XENOPHON

ANABASIS, BOOK III

WITH INTRODUCTION, NOTES, ETC.

BY

J. MARSHALL, M.A.

RECTOR OF THE ROYAL HIGH SCHOOL, EDINBURGH

Part I.—Introduction and Text

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXVIII

[All rights reserved]
ROUTE OF THE
TEN THOUSAND

English Miles
500 1000 1500 2000

The March to Babylon and the subsequent Retreat of the Ten Thousand are shown. 1950:2
PREFACE.

In this, as in the First Book, I have followed in the main the text of Hug (Teubner, 1883). I have, however, in most cases omitted brackets and have also deviated from Hug's text in the following:

i. 43. τούτους ὅρω, sic cod. omnes. Hug, following Cobet, inserts δ', to make the phrase correspond exactly with οὕτω μέν above. The alteration is, I think, worse than useless. See note ad loc.

iv. 10. τείχος ἔρημον μέγα [κείμενον]. The word bracketed by Hug seems to be a gloss, and I have followed Cobet in removing it from the text.

iv. 16. καὶ τῶν τοξοτῶν. Hug introduces asterisks after this phrase, implying that the text as we have it is deficient. I am inclined to think it is simply a piece of somewhat careless writing on Xenophon's part. See note ad loc.

iv. 21. ὑπέμενον ὑστεροί [οἱ λοχαγοί]. The last words, bracketed by Hug, I have excluded as being obviously a gloss, and a stupid one.

In i. 21, Hug, for the Vulgate ἡ ἡμετέρα ὑποψία, reads ἡ ἡμετέρα ἀσάφεια. The Codex shows only the terminal syllables -φεια, the earlier syllable or syllables being completely erased. It did not seem desirable to deviate from Hug's conjectural reconstruction, although I should
be inclined to suggest κατηφεία as a possible alternative. It forms a better antithesis to ὄβρος; and as a Homeric expression (cf. Hom. Ἑ. 3. 51 δυσμενέσιν μὲν χάρμα κατῆφείν δὲ σοι αὖτῷ, and other passages quoted in L. and S. sub vocē) it would very well accord with Xenophon's style.

The chief text-book quoted is, as before, Goodwin's School Greek Grammar (Macmillan, 1883).

Among other valuable hints and criticisms, I am indebted to Mr. Evelyn Abbott, Fellow of Balliol College, for the suggestion to insert by way of Appendix a sort of specimen translation of a selected passage. This, it is hoped, teachers and students may find useful in various ways, and more particularly as material for retranslation.

The illustrations of Larissa and Mespila have been adapted from sketches in Layard's works.

J. MARSHALL.
INTRODUCTION.

I. PRELIMINARY.

With this present book of the Anabasis, we enter on the second stage in the adventurous history of the Ten Thousand. In the First Book we are told how Cyrus, jealous of his elder brother Artaxerxes, who succeeded their father Darius II on the throne, gathered together (B.C. 401) various bodies of Greek mercenaries, amounting in all to upwards of Ten Thousand men, and with them and a large army of native troops marched through Asia Minor, then across the desert of Syria to the Euphrates, and on to the immediate neighbourhood of Babylon. There at Cunaxa he met his brother in battle, and although his Greek soldiers were successful, he himself, by his own rashness, was slain, and thus the expedition was brought to nought. This part of the story alone is, strictly speaking, the Anabasis, for the word means a going up from the sea into the interior.

Book II has a deep personal interest, because of the untimely and cruel fate of the Greek generals and captains recorded in it, but as regards the expedition itself, it represents an interval of comparative inactivity and indecision. Informed of the death of Cyrus, which they only learnt the day after the battle, the Greeks entered into an agreement with Ariaeus, commander of Cyrus' native army, to make him King of Persia. But they were beset with intrigues on every hand, for Ariaeus was really negotiating for his own safety with Artaxerxes, and the latter again was anxious, if possible, to obtain the disarmament and removal, in some way, of so dangerous a body as these Greek invaders. Tissaphernes, arch-enemy of Cyrus, and a cunning and able statesman, well-known to the Greeks through having been Satrap of Lydia
before Cyrus, undertook negotiations with them, and inducing them to make a treaty with him, led them on past the Babylonian district, and across the Tigris, giving them meanwhile abundance of provisions and liberty of plunder. In this way he lulled their suspicions, and at last, having conducted them a considerable distance northwards, far enough to relieve Artaxerxes' fears for his capital, got five of their leading generals, Clearchus, Menon, Proxenus, Agias and Socrates, and twenty captains, to come to a conference, where all were seized, and either immediately or after some delay cruelly murdered. Ariaeus then attempted to complete the treachery by inducing the Greeks to surrender and give up their arms, but this they refused to do, and remained, though in deep discouragement, on their guard.

II. The Subject of the Third Book.

The Third Book then opens at this moment of gloom and loss, and the turning point of the story is marked by the appearance of Xenophon, who is destined under Heaven to be the saviour of his countrymen, and to guide them in their Katabasis, or journey back to the sea-coast and to Greece. The new leader is introduced in a striking way. He is in an exceptional position, for he holds no office or command in the army, but is there only as the friend of Proxenus, one of the murdered generals. His joining the expedition at the first was not without its notable features. He had been advised on the subject by the great philosopher, Socrates; he had consulted the oracle at Delphi, and had duly performed all the rites prescribed to ensure a prosperous issue of an important undertaking. And now that his fortunes and those of his companions are shrouded in deepest darkness, it is the fateful dream of a lightning flash from Zeus, which rouses him to hope and energy, and lights him on at last to glory and to safety.

Though he is young in years, the gods have given him the courage and the wisdom of an older man, and inspired by them he first rouses the officers of Proxenus, then the whole body
of surviving captains, and then the army itself; new generals are elected, of whom he is one; and no longer a dispirited or disorganised crowd, but again a disciplined and determined army, they resolve to hold no further parley with their treacherous enemies, but by their own right hands to force a passage back to Greece, or to perish like brave men, sword in hand.

III. The Retreat of the Ten Thousand.

Here begins therefore the world-famous Retreat of the Ten Thousand, one of the most notable triumphs of intellect and courage over brute force and terrible natural obstacles, which the world has ever seen. Being now on the further side of the great river Tigris, which they had crossed by a bridge of boats, now far behind them, one course only was open to them to begin with, and that was to continue their journey northwards in a line with the river, in the hope of perhaps crossing it by some ford higher up, as they had in fact crossed the Euphrates on their way towards Babylon before the battle.

The route they traversed led them over very famous and interesting ground, more famous and interesting to us, with our knowledge of Bible history, than to the Greeks. For a time conducted in seemingly friendly fashion by Tissaphernes, they had at the moment when the action of this book begins already travelled northwards nine days, keeping the Tigris on their left, and the treacherous murder of their generals took place at a spot near the river Zabatas or Zab, about twenty-five miles, probably, above its junction with the Tigris.

Sir Henry Layard, the famous discoverer of the monuments of Nineveh, identifies the spot with an ancient mound called Abon Sheetha, to the east of which occurs the best ford across the Zab, the one in fact even now usually frequented by the Arabs. It is interesting to remark, as Layard does, that near the same spot Darius III, last king of Persia, after his defeat by Alexander, urged his flying horses through
the river, followed a few hours after by his Macedonian conqueror. Truly time brought its revenge for the treachery shown by the Persian monarch of an earlier age to these first pioneers of Greek invasion. (Cf. Layard's 'Nineveh and Babylon,' p. 225.)

After crossing the Zab, the Greeks turned westward, following the course of the stream towards its junction with the Tigris. About three miles from the ford they would reach the valley of the river Ghazir or Bennadus, which Layard believes to be the deep valley mentioned by Xenophon, where an attack was feared from the Persians under Mithradates. The attack however was delayed, after the usual cowardly or stupid manner of the Persians, till the Greeks had advanced eight stadia further, and were on level ground; and after its repulse, they pushed on to Larissa. (Anab. III. iv. 3.)

Larissa, there can hardly be a doubt, is identical with Nimroud, the great mound of ruins, close to the junction of the Zab and Tigris, which Layard excavated, and from which were obtained most of the splendid Assyrian figures and other monuments of Assyrian antiquity now collected in the British Museum. The place was already a ruin in Xenophon's time, and he records some vague and inaccurate legends with respect to the circumstances of its destruction. (Anab. III. iv. 8.)

The appearance of the place when first seen by Sir Henry Layard is thus described by him ('Nineveh and its Remains,' vol. i. p. 3). 'We rested for the night at the small Arab village of Hammum Ali, round which are still the vestiges of an ancient city. From the summit of an artificial eminence we looked down upon a broad plain, separated from us by the river. A line of lofty mounds bounded it to the east, and one of a pyramidal form rose high above the rest. Beyond it could be faintly traced the waters of the Zab. Its position rendered its identification easy. This was the pyramid which Xenophon had described, and near which the ten thousand had encamped.' On a later visit the traveller marked, scattered about the plain, fragments of bricks, pottery, and alabaster, upon which might be traced the well-defined wedges of the cuneiform character, and he then goes
on to remark (p. 7), 'Did not these remains mark the nature of the ruin, it might have been confounded with a natural eminence. A long line of consecutive narrow mounds, still retaining the appearance of walls or ramparts, stretched from its base and formed a vast quadrangle.

*The 'Pyramid' and Mounds at Larissa (Nimroud).*

One day's journey further on the Greeks came upon another great ruin, the name of which Xenophon tells us was Mespila (Anab. III. iv. 10). The number of hours' journey from Larissa to Mespila was six, and this, Layard informs us (p. 60), corresponds exactly with the number of hours assigned by the present inhabitants of the country, and by the authorities of the Turkish post, to the journey from Nimroud to the other great ruin connected by tradition with Nineveh, now known by the name Kouyunjik. The distance is equal to about eighteen English miles.

These two places mark, in Layard's opinion, two corners of a great square, the whole of which was included under the name Nineveh. 'According to Diodorus Siculus, the dimensions of this great city (which, however, after the manner of
INTRODUCTION.

Eastern cities, included many gardens and cultivated spaces) were 150 stadia on the two longest sides of the quadrangle, and 90 on the opposite, the square being 480 stadia, or about 60 (or perhaps 70) miles. In the book of Jonah it is called "an exceeding great city of three days' journey," the number of inhabitants, who did not know their right hand from their left, being six score thousand!' (Layard, 'Nineveh and its Inhabitants,' vol. ii. p. 243). In Kouyunjik (Mespila) as well as in Nimroud (Larissa) Layard discovered a vast number of interesting monuments.

The Mounds at Mespila (Kouyunjik).

The further progress of the Greeks is thus traced by Layard ('Nineveh and Babylon,' p. 61). 'From Mespila the Greeks marched four parasangs and probably halted near the modern village of Batnai, between Tel Kep and Tel Eskof, an ancient site exactly four hours, by the usual caravan road, from Kouyunjik. Many ancient mounds around Batnai mark the remains of those villages, from which, after having repulsed the Persian forces under Tissaphernes and Orontas, the Greeks obtained an abundant supply of pro-
visions. Instead of fording the Khabour near its junction with the Tigris, and thus avoiding the hills, they crossed them by a precipitous pass to the site of the modern Zakko. They reached this range in four days, traversing it on the fifth, probably by the modern caravan road. The distance from Batnai to Zakko, according to the Turkish post, is twenty hours. This would give between four and five hours, or parasangs, a day for the march of the Greeks, the distance they usually performed. They were probably much retarded during the last day, by having to fight their way over three distinct mountain ridges. It is remarkable that Xenophon does not mention the Khabour, although he must have crossed that river either by a ford or by a bridge before reaching the plain. Yet the stream is broad and rapid, and the fords at all times deep. Nor does he allude to the Hazel, a confluent of the Khabour, to which he came during his first day’s march, after leaving Zakko. These omissions prove that he does not give an accurate itinerary of his route.

Four days’ march, the first of only sixty stadia, or about seven miles 1 brought the Greeks to the high mountains of Kurdistan, which, meeting the Tigris, shut out all further advance except by difficult and precipitous passes, already occupied by the Persians. Xenophon having dislodged the enemy from the first ridge, returned to the main body of the army, which had remained in the plain. This must have been near Fynyk, where the very foot of the Kurdish mountains is first washed by the river.'  

At p. 51 Layard refers to this place as follows: ‘Crossing a mountain wooded with dwarf oaks, by a very difficult pathway, carried along and over rocks containing many excavated tombs, we descended to Fynyk and there rested during the heat of the day in one of the pleasant gardens with which the village is surrounded. It was at the foot of this steep descent that Xenophon was compelled to turn off as caravans still are, from the river, and to brave the difficulties of

---

1 This halt, after so short a day's march, may have been occasioned by the Hazel. The distance corresponds with sufficient accuracy.
a mountain pass, defended by the warlike Carduchi or Kurds. The Rhodian, who offered to construct a bridge with the inflated skins of sheep, goats, oxen, and asses, anchoring them with stones, and covering them with fascines and earth, had perhaps taken his idea from the rafts which were then used for the navigation of the Tigris, as they are to this day.' (Cf. Anab. II. iv. 28, where such rafts are mentioned.)

IV. CHARACTERISTICS OF XENOPHON AS LEADER.

Great as were the difficulties of the task itself on which Xenophon entered when elected to the leadership of the retreat, the circumstances of Xenophon's own position and of the army which he had to lead, made his task tenfold more difficult. He was young and inexperienced, personally almost a stranger to most of the Greeks (cf. III. i. 45 τάσσοντας μόνον σε ἑγγύωσκον ὅσον ἦκον τ' Ἑλλήνες εἶναι), and the little they knew of him was not likely to recommend him. For he was an Athenian, and therefore had to share something of the prejudice and hatred with which all Peloponnesians and Boeotians (and these comprised a large portion of the army) looked upon Athens, with which for so many years they had been waging an internecine war, and which they had recently helped, as they hoped, finally to crush. He had no recognised status in the army, and could hardly fail to excite the jealousy of many old soldiers and officers, if he was put over their heads. Moreover, this was not a compact homogeneous army, accustomed to the predominating influence or rule of any one man, but a somewhat haphazard collection of soldiers of fortune, got together in large numbers or in small by different leaders, to whom, if to any one, they deemed their obedience was chiefly due, although even their own leaders had found them difficult enough to manage sometimes.

In short, no more hopeless task at first sight could have been undertaken by any one than that so bravely and so successfully accomplished by Xenophon. Although he was but one of five new generals elected as colleagues to Cheiri-
sophus the Spartan and others, from the first moment his is the real force that inspires and guides, his the mind and heart that endures and conquers. The only supremacy possible to him or to any one was a moral supremacy, to be acquired and maintained only by inherent mental and moral superiority.

What qualities, then, do we discover in the man which helped him to his great accomplishment?

To begin with, he had a happy, simple, yet quite unshakable faith, not without its dash of superstition, in a divine ordering of things according to right and truth. And it was the treachery, the blasphemous atheistical falsity of the Persians to their oaths, in the murder of the generals to whom they had sworn a truce, which was the fundamental source of that hopeful confidence, which inspired himself, and through him all the rest, to do and dare. Without this, he would not have so confidently believed in the cheering rather than the threatening aspect of his dream, or been so quick to catch the omen of good when his comrade sneezed at the utterance of the word 'Safety,' nor would he have had so clear a vision of the day when in the country of friends they should pay their sacrifice to Zeus the preserver.

In the second place, he had, at least at this crisis, some tincture of the true spirit of patriotism, the genuine Hellenic sentiment, which was always rising above petty local prejudices and feelings, at the noblest moments, and in the noblest men of Hellas. Pericles in his great speech over the brave Athenian dead, claimed for Athens that she was the school of Greece; and she was so, among other reasons, because on the whole, and in spite of occasional lapses, she, more than any other state of Greece, was governed in her policy by this larger view of national patriotism. Especially in the relations of Greece to her great enemy Persia, had Athens risen to the height of the true national position. And Xenophon, all through his action at this supreme moment for him and his comrades, finds his chief strength, next to that which he derives from his confidence in divine justice, in the sense of duty and honour incumbent on him.
and every one, in virtue of their Hellenic nationality, and the
glorious traditions connected with that nationality.

When the traitor or coward Apollonides, βουωτιάζων τὴν φώνη, suggests submission to the Persian king, Xenophon sums up
his conduct thus: 'This fellow shames not his own country
only, but the whole of Hellas, inasmuch as being a Hellene
he thus behaves himself.' And that he here has struck
the right note is shown by the reply which this elicits
from Agasias the Stymphalian. 'Nay, this man has no
part in Boeotia, nor in Hellas at all: his ears are pierced, he
is a Lydian and a slave.'

And so in his great speech to the assembled soldiers, the
central part and turning point of his address is, to recall the
virtues and the victories of their fathers, who at Marathon,
at Salamis, at Plataea, by land and by sea, conquered the un-
numbered hosts of their Persian invaders, and raised among
other trophies for their victories this highest and best trophy,
the freedom of the cities in which his hearers had been born
and bred. Their own recent victory at Cunaxa is linked on
to these earlier triumphs, and the cowardice of their adver-
saries then and since, and the comparative unimportance
of their lack of cavalry and of provisions, of the difficulties
of the way, and their distance from home; like another
Teucer, he addresses them—

O fortes pejoraque passi
Mecum saepe viri;

and gives them Teucer's motto, Nil desperandum; for are
they not the sons of brave men, and will they not, like their
fathers, find safety in bravely facing difficulties?

So serene is his confidence, that difficulties, so far from
discouraging him, only go to feed his sense of humour. He
suggests a fear, lest they might not even choose to make their
way back to Greece, but on the contrary may, like the Loto-
phagi, forget their homes, and remain in this land of milk
and honey, of tall and handsome women, and of all delights,
until perchance the king himself come and bribe them to go,
even if he have to provide them with four-horse carriages to
ride their homeward way in. And later, when the Greeks
are in utmost despondency, as they see Tissaphernes setting about the burning of the villages from which they had hoped to get supplies, Xenophon humorously remarks: 'Do you observe, comrades, how they have admitted the land to be ours? They bargained with us that we should not ravage any land of the king's: they are burning it themselves now, as being no longer his. Don't you think, Cheirisophus, we ought to go to the protection of the land, thus acknowledged to be ours, against the ravagers?' Cheirisophus has no sense of humour: he bluntly replies, 'I don't think so: we had better start burning too, and so they will cease the sooner.'

But while Xenophon, in view of the one central fact, that to the brave no difficulty is insurmountable, is ready enough to minimise their embarrassment, he misses no point, he neglects no means, towards meeting exigencies as they arise. He has all the readiness of resource, the adaptability to circumstances, the keenness of apprehension, of the true leader of men, whereby he is enabled to make even loss a means of gain. And so, when with the true humility of greatness, he has acknowledged frankly his mistake to the carping Cheirisophus (III. iii. 12 ἀκούσας δὲ Χειρισόφος ἔλεγεν ὅτι ὅρθος αὐτῷ καὶ ἀυτὸ τὸ ἔργον αὐτοῖς μαρτυροῖ) in having too eagerly pursued the Persians under Mithradates, when unsupported by cavalry or slingers, he straightway proceeds to supply the deficiencies which had caused the loss, and by the next morning has both cavalry and slingers enough. His too is the mind that perceives the defects of the traditional solid order of march, and that devises a more flexible arrangement, suited to the peculiar circumstances of their retreat. And his, finally, is that serene impersonal devotion to the great purpose of their undertaking, which is always ready to sacrifice itself, if so the end may be attained. He is willing to lead or be led, he is willing to take the front, the flank or the rear; he will either go forward with the forlorn hope to dislodge the Persians from the hill overhanging their route, or let Cheirisophus take this post of honour: he will ride up the hill at the head of his men, or when one of them grumbles, he will throw himself from his horse, and thrusting the
grumbler aside, take his shield and his place and toil up in the ranks, till the men, for very shame, will have him mount again, and show himself, as he truly is, their leader.

What a contrast is this man to the narrow Clearchus, the envious, treacherous Menon, whose jealousies distracted the expedition on its march to Cunaxa! What wonder that we hear no more of partisan jealousies and divisions; the whole rude crowd, soldiers of fortune as they were, had all that was best in them stirred and strengthened, by the example and the influence of Xenophon's self-denying singleness of purpose.

That in later times, and under the influence of evil surroundings and example, Xenophon did not maintain this high level of patriotism or self-devotion, but became more and more the mere Spartan partisan and soldier of fortune, is true enough. We may even regard it as probable, that had the expedition of Cyrus been successful, Xenophon's character would never have shown as it does in this book. We see no patriotism, no particularly lofty motive, in his joining the expedition at the first. Taking his attitude at its best, we find him actuated by nothing nobler than a desire for adventure in the company of other young adventurous spirits, such as takes men when the blood runs strongly, and passion overmasters reason. The advice of Socrates is disregarded, the dangers and difficulties of his native city in her fallen condition do not affect him, or affect him only to alienate him from her, and with a light heart he goes away to take his chance, and have his fling.

But this is only to say that the affliction and the chastisement which bring at length to many the golden fruits of patience and unselfishness, visited Xenophon suddenly, and that so long at least as these stern mentors remained with him, he was not unmindful of their instruction. He had at least the insight, the clear direct vision, to apprehend the true condition of things, and the absolutely necessary course of conduct, if he or his fellows were ever to see again their homes and fatherland. And whether we are to deem his nobler frame of mind at this juncture to have been the mere accident of an accident, or the revelation of what was innately
truest and best in Xenophon at the one time in his life when circumstance was favourable to its expression, may be a matter of opinion. What we have to recognise with thankfulness is that here and now, from whatever cause, the hour and the man, the heroic need and the hero to supply it, appeared together very notably, and with very notable consequences for Greece and for the world.

Observe finally his courtesy of speech, his careful deference of tone in all his words and actions. Attention is drawn in the notes to the many expressions of modest diffidence which the resources of a highly refined speech, spoken by a highly cultivated Athenian, made possible to a man sincerely anxious to win confidence and disarm prejudice. (Cf. especially the speech to the assembled officers, chap. i. §§ 35–44.) So also when he has to address the army, as one of the newly-elected generals, he flatters his audience, and satisfies his own sense of the fitness of things, by presenting himself, ἔσταλμενος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, in the finest warlike equipment which he possesses. And the references now and again to his own youth and inexperience, are always in good taste, nor do they ever imply any unworthy self-depreciation, still less any disposition to shirk responsibility or danger.

Even were this story but an historical romance, like his Cyropaedia, we should have reason to be grateful to Xenophon for so fine a picture of an ideal commander; but when we remember that this retreat was one of the sternest of realities, and that the Ten Thousand actually did find their way under his conduct, back to their homes and to Greece, and so became the pioneers of all the invasions of the East by Western culture and civilisation, from Alexander down to our own day, we may well feel that the vision which called this youth to so great an achievement was not without appropriateness believed to be a light revealed from Heaven.
V. Characteristics of Xenophon as Historian.

The general characteristics of Xenophon as an historian have already been stated in the introduction to Book I (pp. xxviii sqq.). It was there shown that his style is characterized by (1) variety; (2) vivid and appropriate use of the particles, such as δή, καὶ, γε, γάρ, οὖν, μέν, δέ, μέντοι, μέν οὖν, μήν, καὶ γάρ, ὡς, ἄλλα, οὐδέ, άρα, etc.; (3) vivid use of indicatives and subjunctives, in substitution for strictly historical forms, such as optatives; (4) expressive use of the middle voice; (5) occasional use of poetic or non-attic words or syntactical forms.

Most of these peculiarities are illustrated in this book also: for such illustrations reference may be made to the Index.

It is only necessary to add as regards this particular book, that as his Sophistical or Socratic training is shown very clearly in the speeches which he delivers as general, in which he can with ease make 'the worse appear the better reason,' and heighten or make light of difficulties as the case may require (cf. i. §§ 2 and 13 with i. § 22, and with his great speech in chap. ii), so also in the narrative parts, the Socratic influence is shown, in Xenophon's minute and careful description of his various mistakes and difficulties in military tactics, and of his methods of correcting or meeting them. Clearly enough he did not wish his book to be merely entertaining; he desired to make it useful also, as a kind of practical treatise on the tactics of retreat. Most, if not all, of Xenophon's works are tinged with this practical didactic spirit, and in this he strongly resembled his great master Socrates.

At the same time we have continued reason in this book to admire the graphic, fresh, direct style, which carries one on without tedium or weariness from point to point in the dangerous journey which he narrates. We know from the omissions here and there noted by modern travellers (see above, p. 11), that he designedly compressed his narrative
(compare III. iv. 20 ὅποτε δέοι γέφυραν διαβάινεις ἣ ἄλλην ῥωὰ διάβασιν, which shows that the crossing of rivers was a thing of frequent occurrence), and in many other respects we may be certain that the swift and lively movement of the narrative is the result of wise selection and condensation. On the other hand, wherever either human feeling or the didactic interest of his story demands a fuller treatment, Xenophon can enlarge and amplify just as much as is necessary. Of the first we have an example in the exciting description of the capture of the overhanging hill in chap. iv. (§§ 37-49); of the second, in his analysis of the organisation of the marching brigade in chap. iv (§§ 19-23). And in this book as in the first, he is ready enough to enhance the value of his work with side glances at objects of passing interest, as in his descriptions of Larissa with its ruined walls and pyramid, and of Mespila (chap. iv. §§ 7 sqq.), and in his brief allusions to the traditions connected with these places (§§ 8 and 12). His observations of this kind, however, are fewer and briefer in this book than in the first, for Xenophon is no longer the amateur soldier unattached, but the responsible leader of a great army; nor is the journey now an easy or at least hopeful promenade, of well-paid and well-fed soldiers of fortune, confident in themselves and in the resources of their employer, but a running fight against fearful odds, through difficult regions and unknown dangers, with only a distant and doubtful hope of seeing Hellas or the sea again. And after all, the spectacle of quiet resolution, of unconquerable pluck, of dogged persistence, this it is which gives the chief and permanent interest to this soldier’s story, as in our own times it has dignified such tales of brave defence as those of Lucknow and of Rorke’s Drift. As long as the Ten Thousand are successful and prosperous we find them mean and envious, greedy and quarrelsome: it requires misfortune and disaster to bring out their finer qualities, and to place at their head a soldier worthy of them at their best, under whose leadership they are enabled to accomplish a retreat, which Xenophon as brilliantly records as he brilliantly led.
XENOPHON, ANABASIS.

BOOK III.

CHAPTER I.

After the murder of their chief generals and officers by Tissaphernes, the Greeks lay themselves down to rest in great discouragement, being destitute alike of leaders and means of sustenance, and surrounded, in the heart of Asia, by hostile armies and savage tribes.

