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ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ Γ΄ Δ΄ Ε΄

THE *CYROPAEDEIA*

OF XENOPHON

BOOKS III IV V

WITH NOTES

BY THE

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EXAMINER IN GREEK TO THE UNIVERSITY OF LONDON
SOMETIME FELLOW OF TRINITY COLLEGE CAMBRIDGE

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Γ

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΤΡΙΤΟΝ

I Ὁ μὲν δὴ Κῦρος ἐν τούτοις ἦν· ὁ δὲ Ἀρμένιος 1
ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ Κύρου, The Armenian king's family and belongings are captured.
ἐξεπλάγη, ἐννοήσας ὅτι ἀδικοίη καὶ τὸν
δασμὸν λείπων καὶ τὸ στράτευμα οὐ
πέμπων, καὶ τὸ μέγιστον, ἐφοβεῖτο, ὅτι ὀφθήσεσθαι
ἔμελλε τὰ βασίλεια οἰκοδομεῖν ἀρχόμενος ὡς ἂν ἱκανὰ
ἀπομάχεσθαι εἴη. διὰ ταῦτα δὴ πάντα ὀκνῶν ἅμα 2
μὲν διέπεμπεν ἀθροίζων τὴν ἑαυτοῦ δύναμιν, ἅμα δ'
ἔπεμπεν εἰς τὰ ὄρη τὸν νεώτερον υἱὸν Σάβαριν καὶ
τὰς γυναῖκας, τήν τε ἑαυτοῦ καὶ τὴν τοῦ υἱοῦ, καὶ τὰς
θυγατέρας· καὶ κόσμον δὲ καὶ κατασκευὴν τὴν πλείστου ἀξίαν συναπέπεμπε προπομποὺς δοὺς αὐτοῖς. αὐτὸς δὲ ἅμα μὲν κατασκεψομένους ἔπεμπε τί πράττοι Κῦρος, ἅμα δὲ συνέταττε τοὺς παραγιγνομένους τῶν Ἀρμενίων· καὶ ταχὺ παρῆσαν ἄλλοι λέγοντες ὅτι καὶ δὴ αὐτὸς ὁμοῦ. ἐνταῦθα δὴ οὐκέτι ἔτλη εἰς 3
χεῖρας ἐλθεῖν, ἀλλ' ὑπεχώρει. ὡς δὲ τοῦτ' εἶδον ποιήσαντα αὐτὸν οἱ Ἀρμένιοι, διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδὼν ποιεῖσθαι. ὁ δὲ Κῦρος ὡς ὥρα διαθεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν, ὑποπέμπων ἔλεγεν ὅτι οὐδενὶ πολέμιος εἴη τῶν μενόντων. εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. οὕτω

δὴ οἱ μὲν πολλοὶ κατέμενον, ἦσαν δ' οἳ ὑπεχώρουν
4 σὺν τῷ βασιλεῖ. ἐπεὶ δ' οἱ σὺν ταῖς γυναιξὶ προϊόν- 25
τες ἐνέπεσον εἰς τοὺς ἐν τῷ ὄρει, κραυγήν τε εὐθὺς
ἐποίουν καὶ φεύγοντες ἡλίσκοντο πολλοί γε αὐτῶν.
τέλος δὲ καὶ ὁ παῖς καὶ αἱ γυναῖκες καὶ αἱ θυγατέρες
ἑάλωσαν, καὶ χρήματα ὅσα σὺν αὐτοῖς ἀγόμενα
ἔτυχεν. ὁ δὲ βασιλεὺς αὐτός, ὡς ᾔσθετο τὰ γιγνό- 30
μενα, ἀπορῶν ποῖ τράποιτο ἐπὶ λόφον τινὰ καταφεύ-
5 γει. ὁ δ' αὖ Κῦρος ταῦτα ἰδὼν περιίσταται τὸν λό-
φον τῷ παρόντι στρατεύματι, καὶ πρὸς Χρυσάνταν
πέμψας ἐκέλευε φυλακὴν τοῦ ὄρους καταλιπόντα ἥκειν.
τὸ μὲν δὴ στράτευμα ἠθροίζετο τῷ Κύρῳ· ὁ δὲ πέμ- 35
ψας πρὸς τὸν Ἀρμένιον κήρυκα ἤρετο ὧδε· Εἰπέ μοι,
ἔφη, ὦ Ἀρμένιε, πότερα βούλει αὐτοῦ μένων τῷ λιμῷ
καὶ τῷ δίψει μάχεσθαι ἢ εἰς τὸ ἰσόπεδον καταβὰς
ἡμῖν διαμάχεσθαι; ἀπεκρίνατο ὁ Ἀρμένιος ὅτι οὐδε-
6 τέροις βούλοιτο μάχεσθαι. πάλιν ὁ Κῦρος πέμψας 40
ἠρώτα Τί οὖν κάθησαι ἐνταῦθα καὶ οὐ καταβαίνεις;
Ἀπορῶν, ἔφη, ὅ,τι χρὴ ποιεῖν. Ἀλλ' οὐδέν, ἔφη ὁ
Κῦρος, ἀπορεῖν σε δεῖ· ἔξεστι γάρ σοι ἐπὶ
He himself is promised a fair trial before Cyrus as judge, if he surrenders.
δίκην καταβαίνειν. Τίς δ', ἔφη, ἔσται ὁ
δικάζων; Δῆλον ὅτι ᾧ ὁ θεὸς ἔδωκε καὶ 45
ἄνευ δίκης χρῆσθαί σοι ὅ,τι βούλοιτο.
ἐνταῦθα δὴ ὁ Ἀρμένιος γιγνώσκων τὴν ἀνάγκην
καταβαίνει· καὶ ὁ Κῦρος λαβὼν εἰς τὸ μέσον κἀκεῖ-
νον καὶ τἄλλα πάντα περιεστρατοπεδεύσατο, ὁμοῦ
ἤδη πᾶσαν ἔχων τὴν δύναμιν. 50

7 Ἐν τούτῳ δὲ τῷ χρόνῳ ὁ πρεσβύτερος παῖς τοῦ
Tigranês returns from his travels just in time to hear his father's trial
Ἀρμενίου Τιγράνης ἐξ ἀποδημίας τινὸς
προσῄει, ὃς καὶ σύνηθρός ποτε ἐγένετο
τῷ Κύρῳ· καὶ ὡς ἤκουσε τὰ γεγενημένα,

εὐθὺς πορεύεται ὥσπερ εἶχε πρὸς τὸν Κῦρον. ὡς δ' εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν, ὥσπερ εἰκός. ὁ δὲ Κῦρος ἰδὼν αὐτὸν ἄλλο μὲν οὐδὲν 8 ἐφιλοφρονήσατο αὐτῷ, εἶπε δ' ὅτι Εἰς καιρὸν ἥκεις, ἔφη, ὅπως τῆς δίκης ἀκούσῃς παρὼν τῆς ἀμφὶ τοῦ πατρός. καὶ εὐθὺς συνεκάλει τοὺς ἡγεμόνας τούς τε τῶν Περσῶν καὶ τοὺς τῶν Μήδων· προσεκάλει δὲ καὶ εἴ τις Ἀρμενίων τῶν ἐντίμων παρῆν. καὶ τὰς γυναῖκας ἐν ταῖς ἁρμαμάξαις παρούσας οὐκ ἀπήλασεν, ἀλλ' εἴα ἀκούειν. ὁπότε δὲ καλῶς εἶχεν, ἤρχετο τοῦ 9 λόγου, Ὦ Ἀρμένιε, ἔφη, πρῶτον μέν σοι συμβουλεύω ἐν τῇ δίκῃ ταληθῆ λέγειν, ἵνα σοι ἔν γε ἀπῇ τὸ εὐμισητότατον· τὸ γὰρ ψευδόμενον φαίνεσθαι εὖ ἴσθι ὅτι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται· ἔπειτα δ', ἔφη, συνίσασι μέν σοι καὶ οἱ παῖδες καὶ αἱ γυναῖκες αὗται πάντα ὅσα ἔπραξας, καὶ Ἀρμενίων οἱ παρόντες· ἢν δὲ αἰσθάνωνταί σε ἄλλα ἢ τὰ γενόμενα λέγοντα, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σεαυτοῦ πάντα τὰ ἔσχατα παθεῖν, ἢν ἐγὼ ταληθῆ πύθωμαι.

and cross-examination by Cyrus.

Ἀλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὅ,τι βούλει, ὡς ταληθῆ ἐροῦντος. τούτου ἕνεκα καὶ γενέσθω ὅ,τι βούλεται.

Λέγε δή μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει τῷ 10 τῆς ἐμῆς μητρὸς πατρὶ καὶ τοῖς ἄλλοις Μήδοις;

Ἔγωγ', ἔφη.

Κρατηθεὶς δ' ὑπ' αὐτοῦ συνωμολόγησας δασμὸν οἴσειν καὶ συστρατεύσεσθαι ὅποι ἐπαγγέλλοι, καὶ ἐρύματα μὴ ἕξειν;

Ἦν ταῦτα.

Νῦν οὖν διὰ τί οὔτε τὸν δασμὸν ἀπῆγες οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα;

Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι καὶ αὐτὸν ἐλεύθερον εἶναι καὶ παισὶν ἐλευθερίαν καταλιπεῖν.

11 Καὶ γάρ ἐστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μήποτέ τις δοῦλος μέλλοι γενήσεσθαι· ἢν δὲ δὴ ἢ πολέμῳ κρατηθεὶς ἢ καὶ ἄλλον τινὰ τρόπον δουλωθεὶς ἐπιχειρῶν τις φαίνηται τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ, τοῦτον σὺ πρῶτος πότερον ὡς ἀγαθὸν ἄνδρα καὶ καλὰ πράττοντα τιμᾷς ἢ ὡς ἀδικοῦντα, ἢν λάβῃς, κολάζεις;

Κολάζω, ἔφη· οὐ γὰρ ἐᾷς σὺ ψεύδεσθαι.

12 Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, καθ' ἓν ἕκαστον· ἢν ἄρχων τις τύχῃ σοι καὶ ἁμάρτῃ, πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης ἀντ' αὐτοῦ;

Ἄλλον καθίστημι.

Τί δέ, ἢν χρήματα πολλὰ ἔχῃ, ἐᾷς πλουτεῖν ἢ πένητα ποιεῖς;

Ἀφαιροῦμαι, ἔφη, ἂν ἔχων τυγχάνῃ.

The self-condemnation of the captive king, and grief of his family thereat.

Ἢν δὲ καὶ πρὸς πολεμίους γιγνώσκῃς αὐτὸν ἀφιστάμενον, τί ποιεῖς;

Κατακαίνω, ἔφη· τί γὰρ δεῖ ἐλεγχθέντα ὅτι ψεύδομαι ἀποθανεῖν μᾶλλον ἢ ταληθῆ λέγοντα;

13 Ἔνθα δὴ ὁ μὲν παῖς αὐτοῦ, ὡς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιάραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύπτοντο, ὡς οἰχομένου τοῦ πατρὸς καὶ ἀπολωλότων σφῶν ἤδη. καὶ ὁ Κῦρος σιωπῆσαι κελεύσας εἶπεν, Εἶεν· τὰ μὲν δὴ σὰ δίκαια ταῦτα, ὦ Ἀρμένιε· ἡμῖν δὲ τί συμ-

βουλεύεις ἐκ τούτων ποιεῖν; ὁ μὲν δὴ Ἀρμένιος ἀπορῶν ἐσιώπα πότερα συμβουλεύοι τῷ Κύρῳ κατακαίνειν αὐτὸν ἢ τἀναντία διδάσκοι ὧν αὐτὸς ἔφη ποιεῖν.

14 Ὁ δὲ παῖς αὐτοῦ Τιγράνης ἐπήρετο τὸν Κῦρον, Εἰπέ μοι, ἔφη, ὦ Κῦρε, ἐπεὶ ὁ πατὴρ ἀπορούντι ἔοικεν, ἢ συμβουλεύσω περὶ αὐτοῦ ἃ οἶμαί σοι βέλτιστα εἶναι; καὶ ὁ Κῦρος, ἡσθημένος, ὅτε συνεθήρα αὐτῷ ὁ Τιγράνης, σοφιστήν τινα αὐτῷ συνόντα καὶ θαυμαζόμενον ὑπὸ τοῦ Τιγράνου, πάνυ ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ,τι ποτ' ἐροίη· καὶ προθύμως ἐκέλευσε λέγειν ὅ,τι γιγνώσκοι.

Tigranês obtains leave to plead for his father,

15 Ἐγὼ τοίνυν, ἔφη ὁ Τιγράνης, εἰ μὲν ἄγασαι τοῦ πατρὸς ἢ ὅσα βεβούλευται ἢ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μιμεῖσθαι· εἰ μέντοι σοι δοκεῖ πάντα ἡμαρτηκέναι, συμβουλεύω τοῦτον μὴ μιμεῖσθαι.

Οὐκοῦν, ἔφη ὁ Κῦρος, τὰ δίκαια ποιῶν ἥκιστ' ἂν τὸν ἁμαρτάνοντα μιμοίμην.

Ἔστιν, ἔφη, ταῦτα.

Κολαστέον ἄρ' ἂν εἴη κατά γε τὸν σὸν λόγον τὸν πατέρα, εἴπερ τὸν ἀδικοῦντα δίκαιον κολάζειν.

Πότερα δ' ἡγεῖ, ὦ Κῦρε, ἄμεινον εἶναι σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι ἢ σὺν τῇ σῇ ζημίᾳ;

whose punishment, he says, will be adverse to Cyrus's own interests.

Ἐμαυτὸν ἄρα, ἔφη, οὕτω γ' ἂν τιμωροίμην.

16 Ἀλλὰ μέντοι, ἔφη ὁ Τιγράνης, μεγάλα γ' ἂν ζημιοῖο, εἰ τοὺς σεαυτοῦ κατακαίνοις τότε ὁπότε σοι πλείστου ἄξιοι εἶεν κεκτῆσθαι.

Πῶς δ' ἄν, ἔφη ὁ Κῦρος, τότε πλείστου ἄξιοι γίγνοιντο ἄνθρωποι ὁπότε ἀδικοῦντες ἁλίσκοιντο;

Εἰ τότε, οἶμαι, σώφρονες γίγνοιντο. δοκεῖ γάρ μοι, ὦ Κῦρε, οὕτως ἔχειν, ἄνευ μὲν σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος εἶναι· τί γὰρ ἄν, ἔφη, χρήσαιτ' ἄν τις ἰσχυρῷ ἢ ἀνδρείῳ μὴ σώφρονι, [ἢ ἱππικῷ,] τί δὲ πλουσίῳ, τί δὲ δυνάστῃ ἐν πόλει; σὺν δὲ σωφροσύνῃ καὶ φίλος πᾶς χρήσιμος καὶ θεράπων πᾶς ἀγαθός.

17 Τοῦτ' οὖν, ἔφη, λέγεις ὡς καὶ ὁ σὸς πατὴρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται;

Πάνυ μὲν οὖν, ἔφη.

Πάθημα ἄρα τῆς ψυχῆς σὺ λέγεις εἶναι τὴν σωφροσύνην, ὥσπερ λύπην, οὐ μάθημα· οὐ γὰρ ἂν δήπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, παραχρῆμα ἐξ ἄφρονος σώφρων ἄν τις γένοιτο.

18 Τί δ', ἔφη, ὦ Κῦρε, οὔπω ἤσθου καὶ ἕνα ἄνδρα δι' ἀφροσύνην μὲν ἐπιχειροῦντα κρείττονι ἑαυτοῦ μάχεσθαι, ἐπειδὰν δὲ ἡττηθῇ, εὐθὺς πεπαυμένον τῆς πρὸς τοῦτον ἀφροσύνης; πάλιν δ', ἔφη, οὔπω ἑώρακας πόλιν ἀντιταττομένην πρὸς πόλιν ἑτέραν, ἧς ἐπειδὰν ἡττηθῇ παραχρῆμα ταύτῃ ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει;

19 Ποίαν δ', ἔφη ὁ Κῦρος, καὶ σὺ τοῦ πατρὸς ἧττον λέγων οὕτως ἰσχυρίζει σεσωφρονίσθαι αὐτόν;

The lesson of his own great inferiority to Cyrus will not be lost upon the vanquished king.

Ἦν νὴ Δί', ἔφη, σύνοιδεν ἑαυτῷ ἐλευθερίας μὲν ἐπιθυμήσας, δοῦλος δ' ὡς οὐδεπώποτε γενόμενος, ἃ δὲ ᾠήθη χρῆναι λαθεῖν ἢ φθάσαι ἢ ἀποβιάσασθαι, οὐδὲν τούτων ἱκανὸς γενό-

μενος διαπράξασθαι. σὲ δὲ οἶδεν, ἃ μὲν ἐβουλήθης
180 ἐξαπατῆσαι αὐτόν, οὕτως ἐξαπατήσαντα ὥσπερ ἄν τις
τυφλοὺς καὶ κωφοὺς καὶ μηδ' ὁτιοῦν φρονοῦντας ἐξ-
απατήσειεν· ἃ δὲ ᾠήθης λαθεῖν χρῆναι, οὕτω σὲ οἶδε
λαθόντα ὥστε ἃ ἐνόμιζεν ἑαυτῷ ἐχυρὰ χωρία ἀποκεῖ-
σθαι, σὺ εἱρκτὰς ταῦτα ἔλαθες προκατασκευάσας·
185 τάχει δὲ τοσοῦτον περιεγένου αὐτοῦ ὥστε πρόσωθεν
ἔφθασας ἐλθὼν σὺν πολλῷ στόλῳ, πρὶν τοῦτον τὴν
παρ' ἑαυτῷ δύναμιν ἀθροίσασθαι.

Ἔπειτα δοκεῖ σοι, ἔφη ὁ Κῦρος, καὶ ἡ τοιαύτη 20
ἧττα σωφρονίζειν ἱκανὴ εἶναι ἀνθρώπους, τὸ γνῶναι
190 ἄλλους ἑαυτῶν βελτίονας ὄντας;

Πολύ γε μᾶλλον, ἔφη ὁ Τιγράνης, ἢ ὅταν μάχῃ
τις ἡττηθῇ. ὁ μὲν γὰρ ἰσχύι κρατηθεὶς ἔστιν ὅτε
ᾠήθη σωμασκήσας ἀναμαχεῖσθαι· καὶ πόλεις γε
ἁλοῦσαι συμμάχους προσλαβοῦσαι οἴονται ἀναμα-
195 χέσασθαι ἄν· οὓς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσ-
ωνται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι
πείθεσθαι.

Σύ, ἔφη, ἔοικας οὐκ οἴεσθαι τοὺς ὑβριστὰς γιγνώσ- 21
κειν τοὺς ἑαυτῶν σωφρονεστέρους, οὐδὲ τοὺς κλέπτας
200 τοὺς μὴ κλέπτοντας, οὐδὲ τοὺς ψευδομένους τοὺς
ταληθῆ λέγοντας, οὐδὲ τοὺς ἀδικοῦντας τοὺς τὰ δίκαια
ποιοῦντας· οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατὴρ
ἐψεύσατο καὶ οὐκέτ' ἠμπέδου τὰς πρὸς ἡμᾶς συνθήκας,
εἰδὼς ὅτι ἡμεῖς οὐδ' ὁτιοῦν ὧν Ἀστυάγης συνέθετο
205 παραβαίνομεν;

Ἀλλ' οὐδ' ἐγὼ τοῦτο λέγω ὡς τὸ γνῶναι μόνον 22
τοὺς βελτίονας σωφρονίζει ἄνευ τοῦ δίκην διδόναι
ὑπὸ τῶν βελτιόνων, ὥσπερ ὁ ἐμὸς πατὴρ νῦν δί-
δωσιν.

'Αλλ', ἔφη ὁ Κῦρος, ὅ γε σὸς πατὴρ πέπονθε μὲν οὐδ' ὁτιοῦν πω κακόν· φοβεῖταί γε μέντοι εὖ οἶδ' ὅτι μὴ πάντα τὰ ἔσχατα πάθῃ.

23 Οἴει οὖν τι, ἔφη ὁ Τιγράνης, μᾶλλον καταδουλοῦσθαι ἀνθρώπους τοῦ ἰσχυροῦ φόβου; οὐκ οἶσθ' ὅτι οἱ μὲν τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ σιδήρῳ παιόμενοι ὅμως ἐθέλουσι καὶ πάλιν μάχεσθαι τοῖς αὐτοῖς; οὓς δ' ἂν σφόδρα φοβηθῶσιν ἄνθρωποι, τούτοις οὐδὲ παραμυθουμένοις ἔτι ἀντιβλέπειν δύνανται;

Λέγεις σύ, ἔφη, ὡς ὁ φόβος τοῦ ἔργῳ κακοῦσθαι μᾶλλον κολάζει τοὺς ἀνθρώπους.

24 Καὶ σύγε, ἔφη, οἶσθα ὅτι ἀληθῆ λέγω· ἐπίστασαι γὰρ ὅτι οἱ μὲν φοβούμενοι μὴ φύγωσι πατρίδα καὶ οἱ μέλλοντες μάχεσθαι δεδιότες μὴ ἡττηθῶσιν [ἀθύμως διάγουσι, καὶ οἱ πλέοντες μὴ ναυαγήσωσι,] καὶ οἱ δουλείαν καὶ δεσμὸν φοβούμενοι, οὗτοι μὲν οὔτε σίτου οὔθ' ὕπνου δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἤδη μὲν φυγάδες, ἤδη δ' ἡττημένοι, ἤδη δὲ δουλεύοντες, ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν
25 εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν. ἔτι δὲ φανερώτερον καὶ ἐν τοῖσδε, οἷον φόρημα ὁ φόβος· ἔνιοι γάρ, φοβούμενοι μὴ ληφθέντες ἀποθάνωσι, προαποθνήσκουσιν ὑπὸ τοῦ φόβου, οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι· οὕτω πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς. τὸν δ' ἐμὸν πατέρα, ἔφη, νῦν πῶς δοκεῖς διακεῖσθαι τὴν ψυχήν, ὃς οὐ μόνον περὶ ἑαυτοῦ, ἀλλὰ καὶ περὶ ἐμοῦ καὶ περὶ γυναικὸς καὶ περὶ πάντων τῶν τέκνων [δουλείας] φοβεῖται;

26 Καὶ ὁ Κῦρος εἶπεν, 'Αλλὰ νῦν μὲν ἔμοιγε οὐδὲν

ἄπιστον τοῦτον οὕτω διακεῖσθαι· δοκεῖ μέντοι μοι τοῦ αὐτοῦ ἀνδρὸς εἶναι καὶ εὐτυχοῦντα ἐξυβρίσαι καὶ πταίσαντα ταχὺ πτῆξαι, καὶ ἀνεθέντα γε πάλιν αὖ μέγα φρονῆσαι καὶ πάλιν αὖ πράγματα παρα-
245 σχεῖν.

Ἀλλὰ ναὶ μὰ Δί', ἔφη, ὦ Κῦρε, ἔχει μὲν προ- 27
φάσεις τὰ ἡμέτερα ἁμαρτήματα ὥστ' ἀπιστεῖν ἡμῖν· ἔξεστι δέ σοι καὶ φρούρια ἐντειχίζειν καὶ τὰ ἐχυρὰ κατέχειν καὶ
250 ἄλλο ὅ,τι ἂν βούλῃ πιστὸν λαμβάνειν. καὶ μέντοι, ἔφη, ἡμᾶς μὲν ἔξεις οὐδέν τι τούτοις μέγα λυπουμένους· μεμνησόμεθα γὰρ ὅτι ἡμεῖς αὐτῶν αἴτιοί ἐσμεν· εἰ δέ τινι τῶν ἀναμαρτήτων παραδοὺς τὴν ἀρχὴν ἀπιστῶν αὐτοῖς φανεῖ, ὅρα μὴ ἅμα τε εὖ ποιή-
255 σεις καὶ ἅμα οὐ φίλον νομιοῦσί σε· εἰ δ' αὖ φυλαττόμενος τὸ ἀπεχθάνεσθαι μὴ ἐπιθήσεις αὐτοῖς ζυγὰ τοῦ μὴ ὑβρίσαι, ὅρα μὴ ἐκείνους αὖ δεήσει σε σωφρονίζειν ἔτι μᾶλλον ἢ ἡμᾶς νῦν ἐδέησεν.

Cyrus may take ample guarantees against future insubordination.

Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, τοιούτοις μὲν 28
260 ἔγωγε ὑπηρέταις, οὓς εἰδείην ἀνάγκῃ ὑπηρετοῦντας, ἀηδῶς ἄν μοι δοκῶ χρῆσθαι· οὓς δὲ γιγνώσκειν δοκοίην ὅτι εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ τὸ δέον συλλαμβάνοιεν, τούτους ἄν μοι δοκῶ καὶ ἁμαρτάνοντας ῥᾷον φέρειν ἢ τοὺς μισοῦντας μέν, ἔκπλεω δὲ πάντα
265 ἀνάγκῃ διαπονουμένους.

Καὶ ὁ Τιγράνης εἶπε πρὸς ταῦτα, Φιλίαν δὲ παρὰ τίνων ἄν ποτε λάβοις τοσαύτην ὅσην σοι παρ' ἡμῶν ἔξεστι κτήσασθαι νῦν;

Παρ' ἐκείνων οἶμαι, ἔφη, [παρὰ] τῶν μηδέποτε
270 πολεμίων γεγενημένων, εἰ ἐθέλοιμι εὐεργετεῖν αὐτοὺς ὥσπερ σὺ νῦν με κελεύεις εὐεργετεῖν ὑμᾶς.

29 Ἦ καὶ δύναιο ἄν, ἔφη, ὦ Κῦρε, ἐν τῷ παρόντι νῦν εὑρεῖν ὅτῳ ἂν χαρίσαιο ὅσαπερ τῷ ἐμῷ πατρί; αὐτίκα, ἔφη, ἤν τινα ἐᾷς ζῆν τῶν σε μηδὲν ἠδικηκότων, τίνα σοι τούτου χάριν οἴει αὐτὸν εἴσεσθαι; τί δ', ἢν αὐτοῦ τέκνα καὶ γυναῖκα μὴ ἀφαιρῇ, τίς σε τούτου ἕνεκα φιλήσει μᾶλλον ἢ ὁ νομίζων προσήκειν αὐτῷ ἀφαιρεθῆναι; τὴν δ' Ἀρμενίων βασιλείαν εἰ μὴ ἔξει, οἶσθά τινα, ἔφη, ἄλλον μᾶλλον λυπούμενον ἢ ἡμᾶς; οὐκοῦν καὶ τοῦτ', ἔφη, δῆλον, ὅτι ὁ μάλιστα λυπούμενος, εἰ μὴ βασιλεύσει, οὗτος καὶ 30 λαβὼν τὴν ἀρχὴν μεγίστην ἄν σοι χάριν εἰδείη. εἰ δέ τί σοι, ἔφη, μέλει καὶ τοῦ ὡς ἥκιστα τεταραγμένα τάδε καταλιπεῖν, ὅταν ἀπίῃς, σκόπει, ἔφη, πότερον ἂν οἴει ἠρεμεστέρως ἔχειν τὰ ἐνθάδε καινῆς γενομένης ἀρχῆς ἢ τῆς εἰωθυίας καταμενούσης· εἰ δέ τί σοi μέλει καὶ τοῦ ὡς πλείστην στρατιὰν ἐξάγειν, τίν' ἂν οἴει μᾶλλον ἐξετάσαι ταύτην ὀρθῶς τοῦ πολλάκις αὐτῇ κεχρημένου; εἰ δὲ καὶ χρημάτων δεήσει, τίνα ἂν ταῦτα νομίζεις κρεῖττον ἐκπορίσαι τοῦ καὶ εἰδότος καὶ ἔχοντος πάντα τὰ ὄντα; ὦγαθέ, ἔφη, Κῦρε, φύλαξαι μὴ ἡμᾶς ἀποβαλὼν σαυτὸν ζημιώσῃς πλείω ἢ ὁ πατὴρ ἐδυνήθη σε βλάψαι. ὁ μὲν τοιαῦτα ἔλεγεν.

The gratitude of his father, if released and restored, will be proportionate to the gravity of his offence.

31 Ὁ δὲ Κῦρος ἀκούων ὑπερήδετο, ὅτι ἐνόμιζε περαίνεσθαι πάντα αὐτῷ ὅσαπερ ὑπέσχετο τῷ Κυαξάρῃ πράξειν· ἐμέμνητο γὰρ εἰπὼν ὅτι καὶ φίλον οἴοιτο μᾶλλον ἢ πρόσθεν ποιήσειν. καὶ ἐκ τούτου δὴ τὸν Ἀρμένιον ἐρωτᾷ, Ἦν δὲ δὴ ταῦτα πείθωμαι ὑμῖν, λέγε μοι, ἔφη, σύ, ὦ Ἀρμένιε, πόσην μὲν

Cyrus is highly gratified with the speech of Tigranês and the prospect of fulfilling the promise made to Cyaxares.

στρατιάν μοι συμπέμψεις, πόσα δὲ χρήματα συμβαλεῖ εἰς τὸν πόλεμον;

Πρὸς ταῦτα δὴ λέγει ὁ Ἀρμένιος, Οὐδὲν ἔχω, 32
ὦ Κῦρε, ἔφη, ἁπλούστερον εἰπεῖν οὐδὲ δικαιότερον ἢ δεῖξαι μὲν ἐμὲ πᾶσαν τὴν οὖσαν δύναμιν, σὲ δὲ ἰδόντα ὅσην μὲν ἄν σοι δοκῇ στρατιὰν ἄγειν, τὴν δὲ καταλιπεῖν τῆς χώρας φυλακήν. ὡς δ' αὕτως περὶ χρημάτων δηλῶσαι μὲν ἐμὲ δίκαιόν σοι πάντα τὰ ὄντα, σὲ δὲ τούτων αὐτὸν γνόντα ὁπόσα τε ἂν βούλῃ φέρεσθαι καὶ ὁπόσα ἂν βούλῃ καταλιπεῖν.

Καὶ ὁ Κῦρος εἶπεν, Ἴθι δὴ λέξον μοι πόση σοι 33
δύναμίς ἐστι, λέξον δὲ καὶ πόσα χρήματα.

Ἐνταῦθα δὴ λέγει ὁ Ἀρμένιος, Ἱππεῖς μὲν τοίνυν εἰσὶν Ἀρμενίων εἰς ὀκτακισχιλίους, πεζοὶ δὲ εἰς τέτταρας μυριάδας· χρήματα δ', ἔφη, σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν ἔστιν εἰς ἀργύριον λογισθέντα τάλαντα πλείω τῶν τρισχιλίων.

Καὶ ὁ Κῦρος οὐκ ἐμέλλησεν, ἀλλ' εἶπε, Τῆς μὲν 34
τοίνυν στρατιᾶς, ἐπεί σοι, ἔφη, οἱ ὅμοροι Χαλδαῖοι πολεμοῦσι, τοὺς ἡμίσεις μοι σύμπεμπε· τῶν δὲ χρημάτων ἀντὶ μὲν τῶν πεντήκοντα ταλάντων, ὧν ἔφερες δασμόν, διπλάσια Κυξάρῃ ἀπόδος, ὅτι ἔλιπες τὴν φοράν· ἐμοὶ δ', ἔφη, ἄλλα ἑκατὸν δάνεισον· ἐγὼ δέ σοι ὑπισχνοῦμαι, ἢν ὁ θεὸς εὖ διδῷ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς ἢ ἄλλα πλείονος ἄξια εὐεργετήσειν ἢ τὰ χρήματα ἀπαριθμήσειν, ἢν δύνωμαι· ἢν δὲ μὴ δύνωμαι, ἀδύνατος ἂν φαινοίμην, οἶμαι, ἄδικος δ' οὐκ ἂν δικαίως κρινοίμην.

Terms dictated to the Armenian.

Καὶ ὁ Ἀρμένιος, Πρὸς τῶν θεῶν, ἔφη, ὦ Κῦρε, 35
μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαρροῦντά με ἕξεις·

ἀλλὰ νόμιζε, ἔφη, ἂν καταλίπῃς μηδὲν ἧττον σὰ εἶναι ὧν ἂν ἔχων ἀπίῃς.

Εἶεν, ἔφη ὁ Κῦρος· ὥστε δὲ τὴν γυναῖκα ἀπολαβεῖν, ἔφη, πόσα ἄν μοι χρήματα δοίης;

Ὁπόσα ἂν δυναίμην, ἔφη.

Τί δέ, ὥστε τοὺς παῖδας;

Καὶ τούτων, ἔφη, ὁπόσα ἂν δυναίμην.

Οὐκοῦν, ἔφη ὁ Κῦρος, ταῦτα μὲν ἤδη διπλάσια
36 τῶν ὄντων. σὺ δέ, ἔφη, ὦ Τιγράνη, λέξον μοι πόσου ἂν πρίαιο ὥστε τὴν γυναῖκα ἀπολαβεῖν.

Ὁ δὲ ἐτύγχανε νεόγαμός τε ὢν καὶ ὑπερφιλῶν τὴν γυναῖκα.

Ἐγὼ μέν, ἔφη, ὦ Κῦρε, κἂν τῆς ψυχῆς πριαίμην ὥστε μήποτε λατρεῦσαι ταύτην.

37 Σὺ μὲν τοίνυν, ἔφη, ἀπάγου τὴν σήν· οὐδὲ γὰρ εἰλῆφθαι ἔγωγε αἰχμάλωτον ταύτην νομίζω σοῦ γε μηπώποτε φυγόντος ἡμᾶς. καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν γυναῖκα καὶ τοὺς παῖδας μηδὲν αὐτῶν καταθείς, ἵν' εἰδῶσιν ὅτι ἐλεύθεροι πρὸς σὲ ἀπέρχονται. καὶ νῦν μέν, ἔφη, δειπνεῖτε παρ' ἡμῖν· δειπνήσαντες δὲ ἀπελαύνετε ὅποι ὑμῖν θυμός. οὕτω δὴ κατέμειναν.

Release and entertainment of all the captives.

38 Διασκηνούντων δὲ [μετὰ δεῖπνον] ἐπήρετο ὁ Κῦρος, Εἰπέ μοι, ἔφη, ὦ Τιγράνη, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν.

Cyrus is informed of the tragic end of Tigranês's friend, the philosopher.

Οὐ γάρ, ἔφη, ἀπέκτεινεν αὐτὸν οὑτοσὶ ὁ ἐμὸς πατήρ;

Τί λαβὼν ἀδικοῦντα;

Διαφθείρειν αὐτὸν ἔφη ἐμέ. καίτοι γ', ἔφη, ὦ Κῦρε, οὕτω καλὸς κἀγαθὸς ἐκεῖνος ἦν ὡς καί, ὅτε

365 ἀποθνήσκειν ἔμελλε, προσκαλέσας με εἶπε 'Μήτι σύ, ἔφη, ὦ Τιγράνη, ὅτι ἀποκτείνει με, χαλεπανθῇς τῷ πατρί· οὐ γὰρ κακονοίᾳ τῇ σῇ γε τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ· ὁπόσα δὲ ἀγνοίᾳ ἄνθρωποι ἐξαμαρτάνουσι, πάντ' ἀκούσια ταῦτ' ἔγωγε νομίζω.'

370 Ὁ μὲν δὴ Κῦρος ἐπὶ τούτοις εἶπε 'Φεῦ τοῦ 39
ἀνδρός.'

'Ὁ δ' Ἀρμένιος ἔλεξεν, Οὗτοι, ἔφη, ὦ Κῦρε, οὐδ' οἱ ταῖς ἑαυτῶν γυναιξὶ λαμβάνοντες συνόντας ἀλλοτριους ἄνδρας οὐ τοῦτο αἰτιώμενοι αὐτοὺς κατακαί-
375 νουσιν ὡς ἀφρονεστέρας ποιοῦντας τὰς γυναῖκας, ἀλλὰ νομίζοντες ἀφαιρεῖσθαι αὐτοὺς τὴν πρὸς αὑτοὺς φιλίαν, διὰ τοῦτο ὡς πολεμίοις αὐτοῖς χρῶνται. καὶ ἐγὼ ἐκείνῳ, ἔφη, ἐφθόνουν, ὅτι μοι ἐδόκει τοῦτον ποιεῖν αὐτὸν μᾶλλον θαυμάζειν ἢ ἐμέ.

380 Καὶ ὁ Κῦρος εἶπεν, Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, 40
ὦ Ἀρμένιε, ἀνθρώπινά μοι δοκεῖς ἁμαρτεῖν· καὶ σύ, ὦ Τιγράνη, συγγίγνωσκε τῷ πατρί. τότε μὲν δὴ τοιαῦτα διαλεχθέντες καὶ φιλοφρονηθέντες, ὥσπερ εἰκὸς ἐκ συναλλαγῆς, ἀναβάντες ἐπὶ τὰς ἁρμαμάξας
385 σὺν ταῖς γυναιξὶν ἀπήλαυνον εὐφραινόμενοι.

Ἐπεὶ δ' ἦλθον οἴκαδε, ἔλεγον τοῦ Κῦρου ὁ μέν 41
τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πραότητα, ὁ δέ τις καὶ τὸ κάλλος καὶ τὸ μέγεθος. ἔνθα δὴ ὁ Τιγράνης

Praises of Cyrus's noble qualities.

390 ἐπήρετο τὴν γυναῖκα, 'Ἦ καὶ σοὶ' ἔφη 'ὦ Ἀρμενία, καλὸς ἐδόκει ὁ Κῦρος εἶναι;' 'Ἀλλὰ μὰ Δί'' ἔφη 'οὐκ ἐκεῖνον ἐθεώμην.' ''Αλλὰ τίνα μήν;' ἔφη ὁ Τιγράνης. 'Τὸν εἰπόντα νὴ Δία ὡς τῆς αὐτοῦ ψυχῆς ἂν πρίαιτο ὥστε μή με δουλεύειν.' τότε μὲν δή,
395 ὥσπερ εἰκὸς ἐκ τοιούτων, ἀνεπαύοντο σὺν ἀλλήλοις.

42 Τῇ δ' ὑστεραίᾳ ὁ Ἀρμένιος Κύρῳ μὲν καὶ τῇ στρατιᾷ ἁπάσῃ ξένια ἔπεμπε, προεῖπε δὲ τοῖς ἑαυτοῦ, οὓς δεήσοι στρατεύεσθαι, εἰς τρίτην ἡμέραν παρεῖναι· τὰ δὲ χρήματα ὧν εἶπεν ὁ Κῦρος διπλάσια ἀπορίθμησεν. ὁ δὲ Κῦρος ὅσα εἶπε λαβὼν τἆλλα ἀπέπεμψεν· ἤρετο δὲ πότερος ἔσται ὁ τὸ στράτευμα ἄγων, ὁ παῖς ἢ αὐτός. εἰπέτην δὲ ἅμα ὁ μὲν πατὴρ οὕτως Ὁπότερον ἂν σὺ κελεύῃς· ὁ δὲ παῖς οὕτως Ἐγὼ μὲν οὐκ ἀπολείψομαί σου, ὦ Κῦρε, οὐδ' ἂν σκευοφόρον ἐμὲ δέῃ σοι συνακολουθεῖν.

Presents sent by the Armenian to Cyrus and his army, together with twice the stipulated amount of money.

43 καὶ ὁ Κῦρος ἐπιγελάσας εἶπε, Καὶ ἐπὶ πόσῳ ἄν, ἔφη, ἐθέλοις τὴν γυναῖκά σου ἀκοῦσαι ὅτι σκευοφορεῖς; Ἀλλ' οὐδέν, ἔφη, ἀκούειν δεήσει αὐτήν· ἄξω γάρ, ὥστε ὁρᾶν ἐξέσται αὐτῇ ὅ,τι ἂν ἐγὼ πράττω. Ὥρα ἄν, ἔφη, συσκευάζεσθαι ὑμῖν εἴη. Νόμιζ', ἔφη, συνεσκευασμένους παρέσεσθαι ὅ,τι ἂν ὁ πατὴρ δῷ. τότε μὲν δὴ ξενισθέντες οἱ στρατιῶται ἐκοιμήθησαν.

II Τῇ δ' ὑστεραίᾳ ἀναλαβὼν ὁ Κῦρος τὸν Τιγράνην καὶ τῶν Μήδων ἱππέων τοὺς κρατίστους καὶ τῶν ἑαυτοῦ φίλων ὁπόσους καιρὸς ἐδόκει εἶναι, περιελαύνων τὴν χώραν κατεθεᾶτο, σκοπῶν ποῦ τειχίσειε φρούριον. καὶ ἐπ' ἄκρον τι ἐλθὼν ἐπηρώτα τὸν Τιγράνην ποῖα εἴη τῶν ὀρέων ὁπόθεν οἱ Χαλδαῖοι καταθέοντες λῃΐζονται. καὶ ὁ Τιγράνης ἐδείκνυ. ὁ δὲ πάλιν ἤρετο, Νῦν δὲ ταῦτα τὰ ὄρη ἔρημά ἐστιν; Οὐ μὰ Δί', ἔφη, ἀλλ' ἀεὶ σκοποὶ εἰσὶν ἐκείνων οἳ σημαίνουσι τοῖς ἄλλοις ὅ,τι ἂν ὁρῶσι. Τί οὖν, ἔφη, ποιοῦσιν, ἐπὴν αἴσθωνται; Βοηθοῦσιν, ἔφη, ἐπὶ τὰ 2 ἄκρα, ὡς ἂν ἕκαστος δύνηται. ταῦτα μὲν δὴ ὁ Κῦρος

Cyrus surveys the country, in order to choose a site for a fort to protect the Armenians against border forays.

ἠκηκόει· σκοπῶν δὲ κατενόει πολλὴν τῆς χώρας τοῖς
15 Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον.
καὶ τότε μὲν ἀπῆλθον ἐπὶ τὸ στρατόπεδον καὶ δειπνήσαντες ἐκοιμήθησαν. τῇ δ' ὑστεραίᾳ αὐτός τε ὁ 3
Τιγράνης παρῆν συνεσκευασμένος καὶ ἱππεῖς εἰς τοὺς
τετρακισχιλίους συνελέγοντο αὐτῷ καὶ τοξόται εἰς
20 τοὺς μυρίους καὶ πελτασταὶ ἄλλοι τοσοῦτοι. ὁ δὲ
Κῦρος ἐν ᾧ συνελέγοντο ἐθύετο· ἐπεὶ δὲ καλὰ τὰ
ἱερὰ ἦν αὐτῷ, συνεκάλεσε τούς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. ἐπεὶ δ' ὁμοῦ ἦσαν, 4
ἔλεξε τοιάδε.

25 "Ἄνδρες φίλοι, ἔστι μὲν τὰ ὄρη ταῦτα ἃ ὁρῶμεν
Χαλδαίων· εἰ δὲ ταῦτα καταλάβοιμεν
καὶ ἐπ' ἄκρου γένοιτο ἡμέτερον φρούριον, σωφρονεῖν ἀνάγκη ἂν εἴη πρὸς ἡμᾶς ἀμφοτέροις, τοῖς τε Ἀρμενίοις καὶ τοῖς
30 Χαλδαίοις. τὰ μὲν οὖν ἱερὰ καλὰ ἡμῖν· ἀνθρωπίνῃ δὲ προθυμίᾳ εἰς τὸ πραχθῆναι ταῦτα οὐδὲν οὕτω μέγα σύμμαχον ἂν γένοιτο ὡς τάχος. ἢν γὰρ φθάσωμεν πρὶν τοὺς πολεμίους συλλεγῆναι ἀναβάντες, ἢ παντάπασιν
35 ἀμαχεὶ λάβοιμεν ἂν τὸ ἄκρον ἢ ὀλίγοις τε καὶ ἀσθενέσι χρησαίμεθ' ἂν πολεμίοις. τῶν οὖν πόνων 5
οὐδεὶς ῥᾴων οὐδ' ἀκινδυνότερος, ἔφη, ἐστὶ τοῦ νῦν καρτερῆσαι σπεύδοντας. ἴτε οὖν ἐπὶ τὰ ὅπλα· καὶ ὑμεῖς μέν, ὦ Μῆδοι, ἐν ἀριστερᾷ ἡμῶν πορεύεσθε·
40 ὑμεῖς δέ, ὦ Ἀρμένιοι, οἱ μὲν ἡμίσεις ἐν δεξιᾷ, οἱ δ' ἡμίσεις ἔμπροσθεν ἡμῶν ἡγεῖσθε· ὑμεῖς δ', ὦ ἱππεῖς, ὄπισθεν ἕπεσθε παρακελευόμενοι καὶ ὠθοῦντες ἄνω ἡμᾶς, ἢν δέ τις μαλακύνηται, μὴ ἐπιτρέπετε.'

Explanation of his plan to his officers. He resolves to attack the Chaldaeans at once in their mountain fortresses with the united force of Persians, Medes and Armenians.

Ταῦτ' εἰπὼν ὁ Κῦρος ἡγεῖτο ὀρθίους ποιησάμενος 6

τοὺς λόχους. οἱ δὲ Χαλδαῖοι ὡς ἔγνωσαν τὴν ὁρμὴν ἄνω οὖσαν, εὐθὺς ἐσήμαινόν τε τοῖς ἑαυτῶν καὶ συνεβόων ἀλλήλους καὶ συνηθροίζοντο. ὁ δὲ Κῦρος παρηγγύα 'Ἄνδρες Πέρσαι, ἡμῖν σημαίνουσι σπεύδειν. ἢν γὰρ φθάσωμεν ἄνω γενόμενοι, οὐδὲν τὰ τῶν πολεμίων δυνήσεται.'

7 Εἶχον δ' οἱ Χαλδαῖοι γέρρα τε καὶ παλτὰ δύο· καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι· καὶ μισθοῦ στρατεύονται, ὁπόταν τις αὐτῶν δέηται, διὰ τὸ πολεμικοί τε καὶ πένητες εἶναι· καὶ γὰρ ἡ χώρα αὐτοῖς ὀρεινή τέ ἐστι καὶ 8 ὀλίγη ἡ τὰ χρήματα ἔχουσα. ὡς δὲ μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κῦρον τῶν ἄκρων, ὁ Τιγράνης σὺν τῷ Κύρῳ πορευόμενος εἶπεν, Ὦ Κῦρε, ἆρ' οἶσθ', ἔφη, ὅτι αὐτοὺς ἡμᾶς αὐτίκα μάλα δεήσει μάχεσθαι; ὡς οἵ γε Ἀρμένιοι οὐ μὴ δέξονται τοὺς πολεμίους. καὶ ὁ Κῦρος, εἰπὼν ὅτι εἰδείη τοῦτο, εὐθὺς παρηγγύησε τοῖς Πέρσαις παρασκευάζεσθαι, ὡς αὐτίκα δεῆσον διώκειν, ἐπειδὰν ὑπαγάγωσι τοὺς πολεμίους ὑποφεύγοντες οἱ 9 Ἀρμένιοι ὥστ' ἐγγὺς ἡμῖν γενέσθαι. οὕτω δὴ ἡγοῦντο μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς ἐπλησίαζον οἱ Ἀρμένιοι, ἀλαλάξαντες ἔθεον, ὥσπερ εἰώθεσαν, εἰς αὐτούς· οἱ δὲ Ἀρμένιοι, ὥσπερ εἰώθε- 10 σαν, οὐκ ἐδέχοντο. ὡς δὲ διώκοντες οἱ Χαλδαῖοι εἶδον ἐναντίους μαχαιροφόρους ἱεμένους ἄνω, οἱ μέν τινες αὐτοῖς πελάσαντες ταχὺ ἀπέθνησκον, οἱ δ' ἔφευγον, οἱ δέ τινες καὶ ἐάλωσαν αὐτῶν, ταχὺ δὲ εἶχετο τὰ ἄκρα. ἐπεὶ δὲ τὰ ἄκρα εἶχον οἱ ἀμφὶ τὸν Κῦρον, καθεώρων τε τῶν Χαλδαίων τὰς οἰκήσεις καὶ ᾐσθάνοντο φεύγοντας αὐτοὺς ἐκ τῶν ἐγγὺς οἰκήσεων.

The Chaldaeans are soon frightened into abandoning their position,

ὁ δὲ Κῦρος, ὡς πάντες οἱ στρατιῶται ὁμοῦ ἐγένοντο, 11
ἀριστοποιεῖσθαι παρήγγειλεν. ἐπεὶ δὲ ἠριστήκεσαν,
καταμαθὼν ἔνθα αἱ σκοπαὶ ἦσαν αἱ τῶν Χαλδαίων
ἐρυμνόν τε ὂν καὶ ἔνυδρον, εὐθὺς ἐτείχιζε φρούριον·
καὶ τὸν Τιγράνην ἐκέλευε πέμπειν ἐπὶ τὸν πατέρα καὶ
κελεύειν παραγενέσθαι ἔχοντα ὁπόσοι εἶεν τέκτονές
τε καὶ λιθοτόμοι. ἐπὶ μὲν δὴ τὸν Ἀρμένιον ᾤχετο
ἄγγελος· ὁ δὲ Κῦρος τοῖς παροῦσιν ἐτείχιζεν.

Ἐν δὲ τούτῳ προσάγουσι τῷ Κύρῳ τοὺς αἰχμα- 12
λώτους δεδεμένους, τοὺς δέ τινας καὶ τετρωμένους.
ὡς δὲ εἶδεν, εὐθὺς λύειν μὲν ἐκέλευσε τοὺς δεδεμέ-
νους, τοὺς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύ-
ειν ἐκέλευσεν· ἔπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι
ἥκοι οὔτε ἀπολέσαι ἐπιθυμῶν ἐκείνους οὔτε πολεμεῖν
δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις
καὶ Χαλδαίοις. Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα οἷδ'
ὅτι οὐδὲν ἐδεῖσθε εἰρήνης· τὰ μὲν γὰρ ὑμέτερα ἀσφα-
λῶς εἶχε, τὰ δὲ τῶν Ἀρμενίων ἤγετε καὶ ἐφέρετε·
νῦν δὲ ὁρᾶτε δὴ ἐν οἵῳ ἐστέ. ἐγὼ οὖν ἀφίημι ὑμᾶς 13
οἴκαδε τοὺς εἰλημμένους, καὶ δίδωμι ὑμῖν σὺν τοῖς
ἄλλοις Χαλδαίοις βουλεύσασθαι εἴτε βούλεσθε πολε-
μεῖν ἡμῖν εἴτε φίλοι εἶναι. καὶ ἢν μὲν πόλεμον αἱρῆ-
σθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε·
ἢν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἥκετε· ὡς
δὲ καλῶς ἕξει τὰ ὑμέτερα, ἢν φίλοι γένησθε, ἐμοὶ
μελήσει. ἀκούσαντες δὲ ταῦτα οἱ Χαλδαῖοι, πολλὰ 14
μὲν ἐπαινέσαντες, πολλὰ δὲ δεξιωσάμενοι τὸν Κῦρον
ᾤχοντο οἴκαδε.

Ὁ δὲ Ἀρμένιος ὡς ἤκουσε τήν τε κλῆσιν τοῦ Κύ-
ρου καὶ τὴν πρᾶξιν, λαβὼν τοὺς τέκτονας καὶ τἆλλα
ὅσων ᾤετο δεῖν, ἦκε πρὸς τὸν Κῦρον ὡς ἐδύνατο τά-

15 χιστα. ἐπεὶ δὲ εἶδε τὸν Κῦρον, ἔλεξεν, Ὦ Κῦρε, ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν. νῦν γὰρ δὴ καὶ ἐγὼ ἐλευθερίαν μὲν μηχανᾶσθαι ἐπιχειρήσας δοῦλος ὡς οὐ- 110
δεπώποτε ἐγενόμην· ἐπεὶ δ' ἐάλωμεν, σαφῶς ἀπολωλέναι νομίσαντες νῦν ἀναφαινόμεθα σεσωσμένοι ὡς οὐδεπώποτε. οἳ γὰρ οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες, νῦν ὁρῶ τούτους ἔχοντας ὥσπερ ἐγὼ
16 ηὐχόμην. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κῦρε, ὅτι ἐγὼ 115
ὥστε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων πολλαπλάσια ἂν ἔδωκα χρήματα ὧν σὺ νῦν ἔχεις παρ' ἐμοῦ· καὶ ἃ ὑπισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς ὅτ' ἐλάμβανες τὰ χρήματα, ἀποτετέλεσταί σοι ἤδη, ὥστε καὶ προσοφείλοντές σοι ἄλλας χάριτας ἀναπεφήναμεν, ἃς 120
ἡμεῖς γε, εἰ μὴ κακοί ἐσμεν, αἰσχυνοίμεθ' ἄν σοι μὴ
17 ἀποδιδόντες. ὁ μὲν Ἀρμένιος τοσαῦτ' ἔλεξεν.

Οἱ δὲ Χαλδαῖοι ἦκον δεόμενοι τοῦ Κύρου εἰρήνην σφίσι ποιῆσαι. καὶ ὁ Κῦρος ἐπήρετο αὐτούς, Ἄλλο τι, ἔφη, ὦ Χαλδαῖοι, ἢ τού- 125
and sue for peace. Cyrus establishes friendly and mutually beneficial relations between them and the Armenians.
του ἕνεκα εἰρήνης νῦν ἐπιθυμεῖτε, ὅτι νομίζετε ἀσφαλέστερον ἂν δύνασθαι ζῆν εἰρήνης γενομένης ἢ πολεμοῦντες, ἐπειδὴ ἡμεῖς τὰ ἄκρα ἔχομεν; ἔφασαν οἱ Χαλ-
18 δαῖοι. καὶ ὃς Τί δ', ἔφη, εἰ καὶ ἄλλα ὑμῖν ἀγαθὰ 130
προσγένοιτο διὰ τὴν εἰρήνην; Ἔτι ἄν, ἔφασαν, μᾶλλον εὐφραινοίμεθα. Ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι; συνέφασαν καὶ τοῦτο. Τί οὖν; ἔφη ὁ Κῦρος, βούλοισθ' ἂν ἀποτελοῦντες ὅσαπερ οἱ ἄλλοι Ἀρμένιοι ἐξεῖναι 135
ὑμῖν τῆς Ἀρμενίας γῆς ἐργάζεσθαι ὁπόσην ἂν θέλητε; ἔφασαν οἱ Χαλδαῖοι, εἰ πιστεύοιμεν μὴ ἀδικήσεσθαι.

Τί δέ, σύ, ἔφη, ὦ Ἀρμένιε, βούλοιο ἄν σοι τὴν νῦν 19
ἀργὸν οὖσαν γῆν ἐνεργὸν γενέσθαι, εἰ μέλλοιεν τὰ
140 νομιζόμενα παρὰ σοὶ ἀποτελεῖν οἱ ἐργαζόμενοι; ἔφη
ὁ Ἀρμένιος πολλοῦ ἂν τοῦτο πρίασθαι· πολὺ γὰρ ἂν
αὐξάνεσθαι τὴν πρόσοδον. Τί δ', ὑμεῖς, ἔφη, ὦ Χαλ- 20
δαῖοι, ἐπεὶ ὄρη ἀγαθὰ ἔχετε, ἐθέλοιτ' ἂν ἐᾶν νέμειν
ταῦτα τοὺς Ἀρμενίους, εἰ ὑμῖν μέλλοιεν οἱ νέμοντες
145 τὰ δίκαια ἀποτελεῖν; ἔφασαν οἱ Χαλδαῖοι· πολλὰ
γὰρ ἂν ὠφελεῖσθαι οὐδὲν πονοῦντες. Σὺ δέ, ἔφη, ὦ
Ἀρμένιε, ἐθέλοις ἂν ταῖς τούτων νομαῖς χρῆσθαι, εἰ
μέλλοις μικρὰ ὠφελῶν Χαλδαίους πολὺ πλείω ὠφελή-
σεσθαι; Καὶ σφόδρα ἄν, ἔφη, εἴπερ οἰοίμην ἀσφαλῶς
150 νέμειν. Οὐκοῦν, ἔφη, ἀσφαλῶς ἂν νέμοιτε, εἰ τὰ ἄκρα
ἔχοιτε σύμμαχα; ἔφη ὁ Ἀρμένιος. Ἀλλὰ μὰ Δί', 21
ἔφασαν οἱ Χαλδαῖοι, οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοί-
μεθα μὴ ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν,
εἰ οὗτοι τὰ ἄκρα ἔχοιεν. Εἰ δ' ὑμῖν αὖ, ἔφη, τὰ ἄκρα
155 σύμμαχα εἴη; Οὕτως ἄν, ἔφασαν, ἡμῖν καλῶς ἔχοι.
Ἀλλὰ μὰ Δί', ἔφη ὁ Ἀρμένιος, οὐκ ἂν ἡμῖν αὖ καλῶς
ἔχοι, εἰ οὗτοι παραλήψονται πάλιν τὰ ἄκρα ἄλλως τε
καὶ τετειχισμένα. καὶ ὁ Κῦρος εἶπεν, Οὐτωσὶ τοίνυν, 22
ἔφη, ἐγὼ ποιήσω· οὐδετέροις ὑμῶν τὰ ἄκρα παρα-
160 δώσω, ἀλλ' ἡμεῖς φυλάξομεν αὐτά· κἂν ἀδικῶσιν
ὑμῶν ὁπότεροι, σὺν τοῖς ἀδικουμένοις ἡμεῖς ἐσόμεθα.

Ὡς δ' ἤκουσαν ταῦτα ἀμφότεροι, ἐπῄνεσαν καὶ 23
ἔλεγον ὅτι οὕτως ἂν μόνως ἡ εἰρήνη βεβαία γένοιτο.
καὶ ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά,
165 καὶ ἐλευθέρους μὲν ἀμφοτέρους ἀπ' ἀλλήλων εἶναι
συνετίθεντο, ἐπιγαμίας δ' εἶναι καὶ ἐπεργασίας καὶ
ἐπινομίας, καὶ ἐπιμαχίαν δὲ κοινήν, εἴ τις ἀδικοίη
ὁποτέρους. οὕτω μὲν οὖν τότε διεπράχθη· καὶ νῦν 24

δὲ ἔτι οὕτω διαμένουσιν αἱ τότε γενόμεναι συνθῆκαι
Χαλδαίοις καὶ τῷ τὴν Ἀρμενίαν ἔχοντι. ἐπεὶ δὲ αἱ 170
συνθῆκαι ἐγεγένηντο, εὐθὺς συνετείχιζόν τε ἀμφότε-
ροι προθύμως ὡς κοινὸν φρούριον καὶ τἀπιτήδεια
25 συνεισῆγον. ἐπεὶ δ' ἑσπέρα προσῄει, συνδεῖπνους
ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη. συ-
σκηνούντων δὲ εἶπέ τις τῶν Χαλδαίων ὅτι τοῖς μὲν 175
ἄλλοις σφῶν πᾶσιν εὐκτὰ ταῦτα εἴη· εἰσὶ δέ τινες
τῶν Χαλδαίων οἳ λῃϊζόμενοι ζῶσι καὶ
The more warlike and predatory of the Chaldaeans are allowed to join the army of Cyrus as a stipendiary force.
οὔτ' ἂν ἐπίσταιντο ἐργάζεσθαι οὔτ' ἂν
δύναιντο, εἰθισμένοι ἀπὸ πολέμου βιο-
τεύειν· ἀεὶ γὰρ ἐληΐζοντο ἢ ἐμισθοφόρουν, 180
πολλάκις μὲν παρὰ τῷ Ἰνδῶν βασιλεῖ
(καὶ γάρ, ἔφασαν, πολύχρυσος ἀνήρ),
26 πολλάκις δὲ καὶ παρ' Ἀστυάγει. καὶ ὁ Κῦρος ἔφη,
Τί οὖν οὐ καὶ νῦν παρ' ἐμοὶ μισθοφοροῦσιν; ἐγὼ γὰρ
δώσω ὅσον τις καὶ ἄλλος πλεῖστον δήποτε ἔδωκε. 185
συνέφασαν [οἱ], καὶ πολλούς γε ἔσεσθαι ἔλεγον τοὺς
ἐθελήσοντας.

27 Καὶ ταῦτα μὲν δὴ οὕτω συνωμολογεῖτο. ὁ δὲ
Κῦρος ὡς ἤκουσεν ὅτι πολλάκις πρὸς τὸν
A mission to the king of India is determined on to solicit a grant in aid of the war, in which the Armenians and Chaldaeans agree to take part.
Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο, ἀναμνη- 190
σθεὶς ὅτι ἦλθον παρ' αὐτοῦ κατασκεψό-
μενοι εἰς Μήδους τὰ αὐτῶν πράγματα
καὶ ὤχοντο πρὸς τοὺς πολεμίους, ὅπως
αὖ καὶ τὰ ἐκείνων κατίδωσιν, ἐβούλετο
28 μαθεῖν τὸν Ἰνδὸν τὰ ἑαυτῷ πεπραγμένα. ἤρξατο 195
οὖν λόγου τοιοῦδε· Ὦ Ἀρμένιε, ἔφη, καὶ ὑμεῖς,
ὦ Χαλδαῖοι, εἴπατέ μοι, εἴ τινα ἐγὼ νῦν τῶν ἐμῶν
ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέμψαιτ' ἄν μοι
τῶν ὑμετέρων οἵτινες αὐτῷ τήν τε ὁδὸν ἡγοῖντο ἂν

καὶ συμπράττοιεν ὥστε γενέσθαι ἡμῖν παρὰ τοῦ
Ἰνδοῦ ἃ ἐγὼ βούλομαι; ἐγὼ γὰρ χρήματα μὲν προσ-
γενέσθαι ἔτι ἂν βουλοίμην ἡμῖν, ὅπως ἔχω καὶ μισθὸν
ἀφθόνως διδόναι οἷς ἂν δέῃ καὶ τιμᾶν καὶ δωρεῖσθαι
τῶν συστρατευομένων τοὺς ἀξίους· τούτων δὴ ἕνεκα
βούλομαι ὡς ἀφθονώτατα χρήματα ἔχειν, δεῖσθαι
τούτων νομίζων. τῶν δὲ ὑμετέρων ἤδύ μοι ἀπέ-
χεσθαι· φίλους γὰρ ὑμᾶς ἤδη νομίζω· παρὰ δὲ τοῦ
Ἰνδοῦ ἡδέως ἂν λάβοιμι, εἰ διδοίη. ὁ οὖν ἄγγελος, 29
ᾧ κελεύω ὑμᾶς ἡγεμόνας δοῦναι καὶ συμπράκτορας
γενέσθαι, ἐλθὼν ἐκεῖσε ὧδε λέξει· ‘Ἔπεμψέ με
Κῦρος, ὦ Ἰνδέ, πρὸς σέ· φησὶ δὲ προσδεῖσθαι χρη-
μάτων, προσδεχόμενος ἄλλην στρατιὰν οἴκοθεν ἐκ
Περσῶν (καὶ γὰρ προσδέχομαι, ἔφη)· ἢν οὖν αὐτῷ
πέμψῃς ὁπόσα σοι προχωρεῖ, φησίν, ἢν θεὸς ἀγαθὸν
τέλος διδῷ αὐτῷ, πειράσεσθαι ποιῆσαι ὥστε σε νομί-
ζειν καλῶς βεβουλεῦσθαι χαρισάμενον αὐτῷ.’ ταῦτα 30
μὲν ὁ παρ’ ἐμοῦ λέξει. τοῖς δὲ παρ’ ὑμῶν ὑμεῖς αὖ
ἐπιστέλλετε ὅ,τι ὑμῖν δοκεῖ σύμφορον εἶναι. καὶ ἢν
μὲν λάβωμεν, ἔφη, παρ’ αὐτοῦ, ἀφθονωτέροις χρησό-
μεθα· ἢν δὲ μὴ λάβωμεν, εἰσόμεθα ὅτι οὐδεμίαν αὐτῷ
χάριν ὀφείλομεν, ἀλλ’ ἐξέσται ἡμῖν ἐκείνου ἕνεκεν
πρὸς τὸ ἡμέτερον συμφέρον πάντα τίθεσθαι.’ ταῦτ’ 31
εἶπεν ὁ Κῦρος, νομίζων τοὺς ἰόντας Ἀρμενίων καὶ
Χαλδαίων τοιαῦτα λέξειν περὶ αὐτοῦ οἷα αὐτὸς ἐπε-
θύμει πάντας ἀνθρώπους καὶ λέγειν καὶ ἀκούειν περὶ
αὐτοῦ. καὶ τότε μὲν δή, ὁπότε καλῶς εἶχε, διαλύ-
σαντες τὴν σκηνὴν ἀνεπαύοντο.

III Τῇ δ’ ὑστεραίᾳ ὅ τε Κῦρος ἔπεμπε τὸν ἄγγελον 1
ἐπιστείλας ὅσαπερ ἔφη, καὶ ὁ Ἀρμένιος καὶ οἱ Χαλ-
δαῖοι συνέπεμπον οὓς ἱκανωτάτους ἐνόμιζον εἶναι καὶ

συμπρᾶξαι καὶ εἰπεῖν περὶ Κύρου τὰ προσήκοντα. ἐκ δὲ τούτου κατασκευάσας ὁ Κῦρος τὸ φρούριον καὶ φύλαξιν ἱκανοῖς καὶ τοῖς ἐπιτηδείοις πᾶσι καὶ ἄρχοντ' αὐτῶν καταλιπὼν Μῆδον, ὃν ᾤετο Κυαξάρῃ ἂν μάλιστα χαρίσασθαι, ἀπῄει συλλαβὼν τὸ στράτευμα ὅσον τε ἦλθεν ἔχων καὶ ὃ παρ' Ἀρμενίων προσέλαβε, καὶ τοὺς παρὰ Χαλδαίων εἰς τετρακισχιλίους, οἳ ᾤοντο καὶ συμπάντων τῶν ἄλλων κρείττονες εἶναι. ὡς δὲ κατέβη εἰς τὴν οἰκουμένην, οὐδεὶς ἔμεινεν ἔνδον Ἀρμενίων οὔτ' ἀνὴρ οὔτε γυνή, ἀλλὰ πάντες ὑπήντων ἡδόμενοι τῇ εἰρήνῃ καὶ φέροντες καὶ ἄγοντες ὅ,τι ἕκαστος ἄξιον εἶχε. καὶ ὁ Ἀρμένιος τούτοις οὐκ ἤχθετο, οὕτως ἂν νομίζων καὶ τὸν Κῦρον μᾶλλον ἥδεσθαι τῇ ὑπὸ πάντων τιμῇ. τέλος δὲ ὑπήντησε καὶ ἡ γυνὴ τοῦ Ἀρμενίου, τὰς θυγατέρας ἔχουσα καὶ τὸν νεώτερον υἱόν, καὶ σὺν ἄλλοις δώροις τὸ χρυσίον ἐκόμιζεν ὃ πρότερον οὐκ ἤθελε λαβεῖν Κῦρος. καὶ ὁ Κῦρος ἰδὼν εἶπεν "Ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιιόντα εὐεργετεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἃ φέρεις ἄπιθι, καὶ τῷ μὲν Ἀρμενίῳ μηκέτι δῶς αὐτὰ κατορύξαι, ἔκπεμψον δὲ τὸν υἱὸν ὡς κάλλιστα ἀπ' αὐτῶν κατασκευάσασα ἐπὶ τὴν στρατιάν· ἀπὸ δὲ τῶν λοιπῶν κτῶ καὶ σαυτῇ καὶ τῷ ἀνδρὶ καὶ ταῖς θυγατράσι καὶ τοῖς υἱοῖς ὅ,τι κεκτημένοι καὶ κοσμήσεσθε κάλλιον καὶ ἥδιον τὸν αἰῶνα διάξετε· εἰς δὲ τὴν γῆν, ἔφη, ἀρκείτω τὰ σώματα, ὅταν ἕκαστος τελευτήσῃ, κατακρύπτειν.' ὁ μὲν ταῦτ' εἰπὼν παρήλαυνεν· ὁ δ' Ἀρμένιος συμπροὔπεμπε

Cyrus leaves the hill fort in command of a Median officer and descends to the plains, where the whole population turn out to welcome him with every mark of honour, and offer him presents.

2

He declines the presents of the Armenian queen, and gives her some good advice

3 how to employ the money which she in vain begs him to accept.

4

καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν· καὶ τοῦτ' ἐποίουν, ἕως ἐκ τῆς χώρας ἀπῆν. συναπέστειλε δ' αὐτῷ ὁ Ἀρμένιος καὶ στρατιὰν πλείονα, ὡς εἰρήνης οἴκοι οὔσης. οὕτω δ' ὁ Κῦρος ἀπῄει κεχρηματισμένος οὐχ ἃ ἔλαβε μόνον χρήματα, ἀλλὰ πολὺ πλείονα τούτων ἡτοιμασμένος διὰ τὸν τρόπον, ὥστε λαμβάνειν ὁπότε δέοιτο. καὶ τότε μὲν ἐστρατοπεδεύσατο ἐν τοῖς μεθορίοις. τῇ δ' ὑστεραίᾳ τὸ μὲν στράτευμα καὶ τὰ χρήματα ἔπεμψε πρὸς Κυαξάρην· ὁ δὲ πλησίον ἦν, ὥσπερ ἔφησεν· αὐτὸς δὲ σὺν Τιγράνῃ καὶ Περσῶν τοῖς ἀρίστοις ἐθήρα, ὅπουπερ ἐπιτυγχάνοιεν θηρίοις, καὶ ἠὐφραίνετο.

Cyrus is escorted to the frontier by the Armenian king, amid universal and hearty acclamations, having gained more than his object by his unselfish and conciliatory demeanour.

Ἐπεὶ δ' ἀφίκετο εἰς Μήδους, τῶν χρημάτων ἔδωκε τοῖς αὐτοῦ ταξιάρχοις ὅσα ἐδόκει ἑκάστῳ ἱκανὰ εἶναι, ὅπως καὶ ἐκεῖνοι ἔχοιεν τιμᾶν, εἴ τινας ἄγαιντο τῶν ὑφ' ἑαυτούς· ἐνόμιζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξιέπαινον ποιήσειε, τὸ ὅλον αὐτῷ καλῶς ἔχειν. καὶ αὐτὸς δὲ ὅ,τι που καλὸν ἴδοι ὂν εἰς στρατιάν, ταῦτα κτώμενος διεδωρεῖτο τοῖς ἀεὶ ἀξιωτάτοις, νομίζων ὅ,τι καλὸν κἀγαθὸν ἔχοι τὸ στράτευμα, τούτοις ἅπασιν αὐτὸς κεκοσμῆσθαι. ἡνίκα δὲ αὐτοῖς διεδίδου ὧν ἔλαβεν, ἔλεξεν ὧδέ πως εἰς τὸ μέσον τῶν ταξιάρχων καὶ λοχαγῶν καὶ πάντων ὅσους ἐτίμα· "Ἄνδρες φίλοι, δοκεῖ ἡμῖν εὐφροσύνη τις νῦν παρεῖναι, καὶ ὅτι εὐπορία τις προσγεγένηται καὶ ὅτι ἔχομεν ἀφ' ὧν τιμᾶν ἔξομεν οὓς ἂν βουλώμεθα καὶ τιμᾶσθαι ὡς ἂν ἕκαστος ἄξιος ᾖ. πάντως δὴ ἀναμιμνησκώμεθα, τὰ ποῖ' ἄττ' ἔργα τούτων τῶν ἀγαθῶν ἐστιν αἴτια·

On his return to Media he distributes money among his officers for rewards to their men, and delivers a suitable address to them.

σκοπούμενοι γὰρ εὑρήσετε τό τε ἀγρυπνῆσαι, ὅπου ἔδει, καὶ τὸ πονῆσαι καὶ τὸ σπεῦσαι καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις. οὕτως οὖν χρὴ καὶ τὸ λοιπὸν ἄνδρας ἀγαθοὺς εἶναι, γιγνώσκοντας ὅτι τὰς μεγάλας ἡδονὰς καὶ τἀγαθὰ τὰ μεγάλα ἡ πειθὼ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.'

He is in favour of immediate action against the Assyrians,

9 Κατανοῶν δὲ ὁ Κῦρος ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι στρατιωτικοὺς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπιστήμονες δ' ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἕκαστοι ὁπλίσει, καὶ πρὸς τὸ πείθεσθαι δὲ τοῖς ἄρχουσιν ἑώρα πάντας εὖ παρεσκευασμένους, ἐκ τούτων οὖν ἐπεθύμει τι ἤδη τῶν πρὸς τοὺς πολεμίους πράττειν, γιγνώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς ἄρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦταί τι.

10 ἔτι δ' ὁρῶν ὅτι φιλοτίμως ἔχοντες, ἐν οἷς ἀντηγωνίζοντο, πολλοὶ καὶ ἐπιφθόνως εἶχον πρὸς ἀλλήλους τῶν στρατιωτῶν, καὶ τούτων ἕνεκα ἐξάγειν αὐτοὺς ἐβούλετο εἰς τὴν πολεμίαν ὡς τάχιστα, εἰδὼς ὅτι οἱ κοινοὶ κίνδυνοι φιλοφρόνως ποιοῦσιν ἔχειν τοὺς συμμάχους πρὸς ἀλλήλους, καὶ οὐκέτι ἐν τούτῳ οὔτε τοῖς ἐν ὅπλοις κοσμουμένοις φθονοῦσιν οὔτε τοῖς δόξης ἐφιεμένοις, ἀλλὰ μᾶλλον καὶ ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι τοὺς ὁμοίους, νομίζοντες συνεργοὺς

11 αὐτοὺς τοῦ κοινοῦ ἀγαθοῦ εἶναι. οὕτω δὴ πρῶτον μὲν ἐξώπλισε τὴν στρατιὰν καὶ κατέταξεν ὡς ἐδύνατο κάλλιστά τε καὶ ἄριστα, ἔπειτα δὲ συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς. οὗτοι γὰρ ἀπολελυμένοι ἦσαν τοῦ καταλέγεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς, καὶ ὁπότε δέοι ἢ

ὑπακούειν τῷ στρατηγῷ ἢ παραγγέλλειν τι, οὐδ' ὡς οὐδὲν ἄναρχον κατελείπετο, ἀλλὰ δωδεκαδάρχοις καὶ ἑξαδάρχοις πάντα τὰ καταλειπόμενα διεκοσμεῖτο.
ἐπεὶ δὲ συνῆλθον οἱ ἐπικαίριοι, παράγων αὐτοὺς 12
ἐπεδείκνυ τε αὐτοῖς τὰ καλῶς ἔχοντα καὶ ἐδίδασκεν ᾗ ἕκαστον ἰσχυρὸν ἦν τῶν συμμαχικῶν. ἐπεὶ δὲ κἀκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι, εἶπεν αὐτοῖς νῦν μὲν ἀπιέναι ἐπὶ τὰς τάξεις καὶ διδάσκειν ἕκαστον τοὺς ἑαυτοῦ ἅπερ αὐτὸς ἐκείνους, καὶ πειρᾶσθαι αὐτοὺς ἐπιθυμίαν ἐμβαλεῖν πᾶσι τοῦ στρατεύεσθαι, ὅπως εὐθυμότατα πάντες ἐξορμῷντο, πρῳ δὲ παρεῖναι ἐπὶ τὰς Κυαξάρου θύρας. τότε μὲν 13
δὴ ἀπιόντες οὕτω πάντες ἐποίουν. τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ παρῆσαν οἱ ἐπικαίριοι ἐπὶ θύραις. σὺν τούτοις οὖν ὁ Κῦρος εἰσελθὼν πρὸς τὸν Κυαξάρην ἤρχετο λόγου τοιοῦδε·

'Οἶδα μέν' ἔφη 'ὦ Κυαξάρη, ὅτι ἃ μέλλω λέγειν σοὶ πάλαι δοκεῖ οὐδὲν ἧττον ἢ ἡμῖν·
ἀλλ' ἴσως αἰσχύνει λέγειν αὐτά, μὴ δοκῇς and by a politic speech to his uncle in the presence of the higher officers he obtains the sanction of Cyaxarês to his project. 14
ἀχθόμενος ὅτι τρέφεις ἡμᾶς ἐξόδου μεμνῆσθαι. ἐπεὶ οὖν σὺ σιωπᾷς, ἐγὼ λέξω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν. ἡμῖν γὰρ δοκεῖ πᾶσιν, ἐπείπερ παρεσκευάσμεθα, μή, ἐπειδὰν ἐμβάλωσιν οἱ πολέμιοι εἰς τὴν σὴν χώραν, τότε μάχεσθαι, μηδ' ἐν τῇ φιλίᾳ καθημένους ἡμᾶς ὑπομένειν, ἀλλ' ἰέναι ὡς τάχιστα εἰς τὴν πολεμίαν. νῦν μὲν γὰρ ἐν τῇ σῇ χώρᾳ ὄντες πολλὰ τῶν σῶν 15
σινόμεθα ἄκοντες· ἢν δ' εἰς τὴν πολεμίαν ἴωμεν, τὰ ἐκείνων κακῶς ποιήσομεν ἡδόμενοι. ἔπειτα νῦν μὲν 16
σὺ ἡμᾶς τρέφεις πολλὰ δαπανῶν, ἢν δ' ἐκστρατευσώμεθα, θρεψόμεθα ἐκ τῆς πολεμίας. ἔτι δὲ εἰ μὲν 17

μείζων τις ἡμῖν ὁ κίνδυνος ἔμελλεν εἶναι ἐκεῖ ἢ ἐνθάδε,
ἴσως τὸ ἀσφαλέστατον ἦν αἱρετέον. νῦν δὲ ἴσοι μὲν
ἐκεῖνοι ἔσονται, ἤν τε ἐνθάδε ὑπομένωμεν ἤν τε εἰς 130
τὴν ἐκείνων ἰόντες ὑπαντῶμεν αὐτοῖς· ἴσοι δὲ ἡμεῖς
ὄντες μαχούμεθα, ἤν τε ἐνθάδε ἐπιόντας αὐτοὺς δεχώ-
μεθα ἤν τε ἐπ' ἐκείνους ἰόντες τὴν μάχην συνάπτωμεν.
18 πολὺ μέντοι ἡμεῖς βελτίοσι καὶ ἐρρωμενεστέραις ταῖς
ψυχαῖς τῶν στρατιωτῶν χρησόμεθα, ἢν ἴωμεν ἐπὶ 135
τοὺς ἐχθροὺς καὶ μὴ ἄκοντες ὁρᾶν δοκῶμεν τοὺς
πολεμίους· πολὺ δὲ κἀκεῖνοι μᾶλλον ἡμᾶς φοβήσονται,
ὅταν ἀκούσωσιν ὅτι οὐ φοβούμενοι πτήσσομεν αὐτοὺς
οἴκοι καθήμενοι, ἀλλ' ἐπεὶ αἰσθανόμεθα προσιόντας,
ἀπαντῶμέν τε αὐτοῖς, ἵν' ὡς τάχιστα συμμίξωμεν, καὶ 140
οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται,
19 ἀλλὰ φθάνοντες ἤδη δῃοῦμεν τὴν ἐκείνων γῆν. καίτοι,
ἔφη, εἴ τι ἐκείνους μὲν φοβερωτέρους ποιήσομεν, ἡμᾶς
δ' αὐτοὺς θαρραλεωτέρους, πολὺ τοῦτο ἡμῖν ἐγὼ πλεο-
νέκτημα νομίζω, καὶ τὸν κίνδυνον οὕτως ἡμῖν μὲν 145
ἐλάττω λογίζομαι, τοῖς δὲ πολεμίοις μείζω. πολὺ γὰρ
μᾶλλον, καὶ ὁ πατὴρ ἀεὶ λέγει καὶ σὺ φῄς, καὶ οἱ
ἄλλοι δὲ πάντες ὁμολογοῦσιν, ὡς αἱ μάχαι κρίνονται
μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμαις.'
20 Ὁ μὲν οὕτως εἶπε· Κυαξάρης δὲ ἀπεκρίνατο, Ἀλλ' 150
ὅπως μέν, ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι, ἐγὼ ἄχθομαι
ὑμᾶς τρέφων, μηδ' ὑπονοεῖτε· τό γε μέντοι ἰέναι εἰς
τὴν πολεμίαν ἤδη καὶ ἐμοὶ δοκεῖ βέλτιον εἶναι πρὸς
πάντα.

Ἐπεὶ τοίνυν, ἔφη ὁ Κῦρος, ὁμογνωμονοῦμεν, 155
συσκευαζώμεθα καί, ἢν τὰ τῶν θεῶν ἡμῖν θᾶττον
συγκαταινῇ, ἐξίωμεν ὡς τάχιστα.

21 Ἐκ τούτου τοῖς μὲν στρατιώταις εἶπον συσκευά-

ζεσθαι· ὁ δὲ Κῦρος ἔθυε πρῶτον μὲν Διὶ βασιλεῖ, ἔπειτα δὲ καὶ τοῖς ἄλλοις θεοῖς, οὓς ἠτεῖτο ἵλεως καὶ εὐμενεῖς ὄντας ἡγεμόνας γενέσθαι τῇ στρατιᾷ καὶ παραστάτας ἀγαθοὺς καὶ συμμάχους καὶ συμβούλους τῶν ἀγαθῶν. συμπαρεκάλει δὲ καὶ ἥρωας γῆς Μηδίας οἰκήτορας καὶ κηδεμόνας. ἐπεὶ δ' ἐκαλλιέρησέ τε καὶ ἀθρόον ἦν αὐτῷ τὸ στράτευμα πρὸς τοῖς ὁρίοις, τότε δὴ οἰωνοῖς χρησάμενος αἰσίοις ἐνέβαλεν εἰς τὴν πολεμίαν. ἐπεὶ δὲ τάχιστα διέβη τὰ ὅρια, ἐκεῖ αὖ καὶ Γῆν ἱλάσκετο χοαῖς καὶ θεοὺς θυσίαις καὶ ἥρωας Ἀσσυρίας οἰκήτορας ηὐμενίζετο. ταῦτα δὲ ποιήσας αὖθις Διὶ πατρῴῳ ἔθυε, καὶ εἴ τις ἄλλος θεῶν ἀνεφαίνετο, οὐδενὸς ἠμέλει.

The sacrifices and omens proving favourable, they cross the frontier,

Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, εὐθὺς τοὺς μὲν πεζοὺς προαγαγόντες οὐ πολλὴν ὁδὸν ἐστρατοπεδεύοντο, τοῖς δ' ἵπποις καταδρομὴν ποιησάμενοι περιεβάλοντο πολλὴν καὶ παντοίαν λείαν. καὶ τὸ λοιπὸν δὲ μεταστρατοπεδευόμενοι καὶ ἔχοντες ἄφθονα τἀπιτήδεια καὶ δῃοῦντες τὴν χώραν ἀνέμενον τοὺς πολεμίους. ἡνίκα δὲ προσιόντες ἐλέγοντο οὐκέτι δέχ' ἡμερῶν ὁδὸν ἀπέχειν, τότε δὴ ὁ Κῦρος λέγει, Ὦ Κυαξάρη, ὥρα δὴ ἀπαντᾶν καὶ μήτε τοῖς πολεμίοις δοκεῖν μήτε τοῖς ἡμετέροις φοβουμένους μὴ ἀντιπροσιέναι, ἀλλὰ δῆλοι ὦμεν ὅτι οὐκ ἄκοντες μαχούμεθα. ἐπεὶ δὲ ταῦτα συνέδοξε τῷ Κυαξάρῃ, οὕτω δὴ συντεταγμένοι προῆσαν τοσοῦτον καθ' ἡμέραν ὅσον ἐδόκει αὐτοῖς καλῶς ἔχειν. καὶ δεῖπνον μὲν ἀεὶ κατὰ φῶς ἐποιοῦντο, πυρὰ δὲ νύκτωρ οὐκ ἔκαον ἐν τῷ στρατοπέδῳ· ἔμπροσθεν μέντοι τοῦ στρατοπέδου ἔκαον, ὅπως ὁρῷεν μὲν εἴ τινες

and marching a short distance capture much spoil and then advance to meet the enemy.

νυκτὸς προσίοιεν διὰ τὸ πῦρ, μὴ ὁρῷντο δ' ὑπὸ τῶν προσιόντων. πολλάκις δὲ καὶ ὄπισθεν τοῦ στρατοπέδου ἐπυρπόλουν ἀπάτης ἕνεκα τῶν πολεμίων. ὥστ' ἔστιν ὅτε καὶ κατάσκοποι ἐνέπιπτον εἰς τὰς προφυλακὰς αὐτῶν, διὰ τὸ ὄπισθεν τὰ πυρὰ εἶναι ἔτι πρόσω τοῦ στρατοπέδου οἰόμενοι εἶναι.

26 Οἱ μὲν οὖν Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς, ἐπεὶ ἤδη ἐγγὺς ἀλλήλων τὰ στρατεύματα ἐγίγνετο, τάφρον περιεβάλοντο, ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὅπου ἂν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν· ἴσασι γὰρ ὅτι ἱππικὸν στράτευμα ἐν νυκτὶ ταραχῶδές

27 ἐστι καὶ δύσχρηστον ἄλλως τε καὶ βάρβαρον. πεποδισμένους γὰρ ἔχουσι τοὺς ἵππους ἐπὶ ταῖς φάτναις, καὶ εἴ τις ἐπ' αὐτοὺς ἴοι, ἔργον μὲν νυκτὸς λῦσαι ἵππους, ἔργον δὲ χαλινῶσαι, ἔργον δ' ἐπισάξαι, ἔργον δὲ θωρακίσασθαι, ἀναβάντας δ' ἐφ' ἵππων ἐλάσαι διὰ στρατοπέδου παντάπασιν ἀδύνατον. τούτων δὴ ἕνεκα πάντων καὶ οἱ ἄλλοι καὶ ἐκεῖνοι τὰ ἐρύματα περιβάλλονται, καὶ ἅμα αὐτοῖς δοκεῖ τὸ ἐν ἐχυρῷ εἶναι ἐξουσίαν

28 παρέχειν ὅταν βούλωνται μάχεσθαι. τοιαῦτα μὲν δὴ ποιοῦντες ἐγγὺς ἀλλήλων ἐγίγνοντο. ἐπεὶ δὲ προσιόντες ἀπεῖχον ὅσον παρασάγγην, οἱ μὲν Ἀσσύριοι οὕτως ἐστρατοπεδεύοντο ὥσπερ εἴρηται, ἐν περιτεταφρευμένῳ μὲν καταφανεῖ δέ, ὁ δὲ Κῦρος ὡς ἐδύνατο ἐν ἀφανεστάτῳ, κώμας τε καὶ γηλόφους ἐπίπροσθεν ποιησάμενος, νομίζων πάντα τὰ πολέμια ἐξαίφνης ὁρώμενα φοβερώτερα τοῖς ἐναντίοις εἶναι. καὶ ἐκείνην μὲν τὴν νύκτα, ὥσπερ ἔπρεπε, προφυλακὰς ποιησάμενοι ἑκάτεροι ἐκοιμήθησαν.

The Assyrians entrench themselves, as usual, on their approach, but within view of Cyrus's army, who remain partially concealed.

Τῇ δ' ὑστεραίᾳ ὁ μὲν Ἀσσύριος καὶ ὁ Κροῖσος 29
καὶ οἱ ἄλλοι ἡγεμόνες ἀνέπαυον τὰ
στρατεύματα ἐν τῷ ἐχυρῷ· Κῦρος
δὲ καὶ Κυαξάρης συνταξάμενοι περιέ-
μενον ὡς, εἰ προσίοιεν οἱ πολέμιοι,
μαχούμενοι. ὡς δὲ δῆλον ἐγένετο ὅτι
οὐκ ἐξίοιεν οἱ πολέμιοι ἐκ τοῦ ἐρύματος
οὐδὲ μάχην ποιήσοιντο ἐν ταύτῃ τῇ
ἡμέρᾳ, ὁ μὲν Κυαξάρης καλέσας τὸν Κῦρον καὶ τῶν
ἄλλων τοὺς ἐπικαιρίους ἔλεξε τοιάδε· Δοκεῖ μοι, ἔφη, 30
ὦ ἄνδρες, ὥσπερ τυγχάνομεν συντεταγμένοι, οὕτως
ἰέναι πρὸς τὸ ἔρυμα τῶν ἀνδρῶν καὶ δηλοῦν ὅτι θέλο-
μεν μάχεσθαι. οὕτω γάρ, ἔφη, ἐὰν μὴ ἀντεπεξίωσιν
ἐκεῖνοι, οἱ μὲν ἡμέτεροι μᾶλλον θαρρήσαντες ἀπίασιν,
οἱ πολέμιοι δὲ τὴν τόλμαν ἰδόντες ἡμῶν μᾶλλον φο-
βήσονται. τούτῳ μὲν οὕτως ἐδόκει. ὁ δὲ Κῦρος, Μή- 31
δαμῶς, ἔφη, πρὸς τῶν θεῶν, ὦ Κυαξάρη,
οὕτω ποιήσωμεν. εἰ γὰρ ἤδη ἐκφανέντες
πορευσόμεθα, ὡς σὺ κελεύεις, νῦν τε
προσιόντας ἡμᾶς οἱ πολέμιοι θεάσονται οὐδὲν φοβού-
μενοι, εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν,
ἐπειδάν τε μηδὲν ποιήσαντες ἀπίωμεν, πάλιν καθορ-
ῶντες ἡμῶν τὸ πλῆθος πολὺ ἐνδεέστερον τοῦ ἑαυτῶν
καταφρονήσουσι, καὶ αὖριον ἐξίασι πολὺ ἐρρω-
μενεστέραις ταῖς γνώμαις. νῦν δ', ἔφη, εἰδότες μὲν 32
ὅτι πάρεσμεν, οὐχ ὁρῶντες δὲ ἡμᾶς, εὖ τοῦτο ἐπίστω,
οὐ καταφρονοῦσιν, ἀλλὰ φροντίζουσι τί ποτε τοῦτ'
ἔστι, καὶ διαλεγόμενοι περὶ ἡμῶν ἐγῷδ' ὅτι οὐδὲν
παύονται. ὅταν δ' ἐξίωσι, τότε δεῖ αὐτοῖς ἅμα
φανερούς τε ἡμᾶς γενέσθαι καὶ ἰέναι εὐθὺς ὁμόσε,
εἰληφότας αὐτοὺς ἔνθα πάλαι ἐβουλόμεθα. λέξαντος 33

After a night's rest, the Assyrians remain still behind their entrenchments Cyaxarês proposes to make a demonstration when it was certain that it would not be met on the part of the enemy.

But Cyrus earnestly dissuades him from his purpose.

