

Elementary Classics

# Xenophon's Anabasis

Book VI.

*Edited for the Use of Schools, with Notes, Introductions,  
and Vocabulary by*

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WITH MAP AND ILLUSTRATIONS

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## PREFACE.

THIS Volume, like my editions of Books III. and V. in the series, has been prepared for somewhat more advanced students than those for whom the editions of Books I. and II. in the series were intended. I have therefore provided it with a lengthy Introduction, reprinted from my former editions, much of which would be unsuited for very young boys. I have endeavoured, at the same time, to make it a useful book for comparative beginners, by giving a great deal of help in the notes, and by a very full vocabulary, which contains translations of many of the difficult phrases.

I believe that the introductory notes on the Army, which are abundantly illustrated, will be interesting and instructive to the youngest boys: and that portions of the Life of Xenophon—selected by the Master—might be read with advantage by beginners. The section on the Works of Xenophon is of course intended for older boys.

The text is Arnold Hug's, far the best text that we possess. I have, however, altogether omitted the words bracketed by him, and split up Hug's long paragraphs into short ones, less formidable to the beginner's eye. The Appendix contains a list of the more important variants, for the use of boys who are likely to have in examination a different text. A full list of variants or a critical discussion of them would have been quite out of place in such an edition.

In preparing the book I have consulted the English editions of Pretor, and of Macmichael and Melhuish: the German editions of Poppo, Krüger, Kühner, Vollbrecht and Rehdantz: the recently published English translation of Dakyns (to which is prefixed a most interesting and sympathetic sketch of Xenophon's life; to this I am largely indebted in the section on the life of Xenophon); the geographical writings of Ainsworth, Hamilton, Kinneir; Kiepert's *Manual of Ancient Geography*, Köchly and Rüstow's *Griechische Kriegsschriftsteller*, Grote's and Thirlwall's *Historia*, Mahaffy's *Greek Literature*, Jevon's *Greek Literature*, Rutherford's *New Phrynichus*, and many other works, both English and German. Occasional references are given to Mr. Rutherford's *First Greek Syntax* ("R. Syn."), a new work which is rapidly making its way into use among our schools.

The illustrations of armour are taken from the

editions of Vollbrecht and Rehdantz. For the sketches of Military Manœuvres I am responsible, but I have obtained much help from Köchly and Rüstow's *Griechische Kriegsschriftsteller* and Vollbrecht and Rehdantz.

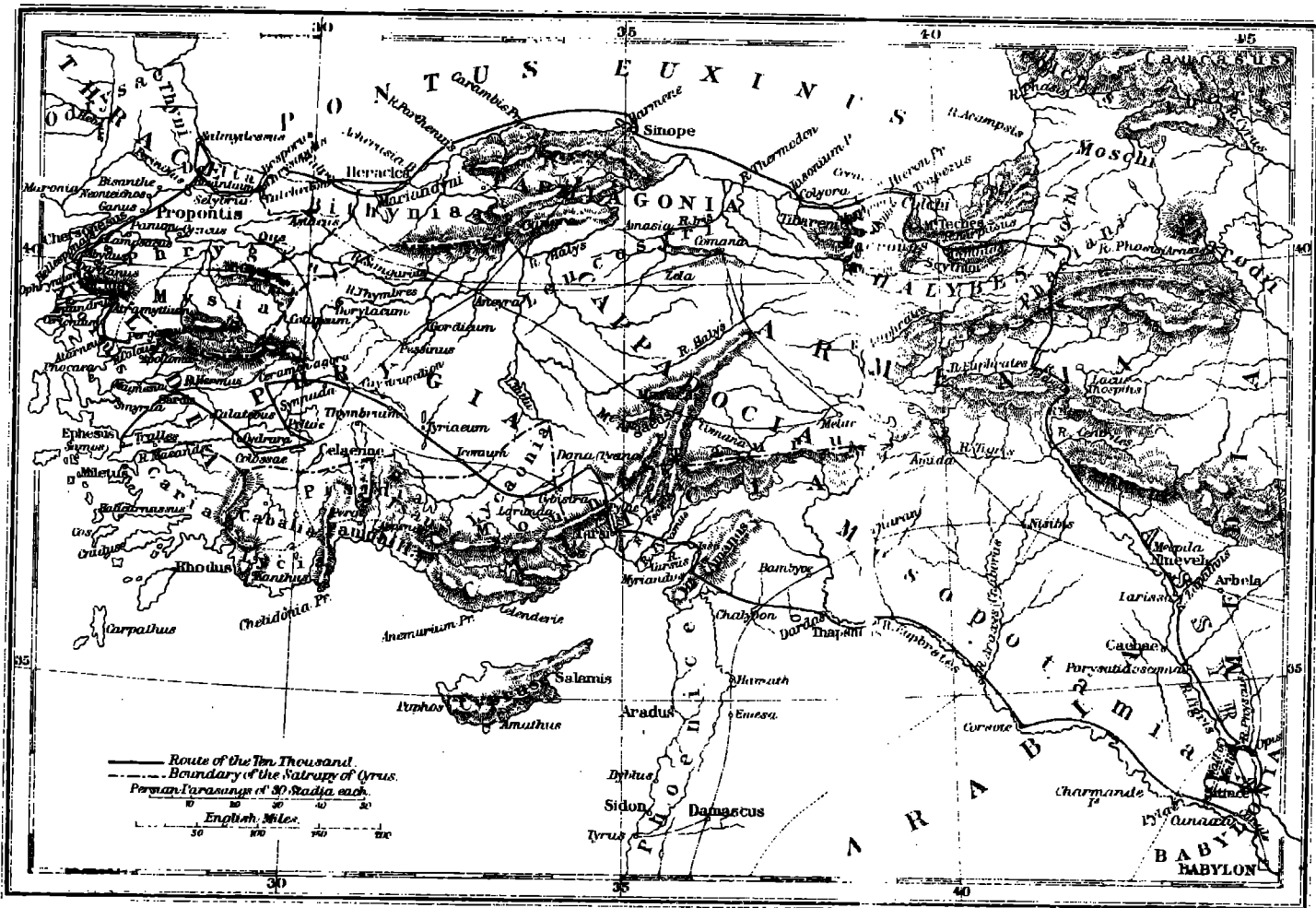
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## CONTENTS.

INTRODUCTIONS—	PAGE
ANALYSIS OF ANABASIS, - - - - -	xi
LIFE OF XENOPHON, - - - - -	xv
WORKS OF XENOPHON, - - - - -	xxvi
NOTES ON THE GREEK MERCENARIES OF CYRUS AND SOME MANGEVRES OF THE ARMY, -	xxxv
CHIEF DATES OF THE ANABASIS, - - -	lvi
ITINERARY OF ANABASIS, BOOK VI., - -	lvi
TEXT, - - - - -	1
NOTES, - - - - -	35
VOCABULARY, - - - - -	71
APPENDIX ON VARIOUS READINGS, - - -	124
INDEX, - - - - -	128

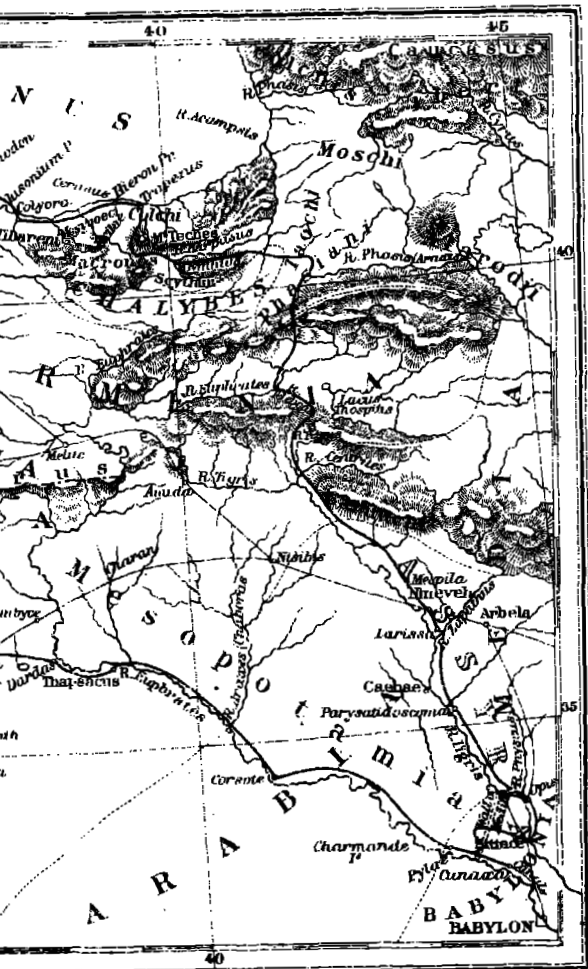
## LIST OF ILLUSTRATIONS

Map—March of the Ten Thousand Greeks,	- <i>Face page xi</i>
Formations and Manceuvres,	xli-xliv
Greek Arms, etc.,	xlix-litii
Warriors Arming (from a Vase at Vienna),	} <i>Face page 1</i>
Warrior taking a Farewell Drink (from a Vase at Vienna),	
Soldier with Machaira or Kopis (from a Vase at Naples),	
Scythian Archer,	
Peltast?	
Throwing the Javelin (from a Vase in the British Museum),	
Greek Horseman (Coin of Magnesia),	
Victory on a Prow, blowing the Salpinx (Coin of Demetrius Poliorcetes),	
Persian Soldier (from a Vase at Naples),	
Persian Soldier with Spear and Akinakes,	
Persian Daric, with figure of the King of Persia (Coin of Artaxerxes),	} " 8
Persian Archer (from a Vase in the British Museum),	
Electrum Coin of Cyzicus ( <i>Κυζικηνός</i> ),	
Pyrrhic Dance,	
Portrait of Pharnabazus,	<i>on page 34</i>



Map Illustrating the March of the Ten Thousand Greeks.

As described by Xenophon's Anabasis



## ANALYSIS OF THE ANABASIS.

THE work is divided in its present form into seven books. Of these, the first only describes the 'Anabasis' proper, i.e. the 'March up-country' against Babylon. The second contains an account of the movements of the Greek army from the battle of Cunaxa to the seizure of the generals: the third and fourth books continue the retreat along the Tigris, over the highlands of Armenia, to Trapezus on the Euxine: the three last books are devoted to the subsequent adventures of the army until it was finally incorporated in the force, which the Lacedaemonians were collecting against Tissaphernes.

(Book 1.) On the death of Darius Nothus (405 B.C.), Artaxerxes succeeded to the throne: but his brother, **Cyrus**, disappointed of the succession, and indignant at the treatment he had suffered from him, conspired against him. He secretly collected a large native force of 100,000 men and bodies of Greek mercenaries which amounted in all to over 10,000 men, and marching through Asia Minor (401 B.C.), crossed the Euphrates at Thapsacus, and advanced without opposition upon Babylon. Near here, at **Cunaxa**,\* he was suddenly attacked by the Persian army under the command of Artaxerxes himself. The Greeks, on the right wing, were completely victorious, but Cyrus, rashly exposing himself, was

\* The name is not given by Xenophon but comes from Plutarch.

slain. Finally, the whole Persian army retreated, and the Greeks remained masters of the field.

(Book II.) Early next morning, the Greeks heard of the death of Cyrus. Negotiations followed with the king, who was anxious to rid himself of the formidable strangers. Under the command of Clearchus, the army began to retreat, accompanied by Tissaphernes, who, to lull all suspicions, pretended to act with the greatest friendliness, and gave them abundance of provisions and plunder. They crossed to the east bank of the Tigris at Sittace, and advanced as far as the river Zapatas (Great Zab). Here Tissaphernes, having withdrawn the Greeks to a safe distance from the capital, Babylon, enticed Clearchus and four other leading generals, with twenty captains, into the Persian camp, where they were treacherously seized, and either immediately or soon afterwards cruelly murdered.

(Book III.) At this crisis Xenophon comes to the front. He is introduced with theatrical circumstance. He, the heaven-sent leader, destined to guide the army through countless perils into safety, receives a direct communication from heaven. It was by the advice of Socrates, and after consulting the Delphic oracle, that he had joined the expedition, not as an officer or soldier, but as a friend of Proxenus, one of the murdered generals. Now, in his perplexity, as he and the Greeks lay asleep through the long watches of the night, the thunder and lightning of Zeus seemed to flash around him: he saw his father's house: a bolt struck it, and all was in a blaze. Puzzled at first by the vision, but seeing in it a call to action, he springs up, summons first the surviving officers of Proxenus' division, and then of the whole force: inspires them with his own courage and determination: and fires the whole army by his example. New officers were elected in the place of those lost, Xenophon himself being chosen to command the division

of Proxenus: a plan of action was settled: negotiations with the treacherous enemy were broken off: and the army, no longer dejected and disorganized, but full of the spirit and confidence of their young general, determine to cut a way for themselves back to Greece, or perish in the attempt. The retreat is continued: they cross the Zapatas, followed and harassed by Mithradates, pass through the deserted cities of Larissa and Mespila, and advance up the east bank of the Tigris till they are confronted by the lofty mountain chain of the Carduchi (Kurdistan).

(Book IV.) After holding a council of war, the Greeks decide to continue their march in a northerly direction. They enter the territory of the Carduchi, for seven days fight and struggle through this inhospitable land, and then, crossing the Centrites River in the face of the enemy, set foot in Armenia. It was now December, and the army was on a high and exposed tableland. Heavy falls of snow delayed their progress: cold winds numbed them, and provisions failed. At last, after crossing the sources of the Tigris, and the Teleboas, they reached the Phasis (Araxes), fought their way through the Chalybes, Taochi, and Phasians, crossed the River Harpasus, and, advancing through the territory of the Scytheni, reached the town of Gymnias. On the fifth day from here, they caught sight of the Euxine from the summit of Mount Theches. Passing on unmolested through the Maerones, they entered Colchis, and soon afterwards reached Trapezus (Trebizond), a Greek town on the Euxine. Here the hardest part of their journey was over: and they offered the promised sacrifices to Zeus the Preserver, Heracles the conductor, and other gods. (Feb.-March, 400 B.C.)

(Book V.) Weary of marching, the Greeks determined to make the rest of their journey home by sea, 'like Odysseus' of old. Cheirisophus went to Byzantium to obtain transports, but he did not return, and provisions grew scarce: so send-



ing their women, their sick, and their baggage in a few ships, which they had collected, they marched themselves by land to C r sus. Here they were reviewed, and still numbered 8600 hoplites. From Cerasus, they advanced through hostile territory to Cotyora, where they stayed forty-five days, living by plundering the neighbouring tribes, since the inhabitants refused provisions.

(Book vi.) Sufficient ships were at last collected to convey the army to Sinope. Here they were hospitably received, and here they met Cheirisophus, who returned with empty hands and only a single trireme. After five days' rest, they proceeded to Heraclea, and thence to Calpe, where Cheirisophus died. From Calpe they marched through Bithynia, plundering the country, to Chrysopolis, opposite Byzantium, where they spent seven days in selling their booty.

(Book vii.) Anaxibius, the Spartan admiral, urged on by the satrap Pharnabazus, who was eager to remove the Greeks from his province, now invited the army to Byzantium. They accepted his promises of pay and crossed over, but finding that they were again deceived, and were now told to march to the Thracian Chersonese, where Cyniscus would find them pay, they forced an entrance into the city, and were only restrained from plundering it by the influence of Xenophon, who felt that such an act would provoke the indignation of all Greece. After some delay, they lent their services to the Thracian prince, Seuthes; but he too, after obtaining his ends, proved faithless, and neglected to provide the promised pay or fulfil his magnificent promises to Xenophon. At last the army, now reduced to 6000 men, was engaged by the Lacedaemonians to help in a war they were beginning against Tissaphernes: Xenophon led them to Pergamus in Mysia, and there handed over his command to Thibron, the Lacedaemonian commander, who incorporated the troops with his other Greek forces. (March, 399.)

## LIFE OF XENOPHON.

## SUMMARY.

B.C.	B.C.
? 431. Birth.	394. B. of Coronea.
Disciple and friend of Socrates.	Life at Sparta.
401. Joins Cyreian Expedition.	? 387. Sent as colonist to Scillus.
399. End of Expedition.	? 370. Driven from Scillus.
In Asia with Thibron.	Retires to Corinth.
Marriage. Banishment.	Banishment withdrawn.
396. Agesilaus in Asia.	362. B. of Mantinea: death of Gryllus.
394. Returns to Sparta with Agesilaus.	? 354. Death.

XENOPHON was probably born about the year 431 B.C.,\* the first year of the Peloponnesian War. He was an Athenian of the deme or borough of Erchia, the son of Gryllus, and perhaps of Diodora. About the position of his family, his boyhood and his youth next to nothing is known. Tradition says that he was sufficiently rich to serve as a knight in the Athenian army; he seems to have joined the Expedition of Cyrus in search of fame rather than wealth; and in after life he had all the tastes of a country gentleman, the foundations of which were probably laid in his boyhood.

\* Strabo, followed by Diogenes Laertius (Life of Socrates) says that Socrates saved the life of Xenophon at the battle of Delium, 424 B.C. This would place Xenophon's birth before 440, so that he would have been 40 at least when he joined the expedition. Yet Xenophon throughout the *Anab.* speaks of himself as young [cf. ii. 6. 15, 20, 30; iii. 1. 14; iii. 1. 25; iii. 2. 37; iii. 4. 42; iv. 1. 6; iv. 2. 16; v. 3. 1; vii. 2. 38; vii. 3. 46]. Hence it is probable that the story is a mere fable, based on the story of the Rescue of Alcibiades by Socrates at Potidaea [430 B.C.] told in Plato, *Symposium*.

He must have been brought up carefully, for he grew into a Boyhood and pious and good man, a true *καλὸς κἀγαθός*. We Education. may picture to ourselves the home life of the modest and handsome boy;\* we can fancy him riding his horses and playing with his dogs, and perhaps courasing hares on the slopes of Parnes and Pentelicus and Hymettus, in the intervals between the incursions of the Peloponnesian armies, till 413 B.C., when the Spartans occupied Deceleia permanently, and made all expeditions far from the walls of Athens dangerous. We may think of him as enjoying the ordinary education of the young Athenian of that day in *γυμνασία*, *μουσική* and *γυμναστική*, wending his way to school and joining in the choruses, or going through the exercises of the palaestra and gymnasium with his companions. At this time too he would learn to love the poets, the influence of whom is so marked in his later writings: and as he grew older he would attend the lectures of the Sophists and imbibe the elements of philosophy.

One day, it is said,† Socrates met him in a narrow way, and barring his passage with his stick, asked him Socrates. where this article or that article could be bought: to each question the boy returned a ready answer. "But where," said the philosopher, "are good and noble men, *καλοὶ κἀγαθοί*, to be found?" The boy hesitated. "Follow me, then," said Socrates, "and learn."

Thus he became the disciple of Socrates: and the next ten or fifteen years of his life were spent in intimate communion with him. The memorials of this most interesting period are preserved in the "Memorabilia," which, though written long after, is clearly based on notes taken at the time. It is easy to understand the deep reverence and affection, which the

\* *αἰδήμων καὶ εὐειδέστατος εἰς ὑπερβολήν*, Diogenes Laertius.

† Diogenes Laertius.

Master inspired, and to measure the influence, which he exerted upon the young and ardent pupil.

Whether Xenophon played any part in public life before the year 401 we cannot tell. It was a troubled Events at Athens between 411 and 401. The Peloponnesian War was still raging between Athens and Sparta. In 411 the Democracy at Athens had been overthrown, and the extreme oligarchical party had seized the reins of government, establishing the Council of the Four Hundred: after four months another revolution had given the power to the opposite faction, and the old Democracy had been restored in a slightly modified form, the franchise being restricted to Five Thousand citizens. In 404 the Peloponnesian War was ended with the Capture of Athens by Lysander, and at the dictation of the conquerors a Committee of Thirty was appointed to draw up a new constitution. This body, soon branded with everlasting infamy under the title of The Thirty Tyrants, headed by Critias and supported by a Spartan garrison under Callibius, established a reign of terror, murdering and banishing the noblest of their opponents, and compelling all waverers and neutrals to compromise themselves by sharing in their atrocious deeds. Such proceedings soon made their position untenable: they were defeated at Munychia by a force under Thrasybulus, and Critias was slain. The power then fell into the hands of the less violent oligarchs, who deposed the Thirty and established a new Council of Ten to arrange the affairs of the city. The Spartans were called in to settle these troubles: and by the influence of their King Pausanias the Athenian Democracy was restored in 403.

It is probable that Xenophon had in some way compromised himself with the oligarchical party during these Xenophon's troubles. A public career seems to have been motives for joining the expedition. It is closed to him at home, for in 401 we find him Expedition. accepting an invitation from his friend Proxenus to join Cyrus

in Asia. "Come to me," Proxenus had written, "and I will introduce you to Cyrus, whom I consider to be worth more than my fatherland to me."\* Socrates, fearing that no good could come from a friendship with Cyrus, the arch-enemy of Athens, advised Xenophon to consult the Oracle at Delphi whether to go or not. But Xenophon's mind was clearly made up: instead of asking whether it was better to go or to stay, he asked 'to which of the gods he must pray and do sacrifice, so that he might best accomplish his intended journey and return in safety with good fortune.' He received his answer, returned to Athens, and met with a merited rebuke from Socrates for thus neglecting his advice. But the philosopher withdrew his opposition, seeing that Xenophon's purpose was fixed, and in the spring of this year Xenophon joined his friend Proxenus at Sardis.

Thus he took the first great false step in his career, the consequences of which were to make him famous, and its consequences but to embitter the whole of his latter life. Patriotism was to the Greek a very real feeling; but from this time forward Xenophon became an exile from his native city: he threw himself into the arms of his country's deadliest foes, and a legitimate career was closed to him at home. Regret bred remorse, and remorse bitterness: like his master, Socrates, he had never loved the Democracy: henceforward he looked upon Athens with dislike; upon Sparta—blind to all her failings—with exaggerated affection. The fairest fruits now seemed to crumble to dust in his mouth. The campaign under Cyrus which had promised so much, left him little better off than when he started, and, at one time, threatened to restore him to Greece stripped of his last possessions: his ambition, which had seemed on the point of gratification, when at Harmene the army offered him the sole

\* *Anab.* iii. 1, 4 foll

generalship, was disappointed, when the god bade him refuse it: his hopes of a quiet old age of literary leisure were rudely interrupted, when he was driven from his home at Scillus by the troops of Elis: and all through his writings we seem to catch the undertone of the disappointed man, who feels only too deeply the truth of his own words, "Those who refused to listen to the warning of Socrates lived to repent of their obstinacy."

The story of this expedition is given in the *Anabasis*. Curiosity, vague ambition, eagerness for action, perhaps even a desire to test the possibilities of The Expedition sport in an unknown but famous land, with its noble rivers and vast hunting preserves (*παρθεύροι*), possibly a desire for change after hard literary work (for it seems probable that in the last few years Xenophon had helped to publish Thucydides' History of the early part of the Peloponnesian war, and had written the first two books of his own *Hellenica*, concluding the story of the war), had induced him to join what he, in common with the others, regarded as a mere expedition against a tribe of mountain robbers; a real affection for Cyrus, the glamour of his vague but magnificent promises,—satrapies and crowns, horses and carriages, fields, villages and cities,—the great interest of the problems presented by this strange Persian Empire, many reasons prevented him turning back when he had once put his hand to the plough. And so without any deliberate design, by the mere force of circumstances, he found himself suddenly transformed, by the murder of the generals, into a leader of men. Hitherto he had held no official position in the army: he had brought no troops with him from Greece and had received no command. Now, in the hour of peril, the master-mind was recognized: he became the guiding spirit in one of the most famous feats

\* The Pisidians.

of ancient arms. That he was successful\* must be ascribed to his native Attic ability and to his Socratic training. "To Athens he owed that happy combination of eloquence and confidence with soldier-like resource and bravery, which his countrymen regarded as the natural outcome of their democratic institutions. To Socrates may be traced those ruling qualities of sympathy and human-heartedness, and that readiness to take the lion's share of fatigue and danger, which won him the obedience and affection of the soldiers."†

After handing over the remnant of the Ten Thousand to Thibron in the spring of 399, Xenophon may have revisited Greece and possibly Athens. But there was little to attract him there. In May of this year Socrates drank the fatal hemlock; and to one who had during the past year seemed to identify himself so thoroughly with the interests of Sparta, all political hopes were closed at home. Before the end of the year it is clear from his writings (*Hellenica* iii. and iv.) that he was back again in Asia, where, till 394, he served with the Spartan troops and his late comrades against the Persians.

In or about the year 399 his marriage must be placed. Of his wife we know nothing except that her name was Philesia: but we may not unreasonably conjecture that she was "the prototype of some one or other of those delightful women worthy of Zeuxis and Euripides, whom Xenophon has depicted" in his writings, especially in *The Economist*, "that idyll of married life."‡ By this

\* For discussion of trustworthiness of Xenophon's description of himself, see page xxviii.

† Dakyns after Grote.

‡ Dakyns.

marriage Xenophon had two sons, Gryllus and Diodorus, who grew up into famous men, and were known as The Dioscuri, "The Great Twin Brethren." In this period too falls, most probably, the decree of banishment which was passed against him. Both the date and the precise cause of this sentence are uncertain: Diogenes Laertius ascribes it vaguely to his "Laconism," and his friendship with Cyrus; Dio Chrysostom (100 A.D.) and Pausanias (160 A.D.) to his expedition with Cyrus. It seems clear that about this time the Athenians were endeavouring to improve their relations with their old foes, the Persians, whilst the Spartans were beginning to cherish aggressive schemes against them; a sign of this was the Spartan force under Thibron, into which the remains of the Ten Thousand had been enlisted, which had been despatched to Asia to assist the Ionian cities against Persia. Xenophon may have been sacrificed to gratify Artaxerxes.

The effect of this sentence was to throw Xenophon more completely into the hands of the Spartans and to place him in a more false position than ever. In 396 Agesilaus, the lame but lion-hearted Spartan king, came to Asia with reinforcements, to conduct a vigorous offensive campaign against Persia, upon the alarm that the Persians were preparing a fleet in Phoenicia for a descent upon Greece. A close friendship sprang up between the two men. As one who had penetrated into the very heart of the Persian Empire, had "beaten the king at his own gates, and laughed him to scorn,"\* Xenophon would sympathise with the designs of Agesilaus: as an old cavalry officer he may have helped to organise that body of horse, which the new general raised for the campaign of 395. The friendship lasted, and in 394, when Sparta was menaced by the coalition of

the Thebans and Athenians, and Agesilaus was recalled to Greece, we find Xenophon accompanying him (v. 3. 6).  
**394.** That he was present at the great Battle of Agesilaus to Sparta. Coronea (394) when Agesilaus completely defeated the Athenians, is certain from his vivid description of the battle: and Plutarch asserts that he actually fought on the Spartan side. The next few years seem to have been spent at Sparta with his friend, and it is probable that he accompanied him on several of his campaigns. At the suggestion of Agesilaus he sent for his children, and probably his wife, who had stayed behind in Asia, and had them educated in the Spartan fashion, which he so greatly admired.\*

**1387.** About 387, in reward for his services, he was given an estate at Scillus, in Elis, and presented with a house and farm.

Hither came Megabyzus, the priest of Artemis of the Ephesians, on his way to Olympia to attend the games, and restored to Xenophon a deposit which had been left with him, a portion of the tithe of their spoils dedicated by the Ten Thousand to Apollo and Artemis and divided among the generals. "Xenophon took the money and bought for the goddess a plot of ground at a point indicated to him by the oracle. The plot, it so happened, had its own Selinus river flowing through it, just as at Ephesus the river Selinus flows past the temple of Artemis, and in both streams fish and mussels are to be found. On the estate at Scillus there is hunting and shooting of all the beasts of the chase that are. Here with the sacred money he built an altar and a temple, and ever after, year by year, tithed the fruits of the land in their season and did sacrifice to the goddess, while all the citizens and neighbours, men and

\* Plutarch.

women, shared in the festival. The goddess herself provided for the banqueters meat and loaves and wine and sweetmeats, with portions of the victims sacrificed from the sacred pasture, as also of those which were slain in the chase; for Xenophon's own lads, and the lads of the other citizens, always made a hunting excursion against the festival day, in which any grown man who liked might join. The game was captured partly from the sacred district itself, partly from Mount Pholoe—pigs and gazelles and stags. The place lies on the direct road from Lacedaemon to Olympia, about twenty furlongs from the temple of Zeus in Olympia, and within the sacred enclosure there is meadowland and wood-covered hills, suited to the breeding of pigs and goats and cattle and horses, so that even the animals of the pilgrims passing to the feast fare sumptuously. The shrine is girdled by a grove of cultivated trees, yielding dessert fruits in their season. The temple itself is a facsimile on a small scale of the great temple at Ephesus, and the image of the goddess is like the golden statue at Ephesus, save only that it is made, not of gold, but of cypress wood. Beside the temple stands a column bearing this inscription:—"This place is sacred to Artemis. He who holds it and enjoys the fruits of it is bound to sacrifice yearly a tithe of the produce. And from the residue thereof to keep in repair the shrine. If any man fail in aught of this, the Goddess herself will look to it that the matter will not sleep."\*

Scillus is still one of the most beautiful spots in the Peloponnese. Here in the society of those he loved best, surrounded by his horses and his dogs, he spent the next fifteen or twenty years of his life, "hunting and entertaining his friends, and writing his histories."† His nearness to Olympia enabled him to keep

\* *Anab.* v. 3, 8, Dakyns' translation.

† Diogenes Laertius.

in touch with the literary world, and during this period a very large, if not the larger, part of his work was composed.

This ideal life was rudely interrupted by an attack of the Eleans. When and why it was made is uncertain: but it is not improbable that after the disastrous defeat of the Spartans at Lenotra (371), the Eleans seized the first opportunity to expel the Spartan colony from Scillus.

The family eventually retired to Corinth, where Xenophon spent the remaining years of his life. Here his literary work was completed, and here in all probability he died. In 369 an alliance was formed between the Spartans and the Athenians against the Thebans, and the two sons of Xenophon, now young men about thirty years of age, had an opportunity of serving on the Athenian side. About the same time the decree of banishment against Xenophon was recalled: but he seems to have continued to live at Corinth, considering it probably the quietest place in Greece for a student during these troubled times. He may often have visited Athens, "the glitter of whose temples was visible from the lofty Acropolis of Corinth and whose streets and squares were dear to him,"\* but there is no reason to believe that he ever again made it his home.

One event only remains to be chronicled in these last years. In 362 his son Gryllus was killed in a cavalry skirmish a day or two before the battle of Mantinea. Xenophon, says his biographer,† was offering sacrifice with the chaplet upon his brow when the news was brought to him that his son had fallen. He paused and removed the chaplet: but when the messenger added

<sup>370.</sup>  
Driven from Scillus.  
Retires to Corinth.

<sup>370.</sup>  
Decree of Banishment withdrawn.

\* Dakyns.

† Diog. Laertius.

"fighting bravely," he replaced it on his head, shedding no tears, but simply saying, "I knew that my son was mortal."

Xenophon lived a few years longer, engaged in his literary work. The latest passage in his writings to which a probable date can be fixed was penned in 355. The year after he died at Corinth, at the ripe age of seventy-five.\*

His biographer, Diogenes Laertius, thus sums up his character: "He was a good man: fond of horses and of hunting; learned in the art of war, as his writings prove: pious and liberal to the gods: skilled in divination: a disciple and imitator of Socrates."†

\* 354 is the generally accepted date, but it is very uncertain. Diog. Laertius, on the authority of Stesicleides, says in the first year of Olympiad 105, i.e. 380-859.

† *ἄνθρωπος τὰ τ' ἄλλα γενναῖος ἀγαθὸς καὶ δὴ καὶ φιλικὸς καὶ φιλοκίνητος καὶ τακτικός, ὡς ἐκ τῶν συγγραμμάτων δῆλον· εὐσεβὴς τε καὶ φιλοθύτης καὶ λερεῖα διαγινώσκει ἱκανὸς καὶ Σωκράτην ζηλώσας ἀκριβῶς.*

## THE WORKS OF XENOPHON.

XENOPHON'S works have probably come down to us complete: the list given by Diogenes Laertius corresponds with our list, which, indeed, contains every work ascribed to Xenophon by ancient writers. Classified according to subject-matter they fall naturally into four divisions.

<i>Historical Works.</i>	{	The <i>Anabasis</i> , in 7 books.
		The <i>Hellenica</i> , in 7 books.
		The <i>Agæstaus</i> , in 1 book.
		The <i>Cyropaëdia</i> , in 8 books.
<i>Political Philosophy.</i>	{	The <i>Hiero</i> , in 1 book.
		The <i>Lacedæmonian Constitution</i> , in 1 book.
		[The <i>Athenian Constitution</i> , in 1 book.]*
		On <i>Revenues</i> , in 1 book.
<i>Socratic Works.</i>	{	The <i>Memorabilia</i> , in 4 books.
		[The <i>Apology of Socrates</i> , in 1 book.]*
		The <i>Oeconomist</i> , in 1 book.
		The <i>Symposium</i> , in 1 book.
<i>Technical Tracts.</i>	{	On <i>Horsemanship</i> , in 1 book.
		The <i>Cavalry General</i> , in 1 book.
		The <i>Sportsman</i> , in 1 book.

The *Anabasis* describes the expedition of Cyrus and the retreat of the Greek Auxiliaries, 401-399 B.C. **Authorship.** The work is anonymous, but its style is unmistakable, and the unanimous voice of antiquity has ascribed it

\* Works which have come down to us under the name of Xenophon, though not written by him.

to Xenophon. Yet at the beginning of the third book of the *Hellenica* he says: "Now, how Cyrus collected his army and marched inland with it against his brother, and how the battle was fought, and how he was slain, and how after this the Greeks reached the sea in safety, *Θεμιστογένης* *Themistogenes' Anabasis*." Bornemann translates *Themistogenes' Anabasis* this 'has been written for Themistogenes,' i.e., written for his use, or dedicated to him; but by almost universal consent the natural way of taking the words is "has been written by Themistogenes the Syracusan," so that we are brought face to face with a very real difficulty.

The first question is whether Xenophon is referring to his own work or to another *Anabasis*. The latter is, on the whole, the most probable explanation. It presents fewest difficulties: Themistogenes' existence seems established by a quotation from Hesychius in Suidas: Stephanus Byzantinus asserts that both Themistogenes and Sophænetus, a member of the expedition, wrote accounts of the *Anabasis*: and, lastly, contemporary writers like Isocrates, though often referring to the retreat, never mention Xenophon among its leaders, which seems to prove that they had read histories of it from other hands, which ascribed to Xenophon an unimportant part.

Xenophon's words, however, exactly describe the character of his *Anabasis*, and most scholars believe that he is referring to it. Why, then, should he ascribe it to Themistogenes? Several explanations are offered. He may have thought, as Plutarch suggests, that the story of his own exploits would be more readily believed, if published under another's name. Political motives, or mere modesty, others consider his reasons; and we know that Aristophanes published comedies under the names of Callistratus and Philonides, his chorodidascali. It is possible, again, though hardly probable, that Themistogenes was the name of a real man who edited the work for Xenophon. And, lastly, the very ingenious theory must be

mentioned, that there was an earlier and shorter *Anabasis* by Themistoganes, which Xenophon re-edited and re-published in reply to criticisms upon his conduct, inserting passages which glorified himself and suppressing unfavourable ones.

With this question is closely connected that of the **Credibility** of the narrative. Those who wish to cast doubt upon it point out that "the author without fear of contradiction, seeing that all the main actors were now dead or scattered, could assume an importance quite beyond that warranted by the real facts. He is the soul of the retreat: he is never wrong: he always thinks of the right thing, and says the right word. It seems extraordinary that were his achievements equal to his description of them, he should not have been recognised as one of the greatest generals of the age."\*

This criticism scarcely carries conviction. A careful study of Xenophon's character, as unconsciously revealed in his own writings, and an impartial examination of the *Anabasis* itself will confirm the truth of his story. The deeds of Xenophon are told in an essentially modest and straightforward manner: far from glorifying his own exploits, he points out in more than one place his own mistakes: he reveals again and again his own deficiencies: and he shows how the opportunity of making a mark in the world was given him, when at Harmené the army offered him the sole generalship, and how his irresolution was fatal to his success. If any work bears on itself the stamp of truth, that work is the *Anabasis*. Xenophon was not a sufficiently able man to impose on the learned world by a masterpiece of literary fraud.

The story of the Ten Thousand aroused the enthusiasm of Greece; it showed the inherent weakness of **Importance.** the Persian Empire; it suggested the possibility of invading it; it prepared the way for its subsequent over-

\* Mahaffy.

throw. "Alexander the Great would not have become great but for Xenophon" [Eunapius, 380 A.D.]. To us, as Mahaffy well points out, the concluding books, which describe the fortunes of the army after reaching Trapezus, "have perhaps the most interesting and valuable lessons. Here we obtain our only clear and detailed account of the doings of a mercenary force when not engaged in an actual campaign—of the scourge which such a force was to all the surrounding country, and how they were just as likely to plunder a Greek as a barbarian settlement. At the same time, we see among them that strong sense of external religion, that dependence on dreams and omens, that fear of the anger of the gods, which strikes us all through Xenophon's writings as a strong contrast to the temper of Thucydides. There are also many curious details about the manners and customs of the savage tribes living along the Euxine, as well as of the court of Sentes, and of the social condition of his kingdom."

The digression about Scillus (book v.) proves that this part of the *Anabasis* was written after Xenophon had lived there for some while; the language, indeed, almost implies that this residence was a thing of the past. Hence it is probable that the work was completed at Corinth between 370 and 365 B.C. **Date.**

The *Hellenica* continues the history of Greece from 411 B.C., where Thucydides had broken off, to 362, the year of the Battle of Mantinea. It is disfigured by many faults. The *Anabasis* is undoubtedly Xenophon's masterpiece. The episode is in itself full of interest, and so simple that it makes no demand upon the higher powers of a historian. The tale is told in a clear, manly and straightforward style. **Hellenica and Anabasis compared.** The *Xenophon's style.* forward style, graceful, as a rule, though unadorned. The writer carries us forward from stage to stage without weariness and without undue haste: in a few graphic words he



recalls the scenes in the camp or on the march; now and again he pauses to describe some military incident of unusual interest, or to introduce us into a council of the generals or the troops, that we may hear from their own lips the difficulties and perplexities which beset them, or to sketch, with a few masterly touches, the character of one of the actors, that we may feel the strong personality of each leading hero in the drama, may realise the real human interest of the story. In this artless narrative and easy dialogue Xenophon is almost without a rival; Herodotus alone surpasses him. He was a very keen observer both of men and of country: his descriptions of the generals seem perfect in the *Anabasis*, more perfect when compared with his attempts in the *Cyropaedia*. Like so many men with an eye for detail he had little constructive power, and the idealised Cyrus and the other imaginary characters of the *Cyropaedia* are unreal: their virtues are heroic, their vices infra-human. The same qualities are found in the *Hellenica*, the same simple and graceful style, the same vivid description, the same human interest; but he has here to deal with a very different subject. He displays little power of adequately grasping a complex series of events, of grouping them and showing their interdependence, of giving each its due predominance: he lacks critical judgment, and—what is of even greater importance—he lacks the moral power of subordinating his own prejudices to the interests of historical truth. His sympathies were in favour of Sparta; he admired and believed in Agesilaus; he disliked Athens and overlooked the rising power of Thebes: and so his history of Greece during 50 eventful years is little better than a party pamphlet, carelessly arranged and utterly untrustworthy.

The 'Agesilaus' is an appendix to these historical works, *Agesilaus*. intended to justify the exaggerated estimate of the King given in the *Hellenica*. It adds little fresh in-

formation, and is written in a stilted and affected style. If it is genuine, it is probably one of the latest of his writings.

The remaining works of Xenophon must be dealt with more briefly. The troubled state of Greece during the last half century had given an impetus to political speculation. Plato has described an ideal Republic, using Socrates as the mouthpiece of his views. Xenophon was by nature and training essentially an aristocrat and hero-worshipper; all through life we find him dominated by some superior **Cyropaedia** mind—by a Socrates, by a Cyrus, by an Agesilaus. And so we are not surprised to find that his ideal state is an absolute hereditary monarchy, ruled by an enlightened and beneficent tyrant, who sacrifices his own ease and pleasure for the happiness of the people. This ideal state is described under the form of a life of Cyrus the Great. So numerous are the legends about the founder of the Persian Empire that it is impossible to sift fact from fiction: as history the *Cyropaedia* is worthless, but as the earliest specimen of a historical romance, a romance too containing a veritable love-story, it is of great interest. The **Hiero**, in the form of a dialogue between Hiero, **Hiero** tyrant of Syracuse, and the poet Simonides, shows the other side of the question: it describes the splendours and miseries of the despot. The tract on the **Lacedaemonian Constitution** glorifies the peculiar institutions popularly ascribed to Lycurgus, and gives a striking picture of the famous State education idealised by Plato in his *Republic*. The work on the **Revenues of Athens** reminds us of some modern socialistic speculations: it shows how by carefully fostering the State resources, pursuing a pacific policy, encouraging trade and the settlement of foreign merchants at Athens, it would be possible to secure so large a

surplus that three obols a day might be paid to every citizen, rich and poor, and misery and want would disappear.

The Socratic Works are of the deepest interest, for they give another view of that remarkable genius whom "Plato transfigured and Aristophanes traduced."\* We have seen how completely Xenophon in his youth was brought under the

influence of the philosopher: the Memorabilia, Symposium, is a plain record of his conversation with various Athenians, at some of which Xenophon was present himself, some he reports at second hand. It is intended to justify the character of Socrates against the false opinions current at the time. The Symposium, or Banquet, is a dialogue in the Platonic style, showing Socrates in society as "the king of all good talkers." The Oeconomicus is a dialogue on the management of the household and the farm. It is full of the most charming pictures of domestic life. In these writings we have a far more faithful portrait of the real Socrates than in the famous dialogues of Plato: we have him drawn as he would appear to the ordinary Athenian, an ugly old man with wonderful powers of conversation and all sorts of curious ideas, some wrong and some right, about every sort of subject; an earnest thoughtful man who won the affections of his pupils. This is as far as Xenophon could go. He could seize upon the petty details of life and conversation, but he could not catch the ideal side of a character. Xenophon is the photographer, Plato the artist on whose canvas the man lives glorified for ever.

The list of Xenophon's writings is completed by three technical tracts, dealing with subjects in which he took the greatest interest. That on the Cavalry General shows how

\* Mahaffy.

little progress the Greeks had made in scientific warfare: the evolutions described are simple in the extreme. The treatise on the Horse is more thorough: it gives careful directions for their training and their riding, recommending always kindness, not roughness: it describes in detail the 'ornamental horsemanship,' the proper prancing and pacing, which was cultivated at Athens for the State processions, a representation of which has been preserved for us in the Parthenon frieze. The Sportsman treats of the breeding and training of dogs, of nets and snares, and of hunting, especially for the hare. It was a sport in which we have seen he took an enthusiastic delight.

Xenophon has always held a distinguished position in the field of literature. He was admired by his contemporaries, imitated by his successors: from Romans, especially from Cicero, he received the most unqualified praise: and the adverse criticisms of modern scholars have done little to shake his popularity. It is easy to understand this. He appeals to the imagination as a man of action as well as of letters: his subjects are interesting: his language easy and graceful. But when we measure him by a higher standard: when we consider how little he mastered the divine philosophy of Socrates, how little he realized the greatness and the weakness of Athens and Sparta and Thebes, how little he grasped the political and social problems which were struggling for expression in his day, then we find him lamentably deficient. He is a vivid and sympathetic writer, but he lacks power and genius. We have seen this in his practical life, and we see it even more in his writings.

His style is as a rule simple and graceful, but it is in parts very unequal. Setting aside such works as the Agesilaus, which is composed upon the model of the fashionable rhetoricians of the day, such as Isocrates, his

best writings, e.g. the *Anabasis*, the *Hellenica*, the *Cyropaedia*, and the *Memorabilia* are, when closely examined, full of faults: his simplicity occasionally degenerates into baldness: his grammatical constructions are often loose and faulty. Socrates was no master of form, and Xenophon's literary training seems to have been far from perfect. His language too is not pure Attic. "He admits Ionic, Doric, and poetical words, and uses so irregular a vocabulary that each work abounds in *ἄταξ λεγόμενα*, not only as regards himself but as regards the good Attic authors of his days."\*

At this time there were in Greece several distinct popular dialects, and also several distinct literary dialects, and at Athens there were even two distinct literary dialects, "the matured Attic of the day known to us from Comedy and the Orators, and the partially developed Ionic Attic of more than a century earlier, which is the basis of the language of Tragedy."† An educated Athenian constantly mixing with other educated citizens could easily pass from one dialect to the other, but if a man were separated for a few years from Athens, and mingled with Greeks speaking other dialects, the purity and precision of his Attic became necessarily impaired. "It is in no way strange," says Helladius, a grammarian of the first century, "that a man spending his life in camps and among foreigners should lose somewhat of his native speech."† Many of the non-Attic forms used by Xenophon have been removed from our texts by early editors, such as *ἄδμη* (Attic *ἀσμη*), *ἦως* (Attic *ἔως*), but many still remain; those occurring in this book of the *Anabasis* are collected in the Index under the heading 'Style.'

\* Mahaffy

† Rutherford. *New Phrynichus*.

## NOTES ON THE GREEK MERCENARIES OF CYRUS, AND SOME MANŒUVRES OF THE ARMY.

At the close of the Peloponnesian War, in which for 28 years (B.C. 431-404) almost all the States of Greece had been arrayed in arms against one another, under the leadership of Sparta and Athens, large numbers of men were thrown out of employment; many had been spoilt by the free and adventurous life of the soldier, some had been banished or found it impossible for political reasons to return to their homes, others, like the poor but hardy Arcadian mountaineers, were always ready to seek a living among strangers. Hence Cyrus found little difficulty in collecting a force of over 10,000 Greek mercenaries.\*

The method of enlistment is described by Xenophon in the first chapter of his *Anabasis*. First, Cyrus' Method of ordered the commanders of garrisons in his Enlistment. astrapy to collect picked Peloponnesian troops; secondly, he welcomed to his court political fugitives from such cities as Miletus and formed them into an army; thirdly, he invited certain Greek officers, whom he knew, by promises of pay and employment, to raise troops for him under various pretexts. Clearchus, for instance, collected an army in the Thracian Chersonese, under cover of protecting the Hellenic

\* At the review held near Colosse there were 11,000 hoplites and about 2,000 peltasts, at the battle of Cunaxa 10,400 hoplites and 2,500 peltasts; of these, 8,600 (v. 3. 3) reached the Black Sea in safety.

cities against the Thracian tribes; Aristippus raised a force in Thessaly, nominally against his political adversaries.

The actual work of enlistment was carried on by subordinate officers, captains, *λοχαγοί*, each of whom, apparently, undertook to gather a company, *λόχος*. These would naturally come from the same district, and so the members of each company would be united by a much needed bond of union. The companies seem to have differed much in quality: some consisted of picked men; in others boys, and even men of non-Hellenic birth were to be found. The greater number of troops were drawn from the mountains of Arcadia and Achaia, in the Peloponnese; but Thrace furnished excellent light infantry, Crete and Rhodes the best archers and slingers, and almost every state of Greece was represented in the army.

Many of the generals and captains were wealthy and well-born men, who advanced their own money to **Equip** their troops; and probably Xenophon was not the only volunteer attached unofficially to the staff.\* With such men love of adventure, desire for distinction, the fame of Cyrus' generosity, would be more powerful inducements than pay; and all expected that the expedition was a mere raid against the freebooting Pisidians. But money was certainly the motive with other generals, such as Menon, and with the common soldiers, who hoped to return home after a short campaign with their pockets full.

The Greek soldier had to provide everything for himself: clothes and armour he brought with him, food he bought—if he could not obtain it by foraging—from the merchants, generally Lydians, who followed the army. The usual pay for a Greek hoplite was 2 obols per day and 2 obols for food, i.e. 4 obols per day, or per month 120 obols, i.e. 20 drachmae, i.e. 1 daric, about 20 shillings.

\* See p. xix.

This is the pay that Cyrus first offered: afterwards he raised it to 1½ darics per month. A *λοχαγός* received double, a *στρατηγός* four times as much, with special allowances and rewards. The light infantry would receive a smaller amount. Besides this pay Cyrus promised to each soldier 5 silver minae (about £20) when they reached Babylon, and their pay in full till they returned safely to Ionia.