["Osa μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἑλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὁσα ἔπει Κύρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσα-φέρνει ἐν ταῖς ὁπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.] ἔπει δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν 5 καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπιστρέμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλείως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλά καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἱο ἐμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἡ μῦρια στάδια, ἡγεμών δὲ οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον αἱδίαβατοι ἐν μέσῳ τῆς οἰκαδὸ τοῦ, προνεοδόκεσαν δὲ αὐτοῦ καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἱππέα 15
Xenophon, a young Athenian, being destined by Heaven to rescue his comrades from their peril, the manner of his having joined the expedition is here related.

*Ην δὲ τὸς ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος. 4 ὅς οὕτω στρατηγὸς οὕτω λοχαγὸς οὕτω στρατιώτης ὄν συνηκολούθει, ἀλλὰ Πρόξενος αὐτῶν μετεπέμψατο οὐκοθεν ἔνοι ὃν ἄρχαιος ὑπισχυέτο δὲ αὐτῷ, εἰ 15 ἐλθοι, φίλον αὐτὸν Κύρῳ ποιήσεων, ὅν αὐτὸς ἐφη κρείττω ἐαυτῷ νομίζειν τής πατρίδος. ὃ μὲντοι Ξενοφῶν 5 ἀναγνωσά τὴν ἐπιστολὴν ἀνακοινώσαι Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως ὑπάτιον εἰς Κύρῳ φίλον γενέ- 20 σθαί, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Δακεδαιμονίοις ἐπὶ τὰς Ἀθηνὰς συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶτι ἐλθόντα εἰς Δελφοὺς ἀνακοινώσαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλων ἐν τῶν ἄν θεῶν καὶ εὐχόμενος κάλλιστα καὶ ἀριστα 25 ἐλθοί τὴν ὄδον ἴν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεὸς οἷς ἔδει θύειν. ἐπεὶ 7 δὲ πάλιν ἠλθε, λέγει τὴν μαντελαν τῷ Σωκράτει. ὃ δ'
During this night of discouragement he has a fateful dream, whereby he is encouraged to attempt something for the common welfare.
Forthwith calling around him the surviving officers of his murdered friend Proxenus, he points out the dangers of their present inaction, and the encouragements which they, as god-fearing and brave men, may take for acting a more manly part.

'Ek touton anistatαι kai syngalei tou Proxenou prototou loxagous. epei de synhyth, elxein, 'Egō, ó ándres loxagoi, ouste kathëudein oumaia, wsper oimai ou'd' uimeis, ouste katakeisthai eti, drwōn ev oious ésmēn. 20 oi méν gar polēmou dhloin oti ou protérein protos hμas tou polēmou eţēfìnan prīn enomiþan kalōs ta ēautōn paraškeuàsasthai, hμōn d' oudeis oudein antepimeleîtaı̇ òpws ós kalλista ágwniouμéthea. kal μηn eî õphēsoμéthea kai eti βasileî geνehσóμéthea, ti oîmēthá peîsesthai; òs 25 kal toû ómouμtrion ãdelphōn kai tebhēkotós õdē apō-
τεμὼν τὴν κεφαλὴν καὶ τὴν χείρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπὶ αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποίησοντες καὶ ἀποκτενοῦντες εἶ δυναμεθα, τι ἂν οἴομεθα παθεῖν; ἀρ' οὖκ ἂν ἐπὶ πᾶν ἔξθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενοι 5 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπὶ αὐτὸν; ἀλλ' ὅπως τοι μὴ ἐπὶ ἐκείνῳ γεννησόμεθα πάντα ποιητέον. ἐγὼ μὲν οὖν ἔστη μὲν αἱ σπουδαὶ ἦσαν οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν 10 χώραν καὶ οἶνον ἔχοιεν, ὡς δὲ ἀφθονα τὰ ἐπιτηδεῖα, ὅσους δὲ θεράποντας, ὡς δὲ κτήμη, χρυσῶν δὲ, ἐσθήτα δὲ: τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοῦμην, ὅτι τῶν μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου δ' ὄνησόμεθα ἤδειν ἐτὶ ὅλγους ἔχοντας, ἀλλὰς 15 δὲ πως πορίζεσθαι τὰ ἐπιτηδεῖα ἢ ὄνουμένους ὅρκους ἡδή κατέχοντας ἡμᾶς· ταῦτ' οὖν λογίζομενος ἐνίοτε τὰς σπουδὰς μᾶλλον ἐφοβοῦμην ἡ νῦν τῶν πόλεμον.

21 ἦπει μέντοι ἐκείνοι ἔλυσαν τὰς σπουδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὤβρις καὶ ἡ ἡμετέρα ἁσάφεια. ἐν 20 μέσῳ γὰρ ἡδὴ κεῖται τάῦτα τὰ ἀγαθὰ ἁθλα ὅποτεροι ἂν ἡμῶν ἄνδρες ἄμεινον ὅσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσίν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἐσονται. οὕτωι μὲν γὰρ αὐτῶς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρῶντες ἀγαθὰ στέρρως αὐτῶν ἀπειχόμεθα διὰ τὸν τῶν θεῶν ὅρκουν 25 ὥστε ἔξειναί μοι δοκεῖ λέναι ἐπὶ τὸν ἀγώνα πολὺ σὺν φρονήματι μείζονι ἡ τούτοις. ἐτὶ δ' ἔχομεν σώματα ἰκανότερα τούτων καὶ ψυχῆ καὶ θάλπη καὶ πόνους φέρειν ἐχομεν δὲ καὶ ψυχὰς σὺν τὸς θεοὶς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοί καὶ θυντοί μᾶλλον ἡμῶν, ἢν οἱ θεοὶ 30 ὅσπερ τὸ πρόσθεν νῖκην ἡμῖν διδώσιν. ἀλλ' ἔσως γὰρ
καὶ ἄλλοι ταῦτα ἐνθυμοῦνταί, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ᾽ ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ᾽ ἡμεῖς ἀρξώμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν φάνητε τῶν λοχαγῶν ἀ-5 ριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δὲ, 25 εἰ μὲν ἡμεῖς θέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἐπεσθαί ὑμῖν βούλομαι, εἰ δ᾽ ἡμεῖς τάττετ' αὐτὸν με ἡγεῖσθαί, οὐδὲν προφασίζομαι τὴν ἥλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγούμαι ἑρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

One Apollonides traitorously advises submission, but is straightway cashiered; and the rest with one accord summon the officers of other divisions, that they may hear Xenophon's cheering words also.

10 'Ο μὲν ταῦτ' ἐλέξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγεὶ- 26 σθαὶ ἐκέλευνον πάντες, πλὴν 'Ἀπολλωνίδης τις ἦν βοω- τιάζων τῇ φωνῇ οὕτος δ᾽ εἶπεν διὶ φλυαροίν ὡστὶς λέγοι ἄλλως πως σωτηρίας ἂν τυχέων ἢ βασιλεά πείσας, εἰ δύνατο, καὶ ἀμα ἡρχετο λέγειν τὰς ἀπορίας. δὲ μέντοι 27 15 Ξενοφῶν μεταξὺ ὑπολαβῶν ἐλέξεν ὅδε. Ὁ θαυμασιώ- τατε ἄνθρωπε, σύγε υἱὲ ὅρων γιγνώσκεις υἱὲ ἀκούων μέμνησαι. εὖ ταῦτῳ γε μέντοι ἡσθα τοῦτοι ὅτε βα- σιλεὺς, ἐπεὶ Κύρος ἀπέθανε, καταφρονήσας ἐπὶ τοῦτῳ πέμπτων ἐκέλευε παραδιδόναι τὰ ὁπλα. ἐπεὶ δὲ ἡμεῖς 28 20 οὐ παραδόντες, ἀλλ᾽ ἐξοπλισάμενοι ἐλθόντες παρεσκηνή- σαμεν αὑτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπτων καὶ σπουδᾶς αὐτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἐστε σπουδὰς ἐτυχεῖν; ἐπεὶ δ᾽ αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὡσπερ δὴ σὺ 29 κελεύεις, εἰς λόγους αὐτῶς ἄνευ ὁπλῶν ἥλθον πιστεύ- 25 σαντες ταῖς σπουδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντοῦ- μενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλῆμονες δύνανται,
καὶ μᾶλ' οὖμαι ἐρώτετε τοῦτον; ἃ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φήσ, πείθειν δὲ
πάλιν κελεύεις ἱόντας; ἐμοὶ, δὲ ἀνδρὲς, δοκεῖ τὸν ἀνθρώπον τοῦτον μήτε προσέσθαι εἰς ταῦταν ἡμῶν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκέψη ἀναθέντας ὡς 5 τοιούτῳ χρήσθαι. οὕτος γὰρ καὶ τὴν πατρίδα κατα- σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλλῆν ὁν τοιοῦτός ἐστιν. ἐνετεθείν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν,
Ἀλλὰ τούτῳ γε οὕτε τῆς Βουστίας προσήκει οὐδὲν οὕτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἴδον ὁσπέρ 10
Ἀνδόν ἀμφότερα τὰ ὅτα τετρυπημένου. καὶ εἰχεν οὕτως. τούτου μὲν οὖν ἀπῆλασαν· οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἱόντες ὅπου μὲν στρατηγὸς σῶσ εἰς τὸν στρατηγὸν παρε- κάλουν, ὅποθεν δὲ οὐχοῦτο τὸν ὑποστράτηγον, ὅποι δ' αὐτὸς λοχαγὸς σῶσ εἰς τὸν λοχαγὸν.

To this larger company he shows that on them there rests a great responsibility to save the soldiers, who have none but them to look to, and who will be bold or disheartened according as they find their leaders comport themselves.

Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὑπλῶν ἐκαθέζοντο· καὶ ἐγένοιτο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἔκατον. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νῦκτες. ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ᾧν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὡδὲ. 20 Ἡμῖν, δὲ ἀνδρὲς στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅτως βουλευσάμεθα εἰ τι δυναίμεθα ἅγαθὸν. λέξον δ', ἐφη,
καὶ σὺ, ὃ Ξενοφῶν, ἀπερ καὶ πρὸς ἡμᾶς. ἐκ τοῦτον λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν ὑπὶ πάντες ἐπὶ 25 στάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρης οὐκ μὲν ἔδυνήθησαν
For the common safety therefore, which can be found only in discipline and ordered courage, he suggests that they elect new generals and captains in place of those who had been slain, and thereafter summon the soldiers together and encourage them.

Kai νῦν πρῶτον μὲν οἶμαι ἃν ὑμᾶς μέγα ὕφελήσαι τὸ στράτευμα, εἰ ἐπιμεληθεῖτε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοῖ καὶ λοχαγοὶ ἀντικατασταθῶσιν.

20 ἀνευ γὰρ ἄρχοντων οὐδὲν ἂν οὗτε καλῶν οὗτε ἀγαθῶν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὖδαμον, εὖ δὲ δὴ τοὺς πολεμικοῖς παντάπασιν. ᾗ μὲν γὰρ εὐταξία σωζεῖν δοκεῖ, ἣ δὲ ἀταξία πολλοὺς ἦδη ἀπολώλεκεν. ἐπειδὰν δὲ κατα-

39 στήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἃν ὑμᾶς
40 πάνω ἐν καιρῷ ποιήσαι. νῦν γὰρ ἵσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἄθυμως μὲν ἰλθον ἐπὶ τὰ ὅπλα, ἄθυμως δὲ πρὸς τὰς φυλακάς· ὡστε οὕτω γ. ἐχόντων οὐκ οἴδα δ., τι ἄν τις χρήσατο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἥμερας.

41 ὧν δὲ τις αὐτῶν τρέψῃ τὰς γυνάμας, ὡς μὴ τοῦτο μόνον 5 ευνοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλῆθος ἑστιν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλ’ ὁπότεροι ἃν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρωμενέστεροι ἦσσιν ἐπὶ τοὺς πολεμίους, τοῦτος ὡς ἐπὶ τὸ πολὺ οἱ 10 ἀντίοι οὐ δέχονται. ἐντεθύμμασι δ’ ἐγώγε, δὲ ἀνδρεῖς, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζην ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὕτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποβηθήσκοντο, ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινῶν εἶναι καὶ ἀναγκαῖον ἀνδρώποις, 15 περὶ δὲ τοῦ καλῶς ἀποβηθήσειν ἀγωνίζονται, τούτους ὅρω μᾶλλον πως εἰς τὸ γῆρας ἀφικνομένους καὶ ἔως ἂν

44 ζῶσιν εὐθαμονέστερον διάγοντας. ὡ καὶ ἡμᾶς δὲι νῦν καταμαθόντας, ἐν τοιοῦτῳ γὰρ καιρῷ ἐσμεν, αὐτοὺς τε ἀνδρας ἁγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν.

This suggestion being greatly commended by Cheirisophus, general of the Spartan contingent, five new generals are elected, of whom Xenophon is chosen one in the place of Proxenus.

45 ὃ μὲν ταῦτα εἰπὼν ἐπαύσατο. μετὰ δὲ τούτον εἶπε Χειρίσοφος, Ἀλλὰ πρόσθεν μὲν, ὃ Ξενοφῶν, τοσοῦτον μόνον σε ἐγγύνωσκον ὅσον ἦκονον Ἀθηναίον εἶναι, νῦν δὲ καὶ ἐπαίνῳ σε ἐφ’ οἷς λέγεις τε καὶ πράττεις καὶ βουλομένῳ ἂν ὦτι πλείστους εἶναι τοιοῦτος· κοινῶν γὰρ ἄν εἶη 25 τὸ ἁγαθὸν. καὶ νῦν, ἐφ’ η, μὴ μέλλωμεν, ὃ ἀνδρεῖς, ἄλλ’
CHAPTER II.

At daybreak, guards having been set, the rest of the soldiers are called together, and addressed by Cheirisophus and Cleanor.

"Επεί δὲ ἡρνυτο, ἡμέρα τε σχεδὸν ὑπέφαυε καὶ εἰς τὸ 1 μέσον ἦκον οἱ ἄρχουτες, καὶ ἐδοξέων αὐτοῖς προφυλακᾶς καταστήσαντας συγκαλέων τοὺς στρατιώτας. ἦπει δὲ καὶ οἱ ἀλλοι στρατιώται συνήλθον, ἀνέστη πρῶτος μὲν 15 Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὡδε. "Ἀνδρες 2 στρατιώται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἄνδρων στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δὲ ἐτι καὶ οἱ ἀμφὶ Ἀριαῖων οἱ πρόσθεν σύμμαχοι ὅντες προδεδώκασιν ἡμᾶς· ὅμως δὲ δεὶ ἐκ τῶν 3 20 παρόντων ἄνδρας ἁγαθοὺς τελέθειν καὶ μὴ υφίστασθαί, ἀλλὰ πειράσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶτες σωζόμεθα· εἰ δὲ μη, ἀλλὰ καλῶς γέ ἀποθνῄσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζωντες τοὺς πολεμίους.
Thereafter Xenophon enforcing their argument of the danger of trusting the Persians, and the wisdom of a brave resistance, is interrupted by the sneezing of a hearer. This is deemed a good omen, and a vow is made to the god in hope of its fulfilment.

7 'Εκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλε- 20 μον ὡς ἐκύμνατο κάλλιστα, νομίζων, εἴτε νίκην διδοίεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικάν πρέπειν, εἴτε τελευταί δέοι, ὥθως ἔχειν τῶν καλλίστων έαυτῶν ἀξιωσάντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ 8 ἡρχετο ὅδε. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ 25
ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπιστασθε δὲ καὶ ὑμεῖς οἴμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας ἴνα, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὅρωντας καὶ τοὺς στρατηγούς, οὐ διὰ πίστεως αὐτοῖς ἔαντος ἐνεχειρι-5 σαν, οὐ πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὁπλοῖς δὲν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἴνα, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. τοῦτο δὲ 9 λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ’ οἱ στρατιω-10 ται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ Ἐνοφόφον ἔπει, Δοκεὶ μοι, ὃ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἶλον τοῦ Διὸς τοῦ σωτήρος ἔφαν, εὐδακτίας τῷ θεῷ τούτῳ θύειν σωτηρία ὑπὸν ἀν πρῶτον εἰς φίλιαν χώραν ἀφικόμεθα, συνεπεύξασθαι δὲ καὶ τοῖς 15 ἅλλοις θεοῖς θύειν κατὰ δύναμιν. καὶ ὅτω δοκεῖ ταῦτ’, ἐφη, ἀνατεινάτω τὴν χειρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τοῦτον ἦξαντο καὶ ἐπαιάνισαν.
11 δεινοῖς ὡσι σῶζειν εὐπετῶς, ὅταν βούλωνται. ἐπείτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἢν εἰδήτε ὃς ἀγαθώς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοὶ. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμμελθῆσαι 5 στόλῳ ὡς ἀφαιροῦντων τὰς Ἀθήνας, ὑποστῆναι αὐτοὶ
12 Ἀθηναίοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπόσους κατακάνοιεν τῶν πολεμίων τοσαῦτας χιμαιράς καταβύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἰκανὰς εὑρεῖν, ἐδοξέοι αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι 10 νῦν ἀποθύνουσιν. ἐπείτα ὅτε Ξέρξης ύστερον ἀγείρας τῇν ἀναρίθμητον στρατιὰν ἤλθεν ἐπὶ τῇν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμετέροι προγόνοι τους τούτους προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὦν ἐστι μὲν τεκμήρια ὅραν τὰ τρόπαια, μέγιστον δὲ μνημείον ἡ ἐλευθερία τῶν 15 πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἔτραφητε· οὐδένα γὰρ ἀνθρώπων δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιοῦ-
14 τῶν μὲν ἐστε προγόνων. οὐ μὲν δὴ τοῦτο γε ἑρῶ ὡς ὑμεῖς κατασχύνετε αὐτούς· ἀλλ' οὕτω πολλαὶ ἡμέραι ἀφ' οὐ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολ· 20 λαπλασίους ὑμῶν ἐνικάτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἁγαθοὶ· νῦν δ' ὅποτε περὶ τῆς ἡμετέρας σωτηρίας ὁ ἁγών ἐστι πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμέλονας καὶ προθυμοτέρους εἶναι. 25
Nor, knowing their enemy better as they do now, need they trouble themselves concerning lack of cavalry or of provisions, the impassability of rivers, or other like difficulties, which either they can surmount, or failing, can remain as a thorn in the sides of the Persians, like the Mysians and others.

'Allà μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τὸτε μὲν γὰρ ἄπειροι οὕτε αὐτῶν τὸ τε πλῆθος ἀμετρου ὀρῶντες, ὃμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονῆματι ἕναν εἰς αὐτοὺς· νῦν δὲ ὁπότε καὶ πείραν ἦδη ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολλαπλάσιοι οὕτε μὴ δέχεσθαι χμᾶς, τί ἔτι ύμιν προσήκει τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν ὅτι οἱ Ἀριαλοὶ πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἐτι γὰρ οὐτοὶ κακίονες εἰσὶ τῶν ὑφ' ἡμῶν ἡττημένων· ἐφυγον γοῦν 10 [πρὸς] ἐκεῖνους καταλύοντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἀρχεῖν πολὺ κρείττου σὺν τοῖς πολεμίοις ταττόμενοι ἢ ἐν τῇ ἡμετέρᾳ τάξει ὀρᾶν. εἰ δὲ τις ὑμῶν αὐθειὸς 18 ὅτι ἡμῖν μὲν οὐκ εἰσών ἰππεῖς, τοῖς δὲ πολεμίοις πολλοί πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἰππεῖς οὔδεν ἀλλο ἢ 15 μῦροι εἰσών ἀνδρωποί· ὅπο μὲν γὰρ ἵππον ἐν μάχῃ οὔδεις πάωτε οὕτε δηχθεῖς οὕτε λακτισθεῖς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσών οἱ ποιοῦντες ὅτι ἄν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἰππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὑώ- 19 ματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβοῦμενοι 20 οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἵσχυρότερον παύσομεν, ἦν τις προσῆ, πολὺ δὲ μᾶλλον ὅτον ἄν βουλόμεθα τευγόμεθα. ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἰππεῖς [ἡμᾶς]: φεύγειν αὐτοῖς ἀσφαλεστέρον ἐστίν ἡ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, 25 ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὔδε βασιλεὺς
Ἀγορᾶν παρέξει, τούτῳ ἀχθεσθε, σκέψασθε πότερον κρείττον Τισαφέρνην ἡγεμόνα ἕχειν, ὅσοι ἐπιβουλεύων ἠμίν φανερὸς ἐστιν, ἢ οὔς ἂν ἡμεῖς ἀνδρᾶς λαβόντες ἡγεῖσθαι κελεύσωμεν, ὦ εἴσονται ὅτι ἢν τι περὶ ἡμᾶς ἀμαρτάνωσιν, τὰ δὲ 5 ἐπιτήδεια πότερον ἀνείσθαι κρείττον ἐκ τῆς ἄγορᾶς ἢς οὔτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἐτὶ ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἃπερ κρατῶμεν, μέτρῳ 22 χρωμένους ὑπόσῳ ἃν ἐκαστὸς βουληταί. εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἀπορον νομίζετε εἰναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἀρα τούτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοῖ, εἰ καὶ πρόσω τῶν πηγῶν ἀποροὶ εἰσί, προίοντι πρὸς τὰς πηγὰς διαβατοί γίγνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μὴθ' οἱ ποταμοὶ διησούσιν ἡγεμόνων 15 τε μηδεὶς ἠμῖν φανεῖται, οὐδ' ὡς ἠμῖν γε ἁθυμητέον. ἐπιστάμεθα μὲν γὰρ Μυσοῦς, οὐδ' οὐκ ἂν ἠμῶν φαίνετρ οὐκετίοις εἰναι, ὅτι ἐν τῇ βασιλείᾳ χώρᾳ πολλὰς τε καὶ εὐδαιμονίας καὶ μεγάλας πόλεις οἰκοῦσι, ἐπιστάμεθα δὲ Πισίδας ὥσαύτως, Λυκάνως δὲ καὶ αὐτοὶ εἴδομεν ὅτι ἐν 20 τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν 24 καρποῦνται καὶ ἡμᾶς ὃ ἂν ἐφην ἐγωγε χρήναι μῆτρων φανεροὺς εἰναι οἴκαδε ὄρμημένοις, ἀλλὰ κατασκευαζόμεθα ὅπως ἂντοι ποὺ οἰκήσωσιν. οἶδα γὰρ ὅτι καὶ Μυσοὺς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοὺς, πολλοὺς δὲ ἂν 25 ὄμηρος τοῦ ἀδύλιως ἐκπέμψεις, καὶ ὀδοποίησεις γ' ἂν αὐτοὺς καὶ εἴ σὺν τεθρίπποις βούλουντο ἄπιναι. καὶ ἠμῖν εἰ γ' ἂν οἶδ' ὅτι τρισάμενος ταῦτ' ἐποίης, εἰ ἐώρα ἡμᾶς 25 μένειν κατασκευαζόμενους. ἀλλὰ γὰρ ὅροι καὶ ἂν ἄπαξ μάθωμεν ἄργοι ζήν καὶ ἂν ἀφθόνοις βιοτεύεις, καὶ Μήδων 30 δὲ καὶ Περσῶν καλαίς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις.
Their first duty is to strive to make their way back to Hellas, and to that end they should destroy all unnecessary baggage.

Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοὺς Ἑλλησίων ὅτι ἐκόντες πέρονται, ἐξ' αὐτοῦ τοὺς νῦν σκληρῶς ἐκεῖ βιωτεύοντας ἐνθάδε κομισαμένους πλουσίως ὄραν. ἀλλὰ γὰρ, ὃ ἄνδρες, πάντα ταῦτα τάγαθα δῆλον ὅτι τῶν κρατοῦντων ἔστι, τούτο δὴ δεῖ λέγειν ὅπως ἄν πορευόμεθα τε ὡς ἀσφαλέστατα καὶ εἰ μάχεσθαι δέου 10 ὃς κράτιστα μαχοῖμεθα. πρῶτον μὲν τοῖς, ἐφή, δοκεῖ μοι κατακαύσαι τὰς ἀμάξας ἂς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπη ἄν ἵστρατια συμφέρῃ ἐπειτὰ καὶ τὰς σκηνὰς συγκατακαύσαι. αὕτω γὰρ αὐτὸς ὁ χλόος μὲν παρέχωσιν ἄγειν, συνωφολοῦσι δ' οὐδὲν οὔτε 15 εἰς τὸ μάχεσθαι οὔτε εἰς τὸ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὁσα πολέμου ἐνεκεν ἡ σίτων ἡ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς οἰπλοῖς ὡσι, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατομένων μὲν γὰρ ἐπίστασθε ὅτι πάντα 20 ἀλλότρια' ἵνα δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.

Above all they must observe strict discipline and obedience, for in this alone is safety.

Λουπὸν μοι εἶπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὃσα γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς
ADDRESS TO THE SOLDIERS.

Xenophon's speech being unanimously approved, he then proposes their order of march, Cheirisophus to lead the van, and himself and the other younger officers the rear, the whole body to retreat in solid square.

33 Μετὰ ταῦτα Χειρίσοφος εἶπεν, Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἔξεσται ποιεῖν· ἀ δὲ νῦν εἰρήκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἀριστῶν εἶναι· καὶ ὅτι δοκεῖ ταῦτα, ἀνατεινάτῳ τὴν χείρα. 20

34 ἀνέτειναν πάντες. ἀναστᾶς δὲ πάλιν εἶπε Ξενοφῶν, Ω ἄνδρες, ἀκούσατε ὃν προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκοῦω δὲ κῶμας εἶναι

35 καλὰς οὐ πλέον εἰκοσὶ σταδίων ἀπεχοῦσας· οὐκ ἄν οὖν θαυμάζοιμι εἰ οἱ πολέμιοι, ὡσπερ οἱ δειλοὶ κύνες τοὺς μὲν 25 παριόντας διώκοντες καὶ δάκνουσιν, ἤν δύνωνται, τοὺς δὲ
διώκοντας φεύγουσιν, εἰ καὶ αὐτὸι ἡμῶν ἀπιόνου ἐπακολουθοῦν. ἵσως οὖν ἀσφαλέστερον ἡμῶν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὀχλὸς ἐν ἀσφαλεστέρῳ ἴ. εἰ οὖν νῦν 5 ἀποδείχθει ὅτι κρή ἡγεῖσθαι τοῦ πλαίσιον καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ’ ὁπισθοφυλακεῖν, οὐκ ἂν ὅπωτε οἱ πολέμιοι ἐλθοῦν βουλευόσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθα ἂν εὐθὺς τοὺς τεταγμένους. εἰ μὲν οὖν ἄλλο τις βέλτιον ὅρα, ἄλλως 37 10 ἔχετο εἰ δὲ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ Λακεδαι- μόνιος ἔστιν τῶν δὲ πλευρῶν ἐκατέρων δύο τῶ πρεσβυτάτω στρατηγῷ ἐπιμελοῖσθην’ ὁπισθοφυλακοίμεν δ’ ἡμεῖς οἱ νεώτατοι ἐγώ καὶ Τιμασίων τὸ νῦν εἶναι. τὸ δὲ λοιπὸν 38 15 κράτιστον δοκή εἶναι. εἰ δὲ τις ἄλλο ὅρα βέλτιον, λεξάτω. ἐπεὶ δ’ οὐδεὶς ἀντέλεγεν, εἶπεν, ὡς δοκεῖ ταῦτα, ἀνατε- νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοῖνυν, ἔφη, ἀπίστωτας 39 20 ἄλλως τούτου τυχεῖν’ ὅστις τε ζήν ἐπιθυμεῖ, πειράσθω νυκάν’ τῶν μὲν γὰρ νυκτῶν τὸ κατακαίνειν, τῶν δὲ ἡπτωμένων τὸ ἀποθνήσκειν ἐστίν’ καὶ εἰ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω’ τῶν γὰρ νυκτῶν ἐστί καὶ 25 τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡπτωμένων λαμβάνειν.
To them busied with their preparations appears a Persian, Mithradates, who endeavours to intimidate them from their purpose, but the generals resolve to have no further parley with the enemy and so dismiss him, he having already seduced one officer, who deserted with twenty men.

