος ó 'Αχαιος, καὶ Ζανδικλῆς ó 'Αχαιος,
and Phileshio the Achaean, and Zanthiklis the Achaean,
καὶ Τιμαίων ó Δαιναν, ἐπέμενον ἐπὶ τῆ στρατιά,
and Timasion the Dardanian, remained with the army,
καὶ προελθόντες εἰς κώμας τῶν Ὀρακῶν, τὰς
and proceeding to (some) villages of-the Thracians,
κατὰ Βυζάντιον, ἐστρατοπεδεύοντο. Καὶ
and (those namely) opposite Byzantium, they-encamped. And
the generals formed-parties, Cleanor indeed and Phry-

μὲν καὶ Φρυνίσκος Βουλόμενοι ἄγειν πρὸς Σευθῆν· (γιὰρ

wishing to-lead (the army) to Seuthes; (for

επειδὲ αὐτούς, καὶ τῷ

he-persuaded (and gained) them (over to his interest) and to-the (one)

μὲν ἔδωκε ὑπὸν, δὲ τῷ γυναῖκα·) δὲ Νέων

indeed he-gave (a) horse, but to-the (other a) woman;) and Neon

eἰς Χερσόνησον· οἰόμενος, εἰ γένοιτο ὑπὸ
to (the) Chersonesus; thinking, (that) if they-get under (the)

Δακεδαμινίοις ἂν προεστάναι παντὸς τοῦ

Lacedaemonians (that) 1he might 'stand-at-the-head of-all the

στρατεύματος δὲ Τιμάσιων προὐσμεῖτο διαβῆναι

army; but Timasion wanted-much to-cross

πέραν πάλιν εἰς τὴν Ἡσίαν, οἰόμενος ἂν
over again into — Asia, thinking (that) 1he might (thus)

κατέλειψεν οἰκάδε. Καὶ οἱ στρατιῶται ἐθούλοντο
return home. And the soldiers desired

tαῦτα. Δὲ τοῦ χρόνου διατριβομένων, πολλοὶ
this-same. But the 'time 'being (thus) 'consumed, many

tῶν στρατιωτῶν, οἱ μὲν ἀποδοδόμενοι τὰ
of the soldiers, — (some) indeed selling — (their)

ὅπλα κατὰ τοὺς χώρους, ἀπέπλεον ὡς
arms up-and-down the places, sailed-away as (well as)

ἐδύνατο· δὲ οἱ καὶ κατευθύνοντο εἰς
they-could; but — (others) also mingled-with (the people) in

tὰς πόλεις. Ἀναξιβιος δὲ ἔχαρε ἄκουσών ταῦτα,
the towns. Anaxibius however rejoiced hearing these

τὸ στράτευμα διαφέρομενον·
(things), (that) the army (was about) being-broken-up (and)

γὰρ, τοῦτον γιγνομένων, ἢτο μάλιστα
dispersed); for, these (things) happening, he-thought most-of-al.

χαρίζεσθαι Φαρναβάζῳ.
to-gratify Pharnabazus.

Δὲ Ἀρισταρχος διάδοχος Κλεάνδρῳ ἀριστής
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 οὖ ἤδη (the) admiral, (the) successor (of Anaxibius), | as-much-as not already παρείη εἰς Ἑλλησποντον. was-present in (the) Hellespont [was expected every instant to enter the Hellespont]. And Anaxibius enjoined— Ἀριστάρχω ἀποδόσατι ὅπόσους ἄν εὑροί τῶν Aristarchus to-sell as-many-as 'he might 'find of-the στρατιωτῶν Κύρον ὑπολειμένους ἐν Βυζαντίῳ army of-Cyrus remaining-behind in Byzantium. Ο Κλεανδρὸς δὲ ἐπετράπηκε οἰδένα, ἄλλα καὶ — Cleander indeed had-sold none, but even ἑθέραπεν τοὺς κάμνοντας, οἰκτείρων, nursed-and-took-care-of — (those) being-sick, commiserating (them), καὶ ἀναγκάζον δέχεσθαι οἰκία. and obliging (the inhabitants) to-receive (them) 'in (their) 'houses. Δ' Ἀριστάρχος, ἐπεὶ ἦλθε τάχιστα, ἀπέδοτο οἶχ But Aristarchus, when he-came speedily, sold not ἐλάττους τετρακοσίων. Ἀναξιβίωος δ' παρά- less (than) four-hundred. Anaxibius indeed sail- πλεύσας εἰς Πάρμον πέμπει παρὰ Φαρνάβαζον ing-along (the coast) to Parium sends to Pharnabazus κατὰ τὰ συγκείμενα. Δ' ὅ ἐπεὶ ἦσθετο according-to — agreement. But — (Pharnabazus) when he-heard Ἀριστάρχον τε ὑκοῦντα εἰς Βυζαντίουν (that) Aristarchus — had-come to Byzantium (as) ἀρμοστὴν, καὶ Ἀναξιβίῳν οὐχέτι ναυαρχοῦντα, governor and Anaxibius no-longer commanded-the-fleet, ἡμέλησε Ἀναξιβίωον πρὸς Ἀριστάρχον, δὲ διεπράττετο be-neglected Anaxibius for Aristarchus, and practised
ta auta peri tou stratetumatos tou Kureion
the same (things) about the army of — Cyrus

apert kai pro's Anaxibion.
which (he had) even (done) with Anaxibius.

'Ex tou'tou o Anaxibion, kaltesas Eunophonta,
On this — Anaxibius, having-called Xenophon

xelevei pasi techi kai myxanh pleusai
(to him), requests (him) by-every means and contrivance to-sail

epi to stratetumia ws rachiasta, kai te
unto the army as speedily (as possible), and not-only

sunxein auto kai sunadprosien ton die-
to-keep it together, but-also to-collect of-the dis-

sparmenon ws pleistous an davnetai,
parsed (soldiers) as many (as) 'he might 'be-able

kai paragagonta eis ton Perinthous dia
and having-lead (them) 'along to — Perinthus to-

bibazein eis ton 'Asian di tis rachiasta.'
'transport (them) 'across into — Asia as speedily (as

kai didison auto trionakontoron, kai
possible); and he-gave to-him a thirty-oared-galley, and (a)

epistolei, kai sunpepei antera, xeleusonta tous
letter, and he-sends (a) man, requesting the

Perinthous propeuva Eunophonta tois ypsoi
Perinthians to-send-away Xenophon on — horse (back)

is rachiasta epi to stratetumia. Kai o
is speedily (as possible) to the army And —

Eunophon men diapleyvatos afineita epi to
Xenophon indeed having-sailed-across arrived at the

stratetumia o stratwotai de edexanto idiow,
army; the soldiers also received (him) with-pleasure;

kai asmevai eis de eisontao, ws diatheosevou
and 'they willingly immediately followed (him), as crossing-over

ex tis Thraexis eis tis 'Asian.
from — Thrace into — Asia.

'O Seuou's de, akousas ekounta palin,
— Seuthes however, having-heard (of him) coming back, (and)
The Anabasis of Xenophon.

πέμψας Μυδοσάδην πρὸς αὐτὸν κατὰ θάλατταν,
having-sent Medosades to him by sea,
ἐδείτο ἄγειν τὴν στρατιάν πρὸς ἑαυτὸν,
his (him) to-bring the army to him,
ὕπισχυόμενος αὐτῷ, ο ἃ ἦς ἡγοῦν
promising him, whatever he-thought mentioning (it) to him,
πέσειν. Δ’ ὁ ἀπεκρίνατο,
might be able) to-persuade (him). But — (Xenophon) answered (him),
ὅτι εἶναι οἷς τε οὐδὲν τούτων γενέσθαι.
that it was possible for none of these (things) to happen [that
it was impossible for any thing of the kind to take place]. And — (he)
μὲν ἀξοῦσας ταῦτα ὧχετο. Ἐπεὶ δὲ οἱ
individually having-heard these (things) departed. When however the
Ἑλλήνες ἄφικοντο εἰς Πέρινθον, Νέαν μὲν
Greeks arrived at Perinthos, Neon indeed
ἀποσπάσας,
estratopeděusato
having-drawn-off (his troops) 'from (the rest),
χωρίς, ἔχων ός ὀκτακοσίων ἄνθρωπος
departing, having about eight-hundred
ἀπαρὰ τὸ ἄλλο στρατεύμα ἵν ἐν τῷ αὐτῷ
the other (troops of the) army were in the same (place)
παρὰ τὸ τεῖχος τὸ
under the walls — (those namely) of Perinthos.

Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων;
After this Xenophon indeed was-bargaining for
ὅπως ὅτι διαβαίην· τάχιστα.
so that he-might-cross-over (as) speedily (as possible). At
τοῦτο δὲ Ἀρισταρχος, δ ἄρμοστής ἐκ
this (time) however Aristarchus, the governor from
Βυζαντίου, ἄφικομενος, ἔχων δύο τρίήρεις, πεπείσ
Byzantium, arriving, having two galleys, having-been-
μένος ὑπὸ Φαρναβάζου, ἀπείπε τε τοῖς ναυλη³-
persuaded by Pharnabazus, he-forbade indeed the masters-of-the-
ροίς μὴ διάγειν,
ships — to-carry-over (the Greeks), (and) having-gone also to the
στράτευμα ἐπε τοῖς στρατιώταις μὴ περαιούσθαι
army he-told the soldiers not to-go-across

εἰς τὴν Ἄσιαν. Δὲ ὁ Ξενοφῶν ἔλεγεν, ὅτι Ἀναξί-
into — Asia. But — Xenophon said, that Anaxi-

βίος ἐκέλευσε καὶ ἔπεμψεν ἐμὲ ἐνδάδε πρὸς τοῦτο.
bins had-ordered (it) and sent me hither about this.

Δ᾽ Ἀρισταρχὸς πάλιν ἔλεγεν: Ἀναξίβιος μὲν
But Aristarchus again said: Anaxibius indeed

τοῖνυν οὐκέτι ναῦάρχος, ἕως δὲ ἀρμοστὴς
therefore no-longer (is) admiral, I indeed (am) governor

τῇδε δὲ εἶ ἀνὴραι τινα ὑμῶν εὖ τῇ θαλάττῃ,
here; and if I-shall-take any of-you on the sea,

καταδύσω. Εἶπὼν ταῦτ᾽ ὄχετο εἰς τὸ
I-will-sink (you). Saying these (things) he-departed within the

τεῖχος. Δ᾽ τῇ υποτείναμες μεταπέμπεται τοὺς
But on the next-day he-sent-for the

στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος.
generals and captains of-the army.

Δὲ οὖν τὸν ἢδη πρὸς τὰ τεῖχε, τίς ἐξαγγέλλει
But being already before the walls, some-one informs

Ξενοφῶντι, ὅτι, εἰ εἴεισι συλληψθῆσεται, καὶ ἢ
Xenophon, that, if he-entered he-would-be-apprehended, and either

πείσεται τῷ αὐτοῦ, ἢ καὶ παραδοθῆσεται
would-suffer something there, or even be-delivered-up

Φαρναβάζῳ. Ὄ, οὐκούσας ταῦτα,
to-Pharnabazus. — (Xenophon) however hearing these 'things),

μὲν προπέμπεται τοὺς, δὲ αὐτὸς εἶπεν, ὅτι
indeed sent-on-before the (rest), but himself said, that

βοῦλιοτο θύσαι τιν. Καὶ ἀπέλθων ἐδύστο,
he-wished to-sacrifice (about) something. And going-away he-sacrificed,

εἰ οἱ θεοὶ παρείεν αὐτῷ πειράσθαι ἄγειν τὸ
if the gods permitted him to-attempt to-lead the

στράτευμα πρὸς Σεῦθην. Γὰρ ἑώρα οὕτε ὅν
army to Seuthes. For he-saw (it) neither being

ἀσφαλὲς διαβαίνειν τοῦ κολίσσωντος
safe to-cross-over (into Asia), — (he) hindering them)
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THE ANABASIS OF XENOPHON.

Having galleys, nor did he wish having-gone to (the) Chersonesus to-be-shut-up (there), and the army in great want of ev'ry-thing, where indeed (there would be a) necessity to-obey the governor there, where indescribably was the necessity to-obey the governor there, and the army would-hereafter have nothing of episthēdeiōn.

Καὶ ὁ μὲν εἶχεν ἁμφὶ ταῦτα.

And (he) indeed had (himself) about these (things);

οἱ στρατηγοὶ δὲ καὶ λοχαγοὶ [while he was thus engaged:] the generals indeed and captains

ἐξοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, coming (back) from — Aristarchus announced,

ὅτι μὲν κελεύει σφᾶς νῦν μὲν ἀπιέναι, δὲ that 'he indeed requests them now indeed to-go-away, but ἤκειν τὴς δεῖλης. ἐνδὴ καὶ ἡ ἐπιθυμή to-come (in) the evening; whereby even — (his) design-against (them)

ἐδόκει μᾶλλον δῆλη. Οὖν ὁ Ξενοφῶν ἐπεὶ ἐδόκει appeared more manifest. Therefore — Xenophon when it-seemed ἂν εὑρᾶ ἐναι καλὰ αὐτῷ καὶ τῷ στράτευματι, (that) the victims were favourable for-him and the army,

ἐναι ἄσφαλῶς πρὸς Σεῦθῃν, παραλαβὼν Πολυτῷ to-go safely to Sesthess, taking Poly-

κράτην τοῦ Ἀθηναίων, λοχαγόν, καὶ παρὰ τῶν cratès the Athenian, (a) captain, and from the generals (except from Neon) (a) man of-each,

ἐκαστὸς ἐπιστέφεν, ὥστε τῆς νυκτὸς in-whom each-one confided, he-departed (in the) night:

ἐπὶ τὸ στράτευμα Σεῦθου ἔξηκοντα στάδια. to the army of-Seuthes (distant) sixty stadia.
Δ' ἐπεὶ ἦσαν ἐγγὺς αὐτοῦ, ἐπιτυγχάνει πυροῖς. ἐπεὶ δὲ

but when he was near it, he falls in with watch-fires

καὶ μὲν τὸ πρῶτον ὅτε δεστιτο (of sentinels). And indeed at the first he thought (that)

τὸν Σεῦθην μετακεχωρηκέναι ποι. ἐπεὶ δὲ

Seuthes had gone off somewhere; when indeed

γι' ὅσετο τε θορύβου, καὶ, τῶν περὶ Σεῦθην

he heard not only (a) noise, but also, (those) about Seuthes

σημαίνοντων ἄλληλοις, κατέμαθεν ὅτι τὰ πυρά

not only and making signals to one another, he understood that the fires

κεκαυμένα εἰν τῷ Σεῦθῃ πρὸ τῶν νυκτοφυλάκων

had been kindled by — Seuthes before the night-watches

ἐνεκα τούτου, ὡσος οἱ φυλακεῖς ἡπὶ ὄρομτο,

by reason of this, that the sentinels might not be seen,

ὅτε ἐν τῷ σκότει, μήτε ὅποιοι μήτε ὅπου εἶνεν,

being in the dark, neither how many nor where they might be,

δὲ οἱ προσιόντες μὴ λαϊκάνοιεν, ἀλλὰ

but (those) approaching might not be concealed, but

εἶνεν καταφανεῖς διὰ τὸ φῶς. Ἐπεὶ δὲ Σοῦθητο,

might be conspicuous in the light. When indeed he perceived

προσέπειτο τοῦ ἐμιηνέα διὸ ἐτυγχανεν ἐξων,

(proceeded to the interpreter whom he had happened having

καὶ κελεύει εἶπεῖν Σεῦθῃ, ὧτι Ξενοφῶν

and requests him to tell Seuthes that Xenophon

πάρεστι βουλόμενος συγκεκριμένως αὐτῶ. Δὲ οἱ

is present desiring to have an interview with him. But —

ἡρωῦτο, εἰ ὁ Ἀθηναῖος, ὃ ἀπὸ τοῦ

they inquired, if (it was) the Athenian, the (one) from the

στρατεύματος. Ἐπείδὴ δὲ ἔφη εἶναι οὖτος,

army. When indeed he said (that) it was he himself,

ἀναπηδόσαντες ἐδίωκον καὶ ὀλίγον

jumping on (their horses) they departed; and (a) little

ὑστερον πελταστῶν δοσον διακόσιον 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

τὸ τοῦ Μάλλα φυλαττόμενος, καὶ ἵπποι ἐγκεφαλί-
(a) tower well

υούμενοι περὶ αὐτὴν κύκλῳ. γὰρ διὰ τὸν
already-bridled (stood) round it 'in (a) 'circle; for through —

φόβον μὲν ἐχίλου τοὺς ἵππους τὰς μὲν ἵμερας,
fear 'he indeed 'fed the horses during—indeed—the days,

δὲ τὰς νύκτας ἐφυλάττετο, ἐγκεφαλίωμένων.
but during-the nights he-kept-guard, they—being-bridled,

Γὰρ καὶ ἐλέγετο πρόσθεν Τήρης, ὁ πρόγονος
For 'indeed it—was—said (that) formerly Teres, the ancestor

τοῦτον, ἔχων πολὺ στράτευμα ἐν τῇ
of—this (Seuthes), having (a) numerous army in —

ταῦτῃ ἥμαρα, παλλοῦς ἀπολέσαι ὕπο
this (same) country, 'had many (men) 'destroyed by

τῶν τοῦτων ἀνδρῶν, καὶ ἀφαίρεσθαι
— these men (of this country), and had—been—deprived—of

τὰ σχενοφόρα. ὃς οὗτοι ἦσαν Ὑπνοί,
— (his) baggage; and these were (the) Thynians,

λεγόμενοι εἶναι πολεμικότατοι πάντων, μάλιστα
said to—be (the) most—warlike of—all, especially

νυκτὸς.
by—night.

'Επεὶ δ' ἦσαν ἐγγὺς, ἐξέλευσε Ἑνο-
When 'indeed they—were near, (Seuthes) requested Xeno-

φώντα εἰς ἑλθεῖν ἔχοντα δύο ὅς βούλοιτο.
phon to—enter having two (with him) whom he—might—wish.

'Επειδὴ δὲ ἦσαν ἐνδού, πρῶτον μὲν ἱππάζοντο
When 'indeed they—were within, 'they first indeed 'embraced

ἀλλήλους, καὶ κατὰ τὸν Ὄρακιον νῦνον προῦπο-
one—another, and according—to the Thraean custom they—drank-

νοῦν κέρατα ὅπον. (δὲ καὶ Μηδοσάδης
(to—one—another (in) horns of—wine; and also Medosades

παρῇ τῷ Σευθῷ, ὃς ἐπρέσβευε τῷ αὐτῷ
was—present with — Seuthes, who was—the—ambassador for — him
"Επείτα δὲ ξενοφῶν ἦρχετο λέγειν το-α llev- places). Afterwards indeed Xenophon began to-speak;

"Ο Σεύθη, ἐπεμψας πρὸς ἐμε, ἐίς Καλυμώτωνα, You, O Seuthes, having-sent to me, at Calchedon,

πρὸτον Μηδοσάδην τουτοῦ, δεῖμενος (the) first (time) Medosades this-same-one (here), entreating

μου συμπροσοµηνήναι τὸ στρατεύμα me to-co-operate-with (you) (that) the army (might)

dιαβῆναι ἐκ τῆς Ἀσίας, καὶ ὑποχυνούμενος μου, be-crossed-over from — Asia, and promising me,

eἰ πράξαμι ταῦτα; ποιήσειν if I-should-effect these (things), (that) you-would-do (something)

eἰ, ὡς Μηδοσάδης οὔτος ἔφη. good (for me), as Medosades the-same (here present) said.

Εἰπὼν ταῦτα, ἐπήρετο τὸν Μηδοσάδην εἰ Saying these (things), he-inquired-of — Medosades if

tαῦτ’ εἰ ἄληθη. 'Ο δ’ ἔφη. these (things) were true. — 'He indeed 'said (that they were).

Οὔτος Μηδοσάδης αὖθις ἥλθε ἐπεὶ ἔγνὰ δεῖθην This Medosades again came (to me) when I went-over

πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑποχυνούμενος, back to the army from Parium, promising,

eἰ ἄγοιμι τὸ στρατεύμα πρὸς σέ, τάλλα if I-should-lead the army to you, in-other-respects

tέ χρήσεσθαι μοι φίλῳ καὶ you-would not-only 'treat me 'as (a) 'friend but-also (a)

ἀδελφῷ, καὶ τὰ χοριὰ παρὰ τὰ θαλάττῃ, brother, and (that) the places along the sea,

δὴν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ μοι. of-which you are-master, would-be (a present) from you to-me.

'Επὶ τούτου πάλιν ἐπηρετο τὸν Μηδοσάδην, About these (things) 'he again 'inquired-of — Medosades,

eἰ ἔλεγε ταῦτα. 'Ο δὲ συνέφη if he-said these (things). — 'He indeed agreed (that he said)

καὶ ταῦτα. Ἰδί νῦν, ἔφη, ἀφήγησαι even these (things). Go-on now, said (Xenophon) to-relate
to this (Seuthes) what I answered first in Calchedon. You answered that the army would cross over to Byzantium, and on account of this there would be need neither for you or for another to pay; yourself indeed said (that) when you had crossed over, you would depart from the army; and thus it happened as you have said. What— (then) did I say, said he, when you came to Selybra? You said (that) it was not possible, but (that) the army having gone to Perintetus was to cross over into Asia. Now therefore, said— Xenophon, and I and also this Phrygios, one of the generals, and this Polycrates, one of the captains, and without are (the) most confidential (friends) from each of the generals, except Neon the Lacedaemonian. If therefore you wish the business to be more trustworthy, even call them— (in). And do you, Polycrates, going, tell them that I request (them) to leave behind— (their) arms; and you yourself, leaving behind your sword, come in.
Seuthes hearing these 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 whome he wanted, Xenophon entered whom he wanted, 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] Melanditai, and Thyni, and Tranispian. When the affairs of 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 Medocus 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) suppliant, to give me as many men as he might be able, in order that I might do evil, if any I could, even on (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, 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 recover with (the assistance of) the gods easily the government. These are (the things) which I want of you.