On this expedition all the booty and prisoners which were not sold or exchanged immediately for provisions became common property (*τὸ κοινόν*). **Booty, etc.** This property was converted into money on every suitable occasion, and from this fund all the current expenses of the army were paid. At the conclusion of the campaign a tithe was set aside for the gods, and the remainder divided among the officers and soldiers. The tithe for the gods was shared among the generals, who spent it on such religious services as they thought fit.\*

Discipline in the Greek army, especially after the death of Cyrus, rested entirely on the individual influence of the officers and the right feeling of the men. **Discipline.** There is an air of freedom and independence about the dealings of the Greek soldier with his superiors that contrasts curiously with the great gap that has hitherto separated our private from his officer. A man of strong personality, like Clearchus, feared and respected by all, might ply his stick on the backs of lazy members of his own battalion, but if he ventured to flog one of Menon's soldiers, would find himself pelted by the aggrieved man's comrades, and might have to fly for his life to the protection of his own troops.† Even a popular officer such as Xenophon, when leading his men to

\* See p. xxii. † See t. 5, 11 foll.

the charge, may find his orders answered by the rude taunts of a Soteridas.\* On the whole, however, the discipline of the army seems to have been singularly good. During the terrible months of the retreat, after the seizure of the generals, the soldiers loyally obeyed the officers, whom they had themselves elected, and, if they claimed the right to understand and discuss important plans, they were ready to accept the advice and decisions of their officers and to support them in enforcing order and discipline. On reaching the Black Sea, when 'their common safety' was no longer 'their common need,'† the bonds of discipline were relaxed, and the soldiers committed many excesses; but if we compare their behaviour even in these trying circumstances with the behaviour of modern troops under similar conditions, we shall find the contrast highly favourable to the Greek.

The troops were divided into *ὀπλίται*, the heavy armed troops of the line, and *γυμνήτες*, light armed troops. **Divisions and Officers of the troops:** by the desertion of their Persian allies **Army.** they were deprived of cavalry, but a small force was raised and equipped during the retreat.

The Hoplites were divided into battalions, each under the command of a *στρατηγός*, general. The battalions differed in strength, each battalion representing the number of men that its general had succeeded in enlisting. To every battalion a *ὑποστράτηγος*, lieutenant-general, was attached. The battalions were divided into *λόχοι*, companies—the average strength of which was probably 100 men—commanded by a *λοχαγός*, captain, and a *ὑπολοχαγός*. Each company was subdivided into two *πεντηκοστίες* of 50 men each, and each *πεντηκοστὶς* into

two *ἐνωμοτίαι*\* of 25 men each; the officers of these were called *πεντηκοντῆρες* and *ἐνωμοτάρχαι*, corresponding roughly with our subalterns and sergeants. Two *λόχοι* united are sometimes called a *τάξις* and their commander *ταξίαρχος*. The Light Infantry seem to have been divided into *τάξεις* of about 100 men each, the captain of which is called both *ταξίαρχος* and *λοχαγός*. They were a very necessary complement to the solid and unwieldy body of *ὀπλίται*, especially in broken country. Besides acting as skirmishers in battle, they had to reconnoitre or to pursue the enemy, to occupy the heights, to forage, and make themselves useful in numberless ways.

The Cavalry were divided, as a rule, into squadrons, *φύλαι*, *εἵλαι* or *ἴλαι*, each numbering in later times 64 men. The commander was called *ἑπαρχος*. In the retreat a troop of 50 horse only was organized.†

The *ὀπλίται* wore purple tunics, *χιτῶνες*. Their armour consisted of (1) helmet, *κράνος*, weighing about **Equipment.** 4 lbs.; (2) either a cuirass, *θώραξ*, of metal, or **1. Hoplites.** more commonly the buff-coat of leather, *σπολάς*, fitted with a brazen breastplate and shoulder pieces. Strips of leather or felt, *πτέρυγες*, hung below the *θώραξ* or *σπολάς*, overlaid with metal and serving both as an ornament and a defence for the lower part of the body; (3) Greaves, *κνημίδες*, plates of brass or tin, lined with leather or stuff, covering the front of the leg from above the knee to the ankle; (4) a large shield, *δοπίς* or *σπλον*, usually oval but sometimes round, provided with a strap for hanging round the neck and a handle for the left

\* An *ἐνωμοτία* means properly a body of men bound together by a common vow of fidelity (*ὀμνυμι*, I swear). The term is first found in Herodotus, who uses it of a division in the Spartan army.

† See III. 3. 20.

\* See III. 4. 47. † See III. 3. 32.

hand: it was about  $1\frac{1}{2}$  yards high by 21 inches broad, made of layers of hide covered with metal plates. The front was often adorned with devices, to protect which the shield was kept in a leather or cloth case, when not in actual use in battle or at reviews.

Their weapons were (1) the long spear *δόνυ*, from 6 to 7 feet long, with a double-edged point, *αίχμη*, and a spike, *σαυρωτήρ*, at the butt, used for sticking the spear into the ground or for thrusting at close quarters; (2) a sword, either the straight sword, *ξίφος*, *έγχειρίδιον*, or the curved sabre, *μάχαιρα*, *ξήληη*, which the Lacedæmonians generally used. The total weight of armour and weapons was between 70 and 80 lbs. On the march all the heavier articles were carried by slaves or in the waggons.

The light-armed troops, *γυμνήτες*, *γυμνήται*, *γυμνοί*, or *ψιλοί*, wore no defensive armour and avoided close combat. They are divided into

### 2. Light-armed Troops.

(1) *ἀκοντιστάι*, spearmen, armed with a spear  $7\frac{1}{2}$  feet long, *ἀκόντιον*, furnished with a leather strap\* about 10 inches from the butt, through the end of which the forefinger was inserted. It is possible that the strap was wound round and round the shaft, and when rapidly uncoiled in the act of throwing gave a spinning motion to the spear like that imparted to a bullet by the modern rifle.

(2) *τοξόται*, archers, armed with a bow, *τόξον*, arrows, *οἰστοί*, and quiver, *φαρέτρα*.

(3) *σφενδονήται*, slingers, armed with a sling, *σφενδύνη*, pouch, *διφθέρα*, and stones, *λίθοι*, or leaden bullets, *μολυβδίδες*.

The *πελτασταί* proper,—for under this name all descriptions of light-armed troops are often classed—were a medium between the *δολίται* and the *γυμνήτες*. They carried the *ἀκόντιον* (see above), and, since they sometimes fought in line at close quarters, a small wooden shield, *πέλιη*, about 20 inches broad, covered with leather.

\* *ἀγκύλη*, cf. v. 2. 12, *διηγκυλωμένας*.

The rider had no shield, but wore a heavy *θώραξ* *ιππικός*, cavalry cuirass\* over a buff jacket, *σπολάς*,† from 4 Cavalry, which hung the *πέρυγες*, strips of leather or felt, overlaid with metal, protecting the lower part of the body: the legs were guarded by high boots and leather or mail thigh pieces. His offensive weapons were a lance and a straight sword, *ξίφος*. The horse wore a headpiece, *προμετωπίδιον*, breastplate, *προστερνίδιον*, and armour for the flanks, *παραλευρδία*.

The **Baggage Train** (*τὰ σκεύη*, *ὁ ὄχλος*, *στρατὸς σκευοφορικός*, etc.). The full complement of an army division included a large number of servants of all kinds, priests, doctors, merchants, tents, furniture, clothing, utensils, and food of every sort, and sometimes prisoners. Hence there would be fully as many non-combatants as combatants.

After the seizure of the generals all the tents and superfluous baggage were destroyed; but even then the retreating army found its movements greatly hampered by its train, and still further reduced it by dismissing all prisoners after entering Carduchia (iv. 1. 13).

The whole body of heavy-armed troops, *ὄπλῆται*, was drawn up in a solid *φάλαγξ* by companies (*λόχοι*) standing side by side—

Military Formations.  
Line of Battle.

λόχος. || λόχος. || λόχος. || λόχος. || λόχος.

FIG. 1.

The line may be any depth, 4 deep (*ἐπὶ τεττάρων*, *εἰς τεττάρας*), as in the review before 'the Cilician Queen' (i. 2. 15), 8 deep as in the battle of Mantinea, 12 deep as at Leuctra, etc. The

\* See iii. 4. 48. † See iii. 3. 20.

following plan shows the formation of a single λόχος 8 deep—

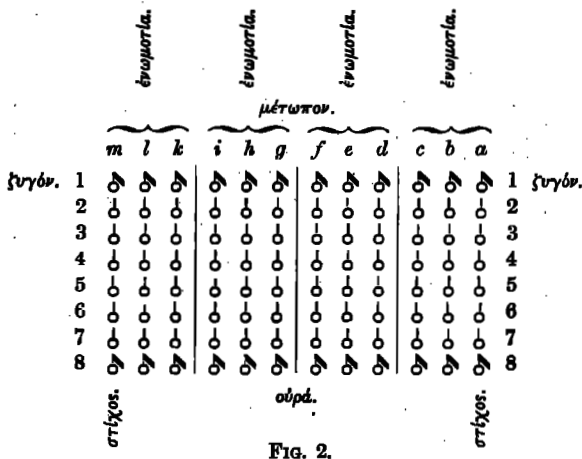


FIG. 2.

A line is called ζυγόν, a series of files στιχος, the front μέτωπον or στόμα, the rear οὐρά (tail). The front-rank men are called ἡγεμόνες or ἡγούμενοι, the rear-rank men οὐραγοί; all these were picked men. The ἐνωμοτάρχης stood at the head of the right hand file of his ἐνωμοτία.

The cavalry were usually posted on the wings (τὸ δέξιον κέρας, τὸ εὐώνυμον κέρας) of the φάλαγξ, the light infantry scattered in front or on the wings.

The order of march might be in (1) φάλαγξ, (2) column, (3)

Order of square.  
March.

(1) The order of march in line of battle, φάλαγξ, (συνταξάμενοι ὡς εἰς μάχην πορεύεσθαι, συντεταγμένῳ τῷ στρατεύματι, ἐν τάξει, ἐπὶ φάλαγγος, etc., Latin, *acie instructâ*) was

employed when an attack from the enemy was expected; it

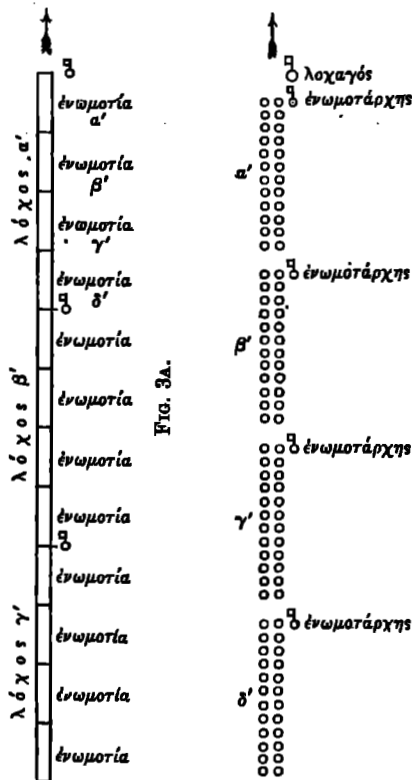


FIG. 3A.

FIG. 3B.

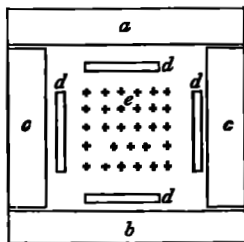
Fig. 3A shows the order of the λόχοι, Fig. 3B of the troops in each λόχος, when marching in column: see next page.

was merely an advance of the φάλαγξ described above, Fig. 1, and therefore requires no further explanation.

(2) The order of march in column (*ἐπι κέρας, κατὰ κέρας, ὀρθία φάλαγξ, ὀρθιοὶ λόχοι*, etc., Latin, *longum agmen*) was the usual formation, especially in rough country. The *λόχοι* march one behind the other, and the *ἐνωμοταί* in each *λόχος* one behind the other (see Fig. 3A). The column may be drawn up in two, three, or more files, according to the nature of the ground; the usual formation is said to have been in two files (*εἰς δύο*) (Fig. 3B), but this seems hardly probable except in very rough country.

The head of the column is *τὸ κέρας, τὸ ἡγούμενον, οἱ ἡγούμενοι*, the rear *ἡ οὐρά, οἱ ὀπισθοφύλακες*. The *στρατηγοὶ* usually rode or drove in chariots at the head of their battalions, the *λοχαγοὶ* at the head of their companies. Cavalry and light infantry were stationed in front or on the flanks or rear.

(3) The order of march in square (*πλαίσιον* or *πλαίσιον ἰσόπλευρον*, Latin, *agmen quadratum*) was used when constant attacks were feared from any side (Fig. 4). In the *φάλαγξ* formation the rear with its baggage and camp-followers was unprotected; in the column formation the baggage was equally unprotected, and the enemy might cut the long straggling line at any point



a. front, *στόμα, μέτωπον*. b. rear, *οὐρά*. c. flanks, *πλευραί*.  
d. light infantry. e. baggage and camp followers.

FIG. 4.

and cause loss and confusion. The square was intended to protect the baggage and to guard against attack from every side.

The hoplites were arranged, usually 8 deep, on all four sides, in such a way that when they faced outwards they formed on each side a line of battle, *φάλαγξ*. The baggage and camp-followers were placed in the centre, the light infantry between the baggage and the hoplites.

After the morning sacrifice, at the first signal the baggage was collected and the tents, if there were any, packed: at the second signal everything was placed on the beasts of burden or in the waggons, at the third the soldiers fell in and the march commenced. A light meal had been taken in the early morning immediately after rising. About 10 or 11 o'clock the army halted, and the mid-day meal, *ἀριστον*, the French *déjeuner*, was eaten. The army then continued its march till 4 or 5 o'clock. On reaching suitable ground, which would be selected by light-armed troops sent in advance, villages being chosen where possible, the baggage was unpacked and a camp, if necessary, formed. We know little about the internal arrangements of a Greek camp. Apparently they were very rarely fortified in any way, unlike the Roman camps, but they were carefully guarded by outposts both day and night. They were probably laid out in due order, battalion by battalion and company by company. In front of each division an open space was left for the arms, called *τὰ ἔπλα*, and in the centre\* or front of the camp a larger space in which the whole army could assemble. Here stood the altar on which the sacrifice was offered before starting in the morning. Larger camps had also a special market-place in which, under the surveillance of officers (*ἀγορανόμοι*), provisions, etc., were sold either by the natives or by the merchants which followed the army.

\* *τὸ μέσον*, iii. 2. 1.



After the quarters had been taken up, the chief meal of the day, τὸ δεῖπνον, dinner or supper, was prepared and eaten, the watchword was passed round, the orders for the morning were given, the watch fires were lighted and the watches set, each night and each day being divided into three watches of equal length, reckoned from sunset to sunrise or to the hour of starting. Then the soldiers lay chatting around the fires, till gradually the whole camp was hushed in sleep.

## ILLUSTRATIONS OF ARMOUR.

## INDEX TO ILLUSTRATIONS OF ARMOUR, ETC.

FIG.

1. Cuirass, *θώραξ*.
2. Buff-jerkin, *στολάς* or *στολάς*.
3. Helmet, *κράνος*.
4. Greave, *κνημῖς*.
5. Hoplite's Shield, *δπλον*; with handle, *δχανον*.
6. Hoplite's Shield, *δπλον*.
7. Trumpet, *σάλπιγξ*.
8. Horn, *κέρας*, with cross stick handle.
9. Spear, *δόρυ*; with point, *αίχμη*; and spike at butt, *σαυρωτήρ*.
10. Javelin, *ἀκόντιον*.
11. Bow, *τόξον* or *τόξα*; with two 'horns,' *κέρατα*; string, *νευρά*; and centre piece, *πήχυς*.
12. Quiver, *φαρέτρα*.
13. Quiver, *φαρέτρα*; carrying bow, *τόξον*, and arrows, *οἰστόι*.
14. Scimitar, *μάχαιρα*.
15. Hoplite's Sword, *ξίφος*.
16. Persian Short Sword, *ἀκινάκης*.
17. Slinger, *σφενδοθήτης*.
18. Part of a 'scythe-chariot,' *ἄρμα δρεπανηφόρον*.
19. Raft, *σχεδία*, resting on skins, *ἀσκολ*.
20. Waggon, *βμαξα*.

xlviii



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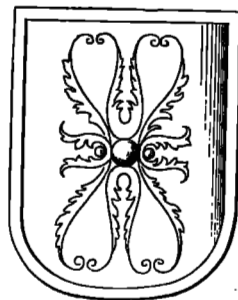
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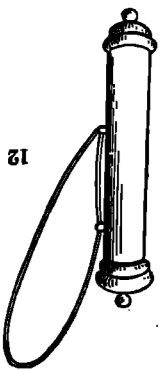
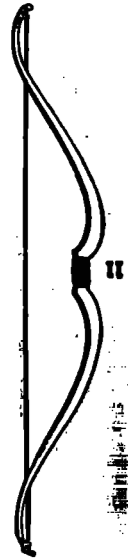
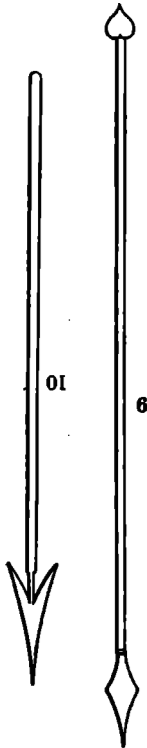
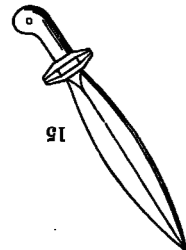
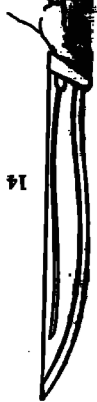
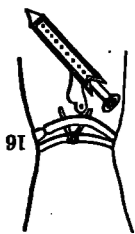
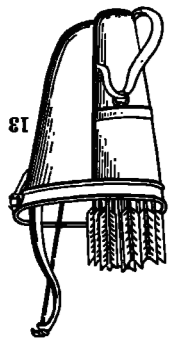
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xlix



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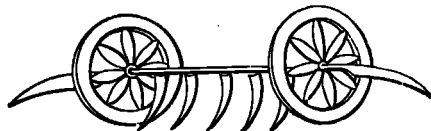
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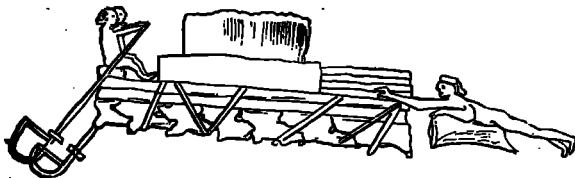
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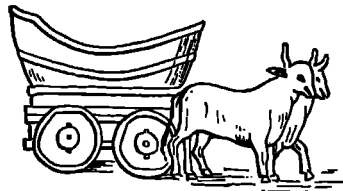
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liii

**XENOPHON'S ANABASIS.**

**BOOK VI.**

CHIEF DATES.

- B.C.  
401. March 9. Departure from Sardis.  
July 27. Euphrates crossed at Thapsacus.  
Sept. 3. Battle of Cunaxa.  
Oct. 22. Seizure of the Generals.  
Xenophon's Dream: Election of New Officers.  
400. Jan. 27. Sight of the Sea from Mt. Theches.  
Feb. 8. Trapezus reached.  
Oct.-Dec. Service under Sautes.  
399. March 5. Survivors join army of Thibron.

ITINERARY OF BOOK VI.

	Days March or Sail.	Stop- pages.	Date. B.C. 400.	Reference to Xenophon.
At Cotyora . . .	..	Days 45	Apr. 4-May 18	V.v.3-VI.1.14
To Sinope (Harmene)	2	..	May 19-20	I. 14-15
At Sinope (Harmene)	..	5	May 21-25	I. 19-23
To Heraclea . . .	2	..	May 26-27	II. 1
At Heraclea . . .	..	7	June-July	II. 1-16
To Calpe Haven . . .	7	..	July	II. 17-III. 24
At Calpe Haven . . .	..	?	July-August	III. 24-vI. 37
To Chrysopolis . . .	6	..	August	vI. 37
At Chrysopolis . . .	..	7	August	vI. 38



Warriors Arming. From a Vase at Vienna.



Warrior taking a Farewell Drink. From a Vase at Vienna.



Soldier with Machaira or Kopsis. From a Vase at Naples.



Scythian Archer. (Daremberg et Saglio.)



Peltast? (Schreiber-Anderson.)



Throwing the Javelin. From a Vase in the British Museum.



Greek Horseman.  
(Coin of Magnesia.)



Victory on a Prow, blowing the Salpinx.  
(Coin of Demetrius Poliorcetes.)





Persian Soldier.  
From a Vase at Naples.



Persian Soldier with Spear and Akinakes.  
(Toxior, *Description de la Perse*, etc.)



Persian Daric, with figure of the King of Persia.  
(Coin of Artaxerxes.)

## ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

## VI.

*From Cotyora the army proceeds by Sinope, Heraclea and Calpe to Chrysopolis, opposite Byzantium.*

## CHAPTER I.

*The Greeks at Cotyora—Embassy from Coryllas, chief of Paphlagonia, with whom peace is made—Sail to Harmene, a harbour of Sinope—Return of Cheirisophus—Desire to appoint one Commander-in-chief—Xenophon refuses the post: Cheirisophus accepts it.*

Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγο-  
 ρᾶς ἔζωον, οἱ δὲ καὶ ληζόμενοι ἐκ τῆς Πα- Greeks plunder  
 φλαγονίας. ἐκλώπευον δὲ καὶ οἱ Παφλα- Paphlagonia.  
 γόνες εἰ μάλᾳ τοὺς ἀποσκεδαννόμενους, Embassy from  
 καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο Coryllas to pro-  
 κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον test.  
 ἐκ τούτων. ὁ δὲ Κορύλλας, ὃς ἐτύγγανε τότε Παφλα-  
 γονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις  
 ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλλας  
 ἔτοιμος εἶη τοὺς Ἕλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖ-  
 σθαι. οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν 3

τούτων σὺν τῇ στρατιᾷ βουλευσίντο, ἐπὶ ξένια δὲ  
 Entertained with feasting and dancing. ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν  
 4 εἶναι. θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα  
 ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρείχον, κατακέμενοι  
 δὲ ἐν σκίμποσιν ἐδείπνου, καὶ ἐπινον ἐκ κερατίνων  
 5 ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. ἐπεὶ δὲ  
 σπονδαὶ τε ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον  
 μὲν Θρᾶκες καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὄπλοις  
 καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις  
 ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν  
 6 ἐδόκει· ὁ δ' ἔπεσε τεχνικῶς πωσ. καὶ ἀνέκραγον οἱ  
 Παφλαγόνες. καὶ ὁ μὲν σκυλεύσας τὰ ὄπλα τοῦ  
 ἐτέρου ἐξῆει ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν  
 τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς.  
 7 μετὰ τοῦτο Διυῖανες καὶ Μάγνητες ἀνέστησαν, οἱ  
 ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὄπλοις.  
 8 ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν, ὁ μὲν παραθέμενος τὰ  
 ὄπλα σπείρει καὶ ζευγηλατεὶ πυκνὰ δὲ στρεφόμενος  
 ὡς φοβούμενος, ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν  
 προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα καὶ μάχεται πρὸ  
 τοῦ ζεύγους· καὶ οὗτοι ταυτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς  
 τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα τὸ  
 ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν  
 9 εἶτα παρὰ τοὺς βοῦς ζεύξας ὀπίσω τῷ χεῖρε δεδεμένον  
 ἐλαύνει. μετὰ τοῦτο Μυσοὺς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ  
 χειρὶ ἔχων πέλτην, καὶ τοτὲ μὲν ὡς δύο ἀντιταπτομένων  
 μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς

πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας,  
 ὥστε ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ περσικὸν 10  
 ὠρχεῖτο κρούων τὰς πέλτας καὶ ὠκλαζε καὶ ἐξανίστατο·  
 καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ 11  
 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων  
 ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα, ἦσαν  
 τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι,  
 καὶ ἐπαιάνισαν καὶ ὠρχήσαντο ὡς περ ἐν ταῖς πρὸς τοὺς  
 θεοὺς προσόδοις. ὀρῶντες δὲ οἱ Παφλαγόνες δεινὰ  
 ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι. ἐπὶ 12  
 τούτοις ὀρῶν ὁ Μυσοὺς ἐκπεπληγμένους αὐτούς, πείσας  
 τῶν Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει ἐν-  
 σκενάσας ὡς ἐδύνάτο κάλλιστα καὶ ἀσπίδα δοὺς κούφην  
 αὐτῇ. ἡ δὲ ὠρχήσατο πυρρίχην ἐλαφρῶς. ἐνταῦθα 13  
 κρότος ἦν πολὺς, καὶ οἱ Παφλαγόνες ἤροντο εἰ καὶ  
 γυναικες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον ὅτι αὐταὶ  
 καὶ αἱ τρεψάμεναι εἰεν βασιλεῖα ἐκ τοῦ στρατοπέδου.  
 τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· 14  
 καὶ ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν  
 Παφλαγόνας μῆτε ἀδικεῖσθαι. μετὰ τοῦτο Persae concluded.  
 οἱ μὲν πρέσβεις ᾤχοντο· οἱ δὲ Ἕλληνες, ἐπειδὴ πλοῖα  
 ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ  
 νύκτα πνεύματι καλῷ, ἐν ἀριστερᾷ ἔχοντες Greeks sail to Sinope and anchor at Har 15 mene.  
 τὴν Παφλαγονίαν. τῇ δ' ἄλλῃ ἀφικνουῦ-  
 νται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην  
 τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλα-  
 γονικῇ, Μιλησίων δὲ ἀποικοὶ εἰσιν. οὗτοι δὲ ξένια

πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισ-  
 18 χιλίους, οἶνου δὲ κεράμια χίλια καὶ πεντακόσια. καὶ  
 Χειρίσοφος ἐνταῦθα ἤλθε τριήρη ἔχων. καὶ οἱ μὲν  
 Return of Chei- στρατιώται προσεδόκων ἄγοντά τι σφίσιν  
 risophus empty- handed. ἤκειν· ὁ δ' ἤγε μὲν οὐδέν, ἀπήγγελλε δὲ  
 ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ  
 ἄλλοι, καὶ ὅτι ὑπωχνεῖτο Ἀναξίβιος, εἰ ἀφίκοντο ἔξω  
 17 τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσσεσθαι. καὶ ἐν ταύτῃ  
 τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιώται ἡμέρας πέντε. ὡς δὲ  
 τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἦδη μᾶλλον ἢ  
 πρόσθεν εἰσήει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε  
 18 ἀφίκωνται. ἠγγήσαντο οὖν, εἰ ἓνα ἔλοιτο ἄρχοντα,  
 Desira to appoint a single com- μάλλον ἂν ἢ πολυαρχίας οὐσης δύνασθαι  
 mandar-in-chief. τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ  
 νυκτὸς καὶ ἡμέρας, καὶ εἰ τι δέοι λανθάνειν, μᾶλλον ἂν  
 κρύπτεσθαι, καὶ εἰ τι αὐτὸ δέοι φθάνειν, ἦττον ἂν ὑστερή-  
 ζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ  
 δόξαν τῷ ἐνὶ περαινέσθαι ἂν· τὸν δ' ἐμπροσθεν χρόνον  
 19 ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. ὡς δὲ  
 Overtures to Xenophon, ταῦτα διενεοῦντο ἐπάροντο ἐπὶ τὸν Ξενο-  
 φῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιώντες  
 αὐτῷ ὅτι ἡ στρατιὰ οὕτω γινώσκει, καὶ εὐνοίαν ἐν-  
 δεικνύμενος ἕκαστος ἐπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν.  
 20 ὁ δὲ Ξενοφῶν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ  
 τὴν τιμὴν μείζω οὕτως αὐτῷ γίγνεσθαι πρὸς τοὺς  
 φίλους καὶ εἰς τὴν πόλιν τούνομα μείζον ἀφίξεσθαι  
 αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ  
 21 γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπήρην αὐτὸν

ἐπιθυμῆν αὐτοκράτορα γενέσθαι ἄρχοντα. ὅποτε δ' αὐ  
 ἐνθυμοῖτο ὅτι ἀδηλον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον  
 ἔξει, διὰ τοῦτο δὲ κίνδυνος εἴη καὶ τὴν προειργασ-  
 μένην δόξαν ἀποβαλεῖν, ἠπορεύετο. ἀπορουμένῳ δὲ αὐτῷ 22  
 διακρίναι, ἔδοξε κράτιστον εἶναι τοῖς θεοῖς who consults the  
 ἀνακοινῶσαι· καὶ παραστησάμενος δύο gods.  
 ἱερεῖα ἐθύετο τῷ Διὶ καὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς  
 ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ  
 ἐνόμειν ἑωρακέναι, ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπι-  
 μελεῖσθαι τῆς στρατιᾶς καθίστασθαι. καὶ ὅτε ἐξ Ἐφέ- 23  
 σου ὤρματο Κύριψ συσταθησόμενος, ἀετὸν ἀνεμνησκειτο  
 αὐτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὅσπερ ὁ  
 μάντις {ὁ} προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν  
 οἰωνὸς εἴη καὶ οὐκ ἰδιωτικός, καὶ ἔνδοξος, ἐπίπνονος  
 μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ αετῷ  
 καθήμενῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν.  
 τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπι-  
 τήδεια. οὕτω δὴ θυομένη αὐτῷ διαφανῶς ὁ θεὸς 24  
 σημαίνει μῆτε προσδεῖσθαι τῆς ἀρχῆς μῆτε εἰ αἰροῦντο  
 ἀποδέχεσθαι. τοῦτο μὲν δὴ οὕτως ἐγένετο. ἡ δὲ 25  
 στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι·  
 καὶ ἐπεὶ τοῦτο ἔδοξε, προυβάλλοντο αὐτόν. Post offered to  
 ἐπεὶ δὲ ἔδοκει δῆλον εἶναι ὅτι αἰρήσονται Xenophon,  
 αὐτόν, εἰ τις ἐπιψηφίξοι, ἀνίστη καὶ ἔλεξε τάδε.  
 Ἔγώ, ὦ ἄνδρες, ἤδομαι μὲν ὑφ' ὑμῶν τιμώμενος, εἴπερ 26  
 ἀνθρωπὸς εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι  
 δοῦναί μοι τοὺς θεοὺς αἰτιόντινος ὑμῖν ἀγαθοῦ who refuses it,  
 γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα,

Λακεδαιμονίου ἀνδρὸς παρόντος, οὔτε ὑμῖν μοι δοκεῖ  
 συμφέρον εἶναι — ἀλλ' ἦντον ἂν διὰ τοῦτο τυγχάνειν,  
 on the ground of εἰ τι δέοισθε παρ' αὐτῶν — ἔμοι τε αὖ οὐ  
 Lacedaemonian  
 27 jealousy. πάντι νομίζω ἀσφαλές εἶναι τοῦτο. ὁρῶ

γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο  
 πολεμοῦντες πρὶν ἐποιήσαν πάσαν τὴν πόλιν ὁμολογεῖν

28 Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ  
 τοῦτο ὠμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ  
 οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα  
 ὁρῶν ἐγὼ δοκοῖην ὅπου δυναίμην ἐνταυθ' ἄκυρον ποιεῖν  
 τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ μὴ λίαν ἂν ταχῶ

29 σωφρονισθεῖην. ὁ δὲ ὑμεῖς ἐννοεῖτε, ὅτι ἦντον ἂν στάσις  
 εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὐ ἴστε ὅτι ἄλλον μὲν  
 ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ  
 ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον  
 πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε,  
 οὐκ ἂν θαυμάσαιμι εἰ τινα εὐροῖτε καὶ ὑμῖν καὶ ἐμοὶ  
 ἀχθόμενον.

30 Ἐπεὶ δὲ ταῦτα εἶπε, πολὺ πλείονες ἐξανίσταντο  
 λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας

Soldiers protest.

δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ  
 οὕτως ἔχοι· ἢ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύν-  
 δεῖπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον  
 αἰρῶνται; ἐπεὶ εἰ οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχα-  
 γεῖν ἡμῖν ἔξεστιν, ὡς ἴοικεν, ὅτι Ἀρκάδες ἐσμέν.  
 ἐνταῦθα δὴ ὡς εὐ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν.

31 καὶ ὁ Ξενοφῶν, ἐπεὶ ἴωρα πλείονος ἐνδέον, παρελθὼν  
 εἶπεν, Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάντι εἰδῆτε, ὁμῶ

ὑμῖν θεοὺς πάντας καὶ πάσας, ἢ μὴν ἐγὼ, ἐπεὶ τὴν  
 ὑμετέραν γνώμην ἡσθανόμην, ἐθυόμην εἰ Xenophon's real  
 βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην reason: "The  
 gods forbid it."  
 ἢν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως  
 ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γυνῶαι  
 ὅτι τῆς μοναρχίας ἀπέχσθαι με δεῖ. οὕτω δὴ Χειρί- 32  
 σοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρέθη, Cheirisophus  
 παρελθὼν εἶπεν, Ἄλλ', ὦ ἄνδρες, τοῦτο elected.  
 μὲν ἴστε ὅτι οὐδ' ἂν ἐγωγε ἐστρατίζον, εἰ ἄλλον  
 εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλό-  
 μενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν  
 πρὸς Ἀναξίβιον, ὅτι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν  
 σιγάζοντας. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον  
 ἄρχειν συνεβελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρα-  
 τεύματος ἢ ἑαυτῷ Λάκωνι ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, 33  
 ἔφη, καὶ ἐγὼ πειράσομαι· ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν  
 ποιεῖν. καὶ ὑμεῖς οὕτω παρασκευάσθε ὡς αὐριοι, ἐὰν  
 πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν·  
 ἅπαντας οὖν δεῖ ἐκείσε πειρᾶσθαι κατασχέειν· τὰ δ' ἄλλα,  
 ἐπειδὴν ἐκείσε ἔλθωμεν, βουλευσόμεθα.

## CHAPTER II.

Sail to Heraclea—Dissensions—The army splits into three  
 divisions—(1) the largest, 4500 hoplites, Arcadians and  
 Achaeans, who appoint 10 officers; (2) 1400 hoplites and  
 700 peltasts under Cheirisophus; (3) 1700 hoplites, 300  
 peltasts and 40 cavalry under Xenophon.

Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον  
 καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλεύσαντες

ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγυρέων

Sail to Heraclea: ἀποικον, οὖσαν δ' ἐν τῇ Μυριάνδωνων χώρᾳ.  
hospitably re-  
ceived.

καὶ ὤρμισάντο παρὰ τῇ Ἀχερουσιᾷ Χερ-  
ρονήσῃ, ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον  
κύνα καταβῆναι, ἧ νῦν τὰ σημεῖα δεικνύσασι τῆς κατα-  
βάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. ἐνταῦθα τοῖς  
Ἕλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων  
μεδίμνους τρισχίλιους καὶ οἶνον κεράμια δισχίλια καὶ  
βοῦς εἴκοσι καὶ οἰς ἑκατόν, ἐνταῦθα διὰ τοῦ πεδίου ρεῖ  
ποταμὸς Λύκος ὄνομα, εἶρος ὡς δύο πλεθρῶν.

Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλεύοντο τὴν λοιπὴν  
Council called to decide next  
movement.

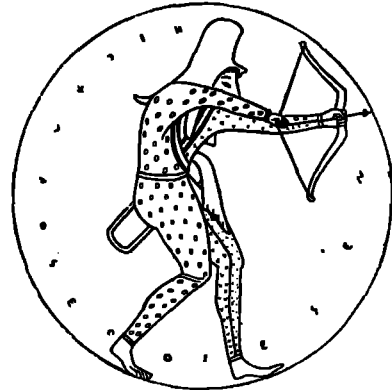
πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν  
χρῆ πορευθῆναι ἐκ τοῦ Πόντου, ἀναστὰς  
δὲ Λύκων Ἀχαιὸς εἶπε, Θαυμάζω μὲν, ὦ ἄνδρες, τῶν  
στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον  
τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν  
σιτία· ὀπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν,  
ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοῖς Ἡρακλεώταις μὴ ἔλατ-

τον ἢ τρισχίλιους κυζικηνοῦς· ἄλλος δ'  
Proposal to ask  
for money from  
Heraclea.

εἶπε μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους  
πρέσβεις αὐτίκα μάλα ἡμῶν καθήμενων πέμπειν πρὸς  
τὴν πόλιν, καὶ εἰδέναι ὅτι ἂν ἀπαγγέλλωσι, καὶ πρὸς  
ταῦτα βουλευέσθαι. ἐντεῦθεν προβάλλοντο πρέσβεις

πρῶτον μὲν Χειρῖσοφον, ὅτι ἄρχων ἦρητο· ἔστι δ' οἱ καὶ  
Opposed by  
Xenophon and  
Cheirisophus.

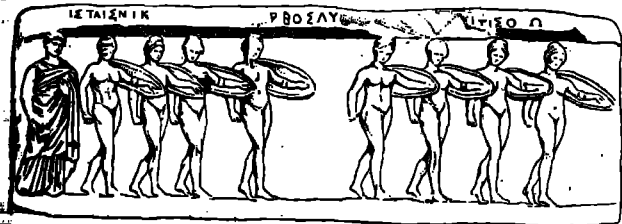
ἀμφοῖν γὰρ ταῦτά ἐδόκει μὴ ἀναγκάζειν  
πόλιν Ἑλληνίδα καὶ φιλίαν ὅτι μὴ αὐτοὶ ἐθέλοντες  
7 διδοῖεν. ἐκεῖ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι



Persian Archer. From a Vase in the British Museum.



Electrum Coin of Cyzicus (Κυζικηνοῦς).



Pyrrhic Dance. (Beulé, L'Acropole d'Athènes.)

Δύκωνα Ἀχαιῶν καὶ Καλλίμαχον Παρράσιον καὶ Ἀγαθίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Δύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ' οἱ <sup>Heracles shuts its gates.</sup> Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς <sup>Dissensions. The Arcadians and Achaeans separate and choose ten generals.</sup> ἤτιώντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνέσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προεστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμόνιον, μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν, καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι—καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπερῆμυσιν τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί—εἰ οὖν σφῶρονοιεν, αὐτοὶ σιστάντες καὶ στρατηγούς ἐλόμενοι αὐτῶν, καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ περὶ ἄγαθόν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ ἀπο- <sup>10</sup> λπόντες Χειρίσοφον, εἰ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοί, καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰρουῦνται αὐτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοίη τοῦτο ποιεῖν. ἡ μὲν οὖν τοῦ

παντός ἀρχῆ Χειρισόφω ἐνταῦθα κατελύθη ἡμέρα ἕκτη ἢ ἑβδόμη ἀφ' ἧς ἤρθη.

18 Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετὰ τῶν {μεινάν-

Position of Xenophon and Cheliosophus.

των} τὴν πορείαν ποιέσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι,

ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἄρμοστῆς φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπη λιμένα·

14 ὅπως οὖν μηδεὶς μετᾶσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιώται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρισόφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα,

15 ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεύσαι· θυομένῳ δὲ αὐτῷ τῷ ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ, πότερα λῶν καὶ ἄμεινον εἴη στρατεύεσθαι ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι,

16 ἐσήμηκεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι. οὕτω

The three divisions. γίνεταί τὸ στράτευμα τριχᾶ, Ἀρκάδες

μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες, Χειρισόφω δ' ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες, Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵπτικόν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα ἵππείας.

Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν

17 Ἡρακλεωτῶν πρότοι πλείουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀπο-

βαίνουσιν εἰς Κάλπη λιμένα κατὰ μέσον πῶς τῆς Θράκης. Χειρισόφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος περὶ ἐπορεύετο διὰ τῆς χώρας· 18 ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦεν· καὶ γὰρ ἤσθενει. Ξενοφῶν δὲ πλοῖα λαβῶν ἀποβαίνει 19 ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ ματογίας ἐπορεύετο.

### CHAPTER III.

The Arcadian division, landing at Calpe, attempt to plunder the country, but are defeated with great loss and surrounded by the natives—Xenophon marches to the rescue—The natives decamp in the night, and the Arcadians retreat to Calpe, whither Xenophon follows—Cheliosophus meanwhile had sailed without adventure to Calpe—The three divisions reunite.

Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες 2 ὡς ἀπέβησαν νυκτὸς εἰς Κάλπη λιμένα, The Arcadians πορεύονται εἰς τὰς πρώτας κώμας, στάδια land at Calpe ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην· ὅποια δὲ μείζων ἐδόκει εἶναι, σύνδου λόχους and plunder the ἦγον οἱ στρατηγοί. συνεβάλλοντο δὲ καὶ country. 3 λόφον εἰς ὃν δύο πάντας ἀλίεσθαι· καὶ ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλλοντο. οἱ The natives collect and at δὲ Θράκες ἠθροίζοντο οἱ διαφυγόντες· tack, 4 πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ



αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόφῳ, ἐνὸς τῶν Ἀρκάδων στρατηγῶν, ἀπρόντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτιννύασι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόγου τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὅκτῳ μόνους ἔλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. καὶ οἱ ἄλλοι δὲ λόχοι συνηλθον οἱ μὲν σὺν πράγμασιν οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ ἠτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἱερρωμένως τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο, ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰὶ πλείονες συνέρρεον· καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἱππέα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, βρᾶδιως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπιτίθεντο. καὶ τῶν μὲν πολλοὶ ἐπιτρῶσκοντο, τῶν δὲ οὐδείς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς· οἱ Θρᾶκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ Θρᾶκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἴσχετο. τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἰοὺ ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενο- Ocheirisophus  
φῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ goes by coast to  
ἱππεῖς καταθέοντες ἐντυγχάνουσι πρῆσβύταις πορευομένοις Oalpe.  
ποῖ. καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, Xenophon  
ἔρωτᾷ αὐτοὺς εἴ ποῦ ἦσθηται ἄλλου learns the des-  
στρατεύματος ὄντος Ἑλληνικοῦ. οἱ δὲ parate position  
ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται of the Arcadians, 11  
ἐπὶ λόφου, οἱ δὲ Θρᾶκες πάντες περικεκυκλωμένοι εἶεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅσοι δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξε,  
"Ἄνδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκουσιν, οἱ 12  
δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. addresses his  
νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπολοῦνται, οὐδ' men,  
ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων {τῶν} πολεμίων, οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν 13  
ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἴ τι εἰσι σφῶ, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνου λειφθέντες μόνου καὶ κινδυνεύωμεν. ἡμεῖς γὰρ ἀποδραίημεν ἂν 14 (16")  
οὐδαμοὶ ἐνθῆνδε· πολλὴ μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν πόλιν ἀπείναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σώσεται, ἐλαχίστη ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μῖα ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρίσοφου 15 (17")

\* Fig. in brackets is number of § in the old editions and mss.: sections rearranged, see Appendix.

μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχασθαι. ἀλλὰ χρῆ παρασκευασμένους τὴν γνώμην πορευέσθαι ὡς νῦν ἢ εὐκλεῶς τελευτήσαι ἐστὶν ἢ κάλλιστον ἔργον

16 (18\*) ἐργάσασθαι Ἑλληνας τοσοούτους σώσαντας. καὶ ὁ θεὸς ἴσως ἀγει οὕτως, ὃς τοὺς μεγαληγορήσαντας ὡς πλέον φρονούντας ταπεινώσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ τῶν θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσαι. ἀλλ' ἐπεσθαι χρῆ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ

17 (14\*) παραγγελλόμενον δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσάμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίων ἔχων τοὺς ἵππεύς προελαυνέτω ἐφορῶν ἡμᾶς καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθῃ.

18 (15\*) Ταῦτ' εἰπὼν ἠγείτο. παρέπεμψε δὲ καὶ τῶν γυμνῶν and leads them τῶν ἀνθρώπων εὐζήτους εἰς τὰ πλάγια καὶ to the rescue. εἰς τὰ ἄκρα, ὅπως εἰ ποῦ τί ποθεν καθορῶν, σημαίνουεν· ἐκέλευε δὲ κἀκεῖνα πάντα ὅτι ἐντυγχάνουεν

19 καυσίμῃ· οἱ δὲ ἵππεῖς σπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν ἕκαον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ

ἄκρα ἕκαον πάντα ὅσα καυσίμα ἐώρων, καὶ ἡ στρατιὰ δὲ, εἴ τιτι παραλειπομένη ἐντυγχάνουεν· ὥστε πᾶσα ἡ χώρα

20 αἰθεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὦρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ

τά τε τῶν πολεμίων πυρὰ ἐώρων, ἀπέχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ

21 ἕκαον. ἐπεὶ δὲ ἐδείκνησαν τάχιστα, παρηγγέλη τὰ πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα φυλακὰς

ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσεξάμενοι τοῖς θεοῖς, συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο τάχιστα. Τιμασίων δὲ καὶ οἱ ἵππεῖς Find Thracians 22 ἔχοντες τοὺς ἠγεμόνας καὶ προελαύνοντες in night: and Arcadians treated to Calpe. ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἐνθα ἐπολιορκούντο οἱ Ἑλληνες. καὶ οὐχ ὄρωσιν οὔτε φίλιον στράτευμα οὔτε πολέμιον, γράδια δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταλελειμμένους. καὶ τὸ 23 μὲν πρῶτον θαῦμα ἦν τί εἴη τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θράκες εὐθὺς ἀφ' ἑσπέρας ᾤχοντο ἀπίοντες, ἔωθεν δὲ καὶ τοὺς Ἑλληνας ἔφασαν οἴχεσθαι· ὅποι δέ, οὐκ εἶδεναι.

Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρίστη- 24 σαν, συσκευασάμενοι ἐπορεύοντο, βουλό- The three divisions unite at Calpe. εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ὁδόν. ἐπεὶ δὲ

ἀφίκοντο εἰς ταῦτόν, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο ὡς περ ἀδελφούς. καὶ ἐπυνθάνοντο οἱ Ἀρκά- 25

δες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ, ἔφασαν, ᾤμεθα ὑμᾶς τὸ μὲν πρῶτον,

ἐπειδὴ τὰ πυρὰ οὐκέθ' ἐώρωμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι δέ, ὡς γε ἡμῖν ἐδόκουν, τοῦτο

δείσαντες ἀπῆλθον· σχεδὸν γάρ ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, ᾤμεθα 26

ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολεί- 27

πεσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

## CHAPTER IV.

*Description of Calpe—The army are eager to get home; they declare it shall be a capital offence to propose another separation—Provisions run short, but the omens are against either advancing or foraging—A foraging party, led by Neon, is attacked by Pharnabazus' cavalry and suffers severely: rescued by Xenophon.*

Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠύλιζοντο ἐπὶ τοῦ  
 Position of αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον  
 Calpe. τοῦτο, ὃ καλεῖται Κάλπης λιμὴν, ἔστι  
 μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξάμενη δὲ ἡ Θράκη  
 αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἑρα-  
 κλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριῆρι  
 μὲν ἔστιν εἰς Ἑράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας  
 μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία  
 οὔτε φιλία οὔτε Ἑλληνίς, ἀλλὰ Θράκες Βιθυνοί· καὶ  
 οὓς ἂν λάβωσι τῶν Ἑλλήνων ἐκπίπτοντας ἢ ἄλλως πως  
 δευνὰ ὑβρίσειν λέγονται τοὺς Ἑλληνας.

3 Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κείται ἐκατέρωθεν  
 Description of πλεόντων ἐξ Ἑρακλείας καὶ Βυζαντίου,  
 Calpe. ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον,  
 τὸ μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ πέτρα ἀπορρώξ,  
 ὕψος, ὅπη ἐλάχιστον, οὐ μείον εἴκοσιν ὀργυῶν, ὃ δὲ  
 αὐχὴν ὃ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα  
 τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος  
 4 χωρίον ἰκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. λιμὴν δ'  
 ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων.