1 Τούτων λέχθεντων ἀνέστησαν καὶ ἀπελθόντες κατέκαυν τὰς ἀμάξας καὶ τὰς σκηνὰς, τῶν δὲ περιττῶν ὅτου μὲν δεοιτὸ τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτον. ταύτα πούσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἵππευσιν 5 ὡς τριάκοντα, καὶ καλεσάμενοι τοὺς στρατηγοὺς εἰς ἐπίκοον λέγει ὁδε. Ἕγω, ὦ ἄνδρες Ἑλληνες, καὶ Κῦρφ πιστὸς ἦν, ὅσ νὰ μείζε ἐπιστασθε, καὶ νῦν ὑμῖν εὐνοῦς καὶ ἐνθάδε δὲ εἰμὶ σὺν πολλῷ φόβῳ διὰγων. εἰ οὖν ὀρφὴν υμᾶς σωτηρίων τι βουλευομένους, ἔλθομι ἄν πρὸς ὑμᾶς 10 καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί ἐν ψυ ἔχετε ὡς φίλον τε καὶ εὐνοὼν καὶ βουλόμενον 3 κοινῆ σὺν υμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοι τοῖς στρατηγοῖς ἐδοξὲν ἀποκρίσασθαι τάδε καὶ ἔλεγε Χειρίσοφος Ἡμῖν δοκεῖ, εἰ μὲν τις ἐξ ὑμᾶς ἀπιέναι οἴκαδε, 15 διαπορεύεσθαι τὴν χώραν ὡς ἄν δυνάμεθα ἁσινέστατα. ἢν δὲ τὶς ὑμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τοῦτῳ ὡς ἄν 4 δυνάμεθα κράτιστα. ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν ὡς ἀποροῦν εἰς βασιλέως ἄκουτος σωθήναι. ἐνθά δὴ ἐγινεύσκετο ὅτι ὑπόπεμπτος εἶναι καὶ γὰρ τῶν Τισσα- 20 5 féρνους τις οἴκειων παρηκολουθήκει πίστεως ἐνεκα. καὶ ἐκ τούτου ἐδοκεῖ τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα πούσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἐστὶν τῇ πολεμίᾳ εἶνεν διέφθειρον γὰρ προσίοντες τοὺς στρατιώτας, καὶ
They cross the river Zapatas, and are attacked by Mithradates with a strong force of horse and light-armed auxiliaries, who shooting further than the Greeks, and being more rapid in retreat, inflict some damage with impunity, especially to the rear-guard under Xenophon.

Metà taúta áriostíσantves kai diabántves tôn Zapátan 6 potamou ἐπορεύοντο τεταγμένοι τὰ ὑποξύγια καὶ τὸν ὀχλὸν 5 ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Mithradātēs, ἵππεας ἐξων ὃς διακοσίους καὶ τοξότας καὶ σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους, καὶ προσήει μὲν ὃς φίλος 7 ὃν πρὸς τοὺς Ἐλλήνων ἐπεὶ δὲ ἐγγὺς ἐγένοντο, ἐξαπίνησι 10 οἱ μὲν αὐτῶν ἐτόξευον καὶ ἵππεις καὶ πεζοὶ, οἱ δὲ σφενδόνων καὶ ἐτίπτρωσκον, οἱ δὲ ὀπισθοφύλακες τῶν Ἐλλήνων ἐπασχον μὲν κακῶς, ἀντεποίουν δὲ οὐδέν οἱ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἀμα ψυλοὶ οὕτε εἰσὶ τῶν ὀπλων κατεκέκλειτο, οἱ τε ἄκοντισταὶ βραχύτερα 15 ἡκόντισιν ἣ ὃς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου 8 Ξενοφώντι ἐδόκει διωκτέον εἶναι καὶ ἐδῶκον τῶν ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε γὰρ ἵππεις ἦσαν τοῖς Ἐλληνοις οὔτε 9 20 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ πολὺ γὰρ οὐχ ὦλον τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν οἱ δὲ βάρβαροι ἵππεῖς 10 καὶ φεύγοντες ἄμα ἐτίπτρωσκον εἰς τοῦτο πισθεῖν τοξεύοντες ἀπὸ τῶν ἱππῶν, ὅποιον δὲ διώξειαν οἱ Ἐλληνες, τοσοῦτον 25 πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. ὡστε τῆς ἡμέρας 11
THE RETREAT BEGUN.

12 ἔδυνατο βλάπτειν. ἄκούσας δὲ Ξενοφῶν ἐλεγεν ὃτι ὁρθῶς αὐτῷ ὑπὸ τῷ ἔργῳ αὐτοὺς μαρτυροῖν. ἀλλ' ἐγώ, ἔφη, ἡμακάσθην διώκειν, ἐπειδὴ ἔφη ἡμᾶς εἶν τού μένειν κακῶς μὲν πάντους, ἀντιποιεῖν δὲ οὐδὲν δυναμένους.

13 ἐπειδὴ δὲ ἐδιώκομεν, ἀληθὴ, ἔφη, ἡμεῖς λέγετε· κακῶς τὸ μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐπινάμεθα τοὺς πολέμιους, ἀνεχωροῦμεν δὲ πάνω χαλεπῶς.

To obviate these mischances in future, certain Rhodians in the army are formed, on Xenophon's proposal, into a body of slingers, and a troop of horsemen is also hurriedly equipped.

14 Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῆ ῥώμη ἀλλὰ σὺν δλίγοις ἡλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώ-

15 καὶ σφενδονώσων ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν ὑπαιναται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνείονται· ὃταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἴδον τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, εὗ ὄλιγῳ δὲ οὐδ' εἴ ταχὺς εἰη πεζὸς πεζὸν ἄν διώκων καταλαμβάνων εἴ τόξου ρύμα-

16 τοῖς. ἡμεῖς οὖν εἴ μέλλοιμεν τούτους εἰργεῖν ἴστω μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχύτητην δὲι καὶ ἵππεών. ἄκοου δ' εἶναι εἰ τῷ στρατεύματι ἡμῶν 'Ῥόδιον, ὃν τοὺς πολλοὺς φασὶν ἐπιστάσαι σφενδοῦν, καὶ τὸ βέλος αὐτῶν καὶ διπλά-

7 σιον φέρεσθαι τῶν Περσικῶν σφενδοῦν. ἐκεῖναι γὰρ
διὰ τὸ χειροπληθέσι τοὺς λίθους σφενδόναν ἐπὶ βραχὺ ἔξικνονται, οἱ δὲ Ὀρὸι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. ἴνα οὖν αὐτῶν ἐπισκεφώμεθα τίνες πέπαν—18 ται σφενδόνας, καὶ τούτων μὲν δώμεν ἀργύριον, τῷ δὲ ἅλλῳ πλέκειν ἐθέλοντι ἄλλῳ ἀργύριον τελῶμεν, καὶ τῷ σφενδόναν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τυνα ἀτελείαιν εὐρίσκομεν, ᾿Ισως τινὲς φανοῦνται ἵκανοι ήμᾶς ὀφελεῖν. ὅρῳ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν 19 τινας παρ’ ἐμοὶ, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἅλλους αἴχμαλῶτους σκευοφοροῦντας. ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδόμεν, τοὺς δὲ ἵππους εἰς ἵππεας κατασκευάζομεν, ᾿Ισως καὶ οὕτω τι τοὺς φεύγοντας ἀνιάσοσοι. ἔδοξε καὶ 20 ταῦτα. καὶ ταὐτης τῆς νυκτὸς σφενδόνηται μὲν εἰς 15 διακοσίους ἐγένοντο, ἤππου δὲ καὶ ἤππεις ἑδοκιμάσθησαν τῇ ύστεραις εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἤππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

CHAPTER IV.

On the following day after passing a defile, they are again attacked by Mithradates, who is repulsed with much slaughter by help of the slingers and horsemen.

Μείναντες δὲ ταῦτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1 20 πρωίατερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοῖς διαβητῇν ἐφ’ ἣ ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς διαβαίνοντι οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται 2 ὁ Μιθραδάτης, ἤχων ἤππεας χιλίων, τοζότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίως· τοσοῦτος γὰρ ᾿ήτησε 25 Τισσαφέρην, καὶ ἑλαβεν ὑποσχόμενος, ἃν τούτους λάβη,
παραδώσειν αυτῷ τοὺς Ἐλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν,
3 πολλὰ δὲ κακὰ ἐνομίζει ποιῆσαι. ἐπεὶ δὲ οἱ Ἐλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὁκτὼ στάδιοι,
διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρῆγ-5 γελτὸ δὲ τῶν πελταστῶν οὕς ἔδει διώκειν καὶ τῶν ὅπλιτῶν, καὶ τοῖς ἰππεύον εἰρητὸ θαρροῦσι διώκειν ὡς
4 ἐφευσομένης ἰκανῆς δυνάμεως. ἐπεὶ δὲ οἱ Μιθραδάτης κατελήφηε, καὶ ἥδη σφενδόναι καὶ τοξεύματα ἕξικνοντo,
τὸ, ἐσῆμυνε τοῖς Ἐλληνι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον το ὁμόσῃ οἷς εἰρητὸ καὶ οἱ ἰππεῖς ἠλαυνον· οἱ δὲ οὐκ
5 ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον
πολλοὶ καὶ τῶν ἰππεῶν ἐν τῇ χαράδρῃ ζωὶ ἐλήφθη-
σαν εἰς ὁκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκε-15
λευστοὶ οἱ Ἐλληνες ἦκισαντο, ὡς ὅτι φοβερότατον τοῖς
πολεμίοις εἶ ὀράν.

After their victory the Greeks arrive at the river Tigris, and there chance upon certain ancient remains of cities and buildings.

6 Καὶ οἱ μὲν πολέμιοι οὔτω πράξαντες ἀπῆλθον, οἱ δὲ Ἐλληνες ἀσφαλῶς πορεύομενοι τὸ λοιπὸν τῆς ἡμέρας
7 ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμὸν. ἐνταῦθα πόλις ἦν 20
ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· φίκον δ' αὐτῇ τὸ παλαιὸν Μηδοῦ. τοῦ δὲ τείχους αὐτῆς ἦν τὸ
ἐωρὸς πέντε καὶ εἰκοσι πόδες, ὕψος δ' ἐκατόν· τοῦ δὲ
κύκλου ἡ περίοδος δύο παρασάγγαι· φκοδόμητο δὲ πλίν-
θοις κεραμεῖσι· κρηπίς δ' ὑπὴν λιθίνη τὸ ὕψος εἰκοσὶ 25
ποδῶν· ταὐτὴν βασιλεὺς ὁ Περσῶν ὅτε παρὰ Μηδῶν
τὴν ἀρχὴν ἐλάμβανον Πέρσαι πολιορκῶν οὐδενὶ τρόπῳ
44

ANABASIS, III. iv. 8–22.

ἐδύνατο ἐλεῖν ἡλιον δὲ νεφέλη προκαλύψασα ἡφάνισε μέχρι ἐξέλιπον οἱ ἀνθρωποί, καὶ οὕτως ἔδιπλος. παρὰ δὲ ταύτην τὴν πόλιν ἦν πυραμίδις λιθώνη, τὸ μὲν ἐνος ἐνος πλέθρου, τὸ δὲ ὦψος ὦν πλέθρων. ἐπὶ ταύτης πολλοῖς τῶν βαρβάρων ἔσαυν ἐκ τῶν πλησίου κομῶν πεφευγότες. ἐντεύθεν ὃ ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἐξ πρὸς τεῖχος ἐρημηκότα μέγα; ὄνομα δὲ ἦν τῇ πόλει Μέστιλας Μηδοί ὃ αὐτὴν ποτὲ φύσει. ἤν δὲ ἢ μὲν κρήτης λίθων ἔστοι κογχυλιάτου, τὸ ἐνος πεντήκοντα ποδῶν καὶ τὸ ὦψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπίκοδόμητο πλώθυνον τεῖχος, τὸ μὲν ἐνος πεντήκοντα ποδῶν, τὸ δὲ ὦψος ἐκατον τοῦ δὲ τεῖχους ἦ περίοδος ἐξ παρασάγγας. ἐν ταύτα λέγεται Μηδεία γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλευσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. ταύτην δὲ ἐπὶ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλέως οὐκ ἔδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ. Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως ἔδιπλος.

Proceeding up the left bank of the river they are attempted by Tissaphernes with a great army, but the Rhodians compel these to keep their distance.

Ἐντεύθεν ὃ ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τετταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὕς τε αὐτὸς ἐπέεις ἠλθείν ἔχων καὶ τὴν ὁρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὕς Κυροὺς ἔχων ἀνέβη βαρβάρους καὶ οὕς ὁ βασιλέως ἀδελφός ἔχων βασιλεία ἐβοήθηε, καὶ πρὸς τούτους ὅσους βασιλεὺς ἐδωκέν αὐτῷ, ὡς τὸ στράτευμα πάμπολον ἐφάνη. ἐπεὶ δὲ ἐγγὺς ἐγένετο, ταῖς μὲν τῶν τάξεων ὅπως ἐντεύθησαν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδὲ ἐβουλευτο διακωνί-
33. 

15 νεύειν, σφενδονῶν δὲ παρήγγειλε καὶ τοξεύειν. ἔπει δὲ διαταχέωντες οἱ 'Ρώδιοι ἐσφενδόνησαν καὶ οἱ [Σκύθαι] τοξόται ἐτοξεύοντε καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἶ πάνω προσπεμεῖτο ράδιον ἢ, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπε-5

16 χώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ εἰποντο· καὶ οὐκέτι ἐσώνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τε 'Ρώδιοι τῶν Περσῶν ἐσφενδόνων, καὶ τῶν τοξοτῶν, μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικὰ ἔστων, ὥστε χρήσιμα ἢν ὄποσα ἀλίσκοιτο τῶν 10 τοξευμάτων τοῖς Κρητισι, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἴντες μακράν. εὐνυπεσκείτο δὲ καὶ νεύρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρήσθαι εἰς τὰς σφενδόνας.

After a day's rest and refreshment they proceed, closely followed by Tissaphernes; and their solid order of march exposes them to his skirmishing attack.

18 Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδέυσεν οἱ 15 Ἕλληνες κάμαις ἐπιτυχόντες, ἀπήλθον οἱ βάρβαροι μείων ἔχοντες τῇ ἀκροβολίσει· τὴν δὲ ἐπιστροφήν ἡμέραν ἐμειναν οἱ Ἕλληνες καὶ ἐπεστίσαντο· ἢ γὰρ πολὺς σίτος ἐν ταῖς κώμαις. τῇ δὲ υστεραιᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἴπετο ἀκροβολίζομενοι. 20 ἐνθα δὴ οἱ Ἕλληνες ἐγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ τάξεις εἰς πολεμίων ἐπομένων. ἀνάγκη γὰρ ἐστιν, ἢ μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαίσιον ἢ ὁδὸν στενοτέρας οὕσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορευεσθαι πονήρως ἀμα 25 μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους, ὥστε δυσ-20 χρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας· ὅταν δ' αὖ
Six companies are therefore formed, whose freer movements facilitate the retreat.

ʼΕπεὶ δὲ ταῦτ’ ἐγνωσαν οἱ στρατηγοὶ, ἐποίησαν ἑξ 21 λόχους ἀνὰ ἐκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντήρας καὶ ἄλλους ἐνωμοτάρχους. οὗτοι 10 δὲ πορεύόμενοι ὑπὲρτεροι, ὅποτε μὲν συγκύπτοι τὰ κέρατα ὑπέμενον ὑστεροι, ὅστε μη ἐνοχλεὶν τοῖς κέρασι, τότε δὲ παρῆγον ἐξωθεὶν τῶν κερατῶν. ὅποτε δὲ διάσχισειν αἱ πλευραὶ 22 τοῦ πλαισίου, τὸ μέσον ἀν ἐξεπίμπλασαν, εἰ μὲν στενο- τερον εἰη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ 15 πεντηκοστὸς, εἰ δὲ πάνυ πλατὺ, κατ’ ἐνωμοτίας’ ὅστε δὲι ἐκπλεών εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δεοί 23 διάβασιν ἦ γέφυραν, οὐκ ἔταράττοντο, ἀλλ’ ἐν τῷ μέρει οἱ λοχαγοὶ διεβαίνον· καὶ εἰ ποὺ δεοὶ τῇ τῆς φάλαγγος, ἐπιπαρῄσαν οὗτοι. τοῦτῳ τῷ τρόπῳ ἐπορεύθησαν σταθ- 20 μους τέτταρας.

They reach some hills whence they are attacked and hard pressed by the barbarians; but fight their way at length to some villages and there recruit.

ʼΗνίκα δὲ τὸν πέμπτον ἐπορέυοντο, εἰδὼν βασιλείαν τι 24 καὶ περὶ αὐτὸ κόμας πολλὰς, τὴν δὲ ὀδὸν πρὸς τὸ χωρίον τούτῳ διὰ γηλόφων ψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ
τοῦ ὄρους ὑψὸς ἤν ἡ κόμη. καὶ εἴδον μὲν τοὺς λόφους ἀσμενοὶ οἱ Ἑλλήνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἑπέων ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τοῦ πρῶτου γῆλοφου καὶ κατέβαινον, ὡς ἐπὶ τὸν ἑτερον ἀναβαίνειν ἐπναύγγυνται οἱ βάρβαροι καὶ ἀπὸ 5 τοῦ ψηλοῦ εἰς τὸ πρανεῖς ἐβαλλον, ἐσφευδόνων, ἑτὸ- 26 ξενοῦ ὑπὸ μαστίγων, καὶ πολλοὺς ἐτύπωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνιτῶν καὶ κατέκλεισαν αὐτοὺς εἰσο τῶν ὀπλων ὡστε παντάπασι ταῦτῃ τῇ ἡμέρᾳ ἄχροστοι ἦσαν ἐν τῷ ὀχλῷ ὄντες καὶ οἱ σφευδόνηται καὶ 10 τοῖς τοξόταις. ἐπεὶ δὲ πιεζομένοι οἱ Ἑλλήνες ἐπεξείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἀκρον ἄφικνονται ὅπληται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδον. πάλιν δὲ ὅποτε ἀπίλειν πρὸς τὸ ἄλλο στράτευμα ταῦτα ἐπασχον, καὶ ἐπὶ τοῦ δευτέρου γῆλοφου ταῦτα ἐγίγνετο, ὡστε ἀπὸ τοῦ 15 τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιῶτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον 29 πελταστὰσ πρὸς τὸ ὄρος. ἐπεὶ δ’ οὕτω ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντι, δεδοικότες μὴ ἀποτιμηθείσαν καὶ 20 ἀμφοτέρωθεν αὐτῶν γένοντο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὠθῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἄφικοντο εἰς τὰς κώμας καὶ ἱερὰς κατέστησαν ὅκτω πολλοὶ γὰρ 31 ἦσαν οἱ τετρωμένοι. ἐνταύθα ἔμειναν ἡμέρας τρεῖς καὶ 25 τῶν τετρωμένων ἑνεκα καὶ ἀμα ἐπιτήδεια πολλὰ εἴχον, ἀλευρα, οὕνοι, κριθᾶς ἐποιος συμβεβλημένας πολλάς, ταῦτα δὲ συνενενεγμένα ἤν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δ’ ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον.
Descending again into the plain they escape their pursuers, who encamp at a distance, and for some days they push on unharmed.

'Επελ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνά- 32 μεί, ἔδοξαν αὐτοὺς ἡ ἀνάγκη κατασκηνώσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους. πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ τε τετρωμένοι καὶ οἱ ἐκεῖνοι 3 φέροντες καὶ οἱ τῶν φερόντων τὰ ὀπλα δεξάμενοι. ἐπελ 33 δὲ κατασκήνωσαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσόντες, πολὺ περὶσσαν οἱ Ἑλληνες. πολὺ γὰρ διέφερεν ἐκ χώρας ὅρμωντας ἀλέξασθαι ἡ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχη- 10 σθαι. ἡμικα δὴ ἢ ὃ ἢ ἴδε δεῖλη, ὥρα ἢν ἀπιέναι τοῖς πολεμίοις. 34 οὕποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβοῦμενοι μὴ τῆς νυκτὸς οἱ Ἑλληνες ἐπιθώνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἔστι 35 στρατευμα Περσικῶν. οἱ τε γὰρ ἵπποι αὐτοῖς δέδενται 15 καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἐνεκα εἰ λυθεῖσαι, ἐὰν τὲ τὶς θόρυβος γίγνηται, δὲι ἐπισάξαι τὸν ἵππον Πέρση ἄνδρη καὶ χαλινώσαι, δει καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντως. τοῦτον ἐνεκα πόρρω 20 ἀπεσκήνουν τῶν Ἑλλήνων. ἐπελ δὲ ἐγιγνωσκόν αὐτοὺς 36 οἱ Ἑλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευαζόμεθα ἀκουοῦντων τῶν πολεμίων. καὶ χρόνον μὲν τωα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὅψε ἐγίγνετο, ἀπῆσαν' οὐ γὰρ 25 ἐδοκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπίόντας ἦδη 37 ἔφρων οἱ Ἑλληνες, ἐπορεύοντο καὶ αὐτὸι ἀναζεύζαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται
But on the fourth day they find their way in front beset from the hills, while the rear is threatened by Tissaphernes.

Τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἃ ἐμέλλον οἱ Ἑλληνες παριέναι, ἀκρωπυχίαν ὄρους, ὅφ᾽ ἦν ἡ κατάβασις ἦν εἰς τὸ 38 πέδιον. ἐπειδὴ δὲ ἐώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωπυχίαν, καλεὶ Ξενοφῶντα ἀπὸ τῆς οὐράς καὶ κελέει λαβόντα τοὺς πελταστὰς παραγενεσθαι εἰς τὸ 39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἐώρα Τισσαφέρνην καὶ τὸ στράτευμα ἑνὸς αὐτὸς δὲ προσελάσασ· ἤρωτα Τι καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἑξεστὶν ὅραν· προκατεληπταί γὰρ ἥμιν ὁ ύπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, 40 εἰ μὴ τούτοις ἀποκόψομεν. ἀλλὰ τὸ ὦν ἤγες τοὺς πελταστὰς; ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα κατὰ 15 λιπεῖν τὰ ὁπισθὲν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι πῶς τῆς τοὺς ἀνδρας ἀπελαῷ ἀπὸ τοῦ λόφου.

Xenophon being summoned to the van, takes men therefrom with Cheirisophus' sanction, and seizes with much effort a peak commanding the enemies' position.

Ἐνταῦθα Ξενοφῶν ὥρα τοῦ ὄρους τῆς κορυφῆς ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὕτως, καὶ ἀπὸ ταύτης 20 ἔφοδον ἐπὶ τὸν λόφον ἐνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὁ Χειρίσοφε, ἥμιν ἰσθαί δις τάχιστα ἐπὶ τὸ ἀκρον· ἢ γὰρ τούτο λάβωμεν, οὐ δυνήσομαι μένειν οἱ ὑπὲρ τῆς ὀδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύ-
ματι, ἐγὼ δ' ἑθέλω πορεύεσθαι· εἰ δὲ χρῆσεις, πορεύου ἐπὶ τὸ ὁρός, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμι σοι, ἐφη 42 ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερος ἐστιν αἱρεῖται πορεύεσθαι, κελεύει δὲ 5 οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἢν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσοφος συμπέμπει 43 τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς ἐίχε τῶν ἐπιλέκτων ἐπὶ τῷ 10 στόματι τοῦ πλαισίου. ἐντεῦθεν ἐπορεύοντο ὡς ἐδύνατο 44 τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ἀρμῆσαν ἀμιλλάσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ 45 ἢν τοῦ Ἐλληνικοῦ στρατεύματος διακελευομένων τοῖς 15 ἐαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἐαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελάύνων ἐπὶ 46 τοῦ ῥπποῦ παρεκλεύετο, Ἀνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλάσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονησαντες ἀμαχεὶ τὴν λοιπὴν 20 πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος ἐπευ, Οὐκ ἐξ 47 ἱσου, ὁ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ᾽ ἱπποῦ ὄχει, ἐγὼ δὲ χαλεπῶς κάμω τὴν ἀσπίδα φέρων. καὶ ὅς ἀκούσας 48 ταῦτα καταπηδήσας ἀπὸ τοῦ ῥπποῦ ὥθεται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα 25 ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὡστ᾽ ἐπιείξετο. καὶ τοῖς μὲν ἐμπροσθὲν ὑπάγειν παρεκλεύετο, τοῖς δὲ ὅπισθὲν παριέναι μόλις ἐπόμενος. οἱ δ' ἄλλοι στρατιώται παίουσι καὶ βάλλουσι καὶ λοι- 49 δοροῦσι τὸν Σωτηρίδαν, ἔστε ἴναγκασαν λαβῶντα τὴν 30 ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβᾶς, ἔως μὲν βάσιμα ἢν, ἐπὶ τοῦ ῥπποῦ ἤγεν, ἐπεὶ δὲ ἄβατα ἢν, καταλιπὼν τὸν
CHAPTER V.

The enemy then flee, and the Greeks encamp in great comfort in the plain: but the enemy again appear and begin to burn the villages.