δ' οὕτω Κύρου συνέδοξε ταῦτα καὶ Κυαξάρῃ καὶ τοῖς ἄλλοις. καὶ τότε μὲν δειπνοποιησάμενοι καὶ φυλακὰς καταστησάμενοι καὶ πυρὰ πολλὰ πρὸ τῶν
34 φυλακῶν καύσαντες ἐκοιμήθησαν. τῇ δ' ὑστεραίᾳ πρῲ Κῦρος μὲν ἐστεφανωμένος ἔθυε, παρήγγειλε δὲ καὶ τοῖς ἄλλοις ὁμοτίμοις ἐστεφανωμένοις πρὸς τὰ ἱερὰ παρεῖναι. ἐπεὶ δὲ τέλος εἶχεν ἡ θυσία, συγκαλέσας αὐτοὺς ἔλεξεν·

The address of Cyrus to the original Peers;

'Ἄνδρες, οἱ μὲν θεοί, ὡς οἵ τε μάντεις φασὶ καὶ ἐμοὶ συνδοκεῖ, μάχην τ' ἔσεσθαι προαγγέλλουσι καὶ
35 νίκην διδόασι καὶ σωτηρίαν ὑπισχνοῦνται ἐν τοῖς ἱεροῖς. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, κἂν αἰσχυνοίμην ἄν· οἶδα γὰρ ὑμᾶς ταῦτα ἐπισταμένους καὶ μεμελετηκότας καὶ
36 ἀκούοντας διὰ τέλους [οἷάπερ ἐγώ], ὥστε κἂν ἄλλους εἰκότως ἂν διδάσκοιτε. τάδε δὲ εἰ μὴ τυγχάνετε κατανενοηκότες, ἀκούσατε· οὓς γὰρ νεωστὶ συμμάχους τε ἔχομεν καὶ πειρώμεθα ἡμῖν αὐτοῖς ὁμοίους ποιεῖν, τούτους δὲ ἡμᾶς δεῖ ὑπομιμνήσκειν, ἐφ' οἷς τε ἐτρεφ-
37 όμεθα ὑπὸ Κυαξάρου ἅ τε ἠσκοῦμεν, ἐφ' ἅ τε αὐτοὺς παρακεκλήκαμεν ὧν τε ἄσμενοι ἀνταγωνισταὶ ἔφασαν ἡμῖν ἔσεσθαι. καὶ τοῦτο δ' αὐτοὺς ὑπομιμνήσκετε, ὅτι ἥδε ἡ ἡμέρα δείξει ὧν ἕκαστός ἐστιν ἄξιος. ὧν γὰρ ἂν ὀψιμαθεῖς ἄνθρωποι γένωνται, οὐδὲν θαυμαστὸν εἴ τινες αὐτῶν καὶ τοῦ ὑπομιμνήσκοντος δέοιντο,
38 ἀλλ' ἀγαπητὸν εἰ καὶ ἐξ ὑποβολῆς δύναιντο ἄνδρες ἀγαθοὶ εἶναι. καὶ ταῦτα μέντοι πράττοντες ἅμα καὶ ὑμῶν αὐτῶν πεῖραν λήψεσθε. ὁ μὲν γὰρ δυνάμενος ἐν τῷ τοιῷδε καὶ ἄλλους βελτίους ποιεῖν εἰκότως ἂν ἤδη καὶ ἑαυτῷ συνειδείη τελέως ἀγαθὸς ἀνὴρ ὤν, ὁ δὲ τὴν τούτων ὑπόμνησιν αὐτὸς μόνος ἔχων καὶ τοῦτ'

ἀγαπῶν, εἰκότως ἂν ἡμιτελὴ αὐτὸν νομίζοι. τούτου δ' 39
ἕνεκα οὐκ ἐγώ, ἔφη, αὐτοῖς λέγω, ἀλλ' ὑμᾶς κελεύω
285 λέγειν, ἵνα καὶ ἀρέσκειν ὑμῖν πειρῶνται· ὑμεῖς γὰρ
καὶ πλησιάζετε αὐτοῖς ἕκαστος τῷ ἑαυτοῦ μέρει. εὖ
δ' ἐπίστασθε ὡς, ἢν θαρροῦντας τούτοις ὑμᾶς αὐτοὺς
ἐπιδεικνύητε, καὶ τούτους καὶ ἄλλους πολλοὺς οὐ
λόγῳ ἀλλ' ἔργῳ θαρρεῖν διδάξετε.' τέλος εἶπεν 40
290 ἀπιόντας ἀριστᾶν ἐστεφανωμένους καὶ σπονδὰς ποιη-
σαμένους ἥκειν εἰς τὰς τάξεις αὐτοῖς στεφάνοις. ἐπεὶ
δ' ἀπῆλθον, αὖθις τοὺς οὐραγοὺς προσεκάλεσε, καὶ
τούτοις τοιάδε ἐνετέλλετο·

"Ἀνδρες Πέρσαι, ὑμεῖς καὶ τῶν ὁμοτίμων γεγό- 41
295 νατε καὶ ἐπιλελεγμένοι ἐστέ, οἳ δοκεῖτε and to the Captains of the rear-guard.
τὰ μὲν ἄλλα τοῖς κρατίστοις ὅμοιοι εἶναι,
τῇ δ' ἡλικίᾳ καὶ φρονιμώτεροι. καὶ τοίνυν χώραν
ἔχετε οὐδὲν ἧττον ἔντιμον τῶν πρωτοστατῶν· ὑμεῖς
γὰρ ὄπισθεν ὄντες τούς τ' ἀγαθοὺς ἂν ἐφορῶντες καὶ
300 ἐπικελεύοντες αὐτοῖς ἔτι κρείττους ποιοῖτε, καὶ εἴ τις
μαλακίζοιτο, καὶ τοῦτον ὁρῶντες οὐκ ἂν ἐπιτρέποιτε
αὐτῷ. συμφέρει δ' ὑμῖν, εἴπερ τῳ καὶ ἄλλῳ, τὸ νικᾶν 42
καὶ διὰ τὴν ἡλικίαν καὶ διὰ τὸ βάρος τῆς στολῆς. ἢν
δ' ἄρα ὑμᾶς καὶ οἱ ἔμπροσθεν ἀνακαλοῦντες ἕπεσθαι
305 παρεγγυῶσιν, ὑπακούετε αὐτοῖς, καὶ ὅπως μηδ' ἐν
τούτῳ αὐτῶν ἡττηθήσεσθε, ἀντιπαρακελευόμενοι αὐ-
τοῖς θᾶττον ἡγεῖσθαι ἐπὶ τοὺς πολεμίους. καὶ
ἀπιόντες, ἔφη, ἀριστήσαντες καὶ ὑμεῖς ἥκετε σὺν τοῖς
ἄλλοις ἐστεφανωμένοι εἰς τὰς τάξεις. οἱ μὲν δὴ 43
310 ἀμφὶ Κῦρον ἐν τούτοις ἦσαν· οἱ δὲ Ἀσσύριοι καὶ δὴ
ἠριστηκότες ἐξῆσάν τε θρασέως καὶ παρετάττοντο
ἐρρωμένως. παρέταττε δὲ αὐτοὺς αὐτὸς ὁ βασιλεὺς
ἐφ' ἅρματος παρελαύνων καὶ τοιάδε παρεκελεύετο·

44 "Ἄνδρες Ἀσσύριοι, νῦν δεῖ ἄνδρας ἀγαθοὺς εἶναι· νῦν γὰρ ὑπὲρ ψυχῶν τῶν ὑμετέρων ἀγὼν καὶ ὑπὲρ γῆς ἐν ᾗ ἔφυτε καὶ οἴκων ἐν οἷς ἐτράφητε, καὶ ὑπὲρ γυναικῶν τε καὶ τέκνων καὶ περὶ πάντων ὧν πέπασθε ἀγαθῶν. νικήσαντες μὲν γὰρ ἁπάντων τούτων ὑμεῖς ὥσπερ πρόσθεν κύριοι ἔσεσθε· εἰ δ' ἡττηθήσεσθε, εὖ ἴστε ὅτι παρα-
45 δώσετε ταῦτα πάντα τοῖς πολεμίοις. ἄτε οὖν νίκης ἐρῶντες μένοντες μάχεσθε. μῶρον γὰρ τὸ κρατεῖν βουλομένους τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα καὶ ἄχειρα ταῦτα ἐναντία τάττειν τοῖς πολεμίοις φεύγοντας· μῶρος δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν ἐπιχειροίη, εἰδὼς ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων· μῶρος δὲ καὶ εἴ τις χρημάτων ἐπιθυμῶν ἥττων προσίεται. τίς γὰρ οὐκ οἶδεν ὅτι οἱ μὲν νικῶντες τά τε ἑαυτῶν σώζουσι καὶ τὰ τῶν ἡττωμένων προσλαμβάνουσιν, οἱ δὲ ἡττώμενοι ἅμα ἑαυτούς τε καὶ τὰ ἑαυτῶν πάντα
46 ἀποβάλλουσιν;' ὁ μὲν δὴ Ἀσσύριος ἐν τούτοις ἦν.

Exhortation of the Assyrian Chief to his men.

Ὁ δὲ Κυαξάρης πέμπων πρὸς τὸν Κῦρον ἔλεγεν ὅτι ἤδη καιρὸς εἴη ἄγειν ἐπὶ τοὺς πολεμίους· εἰ γὰρ νῦν, ἔφη, ἔτι ὀλίγοι εἰσὶν οἱ ἔξω τοῦ ἐρύματος, ἐν ᾧ ἂν προσίωμεν πολλοὶ ἔσονται· μὴ οὖν ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένωνται. ἀλλ' ἴωμεν ἕως ἔτι οἰόμεθα εὐπετῶς ἂν
47 αὐτῶν κρατῆσαι. ὁ δ' αὖ Κῦρος ἀπεκρίνατο, Ὦ Κυαξάρη, εἰ μὴ ὑπὲρ ἡμισυ αὐτῶν ἔσονται οἱ ἡττηθέντες, εὖ ἴσθι ὅτι ἡμᾶς μὲν ἐροῦσι φοβουμένους τὸ πλῆθος τοῖς ὀλίγοις ἐπιχειρῆσαι, αὐτοὶ δὲ οὐ νομιοῦσιν ἡττῆσθαι, ἀλλ' ἄλλης σοι μάχης δεήσει, ἐν ᾗ ἄμεινον ἂν ἴσως βουλεύσαιντο ἢ νῦν

Advice of Cyaxarês.

Reply of Cyrus.

345 βεβούλευνται, παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι
ὥσθ' ὁπόσοις ἂν βουλώμεθα αὐτῶν μάχεσθαι. οἱ μὲν 48
δὴ ἄγγελοι ταῦτ' ἀκούσαντες ᾤχοντο.

Ἐν τούτῳ δὲ ἧκε Χρυσάντας ὁ Πέρσης καὶ ἄλλοι
τινὲς τῶν ὁμοτίμων αὐτομόλους ἄγοντες.

Arrival of Chrysantas with some deserters. Dialogue between him and Cyrus.

350 καὶ ὁ Κῦρος ὥσπερ εἰκὸς ἠρώτα τοὺς
αὐτομόλους τὰ ἐκ τῶν πολεμίων. οἱ δ'
ἔλεγον ὅτι ἐξίοιέν τε ἤδη σὺν τοῖς ὅπλοις
καὶ παρατάττοι αὐτοὺς αὐτὸς ὁ βασιλεὺς ἔξω ὢν
καὶ παρακελεύοιτο μὲν δὴ τοῖς ἀεὶ ἔξω οὖσι πολλά
355 τε καὶ ἰσχυρά, ὡς ἔφασαν λέγειν τοὺς ἀκούοντας.
ἔνθα δὴ ὁ Χρυσάντας εἶπε, Τί δ', ἔφη, ὦ Κῦρε, εἰ 49
καὶ σὺ συγκαλέσας ἔως ἔτι ἔξεστι παρακελεύσαιο,
εἰ ἄρα τι καὶ σὺ ἀμείνους ποιήσαις τοὺς στρατιώτας;
καὶ ὁ Κῦρος εἶπεν, Ὦ Χρυσάντα, μηδέν σε λυπούν- 50
360 των αἱ τοῦ Ἀσσυρίου παρακελεύσεις· οὐδεμία γάρ
ἐστιν οὕτω καλὴ παραίνεσις ἥτις τοὺς μὴ ὄντας ἀγα-
θοὺς αὐθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει· οὐκ ἂν
οὖν τοξότας γε, εἰ μὴ ἔμπροσθεν τοῦτο μεμελετηκότες
εἶεν, οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππέας, ἀλλ' οὐ-
365 δὲ μὴν τά γε σώματα ἱκανοὺς πονεῖν, ἢν μὴ πρόσθεν
ἠσκηκότες ὦσι. καὶ ὁ Χρυσάντας εἶπεν, Ἀλλ' ἀρκεῖ 51
τοι, ὦ Κῦρε, ἢν τὰς ψυχὰς αὐτῶν ἀμείνονας παρα-
κελευσάμενος ποιήσῃς. Ἦ καὶ δύναιτ' ἄν, ἔφη ὁ Κῦ-
ρος, εἷς λόγος ῥηθεὶς αὐθημερὸν αἰδοῦς μὲν ἐμπλῆ-
370 σαι τὰς ψυχὰς τῶν ἀκουόντων, ἢ ἀπὸ τῶν αἰσχρῶν
κωλῦσαι, προτρέψαι δὲ ὡς χρὴ ἐπαίνου μὲν ἕνεκα
πάντα μὲν πόνον, πάντα δὲ κίνδυνον ὑποδύεσθαι,
λαβεῖν δ' ἐν ταῖς γνώμαις βεβαίως τοῦτο ὡς αἱρετώ-
τερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύ-
375 γοντας σώζεσθαι; ἆρ' οὐκ, ἔφη, εἰ μέλλουσι τοιαῦται 52

διάνοιαι ἐγγραφήσεσθαι ἀνθρώποις καὶ ἔμμονοι ἔσεσθαι, πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλευθέριος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ
53 ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται; ἔπειτα 380
διδασκάλους οἶμαι δεῖ καὶ ἄρχοντας ἐπὶ τούτοις γενέσθαι, οἵ τινες δείξουσί τε ὀρθῶς καὶ διδάξουσι καὶ ἐθιοῦσι ταῦτα δρᾶν, ἔστ' ἂν ἐγγένηται αὐτοῖς τοὺς μὲν ἀγαθοὺς καὶ εὐκλεεῖς εὐδαιμονεστάτους τῷ ὄντι νομίζειν, τοὺς δὲ κακοὺς καὶ δυσκλεεῖς ἀθλιωτάτους 385
ἁπάντων ἡγεῖσθαι. οὕτω γὰρ δεῖ διατεθῆναι τοὺς μέλλοντας τοῦ ἀπὸ τῶν πολεμίων φόβου τὴν μάθησιν
54 κρείττονα παρέξεσθαι. εἰ δέ τοι ἰόντων εἰς μάχην σὺν ὅπλοις, ἐν ᾧ πολλοὶ καὶ τῶν παλαιῶν μαθημάτων ἐξίστανται, ἐν τούτῳ δυνήσεταί τις ἀπορραψῳδήσας 390
παραχρῆμα ἄνδρας πολεμικοὺς ποιῆσαι, πάντων ἂν ῥᾷστον εἴη καὶ μαθεῖν καὶ διδάξαι τὴν μεγίστην τῶν
55 ἐν ἀνθρώποις ἀρετήν. ἐπεὶ ἔγωγ', ἔφη, οὐδ' ἂν τούτοις ἐπίστευον ἐμμόνοις ἔσεσθαι, οὓς νῦν ἔχοντες παρ' ἡμῖν αὐτοῖς ἠσκοῦμεν, εἰ μὴ καὶ ὑμᾶς ἑώρων παρόν- 395
τας, οἳ καὶ παραδείγματα αὐτοῖς ἔσεσθε, οἵους χρὴ εἶναι, καὶ ὑποβαλεῖν δυνήσεσθε, ἤν τι ἐπιλανθάνωνται. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, ἔφη, ὦ Χρυσάντα, εἴ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν ἢ τοὺς ἀπαιδεύτους 400
μουσικῆς ᾄσμα καλῶς ᾀσθὲν εἰς μουσικήν.

56 Οἱ μὲν ταῦτα διελέγοντο. ὁ δὲ Κυαξάρης πάλιν πέμπων ἔλεγεν ὅτι ἐξαμαρτάνοι διατρίβων καὶ οὐκ ἄγων ὡς τάχιστα ἐπὶ τοὺς πολεμίους. καὶ ὁ Κῦρος ἀπεκρίνατο δὴ τότε τοῖς ἀγγέλοις, Ἀλλ' εὖ μὲν ἴστω, 405
ἔφη, ὅτι οὔπω εἰσὶν ἔξω ὅσους δεῖ· καὶ ταῦτα ἀπαγ-

γέλλετε αὐτῷ ἐν ἅπασιν· ὅμως δέ, ἐπεὶ ἐκείνῳ δοκεῖ, ἄξω ἤδη. ταῦτ' εἰπὼν καὶ προσευξάμενος τοῖς θεοῖς 57
ἐξῆγε τὸ στράτευμα. ὡς δ' ἤρξατο ἄγειν, ἤδη θᾶττον
ἠγεῖτο, οἱ δ' εἵποντο εὐτάκτως μὲν διὰ τὸ Cyrus prepares for the attack.
ἐπίστασθαί τε καὶ μεμελετηκέναι ἐν τάξει
πορεύεσθαι, ἐρρωμένως δὲ διὰ τὸ φιλονίκως ἔχειν
πρὸς ἀλλήλους καὶ διὰ τὸ τὰ σώματα ἐκπεπονῆσθαι
καὶ διὰ τὸ πάντας ἄρχοντας τοὺς πρωτοστάτας εἶναι,
ἡδέως δὲ διὰ τὸ φρονίμως ἔχειν· ἠπίσταντο γὰρ καὶ
ἐκ πολλοῦ οὕτως ἐμεμαθήκεσαν ἀσφαλέστατον εἶναι
καὶ ῥᾷστον τὸ ὁμόσε ἰέναι τοῖς πολεμίοις, ἄλλως τε
καὶ τοξόταις καὶ ἀκοντισταῖς καὶ ἱππεῦσιν. ἕως δ' 58
ἔτι ἔξω βελῶν ἦσαν, παρηγγύα ὁ Κῦρος σύνθημα
Ζεὺς σύμμαχος καὶ ἡγεμών. ἐπεὶ δὲ πάλιν ἦκε τὸ
σύνθημα ἀνταποδιδόμενον, ἐξῆρχεν αὐτὸς ὁ Κῦρος
παιᾶνα τὸν νομιζόμενον· οἱ δὲ θεοσεβῶς πάντες συνε-
πήχησαν μεγάλῃ τῇ φωνῇ· ἐν τῷ τοιούτῳ γὰρ δὴ οἱ
δεισιδαίμονες ἧττον τοὺς ἀνθρώπους φοβοῦνται. ἐπεὶ 59
δ' ὁ παιὰν ἐγένετο, ἅμα πορευόμενοι οἱ ὁμότιμοι
φαιδροὶ [πεπαιδευμένοι] καὶ παρορῶντες εἰς ἀλλή-
λους, ὀνομάζοντες παραστάτας, ἐπιστάτας, λέγοντες
πολὺ τὸ Ἄγετ' ἄνδρες φίλοι, Ἄγετ' ἄνδρες ἀγαθοί,
παρεκάλουν ἀλλήλους ἕπεσθαι. οἱ δ' ὄπισθεν αὐτῶν
ἀκούσαντες ἀντιπαρεκελεύοντο τοῖς πρώτοις ἡγεῖσθαι
ἐρρωμένως. ἦν δὲ μεστὸν τὸ στράτευμα τῷ Κύρῳ
προθυμίας, φιλοτιμίας, ῥώμης, θάρρους, παρακελευ-
σμοῦ, σωφροσύνης, πειθοῦς, ὅπερ οἶμαι δεινότατον
τοῖς ὑπεναντίοις. τῶν δ' Ἀσσυρίων οἱ μὲν ἀπὸ τῶν 60
ἁρμάτων προμαχοῦντες, ὡς ἐγγὺς ἤδη προσεμίγνυ τὸ
Περσικὸν πλῆθος, ἀνέβαινόν τε ἐπὶ τὰ ἅρματα καὶ
ὑπεξῆγον πρὸς τὸ ἑαυτῶν πλῆθος· οἱ δὲ τοξόται καὶ

ἀκοντισταὶ καὶ σφενδονῆται αὐτῶν ἀφίεσαν τὰ βέλη
61 πολὺ πρὶν ἐξικνεῖσθαι. ὡς δ' ἐπιόντες οἱ Πέρσαι
ἐπέβησαν τῶν ἀφειμένων βελῶν, ἐφθέγξατο δὴ ὁ 440
Κῦρος, Ἄνδρες ἄριστοι, ἤδη θαττόν τις ἰὼν ἐπι-
δεικνύτω ἑαυτὸν καὶ παρεγγυάτω. οἱ μὲν δὴ παρε-
δίδοσαν· ὑπὸ δὲ προθυμίας καὶ μένους καὶ τοῦ σπεύ-
δειν συμμίξαι δρόμου τινὲς ἦρξαν, συνεφείπετο δὲ
62 καὶ πᾶσα ἡ φάλαγξ δρόμῳ. καὶ αὐτὸς δὲ ὁ Κῦρος 445
ἐπιλαθόμενος τοῦ βάδην δρόμῳ ἡγεῖτο, καὶ ἅμα
ἐφθέγγετο Τίς ἕψεται; Τίς ἀγαθός; Τίς πρῶτος
ἄνδρα καταβαλεῖ; οἱ δὲ ἀκούσαντες ταὐτὸ τοῦτο
ἐφθέγγοντο, καὶ διὰ πάντων δὲ ὥσπερ παρηγγύα
63 οὕτως ἐχώρει Τίς ἕψεται; Τίς ἀγαθός; οἱ μὲν δὴ 450
Πέρσαι οὕτως ἔχοντες ὁμόσε ἐφέροντο.
The engagement; the Assyrians are driven back upon their entrenchment.
οἵ γε μὴν πολέμιοι οὐκέτι ἐδύναντο μέ-
νειν, ἀλλὰ στραφέντες ἔφευγον εἰς τὸ
64 ἔρυμα. οἱ δ' αὖ Πέρσαι κατά τε τὰς
εἰσόδους ἐφεπόμενοι ὠθουμένων αὐτῶν πολλοὺς κατε- 455
στρώννυσαν, τοὺς δ' εἰς τὰς τάφρους ἐμπίπτοντας
ἐπεισπηδῶντες ἐφόνευον ἄνδρας ὁμοῦ καὶ ἵππους·
ἔνια γὰρ τῶν ἁρμάτων εἰς τὰς τάφρους ἠναγκάσθη
65 φεύγοντα ἐμπεσεῖν. καὶ οἱ τῶν Μήδων δ' ἱππεῖς
ὁρῶντες ταῦτα ἤλαυνον εἰς τοὺς ἱππέας τοὺς τῶν 460
πολεμίων· οἱ δ' ἐνέκλιναν καὶ αὐτοί. ἔνθα δὴ καὶ
ἵππων διωγμὸς ἦν καὶ ἀνδρῶν καὶ φόνος δὲ ἀμφοτέ-
66 ρων. οἱ δ' ἐντὸς τοῦ ἐρύματος τῶν Ἀσσυρίων ἑστη-
κότες ἐπὶ τῆς κεφαλῆς τῆς τάφρου τοξεύειν μὲν ἢ
ἀκοντίζειν εἰς τοὺς κατακαίνοντας οὔτε ἐφρόνουν οὔτε 465
ἐδύναντο διὰ τὰ δεινὰ ὁράματα καὶ διὰ τὸν φόβον.
τάχα δὲ καὶ καταμαθόντες τῶν Περσῶν τινας δια-
κεκοφότας πρὸς τὰς εἰσόδους τοῦ ἐρύματος ἐτράποντο

καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον. ἰδοῦσαι δ' αἱ 67
γυναῖκες τῶν Ἀσσυρίων καὶ τῶν συμμάχων ἤδη
φυγὴν καὶ ἐν τῷ στρατοπέδῳ ἀνέκραγον καὶ ἔθεον
ἐκπεπληγμέναι, αἱ μὲν καὶ τέκνα ἔχουσαι, αἱ δὲ καὶ
νεώτεραι, καταρρηγνύμεναί τε πέπλους καὶ δρυπτό-
μεναι, καὶ ἱκετεύουσαι πάντας ὅτῳ ἐντυγχάνοιεν μὴ
φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ αὐταῖς
καὶ τέκνοις καὶ σφίσιν αὐτοῖς. ἔνθα δὴ καὶ αὐτοὶ οἱ 68
βασιλεῖς σὺν τοῖς πιστοτάτοις στάντες ἐπὶ τὰς εἰσ-
όδους καὶ ἀναβάντες ἐπὶ τὰς κεφαλὰς καὶ αὐτοὶ
ἐμάχοντο καὶ τοῖς ἄλλοις παρεκελεύοντο. ὡς δ' ἔγνω 69
ὁ Κῦρος τὰ γιγνόμενα, δείσας μή, καὶ εἰ Sequel of the victory.
βιάσαιντο εἴσω, ὀλίγοι ὄντες ὑπὸ πολ-
λῶν σφαλεῖέν τι, παρηγγύησεν ἐπὶ πόδ' ἀνάγειν ἔξω
βελῶν καὶ πείθεσθαι. ἔνθα δὴ ἔγνω τις ἂν τοὺς 70
ὁμοτίμους πεπαιδευμένους ὡς δεῖ· ταχὺ μὲν γὰρ
αὐτοὶ ἐπείθοντο, ταχὺ δὲ τοῖς ἄλλοις παρήγγελλον.
ὡς δ' ἔξω βελῶν ἐγένοντο, ἔστησαν κατὰ χώραν,
πολὺ μᾶλλον χοροῦ ἀκριβῶς εἰδότες ὅπου ἔδει ἕκα-
στον αὐτῶν γενέσθαι.

LIBRI TERTII FINIS

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Δ

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ

Μείνας δὲ ὁ Κῦρος μέτριον χρόνον αὐτοῦ σὺν τῷ 1
στρατεύματι καὶ δηλώσας ὅτι ἕτοιμοί εἰσι μάχεσθαι εἴ τις ἐξέρχοιτο, ὡς οὐδεὶς ἀντεξῄει, ἀπήγαγεν ὅσον ἐδόκει καλῶς ἔχειν καὶ ἐστρατοπεδεύσατο. φυλακὰς δὲ κατα-
στησάμενος καὶ σκοποὺς προπέμψας, στὰς εἰς τὸ μέσον συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας καὶ ἔλεξε τοιάδε·

Thankofferings to the Gods for victory: immediate promotion of Chrysantas, and promise of rewards to others.

"Ανδρες Πέρσαι, πρῶτον μὲν τοὺς θεοὺς ἐγὼ ἐπαινῶ 2
ὅσον δύναμαι, καὶ ὑμεῖς δὲ πάντες, οἶμαι· νίκης τε γὰρ τετυχήκαμεν καὶ σωτηρίας. τούτων μὲν οὖν χρὴ χαριστήρια ὧν ἂν ἔχωμεν τοῖς θεοῖς ἀποτελεῖν. ἐγὼ δὲ σύμπαντας μὲν ὑμᾶς ἤδη ἐπαινῶ· τὸ γὰρ γεγενημένον ἔργον σύμπασιν ὑμῖν καλὸν ἀποτετέ-
λεσται· ὧν δ' ἕκαστος ἄξιος, ἐπειδὰν παρ' ὧν προσήκει πύθωμαι, τότε τὴν ἀξίαν ἑκάστῳ καὶ λόγῳ καὶ ἔργῳ πειράσομαι ἀποδιδόναι. τὸν δ' ἐμοῦ ἐγγύτατα 3
ταξίαρχον Χρυσάνταν οὐδὲν ἄλλων δέομαι πυνθάνεσθαι, ἀλλ' αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα
ὅσαπερ οἶμαι καὶ πάντες ὑμεῖς ἐποιεῖτε· ἐπεὶ δ' ἐγὼ παρηγγύησα ἐπανάγειν καλέσας αὐτὸν ὀνομαστί, ἀνατεταμένος οὗτος τὴν μάχαιραν, ὡς παίσων πολέ-

μιον, ὑπήκουσέ τε ἐμοὶ εὐθὺς ἀφείς τε ὃ ἔμελλε ποιεῖν τὸ κελευόμενον ἔπραττεν· αὐτός τε γὰρ ἐπανῆγε καὶ τοῖς ἄλλοις μάλα ἐπισπερχῶς παρηγγύα· ἔστ' ἔφθασεν ἔξω βελῶν τὴν τάξιν ποιήσας πρὶν τοὺς πολεμίους κατανοῆσαι ὅτι ἀνεχωροῦμεν καὶ τόξα ἐντείνασθαι καὶ τὰ παλτὰ ἐπαφεῖναι· ὥστε αὐτός τε ἀβλαβὴς καὶ τοὺς αὐτοῦ ἄνδρας ἀβλαβεῖς διὰ τὸ
4 πείθεσθαι παρέχεται. ἄλλους δ', ἔφη, ὁρῶ τετρωμένους, περὶ ὧν ἐγὼ σκεψάμενος ἐν ὁποίῳ χρόνῳ ἐτρώθησαν, τότε τὴν γνώμην περὶ αὐτῶν ἀποφανοῦμαι. Χρυσάνταν δὲ ὡς καὶ ἐργάτην τῶν ἐν πολέμῳ καὶ φρόνιμον καὶ ἄρχεσθαι ἱκανὸν καὶ ἄρχειν χιλιαρχίᾳ μὲν ἤδη τιμῶ· ὅταν δὲ καὶ ἄλλο τι ἀγαθὸν ὁ θεὸς δῷ,
5 οὐδὲ τότε ἐπιλήσομαι αὐτοῦ. καὶ πάντας δὲ βούλομαι ὑμᾶς, ἔφη, ὑπομνῆσαι· ἃ γὰρ νῦν εἴδετε ἐν τῇ μάχῃ τῇδε, ταῦτα ἐνθυμούμενοι μήποτε παύεσθε, ἵνα παρ' ὑμῖν αὐτοῖς ἀεὶ κρίνητε πότερον ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς καὶ πότερον οἱ μάχεσθαι ἐθέλοντες ῥᾷον ἀπαλλάττουσιν ἢ οἱ οὐκ ἐθέλοντες, καὶ ποίαν τινὰ ἡδονὴν τὸ νικᾶν παρέχει· ταῦτα γὰρ νῦν ἄριστα κρίναιτ' ἂν πεῖράν τε αὐτῶν ἔχοντες καὶ
6 ἄρτι γεγενημένου τοῦ πράγματος. καὶ ταῦτα μέν, ἔφη, ἀεὶ διανοούμενοι βελτίους ἂν εἴητε· νῦν δὲ ὡς θεοφιλεῖς καὶ ἀγαθοὶ καὶ σώφρονες ἄνδρες δειπνοποιεῖσθε καὶ σπονδὰς τοῖς θεοῖς ποιεῖσθε καὶ παιᾶνα ἐξάρχεσθε καὶ ἅμα τὸ παραγγελλόμενον προνοεῖτε.'
7 εἰπὼν δὲ ταῦτα ἀναβὰς ἐπὶ τὸν ἵππον ἤλασε καὶ πρὸς Κυαξάρην ἐλθὼν καὶ συνησθεὶς ἐκείνῳ κοινῇ, ὡς εἰκός, καὶ ἰδὼν τἀκεῖ καὶ ἐρόμενος εἴ τι δέοιτο, ἀπήλαυνεν εἰς τὸ αὐτοῦ στράτευμα. καὶ οἱ μὲν δὴ ἀμφὶ Κῦρον δειπνο-

Cyrus exchanges congratulations with Cyaxarês.

ποιησάμενοι καὶ φυλακὰς καταστησάμενοι ὡς ἔδει
55 ἐκοιμήθησαν.

Οἱ δὲ Ἀσσύριοι, ἅτε καὶ τεθνηκότος τοῦ ἄρχοντος 8
καὶ σχεδὸν σὺν αὐτῷ τῶν βελτίστων, ἠθύμουν μὲν πάντες, πολλοὶ δὲ καὶ ἀπεδίδρασκον αὐτῶν τῆς νυκτὸς ἐκ τοῦ
60 στρατοπέδου. ὁρῶντες δὲ ταῦτα ὅ τε Κροῖσος καὶ οἱ ἄλλοι σύμμαχοι αὐτῶν ἠθύμουν· πάντα μὲν γὰρ ἦν χαλεπά· ἀθυμίαν δὲ πλείστην παρεῖχε πᾶσιν ὅτι τὸ ἡγούμενον τῆς στρατιᾶς φῦλον διέφθαρτο τὰς γνώμας. οὕτω δὴ ἐκλείπουσι τὸ στρατόπεδον
65 καὶ ἀπέρχονται τῆς νυκτός. ὡς δ' ἡμέρα ἐγένετο καὶ 9
ἔρημον ἀνδρῶν ἐφάνη τὸ τῶν πολεμίων στρατόπεδον, εὐθὺς διαβιβάζει ὁ Κῦρος τοὺς Πέρσας πρώτους· κατελέλειπτο δὲ ὑπὸ τῶν πολεμίων πολλὰ μὲν πρόβατα, πολλοὶ δὲ βόες, πολλαὶ δὲ ἅμαξαι πολλῶν ἀγαθῶν
70 μεσταί· ἐκ δὲ τούτου διέβαινον ἤδη καὶ οἱ ἀμφὶ Κυαξάρην Μῆδοι πάντες καὶ ἠριστοποιοῦντο ἐνταῦθα. ἐπεὶ δὲ ἠρίστησαν, συνεκάλεσεν ὁ Κῦρος τοὺς αὑτοῦ 10
ταξιάρχους καὶ ἔλεξε τοιάδε· Οἷά μοι δοκοῦμεν καὶ ὅσα ἀγαθά, ὦ ἄνδρες, ἀφεῖναι, θεῶν ἡμῖν αὐτὰ δι-
75 δόντων· νῦν γὰρ ὅτι οἱ πολέμιοι ἡμᾶς ἀποδεδράκασιν αὐτοὶ ὁρᾶτε· οἵτινες δὲ ἐν ἐρύματι ὄντες ἐκλιπόντες τοῦτο φεύγουσι, πῶς ἄν τις τούτους οἴοιτ' ἂν μεῖναι ἰδόντας ἡμᾶς ἐν τῷ ἰσοπέδῳ; οἵτινες δὲ ἡμῶν ἄπειροι ὄντες οὐχ ὑπέμειναν, πῶς νῦν γ' ἂν ὑπομείνειαν, ἐπεὶ
80 ἥττηνταί τε καὶ πολλὰ κακὰ ὑφ' ἡμῶν πεπόνθασιν; ὧν δὲ οἱ βέλτιστοι ἀπολώλασι, πῶς οἱ πονηρότεροι ἐκείνων μάχεσθαι ἂν ἡμῖν ἐθέλοιεν; καί τις εἶπε, 11
Τί οὖν οὐ διώκομεν ὡς τάχιστα, καταδήλων γε οὕτω τῶν ἀγαθῶν ὄντων; καὶ ὃς εἶπεν, Ὅτι ἵππων προσ-

The Assyrians under cover of night abandon their camp, which is taken possession of by Cyrus.

δεόμεθα· οἱ μὲν γὰρ κράτιστοι τῶν πολεμίων, οὓς 85
μάλιστα καιρὸς ἦν ἢ λαβεῖν ἢ κατακανεῖν, οὗτοι ἐφ'
ἵππων ὀχοῦνται· οὓς ἡμεῖς τρέπεσθαι μὲν σὺν τοῖς
12 θεοῖς ἱκανοί, διώκοντες δὲ αἱρεῖν οὐχ ἱκανοί. Τί
οὖν, ἔφασαν, οὐκ ἐλθὼν Κυαξάρῃ λέγεις
Cyaxarês is urged to pursue them, but refuses. ταῦτα; καὶ ὃς εἶπε, Συνέπεσθε τοίνυν 90
μοι πάντες, ὡς εἰδῇ ὅτι πᾶσιν ἡμῖν ταῦτα
δοκεῖ. ἐκ τούτου εἵποντό τε πάντες καὶ ἔλεγον οἷα
ἐπιτήδεια ἐδόκουν εἶναι ὑπὲρ ὧν ἐδέοντο.

13 Καὶ ὁ Κυαξάρης ἅμα μὲν ὅτι ἐκεῖνοι ἦρχον τοῦ
λόγου, ὥσπερ ὑπεφθόνει· ἅμα δ' ἴσως καλῶς ἔχειν 95
ἐδόκει αὐτῷ μὴ πάλιν κινδυνεύειν· καὶ γὰρ αὐτός τε
περὶ εὐθυμίαν ἐτύγχανεν ὢν καὶ τῶν ἄλλων Μήδων
ἑώρα πολλοὺς τὸ αὐτὸ ποιοῦντας· εἶπε δ' οὖν ὧδε·
14 Ἀλλ', ὦ Κῦρε, ὅτι μὲν τῶν ἄλλων μᾶλλον ἀνθρώ-
Reasons for his refusal. πων μελετᾶτε ὑμεῖς οἱ Πέρσαι μηδὲ πρὸς 100
μίαν ἡδονὴν ἁπλήστως διακεῖσθαι καὶ
ὁρῶν καὶ ἀκούων οἶδα· ἐμοὶ δὲ δοκεῖ τῆς μεγίστης
ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῆ εἶναι.
μείζω δὲ ἡδονὴν τί παρέχει ἀνθρώποις εὐτυχίας ἢ
15 νῦν ἡμῖν παραγεγένηται; ἣν μὲν τοίνυν, ἐπεὶ εὖ- 105
τυχοῦμεν, σωφρόνως διαφυλάττωμεν αὐτήν, ἴσως
δυναίμεθ' ἂν ἀκινδύνως εὐδαιμονοῦντες γηρᾶν. εἰ δ'
ἁπλήστως χρώμενοι ταύτῃ ἄλλην καὶ ἄλλην πειρα-
σόμεθα διώκειν, ὁρᾶτε μὴ πάθωμεν ἅπερ πολλοὺς
μὲν λέγουσιν ἐν θαλάττῃ πεπονθέναι, διὰ τὸ εὐτυχεῖν 110
οὐκ ἐθέλοντας παύσασθαι πλέοντας ἀπολέσθαι· πολ-
λοὺς δὲ νίκης τυχόντας ἑτέρας ἐφιεμένους καὶ τὴν
16 πρόσθεν ἀποβαλεῖν. καὶ γὰρ εἰ μὲν οἱ πολέμιοι
ἥττους ὄντες ἡμῶν ἔφευγον, ἴσως ἂν καὶ διώκειν τοὺς
ἥττους ἀσφαλῶς εἶχε. νῦν δὲ κατανόησον πόστῳ 115

μέρει αὐτῶν πάντες μαχεσάμενοι νενικήκαμεν· οἱ δ' ἄλλοι ἄμαχοί εἰσιν· οὓς εἰ μὲν μὴ ἀναγκάσομεν μάχεσθαι, ἀγνοοῦντες καὶ ἡμᾶς καὶ ἑαυτοὺς δι' ἀμαθίαν καὶ μαλακίαν ἀπίασιν· εἰ δὲ γνώσονται ὅτι ἀπιόντες οὐδὲν ἧττον κινδυνεύουσιν ἢ μένοντες, ὅπως μὴ ἀναγκάσομεν αὐτούς, κἂν μὴ βούλωνται, ἀγαθοὺς γενέσθαι. ἴσθι γὰρ ὅτι οὐ σὺ μᾶλλον τὰς ἐκείνων 17 γυναῖκας καὶ παῖδας λαβεῖν ἐπιθυμεῖς ἢ ἐκεῖνοι σῶσαι. ἐννόει δ' ὅτι καὶ αἱ σύες, ἐπειδὰν ἐφθῶσι, φεύγουσι, κἂν πολλαὶ ὦσι, σὺν τοῖς τέκνοις· ἐπειδὰν δέ τις αὐτῶν θηρᾷ τι τῶν τέκνων, οὐκέτι φεύγει οὐδ' ἣν μία τύχῃ οὖσα, ἀλλ' ἴεται ἐπὶ τὸν λαμβάνειν πειρώμενον. καὶ 18 νῦν μὲν κατακλείσαντες ἑαυτοὺς εἰς ἔρυμα παρέσχον ἡμῖν ταμιεύεσθαι ὥστε ὁπόσοις ἐβουλόμεθα αὐτῶν μάχεσθαι· εἰ δ' ἐν εὐρυχωρίᾳ πρόσιμεν αὐτοῖς καὶ μαθήσονται χωρὶς γενόμενοι οἱ μὲν κατὰ πρόσωπον ἡμῖν ὥσπερ καὶ νῦν ἐναντιοῦσθαι, οἱ δ' ἐκ πλαγίου, οἱ δὲ καὶ ὄπισθεν, ὅρα μὴ πολλῶν ἑκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν. προσέτι δ' οὐδ' ἂν ἐθέλοιμι, ἔφη, ἐγὼ νῦν, ὁρῶν Μήδους εὐθυμουμένους, ἐξαναστήσας ἀναγκάζειν κινδυνεύσοντας ἰέναι.

Καὶ ὁ Κῦρος ὑπολαβὼν εἶπεν, Ἀλλὰ σύγε μηδένα 19 ἀναγκάσῃς, ἀλλὰ τοὺς ἐθέλοντάς μοι ἕπεσθαι δός· καὶ ἴσως ἄν σοι καὶ τῶν σῶν φίλων τούτων ἥκοιμεν ἑκάστῳ ἄγοντες ἐφ' οἷς ἅπαντες εὐθυμήσεσθε. τὸ μὲν γὰρ πλῆθος ἡμεῖς γε τῶν πολεμίων οὐδὲ διωξόμεθα· πῶς γὰρ ἂν καὶ καταλάβοιμεν; ἢν δέ τι ἢ ἀπεσχισμένον τοῦ στρατεύματος λάβωμεν ἢ τι ὑπολειπόμενον, ἥξομεν πρὸς σὲ ἄγοντες. ἐννόει δ', ἔφη, ὅτι καὶ 20 ἡμεῖς, ἐπεὶ σὺ ἐδέου, ἤλθομεν σοὶ χαριζόμενοι μακρὰν ὁδόν· καὶ σὺ οὖν ἡμῖν δίκαιος εἶ ἀντιχαρίζε-

σθαι, ἵνα καὶ ἔχοντές τι οἴκαδ' ἀφικώμεθα καὶ μὴ
21 εἰς τὸν σὸν θησαυρὸν πάντες ὁρῶμεν. ἐνταῦθα δὴ
ἔλεξεν ὁ Κυαξάρης, Ἀλλ' εἴ γε μέντοι
He gives Cyrus, however, permission to take with him any Mede who volunteers.
ἐθέλων τις ἔποιτο, καὶ χάριν ἔγωγέ σοι 150
εἰδείην ἄν. Σύμπεμψον τοίνυν μοί τινα,
ἔφη, τῶν ἀξιοπίστων τουτωνί, ὃς ἐρεῖ ἂν
σὺ ἐπιστείλῃς. Λαβὼν δὴ ἴθι, ἔφη, ὅντινα ἐθέλεις
22 τουτωνί. ἔνθα δὴ ἔτυχε παρὼν ὁ φήσας ποτὲ συγ-
γενὴς αὐτοῦ εἶναι καὶ φιληθεὶς παρ' αὐτοῦ. εὐθὺς 155
οὖν ὁ Κῦρος εἶπεν, Ἀρκεῖ μοι, ἔφη, οὑτοσί. Οὗτος
τοίνυν σοι ἑπέσθω· καὶ λέγε σύ, ἔφη, τὸν ἐθέλοντα
23 ἰέναι μετὰ Κύρου. οὕτω δὴ λαβὼν τὸν ἄνδρα ἐξῄει.
ἐπεὶ δ' ἐξῆλθον, ὁ Κῦρος εἶπε, Νῦν δὴ σὺ δηλώσεις εἰ
ἀληθῆ ἔλεγες, ὅτι ἔφης ἥδεσθαι θεώμενος ἐμέ. Οὐκ- 160
ουν ἀπολείψομαί γέ σου, ἔφη ὁ Μῆδος, εἰ τοῦτο
λέγεις. καὶ ὁ Κῦρος εἶπεν, Οὐκοῦν καὶ ἄλλους προ-
θύμως ἐξάξεις; ἑπομόσας οὖν ἐκεῖνος Νὴ τὸν Δί',
ἔφη, ἔστε γ' ἂν ποιήσω καὶ σὲ ἐμὲ ἡδέως θεᾶσθαι.
24 τότε δὴ καὶ ἐκπεμφθεὶς ὑπὸ τοῦ Κυαξάρου τά τε 165
ἄλλα προθύμως ἀπήγγελλε τοῖς Μήδοις καὶ προσ-
ετίθει ὅτι αὐτός γε οὐκ ἀπολείψοιτο ἀνδρὸς καλλίστου
καὶ ἀρίστου καὶ τὸ μέγιστον, ἀπὸ θεῶν γεγονότος.

1 Πράττοντος δὲ τοῦ Κύρου ταῦτα θείως πως ἀφι- II
κνοῦνται ἀπὸ Ὑρκανίων ἄγγελοι. οἱ δὲ
The Hyrcanians send two envoys, offering to desert to Cyrus.
Ὑρκάνιοι ὅμοροι μὲν τῶν Ἀσσυρίων
εἰσίν, ἔθνος δ' οὐ πολύ, διὸ καὶ ὑπήκοοι
ἦσαν τῶν Ἀσσυρίων· εὔιπποι δὲ καὶ τότε ἐδόκουν 5
εἶναι καὶ νῦν ἔτι δοκοῦσιν· διὸ καὶ ἐχρῶντο αὐτοῖς
οἱ Ἀσσύριοι ὥσπερ καὶ οἱ Λακεδαιμόνιοι τοῖς Σκιρί-
ταις, οὐδὲν φειδόμενοι αὐτῶν οὔτ' ἐν πόνοις οὔτ' ἐν
κινδύνοις· καὶ δὴ καὶ τότε ἀπισθοφυλακεῖν ἐκέλευον

αὐτοὺς ὡς χιλίους ἱππέας ὄντας, ὅπως εἴ τι ὄπισθεν δεινὸν εἴη, ἐκεῖνοι πρὸ αὐτῶν τοῦτ' ἔχοιεν. οἱ δὲ 2 Τρκάνιοι, ἅτε μέλλοντες ὕστατοι πορεύεσθαι, καὶ τὰς ἁμάξας τὰς ἑαυτῶν καὶ τοὺς οἰκέτας ὑστάτους εἶχον. στρατεύονται γὰρ δὴ οἱ κατὰ τὴν Ἀσίαν ἔχοντες οἱ πολλοὶ μεθ' ὧνπερ καὶ οἰκοῦσι· καὶ τότε δὴ ἐστρατεύοντο οὕτως οἱ Τρκάνιοι. ἐννοηθέντες δὲ 3 οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων καὶ ὅτι νῦν τεθναίη μὲν ὁ ἄρχων αὐτῶν, ἡττημένοι δ' εἶεν, φόβος δ' ἐνείη τῷ στρατεύματι, οἱ δὲ σύμμαχοι αὐτῶν ὡς ἀθύμως ἔχοιεν καὶ ἀπολείποιεν, ταῦτα ἐνθυμουμένοις ἔδοξεν αὐτοῖς νῦν καλὸν εἶναι ἀποστῆναι, εἰ θέλοιεν οἱ ἀμφὶ Κῦρον συνεπιθέσθαι. καὶ πέμπουσιν ἀγγέλους πρὸς Κῦρον· ἀπὸ γὰρ τῆς μάχης τὸ τούτου ὄνομα μέγιστον ἠΰξητο. οἱ δὲ πεμφθέντες λέγουσι Κύρῳ 4 ὅτι μισοῖέν τε τοὺς Ἀσσυρίους δικαίως, νῦν τ', εἰ βούλοιτο ἰέναι ἐπ' αὐτούς, καὶ σφεῖς σύμμαχοι ὑπάρξοιεν καὶ ἡγήσοιντο· ἅμα δὲ πρὸς τούτοις διηγοῦντο τὰ τῶν πολεμίων ὡς ἔχοι, ἐπαίρειν βουλόμενοι μάλιστα στρατεύεσθαι αὐτόν. καὶ ὁ Κῦρος ἐπήρετο 5 αὐτούς, Καὶ δοκεῖτε ἄν, ἔφη, ἔτι ἡμᾶς καταλαβεῖν αὐτοὺς πρὶν ἐν τοῖς ἐρύμασιν εἶναι; ἡμεῖς μὲν γάρ, ἔφη, μάλα συμφορὰν τοῦτο ἡγούμεθα εἶναι ὅτι ἔλαθον ἡμᾶς ἀποδράντες· ταῦτα δὲ ἔλεγε βουλόμενος αὐτοὺς ὡς μέγιστον φρονεῖν ἐπὶ σφίσιν. οἱ δὲ ἀπεκρίναντο 6 ὅτι καὶ αὔριον, ἔωθεν εἰ εὔζωνοι πορεύοιντο, καταλήψοιντο· ὑπὸ γὰρ τοῦ ὄχλου καὶ τῶν ἁμαξῶν σχολῇ πορεύεσθαι αὐτούς· καὶ ἅμα, ἔφασαν, τὴν προτέραν νύκτα ἀγρυπνήσαντες νῦν μικρὸν προελθόντες ἐστρατοπέδευνται. καὶ ὁ Κῦρος ἔφη, Ἔχετε οὖν ὧν λέγετε 7 πιστόν τι ἡμᾶς διδάσκειν ὡς ἀληθεύετε; Ὁμήρους γ',

ἔφασαν, ἐθέλομεν αὐτίκα ἐλάσαντες τῆς νυκτὸς ἀγαγεῖν· μόνον καὶ σὺ ἡμῖν πιστὰ θεῶν πεποίησο καὶ δεξιὰν δός, ἵνα φέρωμεν καὶ τοῖς ἄλλοις τὰ αὐτὰ ἅπερ
8 ἂν αὐτοὶ λάβωμεν παρὰ σοῦ. ἐκ τούτου τὰ πιστὰ δίδωσιν αὐτοῖς ἢ μήν, ἐὰν ἐμπεδώσωσιν ἃ λέγουσιν, ὡς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς, ὡς μήτε Περσῶν μήτε Μήδων μεῖον ἔχειν παρ' ἑαυτῷ. καὶ νῦν ἔστιν ἔτι ἰδεῖν Ὑρκανίους καὶ πιστευομένους καὶ ἀρχὰς ἔχοντας, ὥσπερ καὶ Περσῶν καὶ Μήδων οἳ ἂν δοκῶσιν ἄξιοι εἶναι.

9 Ἐπεὶ δ' ἐδείπνησαν, ἐξῆγε τὸ στράτευμα ἔτι φάους ὄντος, καὶ τοὺς Ὑρκανίους περιμένειν ἐκέλευσεν, ἵνα ἅμα ἴοιεν. οἱ μὲν δὴ Πέρσαι, ὥσπερ εἰκός, πάντες ἐξῆσαν, καὶ Τιγράνης ἔχων τὸ αὑτοῦ στράτευμα·
10 τῶν δὲ Μήδων ἐξῆσαν οἱ μὲν διὰ τὸ παιδὶ ὄντι Κύρῳ παῖδες ὄντες φίλοι γενέσθαι, οἱ δὲ διὰ τὸ ἐν θήραις συγγενόμενοι ἀγασθῆναι αὐτοῦ τὸν τρόπον, οἱ δὲ διὰ τὸ καὶ χάριν εἰδέναι ὅτι μέγαν αὐτοῖς φόβον ἀπεληλακέναι ἐδόκει, οἱ δὲ καὶ ἐλπίδας ἔχοντες διὰ τὸ ἄνδρα φαίνεσθαι ἀγαθὸν καὶ εὐτυχῆ καὶ μέγαν ἔτι ἰσχυρῶς ἔσεσθαι αὐτόν, οἱ δέ, ὅτε ἐτρέφετο ἐν Μήδοις, εἴ τι ἀγαθόν τῳ ἔπραξεν, ἀντιχαρίζεσθαι ἐβούλοντο· πολλοῖς δὲ πολλὰ διὰ φιλανθρωπίαν παρὰ τοῦ πάππου ἀγαθὰ διεπέπρακτο· πολλοὶ δ', ἐπεὶ καὶ τοὺς Ὑρκανίους εἶδον καὶ λόγος διῆλθεν ὡς ἡγήσοιντο ἐπὶ
11 πολλὰ ἀγαθά, ἐξῆσαν καὶ τοῦ λαβεῖν τι ἕνεκα. οὕτω δὴ ἐξῆλθον σχεδὸν ἅπαντες καὶ οἱ Μῆδοι πλὴν ὅσοι σὺν Κυαξάρῃ ἔτυχον σκηνοῦντες· οὗτοι δὲ κατέμενον καὶ οἱ τούτων ὑπήκοοι. οἱ δ' ἄλλοι πάντες φαιδρῶς καὶ προθύμως ἐξωρμῶντο, ἅτε οὐκ ἀνάγκῃ ἀλλ' ἐθε-

General enthusiasm among the Medes to go with Cyrus as volunteers.

λούσιοι καὶ χάριτος ἕνεκα ἐξιόντες. ἐπεὶ δ' ἔξω ἦσαν, 12
πρῶτον μὲν πρὸς τοὺς Μήδους ἐλθὼν ἐπῄνεσέ τε αὐ-
τοὺς καὶ ἐπηύξατο μάλιστα μὲν θεοὺς αὐτοῖς ἵλεως
ἡγεῖσθαι καὶ σφίσιν, ἔπειτα δὲ καὶ αὐτὸς δυνασθῆναι
χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι. τέλος
δ' εἶπεν ὅτι ἡγήσοιντο μὲν αὐτοῖς οἱ πεζοί, ἐκείνους
δ' ἕπεσθαι σὺν τοῖς ἵπποις ἐκέλευσε· καὶ ὅπου ἂν
ἀναπαύωνται ἢ ἐπίσχωσι τῆς πορείας, ἐνετείλατο αὐ-
τοῖς πρὸς αὐτὸν παρελαύνειν τινάς, ἵνα εἰδῶσι τὸ
ἀεὶ καίριον. ἐκ τούτου ἡγεῖσθαι ἐκέλευε τοὺς Τρκα- 13
νίους. καὶ οἳ ἠρώτων Τί δέ; οὐκ ἀνα-
μενεῖς, ἔφασαν, τοὺς ὁμήρους ἕως ἂν
ἀγάγωμεν, ἵνα ἔχων καὶ σὺ τὰ πιστὰ παρ'
ἡμῶν πορεύῃ; καὶ τὸν ἀποκρίνασθαι
λέγεται, Ἐννοῶ γάρ, φάναι, ὅτι ἔχομεν τὰ πιστὰ ἐν
ταῖς ἡμετέραις ψυχαῖς καὶ ταῖς ἡμετέραις χερσίν.
οὕτω γὰρ δοκοῦμεν παρεσκευάσθαι ὡς, ἢν μὲν ἀληθεύ-
ητε, ἱκανοὶ εἶναι ἡμᾶς εὖ ποιεῖν· ἢν δὲ ἐξαπατᾶτε,
οὕτω νομίζομεν ἔχειν ὡς οὐχ ἡμᾶς ἐφ' ὑμῖν ἔσεσθαι,
ἀλλὰ μᾶλλον, ἢν οἱ θεοὶ θέλωσιν, ὑμᾶς ἐφ' ἡμῖν
γενέσθαι. καὶ μέντοι, ἔφη, ὦ Τρκάνιοι, ἐπείπερ
φατὲ ὑστάτους ἕπεσθαι τοὺς ὑμετέρους, ἐπειδὰν
ἴδητε αὐτούς, σημήνατε ἡμῖν ὅτι οἱ ὑμέτεροί εἰσιν,
ἵνα φειδώμεθα αὐτῶν. ἀκούσαντες δὲ ταῦτα οἱ 14
Τρκάνιοι τὴν μὲν ὁδὸν ἡγοῦντο ὥσπερ ἐκέλευε,
τὴν δὲ ῥώμην τῆς ψυχῆς ἐθαύμαζον· καὶ οὔτε
Ἀσσυρίους οὔτε Λυδοὺς οὔτε τοὺς συμμάχους αὐ-
τῶν ἐφοβοῦντο, ἀλλὰ μὴ παντάπασιν ὁ Κῦρος
μικράν τινα αὐτῶν οἴοιτο ῥοπὴν εἶναι καὶ προσόντων
καὶ ἀπόντων.

Order of the pursuit. Cyrus will not wait for the hostages of the Hyrcanians.

Πορευομένων δὲ ἐπεὶ νὺξ ἐπεγένετο, λέγεται φῶς 15

The Cyreian army is guided through the darkness by a miraculous light, which sustains their courage, till they reach the Hyrcanian quarters.

τῷ Κύρῳ καὶ τῷ στρατεύματι ἐκ τοῦ οὐρανοῦ προφανὲς γενέσθαι, ὥστε πᾶσι μὲν φρίκην ἐγγίγνεσθαι πρὸς τὸ θεῖον, θάρρος δὲ πρὸς τοὺς πολεμίους. ὡς δ' εὖ ζωνοί τε καὶ ταχὺ ἐπορεύοντο, εἰκότως πολλήν τε ὁδὸν διήνυσαν καὶ ἅμα κνέφᾳ πλησίον γίγνονται τοῦ τῶν Ὑρκανίων στρατεύματος.

16 ὡς δ' ἔγνωσαν οἱ ἄγγελοι, καὶ τῷ Κύρῳ λέγουσιν ὅτι οὗτοί εἰσιν οἱ σφέτεροι· τῷ τε γὰρ ὑστάτους εἶναι

17 γιγνώσκειν ἔφασαν καὶ τῷ πλήθει τῶν πυρῶν· ἐκ τούτου πέμπει τὸν ἕτερον αὐτῶν πρὸς αὐτούς, προστάξας λέγειν, εἰ φίλοι εἰσίν, ὡς τάχιστα ὑπαντᾶν τὰς δεξιὰς ἀνατείναντας· συμπέμπει δέ τινα καὶ τῶν σὺν ἑαυτῷ καὶ λέγειν ἐκέλευσε τοῖς Ὑρκανίοις ὅτι ὡς ἂν ὁρῶσιν αὐτοὺς προσφερομένους, οὕτω καὶ αὐτοὶ ποιήσουσιν. οὕτω δὴ ὁ μὲν μένει τῶν ἀγγέλων παρὰ τῷ

18 Κύρῳ, ὁ δὲ προσελαύνει πρὸς τοὺς Ὑρκανίους. ἐν ᾧ δ' ἐσκόπει τοὺς Ὑρκανίους ὁ Κῦρος ὅ,τι ποιήσουσιν, ἐπέστησε τὸ στράτευμα· παρελαύνουσι δὲ πρὸς αὐτὸν οἱ τῶν Μήδων προεστηκότες καὶ ὁ Τιγράνης καὶ ἐπερωτῶσι τί δεῖ ποιεῖν. ὁ δὲ λέγει αὐτοῖς ὅτι 'τοῦτ' ἔστι τὸ πλησίον Ὑρκανίων στράτευμα καὶ οἴχεται ὁ ἕτερος τῶν ἀγγέλων πρὸς αὐτοὺς καὶ τῶν ἡμετέρων τις σὺν αὐτῷ, ἐροῦντες, εἰ φίλοι εἰσίν, ὑπαντιάζειν τὰς δεξιὰς ἀνατείναντας πάντας. ἢν μὲν οὖν οὕτω ποιῶσι, δεξιοῦσθέ τε αὐτοὺς καθ' ὃν ἂν ᾖ ἕκαστος καὶ ἅμα θαρρύνετε· ἢν δὲ ὅπλα ἄρωνται ἢ φεύγειν ἐπιχειρῶσι, τούτων, ἔφη, εὐθὺς δεῖ πρώτων πειρᾶσθαι μηδένα

19 λιπεῖν.' ὁ μὲν τοιαῦτα παρήγγειλεν. οἱ δὲ Ὑρκάνιοι ἀκούσαντες τῶν ἀγγέλων ἥσθησάν τε καὶ ἀναπηδήσαντες ἐπὶ τοὺς ἵππους παρῆσαν

The Hyrcanians join them.

τὰς δεξιάς, ὥσπερ εἴρητο, προτείνοντες· οἱ δὲ Μῆδοι καὶ Πέρσαι ἀντεδεξιοῦντό τε αὐτοὺς καὶ ἐθάρρυνον. ἐκ τούτου δὴ ὁ Κῦρος λέγει, Ἡμεῖς μὲν δή, ὦ Ὑρκάνιοι, 20 ἤδη ὑμῖν πιστεύομεν· καὶ ὑμᾶς δὲ χρὴ πρὸς ἡμᾶς οὕτως ἔχειν. τοῦτο δ', ἔφη, πρῶτον ἡμῖν εἴπατε πόσον ἀπέχει ἐνθένδε ἔνθα αἱ ἀρχαί εἰσι τῶν πολεμίων καὶ τὸ ἀθρόον αὐτῶν. οἱ δ' ἀπεκρίναντο ὅτι ὀλίγῳ πλέον ἢ παρασάγγην.

Ἐνταῦθα δὴ λέγει ὁ Κῦρος, Ἄγετε δή, ἔφη, ὦ 21 ἄνδρες Πέρσαι καὶ Μῆδοι καὶ ὑμεῖς ὦ Ὑρκάνιοι, ἤδη γὰρ καὶ πρὸς ὑμᾶς ὡς πρὸς συμμάχους καὶ κοινωνοὺς διαλέγομαι, εὖ χρὴ εἰδέναι νῦν ὅτι ἐν τοιούτῳ ἐσμὲν ἔνθα δὴ μαλακισάμενοι μὲν πάντων ἂν τῶν χαλεπωτάτων τύχοιμεν· ἴσασι γὰρ οἱ πολέμιοι ἐφ' ἃ ἥκομεν. ἢν δὲ τὸ καρτερὸν ἐμβαλόμενοι ἴωμεν ῥώμῃ καὶ θυμῷ ἐπὶ τοὺς πολεμίους, αὐτίκα μάλ' ὄψεσθε ὥσπερ δούλων ἀποδιδρασκόντων ηὑρημένων τοὺς μὲν ἱκετεύοντας αὐτῶν, τοὺς δὲ φεύγοντας, τοὺς δ' οὐδὲ ταῦτα φρονεῖν δυναμένους. ἡττημένοι τε γὰρ ὄψονται ἡμᾶς καὶ οὔτε οἰόμενοι ἥξειν οὔτε συντεταγμένοι οὔτε μάχεσθαι παρεσκευασμένοι κατειλημμένοι ἔσονται. εἰ 22 οὖν ἡδέως βουλόμεθα καὶ δειπνῆσαι καὶ νυκτερεῦσαι καὶ βιοτεύειν τὸ ἀπὸ τοῦδε, μὴ δῶμεν αὐτοῖς σχολὴν μήτε βουλεύσασθαι μήτε παρασκευάσασθαι ἀγαθὸν αὑτοῖς μηδέν, μηδὲ γνῶναι πάμπαν ὅτι ἄνθρωποί ἐσμεν, ἀλλὰ γέρρα καὶ κοπίδας καὶ σαγάρεις ἅπαντα καὶ πληγὰς ἥκειν νομιζόντων. καὶ ὑμεῖς μέν, ἔφη, ὦ 23 Ὑρκάνιοι, ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν πορεύεσθε ἔμπροσθεν, ὅπως τῶν ὑμετέρων ὅπλων ὁρωμένων λανθάνωμεν ὅτι πλεῖστον χρόνον. ἐπειδὰν δ'

Cyrus encourages his troops, adding further directions for the pursuit and attack of the enemy.

ἐγὼ πρὸς τῷ στρατεύματι γένωμαι τῶν πολεμίων, παρ' ἐμοὶ μὲν καταλίπετε ἕκαστοι τάξιν ἱππέων,
24 ὡς, ἄν τι δέῃ, χρῶμαι μένων παρὰ τὸ στρατόπεδον. ὑμῶν δὲ οἱ μὲν ἄρχοντες καὶ οἱ πρεσβύτεροι ἐν τάξει ἀθρόοι ἐλαύνετε, εἰ σωφρονεῖτε, ἵνα μήποτε ἀθρόῳ τινὶ ἐντυχόντες ἀποβιασθῆτε, τοὺς δὲ νεωτέρους ἐφίετε διώκειν· οὗτοι δὲ καινόντων· τοῦτο γὰρ ἀσφαλέστα-
25 τον, νῦν ὡς ἐλαχίστους τῶν πολεμίων λιπεῖν. ἢν δὲ νικῶμεν, ἔφη, ὃ πολλοῖς δὴ κρατοῦσι τὴν τύχην ἀνέτρεψε, φυλάξασθαι δεῖ τὸ ἐφ' ἁρπαγὴν τραπέσθαι· ὡς ὁ τοῦτο ποιῶν οὐκέτ' ἀνήρ ἐστιν, ἀλλὰ σκευοφό-
ρος· καὶ ἔξεστι τῷ βουλομένῳ χρῆσθαι ἤδη τούτῳ ὡς
26 ἀνδραπόδῳ. ἐκεῖνο δὲ χρὴ γνῶναι ὅτι οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ χρήματα καὶ πᾶσαν τὴν χώραν. πρὸς ταῦτα τοῦτο μόνον ὁρᾶτε ὅπως τὴν νίκην διασωζώμεθα· ἐὰν γὰρ κρατηθῇ, καὶ αὐτὸς ὁ ἁρπάζων ἕξεται. καὶ τοῦτο ἅμα διώκοντες μέμνησθε, ἥκειν πάλιν ὡς ἐμὲ ἔτι φάους ὄντος· ὡς σκότους γενομένου οὐδένα ἔτι προσδεξόμεθα.

27 Ταῦτ' εἰπὼν ἀπέπεμπεν εἰς τὰς τάξεις ἑκάστους καὶ ἐκέλευεν ἅμα πορευομένους τοῖς ἑαυτοῦ ἕκαστον δεκαδάρχοις ταὐτὰ σημαίνειν· ἐν μετώπῳ γὰρ ἦσαν οἱ δεκάδαρχοι, ὥστε ἀκούειν· τοὺς δὲ δεκαδάρχους τῇ δεκάδι ἕκαστον κελεύειν παραγγέλλειν. ἐκ τούτου προηγοῦντο μὲν οἱ Τρκάνιοι, αὐτὸς δὲ τὸ μέσον ἔχων σὺν τοῖς Πέρσαις ἐπορεύετο· τοὺς δὲ ἱππέας ἑκατέρω-
28 θεν, ὥσπερ εἰκός, παρέταξε. τῶν δὲ πολεμίων, ἐπεὶ φῶς ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ ὁρώμενα, οἱ δ' ἐγί-

Surprise of the Assyrians, who offer no opposition but flee in great disorder.

γνωσκον ἤδη, οἱ δ' ἤγγελλον, οἱ δ' ἐβόων, οἱ δ' ἔλυον ἵππους, οἱ δὲ συνεσκευάζοντο, οἱ δ' ἐρρίπτουν τὰ ὅπλα ἀπὸ τῶν ὑποζυγίων, οἱ δ' ὡπλίζοντο, οἱ δ' ἀνεπήδων ἐπὶ τοὺς ἵππους, οἱ δ' ἐχαλίνουν, οἱ δὲ
200 τὰς γυναῖκας ἀνεβίβαζον ἐπὶ τὰ ὀχήματα, οἱ δὲ τὰ πλείστου ἄξια ἐλάμβανον ὡς διασωσόμενοι, οἱ δὲ κατορύττοντες τὰ τοιαῦτα ἠλίσκοντο, οἱ δὲ πλεῖστοι εἰς φυγὴν ὥρμων· οἴεσθαι δὲ δεῖ καὶ ἄλλα πολλά τε καὶ παντοδαπὰ ποιεῖν αὐτούς, πλὴν ἐμάχετο οὐδείς, ἀλλ'
205 ἀμαχητὶ ἀπώλλυντο. Κροῖσος δὲ ὁ Λυδῶν βασιλεύς, 29
ὡς θέρος ἦν, τάς τε γυναῖκας ἐν ταῖς ἁρμαμάξαις προαπεπέμψατο τῆς νυκτός, ὡς ἂν ῥᾷον πορεύοιντο κατὰ ψῦχος, καὶ αὐτὸς ἔχων τοὺς ἱππέας ἐπηκολούθει. καὶ τὸν Φρύγα τὰ αὐτὰ ποιῆσαί φασι τὸν τῆς 30
210 παρ' Ἑλλήσποντον ἄρχοντα Φρυγίας. ὡς δὲ παρῆσθοντο τῶν φευγόντων καὶ καταλαμβανόντων αὐτούς, πυθόμενοι τὸ γιγνόμενον ἔφευγον δὴ καὶ αὐτοὶ ἀνὰ κράτος. τὸν δὲ τῶν Καππαδοκῶν βασιλέα καὶ τὸν 31
τῶν Ἀραβίων ἔτι ἐγγὺς ὄντας καὶ ὑπο-
215 στάντας ἀθωρακίστους κατακαίνουσιν οἱ Τρκάνιοι. τὸ δὲ πλεῖστον ἦν τῶν ἀποθανόντων Ἀσσυρίων καὶ Ἀραβίων· ἐν γὰρ τῇ αὐτῶν ὄντες χώρᾳ ἀσυντονώτατα πρὸς τὴν πορείαν εἶχον. οἱ μὲν δὴ Μῆδοι καὶ Τρκάνιοι, οἷα δὴ εἰκὸς κρατοῦντας, 32
220 τοιαῦτα ἐποίουν διώκοντες. ὁ δὲ Κῦρος τοὺς παρ' ἑαυτῷ ἱππέας καταλειφθέντας περιελαύνειν ἐκέλευε τὸ στρατόπεδον, καὶ εἴ τινας σὺν ὅπλοις ἴδοιεν ἐξιόντας, κατακαίνειν· τοῖς δ' ὑπομένουσιν ἐκήρυξεν,
225 ὁπόσοι τῶν πολεμίων στρατιωτῶν ἦσαν ἱππεῖς ἢ πελτασταὶ ἢ τοξόται, ἀποφέρειν τὰ ὅπλα

The Cappadocian and Arabian chiefs among others are killed.

The Medes and Hyrcanians gallop in pursuit of the fugitive host, while Cyrus and his Persian men-at-arms remain to guard the newly occupied camp.

συνδεδεμένα, τοὺς δὲ ἵππους ἐπὶ ταῖς σκηναῖς καταλείπειν· ὅστις δὲ ταῦτα μὴ ποιήσοι, αὐτίκα τῆς κεφαλῆς στερήσεσθαι· τὰς δὲ κοπίδας προ-
33 χείρους ἔχοντες ἐν τάξει περιέστασαν. οἱ μὲν δὴ τὰ ὅπλα ἔχοντες ἐρρίπτουν, ἀποφέροντες εἰς ἓν χωρίον ὅποι ἐκέλευε· καὶ ταῦτα μὲν οἷς ἐπέταξεν ἔκαον.

34 Ὁ δὲ Κῦρος ἐνενόησεν ὅτι ἦλθον μὲν οὔτε σῖτα οὔτε ποτὰ ἔχοντες, ἄνευ δὲ τούτων οὔτε στρατεύεσθαι δυνατὸν οὔτ' ἄλλο ποιεῖν οὐδέν. σκοπῶν δ' ὅπως ἂν κάλλιστα καὶ τάχιστα ταῦτα γένοιτο, ἐνθυμεῖται ὅτι ἀνάγκη πᾶσι τοῖς στρατευομένοις εἶναί τινα ὅτῳ καὶ σκηνῆς μελήσει καὶ ὅπως τἀπιτήδεια παρεσκευασμένα
35 τοῖς στρατιώταις εἰσιοῦσιν ἔσται. καὶ τοίνυν ἔγνω ὅτι τούτους εἰκὸς μάλιστα πάντων ἐν τῷ στρατοπέδῳ νῦν κατειλῆφθαι ἣν διὰ τὸ ἀμφὶ συσκευασίαν ἔχειν· ἐκήρυξε δὴ παρεῖναι τοὺς ἐπιτρόπους πάντας· εἰ δέ

How Cyrus managed to obtain provisions for his army.

που μὴ εἴη ἐπίτροπος, τὸν πρεσβύτατον ἀπὸ σκηνῆς· τῷ δὲ ἀπειθοῦντι πάντα τὰ χαλεπὰ ἀνεῖπεν. οἱ δὲ ὁρῶντες καὶ τοὺς
36 δεσπότας πειθομένους ταχὺ ἐπείθοντο. ἐπεὶ δὲ παρεγένοντο, πρῶτον μὲν ἐκέλευε καθίζεσθαι αὐτῶν ὅσοις ἐστὶ πλέον ἢ δυοῖν μηνοῖν ἐν τῇ σκηνῇ τἀπιτήδεια. ἐπεὶ δὲ τούτους εἶδεν, αὖθις ἐκέλευεν ὅσοις
37 μηνὸς ἦν· ἐν τούτῳ σχεδὸν πάντες ἐκαθίζοντο. ἐπεὶ δὲ ταῦτα ἔμαθεν, εἶπεν ὧδε αὐτοῖς· Ἄγετε νυν, ἔφη, ὦ ἄνδρες, οἵ τινες ὑμῶν τὰ μὲν κακὰ μισεῖτε, μαλακοῦ δέ τινος παρ' ἡμῶν βούλοισθ' ἂν τυγχάνειν, ἐπιμελήθητε προθύμως ὅπως διπλάσια ἐν τῇ σκηνῇ ἑκάστῃ σῖτα καὶ ποτὰ παρεσκευασμένα ᾖ ἢ τοῖς δεσπόταις καὶ τοῖς οἰκέταις καθ' ἡμέραν ἐποιεῖτε· καὶ τἆλλα

δὲ πάντα ὁπόσα καλὴν δαῖτα παρέξει ἕτοιμα ποιεῖτε,
ὡς αὐτίκα μάλα παρέσονται ὁπότεροι ἂν κρατῶσι,
καὶ ἀξιώσουσιν ἔκπλεω ἔχειν πάντα τἀπιτήδεια. εὖ
οὖν ἴστε ὅτι συμφέροι ἂν ὑμῖν ἀμέμπτως δέχεσθαι
τοὺς ἄνδρας. οἱ μὲν δὴ ταῦτ' ἀκούσαντες πολλῇ 38
σπουδῇ τὰ παρηγγελμένα ἔπραττον· ὁ δὲ συγκαλέ-
σας τοὺς ταξιάρχους ἔλεξε τοιάδε·

"Ἀνδρες φίλοι, γιγνώσκω μὲν ὅτι νῦν ἔξεστιν ἡμῖν
προτέροις τῶν ἀπόντων συμμάχων ἀρίστου τυχεῖν καὶ τοῖς μάλιστα ἐσπουδασμένοις σίτοις καὶ ποτοῖς χρῆσθαι· ἀλλ' οὔ μοι δοκεῖ τοῦτ' ἂν τὸ ἄριστον πλέον ὠφελῆσαι ἡμᾶς ἢ τὸ τῶν συμμάχων ἐπιμελεῖς φανῆναι, οὐδ' ἂν αὖτη ἡ εὐωχία ἰσχυροτέρους τοσοῦτον ποιῆσαι ὅσον εἰ δυναίμεθα τοὺς συμμάχους προθύμους ποιεῖσθαι· εἰ δὲ τῶν 39
νυνὶ διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους
πολεμίους καὶ μαχομένων, εἴ τις ἐναντιοῦται, τούτων
δόξομεν οὕτως ἀμελεῖν· ὥστε καὶ πρὶν εἰδέναι πῶς
πράττουσιν ἠριστηκότες φαίνεσθαι, ὅπως μὴ αἰσχροὶ
μὲν φανούμεθα, ἀσθενεῖς δ' ἐσόμεθα συμμάχων ἀπο-
ροῦντες. τὸ δὲ τῶν κινδυνευόντων καὶ πονούντων ἐπι-
μεληθῆναι ὅπως εἰσιόντες τἀπιτήδεια ἕξουσιν, αὖτη
ἂν ἡμᾶς ἡ θοίνη πλείω εὐφράνειεν, ὡς ἐγώ φημι, ἢ
τὸ παραχρῆμα τῇ γαστρὶ χαρίσασθαι. ἐννοήσατε δ', 40
ἔφη, ὡς εἰ μηδ' ἐκείνους αἰσχυντέον ἦν, οὐδ' ὡς
ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πω οὔτε μέθης·
οὐ γάρ πω διαπέπρακται ἡμῖν ἃ βουλόμεθα, ἀλλ' αὖ
τὰ πάντα νῦν ἀκμάζει ἐπιμελείας δεόμενα. ἔχομεν
γὰρ ἐν τῷ στρατοπέδῳ πολεμίους πολλαπλασίους
ἡμῶν αὐτῶν, καὶ τούτους λελυμένους· οὓς καὶ φυλάτ-

His speech to the taxiarchs, bidding them not to think about feasting or division of the spoil until the return of the pursuing detachments.

τεσθαι ἔτι προσήκει καὶ φυλάττειν, ὅπως ὧσι καὶ οἱ ποιήσοντες ἡμῖν τἀπιτήδεια· ἔτι δ' οἱ ἱππεῖς ἡμῖν ἄπεισι, φροντίδα παρέχοντες ποῦ εἰσι, κἂν ἔλθωσιν, εἰ παραμενοῦσιν. ὥστ', ὦ ἄνδρες, νῦν μοι δοκεῖ τοιοῦτον σῖτον ἡμᾶς προσφέρεσθαι δεῖν καὶ τοιοῦτον ποτὸν ὁποῖον ἄν τις οἴεται μάλιστα σύμφορον εἶναι πρὸς τὸ μήτε ὕπνου μήτε ἀφροσύνης ἐμπίμπλασθαι. ἔτι δὲ καὶ χρήματα πολλά ἐστιν ἐν τῷ στρατοπέδῳ, ὧν οὐκ ἀγνοῶ ὅτι δυνατὸν ἡμῖν κοινῶν ὄντων τοῖς συγκατειληφόσι νοσφίσασθαι ὁπόσα ἂν βουλώμεθα· ἀλλ' οὔ μοι δοκεῖ τὸ λαβεῖν κερδαλεώτερον εἶναι τοῦ δικαίους φαινομένους ἐκείνοις τούτῳ πρίασθαι ἔτι μᾶλλον αὐτοὺς ἢ νῦν ἀσπάζεσθαι ἡμᾶς. δοκεῖ δέ μοι, ἔφη, καὶ τὸ νεῖμαι τὰ χρήματα, ἐπειδὰν ἔλθωσι, Μήδοις καὶ Τρκανίοις καὶ Τιγράνῃ ἐπιτρέψαι· καὶ ἤν τι μεῖον ἡμῖν δάσωνται, κέρδος ἡγεῖσθαι· διὰ γὰρ τὰ κέρδη ἴδιον ἡμῖν παραμενοῦσι. τὸ μὲν γὰρ νῦν πλεονεκτῆσαι ὀλιγοχρόνιον ἂν ἡμῖν τὸν πλοῦτον παράσχοι· τὸ δὲ ταῦτα προεμένους ἐκεῖνα κτήσασθαι ὅθεν ὁ πλοῦτος φύεται, τοῦτο, ὡς ἐγὼ δοκῶ, ἀεναώτερον ἡμῖν δύναιτ' ἂν τὸν ὅλβον καὶ πᾶσι τοῖς ἡμετέροις παρέχειν. οἶμαι δ', ἔφη, καὶ οἴκοι ἡμᾶς τούτου ἕνεκα ἀσκεῖν καὶ γαστρὸς κρείττους εἶναι καὶ κερδέων ἀκαίρων, ἵν', εἴ ποτε δέοι, δυναίμεθα αὐτοῖς συμφόρως χρῆσθαι· ποῦ δ' ἂν ἐν μείζοσι τῶν νῦν παρόντων ἐπιδειξαίμεθ' ἂν τὴν παιδείαν ἐγὼ μὲν οὐχ ὁρῶ.'

'Ο μὲν οὕτως εἶπε. συνεῖπε δ' αὐτῷ Τστάσπας ἀνὴρ Πέρσης τῶν ὁμοτίμων ὧδε· Δεινὸν γάρ τἂν εἴη, ὦ Κῦρε, εἰ ἐν θήρᾳ μὲν πολλάκις ἄσιτοι καρτεροῦμεν, ὅπως θηρίον τι ὑποχείριον ποιησώμεθα καὶ μάλα μικροῦ ἴσως ἄξιον· ὅλβον δὲ ὅλον πειρώμενοι θηρᾶν

εἰ ἐμποδών τι ποιησαίμεθα γενέσθαι ἡμῖν ἃ τῶν μὲν κακῶν ἀνθρώπων ἄρχει, τοῖς δ' ἀγαθοῖς πείθεται, οὐκ ἂν πρέποντα ἡμῖν δοκοῦμεν ποιεῖν. ὁ μὲν οὖν 47 Ὑστάσπας οὕτως εἶπεν· οἱ δ' ἄλλοι πάντες ταῦτα συνῄνουν. ὁ δὲ Κῦρος εἶπεν, Ἄγε δή, ἔφη, ἐπειδὴ ὁμονοοῦμεν ταῦτα, πέμψατε ἀπὸ λόχου ἕκαστος πέντε ἄνδρας τῶν σπουδαιοτάτων· οὗτοι δὲ περιιόντες, οὓς μὲν ἂν ὁρῶσι πορσύνοντας τἀπιτήδεια, ἐπαινούντων· οὓς δ' ἂν ἀμελοῦντας, κολαζόντων ἀφειδέστερον ἢ ὡς δεσπόται. οὗτοι μὲν δὴ ταῦτα ἐποίουν.

Τῶν δὲ Μήδων τινὲς ἤδη, οἱ μὲν ἁμάξας προωρ- III μημένας καταλαβόντες καὶ ἀποστρέψαντες προσήλαυνον μεστὰς ὧν δεῖται στρατιά, οἱ δὲ καὶ ἁρμαμάξας γυναικῶν τῶν βελτίστων τῶν μὲν γνησίων, τῶν δὲ καὶ παλλακίδων διὰ τὸ κάλλος συμπεριαγομένων, ταύτας εἰληφότες προσῆγον. πάντες γὰρ ἔτι 2 καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατευόμενοι ἔχοντες τὰ πλείστου ἄξια στρατεύονται, λέγοντες ὅτι μᾶλλον μάχοιντ' ἂν εἰ τὰ φίλτατα παρείη· τούτοις γάρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξειν. ἴσως μὲν οὖν οὕτως ἔχει, ἴσως δὲ καὶ ποιοῦσιν αὐτὰ τῇ ἡδονῇ χαριζόμενοι.

Ὁ δὲ Κῦρος θεωρῶν τὰ τῶν Μήδων ἔργα καὶ 3 Ὑρκανίων ὥσπερ κατεμέμφετο καὶ αὐτὸν καὶ τοὺς σὺν αὐτῷ, εἰ οἱ ἄλλοι τοῦτον τὸν χρόνον ἀκμάζειν τε μᾶλλον ἑαυτῶν ἐδόκουν καὶ προσκτᾶσθαί τι, αὐτοὶ δ' ἐν ἀργοτέρᾳ χώρᾳ ὑπομένειν. καὶ γὰρ δὴ οἱ ἀπάγοντες καὶ ἀποδεικνύντες Κύρῳ ἃ ἦγον πάλιν ἀπήλαυνον, μεταδιώκοντες τοὺς ἄλλους· ταῦτα γὰρ σφίσιν ἔφασαν προστετάχθαι ποιεῖν ὑπὸ τῶν ἀρχόν-

Cyrus regrets the exclusion of the Persians from the fame and plunder won by the Medes and Hyrcanians.

των. δακνόμενος δὴ ὁ Κῦρος ἐπὶ τούτοις ταῦτα μὲν ὅμως κατεχώριζε· συνεκάλει δὲ πάλιν τοὺς ταξιάρχους, καὶ στὰς ὅπου ἔμελλον πάντες ἀκούσεσθαι τὰ βουλευόμενα λέγει τάδε· 25

4 "Ὅτι μέν, ὦ ἄνδρες φίλοι, εἰ κατάσχοιμεν τὰ νῦν προφαινόμενα, μεγάλα μὲν ἂν ἅπασι Πέρσαις ἀγαθὰ γένοιτο, μέγιστα δ' ἂν εἰκότως ἡμῖν δι' ὧν πράττεται, πάντες οἶμαι γιγνώσκομεν· ὅπως δ' ἂν αὐτῶν ἡμεῖς κύριοι γιγνοίμεθα, μὴ αὐτάρκεις ὄντες κτήσασθαι αὐτά, εἰ μὴ ἔσται οἰκεῖον ἱππικὸν Πέρσαις, τοῦτο ἐγὼ οὐκέτι ὁρῶ. ἐννοεῖτε γὰρ δή, ἔφη· ἔχομεν ἡμεῖς οἱ Πέρσαι ὅπλα οἷς δοκοῦμεν τρέπεσθαι τοὺς πολεμίους ὁμόσε ἰόντες· καὶ δὴ τρεπόμενοι πῶς ἢ ἱππέας ἢ τοξότας ἢ πελταστὰς ἄνευ ἵππων ὄντες δυναίμεθ' ἂν φεύγοντας ἢ λαβεῖν ἢ κατακανεῖν; τίνες δ' ἂν φοβοῖντο ἡμᾶς προσιόντες κακοῦν ἢ τοξόται ἢ ἀκοντισταὶ ἢ ἱππεῖς, εὖ εἰδότες ὅτι οὐδεὶς αὐτοῖς κίνδυνος ὑφ' ἡμῶν κακόν τι παθεῖν μᾶλλον ἢ ὑπὸ τῶν 6 πεφυκότων δένδρων; εἰ δ' οὕτω ταῦτ' ἔχει, οὐκ ἔνδηλον ὅτι οἱ νῦν παρόντες ἡμῖν ἱππεῖς νομίζουσι πάντα τὰ ὑποχείρια γιγνόμενα ἑαυτῶν εἶναι οὐχ ἧττον ἢ ἡμέτερα, ἴσως δὲ νὴ Δία καὶ μᾶλλον; νῦν μὲν 7 οὖν οὕτω ταῦτ' ἔχει κατ' ἀνάγκην. εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων, οὐ πᾶσιν ἡμῖν καταφανὲς ὅτι τούς τ' ἂν πολεμίους δυναίμεθα καὶ ἄνευ τούτων ποιεῖν ὅσαπερ νῦν σὺν τούτοις, τούτους τε ἔχοιμεν ἂν τότε μετριώτερον πρὸς ἡμᾶς φρονοῦντας; ὁπότε γὰρ παρεῖναι ἢ ἀπεῖναι βούλοιντο, ἧττον ἂν ἡμῖν μέλοι, εἰ αὐτοὶ ἄνευ τούτων ἀρκοῖμεν ἡμῖν 8 αὐτοῖς. εἶεν· ταῦτα μὲν δὴ οἶμαι οὐδεὶς ἂν ἀντιγνω-

His speech proposing that the Persians should take the horses left behind by the Assyrians and practise riding.

μονήσειε μὴ οὐχὶ τὸ πᾶν διαφέρειν Περσῶν γενέσθαι
οἰκεῖον ἱππικόν· ἀλλ' ἐκεῖνο ἴσως ἐννοεῖτε πῶς ἂν
55 τοῦτο γένοιτο. ἆρ' οὖν σκεψώμεθα, εἰ βουλοίμεθα
καθιστάναι ἱππικόν, τί ἡμῖν ὑπάρχει καὶ τίνος ἐνδεῖ;
οὐκοῦν ἵπποι μὲν οὗτοι πολλοὶ ἐν τῷ στρατοπέδῳ 9
κατειλημμένοι καὶ χαλινοὶ οἷς πείθονται καὶ τἄλλα
ὅσα δεῖ ἵπποις ἔχουσι χρῆσθαι. ἀλλὰ μὴν καὶ οἷς γε
60 δεῖ ἄνδρα ἱππέα χρῆσθαι ἔχομεν, θώρακας μὲν ἐρύματα
τῶν σωμάτων, παλτὰ δὲ οἷς καὶ μεθιέντες καὶ ἔχον-
τες χρῴμεθ' ἄν. τί δὴ τὸ λοιπόν; δῆλον ὅτι ἀνδρῶν 10
δεῖ. οὐκοῦν τοῦτο μάλιστα ἔχομεν· οὐδὲν γὰρ οὕτως
ἡμέτερόν ἐστιν ὡς ἡμεῖς ἡμῖν αὐτοῖς. ἀλλ' ἐρεῖ τις
65 ἴσως ὅτι οὐκ ἐπιστάμεθα. μὰ Δί' οὐδὲ γὰρ τούτων
τῶν ἐπισταμένων νῦν πρὶν μαθεῖν οὐδεὶς ἠπίστατο.
ἀλλ' εἶποι ἄν τις ὅτι παῖδες ὄντες ἐμάνθανον. καὶ 11
πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φρα-
ζόμενα καὶ δεικνύμενα ἢ ἄνδρες; πότεροι δὲ ἂν μά-
70 θοιεν ἱκανώτεροι τῷ σώματι ἐκπονεῖν, οἱ παῖδες ἢ
οἱ ἄνδρες; ἀλλὰ μὴν σχολή γε ἡμῖν μανθάνειν ὅση 12
οὔτε παισὶν οὔτε ἄλλοις ἀνδράσιν· οὔτε γὰρ τοξεύειν
ἡμῖν μαθητέον ὥσπερ τοῖς παισί· προεπιστάμεθα γὰρ
τοῦτο· οὔτε μὴν ἀκοντίζειν· ἐπιστάμεθα γὰρ καὶ
75 τοῦτο· ἀλλ' οὐδὲ μήν, ὥσπερ τοῖς ἄλλοις ἀνδράσι
τοῖς μὲν γεωργίαι ἀσχολίαν παρέχουσι, τοῖς δὲ τέχναι,
τοῖς δὲ ἄλλα οἰκεῖα· ἡμῖν δὲ στρατεύεσθαι οὐ μόνον
σχολή, ἀλλὰ καὶ ἀνάγκη. ἀλλὰ μὴν οὐχ ὥσπερ ἄλλα 13
πολλὰ τῶν πολεμικῶν χαλεπὰ μέν, χρήσιμα δέ· ἱπ-
80 πικὴ δὲ οὐκ ἐν ὁδῷ μὲν ἡδίων ἢ αὐτοῖν τοῖν ποδοῖν πο-
ρεύεσθαι; ἐν δὲ σπουδῇ οὐχ ἡδὺ ταχὺ μὲν φίλῳ παρα-
γενέσθαι, εἰ δέοι, ταχὺ δέ, εἴτε ἄνδρα εἴτε θῆρα δέοι
διώκεσθαι, καταλαβεῖν; ἐκεῖνο δὲ οὐχὶ εὐπετὲς τό,

ὅ,τι ἂν δέῃ ὅπλον φέρειν, τὸν ἵππον τοῦτο συμφέ-
14 ρειν; οὐκουν ταὐτό γ' ἐστὶν ἔχειν τε καὶ φέρειν. ὅ 85
γε μὴν μάλιστ' ἄν τις φοβηθείη, μὴ εἰ δεήσει ἐφ'
ἵππου κινδυνεύειν ἡμᾶς πρότερον πρὶν ἀκριβοῦν τὸ
ἔργον τοῦτο, κἄπειτα μήτε πεζοὶ ἔτι ὦμεν μήτε πω
ἱππεῖς ἱκανοί, ἀλλ' οὐδὲ τοῦτο ἀμήχανον· ὅπου γὰρ
ἂν βουλώμεθα, ἐξέσται ἡμῖν πεζοῖς εὐθὺς μάχεσθαι· 90
οὐδὲν γὰρ τῶν πεζικῶν ἀπομαθησόμεθα ἱππεύειν μαν-
θάνοντες.'

15 Κῦρος μὲν οὕτως εἶπε· Χρυσάντας δὲ συναγο-
ρεύων αὐτῷ ὧδε ἔλεξεν·

''Αλλ' ἐγὼ μέν, ἔφη, οὕτως ἐπιθυμῶ ἱππεύειν 95
Speech of Chrysantas in favour of
16 this proposal. μαθεῖν, ὡς νομίζω, ἢν ἱππεὺς γένωμαι,
ἄνθρωπος πτηνὸς ἔσεσθαι. νῦν μὲν γὰρ
ἔγωγε ἀγαπῶ ἤν γ' ἐξ ἴσου τῷ θεῖν ὁρμηθεὶς ἀν-
θρώπων μόνον τῇ κεφαλῇ πρόσχω, κἂν θηρίον παρα-
θέον ἰδὼν δυνασθῶ διατεινάμενος φθάσαι ὥστε ἀκον- 100
τίσαι ἢ τοξεῦσαι πρὶν πάνυ πρόσω αὐτὸ γενέσθαι.
ἢν δ' ἱππεὺς γένωμαι, δυνήσομαι μὲν ἄνδρα ἐξ ὄψεως
μήκους καθαιρεῖν· δυνήσομαι δὲ θηρία διώκων τὰ μὲν
ἐκ χειρὸς παίειν καταλαμβάνων, τὰ δὲ ἀκοντίζειν
ὥσπερ ἑστηκότα· καὶ γὰρ ἐὰν ἀμφότερα ταχέα ᾖ, 105
ὅμως ἐὰν πλησίον γίγνηται ἀλλήλων, ὥσπερ τὰ ἑστη-
17 κότα ἐστίν. ὃ δὲ δὴ μάλιστα δοκῶ ζῴων, ἔφη, ἐζη-
λωκέναι ἱπποκενταύρους, εἰ ἐγένοντο ὥστε προβου-
λεύεσθαι μὲν ἀνθρώπου φρονήσει, ταῖς δὲ χερσὶ τὸ
δέον παλαμᾶσθαι, ἵππου δὲ τάχος ἔχειν καὶ ἰσχύν, 110
ὥστε τὸ μὲν φεῦγον αἱρεῖν, τὸ δ' ὑπομένον ἀνατρέ-
πειν, οὐκοῦν πάντα κἀγὼ ταῦτα ἱππεὺς γενόμενος
18 συγκομίζομαι πρὸς ἐμαυτόν. προνοεῖν μέν γε ἔξω
πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὁπλοφο-

115 ρήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω
τῇ τοῦ ἵππου ῥύμῃ, ἀλλ' οὐ συμπεφυκὼς δεδήσομαι
ὥσπερ οἱ ἱπποκένταυροι· οὐκοῦν τοῦτό γε κρεῖττον ἢ 19
συμπεφυκέναι. τοὺς μὲν γὰρ ἱπποκενταύρους οἶμαι
ἔγωγε πολλοῖς μὲν ἀπορεῖν τῶν ἀνθρώποις ηὑρημένων
120 ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοῖς δὲ τῶν ἵπποις
πεφυκότων ἡδέων—πῶς αὐτῶν χρὴ ἀπολαύειν. ἐγὼ 20
δὲ ἢν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι,
τὰ τοῦ ἱπποκενταύρου δήπου διαπράξομαι· ὅταν δὲ
καταβῶ, δειπνήσω καὶ ἀμφιέσομαι καὶ καθευδήσω
125 ὥσπερ οἱ ἄλλοι ἄνθρωποι· ὥστε τί ἄλλο ἢ διαιρετὸς
ἱπποκένταυρος καὶ πάλιν σύνθετος γίγνομαι; ἔτι δ', 21
ἔφη, καὶ τοῖσδε πλεονεκτήσω τοῦ ἱπποκενταύρου· ὁ
μὲν γὰρ δυοῖν ὀφθαλμοῖν ἑώρα τε καὶ δυοῖν ὦτοιν
ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι,
130 τέτταρσι δὲ ὠσὶν αἰσθήσομαι· πολλὰ γάρ φασι καὶ
ἵππου ἀνθρώπου τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν,
πολλὰ δὲ τοῖς ὠσὶν προακούοντα σημαίνειν. ἐμὲ μὲν
οὖν, ἔφη, γράφε τῶν ἱππεύειν ὑπερεπιθυμούντων.'