κρήνη δὲ ἡδέος ὕδατος καὶ ἀφθονος ῥέουσα ἐπ' αὐτῇ τῇ  
 θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. ξύλα δὲ πολλὰ  
 μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα  
 ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄρος εἰς μεσόγειαν μὲν  
 ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεώδες καὶ  
 ἀλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι στα-  
 δίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις.  
 ἢ δὲ ἄλλη χώρα πολλὴ καὶ καλὴ, καὶ κῶμαι ἐν αὐτῇ  
 εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς  
 καὶ πυροὺς καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσασμα  
 καὶ σῦκα ἀρκούντα καὶ ἀμπέλους πολλὰς καὶ ἡδυοῖνους  
 καὶ τᾶλλα πάντα πλὴν ἐλαῶν.

Ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνον δ' ἐν τῷ αἰγιαλῷ  
 πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ \* \* πόλισμα ἂν γενόμενον  
 οὐκ ἐβούλοντο στρατοπεδεύεσθαι, ἀλλὰ Camp on beach.  
 εἶδοκε καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς Desires for speedy  
 εἶναι, βουλομένων τινῶν κατοικίσειν πόλιν. τῶν γὰρ  
 στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευ-  
 κότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου  
 ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἀνδρας ἄγοντες, οἱ δὲ καὶ  
 προσαναηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀπαοδεδρα-  
 κότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες  
 ὡς, χρήματ' αὐτοῖς κηρσάμενοι, ἤξοντες πάλιν, ἀκούοντες  
 καὶ τοὺς ἄλλους τοὺς παρὰ Κύρου πολλὰ καὶ ἀγαθὰ  
 πράττειν· τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα  
 φάσσεσθαι.

Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου,  
 ἐπ' ἐξόδῳ ἐθύετο Ξεινοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ

ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν.  
ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς  
March out and bury dead. μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον  
ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι

καὶ οὐχ οἶόν τε ἀναίρειν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν  
ὀδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς  
ἐδύνατο κάλλιστα· οὓς δὲ μὴ εὗρισκον, κενοτάφιον  
10 αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα  
δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ  
τότε μὲν δευπνήσαντες ἐκοιμήθησαν.

Τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες·  
συνήγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς  
καὶ Ἰερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι  
11 Council. A capital offences to propose separation hereafter. οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ δόγμα  
ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῆ

δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιούσθαι, καὶ  
κατὰ χώραν ἀπίενα ἦπερ πρόσθεν εἶχε τὸ στράτευμα  
καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. καὶ  
12 Death of Othair-sophua. Χειρίσοφος μὲν ἦδη ἐτετελευτήκει φάρμακον  
πιῶν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12 Μετὰ δὲ ταῦτα ἀναστάς εἶπε Ξενοφῶν, ὦ ἄνδρες  
στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, περὶ ποιητέον·  
οὐ γὰρ ἔστι πλοία· ἀνάγκη δὲ πορευέσθαι ἤδη· οὐ  
γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. ἡμεῖς οὖν, ἔφη, θυσίᾳ  
13 Sacrifices un-favourable to an advance, ἡμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς  
μαχομένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ

13 πολέμιοι ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ  
στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ

Σιλανὸς ὁ Ἀμπρακιώτης ἤδη ἀπεδεδράκει πλοῖον μισθω-  
τάμενος ἐξ Ἡρακλείας. θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ  
οὐκ ἐγίγνετο τὰ ἱερὰ. ταύτην μὲν οὖν τὴν ἡμέραν  
ἐπαύσαντο. καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν 14  
βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν  
λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἀφόδῳ. ἐντεύθεν 15  
κηρύξας τῇ αὔριον παρῆναι ἐπὶ τὴν θυσίαν τὸν βουλό-  
μενον, καὶ μάντις εἴ τις εἴη, παραγγάλας παρῆναι ὡς  
συνθεασόμενον τὰ ἱερὰ, ἔθνε· καὶ ἐνταῦθα παρῆσαν  
πολλοί. θυομένη δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφόδῳ οὐκ 16  
ἐγίγνετο τὰ ἱερὰ. ἐκ τούτου χαλεπῶς εἶχον οἱ στρα-  
τιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλειπεν ἂ ἔχοντες ἦλθον,  
καὶ ἀγορὰ οὐδεμία παρῆν.

Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ 17  
ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὄρατε, τὰ or to making  
ἱερὰ οὕτω γίγνεται· τῶν δ' ἐπιτηδείων ὁρῶ foray for pro-  
visions. ἡμᾶς δεομένων· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι  
περὶ αὐτοῦ τούτου. ἀναστάς τις εἶπε, Καὶ εἰκότως ἄρα 18  
ἡμῖν οὐ γίγνεται τὰ ἱερὰ· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτο-  
μάτου χθὲς ἦκοντος πλοίου ἠκουσά τινος ὅτι Κλέανδρος  
ὁ ἐκ Βυζαντίου ἀρροστής μέλλει ἤξει πλοία καὶ τριήρεις  
ἔχων. ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ 19  
δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξίεναί. καὶ ἐπὶ τούτῳ  
πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ ἱερὰ. καὶ  
ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον  
ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν  
μὴ γιγνομένων τῶν ἱερῶν.

Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ 20

στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά·  
 τὰ δὲ θύματα ἐπελελοίπει. οἱ δὲ στρατηγοὶ ἐξήγουν μὲν  
 21 οὐ, συνεκάλεσαν δέ. εἶπεν οὖν Ξενοφῶν, ἴσως οἱ  
 πολέμιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ  
 οὖν, καταλιπόντες {τὰ σκεύη} ἐν τῷ ἐρυμνῷ χωρίῳ, ὡς εἰς  
 μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά προχωροίη  
 22 ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν  
 δεόν εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. καὶ  
 πρόβατα μὲν οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμενοι  
 ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος  
 προθύεσθαι εἴ τι ἐν τούτῳ εἴη. ἀλλ' οὐδ' ὡς ἐγένετο.  
 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου  
 μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς  
Neon leads out foraging party. εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς  
 χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην, ὃς εἶπε  
 κώμας ἐγγὺς εἶδέναι ὅθεν εἴη λαβάναι τὰ ἐπιτήδεια,  
 ἐκήρυξε τὸν βουλόμενον ἵνα ἐπὶ τὰ ἐπιτήδεια, ὡς  
 ἡγεμόνος ἔσομένου. ἐξέρχονται δὴ σὺν δορατίοις καὶ  
 ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διαχιλίους  
 24 ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμας καὶ διεσπεί-  
attacked by Pharnabazus' cavalry. ροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσι  
 αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι·  
 βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, βουλόμενοι σὺν  
 τοῖς Βιθυνοῖς, εἰ δύναιντο, ἀποκυλῦσαι τοὺς Ἕλληνας  
 μὴ ἔλθειν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἱππεῖς ἀποκτείνουσι  
 τῶν ἀνδρῶν οὐ μείον πεντακοσίων· οἱ δὲ λοιποὶ ἐπὶ τὸ  
 ὄρος ἀνέφυγον.

25 Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφυγόντων

εἰς τὸ στρατόπεδον. καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ ἐγεγένητο  
 τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑφ' Burnt by Xenophon.  
 ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγια-  
 σάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν  
 ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς 26  
 τὸ στρατόπεδον ἀφικνοῦνται.

Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες  
 μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἑξαπίνης διὰ  
 τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενό- Attack on out-  
posts.  
 μενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον  
 τοὺς δὲ ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς 27  
 γενομένης εἰς τὰ ὄπλα πάντες ἔδραμον οἱ Ἕλληνες·  
 καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ  
 ἀσφαλὲς ἐδόκει εἶναι· δασεῖα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς  
 ὄπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοῖς φύλαξι.

## CHAPTER V.

*The Greeks fortify a camp and, leaving a detachment to guard it, march out, bury their dead, attack the enemy posted on a strong position, and decisively defeat them.*

Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ  
 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· Fortify a camp.  
 οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ  
 τὰ σκεύη. πρὶν δὲ ἀρίστου ὤραν εἶναι ἀπετάφρευσαν  
 ἢ ἡ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν,  
 καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἡρακλείας  
 ἦκεν ἀλφίτα ἄγον καὶ ἱερεῖα καὶ οἶνον.

- 2 Πρὸ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. καὶ ἦδη τέλος ἔχοντων τῶν ἱερῶν ὄρᾳ ἀετὸν αἰσιον ὁ μάντις Ἀρηξίων Παρ-  
March out, leaving a detachment to guard camp.
- 3 ράσιος, καὶ ἠγείσθαι κελεύει τὸν Ξενοφῶντα. καὶ δια-  
 βάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις,  
 4 τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες ἐξῆσαν, Νέων δὲ οὐκ ἔδοκει γὰρ κράτιστον εἶναι τούτον φύλακα καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλειπον αὐτόν, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι  
 5 ἐπορεύοντο. πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἦδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὀπίσους ἐπελάμβανε  
 6 τὸ κέρας. ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὖθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὀπίσους ἐπελάμβανε ἢ στρατιὰ. ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.
- 7 Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ  
The enemy appear in force on the hills. ἐπιτήδεια ὅ,τι τις ὀρώη ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὄρωσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος,

ἰππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν  
 8 ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. ἐκ τούτου εὐθὺς Ἀρηξίων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφῶν λέγει, Δοκεῖ μοι, ὦ  
 9 ἄνδρες στρατηγοί, ἐπιτάσασθαι τῇ φάλαγγι λόχους φύλακας ἴν', ἂν που δέη, ὥσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει ταῦτα πᾶσιν. Ὑμεῖς μὲν τοῖνον, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς  
 10 ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἦπερ ὑμῖν δοκεῖ.

Ἐκ τούτου οἱ μὲν ἦσυχτοι προῆγον, ὁ δὲ τρεῖς ἀφελῶν  
 11 τὰς τελευταίας τάξεις ἀνὰ διακοσίους  
Greeks advance: ἄνδρας τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὡς πλῆθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφειστήκει. προῶντες δέ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοι  
checked by ἐπὶ τῷ εὐωνύμῳ καὶ δυσπόρῳ, ἔστησαν  
ravine. ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος. καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγοὺς παρίεναι ἐπὶ τὸ ἠγούμενον. καὶ ὁ Ξενοφῶν θαυμάσας ὅ,τι τὸ ἴσχον εἴη τὴν πορείαν  
 13 καὶ ταχὺ ἀκούων τὴν παρεγγύην, ἐλαύνει ἢ τάχιστα. ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὧν

τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἶναι διαβατίον  
 14 ἐστὶ τοιοῦτον νάπος. καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν  
 ἔλεξεν, Ἄλλ' ἵστε μὲν με, ὦ ἄνδρες, οὐδένα  
 Xenophon: "We must fight: better in attack than in retreat."  
 15 εἰς ἀνδριότητα, ἀλλὰ σωτηρίας. νῦν δὲ οὕτως ἔχει·  
 ἅμαχεϊ μὲν ἐνθένδε οὐκ ἐστὶν ἀπελθεῖν· ἦν γὰρ μὴ  
 ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὀπίταν  
 16 ἀπίωμεν ἐψονται καὶ ἐπιχειροῦνται. ὁρᾶτε δὴ πότερον  
 κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβυλομένους τὰ ὕπλα  
 ἢ μεταβαλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους  
 17 θεῶσθαι. ἵστε μέντοι ὅτι τὸ μὲν ἀπίεναι ἀπὸ πολεμίων  
 οὐδενὶ καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίωσι  
 θάρρος ἐμποιεῖ. ἐγὼ γοῦν ἡδίων ἂν σὶν ἡμίσεσιν  
 ἐπιόην ἢ σὶν διπλασίους ἀποχωροῖην. καὶ τοίτους  
 οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ἡμεῖς ἐλπίζετε αὐτοὺς  
 18 δεξέσθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι  
 τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὀπισθεν  
 νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ'  
 οὐχὶ καὶ ἀρπάσαι ἄξιον; τοῖς μὲν γὰρ πολεμίους ἐγὼ  
 βουλοίμην ἂν εὐπορα πάντα φαίνεσθαι ὥστε ἀποχωρεῖν·  
 ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδᾶ-  
 only chance of safety."  
 19 σκεσθαι ὅτι οὐκ ἐστὶ μὴ νικῶσι σωτηρία.  
 θυμαίῳ δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον  
 φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα  
 χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ πεδίον, εἰ μὴ νικί-  
 σομεν τοὺς ἰππέας; πῶς δὲ ἂ διεληλύθαμεν ὄρη, ἦν  
 20 πελτασταὶ τοσοῖδε ἐφέπωνται; ἦν δὲ δὴ καὶ σωθῶμεν

ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε  
 πλοῖα ἐστί τὰ ἀπάγοντα οὔτε σίτος ἢ θρεψόμεθα  
 μένοντες, δεήσει δέ, ἦν θάττον ἐκεῖ γενώμεθα, θάττον  
 21 πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήρεια. οὐκοῦν νῦν κρεῖττον  
 ἡρισθηκότας μάχεσθαι ἢ αἰῖον ἀναρίστους. ἄνδρες,  
 τά τε ἱερὰ ἡμῖν καλὰ οὐ τε οἰωνοὶ αἰῖοι τά τε σφάγια  
 κάλλιστα· ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τοίτους,  
 ἐπεὶ ἡμᾶς πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὕπου ἂν  
 θέλωσι σκηνησάει.

Ἐντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευον, καὶ οὐδείς 22  
 ἀντέλεγε. καὶ ὡς ἠγείτο, παραγγείλας Greeks prepare  
 διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ νάπους to dash across  
 the ravine.  
 ὧν θάττον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι  
 τὸ στρατεῖμα ἢ εἰ κατὰ τὴν γέφυραν, ἢ ἐπὶ τῷ νάπει ἦν,  
 23 ἐξημερῶντο. ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν  
 φύλαγγα ἔλεγεν, Ἄνδρες, ἀναμνησθεσθε ὅσας δὴ μάχας  
 σὶν τοῖς θεοῖς ὁμοσεῖς ἰόντες νενικήκατε καὶ οἷμα πάσχουσιν  
 οἱ πολεμίους φεύγοντες, καὶ τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς  
 24 θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' ἔπεσθε ἠγεμόνι τῷ  
 Ἡρακλεῖ καὶ ἀλλήλους παρικαλεῖτε ὀνομαστί. ἡδύ τοι  
 ἀνδρεῖν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην  
 ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

Ταῦτα παρελαίνων ἔλεγε καὶ ἅμα ὑψηγείτο ἐπὶ 25  
 φύλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν  
 ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Greeks advance,  
 παρηγγελοτο δὲ τὸ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὄμον ἔχειν,  
 26 ἕως σημαίνου τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν  
 καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν.

ἐκ τούτου σύνθημα παρήει Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών. οἱ δὲ πολέμοιοι ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληγες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεῦειν· οἱ δὲ πολέμοιοι ἀντίοι ὤρμησαν, οἱ θ' ἱππεῖς καὶ τὸ στίφος 27 τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. ἀλλ' ἐπεὶ drive back the enemy. ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμοιοι, 28 ἀλλὰ ἔφευγον. καὶ Τιμασίω μὲν ἔχων τοὺς ἱππεῖας ἐφείπετο, καὶ ἀπεκτινύσαν ὄσουςπερ ἐδύναντο ὡς ὀλίγοι ὄντες. τῶν δὲ πολεμίωv τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, Enemy's right wing rallies on a hill; δεξιὸν αὖτε οὐ σφόδρα διωκόμενον ἐπὶ λόφου 29 συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληγες ὑπομένοντας αὐτοὺς, ἐδόκει βῆστίον τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἡδὴ ἐπ' αὐτοὺς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ spoken up by Greeks. δεξιὸν αὖ διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρεῖχε τὸ τῶν 30 πολεμίωv πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληγες τὸ τε Enemy's cavalry rally on a hill, Φαρναβάζου ἱππικὸν ἐπι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππεῖας πρὸς τοῦτο συναθροισμένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὁμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρ- 31 ρηκότες ἀναπαύσαιντο. συναξαζόμενοι δη πορεύονται.

ἐντεῦθεν οἱ πολέμοιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρανοῦς ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος flie as Greeks advance. γὰρ αὐτοὺς ὑπεδέχετο, ὁ οὐκ ἤδεσαν οἱ Ἕλληγες, ἀλλὰ προαπετράποντο διώκοντες· ὁψὲ γὰρ ἦν. ἔπανελθόντες δὲ ἐνθα ἡ πρώτη συμβολή Trophy: return to camp. ἐγένετο, στησάμενοι τρόπαιον ἀτήσαν ἐπὶ θάλατταν περὶ ἠλίου δυσμάς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

## CHAPTER VI.

*The Greeks systematically plunder the country—Cleander, the Spartan harmost of Byzantium, arrives; interferes in a quarrel between the deserter Dexippus and the soldiers; riot in the camp—Anger and threats of Cleander—Reconciliation.—The army advances through Bithynia to Chryso- polis, obtaining much booty on the way.*

Ἐντεῦθεν οἱ μὲν πολέμοιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα Greeks plunder country. οἱ δὲ Ἕλληγες ἔποι ἐδύναντο προσωπίτῳ· οἱ δὲ Ἕλληγες προσέμενον μὲν Κλέανδρον καὶ τὰς τριηρεῖς καὶ τὰ πλοῖα ὡς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς καὶ κριθάς, ῥῖνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. καὶ ὁπότε μὲν καταμένοι τὸ 2 στρατεύμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον {οἱ} ἐξιόντες· ὁπότε δὲ ἐξίοι πᾶν τὸ στρατεύμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἐδοξεν



- 3 εἶναι. ἤδη δὲ ἦν πολλή πάντων ἀφθονία· καὶ γὰρ  
 Supplies pourin. ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλλη-  
 νίδων πόλεων καὶ οἱ παραπλέοντες ἄσμενοι  
 κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις καὶ λιμὴν εἶη.  
 4 ἔπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον ὤκουν πρὸς  
 Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίζει τὸ χωρίον,  
 ἐρωτῶντες ὅ,τι δέοι ποιούντας φίλους εἶναι. ὁ δ' ἀπε-  
 δέικνεν αὐτοὺς τοῖς στρατιώταις.  
 5 Καὶ ἐν τούτῳ Κλεάνδρος ἀφικνέεται δύο τριήρεις  
 Arrival of Cle- ἔχων, πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ  
 ander. στρατεύμα ἔξω ὃν ὅτε ἀφίκετο καὶ ἐπὶ  
 λεῖαν τινὲς οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφσαν  
 πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ  
 Dexippus abeta Deξίππῳ λέγουσιν, ὃς ἀπέδρα τὴν πεντη-  
 smuggling away of spoil: appeals to Cleander. κόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ  
 κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα  
 6 τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. εὐθύς δ'  
 ἐκεῖνος ἀπελαύνει τοὺς περιστώτας τῶν στρατιωτῶν  
 καὶ λέγοντας ὅτι δημόσια εἶη, καὶ τῷ Κλεάνδρῳ λέγει  
 ἔλθων ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει τὸν  
 7 ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβῶν ἠγέ-  
 τινα περιτυχῶν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν  
 αὐτῷ ὁ ἀγόμενος λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες  
 τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον,  
 ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ  
 Dexippus stoned: riot. καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφευγον  
 8 εἰς τὴν θάλατταν, καὶ Κλεάνδρος δ' ἔφευγε. Ξενοφῶν  
 δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυόν τε καὶ τῷ

- Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα  
 αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. ὁ δὲ 9  
 Κλεάνδρος ὑπὸ τοῦ Δεξίππου τε ἀνερεθι- Cleander's  
 ζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, wrath  
 ἀποπλεύσεται ἔφη καὶ κηρύξειν μηδεμίαν πόλιν δέχε- and  
 σθαι αὐτούς, ὡς πολεμίους. ἦρχον δὲ τότε πάντων threats.  
 τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.  
 Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς 10  
 Ἕλλησι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. ὁ δ' οὐκ ἂν  
 ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα  
 βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ ὃν Hedemandeur-11  
 ἐξήτηε Ἀγασίας διὰ τέλους φίλος τῷ Ξενο- render of offenders.  
 φῶντι· ἔξ ὃ καὶ διέβαλεν αὐτὸν ὁ Δέξιππος. καὶ ἐν-  
 τεύθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στρατεύμα οἱ  
 ἄρχοντες· καὶ ἐνιοὶ μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν  
 Κλεάνδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι,  
 ἀλλ' ἀναστάς ἔλεξεν, Ὡ ἄνδρες στρατιώται, ἐμοὶ δὲ 12  
 οὐδὲν φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν  
 οὕτως ἔχων τὴν γνώμην Κλεάνδρος ἄπειωιν, Xenophon's ad-  
 vice: "Do not  
 quarrel with the  
 Spartans:  
 ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἐγγυὸς αἱ Ἑλ-  
 ληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προ-  
 εστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμόνιον  
 ἐν ταῖς πόλεσιν ὅ,τι βούλονται διαπράττεσθαι. εἰ οὖν 13  
 οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα  
 δὲ τοῖς ἄλλοις ἄρμυσταῖς παραγγελεῖ εἰς τὰς πόλεις  
 μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίους καὶ ἀνό-  
 μους ὄντας, ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος  
 ὁ λόγος περὶ ἡμῶν ἤξει, χαλεπὸν ἔσται καὶ μένειν καὶ

ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι· καὶ  
 14 ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. οὐκοῖν δεῖ οὔτε ἐνὸς  
 ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος  
 ἀπέχεσθαι, ἀλλὰ πειστέον ὅ,τι ἂν κελύωσι· καὶ γὰρ αἱ  
 15 πόλεις ἡμῶν ὄθεν ἐσμέν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν—

καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς  
 “rather sur- render the ac- used men.” Κλέανδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας  
 ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα—ἐγὼ μὲν οὖν ἀπολύω  
 καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας  
 φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαντοῦ,  
 εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς  
 16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημί  
 δὲ καὶ εἴ τινα ἄλλον αἰτιάται, χρῆναι ἑαυτὸν παρασχεῖν  
 Κλέανδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς  
 αἰτίας εἴητε. ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ, οἴομενοι ἐν  
 τῇ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ  
 τούτων οὐδ’ ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ’ εἰρξόμεθα  
 ἐκ τῶν Ἑλληνίδων πόλεων.

17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας, Ἐγὼ, ὦ ἄνδρες,  
 Ἀgasias offers to ὀμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με  
 surrender him- self. Ἐξοφῶντα κελύσαι ἀφελῆσθαι τὸν ἄνδρα  
 μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δὲ μοι ἄνδρα ἀγαθὸν  
 ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς  
 ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ  
 18 ἀφειλόμην, ὁμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με·  
 ἐγὼ δὲ ἑμαντόν, ὡς περ Ἐξοφῶν λέγει, παρασχίσσω  
 κρίναντι Κλέανδρῳ ὅ,τι ἂν βούληται ποιῆσαι· τούτου  
 ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίους σώξισθε τε ἀσφα-

λῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι μοι ὑμῶν  
 αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἴτινες, ἂν τι ἐγὼ  
 παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. ἐκ 19  
 τούτου ἔδωκεν ἡ στρατιὰ οὐστυνας βούλοιο προελόμενον  
 εἶναι. ὁ δὲ προείλετο τοὺς στρατηγούς.

Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας  
 καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ Agasias and gen-  
 erals go to Cle- ander. 20  
 Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλέανδρε, καὶ  
 ἐκίλευσέ σε, εἴτε πάντας αἰτιά, κρίναντα σέ αὐτὸν  
 κρῆσθαι ὅ,τι ἂν βούλη, εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ  
 πλείους αἰτιά, τούτους ἀξιοῦσι παρασχεῖν σοι ἑαυτοὺς  
 εἰς κρίσιν. εἴτε οὖν ἡμῶν τινα αἰτιά, πάρεσμέν σοι  
 ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γὰρ ἀπέσται  
 ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. μετὰ ταῦτα παρελθὼν 21  
 Ἀγασίας εἶπεν, Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος  
 Δεξιππου ἄγοντος τούτου τὸν ἄνδρα καὶ Agasias pleads  
 before Cleander. 22  
 εἰς κελύσας Δέξιππον. τούτου μὲν γὰρ  
 οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα, αἰρεθέντα  
 ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἤτησά-  
 μεθα παρὰ Τραπεζουντίων, ἐφ’ ὧτε πλοῖα συλλέγειν ὡς  
 σωξόμεθα, καὶ ἀποδράντα καὶ προδόντα τοὺς στρατιώτας  
 μεθ’ ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερή- 23  
 σαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ  
 τούτου, αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. ἤκουε γάρ,  
 ὡς περ ἡμεῖς, ὡς ἄπορον εἶπεν περὶ ἀπίοντας τοὺς ποταμούς  
 τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. τούτου οὖν  
 τούτου ὄντα ἀφειλόμην. εἰ δὲ σὺ ἦγες ἢ ἄλλος τις 24

τῶν παρὰ σοῦ, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δ', ἔαν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλόν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25 Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκώς εἶη· οὐ μέντοι ἔφη νομίζειν, οὐδ' εἰ παμπόνηρος ἦν Δέξιππος, βία χρῆναι πάσχειν αὐτόν, ἀλλὰ κριθέντα, ὥσπερ καὶ ἡμεῖς νῦν ἀξιοῦτε, τῆς δίκης τυχεῖν.

26 νῦν οὖν ἅπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς

27 ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν, Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικούντ' αὐτὸς τι ἀγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἡ στρατιὰ ἔξιοι, ἰδίᾳ λήζοιτο, δημόσια εἶναι τὰ

28 ληφθέντα. ταῦτα εἶπον· ἐκ τούτου με λαβὼν οὗτος ἤγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διαώσσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ Κλέανδρος εἶπεν, Ἐπεὶ τοίνυν συναίτιος εἶ, κατὰ μιν, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29 Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς, πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην καὶ τῶν ἄλλων οἱ ἔδοκον ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρου

Cleander retains Agastias and the rescued man for trial.

Xenophon in the name of the army pleads with Cleander and offers him the command.

κατὰ πάντα τρόπον ἀφείναι τὸ ἄνδρε ἔλθων οὖν ὁ 81 Ξενοφῶν λέγει, Ἐχει μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιὰ σοι ὑφέιτο ὅ,τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ αὐτῶν ἀπάντων. νῦν δὲ σε αἰτοῦνται καὶ δεόνται δοῦναι σφίσι τὸ ἄνδρε καὶ μὴ κατακαίνειν πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δὲ σου τυχόντες 82 ὀπισθοῦνται σοι ἀντὶ τούτων, ἢν βούλη ἡγεῖσθαι αὐτῶν καὶ ἦν οἱ θεοὶ ἴλεψ' ὦσιν, ἐπιδείξειν σοι καὶ ὡς κόσμοί σοι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβείσθαι. δεόνται δὲ σου καὶ τοῦτο, 83 παραγεγόμενον καὶ ἄρξαντα ἐαντῶν πείραν λαβεῖν καὶ Δέξιππου καὶ σφῶν τῶν ἄλλων οἶος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἕκαστοῖς νεῖμαι.

Ἀκούσας ταῦτα ὁ Κλέανδρος, Ἄλλα ναὶ τὸ σιῶ, 94 ἔφη, ταχύ τοι ὑμῖν ἀποκρινούμαι. καὶ Cleander ἀρτώ τε ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὗς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸ 95 ἄνδρε· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν συνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένη αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ

The victims being unfavourable to Cleander's acceptance of the command, he goes to Byzantium.

ἐγίγνωτο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν,  
'Ἐμοὶ μὲν οὐ τελέθει τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ  
ἀθυμεῖτε τούτου ἕνεκα. ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκ-  
κομῆσαι τοὺς ἀνδρας· ἀλλὰ πορεύεσθε. ἡμεῖς δὲ ὑμᾶς,  
ἐπειδὴν ἐκέισε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37 Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ  
δημόσια πρόβατα· ὁ δὲ δεξόμενος πάλιν αὐτοῖς ἀπέδωκε.  
καὶ οὗτος μὲν ἀπέπλει. οἱ δὲ στρατιῶται, διαθέμενοι τὸν

οἶτον ὃν ἦσαν συγκεκομισμένοι καὶ τᾶλλα  
Advance through Bithy-  
nia: abundant  
plunder. 88 ἃ εἰλήφισαν, ἐξεπορεύοντο διὰ τῶν Βιθυνῶν.  
ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν

ὄρθην ὁδόν, ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν  
αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ

νύκτα. τούτο δὲ ποιήσαντες ἔλαβον πολλὰ  
Arrival at Chry-  
sopolis. καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο  
ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν  
ἡμέρας ἑπτὰ λαφυροπωλοῦντες.



Portrait of Pharnabazus.



## NOTES.

R. Syn. 100=Rutherford's First Greek Syntax Section 100.

### CHAPTER I.

Books II., III., IV., V., and VII. begin with a short summary of the previous narrative. Such a summary is in some mss. prefixed to Chap. iii. of this book; hence some editors add the first two chapters to the end of Bk. V., and begin Bk. VI. at Chapter iii. See note on iii. 1.

§ 1. ἐν τῇ διατριβῇ, 'whilst waiting here,' i.e. at Cotyora, Κοτύωρα, once a flourishing city; it dwindled away after the founding of Pharnacia (mod. Κέραςόν), and has left scarcely a trace behind. Probably the modern Ὀρδύ, 'where some remains of an ancient port, cut out of the solid rock, are still visible.' (Hamilton's *Asia Minor*.)

εὖ μάλα, μάλα qualifies εὖ, 'right well,' 'with great skill'; so αὐτικά μάλα, ii. 5.

§ 2. ἐτύχανε..., denoting the coincidence of two events, 'was at the time...', see Vocab.

μήτε ἀδικεῖν τοὺς Ἕλληνας μήτε ἀδικεῖσθαι (sc. ὑπ' αὐτῶν), 'neither to injure the Greeks nor to be injured by them'; really equivalent to 'on condition that he was not injured by them.'

§ 3. ἐπὶ ξένια ἐδέχοντο, on the analogy of the usual phrase, ἐπὶ ξένια καλεῖν (VII. vi. 3), to invite to partake of one's hospitality. Tr. 'welcomed them to a friendly (or hospitable) banquet....'

δικαιοτάτους, sc. παρακαλεῖσθαι, 'those whom they thought had the best right (or title) to be asked.'

§ 4. βοῦς τῶν αἰχμαλώτων, lit. oxen of those captured, i.e. 'some of the captured oxen.' κερατίνων, etc.: cf. VII. ii. 23.

§ 5. σπονδαί ... ἐπαίνων ... , the usual course. After a dinner-party (δείπνον) was finished, libations were made to the Good Spirit (ἀγαθὸς δαίμων), the paeon was sung, and then drinking began (συμπόσιον or πόσις). New guests often now joined the party and conversation was relieved by the introduction of dancers, music, etc.

ἐπαίνων. The παιὼν was properly a hymn to Apollo or Artemis in gratitude for deliverance from evil, the burden of which was ὡς Παιῶν, Παιῶν being Apollo as the god of healing. Then it was used specially of the song of victory, but also of war songs before going into battle, and of solemn chants before beginning a day's work, etc.

ἔρχησαντο ... ἤλλαντο ... ἔχραντο ... . Note the tenses: the aor., as usual, describes the scene as a whole, the imperfects the episodes, the successive phases.

ὕψηλά, positive adjectives in neut. plur. used adverbially as rare in prose. Cf. § 8, *τυκιά*.

§ 6. τὸν Σίταλκαν, Thracian song in honour of King Sitalcas. Vollbrecht compares the German *Ludwigslied* and *Rolandlied*. For constr. cf. τὸν Ἀρμόδιον ᾄσεται (Aristoph. *Ach.* 980), 'he will sing the song of Harmodius.'

§ 7. Αἰλιῶνες, Aeolian people inhabiting upper valley of the Sperchius; belonged to the army collected by Menon, the Thessalian (I. ii. 6). Μάγνητες, another Aeolian tribe occupying mountainous coast district on east of Thessaly. (Dakyns.)

τὴν καρπῶν καλουμένην, sc. ὄρχησιν, 'the Carpsaea dance, as it is called': an ancient mimetic dance or pantomime, fully described here by Xenophon, dating from the rough days when all men went armed. Similar dances are mentioned by Athenaeus as frequently performed at banquets for the amusement of guests. The derivation of name is uncertain: either (1) from καρπός, fruit, but fruit time is rather autumn than spring, and this scene represents the sowing season, spring: or (2) from καρπός, wrist, because the vanquished man's wrists are bound.

§ 8. *τυκιά*, see § 5, ὕψηλά, note.

πρωτῆται, 'see from afar,' cf. prospexi Italiam, Verg. *A.* vi. 357. The mid. expresses deeper interest in action of verb. (Pretor.)

πρὸ, 'in front of' to defend, and so 'in defence of,' instead of the usual ὄρεψ; found several times in Xenophon, common in Homer and Herodotus and Tragedy.

παρὰ τοὺς βότας [εἴβας, 'having yoked him to the oxen with his two hands bound behind him (lit. bound as to his hands, acc. of respect), he drives off.'

§ 9. τὸτὲ μὲν, 'at one time he danced in pantomime' (or 'a mimic dance,' μιμούμενος used absolutely, i.e. without object), 'as though two foes were confronting him, at another he used his shields as if facing a single assailant, and then ...' δὺο ἀντιπαττομένων, gen. absol. Notice the form δὺο which Xenophon more often uses than δύο. So in ii. 3.

ἔκρουβλατα, 'somersaulted out of the ring' of spectators. Some editors treat it as merely stronger form of simple verb.

§ 10. τὸ προσωμένον, sc. ὄρχημα, 'the Persian (dance),' as we say "the Schottische," or "the Polonaise" (Dakyns); called also δκλασμα, from the frequent 'crouching,' cf. ὠκλασε.

§ 11. Μαντινέτα, from Mantinea in Arcadia.

ἔσαν ... , 'stepped along in time, pipes playing (lit. piped to, αἰλλ., passive), to the tune of the warrior's march,' or 'war measure,' mentioned in Aristoph. *Clouds*, 651, where the Scholiast says it was composed of a spondee pyrrhic trochee and iambus (—, —, —, —). ῥυθμός is measured movement either in motion, as in dancing, marching, etc., or in sound, as a tune, march, etc.: here used in both senses ῥυθμῶ, of motion, ῥυθμόν, of tune.

ἀλοόμενοι, the Greeks had only two kinds of instrumental music, ἀλησις and κιθάρις, wind and stringed music. The latter was produced on the several varieties of the cithara or lyre: the former on the ἀλός (Lat. *tibia*) or pipe, a hollow reed, cane, or piece of wood, pierced with holes: there were many varieties, single and double. See *Dict. of Antiq.*, 'Tibia.'

ἐπαίνων, see § 5, note.

§ 12. πυρρήχη (sc. ὄρχησις: derivation uncertain, from a Cretan Πύρρηχος, its inventor: or from Pyrrhus, son of Achilles, etc.), the most famous of ancient mimetic dances, interesting as the parent of the modern ballet and pantomime. It was of Doric origin (Cretan and Spartan); primarily a war-dance in which the performers went through various marchings and evolutions, interspersed with mimic engagements. At Sparta

children were trained for it from their earliest years. Plato (*Laws*, vii. 815, Jowett) says the Pyrrhic dancer "imitates the modes of avoiding blows and darts by dropping, or giving way, or springing aside, or rising up, or falling down; also the opposite postures, which are those of action, as, for example, the imitation of archery, and the hurling of javelins, and of all sorts of blows." Athenaeus calls it a "training (*προγύμνασμα*) for war." At Athens exhibitions of Pyrrhic dancers were given at the Panathenaic festival. How it developed into a mere spectacle is shown by this passage in Xenophon. Among the Romans, who adopted so many customs from the Greeks, we hear of "*pyrrhicae militares*," 'war pyrrhics,' but for the most part their Pyrrhic was like the modern Italian pantomime, a representation of some set subject (e.g. Judgment of Paris, *Apul. Met.* x. 30-34; Icarus and Pasiphaë, *Suet. Nero*, 12; Invasion of India by Bacchus, *Athen.* xiv. 631, etc.) by dancers, male and female, usually slaves imported from Asia Minor, put upon the stage with a profusion of scenery and costumes. In the Pyrrhic the musical accompaniment played a very important part: the measure was stirring, quick and light, hence the foot (—) called pyrrhic. For further details, see Smith, *Dict. of Antiq.*, etc.

§ 13. *καὶ αὐτὸν τρεφόμενον* ..., 'those who had actually routed the great king ...,' a facetious exaggeration. Cf. I. x. 2. In battle of Cunaxa Artaxerxes attacked and began to plunder camp of Cyrus. One of the women, pursued by the spoilers, fled to a small body of Greeks left on guard with the camp-followers: these drove off the spoilers.

§ 14. *ἔδωκεν ... ἔδικέσθαι* ..., see § 2, note.

§ 15. *τῇ δ' ἄλλῃ*, 'on the next day,' of III. iv. 1, *μεινάντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο* ....

*Εἰκόση*, modern Sinub, at that time the most important Greek city on the coast; a colony of Miletus, and itself the parent of the great cities of Cotyora, Kerasunt and Trapezus. It became the capital of the kings of Pontus, who adorned it with magnificent buildings and harbours: on their overthrow it was added to the Roman dominions, by Lucullus, and made a Roman "colony." At the present day few traces remain of its former grandeur.

*Ἀρμήνη*, a Greek town and harbour of little importance, five miles to west of Sinope.

§ 10. *ἐπαινοῖν ... ὑποσχεσθαι* ..., common transition in Greek Or. Obliqua, opt. and indic. being used interchangeably, cf. R. *Syn.* 237. Note sing. verb, though compound subject; not uncommon when verb comes first and one of subjects is more important. Cf. ii. 4. 16.

§ 17. *ἔλθοις αὐτούς*, subj. of *ἔλθοις* is clause *ὅπως ... ἀφικῶνται*: 'it entered their thoughts (lit. them) how ...,' i.e. 'the problem presented itself how they were to reach home with something in their pockets.' *ἔχοντές τι*, colloquial phrase. *ὅπως ἂν ... ἔλθοις αὐτούς* has here the constr. of a 'verb of striving,' which usually requires fut. indic. or opt. with *ὅπως*; but sometimes pres. or aor. subj. with *ὡς ἂν* or *ὅπως ἂν*, or pres. or aor. opt. with *ὡς* or *ὅπως*. Cf. R. *Syn.* 268, note 3.

§ 18. *μᾶλλον ἂν ἢ ...*, Eng. order is *τὸν ἕνα δύνασθαι ἂν χεῖρῶν τῷ στρατεύματι* ('would be able to handle the troops'), *καὶ νυκτός καὶ ἡμέρας, μᾶλλον ἢ πολυαρχίας ὁδοῦς* ('better than—sc. would be possible—if there were a division of command,' *πολ. ὁδοῦς*, gen. absol.) ...

*τι λαυθάνειν ... τι φθάναν*, *τι* adverbial acc., 'in anything.' *τὸ ἔδωκεν τῷ ἑνὶ ...*, 'what was decided by the one (general) would be carried out.'

*ἐκ τῆς νυκτός*, sc. *γνώμης*, cf. ii. 12, lit. 'after,' and therefore 'in accordance with the opinion which prevailed,' i.e. 'in obedience to the vote of the majority.' *κατὰ* with acc. is more usual in this sense.

§ 19. *ἐπειθεν*, imperf., 'tried to persuade,' 'pressed him to ...'

*ὑποσχεῖναι τὴν ἀρχήν*, metaphor from putting shoulder under, 'undertaking,' task, involving idea of compulsion or reluctance: rare use, found in § 31 below, once in Plutarch (*Camill.* 37), and in an inscription.

§ 20. *τῇ μὲν*, followed irregularly by *ὅποτε δ' αὖ*, § 21, instead of *τῇ δέ*, a looseness of construction common in Xenophon. See *Introd.* p. xxxiv.

*γίγνεσθαι, ἀφίεσθαι, ἂν γινέσθαι*, note the tenses. *τυχόν*, acc. absol., 'if it so happened' (= *εἰ τύχοι*), here, as often, translatable by an Eng. adv., 'perhaps.' The participles of impersonal verbs (*ἔξιν, παρόν*, etc.), passive participles, and when used impersonally, are regularly used in the acc. absolute instead of the gen. absolute. Sometimes the participles of personal verbs stand with their nouns in the acc. absolute, but very seldom unless they are preceded by *ὡς* or *ὅτε*. Cf. R. *Syn.* 366.

§ 21. ὅποτε ἄνθυμοτρο, frequentative optative.

ἔπη τὸ μέλλον ἔξει, 'the issue of the future,' lit. 'how the future would turn out' (or 'go,' *properly* 'be'). For ἔπη ἔξει, ἔχω with adv. intransitive, cf. common phrases καλῶς ἔχειν, ὀδῶν ἔχειν, etc. The whole clause is subj. of ἀδηλον (εἶη).

§ 22. ἀνακουῶσαι, 'lay the matter before heaven.' Note the active. ἀνακουῶ is I communicate a thing to a person or ask for advice, ἀνακουῶμαι, I discuss a matter with anyone, cf. κοινοῦμεν, ii. 15, the middle having a reciprocal force, to give and take, talk over. Cf. συμβουλεύω, I give advice; συμβουλεύομαι, I consult with; θύω, I sacrifice; θύομαι, I consult the gods by sacrifice (and so used of general taking the auspices), etc.

παροστῆσθαι, causal middle. R. *Syn.* 191. 'Caused to be ...,' 'had set before the altar.'

ἔθετο, middle. Cf. note on ἀνακουῶσαι above.

τῷ Διὶ τῷ βασιλεῖ, 'Zeus the King': see for Xenophon's dream, *Anab.* III. i. 12; for his visit to Delphi, III. i. 6.

καὶ ... δὴ ..., 'and in fact' (δὴ, Lat. *adeo* or *profecto*) 'the vision, which he saw when he was first appointed' (ἡρχ. καθιστ., lit. 'began to be appointed') 'to the joint charge (ἐπὶ τὸ συνεπιμ.) of the army, he thought had been sent to him' (lit. he had seen) 'from this god.'

§ 23. δεξιόν, i.e. east, the auspicious quarter, 'on the right,' because the Greek augur faced north when taking the auspices; the Roman augur faced south, and therefore had the lucky auspices on the left.

ἔντηρ ..., anticipatory accusative. See iv. 23, note.

οἰωνός, an omen, lit. a bird, for birds were the chief means by which the gods gave signs to men. Cf. Aristophanes, *Birds*, 716 foll.—

"For Delphi, for Ammon, Dodona, in fine  
For every oracular temple and shrine,  
The birds are a substitute equal and fair,  
For on us you depend and to us you repair  
For counsel and aid, when a marriage is made,  
A purchase, a bargain, a venture in trade:  
Unlucky or lucky, whatever has struck ye,  
An ox or an ass, that may happen to pass,

A voice in the street, or a slave that you meet,  
A name or a word by chance overheard,  
If you deem it an omen, you call it a *Bird*;  
And if birds are your omens it clearly will follow  
That birds are a proper prophetic Apollo."

—(Frere's translation.)

οἷκ ἰδαιτικός, the eagle being the bird of Zeus, the King (*Z. βασιλεύς* above) and the guardian of kings (*διοστρεφῶν βασιλῶν*, 'kings fosterlings of Zeus,' Hom. *Il.* i. 76), from whom all honour and authority is derived: hence the eagle is often represented on king's sceptres and banners as the emblem of power. So an eagle appears to Cyrus the Great on the frontier of Persia, when about to join his uncle Cyaxares, king of Media, on his expedition against Assyria. Xen. *Cyr.* II. i. 1. For similar auguries compare Hom. *Od.* xv. 160-78, Aesch. *Pers.* 200. Passages like this, which are not infrequent in Xenophon, are interesting instances of the superstition which was present in the mind of even educated Greeks. Cf. III. i. 12 *seq.* and notes.

§ 24. τούτο μὲν δὴ οὕτως ἐγένετο. ἡ δὲ στρατιὰ ..., 'that was how the matter stood, when the army ...' (Dakyns.)

§ 25. ἔλεγον αἰρεῖσθαι, 'all declared for electing,' so V. vii. 24, πάντες ἔλεγον τοὺς μὲν ... δοῦναι δικήν ...

ἐπιπλήφισοι, for interchange of opt. and indic. see ἐπανοήσῃ, § 16 note.

§ 26. ἡδομαι ... εἴπερ ἀνθρώπος εἶμι, 'I must be pleased if I am (have the feelings of) a man,' εἴπερ in Attic always implies the supposition is true, or rather agrees with the fact stated in main clause. Translate freely, 'It is but human to be ...,' or 'I am but mortal and must needs be ...'

τὸ ... προκριθῆναι, 'the fact that ...,' subj. of δοκεῖ.

Δακεδαμονίου, viz. Cheirisophus.

οὔτε ἔμην, followed by ἐμοί τε ... οὐ, instead of οὔτε, a slight irregularity. See τῇ μὲν, § 20, note.

ἄλλ' ἦτρον ... παρ' αὐτῶν, parenthesis, supply δοκέετε, from δοκεῖ above, to govern τυγχάνειν ἔμ, and τούτου as object of τυγχάνειν.

οὐ πάνυ τι ... ἀσφαλές, lit. 'not very safe in any wise': (τι adv. acc.) for 'not at all safe,' a form of expression called

by grammarians 'Meiosis' or 'Litotes.' *οὐ πᾶν* is sometimes 'not altogether,' sometimes 'altogether not,' according to the context.

§ 27. *Λακεδαιμονίους* ... 'confess that the Lacedaemonians were the lords of them also,' i.e. of Athens as well as of the smaller states of Greece.

For facts of Xen. *Hell.* ii. 2. At the close of the Peloponnesian War, 405 B.C., the Lacedaemonians refused to destroy Athens, as the Corinthians, Thebans, and other allies wished, but offered these terms: That the fortifications and walls should be destroyed; the fleet, except twelve vessels, surrendered; the exiles restored; and 'that the Athenians should acknowledge the headship of Sparta both in peace and war, leaving to her the choice of friends and foes, and following her lead by land and sea.' (Dakyns' tr.)

§ 28. *εἰ οὖν* ... 'if, therefore, seeing these facts' (or 'with these facts before my eyes') 'I were to seem to be' (or 'give them the impression that I was') 'making their dignity' (or 'high self-esteem') 'void of authority' (or 'to be invalidating' or 'neutralising their ...') as far as lay in my power (lit. *there where I could*), I am apprehensive that I should very speedily be taught common sense.' *ἐπιτάθρα* takes up *δρου δυνάμην*: *ἐκείνο*, anticipatory acc., expanded into clause *μη... σωφρ. ἐνόσθ*, denoting apprehension, takes here the usual constr. of a verb of fearing: so in iii. v. 3, *ἐννοούμενοι μη τὰ ἐπιτάθρα... οὐκ ἔχοιεν ὅπθθεν λαμβάνειν* ... 'might not know where to get provisions.' *σωφρονισθεῖν ἄν*, not *σωφρονισθῶ*, because the clause is the apodosis of an 'indef. future' condit. sentence, which in Oratio Recta would be *εἰ δοκίην, σωφρονισθεῖν ἄν*.

§ 29. *εἰ τίς* ... , thinking of Cheirisophus.

§ 31. *πλείονος ἐνόσθ*, sc. *εἶναι*, 'that there was need of more,' i.e. something more must be said.

'*Ἄλλ'*, *ἀλλὰ* is often used to introduce abrupt objections, questions or proposals, the adversative force being directed against a supposed objection or feeling in minds of audience, cf. § 32, and v. 14.

*Ἰσώτην*, see Vocabulary.

For remarks on this passage as illustrating Xenophon's character, see *Introd.* p. xviii.-ix, xxviii.

§ 32. *καὶ πῶν*, 'even as it is.'

*Δεξιππος ... δὴ βάλαν* ... After the seizure of the generals, Timasion had been chosen general to succeed Clearchus (III. i. 47). Apparently Dexippus had aspired to this post; he seems to have insinuated that Xenophon had influenced Clearchus' troops against him because he was a Spartan, and that Xenophon's great influence with the army would always be directed against Sparta. For further details about Dexippus see notes on vi. 5 below.

*ἦδη δὴ βάλαν*. Note the tense 'has already been traducing him ...'

*καὶ μᾶλα ... σιγάζοντος*, 'although I tried very hard indeed (and *καὶ μᾶλα*, even very much) to silence him.' *ἐμοὶ σιγ.*, gen. absol. = concessive clause; note pres. *σιγάζοντος*, tried to ...'