1 "Ενθα δὴ οἱ μὲν βάρβαροι στραφέντες ἐφευγον ἃ ἐκαστὸς ἐδύνατο, οἱ δὲ Ἑλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀρμαῖον ἀποτραπόμενοι ἄλλην 5 ὅδὸν φύσουτο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατο-πεδεύοντο ἐν κώμῃ μεστῇ πολλῶν ἄγαθῶν. ἤσαν δὲ καὶ ἀλλαὶ κῶμαι πολλαὶ πλῆρεις πολλῶν ἄγαθῶν ἐν τούτῳ

2 τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμὸν. ἦνικα δὴ ἴνα δείλῃ ἐξαπίνῃς οἱ πολέμιοι ἐπιφαινόνται ἐν τῷ πεδίῳ, καὶ 10 τῶν Ἑλλήνων κατέκοψαν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρπαγὴν καὶ γὰρ νομαί πολλαὶ βοσκημάτων διαβιβάζομεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατ-

3 ελήφθησαν. ἐνταῦθα Τισσαφέρης καὶ οἱ σύν αὐτῷ κἀκεῖν ἐπεχειρήσαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα 15 ἦθυμησάν τινας, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ κάσιεν,

4 οὐκ ἔχοιεν ὅποθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆςαν ἐκ τῆς βοσθείας· ο δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἦνικα ἀπὸ τῆς βοσ-

5 θείας ἀπήντησαν οἱ ᾗ Ἑλλῆνες ἔλεγεν, Ὀρᾶτε, ὃ ἄνδρες 20 Ἑλλῆνες, ύφιέτοντας τὴν χώραν ἥδη ἤμετέραν εἶναι; ἀ γὰρ ὅτε ἐστενδότοι διεπράττοντο, μὴ κάειν τὴν βασι-

λέως χώραν, ὑνὶ αὐτοὶ καίνους ὡς ἀλλοτριάν. ἀλλ’ ἐὰν πον καταλήπωσί γε αὐτοῖς ἃ ἐπιτήδεια, ὄψονται

D 2
καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὥς Χειρίσοφε, ἐφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας ὡς ὑπὲρ τῆς ἴμετέρας. ὦ δὲ Χειρίσοφος εἶπεν, Οὐκοῦν ἐμοίγε δοκεῖ: ἀλλὰ καὶ ὑμεῖς, ἐφη, κάωμεν, καὶ οὕτω θᾶττον παῦ-5 σονται.

The Greeks are much discouraged, finding themselves enclosed between high mountains and the Tigris: but a Rhodian proposes a scheme for their crossing the river by a pontoon.

᾿Εστὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι 7 περὶ τὰ ἐπιτήδεια ἡγαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήγαον. καὶ ἐνταῦθα πολλῇ ἀπορίᾳ ἦν, ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος 10 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπέρεχεν πειραμένοις τοῦ βάθους. ἀπορουμένους δ᾽ αὐτοὺς προσελθὼν τις 8 ἀνὴρ Ῥόδιος εἶπεν, Ἑγὼ θέλω, ὦ ἄνδρες, διαβιβάζαι ὑμᾶς κατὰ τετρακισχιλίους ὅπλατας, ἄν ἔμοι ὃν δέομαι ὑπηρετῆσθε καὶ τάλαντον μισθὸν πορίσθητε. ἑρωτώ- 9 15 μενος δὲ ὅτου δέοιτο Ἀσκόνων, ἐφη, δισεκοιλίων δεήσομαι: πολλὰ δ᾽ ὅρῳ πρόβατα καὶ αῖγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα βαδίως ἄν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν ὅσ ἤρησθε 10 περὶ τὰ ὑποζύγια: τούτως ζεῦξας τοὺς ἁσκοὺς πρὸς 20 ἄλληλους, ὀρμόσας ἐκαστὸν ἁσκὸν λίθους ἀρτήσας καὶ ἄφεις ὅσπερ ἄγκυρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφο- 11 τέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι 15 μὲν οὖν οὐ καταδύσοσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἁσκὸς δύο ἄνδρας ἔξει τοῦ μῆ καταδύναι. ὁστε δὲ μῆ 25 ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχῆσει.
The scheme is rejected as impracticable, and the generals after learning from captives the nature of the country, resolve to attempt an issue through the mountains into Armenia.

12 Ἀκοῦσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίει ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθὺς τοῖς πρῶτοι οὔδεν ἄν ἐπέτρεπον τούτων ποιεῖν. ἐνταῦθα τῇ μὲν ὑστεραῖαν ἐπανεχώρουν εἰς τοὺς παλιὺς [Ἠ πρὸς Βασιλιάσιον] εἰς τὰς ἀκαύστους κάμας, κατακαύσαντες ἐνθεῖν ἔξησαν· ὡστε οἱ πολέμιοι οὐ προσῆλθαν, ἀλλὰ ἔθεσαν καὶ ὄμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέψονται οἱ Ἔλληνες καὶ τὰ ἐν νη ἔχουσιν. ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ τοὺς πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐκαλωκότας.

15 ἦλεγχοι τὴν κύκλῳ πάσαν χώραν τὴν ἐκάστη εἰς. οἱ δὲ ἔλεγοι ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ τῆς Βασιλείας εἶπαν καὶ Μηδέαν, δι' ἕσπερ ἕκοιεν, ὅ δὲ πρὸς ἐπὶ Σοῦκα τε καὶ Ἐκβάταις φέροι, ἐνθα θερίζειν, λέγεται βασιλεύς, δὴ διαδέχεται τὸν ποταμὸν πρὸς ἐπὶ τοὺς Λοῦδαν καὶ ἰωνίαν ποταμοῦ πρὸς ἐπὶ τοὺς ὅρεων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. τούτοις δὲ ἐφασαν οικεῖαν ἀνὰ τὰ ὅρη καὶ πολεμικοὺς εἶναι, καὶ βασιλεώς οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας. τοῦτω δ' οὐδένα ἀπονοστήσαι διὰ τῆς δυσχωρίας. ὅποτε μέντοι πρὸς τὸν σταράπην τὸν ἐν τῷ πεδίῳ σπείσαντο, καὶ ἐπιμυγγυναὶ σφῶν τε πρὸς ἐκεῖνους καὶ ἐκείνων πρὸς ἐαυτοὺς. ἀκούσαντες ταῦτα οἱ 25 στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὖν δὲν δῆλον ποιήσαντε ὅτι πορεύεσθαι ἐμελλον.
ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦζειν, ἢς Ὄροντας ἦρξε πολλής καὶ εὐδαίμονος. ἐντεύθεν δὲ εὔπορον ἔφασαν 5 εἶναι ὅποιας ἡθέλει πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, 18 ὅπως ἤνικα καὶ δοκοίσῃ τῆς ὁρᾶς τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδολκεσαν μή προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἤνικ’ 10 ἀν τις παραγγέλλῃ.
XENOPHON

ANABASIS, BOOK III

WITH INTRODUCTION, NOTES, ETC.

BY

J. MARSHALL, M.A.

RECTOR OF THE ROYAL HIGH SCHOOL, EDINBURGH

Part II.—Notes

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXVIII

[All rights reserved]
NOTES.

P. 21. 1. "Οσα μὲν δὴ... δῆλωται. This section, like similar sections I. § 1.
at the beginning of all the books, other than the first and sixth, is a
later insertion. The narrative was not originally divided into books, and
therefore did not require such summaries.

1. 4. ἐν ταῖς σπονδαίσ: either 'during' or 'under the truce.' The
preposition ἐν is used very freely to indicate the conditions or circum-
stances under which persons live or act; e.g. ἐν ἀφθόνοις ii. 25, ἐν
ὅπλοις, ἐν πολέμω, ἐν ἱσα, ἐν ἀισχύνῃ, κ.τ.λ. For the facts cf. Introduct-
ion, p. 6.

1. 5. συνειλημένοι ἥσαν: 'had been seized.' The leading Greek § 2.
generals were apprehended and sent on to the king, who caused them to
be executed; the subordinate officers were cut down at once. See
Introduction, p. 6.

1. 6. τῶν λοχαγῶν κ.τ.λ.: partitive genitives, as usual preceding the
word that governs them.

1. 7. δή emphasises πολλά, 'you may be sure.'

1. 8. ἐννοούμενοι μέν: 'reflecting in the first place.' The particle
affects the whole clause, and not merely the word which precedes it.
So ἐστρατευτῷ μέν in § 10 below, ἀπὸ Δίος μέν § 11, and ὀρατε μέν in
ii. 4.

ἐπὶ ταῖς βασιλέως θύραις: 'at the very gates of the king,' i.e. in
the very heart of the empire. Βασιλέως without the article, indicating,
according to regular Greek practice, the Persian king.

1. 9. ἥσαν and following verbs are remarkable as rare instances of past
indicatives to express time present in past oratio obliqua. The
ordinary rule in Greek would here require either present indicative
or present optative, Goodwin, 206 b. For a similar variation cf. II. ii.
5 ὄρωντες οτι μόνος ἑφρονεῖ ὅλα χεὶ τὸν ἄρχοντα, οἵ δ' ἀλλοι ἂνεροι ἥσαν.
Xenophon, so to speak, adopts the statements as facts present to his mind
when writing his history.

1. 10. ἄγοράν: properly 'the market-place,' and then 'provisions.'
Under the treaty Tissaphernes had engaged that his people would lead
them without guile back to Greece ἄγοράν παρέχοντας, II. iii. 26.
I. § 2. Hence ἓτι, 'no one now was going to find them provisions,' the treaty having been broken.

1. ii. μύρια στάδια: roughly speaking, 'eleven hundred and fifty miles.' This is pretty nearly the distance as the crow flies from Babylon to the Ionian coasts. Cf. the map.

1. 13. ἐν μέσῳ: 'hindering their homeward journey.' So in Xen. Cyrop. V. ii. 26 Τί δ', ἐφη, ἐν μέσῳ ἐστὶ τοῦ συμμάχου; ' And what, said he, is to prevent the meeting?' For a different use of the phrase cf. below § 21.

P. 22. l. 1. νικῶντες μὲν = εἶ μὲν νικῶν. The protasis of a hypothetical sentence is frequently expressed by a participle. Cf. Goodwin, Greek Grammar, 199. 1.

1. 2. ἡττησθέντων δὲ αὐτῶν: protasis also, but in this instance genitive case (partitive) on account of οὐδείς, or rather perhaps, gen. abs. in broken construction, cf. below § 40 οὗτῳ δ' ἐχόντων. Observe, the first condition is expressed by a present participle, 'even if they were (and continued to be) the conquerors'; the second by an aorist, 'whereas if once they were beaten.' Cf. Goodwin, Moods and Tenses, p. 110.

§ 3. 1. 3. ἀδύμως ἔχοντες. With adverbs, ἔχειν is intransitive, = 'to be in a particular state.'

1. 4. εἰς τὴν ἐσπέραν. εἰς is used for the 'time when,' to express the idea of a point of time looked forward to. Cf. Anab. I. vii. 1 εἰς τὴν ἐποίησαν ἔω. This is naturally the case with fixed times, like morning and evening.

σίτου: partitive genitive, regularly in Greek with verbs of tasting, as with many other verbs conceived as affecting the object only in part. Cf. Goodwin, 167.

1. 5. τὰ δῶλα. The defensive arms, i. e. the shields, were usually piled together by the soldiers when off duty at their several camping posts, or stations. Hence here = 'their quarters.'

§ 4. 1. 11. Ἡν ἔς τις. Inversion of the sentence to make the subject, Xenophon the Athenian, prominent. The story is told as by a third party, Xenophon for some reason not desiring to appear as its author. (Cf. Introduction to Book I. p. xvi.) He had been mentioned several times in the previous books, but his importance as an actor in the story begins only now, and hence the more formal manner in which his name and previous history are introduced. For more detailed discussion of Xenophon's connection with the expedition see Introduction to Book I. pp. xii sqq.

1. 12. οὔτε . . . ὁν: 'although he was neither,' etc.

1. 14. ξένος δὲν ἄρχαίοι: 'on the ground of their old friendship.'

1. 15. ποιήσεων. The subject of course is Proxenus—' that he would bring him into relations of friendship with Cyrus.' The subject is expressed with the next infinitive (αὐτὸς νομίζεω) because there Proxenus

is bringing his own case into parallelism with Xenophon's. Cf. Goodwin, I. § 4. 208. Xenophon as a matter of fact did prefer Cyrus' friendship to his patriotism; and he was banished in consequence. Cf. Introduction to Book I. p. xiv.

1. 16. μεντοι. Adversative particle, because Xenophon did not at once follow his advice, but first consulted Socrates, his great guide and instructor.

1. 17. Σωκράτει τῷ Ἀθηναίῳ. The article implies that this was the famous Athenian. Socrates, born B.C. 468, condemned to death as a religious innovator B.C. 399, was the greatest philosophic teacher of Greece. Plato was his most eminent pupil, but every great thinker of after times was deeply influenced by the teaching of Socrates. Both Plato (in his Apologia Socratis, Phaedo, and many other of his dialogues) and Xenophon (in his Memorabilia) have left us evidences of Socrates' nobility of character and of doctrine.

1. 19. πρὸς τῆς πόλεως: genitive case, the city being regarded as the source from which the blame would come to Xenophon. So of praise in VII. vi. 33 ἐχὼν μὲν ἐπαίνον πολλῶν πρὸς υἱῶν.

Κύρω φίλον γενέσθαι. This is equivalent to a noun, and is thus the subject of εἴη, ὑπαίτιον of course agreeing with it.

1. 20. ἐδοκεῖ. Not 'seemed' (which is seldom a good translation of this verb), but 'was thought'; ' because Cyrus was thought to have been specially zealous in his operations against Athens conjointly with the Lacedaemonians.'

προβούμαι: separated from its verb, because it is emphatic; see above translation.

1. 21. τῷ Ἑνομφάντι. Article, because Xenophon's name had previously occurred in the narrative.

1. 22. Ἑλθόντα: accusative, as subject of the infinitive clause—'that he should go to Delphi and,' etc. Xenophon often retains the dative in such constructions; e. g. below ii. 11.

τῷ θεῷ. The article is used very much as in τῷ Σωκράτει above, Apollo being specially famous, more particularly as an adviser in times of difficulty.

1. 24. τίνι ἄν θεῶν . . . Ἑλθοί. The question is contained in τίνι θῶν § 6. καὶ εὐχόμενος, these participles being equivalent to a protasis with εἰ. In English, however, it must be expressed differently: 'to which of the gods he should offer sacrifices and prayers to secure a successful issue of the journey which he contemplated, and a safe return after its happy accomplishment.' The particle ἄν belongs strictly to Ἑλθοί, but it is brought forward to show that the whole sentence is hypothetical. This is a common arrangement.

1. 25. τὴν δῶδεν. Cognate accusative c. Ἑλθοί.
I. § 6. ἐπινοεῖ. Graphic use of indicative in indirect speech for optative.
   1. 26. ἀνείλεν: ‘answered’; regularly used of an oracular reply.

   θεοὶς ὦς: inverse attraction, i. e. the antecedent is attracted into
   the case of the relative. Cf. Goodwin, 161.

§ 7. P. 23. l. 1. ὑπιῶτο. Imperfect tense, ‘began’ or ‘was inclined to
   blame him.’ So immediately οὔκ ἡρώτα, ‘did not think of asking’;
   while lower down we have the aorist ἡροῦ, ‘but since as a matter of fact
   this was your mode of enquiry.’

   l. 5. ὅσα: after ταῦτα, implying the idea of all things which.

§ 8. l. 6. ὦς ἀνείλεν = τοῖς θεοῖς οὐς ἀνείλεν θύειν. Close construction of
   the relative.

   l. 7. μέλλοντας ὄρμαν. Here μέλλω has pres. infin., in § 2 above
   c. fut. infin.

   τὴν ἄνω ὅδον: ‘the road up,’ i. e. from the sea and towards the
   capital. Cf. the word ἀνάβασις, and see Anab. II. ii. 1.

   l. 8. συνεστάθη: ‘was introduced to.’ Cf. κάλλος πάσης συντατικῶτε-
   ρον ἐπιστολῆς, ‘beauty is a better recommendation than any letter,’ Diog.
   Laert. v. 18. It is equivalent in meaning to φίλον ποιήσεων § 4 above.

§ 9. l. 9. μείναι αὐτῶν. Noun clause, object to συμπροθυμεῖτο: ‘also
   favoured his remaining.’

   l. 11. ἀποπέμψει: ‘send him back.’ The prefix ἀπο- frequently adds
   the sense of doing what is due: so ἀποφέρει, ‘to pay tribute’: ἀποδίδωμι,
   ‘to pay a debt’: ἀποθῦω, ‘to pay a promised sacrifice.’

   εἰς Πισίδας: ‘against Pisidia.’ The name of the people was not
   distinguished from that of the country, especially in the case of bar-
   barous tribes. Cf. Anab. I. i. 11 and note, and see below ii. 23. In
   such cases the article is usually omitted.

§ 10. l. 12. ἐστρατεύετο μὲν δὴ. For effect of μὲν cf. above § 2. δὴ im-
   plies the closing of the discussion, like English ‘well!’

   l. 13. οὔδε ἄλλος οὔδεῖς. Any word of negation such as οὔ, οὔδε,
   οὔτε, οὔδείς is strengthened, not neutralised, when compound negatives
   like οὔτις, οὔδείς, οὔδαμιω follows them.

   l. 14. πλὴν Κλεάρχου. Clearchus, a Lacedaemonian general, was
   Cyrus’ chief confidant and agent in getting together the army of Greek
   mercenaries with which he had sought to obtain the sovereignty. Cf.
   Introduction to Book I. p. xii. and the description of Clearchus’ cun-
   ning dealings with the soldiers in Book I. cap. iii. See also Introduction
   to this Book, p. 16.

   εἰς Κιλικίαν. In Book I. iv. II Xenophon states that it was not
   till the army had reached Thapsacus on the Euphrates, twelve days’
   journey inland, that Cyrus told the Greeks that the aim of the expedi-
   tion was to attack his brother the king. His story while they were in
   Cilicia (see I. iii. 20) was, that he intended to punish one Abrocomas,

an enemy of his, who was posted on the Euphrates. But Xenophon I. § 10.
hints at the end of that chapter (I. iii. 21) that rumours of Cyrus' real
purpose were already prevalent.

1. 16. φοβούμενοι 'Although they dreaded': the adversative relation
is shown by ὅμως.

1. 17. οἱ πολλοὶ. The only persons who deserted were Xenias and
Pasion, two generals who were irritated at Cyrus because he had allowed
2000 or more of their men to place themselves under Clearchus, on his
denying any intention of marching against the king (see I. iii. 7). But
the soldiers themselves went on, having in fact no choice.

1. 20. μικρὸν δ’ ὅπονον λαχῶν. ὅπονον is partitive genitive with λαχῶν § 11.
and μικρὸν accusative of limitation. Cf. Xen. Cypr. III. i. 24 οὕτω µὲν
οὕτε οἴτου οὗ ὅπονον δύνανται λαγχάνειν διὰ τὸν φόβον.

1. 21. ἐσδοξεῖν αὐτῷ. Note the asyndeton, i.e. the narrative is ab-
ruptly begun without any conjunctive particle such as γάρ. This is
specially common in graphic and striking passages. So in IV. iii. 8,
where Xenophon tells of another dream of his. Cf. also IV. vii. 10.

1. 22. πᾶσα. Emphatic position: it agrees with οἰκία, second subject
to ἐσδοξεῖ.

1. 23. τῇ µὲν ... τῇ δὲ: 'in one way,' 'in another way.' Cf. πάντη § 12.
above § 2. Similar adverbial forms occur, derived from οὕτως, ἀλλος,
ὁς, ὅσπερ, πεζός, κοινὸς, ἱδιος, and others. Cf. in Latin qua, hactenus.

1. 24. φῶς µέγα ἐκ Διὸς. The word φῶς was a word of good omen.
Zeus was not only thesender of dreams, cf. Hom. II. i. 63 καὶ ἡδρ τ’
ὁναρ ἐκ Διὸς ἑστίν, he was also the wielder of the thunderbolt; cf.
Hom. II. viii. 133.

1. 25. ἐσδοξεῖ. The person thinking may be expressed either by the
nominative with this verb as here, or by the dative as above in § 11.

ὅτι: 'because.' The clause dependent on ἐσδοξεῖτο begins at µὴ οὐ.

ἀπὸ Διὸς µὲν βασιλέως. For the meaning of µὲν cf. above § 2
ἐννοούμενοι µὲν. The emphatic word here is βασιλέως: 'on the other
hand, inasmuch as the dream appeared to him as from Zeus the King,
and in that dream the fire seemed to blaze all about him, he feared lest.'
P. 24. l. 1. τῆς βασιλείως. τῆς of course repeating the article of
χώρας, to emphasize the application of the word βασιλείως: the 'country
which belonged to the Persian king.' Cf. § 2.

1. 2. δῆ: used as in § 10 above. 'What as a matter of fact is signi-
fied,' etc.

τὸ ... ἑδεῖν. The article belongs to ἑδεῖν; 'by the seeing of,' etc.

1. 4. πρῶτον µὲν. For the usual correlative ἐπειτα δὲ is substituted
in § 15 ἐκ τούτου.

1. 6. ἥκειν: in meaning a future perfect, enhancing the terror: 'will
be upon us.' ἥκω and οἴχομαι are both perfect in meaning.

ἐπὶ βασιλεῖ: 'in the king's power.' Cf. I. i. 4 ἐπὶ τῷ ἀδελφῷ.

τί ἐμποδῶν; 'what is to prevent us?' The subject of ἀποθανεῖν is obtained from the context.

μὴ οὐχί. Verbs of hindering often take μὴ c. infin., literally = 'so as not to.' When the verb of hindering is itself negative, or (as here) interrogative implying a negative, the infinitive generally takes μὴ οὖν, meaning literally 'so as not to not do so and so.' But the English 'from' expresses them all. Cf. Goodwin, Moods and Tenses, p. 189.

1. 9. ἱβριζόμενος ἀποθανεῖν. The present participle here expresses the accompanying circumstances of ἀποθανεῖν; the previous aorist participles express preceding dangers, and may therefore be translated as ἀποθανεῖν is: 'from having to face,' 'and endure,' 'and finally perish with insult and contumely.'

§ 14. ὁπως δ' ἁμυνοῦμεθα. For the construction of ὁπως c. future indic., after verbs signifying to strive for, to care for, to effect, cf. Goodwin, p. 192.

1. II. ἐνσπερ ἐξόν: accus. absolute, 'as though we were free.' Goodwin, 220. This construction is the regular one with impersonal verbs.

ἐγὼ οὖν. In strong contrast to οὗθεν in previous sentence. 'Well now, for myself.' For οὖν as word of emphasis cf. notes to I. i. 2. 6.

tὸν ἐκ ποιῶς πόλεως: cf. the subordinate interrogative form in § 6 above. In all such cases English requires the interrogative to be made principal. 'From what city am I expecting the general to come, who will see to this business?' That is, 'am I to wait till another Lacedaemonian, like Clearchus, takes the matter up?'

1. 12. ταύτα: referring back to παρασκευάζεται κ.τ.λ.

ποιαν δ' ἡμεῖς. 'What time of life am I waiting to come to me?' There is considerable uncertainty as to Xenophon's age at this time. (Cf. Introduction to Book I. pp. xiv sq.) If we were to accept a story which represents him as having fought at the battle of Delium in 424, he would have to be some forty-three years of age now. But as his friend Proxenus, whose place, now that he was dead, Xenophon had some hesitation about filling on account of his youth, was under thirty years of age when he died, this seems absurd. The probability is that Xenophon was at least several years younger, perhaps about twenty-five.

§ 15. 1. 16. Προξένου πρῶτον. He called Proxenus' officers first, since he himself was Proxenus' friend, and probably shared the same tent.

§ 16. 1. 20. δήλον δτι: translate simply as an adverb, 'plainly.'
NOTES.  P. 24, L. 7—P. 25, L. 5.

1. 21. πόλεμον ἐξέφηναν: lit. ‘disclosed their hostility,’ i.e. ‘made open attack.’

1. 22. παρασκευάσθαι: middle voice; subject same as that of principal verb.

1. 25. ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἡμῖν. They had little mercy to expect from a king who had been guilty of the double atrocity of mutilating a dead body (always regarded as a sacrilege by Greeks), and that the body of his own (full) brother. Enmity between brothers by different mothers has always been common enough.

P. 25. 1. 1. ὡμᾶς δὲ: not the subject of παθεῖν, which, if expressed, would properly be ὡμεῖς. The sentence begins abruptly with ὡμᾶς, the idea being strong in Xenophon’s mind of himself and his friends as the objects of some terrible cruelty, which he ultimately expresses, however, by the intransitive verb παθεῖν. This broken style of construction, called Anacolouthon, is very natural in excited speech.

1. 2. κηθημὼν. They had no friend at court to back them, as Cyrus had in the queen-mother Parysatis, whose favourite son he was. Cf. I. i. 4.

1. 3. δουλον: βασιλεὺς, king, and δοῦλος, subject or slave, are the regular correlative terms in reference to a despotic country like Persia; cf. I. ix. 29.

ὁς ποιήσωντες: ὡς c. participles converts them from accompanying facts as such, to accompanying facts as believed or intended by some one: here with a view to make.’ Cf. above § 14 ὅσπερ ἔζων.

1. 4. εἰ δυνάμεθα. The participles, though future relatively to ἐστρατεύσαμεν, are parts of a whole past course of action; hence εἰ δυνάμεθα is optative = a condition relatively future, but actually past. Cf. Goodwin, Moods and Tenses, p. 53.

τί δὲν οἰόμεθα παθεῖν; The infinitive with δὲν = an optative, after a verb declarandi, etc. The suppressed protasis would be εἰ ἔπι βασιλεῖ γενοίμεθα, ‘what may we expect to happen to us?’

ἄρ’ οίκος: ἄρα interrogative, to be distinguished from ἄρα, therefore, § 18.

which never occurs first in a sentence. ἄρ’ οὖ = Lat. nonne, ἄρα μή = Lat. num.

1. 5. δὲν ἐπὶ πᾶν ἔλθοι: ‘would go to all lengths.’ Cf. II. v. 22 ἀλλὰ τί δὴ ὡμᾶς ἔζων ἀπολέσαι οὐκ ἔπι τούτο ἔλθομεν; ‘why, pray, when we had the chance of killing you did we not go that length?’ On the other hand, Xen. Hell. VI. i. 12, εἰς πᾶν ἀφίκετο has the slightly different meaning of ‘was brought to the last extremity.’ Cf. also such phrases as ἐν πναντί εἰναι, ‘to be in the utmost dread,’ e.g. Xen. Hell. V. iv. 29.