Νὴ τὸν Δί', ἔφασαν οἱ ἄλλοι πάντες, καὶ ἡμᾶς γε.
135 ἐκ τούτου δὴ ὁ Κῦρος λέγει, Τί οὖν, ἔφη, ἐπεὶ σφόδρα 22
ἡμῖν δοκεῖ ταῦτα, εἰ καὶ νόμον ἡμῖν αὐτοῖς ποιησαί-
μεθα αἰσχρὸν εἶναι, οἷς ἂν ἵππους ἐγὼ πορίσω, ἢν τις
φανῇ πεζῇ ἡμῶν πορευόμενος, ἢν τε πολλὴν ἢν τε
ὀλίγην ὁδὸν δέῃ διελθεῖν; ἵνα καὶ παντάπασιν ἱππο-
140 κενταύρους ἡμᾶς οἴωνται ἄνθρωποι εἶναι. ὁ μὲν 23
οὕτως ἐπήρετο, οἱ δὲ πάντες συνῄνεσαν· ὥστ' ἔτι καὶ
νῦν ἐξ ἐκείνου χρῶνται Πέρσαι οὕτω, καὶ οὐδεὶς ἂν
τῶν καλῶν κἀγαθῶν ἑκὼν ὀφθείη Περσῶν οὐδαμῇ
πεζὸς ἰών. οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις
ἦσαν.

1 Ἡνίκα δ' ἦν ἔξω μέσου ἡμέρας, προσήλαυνον μὲν IV
Return of the Medes and Hyrcanians with a number of captives.
οἱ Μῆδοι ἱππεῖς καὶ Ὑρκάνιοι, ἵππους τε
ἄγοντες αἰχμαλώτους καὶ ἄνδρας· ὅσοι
γὰρ τὰ ὅπλα παρεδίδοσαν, οὐ κατέκανον·
2 ἐπεὶ δὲ προσήλασαν, πρῶτον μὲν αὐτῶν ἐπυνθάνετο 5
ὁ Κῦρος εἰ σωθεῖεν πάντες αὐτῷ· ἐπεὶ δὲ τοῦτ' ἔφα-
σαν, ἐκ τούτου ἠρώτα τί ἔπραξαν. οἱ δὲ διηγοῦντο ἅ
τ' ἐποίησαν καὶ ὡς ἀνδρείως ἕκαστα ἐμεγαληγόρουν.
3 ὁ δὲ διήκουέ τε ἡδέως πάντων ἃ ἐβούλοντο λέγειν·
ἔπειτα δὲ καὶ ἐπῄνεσεν αὐτοὺς οὕτως· Ἀλλὰ καὶ 10
δῆλοί τοι, ἔφη, ἐστὲ ὅτι ἄνδρες ἀγαθοὶ ἐγένεσθε· καὶ
γὰρ μείζους φαίνεσθε καὶ καλλίους καὶ γοργότεροι ἢ
4 πρόσθεν ἰδεῖν. ἐκ δὲ τούτου ἐπυνθάνετο ἤδη αὐτῶν
καὶ ὁπόσην ὁδὸν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα. οἱ
δ' ἔλεγον ὅτι καὶ πολλὴν διελάσειαν καὶ πᾶσα οἰκοῖτο 15
καὶ μεστὴ εἴη καὶ οἰῶν καὶ αἰγῶν καὶ βοῶν καὶ ἵππων
5 καὶ σίτου καὶ πάντων ἀγαθῶν. Δυοῖν ἄν, ἔφη, ἐπι-
μελητέον ἡμῖν εἴη, ὅπως τε κρείττους ἐσόμεθα τῶν
ταῦτα ἐχόντων καὶ ὅπως αὐτοὶ μενοῦσιν· οἰκουμένη
μὲν γὰρ χώρα πολλοῦ ἄξιον κτῆμα· ἐρήμη δ' ἀν- 20
θρώπων οὖσα ἐρήμη καὶ τῶν ἀγαθῶν γίγνεται.
6 τοὺς μὲν οὖν ἀμυνομένους, ἔφη, οἶδα ὅτι κατεκάνετε,
ὀρθῶς ποιοῦντες· τοῦτο γὰρ μάλιστα σώζει τὴν
νίκην· τοὺς δὲ παραδιδόντας αἰχμαλώτους ἠγάγετε·
οὓς εἰ ἀφείημεν, τοῦτ' αὖ σύμφορον ἄν, ὡς ἐγώ 25
7 φημι, ποιήσαιμεν· πρῶτον μὲν γὰρ νῦν οὐκ ἂν φυ-
λάττεσθαι οὐδὲ φυλάττειν ἡμᾶς τούτους δέοι, οὐδ' αὖ
σιτοποιεῖν τούτοις· οὐ γὰρ λιμῷ γε δήπου κατακα-
νοῦμεν αὐτούς· ἔπειτα δὲ τούτους ἀφέντες πλείοσιν
8 αἰχμαλώτοις χρησόμεθα. ἢν γὰρ κρατῶμεν τῆς χώρας· 30
πάντες ἡμῖν οἱ ἐν αὐτῇ οἰκοῦντες αἰχμάλωτοι ἔσονται,

μᾶλλον δὲ τούτους ζῶντας ἰδόντες καὶ ἀφεθέντας μενοῦσιν οἱ ἄλλοι καὶ πείθεσθαι αἱρήσονται μᾶλλον ἢ μάχεσθαι. ἐγὼ μὲν οὖν οὕτω γιγνώσκω· εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον, λεγέτω.' οἱ δὲ ἀκούσαντες συνῄνουν ταῦτα ποιεῖν. οὕτω δὴ ὁ Κῦρος καλέσας τοὺς αἰχμαλώτους λέγει τοιάδε· 9

'Ἄνδρες, ἔφη, νῦν τε ὅτι ἐπείθεσθε τὰς ψυχὰς περιεποιήσασθε, τοῦ τε λοιποῦ, ἢν οὕτω ποιῆτε, οὐδ' ὁτιοῦν καινὸν ἔσται ὑμῖν ἀλλ' ἢ οὐχ ὁ αὐτὸς ἄρξει ὑμῶν ὅσπερ καὶ πρότερον· οἰκήσετε δὲ τὰς αὐτὰς οἰκίας καὶ χώραν τὴν αὐτὴν ἐργάσεσθε καὶ γυναιξὶ ταῖς αὐταῖς συνοικήσετε καὶ παίδων τῶν ὑμετέρων ἄρξετε ὥσπερ νῦν· ἡμῖν μέντοι οὐ μαχεῖσθε οὐδὲ ἄλλῳ οὐδενί· ἡνίκα δ' ἄν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα. ὅπως δὲ μηδ' ἐπαγγέλλῃ μηδεὶς ὑμῖν στρατεύειν, τὰ ὅπλα πρὸς ἡμᾶς κομίσατε· καὶ τοῖς μὲν κομίζουσιν ἔσται εἰρήνη καὶ ἃ λέγομεν ἀδόλως· ὁπόσοι δ' ἂν τὰ πολεμικὰ μὴ ἀποφέρωσιν ὅπλα, ἐπὶ τούτους ἡμεῖς καὶ δὴ στρατευσόμεθα. ἐὰν δέ τις ὑμῶν καὶ ἰὼν ὡς ἡμᾶς εὐνοϊκῶς καὶ πράττων τι καὶ διδάσκων φαίνηται, τοῦτον ἡμεῖς ὡς εὐεργέτην καὶ φίλον, οὐχ ὡς δοῦλον περιέψομεν. ταῦτα οὖν, ἔφη, αὐτοί τε ἴστε καὶ τοῖς ἄλλοις διαγγέλλετε. ἢν δ' ἄρα, ἔφη, ὑμῶν βουλομένων ταῦτα μὴ πείθωνταί τινες, ἐπὶ τούτους ἡμᾶς ἄγετε, ὅπως ὑμεῖς ἐκείνων, μὴ ἐκεῖνοι ὑμῶν ἄρχωσιν.' 10 11 12 13

Cyrus proclaims liberty to the captives on certain terms.

Ὁ μὲν δὴ ταῦτ' εἶπεν· οἱ δὲ προσεκύνουν τε καὶ ὑπισχνοῦντο ταῦτα ποιήσειν.

Ἐπεὶ δ' ἐκεῖνοι ᾤχοντο, ὁ Κῦρος εἶπεν· V

'Ὥρα δή, ὦ Μῆδοι καὶ Ἀρμένιοι, δειπνεῖν πᾶσιν

Indifference of the Persian men-at-arms to the pleasures of the table, while their allies are feasting.

ἡμῖν· παρεσκεύασται δὲ ὑμῖν τἀπιτήδεια ὡς ἡμεῖς βέλτιστα ἐδυνάμεθα. ἀλλ' ἴτε καὶ ἡμῖν πέμπετε τοῦ πεποιημένου σίτου τὸν ἥμισυν· ἱκανὸς δὲ ἀμφοτέροις πεποίη- 5
ται· ὄψον δὲ μὴ πέμπετε μηδὲ πιεῖν· ἱκανὰ γὰρ ἔχο-
2 μεν παρ' ἡμῖν αὐτοῖς παρεσκευασμένα. καὶ ὑμεῖς δέ, ὦ Τρκάνιοι, ἔφη, διάγετε αὐτοὺς ἐπὶ τὰς σκηνάς, τοὺς μὲν ἄρχοντας ἐπὶ τὰς μεγίστας, γιγνώσκετε δέ, τοὺς δ' ἄλλους ὡς ἂν δοκῇ κάλλιστα ἔχειν· καὶ αὐτοὶ δὲ 10
δειπνεῖτε ὅπουπερ ἥδιστον ὑμῖν· σῷ μὲν γὰρ ὑμῖν καὶ ἀκέραιοι αἱ σκηναί· παρεσκεύασται δὲ καὶ ἐνθά-
3 δε ὥσπερ καὶ τούτοις. καὶ τοῦτο δὲ ἴστε ἀμφότεροι ὅτι τὰ μὲν ἔξω ὑμῖν ἡμεῖς νυκτοφυλακήσομεν, τὰ δ' ἐν ταῖς σκηναῖς αὐτοὶ ὁρᾶτε καὶ τὰ ὅπλα εὖ τίθεσθε· 15
οἱ γὰρ ἐν ταῖς σκηναῖς οὔπω φίλοι ἡμῖν.'

4 Οἱ μὲν δὴ Μῆδοι καὶ οἱ ἀμφὶ Τιγράνην ἐλοῦντο, καί, ἦν γὰρ παρεσκευασμένα, ἱμάτια μεταλαβόντες ἐδείπνουν, καὶ οἱ ἵπποι αὐτοῖς εἶχον τἀπιτήδεια· καὶ τοῖς Πέρσαις δὲ ἔπεμπον τῶν ἄρτων τοὺς ἡμίσεις. 20
ὄψον δὲ οὐκ ἔπεμπον οὐδ' οἶνον, οἰόμενοι ἔχειν τοὺς ἀμφὶ Κῦρον ἔτι ἄφθονα ταῦτα. ὁ δὲ Κῦρος ταῦτα
5 ἔλεγεν, ὄψον μὲν τὸν λιμόν, πιεῖν δ' ἀπὸ τοῦ παραρ-
ρέοντος ποταμοῦ. ὁ μὲν οὖν Κῦρος δειπνίσας τοὺς Πέρσας, ἐπεὶ συνεσκότασε, κατὰ πεμπά- 25

The Persians are drafted off to keep watch by night about the camp.

δας καὶ κατὰ δεκάδας πολλοὺς αὐτῶν διέπεμψε καὶ ἐκέλευσε κύκλῳ τοῦ στρα-
τοπέδου κρυπτεύειν, νομίζων ἅμα μὲν φυλακὴν ἔσεσθαι, ἄν τις ἔξωθεν προσίῃ, ἅμα δέ, ἄν τις ἔξω φέρων χρήματα ἀποδιδράσκῃ, ἁλώσεσθαι 30
αὐτόν· καὶ ἐγένετο οὕτω· πολλοὶ μὲν γὰρ ἀπεδίδρασ-
6 κον, πολλοὶ δὲ ἑάλωσαν. ὁ δὲ Κῦρος τὰ μὲν χρήματα

τοὺς λαβόντας εἶα ἔχειν, τοὺς δὲ ἀνθρώπους ἀποσφάξαι ἐκέλευσεν· ὥστε τοῦ λοιποῦ οὐδὲ βουλόμενος 7
ἂν ηὗρες ῥᾳδίως τὸν νύκτωρ πορευόμενον. οἱ μὲν δὴ Πέρσαι οὕτω διῆγον· οἱ δὲ Μῆδοι καὶ εὐωχοῦντο καὶ ἔπινον καὶ ηὐλοῦντο καὶ πάσης εὐθυμίας ἀνεπίμπλαντο· πολλὰ γὰρ καὶ τὰ τοιαῦτα ἦλω, ὥστε μὴ ἀπορεῖν ἔργων τοὺς ἐγρηγορότας.

Ὁ δὲ Κυαξάρης ὁ τῶν Μήδων βασιλεὺς τὴν μὲν 8
νύκτα ἐν ᾗ ἐξῆλθεν ὁ Κῦρος αὐτός τε ἐμεθύσκετο μεθ' ὧνπερ ἐσκήνου ὡς ἐπ' εὐτυχίᾳ, καὶ τοὺς ἄλλους δὲ Μήδους ᾤετο παρεῖναι ἐν τῷ στρατοπέδῳ πλὴν ὀλίγων, ἀκούων θόρυβον πολύν· οἱ γὰρ οἰκέται τῶν Μήδων, ἅτε τῶν δεσποτῶν ἀπεληλυθότων, ἀνειμένως ἔπινον καὶ ἐθορύβουν, ἄλλως τε καὶ ἐκ τοῦ Ἀσσυρίου στρατεύματος καὶ οἶνον καὶ ἄλλα πολλὰ εἰληφότες. ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἐπὶ θύρας οὐδεὶς 9
ἦκε πλὴν οἵπερ καὶ συνεδείπνουν, καὶ τὸ στρατόπεδον ἤκουε κενὸν εἶναι τῶν Μήδων καὶ τῶν ἱππέων, καὶ ἑώρα, ἐπειδὴ ἐξῆλθεν, οὕτως ἔχοντα, ἐνταῦθα δὴ ἐβριμοῦτό τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι, καὶ εὐθύς, ὥσπερ λέγεται ὠμὸς εἶναι καὶ ἀγνώμων, τῶν παρόντων κελεύει τινὰ λαβόντα τοὺς ἑαυτοῦ ἱππέας πορεύεσθαι ὡς τάχιστα ἐπὶ τὸ ἀμφὶ Κῦρον στράτευμα καὶ λέγειν τάδε· 'Ὤιμην μὲν ἔγωγε, οὐδ' ἂν σέ, ὦ Κῦρε, περὶ ἐμοῦ 10
οὕτως ἀπρονοήτως βουλεῦσαι, εἰ δὲ Κῦρος οὕτω γιγνώσκοι, οὐκ ἂν ὑμᾶς, ὦ Μῆδοι, ἐθελῆσαι οὕτως ἔρημον ἐμὲ καταλιπεῖν. καὶ νῦν, ἂν μὲν Κῦρος βούληται, εἰ δὲ μή, ὑμεῖς γε τὴν ταχίστην πάρεστε.' ταῦτα δὴ ἐπέστειλεν. ὁ δὲ ταττόμενος 11

Cyaxarês, finding that so many of his army had volunteered, sends an angry message to him, ordering them to return instantly.

πορεύεσθαι ἔφη, Καὶ πῶς, ὦ δέσποτα, ἐγὼ εὑρήσω ἐκείνους;

Πῶς δὲ Κῦρος, ἔφη, καὶ οἱ σὺν αὐτῷ ἐφ' οὓς ἐπορεύοντο;

Ὅτι νὴ Δί', ἔφη, ἀκούω ἀφεστηκότας τῶν πολεμίων Ὑρκανίους τινὰς καὶ ἐλθόντας δεῦρο οἴχεσθαι ἡγουμένους αὐτῷ.

12 Ἀκούσας δὲ ταῦτα ὁ Κυαξάρης πολὺ μᾶλλον ἔτι τῷ Κύρῳ ὠργίζετο τῷ μηδ' εἰπεῖν αὐτῷ ταῦτα, καὶ πολλῇ σπουδῇ μᾶλλον ἔπεμπεν ἐπὶ τοὺς Μήδους, ὡς ψιλώσων αὐτόν, καὶ ἰσχυρότερον ἔτι ἢ πρόσθεν τοῖς Μήδοις ἀπειλῶν ἀπεκάλει, καὶ τῷ πεμπομένῳ δὲ ἠπείλει, εἰ μὴ ἰσχυρῶς ταῦτα ἀπαγγέλλοι.

13 Ὁ μὲν δὴ πεμπόμενος ἐπορεύετο ἔχων τοὺς ἑαυτοῦ ἱππέας ὡς ἑκατόν, ἀνιώμενος ὅτι οὐ καὶ αὐτὸς τότε ἐπορεύθη μετὰ τοῦ Κύρου. ἐν δὲ τῇ ὁδῷ πορευόμενοι διασχισθέντες τρίβῳ τινὶ ἐπλανῶντο, καὶ οὐ πρόσθεν ἀφίκοντο ἐπὶ τὸ φίλιον στράτευμα πρὶν ἐντυχόντες ἀποχωροῦσί τισι τῶν Ἀσσυρίων ἠνάγκασαν αὐτοὺς ἡγεῖσθαι· καὶ οὕτως ἀφικνοῦνται τὰ
14 πυρὰ κατιδόντες ἀμφὶ μέσας πως νύκτας. ἐπεὶ δ' ἐγένοντο πρὸς τῷ στρατοπέδῳ, οἱ φύλακες, ὥσπερ εἰρημένον ἦν ὑπὸ Κύρου, οὐκ εἰσέφρηκαν αὐτοὺς πρὸ ἡμέρας. ἐπεὶ δὲ ἡμέρα ὑπέφαινε, πρῶτον μὲν τοὺς μάγους καλέσας ὁ Κῦρος τὰ τοῖς θεοῖς νομιζόμενα ἐπὶ τοῖς τοιούτοις ἀγαθοῖς ἐξαιρεῖσθαι ἐκέλευε. καὶ
15 οἱ μὲν ἀμφὶ ταῦτα εἶχον· ὁ δὲ συγκαλέσας τοὺς ὁμοτίμους εἶπεν· Ἄνδρες, ὁ μὲν θεὸς προφαίνει πολλὰ καὶ ἀγαθά· ἡμεῖς δὲ οἱ Πέρσαι ἐν τῷ παρόντι ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν· εἴτε γάρ, ὁπόσα ἂν προσ-

Speech of Cyrus to the Peers, announcing his intention to send

a messenger to Persia to solicit reinforcements.

95 ἐργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται· εἴτε καταλείψομέν τινας ἡμῶν αὐτῶν φύλακας ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις, αὐτίκα οὐδεμίαν ἰσχὺν ἔχοντες ἀναφανούμεθα. δοκεῖ 16 οὖν μοι ὡς τάχιστα ἰέναι τινὰ ὑμῶν εἰς Πέρσας καὶ
100 διδάσκειν ἅπερ ἐγὼ λέγω, καὶ κελεύειν ὡς τάχιστα ἐπιπέμπειν στράτευμα, εἴπερ ἐπιθυμοῦσι Πέρσαι τὴν ἀρχὴν τῆς Ἀσίας αὐτοῖς καὶ τὴν κάρπωσιν γενέσθαι. ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα 17 λέγε, καὶ ὅτι οὓς ἂν πέμπωσι στρατιώτας, ἐπειδὰν
105 ἔλθωσι παρ' ἐμέ, ἐμοὶ μελήσει περὶ τροφῆς αὐτοῖς. ἃ δ' ἔχομεν ἡμεῖς, ὁρᾷς μὲν αὐτός, κρύπτε δὲ τούτων μηδέν, ὅ,τι δὲ τούτων ἐγὼ πέμπων εἰς Πέρσας καλῶς καὶ νομίμως ποιοίην ἄν, τὰ μὲν πρὸς τοὺς θεοὺς τὸν πατέρα ἐρώτα, τὰ δὲ πρὸς τὸ κοινὸν τὰς ἀρχάς.
110 πεμψάντων δὲ καὶ ὀπτῆρας ὧν πράττομεν καὶ φραστῆρας ὧν ἐρωτῶμεν. καὶ σὺ μέν, ἔφη, συσκευάζου καὶ τὸν λόχον προπομπὸν ἄγε.'

Ἐκ τούτου δὲ καὶ τοὺς Μήδους ἐκάλει, καὶ ἅμα ὁ 18 παρὰ τοῦ Κυαξάρου ἄγγελος παρίσταται,

Cyrus's politic conduct towards the messenger of Cyaxarês, whom he detains.

115 καὶ ἐν πᾶσι τήν τε πρὸς Κῦρον ὀργὴν καὶ τὰς πρὸς Μήδους ἀπειλὰς αὐτοῦ ἔλεγε· καὶ τέλος εἶπεν, ὅτι ἀπιέναι Μήδους κελεύει, καὶ εἰ Κῦρος μένειν βούλεται. οἱ μὲν οὖν 19 Μῆδοι ἀκούσαντες τοῦ ἀγγέλου ἐσίγησαν, ἀποροῦντες
120 μὲν πῶς χρὴ καλοῦντος ἀπειθεῖν, φοβούμενοι δὲ πῶς χρὴ ἀπειλοῦντι ὑπακοῦσαι, ἄλλως τε καὶ εἰδότες τὴν ὠμότητα αὐτοῦ. ὁ δὲ Κῦρος εἶπεν·

''Αλλ' ἐγώ, ὦ ἄγγελέ τε καὶ Μῆδοι, οὐδέν, ἔφη, 20 θαυμάζω εἰ Κυαξάρης, πολλοὺς μὲν πολεμίους τότ'
125 ἰδών, ἡμᾶς δὲ οὐκ εἰδὼς ὅ,τι πράττομεν, ὀκνεῖ περί τε

ἡμῶν καὶ περὶ αὐτοῦ· ἐπειδὰν δὲ αἴσθηται πολλοὺς μὲν τῶν πολεμίων ἀπολωλότας, πάντας δὲ ἀπεληλαμένους, πρῶτον μὲν παύσεται φοβούμενος, ἔπειτα γνώσεται, ὅτι οὐ νῦν ἔρημος γίγνεται, ἡνίκα οἱ φίλοι
21 αὐτοῦ τοὺς ἐκείνου ἐχθροὺς ἀπολλύασιν. ἀλλὰ μὴν μέμψεώς γε πῶς ἐσμὲν ἄξιοι, εὖ τε ποιοῦντες ἐκεῖνον καὶ οὐδὲ ταῦτα αὐτοματίσαντες; ἀλλ' ἐγὼ μὲν ἐκεῖνον ἔπεισα ἐᾶσαί με λαβόντα ὑμᾶς ἐξελθεῖν· ὑμεῖς δὲ οὐχ ὡς ἐπιθυμοῦντες τῆς ἐξόδου ἠρωτήσατε εἰ ἐξίοιτε, καὶ νῦν δεῦρο ἥκετε, ἀλλ' ὑπ' ἐκείνου κελευσθέντες ἐξιέναι, ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη. καὶ ἡ ὀργὴ οὖν αὕτη, σάφ' οἶδα, ὑπό τε τῶν ἀγαθῶν πεπανθήσεται καὶ σὺν
22 τῷ φόβῳ λήγοντι ἄπεισι. νῦν μὲν οὖν, ἔφη, σύ τε, ὦ ἄγγελε, ἀνάπαυσαι, ἐπεὶ καὶ πεπόνηκας, ἡμεῖς τε, ὦ Πέρσαι, ἐπεὶ προσδεχόμεθα πολεμίους ἤτοι μαχουμένους γε ἢ πεισομένους παρέσεσθαι, ταχθῶμεν ὡς κάλλιστα· οὕτω γὰρ ὁρωμένους εἰκὸς πλέον προανύτειν ὧν χρῄζομεν. σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον προστάξας τοῖς ἡγεμόσι τῶν σῶν στρατιωτῶν ἐξοπλίζειν αὐτούς.'

23 Ἐπεὶ δὲ ταῦτα ποιήσας ὁ Ὑρκάνιος προσῆλθε, λέγει ὁ Κῦρος·

'Ἐγὼ δέ, ἔφη, ὦ Ὑρκάνιε, ἥδομαι αἰσθανόμενος ὅτι οὐ μόνον φιλίαν ἐπιδεικνύμενος πάρει, ἀλλὰ καὶ σύνεσιν φαίνει μοι ἔχειν. καὶ νῦν ὅτι συμφέρει ἡμῖν ταὐτὰ δῆλον· ἐμοί τε γὰρ πολέμιοι Ἀσσύριοι, σοί τε
24 νῦν ἐχθίονές εἰσιν ἢ ἐμοί· οὕτως οὖν ἡμῖν ἀμφοτέροις βουλευτέον, ὅπως τῶν μὲν νῦν παρόντων μηδεὶς ἀποστατήσει ἡμῖν συμμάχων, ἄλλους δέ, ἐὰν δυνώμεθα, προσληψόμεθα. τοῦ δὲ Μήδου ἥκουες ἀποκαλοῦντος τοὺς ἱππέας· εἰ δ' οὗτοι ἀπίασιν, ἡμεῖς μόνοι οἱ πεζοὶ

μενοῦμεν. οὕτως οὖν δεῖ ποιεῖν ἐμὲ καὶ σὲ ὅπως ὁ 25
ἀποκαλῶν οὗτος καὶ αὐτὸς μένειν παρ' ἡμῖν βουλήσεται. σὺ μὲν οὖν εὑρὼν σκηνὴν δὸς αὐτῷ ὅπου
160 κάλλιστα διάξει πάντα τὰ δέοντα ἔχων· ἐγὼ δ' αὖ πειράσομαι αὐτῷ ἔργον τι προστάξαι ὅπερ αὐτὸς ἥδιον πράξει ἢ ἄπεισι· καὶ διαλέγου δὲ αὐτῷ ὁπόσα ἐλπὶς γενέσθαι ἀγαθὰ πᾶσι τοῖς φίλοις, ἢν ταῦτ' εὖ γένηται· ποιήσας μέντοι αὐτὰ ἥκε πάλιν παρ' ἐμέ.'

165 Ὁ μὲν δὴ Τρκάνιος τὸν Μῆδον ᾤχετο ἄγων ἐπὶ 26
σκηνήν· ὁ δ' εἰς Πέρσας ἰὼν παρῆν συνεσκευασμένος· ὁ δὲ Κῦρος αὐτῷ ἐπέστελλε πρὸς μὲν Πέρσας λέγειν ἃ καὶ πρόσθεν ἐν τῷ λόγῳ δεδήλωται, Κυαξάρῃ δὲ ἀπο-
170 δοῦναι τὰ γράμματα. ἀναγνῶναι δέ σοι καὶ τὰ ἐπιστελλόμενα, ἔφη, βούλομαι, ἵνα εἰδὼς αὐτὰ ὁμολογῇς, ἐάν τί σε πρὸς ταῦτα ἐρωτῷ. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ τάδε·

The messenger to Persia bears also a letter of remonstrance from Cyrus to Cyaxarês.

Κῦρος Κυαξάρῃ χαίρειν. ἡμεῖς σε οὔτε ἔρημον 27
175 κατελίπομεν· οὐδεὶς γάρ, ὅταν ἐχθρῶν κρατῇ, τότε φίλων ἔρημος γίγνεται· οὐδὲ μὴν ἀποχωροῦντές γέ σε οἰόμεθα ἐν κινδύνῳ καθιστάναι· ἀλλὰ ὅσῳ πλέον ἀπέχομεν, τοσούτῳ πλείονά σοι τὴν ἀσφάλειαν ποιεῖν νομίζομεν· οὐ γὰρ οἱ ἐγγύ- 28
180 τατα τῶν φίλων καθήμενοι μάλιστα τοῖς φίλοις τὴν ἀσφάλειαν παρέχουσιν, ἀλλ' οἱ τοὺς ἐχθροὺς μήκιστον ἀπελαύνοντες μᾶλλον τοὺς φίλους ἐν ἀκινδύνῳ καθιστᾶσι. σκέψαι δὲ οἵῳ ὄντι μοι περὶ σὲ οἷος ὢν περὶ 29
ἐμὲ ἔπειτά μοι μέμφει. ἐγὼ μέν γέ σοι ἤγαγον συμ-
185 μάχους, οὐχ ὅσους σὺ ἔπεισας, ἀλλ' ὁπόσους ἐγὼ πλείστους ἐδυνάμην· σὺ δέ μοι ἔδωκας μὲν ἐν τῇ φιλίᾳ ὄντι ὅσους πεῖσαι δυνασθείην· νῦν δ' ἐν τῇ

The text of the missive.

πολεμίᾳ ὄντος οὐ τὸν θέλοντα ἀλλὰ πάντας ἀποκαλεῖς.
30 τοιγαροῦν τότε μὲν ᾠμην ἀμφοτέροις ὑμῖν χάριν ὀφεί-
λειν· νῦν δὲ σύ μ' ἀναγκάζεις σοῦ μὲν ἐπιλαθέσθαι, 190
τοῖς δὲ ἀκολουθήσασι πειρᾶσθαι πᾶσαν τὴν χάριν
31 ἀποδιδόναι. οὐ μέντοι ἔγωγε σοὶ ὅμοιος δύναμαι γε-
νέσθαι, ἀλλὰ καὶ νῦν πέμπων ἐπὶ στράτευμα εἰς
Πέρσας ἐπιστέλλω, ὁπόσοι ἂν ἴωσιν ὡς ἐμέ, ἤν τι σὺ
αὐτῶν δέῃ πρὶν ἡμᾶς ἐλθεῖν, σοὶ ὑπάρχειν, οὐχ ὅπως 195
ἂν ἐθέλωσιν, ἀλλ' ὅπως ἂν σὺ βούλῃ χρῆσθαι αὐτοῖς.
32 συμβουλεύω δέ σοι καίπερ νεώτερος ὢν μὴ ἀφαι-
ρεῖσθαι ἂν δῷς, ἵνα μή σοι ἀντὶ χαρίτων ἔχθραι
ὀφείλωνται, μηδ' ὅντινα βούλει πρὸς σὲ ταχὺ ἐλθεῖν,
ἀπειλοῦντα μεταπέμπεσθαι, μηδὲ φάσκοντα ἔρημον 200
εἶναι ἅμα πολλοῖς ἀπειλεῖν, ἵνα μὴ διδάσκῃς αὐτοὺς
33 σοῦ μὴ φροντίζειν. ἡμεῖς δὲ πειρασόμεθα παρεῖναι,
ὅταν τάχιστα διαπραξώμεθα ἃ σοί τ' ἂν καὶ ἡμῖν
νομίζομεν πραχθέντα κοινὰ γενέσθαι ἀγαθά. ἔρρωσο.'
34 Ταύτην αὐτῷ ἀπόδος καὶ ὅ,τι ἄν σε τούτων ἐρωτᾷ, 205
ᾗ γέγραπται σύμφαθι. καὶ γὰρ ἐγὼ ἐπιστέλλω σοι
περὶ Περσῶν ἥπερ γέγραπται. τούτῳ μὲν οὕτως
εἶπε, καὶ δοὺς τὴν ἐπιστολὴν ἀπέπεμπε, προσεντει-
λάμενος οὕτω σπεύδειν ὥσπερ οἶδεν ὅτι συμφέρει
ταχὺ παρεῖναι. 210
35 Ἐκ τούτου δὲ ἑώρα μὲν ἐξωπλισμένους ἤδη πάντας
καὶ τοὺς Μήδους καὶ τοὺς Ὑρκανίους καὶ τοὺς ἀμφὶ
Τιγράνην· καὶ οἱ Πέρσαι δὲ ἐξωπλισμένοι ἦσαν· ἤδη
δέ τινες τῶν προσχώρων καὶ ἵππους ἀπῆγον καὶ
36 ὅπλα ἀπέφερον. ὁ δὲ τὰ μὲν παλτὰ ὅπουπερ τοὺς 215
πρόσθεν καταβάλλειν ἐκέλευσε, καὶ ἔκαον οἷς τοῦτο
ἔργον ἦν ὁπόσων μὴ αὐτοὶ ἐδέοντο· τοὺς δ' ἵππους
ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἄν

τι σημανθῇ αὐτοῖς· τοὺς δ' ἄρχοντας τῶν ἱππέων καὶ
220 Ὑρκανίων καλέσας τοιάδε ἔλεξεν·

Ἄνδρες φίλοι τε καὶ σύμμαχοι, μὴ θαυμάζετε ὅτι 37
πολλάκις ὑμᾶς συγκαλῶ· καινὰ γὰρ ἡμῖν
ὄντα τὰ παρόντα πολλὰ αὐτῶν ἐστιν
ἀσύντακτα· ἃ δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη
225 ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν
χώραν λάβῃ. καὶ νῦν ἔστι μὲν ἡμῖν 38
πολλὰ τὰ αἰχμάλωτα χρήματα, καὶ ἄνδρες ἐπ' αὐτοῖς·
διὰ δὲ τὸ μήτε ἡμᾶς εἰδέναι ποῖα τούτων ἑκάστου
ἐστὶν ἡμῶν, μήτε τούτους εἰδέναι ὅστις ἑκάστῳ αὐ-
230 τῶν δεσπότης, περαίνοντας μὲν δὴ τὰ δέοντα οὐ
πάνυ ἔστιν ὁρᾶν αὐτῶν πολλούς, ἀποροῦντας δὲ ὅ,τι
χρὴ ποιεῖν σχεδὸν πάντας. ὡς οὖν μὴ οὕτως ἔχῃ, 39
διορίσατε αὐτά· καὶ ὅστις μὲν ἔλαβε σκηνὴν ἔχουσαν
ἱκανὰ καὶ σῖτα καὶ ποτὰ καὶ τοὺς ὑπηρετήσοντας καὶ
235 στρωμνὴν καὶ ἐσθῆτα καὶ ἄλλα οἷς οἰκεῖται σκηνὴ
καλῶς στρατιωτική, ἐνταῦθα μὲν οὐδὲν ἄλλο δεῖ
προσγενέσθαι ἢ τὸν λαβόντα εἰδέναι ὅτι τούτων ὡς
οἰκείων ἐπιμέλεσθαι δεῖ· ὅστις δ' εἰς ἐνδεόμενά του
κατεσκήνωσε, τούτοις ὑμεῖς σκεψάμενοι τὸ ἐλλεῖπον
240 ἐκπληρώσατε, πολλὰ δὲ καὶ τὰ περιττὰ οἶδ' ὅτι ἔσται· 40
πλείω γὰρ ἅπαντα ἢ κατὰ τὸ ἡμέτερον πλῆθος εἶχον
οἱ πολέμιοι. ἦλθον δὲ πρὸς ἐμὲ καὶ χρημάτων ταμίαι,
οἵ τε τοῦ Ἀσσυρίων βασιλέως καὶ ἄλλων δυναστῶν,
οἳ ἔλεγον ὅτι χρυσίον εἴη παρὰ σφίσιν ἐπίσημον,
245 δασμούς τινας λέγοντες. καὶ ταῦτα οὖν κηρύττετε 41
πάντα ἀποφέρειν πρὸς ὑμᾶς ὅπου ἂν καθέζησθε· καὶ
φόβον ἐπιτίθεσθε τῷ μὴ ποιοῦντι τὸ παραγγελλό-
μενον· ὑμεῖς δὲ διάδοτε λαβόντες ἱππεῖ μὲν τὸ δι-
πλοῦν, πεζῷ δὲ τὸ ἁπλοῦν, ἵνα ἔχητε, ἤν τινος προσ-

Speech of Cyrus to the Hyrcanians and the Median cavalry officers, asking them to undertake the distribution of the spoil,

42 δέησθε, καὶ ὅτου ὠνήσεσθε. τὴν δ' ἀγορὰν τὴν οὖσαν ἐν τῷ στρατοπέδῳ κηρυξάτω μὲν ἤδη, ἔφη, μὴ ἀδικεῖν μηδένα, πωλεῖν δὲ τοὺς καπήλους ὅ,τι ἔχει ἕκαστος πράσιμον, καὶ ταῦτα διαθεμένους ἄλλα ἄγειν, ὅπως οἰκῆται ἡμῖν τὸ στρατόπεδον.'

43 Ταῦτα μὲν ἐκήρυττον εὐθύς. οἱ δὲ Μῆδοι καὶ Ὑρκάνιοι εἶπον ὧδε·

'Καὶ πῶς ἄν' ἔφασαν 'ἡμεῖς ἄνευ σοῦ καὶ τῶν σῶν διανέμοιμεν ταῦτα;'

44 'Ὁ δ' αὖ Κῦρος πρὸς τοῦτον τὸν λόγον ὧδε προσηνέχθη·

'Ἦ γὰρ οὕτως' ἔφη, 'ὦ ἄνδρες, γιγνώσκετε, ὡς, ὅ,τι ἂν δέῃ πραχθῆναι, ἐπὶ πᾶσι πάντας ἡμᾶς δεήσει παρεῖναι, καὶ οὔτε ἐγὼ ἀρκέσω πράττων τι πρὸ ὑμῶν, ὅ,τι ἂν δέῃ, οὔτε ὑμεῖς πρὸ ἡμῶν; καὶ πῶς ἂν ἄλλως πλείω μὲν πράγματα ἔχοιμεν, μείω δὲ διαπραττοίμεθα
45 ἢ οὕτως; ἀλλ', ὁρᾶτε, ἔφη· ἡμεῖς μὲν γὰρ διεφυλάξαμέν τε ὑμῖν τάδε, καὶ ὑμεῖς ἡμῖν πιστεύετε καλῶς διαπεφυλάχθαι· ὑμεῖς δ' αὖ διανείματε, καὶ ἡμεῖς
46 πιστεύσομεν ὑμῖν καλῶς διανενεμηκέναι. καὶ ἄλλο δέ τι αὖ ἡμεῖς πειρασόμεθα κοινὸν ἀγαθὸν πράττειν. ὁρᾶτε γὰρ δή, ἔφη, νυνὶ πρῶτον ἵπποι ὅσοι ἡμῖν πάρεισιν, οἱ δὲ προσάγονται· τούτους οὖν εἰ μὲν ἐάσομεν ἀναμβάτους, ὠφελήσουσι μὲν οὐδὲν ἡμᾶς, πράγματα δὲ παρέξουσιν ἐπιμέλεσθαι· ἢν δ' ἱππέας ἐπ' αὐτοὺς καταστήσωμεν, ἅμα πραγμάτων τε ἀπαλλαξό-
47 μεθα καὶ ἰσχὺν ἡμῖν αὐτοῖς προσθησόμεθα. εἰ μὲν οὖν ἄλλους ἔχετε, οἵστισιν ἂν δοίητε αὐτούς, μεθ' ὧν ἂν καὶ κινδυνεύοιτε ἥδιον, εἴ τι δέοι, ἢ μεθ' ἡμῶν, ἐκείνοις δίδοτε· εἰ μέντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν

reserving the captured horses for the Persians.

αὐτοὺς δότε. καὶ γὰρ νῦν ὅτε ἄνευ ἡμῶν προσελά- 48
σαντες ἐκινδυνεύετε, πολὺν μὲν φόβον ἡμῖν παρείχετε
μή τι πάθητε, μάλα δὲ αἰσχύνεσθαι ἡμᾶς ἐποιήσατε
ὅτι οὐ παρῆμεν ὅπουπερ ὑμεῖς· ἢν δὲ λάβωμεν τοὺς
285 ἵππους, ἐψόμεθα ὑμῖν. κἂν μὲν δοκῶμεν ὠφελεῖν 49
πλέον ἀπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας
οὐδὲν ἐλλείψομεν· ἢν δὲ πεζοὶ γενόμενοι δοκῶμεν
καιριωτέρως ἂν παρεῖναι, τό τε καταβῆναι ἐν μέσῳ
καὶ εὐθὺς πεζοὶ ὑμῖν παρεσόμεθα· τοὺς δ' ἵππους
290 μηχανησόμεθα οἷς ἂν παραδοίημεν.'

Ὁ μὲν οὕτως ἔλεξεν· οἱ δὲ ἀπεκρίναντο· ''Αλλ' 50
ἡμεῖς μέν, ὦ Κῦρε, οὔτ' ἄνδρας ἔχομεν οὓς ἀναβιβά-
σαιμεν ἂν ἐπὶ τούτους τοὺς ἵππους, οὔτ' εἰ εἴχομεν,
σοῦ ταῦτα βουλομένου ἄλλο ἂν ἀντὶ τούτων ἡρού-
295 μεθα. καὶ νῦν, ἔφασαν, τούτους λαβὼν ποίει ὅπως
ἄριστόν σοι δοκεῖ εἶναι.'

''Αλλὰ δέχομαί τε' ἔφη 'καὶ ἀγαθῇ τύχῃ ἡμεῖς τε 51
ἱππεῖς γενοίμεθα καὶ ὑμεῖς διέλοιτε τὰ κοινά. πρῶτον
μὲν οὖν τοῖς θεοῖς, ἔφη, ἐξαιρεῖτε ὅ,τι ἂν οἱ μάγοι
300 ἐξηγῶνται· ἔπειτα δὲ καὶ Κυαξάρῃ ἐκλέξασθε ὁποῖ' 52
ἂν οἴεσθε αὐτῷ μάλιστα χαρίζεσθαι.'

Καὶ οἳ γελάσαντες εἶπον ὅτι γυναῖκας ἐξαιρετέον
εἴη.

'Γυναῖκάς τε τοίνυν ἐξαιρεῖτε' ἔφη 'καὶ ἄλλο ὅ,τι
305 ἂν δοκῇ ὑμῖν. ἐπειδὰν δ' ἐκείνῳ ἐξέλητε, τοὺς ἐμοί,
ὦ Ὑρκάνιοι, ἐθελουσίους τούτους ἐπισπομένους πάν-
τας ἀμέμπτους ποιεῖτε εἰς δύναμιν. ὑμεῖς δ' αὖ, ὦ 53
Μῆδοι, τοὺς πρώτους συμμάχους γενομένους τιμᾶτε
τούτους, ὅπως εὖ βεβουλεῦσθαι ἡγήσωνται ἡμῖν φίλοι
310 γενόμενοι. νείματε δὲ πάντων τὸ μέρος καὶ τῷ παρὰ
Κυαξάρου ἥκοντι αὐτῷ τε καὶ τοῖς μετ' αὐτοῦ· καὶ

συνδιαμένειν δὲ παρακαλεῖτε, ὡς ἐμοὶ τοῦτο συνδοκοῦν· ἵνα καὶ Κυαξάρῃ μᾶλλον εἰδὼς περὶ ἑκάστου
54 ἀπαγγείλῃ τὰ ὄντα. Πέρσαις δ', ἔφη, τοῖς μετ' ἐμοῦ, ὅσα ἂν περιττὰ γένηται ὑμῶν καλῶς κατεσκευασμέ- 315
νων, ταῦτα ἀρκέσει· καὶ γάρ, ἔφη, μάλα πως ἡμεῖς οὐκ ἐν χλιδῇ τεθράμμεθα ἀλλὰ χωριτικῶς, ὥστε ἴσως ἂν ἡμῶν καταγελάσαιτε, εἴ τι σεμνὸν ἡμῖν περιτεθείη, ὥσπερ, ἔφη, οἶδ' ὅτι πολὺν ὑμῖν γέλωτα παρέξομεν καὶ ἐπὶ τῶν ἵππων καθήμενοι, οἶμαι δ', ἔφη, 320
καὶ ἐπὶ τῆς γῆς καταπίπτοντες.'

55 Ἐκ τούτου οἱ μὲν ᾔεσαν ἐπὶ τὴν διαίρεσιν, μάλα ἐπὶ τῷ ἱππικῷ γελῶντες· ὁ δὲ τοὺς ταξιάρχους καλέσας ἐκέλευσε τοὺς ἵππους λαμβάνειν καὶ τὰ τῶν ἵππων σκεύη 325
καὶ τοὺς ἱπποκόμους, καὶ ἀριθμήσαντας <δια>λαβεῖν κληρωσαμένους εἰς τάξιν
56 ἴσους ἑκάστοις. αὖθις δὲ ὁ Κῦρος ἀνειπεῖν ἐκέλευσεν, εἴ τις εἴη ἐν τῷ Ἀσσυρίων ἢ Σύρων ἢ Ἀραβίων στρατεύματι ἀνὴρ δοῦλος ἢ Μήδων ἢ Περσῶν ἢ Βακτρίων 330
ἢ Καρῶν ἢ Κιλίκων ἢ Ἑλλήνων ἢ ἄλλοθέν ποθεν
57 βεβιασμένος, ἐκφαίνεσθαι. οἱ δὲ ἀκούσαντες τοῦ κήρυκος ἅσμενοι πολλοὶ προυφάνησαν· ὁ δ' ἐκλεξάμενος αὐτῶν τοὺς τὰ εἴδη βελτίστους ἔλεγεν ὅτι ἐλευθέρους αὐτοὺς ὄντας δεήσει ὅπλα ὑποφέρειν ἂν 335
αὐτοῖς διδῶσι· τὰ δ' ἐπιτήδεια ὅπως ἂν ἔχωσιν ἔφη
58 αὐτῷ μελήσειν. καὶ εὐθὺς ἄγων πρὸς τοὺς ταξιάρχους συνέστησεν αὐτούς, καὶ ἐκέλευσε τά τε γέρρα καὶ τὰς ψιλὰς μαχαίρας τούτοις δοῦναι, ὅπως ἔχοντες σὺν τοῖς ἵπποις ἕπωνται, καὶ τἀπιτήδεια τούτοις 340
ὥσπερ καὶ τοῖς μετ' αὐτοῦ Πέρσαις λαμβάνειν, αὐτοὺς δὲ τοὺς θώρακας καὶ τὰ ξυστὰ ἔχοντας ἀεὶ ἐπὶ

Distribution made according to the wishes of Cyrus. Selection of men of different nationalities, captives of the Assyrians, to serve as squires.

τῶν ἵππων ὀχεῖσθαι, καὶ αὐτὸς οὕτω ποιῶν κατῆρχεν, ἐπὶ δὲ τοὺς πεζοὺς τῶν ὁμοτίμων ἀνθ' αὑτοῦ ἕκαστον καθιστάναι ἄλλον ἄρχοντα τῶν ὁμοτίμων.

Οἱ μὲν δὴ ἀμφὶ ταῦτα εἶχον. Γωβρύας δ' ἐν τούτῳ παρῆν Ἀσσύριος πρεσβύτης ἀνὴρ ἐφ' ἵππου σὺν ἱππικῇ θεραπείᾳ· εἶχον δὲ πάντες τὰ ἐφίππων ὅπλα. καὶ οἱ μὲν ἐπὶ τῷ τὰ ὅπλα παραλαμβάνειν τεταγμένοι ἐκέλευον παραδιδόναι τὰ ξυστά, ὅπως κατακάοιεν ὥσπερ τἄλλα. ὁ δὲ Γωβρύας εἶπεν ὅτι Κῦρον πρῶτον βούλοιτο ἰδεῖν· καὶ οἱ ὑπηρέται τοὺς μὲν ἄλλους ἱππέας αὐτοῦ κατέλιπον, τὸν δὲ Γωβρύαν ἄγουσι πρὸς τὸν Κῦρον. ὁ δ' ὡς εἶδε τὸν Κῦρον, ἔλεξεν ὧδε· VI

Gobryas, an Assyrian, offers to join Cyrus. His pathetic description of the murder of his son by the Assyrian king.

"Ω δέσποτα, ἐγώ εἰμι τὸ μὲν γένος Ἀσσύριος, 2 ἔχω δὲ καὶ τεῖχος ἰσχυρὸν καὶ χώρας ἐπάρχω πολλῆς· καὶ ἵππον ἔχω εἰς χιλίαν, ἣν τῷ τῶν Ἀσσυρίων βασιλεῖ παρειχόμην καὶ φίλος ἦν ἐκείνῳ ὡς μάλιστα· ἐπεὶ δὲ ἐκεῖνος τέθνηκεν ὑφ' ὑμῶν ἀνὴρ ἀγαθὸς ὤν, ὁ δὲ παῖς ἐκείνου τὴν ἀρχὴν ἔχει ἔχθιστος ὢν ἐμοί, ἥκω πρὸς σὲ καὶ ἱκέτης προσπίπτω καὶ δίδωμί σοι ἐμαυτὸν δοῦλον καὶ σύμμαχον, σὲ δὲ τιμωρὸν αἰτοῦμαι ἐμοὶ γενέσθαι· καὶ παῖδα οὕτως ὡς δυνατόν σε ποιοῦμαι· ἄπαις δ' εἰμὶ ἀρρένων παίδων. ὃς γὰρ ἦν μοι 3 μόνος καὶ καλὸς κἀγαθός, ὦ δέσποτα, καὶ ἐμὲ φιλῶν καὶ τιμῶν ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν τιθείη, τοῦτον ὁ νῦν βασιλεὺς, οὗτος καλέσαντος τοῦ τότε βασιλέως, πατρὸς δὲ τοῦ νῦν, ὡς δώσοντος τὴν θυγατέρα τῷ ἐμῷ παιδί, ἐγὼ μὲν ἀπεπεμψάμην μέγα φρονῶν ὅτι δῆθεν τῆς βασιλέως θυγατρὸς ὀψοίμην τὸν ἐμὸν υἱὸν γαμέτην· ὁ δὲ νῦν βασιλεὺς εἰς θήραν

αὐτὸν παρακαλέσας καὶ ἀνεὶς αὐτῷ θηρᾶν ἀνὰ κράτος, ὡς πολὺ κρείττων αὐτοῦ ἱππεὺς ἡγούμενος εἶναι, ὁ μὲν ὡς φίλῳ συνεθήρα, φανείσης δὲ ἄρκτου διώκοντες ἀμφότεροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἥμαρτεν, ὡς μήποτε ὤφελεν, ὁ δ' ἐμὸς παῖς βαλών, 4 οὐδὲν δέον, καταβάλλει τὴν ἄρκτον. καὶ τότε μὲν δὴ ἀνιαθεὶς ἄρ' οὗτος κατέσχεν ὑπὸ σκότου τὸν φθόνον· ὡς δὲ πάλιν λέοντος παρατυχόντος ὁ μὲν αὖ ἥμαρτεν, οὐδὲν θαυμαστὸν οἶμαι παθών, ὁ δ' αὖ ἐμὸς παῖς αὖθις τυχὼν κατειργάσατό τε τὸν λέοντα καὶ εἶπεν 'Ἆρα βέβληκα δὶς ἐφεξῆς καὶ καταβέβληκα θῆρα ἑκατεράκις,' ἐν τούτῳ δὴ οὐκέτι κατίσχει ὁ ἀνόσιος τὸν φθόνον, ἀλλ' αἰχμὴν παρά τινος τῶν ἑπομένων ἁρπάσας, παίσας εἰς τὰ στέρνα τὸν μόνον μοι καὶ 5 φίλον παῖδα ἀφείλετο τὴν ψυχήν. κἀγὼ μὲν ὁ τάλας νεκρὸν ἀντὶ νυμφίου ἐκομισάμην καὶ ἔθαψα τηλικοῦτος ὢν ἄρτι γενειάσκοντα τὸν ἄριστον παῖδα τὸν ἀγαπητόν· ὁ δὲ κατακανὼν ὥσπερ ἐχθρὸν ἀπολέσας οὔτε μεταμελόμενος πώποτε φανερὸς ἐγένετο οὔτε ἀντὶ τοῦ κακοῦ ἔργου τιμῆς τινος ἠξίωσε τὸν κατὰ γῆς. ὅ γε μὴν πατὴρ αὐτοῦ καὶ συνῴκτισέ με καὶ δῆλος ἦν συν- 6 αχθόμενός μοι τῇ συμφορᾷ. ἐγὼ οὖν, εἰ μὲν ἔζη ἐκεῖνος, οὐκ ἄν ποτε ἦλθον πρὸς σὲ ἐπὶ τῷ ἐκείνου κακῷ· πολλὰ γὰρ φιλικὰ ἔπαθον ὑπ' ἐκείνου καὶ ὑπηρέτησα ἐκείνῳ· ἐπεὶ δ' εἰς τὸν τοῦ ἐμοῦ παιδὸς φονέα ἡ ἀρχὴ περιήκει, οὐκ ἄν ποτε τούτῳ ἐγὼ δυναίμην εὔνους γενέσθαι, οὐδὲ οὗτος ἐμὲ εὖ οἶδ' ὅτι φίλον ἄν ποτε ἡγήσαιτο. οἶδε γὰρ ὡς ἐγὼ πρὸς αὐτὸν ἔχω καὶ ὡς πρόσθεν φαιδρῶς βιοτεύων νῦν διάκειμαι, ἔρη- 7 μος ὢν καὶ διὰ πένθους τὸ γῆρας διάγων. εἰ οὖν σύ με δέχει καὶ ἐλπίδα τινὰ λάβοιμι τῷ φίλῳ παιδὶ

τιμωρίας ἄν τινος μετὰ σοῦ τυχεῖν, καὶ ἀνηβῆσαι ἂν πάλιν δοκῶ μοι καὶ οὔτε ζῶν ἂν ἔτι αἰσχυνοίμην οὔτε ἀποθνήσκων ἀνιώμενος ἂν τελευτᾶν δοκῶ.'

'Ο μὲν οὕτως εἶπε· Κῦρος δ' ἀπεκρίνατο ''Αλλ' 8 ἤνπερ, ὦ Γωβρύα, καὶ φρονῶν φαίνῃ ὅσαπερ λέγεις πρὸς ἡμᾶς, δέχομαί τε ἱκέτην σε καὶ τιμωρήσειν σοι τοῦ παιδὸς σὺν θεοῖς ὑπισχνοῦμαι. λέξον δέ μοι, ἔφη, ἐάν σοι ταῦτα ποιῶμεν καὶ τὰ τείχη σε ἔχειν ἐῶμεν καὶ τὴν χώραν καὶ τὰ ὅπλα καὶ τὴν δύναμιν ἥνπερ πρόσθεν εἶχες, σὺ ἡμῖν τί ἀντὶ τούτων ὑπηρετήσεις;' ὁ δὲ εἶπε 'Τὰ μὲν τείχη, ὅταν ἔλθῃς, οἰκόν σοι παρ- 9 έξω· δασμὸν δὲ τῆς χώρας ὅνπερ ἔφερον ἐκείνῳ σοὶ ἀποίσω, καὶ ὅποι ἂν στρατεύῃ συστρατεύσομαι τὴν ἐκ τῆς χώρας δύναμιν ἔχων. ἔστι δέ μοι, ἔφη, καὶ θυγάτηρ παρθένος ἀγαπητὴ γάμου ἤδη ὡραία, ἣν ἐγὼ πρόσθεν μὲν ᾤμην τῷ νῦν βασιλεύοντι γυναῖκα τρέφειν· νῦν δὲ αὐτή τέ μοι ἡ θυγάτηρ πολλὰ γοωμένη ἱκέτευσε μὴ δοῦναι αὐτὴν τῷ τοῦ ἀδελφοῦ φονεῖ, ἐγώ τε ὡσαύτως γιγνώσκω. νῦν δέ σοι δίδωμι βουλεύσασθαι καὶ περὶ ταύτης οὕτως ὥσπερ ἂν καὶ ἐγὼ βουλεύων περὶ σὲ φαίνωμαι.' οὕτω δὴ ὁ Κῦρος εἶπεν 10 ''Επὶ τούτοις' ἔφη 'ἐγὼ ἀληθευομένοις δίδωμί σοι τὴν ἐμὴν καὶ λαμβάνω τὴν σὴν δεξιάν· θεοὶ δ' ἡμῖν μάρτυρες ἔστων.' ἐπεὶ δὲ ταῦτα ἐπράχθη, ἀπιέναι τε κελεύει τὸν Γωβρύαν ἔχοντα τὰ ὅπλα καὶ ἐπήρετο πόση τις ὁδὸς ὡς αὐτὸν εἴη, ὡς ἥξων. ὁ δ' ἔλεγεν, 'Ἦν αὔριον ἴῃς πρῴ, τῇ ἑτέρᾳ ἂν αὐλίζοιο παρ' ἡμῖν.'

Οὕτω δὴ οὗτος μὲν ᾤχετο ἡγεμόνα καταλιπών. 11

He offers to place all he had at the disposal of Cyrus.

The Medes give an account of the division of the spoil.

οἱ δὲ Μῆδοι παρῆσαν, ἃ μὲν οἱ μάγοι ἔφασαν τοῖς θεοῖς ἐξελεῖν, ἀποδόντες τοῖς μάγοις, Κύρῳ δ' ἐξηρηκότες τὴν καλλίστην σκηνὴν καὶ τὴν Σουσίδα γυναῖκα, ἣ καλλίστη δὴ λέγεται ἐν τῇ Ἀσίᾳ γυνὴ γενέσθαι, καὶ μουσουργοὺς 95
δὲ δύο τὰς κρατίστας, δεύτερον δὲ Κυαξάρῃ τὰ δεύτερα· τοιαῦτα δὲ ἄλλα ὧν ἐδέοντο ἑαυτοῖς ἐκπληρώσαντες, ὡς μηδενὸς ἐνδεόμενοι στρατεύωνται· πάντα
12 γὰρ ἦν πολλά. προσέλαβον δὲ καὶ Τρκάνιοι ὧν ἐδέοντο· ἰσόμοιρον δὲ ἐποίησαν καὶ τὸν παρὰ Κυ- 100
αξάρου ἄγγελον· τὰς δὲ περιττὰς σκηνὰς ὅσαι ἦσαν Κύρῳ παρέδοσαν, ὡς τοῖς Πέρσαις γένοιντο. τὸ δὲ νόμισμα ἔφασαν, ἐπειδὰν ἅπαν συλλεχθῇ, διαδώσειν· καὶ διέδωκαν.

LIBRI QVARTI FINIS

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Ε

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ

How Cyrus disposes of his own share of the booty.

1 Οἱ μὲν δὴ ταῦτ' ἔπραξάν τε καὶ ἔλεξαν. ὁ δὲ Κῦρος τὰ μὲν Κυαξάρου ἐκέλευσε διαλαβόντας φυλάττειν οὓς ἥδει οἰκειοτάτους αὐτῷ ὄντας· καὶ ὅσα ἐμοὶ δίδοτε, ἡδέως, ἔφη, δέχομαι· χρήσεται δ' αὐτοῖς ὑμῶν ὁ ἀεὶ μάλιστα δεόμενος. φιλόμουσος δέ τις τῶν Μήδων εἶπε, Καὶ μὴν ἐγώ, ὦ Κῦρε, τῶν μουσουργῶν ἀκούσας ἐσπέρας ὧν σὺ νῦν ἔχεις, ἤκουσά τε ἡδέως κἄν μοι δῷς αὐτῶν μίαν, στρατεύεσθαι ἄν μοι δοκῶ ἥδιον ἢ οἴκοι μένειν. ὁ δὲ Κῦρος εἶπεν, Ἀλλ' ἐγώ, ἔφη, καὶ δίδωμί σοι καὶ χάριν οἶμαι σοὶ πλείω ἔχειν ὅτι ἐμὲ ἠτησας ἢ σὺ ἐμοὶ ὅτι λαμβάνεις· οὕτως ἐγὼ ὑμῖν διψῶ χαρίζεσθαι. ταύτην μὲν οὖν ἔλαβεν ὁ αἰτήσας.

Pantheia, wife of Abradatas, is committed by Cyrus to the care of Araspas. Cyrus declines to visit her himself, having heard a description of her surpassing beauty.

2 Καλέσας δὲ ὁ Κῦρος Ἀράσπαν Μῆδον, ὃς ἦν αὐτῷ ἐκ παιδὸς ἑταῖρος, ᾧ καὶ τὴν στολὴν ἐκδὺς ἔδωκε τὴν Μηδικήν, ὅτε παρὰ Ἀστυάγους εἰς Πέρσας ἀπῄει, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα καὶ τὴν σκηνήν· ἦν δὲ αὕτη ἡ γυνὴ τοῦ Ἀβραδάτου τοῦ Σουσίου· ὅτε δὲ ἡλίσκετο τὸ τῶν Ἀσσυρίων στρατόπεδον, ὁ ἀνὴρ αὐτῆς οὐκ ἔτυχεν ἐν τῷ στρατοπέδῳ ὤν, ἀλλὰ πρὸς

3

τὸν τῶν Βακτρίων βασιλέα πρεσβεύων ᾤχετο· ἔπεμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας· ξένος γὰρ ὢν ἐτύγχανε τῷ τῶν Βακτρίων βασιλεῖ· ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπαν, 4 ἕως ἂν αὐτὸς λάβῃ. κελευόμενος δὲ ὁ Ἀράσπας ἐπήρετο, Ἐώρακας δ', ἔφη, ὦ Κῦρε, τὴν γυναῖκα, ἣν με κελεύεις φυλάττειν;

Μὰ Δι', ἔφη ὁ Κῦρος, οὐκ ἔγωγε.

Ἀλλ' ἐγώ, ἔφη, ἡνίκα ἐξῃροῦμέν σοι αὐτήν· καὶ δῆτα, ὅτε μὲν εἰσήλθομεν εἰς τὴν σκηνὴν αὐτῆς, τὸ πρῶτον οὐ διέγνωμεν αὐτήν· χαμαί τε γὰρ ἐκάθητο καὶ αἱ θεράπαιναι πᾶσαι περὶ αὐτήν· καὶ τοίνυν ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα· ἐπεὶ δὲ γνῶναι βουλόμενοι ποία εἴη ἡ δέσποινα πάσας περιεβλέψαμεν, ταχὺ πάνυ καὶ πασῶν ἐφαίνετο διαφέρουσα τῶν ἄλλων, καίπερ καθημένη κεκαλυμμένη τε καὶ εἰς γῆν 5 ὁρῶσα. ὡς δὲ ἀναστῆναι αὐτὴν ἐκελεύσαμεν, συνανέστησαν μὲν αὐτῇ ἅπασαι αἱ ἀμφ' αὐτήν, διήνεγκε δ' ἐνταῦθα πρῶτον μὲν τῷ μεγέθει, ἔπειτα δὲ καὶ τῇ ἀρετῇ καὶ τῇ εὐσχημοσύνῃ καίπερ ἐν ταπεινῷ σχήματι ἑστηκυῖα. δῆλα δ' ἦν αὐτῇ καὶ τὰ δάκρυα στάζοντα, τὰ μὲν κατὰ τῶν πέπλων, τὰ δὲ καὶ ἐπὶ τοὺς πόδας. 6 ὡς δ' ἡμῶν ὁ γεραίτατος εἶπε Θάρρει, ὦ γύναι· καλὸν μὲν γὰρ κἀγαθὸν ἀκούομεν καὶ τὸν σὸν ἄνδρα εἶναι· νῦν μέντοι ἐξαιροῦμεν ἀνδρί σε εὖ ἴσθι ὅτι οὔτε τὸ εἶδος ἐκείνου χείρονι οὔτε τὴν γνώμην οὔτε δύναμιν ἥττω ἔχοντι, ἀλλ' ὡς ἡμεῖς γε νομίζομεν, εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι, οὗ σὺ ἕσει τὸ ἀπὸ τοῦδε· ὡς οὖν τοῦτο ἤκουσεν ἡ γυνή, περικατερρήξατό τε τὸν ἄνωθεν πέπλον 7 καὶ ἀνωδύρατο· συνανεβόησαν δὲ καὶ αἱ δμωαί. ἐν

τούτῳ δὲ ἐφάνη μὲν αὐτῆς τὸ πλεῖστον μέρος τοῦ προσώπου, ἐφάνη δὲ ἡ δέρη καὶ αἱ χεῖρες· καὶ εὖ ἴσθι, ἔφη, ὦ Κῦρε, ὡς ἐμοί τε ἔδοξε καὶ τοῖς ἄλλοις ἅπασι τοῖς ἰδοῦσι μήπω φῦναι μηδὲ γενέσθαι γυνὴ ἀπὸ θνητῶν τοιαύτη ἐν τῇ Ἀσίᾳ· ἀλλὰ πάντως, ἔφη, καὶ σὺ θέασαι αὐτήν.'

Καὶ ὁ Κῦρος ἔφη, [Ναὶ] Μὰ Δία, πολύ γε ἥττον, εἰ τοιαύτη ἐστὶν οἵαν σὺ λέγεις. 8

Τί δαί; ἔφη ὁ νεανίσκος.

Ὅτι, ἔφη, εἰ νυνὶ σοῦ ἀκούσας, ὅτι καλή ἐστι, πεισθήσομαι ἐλθεῖν θεασόμενος, οὐδὲ πάνυ μοι σχολῆς οὔσης, δέδοικα μὴ πολὺ θᾶττον ἐκείνη αὖθις ἀναπείσῃ καὶ πάλιν ἐλθεῖν θεασόμενον· ἐκ δὲ τούτου ἴσως ἂν ἀμελήσας ὧν με δεῖ πράττειν καθήμην ἐκείνην θεώμενος.

Καὶ ὁ νεανίσκος ἀναγελάσας εἶπεν, Οἶει γάρ, ἔφη, 9 ὦ Κῦρε, ἱκανὸν εἶναι κάλλος ἀνθρώπου ἀναγκάζειν τὸν μὴ βουλόμενον πράττειν παρὰ τὸ βέλτιστον; εἰ μέντοι, ἔφη, τοῦτο οὕτως ἐπεφύκει, πάντας ἂν ἠνάγκαζεν ὁμοίως. ὁρᾷς, ἔφη, τὸ πῦρ, ὡς πάντας ὁμοίως κάει; πέφυκε γὰρ τοιοῦτον· τῶν δὲ καλῶν τῶν μὲν ἐρῶσι τῶν δ' οὔ, καὶ ἄλλος γε ἄλλου. ἐθελούσιον γάρ, ἔφη, ἐστί, καὶ ἐρᾷ ἕκαστος ὧν ἂν βούληται. αὐτίκ', ἔφη, οὐκ ἐρᾷ ἀδελφὸς ἀδελφῆς, ἄλλος δὲ ταύτης, οὐδὲ πατὴρ θυγατρός, ἄλλος δὲ ταύτης· καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν. εἰ δέ γ', ἔφη, νόμος τεθείη μὴ ἐσθίοντας μὴ πεινῆν καὶ μὴ πίνοντας μὴ διψῆν μηδὲ ῥιγοῦν τοῦ χειμῶνος μηδὲ θάλπεσθαι τοῦ θέρους, οὐδεὶς ἂν νόμος δυνηθείη διαπράξασθαι ταῦτα πείθεσθαι ἀν-

His refusal gives occasion for a discussion on the power of Love. Araspas expresses his contempt for all amorous affection and for all who yield to its seductions. 10 11

θρώπους· πεφύκασι γὰρ ὑπὸ τούτων κρατεῖσθαι. τὸ δ' ἐρᾶν ἐθελούσιόν ἐστιν· ἕκαστος γοῦν τῶν καθ' ἑαυτὸν ἐρᾷ, ὥσπερ ἱματίων καὶ ὑποδημάτων.

12 Πῶς οὖν, ἔφη ὁ Κῦρος, εἰ ἐθελούσιόν ἐστι τὸ ἐρασθῆναι, οὐ καὶ παύσασθαι ἔστιν ὅταν τις βούληται; ἀλλ' ἐγώ, ἔφη, ἑώρακα καὶ κλάοντας ὑπὸ λύπης δι' ἔρωτα, καὶ δουλεύοντάς γε τοῖς ἐρωμένοις καὶ μάλα κακὸν νομίζοντας πρὶν ἐρᾶν τὸ δουλεύειν, καὶ διδόντας γε πολλὰ ὧν οὐ βέλτιον αὐτοῖς στέρεσθαι, καὶ εὐχομένους ὥσπερ καὶ ἄλλης τινὸς νόσου ἀπαλλαγῆναι, καὶ οὐ δυναμένους μέντοι ἀπαλλάττεσθαι, ἀλλὰ δεδεμένους ἰσχυροτέρᾳ ἀνάγκῃ ἢ εἰ ἐν σιδήρῳ ἐδέδεντο. παρέχουσι γοῦν ἑαυτοὺς τοῖς ἐρωμένοις πολλὰ καὶ εἰκῇ ὑπηρετοῦντας· καὶ μέντοι οὐδ' ἀποδιδράσκειν ἐπιχειροῦσι, τοιαῦτα κακὰ ἔχοντες, ἀλλὰ καὶ φυλάττουσι τοὺς ἐρωμένους μή ποι ἀποδρῶσι.

13 Καὶ ὁ νεανίσκος εἶπε πρὸς ταῦτα 'Ποιοῦσι γάρ, ἔφη, ταῦτα· εἰσὶ μέντοι, ἔφη, οἱ τοιοῦτοι μοχθηροί· διόπερ οἶμαι καὶ εὔχονται μὲν ἀεὶ ὡς ἄθλιοι ὄντες ἀποθανεῖν, μυρίων δ' οὐσῶν μηχανῶν ἀπαλλαγῆς τοῦ βίου οὐκ ἀπαλλάττονται. οἱ αὐτοὶ δέ γε οὗτοι καὶ κλέπτειν ἐπιχειροῦσι καὶ οὐκ ἀπέχονται τῶν ἀλλοτρίων, ἀλλ' ἐπειδάν τι ἁρπάσωσιν ἢ κλέψωσιν, ὁρᾷς ὅτι σὺ πρῶτος, ὡς οὐκ ἀναγκαῖον <ὂν> τὸ κλέπτειν, αἰτιᾷ τὸν κλέπτοντα καὶ ἁρπάζοντα, καὶ οὐ συγγιγνώ-
14 σκεις, ἀλλὰ κολάζεις. οὕτω μέντοι, ἔφη, καὶ οἱ καλοὶ οὐκ ἀναγκάζουσιν ἐρᾶν ἑαυτῶν οὐδὲ ἐφίεσθαι ἀνθρώπους ὧν μὴ δεῖ, ἀλλὰ τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι, κἄπειτα ἔρωτα αἰτιῶνται· οἱ δέ γε καλοὶ κἀγαθοὶ ἐπιθυμοῦντες καὶ χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν, ὅμως

πάντων τούτων δύνανται ἀπέχεσθαι ὥστε μὴ ἅπτεσθαι
αὐτῶν παρὰ τὸ δίκαιον. ἐγὼ γοῦν, ἔφη, ταύτην ἑω- 15
ρακὼς καὶ πάνυ καλῆς δοξάσης μοι εἶναι ὅμως καὶ
παρὰ σοί εἰμι καὶ ἱππεύω καὶ τἄλλα τὰ ἐμοὶ προσή-
κοντα ἀποτελῶ.'

Ναὶ μὰ Δί', ἔφη ὁ Κῦρος· ἴσως γὰρ θᾶττον 16
ἀπῆλθες ἢ ἐν ὅσῳ χρόνῳ ἔρως πέφυκε συσκευάζεσθαι
ἄνθρωπον. καὶ πυρὸς γάρ τοι ἔστι θιγόντα μὴ
εὐθὺς κάεσθαι καὶ τὰ ξύλα οὐκ εὐθὺς ἀναλάμπει·
ὅμως δ' ἔγωγε οὔτε πυρὸς ἑκὼν εἶναι ἅπτομαι οὔτε
τοὺς καλοὺς εἰσορῶ. οὐδέ γε σοὶ συμβουλεύω, ἔφη,
ὦ Ἀράσπα, ἐν τοῖς καλοῖς ἐᾶν τὴν ὄψιν ἐνδιατρί-
βειν· ὡς τὸ μὲν πῦρ τοὺς ἁπτομένους κάει, οἱ δὲ
καλοὶ καὶ τοὺς ἄπωθεν θεωμένους ὑφάπτουσιν, ὥστε
αἴθεσθαι τῷ ἔρωτι.

Θάρρει, ἔφη, ὦ Κῦρε· οὐδ' ἐὰν μηδέποτε παύ- 17
σωμαι θεώμενος, οὐ μὴ κρατηθῶ ὥστε ποιεῖν τι ὧν
μὴ χρὴ ποιεῖν.

Κάλλιστα, ἔφη, λέγεις· φύλαττε τοίνυν, ἔφη,
ὥσπερ σε κελεύω καὶ ἐπιμέλου αὐτῆς· Cyrus warns him against the strength of love.
ἴσως γὰρ ἂν πάνυ ἡμῖν ἐν καιρῷ γέ-
νοιτο αὕτη ἡ γυνή. τότε μὲν δὴ ταῦτα εἰπόντες
διελύθησαν.

Ὁ δὲ νεανίσκος ἅμα μὲν ὁρῶν καλὴν τὴν γυναῖκα, 18
ἅμα δὲ αἰσθανόμενος τὴν καλοκἀγαθίαν Araspas after all falls in love with Pantheia.
αὐτῆς, ἅμα δὲ θεραπεύων αὐτὴν καὶ
οἰόμενος χαρίζεσθαι αὐτῇ, ἅμα δὲ αἰσθανόμενος
οὐκ ἀχάριστον οὖσαν, ἀλλ' ἐπιμελομένην διὰ τῶν
αὐτῆς οἰκετῶν ὡς καὶ εἰσιόντι εἴη αὐτῷ τὰ δέοντα
καὶ εἴ ποτε ἀσθενήσειεν, ὡς μηδενὸς ἐνδέοιτο, ἐκ
πάντων τούτων ἡλίσκετο ἔρωτι, καὶ ἴσως οὐδὲν

θαυμαστὸν ἔπασχε. καὶ ταῦτα μὲν δὴ οὕτως ἐπράττετο.

19 Βουλόμενος δὲ ὁ Κῦρος ἐθελοντὰς μένειν μεθ' ἑαυτοῦ τούς τε Μήδους καὶ τοὺς συμμάχους, συνεκάλεσε πάντας τοὺς ἐπικαιρίους· ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε·

The address of Cyrus to the Median volunteers.

20 "Ἄνδρες Μῆδοι καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς ὅτι οὔτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε οὔτε Κυαξάρῃ νομίζοντες τοῦτο ὑπηρετεῖν, ἀλλ' ἐμοὶ βουλόμενοι τοῦτο χαρίζεσθαι καὶ ἐμὲ τιμῶντες νυκτοπορεῖν καὶ κινδυνεύειν σὺν ἐμοὶ ἠθελήσατε. καὶ χάριν τούτων ἐγὼ ὑμῖν ἔχω μέν, εἰ μὴ ἀδικῶ· ἀποδιδόναι δὲ οὔπω ἀξίαν δύναμιν ἔχειν μοι δοκῶ. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δ' Ἐὰν μένητε παρ' ἐμοί, ἀποδώσω, εὖ ἴστε, ἔφη, αἰσχυνοίμην ἂν εἰπεῖν· νομίζω γὰρ ἐμαυτὸν ἐοικέναι λέγοντι ταῦτα ἕνεκα τοῦ ὑμᾶς μᾶλλον ἐθέλειν παρ' ἐμοὶ καταμένειν. ἀντὶ δὲ τούτου τάδε λέγω· ἐγὼ γὰρ ὑμῖν, κἂν ἤδη ἀπίητε Κυαξάρῃ πειθόμενοι, ὅμως, ἂν ἀγαθόν τι πράξω, πειράσομαι οὕτω ποιεῖν ὥστε καὶ ὑμᾶς ἐμὲ ἐπαινεῖν. οὐ γὰρ δὴ αὐτός γε ἄπειμι, ἀλλὰ καὶ Ὑρκανίοις, οἷς τοὺς ὅρκους καὶ τὰς δεξιὰς ἔδωκα, ἐμπεδώσω καὶ οὔποτε τούτους προδιδοὺς ἁλώσομαι, καὶ τῷ νῦν διδόντι Γωβρύᾳ καὶ τείχη ἡμῖν καὶ χώραν καὶ δύναμιν πειράσομαι ποιεῖν μὴ μεταμελῆσαι τῆς πρὸς ἐμὲ ὁδοῦ. καὶ τὸ μέγιστον δή, θεῶν οὕτω διδόντων περιφανῶς ἀγαθὰ καὶ φοβοίμην ἂν αὐτοὺς καὶ αἰσχυνοίμην ἀπολιπὼν ταῦτα εἰκῇ ἀπελθεῖν. ἐγὼ μὲν οὖν οὕτως, ἔφη, ποιήσω· ὑμεῖς δὲ ὅπως γιγνώσκετε οὕτω καὶ ποιεῖτε, καὶ ἐμοὶ εἴπατε ὅ,τι ἂν ὑμῖν δοκῇ.'

Ὁ μὲν οὕτως εἶπε.

Πρῶτος δ' ὁ φήσας ποτὲ συγγενὴς τοῦ Κύρου 24
εἶναι εἶπεν, 'Αλλ' ἐγὼ μέν, ἔφη, ὦ βα- Speech of Artabazos in reply.
σιλεῦ· βασιλεὺς γὰρ ἔμοιγε δοκεῖς σὺ
φύσει πεφυκέναι οὐδὲν ἧττον ἢ ὁ ἐν τῷ σμήνει φυό-
μενος τῶν μελιττῶν ἡγεμών· ἐκείνῳ τε γὰρ αἱ μέ-
λιτται ἑκοῦσαι μὲν πείθονται, ὅπου δ' ἂν μένῃ, οὐ-
δεμία ἐντεῦθεν ἀπέρχεται· ἐὰν δέ τοι ἐξίῃ, οὐδεμία
αὐτοῦ ἀπολείπεται. οὕτω δεινός τις ἔρως αὐταῖς τοῦ
ἄρχεσθαι ὑπ' ἐκείνου ἐγγίγνεται· καὶ πρὸς σὲ δέ μοι 25
δοκοῦσι παραπλησίως πως οἱ ἄνθρωποι οὕτω δια-
κεῖσθαι. καὶ γὰρ εἰς Πέρσας ὅτε παρ' ἡμῶν ἀπῄεις,
τίς Μήδων ἢ νέος ἢ γέρων σοῦ ἀπελείφθη τὸ μή
σοι ἀκολουθεῖν ἔστε 'Αστυάγης ἡμᾶς ἀπέστρεψεν;
ἐπειδὴ δ' ἐκ Περσῶν βοηθὸς ἡμῖν ὡρμήθης, σχεδὸν
αὖ ἑωρῶμεν τοὺς φίλους σου πάντας ἐθελουσίους
συνεπομένους. ὅτε δ' αὖ τῆς δεῦρο στρατείας ἐπεθύ-
μησας, πάντες σοι Μῆδοι ἑκόντες ἠκολούθησαν. νῦν 26
δ' αὖ οὕτως ἔχομεν ὡς σὺν μὲν σοὶ ὅμως καὶ ἐν τῇ
πολεμίᾳ ὄντες θαρροῦμεν, ἄνευ δὲ σοῦ καὶ οἴκαδε
ἀπιέναι φοβούμεθα. οἱ μὲν οὖν ἄλλοι ὅπως ποιή-
σουσιν αὐτοὶ ἐροῦσιν· ἐγὼ δέ, ὦ Κῦρε, καὶ ὧν
ἐγὼ κρατῶ καὶ μενοῦμεν παρὰ σοὶ καὶ ὁρῶντες
σὲ ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετού-
μενοι.

'Επὶ τούτῳ ἔλεξεν ὁ Τιγράνης ὧδε· Σύ, ἔφη, ὦ 27
Κῦρε, μήποτε θαυμάσῃς ἂν ἐγὼ σιωπῶ· ἡ γὰρ ψυχή,
ἔφη, οὐχ ὡς βουλεύσουσα παρεσκεύασταί ἀλλ' ὡς
ποιήσουσα ὅ,τι ἂν παραγγέλλῃς. ὁ δὲ Τρκάνιος 28
εἶπεν, 'Αλλ' ἐγὼ μέν, ὦ Μῆδοι, εἰ νῦν ἀπέλθοιτε,
δαίμονος ἂν φαίην τὴν ἐπιβουλὴν εἶναι τὸ μὴ ἐᾶσαι
ὑμᾶς μέγα εὐδαίμονας γενέσθαι· ἀνθρωπίνῃ δὲ γνώμῃ

τίς ἂν ἢ φευγόντων πολεμίων ἀποτρέποιτο ἢ ὅπλα παραδιδόντων οὐκ ἂν λαμβάνοι ἢ ἑαυτοὺς διδόντων καὶ τὰ ἑαυτῶν οὐκ ἂν δέχοιτο, ἄλλως τε καὶ τοῦ ἡγεμόνος ἡμῖν ὄντος τοιούτου ὃς ἐμοὶ δοκεῖ, [ὡς] ὄμνυμι ὑμῖν πάντας τοὺς θεούς, εὖ ποιῶν ἡμᾶς μᾶλλον
29 ἤδεσθαι ἢ ἑαυτὸν πλουτίζων. ἐπὶ τούτῳ πάντες οἱ Μῆδοι τοιάδ' ἔλεγον· Σύ, ὦ Κῦρε, καὶ ἐξήγαγες ἡμᾶς καί, οἷ καδε ὅταν ἀπιέναι καιρὸς δοκῇ, σὺν σοὶ ἡμᾶς ἄγε. ὁ δὲ Κῦρος ταῦτα ἀκούσας ἐπηύξατο, Ἀλλ', ὦ Ζεῦ μέγιστε, αἰτοῦμαί σε, δὸς τοὺς ἐμὲ τιμῶντας νικῆσαί με εὖ
30 ποιοῦντα. ἐκ τούτου ἐκέλευσε τοὺς μὲν ἄλλους φυλακὰς καταστήσαντας ἀμφ' αὑτοὺς ἤδη ἔχειν, τοὺς δὲ Πέρσας διαλαβεῖν τὰς σκηνάς, τοῖς μὲν ἱππεῦσι τὰς τούτοις πρεπούσας, τοῖς δὲ πεζοῖς τὰς τούτοις ἀρκούσας· καὶ οὕτω καταστήσασθαι ὅπως ποιοῦντες οἱ ἐν ταῖς σκηναῖς πάντα τὰ δέοντα φέρωσιν εἰς τὰς τάξεις τοῖς Πέρσαις καὶ τοὺς ἵππους τεθεραπευμένους παρέχωσι, Πέρσαις δὲ μηδὲν ἄλλο ἢ ἔργον ἢ τὰ πρὸς τὸν πόλεμον ἐκπονεῖν. ταύτην μὲν οὖν οὕτω διῆγον τὴν ἡμέραν.

The Medes are unanimous in favour of remaining with Cyrus.

Immunity from duties granted to the Persians.

II Πρῲ δ' ἀναστάντες ἐπορεύοντο πρὸς Γωβρύαν, Κῦρος μὲν ἐφ' ἵππου καὶ οἱ Περσῶν ἱππεῖς γεγενημένοι εἰς δισχιλίους· οἱ δὲ τὰ τούτων γέρρα καὶ τὰς κοπίδας ἔχοντες ἐπὶ τούτοις εἵποντο, ἴσοι ὄντες τὸν ἀριθμόν· καὶ ἡ ἄλλη δὲ στρατιὰ τεταγμένη ἐπορεύετο. ἕκαστον δ' ἐκέλευσε τοῖς καινοῖς ἑαυτῶν θεράπουσιν εἰπεῖν ὅτι, ὅστις ἂν αὐτῶν ἢ τῶν ὀπισθοφυλάκων φαίνηται ὄπισθεν ἢ τοῦ μετώπου πρόσθεν ἴῃ ἢ κατὰ <τὰ> πλάγια ἔξω τῶν ἐν τάξει ἰόντων ἁλίσκηται, κολασθή-
2 σεται. δευτεραῖοι δὲ ἀμφὶ δείλην γίγνονται πρὸς τῷ

Γωβρύου χωρίῳ, καὶ ὁρῶσιν ὑπερίσχυρόν τε τὸ ἔρυμα καὶ ἐπὶ τῶν τειχῶν πάντα παρεσκευασμένα ὡς ἂν κράτιστα ἀπομάχοιτο· καὶ βοῦς δὲ πολλοὺς καὶ πάμπολλα πρόβατα ὑπὸ τὰ ἐρυμνὰ προσηγμένα ἑώρων. πέμψας δ' ὁ Γωβρύας πρὸς τὸν Κῦρον ἐκέλευσε περιελάσαντα ἰδεῖν ᾗ ἡ πρόσοδος εὐπετεστάτη, εἴσω δὲ πέμψαι πρὸς ἑαυτὸν τῶν πιστῶν τινας, οἵτινες αὐτῷ τὰ ἔνδον ἰδόντες ἀπαγγελοῦσιν. οὕτω δὴ ὁ Κῦρος αὐτὸς μὲν τῷ ὄντι βουλόμενος ἰδεῖν εἴ που εἴη αἱρέσιμον τὸ τεῖχος, εἰ ψευδὴς φαίνοιτο ὁ Γωβρύας, περιήλαυνε πάντοθεν, ἑώρα τε ἰσχυρότερα πάντα ἢ προσελθεῖν· οὓς δ' ἔπεμψε πρὸς Γωβρύαν, ἀπήγγελλον τῷ Κύρῳ ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ ὅσα ἐπ' ἀνθρώπων γενεάν, ὡς σφίσι δοκεῖν, μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας. ὁ μὲν δὴ Κῦρος ἐν φροντίδι ἦν ὅ,τι ποτ' εἴη ταῦτα, ὁ δὲ Γωβρύας αὐτός τε ἐξῄει πρὸς αὐτὸν καὶ τοὺς ἔνδοθεν πάντας ἐξῆγε φέροντας οἶνον, ἄλφιτα, ἄλευρα, ἄλλους δὲ ἐλαύνοντας βοῦς, αἶγας, οἷς, σῦς, καὶ εἴ τι βρωτόν, πάντα ἱκανὰ προσῆγον ὡς δειπνῆσαι πᾶσαν τὴν σὺν Κύρῳ στρατιάν. οἱ μὲν δὴ ἐπὶ τούτῳ ταχθέντες διῄρουν τε ταῦτα καὶ ἐδειπνοποίουν. ὁ δὲ Γωβρύας, ἐπεὶ πάντες αὐτῷ οἱ ἄνδρες ἔξω ἦσαν, εἰσιέναι τὸν Κῦρον ἐκέλευσεν ὅπως νομίζοι ἀσφαλέστατα. προεισπέμψας οὖν ὁ Κῦρος προσκόπους καὶ δύναμιν καὶ αὐτὸς οὕτως εἰσῄει. ἐπεὶ δ' εἰσῆλθεν ἀναπεπταμένας τὰς πύλας ἔχων, παρεκάλει τοὺς φίλους πάντας καὶ ἄρχοντας τῶν μεθ' ἑαυτοῦ. ἐπειδὴ δὲ ἔνδον ἦσαν, ἐκφέρων ὁ Γωβρύας φιάλας χρυσᾶς καὶ πρόχους καὶ κάλπιδας καὶ κόσμον παντοῖον καὶ δαρεικοὺς ἀμέτρους τινὰς καὶ πάντα καλὰ πολλά,

Cyrus visits Gobryas,

τέλος τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, πενθικῶς δ' ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ὧδε εἶπεν· Ἐγώ σοι, ὦ Κῦρε, τὰ μὲν χρήματα ταῦτα

who offers him all his possessions and the privilege of taking charge of his daughter.

δωροῦμαι, τὴν δὲ θυγατέρα ταύτην ἐπιτρέπω διαθέσθαι ὅπως ἂν σὺ βούλῃ· ἱκετεύομεν δέ, ἐγὼ μὲν καὶ πρόσθεν τοῦ υἱοῦ, αὕτη δὲ νῦν τοῦ ἀδελφοῦ τιμωρὸν γενέσθαι σε.

8 Ὁ δὲ Κῦρος πρὸς ταῦτα εἶπεν, Ἀλλ' ἐγώ σοι μὲν

Cyrus accepts his homage and confidence.

καὶ τότε ὑπεσχόμην ἀψευδοῦντός σου τιμωρήσειν εἰς δύναμιν· νῦν δὲ ὅτε ἀληθεύοντά σε ὁρῶ, ἤδη ὀφείλω τὴν ὑπόσχεσιν, καὶ ταύτῃ ὑπισχνοῦμαι τὰ αὐτὰ ταῦτα σὺν θεοῖς ποιήσειν. καὶ τὰ μὲν χρήματα ταῦτα, ἔφη, ἐγὼ μὲν δέχομαι, δίδωμι δ' αὐτὰ τῇ παιδὶ ταύτῃ κἀκείνῳ ὃς ἂν γήμῃ αὐτήν. ἦν δὲ δῶρον ἄπειμι ἔχων παρὰ σοῦ ἀνθ' οὗ οὐδ' ἂν τὰ ἐν Βαβυλῶνι, [ἐκεῖ πλεῖστά ἐστιν,] οὐδὲ τὰ πανταχοῦ [ἀντὶ τούτου οὗ σύ μοι

9 δεδώρησαι] ἥδιον ἂν ἔχων ἀπέλθοιμι. καὶ ὁ Γωβρύας θαυμάσας τε τί τοῦτ' εἴη καὶ ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι, οὕτως ἤρετο· Καὶ τί τοῦτ' ἔστιν, ἔφη, ὦ Κῦρε; καὶ ὁ Κῦρος ἀπεκρίνατο, Ὅτι, ἔφη, ἐγώ, ὦ Γωβρύα, πολλοὺς μὲν οἶμαι εἶναι ἀνθρώπους οἳ οὔτε ἀσεβεῖν ἂν ἐθέλοιεν οὔτε ἀδικεῖν οὔτε ἂν ψεύδοιντο ἑκόντες εἶναι· διὰ δὲ τὸ μηδένα αὐτοῖς

10 ἠθεληκέναι προέσθαι μήτε χρήματα πολλὰ μήτε τυραννίδα μήτε τείχη ἐρυμνὰ μήτε τέκνα ἀξιέραστα, ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίγνεσθαι οἷοι ἦσαν· ἐμοὶ δὲ σὺ νυνὶ καὶ τείχη ἐρυμνὰ καὶ πλοῦτον παντοδαπὸν καὶ δύναμιν τὴν σὴν καὶ θυγατέρα ἀξιόκτητον ἐγχειρίσας πεποίηκάς με δῆλον γενέσθαι πᾶσιν ἀνθρώποις ὅτι οὔτ' ἂν ἀσεβεῖν περὶ ξένους ἐθέλοιμι

οὔτ' ἂν ἀδικεῖν χρημάτων ἕνεκα οὔτε συνθήκας ἂν ψευδοίμην ἐκὼν εἶναι. τούτων ἐγώ, εὖ ἴσθι, ἕως ἂν 11
ἀνὴρ δίκαιος ὢ καὶ δοκῶν εἶναι τοιοῦτος ἐπαινῶμαι ὑπ' ἀνθρώπων, οὔποτ' ἐπιλήσομαι, ἀλλὰ πειράσομαί σε ἀντιτιμῆσαι πᾶσι τοῖς καλοῖς. καὶ ἀνδρὸς δ', ἔφη, 12
τῇ θυγατρὶ μὴ φοβοῦ ὡς ἀπορήσεις ἀξίου ταύτης· πολλοὶ γὰρ καγαθοὶ φίλοι εἰσὶν ἐμοί· ὧν τις γαμεῖ ταύτην· εἰ μέντοι χρήμαθ' ἕξει τοσαῦτα ὅσα σὺ δίδως ἢ καὶ ἄλλα πολλαπλάσια τούτων, οὐκ ἂν ἔχοιμι εἰπεῖν· σὺ μέντοι εὖ ἴσθι ὅτι εἰσί τινες αὐτῶν οἳ ὧν μὲν σὺ δίδως χρημάτων οὐδὲ μικρὸν τούτων ἕνεκά σε μᾶλλον θαυμάζουσιν· ἐμὲ δὲ ζηλοῦσι νυνὶ καὶ εὖ-
χονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδείξασθαι ὡς πιστοὶ μέν εἰσιν οὐδὲν ἧττον ἐμοῦ τοῖς φίλοις, τοῖς δὲ πολεμίοις ὡς οὔποτ' ἂν ὑφεῖντο ζῶντες, εἰ μή τις θεὸς βλάπτοι· ἀντὶ δ' ἀρετῆς καὶ δόξης ἀγαθῆς ὅτι οὐδ' ἂν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα προέλοιντο· τοιούτους ἄνδρας εὖ ἴσθι ἐνταῦθα καθη-
μένους. καὶ ὁ Γωβρύας εἶπε γελάσας, Πρὸς τῶν 13
θεῶν, ἔφη, ὦ Κῦρε, δεῖξον δή μοι ποῦ οὗτοί εἰσιν, ἵνα σε τούτων τινὰ αἰτήσωμαι παῖδά μοι γενέσθαι. καὶ ὁ Κῦρος εἶπεν, Οὐδὲν ἐμοῦ σε δεήσει πυνθάνεσθαι, ἀλλ' ἂν σὺν ἡμῖν ἔπῃ, αὐτὸς σὺ ἔξεις καὶ ἄλλῳ δεικνύναι αὐτῶν ἕκαστον.