*ὁ δ'* ... 'he (i.e. Dexippus) said that he believed that Xenophon (*αὐτόν*) wished to share the command (*συνεβ. ἄρχεν*) of Clearchus' army with Timasion, a Dardanian, rather than (*μᾶλλον ἢ*) with himself, a Laconian. *συνεβλήσθαι ἄρχεν*, equivalent to *ἐβλήσθαι συνάρχεν*.

§ 33. *ἐάν πλοῦς ἦ*, lit. if there be sailing, i.e. 'wind and weather permitting,' so V. vii. 7, *καλοὶ πλοῖ εἶεν*; Thuc. i. 137, *μέχρι πλοῦς γένηται*, etc.

## CHAPTER II.

§ 1. For the lines cut out, see Appendix.

*Ἡράκλεια*, distinguished as *ἡ Ἰωντικὴ*, Heraclea Pontica, in the Middle Ages Penteraklia, now Erekli, called by Xenophon 'a Greek city and a colony of the Megarians,' a very powerful commercial city and of very ancient date, for here the Argonauts, according to the legend, were hospitably received by King Lycus. It played an important part in ancient history, but has now decayed. The present town occupies only the south-west corner of the circuit enclosed by the ancient walls, and consists of about 250 Mohammedan and 40 Greek-Christian houses.

*Μαριανδυνῶν*, the Mariandyni, the original inhabitants of Eastern Bithynia.



§ 2. Ἀχερουσιάδῃ Χερσονήσῳ. The *Acherusian Chersonese*, a peninsula jutting out into the Euxine. The name Acherusia was given by the ancients to various lakes or swamps, which, like the various rivers of the name of Acheron, were at some time believed to be connected with the lower world, e.g. one near Hermione in Argolis, one between Cumae and Cape Misenum in Campania, and one in Egypt near Memphis. (Ainsworth.)

ὁ Ἡρακλῆς ... καταβῆναι, so Apol. Rhodius: another legend fixes the spot near Taenarum in Laconia.

ἐπὶ τῶν Κίρβερων κῆνα, for two substantives thus used in apposition, cf. τῶν Εὐφράτην ποταμῶν, ἢ Μένδη πόλιν (Thuc. iv. 130), etc. For ἐπὶ, 'to fetch,' cf. ii. 3, 8, εἰδέν ἐπὶ τὰ ἐπιτήδεια, 'to go to fetch provisions'; v. 1. 5, ἐπὶ πλοία στέλλεται, 'is sent to fetch transports.'

πλέον ἢ ἐπὶ δύο στάδια, probably with καταβάσεως, a loose construction, adverbial instead of adjectival: 'where now they show the marks of his descent (i.e. where he descended) to a distance of (ἐπὶ) more than two furlongs in depth' (τὸ βάθος, adv. acc.). Some editors take the words with καταβῆναι, putting commas after καταβῆναι and καταβάσεως.

§ 3. Λύκος, River Lycus, "Wolf River," now called the Kilij-su or "Sword River," both names derived probably from "its sudden inundations and overpowering floods." (Ainsworth.) εἶρος, adverbial acc., 'in breadth.'

§ 4. πορεύαν, put early in sentence for emphasis; cognate acc. with πορευθῆναι. "Cognate" means that the notion in the substantive is "cognate" or akin to that in the verb. Cf. νίκηρν ἐίκησαν, they won a victory, πτότιχησαν ἐπτόχημα, iii. 6 below.

τῶν στρατηγῶν, gen. depending on the following clause οὗ ... συτηρέσιον which is equivalent to a single substantive, object of θαυμάσω, tr. 'I am surprised at the generals' not trying ...' The construction of a gen. of the person depending on a neuter acc. of the pronoun, e.g. διαθεῖμαι αὐτῶν ταῦτα, 'I perceive this of them,' is common after verbs of observing, enquiring, wondering, hearing, fearing, etc., and the neut. pron. is sometimes explained by or superseded by a clause. Cf. Xen. Ages. viii. 4, τοῦτο ἐπαινῶ Ἄγησιλάου, τὸ διερεθεῖν τὴν βασιλέως δύναμιν, 'I praise Agesilaus for this (lit.

this trait of Agesilaus) that he despised the great king's power.' Xen. Cyr. v. 2. 18, ἐπερήσε δ' αὐτῶν ὡς ἐπηρώτων ἀλλήλους, 'he perceived about them that they asked one another ...,' and for a more complicated parallel, *Anab.* III. i. 19.

θαυμάσω μὲν, no δέ, careless writing (see *Introd.* p. xxxiv.); some editors however explain μὲν in such cases as equivalent to μῆν.

ἑκπορίζαν, force of ἐκ 'provide more thoroughly.'

συτηρέσιον, money allowance for rations, which were seldom supplied in kind, as distinguished from μισθός, wages, pay for service, see *Introd.*, p. xxxvi. Xenophon is earliest writer who uses word: Thucydides has τροφή.

οὐ μὴ γένηται ... : οὐ μὴ, with subj. (generally aor.), or less often fut. indic., is a very emphatic negative, "the gifts I am certain (or you may be sure) will not ... ." The expression is certainly elliptical in origin, even if we cannot say now precisely what word or words have been lost, probably some verb of fearing or its equivalent. R. *Syn.* 384.

τρεῶν ἡμερῶν σιτία, 'provisions for three days,' was a standing order for an army about to take the field; so the jurymen in Aristoph. *Wasps*, 243, were ordered ἤκειν ἔχοντας ἡμερῶν δρογγή τριῶν πανηράν, 'to come with a three days' supply of bread tamper.'

ἐπιθεῖν ... , lit. 'there is not (a place) from which having supplied ourselves with provisions we shall proceed on our way.' As often in Greek the emphatic word is the participle, not the verb: in English we must turn it 'there is no quarter from which we can supply ourselves with provisions and proceed on our way.'

κυζικηνοῦς: κυζικηνός or στατήρ κυζικηνός, a gold coin like the δαρεικός, called after Cyzicus, island and town off the north coast of Mysia, the gold of which is now worth £1. 2s. 9d.

§ 5. μυρίους, sc. αλρεῖν, because the Heraclæots had broken their promise (V. vi. 35) of a month's pay to the army, in round numbers 10,000 Cyzicenes.

καὶ Διομένους ... , continues soldiers' proposal, 'and that they should ...' ἡμῶν καθήμενων, one of the common translations to Oratio Recta. κάθημαι is often used of 'sitting in consultation.'

αὐτίκα μάλᾳ, cf. εὖ μάλᾳ, i. l. note.

§ 6. ἔστι δ' οἱ, so ἦν οὖν, L v. 7, etc., 'some.'

μὴ ἀναγκάζειν, with double acc., viz., πόλιν and the antecedent of δ,τι ... διδοίεν, 'to compel a Greek city, and a friendly one too (καὶ φίλων, emphatic), to anything which....'

δ,τι μὴ, not οὐ, because indefinite and conditional.

§ 7. καὶ ἔπαυλαίεν, force of ἐπ., 'even (καὶ) went so far as to threaten (certain consequences) if....'

§ 8. συνήγον, ἀνεσκεύασαν, ἐκέλευον, ἐφάνετο, note the tenses "marking the same variety of state and circumstance in a series of actions that light and shade do in a picture." (Rehdantz.) In this and many other respects English is a far poorer language than Greek. Imperfects of continued and incompleted action 'began to...' in several quarters; aorist of comparatively momentary action in one quarter; pluperfect of completed action, the effects of which still continue, 'had closed and kept closed. Tr., 'and immediately they set to work collecting their property from the fields: they packed up and transferred the market to the inside of the city: the gates they had shut at once and kept shut: and arms began to appear upon the walls.' τὴν ἀγορὰν here wavers between meanings of 'market' and 'marketables,' 'wares': see Vocab. εἶσω ἀνεσκεύασαν, pregnant construction, = ἀνεσκευάσαντες ἤνεγκον, 'packed up and removed inside,' see note on iii. 24, συμμαίει εἰς. ἀνα = on their waggons and beasts. (Vollbrecht.) ἔπλα might be either 'arms' or 'armed men,' 'hoplites,' see Vocab.

§ 9. διαφθάραν τὴν πρᾶξιν, added epexegetically or explanatorily: 'that they were spoiling,' i.e. 'for spoiling their plans.'

συνίσταντο, like Lat. coire, of a seditious meeting.

§ 10. Ἀθηναίων, 'an Athenian,' i.e. Xenophon.

μηδαίαν, not οὐδαίαν, because hypothetical, stated not as a fact but as a conception in speakers' mind.

οὐδέν εἶναι, 'was nothing,' 'of no account.'

καὶ ἦν δέ... καὶ connecting clause with preceding, δὲ emphasising: 'and indeed,' τῇ ἀληθείᾳ, 'as a matter of fact....'

ἦν... ὑπὲρ ἡμῶν, ὑπὲρ ἡμῶν is treated as a noun and subj. of ἦν, a construction κατὰ σύνεσιν, 'according to sense,'

common to all languages; so in Eng. 'more than half were....' Cf. εἰς δυσχιλοῦς, iv. 23.

§ 11. ἑαυτῶν, partitive gen., 'out of their own number,' so βιῶν αὐτῶν, vi. 18.

ἀν ποιοῦντο καὶ περιφόντο, would expect ἀν ποιῶσθαι... καὶ περιφόνθαι, after the Or. Obliqua εἶναι above. Xenophon changes the constr. as though he had written ελεγον εἶτι.... Note the indef. future condition.

§ 12. εἰ τινες ἦσαν..., lit. 'they, having left Cheirisophus, if there were any Arcadians... with him, and Xenophon too (καὶ ξεν. emphatic by position), banded together..., i.e. 'and all the Arcadians... who were with Cheirisophus and Xenophon too, left them and....'

τούτους..., English order ἐψηφίσαντο δὲ τούτους ποιῶν τοῦτο δ,τι δοκοῖ ἐκ τῆς νικώσης (sc. γνώμης, see i. 18 note).

ἀπ' ἧς, rel. attraction for ἀπὸ ταύτης ἧ (or ἧς), 'from that on which....'

§ 13. τοῦ Χειρισόφου, 'having heard from Cheirisophus that....'

Κάλπης λυμένα, see iv. 1, description and notes.

§ 14. αὐτοί, αὐτῶν, Neon and Cheirisophus.

ἐκ τούτου, 'in consequence of this,' rather than 'from this time.'

αὐτῆ, Neon.

§ 15. ἐκπέλυσαι, ἐκ out of the Euxine.

τῷ ἡγεμόνι Ἡρακλεῖ, 'Heracles the Conductor,' the guardian of wanderers: the Greeks had sacrificed to him, Zeus the Preserver, and the other gods, on reaching the sea at Trapezus, IV. viii. 25.

ἑομαινε, κοινοῦμενε, reciprocal middles, see ἀνακουῶσαι, i. 22 note.

λῶν καὶ ἀμεινον, technical formula, 'satius melinsque,' 'more desirable and better': strictly λῶν is more desirable, preferable, from Doric λῶ, I wish: ἀμεινον, better morally.

§ 16. τετρακισχιλιοῖσι..., the numbers here given make total of "more than" 7600 hoplites, 1000 peltasts, 40 cavalry: total "more than" 8640, the same as in V. iii. 3, though

many men had been slain since then. Hence many mss. omit *καὶ πεντακῶσιοι*, see Appendix. For numbers of army at different times see *Introd.* p. xxxv., note.

οἱ Κλεάρχου Θράκες, added explanatorily, 'namely Clearchus' Thracians': mercenaries from Asiatic Thrace, i.e. Bithynia, see § 17 note.

§ 17. πρώτοι, they got the start of the others to be 'first in the field' and secure most plunder.

λάβοιεν, opt. because *πλέουσι* is historic present.

Κάλπης λιμένα, see *iv.* 1, description and notes.

τῆς Θράκης, Bithynia or Asiatic Thrace, defined in *iv.* 1 below, as extending 'from the mouth of the Pontus,' i.e. from Byzantium 'as far as Heraclea': called Thrace because, long before the period of Greek settlements from Europe, the country had been conquered by Thracian tribes, from the banks of the Strymon in Thrace, (hence called Strymonians by Herod., *vii.* 75) among whom the most powerful were the Thyni and the Bithyni: see *Kiepert*, c. *iv.* § 61.

§ 18. εὐθεία, with *ἀρξάμενος*, 'setting out straight from ...'

§ 19. τὰ ὄρια ..., 'the confines of Thrace and the district of Heraclea,' probably defined by the River Elaeus, *mod.* Aláblí. (*Ainsworth*, 217.)

διὰ μεσογείας, 'through the heart of the country'; "we must suppose that he crossed the chain of hills, the present *Yailáh Tágh*, and the ancient *Mons Hypius*, descending upon the fertile plain of Prusa and Hypium, now called after the more insignificant site of *Dúzcháh*, the ancient *Duseprum*, situated on the same plain .... There is no middle road, nothing but hills and impassable forests between the middle plains and the coast." (*Ainsworth, Travels*, 217.)

### CHAPTER III.

§ 1. For this section see Appendix: it is not part of the original work, but, like the similar introductions at the head of Books II., III., IV., V., and VII., was added by an early editor, to whom probably we owe the present division into

books and chapters. The editor may have been one of the learned men attached to the famous library at Alexandria in Egypt, which, under the Ptolemies (3rd to 1st cent. B.C.), became the literary centre of the world. Many modern editors begin *Bk. VI.* at this chapter. See *i.* 1, note.

§ 2. στάδια, adverbial acc. with *πορεύονται*.

λόχον, ten *στρατηγοί* had been appointed (*ii.* 12 above); the division of each *στρατηγός* is called loosely a *λόχος*; here therefore each *λόχος* would number more over 400 men. For the *λόχος* proper see *Introd.* p. xxxviii.

ὅσῳ, sc. *κώμη*, lit. 'whatever sort of village seemed larger than usual ...,' i.e. 'if any village seemed ...'

§ 3. δέοι, opt. because virtual *Oratio Obliqua*.

περιβάλλοντο, 'enclosed,' 'surrounded'; rather than, as some editors take it, 'got possession of,' *sibi compararunt*.

§ 4. πολλοὶ δὲ ..., "for being light-armed troops many had escaped the hoplites, slipping through (lit. *out of*) their very hands.'

§ 5. τρέπονται, sc. *οἱ πολέμοι*, change of subject.

τοῦ Ἡγησάνδρου, i.e. τοῦ λόχου Ἡγησάνδρου: τοῦ does not qualify Ἡγησάνδρου, but Ἡγησάνδρου depends on τοῦ which takes up ἄλλου δὲ λόχου, 'but of another company of the ten generals, namely that of Hegesander ...'

§ 6. καὶ οἱ ἄλλοι δὲ ..., 'and the other companies too ...'

σὺν πράγμασιν, ἀνευ πραγμάτων, evidently 'with difficulty,' 'without difficulty'—(so *V.* v. 8, διὰ πολλῶν τε καὶ δεινῶν πραγμάτων σεσωσμένοι πάρεστε, 'you have reached this place after coming safely through many terrible sufferings': *V.* vi. 5, πρᾶγματα πλείω ἔχομεν, 'we shall have more trouble.' So *Demosth.*, ἀνευ πραγμάτων.)—not as *Dakyns* translates it, 'some with somewhat to show for their pains, others empty-handed.'

πρότῃσαν ... εὐτόχημα, cognate acc.: see note on *πορεία* *προεσθῆναι*, *ii.* 4, above.

συνιβῶν ... συνελέγοντο, "kept up a continual shouting to one another and flocked together resolutely." Note the vivid imperfects through this and the next section.

§ 7. of 84, 'but the enemy ...,' the subject is changed repeatedly in these sections.

ἐπίου, opt. of indef. frequency.

§ 9. ἀμαλόντη, impersonal, τὰ ἄλλα, adv. acc.: 'on all other points it had been agreed by them,' i.e. 'they had come to terms.' Others take τὰ ἄλλα as subj. of ὠμολ.

οὐκ ἰδύσασιν, imperfect, 'refused to give,' 'would not hear of giving.'

ἐν τούτῳ ἴσχυετο, lit. 'at this point it was stopped,' i.e. 'but there the negotiations stopped.' Cf. τὸ ἴσχυον, v. 13, below.

§ 10. Ἐνόφοντι, a dat. of interest akin to the ethic dat., sometimes called a dat. of respect, because it denotes the person with respect to whom the statement is made. Cf. R. *Syn.* 154: and a similar dat., iv. 1, ἐστραλόντι. Transl. 'as Xenophon was ...,' or 'as for Xenophon ... his cavalry ...'

καταβίοντες, regular word for 'riding over' a district to plunder it, 'scouring the country.'

ὄντος Ἑλληνικοῦ, 'consisting of Greek troops.'

§ 11. ἄγων, note imperfect, 'proceeded to tell him ...'

νῦν, note emphatic position.

§ 12. αἱ ἀπολοῦνται ... (νομίζω) εἶναι, observe (1) force of *εἶ* with fut. indic. in protasis of cond. sent., which has a very marked difference of meaning from the usual *εἰ* with subj.: if they do, if they must, etc., R. *Syn.* 285; cf. *νικήσομεν*, v. 19; *ἐκδώσει*, vi. 10; *ἀπεισιν*, vi. 12; *ἀποκλείσει*, *ἔξει*, *ἀπαγγελεῖ*, vi. 13; (2) the change in apodosis from the regular *εἶσθαι* to present tense, *εἶναι*, which states their fate much more strongly and vividly,—'if they do perish, destruction is even now upon us': no delay or respite, our fate is certain.

§ 14 (10). On this rearrangement of sections see Appendix.

πολλή, sc. ὁδός, which is expressed below in *ελαχίστη ὁδός*.

Χρωστόπολι, see vi. 38, note.

οὔτε πλοῖα ... μένουσι δὲ αὐτοῦ οὐδέ ... , a loose construction: the correct would be *εἴθε ἄλλὰ δὴ οὔτε ἐκεῖ πλοῖα ἐστίν, οὔτε, μένουσιν αὐτοῦ, οὐδέ μᾶς ... τὰ ἐπιτήδεια οὐ ἄλλὰ δὴ ἐκεῖ μὲν οὐ πλοῖα ἐστίν... μένουσι δὲ αὐτοῦ οὐδέ ... ἐπιτήδεια. μένουσι, sc. ἡμῶν.*

§ 15 (17). τῶν δὲ πολιορκουμένων ..., a complicated and not well-expressed sentence, because in the Greek there is a double comparison, *first* between letting their comrades perish and saving them, *second* between being assisted by Cheirisophus's troops only and all clinging together; and further, two conditional sentences are implied,—if they perish, we shall have none but Cheirisophus's troops to rely upon; if they are saved, we can all cling together. A literal translation will not bring this out. Tr. 'To let those now beset perish, and so have to fight our way through with the aid of Cheirisophus's men alone, is less to our advantage than to save them and thus, all uniting together, to struggle for our deliverance together.'

ἴστω, 'it is possible ...,' 'we may either ...'

§ 16 (18). ἄγα, better 'orders it so' than 'lead us thus': though either is possible.

τοὺς μεγαλῆν, 'the proud boasters.' See speeches of Arcadians and Achaeans, above, ii. 10.

ὡς πλέον φρονούντας, 'with their presumed superior wisdom,' *ὡς* ironical. Distinguish *πλέον φρονεῖν*, to be wiser than one's neighbour, from *μείζον φρονεῖν* (V. vi. 8), to be over-full of pride. A favourite sentiment with Xenophon, probably borrowed from the poets.

τοὺς ἀπὸ τῶν θεῶν ἀρχ., lit. 'who begin from the gods,' i.e. who consult the gods and rely upon their advice before beginning any important act..., 'who base every act upon heaven's will ...'

ὡς ἂν ... δύνησθε, 'that you may be able,' final sentence normally expressed by *ἵνα*, *ὅπως* or *ὡς* with subj. or opt., but after imperatives and the equivalents of the imperative (here *χρὴ προσέχειν*) we usually have *ὡς ἂν* or *ὅπως ἂν* with subj. R. *Syn.* 283.

§ 17 (14). νῦν μὲν σὺν ..., by slight irregularity *no δὲ* sentence answers it; but the idea is repeated again in *την μὲν νύκτα*, § 21, and answered by *ἅμα δὲ τῇ ἡμέρᾳ*.

ἔσων, for *τοσοῦτον ἔσον προελθεῖν* ..., 'after advancing as far as it may seem to be judicious (lit. right time) to advance as regards supper time.' *εἰς τὸ δ.*, 'with respect to,' see v. 14, note, *εἰς ἀνδρεῖώτηα*, or 'with a view to ...,' see VII. viii. 20.

§ 18 (15). εἰ ποῦ τί ποθεν καθορῶεν, 'if they anywhere espied anything from any quarter.' From its sense of 'looking down

from above προν, καθορῶ is specially used of sudden or chance observation: 'caught sight of': so v. 8 below.

ἄπαντα, plural, ὅτω, singular. Cf. I. i. 5, ὅστις δ' ἀφικνοῖτο ... πάντας ἀπετέμπετο. Cyr. VI. v. 7, ἐλάμβανον τὰ ἐπιτήδεια δὲ τί τις ὄρη. This wholesale devastation was to give the enemy an exaggerated idea of the strength of the invading army, see end of § 19.

§ 19. ἐφ' ὅσον καλῶς εἶχεν, 'scattering as widely as was prudent,' ἐπιπαρόντες κατὰ, 'moving abreast of them along....' καὶ ἡ στρατιὰ δέ, 'and the main army too,' sc. 'burnt': στρατιὰ here used (like στρατιῶται in IV. iii. 22) of ὁπλίται opp. to ἰππεῖς and πελτασταί. So Caesar (*B. G.* iii. 38) contrasts *exercitus* and *equitatus*.

παρалаτομένη, pres. part. giving additional vividness to picture, a favourite usage of Xenophon.

§ 20. ἐκβάντες, ἐκ=turn 'aside from' line of march.

§ 21. ἐπὶ... τὰχιωτα, 'as soon as...,' more emphatic by separation.

φυλακάς, note accent, from φυλακή.

§ 22. ἐπολιορκούντο, imperfect, carrying reader back to time when Xenophon heard of blockade, 'were lately beleaguered.'

§ 23. τῶν καταλειμμένων, gen. depending on ἐπυνθάνοντο, 'from those who had been left behind....'

εὐθὺς ἀφ' ἑσπέρας, 'immediately after sunset': so ἔωθεν, at dawn. Cf. Thuc. vii. 29, ἀφ' ἑσπέρας διέπλευσε τὸν Εὐρῆπον.

§ 24. συμμῆσαι... εἰς, pregnant use of the preposition, common in Greek, for 'to go to Calpe and join the others at Calpe.' Cp. I. ii. 2, παρήσαν εἰς Σάρδεϊς, and in this book, ii. 8, iv. 7, iv. 9, iv. 18, v. 20, v. 25, vi. 24

ἀφικνοῦντο εἰς ταῦτόν, 'when they met,' lit. 'arrived at the same place.'

§ 25. τῶν περὶ Ἡ, gen. depending on ἐπυνθάνοντο, 'inquired of Xenophon's staff.'

ἡμεῖς μὲν γάρ, γάρ=we ask you about the fires because....

τὸ πρότερον, with ὡμεθα.

§ 26. ἔηκεν, 'had elapsed,' 'was past,' ἤκω in pres. having perfect force.

## CHAPTER IV.

§ 1. Κάλπης λιμῆν, Calpe Haven, the modern Kirpé Liman. 'Calpe was a river and harbour of note, as attested by Arrian, Pliny, Strabo, and Ptolemy. A promontory, now called Kirpé, or Kékken 'Adasi runs out into the sea....' Ainsworth, p. 218.

Θράκη. See notes on ii. 17, above.

ἀρξαμένη... ἐστίν, more forcible than the simple verb ἀρχεται: here the ἐστὶ adds to 'beginning' the notion of 'extending.'

Ἡρακλεία. See notes on ii. 1, above.

ἐπὶ δεξιᾷ... ἀσπλέοντι, 'on the right as one sails into the Euxine'—a dat. of interest or reference—"employed to mark the person for whom or from whose point of view a thing is true" (*R. Syn.* 154), akin to the ethic dative. See note on Ξενοφῶντι, iii. 10, above; and cf. μένουσι, § 12, below. Cf. III. ii. 22, πάντες ποταμοὶ πρότερον πρὸς τὰς πηγὰς διαβατοὶ γίνονται, 'all rivers become fordable as one ascends to their sources,' III. v. 15, ἡ δὲ διαβάντι τὸν ποταμὸν... ἐπὶ Λυδίας φέροι, (that) 'the road after one crosses the river... leads to Lydia.'

§ 2. Βυζαντίου, Byzantium, modern Constantinople.

κόπαις, dat. of instrument, qualifying πλοῖς ἐστὶ, lit. 'is a long day's voyage with oars for a trireme.' A 'long day's voyage,' according to Herodotus, was 70,000 ὄργυια, fathoms, i.e. 700 stades, or about 80 miles. The real distance between Byzantium and Heraclea by sea is in a straight line about 140 miles. Arrian gives it as 1670 stades, about 195 miles.

Θράκες Βαθυνοί, Bithynian Thracians, see notes on ii. 17, above.

ἢ ἄλλως πως, qualifies λάβουσι: τοῖς Ἕλληνας added at end, although τῶν Ἑλλ. has preceded, implying they treated them worse because of their nationality. 'Any Greeks who fall into their power, either by shipwreck or any other chance, they are said to treat with terrible cruelty, because they are Greeks.'

§ 3. ἑκατέρωθεν πλεόντων, gen. absol., 'as men sail.' A participle is often used alone in the gen. absol. when the

subject can easily be supplied from the context or the thought. Cf. *συνελθόντων*, § 17. See R. *Syn.* 363. Some editors take it as gen. dep. on *ἐν μέσῳ*.

προκείμενον χωρίον, 'a projecting headland,' divided by 'partitive apposition' into τὸ μὲν ... καθήκον, ὃ δὲ ἀδύχην, τὸ δ' ἐντός ....

πίτρα ἀπορροῆς, in apposition to τὸ μὲν ... καθήκον.

ὕψος, adv. acc., lit. 'in height, where (it is) least, of ...'

οἰκῆσαι, epexegetic, 'sufficient for 10,000 men to live there.'

§ 4. τὸ πρὸς ἑσπέραν, better as adverbial acc., 'with a beach on its western side,' than acc. after *ἔχων*, 'having its west side a beach.'

ἀφύσων, a common Greek use of adj. for adv. So Thuc. ii. 5, ὃ ποταμὸς ἐπρήν μέγας. Cf. v. 14, ἐβελούσιον, v. 26, ἀρτίος ἄρησαν.

ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου, lit. 'under the domination of' i.e. 'commanded by the fastness' or 'position,' i.e. the lofty cliff, already described. Other editors take it as (2) 'within easy reach of the haven'; (3) 'within the country subject to the place' (Liddell and Scott), etc. For *ἐπικρατεία* in this sense cf. VII. vi. 42, ἀπιμεν ἐκ τῆς τούτων ἐπικρατείας, 'we shall get away from the reach of these men.'

ἔλαλα .... "This is so much the case now, that it is designated by the Turks as the Aghaj Deniz, or 'sea of trees.'" Ainsworth. For an interesting description of the country, see Kinneir's *Journey through Asia Minor*, pp. 260 foll.

§ 5. τὸ ὄρος, 'mountain,' 'hill-country,' modern Kéfkén Tégén.

τὸ παρὰ θάλατταν, better subject of *δασύ* (ἔστι), 'the sea-board is ...,' than (as Pretor) adv. acc.

§ 7. εἰς δὲ τὸ \* πόλισμα ἂν γινόμενον, possibly some words have dropped out, e.g. *χωρίον τὸ*, see Appendix: but the sense is clear ... , 'to a place which might have been turned into a city,' ἂν γινόμενον = ὃ ἂν ἐγένετο, or ὃ ἂν γένοικτο. Cf. I. i. 10, ὡς οὕτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν; V. ii. 8, ὡς ἀλόγτος ἂν τοῦ χωρίου; vii. 7. 30, ὡς νῦν μένοντας ἂν, εἰ σὺ κελύοις.

For Xenophon's colonization scheme, see III. ii. 26 (first expression of it); V. vi. 15 (Cotyora); V. vi. 36 (Phasis), and

here of Calpe: it appears about fifty years later in the author's pamphlet 'On Revenues.'

εἰς ... στρατοπεδεύεσθαι, pregnant use of prep., see note on iii. 24, *συμμίξει εἰς*.

βουλομένων τινῶν, gen. absol. causal, 'because ...'

§ 8. γάρ, explains οὐκ ἐβούλοντο, § 7.

ἦσαν ἐκπεπλευκότες, 'had sailed from their homes (ἐκ) ...'

τούτων ἔτεροι, 'a different class from these,' ἔτεροι taking a 'gen. of comparison.' R. *Syn.* 133.

πολλὰ καὶ ἀγαθὰ πράττειν, probably adverbial acc., cf. phrase, *καλῶς πράττειν*, etc., lit. 'were faring abundantly and well,' i.e. 'were winning great success.'

§ 9. τῆς ... συνόδου, gen. of comparison after *ὕστερα*, 'the day after their meeting,' see *τούτων ἔτεροι*, § 8. R. *Syn.* 133.

ἐπ' ἐξέσω ἔθιρο, phrase repeated again and again in following sections; *ἐπ'*, 'on the question of.'

ἔξαινον, used absolutely, i.e. without object, sc. the soldiers. So in §§ 19, 20, below.

τὰ ἱερὰ ἐγένετο, another phrase repeated continually in following sections, 'the sacred signs were forthcoming,' 'were there'; others understand *καλά*, which is sometimes expressed, e.g. in v. 8 below.

ἐκαστους, plur., each *group*, 'in groups': there would be a heap of dead wherever a stand had been made.

ἀναίρειν, generally in middle in this sense; here act. denotes bare fact of burial, without expressing any interest of burial party in their deed. Krüger quotes an excellent passage from Demosth. (43. 57) to illustrate this difference, *οὐκ ἂν μηδεὶς ἀναιρήται, ἐπαγγελλέτω δὲ δήμαρχος τοῖς προσήκουσι ἀναίρειν καὶ θάπτειν*, 'any bodies which no one cares to take up, let the magistrate issue orders the relations should take up and bury.'

τούς ἐκ τῶν δέδων σινεν., pregnant const., see note on iii. 24, *συμμίξει εἰς*.

οὐκ εἰ μή ..., not *ὡ* because indef., and therefore hypothetical, 'any they did not,' i.e. 'if they did not find any.'

κεντρῶσιον, cenotaph, i.e. an 'empty tomb' erected as memorial of those whose bodies were either buried elsewhere

or not found for burial. Thucydides (ii. 34) mentions another similar token of respect,—an empty bier carried in procession. 'The word *κενοτάφιον* is interesting as occurring only in Xenophon, until we come to the writers of the *κοινή*, or common dialect.' (Dakyns.) See *Intro.*, p. xxxiv.

§ 11. *κατὰ χάραν ἀπίναί ἦνεν* ... 'should return to the position in which it formerly was,' explained by *καὶ ἄρχει τοὺς πρῶθεν στρατηγούς*, 'and the former generals should command it': which may be rendered freely (as Dakyns), 'should resume its old position under the command of its former generals.' *κατὰ χάραν ἀπίναί* is regular military phrase for retiring to position formerly occupied: here used figuratively of 'submitting to their old officers. Pretor takes it differently 'that the army should start homewards through the country (or by land) in the order in which (sc. *τάξει*) it had previously been.'

*φάρμακον πῶν πυρέτων*, very ambiguous, for *φάρμακον* has, like our word 'drug,' a double meaning, 'medicine' or 'poison': literally 'having drunk a drug, being in a fever': which may mean (1) 'when under medical treatment for fever'; (2) 'from a draught he had drunk during a fever'; (3) 'from fever brought on by a poison'; (4) 'because he had taken poison whilst in a fever,' etc. He was already ill, see above, ii. 18.

*Νέων*, appointed because he had been Cheirisophus' *ὄνο-στράτηγος*, V. vi. 36.

§ 12. *μένουσι*. See note on *εἰσπλέοντι*, iv. 1 above.

*ὡς μαχομεῖ εἴ ποτε καὶ ἄλλοτε*, lit. 'as being about to fight (now) if ever at any other time (you fought),' common Greek idiom, our English 'to fight *now if ever*.'

§ 13. *ἐπὶ τῇ ἀφόδῳ*. See *ἐπ'* *ἐξόδῳ*, § 9, note.

*οὐκ ἐγένετο*. See *ἐγένετο*, § 9, note.

§ 14. *καὶ μάντις ... παρῆναι*, i. e. *καὶ, εἰ τις μάντις εἴη, παρα-γείλας (αὐτὸν) παρῆναι ὡς συνθεασόμενον* ....

*ἔθνε*, act. *θουμένη* (§ 16), mid. See *ἀνακουφῶσα*, i. 22, note.

§ 17. *συναθρόντων*, gen. absol., 'when they came together.' See note on *ἐκατέρωθεν πλεόντων*, § 3 above.

§ 18. *ὡς γὰρ ἐγὼ* ... Order of words, *ὡς γὰρ ἐγὼ ἤκουσα τινος ἀπὸ τοῦ αὐτομάτου* ('For as I heard by chance from some

one') *πλοῦν χθές ἤκουτος* ('when a ship came in yesterday': gen. absol.) ... *ὅτι* then follows irregularly, so that the sentence is mixture of two constructions, (1) *ὡς γὰρ ἐγὼ ... ἤκουσά τινος, Κλέανδρος ... μέλλει* ..., and (2) *ἐγὼ γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ... μέλλει* .... This break in the grammatical construction is called *Anacoluthon* (*ἀν-ακολουθία*: *ἀκολουθία* from *ἀκολουθῶ*, 'I follow,' being a grammatical following, agreement). Such sentences are found even in writers far more careful than Xenophon. See *Intro.*, p. xxxiv.

*ἀπὸ τοῦ αὐτομάτου*, with *ἤκουσα*, see *Vocab. αὐτόματος*. Some editors, e.g. Pretor, take it with *ἤκουτος*.

*ὁ ἐκ Β. ἀρμοστής*, pregnant construction for *ὁ ἐν Β. ἀρμ. μέλλει ἔχειν ἐκ Β.* See note on iii. 24, *συμμίξει εἰς*.

*ἀρμοστής*, the regular title of a governor sent by Sparta to a dependent district: also used more generally (e.g. in V. v. 19, of governor sent to Cotyora from mother city Sinope).

§ 19. *καὶ ἦδη καὶ* ..., very emphatic, 'and things had now reached such a pass that men actually came to ....' (Dakyns.)

*μὴ γιγνομένων* ... , *μὴ* not *οὐ*, because conditional, 'if ...'

§ 20. *ἐξήγον, συνεκάλεσαν*, sc. as object 'the soldiers.'

§ 21. *ἐν τῷ ἰσχυρῷ χωρίῳ*, 'in the strong place,' 'fastness,' probably pointing to the headland described above, §§ 3-7.

§ 22. *ὡς οὐδὲν δεόν*, sc. *ἐστὶ, δεόν ἐστὶ* being equivalent to *δεῖ*, 'cried out that there was no need.' Others explain *δεόν* as acc. absol., 'cried out as if it were not necessary.' *οὐδὲν*, adverb. acc.

*βοῦς ὑπὸ ἀμάξης*, so in § 25: lit. 'oxen from under a wagon': cf. *Herod.* iv. 8, *τὰς ἵππους τὰς ὑπὸ τοῦ ἄρματος νεμομένας ἀφανισθῆναι*, 'that the mares grazing under the chariot (i. e. in their harness) had disappeared.'

*ἢ τι ἐν τούτῳ εἴη*, lit. 'on the chance that there might be something in this (change),' 'that the change might do something' or 'that there might be some favourable token (or some change) now.' Cheirisophus was known to be anxious to return to Greece.

§ 23. *τοὺς ἀνθρώπους*, anticipatory acc. This common Greek idiom is imitated in the English of the New Testament, "I know thee, who thou art," etc.

τῇ ἐνάδει, 'how the men were suffering terribly from want....'  
ὡς ἡγεμόνος ἰσομένου, 'as there would be a guide (for them),'  
necessarily ambiguous; probably the ἡγεμὼν is the Heracleot  
(not Neon himself), because ἡγ. is regularly used in this way  
of a native guide, and the form of statement suggests it.

ἔρχονται ... εἰς διωχόμενους ἀνθρ. See ὑπὲρ ἡμῶν, ii. 10,  
note.

ἄλλοις ἀγγείαις, 'and vessels besides,' or 'too.' ἄλλοις in  
Greek does not imply similarity in kind as our word 'other'  
does.

§ 24. λαμβάνειν, used absolutely, i.e. without object: sc.  
booty, or supplies.

Φαρνάβατος, Satrap of Phrygia Minor on the Hellespont  
and Bithynia.

μὴ εἰσέναι after ἀποκωλύσαι, 'to prevent them from coming.'  
For μὴ, see R. *Syn.* 330, 334. Verbs which imply a denial  
have in Greek idiom this implied negation made explicit by  
means of μὴ expressed before the infinitive, which completes  
their meaning.

§ 26. καὶ ξαπίνης, in English 'when suddenly ...'

διὰ τῶν λασιῶν, 'through the thick bushy ground:' so  
V. ii. 29; a favourite and somewhat poetical phrase of  
Xenophon.

§ 27. ἐν τοῖς ὅπλοις, 'under arms' rather than 'in the  
camp.' See Vocab. and v. 3, note.

## CHAPTER V.

§ 1. ἀπετίφρασαν ἡ... 'they cut off with a ditch (the only  
side) on which was the entrance into the place and they fenced  
off with a palisade the whole of it ...'

§ 2. ἀεὶ ἐν αἰσιῶν. See i. 23, δεξιῶν, notes.

§ 3. τὰ ὅπλα τίθενται. *Mid.* is indirect reflexive mid. R.  
*Syn.* § 190. The Greek heavy-armed soldiers, whenever they  
halted, immediately piled their spears and shields, and did  
not resume them till the halt was over. Even in reviews, or  
when halting before attacking the enemy, the ordinary

'stand at ease' of a Greek soldier was to get rid of his  
long spear and shield by slipping the shield from the left  
arm and letting it rest on the ground against the leg, and  
sticking the spear by the στόραξ or *σανρωτήρ*, the spike at the  
lower end, in the ground. When they encamped anywhere,  
one or more open spaces within the camp were selected for  
piling the arms, and to these spaces also the term ὅπλα was  
applied, which may often therefore be translated 'their  
quarters.'

§ 4. τῶν ἐπὶ στρατοπέδου, 'of the things in camp,' instead  
of usual ἐπὶ or ἐν στρατοπέδῳ, a strange use of ἐπὶ with gen.,  
perhaps a technical and military term, cf. ἐπὶ φρουρᾶς, on  
watch.

ἀπέλειπον, imperf., 'were for leaving him behind, as they  
were ashamed not to follow ...'

§ 5. τὴν οὐράν τοῦ κέρατος, 'the rear of the column.' See  
Introd. p. xlv. "And when they had brought the rear of  
the column in a line with (or opposite) the first bodies that  
were visible, they proceeded to bury all that the column  
covered ...". The object of this disposition was to keep the  
troops together, so as to be ready if the enemy attacked,  
and to save time by doing the work methodically and  
thoroughly.

§ 6. ἐπὶ δὲ... 'and when they had buried the first batch  
they moved forward and again brought their rear in a line  
with the first of the unburied bodies; and so they continued  
to bury in the same way all that the army covered ...'

συνενεγκόντες αὐτοὺς ἔθαψαν, 'they collected them and  
buried them (in a common grave).'

§ 7. προαγαγόντες... ἔξω κωμῶν, 'pushing forward the  
troops to the outside of the villages,' i.e. 'to the outer edge of  
the villages,' they would not venture in. ἀλάβανον, 'set to work  
to seize.'

τὰ ἐπιτήδεια δεῖν... cf. ἀπαρτα... δεῖν, iii. 18 (15), note.

ἐντός τῆς φάλαγγος, 'under cover of,' 'within reach of  
their line.'

καὶ ξαπίνης, English, 'when suddenly.' Cf. above, iv. 28.  
ἐπιβέλλοντας κατὰ..., κατὰ is regular word for deploying  
troops along a range of hills, etc.; force of ὑπερ- and κατὰ is,



'advancing in line' (further developed in *τεταγ. ἐπὶ φάλαγγος*), 'along and appearing over': tr. 'moving along and cresting certain hillocks facing them, marshalled in line of battle ...' For *φάλαγξ*, see *Introd.* p. xlii., xliii.

ἔχοντες τὴν δύναμιν, 'with their force,' or 'their respective forces.'

§ 8. κατέβον, see note on iii. 18 (15), *καθορῶν*.

σφάγια, see below, § 21, note.

ἐγένετο ... καλὰ ..., 'the victims were favourable at the first attempt.' With *ἐγένετο καλὰ*, contrast *iv.* 9 above.

§ 9. ἐπιτάσσεται ... λόχοις φύλακας, 'to attach to the main body some flying companies, in order that, if there be need at any point, there may be troops ready to assist the main body ...' *λόχοις φύλακας*, companies to *guard* the main body: cf. *ναὺς φύλακας*, *Thuc.* viii. 73.

§ 10. προηέσθε ..., 'do you then,' said he, 'lead forward the van straight against the foe, that we may not be standing still, now that we have been seen by and seen our adversaries; and I will follow after detaching the hindmost companies, in the way that you have decided.' τὴν πρὸς τοὺς ἐναντίους, sc. ὁδόν, lit. 'along the way towards' or 'against the foe.' Cf. *V.* iv. 10, τὴν ὁδὸν ἡγήσονται. Xenophon, as usual, commands the rear, a post requiring exceptional skill and activity.

§ 11. ἐκ τούτου ..., 'after this they advanced quietly, whilst he, having detached three companies, the hindmost ones, consisting of 200 men each, instructed the first (τὴν μὲν) to follow behind on the right, at the distance of about 100 feet; ... the next (τὴν δὲ) he set aside behind the centre, to follow there; and one behind the left.'

ἡσυχοί, adj. for adv., cf. *iv.* 4, *ἀφθοτος*, note.

προήγον. Note the act., but *προηέσθε*, § 10.

τάξαι, in regular sense of 2 λόχοι, 200 men. *Introd.* p. xxxviii-ix.

ἐπὶ τὸ δεξιόν, ἐπὶ τῷ μέσῳ, phrase varied: in first, acc. with verb of motion, ἐφέπεσθαι; in second, dat. with ἐχώρισεν and ἐπεσθαι is added explanatorily.

τὴν μὲν ... ἀπολαύοντας, a common construction κατὰ σύνεσιν, 'according to sense,' with nouns of multitude.

§ 12. προϊόντες, qualifying οἱ ἡγούμενοι. Some editors take it as a 'nom. absolute' referring to whole Greek army, without any predicate.

οἱ ἡγούμενοι, τὸ ἡγούμενον, technical word, 'the vanguard,' the front.' *Introd.* p. xliiv.

§ 14. ἀλλ' ὅτε ..., abrupt opening, see *i.* 31, note.

προξενήσαντα ..., 'you know that I have never introduced any danger to you willingly.' *προξ.* as a *πρόξενος* does a friend or client. The Proxenus answered pretty nearly to our Consul, Agent, Resident, differing however in being always a member of the foreign state in which he resided, not of that which he represented. The verb *προξενῶ* in sense of introducing or recommending one person to another, esp. for business purposes, is fairly common, e.g. in *Demosth.*, *Plato*, etc.: in the tragic poets it is often used, as here, in figurative sense; from them perhaps Xenophon borrowed it. *ἐθελούσιον* with *με*, adj. for adv., see *ἀφθοτος*, *iv.* 4, note; so often *δομενος*, *ἔκων*, *ἄκων*, etc.

δόξης ... εἰς ἀνδριότητα, 'reputation as regards (i.e. for) warlike courage': cf. *II.* vi. 30, *εἰς φίλαν αὐτοῦ ἐμέμφοτο*, 'blamed them as regards friendship'; and *εἰς τὸ δεκτικοποιῆσθαι*, *iii.* 17(14). *ἀνδριότης*, not found elsewhere in *Attic*: see *Introd.* p. xliiv.

§ 16. προβαλομένους τὸ σπῆλα ἢ μεταβαλομένους, agrees with *ἡμᾶς* understood, subj. of *ίεναι*: 'to march against the foe with arms advanced, or, with arms reversed, to watch the enemy as he assails (us) from our rear.' For *προβαλ.* see note on *εἰς προβαλήν*, § 25 below.

§ 17. οὐδὲν καλῶ ἔουκε, better (1) neuter, 'has nothing glorious about it,' lit. 'is like nothing glorious': than (2) masc. (Pretor), balancing *κακίῳσι*, 'is characteristic of no honourable man.'

τούτους, anticipatory acc., emphatic, taken up by *αὐτοῦς*, 'as for these fellows ... expect them ...'; see *iv.* 23, *ἀνθρώπους*, note.

ἐπιόντων ἡμῶν ... ἡμᾶς, for use of gen. absol., where one of its terms appears in a different case in same sentence, cf. *I.* ii. 17, *θᾶπτον προϊόντων δρόμος ἐγένετο τοῖς στρατιώταις*, 'as their pace quickened the soldiers broke into a run.' So *III.* ii. 20, *ἡμῶν πειθόμενων, ἱκανοὺς εἶναι ἡμᾶς ...*

§ 18. τὸ δὲ ... μάχεσθαι, τὸ qualifies whole clause which is subj. of ἔστιν (ἐστὶ), 'but that, by thus crossing it, troops, when about to engage, should place a difficult ravine in their rear, —is not this an advantage worth grasping at' (or seizing)? διαβέντας, emphatic by position; might tr. 'if the result of crossing is to ... is not this ...'?

μὴ νικῶσι, not οὐ because hypothetical, 'if we do not conquer,' 'except in victory we have no ...'

§ 19. τῶν ἄλλων ἄν, relative attraction for τῶν ἄλλων χωρίων ἃ διαπετ.

διαβατόν, sc. ἔσται, lit. 'how will ... be crossable,' i.e. 'how can the plain be crossed ... how can the mountains (πῶς δέ, sc. ἔσται) which we traversed, if all these palatists follow us.' Note εἰ μὴ νικῶμεν, fut. indic., 'unless we do conquer,' contrasted with simple ἦν ... ἐφέπωνται. See notes on iii. 12, ἀπολοῦνται.

§ 20. σωθῶμεν ἐπὶ, pregnant use of prep. See iii. 24, συμμῆλαι εἰς, note.

πόσον τι νάτος, this use of indef. τις after a word like πόσος is very common in Greek.

§ 21. ἑρῶ, signs from entrails. σφάγια, signs from movements of victims. αἰενοί, auguries from flight and position of birds. αἰετοί, see above, i. 23, note.

§ 22. καὶ ὅς, 'and he.' This demonstrative use of the pron. ὅς, common in Homer, survives in a few expressions in Attic prose, cf. the Platonic ἦ δ' ὅς, 'and he said'; καὶ ὅς and καὶ ὅς, 'and he,' 'and they'; and in the oblique cases ὅς μὲν ... ὅς δὲ are used sometimes for ὁ μὲν ... ὁ δέ.

τοῦ νάτους, gen. depending on ἦ, 'at whatever part of the ravine ...' So III. iv. 23, εἰ που ... τῆς φάλαγγος.

θᾶπτον γάρ, Eng. order οὕτω γὰρ τὸ στρ. ἔδδει θᾶπτον ἂν γερ. ἀθρόον ('would more quickly mass themselves') πέραν, ἢ εἰ ἔξεμ. κατὰ τὴν γέφ.

ἐξηπρόντο, see Vocab. Not found in its primary sense of 'unwinding,' but not uncommon in later writers in military sense of 'deploying,' i.e. extending from column formation into line of small depth, or 'defiling,' i.e. marching off in line file by file.

§ 23. σὺν τοῖς θεοῖς ..., a pious phrase, a favourite with Xenophon; avoids boasting. See vi. 32.

ἐπὶ ταῖς θύραις, 'at the very gates of Hellas,' an eastern hyperbole or exaggerated expression, used several times by Xenophon. Θύραι βασιλέως was a favourite eastern phrase, cf. 'The Sublime Porte' at Constantinople.

§ 24. ἡγεμόνι, predicative by its position, 'follow Heracles as your guide.' For Ἡρακλεῖ, see ii. 15 above.

ἄνομαστὶ, 'cheer each other on by name.'