ἀικισάμενος: ‘by subjecting us to the most horrible tortures.’ So in II. vi. 29 we are told that while Clearchus and the other generals
XENOPHON, ANABASIS III.

I. § 18. were put to death the quickest way by decapitation, Menon ζῶν αἰκισθεὶς ἐνιαύτων λέγεται τῆς τελευτῆς τυχεῖν, ‘obtained death after a whole year of torture.’ Cf. below § 29 παῖδιμον᾽, κεντυμενοῖ, δῆβριζίμενοι.

Even Cyrus, though comparatively mild, resorted to such punishments: in I. ix. 13 we are told that many victims of his vengeance could be seen along the roads, ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους.


§ 19. 1. 8. ἐγὼ μὲν οὖν: οὖν emphasising as above § 14, μέν here does not affect ἐγὼ but the whole clause, and the μὲν with ἔστη simply repeats it; the correlative of both is found below at § 21 ἐπεὶ μὲντοι.

1. 10. διαθέωμενοι αὐτῶν δόσῃ χώραν ἔχοιεν. Verbs of observing, wondering (cf. VI. ii. 4), inquiring, are often construed with the genitive of a person and the accusative of a pronoun such as τούτο, which is here expanded into a clause; below § 20 we have τὰ τῶν στρατιωτῶν, amplified in a number of clauses with ὅτι after ἐνθυμοῖμην. The genitive here is best left untranslated.

1. 11. ἄφθονα: predicative; ‘in what abundance.’ All the nouns are objects to ἔχωνεν.


1. 14. οὐδὲνος ἡμῖν μετείη: ‘we had no share in any.’ μετείηναι, like other verbs having idea of sharing, takes genitive case. Cf. above § 11 ὑπνοῦ λαχῶν.

1. 15. ὅτου: genitive of the price or equivalent of purchase, ‘the means of buying.’

ἡδεῖν ἔχοντας. The construction is changed for variety from ἐνθυμοῖμην ὅτι. Verbs of knowing and perceiving prefer their predicate in participial form. Cf. Goodwin, 221.

1. 16. πορίζοντος: dependent on κατέχοντας, of which ὅρκως is subject, ‘and that our oaths prevented us from getting our provisions otherwise than by purchase,’ i.e. the oaths they had sworn to Tissaphernes; see above § 1. The infinitive here might have had μὴ without altering the meaning; cf. § 13.

ὅρκως ἡδὴ κατέχοντας: ἡδὴ seems to emphasise κατέχοντας by giving the notion of ‘completely preventing us,’ ‘cutting us off from any prospect of.’ Some editors read ἡδή: but the occurrence of the two forms ἡδεῖν and ἡδῆ in the same sentence seems harsh: it is not, however, inconsistent with Xenophon’s manner. Cf. below § 42 note to ἄλλʼ ὅποτεροι.

§ 21. 1. 20. ἐν μέσῳ κεῖται: ‘are open’; the regular phrase, corresponding to the active ἐσ ἐμὸν τιθέναι, of prizes open to competition. Both phrases take a dative of the persons free to compete: here the dative is understood as antecedent to ὅποτεροι, ‘for whichever of us.’

1. 22. ἀν ἄσιν: future indefinite, 'prove ourselves to be.' § 21.
1. 23. ὡς τὸ εἰκός: sc. ἔστι. The phrase is piously introduced, for fear he should seem to make too sure of the divine favour, and so be guilty of ἀβρασία, insolence, which the Greeks believed would bring on a man the anger of the gods (φθονος).
1. 24. ὁρῶντες: 'although we saw.' § 22.
1. 25. τῶν θεῶν ὀρκοὺς. In English 'oaths to the gods.' But the genitive expresses the source of the sanction; cf. above § 5 πρὸς τῆς πόλεως and Aesch. Agam. 1230 ὀρκὸς ἐκ θεῶν μέγας.
1. 26. πολὺ belongs to μείζον, but is separated for emphasis; μάλα, πᾶν, μᾶλλον, πολὺ are often treated in this way.
1. 28. ψυχή. Observe, thus accented the word is plural of ψυχὸς: § 23. ψυχὴ = 'soul' or 'life,' occurs in next line.
1. 29. σὺν τοῖς θεοῖς. Another pious expression, to avoid boasting; cf. above § 21 ὡς τὸ εἰκός. So immediately the clause ἦν οἱ θεοὶ κ.τ.λ.
1. 31. εἰσώς γὰρ. The γὰρ implies a thought unexpressed: 'I may freely say this, for probably others are thinking the same.' P. 26. l. 1. μὴ ἀναμένομεν. Its object is the clause following: 'let us not wait for others to come.'
1. 2. παρακαλοῦντας. Future participle, 'to challenge us.'
1. 3. ἀξίζομεν. This verb regularly takes a genitive; here a genitive clause. Observe the active voice is used of beginning a thing before others: the middle of making a beginning of what one has in hand; e. g. ἥρχετο λέγειν in § 26.
1. 6. ἔξορμαν: 'to take the initiative.' § 25.
1. 7. οὔδεν προφασίζομαι τὴν ἤλικίαν: 'I make no plea of my youth.' οὔδεν, acc. of limitation, and so adverbiaial.
1. 8. ἀκμάζεις ἡγοῦμαι: 'I consider I am quite old enough.'
1. 9. ἐρύκειν. This word is not used in Attic prose. It is very common in Homer. Cf. Ruth. New Phryn. 168.
1. 11. ἐκείλευν: 'began,' or 'were disposed to call upon him.' Cf. § 7 § 26. ἔστιν.

πλὴν Ἀπολλωνίδης τις ἦν. πλὴν is often used as a preposition c. genitive = 'except' (see above § 10 πλὴν Κλεάρχου); here it is used as a conjunction, the thing excepted being expressed as a clause: 'there was indeed a fellow called Apollonides.' τις is used contemptuously, especially with proper names. Cf. L. and S. sub voce.

βουωτιάζων τῇ φωνῇ: 'who spoke like a Boeotian,' i.e. he spoke as one of Proxenus' men, who was a Boeotian. His pretensions to be a Boeotian were afterwards exposed. Cf. below § 31 οὔτε τῆς Βοιωτίας προσήκει οὔδεν.
1. 13. σωτηρίας ἀν τυχέων. The subject is the same as that of the
I. § 26. principal verb λέγοι. τυγχάνω, like λαγχάνω (cf. above § 11), takes a partitive object.

η πείσας: 'except by conciliating the king.'

§ 27. III. § 27. I. 15. 'Ο θαυμασιώτατο όντως. Ironical: 'my good fellow.'
1. 16. οὔδε ὤρων γιγνώσκεις. Cf. Matth. xiii. 13 'Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not, neither do they understand.'
1. 17. ἐν ταύτῃ γε μέντοι ηοθα τούτοις: 'yet you certainly were in the same position as they were'; i. e. 'you had just the same chance of seeing what the king's promises were worth as your neighbours.'
1. 18. καταφρονήσας επὶ τούτῳ, sc. ἡμᾶς (or ἡμῶν): 'having conceived a contempt for us because of this fact,' viz. the death of Cyrus. επὶ c. dative neuter regularly of the footing or basis of a course of action; cf. note to I. iii. 1. The first aorists of verbs expressing a state have the meaning of coming to be in that state.

§ 29. I. 23. ὠσπέρ δή σοι κελεύεις: 'doing as you forsooth would have us do now.'

P. 27. I. 1. μάλ' ούμαi ἐράντες τούτου. A strong expression: 'although they long for it (i. e. τοῦ ἄποθανεῖν) I have no doubt.' οὐμα is often used parenthetically.
1. 2. πείθειν: pres. infin. expressing incomplete action: 'and try to conciliate the king.'

§ 30. I. 3. δοκεί... ὡς τοιοῦτω χρήσθαι. δοκεί here used in its sense of 'seeming good,' Lat. placet. 'I think we ought not to admit this fellow to equality with ourselves, but that we should strip him of his captaincy, and, placing the baggage on his back, treat him as a baggage-carrier.' The σκευοφόροι were of course looked down upon. Rehdantz quotes Xen. Cyrop. IV. 2. 25 οὔμετι ἄνηρ ἑστιν ἀλλὰ σκευοφόροι, καὶ ἔξεστι τῷ βουλομένῳ χρήσθαι δὴ τούτῳ ὡς ἄνδραπόδα, 'he is no longer a man, but a baggage-carrier, and any one who likes may treat him as a mere slave.'

§ 31. I. 9. τῆς Βοιωτίας προσῆκε οὔδέν. Partitive genitive: 'this fellow has no part nor lot in Boeotia at all.'
1. 10. ὠσπέρ Λυδόν: 'like some Lydian.' For men to wear ear-rings was regarded by the Greeks as effeminate and disgraceful. Many Asiatic nations on the other hand considered this a mark of dignity. The Lydians were proverbial for their effeminate and unwarlike character. Cf. Hdt. i. 154.
1. 11. τὰ ὄτα: accus. of definition.
καὶ ἐίχεν οὖτως: 'and in fact it was as he said.'

1. 13. ὑπὸν ἐν: indefinite past: 'wherever they found the general I. § 32.
surviving.'

1. 14. ὁπόθεν . . . ὀξιτο: 'from whatever divisions the general was
gone.' ὀξιτο is a euphemism for 'had died.' So τὸν ἀπογινόμενον
Hdt. v. 4.

1. 16. εἰς τὸ πρόσθεν τῶν ὀπλὼν. Cf. above § 3: 'to the space § 33.
in front of the tents.' The preposition is not exactly applicable to
καθεύραγα, but is used pregnantly: 'they came there and then sat down.'

1. 17. ἐγένοντο . . . ἀμφί τοὺς ἐκατόν: 'numbered about a hundred.'
The definite article is often used with round numbers.

1. 19. μέσαι . . . νύκτες. Plural with reference to the division of
the night into φυλακαί, Lat. vigiliae. The article is regularly omitted with
names of places and times in familiar use. Cf. note to I. iv. 10.

1. 22. ἔδοξε: Lat. placuit as above § 30. § 34.
P. 28. l. 1. ἡμῶν: partitive genitive with οὐς.

1. 3. ἐπὶ τοῖς βαρβάροις: above § 13 ἐπὶ βασιλεί.

1. 5. τοσοῦτοι ὄντες ὅσοι . . . συνεληκύνατε: 'assembled as you are § 36.
in so large a company.'

1. 9. ἐπὶ τοὺς πολεμίους: 'against the enemy.'

παρακάλητε may be taken either simply in the sense of 'to cheer
on,' sc. ἐπὶ τοῖς πολεμίους, cf. § 24, or in the sense of 'to call upon,' c.
infin. παρασκευάζεσθαι understood, so also below § 44. The simple sense
of παρακάλεω is 'to summon' occurred above § 32.

1. 11. ἕσοις ἐς τοι. Observe Xenophon's studied moderation of § 37.
expression, so also τι after διαφέρειν: indicating his desire to obtain a
favourable hearing. Translate, 'nay, may I not add that.'

διαφέρειν τοῦτον. Verbs implying the idea of comparison take a
genitive: here διαφέρειν = 'to surpass,' equivalent in fact to ἀμείνων
εἶναι below. For the same reason the verbs below compounded with
προ- (προβοσκελεῖν τοῦτον καὶ προσπενεῖν) take a genitive, the idea being
'to take counsel and pains before the crowd,' as well as for them. Cf.
tῶν ἄλλων πλέον προτιμήσεσθε in I. iv. 14 and note. So also the genitive
c. ἐπελευσάμεθα. And cf. Xen. Cyr. VIII. vii. 9 τὸ δὲ προβοσκελεῖν καὶ
τὸ ἡγεῖσθαι . . . τοῦτο προστάτω τῷ προτέρῳ γενομένῳ καὶ πλείόνων κατὰ
tὸ εἰκός ἐμπείρῳ.

1. 13. χρήμασι καὶ τιμᾶς. Under regular conditions the pay for an
ordinary hoplite was a daric (about a guinea) a month; this pay Cyrus
had afterwards increased to a daric and a half. The lochagi received
twice the amount; while the strategi or generals received four times
besides special allowances and rewards. Cf. I. vii. 8 and Introd. to
Book I. p. xxvii.

1. 15. ἰδίου δεῖ. This has much the same meaning as δικαίων ἐστιν
above. 'It is but right to expect.'

13
XENOPHON, ANABASIS III.

I. § 37. ὑμᾶς αὐτοῖς: more emphatic than ὑμᾶς: you (as distinguished from others). Cf. ὑμεῖς αὐτοῖ in last section.

§ 38. 1. 17. πρῶτον μὲν. Correlative at § 39 ἑπείδην δέ.

1. 18. ὅπως... ἀντικατασταθῶσιν. According to rule referred to above § 14, ὅπως ἀμνοῦμέθα, we should have expected the future indicative here. But the subjunctive is common enough as a less confident, less positive, form of statement, specially suitable therefore here.

1. 20. ἃν... γένοιτο. The apodosis of a hypothetical conditional sentence, the protasis being in sense supplied by ἃνευ γὰρ ἃρχόντων. Cf. Goodwin, 199.

1. 21. ὃς μὲν συνελόντι εἶπεν: συναιρέω means ‘to bring one’s remarks together, or into small compass,’ hence this phrase = ‘so to speak as would befit a man speaking briefly.’ The phrase lays down a general rule, which may have exceptions, but which, he goes on to say, has certainly (ὁν) no exceptions in war, hence μὲν... δέ.

1. 22. παντάπασιν is an adv. strengthening the clause here understood to be repeated—οὔδεν κ.τ.λ. ἃν γένοιτο.

δοκεῖ: ‘is believed,’ cf. above § 5. The word does not imply, as our word ‘seems’ often does, a contrast between fact and appearance. Here, on the contrary, it is intended to represent a generally admitted fact, i.e. a δόξα or δόγμα which may be false, but is probably true. Xenophon is again simply expressing himself mildly to conciliate his audience.

§ 39. 1. 24. δόσουσ δεί: ‘as many as we require (to elect)’: in some cases the ἀντιπηγοὶ were not dead.

1. 25. ὁμιὰ ἃν... ποίησαι. This is equivalent to ἃν c. optative. But the regular sequence after ἦν c. subjunctive would be the future indicative. The alteration to optative (or its equivalent) as well as the introduction of ὁμιὰ is again for milder expression.

Π. 29. 1. 1. ἐν καιρῷ ποιήσαι: ‘would do a very seasonable thing.’ καιρὸς = ‘a (critical) time’ as below § 44: hence ‘a momentous opportunity’ (as above § 36) and so adverbial ἐν καιρῷ as here. Cf. the adjectives καλῖος, ἐπικαλῖος. So Xen. Cyr. V. i. 17 ἐν καιρῷ γενέσθαι, ‘to play an important part.’

§ 40. ἦσωσ as above § 37.

1. 3. πρὸς τὰς φυλακὰς: ‘to their sentinel-posts.’ From noun φυλακὴ.

ὀντω γ’ ἐχόντων: probably masculine, sc. τῶν ἀντικότων. The genitive absolute is frequently used with reference to persons who are mentioned in another case in the same sentence, as here in dative αὐτοῖς. So in I. ii. 17 we have θάττον προβόντων... δρόμος ἐγένετο τοῖς ἀντικότων. And for other examples of this break of construction see above § 2, and below ii. 10.

ὁ, τι: accus. of limitation.

1. 4. νυκτὸς... εἴτε καὶ ἡμέρας: genitives of time when.

14

1. 6. τί πείσωντα. πάσχευ is regularly used as = passive of ποιή. I. § 41. ‘What is going to be done to them.’

1. 8. ἡ . . . ποιοῦσα: ‘which gains.’ § 42.

1. 10. ὅς ἐπὶ τὸ πολὺ: ‘as a rule,’ very much like ὅς συνελόντι εἶπεῖν above. εἶπεῖν may be conceived as understood with ὅς here.

1. 11. οὖ δέχονται: ‘do not wait for,’ ‘do not resist,’ regularly used of soldiers failing to stand an onset of the enemy.

1. 12. ἐκ παντὸς τρόπου: ‘at any price.’ § 43.

μαστεύουσα. A poetical expression. Xenophon is rather fond of these in rhetorical passages. Cf. Introduction to Book I. p. xxix. and above § 25.

1. 17. μᾶλλον πως: ‘more likely to.’

1. 18. διάγγεις. As ἕν, the physical life, is opposed to βίος, the life as happy or miserable, wise or foolish, etc.; so ἔν, ‘to be alive,’ is opposed to διάγγειν (τῶν βίων), ‘to live in a particular condition.’ But below ii. 25 the two are used together without any very emphatic distinction.

α καὶ . . . καταμαθότας: ‘being fully aware of all this’; κατα- is § 44. intensive.

1. 20. παρακαλεῖν: see above § 36.

1. 22. τοσοῦτον μόνον σε εἰγίγνωσκον ὅσον: ‘all I used to know about § 45. you was.’ γεγίγνωσκεν is to note or observe particular facts: as distinguished from ὅρω on the one hand, as above § 27, and from οἴδα, (of connected knowledge) on the other.

1. 24. ἐφ’ οἷς = ἐπί τούτου ἄ: close construction.

1. 25. ὅτι πλείστουσα: ὅτι, ὅς, οἶν, ἂ are frequently used to heighten superlatives, like Lat. quam. Translate, ‘as many as possible.’

εἶναι τοιοῦτοις: ‘were like you.’

κοινὸν γὰρ ἄν εἴη: ‘would be shared by us all.’ P. 30. 1. 1. ρ δείχμενοι: ‘those of you who require to do so.’ Cf. § 46. ὅσον Δεῖ above § 39.

1. 3. συγκαλοῦμεν: future, as above § 24.

1. 10. Ξένοις Ἀθηναῖος. Last-named, not merely for modesty, but § 47. rather as giving a rhetorically complete conclusion to the story of the chapter.

1. 11. τε . . . καί: always imply some close connection between the II. § 1.
II. § 1. two clauses. Here the connection is of simultaneous occurrence. 'Scarcely had the day begun to dawn, when.'

§ 2. 1. 18. πρὸς δ' ἐπεὶ. πρὸς regularly used c. dative, 'in addition to,' is here used adverbially in the same sense.

οἱ ἄμφι Ἀραῖον: 'Ariaeus and his men.' Ariaeus was commander under Cyrus of the native army which cooperated with the Greeks in the expedition, οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι i. 2. They took a very undistinguished part in the battle, and when Cyrus was killed they deserted to Artaxerxes.

§ 3. 1. 20. τελέθεναι. Another of Xenophon's poetical words. Cf. note above to μαστεύοντο i. 43. The ordinary prose Attic would be γίγνεσθαι or εἶναι.

1. 21. ὅπως . . . σωζόμεθα. Subjunctive, although after πειρᾶσθαι. Cf. note to i. 38.

Π. 31. 1. 2. ποιήσειν: optative, expressing a wish. Observe that ποιεῖν, in the sense of 'to treat' or 'deal with' persons, takes two accusatives. And for the use of πάχειν as its passive cf. i. 41. 'I expect we should be treated as I heartily wish the gods would treat our enemies.'

§ 4. ἐπὶ τοῦτῳ: 'next after him'; but lower down ἐπὶ τούτου means 'on that ground.' Cf. above i. § 27.

1. 5. ὅστις: Lat. quippe qui.

1. 6. περὶ πλείστου ἄν ποιήσατο: 'would prize very highly,' 'would be delighted to.' Cf. note to I. ix. 7.

1. 7. αὐτός: repeated to emphasise the fact that Tissaphernes had acted voluntarily, and not merely as a tool of the king in his treachery. Like Latin ultro or ipse.

1. 8. οὐδεί: Lat. ne-quipidem.

Διὰ ξένων. Zeus, the supreme father of gods and men, was regarded as the protector of all strangers and suppliants, the ultimate enforcer of all contracts and promises. Hence such titles as ζεὺς ξένος, ἰκέσιος, ὄρκιος, ἔπνοιος.

1. 9. αὐτοῖς τούτους sums up all the elements of his treachery. He used those very facts which usually give men security, to do his victims the greater wrong.

§ 5. 1. 12. μιστά. The exchange of pledges of good faith, either by shaking the right hand, or by the giving and receiving of some present, was a regular element in treaty-making. Cf. I. vi. 7 and note.

§ 6. 1. 16. ἀποτίσαιντο. For the sense of ἄπο- here cf. above i. 9 ἀποτίμησει. The optative, as before § 3, expresses a wish.

§ 7. 1. 20. Ἐκ τούτου. Same in meaning as ἐπὶ τοῦτῳ above § 4.

1. 21. διδασκεῖν: optative in past narration. The direct form would be εἶ νῦν διδάσκαιν οἷ θεοί; or εἶν c. subj.

1. 23. ὁρθῶς ἔχειν. The subject is the whole clause following. ‘It II. § 7. was but right that.’ For ἔχειν c. adv. see above § 3 ὑμως ἔχοντες.

ἐαυτόν ἐξήσωσαντα: ‘that the man who had thought himself worthy of the best should meet his death wearing the insignia of his position.’ The accusative c. inativo, as Xenophon is here not speaking of himself specially, but making a general statement.

1. 25. ἤρχετο. For the exact sense cf. above i. 24 ἔρξωμεν.

Τὴν μὲν τῶν βαρβάρων ἐπορκίαν. There is here no clause expressly § 8. introduced by δὲ to correspond to this one. But instead of it, by a perfectly natural transition, you have the next two sentences introducing two practical alternatives, the first beginning εἰ μὲν οὖν, the second, εἰ μέντοι διανοοῦμεθα. Xenophon, in fact, being an able and expressive writer, and not a mere pedant, instinctively avoids any strict mechanical balancing of clause against clause. Cf. note above i. § 43.

P. 32. l. 2. αὐτοῖς διὰ φίλιας ἱναί: literally, ‘to travel by the way of friendship as regards them,’ i.e. ‘to deal with them on a footing of friendship.’ διὰ c. genitive is used in a large number of phrases in an adverbial way. So διὰ βραχέων = βραχέως, διὰ σπουδῆς = ‘hastily.’ Cf. L. and S. sub voces. So below διὰ πίστεως, διὰ πολέμου.

1. 3. ὁρῶντας τοὺς στρατηγοὺς . . . οίᾳ πεπόνθαιν. In English, ‘when we see how the generals have fared.’ Greek idiom very frequently splits up an object clause into two in this way. It is imitated in the English of the New Testament in such phrases as, ‘I know thee, who thou art.’ And cf. above i. 19 διαθέωμεν αὐτῶν δόσῃ κ.τ.λ.

1. 6. δὲν τὲ πεπούηκασί = τούτων ἀ πεπούηκασι depending on δίκην.

1. 9. πτάρνυται τις: a good omen. Just as among ourselves old-fashioned people salute the person sneezing with a ‘God bless you,’ so the Greeks used to say, Ζεῦ αὔσων.

1. 10. προσεκύνησαν τὸν θεόν: ‘saluted the god’ (who had sent the omen). They did so by kissing their own right hands towards him.

1. 12. ἤμῶν λεγόντων: ‘while we were (in the very act of) speaking’; present participle, as above, λέγοντος.

οἰωνὸς . . . ἐφάνη. Birds being esteemed the chief channels by which the gods gave signs to men (cf. Latin auspex, augur, etc.), both οἰωνὸς and ὀρνις are often used of any omen. So Aristophanes, Birds 720, πταρνόν δ’ ὀρνιθα καλείτε.

1. 13. θύσειν σωτήρια: sc. ἱερά, ‘that we shall present a thanksgiving offering.’

ὅπου ἄν πρῶτον: ‘on the spot where first.’ They fulfilled this vow when they reached Trapezus, a Greek city on the Euxine. See IV. viii. 25.

1. 17. ἐπαίνωσαν. Properly παιαίνω was to chant a song of victory; fitly enough it is used here of the solemn chant of men confident of victory, through the divine favour just shown. Having vowed and sung.
II. § 9. their hymn, τὰ τῶν θεῶν καλῶς εἴχεν, 'they were set right with Heaven.'

§ 10. 1. 19. Ἑτύγγανον λέγων: 'I was at the moment saying.' τυγγάνω thus construed generally implies the coincidence of two events.

1. 20. ἐπεδεύμεν τοὺς τῶν θεῶν ορκοὺς: 'we are standing by our oaths to the gods.' θεῶν genitive as above i. 22.

1. 22. οὕτω δ' ἔχοντων. Cf. above i. 40; the phrase, although gen. abs., really refers to πολεμίους, 'this being their position.'

§ 11. P. 33. l. 1. ἐπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς. γὰρ may here be introduced because of some unexpressed idea, e.g. 'in the second place consider, for I will remind you.' Or it may, like the γὰρ in the previous paragraph, πρῶτον μὲν γὰρ, carry on the notion of his having promised to state certain ἐλπίδες σωτηρίας. This use of γὰρ is very common in Greek: generally when thus used, it is best left untranslated in English.

1. 3. ἀγαθοῖς ὑμῖν προσήκει εἶναι. In § 15 below the accusative c. infin. is used after προσήκει. Cf. for a similar variation λαβώντε καὶ λαβώντα c. παραγγέλλει in Ι. ΙΙ. 1. And above i. 5 ἐκλύναται.

1. 6. ὡς ἀφανιοῦντων: 'as though to blot Athens out of existence.' Cf. i. 17.

ὑποστήναι αὐτοῖ: 'to stand their ground alone,' i.e. independently of any support from others. Cf. the use of αὐτός above § 4. This refers to the first expedition, which ended at Marathon B.C. 490.

§ 12. 1. 9. οὐκ εἰχὼν ἱκανῶς εὕρειν: 'they could not find enough.' εὔρειν c. infinitive has sense of 'to be able.'

1. 10. ἔδοξεν αὐτοῖς. The sentence began with a nominative, εὑράμενοι, a very natural anacoluthon. Cf. above i. 17 ἡμᾶς δὲ.

1. 11. ἀποθύουσιν. For sense of ἀπο- here cf. i. 9 ἀποτέμψει.

§ 13. τὴν ἀναρίθμητον στρατιάν: 'that innumerable host.' Cf. above i. 5 Σακράτει τῷ Ἀθηναίῳ.

1. 13. ἐνίκων: imperfect tense, to suggest repeated and persistent victory.

1. 14. ἐστὶ μὲν ... ὄραν. ἐστὶ here has the personal subjects τὰ τρόπαια and ἡ ἐλευθερία, but still retains its emphatic signification of possibility: 'there are the trophies still visible as proofs.' Cf. I. v. 9 συνιδεῖν ἢν ἡ ἀρχὴ οὖσα, and note ad loc.

1. 17. τοιούτων: used without the article, προγόνων being predicative; 'such are the kind of men you have sprung from.'

§ 14. 1. 18. οὐ μὲν δὴ τούτο γε ἐρῶ: 'and certainly I am not going to say.' μὲν here has for its correlative ἄλλ', stronger than δὲ: 'on the contrary.'