Τοσαῦτ' εἰπὼν δεξιάν τε λαβὼν τοῦ Γωβρύα καὶ 14
ἀναστὰς ἐξῄει, καὶ τοὺς μεθ' αὑτοῦ ἐξῆγεν ἅπαντας· καὶ πολλὰ δεομένου τοῦ Γωβρύα ἔνδον δειπνεῖν οὐκ ἠθέλησεν, ἀλλ' ἐν τῷ στρατοπέδῳ ἐδείπ-
νει καὶ τὸν Γωβρύαν σύνδειπνον παρέλαβεν. ἐπὶ στιβάδος δὲ κατακλινεὶς 15
ἤρετο αὐτὸν ὧδε· Εἰπέ μοι, ἔφη, ὦ Γω-

Gobryas is the guest of Cyrus in the camp, where he admires the manners of the Persian soldiers.

βρύα, πότερον οἴει σοὶ εἶναι πλείω ἢ ἑκάστῳ ἡμῶν στρώματα; καὶ ὃς εἶπεν, Ὑμῖν νὴ Δί' εὖ οἶδ' ὅτι, ἔφη, καὶ στρώματα πλείω ἐστὶ καὶ κλῖναι, καὶ οἰκία γε πολὺ μείζων ἡ ὑμετέρα τῆς ἐμῆς, οἵ γε οἰκίᾳ μὲν χρῆσθε γῇ τε καὶ οὐρανῷ, κλῖναι δ' ὑμῖν εἰσιν ὁπόσαι εὐναὶ γένοιντ' ἂν ἐπὶ γῆς· στρώματα δὲ νομίζετε οὐχ ὅσα πρόβατα φύει [ἔρια], ἀλλ' ὅσα ὄρη τε καὶ πεδία ἀνίησι. τὸ μὲν δὴ πρῶτον συνδειπνῶν αὐτοῖς ὁ Γωβρύας καὶ ὁρῶν τὴν φαυλότητα τῶν παρατιθεμένων βρωμάτων πολὺ σφᾶς ἐνόμιζεν ἐλευθεριωτέρους εἶναι αὐτῶν· ἐπεὶ δὲ κατενόησε τὴν μετριότητα τῶν συσσίτων· ἐπ' οὐδενὶ γὰρ βρώματι οὐδὲ πώματι Πέρσης ἀνὴρ τῶν πεπαιδευμένων οὔτ' ἂν ὄμμασιν ἐκπεπληγμένος καταφανὴς γένοιτο οὔτε ἁρπαγῇ οὔτε τῷ νῷ μὴ οὐχὶ προσκοπεῖν ἅπερ ἂν καὶ μὴ ἐπὶ σίτῳ ὦν· ἀλλ' ὥσπερ οἱ ἱππικοὶ διὰ τὸ μὴ ταράττεσθαι ἐπὶ τῶν ἵππων δύνανται ἅμα ἱππεύοντες καὶ ὁρᾶν καὶ ἀκούειν καὶ λέγειν τὸ δέον, οὕτω κἀκεῖνοι ἐν τῷ σίτῳ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι· τὸ δὲ κεκινῆσθαι ὑπὸ τῶν βρωμάτων καὶ τῆς πόσεως πάνυ αὐτοῖς ὑικὸν [καὶ θηριῶδες] δοκεῖ εἶναι· ἐνενόησε δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἀλλήλους τοιαῦτα οἷα ἐρωτηθῆναι ἥδιον ἢ μή, καὶ ἔσκωπτον οἷα σκωφθῆναι ἥδιον ἢ μή· ἃ τε ἔπαιζον ὡς πολὺ μὲν ὕβρεως ἀπῆν, πολὺ δὲ τοῦ αἰσχρόν τι ποιεῖν, πολὺ δὲ τοῦ χαλεπαίνεσθαι πρὸς ἀλλήλους. μέγιστον δ' αὐτῷ ἔδοξεν εἶναι τὸ ἐν στρατείᾳ ὄντας τῶν εἰς τὸν αὐτὸν κίνδυνον ἐμβαινόντων μηδενὸς οἴεσθαι δεῖν πλείω παρατίθεσθαι, ἀλλὰ τοῦτο νομίζειν ἡδίστην εὐωχίαν εἶναι τοὺς συμμάχεσθαι μέλλοντας ὅτι βελτίστους παρασκευάζειν. ἡνίκα δὲ Γωβρύας ὡς εἰς οἶκον ἀπιὼν ἀνίστατο, εἰπεῖν λέγεται,

Οὐκέτι θαυμάζω, ὦ Κῦρε, εἰ ἐκπώματα μὲν καὶ ἱμάτια καὶ χρυσίον ἡμεῖς ὑμῶν πλείονα κεκτήμεθα, αὐτοὶ δὲ ἐλάττονος ὑμῶν ἄξιοί ἐσμεν. ἡμεῖς μὲν γὰρ ἐπιμελόμεθα ὅπως ἡμῖν ταῦτα ὡς πλεῖστα ἔσται, ὑμεῖς δέ μοι δοκεῖτε ἐπιμέλεσθαι ὅπως αὐτοὶ ὡς βέλτιστοι ἔσεσθε. ὁ μὲν ταῦτ' εἶπεν· ὁ δὲ Κῦρος, 21
Ἄγ', ἔφη, ὦ Γωβρύα, ὅπως πρῳ παρέσει ἔχων τοὺς ἱππέας ἐξωπλισμένους, ἵνα καὶ τὴν δύναμίν σου ἴδωμεν, καὶ ἅμα διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν ἅ τε δεῖ φίλια καὶ πολέμια ἡμᾶς νομίζειν.

Τότε μὲν δὴ ταῦτ' εἰπόντες ἀπῆλθον ἑκάτερος 22
ἐπὶ τὰ προσήκοντα.

Ἐπεὶ δὲ ἡμέρα ἐγένετο, παρῆν ὁ Γωβρύας ἔχων τοὺς ἱππέας, καὶ ἡγεῖτο. ὁ δὲ Κῦρος, ὥσπερ προσήκει ἀνδρὶ ἄρχοντι, οὐ μόνον τῷ πορεύεσθαι τὴν ὁδὸν προσεῖχε τὸν νοῦν, ἀλλ' ἅμα προϊὼν ἐπεσκοπεῖτο εἴ τι δυνατὸν εἴη τοὺς πολεμίους ἀσθενεστέρους ποιεῖν ἢ αὐτοὺς ἰσχυροτέρους. καλέσας οὖν τὸν Ὑρκάνιον 23
καὶ τὸν Γωβρύαν, τούτους γὰρ ἐνόμιζεν εἰδέναι μάλιστα ὧν αὐτὸς ᾤετο δεῖσθαι μαθεῖν, Ἐγώ τοι, ἔφη, ὦ ἄνδρες φίλοι, οἶμαι σὺν ὑμῖν ἂν ὡς πιστοῖς βουλευόμενος περὶ τοῦ πολέμου τοῦδε οὐκ ἂν ἐξαμαρτάνειν· ὁρῶ γὰρ ὅτι μᾶλλον ὑμῖν ἢ ἐμοὶ σκεπτέον ὅπως ὁ Ἀσσύριος ἡμῶν μὴ ἐπικρατήσει. ἐμοὶ μὲν γάρ, ἔφη, τῶνδε ἀποσφαλέντι ἔστιν ἴσως καὶ ἄλλη ἀποστροφή· ὑμῖν δ', εἰ οὗτος ἐπικρατήσει, ὁρῶ ἅμα πάντα τὰ ὄντα ἀλλότρια γιγνόμενα. καὶ γὰρ ἐμοὶ μὲν πολέμιός ἐστιν, οὐκ ἐμὲ 24
μισῶν, ἀλλ' οἰόμενος ἀσύμφορον ἑαυτῷ μεγάλους

Cyrus takes counsel with Gobryas and the Hyrcanian Chieftain as to the proper means of obtaining fresh allies against the Assyrians.

εἶναι ἡμᾶς, καὶ στρατεύει διὰ τοῦτο ἐφ' ἡμᾶς· ὑμᾶς δὲ καὶ μισεῖ, ἀδικεῖσθαι νομίζων ὑφ' ὑμῶν. πρὸς ταῦτα ἀπεκρίναντο ἀμφότεροι κατὰ ταὐτὰ περαίνειν ὅ,τι μέλλει, ὡς ταῦτ' εἰδόσι σφίσι καὶ μέλον αὐτοῖς ἰσχυρῶς, ὅπῃ τὸ μέλλον ἀποβήσοιτο. 170

25 Ἐνταῦθα δὴ ἤρξατο ὧδε· Λέξατε δή μοι, ἔφη, ὑμᾶς νομίζει μόνους πολεμικῶς ἔχειν ὁ Ἀσσύριος πρὸς ἑαυτόν, ἢ ἐπίστασθε καὶ ἄλλον τινὰ αὐτῷ πολέμιον; Ναὶ μὰ Δί', ἔφη ὁ Ὑρκάνιος, πολεμιώτατοι μέν εἰσιν αὐτῷ Καδούσιοι, ἔθνος πολύ τε καὶ ἄλκιμον· Σάκαι γε μὴν ὅμοροι ἡμῖν, οἳ κακὰ πολλὰ πεπόνθασιν ὑπὸ τοῦ Ἀσσυρίου· ἐπειρᾶτο γὰρ κά-

He learns from them that the Assyrian king has made many other enemies by his arrogance and cruelty,

26 κείνους ὥσπερ καὶ ἡμᾶς καταστρέψασθαι. Οὐκοῦν, ἔφη, οἴεσθε νῦν αὐτοὺς ἀμφοτέρους ἡδέως ἂν ἐπιβῆναι μεθ' ἡμῶν τῷ Ἀσσυρίῳ; ἔφασαν καὶ σφόδρ' ἄν, εἴ πῃ γε δύναιντο συμμίξαι. Τί δ', ἔφη, ἐν μέσῳ ἐστὶ τοῦ συμμίξαι; Ἀσσύριοι, ἔφασαν, τὸ αὐτὸ ἔθνος,

27 δι' οὗπερ νυνὶ πορεύει. ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Κῦρος, Τί γάρ, ἔφη, ὦ Γωβρύα, οὐ σὺ τοῦ νεανίσκου τούτου ὃς νῦν εἰς τὴν βασιλείαν καθέστηκεν ὑπερηφανίαν πολλήν τινα τοῦ τρόπου κατηγορεῖς; Τοιαῦτα γάρ, οἶμαι, ἔφη ὁ Γωβρύας, ἔπαθον ὑπ' αὐτοῦ. Πότερα δῆτα, ἔφη ὁ Κῦρος, εἰς σὲ μόνον τοιοῦτος ἐγένετο ἢ

23 καὶ εἰς ἄλλους τινάς; Νὴ Δί', ἔφη ὁ Γωβρύας, καὶ εἰς ἄλλους γε· ἀλλὰ τοὺς μὲν ἀσθενοῦντας οἷα ὑβρίζει τί δεῖ λέγειν; ἑνὸς δὲ ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ υἱόν, καὶ ἐκείνου ἑταῖρον ὄντα ὥσπερ τὸν ἐμόν, συμπίνοντα παρ' ἑαυτῷ συλλαβὼν ἐξέτεμεν, ὡς μέν τινες ἔφα-

notably to Gadatas, whose principality is beyond Babylon.

σαν, ὅτι ἡ παλλακὴ αὐτοῦ ἐπῄνεσεν αὐτὸν ὡς καλὸς

εἴη καὶ ἐμακάρισε τὴν μέλλουσαν αὐτῷ γυναῖκα ἔσεσθαι· ὡς δὲ αὐτὸς νῦν λέγει, ὅτι ἐπείρασεν αὐτοῦ τὴν παλλακίδα. καὶ νῦν οὗτος εὐνοῦχος μέν ἐστι, τὴν δ' ἀρχὴν ἔχει, ἐπεὶ ὁ πατὴρ αὐτοῦ ἐτελεύτησεν. Οὐκοῦν, ἔφη, οἴει ἂν καὶ τοῦτον ἡδέως ἡμᾶς ἰδεῖν, εἰ 33 οἷοιτο ἑαυτῷ βοηθοὺς ἂν γενέσθαι; Εὖ μὲν οὖν, ἔφη, οἶδα, ὁ Γωβρύας· ἀλλ' ἰδεῖν τοι αὐτὸν χαλεπόν ἐστιν, ὦ Κῦρε. Πῶς; ἔφη ὁ Κῦρος. Ὅτι, εἰ μέλλει τις ἐκείνῳ συμμίξειν, παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παριέναι. Τί οὖν, ἔφη, τοῦτο χαλεπόν; Ὅτι νὴ Δί', 34 ἔφη ὁ Γωβρύας, οἶδα ἐξελθοῦσαν <ἂν> δύναμιν ἐξ αὐτῆς πολλαπλασίαν ἧς σὺ ἔχεις νῦν· εὖ δ' ἴσθι ὅτι καὶ δι' αὐτὸ τοῦτο ἧττόν σοι νῦν ἢ τὸ πρότερον Ἀσσύριοι καὶ τὰ ὅπλα ἀποφέρουσι καὶ τοὺς ἵππους ἀπάγουσιν, ὅτι τοῖς ἰδοῦσιν αὐτῶν ὀλίγη ἔδοξεν εἶναι ἡ σὴ δύναμις· καὶ ὁ λόγος οὗτος πολὺς ἤδη ἔσπαρται· δοκεῖ δέ μοι, ἔφη, βέλτιον εἶναι φυλαττομένους πορεύεσθαι.

Καὶ ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε 35 πρὸς αὐτὸν ἔλεξε· Καλῶς μοι δοκεῖς λέγειν, ὦ Γωβρύα, κελεύων ὡς ἀσφαλέστατα τὰς πορείας ποιεῖσθαι. ἔγωγ' οὖν σκοπῶν οὐ δύναμαι ἐννοῆσαι ἀσφαλέστέραν οὐδεμίαν πορείαν ἡμῖν τοῦ πρὸς αὐτὴν Βαβυλῶνα ἰέναι, εἰ ἐκεῖ τῶν πολεμίων ἐστὶ τὸ κράτιστον. πολλοὶ μὲν γάρ εἰσιν, ὡς σὺ φῄς· εἰ δὲ θαρρήσουσι, καὶ δεινοὶ ἡμῖν, ὡς ἐγώ φημι, ἔσονται. μὴ 36 ὁρῶντες μὲν οὖν ἡμᾶς, ἀλλ' οἰόμενοι ἀφανεῖς εἶναι διὰ τὸ φοβεῖσθαι ἐκείνους, σάφ' ἴσθι, ἔφη, ὅτι τοῦ μὲν φόβου ἀπαλλάξονται ὃς αὐτοῖς ἐνεγένετο, θάρρος δ' ἐμφύσεται ἀντὶ τούτου τοσούτῳ μεῖζον ὅσῳ ἂν πλείονα

Cyrus determines to attack the enemy in his stronghold, Babylon.

χρόνον ἡμᾶς μὴ ὁρῶσιν· ἢν δὲ ἤδη ἴωμεν ἐπ' αὐτούς,
πολλοὺς μὲν αὐτῶν εὑρήσομεν ἔτι κλάοντας τοὺς
ἀποθανόντας ὑφ' ἡμῶν, πολλοὺς δ' ἔτι τραύματα
ἐπιδεδεμένους ἃ ὑπὸ τῶν ἡμετέρων ἔλαβον, πάντας
δ' ἔτι μεμνημένους τῆς μὲν τοῦδε τοῦ στρατεύματος
33 τόλμης, τῆς δ' αὑτῶν φυγῆς τε καὶ συμφορᾶς. εὖ δ'
ἴσθι, ἔφη, ὦ Γωβρύα, [ἵνα καὶ τοῦτ' εἰδῇς,] οἱ πολλοὶ
ἄνθρωποι, ὅταν μὲν θαρρῶσιν, ἀνυπόστατον τὸ φρόνη-
μα παρέχονται· ὅταν δὲ δείσωσιν, ὅσῳ ἂν πλείους
ὦσι, τοσούτῳ μείζω καὶ ἐκπεπληγμένον μᾶλλον τὸν
34 φόβον κέκτηνται. ἐκ πολλῶν μὲν γὰρ καὶ κακῶν
λόγων ηὐξημένος αὐτοῖς πάρεστιν, ἐκ πολλῶν δὲ καὶ
πονηρῶν σχημάτων, ἐκ πολλῶν δὲ καὶ δυσθύμων τε
καὶ ἐξεστηκότων προσώπων ἤθροισται. ὥσθ' ὑπὸ τοῦ
μεγέθους οὐ ῥᾴδιον αὐτόν ἐστιν οὔτε λόγοις κατασβέ-
σαι οὔτε προσάγοντα πολεμίοις μένος ἐμβαλεῖν οὔτε
ἀπάγοντα ἀναθρέψαι τὸ φρόνημα, ἀλλ' ὅσῳ ἂν μᾶλ-
λον αὐτοῖς θαρρεῖν παρακελεύῃ, τοσούτῳ ἐν δειοτέ-
35 ροις ἡγοῦνται εἶναι. ἐκεῖνο μέντοι νὴ Δί', ἔφη, σκε-
ψώμεθα ἀκριβῶς ὅπως ἔχει. εἰ μὲν γὰρ τὸ ἀπὸ τοῦδε
αἱ νῖκαι ἔσονται ἐν τοῖς πολεμικοῖς ἔργοις ὁπότεροι
ἂν πλείονα ὄχλον ἀπαριθμήσωσιν, ὀρθῶς καὶ σὺ
φοβεῖ περὶ ἡμῶν καὶ ἡμεῖς τῷ ὄντι ἐν δεινοῖς ἐσμεν·
εἰ μέντοι ὥσπερ πρόσθεν διὰ τοὺς εὖ μαχομένους ἔτι
καὶ νῦν αἱ μάχαι κρίνονται, θαρρῶν οὐδὲν ἂν σφα-
λείης· πολὺ μὲν γὰρ σὺν τοῖς θεοῖς πλείονας εὑρήσεις
παρ' ἡμῖν τοὺς θέλοντας μάχεσθαι ἢ παρ' ἐκείνοις·
36 ὡς δ' ἔτι μᾶλλον θαρρῇς, καὶ τόδε κατανόησον· οἱ
μὲν γὰρ πολέμιοι πολὺ μὲν ἐλάττονές εἰσι νῦν ἢ πρὶν
ἡττηθῆναι ὑφ' ἡμῶν, πολὺ δ' ἐλάττονες ἢ ὅτε ἀπέ-
δρασαν ἡμᾶς· ἡμεῖς δὲ καὶ μείζονες νῦν, ἐπεὶ νε-

νικήκαμεν, καὶ ἰσχυρότεροι, ἐπεὶ ὑμεῖς ἡμῖν προσ-
εγένεσθε· μὴ γὰρ ἔτι ἀτίμαζε μηδὲ τοὺς σούς, ἐπεὶ
σὺν ἡμῖν εἰσι· σὺν γὰρ τοῖς νικῶσι, σάφ' ἴσθι, ὦ
Γωβρύα, θαρροῦντες καὶ οἱ ἀκόλουθοι ἕπονται. μὴ 37
λανθανέτω δέ σε μηδὲ τοῦτο, ἔφη, ὅτι ἔξεστι μὲν
τοῖς πολεμίοις καὶ νῦν ἰδεῖν ἡμᾶς· γοργότεροι δέ,
σάφ' ἴσθι, οὐδαμῶς ἂν αὐτοῖς φανείημεν ἢ ἰόντες ἐπ'
ἐκείνους. ὡς οὖν ἐμοῦ ταῦτα γιγνώσκοντος ἄγε ἡμᾶς
εὐθὺ τὴν ἐπὶ Βαβυλῶνος.'

III Οὕτω μὲν δὴ πορευόμενοι τεταρταῖοι πρὸς τοῖς
ὁρίοις τῆς Γωβρύου χώρας ἐγένοντο. ὡς δὲ ἐν τῇ πολεμίᾳ ἦν, κατέστησε λαβὼν ἐν τάξει μεθ' ἑαυτοῦ τούς τε πεζοὺς καὶ τῶν ἱππέων ὅσους ἐδόκει καλῶς αὐτῷ ἔχειν· τοὺς δ' ἄλλους ἱππέας ἀφῆκε καταθεῖν, καὶ ἐκέλευσε τοὺς μὲν ὅπλα ἔχοντας κατακαίνειν, τοὺς δ' ἄλλους καὶ πρόβατα ὅσα ἂν λάβωσι πρὸς αὑτὸν ἄγειν. ἐκέλευσε δὲ καὶ τοὺς Πέρσας συγ-
καταθεῖν· καὶ ἦκον πολλοὶ μὲν αὐτῶν κατακεκυλισμένοι ἀπὸ τῶν ἵππων, πολλοὶ δὲ καὶ λείαν πλείστην ἄγοντες. ὡς δὲ παρῆν ἡ λεία, συγκαλέσας 2
τούς τε τῶν Μήδων ἄρχοντας καὶ τῶν Τρκανίων καὶ τοὺς ὁμοτίμους ἔλεξεν ὧδε· Ἄνδρες φίλοι, ἐξένισεν
ἡμᾶς ἅπαντας πολλοῖς ἀγαθοῖς Γωβρύας. εἰ οὖν, ἔφη, τοῖς θεοῖς ἐξελόντες τὰ νομιζόμενα καὶ τῇ στρατιᾷ τὰ ἱκανὰ τὴν ἄλλην τούτῳ δοίημεν λείαν, ἆρ' ἄν, ἔφη, καλὸν ποιήσαιμεν τῷ εὐθὺς φανεροὶ εἶναι, ὅτι καὶ τοὺς εὖ ποιοῦντας πειρώμεθα νικᾶν εὖ ποιοῦντες;
ὡς δὲ τοῦτ' ἤκουσαν, πάντες μὲν ἐπῄνουν, πάντες δ' 3
ἐνεκωμίαζον· εἷς δὲ καὶ ἔλεξεν ὧδε· Πάνυ, ἔφη, ὦ Κῦρε, τοῦτο ποιήσωμεν· καὶ γάρ μοι δοκεῖ, ἔφη, ὁ

The halt on the frontier. A large share of the spoil captured in the subsequent raid is given to Gobryas.

Γωβρύας πτωχούς τινας ἡμᾶς νομίζειν, ὅτι οὐ δαρεικῶν μεστοὶ ἥκομεν οὐδὲ ἐκ χρυσῶν πίνομεν φιαλῶν· εἰ δὲ τοῦτο ποιήσομεν, γνοίη ἄν, ἔφη, ὅτι ἔστιν ἐλευ-
4 θερίους εἶναι καὶ ἄνευ χρυσοῦ. Ἄγε δή, ἔφη, τὰ τῶν θεῶν ἀποδόντες τοῖς μάγοις καὶ ὅσα τῇ στρατιᾷ ἱκανὰ ἐξελόντες τἄλλα καλέσαντες τὸν Γωβρύαν δότε αὐτῷ· οὕτω δὴ λαβόντες ἐκεῖνοι ὅσα ἔδει τἄλλα ἔδοσαν τῷ Γωβρύᾳ.

5 Ἐκ τούτου δὴ ἦει πρὸς Βαβυλῶνα παραταξάμενος ὥσπερ ὅτε ἡ μάχη ἦν. ὡς δ' οὐκ ἀντεξῆσαν οἱ Ἀσσύριοι, ἐκέλευσεν ὁ Κῦρος τὸν Γωβρύαν προσελάσαντα εἰπεῖν ὅτι εἰ βούλεται ὁ βασιλεὺς ἐξιὼν ὑπὲρ τῆς χώρας μάχεσθαι, κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο· εἰ δὲ μὴ ἀμυνεῖ τῇ χώρᾳ, ὅτι ἀνάγκη τοῖς κρατοῦσι
6 πείθεσθαι. ὁ μὲν δὴ Γωβρύας προσελάσας ἔνθα ἀσφαλὲς ἦν ταῦτα εἶπεν, ὁ δ' αὐτῷ ἐξέπεμψεν ἀποκρινούμενον τοιάδε· Δεσπότης ὁ σὸς λέγει, ὦ Γωβρύα, Οὐχ ὅτι ἀπέκτεινά σου τὸν υἱὸν μεταμέλει μοι, ἀλλ' ὅτι οὐ καὶ σὲ προσαπέκτεινα. μάχεσθαι δὲ ἐὰν βούλησθε, ἥκετε εἰς τριακοστὴν ἡμέραν· νῦν δ' οὔπω
7 ἡμῖν σχολή· ἔτι γὰρ παρασκευαζόμεθα. ὁ δὲ Γωβρύας εἶπεν, Ἀλλὰ μήποτέ σοι λήξειεν αὕτη ἡ μεταμέλεια· δῆλον γὰρ ὅτι ἀνιῶ σέ τι, ἐξ οὗ αὕτη σε ἡ μεταμέλεια ἔχει.

8 Ὁ μὲν δὴ Γωβρύας ἀπήγγειλε τὰ τοῦ Ἀσσυρίου· ὁ δὲ Κῦρος ἀκούσας ταῦτα ἀπήγαγε τὸ στράτευμα· καὶ καλέσας τὸν Γωβρύαν Εἰπέ μοι, ἔφη, οὐκ ἔλεγες μέντοι σὺ ὅτι τὸν ἐκτμηθέντα ὑπὸ τοῦ Ἀσσυρίου οἴει ἂν σὺν ἡμῖν γενέσθαι; Εὖ μὲν οὖν, ἔφη,

The march on Babylon. Gobryas is sent to challenge the king of Assyria, who sets him at defiance.

Return of Gobryas. Cyrus suggests to him the possibility of Gadatas helping them by a stroke of treachery.

δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κἀκεῖνος ἐπαρ-
55 ρησιασάμεθα πρὸς ἀλλήλους. Ὁπότε τοίνυν σοι 9
δοκεῖ καλῶς ἔχειν, πρόσιθι πρὸς αὐτόν· καὶ πρῶτον
μὲν οὕτω ποίει ὅπως ἂν αὐτοὶ λάθρα συνῆτε· ἐπειδὰν
δὲ συγγένῃ αὐτῷ, ἐὰν γνῷς αὐτὸν φίλον βουλόμενον
εἶναι, τοῦτο δεῖ μηχανᾶσθαι ὅπως λάθῃ φίλος ὢν
60 ἡμῖν· οὔτε γὰρ ἂν φίλους τις ποιήσειεν ἄλλως πως
πλείω ἀγαθὰ ἐν πολέμῳ ἢ πολέμιος δοκῶν εἶναι οὔτ'
ἂν ἐχθροὺς πλείω τις βλάψειεν ἄλλως πως ἢ φίλος
δοκῶν εἶναι. Καὶ μήν, ἔφη ὁ Γωβρύας, οἶδ' ὅτι κἂν 10
πρίαιτο Γαδάτας τὸ μέγα τι ποιῆσαι κακὸν τὸν νῦν
65 βασιλέα Ἀσσυρίων. ἀλλ' ὅ,τι ἂν δύναιτο, τοῦτο δεῖ
καὶ ἡμᾶς σκοπεῖν. Λέγε δή μοι, ἔφη ὁ Κῦρος, εἰς τὸ 11
φρούριον τὸ πρὸ τῆς χώρας, ὅ φατε Ὑρκανίοις τε
καὶ Σάκαις ἐπιτετειχίσθαι τῇδε τῇ χώρᾳ πρόβολον
εἶναι τοῦ πολέμου, ἆρ' ἄν, ἔφη, οἴει ὑπὸ τοῦ φρου-
70 ράρχου παρεθῆναι τὸν εὐνοῦχον ἐλθόντα σὺν δυνάμει;
Σαφῶς γ', ἔφη ὁ Γωβρύας, εἴπερ ἀνύποπτος ὤν,
ὥσπερ νῦν ἐστιν, ἀφίκοιτο πρὸς αὐτόν. Οὐκοῦν, 12
ἔφη, ἀνύποπτος ἂν εἴη, εἰ προσβάλοιμι μὲν ἐγὼ πρὸς
τὰ χωρία αὐτοῦ ὡς λαβεῖν βουλόμενος, ἀπομάχοιτο
75 δὲ ἐκεῖνος ἀνὰ κράτος· καὶ λάβοιμι μὲν αὐτοῦ τι
ἐγώ, ἀντιλάβοι δὲ κἀκεῖνος ἡμῶν ἢ ἄλλους τινὰς ἢ καὶ
ἀγγέλους πεμπομένους ὑπ' ἐμοῦ πρὸς τούτους οὓς φατε
πολεμίους τῷ Ἀσσυρίῳ εἶναι· καὶ οἱ μὲν ληφθέν-
τες λέγοιεν ὅτι ἐπὶ στράτευμα ἀπέρχονται καὶ κλίμα-
80 κας ὡς ἐπὶ τὸ φρούριον ἄξοντες, ὁ δ' εὐνοῦχος ἀκού- 13
σας προσποιήσαιτο προαγγεῖλαι βουλόμενος ταῦτα
παρεῖναι. καὶ ὁ Γωβρύας εἶπεν ὅτι οὕτω μὲν γιγνο-
μένων σαφῶς παρείη ἂν αὐτόν, καὶ δέοιτό γ' ἂν αὐτοῦ
μένειν ἕως ἀπέλθοις. Οὐκοῦν, ἔφη ὁ Κῦρος, εἴ γε

ἅπαξ εἰσέλθοι, δύναιτ' ἂν ἡμῖν ὑποχείριον ποιῆσαι
14 τὸ χωρίον; Εἰκὸς γοῦν, ἔφη ὁ Γωβρύας, τὰ μὲν
ἔνδον ἐκείνου συμπαρασκευάζοντος, τὰ δ' ἔξωθεν σοῦ
ἰσχυρότερα προσάγοντος. Ἴθι οὖν, ἔφη, καὶ πειρῶ
ταῦτα διδάξας καὶ διαπραξάμενος παρεῖναι· πιστὰ
δὲ αὐτῷ οὐκ ἂν μείζω οὔτ' εἴποις οὔτε δείξαις ὧν
αὐτὸς σὺ τυγχάνεις παρ' ἡμῶν εἰληφώς.

15 Ἐκ τούτου ᾤχετο μὲν ὁ Γωβρύας· ἅσμενος δὲ
ἰδὼν αὐτὸν ὁ εὐνοῦχος συνωμολόγει τε
πάντα καὶ συνέθετο ἃ ἔδει. ἐπεὶ δὲ ἀπήγ-
γειλεν ὁ Γωβρύας ὅτι πάντα δοκοίη
ἰσχυρῶς τῷ εὐνούχῳ τὰ ἐπισταλέντα,
ἐκ τούτου τῇ ὑστεραίᾳ προσέβαλε μὲν
ὁ Κῦρος, ἀπεμάχετο δὲ ὁ Γαδάτας. ἦν
δὲ καὶ ὃ ἔλαβε χωρίον ὁ Κῦρος, ὁποῖον ἔφη ὁ Γα-
16 δάτας. τῶν δὲ ἀγγέλων οὓς ἔπεμψεν ὁ Κῦρος προ-
ειπὼν ᾗ πορεύσοιντο, τοὺς μὲν εἴασεν ὁ Γαδάτας
διαφεύγειν, ὅπως ἄγοιεν τὰ στρατεύματα καὶ τὰς
κλίμακας κομίζοιεν· οὓς δ' ἔλαβε, βασανίζων ἐναντίον
πολλῶν, ὡς ἤκουσεν ἐφ' ἃ ἔφασαν πορεύεσθαι, εὐθέως
συσκευασάμενος ὡς ἐξαγγελῶν τῆς νυκτὸς ἐπορεύετο.
17 τέλος δὲ πιστευθεὶς ὡς βοηθὸς εἰσέρχεται εἰς τὸ
φρούριον· καὶ τέως μὲν συμπαρεσκεύαζεν ὅ,τι δύναιτο
τῷ φρουράρχῳ. ἐπεὶ δὲ ὁ Κῦρος ἦλθε, καταλαμβάνει
τὸ χωρίον συνεργοὺς ποιησάμενος καὶ τοὺς παρὰ τοῦ
18 Κύρου αἰχμαλώτους. ἐπεὶ δὲ τοῦτο ἐγένετο, εὐθὺς
[Γαδάτας] ὁ εὐνοῦχος τὰ ἔνδον καταστήσας ἐξῆλθε
πρὸς τὸν Κῦρον, καὶ τῷ νόμῳ προσκυνήσας εἶπε,
19 Χαῖρε, Κῦρε. Ἀλλὰ ποιῶ ταῦτ', ἔφη· σὺ γάρ με
σὺν τοῖς θεοῖς οὐ κελεύεις μόνον ἀλλὰ καὶ ἀναγκάζεις
χαίρειν. εὖ γὰρ ἴσθι, ἔφη, ὅτι ἐγὼ μέγα ποιοῦμαι

Gadatas falls in with the proposal of Cyrus, communicated by Gobryas. The plan succeeds and Cyrus becomes possessed of the fort he wished for.

φίλιον τοῦτο τὸ χωρίον τοῖς ἐνθάδε συμμάχοις καταλείπων· σοῦ δ', ἔφη, ὦ Γαδάτα, ὁ Ἀσσύριος παῖδας μέν, ὡς ἔοικε, τὸ ποιεῖσθαι ἀφείλετο, οὐ μέντοι τό γε φίλους δύνασθαι κτᾶσθαι ἀπεστέρησεν· ἀλλ' εὖ ἴσθι ὅτι ἡμᾶς τῷ ἔργῳ τούτῳ φίλους πεποίησαι, οἵ σοι, ἐὰν δυνώμεθα, πειρασόμεθα μὴ χείρονες βοηθοὶ παραστῆναι ἢ εἰ παῖδας ἐκγόνους ἐκέκτησο. ὁ μὲν ταῦτ' ἔλεγεν. ἐν δὲ τούτῳ ὁ Ὑρκάνιος ἅρτι ἠσθημένος τὸ γεγενημένον προσθεῖ τῷ Κύρῳ καὶ λαβὼν τὴν δεξιὰν αὐτοῦ εἶπεν, Ὦ μέγα ἀγαθὸν σὺ τοῖς φίλοις Κῦρε, ὡς πολλήν με τοῖς θεοῖς ποιεῖς χάριν ὀφείλειν ὅτι σοί με συνήγαγον. Ἴθι νῦν, ἔφη ὁ Κῦρος, καὶ λαβὼν τὸ χωρίον, οὗπερ ἕνεκά με ἀσπάζει, διατίθει αὐτὸ οὕτως ὡς ἂν τῷ ὑμετέρῳ φύλῳ πλείστου ἄξιον ᾖ καὶ τοῖς ἄλλοις συμμάχοις, μάλιστα δ', ἔφη, Γαδάτᾳ τουτῳΐ, ὃς ἡμῖν αὐτὸ λαβὼν παραδίδωσι. 20 21

Τί οὖν; ἔφη ὁ Ὑρκάνιος, ἐπειδὰν Καδούσιοι ἕλθωσι καὶ Σάκαι καὶ οἱ ἐμοὶ πολῖται, καλέσωμεν καὶ τούτων, ἵνα κοινῇ βουλευσώμεθα πάντες, ὅσοις προσήκει, πῶς ἂν συμφορώτατα χρῴμεθα τῷ φρουρίῳ; ταῦτα μὲν οὕτω συνήνεσεν ὁ Κῦρος· ἐπεὶ δὲ συνῆλθον οἷς ἔμελε περὶ τοῦ φρουρίου, ἐβουλεύσαντο κοινῇ φυλάττειν οἷσπερ ἀγαθὸν ἦν φίλιον ὄν, ὅπως αὐτοῖς μὲν πρόβολος εἴη πολέμου, τοῖς δ' Ἀσσυρίοις ἐπιτετειχισμένον. τούτων γενομένων πολὺ δὴ προθυμότερον καὶ πλείους καὶ Καδούσιοι συνεστρατεύοντο καὶ Σάκαι καὶ Ὑρκάνιοι· καὶ συνελέγη ἐντεῦθεν στράτευμα Καδουσίων μὲν πελτασταὶ εἰς δισμυρίους καὶ ἱππεῖς εἰς 22 23 24

The surrender of the fort to the tribes of the region is followed by the strengthening of the contingent of the Hyrcanians, Sakae and Kadusians.

τετρακισχιλίους, Σακῶν δὲ τοξόται εἰς μυρίους καὶ ἱπποτοξόται εἰς δισχιλίους· καὶ Ὑρκάνιοι δὲ πεζούς τε ὁπόσους ἐδύναντο προσεξέπεμψαν καὶ ἱππέας ἐξεπλήρωσαν εἰς δισχιλίους· τὸ γὰρ πρόσθεν κατα- 150
λελειμμένοι ἦσαν πλείους οἶκοι αὐτοῖς ἱππεῖς, ὅτι καὶ
25 οἱ Καδούσιοι καὶ οἱ Σάκαι τοῖς Ἀσσυρίοις πολέμιοι
ἦσαν. ὅσον δὲ χρόνον ἐκαθέζετο ὁ Κῦρος ἀμφὶ τὴν
περὶ τὸ φρούριον οἰκονομίαν, τῶν Ἀσσυρίων τῶν
κατὰ ταῦτα τὰ χωρία πολλοὶ μὲν ἀπῆγον ἵππους, 155
πολλοὶ δὲ ἀπέφερον ὅπλα, φοβούμενοι ἤδη πάντας
τοὺς προσχώρους.

26 Ἐκ δὲ τούτου προσέρχεται τῷ Κύρῳ ὁ Γαδάτας
καὶ λέγει ὅτι ἥκουσιν αὐτῷ ἄγγελοι ὡς
Departure of Gadatas on hearing of a threatened invasion of his country by the Assyrians. Cyrus promises him his support,
ὁ Ἀσσύριος, ἐπεὶ πύθοιτο τὰ περὶ τοῦ 160
φρουρίου, χαλεπῶς τε ἐνέγκοι καὶ συ-
σκευάζοιτο ὡς ἐμβαλῶν εἰς τὴν ἑαυτοῦ
χώραν. ἐὰν οὖν ἀφῇς με, ὦ Κῦρε, τὰ
τείχη ἂν πειραθείην διασῶσαι, τῶν δ' ἄλλων μείων
27 λόγος. καὶ ὁ Κῦρος εἶπεν, Ἐὰν οὖν ἴῃς νῦν, πότε 165
ἔσει οἴκοι; καὶ ὁ Γαδάτας εἶπεν, Εἰς τρίτην δειπνήσω
ἐν τῇ ἡμετέρᾳ. Ἦ καὶ τὸν Ἀσσύριον, ἔφη, οἴει ἐκεῖ
ἤδη καταλήψεσθαι; Εὖ μὲν οὖν, ἔφη, οἶδα· σπεύσει
28 γὰρ ἕως ἔτι πρόσω δοκεῖς ἀπεῖναι. Ἐγὼ δ', ἔφη ὁ
Κῦρος, ποσταῖος ἂν τῷ στρατεύματι ἐκεῖσε ἀφικοί- 170
μην; πρὸς τοῦτο δὴ ὁ Γαδάτας λέγει, Πολὺ ἤδη, ὦ
δέσποτα, ἔχεις τὸ στράτευμα καὶ οὐκ ἂν δύναιο μεῖον
ἢ ἐν ἓξ ἢ ἑπτὰ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἴκησιν.
Σὺ μὲν τοίνυν, ἔφη ὁ Κῦρος, ἄπιθι ὡς τάχιστα· ἐγὼ
29 δ' ὡς ἂν δυνατὸν ᾖ πορεύσομαι. ὁ μὲν δὴ Γαδάτας 175
ᾤχετο· ὁ δὲ Κῦρος συνεκάλεσε πάντας τοὺς ἄρχον-
τας τῶν συμμάχων· καὶ ἤδη πολλοί τε ἐδόκουν καὶ

καλοὶ κἀγαθοὶ παρεῖναι· ἐν οἷς δὴ λέγει ὁ Κῦρος ταῦτα.

180 "Ἄνδρες σύμμαχοι, Γαδάτας διέπραξεν ἃ δοκεῖ 30
πᾶσιν ἡμῖν πολλοῦ ἄξια εἶναι, καὶ ταῦτα
πρὶν καὶ ὁτιοῦν ἀγαθὸν ὑφ' ἡμῶν παθεῖν.
νῦν δὲ ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ
ἐμβαλεῖν ἀγγέλλεται, δῆλον ὅτι ἅμα μὲν
185 τιμωρεῖσθαι αὐτὸν βουλόμενος, ὅτι δοκεῖ
ὑπ' αὐτοῦ μεγάλα βεβλάφθαι· ἅμα δὲ ἴσως κἀκεῖνο
ἐννοεῖται, ὡς, εἰ οἱ μὲν πρὸς ἡμᾶς ἀφιστάμενοι μηδὲν
ὑπ' ἐκείνου κακὸν πείσονται, οἱ δὲ σὺν ἐκείνῳ ὄντες
ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχιστα οὐδένα εἰκὸς σὺν
190 αὐτῷ βουλήσεσθαι εἶναι. νῦν οὖν, ὦ ἄνδρες, καλόν 31
τι ἂν μοι δοκοῦμεν ποιῆσαι, εἰ προθύμως Γαδάτᾳ
βοηθήσαιμεν ἀνδρὶ εὐεργέτῃ· καὶ ἅμα δίκαια ποιοῖμεν
ἂν χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ σύμφορά γ' ἄν,
ὡς ἐμοὶ δοκεῖ, πράξαιμεν ἡμῖν αὐτοῖς. εἰ γὰρ πᾶσι 32
195 φαινοίμεθα τοὺς μὲν κακῶς ποιοῦντας νικᾶν πειρώ-
μενοι κακῶς ποιοῦντες, τοὺς δ' εὐεργετοῦντας ἀγαθοῖς
ὑπερβαλλόμενοι, εἰκὸς ἐκ τῶν τοιούτων φίλους μὲν
πολλοὺς ἡμῖν βούλεσθαι γίγνεσθαι, ἐχθρὸν δὲ μηδένα
ἐπιθυμεῖν εἶναι· εἰ δὲ ἀμελήσαι δόξαιμεν Γαδάτου, 33
200 πρὸς τῶν θεῶν ποίοις λόγοις ἂν ἄλλον πείθοιμεν χα-
ρίζεσθαί τι ἡμῖν; πῶς δ' ἂν τολμῷμεν ἡμᾶς αὐτοὺς
ἐπαινεῖν; πῶς δ' ἂν ἀντιβλέψαι τις ἡμῶν δύναιτο
Γαδάτᾳ, εἰ ἡττώμεθ' αὐτοῦ εὖ ποιοῦντος τοσοῦτοι
ὄντες ἑνὸς ἀνδρὸς καὶ τούτου οὕτω διακειμένου;'
205 Ὁ μὲν οὕτως εἶπεν· οἱ δὲ πάντες ἰσχυρῶς συνεπῄνουν 34
ταῦτα ποιεῖν.

and persuades the officers of the allies not to leave in the lurch but to help one who had shown himself their benefactor.

"Ἄγε τοίνυν, ἔφη, ἐπεὶ καὶ ὑμῖν συνδοκεῖ ταῦτα,
ἐπὶ μὲν τοῖς ὑποζυγίοις καὶ ὀχήμασι καταλί-

General instructions given by Cyrus for the conduct of the night march.

πωμεν ἕκαστοι τοὺς μετ' αὐτῶν ἐπι-
35 τηδειοτάτους πορεύεσθαι. Γωβρύας δ' ἠμῖν ἀρχέτω αὐτῶν καὶ ἡγείσθω αὐτοῖς· καὶ γὰρ ὁδῶν ἔμπειρος καὶ ἄλλα ἱκανός· ἡμεῖς δ', ἔφη, καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα, τἀπιτήδεια τριῶν ἡμερῶν λαβόντες· ὅσῳ δ' ἂν κουφότερον συσκευασώμεθα καὶ εὐτελέστερον, τοσούτῳ ἥδιον τὰς ἐπιούσας ἡμέρας ἀριστήσομέν τε
36 καὶ δειπνήσομεν καὶ καθευδήσομεν. νῦν δ', ἔφη, πορευώμεθα ὧδε· πρώτους μὲν ἄγε σύ, Χρυσάντα, τοὺς θωρακοφόρους, ἐπεὶ ὁμαλή τε καὶ πλατεῖα ἡ ὁδός ἐστι, τοὺς ταξιάρχους ἔχων ἐν μετώπῳ πάντας· ἡ δὲ τάξις ἑκάστη ἐφ' ἑνὸς ἴτω· ἀθρόοι γὰρ ὄντες καὶ τά-
37 χιστα καὶ ἀσφαλέστατα πορευοίμεθ' ἄν. τούτου δ' ἕνεκα, ἔφη, κελεύω τοὺς θωρακοφόρους ἡγεῖσθαι, ὅτι τοῦτο βραδύτατόν ἐστι τοῦ στρατεύματος· τοῦ δὲ βραδυτάτου ἡγουμένου ἀνάγκη ῥᾳδίως ἕπεσθαι πάντα τὰ θᾶττον ἰόντα· ὅταν δὲ τὸ τάχιστον ἡγῆται ἐν νυκτί, οὐδέν ἐστι θαυμαστὸν καὶ διασπᾶσθαι τὰ στρατεύμα-
38 τα· τὸ γὰρ προταχθὲν ἀποδιδράσκει. ἐπὶ δὲ τούτοις, ἔφη, Ἀρτάβαζος τοὺς Περσῶν πελταστὰς καὶ τοξότας ἀγέτω· ἐπὶ δὲ τούτοις Ἀνδαμύας ὁ Μῆδος τὸ Μήδων πεζόν· ἐπὶ δὲ τούτοις Ἔμβας τὸ Ἀρμενίων πεζόν· ἐπὶ δὲ τούτοις Ἀρτούχας Ὑρκανίους· ἐπὶ δὲ τούτοις Θαμβράδας τὸ Σακῶν πεζόν· ἐπὶ δὲ τούτοις Δατάμας
39 Καδουσίους. ἀγόντων δὲ καὶ οὗτοι πάντες ἐν μετώπῳ μὲν τοὺς ταξιάρχους ἔχοντες, δεξιοὺς δὲ τοὺς πελτα-στάς, ἀριστεροὺς δὲ τοὺς τοξότας τοῦ ἑαυτῶν πλαισίου· οὕτω γὰρ πορευόμενοι καὶ εὐχρηστότεροι γίγ-
40 νονται. ἐπὶ δὲ τούτοις οἱ σκευοφόροι, ἔφη, πάντων ἐπέσθων· οἱ δὲ ἄρχοντες αὐτῶν ἐπιμελέσθων, ὅπως

συνεσκευασμένοι τε ὧσι πάντα πρὶν καθεύδειν καὶ πρῲ σὺν τοῖς σκεύεσι παρῶσιν εἰς τὴν τεταγμένην χώραν καὶ ὅπως κοσμίως ἕπωνται. ἐπὶ δὲ τοῖς σκευο- 41
φόροις, ἔφη, τοὺς Πέρσας ἱππέας Μαδάτας ὁ Πέρσης ἀγέτω, ἔχων καὶ οὗτος τοὺς ἑκατοντάρχους τῶν ἱππέων ἐν μετώπῳ· ὁ δ' ἑκατόνταρχος τὴν τάξιν ἀγέτω εἰς ἕνα, ὥσπερ οἱ πέζαρχοι. ἐπὶ τούτοις Ῥαμβάκας ὁ 42
Μῆδος ὡσαύτως τοὺς ἑαυτοῦ ἱππέας· ἐπὶ τούτοις σύ, ὦ Τιγράνη, τὸ σεαυτοῦ ἱππικόν· καὶ οἱ ἄλλοι δὲ ἵππαρχοι μεθ' ὧν ἕκαστοι ἀφίκοντο πρὸς ἡμᾶς. ἐπὶ τούτοις Σάκαι ἄγετε· ἔσχατοι δέ, ὥσπερ ἦλθον, Καδούσιοι ἰόντων· Ἀλκεύνα, σὺ δὲ ὁ ἄγων αὐτοὺς ἐπιμέλου τὸ νῦν εἶναι πάντων τῶν ὄπισθεν καὶ μηδένα ἔα ὕστερον τῶν σῶν ἱππέων γίγνεσθαι. ἐπιμέλεσθε 43
δὲ τοῦ σιωπῇ πορεύεσθαι οἵ τε ἄρχοντες καὶ πάντες δὲ οἱ σωφρονοῦντες· διὰ γὰρ τῶν ὤτων ἐν τῇ νυκτὶ ἀνάγκη μᾶλλον ἢ διὰ τῶν ὀφθαλμῶν ἕκαστα καὶ αἰσθάνεσθαι καὶ πράττεσθαι· καὶ τὸ ταραχθῆναι δὲ ἐν τῇ νυκτὶ πολὺ μεῖζόν ἐστι πρᾶγμα ἢ ἐν τῇ ἡμέρᾳ καὶ δυσκαταστατώτερον· οὗ ἕνεκα ἥ τε σιωπὴ ἀσκητέα καὶ ἡ τάξις φυλακτέα. τὰς δὲ νυκτερινὰς φυλακάς, 44
ὅταν μέλλητε νυκτὸς ἀναστήσεσθαι, χρὴ ὡς βραχυτάτας καὶ πλείστας ποιεῖσθαι, ὡς μηδένα ἡ ἐν τῇ φυλακῇ ἀγρυπνία πολλὴ οὖσα λυμαίνηται ἐν τῇ πορείᾳ· ἡνίκα δ' ἂν ὥρα ᾖ πορεύεσθαι, σημαίνειν τῷ κέρατι. ὑμεῖς δ' ἔχοντες ἃ δεῖ ἕκαστοι πάρεστε εἰς 45
τὴν ἐπὶ Βαβυλῶνος ὁδόν· ὁ δ' ὁρμώμενος ἀεὶ τῷ κατ' οὐρὰν παρεγγυάτω ἕπεσθαι.'

Ἐκ τούτου δὴ ᾤχοντο ἐπὶ τὰς σκηνὰς καὶ ἅμα 46
ἀπιόντες διελέγοντο πρὸς ἀλλήλους ὡς
μνημονικῶς ὁ Κῦρος ὁπόσοις συνέταττε Cyrus, like a good general, al-

47 ways addressed his officers by name.

πᾶσιν ὀνομάζων ἐνετέλλετο. ὁ δὲ Κῦρος ἐπιμελείᾳ τοῦτο ἐποίει· πάνυ γὰρ αὐτῷ ἐδόκει θαυμαστὸν εἶναι, εἰ οἱ μὲν βάναυσοι ἴσασι τῆς ἑαυτοῦ τέχνης ἕκαστος τῶν ἐργαλείων τὰ ὀνόματα, καὶ ὁ ἰατρὸς δὲ οἶδε καὶ τῶν ὀργάνων καὶ τῶν φαρμάκων οἷς χρῆται πάντων τὰ ὀνόματα, ὁ δὲ στρατηγὸς οὕτως ἠλίθιος ἔσοιτο ὥστε οὐκ εἴσοιτο τῶν ὑφ' ἑαυτῷ ἡγεμόνων τὰ ὀνόματα, οἷς ἀνάγκη ἐστὶν αὐτῷ ὀργάνοις χρῆσθαι καὶ ὅταν καταλαβεῖν τι βούληται καὶ ὅταν φυλάξαι καὶ ὅταν θαρρῦναι καὶ ὅταν φοβῆσαῖ· καὶ τιμῆσαι δὲ ὁπότε τινὰ βούλοιτο, πρέπον 48 αὐτῷ ἐδόκει εἶναι ὀνομαστὶ προσαγορεύειν· ἐδόκουν δ' αὐτῷ οἱ γιγνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος καὶ τοῦ καλόν τι ποιοῦντες ὁρᾶσθαι μᾶλλον ὀρέγεσθαι καὶ τοῦ αἰσχρόν τι ποιεῖν μᾶλλον προθυμεῖσθαι ἀπ- 49 έχεσθαι. ἠλίθιον δὲ καὶ τοῦτ' ἐδόκει εἶναι αὐτῷ τὸ ὁπότε τι βούλοιτο πραχθῆναι, οὕτω προστάττειν ὥσπερ ἐν οἴκῳ ἔνιοι δεσπόται προστάττουσιν, Ἴτω 50 τις ἐφ' ὕδωρ, Ξύλα τις σχισάτω· οὕτω γὰρ προστατομένων εἰς ἀλλήλους τε ὁρᾶν πάντες ἐδόκουν αὐτῷ καὶ οὐδεὶς περαίνειν τὸ προσταχθὲν καὶ πάντες ἐν αἰτίᾳ εἶναι καὶ οὐδεὶς τῇ αἰτίᾳ οὔτε αἰσχύνεσθαι οὔτε φοβεῖσθαι ὁμοίως διὰ τὸ σὺν πολλοῖς αἰτίαν ἔχειν· διὰ ταῦτα δὴ πάντας ὠνόμαζεν αὐτὸς ὅτῳ τι προστάττοι.

51 Καὶ Κῦρος μὲν δὴ περὶ τούτων οὕτως ἐγίγνωσκεν· οἱ δὲ στρατιῶται τότε μὲν δειπνήσαντες καὶ φυλακὰς καταστησάμενοι καὶ συσκευασάμενοι πάντα ἃ ἔδει ἐκοιμήθησαν. ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν, ἐσή- 52 μηνε τῷ κέρατι. Κῦρος δ', εἰπὼν τῷ Χρυσάντᾳ ὅτι

The midnight march; personal care, interest and superintendence of Cyrus.

ἐπὶ τῇ ὁδῷ ὑπομενοίη ἐν τῷ πρόσθεν τοῦ στρατεύματος, ἐξήει λαβὼν τοὺς ἀμφ' αὐτὸν ὑπηρέτας· βραχεῖ δὲ χρόνῳ ὕστερον Χρυσάντας παρῆν ἄγων τοὺς θωρακοφόρους. τούτῳ μὲν ὁ Κῦρος δοὺς ἡγεμόνας τῆς 53
ὁδοῦ πορεύεσθαι ἐκέλευεν ἡσύχως· οὐ γάρ πω ἐν ὁδῷ πάντες ἦσαν· αὐτὸς δὲ ἑστηκὼς ἐν τῇ ὁδῷ τὸν μὲν προσιόντα προυπέμπετο ἐν τάξει, ἐπὶ δὲ τὸν ὑστερίζοντα ἔπεμπε καλῶν. ἐπεὶ δὲ πάντες ἐν ὁδῷ ἦσαν, 54
πρὸς μὲν Χρυσάνταν ἱππέας ἔπεμψεν ἐροῦντας ὅτι ἐν ὁδῷ ἤδη πάντες· ἄγε οὖν ἤδη θᾶττον. αὐτὸς δὲ 55
παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἥσυχος κατεθεᾶτο τὰς τάξεις. καὶ οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἠρώτα καὶ ἐπεὶ πύθοιτο ἐπῄνει· εἰ δέ τινας θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο.

Ἓν μόνον παραλέλειπται τῆς ἐν νυκτὶ ἐπιμελείας 56
αὐτοῦ, ὅτι πρὸ παντὸς τοῦ στρατεύματος
πεζοὺς εὐζώνους οὐ πολλοὺς προύπεμπεν, Different arrangements for marching by day.
ἐφορωμένους ὑπὸ Χρυσάντα καὶ ἐφορῶντας αὐτόν, ὡς ὠτακουστοῦντες καὶ εἴ πως ἄλλως δύναιντο αἰσθάνεσθαί τι σημαίνοιεν τῷ Χρυσάντᾳ ὅ,τι καιρὸς δοκοίη εἶναι· ἄρχων δὲ καὶ ἐπὶ τούτοις ἦν ὃς καὶ τούτους ἐκόσμει, καὶ τὸ μὲν ἄξιον λόγου ἐσήμαινε, τὸ δὲ μὴ οὐκ ἠνώχλει λέγων. τὴν μὲν 57
δὴ νύκτα οὕτως ἐπορεύοντο· ἐπεὶ δὲ ἡμέρα ἐγένετο, τοὺς μὲν Καδουσίων ἱππέας, ὅτι αὐτῶν καὶ οἱ πεζοὶ ἐπορεύοντο ἔσχατοι, παρὰ τούτοις κατέλιπεν, ὡς μηδ' οὗτοι ψιλοὶ ἱππέων ἴοιεν· τοὺς δ' ἄλλους εἰς τὸ πρόσθεν παρελαύνειν ἐκέλευσεν, ὅτι καὶ οἱ πολέμιοι ἐν τῷ πρόσθεν ἦσαν, ὅπως εἴ τί που ἐναντιοῖτο

αὐτῷ, ἀπαντῴη ἔχων τὴν ἰσχὺν ἐν τάξει καὶ μάχοιτο,
εἴ τέ τί που φεῦγον ὀφθείη, ὡς ἐξ ἑτοιμοτάτου διώκοι.
58 ἦσαν δὲ αὐτῷ ἀεὶ τεταγμένοι οὕς τε διώκειν δέοι καὶ 335
οὓς παρ' αὐτῷ μένειν· πᾶσαν δὲ τὴν τάξιν λυθῆναι
59 οὐδέποτε εἴα. Κῦρος μὲν δὴ οὕτως ἦγε τὸ στράτευμα·
οὐ μέντοι αὐτός γε μιᾷ χώρᾳ ἐχρῆτο, ἀλλ' ἄλλοτε
ἀλλαχῇ περιελαύνων ἐφεώρα τε καὶ ἐπεμέλετο, εἴ του
δέοιντο. οἱ μὲν δὴ ἀμφὶ Κῦρον οὕτως ἐπορεύοντο. 340

IV Ἐκ δὲ τοῦ Γαδάτου ἱππικοῦ τῶν δυνατῶν τις
ἀνδρῶν, ἐπεὶ ἑώρα αὐτὸν ἀφεστηκότα ἀπὸ
One of the officers of Gadatas offers to betray his master to the king of Assyria.
τοῦ Ἀσσυρίου, ἐνόμισεν, εἴ τι οὗτος πά-
θοι, αὐτὸς ἂν λαβεῖν παρὰ τοῦ Ἀσσυρίου
πάντα τὰ Γαδάτου· οὕτω δὴ πέμπει τινὰ 5
τῶν ἑαυτοῦ πιστῶν πρὸς τὸν Ἀσσύριον καὶ κελεύει
τὸν ἰόντα, εἰ καταλάβοι ἤδη ἐν τῇ Γαδάτου χώρᾳ
τὸ Ἀσσύριον στράτευμα, λέγειν τῷ Ἀσσυρίῳ ὅτι
εἰ βούλοιτο ἐνεδρεῦσαι, λάβοι ἂν Γαδάταν καὶ τοὺς
2 σὺν αὐτῷ. δηλοῦν δὲ ἐνετέλλετο ὅσην τε εἶχεν ὁ 10
Γαδάτας δύναμιν καὶ ὅτι Κῦρος οὐ συνέποιτο αὐτῷ·
καὶ τὴν ὁδὸν ἐδήλωσεν ᾗ προσιέναι μέλλοι. προσε-
πέστειλε δὲ τοῖς αὐτοῦ οἰκέταις, ὡς πιστεύοιτο μᾶλ-
λον, καὶ τὸ τεῖχος ὃ ἐτύγχανεν αὐτὸς ἔχων ἐν τῇ
Γαδάτου χώρᾳ παραδοῦναι τῷ Ἀσσυρίῳ καὶ τὰ 15
ἐνόντα· ἥξειν δὲ καὶ αὐτὸς ἔφασκεν, εἰ μὲν δύναιτο,
ἀποκτείνας Γαδάταν, εἰ δὲ μή, ὡς σὺν τῷ Ἀσσυρίῳ
3 τὸ λοιπὸν ἐσόμενος. ἐπεὶ δὲ ὁ ἐπὶ ταῦτα ταχθεὶς
ἐλαύνων ὡς δυνατὸν ἦν τάχιστα ἀφικνεῖται πρὸς τὸν
Ἀσσύριον καὶ ἐδήλωσεν ἐφ' ἃ ἥκοι, ἀκούσας ἐκεῖνος 20
τό τε χωρίον εὐθὺς παρέλαβε καὶ πολλὴν ἵππον
4 ἔχων καὶ ἅρματα ἐνήδρευεν ἐν κώμαις ἀθρόαις. ὁ δὲ
Γαδάτας ὡς ἐγγὺς ἦν τούτων τῶν κωμῶν, πέμπει

τινὰς προδιερευνησομένους. ὁ δὲ Ἀσσύ-
ριος ὡς ἔγνω προσιόντας τοὺς διερευνητάς, φεύγειν κελεύει ἅρματα ἐξαναστάντα δύο ἢ τρία καὶ ἵππους ὀλίγους, ὡς δὴ φοβηθέντας καὶ ὀλίγους ὄντας. οἱ δὲ διερευνηταὶ ὡς εἶδον ταῦτα, αὐτοί τε ἐδίωκον καὶ τῷ Γαδάτᾳ κατέσειον· καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. οἱ δὲ Ἀσσύριοι, ὡς ἐδόκει ἁλώσιμος εἶναι ὁ Γαδάτας, ἀνίστανται ἐκ τῆς ἐνέδρας. καὶ οἱ μὲν ἀμφὶ Γαδάταν ἰδόντες ὥσπερ εἰκὸς ἔφευγον, οἱ δ' αὖ ὥσπερ εἰκὸς ἐδίωκον. καὶ ἐν τούτῳ ὁ ἐπιβουλεύων τῷ Γαδάτᾳ παίει αὐτόν, καὶ καιρίας μὲν πληγῆς ἁμαρτάνει, τύπτει δὲ αὐτὸν εἰς τὸν ὦμον καὶ τιτρώσκει. ποιήσας δὲ τοῦτο ἐξίσταται, ἕως σὺν τοῖς διώκουσιν ἐγένετο· ἐπεὶ δ' ἐγνώσθη ὃς ἦν, ὁμοῦ δὴ ὢν τοῖς Ἀσσυρίοις προθύμως ἐκτείνων τὸν ἵππον σὺν τῷ βασιλεῖ ἐδίωκεν. ἐνταῦθα δὴ ἡλίσκοντο μὲν δῆλον ὅτι οἱ βραδυτάτους ἔχοντες τοὺς ἵππους ὑπὸ τῶν ταχίστους· ἤδη δὲ μάλα πάντες πιεζόμενοι διὰ τὸ κατατετρῦσθαι ὑπὸ τῆς πορείας οἱ τοῦ Γαδάτου ἱππεῖς καθορῶσι τὸν Κῦρον προσιόντα σὺν τῷ στρατεύματι· δοκεῖν δὲ χρὴ ἀσμένους καὶ ὥσπερ εἰς λιμένα ἐκ χειμῶνος προσφέρεσθαι αὐτούς. ὁ δὲ Κῦρος τὸ μὲν πρῶτον ἐθαύμασεν· ὡς δ' ἔγνω τὸ πρᾶγμα, ἕως πάντες ἐναντίοι ἤλαυνον, ἐναντίος καὶ αὐτὸς ἐν τάξει ἦγε τὴν στρατιάν· ὡς δὲ γνόντες οἱ πολέμιοι τὸ ὂν ἐτράποντο εἰς φυγήν, ἐνταῦθα ὁ Κῦρος διώκειν ἐκέλευσε τοὺς πρὸς τοῦτο τεταγμένους, αὐτὸς δὲ σὺν τοῖς ἄλλοις εἵπετο ὡς ᾤετο συμφέρειν. ἐνταῦθα δὴ καὶ ἅρματα ἡλίσκετο, ἔνια μὲν καὶ ἐκπιπτόντων τῶν ἡνιόχων, τῶν μὲν ἐν τῇ ἀναστροφῇ, τῶν δὲ καὶ

Gadatas is saved from assassination by the timely arrival of Cyrus.

ἄλλως, ἔνια δὲ καὶ περιτεμνόμενα ὑπὸ τῶν ἱππέων ἡλίσκετο. καὶ ἀποκτείνουσι δὲ ἄλλους τε πολλοὺς 9 καὶ τὸν παίσαντα Γαδάταν. τῶν μέντοι πεζῶν Ἀσσυρίων, οἳ ἔτυχον τὸ Γαδάτου χωρίον πολιορκοῦντες, οἱ μὲν εἰς τὸ τεῖχος κατέφυγον τὸ ἀπὸ Γαδάτου ἀποστάν, οἱ δὲ φθάσαντες εἰς πόλιν τινὰ τοῦ Ἀσσυρίου μεγάλην, ἔνθα καὶ αὐτὸς σὺν τοῖς ἵπποις καὶ τοῖς ἅρμασι κατέφυγεν ὁ Ἀσσύριος.

How Gadatas shows his gratitude to Cyrus.

10 Κῦρος μὲν δὴ διαπραξάμενος ταῦτα ἐπαναχωρεῖ εἰς τὴν Γαδάτου χώραν· καὶ προστάξας οἷς ἔδει ἀμφὶ τὰ αἰχμάλωτα ἔχειν, εὐθὺς ἐπορεύετο, ὡς ἐπισκέψαιτο τὸν Γαδάταν πῶς ἔχοι ἐκ τοῦ τραύματος. πορευομένῳ δὲ αὐτῷ ὁ Γαδάτας ἐπιδεδεμένος ἤδη τὸ τραῦμα ἀπαντᾷ. ἰδὼν δὲ αὐτὸν ὁ Κῦρος ἥσθη τε καὶ εἶπεν, Ἐγὼ δὲ πρὸς 11 σὲ ᾖα ἐπισκεψόμενος ὅπως ἔχεις· Ἐγὼ δέ γ', ἔφη ὁ Γαδάτας, ναὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ᾖα ὁποῖός τίς ποτε φαίνει ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων· ὅστις οὔτ' οἶδα ἔγωγε ὅ,τι νῦν ἐμοῦ δεόμενος οὔτε μὴν ὑποσχόμενός γέ μοι ταῦτα πράξειν οὔτε εὖ πεπονθὼς ὑπ' ἐμοῦ εἴς γε τὸ ἴδιον οὐδ' ὁτιοῦν, ἀλλ' ὅτι τοὺς φίλους ἔδοξά σοί τι ὀνῆσαι, οὕτω μοι προθύμως ἐβοήθησας ὡς νῦν τὸ μὲν ἐπ' ἐμοὶ οἴχομαι, 12 τὸ δ' ἐπὶ σοὶ σέσωσμαι. οὐ μὰ τοὺς θεούς, ὦ Κῦρε, εἰ ἦν οἷος ἔφυν ἐξ ἀρχῆς καὶ ἐπαιδοποιησάμην, οὐκ οἶδ' ἂν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ· ἐπεὶ ἄλλους τε οἶδα παῖδας καὶ τοῦτον τὸν νῦν Ἀσσυρίων βασιλέα πολὺ πλείω ἤδη τὸν ἑαυτοῦ πατέρα ἀνιά- 13 σαντα ἢ σὲ νῦν δύναται ἀνιᾶν. καὶ ὁ Κῦρος πρὸς ταῦτα εἶπεν ὧδε· Ὦ Γαδάτα, ἦ πολὺ μεῖζον παρεὶς θαῦμα ἐμὲ νῦν θαυμάζεις. Καὶ τί δὴ τοῦτ' ἔστιν;

ἔφη ὁ Γαδάτας. Ὅτι τοσοῦτοι μέν, ἔφη, Περσῶν ἐσπούδασαν περὶ σέ, τοσοῦτοι δὲ Μήδων, τοσοῦτοι δὲ Ὑρκανίων, πάντες δὲ οἱ παρόντες Ἀρμενίων καὶ Σακῶν καὶ Καδουσίων. καὶ ὁ Γαδάτας ἐπηύξατο, 14
90 Ἀλλ', ὦ Ζεῦ, ἔφη, καὶ τούτοις πόλλ' ἀγαθὰ δοῖεν οἱ θεοί, καὶ πλεῖστα τῷ αἰτίῳ τοῦ καὶ τούτους τοιούτους εἶναι. ὅπως μέντοι οὓς ἐπαινεῖς τούτους, ὦ Κῦρε, ξενίσωμεν καλῶς, δέχου τάδε ξένια οἷα ἐγὼ <δοῦναι> δύναμαι. ἅμα δὲ προσῆγε πάμπολλα, ὥστε καὶ θύειν
95 τὸν βουλόμενον καὶ ξενίζεσθαι πᾶν τὸ στράτευμα ἀξίως τῶν καλῶς πεποιημένων καὶ καλῶς συμβάντων.

Ὁ δὲ Καδούσιος ὠπισθοφυλάκει καὶ οὐ μετέσχε 15
τῆς διώξεως· βουλόμενος δὲ καὶ αὐτὸς λαμπρόν τι ποιῆσαι, οὔτε ἀνακοινωσά-
100 μενος οὔτε εἰπὼν οὐδὲν Κύρῳ καταθεῖ τὴν πρὸς Βαβυλῶνα χώραν. διεσπασμένοις δὲ τοῖς ἵπποις αὐτοῦ ἀπιὼν ὁ Ἀσσύριος ἐκ τῆς ἑαυτοῦ πόλεως, οἳ κατέφυγε, συντυγχάνει μάλα συντεταγμένον ἔχων τὸ ἑαυτοῦ στράτευμα. ὡς δ' 16
105 ἔγνω μόνους ὄντας τοὺς Καδουσίους, ἐπιτίθεται, καὶ τόν τε ἄρχοντα τῶν Καδουσίων ἀποκτείνει καὶ ἄλλους πολλούς, καὶ ἵππους τινὰς λαμβάνει τῶν Καδουσίων καὶ ἦν ἄγοντες λείαν ἐτύγχανον ἀφαιρεῖται. καὶ ὁ μὲν Ἀσσύριος διώξας ἄχρι οὗ ἀσφαλὲς ᾤετο εἶναι
110 ἀπετράπετο· οἱ δὲ Καδούσιοι ἐσώζοντο πρὸς τὸ στρατόπεδον ἀμφὶ δείλην οἱ πρῶτοι. Κῦρος δὲ ὡς 17
ἤσθετο τὸ γεγονός, ἀπήντα τε τοῖς Καδουσίοις καὶ ὕντινα ἴδοι τετρωμένον ἀναλαμβάνων τοῦτον μὲν ὡς Γαδάταν ἔπεμ-
115 πεν, ὅπως θεραπεύοιτο, τοὺς δ' ἄλλους συγκατεσκήνου καὶ ὅπως τἀπιτήδεια ἔξουσι συνεπε-

The Kadusians are tempted to engage in a rash excursion on their own account, in which their leader amongst others is killed.

Kind treatment of the survivors by Cyrus on their return to the camp.

μέλετο, παραλαμβάνων Περσῶν τῶν ὁμοτίμων συνεπιμελητάς· ἐν γὰρ τοῖς τοιούτοις οἱ ἀγαθοὶ ἐπιπονεῖν
18 ἐθέλουσι. καὶ ἀνιώμενος μέντοι ἰσχυρῶς δῆλος ἦν, ὡς καὶ τῶν ἄλλων δειπνούντων, ἡνίκα ὥρα ἦν, Κῦρος 120
ἔτι σὺν τοῖς ὑπηρέταις καὶ τοῖς ἰατροῖς οὐδένα ἑκὼν ἀτημέλητον παρέλειπεν, ἀλλ' ἢ αὐτόπτης ἐφεώρα ἢ εἰ μὴ αὐτὸς ἐξανύτοι, πέμπων φανερὸς ἦν τοὺς θεραπεύσοντας.

19 Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. ἅμα δὲ τῇ 125
ἡμέρᾳ κηρύξας συνιέναι τῶν μὲν ἄλλων τοὺς ἄρχοντας, τοὺς δὲ Καδουσίους ἅπαντας, ἔλεξε τοιάδε·

Useful lesson in strategy to be drawn from their mishap.

"Ἀνδρες σύμμαχοι, ἀνθρώπινον τὸ γεγενημένον· τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν οἶμαι 130
θαυμαστόν. ἄξιοί γε μέντοι ἐσμὲν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν, τὸ μαθεῖν μήποτε διασπᾶν ἀπὸ τοῦ ὅλου δύναμιν ἀσθενεστέραν
20 τῆς τῶν πολεμίων δυνάμεως. καὶ οὐ τοῦτο, ἔφη, λέγω ὡς οὐ δεῖ ποτε καὶ ἐλάττονι ἔτι μορίῳ ἰέναι, 135
ὅπου ἂν δέῃ, ἢ νῦν ὁ Καδούσιος ᾧχετο· ἀλλ' ἐάν τις κοινούμενος ὁρμᾶται τῷ ἱκανῷ βοηθῆσαι, ἔστι μὲν ἀπατηθῆναι, ἔστι δὲ τῷ ὑπομένοντι ἐξαπατήσαντι τοὺς πολεμίους ἄλλοσε τρέψαι ἀπὸ τῶν ἐξεληλυθότων, ἔστι δὲ ἄλλα παρέχοντα πράγματα τοῖς πολε- 140
μίοις τοῖς φίλοις ἀσφάλειαν παρέχειν· καὶ οὕτω μὲν οὐδ' ὁ χωρὶς ὢν ἀπέσται, ἀλλ' ἐξαρτήσεται τῆς ἰσχύος· ὁ δὲ ἀπεληλυθὼς μὴ ἀνακοινωσάμενος, ὅπου ἂν ᾖ, οὐδὲν διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο.
21 ἀλλ' ἀντὶ μὲν τούτου, ἔφη, ἐὰν θεὸς θέλῃ, ἀμυνούμεθα 145
τοὺς πολεμίους οὐκ εἰς μακράν. ἀλλ' ἐπειδὰν τάχιστα ἀριστήσητε, ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο· καὶ

ἅμα μὲν θάψομεν τοὺς τελευτήσαντας, ἅμα δὲ δείξομεν τοῖς πολεμίοις, ἔνθα κρατῆσαι νομίζουσιν, ἐνταῦθα ἄλλους αὐτῶν κρείττους, ἢν θεὸς θέλῃ· καὶ ὅπως γε μηδὲ τὸ χωρίον ἡδέως ὁρῶσιν, ἔνθα κατέκανον ἡμῶν τοὺς συμμάχους· ἐὰν δὲ μὴ ἀντεπεξίωσι, καύσομεν αὐτῶν τὰς κώμας καὶ δῃώσομεν τὴν χώραν, ἵνα μὴ ἃ ἡμᾶς ἐποίησαν ὁρῶντες εὐφραίνωνται, ἀλλὰ τὰ ἑαυτῶν κακὰ θεώμενοι ἀνιῶνται. οἱ μὲν οὖν ἄλλοι, 22 ἔφη, ἀριστᾶτε ἰόντες· ὑμεῖς δέ, ὦ Καδούσιοι, πρῶτον μὲν ἀπελθόντες ἄρχοντα ὑμῶν αὐτῶν ἕλεσθε ἥπερ ὑμῖν νόμος, ὅστις ὑμῶν ἐπιμελήσεται σὺν τοῖς θεοῖς καὶ σὺν ἡμῖν, ἤν τι προσδέησθε· ἐπειδὰν δὲ ἕλησθε καὶ ἀριστήσητε, πέμψατε πρὸς ἐμὲ τὸν αἱρεθέντα.' οἱ μὲν δὴ ταῦτ' ἔπραξαν· ὁ δὲ Κῦρος ἐπεὶ ἐξήγαγε 23 τὸ στράτευμα, κατέστησεν εἰς τάξιν τὸν ἡρημένον ὑπὸ τῶν Καδουσίων καὶ ἐκέλευσε πλησίον αὐτοῦ ἄγειν τὴν τάξιν, ὅπως, ἔφη, ἂν δυνώμεθα, ἀναθαρρύνωμεν τοὺς ἄνδρας. οὕτω δὴ ἐπορεύοντο· καὶ ἐλθόντες ἔθαπτον μὲν τοὺς Καδουσίους, ἐδῄουν δὲ τὴν χώραν. ποιήσαντες δὲ ταῦτα ἀπῆλθον τἀπιτήδεια ἐκ τῆς πολεμίας ἔχοντες πάλιν εἰς τὴν Γαδάτου.

Ἐννοήσας δὲ ὅτι οἱ πρὸς αὐτὸν ἀφεστηκότες, ὄν- 24 τες πλησίον Βαβυλῶνος, κακῶς πείσονται, ἢν μὴ αὐτὸς ἀεὶ παρῇ, οὕτως ὅσους τε τῶν πολεμίων ἀφίει, τούτους ἐκέλευε λέγειν τῷ Ἀσσυρίῳ, καὶ αὐτὸς κήρυκα ἔπεμψε πρὸς αὐτὸν ταὐτὰ λέγοντα, ὅτι ἕτοιμος εἴη τοὺς ἐργαζομένους τὴν γῆν ἐᾶν καὶ μὴ ἀδικεῖν, εἰ κἀκεῖνος βούλοιτο ἐᾶν ἐργάζεσθαι τοὺς τῶν πρὸς ἑαυτὸν ἀφεστηκότων ἐργάτας. καίτοι, ἔφη, σὺ 25 μὲν ἦν καὶ δύνῃ κωλύειν, ὀλίγους τινὰς κωλύσεις·

Agreement between Cyrus and the Assyrian king that tillers of the soil shall not be molested by either of the belligerents.

ὀλίγη γάρ ἐστι χώρα ἡ τῶν πρὸς ἐμὲ ἀφεστηκότων· ἐγὼ δὲ πολλὴν ἄν σοι χώραν ἐῴην ἐνεργὸν εἶναι. εἰς δὲ τὴν τοῦ καρποῦ κομιδήν, ἐὰν μὲν πόλεμος ᾖ, ὁ ἐπικρατῶν οἶμαι καρπώσεται· ἐὰν δὲ εἰρήνη, δῆλον, ἔφη, ὅτι σύ. ἐὰν μέντοι τις ἢ τῶν ἐμῶν ὅπλα ἀνταίρηται σοὶ ἢ τῶν σῶν ἐμοί, τούτους, ἔφη, ὡς ἂν δυνώ-
26 μεθα ἑκάτεροι ἀμυνούμεθα. ταῦτα ἐπιστείλας τῷ κήρυκι ἔπεμψεν αὐτόν. οἱ δὲ Ἀσσύριοι ὡς ἤκουσαν ταῦτα, πάντα ἐποίουν πείθοντες τὸν βασιλέα συγχωρῆσαι ταῦτα καὶ ὅτι μικρότατον τοῦ πολέμου
27 λιπεῖν. καὶ ὁ Ἀσσύριος μέντοι εἴτε καὶ ὑπὸ τῶν ὁμοφύλων πεισθεὶς εἴτε καὶ αὐτὸς οὕτω βουληθεὶς συνήνεσε ταῦτα· καὶ ἐγένοντο συνθῆκαι τοῖς μὲν ἐργαζομένοις εἰρήνην εἶναι, τοῖς δ' ὁπλοφόροις πόλε-
28 μον. ταῦτα μὲν δὴ διεπέπρακτο περὶ τῶν ἐργατῶν ὁ Κῦρος· τὰς μέντοι νομὰς τῶν κτηνῶν τοὺς μὲν ἑαυτοῦ φίλους ἐκέλευσε κατα-

Cattle are to be considered lawful prize of war.

θέσθαι, εἰ βούλοιντο, ἐν τῇ ἑαυτῶν ἐπικρατείᾳ· τὴν δὲ τῶν πολεμίων λείαν ἦγον ὁπόθεν δύναιντο, ὅπως εἴη ἡ στρατεία ἡδίων τοῖς συμμάχοις. οἱ μὲν γὰρ κίνδυνοι οἱ αὐτοὶ καὶ ἄνευ τοῦ λαμβάνειν τἀπιτήδεια, ἡ δ' ἐκ τῶν πολεμίων τροφὴ κουφοτέραν τὴν στρατείαν ἐδόκει παρέχειν.

29 Ἐπεὶ δὲ παρεσκευάζετο ἤδη ὁ Κῦρος ὡς ἀπιών, παρῆν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων ὡς ἂν ἐξ οἴκου μεγάλου, καὶ ἵππους δὲ ἦγε πολ-

Gadatas brings horses and other handsome presents to Cyrus, whose pity he moves by lamentation over his cruel treatment.

λοὺς ἀφελόμενος τῶν ἑαυτοῦ ἱππέων οἷς
30 ἠπιστήκει διὰ τὴν ἐπιβουλήν. ὡς δ' ἐπλησίασεν, ἔλεξε τοιάδε· Ὦ Κῦρε, νῦν μέν σοι ἐγὼ ταῦτα δίδωμι ἐν τῷ παρόντι, καὶ χρῶ αὐτοῖς, ἐὰν δέῃ

τι· νόμιζε δ', ἔφη, καὶ τἆλλα πάντα τἀμὰ σὰ εἶναι. οὔτε γὰρ ἔστιν οὔτ' ἔσται ποτὲ ὅτῳ ἐγὼ ἀπ' ἐμοῦ φύντι καταλείψω τὸν ἐμὸν οἶκον· ἀλλ' ἀνάγκη, ἔφη, σὺν ἐμοὶ τελευτῶντι πᾶν ἀποσβῆναι τὸ ἡμέτερον γένος καὶ ὄνομα. καὶ ταῦτα, ἔφη, ὦ Κῦρε, ὄμνυμί σοι θεοὺς οἳ καὶ ὁρῶσι πάντα καὶ ἀκούουσι πάντα, οὔτε ἄδικον οὔτ' αἰσχρὸν οὐδὲν οὔτ' εἰπὼν οὔτε ποιήσας ἔπαθον.' καὶ ἅμα ταῦτα λέγων κατεδάκρυσε τὴν ἑαυτοῦ τύχην καὶ οὐκέτι ἐδυνήθη πλείω εἰπεῖν. 31

Καὶ ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾤκτειρεν αὐτόν, ἔλεξε δὲ ὧδε· ''Αλλὰ τοὺς μὲν ἵππους δέχομαι, ἔφη· σέ τε γὰρ ὠφελήσω εὐνουστέροις δοὺς αὐτοὺς ἢ οἷ νῦν σοι εἶχον, ὡς ἔοικεν, ἐγώ τε οὗ δὴ πάλαι ἐπιθυμῶ, τὸ Περσῶν ἱππικὸν θᾶττον ἐκπληρώσω εἰς τοὺς μυρίους ἱππέας· τὰ δ' ἄλλα χρήματα σὺ ἀπαγα- 32
γὼν φύλαττε, ἕστ' ἂν ἐμὲ ἴδῃς ἔχοντα ὥστε σοῦ μὴ ἡττᾶσθαι ἀντιδωρούμενον· εἰ δὲ πλείω μοι δοὺς ἀπίοις ἢ λαμβάνοις παρ' ἐμοῦ, μὰ τοὺς θεοὺς οὐκ οἶδ' ὅπως ἂν δυναίμην μὴ αἰσχύνεσθαι.' πρὸς ταῦτα ὁ Γαδάτας εἶπεν ''Αλλὰ ταῦτα μέν, ἔφη, πιστεύω σοι· 33
ὁρῶ γάρ σου τὸν τρόπον· φυλάττειν μέντοι ὅρα εἰ ἐπιτήδειός εἰμι. ἕως μὲν γὰρ φίλοι ἦμεν τῷ 'Ασ- 34
συρίῳ, καλλίστη ἐδόκει εἶναι ἡ τοῦ ἐμοῦ πατρὸς κτῆσις· τῆς γὰρ μεγίστης πόλεως Βαβυλῶνος ἐγγὺς οὖσα ὅσα μὲν ὠφελεῖσθαι ἔστιν ἀπὸ μεγάλης πόλεως, ταῦτα ἀπελαύομεν, ὅσα δὲ ἐνοχλεῖσθαι, οἴκαδε δεῦρ' ἀπιόντες τούτων ἐκποδὼν ἦμεν· νῦν δ' ἐπεὶ ἐχθροί ἐσμεν, δῆλον ὅτι ἐπειδὰν σὺ ἀπέλθῃς, καὶ αὐτοὶ ἐπιβουλευσόμεθα καὶ ὁ οἶκος ὅλος, καὶ οἶμαι λυπηρῶς βιωσόμεθα ὅλως τοὺς ἐχθροὺς καὶ πλησίον ἔχοντες

The proximity of his country to Babylon makes it unsafe for him to remain in it any longer.

καὶ κρείττους ἡμῶν αὐτῶν ὁρῶντες. τάχ' οὖν εἴποι
35 τις ἄν 'καὶ τί δῆτα οὐχ οὕτως ἐνενοοῦ πρὶν ἀπο-
στῆναι;' ὅτι, ὦ Κῦρε, ἡ ψυχή μου διὰ τὸ ὑβρίσθαι
καὶ ὀργίζεσθαι οὐ τὸ ἀσφαλέστατον σκοποῦσα διῆγεν,
ἀλλ' ἀεὶ τοῦτο κυοῦσα, ἆρά ποτε ἔσται ἀποτίσασθαι 245
τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις, ὃς διατελεῖ
μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικῇ, ἀλλ' ἐάν τινα ὑπο-
36 πτεύσῃ βελτίονα ἑαυτοῦ εἶναι. τοιγαροῦν οἶμαι αὐτὸς
πονηρὸς ὢν πᾶσι πονηροτέροις ἑαυτοῦ συμμάχοις
χρήσεται. ἐὰν δέ τις ἄρα καὶ βελτίων αὐτοῦ φανῇ, 250
θάρρει, ἔφη, ὦ Κῦρε, οὐδέν σε δεήσει τῷ ἀγαθῷ ἀνδρὶ
μάχεσθαι, ἀλλ' ἐκεῖνος τούτῳ ἀρκέσει μηχανώμενος,
ἕως ἂν ἔλῃ τὸν ἑαυτοῦ βελτίονα. τοῦ μέντοι ἐμὲ
ἀνιᾶν καὶ σὺν πονηροῖς ῥᾳδίως οἶμαι κρειττων ἔσται.'
37 'Ακούσαντι ταῦτα τῷ Κύρῳ ἔδοξεν ἄξια ἐπιμε- 255
λείας λέγειν· καὶ εὐθὺς εἶπε, Τί οὖν, ἔφη,
He resolves to follow the fortunes of Cyrus.
ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ
ἐχυρὰ ἐποιήσαμεν, ὅπως ἄν σοι σᾷ ᾖ
χρῆσθαι ἀσφαλῶς, ὁπόταν εἰς αὐτὰ ἴῃς· αὐτὸς δὲ
σὺν ἡμῖν στρατεύει, ἵνα, ἢν οἱ θεοὶ ὥσπερ νῦν σὺν 260
ἡμῖν ὦσιν, οὗτος σὲ φοβῆται, ἀλλὰ μὴ σὺ τοῦτον;
ὅ,τι δὲ ἡδύ σοι ὁρᾶν τῶν σῶν ἢ ὅτῳ συνὼν χαίρεις,
ἔχων σὺν σαυτῷ πορεύου. καὶ σύ τ' ἂν ἐμοί, ὡς
γ' ἐμοὶ δοκεῖ, πάνυ χρήσιμος εἴῃς, ἐγώ τε σοὶ ὅσα
38 ἂν δύνωμαι πειράσομαι. ἀκούσας ταῦτα ὁ Γαδάτας 265
ἀνέπνευσέ τε καὶ εἶπεν, Ἆρ' οὖν, ἔφη, δυναίμην ἂν
σὺν σκευασάμενος φθάσαι πρίν σε ἐξιέναι; βούλομαι
γάρ τοι, ἔφη, καὶ τὴν μητέρα ἄγειν μετ' ἐμαυτοῦ.
Ναὶ μὰ Δί', ἔφη, φθήσει μέντοι. ἐγὼ γὰρ ἐπισχήσω
39 ἕως ἂν φῇς καλῶς ἔχειν. οὕτω δὴ ὁ Γαδάτας ἀπελθὼν 270
φύλαξι μὲν τὰ τείχη σὺν Κύρῳ ὠχυρώσατο, συν-

εσκευάσατο δὲ πάντα ὁπόσοις ἂν οἶκος μέγας καλῶς οἰκοῖτο. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν οἷς ἥδετο καὶ ὧν ἠπίστει πολλούς, ἀναγκάσας τοὺς μὲν καὶ γυναῖκας ἄγειν, τοὺς δὲ καὶ ἀδελφούς, ὡς δεδεμένους τούτοις κατέχοι αὐτούς. καὶ τὸν μὲν Γαδάταν εὐθὺς ὁ Κῦρος ἐν τοῖς περὶ αὑτὸν ἦγεν ἔχων καὶ ὁδῶν φραστῆρα καὶ ὑδάτων καὶ χιλοῦ καὶ σίτου, ὡς εἴη ἐν τοῖς ἀφθονωτάτοις στρατοπεδεύεσθαι. 40

Ἐπεὶ δὲ πορευόμενος καθεώρα τὴν τῶν Βαβυλωνίων πόλιν καὶ ἔδοξεν αὐτῷ ἡ ὁδὸς ἣν ἦγεν παρ' αὐτὸ τὸ τεῖχος φέρειν, καλέσας τὸν Γωβρύαν καὶ τὸν Γαδάταν ἠρώτα εἰ εἴη ἄλλη ὁδός, ὥστε μὴ πάνυ ἐγγὺς τοῦ τείχους ἄγειν. καὶ ὁ Γωβρύας εἶπεν, Εἰσὶ μέν, ὦ δέσποτα, καὶ πολλαὶ ὁδοί· ἀλλ' ἔγωγ', ἔφη, ᾤμην καὶ βούλεσθαι ἄν σε νῦν ὅτι ἐγγυτάτω τῆς πόλεως ἄγειν, ἵνα καὶ ἐπιδείξαις αὐτῷ, ὅτι τὸ στράτευμά σου ἤδη πολύ τέ ἐστι καὶ καλόν· ἐπειδὴ καί, ὅτε ἔλαττον εἶχες, προσῆλθές τε πρὸς αὐτὸ τὸ τεῖχος καὶ ἐθεᾶτο ἡμᾶς οὐ πολλοὺς ὄντας· νῦν δὲ εἰ καὶ παρεσκευασμένος τί ἐστιν, ὥσπερ πρὸς σὲ εἶπεν ὅτι παρασκευάζοιτο ὡς μαχούμενός σοι, οἶδ' ὅτι ἰδόντι αὐτῷ τὴν σὴν δύναμιν πάλιν ἀπαρασκευότατα τὰ ἑαυτοῦ φανεῖται. 41 Cyrus will not take the road, which passes close to Babylon, and gives strategical reasons to Gobryas and Gadatas for avoiding it. 42

Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε, Δοκεῖς μοι, ὦ Γωβρύα, θαυμάζειν ὅτι ἐν ᾧ μὲν χρόνῳ πολὺ μείονα ἔχων στρατιὰν ἦλθον, πρὸς αὐτὸ τὸ τεῖχος προσῆγον· νῦν δ' ἐπεὶ πλείονα δύναμιν ἔχω, οὐκ ἐθέλω ὑπ' αὐτὰ τὰ τείχη ἄγειν. ἀλλὰ μὴ θαύμαζε· οὐ γὰρ τὸ αὐτό ἐστι προσάγειν τε καὶ παράγειν. προσάγουσι μὲν γὰρ πάντες οὕτω ταξάμενοι ὡς ἂν ἄριστοι εἶεν 43 44

μάχεσθαι, καὶ ἀπάγουσι δὲ οἱ σώφρονες ᾗ ἂν ἀσφα-
45 λέστατα, οὐχ ᾗ ἂν τάχιστα ἀπέλθοιεν, παριέναι δὲ
ἀνάγκη ἐστὶν ἐκτεταμέναις μὲν ταῖς ἁμάξαις, ἀνειρμέ- 305
νοις δὲ καὶ τοῖς ἄλλοις σκευοφόροις ἐπὶ πολύ· ταῦτα
δὲ πάντα δεῖ προκεκαλύφθαι τοῖς ὁπλοφόροις καὶ
μηδαμῇ τοῖς πολεμίοις γυμνὰ ὅπλων τὰ σκευοφόρα
46 φαίνεσθαι. ἀνάγκη οὖν οὕτω πορευομένων ἐπὶ λεπτὸν
καὶ ἀσθενὲς τὸ μάχιμον τετάχθαι· εἰ οὖν βούλοιντο 310
ἀθρόοι ἐκ τοῦ τείχους προσπεσεῖν πῃ, ὅπῃ προσμί-
ξειαν, πολὺ ἂν ἐρρωμενέστεροι συμμιγνύοιεν τῶν παρ-
47 ιόντων· καὶ τοῖς μὲν ἐπὶ μακρὸν πορευομένοις μακραὶ
καὶ αἱ ἐπιβοήθειαι, τοῖς δ' ἐκ τοῦ τείχους βραχὺ
πρὸς τὸ ἐγγὺς καὶ προσδραμεῖν καὶ πάλιν ἀπελθεῖν. 315
48 ἦν δὲ μὴ μεῖον ἀπέχοντες παρίωμεν ἢ ἐφ' ὅσον καὶ
νῦν ἐκτεταμένοι πορευόμεθα, τὸ μὲν πλῆθος κατόψον-
ται ἡμῶν· ὑπὸ δὲ τῶν παρυφασμένων ὅπλων πᾶς
49 ὄχλος δεινὸς φαίνεται. ἦν δ' οὖν τῷ ὄντι ἐπεξίωσί
πῃ, ἐκ πολλοῦ προορῶντες αὐτοὺς οὐκ ἂν ἀπαρά- 320
σκευοι λαμβανοίμεθα. μᾶλλον δέ, ὦ ἄνδρες, ἔφη,
οὐδ' ἐπιχειρήσουσιν, ὁπόταν πρόσω δέῃ ἀπὸ τοῦ τεί-
χους ἀπιέναι, ἢν μὴ τῷ ὅλῳ ὑπολάβωσι τοῦ παντὸς
50 κρείττους εἶναι· φοβερὰ γὰρ ἡ ἀποχώρησις.' ἐπεὶ δὲ
ταῦτ' εἶπεν, ἔδοξέ τε ὀρθῶς τοῖς παροῦσι λέγειν καὶ 325
ἦγεν ὁ Γωβρύας ὥσπερ ἐκέλευσε. παραμειβομένου δὲ
τὴν πόλιν τοῦ στρατεύματος ἀεὶ τὸ ὑπολειπόμενον
ἰσχυρότερον ποιούμενος ἀπεχώρει.