What therefore might you be able, said — Xenophon, if

we come, to give not only to the army but also to the soldiers and the captains and the generals? tell us, in order that these 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 they might desire, and yokes (of oxen), and (a) place near (the) sea having been fortified. If indeed, said — Xenophon, attempting these (things) we should not sue—
BOOK VII. — CHAPTER III.

πράξωμεν, ἀλλὰ ὑ τις φόβος ἀπὸ Δακε- 
reed, but (that) there-may-be some fear about (the) Lase-
dαιμονίων, εάν τις βούληται ἀπεναι παρά σέ, 
daimonians, if any (of us) may-wish to-depart to you, 

dέξῃ εἰς τὴν σεαυτοῦ; Ὁ δὲ 
would-you-receive (them) into — (your) country? — 'He indeed 

eἶπεν, Καὶ γε ποιήσοιμαι ἄδελφοὺς, καὶ 
said, Even 'I at-least 'will-make (them) brothers, and 
ένδιψιον, καὶ κοινωνίας ἀπάντων, ὅν ἀν 
table-companions, and sharers of-all, which 'we may 
dυνάμεθα κτάσθαι. Δὲ σοι, ὥς Ἐνεοφόρων, δώσω 
'de 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 
ὡνήσομαι. Ὁρακιῷ νόμῳ καὶ δώσω 
'I-will-buy (her according) 'to (the) 'Thracian eustom; and I-will-give 
Βισάνθην ὀικησίν, ὅπερ ἐστὶ ἐμοὶ κάλλιστον 
(you) Bisanthe (as a) residence, which is to-me the-most-beautiful 
χωρίον τὸν ἐπὶ βαλάττῃ. 
place of — (those) on (the) sea.

CHAPTER III.

'Ακούσαντες ταῦτα, καὶ δόντες καὶ λαβόντες 
Hearing these (things), and giving and taking 
δεξίας ἀπήλαυνον. καὶ πρὸ ἡμέρας ἔγενοντο 
right-hands they-rove-off; and before day (break) they-got 
ἐπὶ τῶν στρατοπέδων, καὶ ἔσαστοι ἀπηγγέλλαν 
to the camp, and each reported 
τοῖς πέμψαι. Δὲ ἐπεὶ ἔγενετο ἡμέρα 
to — (those) having-sent (them). And when it-was day (light) 
ὁ Ἀρίσταρχος μὲν πάλιν ἐκάλει τοὺς στρατηγοὺς 
— Aristarchus indeed again called-for the general.
καὶ λοχαγοὺς ὅ ἐδοξῆ τοῖς ἑάσαι μὲν τὴν
and captains; but it-seemed (best) to— (them) to-omit indeed the
ὁδὸν πρὸς Ἄρισταρχον, δὲ συγκαλέσαι τὸ
road to Aristarchus, and to-call-together the
στράτευμα. Καὶ πάντες συνήλθον, πλὴν οἱ
army. And all assembled, except the(soldiers)
Νέωνος οὖτοι δὲ ἀπείχον ὡς δέχα στάδια.
of-Neon; these indeed were-distant about ten
στάδια.

Ἐπεὶ δὲ συνήλθον, Ἐξενοφῶν ἀναστὰς εἰπε
When indeed they-had-assembled, Xenophon rising-up spoke
τάδ' Ἀνδρέας, Ἄρισταρχος ἔχων τριήρεις κωλύει
thus: Men, Aristarchus having galleys prevents (us)
διαπλείων ἐνδὰ μὲν βουλόμεθα. ὡστε οὖν
to-sail (there) where indeed we-wish; so-that (it is) not
ἀσφαλὲς ἐμβαίνειν εἰς πλοία. δὲ οὖτος ὅ αὐτός
safe to-embark on vessels; but this—(same)—
κελεύει πορεύεσθαι βία διὰ τοῦ ἱεροῦ ὄρους
(man) orders (us) to-proceed by-force over the sacred mountain
εἰς Χερσόνησον. ἦν δὲ, κρατήσαντες τοῦτον
into (the) Chersonesus; if indeed, having-overcome this

Ἑλθομεν ἔχεισε, φησίν οὕτε πωλήσειν
we-should-arrive there, he-says (that) he—would neither 'sell
ὑμᾶς ἐτί ὅσπερ ἐν Βυζαντίῳ, οὕτε ἐτί
you hereafter as (he did) at Byzantium, nor hereafter
ἐκαταφέσθαι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν,
deceive you, but (that you) shall-receive pay,
οὕτε ἐτί περιόψεσθαι, ὅσπερ νυνί
(you) (nor) (and) hereafter he-will—take-care, that-as now you—will (not)
δεομένος τῶν ἐπιτηδείων. Οὗτος μὲν
he-wanting — provisions. This (Aristarchus) indeed
λέγει ταῦτα. ἐς Σευθῆς φησίν, ἄν ἵπτε
says these (things). But Seuthes says, if you-go
πρὸς ἔχεινον, ποιήσειν ὑμᾶς ἐι.
κ' ἰπ'[that] he-will-make you well [that he will bene-

Νῦν οὖν σκέψασθε, πότερον μένοντες
fit you]. Now therefore consider, whether remaining
BOOK VII. — CHAPTER III.

ἐνδάδε βουλεύεσθε τοῦτο, ἵππανελθόντες
here you-will-deliberate (about) this, or (after) having-gone-back
εἰς τὰ ἑπιτήδεια. Ὁδὲ μὲν δοξεῖ ἐμὸν ἐπεῖ for
or deliberation. Therefore indeed it-seems to-me (that) since
ἐνδάδε ἐχομεν ὑπὲρ ἄργυριον, ὡστε ἀγοράζειν,
here we-have neither money, that (we may) buy-provisions,
οὔτε ἀνευ ἄργυριον ἐῶσι λαμβάνειν τὰ nor, without money, will-they-allow (us) to-take —
ἐπιτήδειας, ἐπανελθόντες εἰς τὰς κώμας, ὅσον oi
provisions, having-returned to the villages, where the
ηπτοὺς ἐῶσι λαμβάνειν,
(inhabitants being) weaker (than we) will-permit (us) to-take
ἐκεῖ, ἐχοντας τὰ ἑπιτήδειας, ἀκούοντας (provisions), there, having — provisions, (and) hearing
ὁ τι τις δείτα μιῶν, αἴρειςδαί ὁ τι ἄν δοξῇ
what any-one asks of-you, to-choose what may seem
εἶναι κράτιστον μιῶν. Καὶ ἐφη ὅτω ταῦτα
to-be the-best to-you. And he-said to-whomsoever these
dοξεῖ ἀράτω τῇ τῆς χειρα. Ἀπαντεῖς
(things) seem (good) 'let (him) 'hold-up — (his) hand. All
ἀνέτειναν. Ἀπιόντας τείννυ, ἐφη, συσχευ-
extended (them) upwards. Going-away therefore, said-he, pack
ἀγοςδε, καὶ ἐπείδαν τις παραγγέλλῃ,
up (your) 'baggage, and when any-one may-announce (it),
ἐπεσδε τῷ ὑγομένῳ.
follow — (your) leader.

Metà ταύτα Ξενοφῶν μὲν ἡγεῖτο, δ' After these (things) Xenophon indeed led-on, and
οἱ εἰπόντο. Δὲ Νέων καὶ ἄλλοι παρ'
the (soldiers) followed. And Neon and others about
Ἀριστάρχου ἐπείδου ἀποτρέπεσθαι. δ' οἱ Aristarchus persuaded (them) to-turn-back; but — (they)
οὐχ ὑπῆκον. Ἐπεὶ δὲ προεληφθέοσαν 'would not 'mind (them). When indeed they-had-advanced
ὅσον τρίακοντα σταδίων, Ξεῦθης ἀπαντᾷ.
as-much-as thirty stadia, Seuthes meets (them).
Kai o Ξενοφῶν ἵδων αὐτόν ἐκέλευσε προελάσας. And — Xenophon seeing him requested (him) to-ride-up.

ὅπως ὅτι εἶποι αὐτῷ πλείστων so that he-might-speak to-him (while) the-greatest-number (were)

ἀκούοντων ἃ εἶδοξει συμφέρειν. listening, (about) what might-seem to-be-for (their) advantage.

'Επεὶ δὲ προσῆλθε, Ξενοφῶν εἶπε: Ἡμεῖς πορεύομεν. When indeed he-came-forward, Xenophon said: We are-pro-

όμεθα, ὅτου τὸ στράτευμα μέλλει εἰς εἶναι τροφὴν· ceeding, where the army will-be-about to-have food;

ὁ εἶκεν ἀκούοντες καὶ σοῦ καὶ τοῦ and where hearing both (the propositions) of-you and — (those)

τῶν Λαχωνικοῦ, αἱρησόμεθα ἃ ἂν δοξῇ εἰναι of-the Lacedaemonians, we-shall-determine what may seem to-be

κράτιστα. Ἡν οὖν ἡγήσῃ ἦμιν, ὅπου the-best. If therefore you-should-conduct us, where

ἐπιτήδεια ἐστὶν πλείστα, νομοθέμεν provisions are most (abundant), we-shall-consider (ourselves)

Ξενίζεσθαι ἵππο σοῦ. Και o Ξενίθης ἔφη· to-be-hospitably-enterained by you. And — Seuthes said:

Ἀλλὰ οἶδα πολλὰς κώμας ἄροις, καὶ But I-know (of) many villages (being) close-together, and

ἐχούσας πάντα τὰ ἐπιτήδεια, ἀπεκοινώσας having all (kinds of) — provisions, being-distant

ημῶν ὅσον διέλθοντες ἂν ἀριστῶς from-us as-much-as having-gone-over (to them) 'you may 'due

ἡδέως. Ἦγου τοῖνυν, ἔφη ὁ Ξενοφῶν. 'Επεὶ pleasantly. Conduct (us) therefore, said — Xenophon. When

ὅ ἀφίκοντο εἰς αὐτὰς τῆς δείλης, οἱ στρα-

Indeed they-arrived to them towards-the-evening, the sol-

τιτωτε συνήλθεν, καὶ Ξενίθης εἶπε τοιάδε: 'Εγώ, tiers assembled, and Seuthes spoke thus: I.

ἵνα ἄνδρες, δέουμαι ἦμῶν στρατεύεσθαι συν ἐμοι. 0 men, want you to-serve-as-soldiers with me,

καὶ ὑπισχυόμαι ἦμιν ὅσειν τοῖς στρατιώταισι and I-promise you to-give to-the soldiers (a)
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κυψηλήνων, δὲ καὶ λοχαγοῖς στρα-
ευζιένεο (each month), and also το (the) 'captains (and) gene-
tηγοῖς τὰ νομιζόμενα· ἔξω δὲ τοῦτων
— (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

ποτά δόσερ καὶ νῦν, λαμβάνοντες ἐκ τῆς
drink as even now, taking (them) from the

χώρας. Δ' ὄποσα δὲν ἀλισκήται, αὐτοῖς
country. But whatever (spoils) may be-taken, I-myself

ἀξιώσω ἔχειν ἴνα διατίθεμενος ταύτα
shall-claim to-have (it) in-order-that having-disposed-of these (things)

πορίζω τὸν μισθὸν ὑμῖν. Καὶ τὰ μὲν
'I (may) 'provide — pay for-you. And — (those) indeed

φεύγοντα καὶ ἀποδιδόσχοντα ἡμεῖς ἐσόμεθα ἱκανοὶ
fleeing and concealing-themselves we will-be able

dιώκειν καὶ μαστεῖν. Ἅν δὲ τις ἀνθρώπηται,
to-pursue and to-seek-out. If indeed any-one resists,

οὐν υἱόν πειρασόμεθα κείρουσαι. 'Ὁ Χειροφόρω
with you we-shall-endeavour to-overcome (him). — Xenophon
ἐπηρετε· Πόσον δὲ ἀπὸ θαλάττης ἀξιωσεῖς
inquired: How (far) indeed from (the) sea will-you-require

tὸ στράτευμα συνέπεσα οὐ; ὃ δ' ἀπεχρίσατο,
the army to-accompany you? — 'he indeed replied,

Οἰδαμὴ πλείον ἐπτὰ ἥμερων, δὲ πολλαχὴ
Never more (than) seven days' (march), but often

μεῖον.

less.

Μετὰ ταῦτα ἐδίδοτο τῷ βοϊν-
After these (things) (permission) was-given to — (those) wish-

λομένῳ λέγειν· καὶ πολλοὶ ἔλεγεν κατὰ
ing (it) to-speak; and many spoke respecting (and con-
tαῦτα, ὦ Σευθῆς λέγοι παντὸς
curring in) these (things), that Socrates spoke (words) all

ἀξία. γὰρ εἰς χειμῶν,
worthy-of-esteem (and advantageous to them); for it-was winter,
καὶ οὕτε εἷς δυνατὸν τῷ βουλομένῳ τοῦτο
and neither was it possible for (those) desiring this

ὑποπλέειν οἴκας, τε εἷς οὐχ οἶον τε διαγενέσαι
to-sail-away home, and it was not possible to stay

ἐν φίλια, εἰ δέ ζῆν ὄνομένους,
in (a) friendly (country), if it-might-be-necessary to-live buying

δὲ ἀσφαλέστερον διατρίβειν
their provisions), but (it would be) safest to remain

καὶ τρέφεσθαι ἐν τῇ πολεμίᾳ μετὰ Σεύθου,
and to-be-nourished in — (a) hostile (country) with Seuthes,

ἡ μόνος, ὄντων τοσοῦτων ἀγαθῶν· εἰ δὲ
than alone, there-being so-many advantages; if moreover

προσλήψιντο μισθὸν ἐδοκεὶ εἰναι
they-should-receive in-addition pay it-would-seem to-be (an unexpected)

eὐρήμα. Ἐπὶ τούτοις Ξενοφῶν εἶπε
good-fortune. On these (things) Xenophon said: [Xeno-

Εἰ τις ἀντιλέγει,
phon then said:] If any-one (have anything) to-say-against (this), 'let

λεγέτω· εἰ δὲ μή, ἐπιψήφιζέτω ταῦτα.
(him) 'speak: if however not, 'let (him) 'vote-for these

Ἐπεί δὲ οὐδεὶς ἀντιλέγειν,
(things). When indeed no-one 'said (anything) 'against, επεψήφισε, καὶ ἐδοξε ταῦτα.

he-'put (it) to-vote, and it-seemed (that) these (things were good)

Δὲ εἰδὼς εἰπε ταῦτα
[and it was carried]. And (Xenophon) immediately told these (things)

Σεύθης, δεῖ συστρατεύσουσιντο αὐτῷ.
to-Seuthes, (and) that they-would-fight-and-join with-him (in the expedition).

Μετὰ τοῦτο οἱ ἄλλοι μὲν ἐσκύλησαι
After this the other (soldiers) indeed encamped

κατὰ τάξεις, Σεύθης 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 δείπνον. Δ' ἐπεὶ ἦσαν ἐπὶ
(the) captains to supper. And when they-were at (the)
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seeing, as going to supper, there was a certain Herakleidas Marowetis, going to each one, whom he thought to have anything to give to Seuthes, first indeed to some Parianus, (a) Maronean; this (person) going to each εις το δούναι Σεύθη, former, and bringing presents to him and also τῇ γυναικί, ἐλεγεν, ὅτι Μηδόκοσ μὲν εἰν ἄνω to—(his) wife, he said, that Medoeus indeed was up δόξα αἱμερῶν δόν ἀπὸ θαλάττης, (in the country) twelve days' journey from (the) sea, δὲ Σεύθης, ἐπεὶ εἴληφε τὸ τούτου στρατευμα, but Seuthes, since he has taken—this army (into his έσοιτο ἀρχων έπὶ θαλάττης. "Ων οὖν service), would be master on (the) sea (coast). Being therefore γείτων, ἠσταί ἰκανώτατος ποιεῖν ἴμας καὶ εὖ neighbours, he will be most able to treat you both well καὶ κακῶς. "Ἡν οὖν σωφρονίτε, δώσετε τούτῳ and ill. If therefore you are wise, give to this ὁ τι ἄν αἰτηται, καὶ διακείσεται (Seuthes to obtain) what you may ask for, and it will be disposed of ἀμείονον ἴμιν, ἃ εἶν δώτε Μηδόκω τῷ οἰκονύτι better for you, than if you give (it) to Medoeus—dwelling πρόσω. Οὗτος μὲν ἐπείδη τούτους. Ἀδύνας δὲ far off. Thus indeed he persuaded them. Afterwards indeed προσελθὼν Τιμασίων τῷ Δαρδανεῖ, ἐπεὶ ήκουσεν going to Timasion the Dardanian, since he had heard εἶναι αἰτήκατι καὶ ἐπικόματα καὶ |(that there) were to him [that he had] both |cups and βαρβαρικάς ταπίδας, ἐλεγεν ὧτι 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 here. (In) such (a manner) he kept suing (for Seuthes), 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) proper for you to honour Seuthes even most magnificently that how much the greater may (be the presents) you give him, so much the greater you may persuade of this person (to grant you) benefits. Xenophon hearing these (things), was perplexed; for indeed he had come over from Parium not having
el μη παιδα και ὅσον
(any thing), if not, except (a) servant and as-much-as (enough)
εφόδιον.

money) for (the) journey.

Ἐπεὶ δὲ εἰςηδον ἐπὶ τὸ δεῖπνον
When indeed they went in to the supper (the guests consist-
tε τῶν Ῥώμων, οἱ κράτιστοι
ing of) indeed the Thracians, — (those namely being) the-best
τῶν παρόντων, καὶ οἱ στρατηγοὶ
and most considerable) of — (those) present, and the
καὶ οἱ λόχαγοι τῶν ᾿Ελλήνων, καὶ εἰ τὶς πρεσβεία
and the captains of the Greeks, and if any ambassador
παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν
was present from (a) town, | the supper indeed was (for them)
καθημένοις κύκλω.
sitting in (a) circle; [they took their supper sitting in a circle;]
ἐπειτα δὲ τρίποδες εἰςηνέκησαν τάσιν·
afterwards indeed tables-with-three-feet were brought in for all;
οὐτοὶ δὲ ἦσαν μεστοὶ κρεῶν νερεμέε-
these (tables) indeed were full (of pieces of) meat heaped-
tῶν, καὶ μεγάλοι ζυμιταὶ ἄρτοι ἦσαν προσ-
and large leavened (loaves of) bread were, at-
πεπερονιμένου πρὸς τοῖς κρέασι.
their, to whom it pleased them; and the meat in-like-

Δ' αἱ ταχέως αἱ μάλιστα ἐτίθεντο κατὰ τοὺς
tables were always in-preference placed near the
ἐξένοις γὰρ ἦν νόμος. Καὶ Σεῦθης 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 διεκλα κατὰ μικρόν, καὶ
near him he broke (them) into small (pieces), and

dιεφρίστειν, οἰς ἔδοξει αὐτῷ καὶ τὰ κρέα ἐς-
distributed, to whom it pleased him; and the meat in-like-

καταλείπον ἐαυτῷ μόνον ὅσον γεύσασθαι.
manner, leaving for himself only as-much-as to-taste.
καὶ οἱ ἄλλοι δὲ, καὶ οὕς αἱ τράπεζαι ἔκειντο, And the others indeed, before whom the tables were placed,

ἐποίουν κατὰ ταῦτα. δὲ τις Ἀρκάς acted according to this same (manner). But a certain Arcadian,

Ἄρυστας ὄνομα, δείνος φαγεῖν, εἶα Arystas by-name, [a very great eater,] permitted

χαίρειν μὲν τὸ διαβρίπτειν, (himself to say) good-by [took no care of] indeed the distributing,

δὲ λαβὼν εἰς τὴν χείρα ἄρτον ὅσον but having taken in — (his) hand (a loaf of) bread (of) as much as

τριχοίνυκον, καὶ κρέα, θέμενος ἐπὶ τὰ three-cheões, and also meat, having placed (them) on — (his)

γόνατα, ἐδείπνει. δὲ περιέφεσον κέρατα knees, be-ate (his) supper. And they carried about horns

οἶνου, καὶ πάντες ἐδέχοντο. Δ' ὁ Ἀρυστας, of wine, and all received (some). But — Arystas,

ἐπεὶ ὁ ὀινοχόος ἤκεν παρ' αὐτὸν φέρων τὸ κέρας, when the cup-bearer came to him bearing the horn,

ἐπευ, ἵδων τὸν Ξενοφώντα οὐχέτι δειπνοῦντα, he said, seeing — Xenophon no longer supping,

ὁδὲ, ἐφ', ἐκείνω· γὰρ ἦδη σχολάζει, δὲ ἐγὼ give (it), said he, to him; for now he is at leisure, but I

οἴδεσώ. Σευθῆς ἀχοῦσας τὴν φωνὴν ὑρώτα τὸν not yet. Seuthes hearing the voice asked the

οινοχόον τί λέγοι. δὲ ὁ οἰνοχοῦς εἶπεν up-bearer what he might say. And the cup-bearer told (him);

γὰρ ὑπίστατο ἐλληνίζειν. Ἔνταῦθα μὲν δὴ for he knew (how) to speak Greek. Then indeed truly

ἐγένετο γέλως. there was laughter.