1. 19. οὖ̃πω πολλαὶ ἡμέραι, sc. εἰσι: 'it is not many days since.' The copula is regularly omitted in this and similar phrases. Cf. εἰκός above i. 22.

1. 21. καὶ τότε μὲν δὴ: 'ay, and you must remember that then.' II. § 15.
3. P. 34. I. 1. Ἀλλὰ μὴν: 'and moreover.' § 16.
4. 3. ἄμετρον: sc. ὁ, predicative.
5. 5. μὴ δέξεσθαι: μὴ here simply strengthens the negative character of the sentence; cf. note i. 13.
6. 7. τούτῳ μείων . . . ἔχεν: 'that you are at a disadvantage in this.' § 17.
7. οἱ Ἀριαῖοι: just =οἱ ἄμφι Ἀριαῖον above § 2.
8. 9. ἑφυγόν γοῦν [πρὸς] ἐκείνους: 'for they deserted to the enemy.' The statement would, however, have much more point if πρὸς were omitted: 'for they fled from the enemy,' as related in I. 10. 1.
9. 11. φυγῆς ἄρχεν: 'to set an example of cowardice.' See above i. § 24.
10. 16. οἱ δὲ ἄνδρες εἰσίν: 'but it is the men who.' § 18.
11. 21. πολὺ: separated from its adjective as above i. § 22.
12. παῖσομεν, as opposed to τευχόμεθα, refers to strokes given at close quarters; cf. I. x. 7 and note ad loc.
13. 22. διότι: genitive c. τευχόμεθα.
14. 23. ἡμᾶς is very questionable: we should expect ἡμῶν; cf. above i. 37.
15. 25. ἡγήσεται. This verb, governing the dative, as here, means 'to § 20.
serve as guide to,' with the genitive, it means 'to command.'
16. P. 35. I. 1. τούτῳ ἄχθεσθε. The demonstrative here, as frequently in Greek, sums up the whole previous clause. In English take ἄχθεσθε dé before ὅτι, and do not translate τούτῳ.
17. 4. ἐπὶ ἡμᾶς. ἐπὶ c. accus. generally occurs with verbs of action; c. genitive, with verbs of speaking or thinking.
18. 6. ἦς: relative attracted to case of antecedent ἁγορᾶς. § 21.
19. 7. μικρὰ μέτρα: accusative in quasi-apposition to the accusative idea in the attracted relative ἦς, object of παρείχον.
20. μὴ δὲ τούτῳ ἐτί ἔχοντας: 'especially when we no longer have even that'; because they no longer had Cyrus to pay them wages.
21. 10. ἀποροῦν: predicative; 'a cause of difficulty.' § 22.
22. 11. ἐξαπατηθῆναι διαβάντες: 'that you were sadly misled ever to have crossed them.' They crossed the Euphrates at Thapsacus under guidance of Cyrus (I. iv. 17). They crossed the Tigris, after the battle of Cunaxa, induced by Tissaphernes (II. iv. 24). The deceit was more patent in the latter case; but both rivers were equally a difficulty.
23. 12. εἰ ἄρα: Lat. nonne.
24. μεροῦσαν. Because, first, these rivers were no impassable bar: and second, even if they were, the Barbarians would have the worst of it by keeping the Greeks amongst them.
II. § 22. 1. 14. προίονσι: participle expressing a condition; ‘if you only ascend far enough’: dative c. διαβατοι γίγνονται.

οὐδὲ τὸ γόνυ βρέχοντες. This had been pretty nearly their own experience at Thapsacus, where we are told (I. iv. 17) the river was so low that τῶν διαβατοντων οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν, ‘no one of those who crossed was wet above the breast.’

§ 23. 1. 15. εἰ δὲ μῆθ’ οἱ ποταμοὶ διήσουσιν: ‘and even supposing the rivers will not let us across’ (διήμο). For future indic. c. εἰ, cf. above i. 13. The rivers are spoken of as almost though they were persons. Cf. note to passage I. iv. 17 ὑπὸ τοῦ ποταμοῦ. The Greeks in fact regarded them as divinities.

1. 16. οὐδ’ ὡς ἦμιν γε: ‘even then we at least ought not.’ γε emphasises ἦμιν, as compared with such people as the Μυσοί.

1. 17. ἐπιστάμεθα...Μυσοῦς,...ὅτι. Idiomatic double object: cf. above § 8. The Greeks knew about the Pisidians (with whom the Mysians were generally associated), more particularly from Cyrus himself, who professed originally that his expedition was intended against them (cf. I. i. 11). And they had actually come across the Lycaonians (hence αὐτοὶ εἶδομεν) and plundered their country by Cyrus’ orders (I. ii. 19), ὡς πολεμίαν οὖσαν. All three tribes occupied portions of the Persian dominions in Asia Minor.

§ 24. 1. 22. ἄν ἐφην ἐγωγε: ‘I for my part would have suggested.’ The reason why he does not actually suggest this course is stated below § 25, where γάρ points back to this sentence.

1. 24. ὡς...οἰκῆσοντας: ‘as though we meant to settle.’ Cf. note above i. 18.

1. 26. τοῦ ἄδόλως ἐκκέμψειν. Noun-clause dependent on διήρως: ‘of his intention to send them forth without guile,’ or simply ‘that he would,’ etc.

1. 27. καὶ ἦμιν γ’ ἄν...ταύτ’ ἐποίει,....εἰ ἐῳρα: ‘he would do this for us too, were he to see.’ Indicative, to suggest that in Xenophon’s view they should not remain; imperfect tense, as referring to time present or incomplete. Cf. Goodwin, Moods and Tenses, p. 94.

1. 28. τρισάσμενος. A poetical word, formed like Homer’s τρίσμακαρ. Sophocles uses τρισόλβιος, τρισάθλιος; Aristophanes, τρισακοδαίμων.

§ 25. 1. 29. ἄλλα γάρ. For the meaning of γάρ see above § 24 ἐφην ἄν. If translated, we must supply the ellipse: ‘but I do not recommend this course, for.’

1. 30. ἐν ἄφθονοις. Cf. above i. 1 ἐν ταῖς σπονδαῖς.

βιοτεύειν. Cf. i. 23 διάγωντας.

P. 36. 1. i. μὴ ὁσπερ. The μὴ is repeated on account of the long intervening clauses.

οἱ λωτοφάγοι. This is a reference to a people described in Homer,

Odyssey. ix. 84 sqq., identified later with certain tribes in N. Africa. The II. § 25. lotus was probably the jujube-tree, whose sweet fruit is used by them largely for food. According to Homer, those who ate of it no longer thought of their homes, but longed only to remain among the lotus-eaters and pluck the honey-sweet fruit.

1. 5. ἐξόν: 'when it is in their power.' Accus. abs.; cf. above i. 14. § 26.

1. 6. κομμασμένον: accus. c. ὑπάν, although ἀυτοῖς precedes; cf. above i. 5 τῷ ἔνεφωντι ἐλθόντα.

1. 7. πλουσίως: sc. βιοτεύοντας. ἀλλὰ γάρ. Translate, 'yes, but,' and introduce 'therefore' after δεῖ.

1. 10. δοκεῖ μοι. Above i. 30. § 27.

1. 11. ἵνα μὴ τὰ ἔξων ἡμῶν στρατηγὺ: 'that our baggage-train may not command our movements.' For genitive ἡμῶν cf. i. 37 διαφέρειν.

1. 13. αὐταί γὰρ ἀπὸ όχλον . . . παρέξουσιν ἄγειν: 'for these likewise are troublesome to take with us.'

1. 19. κρατουμένον depends on ἀλλότρια, but may be translated as a conditional clause corresponding to ἢν δὲ κρατὼμεν, 'for if we are beaten, then you know we lose everything.' For a somewhat similar construction cf. above i. 2 ἡπτεθέντων.

1. 23. ὅρατε . . . τοὺς πολεμίους ὅτι: double object; cf. above § 8 § 29.

ὅρωντα. ἔξωνειν . . . πόλεμον. Very much like τὸν πόλεμον ἔξεφημα in § 16.

F. 37. 1. 2. ἡμῶν πεθομένων ικανοῦ εἶναι ἡμᾶς. Cf. i. 40.

1. 7. ψηφίσασθαι depends on δεῖ, but is placed after ἢν δὲ τὸς ἀπείδη § 31. to give this clause greater emphasis. Translate, 'we should also pass a resolution, that if any one, etc.'

1. 8. τὸν δεῖ ὑμᾶν ἐντυγχάνοντα: sc. αὐτῶ: 'whoever of you shall find him doing so'; δεῖ is indefinite.

1. 10. οὐδεὶς ἐπιτρέψοντας. In Book II. vi. 8 we are told that Clearchus was a very strict general, and that in fact the soldiers felt towards him as boys do to a schoolmaster.

1. 12. ὥρα: 'it is high time'; regularly used without ἔστι; cf. § 32. above § 14.


1. 15. ὁ ἰδιώτης. The article here generalises, as with participles, e.g. ἐντυγχάνοντα in last section. So in English, 'let even the private soldier have courage to tell us.'

1. 18. εἰς: relative attracted; cf. above § 21.

1. 20. ἀριστον εἶναι: join with δοκεῖ μοι. The object of ψηφίσασθαι is ἄ ἐπηκε.
II. § 34. 1. 22. "δεν = τούτων α.

§ 35. P. 38. l. l. ei kai atoι simply repeats more emphatically ei oι polemoi. Cf. above § 25 μη.

§ 36. l. 3. πλασίων ποιησαμένους τῶν ὀπλῶν: 'forming our men (ὀπλῶν for ὀπλιτῶν) into a square.' Note again accusative, although preceded by ἡμῖν.

l. 5. ἡγεῖσθαι c. genitive; cf. above § 20.

l. 8. χρωμεθα δὲ εἴδος τοῖς τεταγμένοις: 'we should be able to use our men at once (because they would be) already in their proper order.'

§ 37. l. 9. ἀλλώς ἔχετω: 'let some other arrangement be made.'

l. 10. ei de: 'otherwise,' implies the other alternative to that introduced by ei μὲν.

ἡγοῦτο: expressing a wish; 'I should like Cheirisophus to command.'

ἐπειδὴ καὶ: 'since among other reasons.' The chief commander whom they had lost, Clearchus, was a Lacedaemonian; and the Lacedaemonians stood highest as soldiers. Cf. the note to τῶν ἐκ ποιας πόλεως i. § 14.

l. 13. τὸ νῦν εἶναι. The infinitive εἶναι is often added to adverbial phrases, with a certain qualifying or limiting effect: 'at least for the present.' Cf. I. vi. 9 τὸ κατὰ τοῦτον εἶναι.

§ 38. l. 14. πειράμενοι ταύτης τῆς τάξεως: 'while we test the effect of this arrangement'; πειράσθαι takes the genitive, from the idea of taking a sample of a thing; it is a partitive genitive.

ἀεὶ: indefinite, as above § 31; 'from time to time.'

§ 39. l. 21. τῶν μὲν γὰρ νικώντων . . . ἐστί: 'it is only conquerors who can.' Genitive of possession, as above, τῶν κρατοῦντων, in § 26.

l. 22. καὶ ei tis de: 'and once more, if any of you.' de is here adverbial.

III. § 1. P. 39. l. 2. τῶν δὲ περιττῶν: partitive genitive c. μετεδίδουσιν.

l. 6. ὡς τριάκοντα: 'about thirty.'

§ 2. l. 11. ἐξων: 'bringing with me.'

l. 12. ὡς φίλον: agreeing with με as to a friend.'

§ 3. l. 15. ei μὲν tis εἰ . . . ἤν de tis . . . ἀποκολύτη. The first condition c. indic., as the alternative the speaker prefers assuming to be the true one. Cf. above i. 13 ei de γεννησόμεθα. tis indefinite, English 'they.' Tissaphernes is the person primarily thought of, but there were many others who might interfere with them.

§ 4. l. 20. ἐγγίνοσκετο: 'it began to be seen'; cf. above i. § 45.

ὑπόπεπμπτος εἰη. The ὑπ- has the sense of something underhand: 'he had been sent on false pretenses.'

καὶ γὰρ. Introducing a statement confirming their conclusion: 'and in fact.'

1. 21. πιστεως ἐνεκα: 'to make sure of him.'
1. 22. δόγμα ποιήσασθαι. A little stronger than ψηφισασθαι: 'to make it a settled rule.'

1. 23. πόλεμον ἀκήρυκτον. The κήρυς, 'herald,' was the regular intermediary between honourable opponents. A war without heralds meant a war without parley or quarter on either side: what the French call guerre à outrance.

έστε . . . εἰέν: 'as long as they were'; historical for ἔστ' ἀν ἄμεν.

1. 24. διέφθειρον γὰρ προσιόντες: 'for they (i.e. such messengers as this Mithradates) got into conversation with the soldiers, and tried to corrupt them.' The imperfect tense expresses the attempt; contrast καὶ ἐν διέφθειραν: 'and indeed they succeeded in corrupting one captain.'
P. 40. l. 8. εὔξωνους: 'with their loins girded,' i.e. 'swift.'

1. 25. έσω τῶν ὀπλών: inside the lines of the ὀπλίται. Cf. ii. 36. § 7. βραχύτερα ἡκόντιζον ἢ ὡς εξικνεῖσθαι: 'were too short in range with their darts to reach.'

1. 15. τῶν σφενδόνιτῶν: genitive on account of idea of hitting in εξικνεῖσθαι: Goodwin, 167.

1. 16. τῶν ὀπλίτων: partitive genitive with οἷς ἔτυχον, 'those of the hoplites and peltasts who at the time (ἔτυχον) were covering the rear along with him.' The partitive genitive very frequently precedes the word or phrase which governs it. The hoplites were the fully armed soldiers, with a large shield (ὀπλόν). The peltasts were skirmishers, who carried only a light shield (πέλτη).

1. 19. ἡσαν τοῖς Ελλησιν: 'the Greeks had.'

1. 21. ἐν δέλῳ χορῷ: 'that is, within a short distance.' The next clause explains why he adds this qualification: hence γάρ.

1. 22. τοῦ ἀλλοῦ στρατεύματος: 'the rest of the army.'

1. 24. διώξειας: frequentative use of optative.

P. 41. l. 4. ἀπὸ τῆς φαλάγγας: 'away from the main body.'

1. 7. αὐτὸ τὸ ἔργον: 'the actual result,' 'the result of itself.' Cf. § 12.

ii. II.

1. 8. ἐν τῷ μένειν: 'so long as we kept still.'

1. 13. Τοῖς οὖν θεοὶς χάρις, sc. ἔστω or εἴη: 'the gods be thanked.'

1. 14. ἀστε c. infinitive implies a result intended or naturally following; c. indicative, a result which simply did follow. Cf. above, § 11.

1. 17. οἱ ἐκ χείρος βάλλοντες: i.e. 'the dart throwers,' ἀκοντισταί. § 15.

1. 20. ἐκ τὸξου ρύματος: lit. 'from a bow-shot,' i.e. 'when they have a bow-shot of a start.'

1. 21. εἰ μέλλομεν: less positive than εἰ μέλλομεν, suggesting the anxiety of the speaker, and the difficulty of the situation: δεῖ however follows, not δέοι, to emphasise the absolute need of slingers.

1. 24. Ροδίους. The Rhodians were famous for their skill as slingers:
III. § 16. and from them probably the skill of the Balearics, who were a colony from Rhodes, was in later times derived.

1. 25. διπλάτων φέρεσθαι: 'carries twice as far.'

§ 17. P. 42. l. i. χειροπλήθεσι. When an adjective either precedes the article, or follows the noun without taking the article, it is used predica-tively. Cf. Goodwin, 156. Hence translate, 'because the stones with which they sling are as big as a man's hand can hold,' i.e. they were clumsy, compared with the small but weighty μολυβδίς.

§ 18. l. 3. αὐτῶν ἐπισκεψώμεθα τίνες. The construction may either be one of double object, cf. i. 19 διαθεάμενοι αὐτῶν, or the genitive may be partitive c. τίνες.

πέπανται. Another of Xenophon's poetical words: cf. above i. 25.

l. 4. τούτων, sc. σφενδόνων: 'for these.'

l. 6. σφενδόναν . . έθέλοντι. Slingers did not hold so high a rank as hoplites: so that special inducements had to be offered to these Rhodians.

ἐν τῷ τεταγµένῳ: 'wherever he is called upon to do so.'

ἀτέλειαν: properly 'immunity from payment'; cf. above τελώµεν, but here probably 'immunity from other duties.'

§ 19. l. 11. σκευοφόρα: 'beasts (only) fit for carrying baggage,' i.e. either inferior horses (cf. ἐδοκιµάσθησαν in next section), or mules, etc.

§ 20. l. 14. εἰς διακοσίους ἐγένοντο: 'were got together to the number of 200.'

l. 15. ἐδοκιµάσθησαν applies both to the horses, whose speed had to be tested, and to their riders also.

IV. § 2. P. 43. l. i. καταφρονήσας: 'for he had come to despise them.' Cf. i. 27 the same word.

§ 3. l. 4. δοσον: with numbers = 'about,' much like ὡς and εἰς.

l. 5. τὴν δύναµιν: 'his force.'

l. 6. πελταστῶν: partitive gen. c. οὕς.

οὕς ἐδει = τούτως οὕς ἐδει.

l. 7. θαρροῦσι: participle adverbial to διώκειν: 'with confidence.'

ὡς ἐφευροµένης ἰκανῆς δυνάµεως: 'because a sufficient force would support them.' Cf. note to ὡς c. participles i. 17.

§ 5. l. 13. τοῖς βαρβάροις: dative of the persons interested; 'the Bar-barians lost.'

l. 15. αὐτοκέλευστοι, i.e. Xenophon clears himself of any responsibility for the mutilation, which was contrary to Greek practice and feeling. Cf. above i. 17, note to δοµοµητρίου κ.τ.λ.

l. 17. δρᾶν: dependent on φοβηρώτατον, like latter supine in Latin.

§ 6. l. 18. ὦτῳ πράξαντες: 'having thus fared.' πράττειν is very com-monly used as an intransitive c. adverbs such as εὖ, κακῶς κ.τ.λ.: cf. above i. 6.

1. 20. ἐπὶ τὸν Τίγρητα ποταμόν. Their route for some days had not been far distant from the river. They were in fact pushing northward in the hope of at length reaching a ford.

πόλις . . . ἐρήμη. One of the many ruined cities, memorials of fallen empires, that are still to be found in the East. Cf. I. v. 9 and note. In Genesis x. 12, among the cities founded by Assur is mentioned Resen between Nineveh and Calah; 'the same is a great city.' In the genitive this name would be in Chaldaic Leresen, which a Greek would naturally identify with the name Larissa, familiar to him at home. There is little doubt that this place is the same made famous by the excavations of Mr. Layard. The ruins which he found on the site were called by the natives Nimroud, a name preserving the tradition of the 'mighty hunter.' Calah, Resen, and the place called Mespila (below § 10), were really only parts of the vast city of Nineveh, which was in fact a group of cities extending over some 20 miles from N. to S. by about 11 from E. to W., in circuit 60 miles or more. Cf. Introduction, pp. 8–10.

1. 23. πόδες. Here the phrase expressing the exact dimensions is in apposition: lower down we have εἰκοσὶ ποδῶν, an explicative genitive. Cf. I. ii. 5 and 8.

τοῦ δὲ κύκλου: 'of the encircling wall.'

1. 24. δύο παρασάγγαι: 'two hours' march.' A parasang was the average length a soldier would march in an hour; about 3½ English miles.

1. 25. κρηπίς . . . λιθίνη: probably the brick wall was faced with stone 20 feet up. Mr. Layard's investigations show that burnt bricks were used only for the outer faces of the walls: for the inner thickness only sun-dried bricks were employed.

Π. 44. 1. 1. νεφέλη . . . ἤφανισε. ἀφανιζω is here used in its literal sense of 'to darken,' 'make invisible.' For a metaphorical use see above ii. 11.

1. 2. ἔξελιπον: 'abandoned it.'

παρά c. accus. of extension, 'alongside of.' § 9.

1. 3. πυραμίς λιθίνη. In this 'pyramid,' really a great hill of ruined masonry, have been discovered in recent times, vast numbers of bricks, bearing inscriptions in cuneiform characters, and which formed part of a great royal library. For Layard's description cf. Introduction, p. 8.

ἐνὸς πλέθρου. The plethrum was ¼th of a Greek furlong, i.e. 101 feet.

1. 14. ἀπώλλυσαν: practically passive in meaning, 'were deprived of:' hence ὑπὸ Περσῶν.

1. 18. σταθμὸν ἔνα: 'one stage'; the amount (a variable one), covered in a day's journey. Cf. note to I. ii. 5.

1. 19. εἰς τούτον τὸν σταθμὸν. One would have expected ἐν c. dative
XENOPHON, ANABASIS III.

IV. § 13. = ‘during.’ But εἰς is substituted, owing to the idea of motion in ἐπεφάνη, as though = ‘to them on this stage.’

1. 20. ἔχων must be taken twice: ‘he appeared having not only the cavalry whom he himself had brought with him (ἠλθὼν ἔχων), but also,’ etc.

1. 21. Ὄροντα: a Doric form of the genitive; nominative Ὄροντας.

1. 22. καὶ οὗς Κύρος ἔχων ἀνέβη βαρβάρους: ‘and those native troops whom Cyrus had brought up with him’ (viz. from the coast): cf. i. 8.

§ 14. 1. 26. τὰ πλάγια: the flanks (of the Greek square), called αἱ πλευραί above ii. 36.

§ 15. P. 45. l. 2. διαταχθέντες: ‘posted here and there,’ i.e. in front of the main body. The bargain was (iii. 18) that they should be willing σφενδονάν ἐν τῷ τεταγμένῳ, to quit the ranks and go out where they were sent.

Σκύθαι: as no ‘Scythian’ archers had been mentioned before, the word is probably to be rejected. It is perhaps a stupid gloss owing to the fact that Scythian archers were the most famous in the world: and so the words τοξόται and Σκύθαι got to be used as synonymous, e.g. at Athens, where both names indifferently were applied to the city-guard or policemen. Xenophon calls his archers Cretans, cf. iii. 7, 15.

§ 16. 1. 6. οἱ μέν: ‘the Greeks;’ οἱ δὲ, ‘the enemy.’

1. 9. καὶ τῶν τοξότων. Hug considers that some words have been lost here. Taking the text as it stands, τῶν τοξότων may depend on τῶν τοξευμάτων (cf. below τοῖς τῶν πολεμιῶν τοξευμασί) the statement however being somewhat confused by the parenthetical remark about the Persian bows. The general sense would be ‘while as for the (Persian) archers,—the Persian bows are remarkably large, and so any of their bows that were captured were remarkably useful to the Cretans,’ i.e. to the Greek archers, who had previously been unable to shoot as far as the Persians, cf. iii. 7.

§ 17. 1. 10. ἄλλοκοτο: optative frequentative.

1. 12. ἐμελέτων τοξεύειν ἀνώ λέντες μακράν: ‘they practised long-shooting by aiming high.’ As is well known, the angle of aim has to be raised, in order to shoot to a greater distance. μακράν, feminine because of ὅδον understood. It is placed last for emphasis.

§ 18. 1. 17. μεῖον ἔχοντες: ‘having had the worst of it’; cf. the word πλεονεκτεῖν above i. 37.

§ 19. 1. 21. ἐγνωσαν πλαίσιον ἱσόπλευρον ὅτι: idiomatic double object, ii. 8.

1. 22. πολεμιῶν ἐπομένων: gen. abs., ‘when an enemy was pursuing.’

1. 23. συγκύπτει: ‘close up,’ ‘draw in upon the centre.’

τὰ κέρατα: a third appellation = τὰ πλάγια § 14, and αἱ πλευραί ii. 36; ‘the sides or flanks.’

§ 20. P. 46. l. 1. διάσχη: ‘spread or open out.’
1. 2. κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων: ‘the line of defence between the wings,’ i.e. the rear-guard, ‘must become too thin.’ ταῦτα immediately after refers to this whole phrase.

1. 4. ὁπότε δέοι. Xenophon here slips from the general statement of the inconveniences of this arrangement (shown by the subjunctives) to an account of the troubles actually experienced from time to time; hence the frequentative optative.

diάβασιν: means of passage, i.e. a ford, a pass, etc. Cf. I. v. 12.

1. 5. εὐεπίθετον ἤν: impersonal; ‘attacking was an easy matter.’

1. 8. ἀνά ἐκατὸν ἄνδρας: ‘a hundred men each.’ This was the regular number of men in a Greek lochus, though it is not quite certain whether on this expedition the lochus usually had more than fifty men. Cf. note to I. ii. 25 and Introd. to Book I. p. xxvii.

καὶ ἄλλοις. ἄλλοις in Greek does not imply similarity of kind, as our word ‘other’ does in English. The specific word may be supplied in English. Translate, ‘and also subordinate officers, both captains of fifties and captains of twenty-fives.’

1. 10. ὑπέμενον ὑστεροί: ‘fell out,’ ‘fell behind,’ and so saved the main body from undue pressure.

1. 11. παρὴγον ἐξοβεθεν τῶν κεράτων: παράγενα as a military term was used of any movement other than a straightforward march; cf. above § 14, of leading troops to attack the flanks of the enemy, and therefore slantwise. Here the troops that fell behind would spread out sideways covering the rear, and so as to keep clear of the closing-up ranks of the main body (ἐξοβεθεν τῶν κεράτων).

1. 13. ἄν ἐξεπιμπλασαν. The frequentative use of the imperfect or aorist indicative, in apodosis after ὁπότε with the optative, is often indicated and emphasised by ἄν. So in English we often say ‘would,’ to express a frequent occurrence. ‘They would fill up the intervening line.’ Cf. note to I. ix. 19.

ἐλ μὲν στενότερον εἶν τὸ δίχον, κατὰ λόχους: ‘if the gap was not very wide, (they filled up the centre) with the whole depth of their companies (λόχους),’ i.e. with their four squads (ἐνωμοτίαι) one behind the other.

1. 16. ἐκπλεων: adjective agreeing c. μέσον. ‘So as always to have the intervening space full.’

1. 17. ἐν τῷ μίρα: ‘in due course,’ i.e. after the whole of the main body had crossed.

1. 18. τῆς φάλαγγας depends on εἴ ποι: ‘at whatever point of the main body they were needed.’

1. 21. βασιλεῖον τῷ. Some royal residence or ‘castle.’

P. 47. 1. 2. ὡς εἰκός τῶν πολεμίων: ‘as was natural since the enemy,’ etc.
XENOPHON, ANABASIS III.

IV. § 25. 1. 5. ἑπιγίγνονται: 'come suddenly on them.'
2. 7. ὑπὸ μαστίγων: 'under the lash.' The Persian soldiers were often described by Greek writers as being driven on to battle in this way.