ἡδὲ τοι, 'sweet were it surely by some brave and noble word or deed this day (νῦν) to leave the memory of oneself in the hearts of those among whom one fain (would be remembered).' εἰσόντα and ποιήσαντα, qual. subj. of παρέχειν, which is indef., 'for one to leave ...' ἐν οἷς = ἐν τοῦτοις οἷς, or ἐν οἷς for μνήμην παρέχειν really equals μνήμην καταλείπειν.

§ 25. ἐπήγετο ἐπὶ φ., 'he began to lead forward the men in line of battle.'

ἐπὶ τὸν δεξιὸν ὄμων ἔχευ, pregnant use of prep. Cf. iii. 24, note, συμμῆλαι εἰς. Probably the ordinary word of command was "ἐπὶ ὄμων τὰ δόρατα," shoulder arms.

σημαίνει, sc. ὁ σαλπικγγής, the trumpeter, "until the trumpeter sounded the signal." Verbs which imply their own subject, e.g. ἐκήρυξε, 'the herald proclaimed,' κωλύει, 'a delay occurs,' ἐσάλπιγγε, 'the trumpeter sounded,' regularly omit it.

εἰς προβολὴν καθέντας, sc. τὰ δόρατα, 'having lowered them for the charge.' εἰς προβολὴν καθέναι, προβάλλομαι, etc., the technical military terms for the position to which any weapon, shield, spear, etc., was brought in readiness for action. So προβαλομένους, § 16 above, προβαλλόμενοι τὰ σπλα, I. ii. 17, etc., opposed to μεταβάλλομαι, § 16 above.

ἄρῳα δῖοικει, so ἐδῖοικεν in VII. ii. 20, of quick advance: 'quickened into a run.'

καλῶν, predicative, 'that the position he occupied was an excellent one.'

§ 26. ἐλληνοταίον, for subj. ac. Ἕλληνες. Note the tenses all through this passage. See notes on ii. 8 above.

ἀλαλάξαντες, ἀλαλάξω, I cry ἀλαλά, (the Doric form IV. iii. 19 and here; like ἐλελίξω, I cry ἐλελεύ, V. ii. 15), the war-cry with which they rushed into battle:—contrast the ταίδν hymn

or prayer before battle and after victory and on other occasions. See note on *ἐκείναις*, i. 5.

ἀντίοι, adj. for adv., see *ἀπέναντι*, iv. 4, note.

§ 27. ὑπερηγάειν ..., somewhat poetical word, common in poetry, in prose only in Herod., Xen. and (later) Plutarch.

ἐκείνους, see note on *ἐκείνους*, i. 5.

§ 28. ὡς ἄλλοι ὄντες, 'considering their small numbers': only about 40. See ii. 16 above.

καθ' ἑ, 'opposite,' 'over against,' 'facing which.'

§ 29. ἀπαρήκεσαν μὲν, ἔμως δὲ ..., 'tired though they were, yet they determined ...'. This form of expression by which, instead of a principal and a dependent clause, two principal clauses are used, is called Parataxis and is especially common in poetry. ἀπερίσκη, in this figurative sense, is a favourite word with Xenophon, probably because poetical.

τεθαρρηκότες ἀναπαύσαντο, 'recover courage and stop to rest.'

§ 31. ὁμοίως ὅσπερ, 'as swiftly as though ...'

δ, refers to whole preceding clause, 'and this fact ...'

προσπερπάοντο διώκοντες, force of προ-, 'turned aside too soon from the pursuit,' or 'turned aside before reaching it and gave up the pursuit.'

τρόπαιον, a trophy, monument of enemy's defeat (*τροπή*), consisting properly of shields, helmets, armour, weapons, taken from the enemy and hung upon upright posts or trees. It was dedicated to Ζεὺς Τροπαῖος and became sacred and inviolable. To permit an enemy to set up such a trophy on the field of battle was a confession of defeat.

## CHAPTER VI.

§ 1. εἶχον ἀμφὶ τὰ ἑαυτῶν, 'busied themselves with their own concerns,' so V. ii. 26, ἀμφὶ τὰῦτα ἔχουσιν.

ὡς ἔξουνα, 'which were soon to be there,' or 'hoping they would come,' ὡς with part. denoting their opinion as to probability of ships' coming. Note πλοστον, 'transport,' contr. with τριήρα, 'ships of war.'

§ 2. καταμένοι, opt. of indef. frequency. κατ. ἀναπαύ-μενον, 'stayed in camp to rest.'

ἀλάβανον, 'received,' 'got,' 'appropriated (the spoils).'

ἔξοι, opt. of indef. frequency.

ἔδοξεν, 'it was voted to be.'

§ 3. κατήγον, used absol. without object, sc. ναῦς, 'put in to land.' In this sense the mid. is more common, but cf. *κατάγομεν*, V. i. 11.

§ 4. πολιεῖα τὸ χωρίον, 'was colonizing the place,' or 'turning the place into a city.' πολίτω is an Ionic word used for the regular Attic *οικίτω*. It is found in Homer, Herodotus, Hesiod, and late writers, e.g. Strabo, Plutarch, Appian, etc.

ἔτι δεῖοι τοιοῦντας, in Eng. 'what they must do to gain his friendship.' So IV. ii. 3, ἢν εἴδει διαβάνας πρὸς τὸ ὄρθιον ἐμβαίνειν, 'which they must cross to ascend the steep ground.'

§ 5. εἰς τὸ ὄρος, see iv. 5 above, 'hill country,' 'upland.'

δκονόντες μὴ ἀφαιρέσειεν, 'in their apprehension that they would be deprived of them.' δκνω takes constr. of a verb of fearing, see R. *Syn.* 270.

δ, ἀπίσθρα, facts given in V. i. 15. Dexippus had been appointed to command the first penteconter that the Greeks secured from Trapezus, but he treacherously went off with it. In VI. i. 32 we are told how he traduced Xenophon to Anaxibius, the Spartan admiral, and in this chapter how he sets Cleander against the Greek army and Xenophon, and how Cleander learns the truth about him from Agasias: in V. i. 15 how, having become involved in some meddling in Thrace at the court of Sathes, he was put to death by Nicander, the Spartan.

§ 6. τὸν ἀρπάζοντα, note the present, 'the man who tried to ...,' for attempt was not successful, 'the culprit.'

§ 7. ἤγα, 'tried to drag him off.' Note the tenses all through this passage.

καὶ γάρ ..., 'for indeed the man who was being dragged off was a member of his company.'

ἀνακαλοῦντες, generally ἀποκαλεῖν of calling by a bad name. τὸν προσέειπεν, force of article is 'the well known traitor': transl. 'shouting out "You traitor, you traitor,"' cf. Xen. *Cyr.* III. iii. 4, ἀνακαλοῦντες τὸν εἰρηγέτην, τὸν ἀνδρα τὸν ἀγαθόν.

καὶ Κλεάνδρος δ' ἔπειθε, 'and even Cleander began to ...,' note imperfect: so ἐκώλων, next section, 'tried to ....'

§ 8. οὐδὲν εἶναι πρᾶγμα, *que ce n'était rien*; 'that it was nothing,' 'the disturbance meant nothing,' πρᾶγμα subj., οὐδὲν pred.

ταῦτα γενίσθαι, acc. and inf. after αἰτίων, 'was the cause that ...'; it falls under the class of infinitives which are added to define or explain: see Index, under 'Infinitive.'

§ 9. ὡς πολέμιους, 'as being public enemies.'

ἤρχον δὲ τότε, 'now at that time ...'

§ 10. εἰ μὴ τις ἐκδώσει, note the indef. active where we use passive, 'unless the man was given up ...'; cf. the use of 'on' in French, 'man' in German, etc. For fut. indic. with εἰ, see note on iii. 12, ἀπολοῦνται, 'unless you do give up ...'

§ 11. ἔξ οὗ, causal, 'for which reason.'

§ 12. τοῖσι δὲ ἐν ἀντιθέσει τοῖς ἐπιφανέσιν ἰσχυροῦσιν, 'to you it seems a trifle, but to me ...,' so ἀλλά, i. 31, note. οὐδὲν, adverbial acc., 'in no way.' φαῦλον, 'trifling,' 'one to make light of.'

εἰ ἡμῖν ... ἀπασιν. ἡμῖν, better dat. incommodi with ἔχων τὴν γνώμην than ethic dat. with ἀπεισι, though either is possible. Note εἰ with fut. indic., see note on ἀπολοῦνται, iii. 12 above, 'if Cleander insists on going away (or does go away) in his present temper towards us.'

εἰς ἕκαστος Λακ., in partitive apposition to the subject of ἰκανοὶ εἰσι, 'they are able, yes, even each individual Lacedaemonian ...'

§ 13. εἰ ... ἀποκλείσει, fut. indic. 'if he insists on ...,' 'if he does.' See note on iii. 12, ἀπολοῦνται. So ἀπαγγελεῖ and ἔξει below.

ὡς ἀπιστοῦντας ... , 'as disloyal to.' So II. vi. 19, τὸ ἀπιστεῖν ἐκείνῳ. In poetry common in this sense for ἀπειθεῖν.

§ 14. οὐκ οὐκ δὲ ... ἀπίχθησθαι, 'it is not right then that we should be debarred.'

§ 15. ἐγὼ μὲν οὖν, 'well I for my own part ...'

λέγειν, 'keeps saying.'

ἐμὲ τι, τί, adverbial acc., 'that I in any way ...'

ἐξάρχε, note present, 'set the fashion of.'

§ 16. χρῆναι ... , 'that he (sc. τοῦτον) ought to surrender himself to Cleander to judge (or for judgment),' κριταῖα added explanatorily.

ἀντὶ δὲ ... , a common use of δὲ in apodosis, giving emphasis where there is a certain antithesis between protasis and apodosis. In translation omit it, or tr. by 'yet,' 'after all ...'

§ 18. κρίναντι ... ποιῆσαι equals κρίναι καὶ ποιῆσαι, 'I will surrender myself to Cleander to try me and do with me whatever he wishes.'

σώζοισθε ... εἴποι, 'go in safety to.' Pregnant: see σωθῆναι εἰς, § 23 below. Note change from imperat. πολεμεῖτε to optative (of prayer).

συμπέμπετε ... ἀξιόμοι, 'select and send with me certain of yourselves who ...' ἑμῶν αὐτῶν, 'partitive genitive,' dep. on ἀνδρας or τινας understood the antecedent of εἴτινες.

§ 19. ὁ ἀφαιρ. ἀνὴρ ἐπὶ Ἀγασίῳ, 'the man who had been rescued by Agasias.'

§ 20. ἐκλευστέ σι ... , 'they request you, if you find fault with all, to yourself judge (them all) and deal with them in whatever way you please; or, if you find fault with a single individual, or two of them, or even several, they expect these to surrender themselves to you for judgment. If therefore ...' ἐκλευστέ, requested at time they sent us; the Eng. pres. tense best represents it.

§ 21. ἀφελόμενος, with gen. of person robbed and acc., 'rescued this man from Dexippus, when carrying him off ...' Contrast ἀφειλόμην, § 24, with acc. of person robbed.

αἰρεθέντα ... . Constr. is οἶδα Δέξιππον, αἰρεθέντα ... , καὶ ἀποδράντα καὶ προδόντα ... . I know that Dexippus, when chosen ... , both ran away and betrayed ...' Participle constr. after οἶδα.

§ 22. ἧς ... , relative attracted from acc. into case of antecedent.

§ 23. ἄκακοι δοκοῦμεν εἶναι, 'appear as knaves in their eyes.' (Dakyns.) τὸ ἐπὶ τούτῳ, 'as far as depended upon him,' adverbial acc. Cf. Xen. *Cyrrop.* V. iv. 11, τὸ μὲν ἐπ' ἐμοὶ ὄχμαται, τὸ δὲ ἐπὶ σοὶ σέσωμαται.

σώθῃαι εἰς ..., pregnant use of prep., see note on iii. 24, συμμῆαι εἰς, and σώζουθε ὅτι, vi. 18.

ἀφαιλόμην, with single acc., 'robbed him (of his prey).' Contrast ἀφαιλόμενος, § 21.

§ 24. τῶν παρὰ σοῦ, pregnant use of prep. for ἄλλος τις παρὰ σοῦ τῶν παρὰ σοῦ, see note on iii. 24, συμμῆαι εἰς.

νόμιζε... ἐποκτείνων, with participle rare, generally with inf.: 'be assured ... that you are killing ...' Note tense, pres. not fut.

§ 25. χρεῖνα, as usual without ἄν in apod. of cond. sentence: "Certain verbs, mostly impersonal, implying necessity, propriety, obligation, and the like, are employed in the apodosis of this form [of cond. sentence, viz. pres. and past, non-fulfilment] without ἄν, e.g. εἶδε, χρεῖν, προσήκει, ἐξῆν, οἶδν ᾿ ἦν, and verbals in -ρέον with ἦν." R. *Syn.* 282.

ὁμοίε reverts to Or. Recta, frequent change in Greek.

τῆς δίκης τυχεῖν, 'obtain his deserts.' (Dakyns.) Cf. ἔχει τὴν δίκην, II. v. 38, 'he has got his deserts.'

§ 27. ἀδικούντ᾽ ἢ τι ἀγασθῆαι, 'that it is for doing anything wrong that I am arrested.' ἀδ. is emphatic; note the present.

§ 28. λαβὼν τὸ μέρος ..., 'might get his share and preserve their booty ...'

ῥήτραν, ῥήτρα, a verbal covenant, unwritten law, Doric word: hence the famous ordinances of Lycurgus at Sparta were called ῥήτραι. Here used for the ordinary δόγμα.

§ 29. συνβούλευε, act. 'advised them,' see ἀνακουῶσαι, i. 22, note.

παραιτησόμενος ..., '(men) to intercede for ...'

§ 30. πῖψαντας, agreeing with αὐτῶν understood, the subject of δίδου. When the principal verb on which the inf. depends governs a dat., and the subject of the inf. is omitted because it refers to the same person or thing as the dat., then the participles, adjectives, etc., which qualify this omitted subject may be either in the dat. or the acc.

§ 31. κατακάλεον, non-Attic word, confined in the prose of the classic period to Xenophon, see *Introd.* p. xxxiv.

§ 32. ὄνν τοῖς θεοῖς, see v. 23, note.

§ 33. ἐκάστου, plur., 'each class,' viz., Dexippus and his sort, Agasias and his sort. Cf. iv. 9, ἐκάστου.

§ 34. val τὰ σιά, Laconian for θεῶ, 'by the twin gods,' i.e. Castor and Pollux, Spartan oath: the Attic val τὰ θεῶ meant Demeter and Persephone.

ἐξηγήσομαι, 'I will lead you forth,' i.e. out of this country, rather than (as Pretor) out of your troubles. So in § 36.

ἀντίοι ἐσίν ..., 'are different from (the tales) which I used to hear about some of you, that ...' ὑμῶν ἐσίν, together. Some editors, however, take ἐσίν with ἤκουον, I used to hear about you from certain people ...

§ 35. τελέθει, poetical word, see *Introd.* p. xxxiv.: here = γίγνεται, 'the sacred signs are not forthcoming to me, to lead you forth' (ἐξ., see ἐξηγήσομαι, § 34, note). The inf. ἐξέγειν is exegetic or explanatory. For ἐπερ τελέθει, see ἐγένετο, iv. 9, note.

ἐκασα, i.e. to Byzantium.

§ 37. διαθέμενοι, better 'having disposed of' (lit. set out for sale), a common sense of mid. in Xenophon, than as Dakyns 'having made division of.'

§ 38. οὐδενί, neut., 'no plunder.'

ἐχοντίε τι, see i. 17, note.

τοῦμπάλιν ὑποστρέψαντες, 'having turned sharp round,' ὑποστρ. is regular word for turning round quickly to elude pursuit or attack, 'double back.' By this manoeuvre (says Macmichael) they caught the Bithynians, who had got with their cattle into rear of Greeks, thinking the danger past.

ἐκάραι, 'on the sixth day.' From Calpe to Chrysopolis was about 80 miles.

Χρυσόπολις, modern Scutari (Turks call it Uskúdar), on Asiatic coast opposite Constantinople (Byzantium), forming now practically a suburb of that city. Strabo calls it a κώμη (village or walled town), but it has always been a place of importance and now has a population of 35,000. The name "Golden City" is by Denis of Byzantium derived from the fact that the Persians used to gather there the tribute of their subject towns; by others from Chryses, son of Agamemnon and Chryseis, who was buried there. See Ainsworth, *Travels in Tract*, 222.

της Καληδονίας, 'in Calchedonia,' local genitive. R. *Syn.* 87.

Καληδονία (or less correctly Χαληδονία; the former is found on coins and in the best MSS. of Herodotus and Xenophon, and other writers; but at an early date the latter form superseded it), district of Καληδών, modern Kadikoi, in Bithynia, opposite Byzantium, colonised from Megara, 676 B.C., for a long time the most important frontier fortress of the Persian kingdom.

## VOCABULARY.

In the references the Roman numeral denotes the chapter, the Arabic numeral the section.

The parts of regular verbs are not given as a rule; the parts of compound verbs are given under the simple verb.

α, see δς.

ἀγαθός, ἡ, ὁ, *adj.*, good, brave, honest, advantageous; ἀγαθόν τι, i. 20, 28, some blessing, advantage; ἀγαθός ἀνηρ, vi. 24, a man of honour; ἀγαθόν τι λαμβάνειν, ii. 11, to better their condition somewhat; ἀγαθόν ὑμᾶς ποιεῖν, i. 33, to do good to you. *Comp.* ἀμεινῶν, βελτίων, κρείττων, *sup.* ἀριστος, βέλτιστος, κράτιστος.

Ἀγασίας, οὐ, ὁ, Agasias, i. 30, ii. 7, iv. 10, vi. 7, 11.

ἀγγεῖον, οὐ, τό, vessel, pail, iv. 23.

ἀγνοῶ (εὼ), I do not perceive, not know, v. 12.

ἀγορά, ἄς, ἡ [ἀγείρω, I assemble], an assembly (Homeric); place of assembly; *esp.* a market place, market; things sold in market, provisions. ἀπὸ τῆς ἀγ., i. 1, (*lived*) by purchasing provisions.

ἀγρός, οὐ, ὁ, field, land.

ἀγα, *v. a.* [*Lat.* ago], ἀξω, ἦξα *rare*, ἡγάγον, ἦχα *in comp.*, ἦγμαί, ἦχθην, ἀχθήσομαι, I lead, bring, guide, take, carry off; ἀγόμενον, vi. 17, being taken up; ὁ ἀγόμενος, vi. 7, the prisoner.

ἀδελφός, οὐ, ὁ, a brother.

ἀδῶς, *adv.*, without fear (*of danger*).

ἀ-δηλος, οὐ, *adj.*, not manifest, uncertain.

ἀδικῶ (εὼ), *v. n. and a.*, I do wrong; *with acc.* I do wrong to, inflict injury on.

ᾄδω, *v. n. and a.* [for δαῖδω], I sing, chant.

ἀεί, *adv.*, always; *indefinite*, from time to time, for the time, at any time; every minute, iii. 6.

ἀετός, οὐ, ὁ, eagle.

Ἀθηναίος, *a. or adj.*, Athenian, v. 11.

ἀθροῖζω, *v. a. reg.*, I gather together, collect. *Pass.*, I collect.

ἀθρόος, *a, ov, adj.*, crowded together, thick. *ἀθρόον πέραν γενέσθαι*, *v. 22*, mass themselves on the far side.

ἀθυμέ (εω), *v. n.* [*ἀ-θυμος*], I am disheartened, cast down: *with dat.*, am out of heart at.

ἀ-θύμος, *adv.*, without courage or heart, *ἀθύμως ἔχοντες*, *iv. 28*, being in despondency.

αἰγιάλος, *ov, δ*, sea shore, beach.

αἶψα, *v. a. and n. only in pres. and imp.*, I kindle. *Pass.*, I blaze, burn; *αἶψεσθαι ἔδοκε*, *iii. 19*, looked as if it were blazing. *Poetic word.*

Αἰνιάνας, Aenianians, *i. 7*, note.

αἰρᾶ (εω), *v. a.*, αἰρῆσω, *πρηκα, εἶλον, ἦρημαι, ἤρεθην, αἰρεθήσομαι*, I seize, take, capture; *mid.* I choose, prefer, elect.

αἰσθάνομαι, *v. dep.*, αἰσθήσομαι, ἦσθημαι, ἦσθημην, I perceive, catch sight of.

αἰστος, [α], *ov*, boding well, propitious, auspicious, *v. 2*, *v. 21*. *Poetic word.*

αἰσχροός, *δ, ov, adj.*, disgraceful, outrageous.

αἰσχρούς, *v. a.*, I disfigure, dishonour. *Pass.*, I am ashamed.

αἰτία, *as, η, cause; fault, charge, accusation, censure.*

αἴτιος, *a, ov, adj.*, guilty of, cause of, *with gen.*; αἴτιος τούτων, *vi. 18*, prime mover in these proceedings; ἀγαθοῦ τῶος αἰτ., *i. 20*, *i. 26*, the author (or instrument) of some blessing.

αἰτιῶμαι (αο), *v. dep. reg.*; αἰτιδίσκομαι, *etc.* [αἰτία, fault], I allege as the cause, accuse, blame.

αἰτέ (εω), *v. a.*, ἤτρω, αἰτήσω, *etc. reg.*, I ask for, demand; *double acc.*, *ii. 4*; *mid.* I ask for, beg, obtain by request.

αἰχμ-έλωτος, *ov, adj.* [αἰχμή, ἀλσκομαι], taken by the spear, captive, *βοῖς τῶν αἰχμαλώτων*, *i. 4*, some of the captured cattle.

ἀκέραιος, *ov, adj.*, unmixed: unharmed: *of τροορᾶ*, not hitherto engaged, fresh, *v. 9*.

ἀκινδύνος, *ov, adj.*, without danger; ἀκινδύνστατον, *v. 29*, the least dangerous course.

ἀκοντιζέω, *v. n.* [ἄκων, javelin], I hurl a javelin.

ἀκοντιστής, *ov, δ* [ἄκων, javelin], a javelin thrower. *See Introd.*, p. xi

ἀκούω, *v. a.*, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσθη, ἀκουσθήσομαι, I hear, listen to, *acc. or gen.*; hear from, *gen. ov*; ἐπιων ἤκουον, *vi. 34*, (tales) which I heard from some.

ἄκρον, *ov, τό*, highest point, height; *τὰ ἄκρα*, *iii. 15*, the high tops (of the hills).

ἄκυρος, *ov, adj.*, without authority; ἀκυρον ποιεῖν, *i. 28*, to make ineffectual, neutralize.

ἀλαλάζω, *v. n.*, ἀξομαι, *etc.*, I raise the ἀλαλή or war-cry, *v. 26*, note. *Poetic verb and in late prose.*

ἀληθεία, *as, η, truth; τῇ δλ.*, in truth, *ii. 10*.

ἄλλω, *v. a.*, ἤλισα, I gather together: *Pass.*, assemble.

ἄλιθος, *ov, adj.*, free from stones. *Rare word.*

ἄλλό, *conj.* [ἄλλος], *adversative*, but, yet, why! nay!

ἄλλῃ, *adv.*, in another place, elsewhere; ἄλλοι ἄλλῃ, *iii. 7*, some in one part, others in another.

ἄλλήλους, *as, a, recip. pron.* one another; λόγων πρὸς ἀλλήλους, *i. 18*, mutual explanations.

ἄλλομαι, *v. n.*, ἀλομαι, I leap.

ἄλλος, *η, ο, pron.* [Lat. alius], another; *ol* ἄλλοι, the rest; *τὸ ἄλλο στρατεύμα*, *ii. 10*, the rest of the army; *τῇ ἄλλῃ* (*sc. ἡμέρᾳ*), *i. 15*, on the next day. ἄλλοις ἄγγελοι, *iv. 23*, note, vessels besides.

ἄλλοτε, *adv.*, in another direction, a separate direction.

ἄλλοτε, *adv.*, at another time. *el ποτε καὶ ἄλλοτε*, *iv. 12*, now if ever.

ἄλλως, *adv.* [ἄλλος], in another way; ἄλλως πως, *iv. 2*, in any other way; οὐκ ἂν ἄλλως ἐση γενέσθαι, *vi. 10*, he said it could not be otherwise, *i.e.* it must be so ...

ἄλφιτον, usually *plur.*, ἄλφιστα, *τά*, barley meal, cakes made of barley meal.

ἄμα, *adv.*, at once, at the same time, simultaneously; ἄμα τῇ ἡμέρᾳ, at daybreak, *v. 1*, *iii. 6*. *With participles*, ἄμα πορευόμενοι ἐμάχοντο, *iii. 5*, fought whilst advancing, kept up a running fight; ἄμα μὲν ... ἄμα δέ, both ... and ... at once ... and ...

ἄμαξα, *ης, η, waggon.*

ἄμῃχέ, *adv.*, without fighting, without a battle.

ἀμείνων, *ov, adj.* used as *comp.* of ἀγαθός, better.

ἀμπελος, *ov, η, vine.*

Ἀμπρακιώτης, *adj.*, belonging to Ambracia (district on west of Northern Greece), Ambraciote, *iv. 13*.

ἄμφι, *prep.* with *acc.* [ἀμφω, Lat. ambi-], on both sides of, about, of place, time, or number; *ol* ἀμφι Ξενοφῶντα, *iii. 24*, Xenophon and his troops; ἀμφι τὰ ἐαυτῶν εἶχον, *vi. 1*, they confined themselves to their own concerns. σχεθὸν ἀμφι τούτων τὸν χρόνον, *iii. 25*, pretty nearly about this time.

ἀμφω, οὐ, *adj.* [ambo], both.  
 ἀν, *conj.* for ἐάν, with *subj.*, if.  
 ἀν, *conditional particle*, chief uses—(1) in *apodosis of cond. sentence.* (2) with *inf. and participle*, giving a *vague future force.* (3) with the *relative or conjunction* which introduces a *sentence*, giving it a *more general or indef. force*, and always followed by *subj.*  
 ἀνά, *prep.* with *acc.* (a) *Motion towards*, up to, up along.  
 (b) *throughout (of time, etc.)*.  
 (c) *Distributive with numerals.*  
 ἀνά διακοσίων ἀνδρας, v. 11, consisting of 200 men each.  
 ἀναβαίνω, v. n., -βήσομαι, -έβην, etc., I go up, climb up, go inland, embark (on ship).  
 ἀναγκάζω, v. a., I force, compel.  
 ἀνάγκη, ης, ἡ, force, necessity; ἀνάγκη ἐστὶ, it is needful.  
 ἀνάγω, v. a., I lead up, take up; *mid.* I weigh anchor, ii. 1.  
 ἀναδραπέω (εω), v. n., I regain courage; ἀναδραπέωσαν, iv. 12, they have recovered their spirits.  
 ἀναθορυβῶ (εω), I shout approval, applaud.  
 ἀνααιρῶ (εω), I take up, remove, bring away.  
 ἀνακαλῶ (εω), I call again and again, call by a name, vi. 7.  
 ἀνακοινῶ (οω), v. a., I communicate to; lay the matter before (the gods), i. 22.

ἀναλαμβάνω, v. a., I take up, pick up, rescue.  
 ἀναμένω, v. a. and n., I wait for, await, stop.  
 ἀναμνήσκω, v. a., I recall to mind. *Pass.*, I remember.  
 Ἀναξίβιος, οὐ, ὁ, Anaxibius, Spartan admiral, i. 18, vi. 13.  
 ἀναπαύω, v. a., I make to cease. *Mid. and Pass.*, I cease, rest; v. 30, recover breath.  
 ἀναψίστος, οὐ, *adj.*, not having breakfasted, on an empty stomach, v. 21.  
 ἀνασκευάζω, v. a., I pack up baggage (τὰ σκεύη): pack up and remove, ii. 8, *note*.  
 ἀναφείγω, v. n., I flee up (to the hills), iv. 24.  
 ἀναχωρῶ (εω), v. n., I go back, return, retreat.  
 ἀνδράποδον, οὐ, τό, slave, captive.  
 ἀνδραῖος, α, οὐ, *adj.*, like a man (ἀνὴρ); brave.  
 ἀνδραϊότης, ητος, ἡ, δόξα εἰς ἀνδρείότητα, v. 14, reputation for courage. *Rare and late*.  
 ἀνᾠκράγον, *aor.* (*pres.* ἀνακράζω, *not used*), I cried out, shouted out.  
 ἀνερεθίζω, v. a., -ισω, I provoke: vi. 9, goaded on by, instigated by.  
 ἀνευ, *prep.* with *gen.*, without.

ἀνῆκα, v. n., I have come up to, reach up to: iv. 5, extend inland.  
 ἀνὴρ, ἀνδρῶς, ὁ, a man. *Like Latin vir, often complimentary*, 'a man indeed'; ὦ ἀνδρες, sirs; ἀνδρες, the enemy, or *indef.* men, soldiers.  
 ἀνδραποτός, οὐ, ὁ, man; *Latin homo*; ἀνθ. εἰμι, i. 28, I have the feelings of a man.  
 ἀνίστημι, v. a. and n., see ἵστημι: I make to get up. *Intrans.* *tenses*, I rise, I get up (*to speak*), step forward.  
 ἀνομος, οὐ, *adj.*, lawless; ὡς ἀνόμους ὄντας, vi. 13, as a set of lawless ruffians.  
 ἀντί, *prep.* with *gen.* [*Lat. ante*], instead of, in preference to, in return for.  
 ἀντιλέγω, v. a. and n., I speak against, gainsay, raise an objection.  
 ἀντίος, α, οὐ, *adj.* [ἀντί], opposite, to; ἀντ. ἡ..., vi. 34, different from; ἀντίος ὄρμησαν, v. 28, they rushed to meet them.  
 ἀντιτάττω, v. a., I range in battle against. *Pass.*, I am drawn up in battle face to face with...; ὡς δύο ἀντιπατομένω, i. 9, as though two foes were confronting him.  
 ἀτιος, α, οὐ, *adj.*, worthy. *With gen.*, deserving of, vi. 15; δέιον ἀπείσαι, v. 18, (an

advantage) worth seizing; τῆρ δέξαν νείμαι, vi. 33, assign (to each) his due.

ἀξιῶ (οω), v. a., I think worthy, right; I expect, claim, demand.

ἀξίωμα, ατος, τό, reputation; self-esteem.

ἀπ-αγγέλλω, v. a., I bring back news, report; answer (*a demand*).

ἀπ-άγω, v. a., I carry off, convey away, drive off. *Mid.*, remove (their families), vi. 1.

ἀπ-αλλάττω, v. a. and n., I set free. *Mid. and Pass.*, I take my departure, take leave of them, ii. 15; ἀπαλλαγείς τῆς στρατίας, ii. 15, being quit of the expedition.

ἀπ-αντῶ, v. n., -ήσω, I meet, confront, encounter, *often in hostile sense, generally with dat.*

ἀπᾶς, ασα, ἅν, *adj.* [ἀπα, πᾶς], all together, one and all.

ἀπ-αμ, [εἰμι, I am], I am away from; ἀπεσται, vi. 20, he will absent himself.

ἀπ-αμ, v. n. [εἰμι, I shall go], -ῆα, I am going or shall go away, go back, retire, retreat. κατὰ χώραν ἀπέναι, iv. 11, *note*, return to their former position.

ἀπ-είρηκα, I am weary, tired. *As perf.* of ἀπ-αγορεύω.

ἀπ-ελάττω, v. a., I drive off.



ἀπ-έρχομαι, *v. n.*, I go back, go away, set off, retire, withdraw; ἀπερχ- χωρίς, *vi. 2*, go off apart.

ἀπ-έχω, *v. n.*, I am distant from. *Mid.*, I hold aloof from, decline (commandership). ἀπεχ. τῆς Ἑλλάδος, *vi. 14*, to be excluded from Greece.

ἀπῆσαν, *imperf. 3<sup>rd</sup> pers. pl.*

ἀπιστώ (εω), *v. n.* I distrust; I disobey, refuse obedience to, am disloyal to, *vi. 13, note*.

ἀπό, *prep. with gen.* [*Lat. ab*], from, away from, *of place or time*. ἀπὸ τοῦ αὐτομάτου, *iv. 18*, by chance; εὐθὺς ἀφ' ἑσπέρας, *iii. 23*, immediately after sunset.

ἀπο-βαίνω, *v. n.*, I disembark.

ἀπο-βάλλω, *v. a.*, I throw away, lose.

ἀπο-δείκνυμι, *v. a.*, I point out, show forth; I introduce, *vi. 4*.

ἀπο-δέχομαι, *v. dep.*, I receive from, accept.

ἀπο-διδράσκω, *v. n.*, -δράσσομαι, -έδραν, I run away, I escape from. *With acc.*, *iv. 8*.

ἀπο-δίδωμι, *v. a.*, I give back.

ἀπο-δραίμεν, 1 *plur. aor. opt.* ἀπο-διδράσκω, run away.

ἀπο-θνήσκω, *v. n.*, -θανοῦμαι, -τέθνηκα, -έθανον, I die, am killed, am put to death.

ἀποικος, *ou, ó*, colonist, *i. 15*.

ἀποικος, *ou, ἡ* (*sc. πόλις*), a colony, *ii. 1*.

ἀπο-κλείω, *v. a.*, I shut out from.

ἀπο-κρίνομαι, *v. dep.*, οὔμαι, I reply, answer.

ἀπο-κτείνω, *v. a.*, -κτενῶ, -έκτεινα, -έκτανον, -έκτονα, I kill, put to death.

ἀπο-κτινύμι, *v. a.*, *in pres. and imperf.*, I kill, put to death.

ἀπο-κωλύω, *v. a.*, I hinder from.

ἀπο-λείπω, *v. a.*, I leave, leave in lurch, desert; *μη ἀπολείπεσθαι ὑμῶν*, not to be left behind by (be far behind) you; ἀπολιπόντας ὡς πλέθρον, *v. 11*, at a distance of about a plethrum.

ἀπ-όλλυμι, *v. a.*, -ολῶ, -ώλεσα, -ολώλεκα, -ωλόμην, I destroy utterly; *mid. and 2<sup>nd</sup> pers. pl.*, -όλωλα, I perish, am ruined.

ἀπο-λύω, *v. a.*, I loose from; ἀπ. ὑμᾶς τῆς αἰτίας, *vi. 15*, I absolve you from blame; ἀπολυμένοι εἴητε, *vi. 16*, you would be absolved.

ἀπο-μάχομαι, *v. n.*, I fight from; I fight off from, decline, refuse, *ii. 6*.

ἀπο-πλέω, *v. n.*, -πλεύσομαι, *etc.*, I sail away, sail back again.

ἀπορία, *as, ἡ*, difficulty, perplexity, despair, distress.

ἀ-πορος, *ou, adj.* [ἀ-πόρος, path], impracticable, impossible.

ἀπορῶ (εω), *v. n.*, I am in want, in difficulties; fail in finding, *with gen.*, *i. 11*; *mid.*, I am in despair, perplexity.

ἀποροῤῥῆ, ὄγος [ἀπορορῥηνυμι], *adj.*, broken off, abrupt, steep; πέτρα ἀπ., *iv. 3*, rocky precipice.

ἀπο-σκεδάννυμι, -ῖσω, *v. a.*, I scatter abroad; τοὺς ἀποσκεδαννύμενους, *i. 1*, the stragglers.

ἀπο-σταυρῶ (ω), *v. a.*, I fence off with a palisade, *v. 1*.

ἀπο-στερῶ (εω), *v. a.*, I rob of; ἀπεστερῆκαμεν, *double acc.*, *vi. 23*.

ἀπο-ταφρεύω, *v. a.*, I fence off with a ditch (τάφρος), *v. 1*.

ἀπο-φεύγω, *v. n.*, I fly away, escape, retreat.

ἀπο-χωρῶ (εω), *v. n.*, I go away from, retreat from.

ἀ-πρόθυμος, *ou, adj.*, not eager, backward.

ἄρα, *illative particle*, then, accordingly, as it seems, actually, after all: *often ironical*: εἰκότως ἄρα, *iv. 18*, naturally enough.

ἀρᾶ, *interrog. particle* (strengthened form of ἄρα), introducing a question, the answer to which is not implied, *Lat. -ne*. ἄρα μὴ expects the answer *no*, *Lat. num*; ἄρα οὐ, the answer *yes*, *Lat. nonne*, is not ...?

ἀρετή, *ἡς, ἡ* [*cf. ἀριστος, ἀρελων*], virtue, bravery, merit, goodness.

Ἄρηξιον, Arexion, Arcadian seer, *iv. 13, v. 2*.

ἀριστερός, *ᾶ, ὄν*, left. ἐν ἀριστερῇ, on the left hand.

ἄριστον, *ou, τό*, originally (*Homeric times*) the morning meal, breakfast, taken at sunrise; later (*Thucydides*) the midday meal, our lunch, *Fr. déjeuner, Lat. prandium, the early breakfast being called ἀκράτισμα*.

ἀριστῶ (αω), *v. n.* [ἀριστον, breakfast], -ήσω, ἤριστησα, ἤριστηκα, I breakfast; ἤρισθηκόστας, *v. 21*, after a good breakfast.

Ἄρκάς, ἄδος, ὁ, an Arcadian, a native of Ἀρκαδία, a district in the centre of the Peloponnese.

ἀρκῶ (εω), *v. n.*, I suffice, am sufficient, enough. ἀρκ. εὐωχίας, *i. 4*, sufficiently plentiful feast. ἀρκ. σῦκα, *iv. 6*, figs in abundance.

Ἀρμῆνη, Harmene, *i. 15, note*.

ἀρμωστής, *ου, ὁ*, a harmost, (Spartan) governor, *iv. 18, note*.

ἀρπάγω, *v. n.*, I seize, snatch up, plunder, loot.

ἀρχή, *ἡς, ἡ*, beginning, rule, satrapy, office, generalship, command. ἀρ. τοῦ παντός, *ii. 12*, absolute authority.

ἄρχω, *v. a. with gen. Act. only*, I rule, command, hold sway over, am chief of, lord over, undertake command of. *Act.*

and middle, I begin, I set an example of. ἀρχόμενος ἀπὸ ... , ii. 18, setting off from. ἤρχετο ἐπὶ τὸ συνεπιμεινίσθαι, i. 22, note, was first appointed to joint command of ...

ἄρχων, οντος, ὁ, (*part. fr.* ἀρχω as *subst.*), a ruler, commander, general. ἀρχ. αὐτοκράτωρ, i. 21, commander-in-chief.

ἀσθενῶ (εω), *v. n.*, I am weak, sick, in ill health.

Ἀσία, ἡ, Asia. Θράκη ἡ ἐν τῇ Ἄ., Asiatic Thrace, iv. 1.

Ἀσιναιος, ον, *adj.*, of Asine, iv. 11, town either on coast of Laconia or of Messenia.

ἀσκός, οὔ, ὁ, a leathern bag, mostly of goat skin, generally used as a wine skin.

ἀσμενος, η, ον, *adj.* [ἤδομαι], glad, pleased, gladly.

ἀσπάζομαι, *v. dep.*, I welcome; I embrace, kiss.

ἀσπίς, ἴδος, ἡ, shield.

ἀσφαλής, ἐς, *adj.*, safe, assured.

ἀσφαλῶς, *adv.*, safely, in safety, un molested, in all security.

ἀτάφος, ον, *adj.* [θάπτω], unburied.

ἄτε, see under ὄστε.

αὐ, *adv.*, again, on the other hand, in its turn.

αἰθις, *adv.*, again, another time.

αὐλιζομαι, *v. n.* [αὐλή, courtyard], military, I encamp.

αὐλός, οὔ, ὁ, pipe, flute: see i. 11, note. πρὸς αὐλόν, i. 5, to the sound of the pipe.

αὐλῶ (εω), *v. n. and a.*, I play on the pipe or flute. *Pass.*, αὐλούμενοι, being played to, i. 11, note.

αὔριον, *adv.*, to-morrow. τῇ αὔρ. (*sc.* ἡμέρᾳ), next morning.

αὐτίκα, *adv.*, immediately, presently. αὐτίκα μάλα, ii. 5, at once.

αὐτοκράτωρ, ορος, *adj.*, one's own master. ἀρχων αὐτ., i. 21, commander-in-chief.

αὐτόματος, η, ον, *adj.*, acting of oneself. ἀπὸ τοῦ αὐτομάτου, iv. 18, without specially seeking it, by chance.

αὐτός, ἡ, ὁ or ἐν, *dem. pron.*; *in nom. reflexive*, self: *in other cases*, him, her, it. αὐτός ἀχθεσθεις, vi. 9, personally annoyed. περὶ αὐτοῦ τοῦτου θίεσθαι, iv. 17, sacrificed about this particular point.

ὁ αὐτός or αὐτός, the same: εἰς ταῦτον ἀφικοντο, iii. 24, arrived at the same place. εἰς ταῦτον ἐλθόντας, iii. 17, with united forces. τῆς εἰς ταῦτον συνόδου, their meeting. αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός, the man himself. ἐξ αὐτῶν τῶν χειρῶν, iii. 4, from their very hands. ἐπ' αὐτῇ τῇ θαλάττῃ, on the very shore of the sea. *Adv.* αὐτοῦ, in this very place, here, there.

αὐχὴν, ἐνος, ὁ, neck, of a promontory, iv. 3.

ἀφαιρῶ (εω), *v. a.*, see αἰρῶ, I take away, withdraw. *Mid.*, I take away for myself, I rescue. ὁ ἀφαιρεθείς ἀνὴρ, vi. 19, the rescued man. ὁ ἀφελόμενος, vi. 10, the man who rescued (*the prisoner*). ὁκνοῦντες μὴ ἀφαιρεθείεν, vi. 5, fearing that they would be deprived of them.

ἀφθονία, ας, ἡ, abundance. πολλὴ πάντων ἀφ., vi. 3, ample abundance of supplies of all sorts.

ἀφθονος, ον, *adj.*, without envy; abundant, plentiful, iv. 4, note.

ἀφίημι, *v. a.*, ἴσω, etc., I send away, release, set free.

ἀφικνούμαι (εο), *v. dep.*, -ίχομαι, -κόμεν, -ίγμα, I arrive at, come to, reach.

ἀφίστημι, *v.* (*see ἴστημι*), *Trans.* tense, I make to stand apart. ἀφίστατε, vi. 34, you try to withdraw allegiance of (or alienate) the army. *Intr. tense*, I remove (myself) from.

ἀφ' οδος, ον, ἡ, departure, retreat.

Ἀχαιὶς, ἰ, ὂν, *adj.*, Achaeae, belonging to Achaea, district in north of Peloponnese, ii. 7, ii. 4, v. 11.

Ἀχερουσιάς, ἄδος, *fem. adj.*, ἡ Ἄχ. Χερρόνησος, the Acheronian or Acherusian Chersonese, ii. 2, note.

ἀχθομαι, *v. dep.*, ἀχθεσομαι, ἠχθέσθην, I am vexed at, annoyed at, show resentment against, with *dat.* or *ἔτι*.

βάδην, *adv.*, step by step, at a steady pace, slow march.

βάθος, ουσ, τό, depth. τὸ β., in depth, ii. 2.

βαίνω, *v. n.*, βήσομαι, ἔβην, βήσω and ἔβησα (*transitive*, poetical, make to go), βέβηκα, βέβαμαι, ἐβάρην, I walk, go.

βάλλω, *v. a.*, βαλῶ, ἐβάλον, βέβληκα, βέβλημαι, ἐβλήθην, I throw, hurl (javelin, stone, etc.), pelt with stones, stone.

βασιλεύς, ἑως, ὁ, king. *Without article*, the King of Persia, the Great King.

βελτίων, ον, *adj.*, used as *comp.* of ἀγαθός, better, braver.

βία, ας, ἡ, bodily strength, force. βία πάσχειν, vi. 25, suffer violence.

βίαιος, α, ον, *adj.*, violent. ἄλλου τινὸς βίαιος, vi. 15, any other sort of violence.

Βιθυνοί, ὦν, οί, Bithynians, natives of Bithynia, district in north of Asia Minor, ii. 17, etc.

βίος, ον, ὁ, life, livelihood. βίον σπάνει, iv. 8, from want of subsistence.

βοηθῶ (εω), *v. n.*, I advance to rescue; with *dat.*, I go to assistance of, hasten to rescue of, go forth to aid.

**βουλεύω**, *v. a.*, I plan, devise, counsel; *mid.*, I take counsel with myself, deliberate, consult with or upon, consider, resolve on.

**βουλή**, *ἡς, ἡ*, counsel, council: **βουλῆς** ἄξιον, *v.* 13, worth discussing.

**βούλομαι**, *v. n.*, **βουλήσομαι**, **ἐβουλήθην**, **βεβούλημαι**, I am willing, wish. **τὸν βουλόμενον**, *iv.* 15, anyone who wished. (**βούλομαι**, I am willing, **ἐθέλω**, I wish, desire).

**βοῦς**, *οὔ, ὁ ἀπὸ ἡ, οκ*, cow. **βοῦς τῶν αἰχμαλώτων**, *i.* 4, some of the captured cattle.

**Βυζάντιον**, *ου, τό*, Byzantium, mod. Constantinople, *iv.* 18.

**γάρ**, *coni.*, for, since. ἀλλὰ ... γάρ, but (it is so) for, *i. e.* but indeed. **καὶ ... γάρ**, and (it is so) for, *i. e.* and indeed.

**γε**, *enclitic particle emphasizing word it follows*, at least, at any rate, but often best represented by emphasis of voice or position. **δέ γε**, yes but ... **εἰ δέ γε**, the **δέ γε** emphasizes the antithesis. **οὐδέ γε**, no nor. **γε μὴν**, at any rate, however (*adversative force*). **καὶ ... γε** (*with word between*) **yes ... and**.

**γελοῖος**, *α, ον, adj.*, ridiculous.

**γερόντιον**, *ου, τό* [*demin. of γέρων*], little old man, starveling old man, *iii.* 22.

**γέφυρα**, *αs, ἡ*, a bridge.

**γεώδης**, *εs, adj.* [**γῆ, εἶδος**], earth-like: *iv.* 5, with loamy soil.

**γῆ**, *ἡς, ἡ*, land, earth, soil; **παρὰ γῆν**, *ii.* 1, along the coast.

**γίγνομαι**, *v. n.*, **γενήσομαι**, **γεγέννημαι**, **γένεσθαι** (I am), **έγενόμην**, I am born, I become; I am, take place. **οὐκ ἐγγίγνετο τὰ ιερά**, *vi.* 36, *etc.*, the sacred signs were not forthcoming. **μη γιγνομένων τῶν ιερῶν**, *iv.* 19, if the sacred signs were not forthcoming. **τὸ γεγενημένον**, *iii.* 23, what had happened. **τὰ γιγνόμενα**, *v.* 30, what was going on, the scene. **τοῖς γεγενημένοις**, *ii.* 14, at the turn things had taken.

**γιγνώσκω**, *v. a.*, **γνώσομαι**, **έγνωκα**, **έγνω**, **έγνωμαι**, **έγνώσθην**, I perceive, learn, understand. **οὕτω γιγνώσκει**, (the army) is of this opinion, *i.* 19.

**γνώμη**, *ἡς, ἡ*, mind, judgment, opinion, purpose, inclination. **οὕτως έχων τὴν γνώμην**, *vi.* 12, in his present temper (towards us).

**γούν**, *particle [γε, οὖν]*, restricting with illative force, at least then, at any rate.

**γράφειον** [*for γράϊδιον, demin. of γράϊς or γραῖς*], little old woman: starveling old woman, *iii.* 22.

**γυμνήτης**, *ου, ὁ, οr γυμνῆς, ἦρος* [**γυμνός**, bare, unarmed], a light armed foot soldier. See *Introd.* p. xl.

**γυνή**, **γυναικός**, *ἡ*, a woman, lady, wife.

**Δαρδανεύς**, *έως, ὁ*, a man of Dardanus, town in Troad, *N. W. of Asia Minor, i.* 32.

**δαῖς**, *εἶα, ὁ, adj.*, shaggy, thick with hair: *iv.* 27, thickly grown with bush, trees.

**δέ**, *conj.*, but, and, now. **μὲν ... δέ ...**, on the one hand ... on the other hand ..., whereas ... yet ..., but often the **μὲν** is best untranslated. **δέ γε**, yes but. **καὶ ... δέ** (*with word between*), but further, and also, and indeed. **δ' οὖν**, however that might be. **δέ, in apodosis**, *vi.* 16, note.