'Επειδὴ δὲ ὁ πότος προϊόχρει, ἀνὴρ, ὘ράξ, When indeed the drinking was going on, (a) man, (a) Thracian,

εἰσῆλθεν ἐξων λευκὸν ἵππων· καὶ λαβὼν κέρας entered having (a) white horse; and taking (a) horn

μεστὸν εἶπε· Προπίνω σοι, ὁ Σευθής, καὶ full (of wine) said · I drink to you, O Seuthes, and


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διατίμαι τὸν τοῦτον ἵππον, ἐφ' οὐ καὶ διάκων present (you) — this-same horse, on which both following

ὅν ἂν θέλης, αἱρήσεις, καὶ ἀποχωρήων whom you may wish you-will-take (him), and retreating you—will

οὐ μὴ δείσης τὸν πολέμιον. Αλλὸς εἰςαγαγὼν not — 'fear the enemy. Another leading-in (a)

παῖς, οὖν προσίνων ἐδωρήσατο, καὶ boy, in-like-manner drinking-to (him) presented (the boy), and

Ἀλλὸς ἰμάτια τῇ γυναικί. Καὶ Τιμασίων προ-

an other vestments for — (his) wife. And Tiasimo drinking-

πίνων ἐδωρήσατο τε ἄργυραν φιάλην καὶ ing-to (him) presented not-only (a) silver cup but also

tαπίδα ἄξιαν δέκα μνηῶν. Δὲ Γνήσιππος, τις (a) carpet worth ten mina. But Gnesippus, a-certain

Ἄθηναῖος, ἀναστὰς ἔπειν, ὅτι ἄρχαιος νόμος Athenian, rising-up said, that (the) ancient custom

ἐίη 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

βασιλέα διδόναι τοῖς δὲ μὴ ἔχουσι, ἵνα καὶ king should-give to — (those) indeed not having, therefore even

ἔγω, ἔφη, σοι ἔχω δωρεῖσθαι l, said-he, (beg of) you (that) I-may-have (something) to-present

καὶ τιμᾶν. Ὁ Ξενοφῶν δὲ ἥπορεῖτο and to-honour (you). — Xenophon indeed was-perplexed (to know)

ὅ τι ποιήσω, γὰρ καὶ ἐτύγχανεν καθήμενος ὥς what he-might-do; for even he-happened being-seated as

τιμώμενος ἐν δίφρῳ πλησιατάτῳ Σεῦθη. (one) honoured in (the) seat the-nearest to-Seuthes.

(0 Ἦρακλείδης δὲ ἔξελευν τὸν οἶνοχόου ὁδέξαι — Heraclides indeed requests the cup-bearer to-present

tὸ κέρας αὐτῶ. Ὅ Ξενοφῶν δὲ (γὰρ ηδὴ the cup to-him. — Xenophon however (for already

ἐτύγχανεν ὑποπεπωκὼς) ἀνέστη, θαρρα-

he-happened being-somewhat-exhilarated-by-wine) stood-up, (and) boldly
taking the horn, he also said: I indeed,
dô Seûðês, didwûm sou èmāntôn kai touz tuîtouz
O Seuthes, give to-you myself and — these
ëmuûs ètaîrous, èîvai piîtoûs filous, kai ouîêna
my companions, to-be (your) faithful friends, and none
ákonta, allà pántas mûllou èti èmuû bou-
being-reluctant, but all more than-even myself de-
loumênuv eîvai filous. Kài vûn pàrêiûsi
siring to-be (your) friends. And now they-are-present
prosaitouûntes ouîên se, allà kai proiîmevnoi
asking-for nothing 'more of-you, but even 'giving
kai èdêlounûtes pòreîv îpêr sou
(themselves) 'up (to you) and desiring to-labour for you
kai prókûnduveneîv
and-also to-incur-danger (for you); with whom, if the gods
thèlous, âpòlîhû poûllûn xôrav tv'n mév
will (it), you-will-retain much territory — (that) indeed
ôssan patrôvâv, dé xtíûs tv'n
being paternal, but--also you-will-acquire — (other territory); also
xtîûs poûlous îpouûs dé ánûrâa, kai kàlâs
you-will-acquire many horses and men, and handsome
yvanaxûs, ouû ou déksei laûjêstvai, allû
women, whom it—will not be-necessary to-take-by-force, but
autôi parésonvâi fèrountes dôrâ pòûs se.
they-themselves will-be-present bringing gifts for you.
'ô Seûðês ãnastâs suneîtû
Seuthes standing-up drank-out-'of (the same horn) 'with (him)
kài metâ touûto svenkatekêdâstato
and after this 'with (him) 'poured-out (on himself)
tô kêras. Metâ taûta
(the contents of) the horn. After these (things) (persons)
eîkîîhêon aîlouûntes te kêrasi, ouîs sêmâinouv-
entered playing not-only on-horns, such-as they-make-signals-
ênu, kai sàlpoutput wîsouswûas, sàlpoutput te
with, but-also on-trumpets made-of-raw-hides, blowing not-only
BOOK VII. — CHAPTER III.

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νυμνοὺς καὶ οἴον μαγάδι. Καὶ Σειὼν άυτὸς regular-tunes but-also as-if 'on (the) 'megadis. And Seuthes himself

ἀνάστας τε ἀνέχραγε πολεμικόν, καὶ standing-up not-only shouted (a) warlike (cry), but-also

ἐξελαιτο μάλα ἐλαφρῶς, ὃσπερ φυλαττόμενος leaped-away very nimbly, as-if guarding-against (a)

βέλος. Δὲ καὶ γελωτοποιοὶ εἰς ἤσσαν.

βέλος. Δὲ καὶ γελωτοποιοὶ εἰς ἤσσαν.

missile. And also buffoons entered.

'Ως δὴ ἡλιος ἦν ἐπὶ δυσμαίς, οἱ Ἑλληνες As indeed (the) sun was about setting, the Greeks

ἀνέστησαν, καὶ εἶπον, ὅτι stood-up, and said, that (it was) time to-place (the)

νυκτοφύλακας, καὶ παραδιδόναι σύνημα. Καὶ night-sentinels, and to-give-out (the) watch-word. And

ἐξέλευον Σειὼν παραγγείλαι, ὅπως μηδεὶς τῶν they-requested Seuthes to-announce, that no-one of-the

Θρακῶν εἰςεισι εἰς τὰ Ἑλληνικὰ στρατόπεδα Thracians should-enter into the Greek camp.

νυκτὸς γὰρ τὲ οἱ πολέμιοι ἤμιν Ἐράκες, καὶ by-night; for not-only the enemies to-you (are) Thracians, but-also

οἱ φίλοι ἤμιν. 'Ως δὲ εἴησαν, ο Σειὼν the friends to-us. As indeed they-went-out, — Seuthes

συνανέστη οὐδὲν ἐτὶ ἔοικὸς μεθύοντι. stood-up-with (them) not as-yet like (a man) being-intoxicated.

Δ' εξελθῶν, ὑποκαλέσας τοὺς στρατηγοὺς αὐτοὺς, And going-out, having-called-back the generals (by) themselves,

εἶπεν: 'Ω άνδρες, οἱ πολέμιοι ἤμιν οὐκ ἰσαὶ said: Ο men, the enemies of-us 'do not 'know

πω τὴν υπετέραν συμμαχίαν ἦν οὖν ἔλαμεν as-yet — (of) our alliance; if therefore we-should-go

ἐπὶ αὐτοὺς, πρὶν φυλάξασθαι, ὃστε against them, before (that) they-were-'on (their) 'guard, so-as

μὴ ληφθῆναι, ἡ παρασχενάσασθαι, ὃστε not to-be-taken, or prepared (for defence), thus

ἀμύνασθαι not to-arrange-ourselves (if) 'we may 'have-taken the-most both (of)
καὶ θέσις. Καὶ ὁ Χενοφόνος εἶπε: 'Ομοίως ἐξίσους, καὶ ἀναλαβὼν

the generals assented to these (things), and requested (him) to lead on. But—said he:

Having-prepared-yourselves wait-for (me); I indeed when proper-time may-be will-come to you, and taking the targeteers and you I-will-lead (you) with (the assistance of) the gods. And—Xenophon said: (We ought)

Σκέψασθε τούνν, εἴπερ πορευόμεθα νυκτὸς, εἰ to-consider therefore, if indeed we are to proceed by-night, whether the Grecian custom has (itself) more-beautifully; [is the best;]

γὰρ μὲν ἐν ταῖς πορείαις μεθ' ἡμέραν, τού for indeed on the march during (the) day, (that part) of the army,

whichsoever 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.

Γὰρ οὕτω τὰ στρατεύματα ἥσιστα διασπᾶται,

For thus the army will be least dispersed, and there will be the least struggling unperceived from one-another; but (those) having been dispersed often both fall foul of one-another, and not knowing (it) they do

καὶ πάσχοντες κακῶς. Οὐν Σεῦθης εἶπεν: 'Τε and suffer ill. Therefore Seuthes said: 'You indeed
λέγετε ὁρθῶς, καὶ ἐγὼ πείσομαι τῷ νόμῳ τῷ
say what-is-right, and I will-conform to-the custom —

ὑμετέρῳ. Καὶ δόσω ὑμῖν. μὲν ἡγεμόνας τῶν
(namely) to-yours. And I-will-give you indeed guides of-the

πρεσβυτάτων τοὺς ἐμπειροτάτους τῶν
oldest-men — (those namely) best-acquainted with-the

χώρας, δ' αὐτὸς ἐφέσωμαι ἔχων τοὺς ἰπποὺς

(country, but I-myself will-follow having the cavalry

τελευταῖος. ἀν δέη γὰρ ταχὺ
last (in the rear); if required I-will-'be however speedily

παρέσομαι πρῶτος. Δ' εἶπον σὺν θεᾶ

'present first (in front). And they-said (the) watch-word

'Αθηναῖον, κατὰ τὴν συγγένειαν. Εἰπώντες

(was) Minerva, on-account-of — (their) relationship. Having-said

tαὐτ' ἀνεπαύνοντο.

these (things) they-went-to-sleep.

Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας Σεῦθης

When indeed it-was about mid night Seuthes

παρὴν ἔχων τοὺς ἰππέας τεθωρακισμένους, καὶ

was-present having the cavalry clad-in-corsets, and

τοὺς πελταστὰς σὺν τοῖς ὀπλίσι. Καὶ ἔπει

the targeteers with — (their) arms. And when

παρέδωκε τοὺς ἡγεμόνας, οἱ ὀπλίται μὲν

he-had-delivered the guides, the heavy-armed-men indeed

ηγοῦντο, δ' οἱ πελτασται εἴποντο, δ' οἱ ἰππείς

took-the-lead, and the targeteers followed, and the cavalry

ὁπισδοφυλάκων. Ἐπεί δ' ἦν ἡμέρα, δ' Σεῦθης

brought-up-the-rear. When indeed it-was day, — Seuthes

παρῆλαυνεν εἰς τὸ πρόσθεν, καὶ ἐπηνεσε τὸν

rode-up to the front, and praised the

Ἐλληνικὸν νόμον πολλάξις, γὰρ ἔφη αὐτὸς

Greek custom much, for he-said he-himself

νύκτωρ, καὶ πορευόμενος σὺν ὀλίγοις,
at-night, even proceeding with (but) few (men),

ἀποσπασάθηναι σὺν τοῖς ἰπποῖς ἀπὸ τῶν πεζῶν.
to-have-been-separated with the cavalry from the infantry.
Sel, But now as it ought to be, we all appear at the same time

τῇ ἡμέρᾳ ἀνάρχοι. Ἄλλα ὡμεῖς μετ' with-the (break of) day collected in a body. But do you indeed

περιμένετε αὐτοῖς, καὶ ἀναπαυόμεθα, ἐγώ de remain here, and rest yourselves, I however

σκέψαμεν τῷ ἤερῳ. Εἴπον τοῖς having reconnitred somewhat will return. Having said these (things)

ἡλαυνε δὺ ὀροὺς λαβὼν τινα ὅδον. Δ᾽ ἐπεί he-rode over (a) mountain taking a certain road. But when

ἀφίκετο εἰς πολλὴν χώραν, ἐσκέψατο εἰ ἐν he-had-come to much snow, he-examined if there might be

πόδες ἀνδρῶν ἡ ἴππουμεν πρὸς ἂν foot-steps of men (and) whether leading forward or (the)

ἐναντία. Δ᾽ ἐπεί ἐὼρα τῆν ὅδον ἀτριβῆ, contrary (way.) But when he perceived the road untrodden,

ταχὺ ἤκε πάλιν καὶ ἔλεγεν. Ἄνδρες, ἔσται 'he speedily came and said: Men, it will be

καλὸς, ἂν θεὸς θέλῃ γὰρ λύσομεν ἐπιπεσόντες well, if god (so) wishes; for we shall concealing be attacking

τοὺς ἀνδρῶν. Ἄλλα the men [for we shall fall upon the men unawares]. But

ἐγώ μὲν ἴππουσαι τοῖς ἱπποῖσι, ὅπως, ἂν ἴδωμεν I indeed will lead with the cavalry, so that, if we may see

τινα μὴ διαφύγων σημαίνῃ τοῖς πολεμίοις: any one he may not fleeing away 'give notice to the enemy;

δ᾽ ὡμεῖς ἐπεσῶ. κἀν εἰρθήτε, ἐπεσῶ out 'do you 'follow; and if you are left (behind), follow

τῶν στίβων τῶν ἱππῶν. Δὲ ὑπερβάντες τὰ the tracks of the horses. And having crossed over — (those)

ὁρᾶ ἴππουμεν εἰς πολλὰς τε καὶ εὐδαίμονας mountains we shall come to many and also rich

κώμας.

villages.

Δ᾽ ἡρίκα ἡν μέσου ἡμέρας, τε ἠδὲ ἦν ἐπὶ And when it was mid day, and already he was on
τοῖς ἄκροις, καὶ κατιδὼν τὰς κώμας, ἤκεν ἐλαύνων
the heights, and seeing the villages, he came riding
πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν: 'Ἡδὴ μὲν
to the heavy-armed-men and said: I'll now indeed
ἀφῆσον τοὺς ἵππες καταδείν εἰς τὸ πέδιον, δὲ
'send-off' the cavalry to-run-down to the plain, and
tοὺς πελταστὰς ἐπὶ τὰς κώμας. 'Αλλ' ἐπεσέθε
the targeteers to the villages. But follow
ὡς τάχιστα δύνησε, ὅπως ἕαν τις ψυφιστήται
as speedily (as) you-can, so that if any-one withstand
ἀλέξησε. 'Ο Ξενοφός ἀχούσας ταῦτα
(them) you-may-help (them). — Xenophon having-heard these
κατέθη ἀπὸ τοὺ ἵππου. Καὶ ὡς
(things) dismounted from — (his) horse. And — (Seuthes)
ἢρετο. Τί καταβαίνεις, ἔπει δὲι σπείδειν;
inquired: Why do-you-dismount, when it-is-necessary to-hasten?
OIDA, ἐφη, ὅτι οὐ δέχῃ ἐμοῦ μόνον·
I-know, said (Xenophon), that you-do not 'want me alone;
ὑ' οἱ ὀπλίται δραμοῦνται θάττον καὶ ἱδίον,
and the heavy-armed-men will-hasten-on more-quickly and agreeably,
ἕαν ἐγὼ καὶ ἱγῶμαι πεζὸς. Μετὰ ταῦτα
if I even lead (them) on-foot. After these (things)
ὦχετο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ὡς
(Seuthes) departed, and Timasion with him having about
τεττάρακοντα ἵππεσ τῶν Ἐλλήνων. Ξενοφός δὲ
forty horsemen of the Greeks; Xenophon also
παραγγύησε τοὺς εὐώνυμος ἀπὸ τῶν λόχων εἶς
ordered the active (men) from the companies about
τριάκοντα ἐτη παριέναι. Καὶ αὐτὸς
thirty (years of) age to-proceed-forward. And he
ἔτροχαζε ἔχουν τούτους. Δὲ Κλέανωρ ἤγειτο
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
κώμαις, Σεύδης, ἔχων ὅσοιν τριάκοντα ἵππεσ,
villages, Seuthes, having about thirty horsemen,
THE ANABASIS OF XENOPHON.

προσελάσας εἶπε: Ἴαδε δὴ, ὥ Ξενοφῶν, ἃ
having-ridden-up said: The (things) indeed, O Xenophon, which

σὺ ἔλεγες: οἱ ἀνδρωποι ἔχονται.
you told (us) (are taking place): the men are-held

ἀλλὰ γὰρ οἱ μοι ἵππεις ὀίχονται ἔρημοι
captives); but however — my cavalry are-gone-off destitute
dιώκων ἀλλος ἄλλη.
of a leader) (the enemy) [other in-another; [some one way,

καὶ δέδοικα μὴ οἱ πολέμιοι συντάντες
and I-have-feared lest the enemy assembling

ποὺ ἀνδρῶν ἔργασονται τι κακῶν; καὶ
somewhere collected-in-a-body may-do (us) some injury; and

δὲ δὲ ἵνας ἰμῶν καταμένειν ἐν ταῖς
also it-is-necessary (that) some of-us should-remain in the

κώμαις γὰρ εἰσίν μεσταὶ ἀνδρῶπων. Ἀλλὰ ἐγὼ
villages; for they-are full of-people. But I

μὲν, ἔφη ὥ Ξενοφῶν, σὺν οίς ἔχω
indeed, said — Xenophon, with (those) whom I-have (with me)

καταλήψωμαι τὰ ἄχρα. 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

τὰς κώμας. Ἐστὶ δὲ ἐποίησαν ταῦτα, συνή-
the villages. When indeed they-had-done these (things), there-

λισθέαν μὲν ὡς χίλια ἀνδράποδα, δὲ δις-
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

δὴ ηὐλίσθεαν αὐτοῦ.
for-the-night.

— they- 'quartered there.
But on the next-day — Seuthes 'having entirely 'burned-the villages, and leaving not (a) house,
down the villages, and leaving not (a) house,
in-order-that he-might-'strike fear 'into even the rest, (when
they saw) what they-would-suffer if they-did not 'submit,
he-departed back. And he-sent indeed Heraclides
dia'tideiav mên tìn leían eîs Périnthus, òpws
to-sell indeed the booty at Perinthus, that
μισôs òn géntai toîs stratíwtaîs. òd autòs
pay might be-got for-the soldiers; but he
kai oi 'Ellhnes estratopedevnon to và to pedion
and the Greeks encamped on the plain

Δὲ τῇ ὑστεραίᾳ ὁ Σεύθης παντελῶς κατα-
But on the next-day — Seuthes 'having entirely 'burned-
καύσας τὰς κώμας, καὶ λιπὸν οὐδεμίαν οἰκίαν,
down the villages, and leaving not (a) house,
ὅπως ἐνδείη φόβον καὶ τοῖς ἀλλοῖς,
in-order-that he-might-'strike fear 'into even the rest, (when
ὁδεία πείσονται ἄν μὴ πείδωνται,
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
he-departed back. And he-sent indeed Heraclides
dia'tideiav mên tìn leían eîs Périnthus, òpws
to-sell indeed the booty at Perinthus, that
μισôs òn γένηται τοῖς στρατιῶταις. òd autòs
pay might be-got for-the soldiers; but he
kai oi 'Ellhnes estratopedevnon to và to pedion
and the Greeks encamped on the plain

Θυνῶν, οἱ ἐκλυόντες ἐφευγον εἰς
of (the) 'Thynians, — (who) deserting (their houses) fled to
τὰ ὄρη. Ἡν δὲ πολλὴ χιών, καὶ οὖτως
the mountains. There-was indeed much snow, and such
ψῦχος, ὡστε τὸ ύδωρ ὃ ἐφέροντο ἐπὶ δείπνον
cold, that the water which they-brought-in for supper
ἐπενυνυτο, καὶ ὃ οἰνός, ὃ ἐν τοῖς ἀγγει-
was-frozen, and also the wine, — (that namely) in the
ωσ, καὶ ἔρειες καὶ ὡτα πολλῶν τῶν 'Ελλήνων
sels, likewise (the) noses and ears of-many of-the Greeks
ἀπεκαίουντο. Καὶ τότε ἐγένετο δῆλον
were-burnt-off [were frozen off]. And thus it-becomes evident
οὐ ἐνεκα οἱ Ὁρᾶκες φοροῦσι τὰς ἀλωπεκίδας
why the Thracians wear — (their) fox (skin caps;
ἐπὶ ταῖς κεφαλαίς καὶ τοῖς ὀσί, καὶ
on — (their) heads and — (their) ears, and (have)
κυτώνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ coats (extending) not only about the breasts, but
καὶ περὶ τοῖς μηροῖς, καὶ ἐπὶ τῶν ἱππων also about the thighs, and (why) on — horse (back)
ἐξουσίων ζειρᾶς μεχρὶ τῶν ποδῶν, ἀλλὰ they-have wide-upper-garments (reaching) just-to the feet, but

υ ἀλαμίδας. Ὁ Σεῦθης ἀφιεῖς δὲ τῶν not (having cloaks. — Seuthes letting-go indeed (some) of-the
αἰχμαλώτων εἰς τὰ ὅρη ἔλεγεν, ὅτι ei μὴ captives to the mountains he-said, that unless
καταβήσονται καὶ πείσονται, ὅτι κατακαίσει καὶ they-should-come-down and obey, that he would-burn-down both
τὰς κώμας τούτων, καὶ τὸν σίτον, καὶ ἀπολοῦνται: the villages of-themselves, and the corn, and they-would-perish
τὸ λίμίῳ. Ἕκ τούτον καὶ γυναικεῖς καὶ παιδεῖς of— hunger. On this both women and children
καὶ οἱ πρεσβύτεροι κατέβαινον. Δὲ οἱ νεώτεροι and also the old-men descended. But the younger

ηὐλίζοντο ἐν ταῖς κώμαις ὑπὸ τὸ ὄρος. (persons) quartered in the villages under the mountain.
Καὶ ὁ Σεῦθης καταμαθῶν ἐκέλευσε τὸν Ξενο-
And — Seuthes being-informed (of this) requested — Xeno-

φῶντα λαβόντα τοὺς νεωτάτους τῶν ὀπλιτῶν phon taking the youngest of-the heavy-armed-men

συνεπισπέσεΩσαί. Καὶ ἀναστάντες τῆς νυκτός to-follow-with (him). And having-risen-up at — night
ἄμα τῆς ἡμέρας παρῆσαν εἰς τὰς κώμας.
together with-the (break of) day they-were-present at the villages

Καὶ μὲν οἱ πλεῖστοι ἔξεφυγον: (γὰρ τὸ ὄρος And indeed the most (of them) fled-away; (for the mountain

ἐν πλησίον·) δὲ ὅσους Σεῦθης ἐλαβε κατηκοντίσεων was near;) but as-many-as Seuthes took he-speared

ὑφείδιος.
without-mercy.