§ 28. 1. 14. πρὸς τὸ ἄλλο στρατευμα: 'to the rest of the army.'
2. 16. μὴ κινεῖν τοὺς στρατιώτας: 'not to make their troops advance.'
3. 17. πρὶν . . . ἀνήγαγον: one would have expected the optative after ἓδοξεν αὐτοῖς. But the thought of the writer has passed from the resolution to do, to the thing done.

§ 30. 1. 22. κατὰ τοὺς γηλόφους: 'along the hills.'
2. 23. ἐπιπαριόντες: 'moving parallel with the main body.'

§ 31. 1. 27. ἐπιποὺς: dative of advantage; 'for the horses' use.'

§ 33. P. 48. 1. 8. πολὺ γὰρ διέφερεν: 'it was a very different matter.' The Greek like the English suggests the idea of a preferable state of things; hence lower down, ἤ, 'than.' Cf. above i. 37.

ἐκ χώρας ὑμῶν ἀλέξασθαι: 'to defend themselves with a position at their back,' lit. issuing from a position. ἀλέξω is not used in Attic prose, except by Xenophon.

§ 35. 1. 13. πονηρόν: 'awkwardly placed,' lit. 'an awkward affair.' The neuter is used in such expressions independently of the gender of the subject: cf. above ii. 22 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι.

1. 14. αὐτοῖς: dative of advantage; 'they have their horses tied up.'
2. 15. πεποδιστήναι: 'hobbled,' the fore-feet fastened together loosely.
3. 16. εἰ λυθεῖσαν: optative as a remoter contingency, 'should they chance to get loose.' But ἐάν immediately c. subj. of a common and probable occurrence. For another gradation, cf. above iii. 3.

1. 17. Πέρση ἄνδρι: δεῖ takes after it an accusative and infinitive: hence lower down θωρακισθέντα ἀναβῆναι. The dative here is probably introduced to emphasise the fact that a Persian (noble) requires a good deal done for him. The subject for ἐπισάξαι and χαλινῶσαι (viz. the Persian servant) is not expressed. Translate, 'a Persian requires his horse saddled and bridled for him, and must get on his breast-plate before he mounts.' For θωρακισθέντα cf. below § 37 ἀναζευζάντες.

§ 36. 1. 21. διαγγελλόμενος: sc. ἀπείναι: 'and passing the word to that effect.'

1. 22. ἐκήρυξε: sc. ὁ κῆρυξ. Usually the subject is omitted in such phrases. So above iv. 4 ἐσήμηνε τῇ σάλπιγγι, sc. ὁ σαλπιγκτής. Cf. I. ii. 17. An analogous omission of subject occurs just above § 35.

1. 24. οὐ γὰρ ἐόσκει λύειν: 'they did not think it desirable.' λύειν in sense of λυστελεῖν is poetical. It is very rarely used as here, even in verse, c. accus. and infinitive: usually c. dative.

§ 37. 1. 27. ἀναζευζάντες. The aorist participle expressés what they did before marching. Cf. above § 35 translation of θωρακισθέντα. Translate, 'they yoked up and started too.'

28
P. 49. 1. 5. ὑφ’ Ἑν: accusative because of the idea of motion in the clause. 
1. 9. οὐκ Ἑν: ‘did not bring with him.’ Imperfect from the idea of ‘was not inclined to and therefore did not.’
1. 12. ἀμῑν: dative of disadvantage; ‘the hill commanding our descent into the plain has been seized beforehand.’
1. 24. μένε: i.e. σὺ μέν, which is omitted, giving more force to ἐγὼ § 41. 
δέ. So immediately πορεύον.
P. 50. 1. 5. ὀ: dative governed by the preposition in συμπέμψαι. § 42.
ἀπὸ τοῦ στόματος. In soldiers’ familiar phrase the rear of the army was called the tail, ὀνάρ (above § 38), and the front, the mouth, στόμα. The preposition ἀπὸ is used with the adjectival phrase, because of the idea of motion from in the verb. Cf. next section, τοὺς ἀπὸ κ.τ.λ.
1. 7. ἔλαβε δέ: ‘supplying their place with.’ § 43.
1. 9. τοὺς πριακοσίους . . . τῶν ἐπιλέκτων. From this we gather, what was not shown above § 21, that three of the six lochi then formed attended Cheirisophus in front, to fill up gaps there, leaving three only to do a like service in the rear.
1. 13. ἀμῑλλάνθαι ἔππ: ‘to race them for.’ § 44.
1. 14. διακελευόμενον: agreeing with the meaning of the collective noun στρατεύματος.
1. 25. ἔχων: ‘with it,’ i.e. the shield. § 48.
1. 30. βάσμα Ἑν: either agreeing with τὰ χωρία, or in an impersonal sense, ‘as long as it was possible to ride up on horseback.’
P. 51. 1. 5. φθάνουσιν . . . τοὺς πολεμίους: φθάνω is a transitive verb, taking a participial clause to complete its meaning; ‘they beat the enemy in getting to the top.’
1. 13. διαβιβαζόμεναι: ‘as they were being driven across.’ V. § 2.
1. 16. τὰ ἐπιτήδεια is the object of λαμβάνοιεν, but is emphatic. § 3.
1. 18. ἀπῄσεν ἐκ τῆς βοήθειας: ‘were coming back from helping,’ namely those mentioned in § 2 as having been cut off by Tissaphernes. 
The imperfect tense is used with reference to Xenophon’s action in the next sentence. He of course took some time to come down from the top of the mountain.
1. 21. ὑφέντας: sc. τοὺς πολεμίους: ‘that they are admitting the country to be already ours.’

ἀ γάρ . . . διεπράττοντο. This is in the accusative to καῦσιν, which is substituted for a more general idea such as ποιοῦσιν. Translate, ‘for that which they specially stipulated against, when they made the truce, namely, the burning of the king’s land, this they are now doing themselves, burning it as though they considered it was no longer his.’ There is, as frequently in Xenophon, irregularity in the expression, but no dubiety about the meaning.
V. § 7. P. 52. l. 10. περιψάνως τοῦ βάθους: 'when they tried its depth'; dative of persons concerned, those 'namely whose spears were topped by the water.

§ 8. 1. 13. κατὰ τετρακισχίλλιοις ὀπλίτας: '4000 heavy-armed men at a time.'

§ 9. 1. 17. φυσηθέντα: 'blown up like bladders,' i.e. the skins, of course.

§ 10. 1. 20. άθους ἀρτήριας καὶ ἀφεῖς: 'by fastening stones to them and letting them down.' Translate the primary participles by futures indicative in English: χείλας namely, ὀρμίσας, διαγαγών ('carry from bank to bank'), ὀδος.

§ 11. 1. 24. ἔξα ὑπὸ τοῦ μὴ καταδόναι: usually translated, 'will hinder from sinking.' Verbs of hindering may take the infinitive in either the accusative (with or without τὸ) or in the genitive. Where, as in this passage, μὴ occurs, the genitive is really a genitive of purpose or consequence, 'so as not to sink.' Cf. Goodwin, 216. But the verb here probably involves rather the idea of 'will support' this being the predominant notion in the whole passage, the phrase τοῦ μὴ καταδοναι being added for clearness.

§ 12. P. 53. l. 2. οἱ κολύσοντες: 'who would prevent,' 'ready to prevent.'

1. 4. τούτων depends on οὐδέν.

§ 13. 1. 5. ἡ πρὸς Βαβυλῶνα: probably a gloss = τὴν ὄδον ἢ πρὸς Βαβυλῶνα φέρει, 'on the road leading back towards Babylon.'

1. 6. ἐνθεν, i.e. τὴν χώραν ἐνθεν.

1. 8. θαυμάζοντων: dat. of participle c. ὄμοιοι.

τρέψονται ... ἑχοίεν: indicative in nearer (and more vivid) interrogation: optative in more remote and general.

§ 14. 1. 12. ἡλεγχον τὴν ... χώραν τίς ... ἐνη. Idiomatic double object: cf. ii. 8; 'they cross-examined them as to the nature of the country all round about, one part after the other.'

§ 15. 1. 13. τῆς ἐπὶ Βαβυλῶνα ἐνη: 'lay on the road to Babylon.'

1. 15. θερίζεν: here intrans., 'to pass the summer.'

1. 16. διαβάντι τὸν ποταμῶν: 'after one crosses the Tigris.'

1. 18. εἰς Καρδούχους: 'towards the Carduchians,' i.e. to Carduchia. Cf. above i. 9 εἰς Πισίδας.

§ 16. 1. 21. ἐμβαλείν: 'made an incursion.' The compounds of βάλλω are often used as intransitives.

1. 24. ἐπιμηγνύοντα: 'had intercourse with.' The compounds of μίγνυμι are also often intransitive.

σφῶν τε ... καὶ ἐκεῖνων. These are partitive genitives, sc. τινας, 'certain of themselves,' 'certain of the Carduchians.'

§ 17. 1. 26. τοὺς ἐκαστοχάοσε φάσκοντας εἰδέναι. Not 'those who professed to know the way in all directions,' which it is very unlikely any did, but 'those who professed to know the way in the several directions.'
NOTES. P. 52, L. 10—P. 54, L. 8.

They set these all apart, till they should decide which direction, and V. § 17. therefore which guides, they would take.

P. 54. l. 3. ἔφασαν: sc. the prisoners; τοὺτοὺς is the object of διελθόντας; ‘if once they got through them,’ i. e. through Carduchia.

l. 4. πολλὴς καὶ εὐδαίμονος: ‘and which was a large and prosperous country.’

l. 5. ἐπὶ τούτοις: ‘on that basis,’ ‘in view of that decision.’ § 18.

l. 6. τῆς ὥρας depends on ἡνίκα, ‘at whatever moment they thought fit.’ So important a step had to be preceded by an expiatory sacrifice.

l. 7. τὴν γὰρ ὑπερβολὴν ... ἐδεδοικεσαν μή. Idiomatic double object

ii. 8.

l. 8. ἐπειδὴ δειπνήσειαν. Indirect for ἐπειδὴν δειπνήσητε.
INDEX TO THE NOTES.

N.B. The Roman numerals refer to the chapters; the Arabic, to the sections.

ACCUSATIVE, cognate, i. 6.
— of limitation, i. 11, 25, 31, 40.
— absolute, i. 14, ii. 26.
ἀγγέλος, i. 2.
adjunct, predicative position, iii. 17.
adverb, emphatic position, i. 5, 22, ii. 19.
— in ἕν, i. 12.
ἀδεί, indefinite, ii. 31.
ἀνήρικτος, iii. 5.
ἀλεξις, iv. 33.
ἀλλος, iv. 21.
ἀμφί, c. persons, ii. 2.
— c. round numbers, i. 33.
ἀν, c. infin., i. 17.
— c. imperfect. indic. (frequent.), iv. 22.
anacolouthon, i. 17, 49, ii. 12, 27, iv. 5.
ἀνελλον, of oracles, i. 6.
ἀνω, i. 8.
aorist, exact uses of, i. 2, 13, 27, iii. 5, iv. 37, v. 10.
ἀπο-, in composition, i. 9, ii. 6, 12.
ἀπά, i. 18.
article, — )), i. 5, ii. 13.
— c. round numbers, i. 33.
— omitted, i. 33.
— generalising, ii. 32.
ἀρχειν, v. ἀρχεσθαι, i. 24, ii. 7.
asyndeton, i. 11.
atraction, of relative, ii. 21, 33.
— inverse, i. 6.
ἀντός, i. 37, ii. 4, 11, iii. 12.
ἀφανίς, iv. 8, ii. 11.

βάλλω, intrans., v. 16.
βασιλεύς, i. 2.
— opp. to δοῦλος, i. 17.
βίος, v. ἥ, i. 43, ii. 25.
Clearchus, i. 10.
conjunction, repeated, ii. 25, 35.
copula, omitted, i. 22, ii. 14, 32.
Cretan archers, iv. 15.
γάρ, implying ellipsis, i. 24, ii. 11, 25.
γιγνώσκω, i. 45.
dative, of possession, iii. 9.
— of person interested, iv. 5, 39, v. 7.
δέχομαι, i. 42.
δῆ, summarising, i. 10, 13.
— emphasising, i. 2.
διά, c. genit. — adverb, ii. 8.
δοκεῖ, i. 5, 12, 30, 34, 38.
eἰ, c. fut. indic., i. 13, ii. 23.
— c. opt., i. 17.
— ἄρα, — nonne, ii. 22.
eἰναι, modifying adverbs, ii. 37.
eἰς, of time when, i. 3.
— pregnant, i. 33.
ἐκ, of succession, ii. 7.
ἐν μέσῳ, 'hindering,' i. 2.
— 'open,' i. 21.
— c. dat. — adverb, i. 1, ii. 25.
— καίρῳ, i. 39.
ἐπὶ βασιλεῖ, i. 13, 35.
— πάν ἐλθεῖν, i. 18.
INDEX TO THE NOTES.

ἐνι τούτους, i. 28, ii. 4, v. 18.
— ταῖς θύραις, i. 2.
— c. accus., i. 36.
ἐρυκω, i. 25.
ἐστι, 'it is possible,' c. personal subject, ii. 13.
ἐχω, c. adv., i. 3, 31, ii. 7.
— c. infin., ii. 12.
— 'contain or support,' v. 11.

Zeus, functions of, i. 12, ii. 4.
ζων, i. 43, ii. 25.

ἡγεόμαι, constructions of, ii. 20.
ἡκω, i. 13.

Genitive, c. πρός, i. 5.
— c. verbs of observing, i. 19.
— partitive, i. 2, 3, 11, ii. 20, 26, 31, 38, iii. 1, 8, v. 16.
— of price, i. 20.
— of source, i. 22.
— c. verbs of comparison, i. 24, 37.
— abs. in broken construction, i. 2, 40, ii. 10.
— of time when, i. 40.
— explicative, iv. 7.

θερίζω, intrans., v. 15.

Imperfect, use of in oratio obliqua, i. 2.
— in hypothesis, ii. 24.
— of repeated action, ii. 13.
— 'began' or 'was inclined to,' i. 7, iv. 39.
indicative, graphic for optative, i. 6.
— c. el, ii. 24.
interrogative, in subordinate clause, i. 6, 14.

κατα-, in composition, i. 44.

λυει, =λυσιτελει, iv. 36.

μαστευω, i. 43.
μίγνυμι, intrans., v. 16.
μέλλω, i. 8.
μέν, repeated, i. 19, 43.

μέν, affecting whole clause, i. 2, 10, 11, 19, ii. 4.
— without δέ, ii. 8, 14.
μη οὕτως, i. 13.
— strengthening οὕ, ii. 16.
— c. verbs of hindering, v. 11.

Negatives, double, i. 10.

Object, Greek double, c. accus. of person, ii. 8, 23, 29, iv. 19, v. 14, 18; c. genitive, i. 19, iii. 18.
οἰμαί, parenthetical, i. 29.
οἵονός, ii. 9.
οπλα, i. 3, 33, iii. 8.
optative, c. el, i. 17, ii. 7.
— frequentative, i. 20, 32, ii. 10, iv. 16.
— expressing wish, ii. 3, 6, 37.

οπως, after verbs of striving, c. fut. indic., i. 14.
— c. subj., i. 38, ii. 3.
οτί, c. superlatives, i. 45.
οδε, i. 29, ii. 4.
οὖν, emphasizing, i. 14, 19.

παιανίζω, ii. 9.
ποιώ, ii. 19.
παράγω, iv. 21.
parasang, iv. 7.
participle, expressing hypothesis, i. 2.
— after verbs of perceiving, i. 20.
πάσχω, i. 41.
πέμαμαι, iii. 18.
περι, c. accus., ii. 20.
— πλείστων ποιεῖσθαι, ii. 4.
πιστά, ii. 5.
πλῆν, as conjunction, i. 26.
plethrum, iv. 9.
poetical expressions, ἐρύκω, i. 25;
μαστευω, i. 43; τελέθω, ii. 3;
τρισόμενος, ii. 24; πέπαμαι,
iii. 18; ἄλεξω, iv. 33; λυει, iv. 36.

πράττω, intransitive, iv. 6.
present, incomplete, i. 29, ii. 9.
### INDEX TO THE NOTES.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>πρός</td>
<td>adverb, ii. 2.</td>
<td></td>
</tr>
<tr>
<td>προσήκει</td>
<td>c. dat. and infin., ii. 11.</td>
<td></td>
</tr>
<tr>
<td>— c. accus. and infin., ii. 15.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>προσκυνέω</td>
<td>ii. 9.</td>
<td></td>
</tr>
<tr>
<td>Relative, close construction of, i. 8, 45.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>— attraction of, ii. 21, 33.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>— inverse attraction of, i. 6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rhodians, iii. 16.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socrates, i. 5.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>subject, of infinitive, expressed, i. 4.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>— omitted, c. indic., iv. 4, 36.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>subjunctive, fut. indef., i. 21.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>συνελόντι εἰπεῖν</td>
<td>i. 38.</td>
<td></td>
</tr>
<tr>
<td>τε—καί</td>
<td>ii. 1.</td>
<td></td>
</tr>
<tr>
<td>τελέθω</td>
<td>ii. 3.</td>
<td></td>
</tr>
<tr>
<td>τρισάσμενος</td>
<td>ii. 24.</td>
<td></td>
</tr>
<tr>
<td>τυγχάνω</td>
<td>ii. 10.</td>
<td></td>
</tr>
<tr>
<td>φθάνω</td>
<td>iv. 49.</td>
<td></td>
</tr>
<tr>
<td>φῶς</td>
<td>i. 12.</td>
<td></td>
</tr>
<tr>
<td>ψῦχος</td>
<td>i. 22.</td>
<td></td>
</tr>
<tr>
<td>ὡς</td>
<td>c. partic., i. 17, ii. 11, 24, iii. 3.</td>
<td></td>
</tr>
<tr>
<td>ὡστε</td>
<td>iii. 14.</td>
<td></td>
</tr>
</tbody>
</table>

---

C 2 35
APPENDIX.


And now, in this moment of doubt and difficulty, he, like his comrades, was in pain and sorrow, and sleepless too like them. But at last, being vouchsafed a brief snatch of slumber, he had a dream. It seemed as though there had been a great thunder-clap, and a bolt fell striking the home of his race, which thereupon blazed all about. And immediately in great dismay he awoke; and the dream he conjectured in one way to be good, in that while in the midst of pains and dangers he had seemed to behold a mighty light from Zeus. On the other hand, inasmuch as the dream appeared to him as from Zeus the King, and in that dream the fire seemed to blaze all about him, he was inclined to fear lest he might never be able to get forth from this place, which belonged to the Persian King, but might be beset on every hand by unknown difficulties. What as a matter of fact the sight of such a vision truly betokened we may guess from the events that followed it, which came about thus.

As soon as he awoke, the thought came to him, 'Wherefore lie I here? The night advances, and doubtless with the dawn the enemy will be upon us. But if we are going to fall into the king's hands, how shall we escape having to face all manner of horrors, endure all manner of pains, and finally perish amid insult and contumely? Yet for our defence there is never a man working or caring, but here we all lie as though it were open to us to take our ease! From what manner of city, forsooth, am I expecting the general
to come, who will see to this business? Or what time of life am I waiting to arrive for myself? Of a surety I shall never live to be older, if to-day I surrender to the enemy.'

Thereupon springing up, he first of all calls Proxenus' officers about him, and when they had gathered round, he said, 'Friends, I cannot sleep or lie still, any more I suppose than you can, when I see in what straits we are. For clearly enough the enemy did not thus open battle upon us, till they judged they had taken all their measures well and surely; yet not a man of us is doing anything, so that we may defend ourselves with credit.

Yet if we are going to put ourselves into the hands of the king, what sort of treatment may we expect from him when he actually cut off the head and hand of his slain brother, son of the same mother as himself, and gibbeted them? We have no kin to speak for us, and we have taken part in an expedition against him with the intention of making him a slave instead of a king, ay, even of killing him, if we had the chance. What then may we expect to happen to us? Will he not be ready to go to any length, that by subjecting us to the most horrible tortures, he may put in the hearts of all men a fear of ever again warring against him? Clearly it behoves us to do our utmost not to fall into his hands.

'And to tell the truth, as long as this treaty lasted, I never for my part ceased pitying our case and envying the position of the king and his people, when I saw how vast and fertile was the territory they commanded, how abundant their supplies, what crowds they had of attendants, what cattle, what gold, what apparel! And when on the other hand I thought of the condition of us soldiers, how that we had no share in any of these good things, unless we bought them, while I knew that few indeed had the wherewithal to buy, and meanwhile there stood our oaths, to prevent us getting our provisions otherwise than by purchase. In fact, when I considered the whole case, I was sometimes more inclined then
APPENDIX.

to dread the treaty, than I at this moment dread the open war.

'For now that they have broken the truce there is an end at once of their insolent superiority, and of our depression and uncertainty. All these good things are now prizes open to reward whichever side prove themselves the better men, and the arbiters of our contest are the gods, who will declare, we may hope, for us. For it is the enemy who have broken oath to them, whereas we, with all these tempting things before us, have resolutely kept our hands from them, out of respect for our oaths to heaven. We may go forward therefore to this contest, I trust, with far greater confidence than they can.

'Our bodies, too, are much better fitted than theirs to bear extremes of cold and heat and toil, and our spirits too, please God, are far superior. And if only the gods grant us victory as they did before, our enemies' bodies are more vulnerable, they can be more easily slain than we.

'Now if, as I suppose, others are even now thinking as I do, for heaven's sake do not let us wait for some one else to come and challenge us to a noble activity; rather let us take the initiative and stir up others to bravery. Prove yourselves among your fellow-captains the boldest, show a fitness for generalship beyond your generals.

'For myself, if you will give the start, I am ready to follow; but if you call on me to begin, I am not the man to plead my youth against it; on the contrary, I think myself quite old enough to guard my own head from destruction.'

THE END.
January, 1888.

The Clarendon Press, Oxford,
LIST OF SCHOOL BOOKS,
PUBLISHED FOR THE UNIVERSITY BY
HENRY FROWDE,
AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,
AMEN CORNER, LONDON.

** All Books are bound in Cloth, unless otherwise described. 

** LATIN **

Allen. An Elementary Latin Grammar. By J. Barrow Allen, M.A. Fifty-seventh Thousand . Extra fcap. 8vo. 2s. 6d.
Allen. Rudimenta Latina. By the same Author. Extra fcap. 8vo. 2s.
Allen. A Second Latin Exercise Book. By the same Author. Extra fcap. 8vo. 3s. 6d.

[J A Key to First and Second Latin Exercise Books in preparation.]

Jerram. Anglice Reddenda; or Extracts, Latin and Greek, for Unseen Translation. By C. S. Jerram, M.A. Fourth Edition. Extra fcap. 8vo. 2s. 6d.
Jerram. Reddenda Minora; or, Easy Passages, Latin and Greek, for Unseen Translation. For the use of Lower Forms. Composed and selected by C. S. Jerram, M.A. Extra fcap. 8vo. 1s. 6d.
Lee-Warner. Hints and Helps for Latin Elegiacs. Extra fcap. 8vo. 3s. 6d.

[A Key is provided: for Teachers only.]


[A Key to this Edition is provided: for Teachers only.]
Caesar. The Commentaries (for Schools). With Notes and Maps. By Charles E. Moberly, M.A.
Part II. The Civil War. Extra fcap. 8vo. 3s. 6d.
Catulli Veronensis Carmina Selecta, secundum recognitionem Robinson Ellis, A.M. Extra fcap. 8vo. 3s. 6d.
Cicero. Selection of interesting and descriptive passages. With Notes. By Henry Walford, M.A. In three Parts. Third Edition. Extra fcap. 8vo. 4s. 6d.
Part I. Anecdotes from Grecian and Roman History. limp, 1s. 6d.
Part II. Omens and Dreams; Beauties of Nature. limp, 1s. 6d.
Part III. Rome's Rule of her Provinces. limp, 1s. 6d.
Cicero. De Senectute. With Introduction and Notes. By Leonard Huxley, B.A. In one or two Parts Extra fcap. 8vo. 2s.
Cicero. Speeches against Catilina. With Introduction and Notes. By E. A. Ufcock, M.A. In one or two Parts. Extra fcap. 8vo. 2s. 6d.
Cicero. Philippic Orations. With Notes, &c. by J. R. King, M.A. Second Edition. 8vo. 10s. 6d.
Cornelius Nepos. With Notes. By Oscar Browning, M.A. Second Edition. Extra fcap. 8vo. 2s. 6d.
Horace. Selected Odes. With Notes for the use of a Fifth Form. By E. C. Wickham, M.A. In one or two Parts. Extra fcap. 8vo. 2s.
Juvenal. XIII Satires. Edited, with Introduction, Notes, etc., by C. H. Pearson, M.A., and H. A. Strong, M.A. Crown 8vo. 6s. Or separately, Text and Introduction, 3s.; Notes, 3s. 6d.
Part I. The Cannae Disaster... limpe, 1s. 6d.
Part II. Hannibal's Campaign in Italy... limpe, 1s. 6d.
Part III. The Macedonian War... limpe, 1s. 6d.
LIST OF SCHOOL BOOKS.


Livy. Books XXI—XXIII. With Introduction and Notes. By M. T. Tatham, M.A. Extra fcap. 8vo. 4s. 6d.

Ovid. Selections (for the use of Schools). With Introductions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Third Edition. Extra fcap. 8vo. 5s. 6d.

Ovid. Tristia, Book I. Edited by S. G. Owen, B.A. Extra fcap. 8vo. 3s. 6d.


Plautus. Captivi. With Introduction and Notes. By W. M. Lindsay, M.A. In one or two Parts. Extra fcap. 8vo. 2s. 6d.

Plautus. Trinummus. With Notes and Introductions. By C. E. Freeman, M.A. and A. Sloman, M.A. Extra fcap. 8vo. 3s.


Sallust. Bellum Catilinarium and Jugurthinum. With Introduction and Notes, by W. W. Capes, M.A. Extra fcap. 8vo. 4s. 6d.

Tacitus. The Annals. Books I—IV. Edited, with Introduction and Notes for the use of Schools and Junior Students, by H. Furneaux, M.A. Extra fcap. 8vo. 5s.

Tacitus. The Annals. Book I. By the same Editor. Extra fcap. 8vo. limp, 2s.

Terence. Adelphi. With Notes and Introductions. By A. Sloman, M.A. Extra fcap. 8vo. 3s.


Terence. Phormio. With Notes and Introductions. By A. Sloman, M.A. Extra fcap. 8vo. 3s.

Tibullus and Propertius. Edited, with Introduction and Notes, by G. G. Ramsay, M.A. In one or two Parts. Extra fcap. 8vo. 6s.

Virgil. With Introduction and Notes, by T. L. Papillon, M.A. In Two Volumes. Crown 8vo. 10s. 6d.; Text separately, 4s. 6d.