**δέδοικα** or **δέδια**, *v. a.*, *aor.* **έδεισα**, I fear. [*Pres. δέδω only in 1st pers., Epic.*]

**δεῖ**, *v. impers.*, [*from δέω, I bind*], **δεήσει**, **έδεισε**, *pres. part.* **δεόν**, it is binding on me necessary, right. **οσκούν δεῖ**, *vi.* 14, we ought not then ... *With gen.*, there is need of.

**δείκνυμι**, *v. a.*, **δείξω**, *etc.*, I point out, show.

**δειλός**, *ἡ, ὄν, adj.*, cowardly.

**δεινός**, *ἡ, ὄν, adj.*, terrible, dreadful, intolerable. **δεινὰ ὕβριζειν**, *iv.* 2, cruelly ill-treat. **δεινὰ ἐποιούοντο**, *i.* 11, they looked on it as strange that ...

**δεινῶς**, *adv.*, terribly. **ὡς εἶχον δ.**, *iv.* 23, how cruelly they suffered.

**δειπνο-ποιούμαι** (*εο*), *v. mid.*, I dine, sup, see **δειπνῶ**.

**δειπνῶ** (*εω*), *v. n. reg.*, I eat dinner, supper. [**τὸ δείπνον** was the principal meal of the day, eaten in early days at noon, later in the evening, see **ἄριστον**.]

**δείσαντες**, *aor. part.*, **δέδοικα**.

**δέκα**, numeral, ten.

**Δελφοί**, *ῶν, iii.* 5, Delphi, the oracle of Apollo at foot of Mt. Parnassus in Phocis.

**δεξιός**, *ά, ὄν, adj.* [*Lat. dexter, cf. index, dextrum*], on the right hand or side. **ἐπὶ δεξιὰ εἰσπλέοντι**, *iv.* 1, towards the right as one sails in ... **τὸ δεξιόν**, the right wing, *v.* 28.

**Δέξιππος**, *ὁ*, Dexippus, *i.* 32, note, *vi.* 5, note.

**δέομαι**, *v. dep.*, see **δέω** (2). **δεήσομαι**, **έδεήθην**, I need, *gen. of thing*; I beg, request, implore, entreat, *gen. of person*. **δέονται σου τούτου**, *vi.* 33, they make this request of you. **εἰ τι δέουθε**, *i.* 26, require anything.

**δέω**, *adv.*, hither.

**δέχομαι**, *v. dep. a.*, I accept, welcome, invite, receive; **ἐπὶ ξενία ἐδέχοντο**, *i.* 3, welcomed them to a hospitable banquet; (*military*) wait for, withstand, grapple with.

**δέω**, *v. a. δήσω, έδησα, δέδεκα, δέδεμαι, έδέθην, δεθήσομαι*, I bind, fasten, tether, tie up.

**ἔδω**, *v. n.*, δεῖξω, ἐδέξα, δεδέκα, δεδέμαι, ἐδέθη, I lack, miss, am without, *with gen.* τὰ δέοντα, what is necessary. *Middle*, as *dep. verb.* δέομαι, see above, I need, want ...

**ἐγ**, *particle*, in truth, indeed, as a matter of fact; so, then, therefore. *Sometimes ironical.*

**ἔηλος**, *η, ov, adj.*, clear, manifest, evident.

**ἐημόσιος**, *α, ov, adj.*, belonging to the state, public property.

**διὰ**, *prep.*, through, *with gen.*, and *acc.* (1) *With gen.* through, by means of. διὰ τελοῦς φίλος, vi. 11, a friend throughout, constant friend. (2) *With acc.*, through, owing to, because of, for the sake of, διὰ ταῦτα, for this reason, hence, on this account.

**διαβαίνω**, *v. a.*, I go through, cross. *Verbals*, διαβατόν, v. 12, had to be crossed; διαβατός, v. 19, could be crossed, passable.

**διαβάλλω**, *v. a.*, I slander, traduce, bring a charge against, accuse.

**διὰβάσει**, *ews, ἡ*, crossing over. ἐπὶ διαβάσει, iii. 5, at the passage of ...

**διαβατόν**, see διαβαίνω.

**διαβατός**, passable; see διαβαίνω.

**διάγω**, *v. a.*, I pass, spend (the night), v. 1.

**διακινδυνεύω**, *v. n.*, I run all risks, make desperate attempt, run the gauntlet.

**διακρίνω**, *v. a.*, I separate, distinguish, I decide.

**διαλέγομαι**, *v. n.*, I talk, converse with, parley about.

**διανοοῦμαι** (*eo*), *v. dep.*, νοήσομαι, ἐνοήθη, νοήσομαι, I am minded, intend, I reflect on. ταῦτα διανοοῦντο, i. 19, they were contemplating this plan.

**διαπορεύω**, *v. a.*, I carry across. *Mid. and pass.*, I pass across or through.

**διὰπράττω**, *v. a.*, I do thoroughly, I accomplish, achieve. *Mid.*, I bring about, constant friend out, I bargain for, procure.

**διασπέρω**, *v. a.*, *aor. pass.* διασπάρην, v. 28, I scatter about.

**διασώζω**, *v. a.*, I save thoroughly, keep safe.

**διατίθημι**, *v. a.*, I place separately. *Mid.*, dispose of, set out for sale, arrange.

**διατριβή**, *ἡ, ἢ [δια-τριβω]*, wearing away of time, stay. ἐν τῇ δ., i. 1, whilst waiting here.

**διαφανώς**, *adv.*, clearly.

**διαφεύγω**, *v. n.*, I escape; *v. a.*, *with acc.*, escape from.

**διαφθείρω**, *v. a.*, I destroy utterly, I mar, spoil.

**διδάσκω**, *v. a.*, διδάξω, ἐδίδαξα, δεδιδάχα, δεδιδάγμαι, ἐδιδάχθη, διδάσκομαι, I teach, in-

form. *Pass.*, I am instructed, learn.

**δίδωμι**, *v. a.*, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθη, δοθήσομαι, I give, offer, grant, give up. *Impers.*, μὴ δέδοται, vi. 36, to you it has been given ...

**διέρχομαι**, *v. n.*, I pass through, go through or over, traverse, proceed.

**δικαίος**, *α, ov, adj.*, just. δικαιοτάτους εἶναι, i. 3, had the best right to be present.

**δική**, *ἡ, ἢ*, right, lawsuit, punishment. τῆς δ. τυχεῖν, vi. 25, obtain his deserts.

**διῶ** (*ew*), *v. a. and n.*, I whirl or twir round. *Pass.*, I whirl round, i. 9.

**διπλάσιος**, *α, ov, adj.*, twice as large, double the number.

**διεχθίοι**, *αι, α, num. adj.*, 2000.

**διχᾶ**, *adv.*, asunder, apart. δ. τοιεῖν, iv. 11, divide, break up.

**διώκω**, *v. a.*, I pursue, give chase, advance quickly, v. 25.

**δέγμα**, *ατος, τό [δοκᾶ]*, a decree, resolution. δ. ποιούμαι, iv. 11, I pass a resolution.

**δοκᾶ** (*ew*), *v. a.*, δόξω, ἔδοξα, δέδομαι, ἐδόθη, I think, consider, resolve; *v. n.*, I seem, appear, am thought, am acknowledged as. *Generally impersonal*, δοκέ μοι, it seems to me, seems good to me. (I think it best, right. πᾶσι ἐδοκε, *with inf.*, iv. 19,

they were all in favour of. ἔδοξε, i. 14, it was determined. τὰ δεδομένα, ii. 7, the resolutions. τὸ δόξαν τῷ ἐνί ... i. 18, what was approved of by one single man.

**δόξα**, *ἡ, ἢ*, expectation, opinion, glory, reputation.

**δοράτιον**, *ov, τό [demin. of δόρυ]*, small spear.

**δόρυ**, *ἄτος, or δορός, τό*, spear.

**Δρακόντιος**, *δ*, Dracontius, a Spartan, vi. 30.

**δρόμος**, *ov, δ*, running, race. δρόμω, at a run, at full speed.

**δύναμαι**, *v. dep.*, δύνησομαι, δύνημαι, ἐδύνηθη, I am able, I can. ὡς ἐδύνατο κάλλιστα, i. 11, as magnificently as they could. ὡς ἐδύνατο πλείστα, iii. 20, as many as possible. ὅπου δυναμην, i. 28, where I have the power, i.e. all I can.

**δύναμις**, *ews, ἡ*, power; force. μηδεμίαν δύναμιν παρεχομένους, ii. 10, contributing not a single soldier.

**δύο**, *num. adj.*, two.

**δυνητή**, *ἡ, ἢ [δύω]*, sinking, setting (of sun), *gen. in plur.*

**δύστροπος**, *ov, adj.*, difficult to pass.

**ἐάν** or **ἢν** or **ἄν**, *conj.*, if haply, if so be that, if, *with subj.*

**ἑαυτοῦ**, *ἡ, οὔ, or αὐτοῦ, αὐτῆς, αὐτοῦ, reflex. pron. 3rd pers.*, of himself, herself, itself.

ἕβδομος, ἡ, ὦν, *num. adj.*, seventh.

ἐγγύς, *adv. with gen.*, near, of time or place; with numerals, almost, nearly.

ἐγώ, ἐμοί or μου, *plur. ἡμεῖς, etc.*, *pers. pron of 1st pers.*, I.

ἕως-γε, I at least, I for my part, *etc.*

ἔραμον, 2 *aor.*, τρέχω, I run.

ἔσθω, *see* ἴω, I live.

ἑθελούστος, α, ὦν, *adj.*, voluntary, willingly, v. 14.

ἑθέλω, v. n., ἠθέλω, ἠθελῶ, ἠθελῆσα, ἠθελῆκα, I wish (βούλομαι, I am willing; ἠθέλω, I wish, desire).

εἰ, *conj.*, used (1) in hypothetical sentences, if; εἰ δὲ μή, otherwise; (2) in indirect questions, if, whether.

εἶδον, I saw, *aor.* ὅρω.

εἶδνας, εἶδες, *aor.* οἶδα, I know.

εἰκέλω, v. a., I make like, compare; I infer, suppose.

εἰκοσι, *num. adj.*, twenty.

εἰκότως, *adv.* [εἰκότως *part.* εἰκότα], in all likelihood. εἰκ. ἔρα, iv. 16, naturally enough.

εἴμ, v. n., ἦν, ἔσομαι, I am. ἔστιν or ἔστω εἰ, some. *Impersonal, ἔστι*, it is possible, with *inf.* τῷ ὄντι, in reality, really, in very deed.

εἴμι, v. n., ἦα, I am going or shall go, march, advance, sally forth, used as *fut.* of ἔρχομαι; verbal ἴδον, v. 30,

(they determined) that they ought to go.

εἰ-περ, *conj.*, if really.

εἶπον, *aor.*, *see* φημί, I said.

εἴρω, v. a., εἴρῳ, εἴρῃ, εἴρωμαι, εἴρῃην, εἴρῃομαι (*pass. sense*, vi. 16), I shut out, cut off from. *Pass.*, I am cut off, barred from, excluded from.

εἰς, *prep. acc.*, in, into, to, against. ὀρμίσω εἰς, i. 15, come to moorings at. *Of measure and with numerals*, up to, about, to the number of. εἰς τρίς, as many as three times.

εἷς, μία, ἓν, *num. adj.*, one. εἷς ἕκαστος Λακεδαιμονίων, vi. 12, each individual L. ἕνα τινά, vi. 20, a single individual.

εἰσ-άγω, v. a., I bring in; I introduce, i. 12.

εἰσ-αίμι, v. n. (εἴμι, ibo), εἰσῆα, I am going or shall go into. *Metaph.*, come into one's mind, occur to one.

εἰσ-έρχομαι, v. n., I come in, into.

εἰσ-όδος, οὐ, ἡ, entrance.

εἰς-πλῆω, v. n., I sail into. ἐπὶ δεξιὰ εἰςπλέοντι, iv. 1, towards the right as one sails in.

εἴσω, *adv.*, inside, inwards.

εἴτω, *adv.*, then, next.

εἴτε ... εἴτε ..., *conj.*, like εἰ (1) in hypothetical sentences, (2) in indirect questions, either ...

or ... , whether ... or ... , if ...

ἐκ, ἐξ, *prep. gen.*, out of, from, arising from, in consequence of. ἐκ τοῦτου or τοῦτων, after this, in consequence of this, thereupon, therest, immediately, presently, immediately after. ἐκ τῶν ὑπαρχόντων, iv. 9, with the means at their command. ἐξ ἐπιβουλῆς, iv. 7, the result of a crafty design. μαρτυροῦς ἦν ἐκ Δελφῶν, i. 22, suggested by the oracle at Delphi. ὁ ἐκ Βυζαντίου ἄρμωστής, iv. 18, *note*. ἐκ τοῦ ἐναντίου, v. 7, opposite, fronting them. ἐξ ὄθ, vi. 11, for which reason.

ἐκαστος, ἡ, ὦν, *adj.*, every, each. *Lat.* quisque.

ἐκάτερος, α, ὦν, *adj.*, each or either of two. *Lat.* alteruter.

ἐκατέρωθεν, on each or either side; on either flank. ἐκατέρωθεν πλεόντων, iv. 3, as one sails from either direction.

ἐκατόν, *num. adj.*, a hundred.

ἐκβαίνω, v. n., I go from; turn aside; disembark.

ἐκδίδωμι, v. a., I give up, deliver up.

ἐκεῖ, *adv.*, there, yonder. *Lat.* illic.

ἐκεῖνος, ἡ, ο, *demonstr. adj.*, that, yonder, he, *Lat.* ille.

ἐκείρα, *adv.*, thither. ἐκ. κατασχέειν, i. 33, put in to that port. *Lat.* illuc.

ἐκ-κομίζω, v. a., I carry from; bring (safe home) out of the country, vi. 36.

ἐκ-κῆβιστῆ (αὖ), v. n., I tumble headlong out of; I turn a somersault out of, i. 9.

ἐκ-μηρούμαι, v. *dep.*, I wind thread off a ball. *Metaph.* of army, deploy, defile, v. 22, *note*. *Non-Attic word*.

ἐκ-πίπτω, v. n., I fall out, I am driven out from, I am cast ashore by shipwreck, iv. 2.

ἐκ-πλέω, v. n., I sail away from.

ἐκ-πλήττω, v. a., -ξω, *p. p.*, ἐκπέπληγμα, I unconfound, thoroughly surprise.

ἐκ-πορεύομαι, v. n., I go out, I set off, advance, march (home) out of the country, vi. 37.

ἐκ-πορίζω, v. a., I provide thoroughly or sufficiently.

ἐκτατός, α, ὦν, *adj.*, on the sixth day.

ἕκτος, ἡ, ὦν, *num. adj.*, sixth.

ἐκ-φέρω, v. a., I carry forth, bear out, *esp.* of corpse.

εὐλαία, ας, ἡ [Attic for εὐλαία], the olive tree; fruit of olive tree, olive, iv. 6.

εὐλαίον, οὐ, τό, olive oil, vi. 1.

εὐλαίω, v. a., εὐλάω, ἠλάσα, εὐλάκα, εὐλάμαι, ἠλάθην, I drive. *Abso.* (1) (*sc.* ἵππων or ἄρμα, *etc.*), I ride, drive. (2) (*sc.* στρατῶν), I lead an army, march of general.

ἐλαφρῶς, *adv.*, lightly, lithely, with agility, i. 12.

ἐλάχιστος, *η, ον, adj. superl. of ἐλάττων* (see *δλιγος*), smallest, least, fewest. *ἐλαχ. δόδος*, iii. 16, the shortest road.

ἐλήσθε, *aor. subj. mid. airō*, I choose.

Ἑλλάς, *ἄδος, ἡ*, Hellas, Greece.

Ἑλλην, *ηρος, ὁ*, a Hellenic, Greek.

Ἑλληνίς, *ἰδος, fem. adj.*, Hellenic, Greek.

ἐλπίζω, *v. a., -ῶ*, I hope, expect, apprehend.

ἐμ-βάλλω, *v. a., I throw in. Intrans.*, I rush in, enter into.

ἐμπᾶλιν, *adv.*, backwards, contrariwise. *τοῦμπαλιν ὑποστρέψαντες*, having turned sharp round.

ἐμ-πίπτω, *v. n., I fall*, I throw myself into; I attack.

ἐμ-ποιῶ (*εω*), *v. a., I make in. ἐμπ. θάρρος with dat.*, I inspire courage in.

ἐμ-προσθεν, *adv.*, before, in front, earlier. *τὰ ἐμπ.*, iii. 14, the country in front. *τὸν ἐμπ. χρόνον*, previously, i. 18. *ἐν τῷ ἐμπ. χρόνῳ*, in past days, in time past, vi. 31.

ἐν, *prep. with dat.*, in, on, during, among. *ἐν τοῦτω*, meanwhile. *ἐν τοῖς ὅπλοις*, i. 7, under arms.

ἐν-αντίος, *α, ον, adj.*, opposite, opposed to. *οἱ ἐν.*, the enemy.

ἐνδεα, *αs, ἡ*, want, lack.

ἐν-δείκνυμι, *v. a., I point out. Mid.*, I display.

ἐν-δέω, *v. n., I am in want of. Impers., ἐνδέει*, there is need, want of, *with gen. Participle, ἐώρα πλειονος ἐνδέον*, i. 31, he saw that there was need of more.

ἐνδοξος, *ον, adj.*, of high repute, glorious; portending glory, i. 23.

ἐνεκα, *prep. with gen., usually following its case*, on account of, for the sake of, because of.

ἐνθα, *adv.* (1) *Demonstr.*, *Lat. ibi*; of place, there; of time, thereupon, then. (2) *Relative, Lat. ubi*; of place, where, on which; of time, when.

ἐνθα-περ, *see ἐνθα*, precisely or just where, *etc.*

ἐν-θενδε, *adv.*, from there, from this point, from here.

ἐνθύμημα, *ατος, τό*, device, consideration, i. 21.

ἐν-θύμῶμαι (*εο*), *v. dep.*, I lay to heart, ponder, turn over in my mind.

ἐνιοι, *αι, α, adj.*, some.

ἐνίοτε, *adv.*, sometimes.

ἐνοῶ (*εω*), *v. a., and ἐνοοῦμαι, v. dep.*, I think, consider, reflect. *ὁ ὑμεῖς ἐνοοεῖτε*, i. 29,

as to your own opinion. *ἐν. μή*, i. 28, I am apprehensive lest.

ἐνόπιος, *ον, adj.*, with *ρυθμός*, the metrical time suited to war tunes, i. 11, *note*.

ἐν-σκευάζω, *v. a., I get ready, equip, dress up*, i. 12.

ἐν-σῦθα, *adv.*, *Lat. hic or illic*: here, at this place, there, hither, thither; then, thereupon, at that, thereat; herein.

ἐν-εῦθεν, *adv.*, *Lat. hinc, illinc*; hence, from this place, from there, thence, henceforth, thenceforth, afterwards, after this, thereupon, then, consequently.

ἐν-τίμος, *ον, adj.*, honoured, commanding respect.

ἐντός, *adv.*, within. *With gen. τὸ ἐντὸς τοῦ ἀνέχους*, iv. 3, the space inside the neck. *ἐντὸς τῆς φάλαγγος*, v. 7, under cover of or within reach of their line.

ἐν-τυγχάνω, *v. n., with dat.*, I chance upon, fall in with, meet with, stumble upon, happen to find.

ἐξ, *prep.*, *see ἐκ*.

ἐξ-άγω, *v. a.*, I lead out: lead out the men or an expedition. *Often absol., ἐξ ἐπὶ τὰ ἐπιτήδεια*, iv. 9, march out in search of provisions.

ἐξ-αιτῶ (*εω*), *v. a., imp. ἐξήτουν, etc.*, I ask, demand from.

ἐξαίφνης, *adv.*, suddenly.

ἐξ-αν-ίστημι, *v. a. and n., trans. tenses*, I make to get up from; *intrans. tenses*, I get up, rise up, spring up from.

ἐξ-αίφνης, *adv.* [softened form of *ἐξαίφνης, ἄφνω*, suddenly], suddenly, iv. 26. *Rare in Attic*.

ἐξ-άρχω, *v. n.*, I start, begin, set the fashion of, encourage, *with gen. or inf.*

ἐξ-εμῖ, *v. n.*, ἐξ-ἦα, I shall go or am going out, forth, from.

ἐξ-έρχομαι, *v. n.*, I come or go out, from, march out.

ἐξ-εστί, *v. impers.* [*εἶμι*, I am], it is allowed, is possible, lawful, in one's power to, one may, *with dat. of person and inf.*

ἐξ-ηγούμεναι (*εο*), *v. dep.*, I am the leader of, lead.

ἐξ-ήκω, *v. a.*, I have reached a certain point; of time, elapse, expire.

ἐξ-ήκοντα, *num. adj.*, sixty.

ἐξ-οδος, *ον, ἡ*, a going out, expedition, excursion, foray.

ἐξ-οπλίω, *v. a.*, I arm thoroughly. *Pass.*, I am fully armed, accoutred.

ἐξω, *adv.*, outside; *with gen.*, out of, outside; to the outside of, v. 7.

ἐοικα, *v. n.* [*root εἶκω*], *inf. εἶκέμαι*, I am like, resemble, seem likely. *ὡς εοικεν*, as it seems, I presume.

ἐπ-αινᾶ (ew), *v. a.*, -αινᾶσω, -ήνεσα, etc., I praise, commend, compliment, congratulate, thank.

ἐπ-αίρω, *v. a.*, I raise up, elate.

ἐπ-αν-έρχομαι, *v. n.*, I go back, return to.

ἐπ-ἀπειλᾶ (ew), *v. a.*, I hold out as a threat against, *acc. and dat.*: *absol.*, ii. 7, threaten violence.

ἐπεί, *conj.*, when, after that, since. ἐπει τάχιστα, iii. 21, as soon as.

ἐπειδ-ὲν, *conj.*, whenever, when, as soon as.

ἐπει-δή, *conj.*, now that, when, since, as soon as.

ἐπι-είμι, *v. n.*, ἐπι-ῆα, I am coming or shall come upon, burst upon, charge, attack, *with dat.*

ἐπι-εῖρα, *adv.*, afterwards, then, next, in the next place, ere long.

ἐπί, *prep. with gen., dat. and acc.*, (1) *with gen.*, of place, rest on, upon; of time, in the time of. *Phrases*, ἐπί φάλαγγος, v. 25, in line-of-battle. ἐπί τρητρῶν, ii. 14, on board the triremes. ἐπί τοῦ πρώτου λεπέλου, v. 2, at the first victim. ἐπί τοῦ πρώτου, v. 8, at the first attempt (or victim). φύλακα τῶν ἐπί στρατοπέδου, v. 4, as guard of the things in camp. (2) *With dat.*, of place, rest near, by, at, on,

upon; of time, upon, after, and so because of. *Phrases*, ἐπί ταῖς θύραις, v. 23, at the gates. ἐπί διαβάσει, iii. 5, at the passage of. ἐπί τῷ εὐωνύμῳ, v. 11, on the left. ἐπί τοῦτῳ or τοῦτοις, after this, thereupon. ἐφ' ὅτε συλλέγειν, vi. 22, on condition that he should collect. τὸ ἐπί τόνῳ, vi. 23, as far as depended upon him. τῆρ ἐπί τῷ μέσῳ (τάξῳ), v. 11, the company in the centre. ἐθέρο ἐπί τῇ ἀπόδῳ, iv. 13, he sacrificed on the question of departure. ἐθέρο ἐπί τοῦτῳ, iv. 19, he sacrificed on this question. (3) *With acc.*, of place, motion towards, to, on to, against, upon, motion over; of time, for a period of. *Phrases*, ἐπί θάλατταν, iii. 38, to the sea-coast. ἐπί τὰ ὄρια ἀποβαίνει, he disembarks on the coasts. ἐπί λειαν οὐχόμενος, vi. 5, going off on pillaging excursions. ἐπί τὰ ἐπιτηδεῖα ἐξάγειν, iv. 9, to march out in search of provisions. ἐπί ξένια, i. 3, to a hospitable banquet. ἐπί δεξιὰ εἰσπλέοντι, iv. 1, towards the right hand as one sails in. ἐπί τὸ δεξιὸν ἐφέπεσθαι, v. 11, to follow on the right. δόρατα ἐπί τὸν δεξιὸν ὤμιον ἔχων, v. 25, to carry the spears on the right shoulder, see note. ἐπί τὸν Κέρβερον καταβήναι, ii. 2, to go down for (to fetch) Cerberus. πλέων

ἢ ἐπί δύο στάδια, a distance of more than two furlongs, ἐπ' ἑκοσι σταδίων, iv. 5, for a distance of twenty furlongs. ἐπί τρεῖς ἡμέρας, vi. 38, for three days.

ἐπι-βοηθᾶ (ew), *v. n.*, I come to the aid of, succour, *with dat.* of ἐπιβοηθήσαντες, v. 9, (a reserve) ready to assist.

ἐπι-βουλή, ἦρ, ἦ, a plot (against).

ἐπι-γίνομαι, *v. n.*, I come upon, fall upon, *with dat.* iv. 28.

ἐπι-δείκνυμι, *v. a.*, I show to, exhibit to, demonstrate.

ἐπι-θυμᾶ (-ew), *v. n.*, I long for, desire, hanker after, *with gen.*

ἐπι-καμαι, *v. n.*, I lie upon, fall upon, *with dat.*

ἐπι-κράτεια, *as, ἦ*, mastery, dominion, ὑπο τῇ ἐπι. τοῦ χωρίου, iv. 4, note, commanded by the position.

ἐπι-λαμβάνω, *v. a.*, I take besides, seize, and so I attain to, reach. ὀπίσθους ἐπελάμβανε τὸ κέρας, v. 5, 6, all that the column covered.

ἐπι-λείπω, *v. a.*, I leave behind; I fail, fall short, run short, iv. 16, iv. 20.

ἐπι-νοᾶ (ew), *v. a.*, *reg.*, I think on, think of, I devise, meditate, purpose, design.

ἐπιόνην, *opt.* ἐπειμι, I attack.

ἐπι-πάρ-εμι, *v. n.* [ἐπι, ἰβο], I march on high ground parallel with; I move parallel on the higher ground, iii. 19.

ἐπι-πίπτω, *v. n.*, I fall upon, pounce upon, attack, *with dat.*

ἐπιπνονος, *or, adj.*, toilsome; i. 23, (of omen) portending toil or suffering.

ἐπι-σπίζομαι, *v. dep. reg.* [σπίζω], I furnish myself with food, forage, lay in supplies.

ἐπιστοταμαι, *v. dep.*, ἐπιστοτάμην, ἐπιστοτσομαι, ἐπιστοτήθη, I know, know how to.

ἐπι-τάττω, *v. a.*, τάξω, etc., *reg.*, I give orders to, I place next or beside, I place behind. *So in mid.*, attach to, v. 9.

ἐπιτήδεος, *a, on, adj.*, fit, useful, suitable, necessary. τὰ ἐπιτήδεα, the necessaries of life, provisions: of eagle, i. 23, prey.

ἐπι-τίθημι, *v. a.*, I place upon, I set myself to, make attempt upon; *mid.*, I attack, *dat.*

ἐπι-τρέπω, *v. a.*, I turn over to, entrust to, leave to; commission, order, permit, allow, *with dat. of person and inf.*

ἐπι-χειρᾶ (ew), *v. a.*, I put hands to, attempt, endeavour.

ἐπι-ψηφίζω, *v. a.*, -ιά, etc., I put a question to the vote. [ψηφος.]

ἐπομαι, *v. dep.*, ἐπόμεην, ἐπομαι, ἐσόμεην, I follow, *with dat.*

ἐπτά, *num. adj.*, seven.

ἐπτά-κόσιοι, *a, a num. adj.*, seven hundred.

ἐργάζομαι, *v. dep.*, I work at.  
*εργ.* ἔργον, iii. 17, achieve a deed.

ἔργον, *ov*, τό, work, deed.

ἐρρωμένος, *η, ov* [*perf. part. pass.* ῥώννυμι, I am strong, used as *adj.*], strong, stout-hearted, vigorous. *Adv.*, ἐρρωμένως, iii. 6, vigorously, resolutely.

ἐρμυμός, *ή, ov*, *adj.*, fortified by art or nature, strong. τὰ ἐρμυμά, strong places, fortresses. τὸ ἐρ. χωρῖον, iv. 21, v. 1, stronghold, fastness.

ἐρχομαι, *v. dep. fut.* εἰμι, εἶμι, αορ. ἦλθον, *p.* ἐλήλυθα, I come, go.

ἐρωτῶ (*aw*), *v. a.*, ἠρώτων, ἐρωτήσομαι, etc., I ask (a question).

ἐσπέρα, *as*, ἡ [*Lat.* vespere], properly *fem.* of *adj.*, ἔσπερος. (1) *sc.* ὦρα, evening; (2) *sc.* χώρα, the west. τὸ πρὸς ἐσπέραν, iv. 4, towards the west.

ἐσχάτος, *η, ov*, *adj.* [ἐκ], furthest, highest, worst, extreme, severest (penalty).

ἕτερος, *a, ov*, *adj. pron.*, (1) the one or other of two. ὁ ἕτ. τὸν ἕτ. παλεῖ, i. 5, the one strikes the other. (2) Other than usual, different from, *with gen.* iv. 8.

ἔτι, *adv.*, yet, still, again, besides, further, any longer. οὐκ ... ἔτι, no longer.

ἔτοιμος, *η, ov*, or *os, ov*, *adj.*, ready, prepared.

ἔτος, *ous*, τό, year.

εὖ, *adv.*, well. εὖ μάλα, i. 1, very well, very skilfully. εὖ ἴστε, i. 29, know well, be assured.

εὖ-ζῶνος, *ov*, *adj.* [ζώνη, girdle], well girt; so active, light, nimble; esp. of light troops.

εὐθύς, *adv.*, straightway, immediately, without more ado. εὐθύς ἀπό, ii. 18, straight from. εὐθύς ἀφ' ἑσπέρας, iii. 23, immediately after sunset.

εὐκλεῶς, *adv.*, [εὐκλεής, κλέος, glory], gloriously.

εὖνοια, *as*, ἡ, good will, kindly feeling.

εὐπορος, *ov*, *adj.*, easy to travel through, easy to pass, passable.

εὕρισκω, *v. a.*, εὕρησω, ἤρησκα, or εἴρηκα, ἤρρον or εἴρον, ἤρημαι or εἴρημαι, ἠρέθηρ or εἰρέθηρ, εἰρεθήσομαι, I find.

εὖρος, *ous*, τό, breadth, width. τὸ εὖρος or εἶρος, in breadth.

εὐτάκτως, *adv.* [τάττω], well arranged, with regularity, with good discipline.

εὐτύχημα, *atos*, τό, a piece of good fortune, success.

εὐτύχῳ (*ew*), *v. n.*, I am successful. *Coqm. Acc.*, ἠτύχησαν τοῦτο τὸ εὐτύχημα, iii. 6, they achieved this success.

εὐχομαι, *v. dep.*, I pray, vow.

εὐάνυμος, *ov*, *adj.* [εὖ, ὄνομα], *lit.* of good name or omen. *Euphemistic for ἀριστερός, because bad omens came from the left, left.* τὸ εὐάνυμον, v. 28, the left wing.

εὐχα (*a*), *as*, ἡ, feasting, feast, entertainment, i. 4.

ἐφ' ἔπομαι, *v. dep.*, I follow after or close upon the heels of, I follow in pursuit of.

Ἐφεσος, *ov*, ἡ, Ephesus, i. 23, powerful Greek city in Ionia, on west coast of Asia Minor.

ἐφ' ἵστημι, *v. a. and n.*, *trans. tenses*, I set over, I appoint, give command over, *with dat.* *Intrans. tenses*, I stand upon, am in authority over, I halt, stop, stand by. ταυτῇ ἐφειστήκει, v. 11, he had been placed in command of this (division).

ἐφ' ὀρῶ (*aw*), *v. a.*, I look upon, behold, live to see. ἐφ. ἡμᾶς, iii. 17 (14), keeping us in sight.

ἔχω, *v. a.*, εἶχον, ἔξω and σχήσω, ἔσχηκα, ἔσχον, ἔσχημαι, ἐσχέθην, I have, hold, keep, get: of land, I produce, bear, vi. 1; ἔχων, with, holding. ἔχορτες τι, i. 17, vi. 38, with something in their pockets, i.e., not empty-handed. *Followed by inf.*, I can, I know how to. *With adverbs intrans.*, ὀρθῶς, καλῶς, etc., εἶχειν, to be right,

etc. εἶχον δευῶς, iv. 23, suffered terribly. ὡς νῦν ἔχει, vi. 16, as the matter now stands. εἶχον ἀμφὶ τὰ ἑαυτῶν, vi. 1, they busied themselves with their own affairs. πολεμικώτατα εἶχον, they acted in most hostile way. *Middle*, I hold to, cling to, struggle for, *with gen.*, iii. 15 (17).

ἔωθεν, *adv.* [ἔως, dawn], from dawn, at dawn, in the early morning.

ἔώρα, 3 *sing. imp.* ὀρῶ, I see.

ἔωρακέμαι, *perf. inf.* ὀρῶ, I see.

ἔως, *conj.*, until, while, as long as.

ζευγηλάτης, *ov*, ὁ [ζεύγος, ελαύνω], driver of a yoke of oxen, ploughman, i. 8.

ζευγηλατῶ (*ew*), *v. n.*, I drive a yoke of oxen. *Not found elsewhere.*

ζεύγνυμι, *v. a.*, ζεύξω, ζεύξα, ζεύσμαι, εἰζεύξην, εἰζύγην, I yoke together, join, fasten together.

ζεύγος, *ous*, τό [ζεύγνυμι, *Lat.* jugum, *Eng.* yoke], a yoke; pair of beasts, team.

Ζεύς, Διός, ὁ, Zeus, son of Kronos and Rhea, king of gods and men. Ζεύς βασιλεύς, i. 22. Ζεύς σωτήρ, v. 25.

ζῆμιῶ (*ow*), *v. a.*, I fine, punish.

ζῶ (*aw*), *v. n.*, ζήσω, I live.



ἦ, *conj.* (1) *Disjunctive*, or; ἦ... ἦ..., either... or.... (2) *Comparative*, than, as. *δύοιαι*... ἦ..., vi. 34, different from.

ἦ, *adv.* (1) *Confirming a statement*, in truth, verily. ἦ μὴν, in strong asseverations or oaths, verily and indeed, i. 31, vi. 17. (2) *Interrogative*, pray? can it be that? or merely represented by interrog. form of sentence.

ἦ, *dat. fem. of ἔς used as adv.* (sc. *ὁδοῦ*), by which way, where, in which way. ἦ τάχιστα, v. 13, in the quickest way, with all speed. ἦ τοῦ πάους, v. 22, at whatever part of the ravine.

Ἡγήσανδρος, *ou, ὁ*, Hegesander, Arcadian general, iii. 5.

ἠγείων, *ἄνος, ὁ*, a leader, guide, commander, master of.

ἠγούμαι (*εο*), *v. dep., -ήσομαι, etc.*, I lead, guide, command, with *dat. of person or absol.* of ἠγούμενος or τὸ ἠγούμενον, the front rank, see *Introd.* p. xlv.: I think, consider, conclude.

ἠδέως, *adv.*, gladly, with pleasure, at their ease.

ἠδη, *adv.* [related to *νῦν*, as *jam* to *nunc*], refers (1) to *immediate past*, by this time, before this, already, before now; or (2) to *immediate future*, now, presently, forthwith, immediately, at once.

ἠδομαι, *v. n., ἠσθῆσομαι, ἠσθην*, I take delight, am glad, delighted. *With participle*, I am delighted to be.

ἠδύ-οῖνος, *ον, adj.*, producing or yielding sweet wine, iv. 6.

ἠδύς, *εἰα, ὁ, adj.*, sweet, pleasant: of water, fresh.

ἦκω, *v. n., ἦκω, reg.*, I come, or, more properly, have come. *ὡς ἦκοντα*, vi. 1, which were to come, which ought to be there soon. ἦξεν ἐπὶ, iii. 25, would attack. *ὡς ἦκοντες* πάλω, iv. 8, hoping to return. ἦκω πρὸς, vi. 13, reach the ears of.

ἠλάλασον, *imperf. ἀλαλέω*.

Ἠλείος, *ου, ὁ*, of Elis, district in north-west of Peloponnese, iv. 10.

ἠλιος, *ου, ὁ, sun.*

ἠμέτε, *nom. plur. of ἐγώ, we.*

ἠμέρα, *ας, ἡ, day, dawn.*

ἠμίους, *εἰα, v, adj.*, half.

ἦν, *imperf. εἰμί, I am.*

ἦν, *conj.*, if (see *ἔάν*), with *subj.*  
ἦ-περ, [strengthened form of ἦ, see above], in the very way in which; just as.

Ἡράκλεια, *ας, ἡ, Heracleia*, i. 33, ii. 1, *note, etc.*

Ἡρακλεῶτης, *ὁ*, inhabitant of Heracleia, ii. 3, ii. 4, iv. 23.

Ἡρακλεῶντις (sc. γῆ), *district of Heraclea*, ii. 19.

Ἡρακλῆς, *έους, ὁ* [Ἡρα, κλέος, glory of Hera], Heracles, Greek hero, son of Zeus and Alcmene, ii. 2, ii. 15, v. 24, v. 25.

ἦρώην, *aor. mid.* [fr. *obsolete ἦρωμαι*], I asked.

ἦσαν, 3 *plur. imperf. εἰμι, go.*

ἦσυχος, *ον, adj.*, still, quiet.

ἦττων, *ον, adj. comp.*, see *κακός*, less, weaker, inferior to. *Adv.*, ἦττων, less; less easily, i. 26.

θάλαττα, *ης, ἡ, the sea.* ἐπ' αὐτῇ τῇ θ., at the very edge of the sea shore, iv. 4.

θάνατος, *ου, ὁ* [θανον from θνήσκω], death.

θάπτο, *v. a.*, I bury.

θάρος, *ους, τό, courage, boldness.*

θαρόδ (εἰ), *v. n.*, I am of good courage, am emboldened. *θεθαροηκότες*, v. 30, with re-  
viving courage.

θάπτων, *comp.*, see *ταχύς*.

θαῦμα, *ατος, τό, a wonder, marvel.* θαῦμα ἦν τί τι ἐπὶ..., iii. 23, the marvel was what... i.e. they wondered what.

θαυμάζω, *v. n., θαυμάσομαι, θαυμάσα, etc., reg.*, I wonder, am surprised.

θεά, *ἄς, ἡ, goddess*, vi. 17. *Rare in Attic prose.*

θεός, *ου, ὁ and ἡ, god, goddess.*

θεῶ, *v. n., θεύσομαι, I run.* θέω ἐπι, v. 26, I dash against.

θεῶμαι (*αο*), *v. dep. a.*, I look at, I watch.

θηήσκω, *v. n., θανοῦμαι, εθᾶνον, τέθνηκα*, I die.

Θρήκη, *ἡ, Thrace*, ii. 18, iv. 1.

Θρᾶξ, *ακός, ὁ, a Thracian*, i. 5, iv. 2.

θύλακος, *ου, ὁ, bag, pouch*, iv. 23.

θύμα, *ατος, τό, a victim, for sacrifice.*

θύσια, *ας, ἡ, a sacrificing, sacrifice.*

θύω, *v. a.*, I offer sacrifice. *Mid.*, consult gods by sacrifice. τὰ θυόμενα, the victims sacrificed.

ἴδιος, *a, ον, adj.*, one's own, private. *Adv.*, ἴδιᾳ, in private; privately, on one's own account.

ἴδιότης, *ου, ὁ* [ἴδιος, own, private], a private person. *The word has a purely negative meaning, like our 'layman,' and is thus used in many senses, e.g. a private citizen opp. to one holding office as βασιλεὺς, ἀρχων, σπράγγος, etc.; one who has no special knowledge and training in medicine, poetry, oratory, etc. Then it came to mean an ignorant, clumsy fellow; i. 31, 'a common man,' 'an untaught person'; hence our word 'idiot.'*

Ἰδιωτικός, ἡ, ὄν, *adj.*, of or for an ἰδιώτης, see above. i. 23, οὐκ ἰδ., not befitting a private individual, royal.

ἰέναι, *inf. fr. εἶμι* (go).

ἱερατόν, οὐ, τό, a victim, animal for sacrifice.

ἱερός, ἄ, ὄν, *adj.*, holy, sacred. τό λερά, the victims, sacrifice.

Ἰερώνυμος, οὐ, a Greek officer, a native of Elis, iv. 10.

ἱημι, *v. a.*, ἦσω, ἦκα, εἶκα, εἶμαι, εἶθην, I set in motion, send, (of arrows, etc.) I shoot, discharge. *Mid.*, I advance, ἱεσθαι ἐπί, dash at, attack.

ἱκανός, ἡ, ὄν, *adj.*, becoming, befitting: sufficient, able, capable, efficient. *With inf.*, sufficient to, competent to, able to. ἱκανός εἶμι, I can.

ἰσως, ὤν, *adj.*: of gods, propitious, gracious; of men, kindly.

ἰτά, *final conj.*, in order that. ἰτα μή, lest.

ἰππεύς, ἔως, ὄ, a horseman; *plur.*, cavalry.

ἰππικός, ἡ, ὄν, *adj.*, of or belonging to a horse or cavalry. *As subst.*, ἰππικόν, τό, cavalry.

ἰππος, οὐ, ὄ and ἡ [*Lat.* equus], a horse or mare.

ἴστε, 2 *plur.* οἶδα, you know.

ἴσθημι, *v. tr. and intr.*, ὄσθησ, ὄσθησα, ὄσθη, ὄσθηκα, ὄσθησάμην, ὄσθηθην, ὄσθησομαι. *Pres.*, *imperf.*, *fut.*, and 1 *aor. act.*

and 1 *aor. mid.* are *trans.*, the rest *intrans.* *Trans. tenses.*, I make to stand, to halt; I set up (trophy, v. 32); *intrans. tenses.*, I stand, halt.

ἰσχυρός, ἄ, ὄν, *adj.*, strong.

ἰσχυρῶς, *adv.*, strongly, heavily, resolutely, stoutly, bravely.

ἰσχω, *form of ἔχω only in pres. and imperf., act. and pass., v. a. and n.*, I hold, keep back, check, stop. ὄτι τό ἰσχον εἶη, v. 13, what it was that stopped. ἐν τούτῳ ἰσχετο, at that point the negotiations stopped, iii. 9.

ἴσως, *adv.*, perhaps, possibly.

καθ-εύς, *v. n.*, -εὐθήσω, I lie down to sleep, I sleep.

καθ-ήκω, *v. n.*, I come or go down, reach down, extend to.

καθήμενος, *v. n.*, ἐκαθήμην, *pres. and imperf. only*, I sit down, (of eagle) I perch, i. 23; sit in council.

καθ-ίημι, *v. a.*, I send down, let fall. *Military* (ὄματα), I lower, bring to the rest, couch, v. 25, v. 27.

καθ-ίστημι, *v. trans. tenses*, I set in order, appoint, station, I bring to a certain state, render. *Intr. tenses*, I am appointed. κ. ἐπί τό σὺνερμελεῖσθαι, i. 22, appointed to the joint administration.

καθ-ορά (ᾠω), *v. a.*, I look down upon, perceive, see, espy.

καί, (1) *conj.*, joining words or sentences, and; *English*, when, iv. 26, v. 7, (2) *adv.*, emphasizing single words or sentences, also, even, too: often best untranslated, but represented by emphasis of voice or position. τε ... καί, both ... and ... sometimes scarcely ... when ... καί ... καί, both ... and ... καί γάρ, and (it is so) for, for indeed. καί γάρ ὄν, for assuredly. καί ... ὄέ (with word between), and moreover, and also, and indeed. καί ... γε (with word between), yes ... and. καί ὄθ, *introd. supposed case*, 'and suppose we are ...' καί ὄθ, see ὄθ, and he. καί ταῦτα, ii. 10, and that too though ...

καί-τε, with participles, although.

καίρος, ὄν, ὄ, due measure, proportion: of time, a critical point, right moment, opportunity, season, need, time. ὄσον ἐν ὄκῆ καίρος εἶναι, iii. 14, as far as may seem judicious.

καί-τω, *adv.*, and yet.

κακός, ἡ, ὄν, *adj.*, bad, wicked, dishonest, evil, cowardly. *Comp.*, κακίω, κάκιωτος, ἦττω, ἦκιστα (*adv.*). κάκιόν ὄσσι, iii. 17, less advantageous.

κακούργος (εῷ), *v. a.*, I do evil or mischief to.

κακῶς, *adv.*, ill, badly.

Καλλιμαχος, ὄ, Callimachus, of Parrhasia, ii. 7.

κάλως, ἡ, ὄν, *adj.*, beautiful, good, noble, glorious; (of sacrifice), favourable, auspicious, v. 21; (of wind), fair, i. 14, ii. 1. *Comp.*, καλλίω; *sup.*, κάλλιστος.

Κάλπησ λιμῆν, Calpe Haven, ii. 13, 17, iii. 2, 14 (16), 24, iv. 1, note, iv. 2.

Καλχηδόνα, vi. 38, note.

κάλω (εῷ), *v. a.*, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθη, I call, summon, invite. *Pass.*, I am called, etc.; *part.*, καλούμενος, so-called, i. 7.

κάλως, *adv.*, nobly, rightly, magnificently, splendidly; (of welcome), warmly, vi. 36.

καρπῆλα, *as, ἡ*, mimic dance of Thessalians in which peasant struggles with cattle stealer, i. 7.

κατά, *prep.* with *gen. and acc.*, down. (1) *With gen.*, of place, down from, down over, down under, down, v. 31. (2) *With acc.*, of place or time, very general. κατά θάλατταν, ii. 4, by sea. κατά γῆν, ii. 4, by land. κατά τῆν ὄδον, iii. 24, along the road. κατά μέσσην, ii. 17, in the middle, κατά τῶ ὄκρᾳ, iii. 19, along the high ground. κατά τῆν γέφυραν, v. 22, along by the bridge. κατά ὄφουσ ὄπερβάλλειν, v. 7, note, along the ridges. κατά χῶραν ἐπέτρεναι, iv. 11, note, to return to their former position. κατά πάντα

τρόπον, vi. 30, in every way, by all means. καθ' ὅ, v. 28, facing which, in a line with which. καθ' αὐτὸν πορεύεσθαι, ii. 13, to go by himself. καθ' ἑαυτοῦ, ii. 11, by themselves, independently. κατὰ τοὺς νεκρούς, v. 5, in a line with the bodies. κατὰ τὸ Χειρισόφου μέρος, iv. 23, in place of Cheirisophus.

καταβαίνω, v. n., I come down, go down, descend. κ. ἐπι, I go down for (to fetch), ii. 2. κατάβασις, εως, ἡ, a going down, descent; return march.

κατὰ ἄνω, v. a., I bring down; of a ship (πάν expressed or understood), bring to shore or harbour, put into port. Pass., return home, return to port.

καταδικάζω, v. n., I give sentence against; condemn, *wish gen.*, vi. 15.

καταθέω, v. n., -θείσομαι, I run down; (of cavalry), iii. 10, push forward, ride over, scour.

καταθῆμαι (αο), v. a., I gaze down on, watch from above.

κατακαίω, v. a., -κᾶνῶ, -έκᾶνον, -κέκονα, I slay, vi. 31. Poetic word: non-Attic.

κατάκαμαι, v. dep., I lie down, recline (at meals).

κατακώλυω, v. a., I hold back, hinder, stop (from flight).

καταλείπω, v. a., I leave behind. p.p.p., καταλελυμένους.

καταλύω, v. a., I put down, dissolve, terminate, end.

καταμένω, v. n., I remain behind, stay behind.

κατασβέννυμι, v. a., -σβέσω, I put out, quench (fire, etc.).

καταστράτοισθεύω, v. a., I put into quarters. *Mid.*, I go into, take up quarters.

κατασχέω, aor. inf. κατ-έχω.

καταχωρίζω, v. a., -ιά, etc., I place in position, detach in position, of troops, v. 10.

κατ-εἶδον, aor. καθορῶ.

κατ-εργάζομαι, -άσομαι, etc., v. dep., I effect by work, I achieve, secure (safety), ii. 10.

κατ-έχω, v. a. and n., I hold down or back, restrain; I occupy (land, etc.). *Intrans.*, I come from the high sea to shore, I put into port, i. 33.

κατ-οικίζω, v. a., I found a colony or city.

κατόψιμος, *ov*, *adj.* [κάω, I burn], inflammable, combustible.