Δ ἦν τις Ἐπισθῆνης, Ὄλυσιος, παιδε-
And there-was a-certain Episthines, (an) Olynthian, (a) lover-
BOOK VII. — CHAPTER IV.

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ραστής, ος ἴδων καλὸν παιδὰ ἀρτὶ ἰβάσκοντα, of-boys, who seeing (a) handsome youth just arrived-at-the-age-of
ἐχοντα πέλτην, μέλλοντα ἀποδεψειν, puberty, having (a) shield, about-being put-to-death,
προσδραμὼν Ξενοφῶτα ἰκέτευσε βοηθήσας
having-run-to Xenophon he-suppliected (him) to-succor (the)
καλῶ παιδί. Καὶ ὁ προζελὼν τῷ Σεὐδη, handsome boy. And who going-up to Seuthes,
deitai μὴ ἀποκτείναι τὸν παιδὰ. καὶ διηγεῖται
requests (him) not to-kill the boy; and relates
τὸν τρόπον τοῦ Ἕπισθένους, καὶ ὅτι ποτὲ the character of — Episthenes, and that once
συνελέγατο λόχον σκοπῆιν οὐδὲν
he-collected (a) company (of soldiers) looking-to nothing (else)
ἡ εἰ τινες εἶνεν καλοὶ, καὶ μετὰ τοῦτον (or if) (but that) such might-be handsome, and with these
ἡν ἀγαθὸς άνήρ. Δε ὁ Σεὐδης ἰπρετο Καὶ ἦ he-was (a) brave man. But — Seuthes inquired: And —
ἀν θέλοις, ὃ Ἕπισθένες ἀποδανειν ύπερ
would you-be-willing, O Episthenes to-die for
τοῦτον; Δ' ὁ ἀνατείνας τὸν this (youth)? But — (Episthenes) having-stretched-out — (his)
τραχηλον εἰπε. Παῖς, ἐφη, εἰ ὁ παῖς κελεύει, neck said: Strike, said-he, if the boy requires (it),
και μέλλει εἰδέναι χάριν. Ὁ Σεὐδης ἐπήρετο and hereafter-will consider (it as a) favour. — Seuthes inquired-of
the youth, if he-should-strike him [Episthenes] in-place-of himself
"Ὁ παῖς οὐκ εἶα, ἀλλὰ ἰκέτευε κατα-
The youth 'would not 'permit (this), but requested (him) to-
καίνειν μηδέτερον. Ἑνταῦθα ὁ Ἕπισθένης, per-
embraced the youth, said: (It is) time for-you, O Seuthes,
λαβὼν τὸν παιδὰ, εἰπε. Ὡρα σοι, ὁ Σεὐδη, to-fight with-me for this (youth); for I-will not
μεθήσω τὸν παιδὰ. Ὅ Σευθῆς δὲ γελῶν, εἰς μὲν give-up the boy. — Seuthes then laughing, 'let indeed ταῦτα. 'Εδοξε these (things) 'alone (and the boy's life was spared). It-seemed (best)
δὲ αὐτῶι αἰλισθήναι αὐτῶι, ἵνα οἱ ἐπὶ indeed to-him to-encamp there, in-order-that — (those) on τοῦ ὄρους μὴ τρέφοιντο ἐκ τοῦτων τῶν κωμῶν. the mountain 'might not 'be-nourished from these — villages.
Καὶ αὐτὸς μὲν ὑποκαταβάς ἐν τῷ πεδίῳ And he indeed having-gone-down-lower in the plain ἐσκήνων. Δὲ ὁ Ἑνοφῶν, ἔχων τοὺς ἐπιλέκτους, encamped. But — Xenophon, having the select-body-of-men,
ἀνωτάτω ἐν τῇ κώμῃ ὑπὸ τὸ ὄρος, καὶ (quartered) higher-up in the village under the mountain, and οἱ ἄλλοι Ἑλληνες κατεσχήνησαν πλησίον ἐν the other Greeks encamped near-by among τοῖς καλομείνοις τοῖς ὀρεινοῖς Ὁραξὶ. — (those) called the mountain Thracians.

'Εξ τούτου οὐ πολλαὶ ἡμέραι διετρήβοντο, καὶ οἱ After this not many days had-passed, and the Ἐράκες ἐκ τοῦ ὄρους, καταβαίνοντες πρὸς τῶν Thracians from the mountain, coming-down to — Σευθῆν, διεπράττοντο περὶ σπουδῶν καὶ δικήρων. Seuthes, negotiated about (a) treaty and hostages.

Καὶ ὁ Ἑνοφῶν ἐλεύθην τῷ Σευθῆ ἐλεγε, ὅτι And — Xenophon going to Seuthes said, that σκηνῶν ἐν πονηροῖς τόποις, καὶ οἱ πολέμιοι they-were-encamped on dangerous places, and (that) the enemv εἶνεν πλησίον· τ' ἐφη ἀν Ἠδίων αἰλίζεσ- were near; 'he also 'said 'it would 'be-more-agreeable to-en-
θαυ ἐξω ἐν ἐχυροῖς χωρίοις μᾶλλον ἡ ἐν τοῖς camp without in strong places rather than in — στεγνοῖς, δέστε ἀπολέσθαι. Δὲ ὁ covered (places as heuses), so-as to-perish. But — (Senthes)
ἐκέλευε θάρρειν, καὶ ἐδείξεν ὀμήρους 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.

(Things) for-the-purpose (of) spying-out (the condition of the Grecians).

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 dwelling — 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 — dwelling, — (some) indeed threw-spears-in, (others) indeed threw with — (their) clubs, 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):
kai καλοῦντες Εὐνοφόντα ὄνομαστι ἐκέλευον
and calling-on Xenophon by-name bade (him)
ἐξίοντα ἀποδύνησειν, ἢ ἐφασαν αὐτῶν κατα-
coming-out to-die, or they-said (that) he would-
καυδήσεσθαι αὐτοῦ. Καὶ ἦδη τε πῦρ ἐφαίνετο
be-burnt-up there. And already not-only fire
dia τοῦ ὄροφον, καὶ οἱ περὶ Εὐνοφόντα
through the roofs, but also — (those) about Xenophon
ἐντεθηραξιμένοι ἦσαν ἐνδον, ἔχοντες ἀσπίδας καὶ
having-their-corselets-on were within, having shields and
μαχαίρας καὶ κράνη, καὶ Σιλανὸς Μακέστιος ὄν
swords and helmets, and Silanus (a) Macestian being
ἤδη δὸς ὀκτωκαίδεκα ἑτὼν σημαίνει τῇ
already about eighteen (years) of-age gives-the-signal with-the
σάλπιγγι· καὶ ἐσπασμένοι τὰ ζίφη εἴδος
sálpiggi· and having-drawn — (their) swords 'they immediately
ἐκπνηδόσιν, καὶ οἱ ἐκ τῶν ἄλλων σκήνω-
sprung-out, and (also) — (those) from the other quar-
μάτων. Οἱ Ἐράχες δὲ φεύγουσι, περιβαλλόμενοι
ters. The Thracians indeed flee, throwing-over
tάς πέλτας ὑποσδεν, ἄστερ 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
τοὺς σταυροὺς τινες ἐληφθείσαν κρεμασθέντες,
the palisades some were-caught having-been-suspended,
τῶν πελτῶν ἐνεχωμένων τοῖς σταυροῖς καὶ οἱ
the shields holding-fast to-the stakes; and — (others)
de ἀπέθανον διαμαρτύροντες τῶν ἐξόδων· δὲ οἱ
also died missing the outlets; and the
'Eράχες ἐδιόκου ἐξω τῆς κώμης. Τινες τῶν
Greeks drove (them) out-of the village. Some of-the
Θυνῶν δὲ ὑποστραφέντες ἐν τῷ σχότει, ὑχόντιζον
Thynians however coming-back in the dark, 'threw
eis to phōs ἐκ τοῦ σκότους τοὺς
(t heir) javelins into the light out-of the dark at — (t hose)
paratrepontas par' oikían kaiomēnν' kai etromav
running-along by (a) house on-fire; and wounded
Ierōnymou τε καὶ Euōdeā, λοχαγὸν, καὶ Thēo-
lieronymus indeed — (t he) Euodean, (a) captain, as-also Tho-
gēnνον Ὑοχρὸν λοχαγὸν. de oideis āpēdane-
genes (the) Loerian captain; but no-one died;
muēntoi καὶ ἐσφῆς καὶ σκευῆ τινῶν κατεκαυνθ.
however even (t he) clothes and baggage of-some were-burnt.
Δε Σευδης ἤκε βοηθήσων σὺν ἐπτά ἵππευσι
But Seuthes came about-helping (t hem) with seven horsemen,
toῖς πρῶτοις ἔχων τὸν σαλπιγκτὴν τὸν Θρα-
the first (assembled) having the trumpeter the Thra-
κιον. Καὶ ἐπείπερ ἡθετο, ὅσον-
ean (namely). And when he-pereceived (t he state of affairs), as-
perse χρὸνον ἐθοδεῖ,
'long (a) time 'as he-was-assisting (t hem by marching to their aid),
tosou̱tou̱ καί τὸ κέρας ἐφθέγγετο αὐτῷ. ὅστε
so-long even the horn sounded for-him; so-that
καί τοῦτο συμπαρέσχε φόβον τοῖς πολεμίους.
also this (noise) furnished fear to-the enemy.
'Epει δ' ἡθεν τε ἐδεξιούτω καὶ
When however he-came 'he not-only 'shook-hands (with t hem) but-also
ἐλεγεν, ὅτι οἰκετο εὐρήσειν πολλοὺς τεθνεῶτας.
said, that he-thought to-f ind many dead.
Εκ τοῦτου δ' Σευδηφῶν τε δεῖται τοὺς ὁμήρους
After this — Xenophon not-only asks-for the hostages
paradosanai αὐτό, καὶ συστρατευέσθαι, ei
to-be-given-up to-him, but-also to-march-with (him), if
βούλεται, ἐν τὸ ὄρος. ei de μὴ, ἔσᾶι αὐτόν.
he-wished, to the mountain; if indeed not, to-allow him (to go).
Τῇ ὑστεραία σὺν δ' Σευδης παραδέδωσι τοὺς
On-the next-day therefore — Seuthes gave-up (to him) the
ὁμήρους, ηὕτη πρεσβυτέρους ἀνδρας, τοὺς κρατίστους,
hostages, 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 Thynians 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 with them); and promised to-do all (he might require), and requested (him) to-take the pledges (of fidelity from them). showed a légoieν, καὶ ἐφη οὐ σπείραναν Ὑπὸ σπείραναν τὰ πιστὰ. what they-may-have-said, and he-said (that he) 'would not 'treat-

Moreover said-he to-him (that I) counsel (you), in-future to-take (as) hostages — (those) the-most-able to-de
BOOK VII. — CHAPTER V.

τι κακόν, δὲ ἑάν τοὺς γέρωντας οἴκου·
(you) any harm, but leave the old-men at-home.

Οὖν μὲν οἱ ταῦτας πάντες δὴ
Therefore indeed the (inhabitants) in-this (country) all truly

προσωμολόγουν.
untitled (to him).

CHAPTER V.

Δὲ ὑπερβάλλοντι τοὺς Ἐφίκας ἤπερ Βυζαντίου
And they-cross-over to-the Thracians above Byzantium,

εἰς τὸ Δέλτα καλοῦμενον· αὐτὴ δ’ ἦν οὐκέτι
into the Delta so-called; this (country) indeed was not

ἄρχη Μαισάδου, ᾠλλα Τήρους
(a part of the) dominion of-Mæsades, but (it belonged to) Teres

tοῦ Ὀδρύσου, τινὸς ἀρχαίον. Καὶ ἐνταῦθα
the (son) of-Odrys, some ancient (king). And here

ὁ Ἡρακλείδης παρῆν ἔχων τὴν τιμὴν τῆς λείας.
— Heraclides was-present having the price of-the spoils.

Καὶ Σείθης ἐξαγαγὼν τρία ζεύγη ἡμοικα (γὰρ
And Seuthes selecting three pair (of) mules (for

ἡν οὐ πλείω) δὲ τὰ ἄλλα βοῖκα, καλέσας
there-were no more) and the others oxen, having-called-for

Ἐνοφωντα, ἑκέλευε λαβεῖν, δὲ
Xenophon, he-requested (him) to-take (the mules for himself), but

dιανείμαι τὰ ἄλλα τοῖς στρατηγοῖς
to-distribute the rest (namely the oxen) to-the generals

καὶ λοχαγοῖς. Δὲ Ἐνοφῶν εἶπεν· Ἐμοί μὲν
and captains. But Xenophon said: For-myself indeed

tοῖνυν ἄρκει καὶ αὐθαίρετα λαβεῖν· δὲ
therefore it-is-sufficient even hereafter to-take (something); but

διώξει τοῖς στρατηγοῖς καὶ λοχαγοῖς,
make-a-present (of them) to-the generals and captains,
oi σὺν ἐμοὶ ὑκολούθησαν. Καὶ Τιμασίων
— (those who) with me have-accompanied (you). And Timasion
ὁ Δαρδανεὺς λαμβάνε μὲν ἐν τῶν ἑυγῶν, ἐν δὲ
the Dardanean took indeed one of the pair, one aisc
Κλεάνωρ ὁ Ὀρχομενίος, δὲ ἐν Φρυνίκος ὁ Ἀχαιός.
Cleantor the Orchomenian, and one Phrynicus the Achaean;
dὲ τὰ ἑυγὴ βοίκα πατεμερίσθη τοῖς λοχαγοῖς.
but the yokes (of) oxen were-distributed to-the captains.

Δὲ ἀποδίδωσι τὸν μισθὸν μονόν
'He [Seuthes] indeed paid the wages only (for)
ἐκοσι ἡμερῶν, τοῦ μνῦσ ἡγῆ ἐξεληλυθότος twenty days, the month having already elapsed;
γὰρ ὁ Ἡρακλείδης ἐλεγεν ὅτι οὐ ἐμπολήσαι
for — Heraclides said that he—could not 'sell
πλεῖον. Οὐν ὁ Ἑνοφῶν ἄγεσθεἰς ἐπομούμο
more. Therefore — Xenophon being-distressed (atthis) having-impre-
σας εἰπε. Δοξεῖς μοι, ὁ Ἡρακλείδης, οὐ κινδεσθαι eated said: It-seems to-me, ὁ Heraclides, (that you do) not take-care
Σεῦδου δὲ δει γὰρ εἰ ἐξῆδου, (of the affairs) of-Seuthes as they-ought-to-be; for if you-had-taken-care
ἡκε ἀν φέρων τὸν πλῆρη μισθὸν καὶ
'you would 'have-come bringing the full pay, even
προςδανεσάμενος, εἰ ἐδύνω μὴ ἄλλος, καὶ ἀπο-
having-borrowed (it), if you-could not otherwise, and having-
dόμενος τὰ ἰμάτια σαυτοῦ.
sold the clothes of-yourself.

Ἐντεῦθεν ὁ Ἡρακλείδης τε ἤχεσθαι; Then — Heraclides 'was not-only grievously-'vexed,
καὶ ἐδεισε, μὴ ἐχθρηθεῖν ἐκ τῆς φιλίας τῆς
but-also feared, lest he-might-be-deprived of the friendship of —
Σεῦδου καὶ ἀπὸ ταυτῆς τῆς ἡμέρας ὃ τι
Sceúdou and from that (in) whatever
Σεῦδου. Οἱ στρατιῶται μὲν ὅτι ἐνεχάλοντο Ἑνοφῶντι, ὅτι εἶχοι
he-should he-calumniated Xenophon to Seuthes. The
soldiers indeed truly blamed Xenophon, that they-had
of (their) pay; and Seuthes was much displeased with him. 

οὐ τὸν μισθῶν... δὲ Σεύθης ἡχῆτο αὐτῷ, not... (their) pay; and Seuthes was much displeased with him.

ὅτι ἐντόνως ἀπῆτετι τὸν μισθὸν τοῖς (because) that he had strenuously requested the pay for the

στρατιῶτας. Καὶ τέως μὲν ἦν ἐμέμνη-

soldiers. And until then indeed he had continually men-

to, ὡς ἐπειδὰν ἀπέλθη ἐτὶ θὰλαττὰν παρα-

tioned, that when they should arrive at the sea he would-

dώσει αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος.

give him Bisanthe and Ganus and Neontichus; 

de ἀπὸ τοῦτου τοῦ χρόνου ἐμέμνητο ἐτὶ οὐδενός but from that... time he mentioned afterwards none

tοῦτων. Γὰρ ὁ Ἡρακλείδης καὶ διεθεσθήκει of these (places). For... Heraclides also insinuated

tοῦτο, ὡς εἶναί τοῖς ἀσφαλέσ παραδίδοναί τείχη this, that it was not safe to give over fortresses to a

ἄνδρι ἔχοντι δύναμιν.

'Εκ τοῦτον ὁ Ξενοφῶν μὲν ἐθουλεύετο On this (account)... Xenophon indeed counselled with himself

τί χρὴ ποιεῖν περὶ τοῦ στρατευέσθαι 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 Σεύθην, τε ἐξέλευεν αὐτοῖς λέγειν, ὅτι to Seuthes, also he requested them to say, that

σφεῖς ἂν ἀνάγοιεν τὴν στρατιάν οὐδὲν ἦττον they could lead the army not less

ἡ Ἑλενοῦν, τε ὕποσχεῖτο αὐτοῖς τὸν (effectively) than Xenophon, and promised them (that) the

μισθῶν ἐκπληκτοῦν δνοῖν μηνοίν παρέσσονται pay (in) full (for) two months would be present (for them)

ἀλλὰν ἡμέρῶν, καὶ ἐξέλευεν σύστρατεύεσ-
in (a) few days, and he requested (them) to continue in the ser-

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καὶ ο Τιμασίων εἴπεν· 'Εγὼ μὲν

τοῖνν οὖν, ἂν μὴλῃ εἶναι πέντε μηνῶν

καὶ Φρυνίσκος καὶ ο Κλεάνωρ συνῳμολόγουν τῷ

Τιμασίωνι.

Τιμασίων.

'Εντεύθεν ὁ Σεῦδης ἐλοιδορεῖ τὸν Ἡβακλείδην,

That he had not called in also Xenophon. And on

τούτων παρακαλοῦσιν αὐτὸν μόνον. Δ’ ὦ

this they call for him alone. But — (Xenophon)

γνῶν τὴν πανορμίαν τοῦ Ἡβακλείδου, ὦτι

knowing the knavery of — Heraclides, that

βούλοιτο διαβάλλειν πρὸς τοὺς

he wished to calumniate (and make him unpopular, with the

ἄλλοις στρατηγοῦσι, παρέρχεται λαβῶν τὲ

other generals, departed taking (with him) not only

πάντας τοὺς στρατηγοὺς, καὶ τοὺς λοχαγοὺς.

all the generals, but also the captains.

Καὶ ἐπεὶ πάντες ἑπείσθησαν συνεστρα-

And when all had been persuaded (by Seuthes) they-

τεύνοντο, καὶ ἔχοντες τὸν Πόντουν

joined (him) in an expedition, and having the Euxine-Sea

ἐὰν δεξία ἀφικνοῦνται εἰς τὸν Σαλμυδησοῦν,

on (their) right they arrived at — Salmydessus,

διὰ τῶν Ὁρακῶν καλουμένων Μελινο-

through the (country) of (the) Thracians called Melino-

φάγων· ἐὰν πολλαὶ τῶν νεῶν πλεοῦσιν εἰς τὸν

phagi; here many of the vessels sailing into the

Πόντουν ὀχέλλουσι καὶ ἐκπίπτουσι· γάρ ἐστι

Euxine-Sea strike and (are) cast away; for there is (a)
Ténaços pámpolov ēπi tῆς θαλάττης. 
shoal (there) (stretching) very-far (out) into the sea.

Kai oi Θράκες, oi oikoudvtes kata tawta, 
And the Thracians, — (those namely) dwelling along there,
drîsàmenvoi stîlas, 
having-set-up pillars 'to-mark-the-boundaries, (so that) each

ληγένται τὰ ἐπιπτῶντα καὶ αὐτοὺς 
plunder the (things) east (on shore) on these

dê élêgoun tês πρὶν 
(by the hands) of-one-another. There are-found (their own limits); and they-say (that) for-some-time before (that they)
drîsàsOai, 
(they) namely) dwelling along there (those

'Ενταῦθα εὐφρίσκονται 
by (the hands) of-one-another. There are-found

mêv polllai klînav, dê polllâ kivôta, dê polllai 
indeed many couches, also many chests, likewise many

gegramvnavai bibloi, kai polllâ tálla, ñsa 
written books, and many other (things), such-as

vâkhlpov ágouvín ën xilînou tês èxei. 
and they-say (that) for-some-time before (that they)

'Εντευθεν 
seamen carry in wooden receptacles. Then

katastrepâmevnoi tawta, 
having-subdued these (people), they-departed back.