Virgil. Bucolics. With Introduction and Notes, by C. S. Jerram, M.A. In one or two Parts. Extra fcap. 8vo. 2s. 6d.

Virgil. Aeneid I. With Introduction and Notes, by C. S. Jerram, M.A. Extra fcap. 8vo. limp 1s. 6d.

Virgil. Aeneid IX. Edited with Introduction and Notes, by A. E. Haigh, M.A. Extra fcap 8vo. limp 1s. 6d. In two Parts. 2s.
GREEK.


Liddell and Scott. A Greek-English Lexicon, abridged from Liddell and Scott's 4to. edition, chiefly for the use of Schools. Twenty-first Edition. Square 12mo. 7s. 6d.

Veitch. Greek Verbs, Irregular and Defective: their forms, meaning, and quantity; embracing all the Tenses used by Greek writers, with references to the passages in which they are found. By W. Veitch, LL.D. Fourth Edition. Crown 8vo. 10s. 6d.


Wright and Shadwell. A Golden Treasury of Greek Prose; being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., and J. E. L. Shadwell, M.A. Extra fcap. 8vo. 4s. 6d.

A SERIES OF GRADUATED READERS.—

Easy Greek Reader. By Evelyn Abbott, M.A. In one or two Parts. Extra fcap. 8vo. 3s.


Second Greek Reader. By A. M. Bell, M.A. Extra fcap. 8vo. 3s. 6d.

Fourth Greek Reader; being Specimens of Greek Dialects. With Introductions and Notes. By W. W. Merry, D.D., Rector of Lincoln College. Extra fcap. 8vo. 4s. 6d.

Fifth Greek Reader. Selections from Greek Epic and Dramatic Poetry, with Introductions and Notes. By Evelyn Abbott, M.A. Extra fcap. 8vo. 4s. 6d.

THE GREEK TESTAMENT.—

Evangelia Sacra Graeca. Fcap. 8vo. limp, 1s. 6d.

The Greek Testament, with the Readings adopted by the Revisers of the Authorised Version. Fcap. 8vo. 4s. 6d.; or on writing paper, with wide margin, 15s.

Novum Testamentum Graece juxta Exemplar Millianum. 18mo. 2s. 6d.; or on writing paper, with large margin, 9s.
LIST OF SCHOOL BOOKS.

Novum Testamentum Graece. Accedunt parallelae S. Scripturae loca, necnon vetus capitulumor notatio et canones Eusebii. Edidit Carolus Lloyd, S.T.P.R., necnon Episcopus Oxoniensis. 18mo. 3s.; or on writing paper, with large margin, 10s. 6d.
A Greek Testament Primer. An Easy Grammar and Reading Book for the use of Students beginning Greek. By Rev. E. Miller, M.A. Just Published. Extra fcap. 8vo. 3s. 6d.

Aeschylus. Choephoroi. With Introduction and Notes, by the same Editor. Extra fcap. 8vo. 3s.
Aeschylus. Eumenides. With Introduction and Notes, by the same Editor. In one or two Parts. Extra fcap. 8vo. 3s.
Aristophanes. The Acharnians. By the same Editor. Third Edition. In one or two Parts. Extra fcap. 8vo. 3s.
Aristophanes. The Frogs. By the same Editor. New Edition. In one or two Parts. Extra fcap. 8vo. 3s.
Aristophanes. The Knights. By the same Editor. In one or two Parts. Extra fcap. 8vo. 3s.
Cebes. Tabula. With Introduction and Notes, by C. S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.

Euripides. Alcestis. By C. S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.
Euripides. Helena. By the same Editor. Extra fcap. 8vo. 3s.
Euripides. Iphigenia in Tauris. With Introduction and Notes. By the same Editor. Extra fcap. 8vo. 3s.
Euripides. Medea. With Introduction, Notes and Appendices. By C. B. Heberden, M.A. In one or two Parts. Extra fcap. 8vo. 2s.
Herodotus. Book IX. Edited with Notes, by Evelyn Abbott, M.A. In one or two Parts. Extra fcap. 8vo. 3s.
Herodotus. Selections. Edited, with Introduction, Notes, and a Map, by W. W. Merry, D.D. Extra fcap. 8vo. 2s. 6d.
Homer. Iliad, Book I. By the same Editor. Third Edition. Extra fcap. 8vo. 2s.
Homer. Iliad, Books VI and XXI. With Notes, &c. By Herbert Hailstone, M.A. Extra fcap. 8vo. 1s. 6d. each.


Homer. *Odyssey*, Books I and II. By the same Editor. Extra fcap. 8vo. each 15. 6d.


Plato. *The Apology.* With a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 8vo. 8s. 6d.

Plato. *The Apology.* With Introduction and Notes. By St. George Stock, M.A. *In one or two Parts.* Extra fcap. 8vo. 2s. 6d.

Plato. *Menon.* With Introduction and Notes. By St. George Stock, M.A. *In one or two Parts.* Extra fcap. 8vo. 2s. 6d.

Sophocles. (For the use of Schools.) Edited with Introductions and English Notes by Lewis Campbell, M.A., and Evelyn Abbott, M.A. New and Revised Edition. 2 Vols. Extra fcap. 8vo. 10s. 6d. *Sold separately,* Vol. I. Text, 4s. 6d. Vol. II. Notes, 6s.

*Also in single Plays.* Extra fcap. 8vo. limp.

*Oedipus Tyrannus, Philoctetes.* New and Revised Edition, 2s. each.

*Aj sax, Electra, Trachiniae.* 2s. each.

Sophocles. *Oedipus Rex:* Dindorf's Text, with Notes by W. Basil Jones, D.D., Lord Bishop of S. David's. Extra fcap. 8vo. limp, 1s. 6d.

Theocritus. Edited, with Notes, by H. Kynaston, D.D. (late Snow), Head Master of Cheltenham College. *Fourth Edition.* Extra fcap. 8vo. 4s. 6d.


Xenophon. *Cyropaedia,* Books IV, V. With Introduction and Notes, by C. Bigg, D.D. Extra fcap. 8vo. 2s. 6d.

---

**ENGLISH.**

**Reading Books.**

--- *A First Reading Book.* By Marie Eichens of Berlin; edited by Anne J. Clough. Extra fcap. 8vo. stiff covers, 4d.

--- *Oxford Reading Book, Part I.* For Little Children. Extra fcap. 8vo. stiff covers, 6d.

--- *Oxford Reading Book, Part II.* For Junior Classes. Extra fcap. 8vo. stiff covers, 6d.
LIST OF SCHOOL BOOKS.


Tancock. *An Elementary English Grammar and Exercise Book.* By O. W. Tancock, M.A., Head Master of King Edward VI’s School, Norwich. Second Edition. Extra fcap. 8vo. 1s. 6d.

Tancock. *An English Grammar and Reading Book, for Lower Forms in Classical Schools.* By O. W. Tancock, M.A. Fourth Edition. Extra fcap. 8vo. 3s. 6d.


Earle. *A Book for the Beginner in Anglo-Saxon.* Third Edition. By the same Author. Extra fcap. 8vo. 2s. 6d.

Sweet. *An Anglo-Saxon Primer, with Grammar, Notes, and Glossary.* By Henry Sweet, M.A. Third Edition. Extra fcap. 8vo. 2s. 6d.


Sweet. *A Second Anglo-Saxon Reader.* By the same Author. Extra fcap. 8vo. 4s. 6d.

Sweet. *Anglo-Saxon Reading Primers.*

I. *Selected Homilies of Ælfric.* Extra fcap. 8vo. stiff covers, 1s. 6d.

II. *Extracts from Alfred’s Orosius.* Extra fcap. 8vo. stiff covers, 1s. 6d.

Sweet. *First Middle English Primer, with Grammar and Glossary.* By the same Author. Extra fcap. 8vo. 2s.

Sweet. *Second Middle English Primer.* Extracts from Chaucer, with Grammar and Glossary. By the same Author. Extra fcap. 8vo. 2s.


A SERIES OF ENGLISH CLASSICS.—


Chancer. I. *The Prologue to the Canterbury Tales; The Knightes Tale; The Nonne Preestes Tale.* Edited by R. Morris, LL.D. Fifty-first Thousand. Extra fcap. 8vo. 2s. 6d.
Chaucer. II. The Priories Tale; Sir Thoṭas; The Monkes Tale; The Clerkes Tale; The Squirees Tale, &c. Edited by W. W. Skeat, Litt. D. Third Edition. Extra fcap. 8vo. 4s. 6d.

Chaucer. III. The Tale of the Man of Lawe; The Pardoneres Tale; The Second Nomes Tale; The Chanouns Yemannes Tale. By the same Editor. New Edition, Revised. Extra fcap. 8vo. 4s. 6d.


Minot. The Poems of Laurence Minot. Edited, with Introduction and Notes, by Joseph Hall, M.A. Extra fcap. 8vo. 4s. 6d.


Spenser. The Faery Queene. Books I and II. Edited by G. W. Kitchin, D.D.
- Book I. Tenth Edition. Extra fcap. 8vo. 2s. 6d.
- Book II. Sixth Edition. Extra fcap. 8vo. 2s. 6d.


Marlowe and Greene.—Marlowe's Tragical History of Dr. Faustus, and Greene's Honourable History of Friar Bacon and Friar Bungay. Edited by A. W. Ward, M.A. Second Edition. Extra fcap. 8vo. 6s. 6d.


- The Merchant of Venice. 1s. Macbeth. 1s. 6d.
- Richard the Second. 1s. 6d. Hamlet. 2s.

Edited by W. Aldis Wright, M.A.
- The Tempest. 1s. 6d. Coriolanus. 2s. 6d.
- As You Like It. 1s. 6d. Richard the Third. 2s. 6d.
- A Midsummer Night's Dream. 1s. 6d. Henry the Fifth. 2s.
- Twelfth Night. 1s. 6d. King John. 1s. 6d.
- Julius Caesar. 2s. King Lear. 1s. 6d.

Henry the Eighth (in the Press).

Shakespeare as a Dramatic Artist; a popular Illustration of the Principles of Scientific Criticism. By Richard G. Moulton, M.A. Crown 8vo. 5s.

Bacon. I. Advancement of Learning. Edited by W. Aldis Wright, M.A. Third Edition. Extra fcap. 8vo. 4s. 6d.

## LIST OF SCHOOL BOOKS.


In paper covers:—


**Milton. III. Paradise Lost.** Book I. Edited with Notes, by H. C. Beeching, M.A. Extra fcap. 8vo. 1s. 6d. *In white Parchment,* 3s. 6d.

**Milton. IV. Samson Agonistes.** Edited with Introduction and Notes by John Churton Collins. Extra fcap. 8vo. stiff covers, 1s.

**Clarendon. History of the Rebellion.** Book VI. Edited with Introduction and Notes by T. Arnold, M.A. Extra fcap. 8vo. 4s. 6d.

**Bunyan. I. The Pilgrim’s Progress, Grace Abounding, Relation of the Imprisonment of Mr. John Bunyan.** Edited, with Biographical Introduction and Notes, by E. Venables, M.A. Extra fcap. 8vo. 5s. *In white Parchment,* 6s.

**Bunyan. II. Holy War, &c.** By the same Editor. *In the Press.*

**Dryden. Select Poems.—Stanzas on the Death of Oliver Cromwell; Astraea Redux; Annus Mirabilis; Absalom and Achitophel; Religio Laici; The Hind and the Panther.** Edited by W. D. Christie, M.A. Extra fcap. 8vo. 3s. 6d.

**Locke’s Conduct of the Understanding.** Edited, with Introduction, Notes, &c. by T. Fowler, D.D. *Second Edition.* Extra fcap. 8vo. 2s.

**Addison. Selections from Papers in the ‘Spectator,’ With Notes.** By T. Arnold, M.A. Extra fcap. 8vo. 4s. 6d. *In white Parchment,* 6s.

**Steele. Selected Essays from the Tatler, Spectator, and Guardian.** By Austin Dobson. Extra fcap. 8vo. 5s. *In white Parchment,* 7s. 6d.


**Pope. I. Essay on Man.** Edited by Mark Pattison, B.D. *Sixth Edition.* Extra fcap. 8vo. 1s. 6d.

**Pope. II. Satires and Epistles.** By the same Editor. *Second Edition.* Extra fcap. 8vo. 2s.

**Parnell. The Hermit.** Paper covers, 2d.

**Johnson. I. Rasselas; Lives of Dryden and Pope.** Edited by Alfred Milnes, M.A. Extra fcap. 8vo. 4s. 6d. *Lives of Pope and Dryden.* Stiff covers, 2s. 6d.

**Johnson. II. Rasselas.** Edited, with Introduction and Notes, by G. Birkbeck Hill, D.C.L. Extra fcap. 8vo. limp, 2s. *In white Parchment,* 3s. 6d.

**Johnson. III. Vanity of Human Wishes.** With Notes, by E. J. Payne, M.A. Paper covers, 4d.
Gray. Selected Poems. Edited by EDMUND GOSSE. Extra fcap. 8vo. Stiff covers, 1s. 6d. In white Parchment, 3s.

Gray. Elegy, and Ode on Eton College. . . . Paper covers, 2d.

Goldsmith. Selected Poems. Edited, with Introduction and Notes, by AUSTIN DOBSON. . . . . . . Extra fcap. 8vo. 3s. 6d. In white Parchment, 4s. 6d.

The Deserted Village. . . . . Paper covers, 2d.

Cowper. I. The Didactic Poems of 1782, with Selections from the Minor Pieces, A.D. 1779-1783. Edited by H. T. GRIFFITH, B.A. Extra fcap. 8vo. 3s.

Cowper. II. The Task, with Tirocinium, and Selections from the Minor Poems, A.D. 1784-1799. By the same Editor. Second Edition. Extra fcap. 8vo. 3s.

Burke. I. Thoughts on the Present Discontents; the two Speeches on America. Edited by E. J. PAYNE, M.A. Second Edition. Extra fcap. 8vo. 4s. 6d.

Burke. II. Reflections on the French Revolution. By the same Editor. Second Edition. . . . Extra fcap. 8vo. 5s.


Byron. Childe Harold. With Introduction and Notes, by H. F. TOZER, M.A. . . . Extra fcap. 8vo. 3s. 6d. In white Parchment, 5s.

Scott. Lay of the Last Minstrel. Edited with Preface and Notes by W. MINTO, M.A. With Map. Extra fcap. 8vo. stiff covers, 2s. In Ornamental Parchment, 3s. 6d.


FRENCH AND ITALIAN.


Saintsbury. Short History of French Literature. By the same Author. . . . . . . . . . . Crown 8vo. 10s. 6d.

**LIST OF SCHOOL BOOKS.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Author/Editor</th>
<th>Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beaumarchais. <em>Le Barbier de Séville.</em></td>
<td>With Introduction and Notes by AUSTIN DOBSON.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Corneille. <em>Horace.</em></td>
<td>With Introduction and Notes by GEORGE SAINTSBURY, M.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Corneille. <em>Cinna.</em></td>
<td>With Notes, Glossary, etc. By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. stiffness, 1s. 6d. cloth, 2s.</td>
</tr>
<tr>
<td>Gautier (Théophile). <em>Scenes of Travel.</em></td>
<td>Selected and Edited by G. SAINTSBURY, M.A.</td>
<td>Extra fcap. 8vo. 2s.</td>
</tr>
<tr>
<td>Masson. <em>Louis XIV and his Contemporaries.</em></td>
<td>As described in Extracts from the best Memoirs of the Seventeenth Century. With English Notes, Genealogical Tables, &amp;c. By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Molière. <em>Les Précieuses Ridicules.</em></td>
<td>With Introduction and Notes by ANDREW LANG, M.A.</td>
<td>Extra fcap. 8vo. 1s. 6d.</td>
</tr>
<tr>
<td>Molière. <em>Les Femmes Savantes.</em></td>
<td>With Notes, Glossary, etc. By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. stiffness, 1s. 6d. cloth, 2s.</td>
</tr>
<tr>
<td>Molière. <em>Les Fourberies de Scapin.</em></td>
<td>With Voltaire’s Life of Molière. By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Racine. <em>Athalie.</em></td>
<td>By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Molière. <em>Les Fourberies de Scapin.</em></td>
<td>With Voltaire’s Life of Molière. By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. stiffness, 1s. 6d.</td>
</tr>
<tr>
<td>Musset. <em>On ne badine pas avec l’Amour, and Fantasio.</em></td>
<td>With Introduction, Notes, etc., by WALTER HERRIES POLLOCK.</td>
<td>Extra fcap. 8vo. 2s.</td>
</tr>
</tbody>
</table>

**NOVELETTES:**

<table>
<thead>
<tr>
<th>Title</th>
<th>Author/Editor</th>
<th>Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xavier de Maistre. <em>Voyage autour de ma Chambre.</em></td>
<td>By GUSTAVE MASSON, B.A., 3rd Edition</td>
<td>Ext. fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Madame de Duras. <em>Ouirika.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alfred de Vigny. <em>La Veille de Vincennes.</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Voyage autour de ma Chambre, separately, limp, 1s. 6d.*

<table>
<thead>
<tr>
<th>Title</th>
<th>Author/Editor</th>
<th>Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quinet. <em>Lettres à sa Mère.</em></td>
<td>Edited by G. SAINTSBURY, M.A.</td>
<td>Extra fcap. 8vo. 2s.</td>
</tr>
<tr>
<td>Racine. <em>Esther.</em></td>
<td>Edited by G. SAINTSBURY, M.A.</td>
<td>Extra fcap. 8vo. 2s.</td>
</tr>
<tr>
<td>Racine. <em>Andromaque.</em></td>
<td>With Louis Racine’s Life of his Father, by GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
<tr>
<td>Corneille. <em>Le Menteur.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regnard. <em>Le Joueur.</em></td>
<td>By GUSTAVE MASSON, B.A.</td>
<td>Extra fcap. 8vo. 2s. 6d.</td>
</tr>
</tbody>
</table>
Sainte-Beuve. *Selections from the Causeries du Lundi.* Edited by G. Saintsbury, M.A. Extra fcap. 8vo. 2s.

Sévigné. *Selections from the Correspondence of Madame de Sévigné* and her chief Contemporaries. Intended more especially for Girls' Schools. By Gustave Masson, B.A. Extra fcap. 8vo. 3s.

Voltaire. *Mérope.* Edited by G. Saintsbury, M.A. Extra fcap. 8vo. 2s.

Dante. *Selections from the 'Inferno.'* With Introduction and Notes, by H. B. Cotterill, B.A. Extra fcap. 8vo. 4s. 6d.

Tasso. *La Gerusalemme Liberata.* Cantos i, ii. With Introduction and Notes, by the same Editor. Extra fcap. 8vo. 2s. 6d.

---

**G E R M A N, &c.**

**Buchheim. Modern German Reader.** A Graduated Collection of Extracts in Prose and Poetry from Modern German writers. Edited by C. A. Buchheim, Phil. Doc.

Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. *Fourth Edition.* Extra fcap. 8vo. 2s. 6d.

Part II. With English Notes and an Index. Extra fcap. 8vo. 2s. 6d.

Part III. In preparation.

**Lange. The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar.** By Hermann Lange. *Third Edition.* 8vo. 2s. 6d.

**Lange. The German Manual; a German Grammar, a Reading Book, and a Handbook of German Conversation.** By the same Author. 8vo. 7s. 6d.

**Lange. A Grammar of the German Language,** being a reprint of the Grammar contained in *The German Manual.* By the same Author. 8vo. 3s. 6d.

**Lange. German Composition; a Theoretical and Practical Guide to the Art of Translating English Prose into German,* By the same Author, *Second Edition.* 8vo. 4s. 6d.

[A Key in Preparation.]

**Lange. German Spelling: A Synopsis of the Changes which it has undergone through the Government Regulations of 1880.** Paper cover, 6d.

---

**Becker's Friedrich der Grosse.** With an Historical Sketch of the Rise of Prussia and of the Times of Frederick the Great. With Map. Edited by C. A. Buchheim, Phil. Doc. Extra fcap. 8vo. 3s. 6d.


**Heine's Harzreise.** With a Life of Heine, etc. Edited by C. A. Buchheim, Phil. Doc. Extra fcap. 8vo. stiff covers, 1s. 6d. cloth, 2s. 6d.
LIST OF SCHOOL BOOKS.

Heine's Prosa, being Selections from his Prose Works. Edited with
English Notes, etc., by C. A. Buchheim, Phil. Doc. Second Edition.
Extra fcap. 8vo. 4s. 6d.

Lessing. Laokoon. With Introduction, Notes, etc. By A. Hamann,
Phil. Doc., M.A. . . . . . . Extra fcap. 8vo. 4s. 6d.

Lessing. Minna von Barnhelm. A Comedy. With a Life of
Lessing, Critical Analysis, Complete Commentary, etc. Edited by C. A.
Buchheim, Phil. Doc. Fifth Edition. . Extra fcap. 8vo. 3s. 6d.

Lessing. Nathan der Weise. With English Notes, etc. Edited by
C. A. Buchheim, Phil. Doc. Second Edition. . Extra fcap. 8vo. 4s. 6d.

Niebuhr's Griechische Heroen-Geschichten. Tales of Greek Heroes.
Edited with English Notes and a Vocabulary, by Emma S. Buchheim. Second
Edition. . . . . Extra fcap. 8vo. stiff covers, 1s. 6d. cloth, 2s.

Schiller's Historische Skizzen:—Egmonts Leben und Tod, and Bela-
gerung von Antwerpen. Edited by C. A. Buchheim, Phil. Doc. Third
Edition, Revised and Enlarged, with a Map. . Extra fcap. 8vo. 3s. 6d.

Schiller. Wilhelm Tell. With a Life of Schiller; an Historical and
Critical Introduction, Arguments, a Complete Commentary, and Map. Edited
by C. A. Buchheim, Phil. Doc. Sixth Edition. . Extra fcap. 8vo. 3s. 6d.

Schiller. Wilhelm Tell. Edited by C. A. Buchheim, Phil. Doc.
School Edition. With Map. . . . . Extra fcap. 8vo. 2s.

Schiller. Wilhelm Tell. Translated into English Verse by E.
Massie, M.A. . . . . . . Extra fcap. 8vo. 5s.

Schiller. Die Jungfrau von Orleans. Edited by C. A. Buchheim,
Phil. Doc. [In preparation.]

Scherer. A History of German Literature. By W. Scherer,
Translated from the Third German Edition by Mrs. F. Conybeare. Edited
by F. Max Müller. 2 vols. . . . . . . . . . 8vo. 21s.

Max Müller. The German Classics from the Fourth to the Nineteenth
Century. With Biographical Notices, Translations into Modern German, and
Notes, by F. Max Müller, M.A. A New edition, revised, enlarged, and
adapted to Wilhelm Scherer's History of German Literature, by F.
Lichtenstein. 2 vols. . . . . . . . . . . Crown 8vo. 21s.

GOTHIC AND ICELANDIC.

Skeat. The Gospel of St. Mark in Gothic. Edited by W. W. Skeat,
Litt. D. . . . . . . . . . Extra fcap. 8vo. 4s.

Sweet. An Icelandic Primer, with Grammar, Notes, and Glossary.
By Henry Sweet, M.A. . . . . . . Extra fcap. 8vo. 3s. 6d.

Vigfusson and Powell. An Icelandic Prose Reader, with Notes,
Powell, M.A. . . . . . . Extra fcap. 8vo. 10s. 6d.
MATHEMATICS AND PHYSICAL SCIENCE.

Aldis. *A Text Book of Algebra (with Answers to the Examples).* By W. Steadman Aldis, M.A.
Crown 8vo. 7s. 6d.


**"** Ruled Exercise Books adapted to the above. (Fcap. folio, 2s.)

Hensley. *Figures made Easy: a first Arithmetic Book.* By Lewis Hensley, M.A.
Crown 8vo. 6d.

Hensley. *Answers to the Examples in Figures made Easy,* together with 2000 additional Examples formed from the Tables in the same, with Answers. By the same Author.
Crown 8vo. 1s.

Hensley. *The Scholar's Arithmetic.* By the same Author.
Crown 8vo. 2s. 6d.

Hensley. *Answers to the Examples in the Scholar's Arithmetic.* By the same Author.
Crown 8vo. 1s. 6d.

Hensley. *The Scholar's Algebra.* An Introductory work on Algebra. By the same Author.
Crown 8vo. 2s. 6d.

Crown 8vo. 7s. 6d.

Crown 8vo. 7s. 6d.

Euclid Revised. Containing the essentials of the Elements of Plane Geometry as given by Euclid in his First Six Books. Edited by R. C. J. Nixon, M.A.
Crown 8vo. 7s. 6d.

May likewise be had in parts as follows:—
Book I, 1s. Books I, II, 1s. 6d. Books I–IV, 3s. 6d. Books V–IV, 3s.

Crown 8vo. 10s. 6d.

Madan. *Tables of Qualitative Analysis.* Arranged by H. G. Madan, M.A.
Large 4to. 4s. 6d.

Demy 8vo. 7s. 6d.

Stewart. *A Treatise on Heat,* with numerous Woodcuts and Diagrams. By Balfour Stewart, LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester. *Fourth Edition.* Extra fcap. 8vo. 7s. 6d.
LIST OF SCHOOL BOOKS.


Combination Chemical Labels. In two Parts, gummed ready for use. Part I, Basic Radicles and Names of Elements. Part II, Acid Radicles. Price 3s. 6d.

HISTORY, POLITICAL ECONOMY, GEOGRAPHY, &c.

Danson. The Wealth of Households. By J. T. Danson. Cr. 8vo. 5s.


Hughes (Alfred). Geography for Schools. Part I, Practical Geography. With Diagrams. Extra fcap. 8vo. 2s. 6d.


Lucas. Introduction to a Historical Geography of the British Colonies. By C. P. Lucas, B.A. Crown 8vo., with 8 maps, 4s. 6d.


Stubbs. Magna Carta: a careful reprint. 4to. stitched, 1s.

ART.

Hullah. The Cultivation of the Speaking Voice. By John Hullah. Extra fcap. 8vo. 2s. 6d.


Upcott. *An Introduction to Greek Sculpture.* By L. E. Upcott, M.A. Crown 8vo. 4s. 6d.

---


Helps to the Study of the Bible, taken from the *Oxford Bible for Teachers,* comprising Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the Characteristics of Bible Lands; with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. Crown 8vo. 3s. 6d.

---

** A Reading Room has been opened at the Clarendon Press Warehouse, Amen Corner, where visitors will find every facility for examining old and new works issued from the Press, and for consulting all official publications.

All communications relating to Books included in this List, and offers of new Books and new Editions, should be addressed to

The Secretary to the Delegates,
Clarendon Press,
Oxford.

---

London: Henry Frowde,
Oxford University Press Warehouse, Amen Corner.

Edinburgh: 6 Queen Street.

Oxford: Clarendon Press Depository,
116 High Street.