κάω or καλώ, v. a., καύω, έκαυσα, κέκαυκα, κέκαυμαι, εκάυθην, I burn, I kindle, light (fire), iii. 20.

καίμαι, v. dep., κείσομαι, I am laid (as pass. of τίθημι), I lie.

καλέω, v. a., εύω, etc., *reg.*, I command, urge, instigate, bid order, enjoin; I request.

κενοτάφιον, *ov*, *το*, [κενός, τάφος], empty tomb, cenotaph, iv. 9, note: non-Attic.

κεράμιον, *ov*, *το*, any earthenware, vessel, jar; as a measure about 9 gallons.

κέρας, κέρατος (or κέρως, military), τό, horn (of animal), horn (for blowing or drinking from), a wing (of army or fleet), head (of column).

κεράτινος, *η*, *ov*, *adj.* [κέρας], made of horn. Rare word.

Κέρβερος, *ov*, *δ*, Cerberus, monstrous dog which guards entrance to lower world, ii. 2.

κέρδος, *ovs*, τό, gain, profit.

κηρύττω, v. a., κηρύξω, εκήρυξα, εκήρυχα, εκήρυγμα, εκήρυχθη, I proclaim as herald or by herald. εκήρυξε (sc. *δ* κήρυξ), the herald proclaimed, i.e. orders were given, iv. 23.

κινδυνεύω, v. n., I face danger, am in danger.

κίνδυνος, *ov*, *δ*, danger, risk.

κινώ (εω), v. a., I set in motion, move. *Mid. and pass.*, I move, stir.

Κλειάνδρος, *ov*, *δ*, Cleander, ii. 13, iv. 18, vi. 1, vi. 5.

Κλειώνος, *ovos*, *δ*, Greek general, from Orchomenus in Arcadia, iv. 22.

Κλειάρχος, *ov*, *δ*, Spartan general, who after death of Cyrus was recognised as leader of Greek force; treacherously murdered by Tissaphernes, i. 32.

κλειώ, v. a., I lock, shut (gates).

κλωπτεύω, v. a., steal, kidnap, i. 1. Rare: only in Xen. non-Attic.

κοιμά (αω), v. a., I lull to sleep. *Mid. and pass.*, I fall asleep, go to bed, go to rest.

κοινῆ, *adv.*, in common, in concert, together.

κοινός, *η*, *ov*, common, shared by all, common property.

κοινῶ (ωω), v. a., I make common, communicate, impart to. *Mid.*, I communicate with, I consult (god, ii. 15), seek advice.

Κορύλλας, *α*, *δ*, ruler of Paphlagonia, i. 2.

κόσμος, *α*, *ov*, or -ος, *ov*, *adj.* [κόσμος], orderly, well-disciplined.

κούφος, *η*, *ov*, *adj.*, light, nimble.

κούφως, *adv.*, with nimbleness or agility.

κραυγή, *η*, *η*, a crying, shouting, shout.

κράτιστος, *η*, *ov*, *adj.* *sup.*, see αγαθός, best, strongest, etc. κράτιστον, iii. 13, our best course is to ...

κρείττω, *ov*, *adj. comp.*, see αγαθός, stronger, better, more advantageous.

κρήνη, *η*, *η*, well, spring.

κρήνη, *η*, *η*, mostly in plural barley.

κρίνω, v. a., κρίνω, εκρίνα, εκρίκα, εκρίμαι, εκρί' θην, κριθήσομαι, I pick out, choose, decide, judge.

κρίσις, *εως*, *η*, judgment, sentence. *eis κ.*, for judgment.

κρότος, ου, ὁ [κρούω], clapping, applause.

κρούω, v. a., I strike, clash together (shield), i. 10.

κρύπτω, v. a., I conceal.

κτάμαι (αο), v. a., κτήσομαι, etc., I gain, acquire. *Perf.* κέκτημαι, I possess.

κυζικηνός, ἡ, ὄν, *adj.*, belonging to Cyzicus: *esp.* (with or without *στατήρ expressed*), a gold coin, Cyzicene, ii. 4, *note*.

κύκλος, ου, ὁ, circle. κύκλω, *adv.* verbally, in a circle, around. κύκλω περί, iii. 6, right round.

κυκλάω (αω), v. a., -ώσω, *p.* κέκυκλωκα, I surround. *Mid.*, ἐκυκ. περί..., iv. 20, gathered in a circle round.

Κύρος, ου, ὁ, Cyrus, younger son of Darius Nothus and Parysatis, i. 23, iv. 8.

κῶων, κῶνός, ὁ *and* ἡ, dog.

κώμη, ης, ἡ, an unwallied village, or country town (*opp.* to a fortified city).

κώπη, ης, ἡ, oar.

Λακεδαιμόνιος, α., ὄν, *adj.*, Lacedaemonian, i. 26.

Λάκων, ωνος, ὁ, a Laconian or Spartan, i. 32.

λαμβάνω, v. a., λήψομαι, εἴλωθα, εἴλωθα, εἰλημαι, εἴληθην, I take, catch, receive, capture, get, gain, seize, keep, appropriate. τὰ ληφθέντα, the property captured.

λανθάνω, v. a., λήσω, εἴλωθα, I escape the notice of, escape observation. *With participle*, εἰλωθ. αὐτοὺς γενόμενοι ἐπί, iii. 22, found themselves, before they were aware, at... (*lit.* escaped their own notice, being...).

λάσιος, α, ὄν, *adj.*, hairy, rough, iv. 26, thick bushy ground.

λάφυροπώλῃ (έω), v. n. *and* a., sell booty, dispose of booty for sale [λάφυρα, booty]. *Non-Attic word*.

λέγω, v. a., λέξω, εἴλεξα, εἴλεγμαι, ὄν λέλεγμαι, εἴλεχθην, I say, tell about, report, speak to.

λεία, ας, ἡ, booty, plunder, pillage.

λείπω, v. a., λείψω, εἴλιπον, ἔλειπα, ἔλειμμα, εἴλειφθην, I leave.

ληΐβομαι, v. a., I seize as booty, make raids upon, plunder.

ληστῆς, ου, ὁ, robber, plunderer, buccaneer.

λίαν, *adv.*, very, exceedingly.

λίμην, ένος, ὁ, harbour, haven.

λόγος, ου, ὁ, word, speech, tale, story, defence, report, explanation (i. 18). ὁ λ. ἦσαν αὐτοῖς, ii. 10, the language they held was that.

λοιπός, ἡ, ὄν, *adj.*, remaining, rest. τοὺς λοιποὺς ἀνδρας, iv. 26, the survivors. τὸ λοιπὸν, *adv.*, for the future, ever after. τοῦ λοιποῦ, for the future, iv. 11.

λόφος, ου, ὁ, neck, neck of land, ridge, rising hill, knoll.

λοχᾶγος, οἱ, ὁ, a leader of a λόχος, captain.

λοχᾶγῶ (έω), v. n., I am λοχᾶγός, lead a λόχος, am captain.

λοχίτης, ου, ὁ, a member of the same λόχος, a member of the company.

λόχος, ου, ὁ [λέγω], a body of men, company. Λόχοι φύλακες, v. 9, *note*. See *Intro.*, p. xli.

Λύκος, ου, ὁ, the River Lyous, ii. 3, *note*.

Λύκων, ὁ, Lycon, an Achaean, ii. 4, 7.

λύων, *ov, adj.*, used as comp. of ἀγαθός, more desirable, better [for Homeric λῶτων].

Μάγνης, ητος, ὁ, a Magnesian, dweller in Μαγνησία in Thessaly, i. 7.

μακρός, ὁ, ὄν, *adj.*, long.

μάλα, *adv.*, very, very much, exceedingly. ἐθ̄ μάλα, i. 1, very skillfully. *Comp.*, μᾶλλον, more, rather; *sup.*, μάλιστα, most, chiefly: with numerals, at the most, about.

μάλιστα, see μάλα.

μᾶλλον, see μάλα.

μαντιεύς, ἡ, ὄν, *adj.*, foretold, named, suggested by an oracle, i. 22.

Μαντινέες, a Mantinean, inhabitant of Mantinea, town in Arcadia, i. 11.

μάντις, εως, ὁ, a seer, sooth-sayer.

Μαριανδύνιοι, ὄν, Mariandynians, people of Bithynia, ii. 2.

μάχαιρα, ας, ἡ, curved sabre, sword. *Intro.*, p. xl.

μάχη, ης, ἡ, battle, fight.

μάχομαι, v. *dep.*, μαχοῦμαι, μαχάσσομαι, ἐμαχάσσομαι, I fight, do battle, fight with, have a standing quarrel with, *dat.*

μεγᾶλλον, ὄν, ὁ, I talk big, boast proudly, iii. 18. *Rare: only in Xenophon*.

Μεγαροῖς, εως, ὁ, Megarian, a citizen of Megara, a town to west of Attica, ii. 1.

μέγας, μεγάλῃ, μέγῃ, *gen.* μεγάλου, ης, ου, *adj.*, large, great, mighty. *Comp.* μείζων, μέγιστος.

μέδιμνος, ου, ὁ *and* ἡ, medimnus, usual Attic corn measure, about 12 gallons.

μείζων, see μέγας.

μείων, *ov, adj.*, used as comp. of μακρός, less, worse. *Adv.*, μείων, less.

μείλιχῃ, ης, ἡ, millet, panicum.

μέλλω, v. n., μελλήσω, ἐμελλήσα, I am about to, going to, intend to; I delay. *With fut. inf.*, sometimes *pres. inf.*

μέλω, v. n., I am an object of interest or care; generally in 3rd person, τοῦτό μοι μέλει, this is of interest to me; or impersonal. διὰ τὸ μέλει

ἀπασιν, iv. 20, owing to the general anxiety.

μέν, *particle*, μέν... δέ..., on the one hand... on the other hand..., while or whereas... yet..., true that... but...; often best left untranslated in English, and the force marked by emphasis of voice or arrangement of words. μέν οὖν, however, well then, so, etc.

μέν-τοι, *adv.*, yet, however, nevertheless, at any rate.

μένω, *v. n.*, μενῶ, ἔμεινα, μεμένηκα, I remain, wait, stop behind, halt, stay; *v. a.*, I wait for, expect.

μέρος, *ovs, τό*, part, share, portion. κατὰ τὸ Χειρισόφου μέρος, iv. 23, in place of Ch.

μεσογέα, *as, ἡ*, the inland parts, interior, heart of country.

μέσος, *η, ov, adj.*, in the middle. ἐν τῷ μέσῳ, iv. 2, between (these cities). ἐν μέσῳ, iv. 3, (lies) halfway.

μεσθ (ω), *v. n.*, I am in the middle. πέρα μεσούσης τῆς ἡμέρας, v. 7, past mid-day.

μετά, *prep. with gen. and acc. (with dat. poetical), radical sense*, in the middle. (1) With *gen.*, in the midst of, among, with, together with. (2) With *acc.*, after, next to.

μεταβάλλω, *v. a.*, I throw in a different position, change, alter; reverse (arms), v. 16.

μετέχω, *v. a.*, I share in, *gen.*

μέχρι, *adv. and prep. with gen.*, to a given point, up to, until, as far as, even to. μέχρι εἰς, right into, iv. 28. *Conj.*, so long as, until, v. 29.

μή, *neg. particle*, not.

μηδ-εί, μηδεμίᾳ, μηδέν, *adj.*, not one, none, no; *adv.*, μηδέν, in no way, not at all.

μήν, *particle*, verily. ἢ μήν, verily and truly (*in asseverations*).

μίᾱς, *gen. of eis*, one.

Μιλήσιος, *a, ov, adj.*, Milesian, of Miletus, city in Caria, i. 15.

μιμήσκει, *v. a.*, μιμήσω, ἐμίησα, μέμνημαι (I remember), ἐμνήσθην *as mid.*, μιμήσθησομαι, μιμήσομαι, μεμνήσθησομαι, I remind. *Mid.*, I remember. μιμησθή, iv. 11, revive the idea, propose.

μιμούμαι (ω), *v. dep.*, I imitate. μισθο-φορέ, *ἀρ, ἡ*, pay, wages. ἐπὶ ταύτην τῆν μ., iv. 8, on this service.

μισθῶ (ω), *v. a.*, -ώσω, etc., I let out for hire. *Mid.*, I hire, charter (a vessel).

μισῶ (ω), *v. a.*, I hate.

μνήμη, *ης, ἡ*, remembrance, memory.

μοναρχία, *as, ἡ*, single or absolute rule, command, i. 31.

μόνος, *η, ov, adj.*, alone, solitary, single-handed, left in isolation; *adv.*, μόνον, only.

μοχθῶ (ω), *v. n.*, I am weary, worn out; with *cogn. acc.*, execute painful tasks. πολλὰ ἐμοχ. περὶ, vi. 31, they did much good service for.

μυρίοι, *αι, α, num. adj.*, ten thousand; (but μυρία, countless).

Μυσός, *οἰ, adj.*, Mysian, native of Mysia, a district in the N.W. of Asia Minor, S. of Phrygia, i. 29.

ναί, *adv. [Lat. nae]*, yea, verily, yes. With *acc.*, ναί τὸ αὐῶ, vi. 34, yes, by the twin gods.

νάτος, *ovs, τό*, woodland dell, woody glen, cleft, ravine.

ναύαρχος, *ov, ὁ*, commander of fleet, admiral.

ναυπηγήσιμος, *ov, and ἡ, ov, adj.*, useful in shipbuilding; *v. ἐόλα*, shipbuilding timber.

νεκρός, *οἰ, ὁ*, dead body, corpse.

νεῖμα, *v. a.*, νεύω, ἐνεῖμα, νεύεμυκα, I distribute, dispense, assign.

Νέων, *ὁ*, Neon, one of the generals, formerly Ἰσοστράτηγος of Cheirisophus, ii. 13, iv. 11.

νικά (ω), *v. a.*, -ήσω, etc., I conquer, prevail over. *Cogn. acc.* μάχας νεν., v. 23, you have won battles. ἐκ τῆς νικώσης, i. 18, ii. 12, in accordance with, or by, the vote of the majority.

νομίζω, *v. a.*, νομῶ ἐνόμισα, etc., I own as custom, am customary; I consider, think.

νοῦν (ἐπὶ ὄψε), *οἰ, ὁ*, mind, purpose, νυκτερεῶν, *v. n.*, I pass the night, bivouac.

νῦν or νῦν, *adv. [Lat. nunc]*, now, as it is, thereupon, then. τὸν νῦν χρόνον, vi. 13, at the present time.

νύξ, νυκτός, *ἡ*, night. τῆς νυκτός, in the night time, under cover of night, at, by night.

ξείνα, *as, ἡ*, the state and rights of a ξένος, guest; hospitality; friendly relations between foreigners. ξὶ συνεβάλλοντο, vi. 35, formed an alliance.

ξένιος, *a, ov, or os, ov, adj.*, belonging to a ξένος, friendly, hospitable. τὰ ξένια, gifts of hospitality, i. 15, ii. 3; ἐπὶ ξένια ἐδέχοντο, i. 3, welcomed them to a hospitable banquet.

ξένος, *ov, ὁ*, (1) a guest-friend, i.e. any citizen of a foreign State with whom one has a treaty of hospitality for oneself and heirs, confirmed by mutual presents and an appeal to Zeus ξένιος; hence (2) a stranger, foreigner.

Ξενοφῶν, ὄντος, *ὁ*, Xenophon, i. 19, etc.

ξύλον, *ov, τό*, wood cut ready for use, timber; a beam, shaft of spear; *plur.*, logs, beams, timber, kinds of timber (iv. 4).

ὁ, ἡ, τό, definite article, the. τὰ ἐκεῖνον, iv. 11, his place. ὁ δέ, but he. ὁ μὲν contrasted

with ἡ δέ... the one... the other... ἢ μὲν... of δέ, some... others..., the one side... the other side...: so *adverbially*, τὸ μὲν... τὸ δέ..., or τὰ μὲν... τὰ δέ..., on the one side... on the other..., partly... partly... τῇ μὲν... τῇ δέ..., here... there..., partly... partly...

ἕδε, ἦδε, τόδε, *demonst. pron.*, this, as follows.

ἕθεν, *adv.*, from which place, whence, from which.

εἶδα, *v. a., defect. plur.*, ᾗδῃ or ᾗδῃ; *inf.* εἰδέναι; *part.* εἰδώς; *perf. with pres. force*, I know, ascertain. εἶ ἰσθί, be well assured, be sure.

εἰκάδε, *adv.*, to home, homewards.

εἰκέτης, *ov, ὁ*, inmate of one's house; usually, house slave, servant; also in *plur.*, one's family, household, *vi.* 1.

εἰκά (εἰ), *v. a., imperf.* ἔκουν, I inhabit, dwell in. εἰκοήμενος, inhabited, well populated, *iv.* 6. *v. n.*, I dwell.

εἰκέω, *v. a., iw, etc.*, I found a city, colonize, *vi.* 17.

εἰμαι or εἰομαι (*former usual in prose*), *v. dep.*, ἔμην, εἰήσομαι, ἔμην, I think, expect.

εἶνος, *ov, ὁ*, wine.

εἶος, *a, ov, relat. pron. correl.* to τοῖος, and τοῖος, of what

sort, such as. εἶον τε ἐστὶ, it is possible. *Adv.*, εἶον, such as, like.

εἶς, εἰς, ὁ and ἡ, sheep.

εἰχομαι, *v. dep.*, εἰχθήσομαι, εἰχῶκα or εἰχῶκα, I am gone, lost, I set off, go away. ψχ. ἀπιόντες, *iii.* 23, had set off and were gone. εἰχ. ἀποδράντας, *iii.* 26, had made a bolt of it for.

εἰωνός, *ov, ὁ*, a bird, esp. a bird of omen (vulture, eagle, etc.), hence, an omen, *i.* 23, *v.* 21.

εἰκλαίω, -σι, *v. n.*, crouch, kneel down of dance, *i.* 10.

εἰκνῶ (εἰ), *v. n. and a.*, shrink from doing. εἰκν. μή, *vi.* 5, in their apprehension lest.

εἰκτώ, *numer. adj.*, 8.

εἰλίγος, *η, ov, adj.*, few, small. *Comp.* ἐλάττω, μῆλων or ἤττω, *superl.* εἰλίγιστος and ἐλάχιστος. παρ' εἰλίγων ἐποιεῖντο, *vi.* 11, made light of.

εἰμνος, *ov, ὁ* [ἰμοῦ, together, εἰμι, join], a pledge for unity, surety, security, hostage.

εἰμνῆμι, *v. a.*, εἰμοῖμαι, εἰμοσα, εἰμώμοκα, εἰμώμομαι, εἰμώθημι and εἰμώσθημι, εἰμοσθήσομαι, I swear. *With acc. of thing or person sworn by.*

εἰμοιος, *a, ov, adj.*, like, resembling, equal, similar.

εἰμοίως, *adv.*, in like manner with. εἰμ. ὅσπερ, just as if...

εἰμολογῶ (εἰ), *v. a.*, I speak with, i.e. hold the same language as, agree to, admit, allow, confess.

εἰμότε, *adv.*, to the same place, together, to close quarters.

εἰμαρ, τό, *only in nom. and acc.* *sing.*, other cases supplied by εἰμειρος, *ov; irreg. gen.* εἰμειρατος, a dream, vision in sleep.

εἰνήμη, *v. a.*, εἰνήσω, εἰνήσα, 2 *aor. mid.* εἰνήμημι, εἰνήθημι, I profit, benefit, do a good service or turn to (*i.* 32).

εἰνομα, ἄτος, τό, name.

εἰνομαστὶ, *adv.*, by name.

εἰνη, *adv.*, wheresoever, by which way, where, in what way, how. εἰνη τὸ μέλλον ἔξει, *i.* 21, how the future will be, the issue of the future.

εἰπισθεν, *adv.*, from behind, in the rear.

εἰπίσω, *adv.*, behind, backwards.

εἰπλίτης, *ov, ὁ* [εἰπλον], a heavy-armed foot-soldier, hoplite. *See Introduction*, p. xxxix.

εἰπλον, *ov, τό*, any tool, implement, esp. in *plur.* of (1) implements of war, arms or armour. (2) an open space in the camp for piling arms, quarters. (3) = εἰπλίται, men at arms, heavy-armed battalions.

εἰπρόθεν, *adv.*, whence, from where, from what region.

εἰποι, *adv.*, whither, in what or whatever direction. εἰποι εἰδύνατο προσώρδω, *vi.* 1, as far away as possible.

εἰπτος, *a, ov, pron.*, *Lat.* qualis; (1) relative, such as, of which sort; (2) *indir. interrog.*, of what sort, of whatsoever sort.

εἰπτόταν, *conj.*, whenever, as soon as. *See εἰπτότε.*

εἰπτότε, *adv. of time and conj.*, (1) relative; (2) *indir. interrog.*, whenever, when, now that, since.

εἰπου, *adv.*, (1) relative; (2) *indir. interrog.*, where. εἰ. δύναμιση, *i.* 28, as far as I could.

εἰπῶ (αω), *v. a.*, I roast, boil, bake, *iv.* 29.

εἰπως, *adv.*, (1) relative; (2) *indir. interrog.*, as, how, in what way.

εἰπως, *conj. final*, so that; after verbs of fearing with *fut. indic.*, that.

εἰργίω, *v. a.*, I make angry. *Pass. (and fut. mid.)* εἰργοῦμαι, I am made angry, fly into a rage.

εἰργυά, ἄς, ἡ, length of outstretched arms, as measure of length, 6 feet 1 inch, a fathom.

εἰρθός, ἡ, ὄν, *adj.*, straight, upright. εἰ. ὁδός, the main (straight) road, *vi.* 38.

εἰριον, *ov, τό, gen. in plur.*, boundaries, confines, frontier.

δραμῆ (aw), v. a., ἤρω, etc., reg., I set in motion, make to start; v. n., I start, hurry on. *Mid.* I hasten forward, set out.

δραμῆω, v. a., ὠρμσα, etc., reg., I bring to anchor, anchor. *dp. els*, come to moorings at. *Mid. and pass.*, I come to anchor.

δρανον, ου, τό, bird.

δρος, ους, τό, mountain, hill, hill-country.

δραχσις, εως, ἡ, dancing, dance.

δραχηστρίς, ίδος, ἡ, dancing girl.

δραχόμεαι (eo), v. n., -ήσομαι, I dance.

δραῖ (aw), v. a., εἰδών, βήσομαι, εἰδῶκα, εἶδον, εἰδῶμαι or ὤμμαι, ὠφθῆν, ὠφθήσομαι, I see, observe. *Imperat.* δρᾶτε, consider.

δς, ἡ, δ, rel. pron., who, which, what. *εστῶ or ελῶ or*, some. *ἐν φ*, whilst, i. 17. *As demon. pron.*, και δς, and he, v. 22, note.

δρος, ἡ, ος; rel. pron., how or as great, much, far, long, many as, etc., so large that. *Adv.*, as far as, etc.; with numerals, as much as, i. e. about.

δρος-περ, strengthened form of δρος, just as many as.

δς-περ, ἡ-περ, δ-περ, the very one who, exactly who, which, etc.

δραπιον, ου, τό, mostly in plur., pulse of all kinds, esp. beans, iv. 6; also in general sense, vegetables, vi. 1.

δς-τε, ἡ-τε, δ-τε, pron., who, which. *Poetical.* *In prose only in forms ετε, acc. plur. used as causal particle with participles*, since, in as much as; and εφ' ὧτε, on condition that.

δς-τις, ἡ-τις, δ-τις, pron., (1) relative, anyone who, whoever. *δ-τι εδύνατο*, as far as he could; causal, since he; (2) indirect interrog. for τις, who? what?

δταν, conj. [*for ετε δ*], whenever, when, with subjunctive.

δτε, conj., when, as.

δτι, conj., (1) after verbs of saying, etc., that; (2) causal, because. *Adv.*, intensive with superlatives, like ως; *δτι τάχιστα*, as quickly as possible. *δτι πλείιστα*, as much as possible.

δς-τι, neut. of δςτις, whatever, etc.

οἰ, οὐκ, οὐχ, not. οὐ μή, with subj., certainly not, ii. 4, note.

οἶ, οἱ, εἰ, σφᾶς, σφῶν, σφίσι. Indirect reflex. pron., himself.

οὐδαμοῦ, adv., in no direction.

οὐδέ, neg. particle, (1) conj., but not, and not, nor, connecting clauses. οὐδέ... οὐδέ... , not even... nor yet; (2) adv., not even..., *Lat.* ne...

quidem (with single word or phrase).

οὐδ-είς, οὐδαμῶ, οὐδέν, adj., and not one, no one, none. οὐδέν εἰν πρᾶγμα, vi. 8, the affair signified nothing at all. *Adv.* οὐδέν, in no way, not at all.

οὐκ-έτι, adv., not still, no longer.

οὐκ-οὐν, adv., not therefore, then not, so not, in direct negation and in interrog. clauses (= nonne ergo).

οὐκ-οὖν, adv., therefore, then, so then, well then?

οὖν, adv., then, really, at all events, so then, therefore, accordingly.

οὐτως, adv., not yet.

οὐρά, ες, ἡ, tail; military, rear-guard, rear. *Introd.*, p. xlv.

οὐτε, adv., nor. οὐτε... οὐτε..., neither... nor...

οὗτος, αὐτή, τούτο, τοῦτου, ταύτης, τοῦτου, demonst. pron., this. *ἐν τοῦτω*, meanwhile.

οὕτως, οὕτως, adv., in this way, thus, under these circumstances, by so doing, so. οὕτως ὅπως δύναυτο, v. 30, (*lit.* thus as...) as best they could.

ὄχλος, ου, ὁ, a throng of people, crowd, mob of suttlers, v. 3.

ὀψέ, adv., after long time, late.

ὄψις, εως, ἡ, appearance; sight, spectacle; eye-sight, vision.

παῖν(ξ)ω, -λω, v. n., I chant the paean, battle song, i. 1, note.

παῖος, v. a., I strike, beat.

πέλιν, adv., back, again.

παυ-ρόνητος, ος, adj., *lit.* all depraved; thorough villain, great scamp.

παντοδαπός, ἡ, ὄν, adj., of every kind.

πάντροθεν, adv., from all sides.

πάντως, adv., altogether, in any case, at all events.

πᾶν, adv., altogether, very, especially.

\*πᾶσαι, v. dep., present not found, πᾶσαι, ἐπαράμην, πέκαμαι, I get, acquire: perf. I possess, i. 12. *Poetic word.*

παρά, prep., radical sense, beside. (1) with gen., from the side of, from. (2) with dat., by the side of, with, near (of persons only, in Attic prose); in charge of, τοῦς παρά Κύρου, iv. 8, those who were with Cyrus; τὰ παρ' ἡμῶν, iii. 26: what was happening with us (or to us), i. e. our situation, ὁμοίαντα παρὰ..., ii. 2, they anchored off. (3) with acc., to the presence of, to; also (a) of place, past, by, along, by the side of; (b) of time, during; (c) beyond, contrary to. *Phrases*—παρὰ γῆρ, ii. 1, along the coast; τὸ παρὰ θέλατταν, iv. 5, the part along the sea, sea coast;

παρὰ τοὺς βοῦς, i. 8, yoke him to the oxen; παρ' ὀλίγον ἐποιοῦντο, vi. 11, made light of, treated with contempt.

παρ-αγγέλλω, v. a., I pass on a message or orders, I pass the watchword, pass the orders along the line. τὸ παραγγελλόμενον, iii. 18, vi. 5, the orders: *impers. παρήγγελο*, iii. 21, v. 25, orders had been passed down.

παρ-αίγνομαι, v. n., I come to the side of, join, present myself before.

παρ-αδίδωμι, v. a., I give or hand over, deliver over to, permit, vouchsafe (vi. 34).

παρ-αιτούμαι (εω), v. dep., I ask from, entreat; intercede for.

παρ-ακᾶλω (εω), v. a., -καλῶ, ἐκάλεσα, etc., I call to my aid, invite, summon, urge upon, encourage, cheer on.

παρ-αλαμβάνω, v. a., I take from, take to myself, take.

παρ-αλείπω, v. a., I leave on one side, pass over; ἄν τι ἐγὼ παρ., vi. 18, in case of any omission on my part. τὸ παραλειπόμενον, iii. 19, which had escaped.

παρ-αμένω, v. n., I remain by the side of, stand firm, remain faithful to.

παρ-απέμω, v. a., I send past, along: send in aid, despatch to aid, iii. 15.

παρ-απλέω, v. n., I sail along the coast, sail past, coast along.

παρ-ασκευάζω, v. a., ἄσω, etc., *reg.*, I prepare, get ready, raise (force). *Mid.*, I prepare myself, make preparations. *παρσκευασμένος*, ready prepared.

παρ-ατίθημι, v. a., I place beside, before. *Mid.*, I set before me; I deposit, give in charge; π. τὰ δπλα, i. 8, having laid aside his arms in charge of some one.

παρ-εγγῶ (αω), v. a., I hand over, entrust to; hand on to my neighbour: *military*, I pass watchword or word of command along the line, v. 12.

παρ-εγγύη, ης, ἡ order, watchword passed down the line.

παρ-εἰμι, v. n. [*εἰμι*, I am], I am beside, I am present, come to, am at hand, arrive. *οἱ πάροντες*, the bystanders. *πάρεσμεν σοι*, vi. 20, here we stand before you.

παρ-εἰμι, v. n. [*εἰμι*, go], I am going or shall go beside or past, pass by, advance, come forward, v. 12; *παρήε*, went down the line (of watchword), v. 25.

παρ-ελαύνω, v. n., I ride or drive past.

παρ-έρχομαι, v. n., I go by, pass by, step forward.

παρ-έχω, v. a., I hold by the side, i. e. in readiness, I provide, furnish, offer, afford,

cause. *μνήμην π.*, v. 24, leave the memory of oneself. π. *ἐμαυτὸν*, surrender myself, vi. 18. *Mid.*, *παρέχομαι εἰς ...*, ii. 10, contribute to.

παρ-ίημι, v. a., -ήσω, etc., I send past, let pass, I pass (watchword, v. 25), yield place to.

παρ-ίστημι, v. tr. *tenses*, I make to stand by, place, set by; *intran. tenses*, I stand by.

Παρράσιος, *adj.*, of Parrhasia, *τοῖσιν ἐν Arcadia*, ii. 7, v. 2.

πᾶς, πᾶσα, πᾶν, παντός, πάσης, παντός, *adj.*, all, the whole, every. τοῦ παντός ἀρχή, ii. 12, absolute authority.

πάσχω, v. a., *πέισομαι*, *πέπονθα*, *ἐπάθον*, I suffer (good or evil). *As pass. of ποιῶ*, I am treated.

πατρίς, ἴδος, ἡ (*prop. fem. adj.*, sc. γῆ), native land, country.

παύω, v. a., I make to stop, check; v. n., I cease from. *Pass. and mid.*, I cease from, give up, *with gen.*; stop, wait.

Παφλαγονία, ας, ἡ, Paphlagonia, *district of Asia Minor, on Euxine, east of Bithynia*, i. 1, 14.

Παφλαγονικός, ἡ, ὄν, *adj.*, Paphlagonian. ἡ Παφλαγονική (sc. γῆ), Paphlagonia, i. 15.

Παφλαγών, ὄνος, ὄ, a Paphlagonian, i. 1.

πέδιον, ον, τό, a flat open country, a plain.

πέδιον, *adv.*, on foot, by land.

πεζός, ἡ, ὄν, *adj.*, on foot, walking; *αἱ subst.*, πεζός, ὄ, a foot-soldier; *πλυν.*, infantry, foot.

πέπειθω, v. a., *πέπεισά, ἐπεισα, πέπεικα, πέπεισμαι, ἐπεισθην, πεισθήσομαι*, I persuade, press, conciliate. *οὐ πελθοντες*, v. 11, without permission. *Mid. and pass.*, I am persuaded, I obey, yield obedience to, *with dat. of person, inf., or absol.* *Verbal.*, *πειστέον*, vi. 14, we must obey.

πείρα, ας, ἡ, attempt, trial, proof, experience. *πείραν λαβεῖν, with gen.*, to test, vi. 33.

πειρῶ (αω), v. a., ἄσω, *p. pass.* *πεπειράμαι*, I attempt. *More common in mid.*, I attempt, endeavour; *with gen.*, I test, make trial of.

πελταστής, οὗ, ὄ, one who bears a πέλτη, a peltast; see *Introd.*, p. xl.

πέλτη, ης, ἡ, a small light shield of leather without rim, originally used by Thracians.

πενταπυλός, α, ον, on the fifth day; five days dead, iv. 9.

πέμψω, v. a., πέμψω, ἐπεμψα, πέπομφα, πέπεμμαι, ἐπέμψθην, *πεμψήσομαι*, I send.

πεντᾶκόσιοι, αι, α, *num. adj.*, five hundred.

πέντε, *num. adj.*, *indecl.*, five.

πεντεκαίδεκα, *num. adj.*, *indecl.*, fifteen.



πεντηκόντορος, *ov, ἡ* (sc. *ναῦς*), a ship of burden with 50 oars, a 50 oared galley.

πεπᾶμένος, *see* \*πόμαι, having got, i. 12.

πεπονθός, *perf. part., πάσχω.*

πέρα, *adv., beyond, of time and place, with gen. οὐκ ἐπὶ πέρα, i. 28, no longer any more.*

περαίνω, *v. a., περᾶν, ἐπεράνα,* I bring to end, carry into effect, put into execution, finish.

πέραν, *adv., on the other side, across.*

περὶ, *prep., gen., dat., and acc.; radical sense, round about, all round. (1) with gen., about, concerning (chiefly causal, rarely of place). περὶ τούτου, concerning this. (2) with dat., round about, around of place; also causal, about, for. (3) with acc. of place, round about; of time and number, about. of περὶ Ξενοφάντα, iii. 25, Xenophon's officers, staff.*

περιβάλλω, *v. a., I throw round, over; surround, enclose, iii. 3.*

περι-εστῆτας, *acc. pl. syncopated perf. part. act., περίστημι.*

περι-εστημι, *v. a. and n.; tr. tense, I place around, near; intr. tense, I stand around, near.*

περι-κυκλᾶ (ω), *v. a., I encircle, encompass, surround. Mostly in middle.*

περι-τυγχάνω, *v. n., I happen to be about or near, happen upon, come across, meet, with dat.*

περικίδν, *οὐ, τό* [sc. *δρχημα*], the Persian dance, i. 10, *note.*

πέτομαι, *v. n., πετήσομαι and πτήσομαι, ἐπτόμην,* I fly, am on the wing.

πέτρα, *as, ἡ, rock, such as stands out in sea or on beach.*

πετροβολία, *as, ἡ, stone throwing, stoning, vi. 15. Not found elsewhere [πέτρος, βάλω].*

πίνω, *v. a., πίομαι, τέπωκα, ἐπιον, ἐπόθην,* I drink.

πίπτω, *v. n., πέσομαι, πέπτωκα, ἔπεσον,* I fall.

πίνω, *as, πίομαι, τέπωκα,* I drink.

πλάγιος, *a, on and os, ov, adj., placed sideways, slanting. Military, τὰ πλάγια, sides, flanks of army.*

πλήθρον, *ov, τό, a plethrum, 100 Greek or 101 Eng. feet, the sixth part of a stade.*

πλεῖστος, *see* πολός, most.

πλείων, *see* πολός, more.

πλίον, *see* πολός, more.

πλέω, *v. n., πλεύσομαι and πλευσοῦμαι, ἔπλευσα, πέπλευκα,* I sail, go by sea.

πλήν, (1) *prep. with gen., beyond, except, besides; (2) adv., except, but.*

πλησιάζω, *v. n., -άζω, etc., I draw near, approach.*

πλησίον, *adv., near at hand, in the neighbourhood.*

πλοῖον, *οὐ, τό, boat, vessel, ship, transport.*

πλοῦς, *οὐ, ὁ, voyage. πλ. ἔσται εἰς, i. 33, our course will be to. ἐάν πλ. ᾖ, i. 33, if it be possible to sail, i.e. 'wind and weather permitting.'*

πνεῦμα, *ατος, τό, wind, air, breeze; breath [πνέω].*

πόθεν, *adv., rel. and interrog., whence, from what quarter, wherefore.*

ποθεν, *adv. enclitic indef., from some place or other, from any place.*

ποθέω (εω), *v. a., I long for, long to, yearn after.*

ποι, *adv. enclit. indef., any whither, somewhither, in some or any direction.*

ποιᾶ (εω), *v. a., I make, do, treat, form, carry out, execute (orders); place in position, form; set (watches): suppose or imagine. δόγμα π., pass a resolution. κακῶς π., I injure, ill-treat. ἀγαθόν π. ὑμᾶς, I do a service to. π. διχα, iv. 11, I divide, break up. δεῖνὰ ἐποιούοντο, i. 11, they looked on it as strange that. κατ' ὄλιγον ποιῆσθαι,*

*vi. 11, make light of. Verbal, ποιητέον τὴν πορείαν, iv. 12, the journey must be made.*

πολεμικός, *ἡ, ὄν, adj., belonging to war, warlike, hostile. Adv. πολεμικῶς. πολεμικώτατα εἶχον, i. 1, acted in the most hostile way.*

πολέμιος, *a, ov, adj., belonging to war, hostile. ὁ πολέμιος or οἱ πολέμιοι, the enemy. ἡ πολεμία (sc. γῆ), hostile territory.*

πολέμος, *ov, ὁ, war.*

πολεμῶ (εω), *v. n., I am at war, go to war with, fight against, make foes of (vi. 18), dat.*

πολιζω, *v. a., I build or found a city; colonize country by building city, vi. 4. Ionic word.*

πολιορκᾶ (εω), *v. a., I besiege.*

πόλις, *εως, ἡ, a city.*

πόλισμα, *ατος, τό, city, town (prop. of buildings of city, Latin urbs, as opp. to civitas).*

πολυ-αρχία, *as, ἡ, the government of many; divided command, i. 18.*

πολύς, πολλή, πολύ, *gen. πολλοῦ, πολλῆς, πολλοῦ, adj., many, much, great, large, of great extent, long, loud. πολλή, iii. 16, sc. δόξ, long way. Ομορ. πλείων, πλείστος. πλείων ἐνδέον, i. 31, that something more was wanted. πλείον ἢ ἐπὶ ..., iv. 5, (of distance) for more than ... ὡς πλείον*

φρονοῦντας, iii. 18, as though they were exceedingly wise. *Adv.*, πολύ, much, very, far (*with comparative*).

πονηρός, ἄ, ὄν, *adj.*, grievous, bad, worthless, defective, good for nothing. *πονηρὸν εἶδοκε εἶναι*, vi. 10, the affair began to look ugly, *our 'bad business.'* *As subst.*, a scoundrel, scamp, villain.

πόνος, οὐ, ὁ, hard work, toil, fatigue.

πόντος, οὐ, ὁ, the sea; *esp.* Πόντος (εὐξείνως), the Euxine or Black Sea, i. 16, iv. 1.

πορεία, ας, ἡ, a going, journey, *esp.* a march, advance.

πορεύω, *v. a.*, I make to go, carry, convey. *Mid. and pass.*, I am made to go, I go, journey, march, am on the march, advance, set out, set off, proceed. *ἐμάχοντο ἄμα πορεύμενοι*, iii. 5, maintained a running fight. *ἀλλὰ πορεύεσθε*, vi. 36, forward then!

ποταμός, οὐ, ὁ, a river.

πότε, *interrog. particle*, when? at what time?

πότε, *enclitic indef. particle*, at some time or other. *εἰ ποτε καὶ ἄλλοτε*, iv. 12, now if ever.

πότερα and πότερον, *see* πότερος.

πότερος, α, ον, *interrog. adj.*, whether? which of two? *Neut.*, πότερον and πότερα, *introd. first part of disjunctive interrog. clause*, if, whether.

ποτήριον, οὐ, τό, drinking cup, beaker.

ποῦ, *adv.*, where?

ποῦ, *enclitic adv. indef.*, anywhere, somewhere, somehow, perhaps, I suppose.

πράγμα, ἄτος, τό, thing, affair, business, trouble. *σὺν πράγμασιν*, *ἀνευ πραγμάτων*, iii. 6, with difficulty, without difficulty.

πρᾶνής, ἐς, *adj.*, facedownwards, downhill, precipitous. *κατὰ τοῦ πρᾶνούς*, v. 31, down the steep.

πράξις, εως, ἡ, a doing, proceeding, plan (ii. 9).

πράττω, *v. a.*, πράξω, ἐπράξα, πέπραχα, *2nd perf.* πέπραγα *intr.* (I have fared), πέπραγμα, ἐπράχθη, πραγθήσομαι, I do. *Intrans. with adv.*, εὖ π., fare well, ὀθῶ π., fare thus. *πολλὰ καὶ ἀγαθὰ π.*, iv. 8, were faring abundantly and well.

πρεσβύς, εως, ὁ, *sing. and plur.*, an old man: *in plur. only*, ambassadors. *Adjectival comp. and superl.* πρεσβύτερος and πρεσβύτατος. οἱ πρεσβύτατοι, the seniors.

πρεσβύτερος, οὐ, ὁ, old man.

\*πράμαι, *v. dep. defect.*, only used in *2 aor.* ἐπράμην, I buy, purchase. *Other tenses supplied by* ὀνοῦμαι.

πρην, (1) *adv. of time*, formerly; (2) *conj.*, before that, till, *with indic. inf., subj. opt.*

πρό, *prep. with gen.*, in front of, before; in defence of, i. 8.

πρό-ἄγω, *v. a.*, I lead forward, make to advance. *Absol. of an officer*, lead on, push forward.

πρό-αιρούμαι (εἶ), *rare in act.*, I take away or choose first for myself, select first.

πρό-απο-τρέπομαι, *v. mid.*, I turn aside before, too soon.

πρό-βάλλω, *v. a.*, I throw, lay, place before. *Mid.* I set before; I put forward, propose for election, i. 25; I hold before me to protect myself. *πρ. τὰ ὄπλα*, v. 16, present or advance arms, either for offensive or defensive purposes.

πρόβατον, οὐ, τό, mostly in *plur.*, small cattle, *esp.* sheep.

προβολή, ἡς, ἡ, a putting forward, *esp. of weapon for defence.* *εἰς προβ. καθέρας* (τὰ δόρατα), v. 25, bring spear to rest, couch them for charge.

προ-δίδωμι, *v. a.*, I give beforehand, hand over, surrender, betray.

προδοτής, οὐ, ὁ, betrayer, traitor.

πρό-εμι, *v. n.* [εἰμι, ἴβο], I am going or shall go forward, advance.

πρό-ελαίνο, *v. a.* (*sc.* ἵκνον or ἄρμα), I ride or drive on in front or forward; gallop on in front.

πρό-εργάζομαι, *v. dep.*, I do work beforehand. *τὴν προεργασμένην δόξαν*, i. 21, reputation already won.

πρό-έρχομαι, *v. dep.*, I go in advance, advance, push forward.

πρό-ηγούμαι, *v. dep.*, I lead the way, lead on the van.

προ-θύω, *v. a.*, -ύσομαι, I sacrifice before or for; superintend sacrifice for, iv. 22.

προϊδήτης, *see* προ-ορά.

προϊόντες, *see* πρόειμι.

προ-ίστημι, *v. a. and n., tr. tenses*, I set before, put forward; *intr. tenses*, I put myself forward, am at head of, *etc.* τῆς Ἑλλάδος προεστήκασιν, vi. 12, they are the lords of Hellas. *προεστήκει αὐτῶν*, ii. 9, was their ringleader.

πρό-κειμαι, *v. n.*, I lie, am laid before, am in front of. *προκ. χωρίου*, iv. 3, a promontory jutting out.

πρό-κρίνω, *v. a.*, I pick out before, choose by preference.

προξενῶ (εἰ), *v. n. and a.*, I am or act as a πρόξενος, I manage a thing for. *Metaph.*, introduce to, *προξ. κινδυνῶν τινι*, v. 14, note.

πρό-ορά (αὐ), *v. a.*, I see beforehand, catch sight of from a distance, i. 8.

πρό-πέμπω, *v. a., aor.* προπέμψα, I send forward, in

advance, conduct, escort, accompany, send on his way.

**πρός**, *prep., gen., dat. and acc.* (1) *with gen.*, (a) *motion from, also our* -wards, *πρός τῆς θαλάττης*, sea-wards; (b) *in adjectives, πρὸς Δίος*, in the name of Zeus. (2) *with dat.*, (a) rest at, by, near; (b) in addition to, *πρὸς τοῖσιν*, in addition to this. (3) *with acc.*, (a) *of place, towards, to*, leading up to, against; *πρὸς ταῦτα*, to this, with a view to this, accordingly, to meet these charges. *πρὸς αὐλόν*, i. 5, 8, to the sound of the pipe. *πρὸς τοῖς φίλοις*, i. 20, in the eyes of his friends. (b) *of time, towards. πρὸς τὴν ἡμέραν*, towards daybreak.

**προ-άγω**, *v. a.*, I lead or bring forward, introduce to (*assembly*), i. 14.

**προ-αυλιῶ**, *v. a.*, *αυλιῶσω*, etc., I spend (money, etc.) besides, in addition.

**προ-βάλλω**, *v. a.*, I apply to. *Intans.*, *προσβ.*, *πρός*, I make an attack upon.

**προ-δέομαι**, *v. n.*, I am in need of besides, demand, seek in addition, *with gen.*

**προ-δοκῶ** (αω), *v. a.*, I expect.

**πρό-εμι**, *v. n.* [εἰμι, ἴβο], I am going or shall go up to a place, approach, attack.

**προ-ελάττω**, *v. a.* (sc. ἵππων), I ride up to, gallop up.

**προ-ερχομαι**, *v. n.*, I come up to.

**προ-εὔχομαι**, *v. dep.*, I pray, offer up vows to.

**προ-έχω**, *v.* [sc. νοῦν], I apply my mind, pay attention to.

**πρόσθεν**, *adv. of place*, before, in front, forward; *of time*, before, formerly. *τοῖς πρ. στρατηγοῖς*, the former generals, iv. 11.

**προ-θίω**, *v. n.*, I rush forward, race towards.

**προ-μένω**, *v. n.*, I wait still longer: *v. act.*, I wait for.

**πρόσ-οδος**, *ov, ἡ*, approach; solemn procession to temple *with singing and music*, i. 11.

**πρόσω** or **πύρρω**, *adv. with gen.*, forwards, further; far off, at a distance. *Comp. προσώτερω*, *προσωτάτω*. *ἔσσι ἐδύνατο προσωτάτω*, vi. 1, as far away as they could.

**προ-φύλαξ**, *ἀκος, ὁ*, advanced guard, picket.

**προ-χωρῶ** (εω), *v. n.*, I go forward, go on well. *τὰ λεγὰ ἂν πρ. ἡμῶν*, iv. 21, the victims might favour (*lit. go on well for*) us.

**πρότερος**, *a, ov, adj., comp.* from *πρό*: before, in front; sooner, earlier, former; superior. *Superl.*, *πρώτος*, first, foremost. *Adv.*, *πρότερον*, before, previously. *πρώτων* or *τὸ πρότων*, first, in the first place.

**πρῶ** or **πρωτ**, *adv.*, early in the day, betimes, at morn.

**πυκνός**, *ἡ, ὅν, adj.*, close, close packed. *Adv.*, *πυκνά*, much, often, frequently, i. 8.

**πύλη**, *ης, ἡ*, usually *plur.*, πύλαι, gates.

**πυνθόνομαι**, *v. dep.*, *πείσομαι*, *πέπυσμαι*, *ἐπυθόμην*, I learn by enquiry, enquire, ask, hear, *with gen. of person from whom*.

**πῦρ**, *πῦρός, τό*, fire. *Plur.* τὰ πύρα, *2nd decl.*, watch fires.

**πυρέττω**, *v. n.*, I am feverish, in a fever, iv. 11.

**πῦρός**, *οὔ, ὁ, gen. in plur.*, wheat.

**Πυρρίας**, Arcadian officer, v. 11. **πυρρίχη**, *ης, ἡ*, a war dance, the Pyrrhic, i. 12, *note*.

**πω**, *enclit. particle*, up to this time, as yet.

**πῶς**, *interrog. adv.*, how? in what way?

**πῶς**, *enclitic particle, indef.*, somehow, in some way, in any way, at all. *τεχνικῶς πως*, i. 5, with a certain skill. *κατὰ μέσων πως*, ii. 17, pretty nearly in the middle.