51 Ἐπεὶ δὲ πορευόμενος οὕτως ἐν ταῖς γιγνομέναις
ἡμέραις ἀφικνεῖται εἰς τὰ μεθόρια τῶν 330
Capture of Assyrian forts. Σύρων καὶ Μήδων, ἔνθενπερ ἄρμητο, ἐν-
ταῦθα δὴ τρία ὄντα τῶν Σύρων φρούρια, ἓν μὲν αὐτὸς
τὸ ἀσθενέστατον βίᾳ προσβαλὼν ἔλαβε, τῷ δὲ δύο

φρουρίω φοβῶν μὲν Κῦρος, πείθων δὲ Γαδάτας ἔπεισε παραδοῦναι τοὺς φυλάττοντας.

V Ἐπεὶ δὲ ταῦτα διεπέπρακτο, πέμπει πρὸς Κυαξάρην καὶ ἐπέστελλεν αὐτῷ ἥκειν ἐπὶ τὸ στρατόπεδον, ὅπως περὶ τῶν φρουρίων ὧν εἰλήφεσαν βουλεύσαιντο ὅ,τι χρήσαιντο, καὶ ὅπως θεασάμενος τὸ στράτευμα καὶ περὶ τῶν ἄλλων σύμβουλος γίγνοιτο ὅ,τι δοκοίη ἐκ τούτου πράττειν· ἐὰν δὲ κελεύῃ, εἰπέ, ἔφη, ὅτι ἐγὼ ἂν ὡς ἐκεῖνον ἰοίην συστρατοπεδευσόμενος. ὁ μὲν δὴ ἄγγελος ᾤχετο ταῦτ' ἀπαγγελῶν. ὁ δὲ Κῦρος ἐν τούτῳ ἐκέλευσε τὴν τοῦ Ἀσσυρίου σκηνήν, ἣν Κυαξάρῃ οἱ Μῆδοι ἐξεῖλον, ταύτην κατασκευάσαι ὡς βέλτιστα τῇ τε ἄλλῃ κατασκευῇ ἣν εἶχον καὶ τῷ γυναῖκα εἰσαγαγεῖν εἰς τὸν γυναικῶνα τῆς σκηνῆς καὶ σὺν ταύτῃ τὰς μουσουργούς, αἵπερ ἐξῃρημέναι ἦσαν Κυαξάρῃ. οἱ μὲν δὴ ταῦτ' ἔπραττον. ὁ δὲ πεμφθεὶς πρὸς τὸν Κυαξάρην ἐπεὶ ἔλεξε τὰ ἐντεταλμένα, ἀκούσας αὐτοῦ ὁ Κυαξάρης ἔγνω βέλτιον εἶναι τὸ στράτευμα μένειν ἐν τοῖς μεθορίοις. καὶ γὰρ οἱ Πέρσαι, οὓς μετεπέμψατο ὁ Κῦρος, ἦκον· ἦσαν δὲ μυριάδες τέτταρες τοξοτῶν καὶ πελταστῶν. ὁρῶν οὖν καὶ τούτους σινομένους πολλὰ τὴν Μηδικήν, τούτων ἂν ἐδόκει ἥδιον ἀπαλλαγῆναι μᾶλλον ἢ ἄλλον ὄχλον εἰσδέξασθαι. ὁ μὲν δὴ ἐκ Περσῶν ἄγων τὸν στρατὸν ἐρόμενος τὸν Κυαξάρην κατὰ τὴν Κύρου ἐπιστολὴν εἴ τι δέοιτο τοῦ στρατοῦ, ἐπεὶ οὐκ ἔφη δεῖσθαι, αὐθημερόν, ἐπεὶ ἤκουσε παρόντα Κῦρον, ᾤχετο πρὸς αὐτὸν ἄγων τὸ στράτευμα.

Cyrus invites Cyaxarês to a council of war.

1 2 3 4

Ὁ δὲ Κυαξάρης ἐπορεύετο τῇ ὑστεραίᾳ σὺν τοῖς παραμείνασιν ἱππεῦσι Μήδων· ὡς δ' ἤσθετο ὁ Κῦρος

5

προσιόντα αὐτόν, λαβὼν τούς τε τῶν Περσῶν ἱππέας, πολλοὺς ἤδη ὄντας, καὶ τοὺς Μήδους πάντας καὶ τοὺς Ἀρμενίους καὶ τοὺς Ὑρκανίους καὶ τῶν ἄλλων συμμάχων τοὺς εὐιπποτάτους τε καὶ εὐοπλοτάτους ἀπήντα, ἐπιδεικνὺς τῷ Κυαξάρῃ τὴν δύναμιν.

On his arrival he is met by a great display of forces, which excites his jealousy,

6 ὁ δὲ Κυαξάρης ἐπεὶ εἶδε σὺν μὲν τῷ Κύρῳ πολλούς τε καὶ καλοὺς καὶ ἀγαθοὺς ἑπομένους, σὺν ἑαυτῷ δὲ ὀλίγην τε καὶ ὀλίγου ἀξίαν θεραπείαν, ἄτιμόν τι αὐτῷ ἔδοξεν εἶναι καὶ ἄχος αὐτὸν ἔλαβεν. ἐπεὶ δὲ καταβὰς ἀπὸ τοῦ ἵππου ὁ Κῦρος προσῆλθεν ὡς φιλήσων αὐτὸν κατὰ νόμον, ὁ Κυαξάρης κατέβη μὲν ἀπὸ τοῦ ἵππου, ἀπεστράφη δέ· καὶ ἐφίλησε μὲν οὔ,
7 δακρύων δὲ φανερὸς ἦν. ἐκ τούτου δὴ ὁ Κῦρος τοὺς μὲν ἄλλους πάντας ἀποστάντας ἐκέλευσεν ἀναπαύεσθαι· αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κυαξάρου καὶ ἀπαγαγὼν αὐτὸν τῆς ὁδοῦ ἔξω ὑπὸ φοινικάς τινας, τῶν τε Μηδικῶν πίλων ὑποβαλεῖν ἐκέλευσεν αὐτῷ καὶ καθίσας αὐτὸν καὶ παρακαθισάμενος εἶπεν ὧδε·

8 Εἰπέ μοι, ἔφη, πρὸς τῶν θεῶν, ὦ θεῖε, τί μοι ὀργίζει καὶ τί χαλεπὸν ὁρῶν οὕτω χαλεπῶς φέρεις; ἐνταῦθα δὴ ὁ Κυαξάρης ἀπεκρίνατο, Ὅτι, ὦ Κῦρε, δοκῶν γε δὴ ἐφ' ὅσον ἀνθρώπων μνήμη ἐφικνεῖται καὶ τῶν πάλαι προγόνων καὶ πατρὸς βασιλέως πεφυκέναι καὶ αὐτὸς βασιλεὺς νομιζόμενος εἶναι, ἐμαυτὸν μὲν ὁρῶ οὕτω ταπεινῶς καὶ ἀναξίως ἐλαύνοντα, σὲ δὲ τῇ ἐμῇ θεραπείᾳ καὶ τῇ ἄλλῃ δυνάμει μέγαν τε καὶ μεγα-
9 λοπρεπῆ παρόντα. καὶ ταῦτα χαλεπὸν μὲν οἶμαι καὶ ὑπὸ πολεμίων παθεῖν, πολὺ δ', ὦ Ζεῦ, χαλεπώ-

and a sense of his own inferiority to Cyrus, to whom he complains.

τερον ὑφ' ὧν ἥκιστα ἐχρῆν ταῦτα πεπονθέναι. ἐγὼ μὲν γὰρ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδῦναι ἥδιον ἢ ὀφθῆναι οὕτω ταπεινὸς καὶ ἰδεῖν τοὺς ἐμοὺς ἐμοῦ ἀμελήσαντας καὶ ἐπεγγελῶντας ἐμοί. οὐ γὰρ ἀγνοῶ τοῦτο, ἔφη, ὅτι οὐ σύ μου μόνον μείζων εἶ, ἀλλὰ καὶ οἱ ἐμοὶ δοῦλοι ἰσχυρότεροι ἐμοῦ ὑπαντιάζουσί μοι καὶ κατεσκευασμένοι εἰσὶν ὥστε δύνασθαι ποιῆσαι μᾶλλον ἐμὲ κακῶς ἢ παθεῖν ὑπ' ἐμοῦ. καὶ ἅμα ταῦτα λέγων πολὺ ἔτι μᾶλλον ἐκρατεῖτο ὑπὸ τῶν δακρύων, ὥστε καὶ τὸν Κῦρον ἐπεσπάσατο ἐμπλησθῆναι δακρύων τὰ ὄμματα. ἐπισχὼν δὲ μικρὸν ἔλεξε τοιάδε ὁ Κῦρος·

'Αλλὰ ταῦτα μέν, ὦ Κυαξάρη, οὔτε λέγεις ἀληθῆ οὔτε ὀρθῶς γιγνώσκεις, εἰ οἴει τῇ ἐμῇ παρουσίᾳ Μήδους κατεσκευάσθαι ὥστε ἱκανοὺς εἶναι σὲ κακῶς ποιεῖν. τὸ μέντοι σε θυμοῦσθαι καὶ φοβεῖν αὐτοὺς θαυμάζω· εἰ μέντοι γε δικαίως ἢ ἀδίκως αὐτοῖς χαλεπαίνεις, παρήσω τοῦτο· οἶδα γὰρ ὅτι βαρέως ἂν φέροις ἀκούων ἐμοῦ ἀπολογουμένου ὑπὲρ αὐτῶν· τὸ μέντοι ἄνδρα ἄρχοντα πᾶσιν ἅμα χαλεπαίνειν τοῖς ἀρχομένοις, τοῦτο ἐμοὶ δοκεῖ μέγα ἁμάρτημα εἶναι. ἀνάγκη γὰρ διὰ τὸ πολλοὺς μὲν φοβεῖν πολλοὺς ἐχθροὺς ποιεῖσθαι, διὰ δὲ τὸ πᾶσιν ἅμα χαλεπαίνειν πᾶσιν αὐτοῖς ὁμόνοιαν ἐμβάλλειν. ὧν ἕνεκα, εὖ ἴσθι, ἐγὼ οὐκ ἀπέπεμπον ἄνευ ἐμαυτοῦ τούτους, φοβούμενος μή τι γένοιτο διὰ τὴν σὴν ὀργήν, ὅτι πάντας ἡμᾶς λυπήσοι. ταῦτα μὲν οὖν σὺν τοῖς θεοῖς ἐμοῦ παρόντος ἀσφαλῶς ἔχει σοι· τὸ μέντοι σε νομίζειν ὑπ' ἐμοῦ ἀδικεῖσθαι, τοῦτο ἐγὼ πάνυ χαλεπῶς φέρω, εἰ ἀσκῶν ὅσον δύναμαι τοὺς φίλους ὡς πλεῖστα ἀγαθὰ ποιεῖν ἔπειτα

Cyrus endeavours by pacify him and to justify his own actions. 11

13 τἀναντία τούτου δοκῶ ἐξεργάζεσθαι. ἀλλὰ γάρ, ἔφη,
μὴ οὕτως εἰκῆ ἡμᾶς αὐτοὺς αἰτιώμεθα· ἀλλ', εἰ δυ-
νατόν, σαφέστατα κατίδωμεν ποῖόν ἐστι τὸ παρ'
ἐμοῦ ἀδίκημα. καὶ τὴν ἐν φίλοις δικαιοτάτην ὑπό- 95
θεσιν ἔχω ὑποτιθέναι· ἐὰν γάρ τί σε φανῶ κακὸν
πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἐὰν μέντοι μηδὲν φαί-
νωμαι κακὸν πεποιηκὼς μηδὲ βουληθείς, οὐ καὶ σὺ
αὖ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; Ἀλλ'
14 ἀνάγκη, ἔφη. Ἐὰν δὲ δὴ καὶ ἀγαθά σοι πεπραχὼς 100
δῆλος ὦ καὶ προθυμούμενος πρᾶξαι ὡς ἐγὼ πλεῖστα
ἐδυνάμην, οὐκ ἂν καὶ ἐπαίνου σοι ἄξιος εἴην μᾶλλον
15 ἢ μέμψεως; Δίκαιον γοῦν, ἔφη. Ἄγε τοίνυν, ἔφη ὁ
Κῦρος, σκοπῶμεν τὰ ἐμοὶ πεπραγμένα πάντα καθ'
ἓν ἕκαστον· οὕτω γὰρ μάλιστα δῆλον ἔσται ὅ,τι τε 105
16 αὐτῶν ἀγαθόν ἐστι καὶ ὅ,τι κακόν. ἀρξώμεθα δ',
ἔφη, ἐκ τῆσδε τῆς ἀρχῆς, εἰ καὶ σοὶ ἀρκούντως δοκεῖ
ἔχειν. σὺ γὰρ δήπου ἐπεὶ ᾔσθου πολλοὺς πολεμίους
ἠθροισμένους, καὶ τούτους ἐπὶ σὲ καὶ τὴν σὴν χώραν
ὁρμωμένους, εὐθὺς ἔπεμπες πρός τε τὸ Περσῶν κοινὸν 110
συμμάχους αἰτούμενος καὶ πρὸς ἐμὲ ἰδίᾳ δεόμενος
πειρᾶσθαι αὐτὸν ἐμὲ ἐλθεῖν ἡγούμενον, εἴ τινες Περ-
σῶν ἴοιεν. οὔκουν ἐγὼ ἐπείσθην τε ταῦτα ὑπὸ σοῦ
καὶ παρεγενόμην ἄνδρας ἄγων σοι ὡς ἦν δυνατὸν
πλείστους τε καὶ ἀρίστους; Ἦλθες γὰρ οὖν, ἔφη. 115
17 Ἐν τούτῳ τοίνυν, ἔφη, πρῶτόν μοι εἰπὲ πότερον
ἀδικίαν τινά μου πρὸς σὲ κατέγνως ἢ μᾶλλον εὐερ-
γεσίαν; Δῆλον, ἔφη ὁ Κυαξάρης, ὅτι ἔκ γε τούτων
18 εὐεργεσίαν. Τί γάρ, ἔφη, ἐπεὶ οἱ πολέμιοι ἦλθον
καὶ διαγωνίζεσθαι ἔδει πρὸς αὐτούς, ἐν τούτῳ κατε- 120
νόησάς πού με ἢ πόνου ἀποστάντα ἤ τινος κινδύνου
19 φεισάμενον; Οὐ μὰ τὸν Δί', ἔφη, οὐ μὲν δή. Τί γάρ,

ἐπεὶ <τῆς> νίκης γενομένης σὺν τοῖς θεοῖς ἡμετέρας
καὶ ἀναχωρησάντων τῶν πολεμίων παρεκάλουν ἐγώ
σε ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ τιμω-
ροίμεθα, κοινῇ δὲ εἴ τι καλὸν κἀγαθὸν συμβαίνοι,
τοῦτο καρποίμεθα, ἐν τούτοις ἔχεις τινά μου πλεο-
νεξίαν κατηγορῆσαι; ὁ μὲν δὴ Κυαξάρης πρὸς τοῦτο 20
ἐσίγα· ὁ δὲ Κῦρος πάλιν ἔλεγεν ὧδε· Ἀλλ' ἐπεὶ
πρὸς τοῦτο σιωπᾶν ἤδιόν σοι ἢ ἀποκρίνασθαι, τόδε
γ', ἔφη, εἰπὲ εἴ τι ἀδικεῖσθαι ἐνόμισας ὅτι ἐπεί σοι
οὐκ ἀσφαλὲς ἐδόκει εἶναι τὸ διώκειν, σὲ μὲν αὐτὸν
ἀφῆκα τοῦ κινδύνου τούτου μετέχειν, ἱππέας δὲ τῶν
σῶν συμπέμψαι μοι ἐδεόμην σου· εἰ γὰρ καὶ τοῦτο
αἰτῶν ἠδίκουν, ἄλλως τε καὶ προπαρεσχηκὼς ἐμαυ-
τόν σοι σύμμαχον, τοῦτ' αὖ παρὰ σοῦ, ἔφη, ἐπι-
δεικνύσθω. ἐπεὶ δ' αὖ καὶ πρὸς τοῦτο ἐσίγα ὁ 21
Κυαξάρης, Ἀλλ' εἰ μηδὲ τοῦτο, ἔφη, βούλει ἀπο-
κρίνασθαι, σὺ δὲ τοὐντεῦθεν λέγε, εἴ τι αὖ ἠδίκουν,
ὅτι σοῦ ἀποκριναμένου ἐμοὶ ὡς οὐκ ἂν βούλοιο,
εὐθυμουμένους ὁρῶν Μήδους, τούτου παύσας αὐτοὺς
ἀναγκάζειν κινδυνεύσοντας ἰέναι, εἴ τι αὖ σοι δοκῶ
τοῦτο χαλεπὸν ποιῆσαι, ὅτι ἀμελήσας τοῦ ὀργίζεσθαί
σοι ἐπὶ τούτοις πάλιν ἤτουν σε, οὗ ἤδη οὔτε σοὶ μεῖον
ὂν δοῦναι οὐδὲν οὔτε ῥᾷον Μήδοις ἐπιταχθῆναι· τὸν
γὰρ βουλόμενον δήπου ἔπεσθαι ἤτησά σε δοῦναί μοι.
οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦν, εἰ μὴ τού- 22
τους πείσαιμι. ἐλθὼν οὖν ἔπειθον αὐτοὺς καὶ οὓς
ἔπεισα τούτους ἔχων ἐπορευόμην σοῦ ἐπιτρέψαντος.
εἰ δὲ τοῦτο αἰτίας ἄξιον νομίζεις, οὐδ' ὅ,τι ἂν διδῷς,
ὡς ἔοικε, παρὰ σοῦ δέχεσθαι ἀναίτιόν ἐστιν. οὐκοῦν 23
ἐξώρμησαμεν οὕτως· ἐπειδὴ δ' ἐξήλθομεν, τί ἡμῖν
πεπραγμένον οὐ φανερόν ἐστιν; οὐ τὸ στρατόπεδον

ἤλωκε τῶν πολεμίων; οὐ τεθνᾶσι πολλοὶ τῶν ἐπὶ σὲ ἐλθόντων; ἀλλὰ μὴν τῶν γε ζώντων ἐχθρῶν πολλοὶ 155
μὲν ὅπλων ἐστέρηνται, πολλοὶ δὲ ἵππων· χρήματά γε μὴν τὰ τῶν φερόντων καὶ ἀγόντων τὰ σὰ πρόσθεν νῦν ὁρᾷς τοὺς σοὺς φίλους καὶ ἔχοντας καὶ ἄγοντας,
24 τὰ μὲν σοί, τὰ δ' αὖ τοῖς ὑπὸ τὴν σὴν ἀρχήν. τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν 160
αὐξανομένην ὁρᾷς, τὴν δὲ τῶν πολεμίων μειουμένην· καὶ τὰ μὲν τῶν πολεμίων φρούρια ἐχόμενα, τὰ δὲ σὰ τὰ πρότερον εἰς τὴν Σύρων ἐπικράτειαν συγκαταρρυέντα νῦν τἀναντία σοὶ προσκεχωρηκότα· τούτων
δὲ εἴ τι κακόν σοι ἢ εἴ τι μὴ ἀγαθόν σοι μαθεῖν μὲν 165
ἔγωγε βούλεσθαι οὐκ οἶδ' ὅπως ἂν εἴποιμι· ἀκοῦσαι μέντοι γε οὐδὲν κωλύει. ἀλλὰ λέγε ὅ,τι γιγνώσκεις
25 περὶ αὐτῶν. ὁ μὲν δὴ Κῦρος οὕτως εἰπὼν ἐπαύσατο· ὁ δὲ Κυαξάρης ἔλεξε πρὸς ταῦτα τάδε·

'Αλλ', ὦ Κῦρε, ὡς μὲν ταῦτα ἃ σὺ πεποίηκας 170
κακά ἐστιν οὐκ οἶδ' ὅπως χρὴ λέγειν·
But Cyaxarês expresses his mortification at being supplanted by him in the affections of his own people.
εὖ γε μέντοι, ἔφη, ἴσθι ὅτι ταῦτα τἀγαθὰ τοιαῦτά ἐστιν οἷα ὅσῳ πλείονα φαίνεται,
26 τοσούτῳ μᾶλλον ἐμὲ βαρύνει. τήν τε γὰρ χώραν, ἔφη, ἐγὼ ἂν τὴν σὴν ἐβουλό- 175
μην τῇ ἐμῇ δυνάμει μείζω ποιεῖν μᾶλλον ἢ τὴν ἐμὴν ὑπὸ σοῦ ὁρᾶν οὕτως αὐξανομένην· σοὶ μὲν γὰρ ταῦτα ποιοῦντι καλά, ἐμοὶ δέ γέ ἐστί πῃ ταὐτὰ ἀτιμίαν φέ-
27 ροντα. καὶ χρήματα οὕτως ἄν μοι δοκῶ ἥδιόν σοι δωρεῖσθαι ἢ παρὰ σοῦ οὕτω λαμβάνειν ὡς σὺ νῦν 180
ἐμοὶ δίδως· τούτοις γὰρ πλουτιζόμενος ὑπὸ σοῦ καὶ μᾶλλον αἰσθάνομαι οἷς πενέστερος γίγνομαι. καὶ τούς γ' ἐμοὺς ὑπηκόους ἰδὼν μικρά γε ἀδικουμένους ὑπὸ σοῦ ἧττον ἂν δοκῶ λυπεῖσθαι ἢ νῦν ὁρῶν ὅτι μεγάλα

ἀγαθὰ πεπόνθασιν ὑπὸ σοῦ. εἰ δέ σοι, ἔφη, ταῦτα 28
δοκῶ ἀγνωμόνως ἐνθυμεῖσθαι, μὴ ἐν ἐμοὶ αὐτὰ ἀλλ'
εἰς σὲ τρέψας πάντα καταθέασαι οἷά σοι φαίνεται. τί
γὰρ ἄν, εἴ τις κύνας, οὓς σὺ τρέφεις φυλακῆς ἕνεκα
σαυτοῦ τε καὶ τῶν σῶν, τούτους θεραπεύων γνωρι-
μωτέρους ἑαυτῷ ἢ σοὶ ποιήσειεν, ἆρ' ἄν σε εὐφράναι
τούτῳ τῷ θεραπεύματι; εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν 29
εἶναι, ἐκεῖνο κατανόησον· εἴ τις τοὺς σὲ θεραπεύον-
τας, οὓς σὺ καὶ φρουρᾶς καὶ στρατείας ἕνεκα κέκτη-
σαι, τούτους οὕτω διατιθείη ὥστ' ἐκείνου μᾶλλον ἢ
σοῦ βούλεσθαι εἶναι, ἆρ' ἂν ἀντὶ ταύτης τῆς εὐεργε-
σίας χάριν αὐτῷ εἰδείης; τί δέ, ὃ μάλιστα ἄνθρωποι 30
ἀσπάζονταί τε καὶ θεραπεύουσιν οἰκειότατα, εἴ τις
τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν
αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ, ἆρ' ἄν σε τῇ
εὐεργεσίᾳ ταύτῃ εὐφράναι; πολλοῦ γ' ἂν οἶμαι καὶ
δέοι· ἀλλ' εὖ οἶδ' ὅτι πάντων ἂν μάλιστα ἀδικοίη σε
τοῦτο ποιήσας. ἵνα δὲ εἴπω καὶ τὸ μάλιστα τῷ ἐμῷ 31
πάθει ἐμφερές, εἴ τις οὓς σὺ ἤγαγες Πέρσας οὕτω
θεραπεύσειεν ὥστε αὐτῷ ἥδιον ἕπεσθαι ἢ σοί, ἆρ'
ἂν φίλον αὐτὸν νομίζοις; οἶμαι μὲν οὔ, ἀλλὰ πολε-
μιώτερον ἂν ἢ εἰ πολλοὺς αὐτῶν κατακάνοι. τί δ', 32
εἴ τις τῶν σῶν φίλων, φιλοφρόνως σου εἰπόντος λαμ-
βάνειν ὁπόσα ἐθέλοι, εἶτα οὗτος τοῦτο ἀκούσας λαβὼν
οἴχοιτο ἅπαντα ὁπόσα δύναιτο, καὶ αὐτὸς μέν γε τοῖς
σοῖς πλουτοίη, σὺ δὲ μηδὲ μετρίοις ἔχοις χρῆσθαι,
ἆρ' ἂν δύναιο τὸν τοιοῦτον ἄμεμπτον φίλον νομίζειν;
νῦν μέντοι ἐγώ, ὦ Κῦρε, εἰ μὴ ταῦτα ἀλλὰ τοιαῦτα 33
ὑπὸ σοῦ δοκῶ πεπονθέναι. σὺ γὰρ ἀληθῆ λέγεις· εἰ-
πόντος ἐμοῦ τοὺς ἐθέλοντας ἄγειν λαβὼν ᾤχου πᾶσάν
μου τὴν δύναμιν, ἐμὲ δὲ ἔρημον κατέλιπες· καὶ νῦν

ἃ ἔλαβες τῇ ἐμῇ δυνάμει ἄγεις δή μοι καὶ τὴν ἐμὴν χώραν αὔξεις σὺν τῇ ἐμῇ ῥώμῃ· ἐγὼ δὲ δοκῶ οὐδὲν συναίτιος ὢν τῶν ἀγαθῶν παρέχειν ἐμαυτὸν ὥσπερ γυνὴ εὖ ποιεῖν, καὶ τοῖς τε ἄλλοις ἀνθρώποις καὶ τοῖσδε τοῖς ἐμοῖς ὑπηκόοις σὺ μὲν ἀνὴρ φαίνει, ἐγὼ
34 δ' οὐκ ἄξιος ἀρχῆς. ταῦτά σοι δοκεῖ εὐεργετήματ' εἶναι, ὦ Κῦρε; εὖ ἴσθ' ὅτι εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτω με ἀποστερεῖν ἐφυλάττου ὡς ἀξιώματος καὶ τιμῆς. τί γὰρ ἐμοὶ πλέον τὸ τὴν γῆν πλατύνεσθαι, αὐτὸν δὲ ἀτιμάζεσθαι; οὐ γάρ τοι ἐγὼ Μήδων ἦρχον διὰ τὸ κρείττων αὐτῶν πάντων εἶναι, ἀλλὰ μᾶλλον διὰ τὸ αὐτοὺς τούτους ἀξιοῦν ἡμᾶς ἑαυτῶν πάντα βελτίονας εἶναι.

35 Καὶ ὁ Κῦρος ἔτι λέγοντος αὐτοῦ ὑπολαβὼν εἶπε,

Their reconciliation.

Πρὸς τῶν θεῶν, ἔφη, ὦ θεῖε, εἴ τι καγώ σοι πρότερον ἐχαρισάμην, καὶ σὺ νῦν ἐμοὶ χάρισαι ὃ ἂν δεηθῶ σου· παῦσαι, ἔφη, τὸ νῦν εἶναι μεμφόμενός μοι· ἐπειδὰν δὲ πεῖραν ἡμῶν λάβῃς πῶς ἔχομεν πρὸς σέ, ἐὰν μὲν δή σοι φαίνηται τὰ ὑπ' ἐμοῦ πεπραγμένα ἐπὶ τῷ σῷ ἀγαθῷ πεποιημένα,
36 ἀσπαζομένου τέ μού σε ἀντασπάζου με εὐεργέτην τε νόμιζε, ἐὰν δ' ἐπὶ θάτερα, τότε μοι μέμφου. Ἀλλ' ἴσως μέντοι, ἔφη ὁ Κυαξάρης, καλῶς λέγεις· κἀγὼ οὕτω ποιήσω. Τί οὖν; ἔφη ὁ Κῦρος, ἢ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με ὥσπερ ἄρτι; Οὐκ ἀποστρέψομαι, ἔφη. καὶ ὃς ἐφίλησεν αὐτόν.

37 Ὡς δὲ εἶδον οἱ Μῆδοί τε καὶ οἱ Πέρσαι καὶ οἱ

The Medes, partly at the suggestion of Cyrus, pay special tokens of respect to their King.

ἄλλοι, πᾶσι γὰρ ἔμελεν ὅ,τι ἐκ τούτων ἔσοιτο, εὐθὺς ἥσθησάν τε καὶ ἐφαιδρύνθησαν. καὶ ὁ Κῦρος δὲ καὶ ὁ Κυαξάρης

ἀναβάντες ἐπὶ τοὺς ἵππους ἡγοῦντο, καὶ ἐπὶ μὲν τῷ Κυαξάρῃ οἱ Μῆδοι εἵποντο, Κῦρος γὰρ αὐτοῖς οὕτως ἐπένευσεν, ἐπὶ δὲ τῷ Κύρῳ οἱ Πέρσαι, οἱ δ' ἄλλοι ἐπὶ τούτοις. ἐπεὶ δὲ ἀφίκοντο ἐπὶ τὸ 38
στρατόπεδον καὶ κατέστησαν τὸν Κυαξάρην εἰς τὴν κατεσκευασμένην σκηνήν, οἷς μὲν ἐτέτακτο παρεσκεύαζον τἀπιτήδεια τῷ Κυαξάρῃ· οἱ δὲ Μῆδοι, ὅσον χρόνον σχολὴν πρὸ δείπνου ἦγεν ὁ Κυαξάρης, ἦσαν πρὸς αὐτόν, οἱ μὲν καὶ αὐτοὶ καθ' ἑαυτούς, οἱ δὲ πλεῖστοι ὑπὸ Κύρου ἐγκέλευστοι, δῶρα ἄγοντες, ὁ μέν τις οἰνοχόον καλόν, ὁ δ' ὀψοποιὸν ἀγαθόν, ὁ δ' ἀρτοποιόν, ὁ δὲ μουσουργόν, ὁ δ' ἔκπωμα, ὁ δ' ἐσθῆτα καλήν· πᾶς δέ τις ὡς ἐπὶ τὸ πολὺ ἔν γέ τι ὧν εἰλήφει ἐδωρεῖτο αὐτῷ· ὥστε τὸν Κυαξάρην μεταγιγνώσκειν, ὡς οὔτε ὁ Κῦρος ἀφίστη αὐτοὺς ἀπ' αὐτοῦ οὔθ' οἱ Μῆδοι ἧττόν τι αὐτῷ προσεῖχον τὸν νοῦν ἢ καὶ πρόσθεν. 39 40

Ἐπεὶ δὲ δείπνου ὥρα ἦν, καλέσας ὁ Κυαξάρης ἠξίου τὸν Κῦρον διὰ χρόνου ἰδὼν αὐτὸν συνδειπνεῖν. ὁ δὲ Κῦρος ἔφη, Μὴ δὴ σὺ κέλευε, ὦ Κυαξάρη· ἢ οὐχ ὁρᾷς ὅτι οὗτοι οἱ παρόντες ὑφ' ἡμῶν πάντες ἐπαιρόμενοι πάρεισιν; οὔκουν καλῶς ἂν πράττοιμι, εἰ τούτων ἀμελῶν τὴν ἐμὴν ἡδονὴν θεραπεύειν δοκοίην. ἀμελεῖσθαι δὲ δοκοῦντες στρατιῶται οἱ μὲν ἀγαθοὶ πολὺ ἀθυμότεροι γίγνονται, οἱ δὲ πονηροὶ πολὺ ὑβριστότεροι. ἀλλὰ 42
σὺ μέν, ἔφη, ἄλλως τε καὶ ὁδὸν μακρὰν ἥκων δείπνει ἤδη· καὶ εἴ τινές σε τιμῶσιν, ἀνταspάζου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θαρρήσωσιν· ἐγὼ δ' ἀπιὼν ἐφ' ἅπερ λέγω τρέψομαι. αὔριον δ', ἔφη, πρῳ δεῦρ' ἐπὶ 43
τὰς σὰς θύρας παρέσονται οἱ ἐπικαίριοι, ὅπως βου-

Cyrus proposes to hold a council of war on the following day.

λευσώμεθα πάντες σὺν σοὶ ὅ,τι χρὴ ποιεῖν τὸ ἐκ τοῦδε. σὺ δ' ἡμῖν ἔμβαλε <βουλὴν> παρὼν περὶ τούτου πότερον ἔτι δοκεῖ στρατεύεσθαι ἢ καιρὸς ἤδη
44 διαλύειν τὴν στρατιάν. ἐκ τούτου ὁ μὲν Κυαξάρης ἀμφὶ δεῖπνον εἶχεν, ὁ δὲ Κῦρος συλλέξας τοὺς ἱκανωτάτους τῶν φίλων καὶ φρονεῖν καὶ συμπράττειν, εἴ τι δέοι, ἔλεξε τοιάδε·

'Ἄνδρες φίλοι, ἃ μὲν δὴ πρῶτα ηὐξάμεθα, πάρεστι σὺν θεοῖς. ὅπῃ γὰρ ἂν πορευώμεθα, κρατοῦμεν τῆς χώρας· καὶ μὲν δὴ τοὺς πολεμίους ὁρῶμεν μειουμένους, ἡμᾶς δὲ αὐτοὺς πλείονάς τε καὶ ἰσχυροτέρους γιγ-
45 νομένους. εἰ δὲ ἡμῖν ἔτι ἐθελήσειαν οἱ νῦν προσγεγενημένοι σύμμαχοι παραμεῖναι, πολλῷ ἂν μᾶλλον ἀνύσαι δυναίμεθα καὶ εἴ τι βιάσασθαι καιρὸς καὶ εἴ τι πεῖσαι δέοι. ὅπως οὖν τὸ μένειν ὡς πλείστοις συνδοκῇ τῶν συμμάχων, οὐδὲν μᾶλλον τοῦτο ἐμὸν ἔργον
46 ἢ καὶ ὑμέτερον μηχανᾶσθαι. ἀλλ' ὥσπερ καὶ ὅταν μάχεσθαι δέῃ, ὁ πλείστους χειρωσάμενος ἀλκιμώτατος δοξάζεται εἶναι, οὕτω καὶ ὅταν πεῖσαι δέῃ, ὁ πλείστους ὁμογνώμονας ἡμῖν ποιήσας οὗτος δικαίως ἂν λεκτικώτατός τε καὶ πρακτικώτατος κρίνοιτο ἂν
47 εἶναι. μὴ μέντοι ὡς λόγον ἡμῖν ἐπιδειξόμενοι, οἷον ἂν εἴπητε πρὸς ἕκαστον αὐτῶν, τοῦτο μελετᾶτε, ἀλλ' ὡς τοὺς πεπεισμένους ὑφ' ἑκάστου δήλους ἐσομένους
48 οἷς ἂν πράττωσιν οὕτω παρασκευάζεσθε. καὶ ὑμεῖς μέν, ἔφη, τούτων ἐπιμέλεσθε· ἐγὼ δὲ ὅπως ἂν ἔχοντες τἀπιτήδεια ὅσον ἂν ἔγωγε δύνωμαι οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλεύωνται τούτου πειράσομαι ἐπιμέλεσθαι.'

Meantime he exhorts his most trusty friends to urge the allies to a continuance of the war.

LIBRI QVINTI FINIS

APPENDIX ON THE TEXT

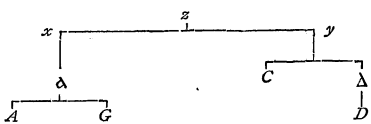
A. GENERAL REMARKS

THE student is referred to the Critical Appendix to Vol. I for information concerning the **MSS** and Editions of the *Cyropaedeia*. In the present volume, besides the editions there enumerated, I have used the fourth edition of F. K. Hertlein, as revised by Prof. W. Nitsche (Berlin 1886) for the third and fourth Books; and that of Dr Bigg (Oxford 1883) for the fourth and fifth.

In Book III and in Book IV to Chapter V § 14 Hug has expressed his conviction that the MS **C** is of the same family as **D**[1], and the consensus of **CD** is certain evidence of one family of readings; while the consensus of **CAG** is of great importance in determining the text.

There is unfortunately a gap in **D** extending from IV ii 20 l. 140 *πολεμίων* to V ii 27 l. 188 *ἔφη ὁ Γωβρύας*. We have no evidence of its readings in this portion of the Cyropaedeia, except a few scattered testimonies of Camerarius, who had access to the MS, while it was unmutilated.

According to Hug there are about 120 instances of conformity between **CAG** in III i 1—IV ii 20, and not less than 640 in which **CD** agree against **AG**; from which it is obvious that **C** in this portion bears a closer resemblance to **D** than it does in the remaining books to **AG**. He gives the following stemma (cf. Vol. I p. 276):



The consensus of **CD** has not in this portion the same weight as in Books I II IV V 15—VIII, since in these it is evidence of the reading

[1] Hug supposes that in the original MS of the first family III i 1—IV v 15 was missing; and that the copyists filled up the gap from the second family.

of the archetype *z*, but here it is only evidence of the reading of the chief MS of the second family *y*. Many suspected readings of **D** have been confirmed by the evidence of **C**. The consensus of **CAG** on the other hand is an evidence of the reading of the original MS *z*, and may therefore be accepted as decisive.

In IV ii 20—IV v 14 there is, as has been already stated a gap in **D**. Dindorf in this section adopts the readings of the Juntine edition, which generally throughout, though not always, agrees with **D**. But the evidence of **C** may be taken for the reading of the second family here in lieu of **D**: it suddenly returns to the former family at the end of this section.

Again in IV v 15—V ii 27, where the gap in **D** is continued, **C** is again of the same family as **AG**. In this portion we must accept the consensus of **C** with the Juntine edition against **AG**. The number of passages in which they differ is about 70.

B. CRITICAL NOTES

Abbreviations

Bo=Bornemann
Br=Breitenbach
Di^3=Ludwig Dindorf ed. Oxon. 1857
Di^4=L. Dindorf ed. Lips. 1870
He=Hertlein
Hu=Hug
Ni=Nitsche
Sa=Sauppe
Schn=Schneider

BOOK III

CHAPTER I

P. 1. § **1.** l. 4. **λείπων D** (Iunt. Ald.) Hu Ni: **λιπών** cum **AG** Br He Sa Di Cobetus: illud concinnius propter **πέμπων** quod sequitur. l. 5. **ἐφοβεῖτο**, ut a sciolo interpositum, expungi iubet Cobetus *Mnemos. n. s.* III p. 387.

§ **3.** l. 22. **πολέμιος** Hu Ni cum **CDG** corr. (Iunt. Ald.); **πόλεμος** cum **AG** Di coll. Anab. II i 21, 22, Bo Sa He Br. 'At non cum singulis hominibus bellum aut pax esse solet et in loco quem citat Dind. de exercitu agitur' Cobet *Mnem.* III p. 387, qui etiam **προηγόρευεν** l. 23 ut importunum additamentum delendum putat.

P. 2. § **4.** l. 29. **χρήματα** vulgo: **τὰ χρήματα** cum **DG** corr. tacite Hug, sed articuli vicem praebet clausula relativa; v. n. exeg. l. 30. **αὐτός** auctore Pantazide He Hu Ni: vulgo **αὐτῶν**.

§ **6.** l. 49. **περιεστρατοπεδεύσατο** Hu Ni cum **DG** corr.: *ἐστρατοπεδεύσατο* vulgo.

P. 3. § **8.** l. 60. **ἀκούσῃς** cum **AG** Di[3] Sa Ni: *ἀκούσει* Di[4] Hu. l. 61. **συνεκάλει** cum **CD** (Iunt. Ald.) Hu Ni: *συγκαλεῖ* Di Sa.

§ **10.** l. 79. **τῷ τῆς ἐμῆς** vulgo: *τῷ τε τῆς ἐμῆς* Sa.

P. 4. § **11.** l. 93. **ἢ πολέμῳ** cum **DG** corr. Hu Ni: *πολέμῳ* Di Sa cum **AG**.

§ **13.** l. 114. **σφῶν** Hu Ni: *πάντων σφῶν* vulgo.

P. 5. l. 118. **ἀπορῶν ἐσιώπα** cum **AG** Di Sa; *ἐσιώπα ἀπορῶν* Hu Ni cum **CD** (Iunt. Ald.).

§ **15.** l. 143. **ἐμαυτὸν ἄρα** cum **CD** (Iunt. Ald.) Hu Ni; *ἐμαυτόν* Di Sa cum **AG**.

§ **16.** l. 146. **τότε ὁπότε** vulgo: *ὁπότε* cum **G** Sa.

P. 6. l. 153. [**ἢ ἱππικῷ**] Schn Hu Ni; *τί δ' ἱππικῷ* cum codice H Laurent. Di Sa He Br al.; correxerat olim Bo.

§ **18.** l. 168. **πάλιν δὲ...πόλιν ἀντιτατταμένην** Hu Ni cum **CDG** corr. ut quod maiorem vim habeat oppositionis: *πόλιν δὲ... ἀντιτατταμένην* Di Sa vulgo cum **AG** pr.

§ **19.** l. 178. **ἢ ἀποβιάσασθαι** cum **CD** Di Ni; *ἀποβιάσασθαι* cum **AG** Zeunius Sa Hu.

P. 7. l. 179. **ἃ μὲν ἐβουλήθης** cum **CDG** corr. (Iunt. Ald.) Hu Ni; *ἐπεὶ ἐβουλήθης* **AG** pr. Di Sa Poppo, cui *ἃ μὲν* a correctoribus propter sequens *ἃ δέ* effictum videtur. l. 184. **σὺ (σοὶ AG) εἱρκτὰς ταῦτα** Sa Di Ni; *ταῦτα σὺ εἱρκτὰς αὐτῷ* **CD** (item Iunt. Ald. nisi quod *σὺ* om.), unde *ταῦτα σὺ εἱρκτὰς σαυτῷ* Hugius ut *σαυτῷ* antecedentibus opponatur *ἃ ἐνόμιζεν ἑαυτῷ ἐχυρὰ ἀποκεῖσθαι*: *εἱρκτὰς* autem idem significare vult atque *ἐχυρὰ χωρία*.

§ **22.** l. 206. **τοῦτο λέγω** Hu Ni cum **CD** (Iunt. Ald.): *ταῦτα λέγω* cum **AG** Di Sa.

P. 8. § **24.** l. 222. **ἔφη** om. Di Sa cum **AG**. l. 224. **ἀθύμως—ναυαγήσωσι** expunxit Madvigius *Adv. Crit.* I p. 353 ut inutile additamentum propter membrorum cohaerentiam satis facilem non intellectam: in tribus scilicet generibus timoris idem effectus et gignitur et desinit: verbis autem *καὶ οἱ πλέοντες μὴ ναυαγήσωσι* nihil in sqq. respondet. Delevit item Cobetus *Mnemos.* III p. 388.

§ **25.** l. 235. **ὁ φόβος** Hu Ni cum **CD**: *φόβος* Di Sa cum **AG**. l. 239. **δουλείας** ut librariorum additamentum secluserunt Di Sa Hu Ni.

P. 9. § **28.** l. 269. Alterum *παρά* uncis inclusit Cobetus: in suspicionem iam vocaverat Bernhardy Synt. 285.

P. 10. § **29.** l. 282. **εἰ μὴ βασιλεύσει** Di Sa cum **D** (Iunt.): *εἰ μὴ βασιλεὺς εἴη* Hu Ni vulgo.

§ **30.** l. 286. **γενομένης CD** (Iunt. Ald.) Hu Ni: *ἀρχομένης* Di Sa cum **AG**.

P. 11. § **32.** l. 311. **ὁπόσα τε** Hu Ni cum **CD** (Iunt. Ald.); *ὁπόσα* cum **AG** Di Sa.

§ **33.** l. 316. **Ἀρμενίων** del. Hu Ni.

§ **34.** l. 327. **ἢ ἄλλα** cum **CD** (Ald.) Hu Ni: *ἄλλα* cum **AG** (Iunt.) Di Sa.

P. 12. § **36.** l. 344. **νεόγαμός τε** cum **CD** Hu Ni: *νεόγαμος* cum **AG** Di Sa.

§ **37.** l. 353. **καὶ νῦν μέν** cum **CD** (Iunt. Ald.) Hu Ni: *καὶ νῦν* cum **AG** Di Sa.

§ **38.** l. 356. **μετὰ δεῖπνον** uncis inclusi cum Cobeto *Mnem.* III p. 388. l. 357. **ἔφη** cum **AG** om. Di Sa.

P. 13. l. 367. **κακονοίᾳ τῇ σῇ γε** Hu Ni; *κακονίᾳ τῇ σῇ* **D**: *κακονοίᾳ τινί* cum **AG** (Iunt. Ald.) Di Sa.

§ **39.** l. 375. **ἀφρονεστέρας** ex uno cod. **I** Di Sa Hu vulgo; *ἀμαθεστέρας* cum **D** Ni. l. 378. **τοῦτον** ex Schneideri coniectura Di Ni Sa: *τοῦτο* **AG** pr.: *τὸν ἐμὸν υἱόν* Hug cum **CDG** corr. (Iunt. Ald.)

P. 14. § **43.** l. 411. **νόμιζ' ἔφη** Hu Ni cum **CD**; *νόμιζε δ', ἔφη* Di Sa cum **AG**.

CHAPTER II

P. 15. § **5.** l. 38. Post *καί* signum lacunae posuit Hugius qui adnotat: 'Excidit ante *ὑμεῖς* tale quid: *ἁπάντων δὲ ἀθροισθέντων ἔλεξεν ὧδε*; neque enim poterat Cyrus quae praecedunt coram Armeniis dicere'. Idem obsequentem habet Nitschium.

P. 16. § **7.** Uncis inclusit Nitschius.

P. 17. § **11.** l. 78. **αἱ τῶν Χαλδαίων** Hu Ni cum **CD**: *τῶν* X. Di Sa cum **AG**.

§ **12.** l. 92. **οὐδέν** Hu Ni cum **CD** (Iunt. Ald.); *οὐκ* Di Sa cum **AG**.

§ **14.** l. 102. **τὸν Κῦρον** om. Di Sa cum **AG**.

P. 18. § **17.** l. 129. **τὰ ἄκρα ἔχομεν** Hutchinson Hu: *τάδ' ἔχομεν* Di Sa Ni cum **AG**.

P. 19. § **19.** l. 139. **γῆν** Hu Ni cum **CD** (Iunt. Ald.): *χώραν* cum **AG** Di Sa.

§ **21.** l. 155. **εἴη** Di Hu, *εἶεν* cum libris **AG** Sa.

§ **23.** l. 164. **ἔδοσαν καὶ ἔλαβον** ut usitatam formulam He Hu Ni cum **CD** (Iunt. Ald.): *ἔλαβον καὶ ἔδοσαν* Sa Di cum **AG**.

l. 167. **δέ** post *ἐπιμαχίαν*, quod habent Hu Ni cum **CD** (Iunt. Ald.), om. Sa Di cum **AG**.

P. 20. § **25.** l. 178. **ἂν ἐπίσταιντο** Hu Ni cum **CD** (Iunt. Ald.): *ἐπίστανται* Sa Di cum **AG**.

P. 21. § **28.** l. 206. **ἡδύ μοι ἀπέχεσθαι**: *φαίνεται* quod est in **AG** Sauppius et Dindorfius retinuerunt, om. Hugius Nitschius: videtur depravatum esse ex lectione **CDG**corr. *φείδεσθαι*, quam Hugius censet ad *ἀπέχεσθαι* interpretandi causa olim in margine additam.

§ **29.** l. 215. **διδῷ** Sa Di Ni cum libris: *δῷ* Hugius post Weckherlinum coll. II ii 18, iv 19, IV i 4. Tu contra confer III i 34, iii 20.

§ **30.** l. 218. **δοκεῖ σύμφορον εἶναι** Sa cum **D**: *σύμφορον δοκεῖ εἶναι* Di[4] Hu Ni: *σύμφορον δοκοίη εἶναι* **AG** Di[3]. Cf. quae ad I iv l. 170 adnotavi. l. 220. *αὐτῷ ὅτε οὐδεμίαν* cum **AG** Di Sa.

§ **31.** l. 225. **καὶ λέγειν CD** (Iunt. Ald.) Hu Ni: *λέγειν* **AG** Di Sa.

CHAPTER III

§ **1.** l. 3. **συνέπεμπον CD** (Iunt. Ald.) Hu Ni: *συνέπεμψαν* **AG** Di Sa. Vide ad III iii 1.

P. 22. l. 9. **τὸ στράτευμα CD** (Ald.) Hu Ni: *τὸ ἕτερον στράτευμα* **AG** Di Sa, contra quos *λοιπόν* dicendum fuisse monet Hugius.

§ **2.** l. 19. **τέλος δέ CD** (Iunt. Ald.) Hu Ni; *τέλος δ' οὖν* **AG** Di Sa.

§ **3.** l. 26. **τὰ χρήματα** om. Nitschius cum **G**. l. 27. **ἔκπεμψον** Hu Ni cum **CDG** corr. (Iunt. Ald.): *ἔκπεμπε* cum **A** Di Sa. l. 31. **καὶ κοσμήσεσθε C** pr. **D** pr. Hu Ni: *καὶ κεκοσμημένοι* i.e. *καὶ ὅτῳ κεκοσμημένοι* **AGC**corr.**D**corr. Di Sa.

§ **4.** l. 34. **παρήλαυνεν D** Hu Ni: *παρήλασεν* Di^3 Sa.

P. 23. l. 38. **ὁ 'Αρμένιος καὶ στρατιάν** cum **D** Hu Ni: *καὶ ὁ 'Αρμένιος στρατιάν* Di^3 Sa.

§ **6.** l. 54. **αὐτῷ** vulgo: *ἂν αὐτῷ* Jacobs *Add. anim.* in Athen. 355, Bisschof Ann. ad Anab. 3. l. 55. **ὃν** inseruit primus Hugius: *εἴδοιεν* **C** pr. **D** pr.; *ἴδοιεν* **C** corr. **D** corr. **ταῦτα CD** (Iunt.) Hu Ni: *τοῦτο* **AG** (Ald.) Di Sa.

P. 24. § **10.** l. 84. **τούτων ἕνεκα** cum Breitenbachio Hu Ni; *τούτων δὲ ἕνεκα* **AG**; *τῶνδε ἕνεκα* **CD** Di Sa.

P. 25. § **12.** l. 101. **ἐπεδείκνυ** Di Hu Ni: *ἐπεδείκνυε* **AG** Sa. l. 106. **αὐτούς** om. cum **AG** Di Sa.

§ **13.** l. 115. **αὐτά CD** Hu Ni: *ταῦτα* **AG** Di Sa: *τοιαῦτα* Iunt. Ald.

P. 26. § **17.** l. 128. **μείζων τις ἡμῖν ὁ κίνδυνος ἔμελλεν CD** Hu Ni: *μείζων τις κ. ἔ. ἡμῖν* **AG** Di Sa.

§ **18.** l. 134. **ἡμεῖς βελτίοσι CDG** (Iunt. Ald.): *ἡμεῖς μὲν βελτίοσι* **A** Di Sa; sed *δὲ καί*, non simpliciter *δέ*, sequitur. l. 138. **οὐ φοβούμενοι CD** Hu Ni; *οὐχ ὡς φοβούμενοι* **AG** (Iunt. Ald.) Di Sa. Cf. l. 183, l. 342.

§ **19.** l. 146. **πολὺ γὰρ μᾶλλον καὶ ὁ πατήρ** etc. **CD** Hu Ni: *πολὺ ἂν μᾶλλον καὶ ὁ π.* etc. **AG** (Iunt. Ald.); *πολὺ ἂν μᾶλλον* uncis inclusit Di^4 auctore Schneidero.

P. 27. § **22.** l. 165. **ἐκαλλιέρησέ τε CD** (Iunt. Ald.) Hu Ni: *ἐκαλλιέρησε* **AG** Di Sa. l. 170. **ηὐμενίζετο** Di^4 Hu Ni: *εὐμενίζετο* cum libris Sa.

P. 28. § **27.** l. 203. **πεποδισμένους γάρ CD** (Iunt. Ald.) Hu Ni: *πεποδισμένους τε γάρ* **AG** Di^4 Sa.

P. 29. § **29.** l. 229. **τῶν ἄλλων** vulgo: *τοὺς ἄλλους* cum **D** Hertleinius Nitschius coll. I ii 2.

§ **30.** l. 235. **φοβήσονται** Di Hu Ni: *φοβηθήσονται* cum libris Sa.

§ **32.** l. 248. **ἔστι** Di Hu Ni: *ἐστί* Sa

P. 30. § **34.** l. 261. **μάχην τ' ἔσεσθαι CD** (Iunt. Ald.) Hu Ni: *μάχην ἔσεσθαι* **AG** Di Sa.

§ **35.** l. 265. **ταῦτα CAG** pr. **D** pr.; *ταὐτά* **D** corr. Sa edd. l. 266. [**οἷάπερ ἐγώ**] delet Pantazides Em. 40.

P. 31. § **42.** l. 305. **μηδ' ἐν τούτῳ** Di Hu Ni: *μηδὲ τούτῳ* **A** Sa.

P. 32. § **46.** l. 335. **ἔτι ὀλίγοι CDG** (Iunt. Ald.) Hu Ni: *ὀλίγοι ἔτι* **A** Di Sa.

P. 33. § **48.** l. 348. **Χρυσάνταs CD** (Iunt. Ald.) Hu Ni: *Χρυσάνταs τε* **AG** Di Sa; *τε* si scripsisset Xenophon, *ἦκον* pluralem potius adhibiturum fuisse iure notat Hugius.

§ **51.** l. 370. **τῶν ἀκουόντων CD** Hu Ni: *τῶν ἀκουσάντων* **AG** (Iunt. Ald.) Di Sa. l. 371. **ἐπαίνου μὲν ἕνεκα πάντα C** (Iunt. Ald.) Hu Ni: *ἐπαίνων ἕνεκα πάντα* **AG** Di Sa. 'Illi *μέν* post *ἐπαίνου* respondet λαβεῖν δ' *ἐν ταῖs γνώμαιs*' (*Hug*). Cf. I v l. 122.

P. 34. § **53.** l. 380. **ἔπειτα CD** (Iunt. Ald.) Hu Ni: *ἔπειτα δέ* **AG** Di Sa.

§ **55.** l. 401. **καλῶs CD** (Iunt. Ald.) Hu Ni: *μάλα καλῶs* **AGC** corr. Di Sa.

P. 35. § **57.** l. 409. **ἤδη θᾶττον** Hu coll. § 61 l. 441, V iii 55 *ἄγε οὖν ἤδη θᾶττον*: *ἔτι θᾶττον* **CDG** corr. (Iunt. Ald.), *ἐπεὶ* vel *ἐπὶ θᾶττον* **AG** pr.; *θᾶττον* solum Zeune Di Sa. l. 411. *τε* om. cum **AG** Di Sa.

§ **58.** l. 421. **ἐξῆρχεν αὐτὸs ὁ Κῦροs** Hu quem sequitur Nitschius; *ἐξῆρχεν αὖ ὁ* K. **AG** Di Sa; *ἐξῆρχεν αυδιοσκόροις* **C** (*Διοσκουροις* **D** Iunt. Ald.) 'sed nec *αὖ* nec *αὖθις* aptum; commemorare autem Cyrum *ipsum* canere incepisse Paeanem haud alienum ab hoc loco est. Cf. Hell. IV iv 17 *ἐξάρξω μὲν οὖν ἐγώ... παιᾶνα*, Cyr. IV v 58 *καὶ αὐτὸs οὕτω ποιῶν κατῆρχεν*' (*Hug*).

§ **59.** l. 426. **πεπαιδευμένοι** delevit Hugius ut glossema ad *ὀμότιμοι* haustum ex l. 484.

§ **60.** l. 435. **προσεμίγνυ** Di Hu Ni: *προσεμίγνυε* Sa cum **D** corr. **G** pr.: *προσεμίγνυον* vulgo.

P. 36. § **62.** l. 447. *ἄνδρα πρῶτοs* **AG** Di Sa.

§ **65.** l. 461. **ἐνέκλιναν καὶ αὐτοί** H. Sauppe, Hu Ni: *ἐνέκλιναν καὶ τούτοις* **AG** pr. Di Sa: *ἐν. καὶ τούτους* **CDG** corr. l. 462. **καὶ φόνοs δὲ ἀμφοτέρων** Pantaziden secutus Hugius:

φόνος ἐξ ἀμφοτέρων (i.e. et a Persis et a Medis) libri Sa: ἐξ inclusserant Di Hertleinius.

§ **66.** l. 468. **πρός** temere inclusit Di.

P. 37. § **67.** l. 475. **καὶ αὐταῖς καὶ τέκνοις καὶ σφίσιν αὐτοῖς AG** corr. Di Sa.; *καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσιν αὐτοῖς* **CD** (Iunt. Ald.) Hu Ni. l. 483. **καὶ πείθεσθαι** uncis inclusit Hu; *καὶ φείδεσθαι* coni. Di, *καὶ τάττεσθαι* Pantazides, *καὶ ὅπλα θέσθαι* Madvig *Adv. Cr.* I p. 554.

BOOK IV

CHAPTER I

P. 41. § **1.** l. 3. **ἐξέρχοιτο** Hu Ni vulgo; *ἐξέρχεται* Cobetus *Mnem.* III p. 389. Vide Rutherford *New Phrynichus* p. 103 ff.

§ **2.** l. 12. **ὧν ἂν ἔχωμεν CD** (Iunt. Ald.) Hu Ni: *ὧν ἂν ἀεὶ ἔχωμεν* **AG** Di Sa. l. 14. **σύμπασιν** Hu Ni: *πᾶσιν* Di Sa. **καλῶς** Hu Ni cum **C**: *καλὸν* Di Sa cum **AGD** (Iunt. Ald.). l. 16. **καὶ λόγῳ καὶ ἔργῳ** Hu Ni cum **CD** (Iunt. Ald.): *καὶ ἔργῳ καὶ λόγῳ* **AG** Di Sa.

P. 42. § **4.** l. 33. **ὡς καί** Hu Ni cum **CD**: *καὶ ὡς* Di Sa cum **AG**. l. 35. **ὁ θεὸς δῷ** Hu Ni cum **CD**: *διδῷ ὁ θεός* Di Sa cum **AG**.

§ **5.** l. 38. **ἐνθυμουμένοι** sine *ταῦτα* Di Sa. l. 43. *ἄριστ' ἂν κρίναιτε* Di Sa.

§ **6.** l. 48. **ἅμα** om. Di Sa cum **AG**.

§ **7.** l. 50. **ἐλθὼν** Hu Ni cum **CD** (Ald.): *ἦλθε* cum **AG** Di Sa.

P. 43. § **8.** l. 56. **ἅτε** om. Di Sa cum **A**.

l. 63. **διέφθαρτο τὰς γνώμας** Hu Ni cum **CD**: *διεφθάρθαι ἐδόκει ταῖς γνώμαις* Di Sa vulgo.

P. 44. § **11.** l. 86. **ἐφ' ἵππων ὀχοῦνται** Hu Ni auctore Cobeto p. 390: *ἐφ' ἵπποις νέονται* Di Sa cum **CD** pr.: *ἐφ' ἵπποις ἔσονται* **AGD** corr. (Iunt. Ald.)

§ **14.** l. 99. **ἀλλ', ὦ Κῦρε** Hu Ni cum **CD** (Iunt. Ald.); *ὦ Κῦρε ἀλλ'* Di Sa cum **AG**.

§ **15.** l. 105. **ἐπεὶ εὐτυχοῦμεν** uncis inclusit Hugius.

P. 45. § **19.** l. 142. ἤ om. Di Sa cum **AG**.

P. 46. § **20.** l. 148. *πάντες οἴδε* Di Sa cum **AG**.

§ **22.** l. 155. **φιλη**θεὶς **παρ' αὐτοῦ** Hu Ni cum **C**; *φιλη**θεὶς*** solum Di Sa cum **AG**.

§ **23.** l. 159. **ἐξῆλθον** Hu Ni cum interprete Engelmanniano; *ἐξῆλθεν* vulgo. l. 162. **καὶ ὁ Κῦρος εἶπεν** om. Di Sa cum **AG** pr.

CHAPTER II

§ **1.** l. 3. **μέν** om. Di Sa cum **AG**. l. 5. *καὶ τότε δή* Di Sa cum **AG**.

P. 47. § **5.** l. 32. **εἶναι** om. Di Sa cum **AG**.

P. 48. § **7.** l. 42. **πεποίησο** uncis secl. Hu Ni duce Cobeto.

§ **8.** l. 44. **τὰ πιστά** Hu Ni cum **CD** (Iunt. Ald.): *πιστά* Di Sa.

§ **10.** l. 55. **ἐξῇσαν** Hu Ni: *ἔξω ἦσαν* vulgo. Cf. l. 67 *ἐξῆλθον*, l. 71 *ἐξωρμῶντο*; tum demum sequitur l. 72 *ἔξω ἦσαν*, quod illo loco tam aptum esse notat Hugius quam hoc ineptum.

P. 49. § **13.** l. 82. **οὐκ ἀναμενεῖς** Hu Ni: *οὐ γὰρ ἀναμενεῖς* Di Sa; *οὐκ ἄρ' ἀναμενεῖς* Madvig.

P. 50. § **17.** l. 113. **προστάξας** Hu Ni cum **CD** (Iunt. Ald.): *τάξας* Di Sa cum **AG**.

Lib. IV ii 20—v 14. **C** solus codicum alterius familiae causam suscipit, cum **D** deficiat; consensus **C** Iunt. Ald. pro certo huius familiae teste habendus est; consensus **CAG** hic quoque plurimi faciendus (*Hug*).

P. 51. § **22.** l. 157. **αὐτοῖς** Hu Ni cum **C** (Iunt. Ald.): *τούτοις* Di Sa cum **AG**.

P. 52. § **23.** l. 166. **καταλίπετε** Hu Ni cum **C** Iunt. Ald.; *καταλείπετε* Di Sa cum **AG**. l. 167. **ὡς, ἄν τι δέῃ, χρῶμαι** Ni cum **C** (Iunt. Ald.); *ἤ ἄν τι δέῃ χρῶμαι* scripsit Hugius; *ἤ ἄν τι δέωμαι, ὡς χρῶμαι* **AG** (et sic Di *ὡς* uncis incluso); *ἐάν τι δέωμαι ὡς χρῶμαι* Sa.

§ **25.** l. 176. **ἤδη C** Hu Ni: *δή* **AG** Di Sa.

§ **27.** l. 191. *ἐκ τούτου δέ* Di Sa cum **AG**.

§ **28.** l. 195. *τὰ δρώμενα* Di Sa cum **AG**.

P. 53. § **29.** l. 207. **ὡς ἂν ῥᾷον** Hu Ni cum **C** (Iunt. Ald.); *ὡς ῥᾷον* Di Sa cum **AG**. Cf. l. 236.

§ **30.** l. 209. *τὰ αὐτὰ ταῦτα* Di Sa cum **AG**.

§ **32.** l. 220. *ταῦτα* Di Sa cum **AG** (Iunt.).

P. 54. § **37.** l. 252. **ἄγετέ νυν** Hu Ni Di Sa: libri *ἄγετε νῦν*. l. 253. *εἴ τινες* Di Sa cum **G**.

P. 55. § **38.** l. 265. *ἔστιν* cum **AG** corr. habet Sa. l. 266. **τῶν ἀπόντων συμμάχων** Hu Ni cum **C** (Iunt. Ald.); *ἀπόντων τῶν συμμάχων* Di Sa cum **A**. l. 268. *καὶ σίτοις* Di Sa cum **AG**.

§ **39.** l. 274. *νῦν* Di Sa cum **AG**.

§ **40.** l. 284. *που* Sa cum **A**. l. 288. *φυλάττεσθαι ἴσως* Di Sa cum **AG**.

P. 56. § **41.** l. 294. **ἄν τις οἴεται...εἶναι** Hu Ni; *τις βούλεται...εἶναι* **C**; *τις οἴεται...εἶναι* Iunt. Ald.; *ἄν τι συμφορώτατον εἴη* Di Sa cum **AG**. Cf. IV v l. 300, V ii l. 180.

§ **42.** l. 297. **ὧν** Hu Ni cum **C** (Iunt. Ald.): *καί* Di Sa cum **AG**. l. 300. *ἐκείνῳ τούτους πειρᾶσθαι ἔτι μᾶλλον ποιεῖν* **AG**, pro quo *ἐκείνους τούτῳ* corr. Di Sa; vulgatam ante Schneiderum lectionem revocavit Hu sequente Nitschio.

§ **46.** l. 317. ad **ἄσιτοι** addendum esse *ἄποτοι* putat Cobetus.

CHAPTER III

P. 57. § **3.** l. 21. *τετάχθαι* Di Sa cum **AG**.

P. 58. l. 24. **πάντες ἀκούσεσθαι τὰ βουλευόμενα λέγει** Hu Ni: *αὖ* (*ἄν* Iunt. Ald.) *ἐξακούεσθαι τὰ λεγόμενα εἶπε* **C**: *ὅπου αὐτοῦ ἔμελλον ἀκούσεσθαι τὰ βουλευόμενα λέγει* Di Sa cum **AG**; *ὅπου αὐτοῦ ἔμελλον ἐξακούσεσθαι* Cobetus.

§ **4.** l. 30. *γιγνώσκετε* Di Sa cum **AG**.

§ **5.** l. 35. **πῶς** Hu Ni post G. Jacob.: vulgo *πολους*.

§ **6.** l. 41. **οὐκ ἔνδηλον** Hu Ni cum **C**: *εὔδηλον* Di Sa cum **AG**.

§ **7.** l. 50. *παρεῖναι καὶ ἀπιέναι* Di Sa cum **G**. l. 51. *καὶ γὰρ ἂν ἄνευ τούτων* Di Sa.

P. 60. § **15.** l. 97. *γενέσθαι* Di Sa cum **AG**.

§ **16.** l. 105—7. **καὶ γὰρ ἐάν...τὰ ἑστηκότα ἐστίν** delenda esse censent Hu Ni, ut ineptam explicationem illius *ὥσπερ ἑστηκότα* quod praecedit.

P. 61. § **21.** l. 128. **ἑώρα τε** Hu Ni: *προεωράτο* cum libris Di Sa; *προεώρα τε* coni. Hirschig. Praepositionem *πρό*, ut ex l. 131 falso huc inlatam recte delevit Hugius, neque enim hic comparatio est equi et hominis. l. 131. *ἀνθρώπῳ* Hu Ni secuti Pantazidem: vulgo **ἀνθρώπου**, quod retinendum censeo. Vide notam ad v iii l. 305. l. 132. **ἀκούοντα** Di Sa cum **AG**.

CHAPTER IV

P. 62. § **5.** l. 19. *ταὐτά* Di Sa cum **CAG**. *οὗτοι* Di Sa cum **AG**.

§ **6.** l. 25. **αὖ** Hu Ni cum **C** (Iunt. Ald.); *αὐτό* Di Sa cum **AG**.

P. 63. § **10.** l. 40. *οὐδ' ὁτιοῦν κακόν* Di Sa cum **AG**.

§ **13.** l. 57. *μὴ ὑμεῖς ὑπ' ἐκείνων ἄρχησθε* Di Sa cum **AG**.

CHAPTER V

P. 64. § **4.** l. 22. **ἔτι ἄφθονα** e coni. Dindorfi Hu Ni: *ὅτι ἔφη ἄφθονα* Sa cum **C** (Iunt. Ald.)

P. 65. § **7.** l. 36. *καὶ ἔπινον καὶ εὐωχοῦντο* Sa Di cum Iunt. Ald. l. 39. *ἔργου* Di Sa (Iunt. Ald.).

§ **8.** l. 41. **ἐν ᾗ** Hu Ni cum **CG** corr. (Iunt. Ald.); *ᾗ* **AG**pr. Di Sa. l. 46. *ἀπελθόντων* Di Sa cum **AG**.

§ **10.** l. 62. **γε** om. Di Sa cum **AG**.

P. 66. § **11.** l. 66. **πῶς δέ** Hu Ni cum **C** (Iunt. Ald.); *ὅπῃ δέ* cum **AG** Di Sa.

§ **12.** l. 76. *ἀπαγγελοίη* Weckerlinus.

§ **14.** l. 86. **εἰσέφρηκαν** auctore Cobeto Hu Ni; *εἰσαφῆκαν* libri et edd.

Lib. IV v 14—V ii 27. **C** rursus prioris familiae est, **D** adhuc deficit, testimonium de altera familia maxime ex Iuntina Aldinaque petendum, magni faciendus consensus **C** Iunt. Ald. (*Hug*).

P. 67. § **16.** l. 101. **ἐπιπέμπειν** *mittere rursus* Hu Ni cum **C**; *πέμπειν* Di Sa cnm **AG** (Iunt. Ald.)

§ **17.** l. 106. **αὐτός** Hu Ni duce Cobeto; *αὐτά* libri et edd.

P. 68. § **21.** l. 132. *ἐγὼ μὲν ἐκεῖνον πείσας...ἐξελθεῖν τάδε ποιῶ* Di Sa cum **CAG** pr.: lectionem quam adhibui post Hugium praebent Iunt. Ald.

P. 70. § **30.** l. 189. *καὶ γὰρ οὖν* Di Sa cum **CAG**.

§ **35.** l. 213. *δέ* om. Di Sa cum **CAG**. '*καὶ δέ* solet Xenophon in fine enumerationis adhibere' (*Hug*). l. 214. **τῶν προσχώρων** Hu Ni cum Iunt. Ald.; *πλησιόχωροι* Di Sa cum **AG**.

P. 71. § **36.** l. 219. **τι σημανθῇ** Hu Ni cum **C**; *τις σημήνῃ* Di Sa. l. 220. *τάδε* Di Sa cum **AG**.

§ **37.** l. 225. **ταῦτα ἀεί** Hu Ni Sa: *ταῦτα πλεῖστα* Di.

§ **39.** l. 239. *κατεσκήνησε* Di Sa cum **A**. l. 240. *ἐκπλήσατε* Di Sa cum **AG**. Cf. IV vi 11.

§ **41.** l. 247. *τὰ παραγγελλόμενα* Di Sa cum **CAG**.

P. 72. § **45.** l. 268. *ὑμεῖς δέ γ' αὖ* Di Sa cum **AG**.

§ **47.** l. 280. **ἂν βούλοισθε** Di Sa Ni cum **AG**: *βούλεσθε* Hu cum **C** (Iunt. Ald.).

P. 73. § **49.** l. 286. **ἀπ' αὐτῶν** Hu Ni post Cobetum: *ἐπ' αὐτῶν* libri et edd. l. 288. *τὸ καταβῆναι* Di Sa cum **AG**.

§ **51.** l. 301. *ὁποῖ' ἂν οἴησθε* Di Sa Iunt. Ald.; correxit Cobetus.

§ **52.** l. 306. *ἀμέμπτους πάντως* Di Sa cum **AG**.

P. 74. § **53.** l. 312. *τούτου συνδοκοῦντος* Di Sa cum **CAG**.

§ **55.** l. 326. *καὶ τοὺς ἱπποκόμους ἀριθμήσαντας λαβεῖν* Di Sa cum **AG**: *διαλαβεῖν* e coni. Hugius sequente Nitschio.

§ **57.** l. 336. *ὅπως ἔχωσιν* Di Sa cum **AG**.

§ **58.** l. 340. *τοῖς ἵπποις ἔπωνται* sine *σύν* Di Sa cum **AG**.

CHAPTER VI

P. 75. § **1.** l. 11. *ὧδε* om. Di Sa cum **CAG**.

§ **2.** l. 14. **εἰς χιλίαν** Hu Ni cum **A** (Iunt. Ald.); *δισχιλίαν τριακοσίαν* Di Sa. l. 17. *ὁ ἐκείνου* Di Sa cum **A**.

P. 78. § **11.** l. 98. *δεόμενοι* Di Sa cum **CAG**.

BOOK V

CHAPTER I

P. 84. § **13.** l. 108. ὅτι οὐκ Di Sa cum **AG.** ἀναγκαῖον <ὄν> Hu; ἀναγκαῖον vulgo.

P. 85. § **16.** l. 121. γάρ om. Di Sa cum **AG.** l. 127. διατρίβειν Di Sa cum **AG.**

§ **18.** l. 144. αὐτῷ om. Di Sa cum **AG.** l. 145. ἐνδέοιτο Hu Di He: ἂν δέοιτο Sa vulgo.

P. 86. § **21.** l. 166. ὑμᾶς ἐμέ Hu edd. ante Di; ἐμὲ ὑμᾶς Di Sa He.

§ **22.** l. 168. Τρκανίοις τοὺς ὅρκους...ἐμπεδώσω Di Sa He.

P. 87. § **24.** l. 180. σύ om. Di Sa cum **CAG.**

§ **25.** l. 187. οὕτω om. Hu contra librorum auctoritatem.

P. 88. § **28.** l. 209. τῶν πολεμίων Di Sa cum **AG.**

CHAPTER II

§ **1.** l. 8. τά inseruit Pantazides; cf. VII i 7. l. 9. ἐν τῇ τάξει Di Sa cum **CAG.** ἰόντων Pantazides: ὄντων libri.

P. 89. § **6.** l. 34. ἀσφαλέστατον Di Sa cum **AG.** l. 36. καὶ αὐτός Hu cum **C** (Iunt. Ald.); αὐτός Di Sa cum **AG.**

P. 90. § **8.** l. 51. νῦν δέ σοι ὁρῶ (ἑρῶ **AG**) ὀφείλων τὴν ὑπόσχεσιν Di Sa cum **AG.** l. 57. ἐκεῖ Di: εἰ καὶ Poppo Sa.

P. 91. § **12.** l. 80. ὅσα δίδως Di Sa cum **AG** (Iunt. Ald.).

§ **13.** l. 94. σέ om. Di Sa cum **AG.**

§ **14.** l. 99. Γωβρύα Hu Sa cum libris: Γωβρύου Di.

P. 92. § **15.** l. 110. ἔρια del. Di Hu He.

§ **17.** l. 124. καὶ θηριῶδες delevit Cobetus, ut post ὑικόν nec aptum et infirmum.

P. 93. § **21.** l. 142. καί om. Di Sa He cum **AG** (Ald.).

P. 94. § **26.** l. 180. οἴεσθ' ἄν Di Sa He cum **AG.**

Lib. V ii 27—VIII fin. **D** rursus incipit. **C** est prioris familiae. Ratio emendandi eadem atque in prima parte

libr. I et II: plurimi aestimandus consensus **CD**: consensus **CAG** certus testis familiae prioris. (*Hug*).

P. 95. § **30.** l. 208. *ἴσθι, ἔφη, ὅτι* Di Sa cum **AG**.

l. 213. **φυλαττομένους** cum **CD** (Iunt. Ald.) Hu He Br; *φυλαττομένω* Di Sa cum **AG**.

§ **31.** l. 222. *θαρροῦσι* Di Sa He Br. l. 223. **δεινοί** Hu Gabrieli He Br cum **CD**: *δῆλοι* Di Sa cum **AG** (Iunt. Ald.).

P. 96. § **33.** l. 234. verba *ἵνα καὶ τοῦτ' εἰδῇς* delevit Hu post Schneiderum.

§ **34.** l. 240. **σχημάτων** Hu auctore Abreschio: *χρωμάτων* Di Sa He Br; et *χρῶμα* quidem oris colorem significat apud Plutarchum. l. 244. *ἀπαγαγόντα* Di Sa He Br cum **CAG**.

§ **35.** l. 253. *μέν* om. Di Sa He Br cum **AG**.

§ **36.** l. 258. *μείζονες νῦν ἢ πρίν, ἐπεί* Di Sa Br He: sed *πρίν* adverbium apud Xenophontem nusquam reperiri docent, neque in prosa omnino oratione nisi cum articulo coniunctum.

P. 97. l. 259. post *ἰσχυρότεροι* habent *ἐπεὶ ηὐτυχήκαμεν· καὶ πλείονες δέ*, Di Sa Br He cum **CAG**: omisit Hu cum D (Iunt. Ald.).

§ **37.** l. 265. *φανείημεν μένοντες ἢ ἰόντες* Di Sa Br He cum **AG**: quod dedi cum Hugio habent **CD** (Iunt. Ald.).
l. 267. [*τὴν ἐπί*] Hu Di Cobetus: 'ut vero aliquoties cum loci significatione, *recta*, est *εὐθὺς ἐπί* VII ii 1, 2, Thuc. IV 118 4, *εὐθὺς πρός* II 4, 24, *εὐθὺς εἰς* Ages. 1, 29: ita etiam *εὐθὺ πρός* legitur Soph. O. T. 1242' (*Sauppe*).

CHAPTER III

§ **3.** l. 22. *ποιήσομεν* Di Sa cum **D** (Iunt. Ald.).

P. 98. § **6.** l. 38. *προσήλασεν... εἰπεῖν* Di Sa Br He cum **AG**.

P. 99. § **9.** l. 57. **ὅπως ἂν αὐτοὶ λάθρα συνῆτε** Hugius post Muretum: *ὅπως ἂν αὐτοὶ ἦτε* Madvigius: *ὅπως ἂν αὐτὸς λέγῃ ἤδη γε* **AG** pr.; *ὅπως ἂν αὐτοὶ ὅτι ἂν λέγῃ εἰδῆτε* **G** corr. (Iunt. Ald.), *ὅπως ἂν αὐτὸς λέγῃ utcumque ille dixerit* Philelphus, Zeunius: *ὅπως ἂν αὐτὸς λέγῃ εἰδῆτε* Di Sa: *ὅπως ἂν αὐτοὶ ἂν λέγῃ εἰδῆτε* H. Sauppe Br He.

P. 100. § **15.** l. 98. *ἦν δὲ καὶ...ὁ Γαδάτας* omissa in **CAG** damnavit post Muretum Dindorfius.

P. 101. § **21.** l. 131. **τουτῳῖ** Hu duce Hirschigio: *τούτῳ* libri.

§ **22.** l. 135. **τούτων** Pantazides Hu He Br; *τοῦτον* libri.

P. 102. § **24.** l. 148. *χιλίους* Di Sa Br He cum **AG**. l. 152. *καὶ Σάκαι* Di Sa Br He cum **CAG**.

§ **27.** l. 165. *νῦν* om. Di Sa cum **AG**.

P. 103. § **30.** l. 189. *ὅτι τάχα* Di Sa Br He cum **AG**.

§ **34.** l. 207. *ἄγετε* Di Sa cum **AG** (Iunt. Ald.).

P. 104. § **37.** l. 224. **βραδύτατον** et **βραδυτάτου** Hu auctore Hirschigio: *βαρύτατον* et *βαρυτάτου* libri.

P. 105. § **44.** l. 264. *σημανεῖ* Di Sa cum **AG**.

P. 106. § **50.** l. 289. *ταττομένων* Di Sa He Br cum **AG**.

CHAPTER IV

P. 108. § **2.** l. 11. *συνείπετο* Di Sa Br He cum **CAG**.

P. 109. § **4.** l. 27. *ὀλίγους ἤδη* Di. l. 28. *προδιερευνηταί* cum **G** Di Sa Br He.

§ **5.** l. 38. **ὁμοῦ δὴ ὢν τοῖς 'A.** *cum revera se inter Assyrios esse deprehenderet* Hu e coni., cf. l. 17: *ὁμοῦ δὴ σὺν τοῖς* 'A. Di Sa Br He cum **AG**: *σὺν τοῖς* 'A. delet Pantazides ut scholion verborum *σὺν τοῖς διώκουσιν*.

§ **6.** l. 42. **ταχίστων** Hu cum Cobeto; *ταχίστους* libri. l. 46. **ἐκ χειμῶνος** cum **CD** Br He Sa Hu: *χειμῶνος* Di quod non est *procellae* sed *hiemis tempore*, VIII v 2.

P. 110. § **12.** l. 78. **ὦ Κῦρε** om. Di Sa Br He cum **AG**. l. 83. *νῦν* om. Di Sa He.

P. 111. § **14.** l. 93. **δοῦναι** addidit Hu post Laarium *Obs. in Plut. Dion.* 65.

§ **15.** l. 101. *διεσπαρμένοις dispersis* Di Sa Br He cum **CG** corr. Cf. l. 133.

§ **17.** l. 116. *κατεσκήνου...ἔξουσιν ἐπεμέλετο* Schn Di praef. ed. Lips.

P. 112. § **20.** l. 143. **ὅπου ἂν ᾖ** om. Di Sa Br He cum **AG**.

P. 113. § **22.** l. 160. **καὶ ἀριστήσητε** seclusit Hu ut ridiculum emblema ex l. 156 conflatum.

P. 115. § **32.** l. 221. **δούς** Br He Hu Sa: *διδούς* Zeune Di cum **CAG**. l. 222. **οἵ** om. Di Sa Br He cum **AG** pr. (Ald.).

P. 116. § **35.** l. 242. **καὶ τί δῆτα** He Hu cum **CD** (Iunt. Ald.); *τί δῆτα* Di Sa Br cum **AG.**

§ **37.** l. 262. **ὅτι δέ** libri; *ὅτι δή* Di. l. 263. **σαυτῷ** He Hu Br; *ἑαυτῷ* Di Sa. Vide lexicon meum ad Plut. Gracch. p. 210 b.

§ **38.** l. 269. **φθήσει** He Hu: *φθάσεις* Br Di Sa cum libris.

P. 117. § **40.** l. 279. **τοῖς** del. Di praef. Lips. p. XXI, ut poscentibus usu et ratione.

§ **43.** l. 297. **μέν** om. Di Sa Br He cum **CAG.**

§ **44.** l. 301. **τε** om. Di Sa Br cum **AG.**

P. 118. l. 303. **καὶ ἀπάγουσι...ἀπέλθοιεν** ut interpolationem del. Hu.

§ **45.** l. 305. **ἀνειρμένοις** Hu auctore Di; *ἀνειργμένοις* vulgo Sa He; *ἀνειργομένοις* **CAG.**

§ **46.** l. 312. **ἐρρωμενέστεροι** He Hu: vulgo *ἐρρωμενέστερον.*

CHAPTER V

P. 119. § **1.** l. 5. **ὅπως** om. Di Sa Br He cum **AG.** l. 8. **ἰοίην συστρατοπεδευσόμενος** Di Hu; vulgo *ἴοιμι στρατοπεδευσόμενος.*

§ **2.** l. 8. **μὲν δή** Hu He cum **CD** (Iunt. Ald.): *μέν* Di Sa Br He cum **AG.** l. 12. **τῷ γυναῖκα εἰσαγαγεῖν** Hu Sa He Br cum **CAG**: *τὼ γυναῖκε* Di cum **D** corr. (Iunt. Ald.).

§ **4.** l. 22. **μᾶλλον** om. Di Sa He Br cum **CAG.** Cf. II ii l. 105, iii l. 98, iv l. 80, III iii l. 374.

P. 121. § **11.** l. 76. **τὸ μέντοι σε θυμοῦσθαι καὶ φοβεῖν αὐτοὺς θαυμάζω** scripsit Hugius e coni.; *τὸ μ. σ. θ. καὶ φοβεῖσθαι οὐ θαυμάζω* **CD** (Iunt. Ald.); *τὸ μέντοι σε θυμοῦσθαι οὐ θ.* Di Sa Br: *τὸ μ. σ. θ.* [*οὐ*] *θαυμάζω* He. Ex *φοβεῖσθαι οὐ* archetypi, ut videtur, lectione, **φοβεῖν** (*minis terrere*) **αὐτοὺς** feliciter eruit Hugius, qua lectione recepta gradatio existit l. 89. *τὸ μέντοι σὲ νομίζειν ὑπ' ἐμοῦ ἀδικεῖσθαι, τοῦτο ἐγὼ πάνυ χαλεπῶς φέρω.*

P. 123. § **19.** l. 123. **τῆς** inseruit Hu auctore Hertleinio.

§ **20.** l. 129. *ἀλλ' εἰ* Di Sa Br He cum **AGC** corr. l. 132. *διώκειν* Di Sa Br He cum **AG.** l. 133. **τοῦ κινδύνου μετέχειν** Hu cum **CD**; *τοῦ κινδύνου* solum Di Sa Br He cum **AG.**

§ **22.** l. 147. **οὐδὲν ἦν** Hu cum **CDAG** pr.; *οὐδὲν ἥνυον* **G** corr. (Iunt. Ald.); *οὐδὲν ἤνυτον* cum Fischero Di Sa Br He.

P. 124. § **24.** l. 163. **συγκαταρρνέντα** Hugius e coni.; *συγκυρούντα* **CD**; *συγκατασπασθέντα* cum **AG** (Iunt. Ald.) Di Sa Br He.

§ **26.** l. 178. **ταὐτά** Hu post R. Schneider *Qu. Xen.* p. 27 : *ταῦτα* Di Sa Br He.

§ **27.** l. 180. *ὡς σὺ ἐμοὶ* Di Sa cum **G** corr.

P. 125. § **32.** l. 208. **εἶτα οὗτος** Hugius e coni.; *εἶτ' αὐτός* Di Sa Br He cum **CAG** (in quo est *εἶτα αὐτός*); *εἶτα οὕτως* Nitschius.

P. 126. § **33.** l. 219. pro **ποιεῖν καί** Seidlerus probante H. Sauppio *ποιεῖσθαι* coni.

§ **35.** l. 232. **ὃ ἄν** Hu cum **D**; *ἄν* Sa cum **AG**: *ἄν* He Br Di. l. 236. **με** om. Di Sa Br He cum **AG**.

P. 127. § **39.** l. 258. **ἔκπωμα** pro v. *ἐκπώματα* scripsit Hu; *οἱ δ' ἐκπώματα, οἱ δ'* Di Sa Br He.

§ **41.** l. 265. **ἰδών** Hu auctore Bothio; *ἰδόντα* vulgo.

P. 128. § **43.** l. 279. **βουλήν** inseruit Hu: *λόγον* coni. Cobetus. Cf. II ii 18.

§ **46.** l. 299. **τε** om. Di Sa Br He cum **CAG**.

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK III

ARN. refers to T. K. Arnold's *Greek Grammar*. 2d Edition. London, 1848.

CL. refers to *Greek Syntax* by James Clyde, LL.D. 4th Edition. Edinburgh, 1870.

DON. to *Complete Greek Grammar* by J. W. Donaldson, D.D. 2d Edition. Cambridge, 1859.

FAR. to *Brief Greek Syntax* by F. W. Farrar, D.D. 9th Edition. London, 1880.

G. to Prof. W. W. Goodwin's *Greek Grammar*. Macmillan & Co.

G. *MT.* to Prof. W. W. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*. 6th Edition. London, 1875.

HA. to Hadley's *Greek Grammar*, ed. by Professor Allen. London, Macmillan & Co, 1884.

KR. to K. W. Krüger's *Griechische Sprachlehre für Schulen*. Leipzig, 1877.

KÜ. to Kühner's *Ausführliche Grammatik der Griechischen Sprache*. 2d Edition. Hannover, 1879.

MADV. to Madvig's *Syntax of the Greek Language*, translated by H. Browne and edited by T. K. Arnold. Rivingtons, 1853.

MONRO to *Homeric Grammar* by D. B. Monro, M.A. Oxford, 1883.

RIDD. to *Digest of Idioms* in the ed. of the *Apology of Plato* by James Riddell, M.A. Oxford, 1867.

STRACK to *Vollständiges Wörterbuch* zu Xenophons *Kyropädie* von Prof. H. L. Strack. Leipzig, 1881.

STURZ to *Lexicon Xenophonteum* by F. G. Sturz. 4 vols. Leipzig, 1801—4.

VEITCH to *Greek Verbs* by W. Veitch, LL.D. Oxford, 1871.

BOOK III

CHAPTER I

The Armenian, on receiving the message of Cyrus, was in great dismay, chiefly because his plan of converting the royal residence into a fortress could not any longer be kept secret. So he sent round to muster his forces, and despatched his younger son and the rest of his family together with all his valuables to the mountains for safety, while he sent out scouts to observe the movements of Cyrus and made his own military preparations (§ 1—§ 2). *But the party fall into the hands of Chrysantas and are deserted by their escort, many of whom are captured in the attempt to escape. The king himself on hearing of the close proximity of Cyrus beats a retreat, whereupon his followers disperse to their several homes to get their property out of the way of the enemy. Cyrus sends a second message to them that he should not treat them as enemies, unless they attempted to escape* (§ 3—§ 4). *The Armenian in his perplexity takes refuge on an eminence, where he is immediately surrounded by the forces of Cyrus, who sends word to Chrysantas to leave his post on the mountains and come and join him. He then sends a herald to the Armenian to ask whether he preferred staying where he was and combating with famine and thirst, or descending into the plain and fighting it out at once: to which the Armenian replied that he did not wish to fight with either. Cyrus promised him, if he came down, a fair trial before himself as judge for breach of faith; to which the Armenian had no alternative but to consent* (§ 5—§ 6).

§ 1. l. 1. **μὲν δή**: I i 6 note. **ἐν τούτοις ἦν**, *in his gerendis occupatus erat* (Gabrieli). Cf. § 43, IV iii 23 *οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν*, V ii 5 *ἐν φροντίδι ἦν*, Eur. Hipp. 452 *εἰσὶν ἐν μούσαις ἀεί.* **ὁ Ἀρμένιος**: see Introduction, Vol. I p. xlv. I

l. 2. **τὰ παρὰ Κύρου**, 'the message from Cyrus': cf. II ii 9.

l. 3. **ἀδικοίη τὸν δασμὸν λείπων**, 'that he was acting wrongly in leaving his tribute unpaid'. See cr. n. For the phrase cf. § 34

ἔλιπες τὴν φοράν, Dem. c. Aph. I § 25 ἐράνους λέλοιπε πλείστους, and for the allusion II iv 12.

l. 5. **καὶ τὸ μέγιστον**, 'and what was of most importance', a neuter adj. in apposition with the sentence which follows, cf. IV i 24, V i 23, V 24 and see HA. § 626 b. **ἐφοβεῖτο, ὅτι**, 'he was in a fright, because', not 'he was afraid that', which would require *μή=ne*, as in §§ 22, 25. See G. *MT.* § 46 note 7. **ὀφθήσεσθαι—ἀρχόμενος**: G. § 279, 2, HA. § 982.

l. 6. **οἰκοδομεῖν**, a distinct breach of covenant, see § 10. **ὡς**, *ita ut*, modal, 'in such manner as', not final 'in order that'. Cf. I ii 5, iii 8, II iii 14; **ἄν** is prepositive, not postpositive, and belongs to εἴη, 'it might be strong enough to fight from, if it should be necessary'; G. *MT.* § 52, 2. **ἱκανὰ ἀπομάχεσθαι**: G. § 261, HA. § 952. Cf. Thuc. I 90, 3 where Themistocles advises his countrymen to detain the Spartan envoys ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρωσιν ὥστε ἀπομάχεσθαι 'until they had raised their wall high enough to fight from'.