'Ενθα δ' Σεῦðhs èixe strátetmha ἡδη πλέον 
Then truly Sentebs had (an) army already more

τοῦ 'Ελληνικοῦ. Γὰρ τε πολὺ ἔτι 
(numberous than) the Grecian. For not-only many yet

πλεῖον, Οδρυσῶν καταβεβηκέσαν, kai oi 
numerous 'of-(the) 'Odrysow had-come-down (to him), but-also —

ἀεὶ πείδομενοι συνεστρήτευ- 
(those) successively obeying-and-submitting (to him) joined

ovto. Δὲ κατηνιλισϑησαν ἐν τῷ πεδίῳ 
(his) 'army. And they-encamped on the plain

ὑπὲρ Σῆλυβρίας, ἀπέχουσε ὅσον τρίακοντα sta-
above Selybria, being-distant about thirty sta-
dious tῆς θαλάττης. Kαὶ οὐδεὶς μισϑὸς μὲν 
from (from) the sea. And no pay indeed

fia
Chapter VI.

'Ev toúto tò χρόνω, òntwn ÷ηδη σχεδόν δύο
At this time, being already nearly two

μηνῶν, Χαρμίνος τε ὁ Λάκων καὶ Πολύνικος
months, Charminus indeed the Lacedaemonian and

ἀφικοῦνται παρὰ Θιβρῶν, καὶ λέγοντιν, ὅτι
arrived from Thibron, and they-said, that

δοξεῖ Λαξεδαιμονίοις στρατεύεσθαι ἐπὶ
it-seemed (good) 'to (the) 'Lacedaemonians to-take-the-field against

Τισαφέρνην, καὶ Θιβρῶν 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 δαρεικὸς τοῦ μηνὸς ἔσται μισθὸς
he-says that (a) daric the month would-be (the) pay

ἐκάστῳ, καὶ τοῖς λοχαγοῖς διμορίᾳ, δὲ τοῖς
to-each (soldier), and to-the captains twice-as-much, but to-the

στρατηγοῖς τετραμορίᾳ. Ἐπεὶ δ' οἱ Λαξε-
generals four-times-as-much. When indeed — (these) Laced-

dαιμόνιοι ἡλικίων, εἰς δ' ὅρακλείδης, πυθόμενος
demonians came, immediately — Heraclides, bearing
that they came for the army, says to — Seuthes,
that it had happened luckily; for indeed the Lacedaemonians wanted the army, but you no longer
wished to separate it, and not 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 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
philos te kai symiaxos, te kallei autous 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 Lacedaemonians in-
towtov, tis aner Xenofon ein, apekrivato, quired, what (kind of) man Xenophon might be, he replied,
that indeed in other (respects) he was not a bad (man), but
(what was) friend-of-the-soldiers; and through this it is worse
for him. And — they said: But 'does the man make-
home to the men? And — Heraclides
Therefore indeed altogether (so). — Therefore, said they,

νὴκαὶἀναντιωσταιἡμίνπερὶτῆςἀπαγω-

γνὴς; Ἀλλὰἡνύμεις, ἔφηὁ Ἡρακλείδης,

away (of the army)? But if you, said — Heraclides,

συλλέγαντεςαὐτοὺς, ὑποσχῆσθετὸνμισθὸν,

assembling them, promise the pay,

προσχόντεςὀλίγονἐκεῖνον, ἀποδραμοῦνται

'paying little 'attention to-him, they-will-return

σὺνἡμῖν. Πῶςοὖν, ἔφασαν, ἂνσυλλεγεῖεν

with you. How therefore, said they, may (they) assemble

ἡμῖν; Αὐριονπροὶ, ἔφηὁ Ἡρακλείδης, ἄξομεν

for-us? To-morrow early, said — Heraclides, we-will-conduct

ὑμᾶςπρὸςαὐτοὺς·καὶοἶδα, ἔφη, ὅτιἐπειδὰν

you to them; and I-know, said-he, that when

ἰδὼνὑμᾶς, ἄσμενοισυνδραμοῦνται.

they-see you, they-will willingly 'flock-round (you).

Αὕτηἡἡμέραμὲνἐληξὲοὖτως.

This — day indeed closed thus.

ΔὲτῇὑστεραίᾳΣεϋδῆςτεκαὶἩρακλείδης

And on-the next-day Seuthes and also Heraclides

ἀγούσιντοὺςΛάκωναςἐπὶτὸστράτευμα,καὶ

conducted the Lacedaemonians to the army, and

ἡστρατιὰσυλλέγεται. ΔὲτὸΛάκωνεἔλεγέτην,

the army assembled. And the-two Lacedaemonians said,

ὅτιδοξεῖΔακεδαμονίωνπολεμεῖνΤισσα-

that it-seemed (good) 'to (the) Lacedaemonians to-go-to-war with-Tissa-

φέρνει, τῷἀδικήσαντιὑμᾶςἡνοὖνιπέςσὺν

phernes, — (he) having-injured you; if therefore you-go with

ἡμῖν, τετμιωρησθέντεςτὸνἐξδρον, καὶ

us, you-will not-only 'revenge-yourselfson the enemy, but-also

ἐκαστὸςὑμῶνοἶσειδαρεικὸντοῦμηνὸς, δὲ

each of-you will-receive (a) daric the month, and (a)

λοχαγὸςτὸδιπλοῦν, δὲστρατηγὸςτὸτετρα-

captain the double, and (a) general the qua-
And the soldiers not only willingly listened, but also some one of the Arcadians immediately rising up and stood in (a place proper for) hearing, having (an) interpreter, and also he himself understood — most (things) in-Greek.

"Ενθ' ο Αρχάς λέγει: "Αλλ' ήμείς μέν, Then indeed the Arcadian speaks: But we indeed, Ως τών Σευθης μέν πεπλούτικεν εξεινον ἰδία, labour; and Sceuthes indeed has-enriched him personally, γε λέγων πρῶτος ἐγώ μέν εἰ θοιμι τοῦτον 'am at-least speaking first. I indeed if I-saw this καταλευσάντα, καὶ δόντα δίκην [Xenophon] stoned-to-death, and giving justice [and thus ὃν περιειλκεν ήμάς, bo punished] of-which he-has-'dragged us 'about, [for having so καὶ ἄν δοξῶ μοι ἔχειν τοῦ dragged us about,] and 'I would 'seem to-myself to-have — (my)
μεσθον, καὶ οὐδὲν ἄχθεσθαι ἐπὶ τοῖς πεπονη-
pay, and neither to-be-aggrieved at — (what I) had-under-
μένοις. Μετὰ τοῦτον ἀλλος ἀνέστη καὶ
gone. After this (one) another stood-up and
δομοῦς ἄλλος. 'Ex τοῦτον δὲ Ἐνοφῶν ἔλεγεν
likewise another. After this indeed Xenophon spoke

θε: thus:

"Ἀλλὰ μὲν ἄρα δεὶ άνδρωπον

But indeed therefore | it-is-necessary (that) (a) man

ὄντα προσδοκαν πάντα,
being to-expect all, [one must expect all kinds of fate,]

ὄποτε γε καὶ νῦν ἔχω αἰτίας ἵπ' ὑμῶν, ἐν
since at-least even now I-have accusations from you, in

ὅ δοκῶ συνειδέναι γε ἐμαυτῷ
(the thing) which I-seem to-be-conscious at-least to-myself (of)

παρεσχημένος πλείστην προσνύμιαν περὶ ὑμᾶς.
having-shown (the) most zeal for you.

Μὲν γε ἄπετραπόμεν ἦδη ὄρμημένος
'I indeed at-least 'turned-back 'having already 'set-out

οἴκαδε, οὗ μὰ τὸν Δία οὔτοι πυνθανόμενος
rur-home, no by — Jupiter not-indeed hearing (that)

ὑμᾶς πράττειν εὖ· ἀλλὰ μᾶλλον ἄχουν
you (were) doing well; but rather hearing (that)

ἐίναι ἐν ἀπόροις, ὡς ὅφειλήσων, εἰ τι
(you) were in difficulties, as being-about-helping (you) if in-any-thing

ὕνωμεν. 'Επεὶ δὲ Ἡλείου, τούτων Σείδου
I-might-be-able. When indeed I-came, this-here Seuthes

πέμποντος πολλοὺς ἀγγέλους πρὸς ἐμὲ, καὶ
sending many messengers to me, and

ὑποσχυμένου πολλὰ μοι, εἴ πείσαιμυ ὑμᾶς
promising many (things) to-me, if I-would-persuade you

ἐλθεῖν πρὸς αὐτὸν, οἷκ μὲν ἐπεξείρῃσα ποιεῖν
:go to ' him, I'-did not indeed 'attempt to-do

tοῦτο, ὡς ὑμεῖς αὐτοὶ ἐπιστασθε· δὲ Ἡγον
this, as you yourselves know; but I-led (you to
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διδεν φόμεν ἐν τάχιστα διαβῆναι (a place) whence I-thought (that you) might the-most-speedily cross-over:
eἰς τὴν Ἀσίαν. Γὰρ ἐνώμιζον ταῦτα εἰναι into — Asia. For I-thought this to-be
βέλτιστα ὑμῖν, καὶ ἡδειν ὑμᾶς βουλομένος. Α' the-best for-you, and I-knew you desiring (it). But
ἐπεὶ Ἀρισταρχὸς, ἐλέων σὺν τριήρεσιν, ἐκόλυνe when Aristarchus, coming with galleys, prohibited
ἡμᾶς διαπλεῖν, ἐκ τοῦτον, ὅπερ ἦν δὴτον εἰκός, us to-sail-across, on this, as was certainly proper,
συνέλεξα ὑμᾶς, ὅπως βούλευσαίμεθα ὡ τι I-assembled you, in-order-that we-might-consult-together what
χρῆ ποιεῖν. 'Τμεῖς οὐκ οὖν, ἀκοῦ-
it-might-be-necessary to-do. (Did) you not therefore, hear-
οντες μὲν Ἀρισταρχὸς ἐπιτάττοντος ὑμῖν πορεύ-
ing indeed Aristarchus commanding you to-pro-
εἰσαὶ εἰς Χερσὸννοῦ, ἀκούοντες δὲ Σεύθου πεi-
ceed to (the) Chersonesus, hearing also Seuthes per-
δοντος ἑαυτῷ συστρατεύονδαι, μὲν πάντες suading yourselves to-enter-into-his-service, (did you not) indeed all
ἐλέγετε ἵναι σὺν Σεύθῃ, δὲ (that you would) go with Seuthes, and (did you not)
πάντες ἐψηφίσασθε ταῦτα; Τί οὖν ἐγὼ all vote-for these (things)? How therefore 'did I
ἐνταῦθα ἔδικισα, ἀγαγὼν ὑμᾶς ἐνθά ἐδόξει then 'wrong (you), leading you there-where it-seemed
ὑμῖν πάσιν; Ἐπεὶ γε Σεύθῃ μὲν ἥρεατο (good) for-you all (to go)? Since at-least Seuthes indeed began
ψείδεσθαι περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ to-deceive about the pay, if indeed I-should-praise
αἰτόν, ἄν δικαίως καὶ αἰτιώσθε καὶ μισοῖτε· him, 'you would justly both 'accuse and detest (me).
εἰ δὲ ὃι πρόσθεν μάλιστα πάντων φίλος, if however being formerly most of-all (his) friend,
νῦν πάντων εἰμὶ διαφορώτατος, πώς now of-all (men) I-am the-most-at-variance (with him), how
av airopumevos *imás áv ti Seúðov, éti dikaiós
ean I, preferring you before Seuthes, as yet justly
'χρομι αιτίαν ὑφ' ὕμων περ' ὃν δια-
have censure from you about (those things in) which I-am-
φέρομαι πρὸς τοῦτον; Ἄλλα ὃν εἴποιτε, ὅτι
at-variance with this [Seuthes]? But 'you may 'say, that
ἐξεσι ἐχοντα ὑπέτερα παρά Σεύδου
it-is (possible that) 'I, having your (money) from Seuthes
τεχνάζειν. Οὐκ οὖν τοῦτο γε δὴ λον, ὅτι,
'am-practising-artifice. 'Is not therefore this at-least 'evident, that,
εἴσερ Σεύδης ἐτέλει τι ἐμοί, οὔ δὴν
if Seuthes paid any-thing to-me, he-did not certainly
ἐτέλει οὖτως, ὡς τε στεροῦτο ὃν
'pay (it) for-the-purpose, that not-only he-might-be deprived-of what
δοῖ ἐμοί, ἀλλα καὶ ἀποτίσειν ἵμιν; Ἄλλα οἴμαι,
he-gave me, but also to-repay you? But I-think,
εἴ ἐδίδον, ὃν ἐδίδου ἐπὶ τοῦτο,
if he-gave (me anything) 'he may 'have-given (it) for this (purpose),
ὅπως δοὺς μείον μὴ ἀποδοῖν ἵμιν
that having-given (a) less (sum) he-might not 'pay you
τὸ πλείον. Εἰ τοίνυν οἰσοδε ἐχεῖν
the greater (sum). If therefore you-think (the affair) to-have (itself)
οὖτως, ἐχεῖν ἵμιν μάλα αὐτίκα ποιήσαι ταῦτην
thus, it-is-allowed you very speedily to-make this
τὴν πραξίν ματαίαν ἀμφοτέρος ἵμιν, ἐὰν πράτ-
transaction useless for-both (of) us, if you-
τητε αὐτοῦ τὰ χρήματα. Γὰρ δὴ λον, ὅτι
exact (from) him the money. For (it is) evident, that
Σεύδης, εἴ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει
Seuthes, if I-have (received) anything from him, will-demand
με, καὶ μέντοι ἀπαιτήσαι δικαίως, ἐὰν
me, and moreover will-demand (it) justly, if
μὴ βεβαιῶ τὴν πράξειν αὐτῶ ἐφ' ἢ ἐδώρᾳ-
I-do not 'confirm the transaction to-him for which I-received-
δόκουν. Ἄλλα δοκῶ μοι δεῖν πολλοῦ
gifts (from him). But I-seem to-myself to-want much (of)
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ἔχειν τὰ ἵμετέρα ἔχειν μηδὲν ἵππος καὶ πάσας ἔχειν μηδὲν
having — your (money); for I-swear to-you by-all the gods and (by) all (the goddesses) (that I) have never—indeed
(d) Ἀρείδης ὑπέσχετο ἐμοὶ ἰδία
(received) what Seuthes promised me (as my own) proper (pay);
δὲ καὶ αὐτὸς πάρεστι, καὶ ἄκουον σὺνοίδε μοι, εἰ and also he-himself is-present, and hearing knows with-me, if
ἐπιορκῶ. Ἰνα δὲ μᾶλλον θαυμάσητε,
I-perjure-myself. That indeed you-may—he yet-more 'surprised,
συνεπέμνημι μηδὲν εἰληφένοι γὰρ οἱ I-swear (that) I have not—indeed 'received what the
ἄλλοι στρατηγοὶ ἐλάβον, μὴ τοῖνυν μηδὲν ὀσὰ other generals received, no moreover not—indeed as-much-as
ἐνιοὶ τῶν λοχαγῶν. Καὶ τί ἔποιον ταῦτ';
some of-the captains. And why did—I do this?

'Ω ἄνδρες, ὃσῳ μᾶλλον συμφέροιμι
C men, (I thought that) how—much the—more I—endured—with
το τότε τὴν πενίαν, τοσοῦτῳ μᾶλλον this (man) while in — poverty, so—much the—more
ποιήσεσθαι αὐτὸν φίλον ὅποτε δυνασθῇ. Δὲ I—would—make him (a) friend whenever he—might—be—able. But
ἐγὼ ἄμα τε ὅρῳ αὐτὸν πράττοντα εἰ, I at—the-present—time not—only see him doing well,
καὶ δὴ γυνώσκω τὴν γυνῆν αὐτοῦ. Τις but—also truly' know the disposition of—him. Some—one
δὴ ἂν εἴποι' οὐχ οὖν αἰσχύνη οὔτω indeed may say: are—you not therefore 'ashamed (at) 'being thus
μωρῶς ἐξαπατώμενος; Ναι μὰ Δίᾳ μέντοι foolishly 'deceived? Certainly, by Jupiter, I—would indeed

γ' ἥσυχοντων, εἰ ἐξαπατήθην ὑπὸ γε ὄντος have—been—ashamed, if I—had—been—deceived by (one) at—least being (an)
πολεμίου. δὲ ὅτι φίλῳ δοξεῖ μοι αἰσχίνου enemy; but being (a) friend it—seems to—me more—shameful
ἐξαπατάν ἦ ἐξαπατάσθαι. Ἐπει, 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 δικαίαι

all, so-as not to-give to-this [Seuthes] (a) just

πρὸφασιν μὴ ἀποδιδόναι ὑμῖν ἃ pretext, (that he might) not pay us what

ὑπέσχετο γὰρ οὔτε ἡδίκησαμεν 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’ ὅ τι οὗτος παρεκάλεσεν ἡμᾶς. 'Ἀλλὰ, thing) to which he called us. But, 'you

ἄν φαίνετε, ἐδει τότε λαβεῖν τὰ may 'say, (to-be, that I should) then have-taken —

ἐνέχυρα, ὡς εἰ ἐδούλευτο μηδ’ ἐδύνατο ἐξα-

pledges, so-that if he-wished he-‘could not-indeed ‘be-able to-

πατᾶν. Πρὸς ταύτα δὲ ἀκούσατε, ἃ ἐγὼ deceive. As-respects these (things) indeed hear, what I

ἄν οὐχ εἰπον ἐναντίον 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 ἀχαριστῷ εἰς ἐμε. Γὰρ destitute-of-intelligence, or very ungrateful towards me. | For

ἀναμνήσθητε ἐν ποιοῖς τισὶ πράγμασιν ἐτυγχάνετε recollect in what any things you-happened

ἀνετε ἐξ being [for recollect in what kind of circumstances you were placed] out-of

ἄν ἐγὼ ἀνήγαγον ὑμᾶς πρὸς Σεῦθην. which I (extricated you and) 'led you 'up to Seuthes.

Oὐχ μὲν Πέρινθον προσῆτε εἰς πόλιν,

(Was it) not indeed (at) Perinthus you-went to (the) city,

'Αρισταρχος ὁ Λακεδαιμώνιος ἀποκλείσας ταῖς but Aristarchus the Lacedaemonian having-shut the
πύλας οἶχ' εἶα ὑμᾶς εἰςεῖναι; Δ' ἐστραγ- 
gates he'd did not 'let you go-in? And did-'you (not) 'en-
tοπεδεύετε ἐξω ὑπαίθριοι; Ὡν δὲ μέσος camp 
without in-the-open-air? Was-it (not) indeed (the) middle 
χειμών; Ἔχοις ἡγορᾶ, 
(of) winter? | Had.'you (not) 'to-make-use-of (a) market, [had you 
δροντες μὲν σπάνια τὰ ὄνια, not to buy your provisions,] seeing indeed (a) scarcity (of) — saleable 
(things), and having (a) scarcity of-any (things that) you-may-buy 
Δὲ ἦν ἀνάγκη μένειν ἐπὶ Θρᾴκης (with)? And was-there (not a) necessity to-remain in 
Thrace; 
(γὰρ τριήρεις ἐφορμοῦσα εἰκόλιον διαπλεῖν') (for 
galleys having.-been-anchored hindered (us) to-sail-over:) 
εἰ δὲ τις μένοι εἶναι ἐν πολεμίᾳ, 
if indeed any-one stayed (it was) to-be in (a) hostile (country), 
ἔνδα μὲν ἵσαν πολλοὶ ἵππεις ἐναυτίοι, δὲ 
where indeed there-were many horsemen opposed (to you), as-likewise 
pολλοὶ πελτασταί; Δὲ μὲν ἦν ὅπλιτικον many 
targeteers? And indeed there-was (a) heavy-armed 
ημῖν, ὅ, ἵοντες μὲν ἄδροι ἐπὶ τὰς 
(corps) for-us, with-which, going indeed 'in (a) 'body to the 
κώμαις, ᾠς ἀν ἐδυνάμεθα λαμβάνειν σίτον 
villages, perhaps 'we might 'be-able to-take food 
οὐδεν τι ἄφοινον: δὲ διώκοντες ὄτω ἄν 
(out) not any abundance; and following whom 'we might 
capture neither slaves or cattle, (for the 
ἦν οὐχ ἦμῖν. Γὰρ ἐγὼ κατέλαβον οὐτε 
proper troops) were not to-us. For I found neither 
τατελαμβάνομεν ἦ ἀνδράποδα ἦ πρόβατα, 
neither slaves or cattle, (for the 
ὦν οὐχ ἦμῖν. Γὰρ ἐγὼ κατέλαβον οὐτε 
proper troops) were not to-us. For I found neither 
νοτιαίγονεν οὕτω πελταστικῶν συνεστηκός παρ' ἦμῖν. 
nor targeteers constituted-in-a-body among you. 
Εἰ οὖν, ἦμῶν ὄντων ἐν τοιούτῃ ἀνάγκῃ, μηδὲ 
If therefore, you being in this difficulty, not-indeed 
προσαίτησας ὄντισανον μισῶν, having-asked-in-addition (for any thing) whatever (as) pay,
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prosélabon Seuíðn símμαχον ἵμιν, ἐχοντα
I-had-acquired Seuthes (as an) ally for-you, (he) having
kai ἵππες καὶ πελταστὰς, ὅν ἥμεις προσεδείμε, both cavalry and targeteers, which you were-in-want-of,
ἢ ἂν ἐδοξοῦν ἵμιν βεθουλεύσαι κακῶς;
would I-have-seemed to-you to-have-consulted ill (for you)?