**ῥάβδιος**, *a, ov* [*ῥῥίς, ῥηθιδίος*], easy. *Comp.* *ῥάβιον*, *ῥάστος*, *ῥάστων*, v. 29, the easiest course.

**ῥάβδιος**, *adv.*, with ease, easily. **Ῥαθῆης**, Persian officer, v. 7.

**ῥέω**, *v. n.*, *ῥείσομαι*, *ῥήσομαι*, *ἔρρευσα*, *ἔρρῆν*, *ἔρρηκα*, I flow.

**ῥήτρα**, *ας, ἡ*, verbal agreement, law, vi. 28, *note*.

**ῥυθμός**, *οὔ, ὁ*, measured motion or sound, rhythm, i. 11, *note*.

**σάλπιγξ**, *σάλπιγγος, ἡ*, a war trumpet, clarion.

**Σαμόλας**, Achæan officer, v. 11.

**σημαίνω**, *v. a.*, *σημαίνω*, *ἐσήμηνα*, *σεσήμασα*, *ἐσήμασθην*, *σημανθήσομαι*, I show, indicate, give a sign, vouchsafe a sign, direct, give a signal. *As mil. term, with subj.* (ὁ σάλπιγγικ-τῆς) *understood*, the trumpeter sounds the signal, v. 25.

**σημεῖον**, *ov, τό*, sign, signal.

**σησάμων**, *ov, τό*, seed or fruit of sesame tree, sesamé, iv. 8.

**σιγάω**, *v. a.*, I silence, attempt to silence, i. 32. *Rare word*.

**Σιλλανός**, *οὔ, ὁ*, Silanus, the soothsayer, iv. 13.

**Σινωπέτις**, *έως, ὁ*, inhabitant of Sinope, i. 15.

**Σινώπη**, *ης, ἡ*, Sinopia, i. 15, *note*.

**σῖός**, *οὔ, ὁ*, Laconian for θεός, god. *ναὶ τῶ σῷ*, by the twin gods, vi. 34, *note*.

**Σιτάλικας**, *ὁ*, Thracian song, i. 6, *note*.

**σῆτηρέσιον**, *ov, τό*, soldier's ration money, ii. 4, *note*.

**σῆτιον**, *ov, τό*, generally in *plur.*, bread, food, provisions, supplies.

στῖς, ου, ὁ, in plur. neut., τὰ  
στῖρα, corn, food, provisions.

σκέπτομαι, v. dep., σκέψομαι,  
etc. In Attic pres. and imperf.  
rare, σκοπῶ and σκοπούμαι  
used instead, I look about  
carefully, examine, consider.

σκευος, ους, τό, equipment, kit,  
baggage, chiefly in plural.

σκηνή, ἡς, ἡ, tent, booth.

σκηνῶ (ω), v. n., I set up tents,  
encamp, take up quarters in.

σκιπτους, τοδος, ὁ, small couch,  
low bed, trundle bed.

σκοπός, οὔ, ὁ, watchman, out-  
post, stationed on high post to  
overlook country.

σκοπῶ (έω), v. a. (pres. and imp.  
act. and mid.: othertenses from  
σκέπτομαι, q. v.), I look about  
carefully, examine, investi-  
gate, try to find, consider,  
deliberate, set myself to dis-  
cover. Military, I do out-  
look duty, reconnoitre.

σकुλεύω, v. a., I strip a slain  
enemy of arms.

Σμικρης, Arcadian general, iii. 4.  
Σοφαηνετος, ὁ, Sophænetus,  
Greek general, v. 13.

σπάνις, εως, ἡ, scarceness, want,  
lack.

Σπαρτιάτης, ου, ὁ, a Spartan,  
vi. 30.

σπείρω, v. a., σπερῶ, ἐσπειρα,  
ἐσπαρκα, ἐσπάρην, ἐσπαριμαι,  
I sow seed, I scatter about.

Mid., of cavalry, iii. 19,  
scattering.

Σπειριδῆτης, Persian officer,  
v. 7.

σπονδή, ἡς, ἡ, drink offering,  
i. 5, and then from custom of  
concluding treaties, etc., with  
solemn drink offering, in plur.  
αἱ σπονδαί, a treaty, truce,  
armistice, iii. 9.

σπονδή, ἡς, ἡ, haste, zeal.  
σπουδῆ, as adv., hastily,  
eagerly, with ardour.

στάδιον, ου, τό, plur. στάδιοι, rarely  
στάδια, iii. 2. [ἴσθημι], a  
fixed measure of length, a  
stade, 100 ὄργυια, 600 Greek,  
606½ Eng. feet.

στασιῶ[ω], v. n., I rebel, am in  
rebellion, am factious, sedi-  
tious, set up seditious oppo-  
sition against, factiously  
oppose.

στάσις, εως, ἡ, lit. a standing  
position; then a party, esp.  
for factious, seditious pur-  
poses, faction, sedition, facti-  
ousness, seditiousness.

στῆλω, v. a., στελῶ, ἐστειλα,  
ἐσταλκα, ἐσταλμαι, ἐστάλην,  
σταλήσομαι, I set, arrange; I  
equip; I despatch. Mid.,  
I set out, go, start, proceed.

στέφανος, ου, ὁ, wreath, garland.  
στῖβος, ου, ὁ, trodden way,  
track.

στῖφος, ους, τό, close array or  
body, mass (of troops).

στολή, ἡς, ἡ, equipment, cloth-  
ing; plur., robes, dress.

στόμα, ατος, τό, the mouth (of  
Euacine, iv. 1), foremost part,  
front, van (of an army).

στράτευμα, ατος, τό, campaign,  
army.

στρατιώ, v. n., and στρατεύο-  
μαι, v. mid., I serve as  
soldier, take the field, con-  
tinue the march, ii. 15.

στρατηγός, οὔ, ὁ, a general.

στρατιά, ἄς, ἡ, an army.

στρατιώτης, ου, ὁ, a soldier.

στρατοπεδεύω, v. n., and more  
often στρατοπεδεύομαι, v.  
mid., I encamp, bivouac.

στράτό-πεδον, ου, τό, an en-  
campment, camp.

στρέφω, v. a., στρεψω, etc., I  
make to turn; mid. and pass.,  
I turn, turn round.

Στυμφάλιος, a Stymphalian,  
native of Stymphalus, town  
in Arcadia near Tegea, i. 30,  
ii. 7, iv. 10.

σύ, σου, plur. υμεῖς, pers. pron.  
of 2nd pers., thou.

συγ-καλῶ (εω), v. a., -καλῶ, etc.,  
I call together, call a meet-  
ing of, summon together.

σύν-κειμαι, v. dep., lie together,  
am put together; agreed on  
between two parties. τὸ σὺν-  
κείμενον, iii. 4, the appointed  
meeting place, rendez-vous.

σὺν-κομῶ, v. a., -ῶ, I bring  
together. ἦσαν συγκεκομη-  
μένοι, vi. 37, they had col-  
lected.

σῦκον, ου, τό, fig.

σὺλ-λέγω, v. a., I collect to-  
gether, summon together, call  
meeting of. Mid. and pass.,  
collect together, assemble.

σὺμ-βάλλω, v. a., I throw to-  
gether, bring together. Mid.  
esp., I contribute, give (my  
opinion), agree upon, iii. 3;  
form (friendship), vi. 35.

συμβολή, ἡς, ἡ, bringing to-  
gether, meeting, encounter.

σὺμ-βουλεύω, v. a., I advise,  
counsel, bestow counsel upon,  
concur in advising, with dat.  
Mid., I consult with a person,  
ask his advice, with dat.

σὺμ-βοῶ (αω), v. a., -ήσομαι, I  
shout together with, at  
once; with acc., iii. 6, they  
shouted to one another con-  
tinually.

σὺμ-μάχομαι, v. n., -οῦμαι, etc.,  
I fight by the side of, aid in  
fighting.

σὺμ-μίγνυμι, v. a., -μῖξω, etc., I  
mix together, combine. In-  
trans., I have dealings with,  
meet in close fight, meet,  
unite with, with dat.

σὺμ-πέμπω, v. a., I send along  
with.

σὺμπῶσ-λαρχος, ου, ὁ, president  
of a drinking party (σὺμπῶ-  
σιον), head of the table, i. 30.

συμφέρω, v. a., -οἶσω, etc.; see φέρω; I bring together, collect; bear along with, help: hence v. n., I am useful, profitable to. συμφέρον εἶναι, I 28, to be of advantage to, conduce to interest of.

σύν, prep. with dat., with, together with. σύν ἐκείνοις, iii. 13, by their side. σύν τοῖς ὅπλοις, i. 5, v. 3, under arms, in full armour. σύν τοῖς θεοῖς, v. 23, vi. 32, thanks to heaven's protection, with heaven's help.

συνάγω, v. a., I bring together, collect, call together. συνῆγε μάλιστα, iv. 10, he was most active in bringing them together.

συν-αθροίζω, v. a., I gather together. Mid. and pass., flock together to, mass together to join, v. 30.

συν-αίτιος, ov, and α, ov, adj., being cause of a thing jointly with another person, gen. of thing, dat. of person, vi. 28.

συν-δαιτυνος, ov, ὁ and ἡ, companion at table. συνδ. συνελθόντες, i. 30, having met together to dine.

συν-δοκᾶ (εω), v. n., seem to one and also to another, seem good also, etc. ταῦτα συνδ. κἀδω, v. 9, these views were approved by all alike.

σύν-δυο, two together, two and two, a couple, iii. 2.

συν-εθελω, v. n., I wish together with, consent. συν. ἄρχω, i. 32, I wish to share the command with, dat.

σύν-εimi, v. n. (εimi, I am), I am with, associate with, consort with.

συνενεγκόντες, aor. part. act. συμφέρω, collect.

συνενεγκότες, perf. part. act. συμφέρω, collect.

συν-επι-μελοῦμαι (εο), v. dep., I join in taking care of; jointly administer, i. 22, with gen.

συνέρπειν, imperf. συπτέω.

συν-έρχομαι, v. dep., I come or go with, I come together, collect, assemble, hold a meeting, meet.

συν-θεῶμαι (αο), v. dep., I see together, esp. of spectators at games: I examine together with, help to inspect, iv. 15.

σύνθημα, aros, τό, signal agreed upon, watchword.

συν-ίστημι, v. a., see ἵστημι, fut. part. mid. συσταθόμενος, i. 23; trans. tenses, I place together, bring together: intr. tenses, come together, gather, collect, band together, make common cause with, associate with, join, rally (v. 28), stand in compact body (v. 30).

σύν-οδος, ov, ἡ, assembly, meeting. τῆς εἰς ταῦτόν συν., iv. 9, their meeting there together.

συν-τάττω, v. a., I arrange together. Military, act. and mid., draw up in order, form in line, order of battle, v. 31.

συπτέω, v. n., imperf. συπτέω, flow together, stream together.

συ-σκευάζω, v. a., δῶω, etc., I pack up baggage together. Mid., I pack up my baggage, get kit together.

συσταθόμενος, see συλίστημι.

συ-στρατεύομαι, take the field or serve along with (someone).

σφάγιον, ov, τό, victim for sacrifice: see v. 21, note.

σφάγιαζομαι, -άσομαι, etc., v. dep., I slay a victim, offer up (a victim) for sacrifice.

σφέε, σφᾶς, σφῶν, σφίω, plur. of pers. pron. of 3rd person, they; also as plur. of οὐ, indirect reflex. pron.

σφῆρα, adv., very, exceedingly, hotly (pursued, v. 28).

σχεδόν, adv., near; nearly, all but. σχεδόν τι, iv. 20, pretty nearly. σχεδόν ἀμφί, iii. 26, pretty nearly about (this time).

σῶζω, v. a., σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωμαι, ἐσώθη, σωθήσομαι, I save, rescue, keep, preserve. Mid., I save myself, protect myself, escape safe, get safely home. σώζομαι εἰς or ἐπὶ, I reach in safety.

σῶς, σώα, σύν, adj. irreg. and defect., safe, sound.

σωτηρία, as, ἡ, safety, safe return (v. 14), deliverance, salvation, preservation.

σώφρονίζω, -ίζω, v. a., I make a person σώφρων, recall him to his senses, teach control, common sense.

σώφρονός (εω), v. n., I am σώφρων, i. e. of sound mind, sensible, discreet, have common sense (ii. 11).

τάξις, εως, ἡ, an arrangement, formation; military, a line of battle, or a division of the army consisting of two λόχοι. See Introd., p. xxix.

ταπεινῶ (ου), v. a., I lower, abase, humiliate, humble.

ταοῦτω, v. a., I trouble, throw into confusion, agitate. αὐτὰρ ταῦτα, ii. 9, the authors of these tumultuary measures.

τάττω, v. a., I arrange, array; I order, bid. τεταγμένος, in orderly array, in unbroken line. τεταγ. ἐπὶ φάλαγγος, marshalled in line.

ταῦτά, for τὰ αὐτά, the same. ταῦτά ἐδόκει, ii. 6, they both took the same view.

τάφρος, ov, ἡ, trench.

ταχέως, adv., quickly, soon, before long. Comp. ἄρτων, τάχιστα. ἄρτων ... ἄρτων, v. 20, the sooner ... the sooner. ὡς τάχιστα, as quickly as possible, without any delay, ἢ τάχιστα, iii. 21, in the

quickest way possible. *ἐρεὶ τάχιστα*, iii. 21, as soon as.

*ταχύς, εἶα, ὅ*, *adj.*, quick, swift. *Ὀσπρ. θάπτων, τάχιστος. Adv. ταχύ*, quickly, rapidly, presently.

*τε*, *enclitic*, and; both ... and. *τεβαρρηκτόων, gen. p. p. θαρρῶ. τεθάνων, 3 pl. syncopated perf. θνήσκω.*

*τεθηκός, perf. part. θνήσκω.*

*τείχος, ους, τό*, a wall, esp. round a city, a fort, fortified town.

*τίκνον, ου, τό*, child (*τίκτω*, I beget).

*τελέθει, v. n.*, in present only, I come into being, I am. *οὐ τελέθει*, vi. 36, note, are not forthcoming. *Poetic and in Doric and Ionic prose.*

*τελευταίος, α, ου, adj.*, last, hindmost.

*τελευτή (αω), v. a.*, -ήσω, etc., I bring to an end [*τέλος*]; *v. n.*, I come to an end, die. *Participle, τελευτώντες*, iii. 8, at last they ..., or they ended by.

*τέλος, ους, τό*, end, result, conclusion. *τέλος ἔχωντων*, v. 2, being finished, over. *διὰ τέλους*, vi. 11, throughout, constant. *Adv.* at last.

*τετράκισ-χίλιοι, α, α, num. adj.*, four thousand.

*τετρακόσιοι, α, α, num. adj.*, four hundred.

*τετράκοντα, num. adj.*, forty.

*τέτταρες, α, num. adj.*, four.

*τεχνικός, adv.*, artistically, skillfully. *τεχ. πωσ*, i. 5, with a certain skill.

*τέως, adv.*, so long, meanwhile, for a time, for a while.

*τίθημι, v. a.*, θήσω, ἔθηκα, θέθεικα, θέθειμαι, ἐτίθειν, I place.

*Τιμασιών, ὁ*, Timasion, a Greek officer elected general in place of Clearchus, iii. 14, v. 28.

*τιμή, ἥς, ἡ*, honour, repute.

*τιμῆ (αω), v. a.*, ἴσω, I honour.

*τίς, τί, inter. pron.*, who? what?

*τις, τι, indef. pron. encl.*, anyone, any thing, some. *ἐνα τιδῶ*, vi. 22, an individual, one man. *Often used like French on, and German man, where we use the passive*, vi. 10. *Adv. τι*, in any way, in any thing.

*τιτρέσκω, v. a.*, τρώσω, ἐτρώσω, τέρωμαι, ἐτρώθην, τρωθήσομαι, I wound.

*τοί, enclitic particle*, assuredly, let me tell you.

*τοί-νυν, inferential part.*, therefore, well then, very well then, now, then.

*τοιούτος, -αῖτη, -οῦτο or -οῦτον, adj. pron.*, such as this, such, of such a sort, of this description, so great, so bad, etc.

*τολμή (αω), v. a.*, ἴσω, I undertake, venture on, am bold enough to, am emboldened to, dare.

*τοξότης, ου, ὁ*, a bowman, archer.

*τοσού-δε, -ήδε, -όνδε, adj. pron.*, so great, so many.

*τοσούτος, -αῖτη, -οῦτο or -οῦτον, adj.*, so great, so long, etc.; *in plur.*, so many.

*τότε, adv.*, at that time, at that date, then. *τότε μὲν ... τότε δέ ...*, at one time ... at another time.

*τοῦμπάλιν, by crasis for τὸ ἐμπάλιν*, backwards, contrariwise, round. *See ἐμπάλιν.*

*τοῦνομα by crasis for τὸ ὄνομα.*

*Τραπεζούντιος, adj.*, native of Trapezus, vi. 22.

*Τραπεζός, Trapezus, mod. Trebizond*, vi. 5.

*τρεῖς, τρία, num. adj.*, three.

*τρέπω, v. a.*, τρέψω, ἐτρεψα, τέτροφα, τέτραμμαί, ἐτρέφθην, ἐτρέπην, ἐτραπέμην, I turn; I put to flight, rout, drive back. *Often in Mid.*, I drive from myself, rout. *Mid. and pass.*, I turn myself to.

*τρέφω, v. a.*, θρέψω, ἐθρεψα, τέτροφα, τέτραμμαί, ἐτρέφθην, ἐτρέφθην, I nourish, feed, rear, support, keep alive.

*τρέχω, v. n.*, δραμούμαι, δεδράμηκα, ἔδραμον, I run.

*τριᾶκοντα, num. adj.*, thirty.

*τριᾶκόσιοι, α, α, num. adj.*, three hundred.

*τριημίτης, ου, ὁ*, member of a triremis; either soldier or sailor; *plur.* vi. 7, the crew.

*τριήρης, ους, ἡ* [*prop. adj.*, so. *vais, Lat. triremis*], a ship with three banks of oars, trireme; a man of war.

*τρι-χίλιοι, α, α, num. adj.*, three thousand.

*τρίχῃ, adv.*, in three divisions.

*τρόπαιον, ου, τό*, trophy, v. 32, note.

*τρόπος, ου, ὁ*, a way, manner, fashion.

*τυγχάνω, v. a. and n.*, τεύξομαι, τεύχηκα, ἐτύχων, I hit a mark, I meet a person by chance, etc., I meet, gain, win, obtain, *with gen.*; *with acc. and gen.*, ταῦτα σου τυχόντες, vi. 32, if they obtain this from you. I happen to be, I am at a certain time, am at the time, vi. 5 (*of coincidence in time*; *sometimes of chance coincidence*), generally with a participle. *Neut. participle, τυχόν*, i. 20, used absol. like ἔξω, etc., since it so befell, perhaps.

*ὕβρις, v. a. and n.*, I outrage, insult, ill-treat, am guilty of outrage.

*ὕδωρ, ἄτος, τό*, water.

*ὤμεις, nom. plur. of σύ*, you.

*ὤμειρος, α, ου, adj.*, your, yours.

*ἴπαντιάω, v. n.*, -ἴσω, I come or go to meet, come up to. *Poetic word.*

**ὑπάρχω**, *v. n.*, I am to begin with, I am here already, I begin, take initiative. *τὰ ὑπάρχοντα*, the 'stock in hand.' *ἐκ τῶν ὑπαρχ.*, iv. 9, with the means at their command.

**ὑπέρ**, *prep. with gen. and acc.*, (1) *with gen.*, over, above; on behalf of, for; (2) *with acc.*, beyond, above.

**ὑπερβάλλω**, *v. a.*, I throw beyond or above; go beyond, exceed, march over, cross, mountains, etc., v. 7.

**ὑπὲρ**, *v. a.*, I hold under, support. *ὑπὲρ δίκην*, I undergo judicial examination, or submit to punishment, vi. 15.

**ὑποσχεσθῆναι** (eo), *v. a.*, *ὑποσχέσσομαι*, *ὑπέσχημαι*, *ὑπεσχόμεν* [*collat. form of ὑπέσχημαι*], I hold myself under, undertake, promise.

**ὑπὸ**, *prep.*, radical sense under. (1) *With genitive* (a) of place, under; from under, iv. 22; (b) of agent, by, at the hands of, by reason of, under the orders of. (2) *With dative* (a) of place, rest under; (b) of subjection, subject to. (3) *With acc.* (a) of place, motion under; (b) of time, just about, near, towards.

**ὑποδέχομαι**, *v. dep.*, I receive into my house, shelter, v. 31; take charge of, undertake.

**ὑποζύγιον**, *ov, τό*, a beast for the yoke, beast of burden; *plur.*; baggage animals.

**ὑπολαμβάνω**, *v. a.*, I take up by getting under, catch up, of speaking, come next after, answer, interrupt, retort.

**ὑπομένω**, *v. n.*, I stay behind, fall back; *v. a.*, I wait for; *military*, await charge of, stand firm, etc.

**ὑποστρέφω**, *v. a. and n.*, I turn round, turn back.

**ὑστεραίᾳ**, *a, ov, adj.*, on the day after; on the next day. *ἡ ὑστεραία* (sc. *ἡμέρα*), the next day.

**ὑστερίῳ**, *v. n.*, *-ῶ*, etc., I am after, late, behindhand.

**ὑστερος**, *a, ov, adj.*, latter, later. *ὑστ. ἡμέρα*, with *gen.*, iv. 9, the next day after.

**ὑποηγούμεναι** (eo), *v. n.*, I guide, lead the way, lead on.

**ὑποίημι**, *v. a.*, *ἦσω*, etc., I put under, surrender, admit. *Μιδ.*, I yield myself, give way, humbly permit, assent to.

**ὑποίημι**, *v. a. and n.*, *tr. tenses*, I place under; *intr. tenses*, I place myself under an engagement, promise, undertake. *ὑποστήναι τὴν ἀρχήν*, accept the office, leadership.

**ὑψηλός**, *ἡ, ov, adj.*, high, lofty. *Ἀδὼ*, *ὕψηλά*, i. 5, (*leap*) high into the air.

**ὑψος**, *ous, τό*, height, *acc. adverbially*, 'in height,' iv. 3.

**φαίλω**, *v. a.*, *φαῖλῶ*, *ἐφήρα*, *πέφαγκα*, *πέφηνα* *intrans.*, *πέφασμαι*, *ἐφάνθη*, *ἐφάνην*, I make to appear. *Μιδ. and pass.*, I appear, show myself. *ὄψιν καλὴν φαίσεσθαι*, i. 9, it was a fine sight.

**φάλαγξ**, *αγγος, ἡ*, a line or order of battle, phalanx, main body. *ἐπιφάλαγγος*, in battle line. See *Introd.*, p. xli.

**φάρμακον**, *ov, τό*, drug, medicine, poison.

**Φαρνάβαζος**, *ὁ*, Pharnabazus, Persian satrap, iv. 24, *note*, v. 30.

**φάσλος**, *ἡ, ov or os, ov*, easy, trivial, trifling, of small importance, mean, worthless.

**φέρω**, *v. a.*, only in *pres. and imperf.*, other tenses *fr. roots \*old and \*ἐτέγκω, οἶσω, ἤνεγκω, ἤνεγκον, ἐτέροχα, ἐτέρεγμα, ἤεχθη*, *ἐνεχθήσομαι* and *οἶσομαι*, I bear, carry, wield (*spear*), bring, produce (*of soil*), endure, carry off, gain, bring in (*provisions*). *Intrans.* (*of roads*), lead, go.

**φημί**, *v. a.*, *έφη*, *φήσω*, *έφησα*, I say.

**φθάνω**, *v. a.*, *φθάσω* and *φθήσομαι*, *έφθασα*, 2nd *aor. act.* *έφθη*, I come before in doing something, I anticipate, with *acc.*; *absol.* I come first, am expeditious. Generally with *participle*.

**φθέγγομαι**, *v. n.*, I utter sound, give voice, speak; scream (*of eagle*, i. 23); sound (*of trumpet*, v. 27).

**φιλικός**, *ov, adv.*, in a friendly way.

**φίλιος**, *a, ov, adj.*, friendly. *ἡ φίλια* (sc. *γῆ*), friendly territory, vi. 38.

**φίλος**, *ἡ, ov, adj.*, loved, dear, friendly. *As subst.*, a friend.

**φόβος**, *ov, ὁ*, fear, fright. *φόβον παρέχε*, v. 29, was keeping them in awe.

**φοβῶ** (eu), *v. a.*, *-ήσω*, etc., *reg.*, I frighten. *Μιδ. and pass.*, I am frightened, am afraid, I fear, dread.

**φράζω**, *v. a.*, I point out, inform, tell.

**Φρασίας**, *an Athenian officer*, v. 11.

**φρονέω** (eu), *v. n.*, I think. *ὡς πλέον φρονούστας*, iii. 18, as though they were exceedingly wise.

**Φρυγία**, *as, ἡ*, Phrygia, district in west centre of Asia Minor, iv. 24.

**φύλακῆ**, *ἡ, ἡ*, watch, station, outpost, guard, guardianship. *φ. ποιούμεναι*, post watches or guards, iii. 21.

**φύλαξ**, *ἄκος, ὁ*, a guard. **φυλάττω**, *v. a.*, I guard, watch, safeguard. *Intr.*, I do picket duty.

**φάε**, *φωτός, τό*, light (for *φάος*).

χαλεπός, ἡ, ὄν, *adj.*, hard to bear, difficult, hard to deal with, savage, cruel.

χαλεπός, *adv.*, hardly, with difficulty, cruelly. *χ. ἔχω* or *φέρω*, I am highly indignant.

χάρδρα, *as, ἡ*, gully, ravine, gorge.

χάρσσομαι, -ισσομαι, *v. n.*, I am pleasing to, do good turn to, relieve, *with dat.*

χάρις, ἶτος, ἡ, grace, favour, thanks, gratitude. *χάριν ἔχω*, I am grateful.

χέρ, χειρός, ἡ, the hand.

Χειρίσσφος, *ov, ὁ*, Cheirisophus the Lacedaemonian, *senior general after death of Cyrus and seizure of generals*, i. 16.

Χερσόνησος, ἡ [*lit.* land-island], Peninsula, Chersonese, i.e. generally the peninsula of Thrace which runs along the Hellespont. *In* ii. 2, the Acherusian Chersonese.

χθές, *adv.*, yesterday.

χθιοί, *αι, α*, *num. adj.*, a thousand.

χρή, *v. impers., imp.* *ἐχρήν* or *χρήν*, it is necessary, one ought, one must.

χρήμα, *ατος, το*, a thing used. *In plur.*, τὰ χρήματα, goods, property, effects, stores, wealth, money, pay, booty.

χρηματιστικός, ἡ, ὄν, *adj.*, portending or boding gain, i. 23.

χρόνος, *ov, ὁ*, time.

Χρυσόπολις, *εως, ἡ*, Chrysopolis, *mod.* Soutari, iii. 16, vi. 38, *n.*

χρᾶμαι (*αο*), *v. dep.*: *inf.* χρᾶσθαι, χρᾶσομαι, ἐχρησάμην, κέχρημαι, ἐχρησθῆν, I use, employ, brandish (*sword*), handle, manage (*troops*), *with dat.*

χώρα, *as, ἡ*, place, station, land, estate, district, country, territory. *κατὰ χώραν ἀπτεῖναι*, iv. 11, *note*, return to former position.

χωρίζω, -ιά, *v. α.*, I separate, set apart.

χωρίον, *ov, τό* [*deminutive of χώρας*], a particular spot or place, plot of ground, ground; headland, iv. 3; fastness; *as military term*, a fortified post, station, position, fort.

χωρίς, *adv.*, apart, separately.

ψηφίζω, *v. α.*, ψηφιά, ἐψηφισα, ἐψηφικα, *and v. dep.*, ψηφίζομαι, I give my vote, I vote, decide by vote.

ἔκων, *impers. imperf.* οἰκῶ, I dwell.

ἄμος, *ov, ὁ*, shoulder.

ἄρα, *αι, ἡ*, a limited period of time, one of the seasons; a period of the day, hour; the right time or season for a thing. ἄρα (*ἔστι*) *with inf.*, it is time to ...

ἀρμίσαντρο, *from ἀρμίζω.*

ὄς: *chief uses*, (1) *adv. of manner*, (a) *demonstrative*, *with accent*, ὄς, thus, under these circumstances; (b) *relative*, *without accent*, as; *with superlatives*, ὄς τάχιστα, as quickly as possible. (2) *conjunction*, (a) *after verbs of saying, etc.*, that; (b) *final*, so that; (c) *consecutive*, so that, so as to; (d) *causal*, since; (e) *temporal*, when; (f) *modal*, how; (g) *local*, where. (3) (a) *with participles*, as if, as though, since, etc. ὄς ὀλίγοι ὄντες, v. 28, considering their small numbers. ὄς

ἤκοντες, iv. 8, intending to come. ὄς φοβούμενος, i. 8, as though he were afraid. (b) *with prepositions*, as if, ὄς ἐπὶ τὸ λαμβάνειν, iv. 24, as if for the purpose of foraging. (c) *as a preposition with acc.* before name of person, to. (4) *as an exclamation*, how! would that! etc. (5) *with numerals*, about, nearly.

ὄς-περ, *adv.*, even as, just as, just like, like, as if.

ὄστε, *conj.*, so as, so as to, so that, and so, on condition that.

ὄτε, ἐφ' ὄτε, *see ὄστε.*



## APPENDIX ON VARIOUS READINGS.

Only those variants are given which are likely to cause any difficulty in translation: and the merits of the readings are not discussed. The variants are printed in blacker type.

- Page 2. c. 1, § 5, *ὡς πᾶσιν ἐδόκει* add *πεπληγῆναι τὸν ἄνδρα*, 'so that all thought he had wounded the man.'
- „ 2. c. 1, § 8, *στρεφόμενοι, μεταστρεφόμενος*, same meaning.
- „ 2. c. 1, § 8, *δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος*, 'having bound the man and the team fast (together) drives them off.'
- „ 3. c. 1, § 11, *ἐπὶ δὲ τοῦτω* add *ἐπιόντες ...*, 'coming up ...'
- „ 3. c. 1, § 12, *ἐσκευάσας, σκευάσας*, same meaning.
- „ 4. c. 1, § 17, *ἀφίκονται, ἀφίκοντο*, with which *ἔν* goes: same meaning.
- „ 4. c. 1, § 20, *τῇ μὲν, πῇ μὲν*, 'in a way indeed ...'
- „ 5. c. 1, § 22, *ἀπορουμένην, διαπορουμένην*, 'being quite at a loss,' or *διὰ* may denote *divided* opinion, or *continuance* of opinion (cf. *διατελεῖν*).
- „ 5. c. 1, § 23, *ὄντερ, ὄσπερ*, alight *anacoluthon*, for *καθήμενον μέντοι, καί, ὥσπερ ὁ μᾶστι προπέμων αὐτὸν ἔλεγε, μέγαν ... καὶ οὐκ ἰδιωτικῶν*, etc. (Pretor.)
- „ 5. c. 1, § 23, *πετόμενον, περιπετόμενον*, 'flying about.'
- „ 6. c. 1, § 30, *ἢ ὀργιόνται*, (1) *ὡς ὀργ.*, 'since in that case they ...,' or (2) *εἰ ὀργ.*, 'if they ...,' or (3) *ὀργιόνται* alone.
- „ 7. c. 1, § 32, *ἀρχην συνεθέλῃσαι, συνάρχην θέλῃσαι*, same meaning.

Page 7. c. 2, § 1, between *καὶ* and *παραπλεύσαντες* add *παραπλέοντες ἐθεώρουν τὴν τε Ἰασονίαν ἀκτὴν, ἐνθα ἡ Ἄργω λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμόδοντος, ἔπειτα δὲ τοῦ Ἴριος, ἔπειτα δὲ τοῦ Ἄλυος, μετὰ τούτου τοῦ Παρθένιου· τούτου δὲ*, 'as they coasted along they came in sight of Jason's beach, where the (ship) Argo is said to have anchored, and the mouths of the rivers, first of the Thermodon, then of the Iris, next of the Halys, and after this of the Parthenius: and (after coasting past) the latter ...'

This passage involves a geographical blunder, placing to west of Sinope spots already passed in Book V. on east of Sinope. It is probably interpolated by some ignorant early commentator or scribe from V. vi. 9: others think it is an extract from Xenophon's "note-book" carelessly put in here by himself.

- „ 8. c. 2, § 7, *ἐπεὶ δ' οὖτοι, ἐπεὶ δ' οὖν, δ' οὖν* resuming after digression, 'be that as it may ...'
- „ 9. c. 2, § 10, *ἀρχην Ἀθηναίων ...*, old reading *ἀρχην [ἦνα] Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν*, 'that a single Athenian, who did not contribute ... should rule Peloponnesians and Lacedaemonians.' But (1) distinction between Peloponnesians and Lacedaemonians out of place; (2) Cheirisophus, not Xenophon, was commander-in-chief.
- „ 9. c. 2, § 11, *στρατηγούς, λοχαγούς*, 'captains,' most mss.: refers to same officers.
- „ 10. c. 2, § 13, *μετὰ τῶν {μεινάντων} μετ' αὐτῶν*, mss., 'with them,' i.e. with Achaeans and Arcadians, but he *would not* wish to go with them. Krüger suggests *μετ' αὐτοῦ*, i.e. with Cheirisophus.
- „ 10. c. 2, § 16, *τετρακισχίλιοι καὶ πεντακόσιοι, τετρακισχίλιοι* alone, = 4000. See note on text.
- „ 11. c. 3, § 1, Add at beginning of chapter, "Ὀν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχῇ τοῦ παντὸς

καταλύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἰρηται, 'Now in what manner the absolute command of Cheirisophus was terminated, and the army of the Greeks broken up, has been described in the above portions.' See note on text.

- Page 12. c. 3, § 6, λόχοι, λοχαγοί, MSS., captains: called στρατηγοί above. Λόχοι and λοχαγοί are often confused in MSS.
- „ 13. c. 3, § 10, καταθέντες, προκαταθέντες, 'pushing on in front.'
- „ 13. c. 3, § 14 (19), next five sections rearranged by Hug after Rehdantz: sense of passage greatly improved thereby.
- „ 13. c. 3, § 14 (16), οὐδαμοί, οὐδαμῶς, same meaning.
- „ 15. c. 3, § 22, after πολέμιον add καὶ ταῦτα ἀπαγγέλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα, 'and this they report to Xenophon and his army.'
- „ 15. c. 3, § 23, ὅποι, ὅπου, same meaning.
- „ 15. c. 3, § 24, κατὰ τὴν ὁδόν, κατὰ τὴν ἐπὶ Κάλπη ὁδόν, 'along the road to Calpe.'
- „ 17. c. 4, § 7, τὸ \* \* πῶλισμα, Schenkl marks the lacuna, thinking χωρίον, or some such word, has fallen out. See note on text.
- „ 18. c. 4, § 12, ὡς ἔοικε, add ὅθλον ὅτι, 'it is evident that,' 'evidently.'
- „ 20. c. 4, § 22, προθέσθαι, Bornemann's conj. for MSS. προθυμῆσθαι, either (1) 'Xenophon begged Cleander to give all attention to the sacrifice,' or (2) as Pretor, 'to get forward with his preparations,' in technical sense of forwarding military scheme.
- „ 21. c. 4, § 25, τριάκοντα, most MSS. πενήκοντα, 'fifty': but from VII. iii. 46 and elsewhere, we learn thirty was usual limit.
- „ 22. c. 5, § 4, ἀπέλειπον αὐτόν, ἀπέλιπον αὐτούς, 'left them in the lurch.'
- „ 24. c. 5, § 17, ἐπιόη, ἐπιόμη, 'should follow.'

- Page 25. c. 5, § 25, προβολήν, προσβολήν, 'for the charge.'
- „ 27. c. 5, § 31, ὡσπερ ὑπὸ ἰππέων ..., ὡσπερ οἱ ὑπὸ ἰππέων ..., 'like those who had been (lit. were being formerly) pursued by the cavalry,' ref. to Timasion's charge.
- „ 28. c. 6, § 4, ἀπεδείκνυεν, ἐπέδεικνυεν, same meaning.
- „ 28. c. 6, § 5, ... οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφσαν, MSS. give οἰχόμενοι, ἄλλοι εἰς τὸ ὄρος, καὶ εἰλήφσαν, which is emended in various ways, e.g. (1) as in text, Bornemann's conj.: (2) ... οἰχόμενοι ἄλλοι εἰς τὸ ὄρος καὶ εἰλήφσαν ..., 'and others (happened) to be going for booty to the hill country, and they had captured (many sheep). Macmichael. (3) ... οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος εἰλήφσαν, 'going to the hill country, some in one direction, others in another, had captured ...' (Pretor.)
- „ 29. c. 6, § 11, ἐξήτει, ἐξήτει, he sought.
- „ 30. c. 6, § 18, σώσασθε, σώζεσθε, imperative, 'strive to reach in safety ...'
- „ 31. c. 6, § 18, ὅποι, ὅπου, same sense.
- „ 31. c. 6, § 22, ἀποδράντα, add Διέφυκτον, repeated for emphasis.
- „ 32. c. 6, § 24, τῶν παρὰ σοῦ add καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, 'and not one of the runaways from ourselves.'
- „ 32. c. 6, § 28, συναλίος, τοιοῦτος, 'such a man,' i.e. 'the case stands so with you': lacuna in best MS. at this spot.
- „ 33. c. 6, § 31, ὀφείτω, ἔφειτω, 'permitted.'
- „ 34. c. 6, § 38, ἐλθεῖν, διεξιθεῖν, 'pass out through a land of strangers ...' (Pretor)

## INDEX

To the more important Notes.

Accusative Absolute, i. 20.  
 — Adverbial, i. 18, ii. 3, iii. 1.  
 9, iv. 3. 4. 8, v. 10, vi. 12. 15. 23.  
 — Anticipatory, i. 23, iv. 23,  
 v. 17.  
 — Cognate, ii. 4, iii. 6.  
 Ἀχερουσιᾶς Χερρόνησος, ii. 2.  
 Active (indef.) for Eng. passive,  
 vi. 10.  
 Adjective for Adverb, iv. 4, v.  
 11, 14, 26.  
 — (positive) in neut. plur. as  
 adverb, i. 5, i. 8.  
 Αἰνιάνες, i. 7.  
 ἀλαλάξω, v. 26.  
 ἀλλά, introd. abrupt objection,  
 etc., i. 31.  
 ἄλλος, 'next,' i. 15; 'besides,'  
 iv. 23.  
 ἀμφί, εἶχον ἀμφί, vi. 1.  
 ἀναιρεῖν and ἀναιρεῖσθαι, iv. 9.  
 ἀνακαλῶ, vi. 7.  
 ἀπιστῶ, 'disloyal to,' vi. 13.  
 Apposition, Partitive, iv. 3,  
 vi. 12.

Ἀρμύνη, i. 15.  
 ἀρμωστής, iv. 18.  
 Article, τὸν προδότην, "you  
 traitor," vi. 7.  
 Attraction, Relative, ii. 12, v.  
 19.  
 αὐλός, i. 11.  
 αὐλούμενοι, i. 11.  
 Bithynia, ii. 17.  
 βοός ὑπὸ ἀμάξης, iv. 22. 25.  
 Βυζάντιον, iv. 2.  
 Cenotaph, iv. 9.  
 Chalcedonia, vi. 38.  
 Χερρόνησος Ἀχερουσιᾶς, ii. 2.  
 χῆρῆναι without ἄν, vi. 25.  
 Χρυστόπολις, vi. 38.  
 Colonization Scheme, iv. 7.  
 Conditional Sentence, change  
 in apod. from fut. to pres.,  
 iii. 12.  
 — χῆρῆναι without ἄν, vi. 25.  
 — εἰ with fut. indic., iii. 12,  
 v. 19, vi. 10. 12. 13.

Constructio κατὰ σύνεσιν, ii.  
 10, v. 11.  
 Cotyora, i. 1.  
 Dative of Interest or Refer-  
 ence, iii. 10, iv. 1. 12  
 δέ in apodosis, vi. 16.  
 δέξιος, (of omen), i. 23.  
 Δέξιππος, i. 32, vi. 5. 7.  
 Drinking party, i. 5.  
 δύο as gen. for δύοιν, i. 9.

Eagle (as omen), i. 23.  
 ἔχω with adverb intrans., i.  
 21, etc.  
 εἰ with fut. indic. in conditional  
 sentence, iii. 12, v. 19, vi.  
 10. 12. 13.  
 εἰ μή τις ἐκδώσει, vi. 10.  
 εἰ ποτε καὶ ἄλλοτε, iv. 12.  
 εἴτερ, i. 26.  
 εἰς, 'as regards,' 'for,' iii. 17(14),  
 v. 14.  
 ἐκ, in composition, 'thoroughly,'  
 ii. 4.  
 — 'aside from,' iii. 20.  
 — 'out of the country,' ii. 15,  
 vi. 34. 36.  
 ἐκ τῆς νικώσης, i. 18.  
 ἑκαστοί, 'each class,' 'in groups,'  
 iv. 9, vi. 33.  
 ἐννοῶ μή, i. 28.  
 ἐνόπλιος ρυθμός, i. 11.  
 ἐντός, 'under cover of,' v. 7.  
 ἐπί, 'to fetch,' ii. 2.  
 ἐπί, θόρακα ἐπί, iv. 9.  
 ἐπί στρατοπέδου, 'in camp,' v. 4.  
 ἐπὶ δεξία εἰσπλέοντι, iv. 1.  
 ἐπὶ ταῖς θύραις, v. 23.  
 ἐπὶ ξένια ἐδέχοντο, i. 3.  
 ἐπικρατεῖα, ὑπὸ τῆ, iv. 4.  
 Ἑράκλεια, ii. 1.  
 Ἑρακλῆς ἡγεμών, ii. 15.

ἕτερος, 'different from,' with  
 gen., iv. 8.  
 εὐθύς, ii. 18, iii. 23.  
 ἔξω, 'to the outside of,' v. 7.  
 Frequentative Optative, i. 21,  
 iii. 7, vi. 2.

Genitive Absolute, iv. 7.  
 — no subject expressed, iv.  
 17.  
 — with one of terms in  
 different case in same sen-  
 tence, v. 17.  
 — of comparison after ἕτερος,  
 iv. 8; ὅσπερος, iv. 9.  
 — dep. on neut. pron. or clause,  
 ii. 4.  
 — Local, vi. 38.  
 — Partitive, ii. 11; vi. 18.  
 γίγνεται, τα ἑρῶ, iv. 9.

Harmène, i. 15.  
 Harmost, iv. 18.  
 Heraeola, ii. 1.

ἰδιώτης, "layman," i. 31, see  
 Vocabulary.  
 ἑρῶ, v. 21.  
 Infinitive, Exegetic or Ex-  
 planatory, ii. 9, iv. 3, vi. 8.  
 16. 36.  
 καθορῶ, iii. 15, v. 8. ●  
 καί, 'when,' iv. 26, v. 7.  
 καὶ ... δέ, ii. 9, iii. 6. 19, vi. 7.  
 καὶ ὅς, v. 22.  
 Κάλπη λιμὴν, iv. 1.  
 Καλλιχθονία, vi. 38.  
 καρπαῖα (dance), i. 7.  
 κατὰ χώραν ἀπίεναί, iv. 11.  
 καταθέω, 'harry,' iii. 10.  
 κενωτάφιον, iv. 9.

Κοτώρα, i. 1.  
 κυκλιπρός (στατήρ), ii. 4.

Litotes, i. 26.  
 λόχοι φύλακες, v. 9.  
 Λόκος river, ii. 3.  
 λόφον καὶ ἀμεινων, ii. 15.

Μαγνήτες, i. 7.  
 Μαντινείς, i. 11.  
 Μαρκανδουοί, ii. 1.  
 Meiosis, i. 26.  
 Middle, Causal, i. 22.  
 — Indirect Reflexive, v. 3.  
 — Reciprocal, i. 22, ii. 15.

ναὶ τὸ σιῶ, vi. 34.  
 Number of Army, ii. 16.

οἰωνός (omen), i. 23, v. 21.  
 ὀκνῶ μή, vi. 5.  
 ὄπλα τίθεσθαι, v. 3.  
 Optative of Indef. Frequency,  
 i. 21, iii. 7, vi. 2.  
 ὅπως ἂν after verb of striving,  
 i. 17.  
 Oratio Obliqua, interchange of  
 indic. and opt., i. 16, 25.  
 — transition to Oratio Recta,  
 ii. 5, vi. 25.  
 ὅτι ἂν, final, iii. 16 (18).  
 οὐ μή, with subj., 'certainly  
 not,' ii. 4.

παῖαν, i. 5.  
 παιανίζω, i. 5.  
 Parataxis, v. 30.  
 Partitive apposition, iv. 3, vi.  
 12.  
 περσικόν (dance), i. 10.  
 Φαρνάβαφος, iv. 24.

πλέον φρονεῖν, iii. 16 (18).  
 πολλή, "long way," iii. 14 (16).  
 πολλίζω, vi. 4.  
 πράγμα, σύν πράγμασιν, ἀνευ  
 πραγμάτων, iii. 6.  
 Pregnant use, with preposition,  
 iii. 24, iv. 7, 9, 18, v. 20, 25,  
 vi. 23, 24.  
 — with adverb, ii. 8, vi. 18.  
 πρό, "in defence of," i. 8.  
 προβολομένους τὰ ὄπλα, v. 16.  
 προβολήν, eis, v. 25.  
 Provision money, ii. 4.  
 πρόξενος, v. 14.  
 προξενῶ, "introduce," v. 14.  
 κυρρίχη (dance), i. 12.  
 Pyrrhic dance, i. 12.

Relative attraction, ii. 12, v.  
 19, vi. 22.  
 ῥήτρα, vi. 28.  
 ῥυθμός, i. 11.

Schtari, vi. 38.  
 σημαίνει, subj. omitted, v. 25.  
 Σινώπη, i. 15.  
 Σιτρακας (song), i. 6.  
 σιτηρέσιον, ii. 4.  
 Spartan peace with Athens,  
 ii. 27.  
 σφάγια, v. 21.  
 σπονδαί, i. 5.  
 στρατιά = ὄπλα, iii. 19.  
 Style, Anacoluthon, iv. 18.  
 — Careless writing, i. 20, 26,  
 iii. 14 (16), iv. 18.  
 — μέν no δέ, ii. 4, iii. 17 (14).  
 — Mixture of two construc-  
 tions, iv. 18.  
 — Words, non-Attic, etc.:  
 αἰθω, iii. 19, poetic.

Style, Words, non-Attic, *Cont.*  
 αἰσιος, v. 2, 21, poetic.  
 ἀλαλάζω, v. 26, 27, poetic  
 and late prose.  
 ἀλιθος, iv. 5, rare and late.  
 ἀνδρείότης, v. 14, rare and  
 late.  
 ἐκμηρύομαι, v. 22, non-Attic.  
 ἐξαπίτης, iv. 26, rare in  
 Attic.  
 θεά, vi. 17, rare in Attic  
 prose.  
 κατακάνω, vi. 31, non-Attic.  
 κενοτάφιον, iv. 9, non-Attic.  
 κεράτινος, rare.  
 κλωπεύω, i. 1, non-Attic.  
 λαφυρωπωλώ, vi. 38, non-  
 Attic.  
 μεγαληγορώ, iii. 18, rare,  
 only in Xenophon.  
 πεπαμένος, iv. 12, poetic.  
 πολλίζω, vi. 4, Ionic.  
 σιγάζω, i. 32, rare.

Style, Words, non-Attic, *Cont.*  
 τελέθω, vi. 36, poetic and  
 Doric and Ionic prose.  
 ἱπτανιάζω, v. 27, poetic.  
 — Words not found elsewhere:  
 ζευγηλατώ, i. 8.  
 πετροβολία, vi. 15.  
 συμπίστον, i. 5.  
 σύν τοῖς θεοῖς, v. 23, vi. 32.

Tenses, i. 5, ii. 8.  
 Thrace, Asiatic, ii. 17.  
 θύραις, ἐπὶ ταῖς, v. 23.  
 τριῶν ἡμερῶν σιτία, ii. 4.  
 τρόπαιον, v. 31.  
 τυγχάνω, coincidence in time,  
 i. 2.  
 τυχόν, acc. absol., i. 20.  
 ὑπό, 'from under,' iv. 22, 25.  
 ὑπὸ τῇ ἐπικρατείᾳ, iv. 4.  
 ὑποστήναι τὴν ἀρχήν, i. 19.  
 ὄστερος, with gen., iv. 9.