§ **2**. l. 7. Join **διὰ ταῦτα πάντα**, sc. 1° because he had not paid his tribute, 2° because he had not sent the contingent which he was bound to do, as a vassal of the Median king, 3° because he had begun to convert his palace into a fortress. **ἅμα μέν—ἅμα δέ**, *cum—tum*, II ii 8.

l. 8. **διέπεμπεν ἀθροίζων**, *dimissis nuntiis cogebat.*

l. 9. **ἔπεμπεν εἰς τὰ ὄρη**: more harum gentium, ut Anab. I ii 24 et hodie. V. Morier *A second journey through Persia* p. 261. (*Dindorf.*)

l. 10. **τοῦ υἱοῦ**, not Sabaris, but Tigranês, his elder son, first mentioned below § 7.

l. 11. **καὶ—δέ**, see I i 2 note. **κατασκευήν**, *supellectilem*, 'goods and chattels', 'furniture', VII v 72: κατασκευὴν τὴν πλείστου ἀξίαν is the third attributive position, the first being τὴν πλείστου ἀξίαν κατασκευήν, the second τὴν κ. τὴν π. ἀ.

l. 12. **προπομπούς**, *comites*, 'an escort', IV v 17.

l. 13. **κατασκεψομένους**=ἄνδρας οἳ κατασκέψονται, HA. § 969 c, G. § 277, 3; cf. An. I iii 14 πέμψαι προκαταληψομένους τὰ ἄκρα. **τί πράττοι**: G. § 243, HA. § 932, 2 b.

l. 14. **τῶν Ἀρμενίων**: partitive gen. G. § 167, 6, HA. § 729 e.

l. 16. **καὶ δή** i. q. ἤδη: cf. II iv 17 l. 144, IV iv 17. **αὐτός**, *ipse*, sc. Cyrus in his own person. **ὁμοῦ** i.e. ἐγγύς ἐστι: so ὁμόθεν I iv 23 l. 286.

§ 3. l. 16. **ἔτλη**, a poetical word. Cf. *ἀνατλῆναι* I ii 2 l. 11. **εἰς χεῖρας ἐλθεῖν**, *manus conserere, cominus congredi*, VIII v 12, viii 22; in another sense in II iv 15, VII iv 10.

l. 17. **ὑπεχώρει**, *recedebat*. **τοῦτο ποιήσαντα** i.e. *ὑποχωρήσαντα*: on this (the vicarious) use of *ποιεῖν* see my lex. to Oecon. p. 127* a.

l. 18. **διεδίδρασκον...ἕκαστος ἐπὶ τὰ ἑαυτοῦ**, *diffugiebant suam quisque domum*. Cf. Hell. II iv 38 *ἀπιέναι ἐπὶ τὰ ἑαυτῶν ἕκαστον*. For *ἕκαστος* with the construction of a collective see HA. § 609 a and cf. II iv 3. **ἤδη**, 'immediately'.

l. 19. **τὰ ὄντα ἐκποδὼν ποιεῖσθαι**, 'to put their property out of the way'.

l. 20. **διαθεόντων καὶ ἐλαυνόντων**, *discurrentium et equitantium* (not, as Zeune takes it, *abigentium pecora*).

l. 21. **ὑποπέμπων ἔλεγεν**, 'sent secretly to say'. Cf. II iv 21 l. 180.

l. 22. **πολέμιος**: see cr. n. **εἰ...λήψοιτο...χρήσοιτο**, 'if he should catch...he would treat'. In direct discourse this would be *εἰ λήψομαι...χρήσομαι*. Cf. l. 128 and see n. on I v 3 l. 34 and G. *MT.* § 26, § 74, 1. **προηγόρευεν**: VII v 34.

§ 4. l. 25. **σὺν ταῖς γυναιξί**, § 2 l. 10. 2

l. 26. **τοὺς ἐν τῷ ὄρει**: II iv 22. **κραυγὴν ἐποίουν** here = *κ. ἐποιοῦντο* 'raised a cry', cf. Anab. II ii 17: but the phrase properly means 'to cause another to cry'.

l. 27. **φεύγοντες**, 'trying to make their escape'. The *γε* emphasizes *πολλοί*.

l. 29. **χρήματα, ὅσα...ἔτυχεν**. The relative clause takes the place of the article. See n. on I iii 7. **ἀγόμενα** is the participle of the imperfect (I iv 25) joined with the aor. *ἔτυχε*, as in VIII iii 28.

l. 30. **τὰ γιγνόμενα**, 'what was going on', but *τὰ γενόμενα* (§ 9) are 'facts', 'what actually took place'.

l. 31. **ἐπὶ λόφον κτλ.** This was presignified by the flight of the eagle to the hill, II iv 19.

§ 5. l. 33. **τῷ παρόντι στρατεύματι**: HA. § 774, cf. I iv 7, 17.

l. 34. **φυλακὴν τοῦ ὄρους καταλιπόντα**, 'leaving behind him a guard on the mountains', not 'abandoning his post of observation on the mountains'.

l. 36. **ἤρετο**: cf. § 3 l. 21, § 6 l. 40.

l. 37. **αὐτοῦ**, *in isto ipso loco.* **τῷ λιμῷ**, 'the hunger', which you must expect as a natural consequence: **δίψος** is a later form of **δίψα**.

l. 39. **διαμάχεσθαι**, *depugnare*, 'to fight it out'. **ἀπεκρίνατο**: for a similar asyndeton see II iii 16.

§ **6**. l. 41. **κάθησαι**: iii 14, 18.

l. 43. **ἐπὶ δίκην**, 'for a formal trial'.

l. 44. **ὁ δικάζων**: G. § 276, 2, HA. § 966.

l. 45. **δῆλον ὅτι ᾧ**: in full *δῆλον (ἐστιν) ὅτι (οὗτος ἔσται ὁ δικάζων) ᾧ κτέ.* **καὶ ἄνευ δίκης χρῆσθαί σοι ὅ,τι βούλοιτο**, 'even without a regular trial to do with you whatever he pleased'. The optative shows that Cyrus regards the present circumstances of the Armenians as determined by the will of God. For the phrase *χρῆσθαί τινί τι* see n. to I iii 6.

l. 47. **ἐνταῦθα δή**, *tum demum*, 'then and not till then'.

l. 48. **κἀκεῖνον καὶ τἄλλα πάντα**, et regem ipsum et uxorem et filias, Tigranis uxorem, eorumque comites, carpenta item mundo et supellectili onusta, Armenios item et qui cum rege fugerant in collem et qui remanserant (*Fischer*).

l. 49. **περιεστρατοπεδεύσατο**, *exercitu cinxit.* **ὁμοῦ ἤδη πᾶσαν κτλ.**: including the party left by Chrysantas to guard the mountain.

§ 7—§ 9. *Meanwhile Tigranês, the Armenian's elder son, had returned from his travels, and the moment he heard of what had happened, went straightway to Cyrus, who told him that he was just in time to hear the trial of his father. Cyrus invited the Persian and Median officers and the Armenian notables to be present, and then, in the hearing of them and the princesses, proceeded to cross-examine the captive king, first warning him that he would most prejudice his cause if he did not speak the truth.*

§ **7**. l. 51. **ἐν τούτῳ τῷ χρόνῳ**, 'meanwhile'.

l. 52. **ἀποδημίας**, 'travel', 'a journey from home' (**δῆμος**).

l. 53. **προσῄει**, *adibat:* I iv 6 n. **ὃς καί**, 'the same who': II iv 15.

l. 54. **τῷ Κύρῳ**: G. § 186, HA. § 772 b. **ὡς ἤκουσε**, 'as soon as he had heard', G. *MT.* § 21, 2 (*a*).

3 l. 55. **ὥσπερ εἶχε**, 'just as he was', fresh from his travels; cf. VII i 1, Herod. I 24, Soph. Ant. 1235.

l. 56. **πατέρα κτλ.**: on the omission of the article in copulative expressions see n. on I ii l. 175. **ἀδελφούς**, 'brethren', i.e. brother and sisters (§ 2), just as *fratres* in Latin is applied to sisters as well as brothers.

l. 58. **ὥσπερ εἰκός** sc. *ἦν*, *ut par erat*, 'as might be expected', II i 2, ii 5, iii 20.

§ **8.** l. 59. **ἐφιλοφρονήσατο αὐτῷ**, 'showed him marks of friendship'; the dative after *φιλοφρονεῖσθαι* is found also in Oec. IV 20, but the regular construction is with the acc. of the person. See my n. on Plutarch *Tib. Gracchus* IV 2. **εἶπε δέ**, 'but (merely) said'. Cf. VIII vi 3 *ἄλλο μὲν οὐδὲν πολυπραγμονεῖν τὰ δὲ τείχη διασώζειν.* *ὅτι* occasionally introduces even a direct quotation (G. § 241, 2 N), but is seldom then followed by *ἔφη* parenthetic. **εἰς καιρόν**, *opportune*.

l. 60. **ὅπως ἀκούσῃς**: Dindorf and Hug's reading *ἀκούσει* (see n. to II i 21 l. 193) has no MS authority. **ἀμφὶ τοῦ πατρός**, *de patre*. The prep. *ἀμφί* is very seldom found in Attic prose with the gen. It occurs once again in Anab. IV v 17 *ἀμφὶ ὧν εἶχον διαφερόμενοι.*

l. 64. **ἐν ταῖς ἁρμαμάξαις.** 'The *ἁρμάμαξα*, *carpentum*, was a four-wheeled carriage or caravan, of Eastern origin, usually drawn by four horses, having an awning or cover overhead and curtains to enclose it at the sides; and especially used for the conveyance of women and children (Anab. I ii 16, Qu. Curt. III iii 23, Herod. VII 41, Diod. Sic. XI 56), but of which no authentic representation remains' (*Rich*). Hutchinson compares Max. Tyr. Dissert. 34 init. *ἐὰν δὲ Σπαρτιάτης εἶναι λέγων καὶ Ἕλλην καὶ Δωριεὺς καὶ Ἡρακλείδης, θαυμάζῃς τιάραν Μηδικήν— καὶ ἁρμάμαξαν Περσικήν, περσίζεις* etc. Hence Aristophanes in the Acharnians v. 70 ridicules the ambassadors returning home from Persia, as *ἐφ' ἁρμαμαξῶν μαλθακῶς κατακείμενοι.*

ἀπήλασεν, 'excluded': I ii 3, 15, II i 15.

§ **9.** l. 65. **ὁπότε καλῶς εἶχεν**, 'when it was a convenient time'. Cf. Plat. Sympos. p. 174 E, Hipp. mai. p. 286 E, *εἰς καλὸν ἥκεις*, Euthyd. p. 275 b *ἥκομεν εἰς κάλλιστον*, Xen. Symp. I 4 *εἰς καλὸν ὑμῖν συντετύχηκα.*

l. 67. **ἐν τῇ δίκῃ**, *in actione causae*. **ταληθῆ λέγειν,**)(*ψεύδεσθαι*, § 12 l. 109, § 21 l. 201.

l. 68. **εὐμισητότατον**, *odiosissimum*, from *εὐμίσητος*, a word not found elsewhere in Xen. **ψευδόμενον φαίνεσθαι,** *mentiri ita ut appareat*, 'to tell a barefaced lie', 'to be detected in lying', § 11 l. 94.

l. 69. **καί**, 'also', i.e. besides other disadvantages which it entails. We find a different construction with *ἐμποδὼν γίγνεσθαι* or *εἶναι* in II iv 23, and again another in VI i 42.

l. 71. **συνίσασί σοι**: G. § 187, HA. § 775.

l. 72. **Ἀρμενίων**: l. 14 n.

l. 73. **ἄλλα ἤ**: HA. § 1045, 1 a.

l. 74. **νομιοῦσί σε καὶ αὐτόν...πύθωμαι**, *extremo te supplicio te ipsum condemnare* (*te adversus temet ipsum de patiundis gravissimis quibusque suppliciis sententiam ferre*) *censebunt, siquidem contingat ut postea veritatem resciscam* (Stephanus).

l. 75. **τἀληθῆ**, 'the whole truth', 'the true story'.

l. 76. **ἐρῶτα** sc. *ἐμέ*. **ὡς ἐροῦντος** sc. *ἐμοῦ*, 'in the conviction that I shall tell the truth'. For this use of *ὡς* with the participle cf. VIII iv 27 and see n. to I iv 21, vi 11, iii 15; and for the gen. abs. used needlessly, I iv 2, 20, vi 14.

l. 77. **τούτου ἕνεκα—βούλεται**, 'so far as that goes (if that be all), let what will happen'. Cf. Plat. Phaed. p. 85 B *ἀλλὰ τούτου γε ἕνεκα λέγειν τε χρὴ καὶ ἐρωτᾶν ὅ τι ἂν βούλησθε, hoc certe obstare non debet quin dicatis, interrogetisque, quidquid velitis*, de rep. I p. 337 d *ἀλλ' ἕνεκα ἀργυρίου λέγε*; not as in § 29.

§ 10—§ 12. *The Armenian pleads guilty to the indictment against him in every particular, but justifies his action; being questioned in detail how he would himself deal with a rebellious vassal, he is finally driven to confess that he should, under particular circumstances, deprive him of life; and so he stands self-condemned.*

§ 10. l. 83. **ὅποι ἐπαγγέλλοι**, *quocumque imperaret* sc. *συστρατεύειν*, cf. IV iv 11, VII iv 9.

l. 85. **ἦν ταῦτα**, 'it was so'. The Greeks had a variety of affirmative (and negative) answers, where we should be satisfied with a simple 'yes' (or 'no'). See a list of these in Sidgwick's *Greek Prose Compos.* § 183.

4 l. 86. **τὸν δασμὸν ἀπῄγες**: II iv 12. **οὔτε...οὔτε...τε**: II iii 6.

l. 89. **παισίν**: on the absence of the article cf. below iii 67.

§ 11. l. 91. **καὶ γάρ ἐστιν...καλόν**, 'yes indeed (you are right for) it is a noble thing'.

l. 92. **μέλλοι**: for an explanation of the optative see n. to I vi 19 l. 234. **ἦν δὲ δή**: § 31.

l. 94. **τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ**, *dominos sui possessione privare.* A variation of construction from that in Thuc. I 40, 2 *μὴ ἄλλου αὐτὸν ἀποστερῶν*, Antiphon 5, 78 *οὐκ ἀποστερῶν τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός.*

l. 95. **σὺ πρῶτος**, 'I will hear your own decision first'.

§ **12.** l. 99. **καθ' ἓν ἕκαστον**: see note on I vi l. 272.

l. 103. **τί δέ**: *quid vero, iam vero,* 'then again', in passing on to a new point.

l. 104. **πένητα ποιεῖς** sc. *αὐτόν*, G. § 166, HA. § 726.

l. 105. **ἄν** = *ἃ ἄν.*

l. 108. **κατακαίνω**: see n. on I iv l. 54. **τί γάρ;** the *γάρ*, as in l. 98, refers to an implied sentence, 'I may as well say so at once'.

§ 13. *On hearing his reply, the family of the Armenian gave way to unbounded grief, as if their father's fate were irrevocably sealed by it; but Cyrus silenced them, while he appealed to the Armenian for advice how he should act towards himself. Did his theory and practice correspond?*

§ **13.** l. 111. **ὁ μὲν παῖς**: Sabaris, as may be inferred from § 14 ff.: for Tigranês was not so demonstrative as his brother. **ὡς**, *postquam.*

l. 112. **τὴν τιάραν**, 'his turban' or *κίδαρις*, a cap or fez which formed the national head-covering of the inhabitants of the North-Western districts of Asia. It was a small skull-cap, of cotton, without stiffening, placed on the top of the head, so as to leave the front hair over the forehead uncovered. The upright (*ὀρθὴ κίδαρις*) tiara, instead of being soft and flexible, was stiffened, so as to stand up like the crown of a hat; its use was a distinction reserved for kings only (Anab. II v 23). An example of it on a Syrian medal, representing Tigranês king of Armenia, may be seen in a woodcut in Rich's *Companion etc.* p. 661 or in Rawlinson's *Herodot.* Vol. I p. 261, Vol. IV p. 55.

τοὺς πέπλους κατερρήξατο, *suam sibi stolam discidit;* a common Oriental mode of showing grief, iii 67, v i 6. Observe that *πέπλος* is generally applied to a woman's dress; the use of the plural is poetical.

l. 113. **ἐδρύπτοντο**, *sua sibi ora digitis laniabant.* **ὡς οἰχομένου τοῦ πατρός**, 'thinking that it was all over with their father'. Cf. V iv 11 *τὸ μὲν ἐπ' ἐμοὶ οἴχομαι, τὸ δ' ἐπὶ σοὶ σέσωσμαι*, III iii 8. For the *ὡς* cf. above l. 76.

l. 114. **ἀπολωλότων σφῶν**: HA. § 692, 3 a.

l. 115. **κελεύσας** sc. *τὰς γυναῖκας*. **εἶεν**, *esto, haec hactenus*, formula transeuntis in sermone ad alia, § 35, IV iii 8.
τὰ μὲν δὴ σὰ δίκαια ταῦτα sc. *ἐστί, ita de alio statuere tu iustum putas*, 'such are your notions of justice'.

5 l. 117. **ἐκ τούτων**, not *τῶν δικαίων*, 'according to these notions of justice', but 'in consequence of this', 'hereupon', as I vi 33.

l. 119. **ὧν**: the order is *ἢ διδάσκοι* (*τὸν Κῦρον*) *ποιεῖν τἀναντία* (*τούτων*) *ἃ αὐτὸς ἔφη ποιεῖν*.

§ 14. *Tigranês, observing his father's perplexity, volunteered himself to advise Cyrus, who, being curious to hear what the pupil of a certain Sage, whom he had met in their old hunting expeditions and who was thought a great deal of by Tigranês, would have to say, begged him to speak his sentiments freely and without reserve.*

§ **14.** l. 123. **ἀποροῦντι ἔοικεν**, 'seems to be puzzled'. Cf. Sympos. II 15 *ἐπαινοῦντι ἔοικας τὸν ὀρχηστοδιδάσκαλον*, Mem. I vi 10 *ἔοικας οἰομένῳ*, Plat. Rep. VII 527 D *ἔοικας δεδιότι τοὺς πολλούς*, Phaed. 87 E *ἔοικεν ἀπτομένῳ*, Apol. 27 A *ἔοικε διαπειρωμένῳ*.

l. 126. **σοφιστήν**, here used in a good sense (see § 38), though in Xenophon's time there was usually a certain amount of discredit associated with the word. **θαυμαζόμενον**, 'an object of reverence'. Cf. Mem. I iv 3 *ἐπὶ ἐπῶν ποιήσει Ὅμηρον μάλιστα τεθαύμακα*.

l. 128. **ἐροίη**: fut. opt. of *ἐρεῖν*. Cf. Oecon. VII 5 note.
προθύμως, 'confidently', goes with *λέγειν*.

l. 129. **ὅ,τι γιγνώσκοι**, *quidquid sentiret*.

§ 15—§ 30. *Tigranês says that Cyrus cannot do better than follow his father's example if he is satisfied with his course of action; but not, if he imputes to him entire error of judgment. 'Then, if I do right, I shall be as far as possible' says Cyrus 'from falling into his errors: but it is right to punish one who does wrong, therefore your father must be punished'. 'But his death' replies Tigranês 'will be your own loss, for you will be depriving yourself of the possible services of a valuable ally, who has learnt discretion in the school of adversity and will therefore not be likely to repeat his offence'.*

§ **15.** l. 130. **μέν—μέντοι**: I iii 2 note. **ἄγασαι τοῦ πατρὸς ...ὅσα βεβούλευται**: the genitive of the person is used with *ἄγασθαι*, while the clause *ὅσα βεβούλευται—ὅσα πέπραχε* serves as the object accus. = *τὰ βεβουλευμένα—τὰ πεπραγμένα*.

l. 133. **πάντα ἡμαρτηκέναι** = *πάσας ἁμαρτίας ἡμαρτηκέναι*: I iii 5, G. § 159 note 2, HA. § 716 b. **μὴ μιμεῖσθαι**: Tigranês is thinking chiefly of what Cyrus (§ 13) called *τὰ σὰ δίκαια*.

l. 135. **οὐκοῦν**, *atqui.* **τὰ δίκαια ποιῶν...ἂν μιμοίμην**=*εἰ τὰ δίκαια ποιοίην, ἂν μ.* Cf. Lycurgus c. Leocrat. 13, 52 *οὐδ' ἐν ὑμῖν ἐστὶν ἀποψηφίσασθαι Λεωκράτους τὰ δίκαια ποιοῦσι.*

l. 137. **ἔστι ταῦτα**: § 10 l. 85 n.

l. 138. **κολαστέον . ἂν εἴη...τὸν πατέρα**: G. § 281, 2, HA. § 990.

l. 139. **εἴπερ**, *siquidem.* **δίκαιον** sc. *ἐστί.*

l. 140. **σὺν τῷ σῷ ἀγαθῷ**, *cum utilitate tua*, 'to your own interest'.

l. 141. **τὰς τιμωρίας**, 'the (proper) punishments'.

l. 143. **ἄρα** i.e. ex tua oratione. **οὕτω γε** i.e. *σὺν τῇ ἐμῇ ζημίᾳ τὰς τιμωρίας ποιούμενος.*

§ **16.** l. 145. **μεγάλα**: cf. II i 26 *μεγάλα ὠφελεῖσθαι: μὴ σαυτὸν ζημιώσῃς πλείω*, below l. 293.

l. 146. **τότε ὁπότε**, *eo tempore quo.*

l. 147. **κεκτῆσθαι** depends upon *ἄξιοι.* Cf. Symp. IV 64 *πολλοῦ ἄξιος καὶ πόλεσι καὶ φίλοις καὶ συμμάχοις κεκτῆσθαι.*

l. 148. **πῶς** 'how is it possible that?' 6

l. 149. **ἀδικοῦντες ἁλίσκοιντο**: II ii 22.

l. 150. **εἰ . οἶμαι . γίγνοιντο** is apodotic to *πλείστου ἄν, οἶμαι, ἄξιοι γίγνοιντο.*

l. 151. **οὐδέ**, *etiam non*, 'not either', 'neither', I v l. 101.

l. 152. **τί γὰρ ἂν χρήσαιτ' ἄν τις ἰσχυρῷ**, 'for what use can one make of a man of great strength or bravery, if he have not self-rule?' See I iii l. 68 and for the double *ἄν* cf. I iii l. 135.

l. 153. **μὴ σώφρονι** (*ὄντι*)=*εἰ μὴ σώφρων εἴη.*

l. 154. **δυνάστῃ ἐν πόλει**, *qui principatum obtinet in civitate.*

§ **17.** l. 158. **ἐξ ἄφρονος** 'from (i.e. after) being indiscreet'. So Dem. 24, 124 *ἐκ πενήτων πλούσιοι*, Ar. Eq. 1321 *καλὸν ἐξ αἰσχροῦ πεποίηκα*, Av. 800 *ἐξ οὐδενὸς μεγάλα πράττει.*

l. 159. **πάνυ μὲν οὖν**: I vi 4 n.

l. 160. **πάθημα τῆς ψυχῆς**, 'an affection of the soul' like grief, anger or any other emotion; not, according to the Socratic teaching (*Mem.* I ii 19—23, II vi 39), a matter for learning, an acquired habit, the outcome of study and practice. On the importance of this see under iii 50 ff.

l. 162. **εἴγε**, *siquidem*, 'if it be the case that'. **φρόνιμον** 'sensible'. The *ἄφρων* cannot be made *σώφρων* instantaneously or without passing through the intermediate stage of *φρόνησις*—'sense', 'intelligence'—a mental condition, which is the basis

and necessary antecedent of all other virtues. **τὸν μέλλοντα ἔσεσθαι,** 'one who means (or is) to be', iii l. 375.

§ **18.** l. 165. **καί** has no *καί* in the corresponding clause, but *πάλιν δὲ* instead.

l. 167. **ἐπειδὰν ἡττηθῇ,** 'after he has been defeated'. G. *MT.* § 20 note 1.

§ **19.** l. 172. **ποίαν...λέγων ἰσχυρίζει σεσωφρονίσθαι αὐτόν;** 'what do you mean by defeat of your father, that you so strongly insist that he has been brought to his senses by it?' Cf. I iv 28 note. The **καί** before **σύ** belongs to *πατρός*, which is contrasted, as an example, with *ἕνα ἄνδρα...πόλιν* § 18.

l. 175. **ἣν...σύνοιδεν,** 'why, that (I mean, *λέγω*), which he is conscious of (having sustained), in that, while he desired to be independent, he ended by becoming more of a slave than he ever was before'. Or **ἣν** may be taken as a cognate accusative like the *ἃ δέ* which immediately follows = 'wherein', 'whereby'.

l. 177. **ἃ...λαθεῖν...ἢ ἀποβιάσασθαι,** 'that which he fancied that he must effect by secrecy, by surprise or by actual force'. Cf. Hell. VI i 15 *φρόνιμος οὕτω στρατηγός, ὡς ὅσα τε λανθάνειν καὶ ὅσα φθάνειν καὶ ὅσα βιάζεσθαι ἐπιχειρεῖ οὐ μάλα ἁφαμαρτάνει.*

l. 178. **ἀποβιάσασθαι,** *vim adhibere,* an unclassical word; the passive is found in IV ii 24.

7 l. 180. **οὕτως ὥσπερ,** 'in such wise as', i.e. as effectually as.

l. 181. **τυφλοὺς...καὶ μηδ' ὁτιοῦν φρονοῦντας:** for the omission of the article see n. to l. 56; for *μηδ' ὁτιοῦν* cf. ll. 204, 211 and I iv 15.

l. 183. **ἀποκεῖσθαι,** *paratos esse,* ut confugere in eos cum suis posset (*Fischer*). The verb is properly used of money 'laid up in store', 'kept in reserve'. Cf. II ii 15 note.

l. 184. **εἱρκτὰς ταῦτα ἔλαθες προκατασκευάσας,** 'you secretly made them ready for prisons'. Cyrus had sent Chrysantas to take possession of these strongholds, and Sabaris with the king's household was on his way to them when he was captured, i 4.

l. 186. **ἔφθασας ἐλθὼν πρίν:** I iii 12, iv 21 note.

§ **20.** l. 188. **ἔπειτα;** in a question, expressing irony, surprise etc., 'what!' 'and—then', 'and so—really', frequent in Aristophanes, e.g. Ach. 917, Vesp. 1133, Av. 123, Th. 188 *ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;*

l. 189. **τὸ γνῶναι,** viz. 'that which consists in knowing',—a further explanation of *ἧττα.*

l. 191. **πολύ γε μᾶλλον**, 'yes; much rather' (does it sober men).

l. 192. **ἔστιν ὅτε ᾠήθη κτλ.**, 'is sometimes wont to fancy that—by practising (I vi 17)—he will retrieve a defeat'.

'Αναμάχεσθαι means *iterum pugnando sarcire cladem acceptam.* Cf. Thuc. VII 61, 1 *ὡς ἀναμαχούμενοι ἀξίως τοῦδε τοῦ πλήθους.* Later Greek writers use it with an obj. acc., e.g. Polyb. I 55, 5 *ἀναμάχεσθαι τὴν περιπέτειαν, reparare cladem*, Plutarch apophtheg. lacon. p. 223 F *τῶν 'Αργείων τὴν προτέραν ἥτταν φασκόντων ἀναμαχεῖσθαι.* Plato uses it figuratively in Hipp. ma. p. 286 E, *ἀναμαχούμενος τὸν λόγον de eo qui, argumentis alterius victus et confutatus, sermonem victurus instaurat* (Heindorf).

l. 193. **καί...γε**, 'yes and', 'moreover', I iv 11, V 10 note.

l. 194. **συμμάχους προσλαβοῦσαι** (=*εἰ συμμάχους προσλάβοιεν*) serves as the protasis to *ἀναμαχέσασθαι ἄν.* Cf. I ii 15 note.

l. 195. **οὓς—τούτοις**: see n. on I iii l. 115.

§ **21.** l. 198. **τοὺς ὑβριστάς κτλ.** This is said ironically. 'Then we are to assume with you, that if your father was an *ὑβριστής* (§ 26 etc., he was so only because he was ignorant of our modes of thinking and acting and of his own inferiority to us; yet he knew very well that *we* had not violated any of the stipulations of Astyagês, when he broke faith with us on the outbreak of the Assyrian war'.

l. 201. **τἀληθῆ λέγοντας**: see n. on l. 109.

l. 203. **ἐψεύσατο...τὰς πρὸς ἡμᾶς συνθήκας**, 'broke—the articles of his agreement with us'.

Cf. VII 10 *οὔτε συνθήκας ἂν ψευδοίμην ἑκὼν εἶναι*, VI i 11 *οὐδὲν ψεύδεται ὧν ὑπέσχετο*, Ages. I, 11 *ἃ ὤμοσεν, εὐθὺς ἐψεύσατο*, 12 *πρῶτον μὲν ὅρκους ἐμπεδοῦντα, ἔπειτα συνθήκας μὴ ψευδόμενον*, Aesch. I, 143 *τὴν ὑπόσχεσιν ἐψεύσατο*, Hom. Il. VII 351 *ὅρκια πιστὰ ψευσάμενοι.*

l. 204. **εἰδώς**, 'although he knew'; see n. to ii § 15. **ὧν συνέθετο**=*τούτων ἃ συνέθετο.*

§ 22. TIG. *Consciousness of inferiority is not in itself a sufficiently strong deterrent without punishment.* CYR. *But your father has not yet been punished, though he lives in dread of punishment.*

§ **22.** l. 207. **ἄνευ τοῦ δίκην διδόναι ὑπὸ τῶν βελτιόνων**, 'unless they are punished by their superiors'; see note on I vi l. 500, and for *ἄνευ* with infin. =*nisi*, Oecon. XI 38, 58.

l. 211. **γε μέντοι**: II i l. 111. **εὖ οἶδ' ὅτι**, parenthetic, as in V ii 15. 8

l. 212. **πάντα τὰ ἴσχατα πάθῃ**: l. 75.

§ 23. TIG. *And is not dread of coming evil a greater punishment than the evil itself?*

§ 23. l. 213. **καταδουλοῦσθαι**, *animum frangere et subigere*, 'breaks the spirit of'.

l. 215. **τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ σιδήρῳ**, 'the sword, which is considered the most potent instrument of correction'. For the position of the participle see HA. § 667 b and cf. I vi 14, II i 31.

l. 217. **τοῖς αὐτοῖς**, 'the same enemy' by whom they have been defeated.

l. 218. **οὐδὲ παραμυθουμένοις**, 'not even when they try to talk them over'.

l. 220. **τοῦ ἔργῳ κακοῦσθαι**, 'than real affliction'.

For this sentiment on the moral effects of fear cp. Hier. VI 6 *ὁ φόβος οὐ μόνον αὐτὸς ἐνὼν ταῖς ψυχαῖς λυπηρός ἐστιν, ἀλλὰ καὶ πάντων τῶν ἡδέων συμπαρακολουθῶν λυμεὼν γίγνεται*, Dio Chrys. or. VI p. 212 R *παντὰ τὰ δεινὰ πέφυκε μᾶλλον ἐκπλήττειν τοὺς προσδεχομένους ἢ λυπεῖν τοὺς πειραθέντας, καὶ πενία καὶ φυγὴ καὶ δεσμοὶ καὶ ἀτιμία*;

§ 24. l. 223. **μὴ φύγωσι πατρίδα**, 'lest they should become exiles from their fatherland', the ingressive aor. on which see n. to I i l. 57.

πατρίδα without the article as in VIII vii 3, 8 *καταλείπω πατρίδα καὶ φίλους εὐδαιμονοῦντας*.

l. 227. **λαγχάνειν**: see my n. to Hier. VI 9. **διὰ τὸν φόβον**: for the article cf. I iv 15, 22.

l. 228. **φυγάδες** sc. *ὄντες*.

§ 25. l. 231. **ἐν τοῖσδε**: we should say '*from* the following considerations'. Cf. I vi l. 11. **φόρημα**, II iii 14; *γάρ* 'namely' refers to *τοῖσδε*, see n. to I ii 15, v 8. **ὁ φόβος** sc. *ἐστίν*. For the generic article see HA. § 659.

l. 232. **προαποθνήσκουσιν**, 'anticipate their death' by suicide, not 'die before their real death' (*Liddell-Scott*), like cowards, who 'die many times before they die'.

Cf. Plut. consol. ad Apoll. p. 110 A *ἀποθνήσκουσιν, ἵνα μὴ ἀποθάνωσιν*, Dio Chrys. l. c. *ὁ φόβος οὕτω χαλεπός ἐστιν, ὥστε πολλοὶ ἤδη προέλαβον τὸ ἔργον· οἱ μὲν ἐν νηὶ χειμαζόμενοι οὔτε περιέμειναν καταδῦναι τὴν ναῦν ἀλλὰ πρότερον αὐτοὺς ἀπέσφαξαν· οἱ δέ, πολεμίων προειλημφότων, σαφῶς εἰδότες ὅτι οὐδὲν πείσονται δεινότερον*, Senec. Ep. LXX *stultitia est timore mortis mori. Venit qui occidat. Exspecta. Quid occupas?* Plin. Ep. VI 20,

14 in his description of the eruption of Vesuvius adds: *erant qui metu mortis mortem precarentur.*

l. 233. **ῥιπτοῦντες**, *praecipitantes.*

l. 234. **ἀποσφαττόμενοι** sc. *ferro*, VII iii 14.

l. 236. **πῶς—διακεῖσθαι—τὴν ψυχήν**, 'in what state of mind he is'. Cf. iii l. 386.

§ **26.** l. 240. **μὲν—μέντοι**: see above on l. 130.

l. 242. **τοῦ αὐτοῦ ἀνδρὸς εἶναι**: predicate gen. of nature, 9
habit, see HA. § 732 c. **ἐξυβρίσαι**, *insolenter se gerere*, VII vi 1.

l. 243. **πτῆξαι**=δειλιάσαι Hesych. 'to cower'; a poetical word, iii l. 138. **ἀνεθέντα** (ἀνιέναι), *metu curisque relaxatum.* **πάλιν αὖ**, see n. to I vi 13.

l. 244. **πράγματα παρασχεῖν**, *negotia exhibere*, 'to give trouble', I iii 4, iv 5.

§ **27.** l. 246. **ἔχει προφάσεις...ὥστε ἀπιστεῖν**, 'involve, admit of, grounds for your mistrusting us'.

l. 248. **ἡμῖν**: Tigranês is speaking in the name of his family.

l. 249. **ἐντειχίζειν**, 'to build in' our country. **τὰ ἐχυρά**, 'the strongholds' already existing, § 19.

l. 250. **πιστόν**, *fidei pignus*, ii l. 164. **καὶ μέντοι**: I iv l. 105.

l. 251. **οὐδέν τι**: II ii 4. **μέγα**=μάλα, II i 26, iii 13, v i 28.

l. 253. **τῶν ἀναμαρτήτων**, *innocentium.*

l. 254. **αὐτοῖς** refers to the collective τινί, cf. I ii l. 24, vi l. 124. **μὴ ἅμα τε εὖ ποιήσεις...νομιοῦσί σε**, 'lest, at the very same time that you are doing them a kindness, they should regard you as no friend', an instance of the co-ordination of a concessive and therefore properly subordinate clause, concerning which see my n. to I i l. 48. For ἅμα τε—καὶ ἅμα, instead of the usual ἅμα μέν—ἅμα δέ, cf. Plat. Gorg. 496 c, 497 b.

l. 257. **τοῦ μὴ ὑβρίσαι**, 'to prevent them from arrogant conduct', the infinitive of purpose, on which see n. on I iii l. 104, II iv l. 108.

§ 28—§ 30. CYR. *Compulsory service is not what I like.* TIGR. *Whom could you get to be as great friends with you, as we may become, if you like?* CYR. *Those who have never behaved as enemies.* TIGR. *Is there any one whom you can lay under a stronger*

obligation than my father? His gratitude will be all the greater because he has not deserved your clemency. There is less chance of disturbance here, when you leave, if the old dynasty is continued, than if a new one is set up. If you want a contingent of troops or money, who is more likely to be able to provide them than the present ruler? So that you will be on the whole the loser by discarding us.

§ **28.** l. 259. **τοιούτοις...ὑπηρέταις...χρῆσθαι**: 'to employ such men as servants'.

l. 261. **ἂν δοκῶ χρῆσθαι**: on the hyperbatic anticipation of *ἄν* with *δοκῶ* see n. to I vi 18, and for the use of *δοκῶ* n. to I i l. 9: without *μοι δοκῶ* the sentence would have been *ἀηδὼς ἂν χρώμην*. **οὕς**, anticipatory accusative: see n. to I i 6, v 14.

l. 262. **εὐνοίᾳ...τῇ ἐμῇ**, 'goodwill to me': the possessive here being equivalent to the objective genitive of the personal pronoun, HA. § 694. Cf. below l. 367, II ii 22, Anab. VII vii 29 *οὐ φιλίᾳ τῇ σῇ ἐπείσθησαν ὑπὸ σοῦ ἄρχεσθαι*, Thuc. I 77 (*τὴν εὔνοιαν*) *διὰ τὸ ἡμέτερον δέος εἰλήφατε* i.e. 'fear of us', Eur. Phoen. 365 *ἡ σὴ πίστις fiducia in te collocata*. See also my note on Cic. *de off.* I § 139 l. 23, III § 70 l. 7. **τὸ δέον συλλαμβάνοιεν**, not 'were undertaking their duty' (*Gorham*), but 'assisted me as in duty bound'. Cf. Arist. Eccl. 861 *τὰ δυνατὰ τῇ πόλει ξυλλαμβάνειν*, and Xen. Oecon. XIII 10 with my note.

l. 263. **καὶ ἁμαρτάνοντας**, 'even when they go wrong'.

l. 264. **ἔκπλεω** (*cumulate*) **πάντα . διαπονουμένους**=*ἐκπλέως πάντας πόνους διαπονουμένους*, § 15 l. 133. The usual form of the neut. pl. is *ἔκπλεα*, HA. § 227. Cf. I vi 7.

l. 270. **γεγενημένων**: sc. *φιλίαν ἂν λάβοιμι*.

10 § **29.** l. 272. **ἐν τῷ παρόντι**, 'in existing circumstances'; cf. note to iii l. 86. **νῦν**, 'at the present time'.

l. 273. **εὑρεῖν ὅτῳ**, i.e. *εὑρεῖν τινα ὅτῳ*. **ὅσαπερ**, *perinde ac*, I v 12.

l. 274. **αὐτίκα**, 'for example', I vi 9.

l. 276. **χάριν...εἴσεσθαι**, I iii 14, vi 11. **τί δέ**, 'further'.

l. 277. **ἢν αὐτοῦ τέκνα...μὴ ἀφαιρῇ**, 'if you do not take his children from him'. We have the same construction in VIII i 47. The more usual is *ἀφαιρεῖσθαί τινά τι* as in l. 376, IV vi 4. So we have *κλέπτειν τί τινος*, Arist. Eq. 110, 1149 *ἄπτ' ἂν κεκλόφωσί μου*, Vesp. 238, 1369 etc.

l. 279. **προσήκειν**, *convenire, aequum esse*.

l. 280. The construction is *οἶσθά τινα μᾶλλον λυπούμενον, εἰ μὴ ἕξει τὴν Ἀρμενίων βασιλείαν.*

l. 283. **λαβών**=*εἰ λάβοι.*

§ **30.** l. 284. **εἴ τί σοι μέλει κτλ.**, 'if you care at all about leaving things here in the least possible confusion'. For *ὡς ἥκιστα* cf. iii l. 157, I iii 1, v 14.

l. 286. **ἂν οἴει**: see n. on l. 261. **ἡρεμεστέρως ἔχειν**, 'to be in a more tranquil state', I vi 18, 26: *ἡρεμεστέρως* (HA. § 259 a) is an irregular comparative from *ἡρεμαῖος*: the form *ἥρεμος* is post-classical. **καινῆς γενομένης ἀρχῆς**=*εἰ καινὴ γένοιτο ἀρχή.* See cr. n.

l. 289. **μᾶλλον** is not to be taken with *ὀρθῶς*, which qualifies the verb, but with the whole clause: cf. l. 299, iii l. 374, l. 487, II ii l. 105, iii l. 98. **ἐξετάσαι**, *recensere, delectum facere.*

l. 292. **πάντα τὰ ὄντα**, *omnes (Armeniorum) facultates.*

l. 293. **φύλαξαι μή.. ζημιώσῃς πλείω**, 'beware lest, in losing (throwing overboard) us, you should inflict upon yourself more harm than my father could do you'. Cf. § 15.

§ 31. *Cyrus is overjoyed at the prospect, which the speech of Tigranês held out to him, of making his father more of a friend than he had been before. He asks the Armenian king how many men and how much money he could supply.*

§ **31.** l. 296. **ἀκούων ὑπερήδετο**: G. § 279, HA. § 983. **περαίνεσθαι**, 'were in course of accomplishment'. **ὑπέσχετο**: see II iv 14.

l. 298. **ἐμέμνητο εἰπών**, G. § 280, HA. § 982.

l. 299. **φίλον**: sc. *τὸν Ἀρμένιον.* **μᾶλλον ἢ πρόσθεν**, 'still more than he was before', not i. q. *φίλτερον*: see n. to l. 289.

l. 300. **ἐκ τούτου**: I i 3, iv 24.

l. 303. **συμβαλεῖ**, *collaturus es.* II

§ 32—§ 33. *The Armenian king's reply.*

§ **32.** l. 305. **οὐδὲν ἔχω...εἰπεῖν ἤ**, 'I have nothing more straightforward to propose than that I should' etc.

l. 308. **τὴν δέ**, 'the other part', 'the remainder', as if *τὴν μέν* had preceded instead of the relative clause, *ὅσην μέν*: cf. II iv 23, IV v 46 *ὅσοι...οἱ δέ.*

l. 309. **φυλακήν**, predicate-accusative, HA. § 726. **ὡς δ' αὕτως**=*ὡσαύτως δέ*, VI iv 16.

l. 310. **δίκαιον** sc. *ἐστί.*

l. 311. **αὐτὸν γνόντα**, 'deciding for yourself'.

l. 312. **φέρεσθαι**, *tecum ferre.*

§ **33.** l. 313. **ἴθι δή**, *age dum.* **λέξον...λέξον δὲ καί**, an instance of *anaphora*, for which see n. to I i 3. The omission of *μέν* in such cases is rare (cf. IV iii 21), except when *δὲ καί* follows instead of *δέ*, as in Mem. I i 1, II vi 22, viii 5, Hellen. v i 28, Anab. III i 23.

l. 316. **εἰς**, *ad, circiter.* Half of these numbers were expected to join the Medes; see II i 6.

l. 318. **εἰς ἀργύριον λογισθέντα**, 'reduced to silver in computation', 'reckoned in value of silver'.

l. 319. **πλείω τῶν τρισχιλίων**: for the use of the article see n. on I ii 13, II i 6. If the Attic talent is meant, the sum amounts to £731,250; if the Babylonian talent, considerably more; for the latter was to the former as 5 : 3.

§ 34—§ 35. *Cyrus bargains for half of the king's army, and for* 100 *talents to be paid to Cyaxarês, and another* 100 *as a loan to himself, for which he undertakes an equivalent return. Cyrus then asks him how much money he will give to get his wife back, to which he replies 'as much as he can raise': and the same for his children; to which Cyrus replies in joke that, if so, he will have to give twice as much as the amount of his property.*

§ **34.** l. 322. **Χαλδαῖοι**, not the inhabitants of Mesopotamia, but a nomad people between Armenia and the coast of the Pontos Euxeinos. **τοὺς ἡμίσεις.** The usual construction would be *τῆς στρατιᾶς τὴν ἡμίσειαν* (I ii 9, II iii 17, iv 22) or *τὸ ἥμισυ*. The Armenian king was bound already to send one half of his troops, see II i 6.

l. 324. **ὧν ἔφερες δασμόν**: *ὧν* is the genitive of measure dependent upon *δασμόν*, HA. § 728 d; *δασμὸς πεντήκοντα ταλάντων* would mean 'a tribute of 50 talents'.

l. 325. **ἔλιπες τὴν φοράν**: I i note.

l. 326. **ἢν ὁ θεὸς εὖ διδῷ**, 'if God prosper me'. Cf. ii l. 215, II ii 18, Eur. Androm. l. 750 *θεοί σοι δοῖεν εὖ καὶ τοῖσι σοῖς*, Suppl. l. 463 *κακοῖσιν ὅταν δαίμων διδῷ καλῶς*.

l. 327. **ἀνθ' ὧν**=*ἀντὶ τούτων ἅ*. **ἄλλα εὐεργετήσειν**: cf. I iii l. 54, II i l. 237.

l. 328. **ἀπαριθμήσειν**: see note on II iv l. 98.

l. 329. **ἢν δὲ μὴ δύνωμαι** sc. *τὰ χρήματα ἀπαριθμεῖν*. On the absence of the *μέν* after *ἀδύνατος* see n. to I vi l. 49.

§ **35.** l. 333. **εἰ δὲ μή**, i.e. *εἰ δὲ μὴ μὴ οὕτω λέξεις*, 'but if you do', 'otherwise'. The expression is so familiar as a complete contradiction to the preceding proposition, that it stands after negative as well as affirmative sentences, and consequently affirms in such cases. See HA. § 906 b. **οὐ θαρροῦντά με ἕξεις**, 'you will not find me confident'. 'Nam poterat rex suspicari inde Cyrum ipsi nondum veniam dedisse delictorum, ita ut cogeretur etiam posthac sollicitus esse' (*Fischer*).

l. 334. **ἂν**=*ἃ ἄν*. 12

l. 335. **ὧν ἂν ἔχων ἀπίῃς**=*τούτων ἃ ἂν ἔχων ἀπίῃς*. For *ἔχων* see on I ii l. 121.

l. 336. **εἶεν**: see n. to l. 115. **ὥστε**, 'on condition that', HA. § 953 b.

l. 337. **ἂν...δοίης**: see n. to II i l. 74.

l. 339. **τοὺς παῖδας** sc. *ἀπολαβεῖν, πόσα ἄν μοι χρήματα δοίης*;

l. 340. **καὶ τούτων**, 'for them also', gen. of value, G. § 178, HA. § 746. Cf. l. 352 *μηδὲν αὐτῶν καταθείς*.

l. 341. **διπλάσια τῶν ὄντων**, 'as much again as you have', G. § 175 Note 1, HA. § 755 a. 'Intellige ter mille talenta, quorum sibi copiam esse rex ostenderat; et quia idem dixerat, se velle et uxorem et liberos redimere tanto pretio quanto posset, captans hanc eius vocem Cyrus et iocans *ταῦτα μέν* inquit *διπλάσια κτλ.*' (*Fischer*).

§ 36—§ 37. *Cyrus restores his bride to Tigranês, and to the Armenian king his wife and family. The late prisoners of war are entertained at dinner by Cyrus.*

§ **36.** l. 343. **ὥστε τὴν γυναῖκα ἀπολαβεῖν** serves as the object accusative to **πρίαιο**, 'the right to have your wife back'.

l. 344. **ἐτύγχανε...ὤν**, G. § 279, 4, HA. § 984.

l. 346. **κἂν**=*καὶ ἄν*. **λατρεῦσαι**, i. q. *δουλεῦσαι* l. 394.

§ **37.** l. 348. **οὐδὲ γάρ**, *neque enim*, the negative equivalent of *καὶ γάρ* at the beginning of a clause.

l. 350. **σοῦ γε μηπώποτε φυγόντος ἡμᾶς**, 'if (not 'since') *you* never yet ran away from us, your wife cannot, I consider, have been made a prisoner of war'.

l. 351. **καὶ—δέ**, I i 2.

l. 352. **αὐτῶν**: see n. to l. 340.

l. 354. **ἀπελαύνετε ὅποι ὑμῖν θυμός** sc. *ἐστὶν ἀπελαύνειν*, 'go away, wherever you please'.

§ 38—§ 40. *After the entertainment Cyrus enquires what had become of the philosopher, whom he had seen out hunting in former days with Tigranês, and is informed that he had been put to death by the king, because he was supposed to corrupt Tigranês. The king attempts to justify his deed. Cyrus appeals to Tigranês to forgive his father. Departure of the king and his family.*

§ **38.** l. 356. **διασκηνούντων**, i.e. *αὐτῶν* (HA. § 972 a) *ἀπὸ δείπνου ὄντων*, 'as they were breaking up the party'. Cf. Hellen. IV viii 18.

Usus soli Xenophonti proprius est verbi *σκηνοῦν* pro *σιτεῖσθαι cibum capere* (VI i 49), unde *συσκηνοῦν* (II ii 1, III ii 25) Xenophonteum est pro *συνδειπνεῖν* et *σύσκηνος* pro *σύνδειπνος* et *συσκήνια* pro *συσσίτια* et *διασκηνοῦν* pro *ἀπὸ δείπνου γενόμενον ἀναπαύεσθαι* et ipsa *σκήνη* pro *σίτησις* (II iii 22, VIII iv 27). Ceterum notandum est eo usu, quem Xenophon a Spartanis traxisse videtur, non *σκηνεῖν*, *συσκηνεῖν*, *διασκηνεῖν*, neque *σκηνᾶν* sed *σκηνοῦν* dici et *συσκηνοῦν* et *διασκηνοῦν*. COBET, *Nov. Lect.* p. 722—3. Cf. *Mnemos.* N. S. III p. 388.

l. 359. The relative *ὅν* is replaced by the personal pronoun *αὐτόν*; see HA. § 1005 and cf. V ii 15.

l. 360. **οὐ γὰρ ἀπέκτεινεν**: cf. I vi l. 136.

l. 362. **τί λαβὼν ἀδικοῦντα** sc. *ἀπέκτεινε*, *quo in facinore deprehensum interemit?*

l. 363. The subject of the first *ἔφη* is the father of Tigranês, that of the second, Tigranês himself. **καίτοι γε**, *quamquam quidem*, corrective of the preceding assertion.

l. 364. **ὡς**, consecutive for *ὥστε*: see Index to Books I, II p. 354 b.

13 l. 366. **χαλεπανθῇς**, i. q. *χαλεπήνῃς*. The passive is seldom found; the infinitive present occurs in V ii 18, and the aor. pass. in Anab. IV vi 2, where, however, Lobeck *ad Phrynich.* p. 36 would read *ἐχαλέπηνε*.

l. 367. **κακονοίᾳ τῇ σῇ**: cf. note to l. 262.

§ **39.** l. 370. **ἐπὶ τούτοις**, 'hereupon'. **φεῦ τοῦ ἀνδρός**, 'alas! for the man'. Cf. II ii l. 29.

l. 372. **οὐδ' οἱ ταῖς ἑαυτῶν—χρῶνται**, *hi, qui aliquos in adulterio cum suis uxoribus deprehendunt, non eam scilicet ob causam illos interficiunt, quod mulieres reddant impudentiores; sed quia earum amorem ac voluntatem ab ipsis viris alienare sibique conciliare eos opinantur, idcirco hostilem in modum tractant.* The same sentiment is found in Hier. III 3. Observe that *οὗτοι* nega-

tives the whole sentence; *οὐδέ* and *οὐ* the words which they immediately precede.

l. 373. **συνόντας**, used of illicit intercourse, as *συνουσία* VI i 31.

l. 375. **ἀφρονεστέρας**, *magis libidinosas*. See cr. n. So *fatua mulier* is used in law Latin for 'a wanton'. See Wharton's *Dict. s. v.* (ed. J. M. Lely).

l. 376. **τὴν πρὸς αὐτοὺς φιλίαν**: cf. V v 30. **αὐτούς** (sc. *τοὺς ἀλλοτρίους ἄνδρας*) is the subject accusative of the infinitive.

l. 378. **τοῦτον** sc. *τὸν ἐμὸν υἱόν*. See cr. n.

l. 379. **αὐτόν**: HA. § 684 a. **θαυμάζειν**, *colere, observare:* evidently a side allusion to Socrates, against whom the same charge was brought, see Mem. I ii 51.

§ **40.** l. 381. **ἀνθρώπινα**, 'incident to man's nature' and therefore excusable. Ter. Adelph. IV v 53 *id peccatum magnum, at humanum tamen.*

l. 383. **φιλοφρονηθέντες**, in a reciprocal sense, 'showing kindness to one another'. In Anab. IV v 34, *ἀλλήλους ἐφιλοφρονήσαντο*, the proper reciprocal pronoun is also used.

l. 384. **ἐκ συναλλαγῆς**, 'after reconciliation'.

l. 385. **εὐφραινόμενοι**, 'in a merry mood', a poetical word.

§ 41. *On their return home, they all began to talk of Cyrus's great wisdom, forbearance, and other noble qualities. The answer given to Tigranês by his wife, when he asked her what she thought of Cyrus.*

§ **41.** l. 386. **ὁ μέν τις**: *τις* is often thus used with *ὁ μέν—ὁ δέ*, where there is a general reference only; cf. I iv l. 177.

l. 389. **μέγεθος**, 'tallness', 'commanding figure', V i 5, ii 7, VIII i 40, iii 14.

l. 392. **οὐκ ἐκεῖνον ἐθεώμην**, 'I had no eyes for him'. **τίνα μήν**, sc. *ἐθεώ*, I vi 28.

l. 394. **ἂν πρίαιτο ὥστε μή με δουλεύειν**: cf. l. 343 n.

l. 395. **ἐκ τοιούτων**, 'after such events' or 'experiences'.

l. 398. **δεῆσοι**: II iii l. 128 note.

§ **42.** l. 399. **εἰς τρίτην ἡμέραν**, *tertio abhinc die*, V iii 6, 27, 14 VIII iv 27.

l. 400. **ὧν—διπλάσια**, i. e. *διπλάσια τούτων ἃ*. Cf. l. 341. **ἀπηρίθμησεν**: see n. to I ii l. 56.

l. 402. **ὁ τὸ στράτευμα ἄγων**: G. § 276, 2, HA. § 966.

§ **43.** l. 405. **ἀπολείψομαι**, I vi l. 262.

l. 406. **σκευοφόρον**, 'as a camp-follower'.

l. 407. **ἐπὶ πόσῳ**, 'what would you take to let your wife be told?' Cf. Herod. III 38 *εἴρετο ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας κατασιτέεσθαι*, Plat. Apol. p. 41 A *Ὀρφεῖ ξυγγενέσθαι ἐπὶ πόσῳ ἄν τις δέξαιτ' ἂν ὑμῶν*; Xen. Mem. *ἃ οὐκ ἄν τις ἐπὶ τῷ βίῳ παντὶ βούλοιτ' ἂν ἀκοῦσαι*.

l. 409. **ἄξω**, *mecum illam ducam*. We read of her in a later book (VIII iv 24), that *ἀνδρείως συνεστρατεύετο τῷ ἀνδρί*.

l. 410. **ὥρα ἂν εἴη**: I iv 13, 28.

l. 411. **συνεσκευασμένους** (sc. *ἡμᾶς*) i. q. *συνεσκευασμένον ἔχοντας*, 'with whatever equipment my father allows us'.

l. 413. **ξενισθέντες**, *hospitio excepti*.

CHAPTER II

§ 1—§ 10. *Cyrus, accompanied by Tigranês and the best of the Median cavalry, and some of his own countrymen, takes a ride about the country, to select a site for a military stronghold. Tigranês points out the mountains from which the Chaldaeans issue in their raids on Armenia; Cyrus observed that a large district was uninhabited and uncultivated because of the war between the two countries. The next day a large miscellaneous force mustered ready for an expedition, and, after a favourable sacrifice, Cyrus announces his plan of operations to the Persian and Median officers, and urges rapidity of action in order to seize the heights before the enemy. The Persians were to occupy the centre, the Medes on their left wing, the Armenians half on the right, half in front, the cavalry in the rear. Cyrus headed his men up the steep against the Chaldaeans, who, as soon as they observed his movement, concentrated their forces. The Armenians at once gave way, as they were expected to do, before the impetuous onset of the Chaldaeans; the latter, however, were unable to resist the charge of Persian swordsmen (who were led by Cyrus to believe that the flight of the Armenians was merely a feint, lest their resolution should fail them): and so the heights were occupied by the Cyreians.*

§ **1.** l. 1. **ἀναλαβών**, I iv 19, v 14.

l. 2. **Μήδων**, used adjectively: see n. to II i l. 125.

l. 3. **φίλων**, I v 7, II ii 28. For the gen. see n. to I ii 12.

καιρὸς ἐδόκει εἶναι sc. *ἀναλαβεῖν*, V iii 56, Anab. VI i 14 *προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι*. For the meaning of *καιρός* see n. to I iv l. 64.

l. 5. **ποῦ τειχίσειε**: not 'where he had built', but 'where he should build', the aor. opt. here representing an aor. subjunctive (not an aorist indicative) of the direct discourse (*ποῦ τειχίσω*;) in a question of doubt. See G. *MT.* § 21, 2 b, HA. § 932, 2 b (2). Cf. VIII iii 8 *συνεβουλεύετο ὁπότερον λαμβάνοι*, IV v 21 *ἠρωτήσατε εἰ ἐξίοιτε*, Thuc. I 25 *τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν* (= direct *παραδῶμεν*, 'are we to give up?').

l. 7. **ποῖα** here almost = *τίνα*: cf. IV v 38. **ὀρέων**: Xen. prefers the uncontracted form. So *κερδέων* IV ii 45.

l. 8. **λῃΐζονται**: the rule is, that a dependent verb only rarely retains the Indicative in indirect discourse, when the leading verb is changed to the Optative. G. *MT.* § 74, 1.

l. 12. **ἐπὴν αἴσθωνται**, 'after they have perceived the signal'. See G. *MT.* § 20 Note 1.

§ **2.** l. 14. **πολλὴν τῆς χώρας**: II iii l. 122 note. **τοῖς Ἀρμενίοις**: G. § 184, 3 Note 4, HA. § 768 a. 15

l. 15. **ἀργόν**: I vi l. 131.

§ **3.** l. 18. **συνεσκευασμένος**, *ad iter instructus*, 'all packed up', 'ready for a start'. Cf. iii l. 156. **εἰς**: i l. 316.

l. 20. **ἄλλοι** = 'besides': cf. below l. 135 and see HA. § 705.

l. 21. **ἐν ᾧ**, *interea dum*. **ἐπεὶ καλὰ τὰ ἱερὰ ἐθύετο**: II iv 18, VI iii 1. **ἦν**: VI iii 1.

§ **4.** l. 27. **ἡμέτερον φρούριον**, 'a stronghold of ours'.

l. 28. **σωφρονεῖν...πρὸς ἡμᾶς**, 'to be discreet in their behaviour to us'.

l. 30. **καλά**, sc. *ἐστί*.

l. 31. **εἰς τὸ πραχθῆναι ταῦτα**, i.e. *τὸ καταληφθῆναι τὰ ὄρη καὶ τὸ φρούριον γενέσθαι ἐπ' ἄκρου*.

l. 32. **μέγα**, *valde*: cf. i l. 256, V i 28 *μέγα εὐδαίμων*. **σύμμαχον**: below l. 151, I vi l. 149.

l. 35. **ἀμαχεί**, *sine proelio;* another form is *ἀμαχητί*, IV ii l. 205.

l. 36. **χρησαίμεθ' ἄν**, 'we should find'. Cf. iii l. 135 and see my n. to Oecon. III 12.

§ **5.** l. 39. **ἡμῶν**, sc. the Persians.

l. 40. **οἱ μὲν ἡμίσεις...οἱ δὲ ἡμίσεις**, in partitive apposition to *ὑμεῖς*, see note to I i l. 6.

l. 43. **μαλακύνηται**, *segnius agat.* **μὴ ἐπιτρέπετε** sc. *μαλακύνεσθαι*, 'do not allow them to be remiss'. See note to Hier. VIII 9.

§ **6.** l. 44. **ὀρθίους ποιησάμενος τοὺς λόχους**, 'when he had formed his companies in column'. The adjective used for formation in line is *παραμήκης*. Arrian *Tact.* c. 26, 2 *ὅλως τε παράμηκες μὲν τάγμα ὀνομάζεται, ὅτι περ ἂν τὸ μῆκος ἔχῃ ἐπὶ πλεῖον τοῦ βάθους· ὄρθιον δέ, ὅτι περ ἂν τὸ βάθος τοῦ μήκους.* Cf. IV ii 11, iii 17.

16 l. 45. **τὴν ὁρμὴν ἄνω οὖσαν**, 'that their movement was up the heights'.

l. 46. **συνεβόων ἀλλήλους**, *mutuis se convocabant clamoribus.* Cf. An. VI iii 6. In VII v 26, *συνεβόων αὐτοῖς*, the verb bears a different meaning.

l. 48. **ἡμῖν σημαίνουσι σπεύδειν**, 'they are signalling to us to make haste'. The explanation of the enemy's signalling, given on the spur of the moment, is one of the many proofs of Cyrus's presence of mind, which Xenophon represents as his special gift.

l. 49. **οὐδὲν τὰ τῶν πολεμίων δυνήσεται**, 'the efforts of the enemy will be futile'.

§ **7.** l. 51. **γέρρα τε καὶ παλτὰ δύο**: see note to I ii l. 107.

l. 52. **καὶ—δέ**: I i 2 note.

l. 53. **μισθοῦ στρατεύονται**: cf. § 25. Chaldaean mercenaries are mentioned also in the *Anabasis* IV iii 4, where Xen. adds *ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.*

l. 56. **ἡ τὰ χρήματα ἔχουσα (χώρα)**, 'a district that has what is necessary for man's wants, commodities', i.e. 'productive'. See my n. to Oeconom. I 7.

§ **8.** l. 57. **οἱ ἀμφὶ τὸν Κῦρον**, I iv l. 255 n. **τῶν ἄκρων**: the dative is the usual construction after *πλησιάζειν*, the gen. comparatively rare.

l. 59. **αὐτίκα μάλα**, 'very soon', IV ii l. 150.

l. 60. **οὐ μὴ δέξονται**, a more emphatic negation than *οὐ δέξονται*, 'will certainly not stand the attack', HA. § 1032, G. *MT.* § 89, 1, § 257. For *δέχεσθαι* cf. iii l. 132.

l. 61. **παρηγγύησε**, *imperavit.*

l. 62. **ὡς αὐτίκα δεῆσον**: see n. on I vi l. 146.

l. 63. **ἐπειδὰν ὑπαγάγωσι ... ὑποφεύγοντες**, 'as soon' said he 'as they have decoyed them by their (feigned) retreat', the indirect discourse being replaced by the direct, which is again continued in *ἡμῖν*. Cyrus represents the flight of the Armenians as taking place designedly, lest it should have a dispiriting influence on the Persians—another proof of his presence of mind in emergencies.

l. 64. **ἡμῖν**: *ἐγγύς* is generally followed by the gen., rarely by the dat.; see note on II iii l. 6.

§ **9.** l. 67. **εἰς αὐτούς**, 'against them'. Xen. is lax in his use of *εἰς*, see my n. on Hier. l. 262.

§ **10.** l. 69. **ἐναντίους**, 'facing them'. **μαχαιροφόρους**: see note on I ii l. 159. **ἰεμένους**: I vi l. 105.

l. 70. **οἱ μέν τινες**: see note to i l. 386. **ταχὺ ἀπέθνησκον**, 'were immediately killed on coming to close quarters with them'. On the dramatic use of the imperfect see my note to Plutarch's *Life of Sulla*, c. 14, 3.

l. 72. **εἶχετο**, 'were taken possession of'.

l. 74. **καθεώρων**, 'looked down upon'.

§ 11. *Cyrus, having ascertained that the place recently occupied by the Chaldaean scouts was a good position for a fort, set about building one there and asked Tigranês to send to his father for carpenters and masons.*

§ **11.** l. 78. **ἔνθα αἱ σκοπαὶ ἦσαν ... ὃν ἔνυδρον**, 'that (the 17
place), where the scouts' posts of observation were, was well supplied with water'. Cf. IV ii l. 139.

l. 81. **ἔχοντα**, 'with': I ii 11, iii 14.

l. 83. **τοῖς παροῦσιν**, *opera eorum qui aderant*, dative of the instrument or means, HA. § 776, G. § 188, 1.

§ 12—§ 13. *Cyrus releases the prisoners of war and sends for surgeons to attend to the wounded, and giving out that his object in coming was to bring about peace between the Armenians and Chaldaeans, sends the Chaldaean captives away to deliberate with their countrymen whether they will have peace or war.*

§ **12.** l. 84. **τοὺς αἰχμαλώτους δεδεμένους**: we should have expected *τοὺς μὲν δεδεμένους* because of the following *τοὺς δέ*: cf. IV v 46, VI iii 5, Arist. Nub. 394 *καταφρύγει βάλλων ἡμᾶς τοὺς δὲ ζῶντας περιφλύει* for *καταφρύγει ἡμᾶς τοὺς μὲν βάλλων κτέ.*

l. 86. **λύειν...ἐκέλευσε**: the indefinite subject of the infinitive is unexpressed, HA. § 942. **εὐθὺς** is to be taken closely with **λύειν** and is in opp. to *ἰατροὺς καλέσας*, 'when he had sent for surgeons'.

l. 89. **ἐκείνους**, here used as an indirect reflexive, stronger than *αὐτούς*. Cf. V ii 32.

l. 91. **πρὶν μὲν οὖν κτλ.** A transition to the direct form of discourse.

l. 92. **οὐδέν**, 'not at all': I iv 2, vi 16. **τὰ ὑμέτερα ἀσφαλῶς εἶχε**, 'your own possessions were safe': I vi l. 241.

l. 93. **ἤγετε καὶ ἐφέρετε**, 'you used to harry and carry', swept their country of all its live and dead stock, *φέρειν* referring to portable things, *ἄγειν* to men and cattle, cf. V v 23. There is a similar expression in Latin *ferre et agere*, Liv. XXII 3, 7 *postquam res sociorum ante oculos prope suos ferri agique vidit*, XXXVIII 15, 10 *ut ferri agique res suas viderunt*. The phrase occurs in a different sense in iii l. 16, V iv 29.

l. 94. **ἐν οἵῳ ἐστέ**, 'in what kind of position you are'. Cf. iii l. 423.

§ **13**. l. 95. **δίδωμι ... βουλεύσασθαι**, *facio potestatem deliberandi*, 'I give you leave to consult'.

l. 98. **εἰ σωφρονεῖτε**: see n. to l. 121.

l. 99. **ὡς...ἕξει ... μελήσει**, G. § 217, HA. § 885. The use of *ὡς* for *ὅπως* after verbs of striving, taking care etc. is rare with the future, more common with the subjunctive (as in Oec. XX 22, 41, 87). G. *MT*. § 45 Note 4.

§ **14**. l. 102. **πολλὰ δεξιωσάμενοι**, 'when they had repeatedly greeted him with their right hand', not 'giving him many pledges of friendship' (*Watson*).

§ 14—§ 16. *Arrival of the Armenian king with the workmen for the fort. He moralises on the vanity of human projects as evidenced in his own case, and expresses his gratitude to Cyrus for deliverance from the Chaldaeans.*

l. 104. **τὴν κλῆσιν**: § 11. Cf. VIII iv 11.

l. 105. **τὴν πρᾶξιν**, *quid moliretur*. **λαβών**: I iv 13, 20. **τοὺς τέκτονας**, those already mentioned in § 11 l. 81.

18 § **15**. l. 107. **ὡς**: see n. to I iii l. 42.

l. 108. **δυνάμενοι**, 'though we are able'. The participle is not often thus used in a concessive sense, unless modified by a *καίπερ*

preceding or an ὅμως following it. See for other instances G. *MT.* § 109, 7, Mem. II ii 5, Oecon. XV 3 l. 24. Translate 'Ah! how few things can we mortals foresee about the future and yet how many enterprises we take in hand'!

l. 109. **γὰρ δή**: I ii 6, iii 10.

l. 111. **ἐπεὶ ἑάλωμεν**, 'now that we have been made prisoners'. See n. to l. 12.

l. 112. **ἀναφαίνομεθα σεσωσμένοι**, 'we are found to be in safety'. Cf. IV v 15.

l. 114. **ἔχοντας ὥσπερ ἐγὼ ἠὐχόμην**, i.e. *ἔχοντας οὕτως ὥσπερ ἐγὼ ἠὐχόμην αὐτοὺς ἔχειν, eo in statu quo maxime optabam* (Gabrieli). On the position of *τούτους* see note to I ii l. 73.

§ **16.** l. 115. **ἐπίστω**, imperative for *ἐπίστασο* from *ἐπίστασθαι*, not 'imperfect', as Gorham says.

l. 116. **ὥστε ἀπελάσαι**, 'on condition that I might have driven'. This serves as the protasis (=*εἰ ἐξῆν ἀπελάσαι*) to **πολλαπλάσια ἂν ἔδωκα χρήματα.** **πολλαπλάσια...ὧν...ἔχεις** for *πολλαπλάσια τούτων ἃ ἔχεις*. Cf. i 42.

l. 118. **ὑπισχνοῦ**: i 34. **ποιήσειν ἀγαθὰ ἡμᾶς**: G. § 165, HA. § 725 a.

l. 119. **ἀποτετέλεσται**, 'have been duly fulfilled'. See n. on I ii l. 56 for the meaning of *ἀπό*. **σοι**=*ὑπὸ σοῦ*, l. 195, iii l. 98, G. § 188, 3, HA. § 769.

l. 120. **προσοφείλοντες**, 'owing in addition to' the money payment. **ἀναπεφήναμεν**: IV v l. 98.

l. 121. **εἰ μὴ κακοί ἐσμεν**, ironically, 'otherwise we should be good for nothing'. Cf. *εἰ μὴ ἀδικῶ* V i 21, Plat. Rep. p. 430 e, Arist. Nub. 327 *οἶδ' ἔγωγε τἄρρεν' εἰ μὴ μαίνομαι*, Thesm. 470 *μισῶ τὸν ἄνδρ' ἐκεῖνον εἰ μὴ μαίνομαι*. Observe that this is not the protasis, but **μὴ ἀποδιδόντες**=*εἰ μὴ ἀποδιδοῖμεν*. Cf. iii l. 263, VIII ii 13.

§ **17.** l. 123. **οἱ Χαλδαῖοι**: an embassy from the Chaldaeans.

l. 125. **ἄλλο τι...ἤ**, 'is it not certainly true that?' G. § 282, 3, HA. § 1015 b. Cf. I iv l. 150.

l. 128. **γενομένης**=*εἰ γένοιτο*.

l. 129. **ἔφασαν**, 'they said, Yes'; for the asyndeton cf. i l. 39.

l. 130. **καὶ ὅς**: II ii 7, 30.

§ **18.** l. 134. **βούλοισθ' ἂν ἀποτελοῦντες...ἐξεῖναι ὑμῖν.** The participle, representing the condition on which they should be allowed, should properly be in the dative after *ἐξεῖναι*, but it is attracted to the main verb *βούλοισθ' ἄν*.

l. 135. **οἱ ἄλλοι Ἀρμένιοι**, 'the others, viz. the Armenians'. See n. to I vi l. 423.

l. 136. **τῆς Ἀρμενίας γῆς ὁπόσην**: II i l. 213 n. See also n. to l. 14.

l. 137. **εἰ πιστεύοιμεν κτλ.** (understand *βουλοίμεθ' ἄν*, 'we should like to do so'), 'if we could be sure that we should not be treated unjustly'.

§ 19—§ 22. *Cyrus proposes to garrison the detached hill-fort, promising that in case of any act of injustice being perpetrated by either of the two nations, he will side with the injured party against the offender.*

19 § **19.** l. 139. **ἀργόν**, l. 15. **ἐνεργόν**, *cultam*. **τὰ νομιζόμενα παρὰ σοί**, 'the rent customary with you', IV v l. 88.

l. 140. **οἱ ἐργαζόμενοι**, *cultores*.

l. 141. **πολλοῦ ἂν τοῦτο πρίασθαι**, 'that he would give a great deal to have it so', i l. 342. **ἂν αὐξάνεσθαι**: G. § 211, HA. § 964 a.

l. 142. **τὴν πρόσοδον**, *reditum suum*. The plural is used in VIII i 13, ii 7.

§ **20.** l. 144. **οἱ νέμοντες**, 'the herdsmen'.

l. 145. **τὰ δίκαια**, 'what may fairly be asked', 'reasonable'. **πολλὰ...ὠφελεῖσθαι**: see note to II i l. 237.

l. 148. **ὠφελήσεσθαι**, fut. mid. as passive. Cf. iii l. 31.

l. 149. **καὶ σφόδρα ἄν** sc. *ἐθέλοιμι χρῆσθαι*. On the intensive use of *καί* see n. to I i l. 6.

l. 151. **σύμμαχα**, 'to help you', predicate adjective. **ἔφη ὁ Ἀρμένιος** sc. *ἀσφαλῶς ἂν νέμειν*.

§ **21.** l. 153. **μὴ ὅτι ..ἀλλ' οὐδέ**, HA. § 1035 a. Translate: 'not even our own, to say nothing of theirs'. Cf. I iii l. 119.

l. 155. **οὕτως** contains the protasis as in l. 163, G. § 226, 1, HA. § 902.

l. 156. **οὐκ ἂν ἡμῖν καλῶς ἔχοι, εἰ παραλήψονται**: G. *MT.* § 541 b. Cf. iii l. 390, Plat. Phaed. p. 57 E *ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει*.

l. 157. **ἄλλως τε καὶ τετειχισμένα,** 'especially after they have been fortified'.

§ **22.** l. 161. **ὁπότεροι,** *utricumque, alteriutri,* 'either of the two', for *ὁποτεροιοῦν,* as in l. 168, VII iv 5, Dem. XVI 27 p. 209, 13 *ἐὰν μὴ ἐθέλωσι ποιεῖν ὁπότεροι ταῦτα,* Plat. legg. IX 968 a. So *ὁποῖος* is used for *ὁποιοσοῦν* Oecon. 8, 19. **συν,** 'on the side of'.

§ 23—§ 24. *The Armenians and Chaldaeans exchange mutual assurances of amity of a permanent kind, and assist in the completion and provisioning of the hill-fort.*

§ **23.** l. 163. **μόνως** for *μόνον* used only here and in Mem. I v 5, where it is also combined with *οὕτως.* It is found once in Thucyd. VIII 82, 3 but the reading is doubtful. In later Greek it is common.

l. 164. **ἐπὶ τούτοις,** *his conditionibus,* iii l. 270, IV vi l. 83, VIII vi 2, 7. **ἔδοσαν καὶ ἔλαβον τὰ πιστά,** *fidem dederunt et acceperunt,* 'interchanged assurances of friendship'. Cf. Anab. I vi 7, IV viii 7, V iv 11.

l. 165. **ἐλευθέρους ἀπ' ἀλλήλων,** 'independent of each other'.

l. 166. **ἐπιγαμίας,** 'right of intermarriage'; see note to I v l. 34. **ἐπεργασίας καὶ ἐπινομίας,** 'right of mutual tillage and pasture in each other's territory'.

l. 167. **ἐπιμαχίαν,** 'a defensive alliance'; *συμμαχία* is an alliance both offensive and defensive; Thuc. I 44, V 48. **κοινήν,** 'mutual', IV i l. 51.

§ **24.** l. 170. **τῷ τὴν Ἀρμενίαν ἔχοντι,** 'the ruler of Armenia'. 20

l. 172. **ὡς κοινὸν φρούριον,** in apposition to *τὸ τείχισμα* or some such word, the implied object of *συνεπείχιζον*: since *φρούριον,* not having the article prefixed, cannot be the object.

l. 173. **συνεισῆγον,** *una importabant.*

§ 25—§ 26. *They are entertained by Cyrus, who engages to take into his service, as mercenaries, those of the Chaldaeans, whose predatory instincts disqualified them for agricultural work.*

§ **25.** l. 173. **ἑσπέρα,** as a common designation of time, is without the article, HA. § 661. Cf. V i 1.

l. 174. **ἔλαβεν** sc. Cyrus. **ἀμφοτέρους** sc. Armenios et Chaldaeos. **ὡς φίλους** sc. *ὄντας,* cf. V i 13, VI ii 11. **συσκηνούντων** sc. *αὐτῶν*: see n. to i l. 356.

l. 175. **τοῖς ἄλλοις**: in anticipation of the following *τινές—οἳ.*

l. 176. **εἰσὶ δέ τινες**: a transition to the direct discourse.

l. 177. **λῃϊζόμενοι**, 'by plundering', the circumstantial participle denoting means or manner, HA. § 969 a, G. § 277, 2.

l. 178. **ἂν δύναιντο**, potential optative; II i l. 74 note.

l. 179. **ἀπὸ πολέμου**: cf. iii l. 28.

l. 181. **πολλάκις μέν...πολλάκις δέ**: see n. to I i l. 37. **παρά**, 'with', 'in the service of'.

l. 182. **πολύχρυσος** sc. *ἐστί*. **ἀνὴρ**=*ὁ ἀνήρ*: see note on I vi l. 141. See also note on l. 213.

§ **26.** l. 184. **τί οὖν οὐ...μισθοφοροῦσι**: see n. to II i l. 26. **καὶ νῦν παρ' ἐμοί**, 'now also' as before, and 'with me also' as with others.

l. 185. **ὅσον...πλεῖστον...ἔδωκε**, 'the largest (pay) that ever any one else gave them'. Cf. Anab. I iii 15 *ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων*. For the *καί* in relative clause see note to I vi l. 26 and cf. iii l. 302.

l. 186. **συνέφασαν**: l. 133. **τοὺς ἐθελήσοντας**=*οἳ ἐθελήσουσιν*.

§ 27—§ 31. *Cyrus, remembering the mission of the Indian king to Media in former days, desires to inform him of his later achievements, and proposes to the Armenians and the Chaldaeans a joint mission to him, hoping to obtain from him a grant of money in aid of the war expenses.*

§ **27.** l. 189. **πρὸς τὸν Ἰνδόν**: see n. to I i l. 48.

l. 190. **ἀναμνησθείς**: II iv 1, 7, 8.

l. 191. **παρ' αὐτοῦ** sc. *τοῦ Ἰνδοῦ*.

l. 192. **αὐτῶν**=*ipsorum*, in contradistinction to *ἐκείνων* l. 194. For the unusual collocation between the article and noun, cf. I i l. 71.

εἰς Μήδους is rather awkwardly placed here: it of course belongs to *ἦλθον*. **κατασκεψόμενοι**=*ἄνδρες οἳ κατασκέψονται*.

l. 193. **ᾤχοντο...ὅπως κατίδωσιν**: G. § 216, 2, HA. § 831 a. **τοὺς πολεμίους**, Assyrios.

l. 195. **ἑαυτῷ**: see note to l. 119.

§ **28.** l. 199. **τῶν ὑμετέρων οἵτινες**: see n. to l. 136.

21 l. 200. **ἂν συμπράττοιεν**, 'would act in concert with him'.

l. 202. **ὅπως ἔχω**: the subjunctive is used because *βουλοίμην ἄν* is equivalent to *βούλομαι*.

l. 203. **τιμᾶν καὶ δωρεῖσθαι**, 'to honour with rewards'. Cf. II i l. 284.

l. 205. **δεῖσθαι τούτων νομίζων** is epexegetic of *τούτων ἕνεκα*.

l. 206. **τῶν δὲ ὑμετέρων...εἰ διδοίη.** The sentence would be more regular if it ran thus:—*παρὰ δὲ τοῦ Ἰνδοῦ ἡδέως ἂν λάβοιμι, ἐπεὶ τῶν ὑμετέρων ἡδύ μοι ἀπέχεσθαι, φίλους γὰρ ὑμᾶς ἤδη νομίζω.* **ἡδύ** sc. *ἐστί*.

l. 208. **εἰ διδοίη** sc. *χρήματα*, 'if he should offer me money'.

§ **29.** l. 209. **συμπράκτορας**: the word does not occur again in Xen.; it is found in Herodotus VI 125 and Soph. O. R. v. 116.

l. 210. **ἔπεμψε**: the aor. refers to the time of the despatch of the letter, which would be past in reference to the recipient. Cf. *ἐδέου* VI ii 1, *ἐβούλετο* II iv l. 7.

l. 212. **προσδεχόμενος ἄλλην στρατιάν**: cf. IV v 16. **ἐκ Περσῶν**, a further definition of *οἴκοθεν*: cf. V iv 34 *οἴκαδε δεῦρο ἀπιόντες*.

l. 213. **καὶ γὰρ προσδέχομαι**, '(and you will be telling the truth) for I do really expect'. The remark is addressed to and intended only for those who were present. Cf. l. 182, II iv l. 142 *καὶ γὰρ τῷ ὄντι βούλομαι*, IV v l. 206, VIII ii 16.

l. 214. **προχωρεῖ**, *commodum est;* cf. I ii l. 40.

l. 215. **διδῷ**: cf. i l. 327. **ὥστε** seems to be inserted to prevent the awkward effect of an accumulation of infinitives, cf. Anab. I vi 2, 6, Ages. I. 37. Translate: 'that he will endeavour to make you think that you have been well advised in obliging him'. Cf. IV v 53.

§ **30.** l. 217. **ὁ παρ' ἐμοῦ**: cf. i l. 2 *τὰ παρὰ Κύρου*.

l. 221. **ἐξέσται ἡμῖν ἐκείνου ἕνεκεν**, *per eum nobis licebit*, 'we shall be at liberty, so far as he is concerned'. See my n. to Hier. XI 10 and cf. Mem. IV iii 3 *ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν*.

l. 222. **συμφέρον**, used substantively. **τίθεσθαι**, 'to arrange', 'settle'.

§ **31.** l. 223. **Ἀρμενίων**, partitive gen. after *τοὺς ὄντας*.

l. 225. **ἀκούειν**, 'to be told'.

l. 226. **ὁπότε καλῶς εἶχε**, i l. 65. **διαλύσαντες τὴν σκηνήν**, see note on II iii l. 4.

CHAPTER III

§ 1. *Despatch of the special messenger by Cyrus to India, accompanied by delegates of the Armenians and Chaldaeans. After a proper equipment of the fortress, Cyrus leaves it in charge of a Median officer, who he thought would be most acceptable to Cyaxarês, and goes down to the plain taking with him his original force, as well as the Armenian contingent and the* 4000 *Chaldaeans.*

§ 1. l. 1. **ἔπεμπε**: the Greeks prefer the use of the imperfect to that of the aor., with verbs denoting a message or commission etc. and where the action is denoted as the beginning of one or more undertakings, or as a proceeding of longer duration, Madv. § 113 Rem.

l. 2. **ὅσαπερ ἔφη**, 'all that he had (before, ii 29) said that he would'.

22 l. 4. **συμπρᾶξαι**, 'to act in concert with them', ii l. 200.

l. 6. **τοῖς ἐπιτηδείοις πᾶσι**, *omnibus rebus necessariis.*

l. 7. **ὃν** (sc. καταλιπών) **κτλ.**, *quo relicto rem gratissimam Cyaxari esse se facturum putavit.* Cf. IV v l. 300 Κυαξάρῃ ἐκλέξασθε ὁποῖ' ἂν (sc. ἐκλεξάμενοι) οἴεσθε αὐτῷ μάλιστα χαρίζεσθαι.

l. 10. **ἔχων**, I ii l. 121 n. **προσέλαβε**, ii 2.

l. 11. **τοὺς παρὰ Χαλδαίων**, ii 25 f.

l. 12. **καὶ συμπάντων τῶν ἄλλων**, 'even than all the rest of the Chaldaeans put together'.

§ 2—§ 3. *Cyrus is welcomed with universal rejoicing by the population of Armenia, who bring him presents in token of their gratitude for the restoration of peace. He declines the presents, including the money which he had before refused, offered him by the queen, and advises her not to let it be hoarded again but spent partly on a proper outfit for Tigranês, partly on making her own life and that of her family more refined and comfortable.*

§ 2. l. 13. **κατέβη εἰς τὴν οἰκουμένην**, *de* montibus desertis Chaldaeorum *in* Armeniorum *loca culta.* For the omission of **γῆν**, cf. I vi l. 98, II iv l. 195.

l. 14. **ἔνδον**, *domi:* I vi l. 77.

l. 16. **φέροντες καὶ ἄγοντες**, 'bringing presents of dead and live stock'. See n. on ii l. 93.

l. 17. **τούτοις**, his laetitiae et benevolentiae significationibus (*Fischer*). **ἄν** belongs of course to the infinitive, see n. to I vi l. 217.

l. 18. **τῇ ὑπὸ πάντων τιμῇ** is epexegetic of *οὕτως*. For the use of *ὑπό* with the genitive of the agent after verbal substantives, see my note to Hier. I 28 l. 162, VII 6 l. 555 *αἱ ὑπὸ τῶν φοβουμένων τιμαί* and cf. Plat. Symp. p. 219 b *τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν*.

l. 20. **ἔχουσα**: l. 10.

l. 22. **πρότερον**: i 34, 42.

§ **3.** l. 24. **μισθοῦ**, 'for hire', gen. of price.

l. 27. **μηκέτι δῷς αὐτὰ κατορύξαι**, 'do not give them to him to be hoarded (lie buried) as before', see i. l 317. For the infinitive of purpose see HA. § 951. **τὸν υἱόν**, Tigranês.

l. 28. **ἀπ' αὐτῶν**, 'with', 'by means of them'; cf. l. 62, ii l. 178, I iii l. 63, Anab. I i 9 *στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων*, and see my lex. to Oecon. *s. v.* p. 13*.

l. 31. **κοσμήσεσθε**: see cr. n.

l. 32. **ἀρκείτω τὰ σώματα κατακρύπτειν** *tantummodo corpora condantur:* VIII vii 25.

§ 4—§ 5. *Cyrus is escorted to the frontier by the Armenian king and the whole population, taking with him an additional contingent and a good sum of money, exclusive of a considerably larger reserve which he could rely upon, in case he required it. These he sent forward to Cyaxarês, while he remained behind with Tigranês and some of the Persian officers hunting.*

§ **4.** l. 34. **παρήλαυνεν** 'rode on past them', II ii l. 63, iv l. 232.

συμπροὔπεμπε: I vi l. 3.

l. 35. **ἀνακαλοῦντες**: cf. Anab. VI vi 7 *ἀνακαλοῦντες τὸν προδότην*, Thuc. VII 69, 2. **τὸν εὐεργέτην**: 'their benefactor' (preeminently). 23

l. 37. **τοῦτ' ἐποίουν** i.e. *συμπροὔπεμπον*. **ἕως ἀπῆν**, 'until he had quitted'. HA. § 922.

l. 39. **πλείονα**, i.e. 'greater' than he was bound to send according to i 34.

§ **5.** l. 40. **κεχρηματισμένος**: cf. VIII iv 31 *οὐχ ὁ Κύρου τρόπος οἷος χρηματίζεσθαι* ('to make money'), *ἀλλὰ διδοὺς μᾶλλον ἢ κτώμενος ἥδεται*, de rep. Lac. VII 1 *πάντες χρηματίζονται ὅσον δύνανται*. **ἃ ἔλαβε χρήματα**: see n. to I iii l. 77.

l. 42. **ἡτοιμασμένος**, med. 'having in readiness': see the illustrative anecdote in VIII ii 18. Cf. Demosth. c. Aristocr. p. 690, 8 *τροφὴν ἄφθονόν εἰσιν ἡτοιμασμένοι*.

διὰ τὸν τρόπον, 'because of his conduct', *propter mores* elegantes et amabiles, quod non avarus esset, quippe qui vel oblata non reciperet (*Sturz*). Cf. II ii 11, IV ii 10, V ii 27, VIII iii 21.

l. 43. **ὥστε λαμβάνειν**, 'so that he might take'.

l. 45. **τὸ μὲν στράτευμα)(αὐτὸς δέ.**

l. 46. **ὥσπερ ἔφησεν**: II iv 17.

l. 48. **ὅπουπερ ἐπιτυγχάνοιεν**, 'wherever they met with', G. § 225, HA. § 894, 2.

§ 6. *On his return to Media Cyrus distributes a sufficient sum of money among the captains, to enable them each to reward the soldiers under them according to their deserts: and whenever he saw anything that might improve the appearance of the ranks, he would procure it for distribution as a present among the most meritorious, considering that such improvement would reflect credit on himself as their general.*

§ **6.** l. 51. **ἔχοιεν**, *possent.*

l. 52. **τῶν ὑφ' ἑαυτούς**; see n. to I v l. 28.

l. 53. **εἰ τὸ μέρος ποιήσειε**, 'if he caused his division (*τάξις*) to be' etc., not 'if he performed his part' (*Holland*). Cf. IV v l. 310.

l. 54. **τὸ ὅλον** sc. *στράτευμα*. **καλῶς ἔχειν**: observe that the apodosis expresses a general truth in past times, while the protasis refers to indefinite past time: see G. *MT.* § 48 II B.

l. 55. **ὅ,τι...ταῦτα**: see n. to I vi l. 124. **ἴδοι**, frequentative opt., 'saw', not 'might see' (*Gorham*). **εἰς στρατιάν**, *ad exercitum ornandum.*

l. 56. **διεδωρεῖτο**, an unclassical word, 'distributed them in presents'. **τοῖς ἀεὶ ἀξιωτάτοις**, *dignissimo cuique*, not 'to those that were at the time in chief authority' (*Gorham*). Cf. l. 354.

l. 58. **κεκοσμῆσθαι**: cf. the words of the younger Cyrus, Anab. I ix 23.

§ 7—§ 8. *Speech of Cyrus on occasion of his distributing part of the money, which he had received from the Armenian king, among his officers. He congratulates them on possessing the means of conferring distinction on the men under them and of being rewarded themselves according to their merit. He bids them remember what sort of actions they were which gave them these opportunities and urges them to persist in the same.*

§ **7.** l. 58. **διεδίδου** 'was about to distribute', Madv. § 113 Rem. 1. **ὧν ἔλαβεν**=*τούτων* (partitive gen.) ἃ ἔλαβεν, i.e. 'a

portion of what he had received' from the Armenian king. **ἔλεξεν εἰς τὸ μέσον**=*στὰς εἰς τὸ μέσον ἔλεξεν*, IV i l. 6, VIII iv 11, V 22, *ὁπότε εἰπεῖν τι δέοι εἰς τοὺς συμμάχους.*

l. 61. **εὐφροσύνη** a poetical word, on the use of which see my note to Hiero l. 547.

l. 62. **εὐπορία**, *opum et pecuniae copia.*

l. 63. **καὶ τιμᾶσθαι** i.e. *καὶ ἀφ' ὧν ἕκαστος ἔξει τιμᾶσθαι, ὡς ἂν ἄξιος ᾖ* (*τιμᾶσθαι*).

§ **8.** l. 64. **πάντως**: I iv l. 65. **τὰ ποῖ' ἄττ' ἔργα κτλ.**, 'what these particular kind of works are which' etc. See my n. to Oecon. X 1 and Kühner Gr. § 465, 2.

l. 66. **εὑρήσετε τό τε ἀγρυπνῆσαι...καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις** 24 sc. *αἴτια ὄντα τούτων τῶν ἀγαθῶν.*

l. 70. **πειθώ**=*πειθαρχία*, II iii l. 141. **οἱ ἐν τῷ καιρῷ πόνοι**, 'labours undertaken at the critical time'.

§ 9—§ 10. *The sight of the excellent condition, moral and physical, of his army makes Cyrus long to take the field against the enemy. Another reason why he wished to avoid delay was the fear lest the class jealousy which had sprung up between the Peers and those promoted to the same rank with them should increase, whereas it would soon disappear in active service.*

§ **9.** l. 72. **εὖ εἶχον τὰ σώματα**: see note to I vi l. 215.

l. 74. **τὰς ψυχάς** sc. *εἶχον.*

l. 76. **ἐπιστήμονες τὰ προσήκοντα κτλ.**, 'skilled in the exercises proper to their respective kind of armour'. This refers to the *δημόται*, who had recently been admitted to an equality with the *ὁμότιμοι*, II i 2. For the acc. after the verbal adjective see my n. to Oecon. II 16 l. 114.

l. 78. **ἑώρα**: on the irregular transition from the participle (*κατανοῶν*) to the *verbum finitum* cf. II iii l. 57 with note. **ἐκ τούτων** is here used similarly to the participial adjuncts *οὕτως, ἔπειτα, τότε* etc. emphasizing the sequence, and *οὖν* is resumptive.

l. 79. **ἤδη**: emphasized by its position, separating *τι* from its dependent genitive. **τῶν πρὸς τοὺς πολεμίους**, *rerum contra hostes gerendarum.*

l. 81. **ἀλλοιοῦται**, *vitiatur*, 'is changed for the worse'.