Γ’αρ δὴνον κοινωνήσαντες τούτων,
For certainly having-shared (in the advantages) of-these
kai εἰρήκετε ἀφδονώτερον σῖτον (kinds of troops), 'you both found more-abundant provisions
ἐν ταῖς κώμαις, διὰ τοὺς Θρᾷκες τὸ ἀναγκα-
in the villages, on-account-of the Thracians — being-
ζεσθαι φεύγειν κατὰ μᾶλλον σπουδήν, καὶ forced to-flee with greater speed, and you 'had (a)
mᾶλλον μετέσχετε προβάτων καὶ ἀνδραπόδων. Kai greater share of-cattle and of-slaves. And
ἐκρομεν οὐδένα πολέμιον ωὐκέτι, ἡπειδὴ τὸ ἰππικὸν
we-saw no enemy no-more, after the cavalry
προσεγένετο ἵμιν, δὲ τέως οἱ πολέμιοι θαρραλέως
were-joined to-us, but at-this-time the enemy boldly
ἀφείποντο ἵμιν καὶ ἰππικῷ καὶ πελταστικῷ,
pursued us both cavalry and targeteers,
κωλυόντες ἤμας ἀποσκεδασμένους κατ' ὀλγους
hindering us (from) being-dispersed in small
μιχαμῆ πορίζεσθαι ἀφδονώτερα τὰ ἐπι-
(particles) every-where to-procure more-abundant — pro-
tήδεια.

visions.

Debe ei δὴ ὁ συμπαρέχων ἵμιν ταὐτην τὴν
But if truly (he)— (who) presenting you this —
ἀσφαλείαν μὴ προσετέλει πάνυ πολύν security. 'did not 'pay (you) 'in-addition very great:
μισθὸν τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον wages for-the security, (is) this indeed the shocking
πάθημα; καὶ διὰ τοῦτο οἴεσθε 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 any thing 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)

Lead indeed [well then] for (the sake) of (the) gods, I consider also — my (affairs) as (how they)
ॆχε... गः रे गः ओटेमेन have (themselves) [consider my condition]. For I when indeed
प्रोतेरोν अपेक्षा ओीके, अपेपोरेवुख्य मेन
I first went-away (for) home, I-went-away indeed
ैखोν पोल्वै रोपैयून प्रोस उमोव, ैखोन डे दै उमाः
having much praise from you, having also through you
καὶ εὐχλειαν ὑπὸ τῶν ἀλλῶν Ἐλληνων.
even glory (and renown) with the other Greeks.

\\\[\text{Δὲ ἑπιστεύμην ὑπὸ Λακεδαιμονίων. γάρ}
And I-was-trusted by (the) Lacedaemonians; for 'they
\\\[\text{ἀν οὔ ἔπεμπον μὲ πάλιν πρὸς ὑμᾶς. Νῦν δὲ}
would not 'have-sent me back to you. Now indeed
\\\[\text{ἀπέρχομαι διαβεβληκένος ὑφ' ὑμῶν μὲν πρὸς}
I-depart calumniated by you indeed to (the)
\\\[\text{Lambdaianois, δὲ ἀπηχθηκένως Σεῦδη ὑπὲρ}
Lacedaemonians, and having-offended Seuthes by (reason of)
\\\[\text{ὑμῶν, ἓν ἡλπίζον ποιήσας εὐ}
you, whom I-hoped [having-made (it) well [having served him effec-
\\\[\text{μέδ' ὑμῶν, καὶ καταδήσοια}
tively] with you, and to-have-procured (with him an) honourable
\\\[\text{ἀποστροφὴν καὶ ἐμοὶ καὶ παισῖν, εἰ γένοιτο.}
retreat both for-myself and (my) children, if there-should-be
\\\[\text{Δ' ὑμεῖς ὑπὲρ δόν ἐγὼ τε ἀπηχθηκαί}
(any to me). But you for whom I not-only have-'incurred
\\\[\text{πλεῖστα, καὶ ταῦτα πολὺ κρείττοσιν}
the-most 'hatred, but also this (from those) much better
\\\[\text{ἐμαυτοῦ, τε οὔδὲ πω νῦν πέπαυμαι πραγμα-
(than) myself, and neither not-even now do I-cease labouring-to-
\\\[\text{τενόμενος ὃ τι ἄγαθὸν δύναμαι ὑμῖν, ἔχετε}
effect whatever good I-can for-you, who-have
\\\[\text{τοιαύτην γνώμην περὶ ἐμοῦ.}\\\[\text{Αὐλ}\\\[\text{mēn ἐχετε}
such (an) opinion respecting me. • But indeed you-have
\\\[\text{με οὔτε λαβόντες φεύγοντα, οὔτε}
me (in your power), neither having-taken (me) fleeing-away, nor
\\\[\text{ἀποδιδόσχοντα. ἦν δὲ ποιήσητε ὃ λέγετε, ἵστε,}
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 τὸ μέρος, δὲ θεῶν ὄντων
(his) share and beyond — (his) share, and (the) gods being
propitious many trophies truly 'over (the) barbarians have-
been-erected with you; having-exerted-myself for you (in) all
as-much-as I-was-able, that indeed you-might-become inimical

γε μηδενὶ τῶν Ἑλλήνων. Γὰρ καὶ οὖν νῦν
at-least to-none of the Greeks. For even therefore now

ἔξεστιν ὑμῖν ἀνεπιλήπτως πορεύεσθαι, ὅπῃ ἂν
it-is-allowed you blamelessly to-proceed, where 'you may

ἵλησθε, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.

Δὲ ὑμεῖς, ὅτε πολλὴ εὐπορία φαίνεται ὑμῖν, καὶ
And you, when great abundance shows-itself to-you, and

πλείτε ἐνία ὅπος πάλαι ἐπιδυμεῖτε, τε
about-to-sail where indeed heretofore you-have-desired-to-be, and

δέονται ὑμῶν οἱ
those-desire you — (those, namely, who are considered as) 'being

μέγιστος δυνάμενοι, δὲ μισθὸς φαίνεται,
the-most 'able (and powerful), | and pay appears

ἵλησθε, οἱ Ὑλεκίδαιμοινοι,

[and pay is offered to you,] and Lacedæmonians, — (those, namely,

νομιζόμενοι κράτιστοι ἡγεμόνες ἡκουσίι,
who) being-considered the-best leaders come (for you),

νῦν δὴ δοξεὶ ὑμῖν εἶναι καρός κατα-
'toes it now indeed seem to-you to-be (a) proper (time) to-

καθευν ἐμὲ ὡς τάχιστα;
kill me as speedily (as possible)? (You had) no (such
THE ANABASIS OF XENOPHON.

μὴν γε ὅτε ἦμεν ἐν τοῖς ἀπόροις intentions) certainly at-least when we were in — difficulties,

ὅ μονοκατοικτατοι πάντων ἀλλὰ καὶ ἐκαλεῖτε

O (men) having-memories of-all; but even you-called

ἐμὲ πατέρα, καὶ ὑπισχνεῖσθε ἂνε μενυόσαι ὡς

me father, and you-promised always to-remember (me) as (a)

ἐφρεγέτου. Μέντοι οὐτοί, οἱ

benefactor. However those, — (those namely) now come

ἐφ᾽ υμᾶς, εἰσίν οὗ οἴδε ἀγνώμονες ὡςτε, ὡς

for you, are not either (so) ignorant; so-that, as

ἐγὼ οἴμαι, οὐδὲ δοξεῖτε βελτίωνες τούτοις,

I think, you—will neither seem better to-these

ὅπερ τοιοῦτοι περὶ ἐμὲ. Εἰπὼν ταῦτ᾽

(persons), being such as-respects me. Having-said these

ἐπαύσατο.

(things) he-censed.

Δὲ Χαρμίνος ὁ Λακεδαίμονις ἀναστὰς εἰπέν·

And Charminus the Lacedaemonian standing-up said:

‘Ἀλλ᾽ οὐ τῷ σιώ, μέντοι δοξεῖτε ἐμοί, ὡς ἀνδρεῖς,

Certainly by-the-twin-gods, however you—seem to-me, O men,

χαλεπαίνειν τῷ τούτῳ ἀνδρὶ οὗ δικαίως γὰρ

to-be-displeased with — this man not justly; for

καὶ αὐτὸς ἔχω μαρτυρῆσαι αὐτῷ. Γὰρ Σεύδης

even I—myself have to-bear-witness to-him. For Seuthes

ἐρωτῶντος ἐμοὶ καὶ Πολυνίκου περὶ Ξενοφῶντος,

inquiring of-me and Polynicus about Xenophon,

τις ἀνὴρ εἶν, εἰσὶ μὲν οἴδεν ὅτι

what-kind (of a) man he-might-be, (he said) he—had indeed nothing

ἀλλῳ μέμψασθαι, δὲ ἔφη αὐτῶν εἰναὶ

else to-accuse (him) of, but he—said (that) he was

φιλοστρατιώτην· διὸ εἶναι κείρον αὐτῷ

(a) friend-of-the-soldiers; wherefore (that it) was worse for-him

τε πρὸς ἦμον τῶν Λακεδαίμονίων, καὶ πρὸς

not-only with us the Lacedaemonians, but—also with

αὐτοῦ. Ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης

himself. After this—one Eurylochus (the) Lusian (an)
'Αρχάς ἀναστάς εἶπε. Καὶ δοξεὶ γε μοι, Λαξεδαῖοι. Λαξεδαῖοι μόνιοι ἄνδρες, ἡμᾶς στρατηγῆσαι πρῶτον μισθῶν μὴν χρῆσθαι, (that) you should—be (our) 'generals first in-this to-have-exacted from Seuthes for-us — (our) pay

η ἔκοντος, ἦ ἄκποντος, 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 εἶπεν ὑπὲρ Ξενοφῶντος. Γε μὴν ὅρῳ, rising-up spoke for Xenophon: 'I at-least certainly see,

ἐφη, ὡ ἄνδρες, καὶ Ἡρακλεῖδης παρόντα ἐνταῦθα, said-he, C men, even Heraclides being-present here, ὃς παραλαβὼν τὰ χρήματα, ἃ ἡμεὶς ἐπονόμασεν, who having-received the things, which we laboured ἀποδόμενος ταῦτα, ἀπέδωκε τὰ γιγνό—(to obtain), having-sold these (things) gave the pro-

μένα οὗτε Ξενῆ ὁ Ψῆφε ἡμῖν, ἀλλ' αὐτὸς κλέψας, ceeds neither to-Seuthes nor to-us, but he having-stolen πέπαται.

"Ἡν οὖν σωφρονῶμεν (them), keeps-possession (of them). If therefore we-are-wise

ἐξομέθα αὐτοῦ. Γὰρ, ἐφη, οὖντος ὅ—
we-will-lay-hold of-him. For, said-he, this (person) indeed

ἐστιν οὐ γε Θρήνες, ἀλλ' ὡν Ἔλλην is not at-least (a) Thracian, but being (a) Greek 'treats

"Ελλήνας ἀδίκει. (the) Greeks 'unjustly.

Ὁ Ἡρακλεῖδης άχοισάς ταῦτα μᾶλλον
— Heraclides hearing these (things), 'was more

ἐξεπλάγην καὶ προσελθὼν τῷ Ξενῆ λέγει. 'alarmed (than before); and proceeding to — Seuthes he-says:

"Ἡν σωφρονῶμεν ἀπιμεν ἐντείθεν ἐκ τῆς If we-are-wise 'we (will) 'depart hence from the

ἐπιχρατεῖας τούτων. Καὶ ἀναβάντες ἐπὶ τοῖς power of-these (men). And mounting on — (their)
horses they-departed riding-off to the camp έαντών. Καὶ ἐνετεῦθεν Σεῦθης πέμπει Ἀβροζέλμην of-themselves. And thence Seuthes sends Abrozelmenς τόν ἐμπνευα ἐαντῷ πρὸς Ξενοφώντα, καὶ κελέει the interpreter of-himself to Xenophon, and requests αὐτόν καταμείναι παρ᾿ ἐαντῷ, ἐχοντα χιλίους him to remain with himself, having (a) thousand ὀπλίτας, καὶ ὑποσχεῖται ἀποδόσειν αὐτῷ τὰ heavy-armed-men, and promised to-give to-him also τὰ χωρία τὰ ἐτὶ Θαλάττη, καὶ the places — (those namely) on (the) sea (coast), and τάλαν ἡ ὑπέσχετο. Καὶ ποιησάμενος the-other (things), which he promised. And having-made (the ἐν ἀπορρήτῳ λέγει, ὅτι ἀχύρῳ Πο- (communication) in secret he-says, that he had heard from-Po- λυνίκου, ὡς, εἰ ἐσται ἱποχείριος Λακεδαι- μονίας, σαφῶς ἀποδόνοιτο ἐπὶ Θήρωνος. Δὲ monians, evidently he would be put to death by Thibron. And καὶ πολλοὶ ἄλλοι ἐπέστελλον ταῦτα τῷ Ξενο- also many others communicated these (things) to — Xenophon, that he was calumniated, and ought to be on his guard. Δὲ ὁ (ικόνων ταῦτα, λαβὼν δίο ἴσεια, But — (he) hearing these (things), having taken two victims, ἐνευ τῷ Δι τῷ βασιλεί, πότερά εἴη ἄρον sacrificed to — Jupiter the king, whether it would be more desirable καὶ ἀμείνιν μένειν παρά Σεῦθη ἑφ᾿ οἷς and better to remain with Seuthes on (the terms) which Σεῦθης λέγει, ἥ ἀπέναι σὺν τῷ στρατεύματι. Seuthes mentions, or to remain with the army Δ᾿ ἀναπείρι αὐτῷ ἀπέναι. And (Jupiter) signifies to-him to depart.
Seuthes indeed removed (his) camp thence proswteoro de eis Eleyves esxhynsans eis kómais, farther-off; and the Greeks quartered in villages, òqe ev melloin, épistisâmevoi plei-whence they-intended, having-supplied-themselves-with-provisions pleni-sta, ñqein eti ðalattan. Ai autai kómai de fully, to-go to (the) sea. — These villages indeed ñsan dedoménavi Medosadìs ùpò Seûdos. Oùn ð had been-given to Medosades by Seuthes. Therefore —

Medosades ðróon tà éautou év tais Medosades seeing (the) (things) of-him [his property] in the kómais dapanôiâneva ùpò toû 'Eleyvon, kále-villages consumed by the Greeks, he-1 was grievous-pûs ëphere kai laðwv 'Odruèun àndra ìnâly 'excited; and taking (an) Odrysian man, (the) most-tóstaton tûn katabethxotôn ðnwêv, powerful of — (those) having-come-down | from-above, [from the kai íppéas ðsou triâkonyta, ërhexetai upper country,] and horsemen as-many-as thirty, he-went kai prokaleîta Þenofónta ex toû 'Eleyvon and called-out Xenophon from the Greciaa strateûmatos. Kai ðs laðwv tînas tûn loxagwv camp. And who taking some of-the captains kai aîllous tûn ëpisthdeiôn proçërhexetai. and others of-the proper (men) went-to-meet (him).

Enda ði Medosadìs légei. 'Adixeîte, ð Þenofóvn Then indeed Medosades said: You-act-unjustly, O Xenophon, poîdosûntes tás ñmetéras kómais. Oûn proleýomen laying-waste — our villages. Therefore we-warn ëmìn, ëgô te ùpèr Seûdos, kai ðde ð ðnvâr, you. I not-only for Seuthes, but-also this — man.
coming from Medoeus the king [above, [of the upper]
country,] to leave — (these) places; but if (you do) not,
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:

'Αλλὰ μὲν σοὶ λέγοντι τοιαύτα καὶ ἀποκρί-But indeed to you saying such (things) even
νασθαί χαλεπῶν δὲ ἐνεκα τοῦτο τοῦ νεανίσκου swer (is) painful; but on-account-of this — young-man
νέω, ἵν' εἰδῇ τε οἱ ὦμεις
I shall reply, that he may know, not-only what-sort (of people) you
ἐστε, καὶ οἱ οἱ ὦμεις. Γὰρ οἱ ὦμεις μὲν, έφη, are, but also what-sort we (are). For we indeed, said he,
πρὶν γενέσθαι φίλοι ἦμιν, ἐπορεύομεθα διὰ before (that we) became friends to you, marched through
tαύτης τῆς χώρας, ὅπου ἐβουλομέθα, πορεύοντες this — country, wherever we wished, laying-waste
ἡν μὲν ἑθέλομεν, δὲ καίοντες ἢν ἑθέλομεν. Kai what indeed we wished, and burning what we wished. And
σὺ ὡστε ἐλθοίς ἡμᾶς πρεσβευόν, ἡνιλίζου τότε you when you came to us acting as an ambassador, encamped then
παρ' ἦμιν, φοβούμενοι οἴδενα τῶν πολεμίων: δὲ by us, fearing none of the enemy; but
ὑμεῖς οὐκ ἦτε εἰς τὴν τὴν χώραν, ἦ, εἰ you did not 'come into this — country, or, if
ποτε ἐλθοίτε ηνιλίζεσθε τοῖς ἵπποις at any-time you may have came you encamped with — (your) horses
ἐγκεχάλινομένοι ὡς ἐν χώρα κρειττόνων.
ready bridled as in (a) country (of people) better
Δὲ ἐπεὶ ἐγένεσθε φίλοι
(or more powerful than yourselves). But when you became friends

ἡμῖν, καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε
and through us (with the assistance of the) gods you have

τῇδε τῇν χώραν, νῦν δὴ ἐξελαύνετε
possession of) this — country, now truly 'you (would) expel

ἵμας ἐκ τῇδε τῆς χώρας, ἥν ἐχοντων παρελάβετε
us from this — country, which having you-received

παρ' ἡμῖν κατὰ κράτος γὰρ ὡς αὐτῶς
from us as (the more) powerful; for as you-yourselves

ὁδῷ, οἱ πολέμοι ἥσαν οὐχ ἰκανοὶ ἐξελαύνειν
know, the enemy were not able to drive

ἡμᾶς. Καὶ ἄξιοις ἀποτεύμψασθαι ἡμᾶς
us 'out. And you-think-proper to send us 'away

ὑπὸς οὐ δοῦσ δῶρα καὶ ποιῆσας εὖ,
so-as not (only not) having-given presents and having-done well

ἀν' ὕπεσας εὖ, ἀλλ' (to us), in-place-of (that) which you-received benefits (from us), but

ἀποκορευομένους, ἐπιτρέπεις ἡμᾶς οὐδ' ἐναυλισθῆναι,
about-departing, you-would-permit us neither to sojourn

ὁσον δύνασαι. Καὶ λέγων ταύτα
for as (much as) (that you were) able. And saying these

οὔτε αἰσχύνῃ θεοὺς, οὔτε τὸνδε τὸν
(things), 'you neither reverence (the) gods, nor this —

ἀνδρα, δος νῦν μὲν ὅρα σε πλουτοῦντα, δε' πρὶν
man, who now indeed sees you being-rich, but before

غمέσθαι φίλον ἡμῖν ἐχοντα
(that you) became (a) friend to-us (he saw you) (having)

τὸν βίον ἄπο ληστείας, ὡς αὐτῶς
(supporting) — (your) life by plunder, as you-yourselves

ἐφησδα. Ἄταρ τι καὶ λέγεις ταύτα πρὸς
have-said. But why even do-you-say these (things) to

ἐμε; ἐφη: γὰρ ἐγώ ἔτι ἄρχω, ἀλλὰ
me? continued-he; for I-at-least no-longer command, but (the)

Δαχεδαμίονιοι, οἷς ὑμεῖς, ὃς θαυμαστότατοι,
Laconians, to-whom you, O most-wonderful (men),
καταδύομαι κατά τής γῆς ὑπὸ αἰσχύνης. Καὶ

καθήλων ἄν οἶδ᾽ επαινοῦ με, εἰ εξελαύνομι τοὺς

εὐεργέτας. Εἰπὼν ταῖτ', ἀναβας ἐπὶ τὸν


taking — (those) most-suitable (for the purpose with him),

προσέλθει τῷ Χαρμίνῳ καὶ Πολυνίκῳ, καὶ ἔλεεν,

he-went-to — Charminus and Polyniæus, and I said,

ὅτι Μηδοσάδης καλεὶ αὐτοῦς, προερέω ἄπερ

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 army has-entreated of you together-to-exact — (your) (the things that are) just, and that you-had-promised them to depart, when the soldiers might-have — (their) just (demands). The Lacedæmonians hearing these (things), said (that they would) say (so), and (such) other (things) as-that they might be-able (to urge) to-the-best (advantage); and immediately they-appeared having all the gods. "Eléw dé Xarmpinos éleze. Ei μὲν, proper-persons. Having-come indeed Charminus said: If indeed, O Medosades, you have any-thing, to-say to us (say it); but if not, we have (something to say) to you. "O Mëdosadhs dé mála ἠφειμένος ἠφή. Ἄλλη ἐγώ — Medosades indeed very submissively said: But I indeed say, and Seuthes (says) the same, that we-consider
(it right, that) — (those) having-become friends to-us, (ought)
not to-suffer evil by you; for whatever you may
poινετε κακδς τοJoe γαρ ο τι αν
not to-suffer evil by you; for whatever you may
poinete kaxos touyou, poiete hde hmas.

do ill (to) them, you-do already (the same to) us;

γαρ ειςιν ημετεροι. Ήμεις τοίνυν, εφασαν οι
for they-are ours. We therefore, said the

Λάκωνες, ἃν ἀπίομεν, ὁπότε οἱ καταπράγαντες
Lacedæmonians, may depart, when — (those) having-performed
tauta ὑμῖν ἐχοιεν τὸν μισδουν' εἰ δὲ μὴ,
these (great things) for-you may-have — (their) pay; if indeed not,
ερχόμεθα μὲν καὶ νῦν βοηθήσοντες
we-come indeed even now helping (and taking part with)
touyou, καὶ τιμωρχόμενοι άνδρας οἱ ἱδίκη-
these, and about-taking-vengeance-on (the) men who wronged
sain touyou parad touyou orxous. Δὲ ἦν
these (soldiers) against — (their) oaths. And if

δὴ καὶ ἡμεῖς ήτε τοιοτοι, ἐνδείδε
indeed also you may-have-been (of) such (number), (from-here)

ἀρξόμεθα λαμβάνειν τὰ δίκαια. Ὅ Ἑνοφῶν
(of you) we-will-begin to-take — justice. — Xenophon

dε εἰπεν. Δ' ἐδέλοιτε, ὣ Μηδόσαδες, ἃν
(then) indeed said: And would-you-be-willing, Ο Medosades, —

ἐπιτρέψαι τούτοις, (ἐπειδὴ ἐφατε
to-leave (it) to-these (people), (since they-say (that they)
einai filous hymyn,) en don tis xorpa esmyn,
are friends to-you,) in whose — country we-are, (that they)

ἀν ψηφίσωνται ὁπότερα, εἰς' προσήκεν ήμας ἀπείναι
might decide-by-vote either, whether it-were-fit for-you to-depart
ex tis xorpas, eite hmas; Δε δε ἐφη
from the country, or us? But — (Medosades) said (I do)

οὐ μὲν ταύτα. δὲ μάλιστα μὲν ἐκέλευε αὐτῶ
not indeed (want) this; but most-of-all indeed he-requested these-two
tω Δάκωνε ἐλ.Θείν παρὰ Σεύδην περὶ τοῦ μισδου,
— Lacedæmonians to-go to Seuthes about the pay,
and (that he) thought (that they) might persuade Seuthes; but 
εἰ μὴ, πέμπειν Ξενοφῶντα σὺν αὐτῷ, καὶ ὑπε- 
if not, to-send Xenophon with himself, and ho-
σχειτο συμπράξειν. Ἡδέιτο δὲ μὴ καὶ εἰν
promised to-co-operate. He-requested (them) moreover not to-burn 
τὰς κώμας.

‘Εντεύθεν πέμπουσι Ξενοφῶντα, καὶ σὺν αὐτῷ 
Thereupon they-send Xenophon, and with him 
ὁ ἐδόκουν εἶναι ἐπιτηδειότατοι. Ὅ
(those) who seemed to-be the-most-proper (persons). — (He)
δὲ ἐξελθὼν λέγει πρὸς Ξενοφῶν. Πάρεμι,
indeed having-come speaks (thus) to Seuthes; Α-I-am-here, 
ὁ Ξενοφῶν, οὐδὲν ἀπαιτήσων, ἀλλὰ 
O Seuthes, not about-demanding (any thing of you), but 
διδάξὼν, ἦν δύναμιν, ὡς ὁ 
teaching (and convincing you), if I-am-able, that you-are not 
δικαίως ἥξεσθαι μοι, ὅτι προθύμως ἀπήχθουν 
justly displeased with-me, because 'I earnestly 'entreated 
σε ὑπὲρ τῶν στρατιώτων, ἄ ὑπέσχον 
you about (the pay) of-the soldiers, which you-promised 
αὐτοῖς· γὰρ ἐγώγον ἐνόμιζον οἷς εἶναι ἤττον 
them; for I-at-least thought (it would) not be less 
συμφέρον σοι ἀποδοῦναι, ἢ 
advantageous to-you to-pay, than (that it would be) to-receive 
ἀπολαβεῖν 
εἴρειοις. Γὰρ οἶδα μὲν πρὸτον μετὰ τοὺς 
(it) by-them. For I-know indeed (that) first, after tho 
θεοὺς, τούτους καταστήσαντα σὲ εἰς τὰ 
gods, these (soldiers) having-placed you in — (a) 
φανερῶν, ἐπεὶ γε ἐποίησαν σὲ βασιλέα 
conspicuous (position), then-at-least they-made you king-
πολλῆς χόρας καὶ πολλῶν ἀνδρῶν· ἐστὶ οὐχ 
of-many places and of-many men; so-that (it is) not 
ὁ ὄν τε λανδάνειν σοι, 
possible to-conceal yourself, [τo escape notice,] whether if
you do any thing good, or if any thing shameful. 'To (a).

'Ανδρὶ δὲ ὅντι τοιοῦτῳ ἐδόξει μὲν εἶναι 'μαν ἡμῖν indeed being such (in situation) it seems indeed to be μοι μέγα μὴ δοξεῖν ἀποπείμασ- to me (to be a thing of) great (importance) not to seem to have sent-

δαὶ ἀχαρίστως ἄνδρας εὐεργέτας, μέγα away ungratefully men (his) benefactors, (a) great (thing)

dὲ εὖ ἄχοιειν ὑπὸ ἔξακισχιλίων ἄνδρῶν: indeed to be well spoken of by six-thousand men:

dὲ τὸ μέγιστον καταστῆκαί and the greatest to be firmly established (in the confidence that)

σαντὸν μὴ δαμῶς ἄπιστον ὃ τι λέγουις. you (are) in no wise unworthy of belief (in) what you may say.

Γὰρ ὅρῳ τοὺς λόγους μὲν ἄπιστων πλανῶν. For I see the words indeed of those unworthy of belief wander-

μένους ματαιοὺς καὶ ἀδυνάτους καὶ ἀτίμους: δὲ ing about in vain and powerless and dishonoured; but

ὁ λόγοι τούτων, ὃ ἀν ὅσιν φανεροὶ ἄσκοπνητες the words of those, who may be openly cultivating

ἀλήθειαν, ἦν δέοικαί τι, δύνανται οἰδὲν μεῖον truth, if they want any thing, are able not less

ἀνύπασθαι, ἦν ἢ βία ἄλλων. ἦν τε βού- to effect (it), than the force of other (men); if also they-

λοίμασαι σωφρονίζειν τινάς, γιγνώσκω τὰς wish to bring any one to reason, I know the

ἀπειλὰς τούτων οὖχ ἢττον σωφρονιζούσας; threats of these (men are) not less correcting,

ἡ τὰς ἡδὴν κολάσεις ἄλλων. ἦν τε οἶ than the already (given) punishments of others; if also —

τοιοῦτοι ἄνδρες ὑποσχοῦνται τῷ τι δια- such men promise — (any one) anything they-

πράττονται οὐδὲν μεῖον, ἦ ἄλλοι διδόντες παρα- accomplish no less, than others giving at the-

χρήμα. Δὲ καὶ ἄναμνῆσθητι σὺ, τι προτελέσσας instan. And also recollect yourself, what you advanced
You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies.

You-know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies.

You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies.

You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies.

You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies. You know that (it was) having-taken us (as) allies.
to-have-acquired (them), as (it is) more-grievous from (the) rich

beginning, [than not to have been rich at all,] and in as-much-as (it is)

having, [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)

(but) not to-have-reigned if (from the) beginning [at all].

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

to-become free, if (there were) not some fear (that)

'might-restrain (them)? Whether therefore do-you-think (that) they

would also 'be more 'restrained-by-fear, and 'conduct (them-

ta) proz se, selves more) 'discreetly (and obediently) in-the (affairs) concerning you,

if they-should-see the soldiers so disposed to-you,

as now also remaining, if you would request (it), and —

having-come back speedily, if it-is-required, also (that) other

hearing much good (concerning you) of-those (soldiers)

who have been in service) with you, would join (you)
immediately when you might wish (it); or if they should form an unfavourable opinion (of you, that) others would not go to you, 

\[\text{I immediately when you might wish (it); or if they should form an unfavourable opinion (of you, that) others would not go to you.}\]

\[\text{\text{I immediately when you might wish (it); or if they should form an unfavourable opinion (of you, that) others would not go to you.}\]
The Anabasis of Xenophon

The conquering slavery is for them, but you being conquered, liberty. And also if it is now necessary to provide something for the country, as being yours, whether

you may think it to be more free from evil,

if they the soldiers having received (from you) what

you also should endeavour having other soldiers more numerous (than)

to these to encamp over against (them), wanting

And whether more money might

these soldiers should also remain as in (a) hostile (country),

you also should receive having other soldiers more numerous (than)

to these to encamp over against (them), wanting

if that (which) is due should be paid,

than if also this (money were left) due, and it were necessary

but as Heraclides, as he declared to me, this

money seems to be very great. — Certainly it is

at least (a) much smaller (or easier affair) now for you both

to take this and pay this, than before (that)

came to you, (to take or pay the) tenth part
BOOK VII. — CHAPTER VII. 549

τούτου. Γάρ ἐστιν οὐ ἀριθμὸς ὁ δρόμος τοῦ μεταξὺ τοῦ μεγαλύτερον καὶ τοῦ μικρότερον. ἐπεὶ οὐκ ἐστὶν ὁ πολύς καὶ ὁ ὄγιος, ἀλλὰ ἡ δύναμις τε τοῦ ἀποδίδοντος καὶ τοῦ λαμβάνοντος, not-only of — paying but-also of — taking (and) the power receiving). But now the income to-you for (the) year ἔσται πλείων, ἢ ἐμπροσθεν τὰ πάντα ἀπὸ ἐκέχειν—will be more, than before — all which you-had-pos-
tess. I indeed, 0 Seuthes, have-considered these (things) ὡς οὖν τὸ πόλον σου, οπως τε σὺ δοκοίς ἀξιός as being (a) friend of-you, so-that also you may-appear worthy ἵνα ἀγαθῶν οἱ θεοὶ ἐδώκαν σοι, ἡγώ of-the good-things — (that the) gods have-given you, | (and) I te μὴ διαφώρεις ἐν τῇ στρατιᾷ. also (that) I—might not 'be-ruined in the army γὰρ ἵστη εἴτ', [and that I might not lose all credit in the army]. For know well, οτι ἡγὼ νῦν οὔτε βουλόμενος ἄν δυνηθεὶν ποιῆσαι that I now neither wishing could I—be-able to-do καθὼς σὺν ταύτῃ τῇ στρατιᾷ, οὔτε εἰ ἄν πάλιν arm with this — army, nor if 'I might again βουλόμην βοήθησαι, ἂν γενοίην ἵκανος. desire to-assist (you), might I—be able.

Γάρ οὗτω ἡ στρατιὰ διάκειται πρὸς ἑμὲ. Καίτοι For thus the army (is) disposed to me. | And-certainly ποιεῖαι αὐτὸν σε μάρτυρα σὺν θεοῖς εἰδόσιν, I—make you yourself to-give-witness with (the) gods knowing, ὃτι [and I call on you and the gods, knowing the truth, to witness,] that 'I οὔτε ἢχῳ παρὰ σοῦ οἱδέν ἐπὶ τοῖς στρατιώταις, 'have from you nothing for the soldiers, οὔτε πώποτε ἔγνωσα εἰς τὸ ἴδιον nor have—'I ever 'asked (of you) for — (my) private (use)
550 THE ANABASIS OF XENOPHON.

τὰ ἑκεῖνων, οὔτε ἀπήττησα ἃ the (things belonging to) them, nor have-I-asked-for (that) which ὑπέσχομοι you-promised me. ἵνα I-swear to-you indeed (that) offering ἵνα μηδὲ δέξασθαι, εἰ μή καὶ οἱ στρατιώται which (pay to me) 'I would not have-received (it), unless also the συναπολαμβάνειν τὰ ἑνά-diers were-about to-receive-together-with (me) the (pay) of-them-τῶν. Γὰρ ἵνα αἰσχρὸν διαπεραχθᾶι μὲν selves. For it-would-have-been disgraceful to-have-accomplished indeed τὰ ἐμὰ, δὲ ἐμὲ περιμένειν τὰ -- my-own (affairs), but (for) (pay to me) to-have-neglected the (affairs) ἑκεῖνων ἐχοντα κακῶς, of-them having (themselves) ill, [but for me to neglect their ἁλλῶς τε καὶ τιμῶν affairs when in an unsatisfactory condition,] otherwise also even ἄλλως μου ἐν ἑκεῖνων. Καίτοι: Ἡρακλείδη γε coured by them. Though-indeed to-Heraclides at-least πάντα δοξεὶ εἶναι λόρος, πρὸς ἑξειν τὸ all seems to-be (a) trifle, — (compared) to-having — ἀργυρὸν ἐκ παντὸς τρόπον. Ἔγω δὲ, ὁ 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-πρότερον ἀνδρὶ, ἁλλῶς τε καὶ illustrious 'in (a) 'man, | otherwise also even [especially] 'in (a) ἄρχοντι, ἄρετῆς καὶ δικαιοσύνης καὶ γενναιο-ruled, (than) virtue and justice and gene-
tητος. Γὰρ ὅ ἐχον ταῦτα πλούτει μὲν rosity. For — (he) having these (things) is-rich indeed ὄντων πολλῶν φίλων, δὲ καὶ πλούτει (being) (having) many friends, and also rich (in) ἄλλων βουλομένως γενέσθαι, καὶ μὲν others wishing to-become (his friends), and indeed (when) πράττων εὖ ἑχεῖ τοὺς συνησθησομένους, doing well he-has — (those) rejoicing-with (him),
ear, if indeed be-falls (in) anything, [in reverse of fortune,] he-wants
ou τῶν βοηθήσων. Ἀλλὰ γὰρ
not — (those) helping (him). But (enough) for
ei μήτε κατέμαθες ἐκ τῶν ἐμῶν ἐργῶν,
if you—have neither 'learned from — my actions, 
ὅτι ἦν φίλος σοι ἐκ τῆς ψυχῆς, μήτε
that I—was a friend to—you from — mind, [at heart,] nor
dύνασαι γνώναι τούτο 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
στρατιώτων: γὰρ παρῆσα, καὶ ἥκουες, ἃ
soldiers; for you—were—present, and you—heard, what
ἐλεγον οἱ βουλόμενοι ἥγειν ἐμε. Γὰρ κατη-
they—said, — (those) wishing to—asperse me. For they—
γόρον μου μὲν πρὸς Λακεδαιμονίους, δὲ ποιοίμην
accused me indeed to (the) Lacedaemonians, that I—made
πλείονος περὶ σε ἡ Λακεδαιμονίους· δὲ
more — (of) you than (of the) Lacedaemonians; and
αὐτοὶ ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μου,
they charged me, that it—was more (a) 'care to—me,
ὅπως τὰ σὰ ἔχου καλὸς
that — your (affairs) might—have (themselves) well [that your
ἡ ὁπως τὰ ἐκατῶν· ἐφασαν
affairs might prosper] or than the (affairs) of—them; they—said
δὲ μὲ καὶ ἔχειν δῶρα παρὰ σοῦ. Καίτοι
indeed (that) I even had presents from you. And—yet
πότερον οὐει αὐτοὺς ἐνίδοντάς μοι τίνα
whether do—you—think (that) they having—seen in—me some
κακονοίαν πρὸς σὲ, αἰτιάσαθαί με ἔχειν τὰ ταῦτα
ill—will toward you, accused me of—having — these
δῶρα παρὰ σοῦ, ἡ κατανοήσαντες πολλῆν
presents from you, or perceiving (in me) much
προσμείλαν περὶ σε; Ἐγὼ μὲν οἶμαι ἀνθρώπονς
real for you? I indeed think (that) men
consider (that) gratitude ought to-be-laid-up for-those (persons)
παρ’ οὖ τις δορὰ ἄν λαμβάνῃ. Δὲ σὺ πρὶν μὲν
from whom any gift may be-received. But you before indeed
εἰ μὲν ὑπηρετήσωι σοι τί, ἐδέξω ἠδέως καὶ
I had-done you any service, gave favourably —
ὅμως καὶ φωνῇ καὶ ἔννοιᾳ, καὶ οἷς
looks and words and gifts-of-hospitality, and had not
ἐνεπιμελάσω ὑποσχούμενοι
filled-up [and did not satisfy yourself] promising
ὅσα ἔσωτε, ἐπεὶ δὲ κατέπραξας
how-great would-be (my rewards); when indeed you-had-accomplished
ἀ ἐδούλου, καὶ γεγένησαι μέγιστος ὅσον
what you-wished, and (that you) have-become as-great as
ἐγὼ ἐδυνάμην,
τολμᾶς περιο-
I was-able (to assist you to become), can-you-bear to-see-with-
ῥᾶν νῦν ὑπὲρ ὑπάτω ἄτιμων ἐν τοῖς στρα-
indifference now me being thus dishonoured among the sol-
τιῶταις; Ἀλλὰ μὴν, πιστεύω ὅτι καὶ τὸν χρόνον
diers? But certainly, I-trust that even — time
διδάξειν σε δόξει σοι ἀποδόθαιναι, καὶ σε
will-teach you (that) it-will-seem (best) to-you to-pay-the-debt, and you
αὐτὸν γε οὐχὶ ἀνέξεσθαι ὤρωντά τοὺς
yourself at-least will not bear seeing — (those)
προεμένους εὐεργεσίαν σοι ἐγκαλοῦντας
freely-bestowing benefits on-you accusing (and reproaching)
σοι. Οὖν δέομαι σοῦ, ὅταν ἄποδιδῶς, προῆμείσθαι
you. Therefore I-entreat you, when you-pay, you-will-study
ποιῆσαι ἐμὲ τοιοῦτον παρὰ τοῖς στρατιῶταις ὀἰνυπερ
to-make me the-same with the soldiers as-altogether
καὶ παρέλαβες.
even (when) you-received (me into your service).

Ὁ Σεὐθῆς ἀκοῦσας ταῦτα κατηράσατο
--- Seuthes hearing these (things) uttered-imprecaitations-against
τῷ αὐτῷ τοῦ μὴ πάλαι ἀποδέδοσθαι τὸν μισῶν
the author of — not long-since paying the wages
(καὶ πάντες ὑπόστενον τοῦτον εἶναι Ἡρακλείδην.) γὰρ ἐγώ, ἔφη, οὕτε διενοχὴν (εἶδες;) for I, said-he, [Seuthes,] never intended
πῶς τοὺς ἀποστερήσαι, τε ἀποδώσω.
at-any-time to-deprive (the men of their pay), and I-will-pay (it).
'Ὁ Ξενοφῶν ἐντεύξειν πάλιν εἰπεν: Ἐπεὶ τοίνυν
— Xenophon then again said: Since therefore
διανοή ἀποδιδόναι, νῦν ἐγώ δέομαι σοι ἀποδιδόναι
you-are-resolved to-pay, now I entreat you to-pay
di' ἐμοῦ, καὶ μὴ περιφεῦν με διὰ σὲ (them) through me, and not to-neglect me through you
ἔχοντα ἀνομοίως νῦν τε ἐν τῇ στρατιᾷ
having (myself) differently now also in the army
καὶ διὲ ἀφικόμεθα πρὸς σὲ. Ὅ δ' ἐν
— (than) when we-came to you. — (Seuthes) indeed
eἰπεν: Ἄλλα οὖν ἔσῃ ἀτιμότερον τοῖς
said: But you-will not be more-dishonoured among-the
στρατιώτασις δι' ἐμὲ, ἀν τε μένης παρ' ἐμοὶ,
soldiers through me, should also you-remain with me,
ἔχων μόνους χίλιους ὀπλίτας, ἐγώ τε
having only a-thousand heavy-armed-men, I will also
ἀποδώσω σοι τὰ χωρία, καὶ τάλλα δ' ἐπεί
'give you — (strong) places, and the-other (things) which
ὑπεσχόμεν. Δὲ ὁ πάλιν εἶπε:
I-promised (you). But — (Xenophon) again said: (That)
Ταῦτα μὲν ἔχειν οὕτως οὐκ εἰπέ
these (things) indeed (should) have (themselves) so (is) not
οὖν τε: δὲ ἀπόστευσε ἥμας.
possible; but 'send us 'away. And certainly, said
Σεῦθης γε οἶδα δὲν καὶ ἀσφαλέστερον σοι
Seuthes 'I at-least 'know (it is) being even safer for-you
μένειν ἐμοὶ ἢ ἀπέναι. Ὅ δὲ πάλιν
to-remain with-me than to-depart. — (Xenophon) indeed again
εἴπεν: Ἄλλα μὲν ἔπαινῳ τὴν σὴν πρόνοιαν.
said: But indeed I-praise — your forethought.
THE ANABASIS OF XENOPHON.

"Εμοὶ δὲ μένειν οὐχ οἶδον τε. Δ’ ὅπον ἐγὼ
For-me indeed to-remain (is) not possible. But wherever I
ἀν δὲ ἐντυμότερος, νόμιζε καὶ τοῦτο ἔσεσθαι
may be more-honoured, know (that) even this will-be (a)
ἀγαθὸν σοι. 'Εντεῦθεν Σεῦθης λέγει·
good (thing) for-you. Then Seuthes says:
Ἀργύριον μὲν ἔχω οὐχ, ἀλλὰ τί μικρὸν,
Money indeed I-have not, but really-only some little,
καὶ τοῦτο δίδωμι σοι, τάλαντον· δὲ
and this I-will-give you, (namely a) talent; (I have) however
ἐξακοσίων βουῖς, καὶ πρόβατα εἰς τετρακικολίαν,
six-hundred oxen, and sheep about four-thousand,
kαὶ ἄνθραποδα εἰς ἐκατόν καὶ ἑκάσια.
and slaves to (the number of a) hundred and twenty.
Λαβὼν ταῦτα, καὶ τοὺς ὀμήρους τῶν ἄδικη-
Having-taken these, and the hostages of — (those) acting-
σάντων σε, προσλαβὼν, ἄπιθι. Ὅ Ἐνοφῶν
unjustly to-you, (and) having-received (them) depart. — Xenophon
γελάσας εἶπεν. Ὅν οὖν ταῦτα μὴ
having-laughed said: If therefore these (things) 'do not
ἐξικνήται εἰς τὸν μισθὸν, τίνος φύσω
amount to (a sufficiency) for-the pay, (for) whom shall-I-say
ἐξεὶν τάλαντον; Οἶχ ἃρ', ἐπειδὴ καὶ
(that I) have (the) talent? (Is it) not therefore, since even
ἐπικίνδυνον ἔστι μοὶ, ἀμείνοι ἀπωντά γε φυλατ-
danger is to-me, better going-away at-least to-guard.
tεσθαί πέτρους; Δὲ ἦκους τὰς ἀπειλάς.
myself (against) stones? 'You indeed 'heard the threats
Τότε δὴ μὲν ἐμείνε σεῖτο.
Then truly indeed he-remained there (that day).