§ **10.** l. 82. **ἔτι δ' ὁρῶν** is taken up by *καὶ τούτων ἕνεκα* 'for this reason also' l. 84. Cf. Hier. IV 6 with my note. **ἐν οἷς ἀντηγωνίζοντο**, i.e. *ἐν τούτοις ἃ* (=*ἐν τούτοις ἀγῶσιν οὓς*) *ἀντηγωνίζοντο.*

l. 86. **τοὺς συμμάχους**, *commilitones*, 'fellow-combatants'.

l. 87. **ἐν τούτῳ**, 'in these circumstances', i.e. *ἐν τοῖς κοινοῖς κινδύνοις*, as *ἐν οἵῳ* ii l. 94, *ἐν τῷ τοιούτῳ* I iv l. 270, *ἐν τοιούτῳ* IV ii l. 146.

τοῖς ἐν ὅπλοις κοσμουμένοις, *qui sunt ornatissimis armis induti*. It would appear from this that some jealousy had sprung up between the *ὁμότιμοι* proper (*οἱ τοιοῦτοι*) and those who had been raised from the ranks to that dignity (*τοὺς ὁμοίους*). The preposition *ἐν* is frequently used to denote one's surroundings, with words denoting armour, clothing etc. Cf. V i l. 96, VII iii 13.

l. 89. **μᾶλλον**, *potius*.

§ 11—§ 12. *Accordingly he furnishes his entire army with complete accoutrement, and gets it in the best possible order: then he summons the chief officers, and taking them in front of the ranks points out details for their observation, in the hope of inspiring them with as much eagerness to take the field as he felt himself. He bids them do the same to the men under their command, and to meet him next day at the gates of Cyaxarês.*

§ **11.** l. 92. **ἐξώπλισε**, 'completely armed'. **κατέταξεν** 'marshalled', an unclassical word in this sense.

l. 93. **μυριάρχους κτλ.**: see n. to II iv l. 16. For the omission of the article see note to I ii l. 75.

l. 95. **ἀπολελυμένοι ἦσαν τοῦ καταλέγεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς**, 'had been exempted from enrolment in the regular battalions'.

25 l. 97. **ὑπακούειν**, II ii l. 249. **παραγγέλλειν τι**, not as some take it, *ὁπότε δέοι τὸν στρατηγὸν παραγγέλλειν τι τοῖς μυριάρχοις*, 'whenever the commander-in-chief wanted to give them any order', but 'whenever they had occasion to transmit any order' (from the commander-in-chief to the soldiers), in which case they were under the necessity of absenting themselves from their division. **οὐδ' ὥς**, *ne sic quidem*, 'not even in that case', i.e. in the absence of the superior officers. The demonstrative *ὥς* is not used in Attic except in the phrases *καὶ ὥς*, *sic quoque*, 'even thus'; and *οὐδ' ὥς*, *μηδ' ὥς*, 'not even so', G. § 29.

l. 98. **οὐδὲν ἄναρχον κατελείπετο**, *nulla res erat, cui gerendae non attributus esset praefectus* (Sturz). Hertlein after Bornemann takes *οὐδέν* to mean 'no part of the army', and *τὰ καταλειπόμενα partes duce carentes*, 'the divisions left without their (proper) officer', comparing for the neuter l. 101 *τὰ καλῶς ἔχοντα*, and V iv 46 *τὸ*

μάχιμον. **δωδεκαδάρχοις** = *ὑπὸ δωδεκαδάρχων*. The dative of the agent is rarely found except with the perfect and pluperfect passive, HA. § 769.

§ **12.** l. 100. **συνῆλθον** in ref. to l. 93 *συνεκάλεσε*. **οἱ ἐπικαίριοι**, 'the chief officers', corresponding nearly to our 'staff officers'. Xen. applies the word also to all who are in authority, whether military or civil: its meaning receives illustration from Anab. III i 36, where Xen. says to the principal officers, *μέγιστον ἔχετε καιρόν· οἱ γὰρ στρατιῶται πάντες πρὸς ὑμᾶς βλέπουσι.* **παράγων**, *praeterducens*, 'taking them along the ranks', not 'making them pass before him' (*Gorham*); cf. V iv 44.

l. 102. **ᾗ ἕκαστον...συμμαχικῶν**, 'wherein the strength of each of the allied forces lay'. See § 9.

l. 103. **ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι**, 'to have a longing desire for immediate action'. Cf. Oecon. XII 79 *ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν.*

l. 105. **ἅπερ αὐτὸς ἐκείνους** sc. *ἐδίδαξεν*.

l. 106. **αὐτούς**, *ipsos*.

l. 108. **θύρας**: see note to I iii l. 27.

§ **13.** l. 110. **ἐπὶ θύραις**: II iii l. 170.

§ 13—§ 19. *Cyrus adroitly pretends to believe that Cyaxarês must share the feelings of himself and his officers on the subject of taking the field at once, but that he was too modest to express them, lest a wrong motive should be imputed to him* (§ 13). *He therefore ventures to speak for both parties. 'We are all' he says 'of opinion that we ought not to wait until the enemy advance into your country, but to assume the offensive* (§ 14). *We cannot help doing a certain amount of mischief here, but in the enemy's country we can do as much harm as we like without any compunction* (§ 15), *and can shift the burden of maintaining us on to them* (§ 16). *The danger will be the same in either case, whether we await them here or go there* (§ 17). *But our fighting men will be themselves bolder, if we assume the offensive, and will inspire greater terror into the enemy* (§ 18); *and this is a great advantage, because battles are decided more by courage than mere brute force'* (§ 19).

l. 114. **πάλαι**, 'all this while', 'for some time'. **οὐδέν** adv., 'not at all'.

l. 115. **αἰσχύνει λέγειν**, 'you are ashamed to express your opinion' and therefore do not express it: *αἰσχύνει λέγων*, a *v. l.*, would mean 'you express your opinion, although you are ashamed to

do so'. Cf. V i 21. **μὴ δοκῇς μεμνῆσθαι**, 'lest it should be thought that it is because you are uneasy at having to maintain us, that you talk of an expedition'. Observe that Cyrus imputes to generous courtesy what was really due to indolence and cowardice.

§ **14.** l. 118. **ὑπέρ**, 'in the name of', II i l. 118.

l. 120. **ἐπειδὰν ἐμβάλωσιν**, 'after they have invaded'. G. *MT.* § 20 Note 1.

l. 121. **ἐν τῇ φιλίᾳ** sc. *γῇ*. **καθημένους**, *sedentes*, 'sitting still', cf. l. 139, IV v 28. On the transition from the dative to the accusative, *πᾶσιν* to *ἡμᾶς*, see note to II i l. 144.

§ **15.** l. 124. **σινόμεθα**, an Ionic and poetical word, V v 4.

l. 125. **ἐκείνων** sc. *τῶν πολεμίων*, which is implied in *τὴν πολεμίαν*.

§ **16.** l. 127. **θρεψόμεθα**, *alemur*, the usual future passive.

26 § **17.** l. 128. **μείζων τις**: *τις*, like Lat. *quidam*, is frequently used in this restrictive sense with adjectives to heighten or weaken their notion, denoting that a thing is particularly great or particularly small. **ὁ κίνδυνος**, 'the (anticipated) danger'. **ἐκεῖ**, *in hostico*, in Assyria: **ἐνθάδε**, in Media.

l. 129. **ἦν αἱρετέον** is equivalent to *ἔδει αἱρεῖν*, an apodosis without *ἄν*, but implying the non-fulfilment of a condition, formed by an Infinitive depending on the Imperfect of a verb denoting necessity, obligation etc., concerning which see G. *MT.* § 49, 2 Note 3, HA. § 897. Cf. *καιρὸς ἦν* IV i l. 86. **νῦν δέ**, 'as it is', 'as the case stands', commonly used in contradicting the protasis of a hypothetical proposition. Cf. VIII iii 32.

l. 130. **ἐκεῖνοι**, sc. *οἱ πολέμιοι*. **ἤν τε...ἤν τε**, *sive—sive*.

l. 131. **τὴν ἐκείνων**, sc. *γῆν*, l. 121, HA. § 621 c.

l. 133. **τὴν μάχην**: cf. l. 128 note.

§ **18.** l. 134. **πολύ**, to be taken with *βελτίοσι*: see note to I iii l. 20.

l. 135. **χρησόμεθα**, 'we shall find': see note to ii l. 36. *ἐρρωμένος* is the only Greek participle which is so thoroughly adjectivised as to admit of degrees of comparison, *ἐρρωμενέστερος*, *ἐρρωμενέστατος*. Cf. l. 244.

l. 136. **τοὺς ἐχθρούς**, *inimicos*, hostile in feeling: *πολεμίους*, *hostes*, hostile in act. **ἄκοντες ὁρᾶν**: HA. § 619 a.

l. 138. **πτήσσομεν**, a poetical word, i l. 243.

l. 140. **συμμίξωμεν**: II i l. 102.

l. 142. **φθάνοντες**: cf. I vi l. 439 with note.

§ **19.** l. 143. **φοβερωτέρους**, 'more fearful', i.e. 'timorous', a less usual sense of the word. Cf. Oec. VII 1, Hipparch. VIII 20, Thuc. II iii 4.

l. 144. **πλεονέκτημα**, 'gain', 'advantage', not found elsewhere in this sense in Xen.

l. 146. **πολὺ γὰρ μᾶλλον**, 'for, as my father always says etc., battles are decided much rather by the courage etc.' The second *μᾶλλον* is superfluous, but is introduced because of the length of the intervening clause.

§ 20—§ 21. *Cyaxarês gives his assent and Cyrus proposes that they should not delay, but start as soon as ever the auspices proved favourable, and, after giving the orders to the soldiers to be ready, he offers sacrifices to Zeus and the other gods and invokes the assistance of the tutelary deities of Media.*

§ **20.** l. 151. **ὅπως** in indirect quotations, where we should expect *ὡς* or *ὅτι*, occurs only occasionally and chiefly in poetry.

This declaratory use of the particle may be explained from its original force as a relative, used in indirect questions in the sense of 'how'. See G. § 249, *MT.* § 45 Rem., § 78, and cf. VIII vii 20, Hier. IX i with my note, Hell. VII iii 11.

οἱ ἄλλοι Πέρσαι, in apposition to *ὑμεῖς* understood.

l. 152. **μηδ' ὑπονοεῖτε**, 'do not even entertain the thought'. **γε μέντοι**: II i l. 111.

l. 153. **βέλτιον πρὸς πάντα**, 'better in comparison with all other possible plans', i.e. quite the best plan.

l. 156. **συσκευαζώμεθα**, *vasa colligamus, convasemus:* see n. to i l. 18. **ἢν τὰ τῶν θεῶν ἡμῖν θᾶττον συγκαταινῇ**, *cum primum di et auguria addixerint*, 'as soon as ever the gods join with us in approving, give us their sanction'. Cf. VI ii 40 *ὅταν τὰ τῶν θεῶν καλῶς ἔχῃ*. The verb *συγκαταινεῖν* is not found elsewhere in Xen.

For **ἢν θᾶττον**=*ἐπειδὰν τάχιστα*, cf. Plat. Alc. I 105 A *ἐὰν θᾶττον εἰς τὸν Ἀθηναίων δῆμον παρέλθῃς*, Protag. c. XV p. 325 C *ἐπειδὰν θᾶττον συνίῃ τις τὰ λεγόμενα.*

§ **21.** l. 158. **εἶπον**, *iusserunt*, I 4 l. 228.

l. 159. **Διὶ βασιλεῖ**, *regiae gentis auctori et patrono*, see Introd. p. xlviii. 27

l. 161. **ἵλεως καὶ εὐμενεῖς**: see n. to I vi l. 10 and cf. II i 1.

§ 22. *The sacrifices and omens proving favourable, Cyrus leads his army across the Assyrian frontier, where he again offers sacrifices to propitiate the local gods and heroes.*

§ 22. l. 164. **γῆς Μηδίας οἰκήτορας**: cf. II i 1, Herod. VII 53 *νῦν δὲ διαβαίνωμεν ἐπευξάμενοι τοῖσι θεοῖσι οἳ Περσίδα γῆν λελόγχασι.* See Introd. to Books I, II p. xlix.

l. 165. **κηδεμόνας**, 'guardians', a poetical word, found again in Mem. II vii 12. **ἐπεὶ ἐκαλλιέρησε**, *cum litavisset.* In I v l. 64 the middle is used in the same sense.

l. 166. **τοῖς ὁρίοις**, Mediae et Assyriae.

l. 167. **ἐνέβαλεν**, *impressionem fecit*, l. 120, V iii 26, VI i 30, VII i 30.

l. 168. **ἐπεὶ τάχιστα**: I v l. 62. **ἐκεῖ αὖ**, *illic item*, sc. *ἐν τῇ πολεμίᾳ.* **Γῆν**: we find the same propitiatory offering to 'Earth' in VIII iii 24, with which cf. Herod. I 131 where he says of the Persian nature-worship, *θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι.*

l. 169. **χοαῖς**, *libationibus.* Cf. Herod. VII 43, 2, Soph. Oed. Col. 469 ff. **θυσίαις** applies to the gods only: the proper term for offerings to the heroes is *ἐναγίσματα.*

l. 170. **ηὐμενίζετο**, 'sought to propitiate', to make *εὐμενεῖς*; an unclassical word. This and *ἱλάσκετο* in the preceding line are imperfects of attempted action: HA. § 832. **Διὶ πατρῴῳ**: see note to I vi 1.

l. 171. **ἀνεφαίνετο** sc. *ὤν*, 'came to his knowledge' (ii l. 112), not, as Weiske takes it after Zeune, *a Magis ostendebatur* i.e. *docebatur sacrificiis esse conciliandus.* Conf. VII v 57, VIII iii 11 § 34.

§ 23. *Cyrus advances only a short distance with his infantry before encamping in the enemy's country: the cavalry made longer excursions, in which they captured much booty.*

§ 23. l. 173. **ἐπεὶ καλῶς ταῦτ' εἶχεν**, *rebus divinis rite peractis*, IV i l. 4, VI ii 40.

l. 174. **οὐ πολλὴν ὁδόν**: G. § 161, HA. § 720.

l. 175. **τοῖς ἵπποις...περιεβάλοντο**: see note to I iv l. 207 and l. 212.

l. 177. **μεταστρατοπεδευόμενοι...χώραν**, 'while they (from time to time) shifted their camp and (thereby) got provisions in abundance, and at the same time foraged the country, they awaited the enemy's coming'.

Cf. de rep. Lac. 12, 5 μεταστρατοπεδεύονται οἱ Λακεδαιμόνιοι πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἕνεκα καὶ τοῦ ὠφελεῖν τοὺς φίλους, with the remarks in Introd. to Books I, II p. xlviii.

§ 24—§ 25. *On the report of the near approach of the enemy, Cyrus obtains the assent of Cyaxarês for an immediate advance. The arrangements of their march for eluding the observation of the enemy.*

§ 24. l. 180. **ἐλέγοντο** (sc. οἱ πολέμιοι)...**ἀπέχειν**, HA. § 944.

l. 181. **ὥρα** sc. *ἐστί*.

l. 183. **φοβουμένους**, *propter metum.* **δῆλοι ὦμεν ὅτι**: see note to I iv l. 6.

l. 184. **οὐκ ἄκοντες**: HA. § 619 a.

§ 25. l. 185. **οὕτω δή**, *tum vero;* cf. Oec. IX 6 l. 33. **προῆσαν**, *progressi sunt:* see n. to I iv l. 62.

l. 187. **κατὰ φῶς** 'by daylight')(*ἐν σκότει*; see n. to I vi l. 440 and cf. *κατὰ ψῦχος* IV ii l. 208.

l. 189. **ὅπως ὁρῷεν κτλ.** Xenophon had learnt this device from the Thracian prince Seuthês (Anab. VII ii 18). It was adopted by the Plataeans in their attempt to cover their escape from their town, and by Iphikratês (Hell. VI ii 29).

l. 192. **ἐπυρπόλουν**, 'they lighted and kept up fires'. The word 28
does not occur elsewhere in Xenophon. **ὥστε**, *quocirca*, I iv 28.

l. 193. **ἔστιν ὅτε**: II i l. 279.

τὰς προφυλακάς, 'their pickets', 'outposts', from *προφυλακή*; cf. l. 219, VI iii 9.

l. 194. **διὰ τὸ ὄπισθεν—οἰόμενοι εἶναι**, 'imagining, because the fires were behind the army, that they were still at a distance from it'.

§ 26—§ 27. *The Assyrians, as the enemy drew near, formed an entrenched encampment. Reasons given for this custom of theirs.*

§ 26. l. 196. **οἱ σὺν αὐτοῖς**, *socii eorum.*

l. 199. **οἱ βάρβαροι βασιλεῖς**: Graeci fossae ducendae laborem fugientes loca natura munita eligebant. V. Polyb. VI 42 [*οἱ μὲν γὰρ Ἕλληνες ἐν τῷ στρατοπεδεύειν ἡγοῦνται κυριώτατον τὸ κατακολουθεῖν ταῖς ἐξ αὐτῶν τῶν τόπων ὀχυρότησιν, ἅμα μὲν ἐκκλίνοντες τὴν περὶ τὰς ταφρείας ταλαιπωρίαν, ἅμα δὲ νομίζοντες οὐχ ὁμοίας εἶναι τὰς χειροποιήτους ἀσφαλείας ταῖς ἐξ αὐτῆς τῆς φύσεως ἐπὶ τῶν τόπων ὑπαρχούσαις ὀχυρότησιν*] (*Zeune*). On the other hand, when a Roman army was in the field, it never halted, even for a single night, without throwing up an entrenchment capable of containing the whole of the troops and their baggage. **ποιοῦσιν—περιβάλλονται**: an asyndeton, with which Dindorf compares VIII i 6, Eur. Heracl. 177 *μηδ' ὅπερ φιλεῖτε δρᾶν, πάθῃς*

σὺ τοῦτο, τοὺς ἀμείνονας παρὸν φίλους ἐλέσθαι, τοὺς κακίονας λάβῃς, Xen. Anab. VII iii 22 *πρῶτος τοῦτο ἐποίει Σεύθης, ἀνελόμενος τοὺς—ἄρτους διέκλα.*

l. 201. **εὐπετῶς**, *facile*, a poetical word, l. 338, II i l. 256. **πολυχειρίαν**: *πλῆθος ἐργαζομένων καὶ ἀνυόντων* Hesychius.

l. 202. **ταραχῶδες**, 'full of confusion'. Cf. Oecon. VIII 23 *στρατιὰ ἄτακτος οὖσα ταραχωδέστατον.*

l. 203. **ἄλλως τε καί**, *praesertim.*

§ **27.** **πεποδισμένους**, *praepeditos*, 'hobbled', their feet being tied together by a short cord. Cf. IV ii l. 197, Anab. III iv 35.

l. 205. **ἴοι**: for an explanation of the optative see note to I vi l. 234. **ἔργον** sc. *ἐστί*, 'it is a trouble': see note to I i l. 73.

l. 206. **ἐπισάξαι**, *sternere, clitellas imponere*, 'to saddle'.

l. 207. **θωρακίσασθαι** 'to put on a coat of mail'. The word refers to both horse and rider, as may be inferred from VI i 50.

A cavalry soldier, whose horse as well as himself was covered with a complete suit of armour, like the scaled back of a crocodile, was called *κατάφρακτος, loricatus eques* (Liv. XXXVII 40, 5). Cf. Tac. Hist. I 79 *id* (cataphracta) *principibus et nobilissimo cuique* (Sarmatarum) *tegimen, ferreis laminis aut praeduro corio consertum, ut adversus ictus impenetrabile, ita impelu hostium provolutis inhabile ad resurgendum.* See the illustration, representing a Sarmatian cataphract from the column of Trajan, given in Rich's *Companion etc.* p. 130 b.

ἐφ' ἵππων ἐλάσαι a shortened expression for *ἀναβάντες ἐφ' ἵππους ἐπ' αὐτῶν ἐλάσαι.*

l. 208. **ἀδύνατον**, sc. *ἐστί.*

l. 209. **ἐκεῖνοι**, sc. *οἱ Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς.* **τὰ ἐρύματα**, l. 463, IV i l. 76.

l. 210. **καὶ ἅμα**, short for *καὶ ἅμα ὅτι.* **τὸ ἐν ἐχυρῷ εἶναι** is the subject of *δοκεῖ.* **ἐξουσίαν...μάχεσθαι** for *τοῦ μάχεσθαι.*

Cf. Mem. III vi 11 *οὐκ οἴει καὶ ἁρπάζειν ἐξουσίαν ἔσεσθαι* (i.q. *ἐξέσεσθαι*), Thuc. I 16 *ἐπεγένετο ἄλλοις ἄλλοθι κωλύματα μὴ αὐξηθῆναι*, Soph. ap. Stobaeum CXXII 11 *θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει*, Eur. Iph. T. 1342 *φόβῳ δ' ἃ μὴ χρὴν εἰσορᾶν καθήμεθα*, Herc. F. 710 *ἀνάγκην προστίθης* (=*ἀναγκάζεις*) *ἡμῖν θανεῖν*, Demosth. de Chers. § 52 p. 102 *ἡσυχίαν* (*otium*) *ποιοῦσιν ἐκείνῳ πράττειν ἃ βούλεται.* Kr. § 50, 9.

l. 211. **ὅταν βούλωνται** i.e. at their own time, not at an inconvenient season.

§ 28. *When the hostile forces had advanced within a parasang of each other, the entrenched camp of the Assyrians was open to view, but Cyrus kept his army as much as possible out of sight, behind villages and rising grounds.*

§ **28.** l. 213. **ὅσον** *circiter.* **παρασάγγην**: II iv l. 181.

l. 214. **ἐν περιτεταφρευμένῳ,** used substantively like Lat. *in clauso, in angusto, in aperto.*

l. 215. **ὁ δὲ Κῦρος** sc. *ἐστρατοπεδεύετο.* **ὡς ἐδύνατο ἐν ἀφανεστάτῳ**, 'in a place as much out of sight as possible'. For the position of ὡς see note to I vi l. 324.

l. 216. **ἐπίπροσθεν ποιησάμενος**, 'keeping in front of him'. See note I iv l. 299.

l. 217. **νομίζων...τοῖς ἐναντίοις εἶναι**: we have the same thought in Hipparch. VIII 19 ὁρῶ γὰρ τὰ παράδοξα, ἢν μὲν ἀγαθὰ ᾖ, μᾶλλον εὐφραίνοντα τοὺς ἀνθρώπους, ἢν δὲ δεινά, μᾶλλον ἐκπλήττοντα.

§ 29—§ 32. *After a night's rest the Assyrians remain within their entrenchments, while Cyrus and Cyaxarês waited in marching order, ready for the attack. When it was evident that they did not intend to stir out of their camp, on that day Cyaxarês proposes to march at once up to the entrenchment and challenge them to fight: but Cyrus protests against this, on the ground that they would be at a disadvantage with the enemy, who from behind their high and sheltered position would have an opportunity of observing their inferiority of numbers, and so be in far better spirits for the encounter on the morrow.*

§ **29.** l. 221. **ὁ Κροῖσος**: I v 3, Introd. p. xxxiii. 29

l. 222. **ἀνέπαυον**, 'gave rest to': VII i 4.

l. 224. **συνταξάμενοι**: II iv l. 251.

l. 225. **εἰ προσίοιεν...μαχούμενοι**: IV i l. 2, G. *MT.* § 74, 1 note 1.

l. 227. **οὐκ ἐξίοιεν**, *non prodituri essent,* I v l. 34.

§ **30.** l. 230. **δοκεῖ...ἰέναι**: see note to II iv l. 193.

l. 232. **τῶν ἀνδρῶν**: cf. II iii l. 115.

l. 234. **θαρρήσαντες**: I iv l. 74, HA. § 968 a.

§ **31.** l. 238. **ἐκφανέντες**: IV v 56, VIII vi 16.

l. 241. **ἐν ἀσφαλεῖ τοῦ μηδὲν παθεῖν**: see note to II iv l. 108.

l. 242. **καθορῶντες** : ii l. 74.

l. 244. **καταφρονήσουσι**: II iv l. 189.

§ **32.** l. 246. **εὖ τοῦτο ἐπίστω**, parenthetic like *σάφ' ἴσθι* I vi l. 117 and *εὖ ἴσθι* V ii 11.

l. 247. **φροντίζουσι τί ποτε τοῦτ' ἔστι**, *soliciti cogitant, quidnam hoc sit*, quod lateamus neque prodeamus (*Fischer*).

l. 248. **διαλεγόμενοι...οὐδὲν παύονται**: see n. to I vi l. 188. **ἐγῷδ' = ἐγὼ οἶδα.**

l. 251. **εἰληφότας αὐτοὺς ἔνθα πάλαι ἐβουλόμεθα** sc. *λαμβάνειν αὐτούς*, 'having caught them' (I vi l. 395) in the open field where we all along desired to catch them. Cf. ii l. 78, IV ii l. 139, Hell. II iv 13 *ἀλλὰ νῦν τοι παραγεγένηνται, οὓς οὗτοι μὲν οὔποτε ᾤοντο, ἡμεῖς δὲ ἀεὶ ηὐχόμεθα.*

§ 33. *Cyaxarês is convinced that Cyrus is right; so having supped and posted sentinels and lit fires in their front they bivouacked.*

§ **33.** l. 253. **δειπνοποιησάμενοι**: I iv 19 l. 196.

l. 254. **πρὸ τῶν φυλακῶν** i.q. *ἔμπροσθεν τοῦ στρατοπέδου* l. 189. Cf. I iv l. 196 and distinguish between *φυλακῶν* (*φυλακή*) *praesidiorum* and *φυλάκων* (*φύλαξ*) *custodum*.

§ 34—§ 40. *On the following day Cyrus offered a sacrifice in the presence of the original Peers, all wearing crowns; at the conclusion of which he delivered an address to them, in which he reminded them of the duty which they owed to those who had been admitted to the same privileges and rank as themselves.*

§ **34.** l. 256. **ἐστεφανωμένος**: laetitiae et boni ominis causa sacrificia coronati peragebant Graeci, et Lacedaemonii statim a sacrificio ad pugnam pergebant, teste Xenophonte *Rep. Laced.* 13, 8 (*Schneider*). Cf. Pausan. 9, 13, Plutarch Marc. c. 22. Herodotus I 132, 2 says that the Persian, when he sacrifices, *καλέει τὸν θεὸν ἐστεφανωμένος τὴν τιάραν μυρσίνῃ μάλιστα.*

l. 258. **πρὸς τὰ ἱερὰ παρεῖναι**: l. 108, II iv l. 184 note.

l. 260. **καὶ ἐμοὶ συνδοκεῖ**: see I vi l. 13.

l. 262. **διδόασι**, 'grant', 'assure', VII ii 21. **σωτηρίαν**, i.e. a victory without great effusion of blood. **ἐν τοῖς ἱεροῖς** '*by* the victims'. Cf. i l. 231, I vi l. 11 note.

§ **35.** l. 263. **ὑμῖν μέν**: he begins as if *οὓς δὲ νεωστὶ συμμάχους ἔχομεν* should follow. **παραινῶν...αἰσχυνοίμην ἄν**: see n. to ii l. 121.

l. 264. **ἐν τῷ τοιῷδε**, 'in such a conjuncture' i.e. in presence of the enemy. Cf. l. 280, I iv l. 270. **κἂν** for *καὶ ἄν*: cf. l. 266.

l. 266. **ἀκούοντας διὰ τέλους**, 'continually hearing' i.q. *ἀκούοντας διατελοῦντας*, VII v 75.

l. 267. **τάδε**, 'the following particulars', which are introduced by the explanatory *γάρ*: cf. I ii l. 175, II iv l. 220.

§ **36.** l. 268. **οὓς γὰρ κτλ.**: he means the 30,000 common Persians, who had been admitted to the rank of *ὁμότιμοι*. **νεωστί**, 'recently'. See II i 2.

l. 270. **τούτους δέ**, 'these, I say'. Cf. I vi l. 482. **ἐφ' οἷς**, 'on what understanding' he engaged to support us; III ii l. 164.

l. 272. **ὧν ἀνταγωνισταί**: cf. Hier. IV 6 *τούτους ἀνταγωνιστὰς ἡγεῖται αὑτῷ τοῦ πλούτου εἶναι*. For the reference see II iii 11, 15.

§ **37.** l. 275. **ἄνθρωποι**: I ii l. 70.

l. 276. **εἰ**, 'that', I vi l. 511. **αὐτῶν**, sc. *τῶν ὀψιμαθῶν*. **τοῦ ὑπομιμνήσκοντος** (sc. *τούτων*), 'a monitor'. G. § 276, 2, HA. § 966. **δέοιντο...δύναιντο**: for an explanation of these optatives see note to l. 205.

l. 277. **ἀγαπητὸν** (*ἂν εἴη*) **εἰ**, 'one must be content if'. See note to I i l. 50. **καὶ ἐξ ὑποβολῆς** 'even in consequence of admonition', 'at the suggestion of another'. Cf. l. 397 *ὑποβαλεῖν*.

The word *ὑποβολή* does not occur again in Xenophon; it is found in later writers, as Polybios IX xxiv 3 *αἱ τῶν περιστάσεων καὶ τῶν φίλων ὑποβολαί*, XV ii 12 *ἐξ ὑποβολῆς*. 'Υποβολεύς was the technical word for 'a prompter' in theatrical language.

§ **38.** l. 278. **καὶ μέντοι**: see note to I iv l. 252.

ἅμα καὶ ὑμῶν αὐτῶν πεῖραν λήψεσθε, 'you will, in so doing, be making trial, giving good proof of, yourselves withal'.

l. 280. **ἂν καὶ ἑαυτῷ συνειδείη κτλ.**, *cum aliis optimus videbitur tum sibi*. **ὤν**: cf. I v l. 104.

l. 282. **αὐτὸς μόνος ἔχων κτλ.**, 'keeping all to himself and resting satisfied to do so'. **τοῦτο**=*τὸ αὐτὸς μόνος ἔχειν*.

l. 283. **ἡμιτελῆ**, 'but half perfect',)(*τελέως ἀγαθόν*. 31

§ **39.** l. 284. **αὐτοῖς ὑμᾶς...λέγειν** sc. *ὁμοτίμους δημόταις*.

l. 285. **ἵνα καί**, 'that so', the *καί* affects the whole of the final clause. Cf. IV l. 47.

l. 286. **πλησιάζετε αὐτοῖς**, 'are in touch with, conversant with, them'. **μέρει**: l. 53.

l. 287. **ὑμᾶς αὐτοὺς ἐπιδεικνύητε**, 'let yourselves be seen', 'prove yourselves', II iii l. 35, VIII i 21, 23, 32. **ἄλλους πολλούς**, Medos, Armenios, Chaldaeos.

§ **40.** l. 289. **τέλος**: I iv l. 1, v l. 139. **εἶπεν**, *iussit*, l. 158.

l. 290. **σπονδάς**: II iii l. 3.

l. 291. **ἥκειν**, *redire*. **αὐτοῖς στεφάνοις**, 'crowns and all': see note to I iv l. 80, and with respect to the custom note to l. 256.

l. 292. **οὐραγούς**: II iii l. 183.

l. 293. **ἐνετέλλετο**: see note to l. 1.

§ 41—§ 42. *After their departure Cyrus addresses the Captains of the rear-guard.*

§ 41. l. 294. **τῶν ὁμοτίμων γεγόνατε**: I ii l. 190.

l. 295. **οἳ δοκεῖτε**, 'since you are considered'.

l. 297. **φρονιμώτεροι**: see on I ii l. 152. **καὶ τοίνυν**: I i l. 23.

l. 298. **τῶν πρωτοστατῶν**=*τῆς τῶν πρωτοστατῶν χώρας* or *ἣν οἱ πρωτοστάται ἔχουσιν*. For similar instances of compendious comparison see note to II i l. 147 and cf. IV iii 7.

l. 299. **ἐφορῶντες καὶ ἐπικελεύοντες αὐτοῖς**, 'by observing those that are valiant and encouraging them': cf. VI iii 27.

l. 301. **μαλακίζοιτο**: cf. II iii l. 20. **οὐκ ἂν ἐπιτρέποιτε αὐτῷ**, sc. *μαλακίζεσθαι*. See on ii l. 43.

§ 42. l. 302. **εἴπερ τῳ καὶ ἄλλῳ**: see note to ii 26, and cf. V i 6, VI iv 5.

l. 303. **διὰ τὴν ἡλικίαν**, 'by reason of your age': because in case of defeat you will not be able to escape so quickly as the younger *ὁμότιμοι*. See I ii 13. **τὸ βάρος τῆς στολῆς**, 'the weight of your armour'. Their weapons were lighter before, when they were still *δημόται*, see II i 16.

l. 305. **ὅπως μηδὲ...ἡττηθήσεσθε**: *ὅπως μή* may here be used elliptically, as often, in an exhortation (G. *MT.* § 45 Note 7, HA. § 886) 'mind that you are not beaten by them in this either'; or the clause *may* be final (G. *MT.* § 44, 1 Note 1), in which case *ἕπεσθε* must be supplied before *ἀντιπαρακελευόμενοι*: 'in order that you may not be inferior to them, follow with counter-cheering to lead on faster'. **μηδέ**=*etiam non*, 'not either', IV ii l. 283.

l. 308. **ἥκετε**, *redite*, l. 291.

§ 43—§ 45. *Meantime the king of Assyria had issued forth from his entrenched camp and was making an appeal to his soldiers.*

§ 43. l. 310. **ἐν τούτοις ἦσαν**, 'were occupied in this': cf. l. 332, i l. 1. **καὶ δὴ ἡριστηκότες**, *modo pransi*: see note to II iv l. 144.

l. 311. **ἐξῇσαν**: I iv l. 62 note.

l. 313. **παρελαύνων**: l. 34 note.

§ **44.** l. 315. **ἀγών**=ὁ ἀγών. 32

l. 318. **πέπασθε**=*κέκτησθε*, a poetical word from *πάομαι*, used only in aor. med. and perfect. It occurs several times in the *Anabasis*. **ὧν πέπασθε ἀγαθῶν**: see note to I iii l. 77.

l. 319. **ὥσπερ πρόσθεν**, sc. *ἦτε*: cf. II ii l. 12.

§ **45.** l. 322. **μένοντες μάχεσθε**, *manete et pugnate*. **μῶρον** sc. *ἐστί*. Translate 'it is folly for men, if they desire victory, to expose to the enemy the sightless, defenceless and helpless (back) parts of their body by running away from them'.

ταῦτα is epanaleptic, as *ἐκεῖνα* in VI i 17. Cf. Anab. I vi 9 and for the sentiment Sallust Cat. 58 *nam in fuga salutem sperare, cum arma, quibus corpus tegitur, ab hostibus averteris, ea vero dementia est*, and Iug. c. 107 *nec quemquam decere, qui manus armaverit, ab inermis pedibus auxilium petere, in maximo metu nudum et caecum corpus ad hostes vertere.*

l. 326. **οἱ μὲν νικῶντες σώζονται** and l. 329 **οἱ μὲν νικῶντες τά τε ἑαυτῶν σώζουσι κτἑ.** are both commonplaces found in Anab. III ii 39 and elsewhere as Cyr. IV i 5.

l. 328. **προσίεται**, 'lets come near him', 'submits to'. Cf. VII i 13 *κακὸν οὐδὲν οὐδ' αἰσχρὸν ἑκὼν εἶναι προσήσομαι*.

§ 46—§ 47. *Cyaxarês sends to Cyrus to say that now was the time for an immediate advance against the enemy, while there were only a few of them outside their entrenched camp; but Cyrus objected on the ground that, unless more than half of their whole number were beaten, they would not acknowledge a defeat, and so a fresh engagement would be necessary, by which time they would probably have learned greater caution.*

§ **46.** l. 333. **πέμπων...ἔλεγεν**: cf. l. 403, II iv l. 181, and for the imperfect, note to l. 1.

l. 334. **ἄγειν**: I vi l. 474.

l. 336. **ἐν ᾧ ἂν προσίωμεν**, 'whatever time we take to march against them'.

l. 337. **ἕως ἄν**, 'until', l. 141. HA. § 921.

l. 338. **ἕως**, 'whilst', HA. § 920. **εὐπετῶς**: l. 201.

§ **47.** l. 340. **ὑπὲρ ἥμισυ**, 'more than half'. For the omission of the article see note to II i l. 62.

l. 342. **φοβουμένους**, circumstantial participle, denoting cause.

33 l. 345. **ταμιεύεσθαι** means primarily 'to dispense rations' like a steward (*ταμίας*); hence its secondary sense of 'husbanding', 'dealing with', 'disposing of at one's pleasure', as in IV i l. 129, Anab. II v 18 *τοσοῦτοί εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι*, Hipparch. VII 11 *ἔστι τῷ προσέχοντι τὸν νοῦν ἀσφαλῶς ἐφεπομένῳ ταμιεύσασθαι* (*pro arbitrio instituere*), *ὥστε ὁπόσοις ἂν βούληται τῶν πολεμίων ἐπιτίθεσθαι*, Thuc. VI 18, 3 *οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν*.

§ 48. *Meantime Chrysantas and other Peers bring in some deserters, from whom Cyrus ascertains that the enemy were marching out of their camp under arms, and being marshalled by the king in person, while he addressed to them, as they passed by him in succession, earnest words of exhortation.*

§ **48.** l. 348. **Χρυσάντας**: on the position he occupied in the army see IV i 3.

l. 350. **ὥσπερ εἰκός**, sc. *ἦν*, 'in the nature of things'. **ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων**, G. § 164, HA. § 724.

l. 354. **καὶ...μὲν δή**, 'and of course'. Cf. Anab. V ii 13 *καὶ ἀλλήλους μὲν δὴ ξυνεώρων*. **τοῖς ἀεὶ ἔξω οὖσι**, 'to those who came out successively'. Cf. l. 56. **πολλὰ...παρακελεύοιτο**: I iii l. 54.

§ 49—§ 55. *Chrysantas suggests to Cyrus that he should follow the example of the king of Assyria and exhort his soldiers, whereupon Cyrus begins a discourse on the value of such exhortations immediately before action, unless they fall upon minds previously disciplined and trained to valour.*

§ **49.** l. 356. **τί δ'...εἰ**, 'what (would happen) if you etc.'

l. 358. **εἰ ἄρα**, *si forte*, 'to try whether by any chance', 'if perchance'. HA. § 907.

§ **50.** l. 359. **μηδέν σε λυπούντων**, 'let them not trouble you at all'.

l. 360. **οὐδεμία...οὕτω καλὴ παραίνεσις ἥτις** for *οὕτω ὥστε*, 'no exhortation is so excellent that it etc.'

Cf. l. 382, VI i 14 *τίς οὕτως ἀγαθὸς...ὃς δύναιτ' ἂν στρατεύεσθαι*; V iv 11, Sympos. IV 9 *οὐδὲν οὕτως ὁρῶ φαῦλον ἔργον, ὁποῖον οὐκ...ἂν παρέχοι*. The same sentiment is found in Thuc. V 69 *Λακεδαιμόνιοι...εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σώζουσαν, ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν*, and in Sallust Cat. c. 58 *compertum ego habeo, milites, verba virtutem non addere, neque ex ignavo strenuum neque fortem ex timido*

exercitum oratione imperatoris fieri. quanta cuiusque animo audacia natura aut moribus inest, tanta in bello patere solet.

l. 361. **τοὺς μὴ ὄντας**: G. § 283, 4, HA. § 1025 a.

l. 362. **ποιήσει**=*ποιήσειεν ἄν*. **οὐκ ἂν οὖν**, sc. *ποιήσειεν ἀγαθούς*.

l. 363. **τοῦτο**: *τὸ τοξεύειν* or *τοξότας εἶναι*.

l. 364. **ἀλλ' οὐδὲ μήν...γε**, 'no, nor yet'. Arist. Plut. v. 373.

l. 365. **τὰ σώματα ἱκανούς**, G. § 160, 1, HA. § 718. **πονεῖν**, sc. *ἀγαθούς*, 'good at bodily labour'.

l. 366. **ἠσκηκότες ὦσι**, sc. *τὸ πονεῖν* (or *τὰ σώματα*?).

§ **51.** l. 366. **ἀλλά...τοι**, 'but surely'.

l. 368. **καί**, 'really'.

l. 371. **προτρέψαι ὡς χρή κτλ.**, *adducere ut existiment esse sibi gloriae causa omnes labores omniaque pericula suscipienda* (Gabrieli).

l. 372. **πάντα μὲν—πάντα δέ**, an anaphora, see n. to I i l. 37. **ὑποδύεσθαι**: I v l. 124 note.

l. 373. **λαβεῖν δ' ἐν ταῖς γνώμαις ... τοῦτο**, 'to be firmly impressed with this sentiment'. Cf. Hipparch. VI *ὁ ἐκεῖνο λαβεῖν εἰς τὴν γνώμην ὡς κτλ.* Observe that *δέ* after *λαβεῖν* corresponds to the *μέν* after *ἐπαίνου*. **αἱρετώτερον...μᾶλλον**: see note to i l. 289, II ii l. 105.

§ **52.** l. 375. **ἔφη**, 'he continued'. **εἰ μέλλουσι...ἐγγραφήσεσθαι**, 'if such sentiments are to be imprinted in (the minds of) men and to be retained there permanently'. Dindorf compares Plat. Timae. p. 26 C *ὥστε οἷον ἐγκαύματα ἀνεκπλύτου γραφῆς ἔμμονά μοι γέγονε*, which is explained by Plutarch Mor. p. 759 C *οἷον ἐν ἐγκαύμασι γραφόμεναι διὰ πυρός*.

l. 377. **ὑπάρξαι**, 'to be already in existence', as a basis. 34

l. 378. **ἔντιμος... παρασκευασθήσεται**, 'the life provided for them shall be an honourable one'.

l. 380. **ἀβίωτος**, *non vitalis*, 'not worth living'. **ἐπανακείσεται**, 'shall be imposed' (as a punishment), an unclassical word. Cf. IV v l. 247.

§ **53.** l. 380. **ἔπειτα** without *δέ*: see n. on I iv l. 122.

l. 381. **οἶμαι**, parenthetic. **ἐπὶ τούτοις—οἵ τινες**, 'for this purpose that, on purpose that, they etc.': see n. to l. 361.

l. 382. **δείξουσιν ὀρθῶς**, 'shall point the way aright'.

l. 383. **ἐθιοῦσι**, 'shall accustom them', I ii l. 113. **ταῦτα δρᾶν**, 'to practise what they are taught'. **ἔστ' ἂν ἐγγένηται αὐτοῖς**, *donec innatum fuerit iis*, 'until it becomes a part of their nature, an inwrought conviction with them'.

l. 386. **οὕτω διατεθῆναι**, *sic animatos, hac mente esse*, i l. 236.

l. 387. **τοῦ ἀπὸ τῶν πολεμίων φόβου**: cf. I i l. 68. The meaning of the sentence is:—'Such ought to be the feelings of those who mean to show the superiority of their training over fear in presence of the enemy'. Cf. I ii 6 ff., II iii 4 ff.

§ **54.** l. 388. **ἰόντων**, sc. *αὐτῶν*, i.e. *τῶν στρατιωτῶν*, see note to i l. 356, HA. § 972.

l. 389. **ἐν ᾧ**, 'at a juncture when'. **τῶν παλαιῶν μαθημάτων ἐξίστανται**, 'forget their old lessons'. Cf. Mem. II i 4, I iii 12.

l. 390. **εἰ δυνήσεται...ἂν εἴη**: we have the same construction in ii l. 156 *ἂν ἔχοι, εἰ παραλήψονται*. **ἀπορραψῳδήσας**, 'by extempore declamation', 'reciting mechanically like a rhapsodist'.

The word occurs only in this passage of Xen.: the various interpretations given of it are as follows:—*oratione subito concinnata* (Leunclavius), *breviter et summatim recitando quid agendum sit*, or *veluti decantato officio* (Morus), *laudibus virorum fortium ex antiquis carminibus depraedicandis* (Sturz), *sententiis undecumque ex poëtis decerptis usus* (Zeune). The expression is evidently one of contempt: the rhapsodists were not held in any particular respect by Socrates and his school. See Mem. IV ii 10, Symp. iii 6 and Plato's Ion.

l. 391. **παραχρῆμα**, 'instantaneously', emphatic, to be taken with *ποιῆσαι*, cf. i l. 162. **πάντων ῥᾷστον**, 'the easiest thing in the world'.

l. 393. **τῶν ἐν ἀνθρώποις**: see note to II ii l. 151.

§ **55.** l. 393. **ἐπεί**, 'for'.

l. 394. **ἐμμόνοις** is attracted into the case of *τούτοις*. See note to II i l. 144.

l. 397. **ὑποβαλεῖν**, *monere:* see note on § 37 l. 277. **τι**: I iv 28 l. 357, VI iii 1.

l. 398. **ἀπαιδεύτους παντάπασιν ἀρετῆς**, 'wholly untrained in virtue and prowess'.

l. 399. **εἰ...ἂν ὠφελήσειε**, 'if it would avail', either the condition is contained in *καλῶς ῥηθείς=εἰ καλῶς ῥηθείη*, or more probably the optative is the usual potential optative, on which see note to II i l. 74 and HA. § 872.

l. 400. **εἰς ἀνδραγαθίαν**, *ad virtutem assequendam.* Cf. § 37.

l. 401. **εἰς μουσικήν**, sc. **ἂν ὠφελήσειε.**

§ 56—§ 58. *Cyaxarês sends an urgent request to Cyrus not to delay the attack. Cyrus sends back a message that there were not yet enough of the enemy outside their camp; but, after a prayer to the gods, he put himself at the head of his army, and marched at a quick pace, in order to encounter the enemy in close combat. Before they were within range, he passed the watchword along the line, and the solemn paean was sung devoutly by all the soldiers.*

§ 56. l. 403. **ἐξαμαρτάνοι** sc. Cyrus.

l. 405. **καὶ ἀπεκρίνατο δή** 'and so Cyrus replied': cf. I vi l. 159. **ἴστω**, sc. Cyaxarês.

l. 406. **ἔξω**, *extra castra.* **δεῖ** sc. **εἶναι ἔξω.**

l. 407. **ἐν ἅπασιν**, *coram omnibus*, ad augendam Medorum de 35
Persis opinionem (*Dindorf*), cf. IV v l. 115.

l. 408. **ἤδη**: i l. 18.

§ 57. l. 409. **ἤδη θᾶττον**: cf. II iv l. 19 *εὐθὺς τροχάζων ἠγεῖτο*, V iii 55 *ἄγε οὖν ἤδη θᾶττον.*

l. 412. **ἐρρωμένως**, 'courageously'.

l. 413. **διὰ τὸ τὰ σώματα ἐκπεπονῆσθαι**, not 'because their bodies had been inured to labour' but 'because they had been thoroughly trained as to their bodies', 'were in capital training'. Cf. Hell. VI iv 28 *ἐκπεπονημένους ὡς ἂν κράτιστοι εἶεν.*

l. 414. **ἄρχοντας**, 'officers', is the predicate, **τοὺς πρωτοστάτας** 'the front-rank men' the subject.

Cf. Hipp. II 6 *αὕτη μοι ἡ τάξις ἀρέσκει διὰ τάδε, ὅτι πρῶτον μὲν οἱ προστάται πάντες ἄρχοντες γίγνονται, οἱ δ' αὐτοὶ ἄνδρες ὅταν ἄρχωσι, μᾶλλόν πως οἴονται ἑαυτοῖς προσήκειν τι καλὸν ποιεῖν ἢ ὅταν ἰδιῶταί εἰσιν· ἔπειτα δὲ καὶ ὅταν πρακτέον τι ᾖ, τὸ παραγγέλλειν μὴ ἰδιώταις, ἀλλ' ἄρχουσι πολὺ ἀνυτικώτερον*, de rep. Lac. XI 5 *εἰσὶ μὲν γὰρ ἐν τῇ Λακωνικῇ τάξει οἱ πρωτοστάται ἄρχοντες.*

l. 415. **διὰ τὸ φρονίμως ἔχειν**, 'because they were sensible men'.

l. 416. **ἐκ πολλοῦ**, 'long before', I vi l. 459. **οὕτως**=*τοῦτο*, viz. *ἀσφαλέστατον εἶναι.*

l. 417. **ἄλλως τε καί**, ii l. 157, iii l. 203, I vi l. 120.

l. 419. **ἔξω βελῶν**, *extra teli iactum*, 'out of range', see note to I iv l. 279. **παρηγγύα...σύνθημα**, 'passed on, as the watch-word'.

Eur. Suppl. v. 700 *παρηγγύων κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ Θεῖν', Ἀντέρειδε τοῖς Ἐρεχθείδαις δόρυ.* The watch-word of

the Greeks, which was passed verbally, is here attributed to the Persians, although it is pretty certain from the surprise expressed by the younger Cyrus (Anab. I viii 17), when he asked *ὅ τι εἴη τὸ σύνθημα*, that it was not in use with them. 'The Roman *tessera militaris* was a 'billet' or wooden tablet with the watch-word inscribed upon it, which was given out by the officers to their soldiers, in order that they might have a test for distinguishing friends from foes; and it was also employed as a means by which the orders of the commander were distributed through the different divisions of an army. Liv. VII 35, XXVII 46'. Rich *Comp.* p. 649 b, Ramsay *Rom. Ant.* p. 399.

l. 421. **ἀνταποδιδόμενον**, 'being delivered back in turn', whether passed back by the same route as it went, or brought to Cyrus by the last man in the last rank (as Weiske thinks).

§ **58.** l. 421. **ἐξῆρχεν...παιᾶνα τὸν νομιζόμενον**, 'led off the customary hymn' to Arês.

Cf. IV i l. 47, Hell. II iv 17 where Thrasybulos says *ἐξάρξω μὲν οὖν ἔγωγ' ἡνίκ' ἂν καιρὸς ᾖ τὸν παιᾶνα*. The paean or hymn after a battle was addressed to Apollo, that before to Arês, according to the Scholiast on Thuc. I 50.

l. 423. **μεγάλῃ τῇ φωνῇ**, 'with their voice great' i.e. 'with loud voice', HA. § 670. **ἐν τῷ τοιούτῳ**: see note to l. 264.

l. 424. **δεισιδαίμονες**=*εὐσεβεῖς*. The meaning 'superstitious' is peculiar to later Greek.

§ 59. *At the conclusion of the hymn the Homotimoi began their march in high spirits; the whole army was full of zeal, vigour and alacrity and in a perfect state of discipline.*

§ **59.** l. 424. **ἐπεὶ...ἐγένετο**, 'after it was ended'.

l. 426. **φαιδροί** 'joyous', 'cheery', not 'of noble guise' (*Gorham*). [**πεπαιδευμένοι**] *exercitatione militari exculti* (Dindorf). But see cr. n. **παρορῶντες εἰς ἀλλήλους**: VIII i 4.

l. 427. **ὀνομάζοντες**, *nomine compellantes* (Dindorf). **ἐπιστάτας**, 'rear-rank combatants'.

l. 428. **λέγοντες πολὺ τό**, 'uttering repeatedly' (HA. § 619), predicate adj. as in V ii 30 *λόγος οὗτος πολὺς ἤδη ἔσπαρται*. **τὸ Ἄγετε κτλ.**: G. § 141 Note 7.

l. 429. **οἱ ὄπισθεν**)(*οἱ ἔμπροσθεν*=*οἱ ἐπιστάται* (§ 42), not merely the *οὐραγοί* as Bornemann suggests. So **τοῖς πρώτοις**=*τοῖς πρωτοστάταις*.

l. 431. **τῷ Κύρῳ**: G. § 184, 3 Note 4, HA. § 771.

l. 433. **πειθοῦς**=*πειθαρχίας*, l. 70, II iii l. 141. **δεινότατον** sc. *ἐστί*.

§ 60—§ 65. *The Assyrians, who had dismounted from their chariots to fight on foot in front of them, as soon as the main body of the Persians approached them, remounted their chariots and withdrew to their own body; while the archers, spearmen and slingers discharged their several missiles, long before these could reach the enemy. The Persians pressed forward, until they were within range, when they quickened their pace and dashed into the hostile ranks. The Assyrians fled at the first onset, the Persians chased them to the entrances of their fortified camp, where they struck down a great number, and jumping after them into the trench spared neither men nor horses. The enemy's cavalry also gave way before the charge of the Medes.*

§ **60.** l. 434. **οἱ ἀπὸ τῶν ἁρμάτων προμαχοῦντες**, not 'those who fought from chariots in front' (*Watson*), but 'those who descending from their chariots fought in advance of them'. Cf. II i l. 52, VI ii 17, VII i 29.

Rawlinson in his *Five Great Monarchies* Vol. II ch. vii gives a description of the Assyrian war-chariots. They were drawn by either two or three, never by four, horses. They were exceedingly short but of considerable width, and contained two persons at least, sometimes even four: the charioteer was always stationed by the side of, not behind, the warrior. The latter discharged his arrows (for he appears not to have used either his short sword or spear) against the foe from the standing-board of his chariot, or descending and advancing a few steps before his horses' heads, took a surer and more deadly aim from *terra firma*. The position occupied by chariots in the military system of Assyria is indicated in several passages of Scripture and noticed distinctly by many classical writers. Isaiah describes them (v 28) as a people 'whose arrows were sharp and all their bows bent, whose horses' hoofs should be counted like flint and their wheels like a whirlwind'. He speaks also (xxxvii 24) of Sennacherib's confidence in the multitude of his chariots. Nahum again (ii 13), in denouncing the approaching downfal of the haughty nation, declares that God is 'against her and will burn her chariots in the smoke'. The statement of Ktêsias (see Introd. p. xxi note 15) that the Assyrian chariots were armed with scythes even at this early period, is contradicted by Xenophon, who ascribes the invention to the Persians (VI i 30), and it receives no confirmation from the monuments.

l. 435. **ὡς προσεμίγνυ τὸ Περσικὸν πλῆθος**, 'when the body of the Persians was now coming close to them' not 'when they came into close collision with the Persians' (*Gorham*), which would require *τῷ Περσικῷ πλήθει*.

l. 437. **ὑπεξήγον**, *sensim se subducebant*, dramatic imperfect.

36 l. 439. **πολὺ πρὶν ἐξικνεῖσθαι**, *multo prius quam ad hostem pervenire possent*, VII v 6.

§ **61.** l. 440. **ἐπέβησαν τῶν ἀφειμένων βελῶν**, 'set foot on the missiles which had been discharged', and therefore were within range of the enemy's missiles. Polyainos II ii 3 writing of Klearchos at the battle of Kunaxa says: *τὴν φάλαγγα τῶν Ἑλλήνων κατ' ἀρχὰς μὲν βάδην ἦγε, τῇ εὐταξίᾳ τοὺς βαρβάρους ἐκπλήττων· ὡς δὲ βέλους ἐντὸς ἤμελλον εἶναι, δρόμῳ χρῆσθαι παρήγγειλεν, ὅπως μηδὲν ὑπὸ τῶν βελῶν βλάπτοιντο.* **ἐφθέγξατο δή**, 'then he cried aloud'.

l. 441. **ἐπιδεικνύτω ἑαυτόν**, 'let him make himself conspicuous by', 'show proof of his valour'. *τις, aliquis, quisque*, I iv l. 31, VI i 6, iv 20.

l. 442. **παρεγγυάτω** sc. *θᾶττον λέναι*, II iv 2. **παρεδίδοσαν**: II iv l. 31.

l. 443. **μένους**, 'spirit', a poetical word, rarely used in prose except ionic. **ὑπὸ...τοῦ σπεύδειν συμμίξαι**, 'owing to their eagerness to close' with the enemy.

§ **62.** l. 446. **τοῦ βάδην** sc. *ἡγεῖσθαι*. Cf. II ii l. 249.

l. 448. **οἱ δὲ ἀκούσαντες**, 'and those who heard him', not 'and they, when they heard him'. **ταὐτὸ τοῦτο**, *hoc ipsum*, sc. *τὶς ἔψεται κτέ.*

l. 449. **διὰ πάντων ἐχώρει**, *per universam aciem ferebatur* (vox). Cf. Plut. Fab. Max. c. 21 *ὥστε διὰ πολλῶν πολὺν λέναι τὸν γέλωτα.*

§ **63.** l. 451. **οὕτως ἔχοντες**, 'in this spirit'.

l. 452. **γε μήν**: see note to I ii l. 14. **οὐκέτι ἐδύναντο**, 'had no longer the moral courage to stand the brunt of the charge'. Cf. l. 466.

l. 453. **τὸ ἔρυμα**: l. 463, l. 468, IV i l. 76.

§ **64.** l. 454. **κατά τε...τοὺς δέ**: see note to II i l. 198.

l. 455. **ὠθουμένων αὐτῶν**, *cum alter alterum impelleret*, 'as they (the Assyrians) were thronging and thrusting one another', in which sense *ὠστίζεσθαι* is more common. **κατεστρώννυσαν**, 'laid low': the more common form in this sense is *καταστορεννύναι.*

l. 457. **ἵππους**: the following clause *ἔνια γάρ κτέ.* explains how the horses came to be there.

§ **65.** l. 461. **καὶ αὐτοί**, 'they also themselves', i.e. the horsemen like the rest. See cr. n. **ἐνέκλιναν**, 'gave way', 'fell back'.

l. 462. **ἀμφοτέρων** sc. *ἵππων τε καὶ ἀνδρῶν.*

§ 66. *The Assyrians within the camp had not presence of mind or courage enough to shoot at the enemy engaged in the work of destruction, being paralysed with fear and the dreadful spectacle before them. They even deserted their vantage ground, as soon as they learnt that the Persians had cut their way through to the entrances.*

§ 66. l. 464. **ἐπὶ τῆς κεφαλῆς τῆς τάφρου,** *in summo aggere eius fossae* quae erat ad introitum (*Bornemann*), nam fossa ibi, ubi erant introitus, portae (**εἴσοδοι**), erat intermissa, ita ut existerent plures partes fossae, unde § 28 erat **εἰς τὰς τάφρους** (*Fischer*).

l. 465. **ἐφρόνουν,** *cogitabant,* IV ii l. 153: 'they had neither mind nor might' (*Holland*).

l. 467. **τάχα...καταμαθόντες** i.e. **ὡς τάχιστα κατέμαθον.**

διακεκοφότας, *perrupisse,* 'had cut their way through', 'broken through the enemy's line', Hell. VII v 23 **ὅποι ἐμβαλὼν διακόψειε,** where the metaphor is borrowed from a trireme.

l. 468. **πρὸς τὰς εἰσόδους** 'up to the entrances' but not inside them as appears from l. 477.

l. 469. **καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον:** i.e. **καὶ ἀπὸ ἐκείνης** 37
τῆς κεφαλῆς καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον.

§ 67. *Consternation of the Assyrian women and their entreaties not to be left to the mercies of the conqueror.*

§ 67. l. 471. **φυγήν** sc. **οὖσαν.**

l. 472. **αἱ μὲν καί:** see note to I v l. 36.

l. 473. **καταρρηγνύμεναι:** i l. 112. The **τε** couples it with **ἐκπεπληγμέναι.** **δρυπτόμεναι:** i l. 113.

l. 474. **πάντας ὅτῳ ἐντυγχάνοιεν:** I vi l. 124, V iii 30, VII iv 14, VIII ii 25.

l. 475. **αὐταῖς καὶ τέκνοις:** for the omission of the article before **τέκνοις** cf. i l. 89.

§ 68. *The kings of the allied forces with their most faithful adherents fought bravely from the raised mounds that commanded the trenches.*

§ 68. l. 476. **οἱ βασιλεῖς:** those mentioned in I v 2, II i 5. The Assyrian king fell in the action, as we learn from IV i l. 56.

l. 478. **τὰς κεφαλάς:** l. 469.

l. 479. **παρεκελεύοντο,** sc. **μάχεσθαι.**

§ 69—§ 70. *Cyrus, considering it unsafe to push his success against superior numbers, ordered his men to retreat with their face*

to the enemy, until they were out of range. They then re-formed with the regular and concerted action of a band of dancers.

§ **69.** l. 480. **τὰ γιγνόμενα** 'what was going on'. **καὶ εἰ βιάσαιντο εἴσω**, 'even if they did force their way in'. Cf. Thuc. I 63, 1 *δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν*, VII 69, 4 *βουλόμενοι βιάσασθαι ἐς τὸ ἔξω*, Demosth. Halonnes. p. 84, 25 *εἰς τὰς πόλεις βιασάμενος*.

l. 482. **ἐπὶ πόδ' ἀνάγειν**, *pedem referre, retrogredi facie hostibus obversa* (Bornemann), 'to retreat backwards', facing the enemy.

Cf. VII v 6, Arist. Aves l. 383 *ἀναγ' ἐπὶ σκέλος*, Polybios II 30, 4 *ἀναχωροῦντες ἐπὶ πόδα*, 68, 4 *ὑποχωρεῖν ἐπὶ πόδα*, VIII 16, 5 *ἐπὶ πόδα ποιούμενον τὴν ἀναχώρησιν*, XVIII 8, 4 (25, 4 Hultsch).

l. 483. **καὶ πείθεσθαι** : see cr. n.

§ **70.** l. 483. **ἔγνω τις ἄν** : *cerneres*, the indefinite protasis 'had he been a spectator' being suppressed. Cf. VII i 38 *ἔγνω ἄν τις*, VIII i 33 *ἐπέγνως ἂν ἐκεῖ*.

l. 484. **πεπαιδευμένους** : l. 426.

l. 486. **ἔξω βελῶν** : l. 419. **κατὰ χώραν**, 'in their appointed place', explained by *ὅπου ἔδει ἕκαστον αὐτῶν γενέσθαι*. IV v l. 226, Oecon. X 70.

l. 487. **μᾶλλον—ἀκριβῶς**, not the same as *ἀκριβέστερον*, see n. to I l. 289. **χοροῦ** : see n. to I vi l. 221.

END OF NOTES ON THIRD BOOK

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK IV

BOOK IV

CHAPTER I

§ 1. *After the victory, Cyrus remained for a short time with his army, ready to give battle, but as the enemy declined to leave their entrenchment, he removed to a suitable distance, and encamped, taking precautions for security against a surprise.* 41

§ 1. l. 1. **αὐτοῦ**, *ibi:* I iv l. 3.

l. 2. **ἕτοιμοί εἰσι**, i.e. ὅτι αὐτὸς καὶ τὸ στράτευμα αὐτοῦ ἕτοιμοί εἰσι κτλ. HA. § 932, 2.

l. 3. **τις**: 'any one', i.e. the enemy. Cf. Hell. I v 15 παρέταξεν, εἴ τις βούλοιτο ναυμαχεῖν.

ἐξέρχοιτο is used as if ἐλεν and not εἰσί had preceded. See G. *MT.* § 74, 1 Note 1 'The dependent verbs in indirect discourse may be changed to the Optative, even when the leading verb retains the Indicative: Anab. VI i 25 ἐδόκει δῆλον εἶναι ὅτι αἱρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι'. For the converse where the dependent verb retains the Indicative when the leading verb is changed to the Optative see III ii l. 8. Gorham's translation 'if any *would* come out' is as misleading as his explanation of the mood is wrong. As to the form see cr. n.

ὡς, 'when'. **ἀντεξῄει**: see n. to I iv l. 62.

l. 4. **ἀπήγαγεν**: I vi l. 473. **ὅσον** i.e. τοσοῦτον ὅσον, 'to such a distance as'. **καλῶς ἔχειν**: III ii l. 226, iii l. 186.

l. 5. **φυλακὰς καταστησάμενος**: III iii l. 254.

l. 6. **στὰς εἰς τὸ μέσον**: see G. § 191 note 6 and my note on I ii l. 37.

l. 7. **συνεκάλεσε**: III iii l. 259.

§ 2—§ 6. *His speech to the Persians in reference to the late action. After thanksgiving to the gods (in which all will of course join) for the glorious victory, for which offerings are due to them, he commends his army generally for their part in it, and promises to*

reward individuals according to their merits, when he has received his officers' reports (§ 2). *He had himself been a spectator of the behaviour of Chrysantas, especially during their retreat from the enemy's camp, and he promoted him at once. He would suspend his judgment as to others for the present* (§ 3—§ 4). *They would now judge for themselves, from what they had recently observed, whether it answered best to fight or to run away* (§ 5). *They would all be better, if they bore in mind the events of the recent engagement. He bade them, after supper and libations to the gods, sing the hymn of victory* (§ 6).

§ **2.** l. 9. **πρῶτον μέν** has no corresponding **ἔπειτα δέ** or **ἔπειτα**, but **ἐγὼ δέ** l. 13; the **μέν** in l. 11 is resumptive of that in l. 9. **ἐπαινῶ**, *gratias ago.*

l. 10. **καὶ—δέ**: see n. to I i l. 16. **ὑμεῖς** sc. **ἐπαινεῖτε**.

l. 11. **σωτηρίας**: see note to III iii l. 262.

l. 12. **χαριστήρια**, 'thankofferings', VII ii 28, VIII vii 3. The word was originally an adjective, like **τελεστήρια**, 'thankofferings for success', **νικητήρια**, 'the festival of victory' VIII iv 1. **ὧν ἂν ἔχωμεν**, 'out of whatever we have in our possession'; or **ἔχωμεν** may mean *possimus*, **ἀποτελεῖν** being understood. The genitive **ὧν** (=**τούτων ἅ**), if partitive, cannot be dependent on **χαριστήρια** (*Bigg*), in that case it must be descriptive. Dindorf reads **ἀεὶ ἔχωμεν**, 'we have at the time'; for this meaning of **ἀεί** see n. to III iii l. 56, and cf. VII i 1, V i 1. **ἀποτελεῖν**: see note to I ii l. 56.

l. 13. **ἤδη**)(**ἐπειδὰν πύθωμαι**. Cf. l. 35, Anab. I iv 16 **ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ**.

l. 14. **ὑμῖν**: G. § 188, 3, HA. § 769.

l. 15. **ἄξιος**, sc. **ἐστίν**. **ἐπειδὰν πύθωμαι...πειράσομαι**: see note to IV v l. 104. **παρ' ὧν προσήκει** short for **παρὰ τούτων παρ' ὧν προσήκει πυθέσθαι**, i.e. from their officers.

l. 16. **τὴν ἀξίαν**, 'his due reward'.

l. 17. **ἀποδιδόναι**: see n. to l. 12.

§ **3.** **τὸν ἐμοῦ ἐγγύτατα** sc. **ὄντα**, 'who was nearest to me' in the action.

l. 18. **Χρυσάνταν πυνθάνεσθαι οἷος ἦν**, 'to learn about Chrysantas...what manner of man he was', i.e. how he behaved: the anticipatory accusative, on which see note to I i l. 76.

l. 19. **τὰ ἄλλα**, sc. **ἐποίει**. We should have expected **ἐποιεῖτε** rather to have been omitted.

l. 20. **καὶ πάντες**: see note to I vi l. 26.

l. 21. **παρηγγύησα ἐπανάγειν**, 'gave orders to retreat' from the Assyrian entrenched camp, III iii l. 482.

l. 22. **ἀνατεταμένος τὴν μάχαιραν**, 'though he had his sword lifted up'. Cf. VII i 34 *ἀνατεταμένοι τὰς μαχαίρας*. **ὡς παίσων**: I iii l. 192 note. For *ὡς* with fut. participle ib. l. 148, G. § 277, 6 Note 2.

l. 23. **ποιεῖν...ἔπραττεν**: cf. V v 35, Hell. III iv 9 *ἴσως σὺ καὶ* 42 *μᾶλλον εἰκότα ποιεῖς ἢ ἐγὼ ἔπραττον*.

Chrysantas is characterised as a model of military obedience and discipline also by Plutarch Pelop. et Marcell. comp. c. 3 *ἄγαμαι δὲ τὸν ἐν τῇ* Παιδείᾳ Χρυσάνταν, *ὃς διηρμένος κοπίδα καὶ παίειν μέλλων πολέμιον, ὡς ὑπεσήμηνεν ἡ σάλπιγξ ἀνακλητικόν, ἀφεὶς τὸν ἄνδρα μάλα πρᾴως καὶ κοσμίως ἀνεχώρησεν*, Quaest. rom. 39 p. 273 F, and by Epictetus Dissert. II 6, 15. Chrysantas was one of the Peers, described (II iii 5) as a man *οὔτε μέγας οὔτε ἰσχυρὸς ἰδεῖν*, but of much common sense, as shown in his advice that the booty ought to be distributed according to merit.

l. 25. **ἐπισπερχῶς**=*μετὰ σπουδῆς* (Hesychius), an unclassical word. **παρηγγύα** sc. *ἐπανάγειν*. **ἔστ' ἔφθασεν...ποιήσας πρὶν...κατανοῆσαι**, 'until he had got his division out of range (I iv l. 279), before the enemy became aware etc.' On the supplementary participle with *φθάνειν* see G. § 279, 4, HA. § 984.

l. 28. **ἐπαφεῖναι**, *immisisse*. This verb does not occur elsewhere in Xen. **ὥστε** *itaque, quocirca*, I iii l. 217.

l. 29. **ἀβλαβής** sc. *ἐστί*. **διὰ τὸ πείθεσθαι**, *propter obedientiam*.

l. 30. **παρέχεται**, *praestat*.

§ **4**. l. 31. **ἐν ὁποίῳ χρόνῳ**: aggredientes hostes an retro cedentes (*Fischer*). **σκεψάμενος...τότε**: see note to I v l. 64, HA. § 976 b. **περὶ ὧν...περὶ αὐτῶν**: cf. I iv l. 238 *οἵ...ἐκεῖνοι*, V ii 8 *ἀνθ' οὗ...ἀντὶ τούτου*.

l. 33. **ὡς ἐργάτην τῶν ἐν πολέμῳ** sc. *ὄντα*, *ut strenuum in rebus bellicis*, 'as one efficient in the duties of the field', I vi l. 212.

l. 34. **ἄρχεσθαι**: I vi l. 247. **χιλιαρχίᾳ**: see note to II iv l. 16. He was only a *ταξίαρχος* before, l. 26.

l. 36. **οὐδὲ τότε**, 'not then either': see n. to II ii l. 43.

§ **5**. l. 37. **ὑπομνῆσαι** (*τόδε*)...**γάρ**: see n. to III iii l. 267.

l. 38. **τῇδε** may be deiktic, pointing to the battle-field, or 'this', as fresh in their recollection. **ἐνθυμούμενοι μήποτε**

παύεσθε: G. § 279, HA. § 981. **παρ' ὑμῖν αὐτοῖς**, 'before yourselves' as judges, i.e. in your own minds. **ἡ φυγὴ σώζει**: cf. III iii 45.

l. 41. **ῥᾷον ἀπαλλάττουσιν**, *felicius discedunt*, 'come off more easily'.

Cf. Mem. I vii 3 *αὐτὸς κακῶς τε καὶ αἰσχρῶς ἂν ἀπαλλάξειεν*, III iii 6 *πῶς δὴ ἀπήλλαχεν ἐκ τῆς ὁδοῦ*; Cyneg. III 3 *χαλεπῶς ἀπὸ τῶν κυνηγεσίων ἀπαλλάττουσι*, de re eq. V 2 *τοῦτο ποιῶν αὐτὸς ἂν ῥᾷστα ἀπαλλάττοι*, Demosth. de cor. p. 246, 65 *χεῖρον ἡμῶν ἀπηλλάχασι deterius quam nos discesserunt*, Aesch. in Ctesiph. § 158 *οὐδεὶς πώποτε καλῶς ἀπήλλαξε Δημοσθένει συμβούλῳ χρώμενος*, Arist. Pac. 568 *ἢ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον*, Theophrast. *περὶ λογοποιίας*: *οὐ μόνον ψεύδονται ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττουσι*, Polyb. 18, 8 (25 ed. Hultsch), 2 *τὸ δεξιὸν τοῦ Φιλίππου λαμπρῶς ἀπήλλαττε κατὰ τὸν κίνδυνον*, IV 64, 7 *ἀπραγοῦντες καὶ δυσχρήστως ἀπαλλάττοντες*, Plut. Timol. c. 17 *χαλεπῶς ἀπήλλαττον*, Lucan Alex. c. 19 *οὐ πονηρῶς ἀπήλλαξε*, Merc. c. 24.

οἱ οὐκ ἐθέλοντες: Cyrus is thinking of the Assyrians; had the reference been general and indefinite, we should have had *οἱ μὴ ἐθέλοντες*: see G. § 283, 4.

l. 43. **ἄριστα**, *optime*. **πεῖραν αὐτῶν ἔχοντες**, *experti ea*, 'because you have had trial of them': cf. III iii l. 278. **ἄρτι γεγενημένου**: HA. § 971 a.

§ **6**. l. 45. **διανοούμενοι** takes the place of the protasis or condition (=*εἰ διανοοῖσθε*): G. § 226, 1, HA. § 902.

l. 46. **θεοφιλεῖς**, *dis cari*.

l. 47. **παιᾶνα ἐξάρχεσθε**: in III iii l. 421 Cyrus is said *ἐξάρχειν παῖανα*, 'to lead off the paean', and so the leader of the chorus is said *ἐξάρχειν*. Here the soldiers are said *ἐξάρχεσθαι* 'to lead off for themselves'.

l. 48. **ἅμα**, 'at the same time', while thus engaged. **τὸ παραγγελλόμενον προνοεῖτε**, 'have an eye to, attend to, the word of command', as becomes *σώφρονας ἄνδρας*. Cf. VI iii 7.

§ 7. *Cyrus then rides to the camp of Cyaxarês; they congratulate each other; having made his observations and offered his services to his uncle he returns to his own camp.*

§ **7**. l. 49. **ἤλασε**: I iv l. 95, III iii l. 207.

l. 50. **συνησθεὶς ἐκείνῳ κοινῇ**, *invicem ei gratulatus*, 'having exchanged congratulations with him'. Cf. III ii l. 167. It might also mean 'after congratulating him publicly'.

l. 51. **ὡς εἰκός**, sc. *ἦν, ut par erat*, or supplying *ἐστί, ut fit*. **τἀκεῖ** for *τὰ ἐκεῖ*, quae in castris Medorum ab Cyaxare eiusque exercitu agerentur (*Fischer*).

l. 52. **εἴ τι δέοιτο**, 'whether he wanted anything (of him)'. Cf. I iv l. 7 note. **ἀπήλαυνεν**: III i l. 354.

l. 53. **οἱ ἀμφὶ Κῦρον**: see note to l. 70. **μὲν δή**: see note to I i l. 76.

l. 54. **ὡς ἔδει**: cf. VII ii 1, 5. 43

§ 8. *Demoralisation of the Assyrian army: some make their escape from the camp under cover of night. The allies are dispirited at seeing the leading nation so helpless and void of resource, and so abandon the camp.*

§ **8.** l. 56. **ἅτε τεθνηκότος τοῦ ἄρχοντος**, *quippe occiso rege*. See III iii l. 476 and for *ἅτε* with participle denoting the cause or ground of an action—as stated on the authority of the writer—cf. V l. 46, VI iv 4, VII i 31.

l. 57. **τῶν βελτίστων** sc. *τεθνηκότων*.

l. 61. **αὐτῶν** sc. *τῶν Ἀσσυρίων*, who are afterwards referred to as *τὸ ἡγούμενον φῦλον* (l. 63) 'the leading race'.

l. 63. **ὅτι...διέφθαρτο τὰς γνώμας**, 'the fact that they had lost their wits', 'were void of counsel and at their wits' end' (*Holland*), not 'was broken in spirit' (*Bigg*).

Cf. Hom. Il. XV 128 *μαινόμενε, φρένας ἠλέ, διέφθορας*, Demosth. c. Olympiod. § 52 p. 1182, 3 *διέφθαρται καὶ παραφρονεῖ*, Isocr. Panath. § 32 *τοὺς μὴ διαφθειρομένους ὑπὸ τῶν εὐπραγιῶν μηδ' ἐξισταμένους αὐτῶν*, § 196 *τὴν φρόνησιν διαφθαρεῖσι,.....ἐμὲ δὲ διεφθάρθαι καὶ παντάπασιν εἶναι μῶρον*, ad Demonic. § 32 *ἡ ψυχὴ πολλὰ σφάλλεται διαφθαρείσης τῆς διανοίας*, ib. *ὅταν ὁ νοῦς ὑπὸ τοῦ οἴνου διαφθαρῇ*, Lysias c. Andoc. § 22 p. 105 *πῶς οὐ θεῶν τις τὴν τούτου γνώμην διέφθειρε*; Eur. Hel. 1190—2 *πότερον...φάτιν τιν' οἴκοθεν κλύουσα λύπῃ σὰς διέφθαρσαι φρένας*; Or. 296 *τὸ δεινὸν καὶ διαφθαρὲν φρενῶν... παραμυθοῦ*, I Ep. ad Timoth. vi 5 *παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν*.

l. 64. **οὕτω δή**, 'under these circumstances then', sc. *ὁρῶντες ταῦτα* l. 60.

§ 9. *Cyrus with his Persians enters the enemy's camp first, where they found an ample supply of sheep and oxen and wagon loads of viands. They are followed by Cyaxarês with his Medes.*

§ **9.** l. 66. **ἔρημον** sc. *ὄν*, 'was seen to be abandoned' not 'seemed abandoned' (*Watson*).

l. 67. **διαβιβάζει πρώτους**, '*traducit primos*', 'marches them first of all across' the trench which ran round the Assyrian camp. Cyrus had still with him the 24,000 Armenians (III ii 2) and the 4000 Chaldaeans (III iii 1).

l. 68. **πολλὰ μέν...πολλαὶ δέ**, an anaphora: see n. to I i 3.

l. 69. **ἀγαθῶν**, *cibi et potus*, 'good cheer': iv l. 17, v ii 24.

Bekker Anecdd. p. 324 Ἀγαθά: ἐπὶ τῶν πρὸς ἀπόλαυσιν καὶ εὐωχίαν σιτίων καὶ ποτῶν ἐχρήσατο Ξενοφῶν τῇ λέξει. Cf. Arist. Plut. 1120 πρότερον εἶχον παρὰ ταῖς καπηλίσιν πάντ' ἀγαθά, Ach. 783, 976, 982, Eq. 1218, Vesp. 1304, Pac. 538, 999, Av. 734 κοπιᾶν ὑπὸ τῶν ἀγαθῶν ('to be surfeited with good things'), Eccl. 838, 1139.

l. 70. **ἐκ τούτου...ἤδη**, 'immediately after this'. **οἱ ἀμφὶ Κυαξάρην Μῆδοι**, 'Cyaxarês and the Medes', l. 53, HA. § 791.

§ 10. *After dinner Cyrus called the Persian taxiarchs round him and expressed to them his own regret at having allowed the enemy to slip through their hands, with the object of eliciting their several opinions.*

§ 10. l. 73. **οἷα καὶ ὅσα**: see note to I iii l. 42.

l. 74. **ἀφεῖναι**, *dimittere*, 'to let slip out of our hands'.

l. 75. **ἀποδεδράκασιν**, *clam aufugerunt*, ut nescias quo quis fugerit: ἀποπεφεύγασι would mean *effugerunt*, ut quis non possit eos deprehendere. Cf. Xen. Anab. I iv 8 οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπῃ ἔρχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον, II ii 13 ἀποδρᾶναι ἢ ἀποφυγεῖν i.e. *fuga clandestina aut aperta*.

l. 76. **οἵτινες...φεύγουσι**, *qui fugiant*, 'men (indefinitely) who make their escape'. HA. § 699 a, Madv. § 105 d.

l. 77. **τούτους**, an emphatic repetition of the (suppressed) antecedent: see note to I iii l. 115. Observe that the first ἄν belongs to οἴοιτο, the second to μεῖναι, 'could suppose that they would stand their ground', cf. III iii l. 327, l. 452.

l. 78. **ἰδόντας**=εἰ ἴδοιεν. **ἡμῶν ἄπειροι ὄντες**, *nondum congressi nobiscum*.

l. 79. **ὑπέμειναν**, 'stood their ground', VII i 30.

l. 81. **ὧν**, partitive genitive after οἱ βέλτιστοι. **οἱ πονηρότεροι ἐκείνων** may mean either 'those who are worse than they (sc. οἱ βέλτιστοι) are' or 'those of them who are worse'.

§ 11—§ 12. *To a suggestion that they should immediately go in pursuit of the foe, Cyrus replies that they had not horses enough: the*

best and bravest of them were mounted. Being urged to go and tell Cyaxarês his wants, he bade them all come with him. They press their suit with such arguments as fitted the occasion.

§ **11.** l. 83. **τί οὐ διώκομεν;** see note to II i l. 26. **καταδήλων γε οὕτω τῶν ἀγαθῶν ὄντων,** *cum spes praedae tam certa* s. *manifesta sit* (Sturz).

l. 84. **καὶ ὅς,** 'and he' sc. Cyrus. See note to I iii l. 92. **προσδεόμεθα:** II iv l. 88.

l. 86. **καιρὸς ἦν,** 'it would have been important': see note to 44 III iii l. 129, Kr. 53, 2 A 7, Madv. § 118 a.

l. 87. **ὀχοῦνται:** v 58. See cr. note. **τρέπεσθαι,** *in fugam compellere*, II iii l. 136. **σὺν τοῖς θεοῖς:** see note to II i l. 144.

l. 88. **ἱκανοί** sc. *ἐσμέν*.

§ **12.** l. 92. **οἷα ἐπιτήδεια ἐδόκουν εἶναι ὑπὲρ ὧν ἐδέοντο,** *qualia ad rem quam cupiebant obtinendam accommodata esse arbitrarentur*. Be careful not to translate *ἐδόκουν* by *videbantur*, as Nitsche does, as if it were *ἐδόκει*.

l. 93. **ὑπὲρ ὧν** (=*τούτων ἃ*) **ἐδέοντο,** 'with a view to the subject of their suit'.

§ 13. *The refusal of their petition by Cyaxarês had to some extent the appearance of jealousy, though his motives may have been mixed, and he may have thought it as well not to risk another battle; he and the Medes were just then engaged in feasting in celebration of the victory.*

§ **13.** l. 94. **ἐκεῖνοι,** Cyrus and his officers. **ἦρχον τοῦ λόγου,** *primi mentionem eius rei fecerunt*, 'were the first to make the proposal', cf. VI i 6. Cyaxarês, as commander in chief, ought not to have waited for them to urge him.

l. 95. **ὥσπερ ὑπεφθόνει,** *quasi subinvidebat*, 'felt, as it were, somewhat jealous': cf. iii l. 14 *ὥσπερ κατεμέμφετο*, Ar. Nub. 1276 *τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς* (not to be translated 'as if he felt some degree of jealousy' *Gorham*).

l. 97. **περὶ εὐθυμίαν ἐτύγχανεν ὤν,** 'was, as it chanced, engaged in making merry'. Cf. Hell. II ii 4 *οὗτοι μὲν περὶ ταῦτα ἦσαν*, viii 18, VI i 1, Anab. III v 14 *ἀμφὶ τὰ ἐπιτήδεια ἦσαν*, and for *εὐθυμία* v l. 37.

l. 98. **τὸ αὐτὸ ποιοῦντας** sc. *περὶ εὐθυμίαν ὄντας*. **δ' οὖν,** resumptive after the digression, 'anyhow', 'be that as it may', (whatever his motives may have been) it is certain that etc.' See my n. to Plutarch *Themist.* 26, 2 l. 15.

§ 14—§ 18. *'It is a principle' he says 'with you Persians not to be extravagantly devoted to any pleasure: now the greatest possible pleasure is success; we ought therefore to be content with a moderate portion of success, and not too greedy of fresh triumphs, lest we lose the fruits of the earlier ones. Had the enemy fled because they were inferior to us in number, it might have been safe to pursue them, but our victory was gained over a small fraction only of them, and the rest know nothing about us: but if we drive them to despair, we may compel them to fight bravely against us, attacking us in separate detachments. Besides, I should not like to disturb the festivity of the Medes by a call to arms'.*

§ **14.** l. 99. **ἀλλ'**, *at*, serves to introduce an objection at the beginning of a sentence; see note to II i l. 117.

l. 100. **μηδὲ πρὸς μίαν**, stronger than *πρὸς μηδεμίαν*: see note to II i l. 193.

l. 101. **ἀπλήστως διακεῖσθαι**, 'to be insatiably disposed', I iv l. 4.

l. 102. **τῆς μεγίστης ἡδονῆς...μάλιστα...ἐγκρατῆ εἶναι**, 'the higher the pleasure, the greater the advantage of moderation in the enjoyment of it'. Cf. I ii 8.

l. 103. **πολὺ μάλιστα**: II i l. 121.

§ **15.** l. 106. **αὐτήν**, sc. *τὴν μεγίστην ἡδονήν*.

l. 108. **ἄλλην καὶ ἄλλην**, 'first one and then another' (success).

l. 111. **παύσασθαι πλέοντας**, 'to give up voyaging', G. § 279, 1, HA. § 981. **ἀπολέσθαι** is epexegetic of *ἄπερ...πεπονθέναι*. Cf. III iii l. 198 *ὅπερ ποιοῦσιν...περιβάλλονται*. **πολλοὺς δέ...ἀποβαλεῖν** depends upon *λέγουσι*; observe the transition from a relative to an independent clause.

l. 112. **καὶ τὴν πρόσθεν ἀποβαλεῖν**, 'lost the fruits of their former victory as well', besides missing the second which they aim at (*ἐφίενται*).

§ **16.** l. 113. **καὶ γάρ**, *etenim*.

l. 114. **ἥττους**, 'inferior in numbers'.

l. 115. **νῦν δέ**, 'as it is', 'as the case stands', commonly used in contradicting the protasis of a hypothetical proposition; cf. VIII iii 32. **πόστῳ μέρει**, *quota parte*, 'with how small a part'.

45 l. 117. **ἄμαχοι** 'out of the action'. It bears a different meaning in VI i 36.

l. 120. **ὅπως μὴ ἀναγκάσομεν**, *vide ne cogamus*, 'mind we don't compel them'. See note to I iii l. 210.

l. 121. **κἂν** for *καὶ ἄν* (=*ἐάν*). **ἀγαθοὺς γενέσθαι**, 'to quit themselves, behave like, brave men'.

§ **17.** l. 123. **σῶσαι** sc. *γυναῖκας καὶ παῖδας ἐπιθυμοῦσι*.

l. 124. **καὶ αἱ σύες**, 'even swine'; on the generic article see HA. § 659. **ἐπειδὰν ὀφθῶσι**, 'after they have been discovered', II iii l. 189, G. *MT.* § 20 Note 1.

l. 125. **αὐτῶν** depends on *τέκνων*.

l. 126. **φεύγει**: observe the transition from the plural *αὐτῶν* to the singular, 'the mother, whose young are being hunted'. **μία**)(*πολλαί* l. 125.

l. 127. **ἴεται**: I vi l. 405. **λαμβάνειν** sc. *τι τῶν τέκνων*.

§ **18.** l. 128. **κατακλείσαντες ἑαυτοὺς εἰς ἕρυμα**: i l. 6.

l. 129. **ταμιεύεσθαι**, *potestatem nobis fecerunt promendi arbitratu nostro:* see note to III iii l. 345.

l. 131. **χωρὶς γενόμενοι**, *in agmina plura divisi.* **κατὰ πρόσωπον**, *a fronte, ex adverso.*

l. 132. **νῦν**: sc. *ἠναντιοῦντο*. **ἐκ πλαγίου**, 'on both flanks', V ii 1.

l. 134. **οὐδ' ἂν ἐθέλοιμι**, 'I should not like either'.

l. 135. **εὐθυμουμένους** i.q. *περὶ εὐθυμίαν ὄντας* l. 97.

l. 136. **ἐξαναστήσας**, 'making them get up', 'disturbing them'. **κινδυνεύσοντας**: G. § 277, 3, HA. § 969 c.

§ 19—§ 24. *Cyrus answers the objections of Cyaxarês. He wishes for volunteers only to go with him: pursuit of the main body of the enemy is not his object, but to capture stragglers or laggards. They had a laudable desire not to return home empty-handed, having come so long a distance, and not to be entirely dependent upon Cyaxarês. The king thereupon gives his consent and sends Artabazos to induce the Medes to volunteer for this special service under Cyrus.*

§ **19.** l. 137. **ὑποβαλών**: II ii l. 10.

l. 138. **τοὺς ἐθέλοντας**=*τοὺς βουλομένους*. Cf. l. 157, II iv l. 255. **τῶν σῶν φίλων τούτων**, the Median officers, of whom he speaks rather contemptuously. **ἂν...ἥκοιμεν**, 'we should return'.

l. 140. **ἄγοντες ἐφ' οἷς εὐθυμήσεσθε**, *afferentes ea quibus omnes laetemini;* the word is evidently chosen with reference to the remark of Cyaxarês l. 135. **τὸ πλῆθος**, 'the main body')(opposed to detachments of it (*ἀπεσχισμένον* and *ὑπολειπόμενον*).

l. 141. **οὐδὲ διωξόμεθα**, 'we shall not even pursue', so far from risking an engagement with him (*κινδυνεύσοντας ἰέναι*).

l. 144. **καὶ ἡμεῖς...καὶ σύ**: on the double *καί* see note to I v l. 36.

§ **20.** l. 145. **ἐδέου**: see note to III iii l. 1.

l. 146. **δίκαιος εἶ ἀντιχαρίζεσθαι**, 'it is fair that you should return the obligation to us', the usual personal for impersonal construction, HA. § 944 a.

46 l. 147. **ἵνα...μὴ εἰς τὸν σὸν θησαυρὸν ὁρῶμεν**, 'that we may not look to your treasury for support'. See note to II iv l. 88, Oecon. II 1 57 and cf. Anab. VI i 17 *εἰσῄει αὐτούς, ὅπως ἂν καὶ ἔχοντές τι* ('not empty-handed') *οἴκαδε ἀφίκοιντο*.

§ **21.** l. 149. **γε μέντοι**, *certe tamen*, 'however', II i l. 111, VII v 53.

l. 150. **καὶ χάριν...εἰδείην ἄν**, 'I should (not only permit it but) *also* feel obliged to you'. For *εἰδέναι χάριν* see note to I iii l. 157.

l. 151. **σύμπεμψόν μοι**, G. § 187, HA. 775.

l. 152. **ἔφη** sc. Cyrus. **ἀξιοπίστων**: ita dictorum propter auctoritatem, quia orationi eorum fidem habituri erant milites (*Fischer*). **τουτωνί**, G. § 83 Note 2, HA. § 274. **ὃς ἐρεῖ**, the Greek substitute for the Latin relative with the subjunctive (*qui dicat*) in a final clause. **ἄν**=*ἃ ἄν*.

l. 153. **λαβών**, 'with': I iv l. 156.

§ **22.** l. 154. **ποτέ**: I iv 27 f. Cf. VI i 9.

l. 157. **καὶ λέγε σύ**, **ἔφη** sc. Cyaxarês, speaking to Artabazos. **τὸν ἐθέλοντα**: see note to l. 138.

§ **23.** l. 159. **εἶπε**, to Artabazos. **νῦν δή**, *nunc demum*, 'now, if ever'. **εἰ**, 'whether', G. § 282, 4, HA. § 1016.

l. 160. **ἀληθῆ**: III i l. 201. **ἔφης**: I iv 28. The proper Attic form is *ἔφησθα*, see Rutherford *New Phrynichus*, p. 226. **ἠδεσθαι θεώμενος**: G. § 279, 1, HA. § 983. **οὔκουν ἀπολείψομαί γέ σου...εἰ τοῦτο λέγεις**, 'I will not, then, *leave* you, if this is what you mean', when you say that my sincerity will be put to the proof. For *οὔκουν* cf. VII v 73 and see HA. § 1048, 2 a.

l. 162. **οὐκοῦν καὶ ἄλλους προθύμως ἐξάξεις**; 'will you then exert yourself to get others also to come on the expedition?'

l. 164. **σέ** is the subject, **ἐμέ** the object of the infinitive.

l. 165. **καὶ ἐκπεμφθείς**, (not only urged by Cyrus but) 'also commissioned by Cyaxarês'. **τά τε ἄλλα**: see l. 157 *τὸν ἐθέλοντα ἰέναι μετὰ Κύρου*.

l. 167. **ἀπολείψοιτο**: see note to I v l. 34.

l. 168. **καὶ τὸ μέγιστον**: see note to III i l. 5. **ἀπὸ θεῶν γεγονότος**, as a *Περσείδης*: see n. to I ii l. 4, Introd. p. xvi and cf. VII ii 24.

CHAPTER II

§ 1—§ 8. *While Cyrus was employed in getting volunteers among the Medes, two legates arrive from the Hyrcanians—a people subject to the Assyrians and who occupied the same relative position towards them, as the Skiritae did towards the Lacedaemonians, and brought up the rear of their army, marching together with their families, according to the usual custom of most Oriental nations. Seeing the general despondency in the Assyrian army, consequent upon their defeat and the death of their king, they thought it a good opportunity to throw off their yoke, and offered to go over to Cyrus and join in the pursuit. They promise to give hostages, as an earnest of their sincerity, and Cyrus pledges himself to treat them as trustworthy friends.*

§ 1. l. 1. **θείως πως**, *divinitus quodammodo*, =*θείᾳ τινι μοίρᾳ*, 'by some special providence', I i l. 2.

l. 2. **Ὑρκανίων**: see note to I i l. 58. **ἄγγελοι**, only two, according to § 17.

l. 4. **ἔθνος οὐ πολύ**: this is a misstatement, see the quotation from Rawlinson in note to I v l. 24.

l. 5. **εὔιπποι**, 'well-horsed', or 'good riders', V v 5, Hell. IV ii 5.

l. 7. **ὥσπερ καί**: l. 49, see note to I vi l. 146.