Δὲ τῇ ἡσπεραίᾳ τε ἀπέδωκε αὐτοῖς ἄ ὑπε·
But on-the next-day 'he also 'gave to-them what he-had.
σχετο, καὶ συνεπιμεθε τοὺς ἐλάσσοντας
promised, and he-sent-with (them) — (those) driving
ταῖτα. Οἱ στρατιῶται δὲ τέως μὲν
these (cattle). The soldiers however in-the-mean-time indeed
Ελεγον, ὡς Εὐροφόνος ὦχοτο ὡς Σεύθην ὦχήσων
said, that Xenophon was gone to Seuthes, dwelling
καὶ ἀποληψόμενος ἢ ἵππεσχετο αὐτῷ
(with him) and having received what he promised him;
δὲ ἐπεὶ εἰδον αὐτὸν ἥκοντα
but when they saw him coming they were not only delighted
καὶ προσέδεον. Δὲ Εὐροφόνο εἰπεὶ εἴδε Χαρ-
but also ran to (him). But Xenophon when he saw Char-
μῖνον τε καὶ Πολύνικον. Ταῦτα, ἔφη, καὶ
minus as also Polynicus: These (things), said he, 'have even
dὲ νῦν σέσωσται τῇ στρατιᾷ, καὶ ἔγὼ παρα-
but through you 'been saved for the army, and I
dίδωμι αὐτῷ νῦν. νυμίς δὲ διάδεμενοι διά-
liver them to you; you indeed having disposed of (them) dis-
dοτε τῇ στρατιᾷ. Οἱ οὖν μὲν, tribute (the proceeds) to the soldiers. — (Those) therefore indeed,
παραλαθόντες καὶ καταστήσαντες λαφυρο-
having received (the things) and having appointed
πώλας, ἐπώλουν, καὶ εἶχον πολλὴν αἰτίαν.
sellers, sold (the things), and they had much blame.
Δὲ Εὐροφόνο οὐ προζήει, ἀλλὰ ἦν φανερὸς
But Xenophon 'did not 'go near (them), but was openly
παρασκευάζομενος οἴκαδε γὰρ πως ὑπὸ
preparing for home; for as yet (a vote or sentence)
ὦν ἐπήκτε αὐτῷ Ἀδηνησί περὶ φυγῆς.
was not proposed against him at Athens respecting banishment.
Δὲ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ προσέδόντες
But (his) friends in the camp going to
αὐτῷ ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἄπα-
him requested (that he would) not depart before he might-
γὰρ στράτευμα, καὶ παραδοῦν Θíβρων.
lead off the army and deliver (it) to Thibron.
CHAPTER VIII.

Thence they sailed across to Lampsacus; and Euclides the augur, a Phliasian, the son of Cleagorus, having written the dreams in the Lyceum, came to meet Xenophon. This person congratulated Xenophon, observing, as Euclides son of Cleagorus having written the dreams in the Lyceum came to meet Xenophon, said that he had been saved, and inquired of him how much gold he had. Xenophon, indeed having taken an oath to him said, that there was certainly not sufficient travelling expenses and departing for home without he sold his horse and what he had about him. But Euclides did not believe him. But when Lampsacus sent gifts of hospitality to Xenophon, and he sacrificed to Apollo, he placed beside him Euclides saying that he believed the victims said, that he believed him rich. But I know, said he, that even if money at any time should be about to be yours some impediment shows itself, if no other, you yourself
BOOK VII.—CHAPTER VIII.

557. — Xenophon assents to these (things). — (Euclides, 

Dé eípte: Gáp ó Zéús ó Meilíchiás éstí

indeed said: — (However) — Jupiter — Meilichius is (a)

émpódionv kai épýrēteo, ei potè ἤδη θύσειν,

hindrance: and inquired, if ever now (that he) sacrificed,

δισπερ οἴκοι, ἔφη, ἕγω εἰώθειν θύεσθαι καὶ

the-same-as at-home, said-he, I was-acustomed to sacrifice and

ὀλοκαυτεῖν ῥήμιν. Δ' ὧ ἔφη, ἓξ ὀτον

offer-holocausts for-you. But — (Xenophon) said, from whatever

ἀπεδήμησε οὗ τεθυκέναι τῷ τούτῳ

(time) he-left-home (that he) 'had not 'sacrificed to — this

θεῷ. Οὖν συνεβούλευσεν αὐτῷ θύεσθαι καὶ

god. Therefore he-advised him to-sacrifice as

εἰώθει, καὶ, ἔφη, συνοίσειν

he-had-been-acustomed, and, said-he, (I think that) it-will-contribute

ἐπὶ τὸ βέλτιον. Δὲ τῇ ὑστεραῖα ὃ Ξενοφῶν προ-

for the better. And on-the-next-day — Xenophon pro-

έλθὼν εἰς Ὀφρύνιον ἔσυκτο, καὶ ὀλοκαυτεῖ χοίρους

ceeding to Ophrynum sacrificed, and burned-up hogs

tῶ νόμῳ πατρίῳ, καὶ ἐκαλλιέρει.

in-the manner (of his) country, and he-found-the-entrails-favourable.

Καὶ ταύτῃ τῇ ἡμέρᾳ Βίτων ἀφιξεῖτα καὶ

And on-that — (same) day Biton arrived also

ἄμα Εἰκλείδης δώσοντες χρηματα τῷ στρατεύ-

joined-with Euclides | having-given money to-the army;

ματι καὶ ἔσωνται τῷ

[with pay for the army:] and they-were-hospitably-entertained by —

Ξενοφῶντι, καὶ λυσάμενοι ἵππον, ὃν ἀπέδωτο ἐν

Xenophon, and having-redeemed (the) horse, which he-sold in

Λαμψάκῳ πεντάχοντα δαρειῶν, ὑποτευόντες

Lampsacus | for-fifty darics, suspecting (that)

καὶ τον πεπραχέναι δὲ ἔνδειαν, ὃτι

they-had-heard (that) he was-fond-of the horse, they—
dosaν και ἡμέλουν οἶχ ἀπολαβεῖν τὴν restored (it to him) and they-would not receive the τιμὴν.

price (from him).

"Επεμψε δὲ τε τοῦ ἀνεψιον αὐτῆς καὶ Δαφνα.
She-ends indeed also the cousin of-herself and Daphna-

558 THE ANABASIS OF XENOPHON.

Τῆς ἄφιονται πρῶτον εἰς Ἀν-

crossing-over — Ida they-arrived first at An-
tandrium; afterwards proceeding along (the) sea (they arrived)

εἰς πεδίον Θῆβης τῆς Λυβίας. 

on (the) plain of-Thebe — (in) Lydia. 

Thence 

διεύσαντες δὲ Ἀτραμνττίου καὶ Κερτωνοῦ παρ'

journeying through Atramyttium and Certonium by

Αταρνέα ἐλθόντες εἰς πεδίον Καίκου κατα-

Atarneus having-come to (the) plain of-Caicus they-

λαμβάνοντι Πέργαμον τῆς Μυσίας.

reached Pergamus — (in) Mysia.

"Επταύρα δὴ Ξενοφῶν ξενοῦται παρ'

Here indeed Xenophon was-entertained-hospitably by

Ἐλλάδι, γυναικὶ τῆς Γογγύλου τοῦ Ἐρετρίου,

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 ἐστὶν ἐν τῷ πεδίῳ 

indeed mentions to-him, that there-was in the plain (a)

Πέρσης 

Persian

ἄνδρος Ἀσιδάτης τοῦτον ἐφη αὐτὸν,

man (called) Asidates; this (person) she-said (that) he, [Xenophon,]

εἰ ἐλθοὺς τῆς νυκτὸς σὺν τριακοσίων 

if he-would-go at — night with three-hundred

ἀνδρῶν, ὁ ἐν λαθεῖν καὶ αὐτῶν, καὶ γυναικα, καὶ παιδάς,

might capture — him, and (his) wife, and children,

καὶ τὰ χρηματα καὶ τοῦ ἀνεψιον αὐτῆς καὶ Δαφνα.

and — (his) property; (and that this) was indeed much.

She-ends indeed also the cousin of-herself and Daphna-
γόραν, δὲ ἐποιεῖτο πλείστου, καθηγησομένους
gorns, whom she—made much of, acting-as-guides (in)
taīta. Ὡθεν φῶν οὖν ἔχων τούτους
these (things). — Xenophon therefore having these (men)
pαρ' ἐαυτῷ ἐδύνατο. Καὶ Βασίας ὁ Ἡλείος,
with himself sacrificed. And Basias the Elian, (an)
mάντις παρῶν, εἶπεν, ὅτι τὰ ἱερὰ εἰν καλλιστα
augur being-present, said, that the victims were most-favourable
αὐτῷ, καὶ ὁ ἄνηρ εἰς ἀλώσιμοι. Δειπνήσας οὖν
to-him, and the man might-be easily-captured. Having-sapped therefore
ἐπορεύετο τε λαβὼν τοὺς λοχαγοὺς τοὺς
he-proceeded-forth also taking the captains — (those namely
μᾶλιστα φίλους, καὶ γεγενημένους πιστοὺς διὰ
his) greatest friends, and having-been faithful through
παντὸς, ὅπως ποίησαι εὖ αὐτοὺς. Δὲ καὶ
all, in-order-that he-might-do good to-them. And also
ἄλλοι συνεξέρχονται αὐτῷ βιασάμενοι
others joined him having-forced-themselves (on him)
eἰς ἔξακοσίους. ὃς οἱ λοχαγοὶ ἀπῆλαυνον,
to (the number of) six-hundred; but the captains drove
ἰνα μὴ μεταδοιεῖν 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 ἄφικοντο περὶ μέσας νύκτας, τὰ
When however they-arrived (there) about mid night, the
ἀνδράποδα μὲν ἄντα περὶ τῆς τύρσιος καὶ τὰ
slaves indeed being about the castle and the
πλείστα χρηματά ἀπέδρα αὐτοῖς, παραμεῖνo-
most (of the) things escaped them, having-
λοῦντας, ὃς λάβοιεν Ἀσιδᾶτην αὐτῶν καὶ
neglected (them), that they-might-take Asidates himself and
τὰ ἐκείνου. Δὲ ἔπει πυργομαχοῦντες
the (property) of-him. But when assaulting they—were
οὐχ ἐδύναντο λαβεῖν τὴν τύρσιν, (γὰρ ἦν ἵππηλῆ,
not 'able to-take the castle, (for it-was high,
καὶ μεγάλη, καὶ ἔχουσα προμαχεῖνας καὶ πολλοὺς
and large, and having battlements and many
καὶ μαχιμως ἄνδρας,) ἐπεχειρήσαν διορύσσειν
and brave men,) they endeavoured to dig through (the
tὸν πύργον. 'Ο τοίχος δὲ ἦν ἐπὶ ὀχτὼ
walls of) the castle. The wall indeed was of eight,
γνίων πλένων τὸ εἴρος. 'Αμα δὲ
earthen bricks (in) the breadth. At the same time however
τῇ ἡμέρᾳ διωρύσσει ταῖς καὶ ὃς τὸ πρῶτον
with the (break of) day it was dug through; and as the first
dιεφάνη τις ἐνδοθεν βουτώρω δεξιλίσκω
(opening) appeared some one from within 'with (an) ox piercing' spit
ἐπάσας τοῦ ἐγγύτατω διαμπέρες τὸν μυρὸν. δὲ
struck the nearest entirely through the thigh; and
τὸ λοιπὸν ἐκτοξεύοντες ἐποίουν
(for) the rest [and afterwards] shooting arrows they made (it)
μηδὲ ἐτὶ εἶναι ἀσφαλῆς παριέναι. Δὲ αὐτῶν
no longer to be safe to approach. But they
ἐκραγμένων καὶ πυρσεύοντων, Ἰταμβέλεσις μὲν
shooting and giving signals by torches, Itambelesis indeed
ἐκών τὴν δύναμιν ἑαυτοῦ ἐκ Κομανίας δὲ ἐπλήσαι
having the force of himself from Comania and heavy armed
'Ασσυρίου καὶ Ἕραμον ἱππεῖς, ὡς ὑγδοῦχοντα,
(men) Assyrians and Hyrcanian cavalry, about eighty,
kαὶ οὕτω μισθοφόροι βασιλέως, καὶ ἄλλοι
and these mercenaries 'of the 'king, and other
πελτασταί εἰς ὀξτακοσίοις, ἐκβοηθοῦσιν
targeteers to (the number of) eight hundred, came to (their)
δ' ἄλλοι ἐκ Παρθένου, δ' άλλοι
assistance; and (also) others (came) from Parthenium, and others
ἐκ Ἀπολλωνίας καὶ ἐκ τῶν πλησίων χωρίων,
from Apollonia and from the near places,
kαὶ ἱππεῖς.
likewise cavalry.

'Ενταῦθα δὲ ἦν ὄρα σκοπεῖν, πῶς ἂν ἄφοδος.
Now truly it was time to consider, how the retreat
would-be; and taking, as many as there 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 apioie,n, and 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, but—(those) pressing on (them) many, he exergetai bia tis mvpotou, ekow tih dunaiv sallied forth despite—(his) mother, having the force eautou, Bouloemenev sumpof-himself, [having his own force with him,] wishing to participate (in) the action; but also Procles came to (their) assistance from Halisarne and (likewise) Teuthranias, who (was descended) from Damaratus. The (men) indeed with arrows and slings, (while) marching forward 'in a circle, so that they might have—(their) shields (as a defence) against
τῶν τοξευμάτων, μόλις διαβαίνοντι τὸν ποταμὸν τὸν τοξευμάτων, μόλις διαβαίνοντι τὸν ποταμὸν
the arrows, they with-difficulty crossed-over the

Κάιξον, ἐγγὺς οἱ ἦμισεις τετρωμένοι. Καὶ
Caiexus, near the half (of them) being-wounded. And

ἔνταψα Ἀγασίας Ἀγασίας Στυμφάλιος λοχαγὸς τιτρω-
empta Agasias (the) Stymphalian, (a) captain, was-

σκεταί, μαχόμενος τὸν πάντα χρόνον πρὸς τοὺς
sketakai, was-rotating, fighting the whole time against the

πολεμιοὺς. Καὶ διασώζονται, ἔχοντες ὡς διαχόσια
they were-saved, having about two-hundred

ἄνδραποδα καὶ προβάτα δοσον slaves and cattle as-much-as (was required for the) sacrifices.

Debe τῇ ἔστερᾳ ο Ξενόφων θυσάμενος, ἐξαγει But the next-day -- Xenophon having-sacrificed, lead-out

τὸ πᾶν στρατεύμα νύκτιστο, ὡς ὅτι ἐξαι 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

μὴ φοβεῖται διὰ τὸ εἶναι ἐγγὺς, Persian) 'might not be-alarmed | through the to-be near, [by

ἀλλ' ἀφυλακτεῖν. Δὲ ὁ Ἀσι-his proximity,] but be-'off (his) 'guard. But — Asi-

dάτης ἀρχούσας, οὗτος Ξενόφων εἰς τέσσαρες πᾶλιν
dates hearing, that Xenophon has-been-sacrificing again

ἐπὶ αὐτὸν, καὶ ἣδιον (about-marching) against him, and (that) he-would-come (back)

παντὶ τῷ στρατεύματι, ἐξανυλίσται εἰς with-all the army, he [the Persian] 'went-out to

κώμας ἐχούσας ὑπὸ τὸ πόλισμα Παρθενίου.
villages having (themselves) under the town (of) Parthenium.

'Ενταπίδα οἱ περὶ Ξενόφωντα συντυχάνουσιν Here — (those) with Xenophon come-upon

αὐτῷ, καὶ λαμβάνουσιν αὐτὸν, καὶ γυναῖκα, καὶ
him, and captured him, and (his) wife, and

παιδᾶς, καὶ τοὺς ἵππους, καὶ πάντα τὰ (his) children, and — (his) horses, and all the
Πέργαμον, ἔπειτα ὁ Ἑυνόφων οὖν ἦν at Pergamus. Here — Xenophon 'could not ἔκαθαν τὸν θεὸν γὰρ καὶ οἱ Λάχωνες, καὶ ἐκκαθάνει εἴρητα dier, agreed that he should take select-portions καὶ ἔπειτα, καὶ σινημίζας τῷ ἄλλῳ Ἑλληνικῷ, (namely) horses, and yokes-of-oxen, and other-things; so that εἶναι ήδη ἵκανον καὶ ποιεῖν εὐ ἄλλον. he was now able even to do good to another.

After this Thibron having arrived he received the στράτευμα καὶ συμμίζας τῷ ἄλλῳ Ἑλληνικῷ, army and having mixed (it) with the other Grecian ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον. (force), he made war against Tissaphernes and Pharnabazus.

Those governors indeed of the territories of the 'king, ὅσον ἐπίλαομεν' Ἀρτίμας 'Ἀρτίμας'; as much as we passed through (were these): of Lydia, Artimias;

Φρυγίας 'Ἀρταχάμας' Λυκαιονία καὶ Καππαδοκίας of Phrygia, Αρτακάμας; Αρτακάμας; of Lycaonia and Cappadocia, Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς. Φοινίκης καὶ Μισριδάτης Κιλικίας Συνεννεσίς.
The Anabasis of Xenophon.

de kai Χάλυβες καὶ Χαλδαῖοι καὶ Μάγρωνες
and also (the) Chalybes and (the) Chaldaeans and (the) Macrones
kai Κόλχου καὶ Μουσώνων καὶ Τιβαρνητῶν
and (the) Colchians and (the) Mysians and (the) Tiberians
αὐτόνων;) Παφλαγονίας Κορύλας.
were) independent-nations;) of Paphlagonia, Corylus; 'of (the)
Βιθυνίων Φαρνάβαζος τῶν Ῥαχαών ἐν Εὐρώπῃ
'Bithynians Pharnabazus; of — (those) Thracians in Europe,
Σεύθης. Ἀριστοδός δὲ τῆς συμπάθεσις ὅθου τῆς
'Seuthes. (The) enumeration indeed of the entire route of the
ἀναβάσεως καὶ καταβάσεως διαχόσιοι δεκα-
ascents and descent (is) two-hundred (and) fifteen
πέντε σταδίων, χίλιοι ἑκατὸν πεντάκοντα
five days' march, one-thousand one-hundred (and) five
πέντε παρασάγγαι, τρισιμίρια τετρακικάλια
five parasangs, thirty thousand and) four thousand
ἐξακόσια πεντάκοντα στάδια.
(The) amount of
choron τῆς ἀναβάσεως καὶ καταβάσεως
time (spent in) the ascent and descent (being)
ἔναυστος καὶ τριες μῆνες.
a year and three months.

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From E. I. Whipple, Esq., the well-known Essayist and Critic.

We have no hesitation in saying that this is the best compilation of the
kind, in the variety and in the comprehensiveness of its selections, which
has been made on either side of the Atlantic. The various pieces are selected
with great judgment from a long array of celebrated orators and writers.
A good portion of the work is devoted to extracts from late speeches in
France, England, and America, which have never before appeared in a col-
lection of the kind; and the works of the great masters of eloquence,
Chatham, Burke, Pitt, Fox, Grattan, Emmett, Shiel, and Webster, have been
safely studied for new specimens. The original translations from the
French are admirably executed, and add a novel feature to the work. The
amount of editorial labor expended on the whole compilation must have
been very great — greater, we think, than that of any other Speaker.

The introductory treatise on Oratory and Elocution is a model of con-
densation, full of matter, clear, sensible, and available in every part. Not
only is the volume admirably adapted to serve its primal purpose as
Speaker, but to the general reader it will be found to be a most stimula-
tive and attractive book, better than any work of "elegant extracts" we have
seen.

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SARGENT'S STANDARD SPEAKER.

From the Knickerbocker (N. Y.) Magazine.

While he (the compiler) has retained all the indispensable masterpieces, and restored many that have been omitted from the collections the last twenty years, he has given an amount of fresh, new, and appropriate matter, that will astonish and delight the youthful prize-seeking orators of our academies and schools. He has translated from Mirabeau and Victor Hugo a number of speeches of appropriate length, that will become as familiar to be "Give me liberty or give me death" speech of Patrick Henry.

From E. S. Dixwell, Esq., late Principal of the Public Latin School, Boston

The volume seems to me to be a very valuable one, and to contain more available matter than any book of the kind I ever saw. Beside the old standard pieces, you have given us a great many new ones, and, to my surprise, have put a new vigor into some of the old translations, which makes them quite new and redolent of their originals.

From the Lowell Courier.

The whole range of ancient and modern oratory, pulpit, forensic, or occasional, as well as of poetry, dramatic, lyrical, or epic, has been explored, and the choicest gems from each brought together into this literary casket. The volume should be on the table of every friend of elegant letters, as a collection of rare and beautiful extracts, to be read and read again.

From the Boston Daily Advertiser.

The volume deserves to be, what its title claims, a "Standard Speaker."

From the New York Express.

The Standard Speaker is one of the most superbly executed works that ever emanated from the American press, and is the best book for the purposes for which it was designed, ever issued in the language. It must become a standard school-book, wherever reading and elocution are taught.

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From Francis Gardner, Esq., Principal of the Public Latin School, Boston.

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