τοῖς Σκιρίταις: in the Lacedaemonian army the Skiritae formed a separate body (also called λόχος Diod. Sic. XV 32), of whom there were 600 in the Peloponnesian war (Thuc. V 67). In marches they went in front, in the camp they occupied the extreme place (Xen. Rep. Lac. XII 3, XIII 6), and in the battle they formed the left wing. They were particularly employed when a rapid change of position, or a vigorous attack, such as storming of heights etc., was required (Xen. Hell. V iv 52, 53); they were often at the post of greatest danger. Originally, doubtless, they were, as they were called, inhabitants of the district Skiritis, on the confines of Laconia, towards Parrhasia; their rights and duties appear to have been defined by agreement; their mode of fighting was also perhaps Arcadian. C. O. MÜLLER, *History etc. of the Doric race*, Engl. Tr. Vol. II p. 258. Diod. Sic. XV 32 *ὁ δὲ Σκιρίτης καλούμενος λόχος παρὰ τοῖς Σπαρτιάταις οὐ συντάττεται μετὰ τῶν ἄλλων, ἀλλ' ἰδίαν ἔχων σύστασιν μετὰ τοῦ βασιλέως ἵσταται καὶ παραβοηθεῖ τοῖς ἀεὶ θλιβομένοις μέρεσι·*

συνεστὼς δ' ἐξ ἐπιλέκτων ἀνθρώπων μεγάλας ποιεῖται ῥοπὰς ἐν ταῖς παρατάξεσι καὶ κατὰ τὸ πλεῖστον αἴτιος γίγνεται τῆς νίκης.

l. 9. **καὶ δὴ καὶ τότε**, 'and on that particular occasion'. **ὀπισθοφυλακεῖν**, 'to form the rear-guard'.

47 l. 10. **ὡς**, *circiter, admodum*, 'about', v l. 78.

l. 11. **πρὸ αὐτῶν**, *prius quam ipsi* (not *pro ipsis*) *hoc* (*periculum*) *sustinerent.*

§ **2.** l. 12. **ἅτε μέλλοντες**, I iii l. 33, II ii l. 26.

l. 13. **τοὺς οἰκέτας**, not *famulos* as in I i 1, IV 13, but *domesticos*, i.e. uxores, liberos, servos. **ὑστάτους**, predicate adjective, 'hindmost'.

l. 14. **γὰρ δή**, 'for, as a matter of fact', I ii l. 64. Herodotus refers to this custom VII c. 3, cf. Q. Curt. IV xiv 11.

l. 15. **ἔχοντες**, 'with': see n. to I ii l. 121. **οἱ πολλοί**: in partitive apposition to *οἱ κατὰ τὴν Ἀσίαν*, G. § 137 Note 2, HA. § 624 d. **μεθ' ὧνπερ**, i.e. *τούτους μεθ' ὧνπερ.*

§ **3.** l. 17. Observe the change of mood in the indirect discourse from the indicative in **οἷα πάσχουσιν** to the optative in **καὶ ὅτι τεθναίη**. The former is the more vivid form of expression. G. *MT.* § 70, 2 Rem. 1, HA. § 933. Observe also the change of construction from *ἐννοηθέντες*, which should have been followed by *ἐνόμισαν* or some verb equivalent in meaning, to *ἐνθυμουμένοις* which is followed by *ἔδοξεν*. Cf. VI i 31 *βουλόμενος...ἔδοξεν αὐτῷ*, III ii l. 135 note.

l. 18. **τεθναίη**, *occisus esset*, i l. 56. This optative is found in Hell. IV iii 10, VII i 32, and Cobet proposes to restore it for *τεθνάναι* in IV iii 1. See his *Nov. Lect.* p. 322. **ὁ ἄρχων**: i l. 56. **ἠττημένοι εἶεν** sc. *οἱ Ἀσσύριοι.*

l. 20. **ἀθύμως ἔχοιεν**=*ἄθυμοι εἶεν.* **ἀπολείποιεν** sc. *αὐτούς.* **ἐνθυμουμένοις**: there is a similar transition from the present to the aorist participle in VII ii 24 *ἀγνοῶν...ταῦτ' οὖν ἀγνοήσας.*

l. 21. **καλὸν εἶναι**, *opportunum esse.* Cf. V iii 9 *καλῶς ἔχειν.* **οἱ ἀμφὶ Κῦρον**, *Cyrus cum suis.* Cf. i l. 53.

l. 22. **συνεπιθέσθαι**, *una aggredi* Assyrios.

l. 23. **ἀπό**, 'by means of', 'because of'.

l. 24. **μέγιστον ηὔξητο**, 'had grown great', proleptic or anticipatory predicate=*ὥστε μέγιστον εἶναι.* ARN. § 643, G. § 166 Note 4.

Cf. Demosth. 2, 5 *τούτοις ὁ Φίλιππος μέγας ηὐξήθη*, 9, 21 *μέγας ἐκ μικροῦ Φίλιππος ηὔξηται*, Plato Timae. p. 72 D *μέγας καὶ ὕπουλος αὐξάνεται*, Protag. 327 C *οὗτος ἂν ἐλλόγιμος ηὐξήθη*, Thuc. II 75 *ἤρετο τὸ ὕψος τοῦ τείχους μέγα*, Aesch. Agam. 751 *μέγαν τελεσθέντα ὄλβον*.

§ **4.** l. 26. **σφεῖς**, *ipsi*, indirect reflexive. See Cobet *Nov. Lect.* p. 237, 475, 498, *Var. Lect.* p. 107.

l. 27. **ὑπάρξοιεν**: see note to I v l. 34.

l. 28. **διηγοῦντο τὰ τῶν πολεμίων ὡς ἔχοι**: anticipatory accusative, on which see n. to I i l. 76.

l. 29. **μάλιστα**, 'above all things', to be taken with *ἐπαίρειν*.

§ **5.** l. 30. **ἂν...καταλαβεῖν**, *esse assecuturos*.

l. 32. **μάλα συμφοράν**, 'a great misfortune'. Cf. Hell. V iv 14 *μάλα χειμῶνος ὄντος*, II iv 2 *μαλ' εὐημερίας οὔσης*, VI ii 39 *μάλα στρατηγόν*.

l. 34. **ὡς μέγιστον φρονεῖν ἐπὶ σφίσιν**, *magnificentissime sentire de sese*, i.e. sua et suorum virtute.

§ **6.** l. 35. **ἔωθεν...πορεύοιντο**: Persae ante ortum solem exercitum non movebant, teste Curtio III 3. Cf. Herod. VII 54 (*Hutchinson*).

εὔζωνοι: Morier, *a second Journey through Persia*, p. 209 quoted by Dindorf: He (the Persian *chapper* or courier) wore a long linen bandage that was tightly wound about him in many folds, which the Persians say is of great support to the body. This will perhaps explain what Herodotus means by *εὐζώνῳ ἀνδρί*. If it be intended to denote a man on foot, the many bandages with which the Persian *cossids*, or foot messengers, bind themselves, will also afford a good illustration. They are generally so tightly zoned that they can scarcely stoop, and they also bandage their legs and tighten their trowsers, to be less encumbered in walking. Cf. l. 107, II iv l. 200.

For the position of *εἰ* cf. l. 83 and see note to I vi l. 96.

l. 36. **ὑπό**, *prae*, *propter*. Cf. I iv l. 174, III i l. 233. **σχολῇ**, *lente*, *non prompte*, more hominum otiosorum.

l. 37. **αὐτούς** sc. the Assyrians. **τὴν προτέραν νύκτα**, 'last night', when the Assyrians fled from their camp.

§ **7.** l. 39. **ἔχετε οὖν ὧν λέγετε πιστόν τι ἡμᾶς διδάσκειν**, 'can you put in any guarantee of your statements for our assurance that you speak the truth?'

πιστόν=*fidei pignus*, cf. III i l. 250.

l. 41. **ἐλάσαντες**: III iii l. 205.

l. 42. **μόνον...πιστὰ θεῶν πεποίησο**, 'only make us once for all solemn pledges and give the right hand'. The Perfect Imperative of the second person is rare; when it is used it seems to be a little more emphatic than the Present or Aorist; e.g. *ἠὲ σὺ τόνδε δέδεξο* Il. V 228, *πέπαυσο* 'stop! not another word'. G. *MT.* § 18, 2 Note 2. Cobet *Mnemos.* Vol. III p. 390 regards the word as a gloss, the proper Greek phrase being *πιστὰ δοῦναι καὶ λαβεῖν*. For *πιστὰ θεῶν* cf. the similar expression *ὅρκος θεῶν*, 'an oath by the gods', II iii l. 95, Soph. Oed. R. l. 647.

l. 43. **δεξιὰν διδόναι** was a symbol of the most solemn promise: cf. Ctesias fr. 9 *Ἀμόργην φίλον τούτοις, τῶν δεξιῶν ἐμβαλλομένων, ἐποιεῖτο*, Soph. Phil. 813 *ἔμβαλλε χειρὸς πίστιν*, Diod. Sic. XVI 43, 4 *ἔστι ἡ πίστις αὕτη βεβαιοτάτη παρὰ τοῖς Πέρσαις*. Hence it is used for the promise itself, as in V i 22, Anab. II iv 1 *δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα κτλ.* **τοῖς ἄλλοις** 'to the rest of our people'. **τὰ αὐτά**: sc. *τὴν δεξιάν*.

§ **8.** l. 45. **ἦ μήν**: note to II iii l. 96. **ἐμπεδώσωσιν**: III i l. 203, V i 22 *τοὺς ὅρκους καὶ τὰς δεξιὰς ἐμπεδώσω*.

l. 46. **ὡς**=*ὥστε*: see index to Vol. I p. 354 b.

l. 47. **μεῖον ἔχειν παρ' ἑαυτῷ**, 'to have less (be in an inferior position) in his judgment'.

l. 48. **ἔστιν ἰδεῖν**, 'one may see'.

l. 49. **ἀρχὰς ἔχοντας**, 'holding high posts'. **Περσῶν**, partitive genitive dependent on *οἵ*: see n. to I vi l. 509.

l. 50. **ἄξιοι εἶναι** sc. *οὗ πιστεύεσθαι καὶ ἀρχὰς ἔχειν*.

§ 9—§ 14. *The Hyrcanian legates wait until the army is ready to march. Nearly all the Medes volunteer, except those on the staff of Cyaxarês. The order of the pursuit. The two Hyrcanians act as guides. Cyrus is satisfied with their assurances, without waiting for the promised hostages.*

§ **9.** l. 51. **ἔτι φάους ὄντος**, l. 184, *κατὰ φῶς* III iii l. 187.

l. 53. **ὥσπερ εἰκός** sc. *ἦν*, *ut par erat*, nam imperator eorum erat Cyrus et centuriones ipsi auctores exstiterant Cyro ut Assyrios persequeretur (*Fischer*).

§ **10.** l. 56. **φίλοι γενέσθαι**: I iv 11.

l. 58. **χάριν εἰδέναι**: see note to I iii l. 157.

l. 59. **ἐλπίδας ἔχοντες** a variation for *διὰ τὸ ἐλπίδας ἔχειν*.

l. 60. **ἔτι**=*ποτέ*, 'yet', 'at some future time'. Cf. *ποτὲ ἔτι* VII i 11.

l. 61. **ἰσχυρῶς** (not 'certainly', as Gorham translates it, but) *vehementer, valde,* belongs to *μέγαν* and *εὐτυχῆ*; see Index to Vol. I p. 324 b.

l. 62. **εἴ τι ἀγαθόν τῳ ἔπραξεν...ἐβούλοντο,** 'whatever kind service he had done for any of them, they were anxious to repay the favour'. Observe the transition from the subordinate or participial to the independent and coordinate clause, as in II iii l. 57, III iii l. 78.

l. 63. **πολλοῖς δέ...διεπέπρακτο,** a parenthetical clause, explanatory of the preceding. For the allusion see I iv 13, and for the meaning of *διαπράττεσθαι* note to I iv l. 9, v l. 89.

l. 65. **λόγος διῆλθεν,** 'a report spread abroad'; Anab. I iv 7 *διῆλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος*, but in Thuc. VI 46, 4 *διῆλθεν ὁ λόγος*.

ἐπί: see n. on I vi l. 137.

§ **11.** l. 66. **ἀγαθά,** 'booty'. **καὶ τοῦ λαβεῖν τι ἕνεκα,** 'with the object among other things (*καί*) of getting something'.

l. 68. **σκηνοῦντες,** 'feasting': see i l. 96 and cf. v l. 42, II iii l. 4 with note.

l. 69. **οἱ τούτων ὑπήκοοι,** 'those who were under their command': cf. l. 4.

l. 70. **φαιδρῶς**: III iii l. 426. **ἅτε...ἐξιόντες**: III iii l. 421.

l. 71. **ἐθελούσιοι,** unclassical. The proper Attic word is *ἑκούσιοι*.

l. 72. **χάριτος ἕνεκα**=*χαριούμενοι*. So *πρὸς χάριν* Mem. 49
VI iv 4, *ἐν χάριτι* Oec. VIII 10.

§ **12.** l. 72. **ἐπεὶ ἔξω ἦσαν,** *cum egressi essent* (e castris). Cf. v l. 14, III iii l. 406.

l. 73. **πρῶτον μέν** corresponds to *ἐκ τούτου* l. 81.

l. 74. **μάλιστα μέν,** 'first and foremost' answers to *ἔπειτα δέ*, as in Soph. Oed. R. v. 647 *μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν, ἔπειτα κἀμέ*. **Μάλιστα** is frequently thus used to denote what stands first among one's wishes, see Jebb on Soph. *Oed. R.* v. 926.

l. 75. **αὐτοῖς καὶ σφίσιν**: **Μήδοις καὶ Περσαις. δυνασθῆναι κτλ.** 'might be in a position to make a grateful recompense'. On the Ionic form *ἐδυνάσθην* see note to I i l. 67.

l. 76. **τέλος,** 'in conclusion', I iv l. 1.

l. 77. **ἐκείνους**: the Median cavalry. The reason for this order of march is seen in V iii 37.

l. 79. **ὅπου ἂν...ἐπίσχωσι τῆς πορείας**, 'wherever they cease from their march', HA. § 748. Cf. Arist. Av. 1200 *ἐπίσχες τοῦ δρόμου.* **ἐνετείλατο αὐτοῖς...τινάς**, *iussit eorum aliquos ad se equitando accedere.*

l. 80. **τὸ ἀεὶ καίριον**, *occasionum momenta:* see note to III iii l. 56.

§ **13.** l. 81. **ἐκ τούτου** answers to *πρῶτον μέν* l. 73. **ἐκέλευε**: cf. l. 187, l. 250, and see n. to III iii l. 1.

l. 82. **καὶ οἵ** and l. 85 **καὶ τόν**: see n. to I iii l. 92. **τί δέ;** 'what!' in a question of surprise, III i l. 103.

l. 83. **τοὺς ὁμήρους** is governed by *ἀγάγωμεν*; for its position before the conjunction cf. l. 35, and note to I vi l. 96; or it may be the object of *ἀναμενεῖς*, see III iii l. 179.

l. 84. **καὶ σύ**, 'you also', as ourselves have received *τὰ πιστά* from you.

l. 85. **ἀποκρίνασθαι...φάναι...ἔφη**: see note on I iii l. 68.

l. 86. **ἐννοῶ γάρ**: 'no (i.e. *οὐκ ἀναμενῶ*), for I consider etc.'

l. 90. **οὕτω...ἔχειν ὡς...ἔσεσθαι**: 'that we are so circumstanced that we shall not be in your power, but rather (so please the gods) you are (absolutely) in ours'. For the infinitive after *ὡς* see note to l. 46.

l. 92. **καὶ μέντοι**: see note to I iv l. 252.

l. 93. **φατὲ ὑστάτους**: this is not said by the Hyrcanians in their speech § 4, but the remark is Xenophon's in § 2. **ἐπειδὰν ἴδητε**, 'as soon as you shall have seen them': see note to III ii l. 12.

l. 94. **οἱ ὑμέτεροί εἰσιν**, 'that your party are' (in the rear), or 'that they (those in the rear) are yours', see HA. § 669.

§ **14.** l. 99. **ἀλλὰ μὴ.....μικράν τινα αὐτῶν οἴοιτο ῥοπὴν εἶναι**, 'but (all they feared was) lest Cyrus should fancy that their influence was but insignificant', 'as far as they were concerned, it made little or no difference' whether they joined him or stayed away. *ῥοπή, momentum*, 'something sufficient to turn the scale', hence 'influence', 'importance'.

καί...καί, 'whether'...'or'. So *εὖ καὶ μαρῶς* Arist. Eq. l. 800, *καὶ δίκαια κἀδικα* Ach. l. 373, *καὶ δικαίως κἀδίκως* Plut. 233.

§ 15—§ 20. *The Cyreian army are awed but encouraged by the appearance of a preternatural light, which enabled them to get over the ground quickly, so that they were in close proximity to the Hyrcanian army before dawn. One of the emissaries is sent by Cyrus*

to tell his countrymen that, if they meant well, they must come to meet them with their right hands uplifted. Meantime the Medo-Persian army halted; the Median officers and Tigranês ride up to learn the cause and are instructed to receive the Hyrcanians according as they behaved. The latter greet them cordially and are at once admitted into confidence: they give information about the position of the head-quarters of the Assyrians.

§ **15.** l. 102. **πορευομένων** sc. *αὐτῶν*, HA. § 972 a. The gen. abs. is here used needlessly, since *τῷ Κύρῳ καὶ τῷ στρατεύματι* follow: see note to I iv l. 13 and cf. III iii l. 388.

l. 104. **προφανές**, *conspicuum*, a word not found elsewhere in Xen. **πᾶσι**: G. § 187, HA. § 775.

l. 105. **φρίκην πρὸς τὸ θεῖον**, *horrorem erga numen divinum*, 'shuddering from religious awe', lit. 'at the divine power'. Cf. Theophrast. Ch. XVI *ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία πρὸς τὸ δαιμόνιον*, Athenag. Supp. p. Chr. I *ἵνα τῷ πρὸς τὸν θεὸν δέει ἀπέχωνται τοῦ ἀδικεῖν*. The word *φρίκη* is a poetical word, not found elsewhere in Xen.; Plato uses it twice.

l. 107. **εὔζωνοί τε καὶ ταχύ**, 'without encumbrance and with despatch', cf. V iii 24 and see note to l. 35.

l. 108. **ἅμα κνέφᾳ**, *primo diluculo*, 'in the morning twilight'. Cf. *ἅμα ἕῳ*, *ἅμα ἦρι*, *ἅμα τῇ ἡμέρᾳ* I ii 4.

The word *κνέφας* is found in this sense in Hell. VII i 15 and in Aristoph. Eccles. v. 290 *πρῴ πάνυ τοῦ κνέφους*, cf. Vesp. v. 123 *νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ, ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδι*. It is generally applied to the evening twilight.

§ **16.** l. 110. **ὡς δ' ἔγνωσαν, καὶ τῷ Κύρῳ λέγουσιν**, 'and when they perceived (that they were near the Hyrcanian army) they tell Cyrus also'. The *καί* is wrongly explained by Gorham.

l. 111. **οἱ σφέτεροι**, *sui*, 'their countrymen': see note to l. 94.
τῷ ὑστάτους εἶναι γιγνώσκειν, 'they knew it from the fact of their being hindmost and from the number of the fires they saw', G. § 188, 1, HA. § 776.

§ **17.** l. 113. **τὸν ἕτερον αὐτῶν**, 'one of the two'. **αὐτούς**, ipsos Hyrcanos.

l. 114. **λέγειν**, *iubere*, l. 157. **ὑπαντᾶν**: I iv l. 273.
τὰς δεξιὰς ἀνατείναντας, as token of their friendly feeling. Cf. l. 134, VI iii 13, Herod. IV 136, VII 233, Thuc. IV 38, I *τὰς χεῖρας ἀνέσεισαν*.

l. 116. **ὡς ἄν**, 'according to whatever way', sc. as friends or foes.

l. 117. **προσφερομένους**, *se gerentes*, 'behaving themselves', as in VIII i 21 *τοῖς μὲν δὴ μὴ παροῦσιν οὕτω προσεφέρετο*, Anab. V v 19 *οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν*, and in Diodor. Sic. we find the expressions *προσφέρεσθαι βιαίως, ἐπιεικῶς, μεγαλοπρεπῶς, πικρῶς, ὑπεροπτικῶς*. The translation 'when he and his people saw them advancing' (*Watson*) is doubly wrong. Cf. l. 129.

l. 118. **οὕτω δή**, 'thus then it came to pass that', l. 67.

§ **18.** l. 119. **ἐν ᾧ**, III ii l. 21. l. 120. **τοὺς Ὑρκανίους ὅ,τι ποιήσουσιν**=*ὅ,τι οἱ Ὑρκάνιοι ποιήσουσιν*: the anticipatory accusative, see note to I i l. 76.

l. 121. **ἐπέστησε** (*ἐφιστάναι*), 'caused to halt'; elsewhere as in VI i 22 this verb means *praeficere*. **παρελαύνουσι**, according to their instructions, see l. 80.

l. 123. **ὅτι** here introduces a direct quotation. VII iii 3.

l. 124. **Ὑρκανίων στράτευμα** is the predicate to the subject *τοῦτο τὸ πλησίον* (*στράτευμα*). Cf. l. 111.

l. 126. **ἐροῦντες**, *iussuri*, l. 114. **ὑπαντιάζειν**, an Ionic and poetical word, Hom. Il. VI l. 17.

l. 128. **καθ' ὃν ἂν ᾖ ἕκαστος**, i.e. *ἕκαστος* (*ὑμῶν*) *δεξιούσθω ἐκεῖνον αὐτῶν* (*τῶν Ὑρκανίων*) *καθ' ὃν ἂν ᾖ*, 'greet the man opposite to whomsoever each is', i.e. each greet the man in front of him.

l. 129. **θαρρύνετε**, sc. ne vos credant hostes esse (*Sturz*).

l. 130. **τούτων...μηδένα λιπεῖν**, 'to leave none of them alive'. Cf. l. 172.

l. 131. **παρήγγειλεν**, ducibus Medorum et Tigrani.

§ **19.** l. 133. **παρῆσαν** *aderant*, not *παρῆσαν adveniebant*.

51 l. 134. **εἴρητο**, l. 126. **οἱ Μῆδοι καὶ Πέρσαι**, 'the Medo-Persian army', HA. § 662.

§ **20.** l. 137. **ἤδη**, 'at once', 'from this moment'. **πρὸς ἡμᾶς οὕτως ἔχειν**=*πιστεύειν ἡμῖν*.

l. 138. **εἶπατε**: the Attic forms of the aor. are

εἶπον	*εἴπατον*	*εἴπομεν*	*εἰπέ*	*εἰπάτον*	*εἰπόντων*
εἶπας	*εἰπάτην*	*εἴπατε*	*εἰπέτω*	*εἰπάτων*	
εἶπε		*εἶπον*			

ut *α* sit in secunda persona perpetuum, in primam et tertiam non admittatur. See Cobet *Nov. Lect.* p. 2.

l. 139. **ἔνθα αἱ ἀρχαί εἰσι**, 'the place where the officers are', 'the head-quarters', see note to III ii l. 78: *αἱ ἀρχαί=οἱ ἄρχοντες* also in I ii l. 144.

l. 140. **τὸ ἀθρόον αὐτῶν**, 'their main body' i.q. *τὸ πλῆθος* i l. 140.

l. 141. **ὀλίγῳ**: G. § 188, 2, HA. § 781. **παρασάγγην** sc. *ἀπέχει* II iv l. 181.

§ 21—§ 26. *Cyrus makes a speech to the Medo-Persian army and the Hyrcanians, in which he urges the importance of uniting at once in a vigorous effort against the enemy, before they had lost the prestige of victory. He directs the Hyrcanians to spread themselves out, so as to conceal the rest for as long a time as possible. He bids the officers leave the pursuit of the enemy to the younger men and not straggle but ride in close and compact array. A victory is often spoiled by greed for plunder; they must think only of securing their victory, and not of the spoils of victory.*

§ **21.** l. 144. **πρὸς ὑμᾶς ὡς πρὸς συμμάχους**: the order might have been **ὡς πρὸς συμμάχους ὑμᾶς**: see my note to I vi l. 35.

l. 146. **νῦν**, to be specially emphasized. **ἐν τοιούτῳ**, 'in such a (dangerous) conjuncture': see note to III iii l. 389.

l. 147. **μαλακισάμενοι=εἰ μαλακισαίμεθα**, *si ignave rem gesserimus*, 'if we act remissly', II iii l. 20, III iii l. 301.

l. 148. **ἐφ' ἃ ἥκομεν**, 'the object for which (I vi l. 137) we are come'.

l. 149. **τὸ καρτερὸν ἐμβαλόμενοι**, 'attacking with might and main': *τὸ καρτερόν=καρτερῶς*, as in Theocr. Idyll. I l. 41 *κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς*: so *τὸ καλόν=καλῶς* ib. III 3, 18. Dindorf after Breitenbach would translate 'putting our whole strength into our attack', on the ground that *ἐμβαλόμενοι* cannot be used for *ἐμβαλόντες*.

l. 150. **αὐτίκα μάλα**, 'right soon', l. 259, III ii l. 59, VIII iii 46. **ὥσπερ...ηὑρημένων**, 'as if they had been a parcel of slaves that have been caught in the attempt to abscond'. Cf. I vi l. 441.

l. 152. **οὐδὲ ταῦτα**, 'not even these', sc. *τὸ ἱκετεύειν* and *τὸ φεύγειν*, *nec fugam nec preces cogitantes* sed timore stupentes et mente deiectos (*Schneider*).

l. 153. **φρονεῖν**: III iii l. 465. **ἡττημένοι**, 'as having been (once) defeated'.

l. 154. **ἥξειν** sc. *ἡμᾶς*.

l. 155. **κατειλημμένοι ἔσονται**, *deprehensi erunt.*

§ **22.** l. 157. **τὸ ἀπὸ τοῦδε**, 'for the time after the present', 'from henceforth': so V i l. 51, *ἐκ τοῦδε* V v 43.

l. 160. **ἅπαντα...νομιζόντων**, 'let them think that nothing else but etc.'; so that *γέρρα καὶ κοπίδας καὶ σαγάρεις* may be predicates to *ἅπαντα*. Breitenbach compares Ages. II 7 *ὥπλισέ τε οὕτως ὡς ἅπαντα μὲν χαλκόν, ἅπαντα δὲ φοινικᾶ φαίνεσθαι.*

σαγάρεις: the *σάγαρις* is in all probability the *khanjar* of modern Persia, a short, curved, double-edged dagger, almost universally worn (*Sir H. C. Rawlinson* ap. Rawlinson's *Herod.* Vol. I p. 351 note). It is not, as Bähr *ad l.* supposes, identical with the *ἀκινάκης*, because the latter is mentioned as a distinct weapon in Herod. Bk IV ch. 70.

§ **23.** l. 162. **ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν**, 'spreading yourselves out in front of (so as to mask) us'.

l. 164. **ὅτι πλεῖστον χρόνον**, 'for as long a time as possible', II iv l. 39, HA. § 651. **ἐπειδὰν...πρὸς τῷ στρατεύματι γένωμαι**, 'as soon as ever I shall have reached the enemy's army'. Cf. l. 93 and see G. *MT.* § 20 note 1.

52 l. 166. **ἕκαστοι**: Medes, Armenians and Hyrcanians. **τάξιν ἱππέων**, *turmam equitum*, centenos equites.

l. 167. **χρῶμαι** sc. *αὐταῖς*. **μένων παρὰ τὸ στρατόπεδον**, 'while I stay by the (enemy's) camp', the acc. for the dative, as I iv l. 228, VII i 39.

§ **24.** l. 169. **ἀθρόοι ἐλαύνετε**, 'keep together in close order, as you ride'. We should have expected either *ἐλαυνόντων* or *ὑμεῖς οἱ ἄρχοντες.*

ἀθρόῳ τινί, 'a compact body' of the enemy.

l. 170. **ἀποβιασθῆτε**, passive. The middle occurs in III i l. 178. **ἑφίεσθε**, *sinite.*

l. 171. **καινόντων**: see note to I iv l. 54. **τοῦτο**, sc. *τὸ καίνειν.*

l. 172. **λιπεῖν**: l. 131.

§ **25.** l. 173. **ὃ...τὴν τύχην ἀνέτρεψε, φυλάξασθαι δεῖ, τὸ... τραπέσθαι**, *id cavendum est ne ad rapinam convertamini, quod multorum sane victorum fortunam evertit.*

l. 175. **ὁ τοῦτο ποιῶν**, 'he who does so', i.e. *ὁ ἐφ' ἁρπαγὴν τραπόμενος.* **ἀνήρ** used emphatically, as in II ii l. 183, V v 33.

l. 176. **τῷ βουλομένῳ**, I ii l. 170.

§ **26.** l. 177. **ἐκεῖνο**, like *illud*, in reference to what follows, II iv l. 215, II i l. 183.

l. 179. **συνήρπακε**, 'has (*ipso facto*) swept clean away'. Cf. I ii l. 32.

l. 180. **πρὸς ταῦτα**, *propterea*.

l. 181. **ὁρᾶτε ὅπως τὴν νίκην διασωζώμεθα**, 'be intent on our holding and maintaining our victory'. Cf. Thuc. III 39, 4 *εὐδαιμονίαν διασώζονται*, V 16, 3 *διασώσασθαι τὴν εὐτυχίαν*, 46, 2 δ. *τὴν εὐπραγίαν*, VII 63, 2 *τὴν ἡδονὴν ἐνθυμεῖσθαι ὡς ἀξία ἐστὶ διασώσασθαι*. For the subjunctive with *ὅπως* after a verb of effort see G. § 217 Note 1, HA. § 885 b.

l. 182. **κρατηθῇ**: the subject is *ὁ ἁρπάζων* in the following clause. **ἔχεται**, *in potestate victoris est*. For *ὁ ἁρπάζων* see G. § 276, 2, HA. § 966.

l. 183. **ἅμα διώκοντες**, I iii l. 66 note. **ὡς ἐμέ**: I iii l. 146.

l. 184. **φάους**: l. 51 note. **ὡς**, *nam*. **οὐδένα...προσδεξόμεθα**, because in the dark it will be difficult to distinguish friend from foe.

§ 27. *The officers are dismissed to their several commands, with instructions to repeat the warnings of Cyrus to their subordinate officers.*

§ **27.** l. 186. **εἰς τὰς τάξεις**: III iii l. 291.

l. 187. **ἐκέλευεν**: l. 81. **ἅμα πορευομένους**, l. 183.

l. 189. **ἐν μετώπῳ**: II iv l. 30.

l. 190. **ὥστε ἀκούειν**, 'so that they could hear'. **τοὺς δεκαδάρχους...ἕκαστον**, partitive apposition, see n. to I i l. 6.

l. 191. **παραγγέλλειν** depends upon *κελεύειν* and *κελεύειν* itself on *ἐκέλευε* l. 187.

l. 192. **τὸ μέσον ἔχων**, because the Persian force consisted of infantry, while the cavalry in the nature of things (*ὥσπερ εἰκός*) were posted on each wing. The light-armed infantry are not mentioned, neither the Median and Armenian soldiers in this passage (but see V 9 and V iii 38) nor the Chaldaeans generally throughout this campaign; but we hear of them first again in VII 2, 5.

§ 28. *Description of the consternation and general disorder of the Assyrians when their eyes were opened at daybreak, and of the preparation of some for flight, the immediate flight of others. They are cut to pieces without any show of resistance.*

§ **28.** l. 195. **ἐγίγνωσκον**, *intelligebant* Hyrcanos ab Assyriis defecisse hostesque adesse (*Bornemann*).

53 l. 197. **ἔλυον**: see n. to III iii l. 203. Observe how the Greek imperfect adds vividness to the picture by representing all these preparations as going on. See the excellent remarks on this dramatic power of the imperfect in F. W. Harper's *The powers of the Greek Tenses*, p. 8 ff. Cambridge 1841.

l. 199. **ἀνεπήδων ἐπὶ τοὺς ἵππους**; cf. Hist. gr. IV i 39 *ἀναπηδήσας ἐπὶ τὸν ἵππον*.

l. 200. **τὰ πλείστου ἄξια**: III i l. 11.

l. 201. **ὡς διασωσόμενοι**, 'with the notion, in the hope, of saving them'. **κατορύττοντες ἡλίσκοντο**, 'were being caught in the act of burying all such things'. For *τὰ τοιαῦτα* see note to I ii l. 23, II ii l. 214.

l. 203. **οἴεσθαι δεῖ**, 'one may imagine'; cf. Hier. III 9, *δοκεῖν χρὴ* Cyr. V iv 6, *χρὴ εὔξασθαι* II ii l. 86. **καὶ ἄλλα**, 'other things also'.

l. 204. **ποιεῖν**, infinitive of the imperfect. **πλήν**, 'except that', 'save only'.

l. 205. **ἀμαχητί**, 'without offering resistance'. Another form is *ἀμαχεί* III ii 4, which Dindorf would introduce into the text here.

§ 29—§ 30. *Croesus and Gabaidos had sent their women on in advance that they might travel in the cool of the evening, and were following them leisurely. But when they heard from the fugitives the state of affairs, they immediately took to flight, as well as the others.*

§ **29.** l. 206. **ὡς**, 'as', 'because'. Cf. VI i 37, VIII i 13, Hist. gr. VII ii 19, iv 37. **ἐν ταῖς ἁρμαμάξαις**: III i l. 64.

l. 207. **προαπεπέμψατο**, 'had sent away in advance'. **ὡς ἂν ῥᾷον πορεύοιντο**, 'in such wise as (i.e. so that) they might travel with more comfort, (if they travelled) in the cool'. See note to III i l. 6.

l. 208. **κατὰ ψῦχος**: cf. *κατὰ φῶς*)(*νύκτωρ* III iii l. 187, *οἱ κατ' ἐμέ* I iv l. 170. **ἔχων**, 'with'.

§ **30.** l. 209. **τὰ αὐτὰ ποιῆσαι** sc. *τῷ Κροίσῳ*. **τὸν τῆς... Φρυγίας**: see note on I i l. 48, and l. 58. His name was Gabaidos, as we are told in II i l. 46. Phrygia minor under the Persian king was a separate satrapy, with Daskylion for its capital, Kiepert *Manual of Anc. Geogr.* Engl. tr. p. 69.

l. 210. **ὡς δὲ παρῆσθοντο κτλ.**, 'but when they heard casually from the fugitives who overtook them, as soon as ever they were informed what was going on, they also etc.' The present is the only passage in Xenophon, where this compound of *αἰσθάνεσθαι* occurs. Others translate it 'perceived'.

l. 212. **τὸ γιγνόμενον**: see note to I vi l. 449, III iii l. 480. **ἔφευγον δή**: the *δή* here adds force and emphasis to the verb. See Kühner on Mem. III viii 2 for exx. **ἀνὰ κράτος**: I iv l. 286.

§ 31—§ 33. *The Chief of the Cappadocians and the Chief of the Arabians are both killed by the Hyrcanians, who have orders to give no quarter. The greatest number of those slain were Assyrians and Arabians. The three divisions of cavalry that stayed behind with Cyrus ride round the camp, and put to death any whom they found attempting to escape with their arms. General order published to those that remain in the camp to pile their arms and leave their horses at their tents, on pain of being beheaded. The arms are afterwards burnt.*

§ 31. l. 213. **τὸν τῶν Καππαδοκῶν βασιλέα**, Aribaios (II i 5). Cappadocia was the name given at this time to the whole N.E. part of Asia Minor. It was afterwards divided, the N. part including what was subsequently called Pontos, the kingdom of Mithridatês. See Vol. I p. 93, Kiepert l. c. p. 60.

l. 214. **τῶν Ἀραβίων**: see note to I i l. 59. **ὑποστάντας**, not 'standing still' but 'offering resistance'. Cf. Anab. III ii 11 *ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς*, VII iii 44 *ὅπως, ἐάν τις ὑφιστῆται, ἀλέξησθε*, Hell. VII v 12 *τοῖς ἀπονενοημένοις οὐδεὶς ἂν ὑποσταίη*.

l. 215. **ἀθωρακίστους**, *non loricatos*, *inermes*, a compound not found elsewhere in Xen.

l. 216. **ἦν...Ἀσσυρίων**, 'consisted of Assyrians'. Cf. VIII iv 28 *καὶ νῦν ἔτι ἔχουσιν οἱ τούτων ἀπόγονοι· πλεῖστοι δ' εἰσὶ Μήδων καὶ Τρκανίων*.

l. 218. **ἀσυντονώτατα...εἶχον**, 'were most slack in their march'. *ἀσύντονος*, *remissus*, *lentus*, another compound not found elsewhere.

§ 32. l. 219. **οἷα δὴ εἰκὸς κρατοῦντας**, i.e. *οἷα δὴ εἰκὸς (ἦν) κρατοῦντας (ποιεῖν)*, 'such things as men might be expected to do in the hour of victory'.

l. 221. **τοὺς...καταλειφθέντας**, see l. 166. On the position of the participle cf. VIII i 38 *τὰ ἐν τοῖς παραδείσοις θηρία τρεφόμενα*, VI i 18 *τῶν ἐγγὺς ἑαυτῶν κακῶν ὄντων*.

l. 222. **τὸ στρατόπεδον** sc. hostium.

l. 224. **ἐκήρυξεν, ὁπόσοι...ἦσαν,...ἀποφέρειν**, see note to l. 240.

54 l. 227. **συνδεδεμένα**, 'in bundles'.

l. 228. **ποιήσοι**: see note to II iii l. 128, III i l. 23.

l. 229. **στερήσεσθαι** fut. mid. used as pass. from *στερεῖν* (not *στέρεσθαι*); cf. Aesch. Pers. v. 371 *πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον*. **προχείρους**, *ad usum paratos, strictos*.

l. 230. **ἔχοντες** sc. Cyrus cum suis. **περιέστασαν**, 'stood around'; syncopated form of plup. from *περιιστάναι*: the form *ἔστασαν* is found in Herod. IV 79, Thuc. IV 56, 4, Soph. El. v. 723.

§ **33.** l. 230. **μὲν δή**: see note to I ii l. 12.

l. 231. **τὰ ὅπλα**, 'the (already mentioned) arms': but in l. 226 it means '*their* arms'. **ἐρρίπτουν**, 'flung away'.

l. 232. **ἐκέλευε** sc. *ἀποφέρειν*. **οἷς ἐπέταξεν ἕκαον**, i.e. *οὗτοι ἕκαον οἷς ἐπέταξεν κάειν*.

§ 34—§ 37. *The care bestowed by Cyrus on the well ordering of the commissariat. He orders the commissaries of each tent in the enemy's camp to get ready twice the amount of provisions they had been accustomed to supply their former masters with.*

§ **34.** l. 234. **ἦλθον** sc. omnis Cyri exercitus.

l. 236. **δυνατόν** sc. *ἐστί*. Cf. the lesson given to Cyrus by Cambysês I vi 14. **ὅπως**=*ὅτῳ τρόπῳ*, 'in what way'. See note on I ii l. 58. **ἂν κάλλιστα...γένοιτο**, 'may be procured most conveniently and quickly'.

l. 238. **ἀνάγκη** sc. *ἐστί*. HA. § 611 a.

l. 239. **καὶ ὅπως**, i.e. *καὶ (ὅτῳ μελήσει) ὅπως*, HA. § 885, G. § 217.

§ **35.** l. 240. **εἰσιοῦσιν**, 'when they come into' (their tents for meals). **καὶ τοίνυν**: see note to I i l. 23. **ἔγνω ὅτι εἰκὸς...ἦν**: an Imperfect (or Pluperfect) of the direct discourse is regularly retained in the Indicative in indirect discourse, after both primary and secondary tenses, for want of an Imperfect (or Pluperfect) Optative. G. *MT.* § 70, 2 Note 1 (*a*), HA. § 935 *b*: sometimes but very rarely the present indicative becomes Imperfect indicative (instead of Optative) ib. *c*, G. § 243 Note 2.

l. 241. **τούτους μάλιστα πάντων**, *ex omnibus hos maxime*.

l. 242. **κατειλῆφθαι**, *deprehensos esse*. **διὰ τὸ ἀμφὶ συσκευασίαν ἔχειν**, 'because they were busy packing up'. Cf. V 15

ἀμφὶ ταῦτα εἶχον, V v 41 *ἀμφὶ δεῖπνον εἶχεν*, V i 30 *ἀμφ' αὐτοὺς ἔχειν*. The word *σύσκευασία* is a *ἅπαξ εἰρημένον*.

l. 243. **δή**, 'accordingly'. **τοὺς ἐπιτρόπους**, 'the commissaries', 'purveyors'. **εἰ δὲ μὴ εἴη**: G. § 225, HA. § 894 B, 2.

l. 245. **ἀπὸ σκηνῆς**, 'from (each) tent', in which there was no *ἐπίτροπος*. Cf. l. 325 *ἀπὸ λόχου*, V l. 327 *εἰς τάξιν*, Hell. II iv 23 *εἵλοντο δέκα, ἕνα ἀπὸ φυλῆς*, IV ii 6 *εἷς ἀπὸ πόλεως*, i.e. *singuli ex singulis urbibus*. **πάντα τὰ χαλεπά**: l. 147.

l. 246. **τοὺς δεσπότας**, i.e. the men-at-arms whose servants they were.

§ **36.** l. 248. **αὐτῶν ὅσοις**, G. § 168, HA. § 729 e.

l. 249. **ἐστὶ πλέον ἢ δυοῖν μηνοῖν...τἀπιτήδεια**, 'their provisions are (enough) for more than two months'; the gen. of measure, amount. On the indeclinable *πλέον* see HA. § 647 and note to II i l. 52.

l. 250. **τούτους εἶδεν** sc. *καθισαμένους*.

l. 251. **μηνὸς ἦν**: in full *τούτους καθίζεσθαι ὅσοις μηνὸς ἦν τὰ ἐπιτήδεια ἐν τῇ σκηνῇ*. **ἐν τούτῳ**, *tum*, 'at this point', cf. I iv l. 35.

§ **37.** l. 251. **ἐπεὶ δὲ ταῦτα ἔμαθεν**, 'when he had learned thus much', i.e. the amount of provisions in the enemy's camp.

l. 252. **ἄγετέ νυν**: V iii 21, G. *MT.* § 84 Note 1.

l. 253. **οἵ τινες ὑμῶν μισεῖτε**: cf. l. 168. **μαλακοῦ**, 'indulgence', 'kind treatment'. Cf. VII ii 28 *τῶν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε*.

l. 254. **βούλοισθ' ἄν**=*βούλεσθε*. Cf. III ii l. 134, V l. 277 and see note to III iii l. 399. **ἐπιμελήθητε ὅπως...ᾖ**: G. § 217 Note 1, HA. § 885 b.

l. 255. **διπλάσια...ἢ...ἐποιεῖτε** for *ἢ ἃ ἐποιεῖτε*, 'twice as much as what you used to provide'.

Multiplicatives in *-πλάσιος* take the constructions of comparatives: see l. 287, III i l. 341, l. 400, V ii 30, VIII ii 18, iii 38 *πολλαπλάσια...ἤ*, Oec. XX 24, Hier. I 13, Hist. Gr. IV viii 22 *ἔπλεον διπλασίαις τριήρεσιν ἢ αὐτὸς εἶχεν* for *ἢ ἃς αὐτὸς εἶχε*, de rep. Athen. III 8 *ἄγουσι μὲν ἑορτὰς διπλασίας ἢ οἱ ἄλλοι*, Thuc. I 10 *διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἢ ἐστιν*. See G. § 175 Note 1.

l. 257. **καθ' ἡμέραν**, *quotidie*, III iii l. 186.

55 l. 259. **αὐτίκα μάλα**: l. 150. **ὁπότεροι ἂν κρατῶσι**, 'whichever party is victorious', i.e. Medo-Persians or Assyrians, they will expect you to do your duty by providing handsomely for them.

l. 260. **ἔκπλεω**: I vi l. 63.

l. 261. **ὅτι συμφέροι ἄν**: cf. I vi l. 25. **ἀμέμπτως δέχεσθαι**, *laute excipere, ita ut queri non possint*, (not as Liddell-Scott and others take it 'without grumbling' but) 'so as to give no cause for complaint'. Cf. VII iii 10, Symp. II 2 *δεῖπνον ἄμεμπτον*, *lautissima cena*, Hell. III i 13 *τούτῳ δῶρα ἀμέμπτως ἐδίδου*.

§ 38—§ 45. *Cyrus calls together the Persian taxiarchs, and gives them his reasons why they should abstain for the present from feasting and drinking and from division of the spoil. 'It would be good policy' he says 'to let the allies have the distribution of the spoil, for the sacrifice of present advantages in their favour would raise them in the estimation of the allies and keep open the sources of wealth. Their education had taught them self-denial and now they had an excellent opportunity of putting it into practice'.*

§ 38. l. 264. **τοὺς ταξιάρχους**: iii l. 23.

l. 266. **προτέροις**: a predicate adjective, denoting order or time, is often used, where in other languages an adverb is employed. HA. § 619 a.

l. 267. **μάλιστα ἐσπουδασμένοις**, *valde exquisitis* (Gabr.), 'prepared with the greatest care', not *celeriter paratis* as some translate.

l. 269. **ἂν...ὠφελῆσαι**=in direct discourse *ἂν ὠφελήσειεν*.

l. 270. **τὸ φανῆναι**=*εἰ φανείημεν*.

l. 272. **ἂν ποιῆσαι**, i.e. *ἡμᾶς δοκεῖ*.

§ 39. l. 275. **μαχομένων εἴ τις ἐναντιοῦται**=*ἑκάστῳ ὅστις*, 'fighting anyone who opposes them'. **τούτων**: see note to II i l. 121.

l. 276. **ὥστε...φαίνεσθαι**, 'so as to let it be seen that we have broken our fast even before we know how they are getting on'.

πῶς πράττουσιν: cf. iv l. 125.

l. 277. **ὅπως μὴ...φανούμεθα**, 'mind we don't appear in their eyes'. See note to I iv l. 210, III iii l. 305. **αἰσχροί** dicitur ut *αἰσχυντέον* l. 283 (*Dindorf*).

l. 278. **ἀποροῦντες**: circumstantial participle denoting cause.

l. 279. **τὸ...τῶν πονούντων ἐπιμεληθῆναι ὅπως ἔξουσιν**: see note to I ii l. 110.

l. 280. **εἰσιόντες** sc. *εἰς τὰς σκηνάς*, l. 240.

l. 281. **θοίνη**, 'banquet', a poetical word, used again in Ages. V i *ἐν ταῖς θοίναις*. Cf. V ii 19 *τοῦτο νομίζειν (δεῖ) ἡδίστην εὐωχίαν εἶναι τοὺς συμμάχεσθαι μέλλοντας ὅτι βελτίστους παρασκευάζειν*.

§ **40.** l. 283. **εἰ μηδ' ἐκείνους κτέ.**, 'even supposing there were no need to feel ashamed before them, even in that case (I say) we have nothing now to do with feasting and drinking at present'. **μηδέ...οὐδ' ὡς**: cf. the cumulative use of *καί* in each bimembral clause, see note to I vi l. 26. For *οὐδ' ὡς* see n. to III iii l. 97. **αἰσχυντέον ἦν**=*αἰσχύνεσθαι ἔδει*.

l. 284. **προσήκει ἡμῖν πλησμονῆς**: cf. Mem. IV v 7 *σωφροσύνης τίνι ἂν φαίημεν ἧττον ἢ τῷ ἀκρατεῖ προσήκειν*; II *ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει*, Hell. II iv 40 *δικαιοσύνης οὐδὲν ὑμῖν προσήκει*, Arist. Av. 969 *τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων*;

l. 285. **αὖ**, 'on the contrary'.

l. 286. **τὰ πάντα νῦν ἀκμάζει ἐπιμελείας δεόμενα**, *nunc cum maxime summam omnia diligentiam desiderant*, 'just now everything requires the utmost care, stricter attention than ever'. Hertlein compares Aelian Hist. anim. VIII 3 *εἰς ὅσον ἡ πυρὰ ἥκμαζε καιομένη*.

l. 287. **πολλαπλασίους ἡμῶν αὐτῶν**: see n. to l. 255.

l. 288. **καὶ τούτους**, *eosque*, 'and those too'. We find generally *καὶ ταῦτα*, *idque*, not so often a demonstrative pronoun agreeing with the preceding substantive, as in Hier. II 2 l. 223, Oecon. II 5, Anab. II v 21, *παντάπασιν ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ τούτων πονηρῶν*, Cyr. V iii l. 204.

l. 288. **φυλάττεσθαι**, ne vim inferant: **φυλάττειν**, ne aufugiant (*Zeune*). Cf. iv l. 26.

l. 289. **οἱ ποιήσοντες**, *qui curent*, i vi l. 258 *τοὺς ἐπιτάξοντας*. 56
Gorham's translation 'and to have a care [of them,] for the very existence of those who are to supply our requirements' is misleading.

l. 291. **φροντίδα παρέχοντες ποῦ εἰσι**, 'causing us anxiety as to where they are (now), and whether they will stay with us, if they should come back'. Cyrus is considering the possible case of the Medians and Armenians going back to Cyaxarês, the Hyrcanians to their head-quarters. Watson's translation 'whether they will come back to us or whether they will stay away' is obviously wrong.

§ **41.** l. 293. **προσφέρεσθαι**, *admovere sibi, sumere*.

l. 294. **ὁποῖον ἄν τις οἴεται...εἶναι**: 'of such kind as one supposes would be most serviceable'. See cr. n.

l. 295. **ὕπνου**, ob nimium cibum; **ἀφροσύνης**, ob vinum nimium. (*Zeune.*)

§ **42.** l. 296. **τῷ στρατοπέδῳ** sc. hostium.

l. 297. **ὧν**: partitive gen. depending on **ὁπόσα**. **δυνατόν** sc. **ἐστί**. **ὄντων**, concessive, 'although it is the common property of those who have helped to win it'.

l. 298. **νοσφίσασθαι**, only here in extant Attic prose writers.

l. 300. **ἐκείνοις**: *τοῖς συμμάχοις*. **τούτῳ**: *τῷ δικαίους φαίνεσθαι*, 'by so doing': cf. I v l. 123, Hell. VI iii 12 *φοβούμενοι...διὰ τοῦθ' ἥκομεν*, Hier. IV 6 *πλείω ἔχων τῶν ἰδιωτῶν κτήματα ὁ τύραννος, διὰ τοῦτο καὶ πλείω ἀπ' αὐτῶν εὐφραίνεται*. Dr Bigg's translation 'by means of this prize-money' misses the point. **πρίασθαι... αὐτοὺς...ἀσπάζεσθαι ἡμᾶς**, 'to purchase their attachment to us'. Cf. III i l. 343, V iii l. 64, Plutarch Moral. p. 149 F *ἀλλὰ κἂν ἐπριάμην Ἀρδάλῳ κοινωνεῖν μιᾶς τραπέζης*.

§ **43.** l. 301. **δοκεῖ** sc. **δεῖν**: II iv l. 193.

l. 302. **τὸ νεῖμαι...ἐπιτρέψαι**, *distributionem permittere.*

l. 304. **ἦν...δάσωνται** (*δαίεσθαι*), 'should they deal', an Ionic and poetical word; Xen. uses it once again in Oecon. VII 24 *πλεῖον ἐδάσατο μέρος τῇ γυναικί*. **κέρδος ἡγεῖσθαι**: G. § 166, HA. § 726. **διὰ τὰ κέρδη**, 'for the sake of the profit' not 'through their advantages' (*Gorham*).

l. 305. **ἥδιον**, *libentius.*

§ **44.** l. 306. **πλεονεκτῆσαι**, *maiorem praedae partem habere*, fraudare parte praedae socios: nam id fieri posse Cyrus ante ostendit, si Persae vellent, Medis ceterisque absentibus, avertere partem aliquam praedae (*Fischer*). **ὀλιγοχρόνιον**: predicate-adjective instead of adverb: the word is not found elsewhere in Xen.

l. 307. **ταῦτα προεμένους** sc. *τὰ κέρδη*, 'by sacrificing present gains', according to the proverb in Terence Adelphi II ii 8 *pecuniam in loco neglegere maxumum interdum est lucrum.*

l. 308. **ἀεναώτερον**, 'more constantly flowing', another poetical word.

l. 309. **δύναιτ' ἄν**: potential optative, see note to I ii l. 123, II i l. 74.

§ **45.** l. 310. **οἴκοι**, 'in our own country'. **τούτου ἕνεκα... ἵνα**, *propterea...ut.*

l. 311. **ἀσκεῖν**, the Imperfect infinitive, as is shown by *ἵνα δυναίμεθα*. Cf. l. 190, I iii l. 42. **γαστρὸς κρείττους** i.q. *γαστρὸς ἐγκρατεῖς*, 'able to control our appetites', cf. I ii l. 84, Oecon. IX 11. **κερδέων ἀκαίρων**, *quaestuum intempestivorum*, quae ita fiunt, ut neque loci neque temporis neque personarum habeatur ratio (*Fischer*). For the uncontracted form *κερδέων* see note to III ii l. 7.

l. 312. **εἴ ποτε δέοι**, 'whenever there was occasion', I iii l. 119 note. **αὐτοῖς** sc. *τῷ γαστρὸς κρείττους εἶναι κτλ.*

l. 313. **ποῦ δ' ἄν...ἄν**: *ἄν* is sometimes used twice, or even three times, with the same verb, to emphasize interrogatives, negatives, adverbs of time, place etc. and other words which especially affect the sense of the sentence, see G. *MT.* § 42, 3, HA. § 864. For the meaning of *ποῦ* see n. to I vi l. 98 and cf. VII v 85.

ἐν μείζοσι τῶν νῦν παρόντων=*ἐν μείζοσι ἢ ἐν τοῖς νῦν παροῦσι*, 'in circumstances more important than the present'.

l. 314. **ἐπιδεξαίμεθα**: IV v l. 149, VIII iv 8. **τὴν παιδείαν**, '*our* education'. **ἐγὼ μέν**, 'I for my part', I iv l. 135.

§ 46—§ 47. *Hystaspas, a Peer, agrees with Cyrus that it would not be to their credit if they allowed any temptation to the indulgence of selfishness to get the better of them. The rest being of the same opinion, Cyrus tells them that five of the most steady men from each company should be sent to keep the commissaries to their work.*

§ 46. l. 316. **γάρ τἄν**=*γάρ τοι ἄν*, 'yes (you are right, for) it would be indeed a shame'.

l. 317. **εἰ ἐν θήρᾳ μέν...ὄλβον δὲ ὅλον...εἰ...ποιησαίμεθα**, 'if many times in hunting we continue without food and all for to take some wild beast, perhaps of very little worth, and now, when we are in pursuit of a world of wealth, (if) we were to cause any of those passions which are bad men's masters and good men's servants to hamper us—we should not, I think, be doing what beseems us'.

The last sentence disturbs the regularity of the construction, which is probably affected by the introduction of a second *εἰ* in l. 320, just as in Oecon. VIII 17, where we have a similar coordination of contrasted clauses, the former of which in English would be subordinated, and also a second *εἰ*, the last words *πῶς οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἴη* are similarly superfluous. The sentence expressed simply would have been as follows: *δεινὸν ἂν εἴη εἰ ἐν θήρᾳ μὲν καρτεροῦμεν κτλ....ὄλβον δὲ ὅλον πειρώμενοι θηρᾶν ἐμποδών τι ποιησαίμεθα γενέσθαι.* See note to I i l. 48. The hypothesis really affects only the latter clause, hence while *καρτεροῦμεν* is indicative, *ποιησαίμεθα* is optative.

57 l. 320. **τι...ἅ**: a relative referring to a collective may be in the plural, HA. § 629, G. § 151 Note 2.

l. 322. **ἂν δοκοῦμεν ποιεῖν**: see note to I vi l. 217, G. *MT.* § 42, 1 Note. **πρέποντα ἡμῖν**: G. § 185, HA. § 765.

§ 47. l. 324. **συνῄνουν**: V iii 23, iv 27. **ἄγε δή...πέμψατε**: G. § 253 Note, *MT.* § 84 Note 1, cf. V iii 4. For the collective ἕκαστος with plural verb see HA. § 609 *a*.

l. 325. **ἀπὸ λόχου**: see note to l. 245.

l. 326. **τῶν σπουδαιοτάτων**, *gravissimorum.*

l. 327. **πορσύνοντας**, 'making ready', 'purveying', an Ionic and poetical word; see note to I vi l. 203 and cf. VII v 17.

l. 328. **ἀμελοῦντας** sc. ὁρῶσι. **κολαζόντων ἀφειδέστερον ἢ ὡς δεσπόται**, 'let them correct them more unsparingly than as masters (they would)' i.e. than if they were their masters.

CHAPTER III

§ 1—§ 2. *Some of the Median horsemen arrive with cartloads of provisions belonging to the enemy which they had overtaken, and wagonloads of their wives and concubines, who according to the national custom accompanied them on the military expedition. They ride back in haste in quest of fresh booty.*

§ 1. l. 1. **ἁμάξας**, 'carts' for carrying heavy loads: hence ἅμαξαι σίτου II iv l. 151: cf. Anab. I x 18 καταλαμβάνουσι τὰς ἁμάξας μεστὰς ἀλεύρων καὶ οἴνου, and for the meaning of ἁρμαμάξας see note to III i l. 64. **προωρμημένας**, *praevectas*, 'that had gone on before' from the enemy's camp. **ἀποστρέφειν** means *e fuga retrahere, reverti cogere*, cf. V i l. 190.

l. 3. **ἁρμαμάξας γυναικῶν**: so ἁμάξας σίτου II iv l. 151, cf. Lucian Charon p. 508 ἐν ἀσκῷ αἵματος.

l. 4. **γνησίων**, 'lawful wives')(**παλλακίδων**, 'concubines'.

l. 6. **ταύτας** sc. τὰς ἁρμαμάξας.

§ 2. l. 7. **ἔχοντες**, 'with'. **τὰ πλείστου ἄξια**: III i l. 11.

l. 9. **τὰ φίλτατα**, 'their nearest and dearest', 'their dear ones', a poetical expression, rarely used by prose writers.

l. 10. **ἀλέξειν**, *opitulari*, 'to fight in defence of', an Ionic word. **ἴσως μὲν οὖν κτέ.**: suspicionem Xenophontis de Asiaticorum libidine sequitur Ammianus extr. libr. 23: '*effusius*' inquit '*plerique*

soluti in Venerem aegreque contenti multitudine pellicum pro opibus quisque adsciscunt matrimonia plura vel pauca' (Schneider). Cf. IV ii 2.

l. 11. **ποιοῦσιν αὐτά**, 'they do so': see note to I ii l. 104.

§ 3—§ 14. *The sight of such rich booty made Cyrus impatient of the forced inaction of the Persians owing to their want of cavalry. He calls his captains together and consults with them about the formation of a body of native horse, and discusses their present resources and deficiencies, and the objections that might be raised.*

§ **3**. l. 14. **Ὑρκανίων**: they are not mentioned in § 1; the Armenians are joined with the Medes in v 1: see note to ii 20. **ὥσπερ**: see n. to i l. 95.

l. 15. **εἰ**, 'that': see n. to II i l. 149.

l. 16. **ἀκμάζειν μᾶλλον ἑαυτῶν**, *se* (i.e. Persas) *superare laboribus et strenuitate*, sc. dum assidue praedam facerent (*Sturz*). Dr Bigg after Hertlein translates 'to excel themselves', 'to be more energetic than ever', but surely it is more natural to take ἑαυτῶν=ἢ οἱ Πέρσαι, as all other commentators understand it.

l. 17. **ἐν ἀργοτέρᾳ χώρᾳ**, 'in a comparatively inactive position'. Cf. II i l. 166.

l. 19. **ἀπάγοντες**: see n. to II iv l. 98.

l. 21. **σφίσιν...προστεταχθαι**, 'that orders had been given them', I ii l. 21.

l. 22. **δακνόμενος δή...ταῦτα ὅμως κατεχώριζε**, 'so then, although 58
he was vexed, yet he stored it (the booty) in a proper place'. **ταῦτα**=ἃ ἤγον. The verb *καταχωρίζειν*, *disponere*, occurs in II ii l. 68 and in Oecon. VIII 21.

§ **4**. l. 26. **εἰ κατάσχοιμεν τὰ νῦν προφαινόμενα**, 'if we were to secure possession of the prizes that are now within view, attainable'. Students are cautioned against the mistranslation 'if we had had the taking of these things that now appear before us, great gain would have been got by the Persians in general' (*Watson*); the Greek for which would have been *εἰ κατέσχομεν..., μεγάλα ἂν... ἀγαθὰ ἐγένετο*.

l. 28. **μέγιστα κτλ.** quia maxima pars praedae rediret ad eos, qui ea potiti essent (*Fischer*).

l. 30. **ὅπως δ' ἂν...κύριοι γιγνοίμεθα κτλ.**, 'but how we (and not our allies) can possibly become entitled to possession of them, if we are not strong enough to win them for ourselves (which will be the case), unless the Persians shall have a body of native

horse—this is another matter that I cannot see so well'. On the meaning of οὐκέτι see note to I v l. 79. Watson here again offends doubly against Greek syntax when he translates 'how we who are not (as if the Greek had been οὐκ ὄντες) able of ourselves to acquire these possessions..., I do not yet (as if οὔπω) see'.

§ 5. l. 34. **δοκοῦμεν τρέπεσθαι**, *videmur vertere posse in fugam*, IV i l. 87.

l. 35. **καὶ δὴ τρέπομενοι**, 'assuming that we really put them to flight' (not, as Bornemann translates, *fac in fugam eos converti*). Cf. Anab. V vi 9 καὶ δὴ ἀποβαίνομεν εἰς τὴν χώραν (*fac nos descendere*), Eur. Med. v. 380 εἶεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; Aesch. Eum. v. 897 καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει; *fac me accipere, quis mihi honos conceditur?* Herod. VII 10, 2 καὶ δὴ καὶ συνήνεικε... ἐσσωθῆναι. See DON. p. 607.

l. 38. **κακοῦν**, 'to annoy', the converse of κακόν τι παθεῖν.

l. 39. **κίνδυνος** (sc. ἐστί) **παθεῖν**: see G. *MT.* § 92, 1 Note 2.

l. 40. **τῶν πεφυκότων δένδρων**, not 'the trees that are grown there' (*Gorham*), nor 'the trees that grow fixed in the ground' (*Watson*), but like ἀνθρώπῳ πεφυκότι (I i l. 34), where ἀνθρώπῳ is predicate, in the same way as δένδρων is here.

§ 6. l. 41. **οὐκ ἔνδηλον** sc. ἐστί.

l. 43. **τὰ ὑποχείρια γιγνόμενα**, 'that fall into their hands'. The word ὑποχείριος is generally used of persons.

ἑαυτῶν: σφέτερα might have been used)(ἡμέτερα.

l. 44. **καὶ μᾶλλον** sc. νομίζουσι ταῦτα ἑαυτῶν εἶναι ἢ ἡμέτερα. **νῦν**, 'as the case now stands'.

§ 7. l. 46. **χεῖρον τούτων**, short for χεῖρον τοῦ τούτων ἱππικοῦ. See note to III iii l. 298 and cf. V i l. 35.

l. 47. **καταφανές** sc. ἐστί. **τοὺς πολεμίους...ποιεῖν...ὅσαπερ νῦν σὺν τούτοις** (ποιοῦμεν), cf. II iii l. 139, G. § 165, HA. § 726.

l. 49. **μετριώτερον πρὸς ἡμᾶς φρονοῦντας**, 'more modest in their carriage and respectful towards us' (*Holland*).

l. 50. **ὁπότε...βούλοιντο**, optative of indefinite frequency after a secondary tense, cf. I iii l. 119 note.

§ 8. l. 52. **εἶεν**: III i l. 115 note. **ταῦτα...ἂν ἀντιγνωμονήσειε**, 'will gainsay this opinion', 'think otherwise', a post-classical word.

l. 53. **μὴ οὐχὶ τὸ πᾶν διαφέρειν...ἱππικόν**, 'that it makes all the difference in the world (it is of the utmost importance), that Persians should have a body of native horse'. On *μὴ οὐχί* see n. to I vi l. 377, and cf. G. § 283, 7, HA. § 1034 a, and on *τὸ πᾶν διαφέρειν* note to II iii l. 28. 59

l. 54. **ἐκεῖνο ἐννοεῖτε**, 'you are doubtful about this', referring to what follows.

l. 55. **ἆρ' οὖν σκεψώμεθα**, 'had we not then best take into consideration?' subjunctive of deliberation, HA. § 866, 3, G. § 256. On *ἆρ' οὖν* see II ii l. 153 note. **εἰ βουλοίμεθα**, 'supposing that we wished', G. *MT.* § 53 note 2.

l. 56. **ἐνδεῖ**, impers. 'there lacks', Anab. VII i 41.

§ **9.** l. 57. **ἵπποι μὲν οὗτοι πολλοί** sc. *εἰσί*, 'horses indeed we have here in abundance, that have been taken in the camp'. There is no *δέ* to answer to *μέν*; we should expect *ἀνδρῶν δὲ δεῖ* in l. 60, where the construction is varied. For *οὗτος*, used deiktically, cf. I iii l. 203: *πολλοί* is predicate adjective.

l. 59. **ὅσα** depends on **ἔχουσι, ἵπποις** on **χρῆσθαι**: 'all that horses must have, if we are to make use of them'. **ἀλλὰ μήν**, 'moreover', I vi l. 223.

l. 60. **ἄνδρα ἱππέα**, 'a horseman'. *ἀνήρ* is frequently joined with substantives denoting a title, profession, and the like, as if it were an attributive to them. See HA. § 625 and cf. Hier. VIII 5, Oecon. XVI 9. **ἐρύματα**, 'for defensive armour'.

l. 61. **μεθιέντες καὶ ἔχοντες**: cf. I ii l. 108 note.

§ **10.** l. 62. **τὸ λοιπόν** sc. *ἐστί*.

l. 63. **οὐκοῦν**, 'now'. **τοῦτο** in reference to *τὸ λοιπόν*. **οὕτως ἡμέτερον**, 'so much our own'.

l. 65. **οὐκ ἐπιστάμεθα** sc. *χρῆσθαι τοῖς ἵπποις*. **οὐδὲ γάρ...ἠπίστατο**, 'why, no more did any one of these (Medians), who now know how to ride, know until he had learned'. *πρίν* with the infinitive after negative sentences is more frequent in Attic prose than in the Attic poets: see G. *MT.* § 106, 2 Note 2.

l. 67. **εἴποι ἄν τις**, 'it may be said' in objection. **καὶ πότερα**, 'and, pray, whether etc.' On *καί* prefixed to interrogatives like the English 'and', which we use in stopping a speaker with an abrupt urgent question, see my lex. to Oecon. p. 63 b and cf. v l. 64.

§ **11.** l. 68. **φρονιμώτεροι ὥστε μαθεῖν**, 'wiser than men in learning'. The infinitive with *ὥστε* or *ὡς* is sometimes used where

we should expect a simple infinitive after adjectives, cf. v l. 93. G. *MT.* § 98, 2 Note 2.

l. 69. **ἄν** for *ἃ ἄν*.

l. 70. **ἱκανώτεροι** sc. *εἰσί*.

§ 12. l. 71. **σχολή γε** sc. *ἐστί*. **ὅση** sc. *ἐστί*.

l. 74. **τοῦτο** sc. *τὸ τοξεύειν*. **οὔτε μήν...ἀλλ' οὐδὲ μήν**, 'nor yet again'...'no, nor yet again', cf. III iii l. 364.

l. 75. **τοῖς μὲν ..τοῖς δέ**, in partitive apposition with *τοῖς ἄλλοις ἀνδράσι*: cf. I i l. 6.

l. 76. **γεωργίαι**: see note on I iii l. 143. **ἀσχολίαν παρέχουσι**, 'afford occupation'.

l. 77. **ἡμῖν δὲ κτλ.**, an irregular transition from the comparative to the adversative form of sentence. We should have expected *οὕτω καὶ ἡμῖν ἀσχολίαν τι παρέχει*, and in l. 79 *οὕτω καὶ ἱππικὴ χαλεπή ἐστιν* for *ἱππικὴ δέ* etc.

For a similar kind of anacoluthon see Ages. X 10, 1: *ταῦτα γὰρ οὐχ ὥσπερ εἰ θησαυρῷ τις ἐντύχοι, πλουσιώτερος μὲν ἂν εἴη—ὁ δὲ καρτερία πρωτεύων οὗτος ἔμοι γε δοκεῖ δικαίως ἀνὴρ ἀγαθὸς παντελῶς ἂν νομίζεσθαι*, where we should have expected *ταῦτα γὰρ—ἀνδρὸς παντελῶς ἀγαθοῦ ἔργα μοι δοκεῖ εἶναι*; also Vectig. IV 6: *καὶ γὰρ οὐδ' ὥσπερ ὅταν πολλοὶ χαλκοτύποι γένωνται—καταλύονται οἱ χαλκοτύποι—ἀργυρῖτις δὲ ὅσῳ ἂν πλέων φαίνηται, τοσούτῳ πλείονες ἐπὶ τὸ ἔργον τοῦτο ἔρχονται*.

l. 78. **σχολή—ἀνάγκη**: cf. I vi l. 199.

§ 13. l. 79. **ἱππική**: for the omission of the article see note to I vi l. 285.

l. 80. **αὐτοῖν τοῖν ποδοῖν**, 'with the feet alone' i.e. unaided.

l. 82. **εἰ δέοι**: see note to I vi l. 234, and Jebb on Soph. Oed. R. l. 315.

l. 83. **εὐπετές** sc. *ἐστί*, 'convenient'. **τὸ ὅτι ἂν δέῃ**: the order is *τὸ ἵππον συμφέρειν τοῦτο ὅπλον ὅ,τι ἂν δέῃ φέρειν*.

60 l. 84. **συμφέρειν**, 'to carry both it and him', (not 'to help to carry' *Bigg*).

l. 85. **ἔχειν τε καὶ φέρειν**: see note on I vi l. 309. Hertlein refers to the well-known passage in the *Frogs* of Aristophanes (v. 25 ff.), which was acted some forty years before Xen. wrote this book. Xanthias is riding on an ass and carrying his master's baggage on his shoulder. His master Dionysos tries to persuade him that, as the ass carries *him*, he is not carrying anything:—

ΔΙ. *οὔκουν τὸ βάρος τοῦθ' ὃ σὺ φέρεις οὗνος φέρει;*
ΞΑ. *οὐ δῆθ' ὅ γ' ἔχω 'γὼ καὶ φέρω, μὰ τὸν Δί', οὔ.*
ΔΙ. *πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἑτέρου φέρει;*
ΞΑ. *οὐκ οἶδ'· ὁ δ' ὦμος οὑτοσὶ πιέζεται.*

§ **14.** l. 85. **ὅ γε μὴν...ἀλλ' οὐδὲ τοῦτο ἀμήχανον,** 'again, as for that which one might be most afraid of...this also is not after all an insuperable difficulty'. Observe that *τοῦτο* is not the antecedent itself, but refers back with emphasis to the omitted antecedent, see G. § 152 Note 3; and cf. I i l. 17, iii l. 114. For *γε μήν=porro*, see n. to I ii l. 14. (Dr Bigg seems to labour under some misconception in his note on this passage.)

l. 87. **πρότερον πρὶν ἀκριβοῦν τὸ ἔργον τοῦτο,** 'before we thoroughly understand this accomplishment': I iii 16, 17. For *πρότερον πρίν* see note to II ii l. 84, HA. § 955 a.

l. 88. **κἄπειτα:** not so common an adjunct to the participle as *ἔπειτα*: see note on I ii l. 20 and cf. Mem. I i 5. **μήτε ἔτι... μήτε πω,** 'lest we be (neither one thing nor the other) footmen no longer and not yet horsemen'. Watson with a curious perversity (see on l. 33) confounds the meaning of *ἔτι* and *πω*.

l. 89. **ἀλλ' οὐδέ:** see a good note in Shilleto's Dem. *de fals. leg.* § 41 on this combination of particles.

l. 90. **πεζοῖς μάχεσθαι:** HA. § 941.

l. 91. **ἀπομαθησόμεθα,** *dediscemus*, 'we shall unlearn', a word not found elsewhere in Xen.

§ 15—§ 21. *Chrysantas follows with a humourous speech on the superiority of horsemen over centaurs, the most enviable of animals because of their twofold nature; and concludes by heartily seconding the proposal of Cyrus.*

§ **15.** l. 95. **ἐγὼ μέν,** taken up in l. 132.

l. 96. **οὕτως ὡς νομίζω,** *adeo ut putem*. We do not often find the indicative instead of the infinitive after *ὡς=ὥστε*. Cf. Hell. IV i 33 *οὕτω νῦν διάκειμαι ὑφ' ὑμῶν, ὡς οὐδὲ δεῖπνον ἔχω ἐν τῇ ἐμαυτοῦ χώρᾳ*, Plat. Meno 71 E, Herod. I 163, II 135.

l. 97. **πτηνός** is applied to a rider in Hipparch. VIII 6 *ὅπερ γὰρ εὔξαιτ' ἄν τις πτηνὸς γενέσθαι, οὐκ ἔστιν ὅτι μᾶλλον τῶν ἀνθρωπίνων ἔργων ἔοικεν αὐτῷ.*

§ **16.** l. 97. **νῦν μὲν γὰρ...πρόσχω,** 'for now, being as I am, I am well satisfied, if starting to race on a level with any man, I get before him only by the head', or as we should say 'by a step'.

l. 98. **ἐξ ἴσου=*ex eadem statione*.**

l. 99. **κἄν** for *καὶ ἄν = ἐάν*. **παραθέον**, 'running past'. Cf. III iii l. 313.

l. 100. **δυνασθῶ διατεινάμενος φθάσαι...πρὶν...γενέσθαι**, 'if I might so aime mine arrow or levell my dart, as to strike and hit him before he be gotten a great way off' (*Holland*).

Dr Bigg's assumption that *φθάσαι* is here constructed with the infinitive—a construction very rare and almost peculiar to poets and late writers—is open to criticism, and Gorham and Watson err in translating *διατεινάμενος* 'by dint of exertion': see I iv l. 95 and l. 277, from which it is evident that *διατεινάμενος φθάσαι = πρότερον διατείνασθαι τὸ παλτὸν ἢ τὸ τόξον*, 'to take a good aim (so as to strike or hit him), before etc.'

l. 102. **δυνήσομαι μέν...δυνήσομαι δέ**: an anaphora: see n. to I i l. 37. **ἄνδρα ἐξ ὄψεως μήκους καθαιρεῖν**, 'to overtake a man within visual distance', so far off as I could see him.

l. 103. **καθαιρεῖν** i. q. *καταλαμβάνειν*. Cf. Herod. VI 29 *φεύγων κατελαμβάνετο...καὶ ὡς καταιρεόμενος*, 41 *τὴν πέμπτην τῶν νεῶν κατεῖλον διώκοντες*.

l. 104. **ἐκ χειρὸς παίειν**, *comminus ferire*)(**ἀκοντίζειν**, *eminus ferire*; cf. I ii l. 108 note.

l. 105. **ἀμφότερα**, eques et fera, the pursuer and the pursued. **ὥσπερ τὰ ἑστηκότα ἐστίν**, 'are like things that stand still'. See cr. n.

§ **17.** l. 107. **ὃ δὲ δὴ...δοκῶ...ἐζηλωκέναι ἱπποκενταύρους... οὐκοῦν πάντα κἀγὼ ταῦτα...συγκομίζομαι πρὸς ἐμαυτόν**, 'that which, I think, has made me more envious of centaurs than of any other animals, viz. that they were so formed as to possess the intelligence of man in forecasting, and his manual dexterity in contriving, while they retained the fleetness and strength of a horse so as to overtake whatever fled and overthrow whatever offered resistance—well, all these advantages I concentrate on myself, by becoming a cavalier'. For the double accusative after *ἐζηλωκέναι* cf. Soph. Aiac. *σὲ τοῦτό γε ζηλοῦν ἔχω*, and for *δοκῶ* note to I i l. 9. The relative pronoun *ὅ* is first used collectively and then subdivided and resumed in the apodosis by *πάντα ταῦτα*, the intervening clause *εἰ ἐγένοντο (τοιοῦτοι) ὥστε...ἰσχύν* being epexegetic of it.

l. 110. **παλαμᾶσθαι**, a poetical and late prose word. Cf. Ar. Ach. 659 *πρὸς ταῦτα Κλέων καὶ παλαμάσθω*.

§ **18.** l. 113. **μέν γε**: see note to II i l. 152. **ἔξω**, *potero*.

l. 114. **ὁπλοφορήσω**, not found elsewhere in Xen.

61 l. 116. **ῥύμῃ**, *impetu*. Cf. VII i 31.

δεδήσομαι: future perfect. 'Whenever the vowel of the fut. 1 is shortened in the perf. pass. the fut. 3 takes again the long vowel: thus *δέω* (*ligo*) has *δήσω*, *δέδεκα*, *δεδήσομαι*: *λύω* (*solvo*), *λῦσω*, *λέλῠκα*, *λελῦσομαι*. See Buttmann *Gr.* § 99 obs. 1. *Δεδήσομαι* and *πεπαύσομαι* are commoner forms than *δεθήσομαι* and *παυθήσομαι* (HA. § 850 a), but here the permanence of the result is not lost sight of, G. *MT.* § 29 Note 1. Translate: 'I shall not be bound to him and remain so for ever by incorporation with him'.

§ **19.** l. 117. **οὐκοῦν**, *autem*, 'now'.

l. 118. The order is *οἶμαι τοὺς ἱπποκενταύρους ἀπορεῖν ὅπως δεῖ χρῆσθαι πολλοῖς μὲν τῶν ἀνθρώποις* ('for men') *ηὑρημένων ἀγαθῶν*, and the following clause should have been simply *πολλοῖς δὲ τῶν ἵππων πεφυκότων ἡδέων*: but the regularity of the sentence is disturbed by the substitution of *πῶς αὐτῶν χρὴ ἀπολαύειν* for *ὅπως δεῖ χρῆσθαι* (as not being so applicable to *ἡδέων*), so that *πολλοῖς δέ* is left without any proper government. On the use of *πῶς* in an indirect question cf. III i l. 313.

§ **20.** l. 124. **ἀμφιέσομαι** (*ἀμφιεννύναι*), 'I shall dress myself'.

l. 125. **τί ἄλλο ἤ**: see note to I iv l. 150. Observe the difference of accent in *διαιρετός* 'separable' and *σύνθετος* 'put together'.

§ **21.** l. 127. **πλεονεκτήσω**, 'I shall be better off than', I iii l. 218, VI l. 354.

l. 128. **δυοῖν ὀφθαλμοῖν...αἰσθήσομαι**: cf. Plutarch vit. Arat. c. 25 *οὐδὲν οἷον ἀληθινὴ καὶ βέβαιος εὔνοια φυλακτήριον ἀνδρὸς ἄρχοντος· ὅταν γὰρ ἐθισθῶσιν οἵ τε πολλοὶ καὶ οἱ δυνατοὶ μὴ τὸν ἡγούμενον ἀλλ' ὑπὲρ τοῦ ἡγουμένου δεδιέναι, πολλοῖς μὲν ὄμμασιν ὁρᾷ, διὰ πολλῶν δ' ὤτων ἀκούει καὶ προαισθάνεται τὰ γινόμενα.*

l. 130. **πολλὰ...πολλὰ δέ**: see note to III i l. 313.

l. 133. **γράφε τῶν**, *scribe me eorum qui*, 'put me down on the list of those who etc.' Cf. Plat. Rep. p. 424 C: *ἐμὲ θὲς τῶν πεπεισμένων*, 'count me one of the believers', where also the predicate-genitive is object of the sentence. HA. § 732 b.

l. 134. **καὶ ἡμᾶς γε** sc. *γράφε*.

§ 22—§ 23. *Cyrus proposes to establish a rule that henceforward it shall be considered a disgrace for any one, who is provided with a horse, to go afoot any distance, short or long. Such has been the fashion ever since in Persia.*

§ **22.** l. 135. **τί οὖν ..εἰ**: III iii l. 356.

l. 137. The order is *αἰσχρὸν εἶναι* ('that it should be a disgrace') *ἤν τις ἡμῶν* (*τούτων*), *οἷς ἂν ἵππους πορίσω, φανῇ πορευόμενος πεζῇ*. Cf. VIII viii 19.

l. 138. **ἤν τε...ἤν τε**, *sive—sive.*

l. 140. **ἄνθρωποι**: I ii l. 70 note, HA. § 659.

§ **23.** l. 142. **ἐξ ἐκείνου**, 'ever since that time'. Cf. I ii l. 94, l. 96.

χρῶνται οὕτω, 'follow this practice'. Cf. Plat. Rep. p. 452 D *ἐπειδὴ χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ συγκαλύπτειν πάντα τὰ τοιαῦτα*, p. 489 B *τῆς ἀχρηστίας τοὺς μὴ χρωμένους κέλευε αἰτιᾶσθαι*, Legg. I p. 637 D *μέθης πέρι, πότερον, ὥσπερ Σκύθαι χρῶνται καὶ Πέρσαι, χρηστέον.* **ἂν ὀφθείη** may be simply potential or the protasis may be contained in *ἐκών* = 'if he could help it'.

l. 143. **οὐδαμῇ πεζὸς ἰών**: cf. VIII viii 19.

So Heracleides of Cumae ap. Athen. XII p. 514 C says of the Persian king: *πεζὸς οὐδέποτε ἑωράθη ἔξω τῶν βασιλείων*, Chardin *Voyages en Perse* vol. III p. 264 ed. Langlès: c'est ce qui se pratique tout-à-fait aujourd'hui. Tout le monde va à cheval, jusqu'aux gens de boutique, Ker Porter *Travels in Georgia, Persia etc.* vol. I p. 291 (*Dindorf*).

l. 144. **ἐν τούτοις τοῖς λόγοις ἦσαν**: III i l. 1.

CHAPTER IV

§ 1—§ 8. *Cyrus commends the Median and Hyrcanian horsemen, who had returned again in the afternoon with booty and prisoners, for their valour: he questions them on the distance they had ridden and the character of the country; and hearing from them that it was highly cultivated proposes, as an act of policy in order to induce the inhabitants to stay in their homes, that the captives should be released. The proposal commends itself to all.*

62 § **1.** l. 1. **ἔξω μέσου ἡμέρας**, 'past noon'. Cyrus (ii 26) had told them to return *ἔτι φάους ὄντος.*

For the expression cf. V iii 52 *ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν*, Anab. I viii 8 *καὶ ἤδη τε ἦν μέσον ἡμέρας*, VII iii 44 *ἡνίκα ἦν μέσον ἡμέρας*, Thuc. III 80 *μέχρι μέσου ἡμέρας.* The article may be omitted with *μέσον* not only when it is used as predicate but also after a preposition. We find in the Oeconom. XVI 14 *ἐν μέσῃ τῇ ἡμέρᾳ*, which is a late Greek form, according to Lobeck on *Phrynichus* p. 54 first found in Hippocratês Epid. I 113.

l. 2. **οἱ Μῆδοι ἱππεῖς καὶ Ὑρκάνιοι**: HA. § 662.

§ **2.** l. 5. **ἐπεὶ προσήλασαν**, 'when they had ridden up'.

l. 6. **αὐτῷ**: HA. § 771, G. § 184, 3 Note 4. **τοῦτ' ἔφασαν**, 'said, "yes"'.

l. 7. **διηγοῦντο ἅ τ' ἐποίησαν καὶ.....ἐμεγαληγόρουν**: either διηγοῦντο or ἐμεγαληγόρουν is superfluous according to Cobet *Nov. Lect.* p. 386 who proposes to get rid of the former: the τε of course is misplaced and should follow διηγοῦντο. For a rather different trajection of τε see note to Xen. Oecon. III 2 l. 4, l. 31, and cf. Cyr. IV v l. 243.

l. 8. **ὡς ἀνδρείως**, 'how gallantly' (not 'as boldly as possible' *Bigg*). **ἕκαστα** sc. ἐποίησαν.

§ **3.** l. 9. **διήκουε πάντων**, 'listened to everything to the end'. The τε is answered by δέ, as in II i l. 198 where see note.

l. 11. **δῆλοι ἐστὲ ὅτι**: the personal for the impersonal construction, i l. 146, I iv l. 6, III iii l. 183. **ἐγένεσθε**, 'you manifested yourselves', 'behaved as', i l. 122.

l. 13. **ἰδεῖν**, 'in appearance'. G. *MT.* § 93, 2, HA. § 952.

§ **4.** l. 13. **ἐπυνθάνετο...ὁπόσην ὁδὸν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα**, he enquired what distance they had ridden and whether the country was inhabited.

We find sometimes both the indicative and the optative in the same sentence in indirect questions, even where there is no apparent reason for the change. Observe that the tense of the optative denotes the same time, relatively to the leading verb, which the tense of any mood which it represents denoted in the direct discourse. Here the two questions asked were 'Is the country inhabited?' and therefore the present optative represents a present indicative denoting a continued action, and 'How far did you ride?' for which the aorist optative (διελάσειαν as l. 15) might have been used in indirect discourse, as representing an aorist indicative of the direct discourse, denoting a single action which is past. See G. *MT.* § 13, 2 a, § 70, 2 Rem. 1.

l. 15. **πολλὴν** sc. ὁδόν.

l. 17. **ἀγαθῶν**: i l. 69.

§ **5.** l. 17. **δυοῖν**: for a similar asyndeton cf. VII v 25 and note to I iv l. 154.

l. 19. **αὐτοί**, *ipsi*)(τὰ κτήματα implied in τῶν ταῦτα ἐχόντων. See cr. n. **μενοῦσιν**, 'shall remain where they are'.

l. 20. **πολλοῦ ἄξιον κτῆμα** sc. ἐστί.

§ **6.** l. 23. **τοῦτο** sc. τὸ κατακανεῖν τοὺς ἀμυνομένους.

l. 24. **παραδιδόντας** sc. τὰ ὅπλα, l. 4.

l. 25. **αὖ**: with reference to l. 22, κατεκάνετε ὀρθῶς ποιοῦντες.

§ **7.** l. 26. **φυλάττεσθαι...φυλάττειν**: see n. to ii l. 288; ἡμᾶς is the subject accusative of both verbs.

l. 28. **οὐ γὰρ λιμῷ γε**, 'for I don't suppose we shall *starve* them to death', which must be the case if we don't find them food. The **γε** of course emphasizes **λιμῷ**.

63 § **8.** l. 32. **μᾶλλον δέ**, *immo*, 'or rather'.

l. 34. **εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον**: cf. VI ii 39, Anab. III ii 37 **εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ**, ib. 38 **εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω**.

l. 35. **οἱ δὲ ἀκούσαντες συνῄνουν ταῦτα ποιεῖν**, *his illi auditis comprobarunt sic prorsus faciendum esse* (Gabrieli), 'agreed with him that this should be done'.

§ 10—§ 13. *Cyrus' speech to the Assyrian prisoners of war on setting them free. 'Their submission, he tells them, has saved their lives. He promises them that the only change to them will be one of governors; but of course they must not take up arms against him or anyone else, and, that they may have no excuse for doing so, they must deposit their arms with him. Any exhibition of friendly feeling on their part will ensure friendly treatment and protection against wrong.' The captives prostrated themselves before their conqueror and promised to observe his orders.*

§ **10.** l. 39. **τοῦ λοιποῦ**, (at any time) 'in the future': **τὸ λοιπόν**, 'for the future' (for all future time), HA. § 759. **ἢν οὕτω ποιῆτε** sc. **ἢν πείθησθε**, *si nobis parebitis*.

l. 40. **οὐδ' ὁτιοῦν**: see n. to I vi l. 144.

l. 41. **ἀλλ' ἤ** *nisi quod*. **ὅσπερ καί**: I vi l. 26 note.

l. 43. **χώραν τὴν αὐτὴν—γυναιξὶ ταῖς αὐταῖς**: the third attributive position of the article (II iii l. 93), by which the emphatic words are placed first.

l. 44. **συνοικήσετε**, the usual expression for 'living together' in wedlock.

§ **11.** l. 47. **ὅπως δὲ μηδέ**: cf. **ἵνα καί** III iii l. 285. **ἐπαγγέλλῃ**, *imperet*: cf. III i l. 83.

l. 49. **ἃ λέγομεν**, 'what we promise'. **ἀδόλως ἔσται**, *sine fraude erunt*, the usual expression in treaty engagements.

l. 50. **ἀποφέρωσιν**, 'deliver up as they are bound to do': see n. to II iv l. 98. Cf. Arist. Eccl. l. 758 **ἀποφέρειν αὐτὰ μέλλω τῇ πόλει**.

l. 51. **καὶ δή** = **ἤδη**, *continuo*, II iv l. 144.

§ **12.** l. 51. **ἰὼν φαίνηται**, 'should be seen to come to us in a friendly manner' (not 'appear to come to us, as if **ἰέναι φαίνηται**' *Watson*). The adverb **εὐνοϊκῶς** is to be taken with each of the three participles.

l. 54. **περιέψομεν**, 'we will treat him', an Ionic word.

§ **13.** l. 55. **ἦν ἄρα**, *si forte*, I iii l. 202 note.

l. 57. **ὑμεῖς ἐκείνων** sc. **ἄρχητε**. Cf. v l. 263.

l. 59. **προσεκύνουν**, 'did obeisance', 'prostrated themselves' in the Oriental fashion, kissing the ground. Cf. II iv l. 166, Herod. I 134 *ἢν δὲ πολλῷ ἣ οὗτερος ἀγεννέστερος, προσπίπτων προσκυνέει τὸν ἕτερον*. How repugnant this servile act of homage was to a Greek, may be seen from the story told by Aelian (var. hist. I 21) of Ismenias the Theban who dropped his ring in the presence of the King, and picked it up again, and so *δόξαν μὲν ἀπέστειλε τῷ Πέρσῃ προσκυνήσεως, οὐ μὴν ἔδρασεν οὐδὲν τῶν ἐν τοῖς Ἕλλησιν αἰσχύνην φερόντων*.

CHAPTER V

§ 1—§ 7. *The night after the battle. The Medes and Armenians, after bathing, feast in the deserted tents of the enemy, where abundance of good cheer had been provided for them and for the Hyrcanians also, if they preferred staying there instead of going to their own quarters. The Persians are satisfied with simple fare, and at night are drafted off in parties of five and ten to patrol about the camp; they arrested many who attempted to escape with their property, and put them to death, according to the orders of Cyrus. This prompt action of theirs put a stop to all such attempts afterwards.*

§ **1.** l. 1. **ὥρα δή** sc. **ἂν εἴη**, 'it is high time'.

l. 3. **ὡς ἡμεῖς βέλτιστα ἐδυνάμεθα** might have been expressed 64
shortly by **ὡς βέλτιστα**. Cf. v iv l. 19.

l. 4. **τοῦ σίτου τὸν ἥμισυν**: l. 20, II iii l. 122 note.

l. 5. **ἀμφοτέροις**, et vobis et nobis.

l. 6. **ὄψον**: see note to I ii l. 90. **πιεῖν**: l. 21, I iii l. 91 note, VII i 1, HA. § 951. Cf. Cic. Tusc. I 25, 65 *ministrare Iovi bibere*.

§ **2.** l. 8. **διάγετε αὐτούς**, *perducite eos* sc. Medos et Armenios.

§ 9. **γιγνώσκετε δέ**, 'for you are familiar with them', said parenthetically. The Hyrcanians of course, having been in the camp as allies, would know the best tents.

l. 10. **ὡς ἄν** in sense is equivalent to **ἐφ' ἃς ἄν**.

l. 11. **ἥδιστον** sc. **ἐστὶ δειπνεῖν**. **σῷ**, the Attic form of the masc. and fem. pl. of **σάος**, the neuter being **σᾶ**, which is also the form of the fem. sing., v iv l. 258, HA. § 227.

l. 12. **ἀκέραιοι** sc. *εἰσί*. You can either go back to your own tents which are safe and unharmed, or, if you prefer it, you can take your supper here also (*καὶ ἐνθάδε*) in the camp with the Medes and Armenians (*τούτοις*).

παρεσκεύασται ἐνθάδε sc. *ὑμῖν*.

§ **3.** l. 13. **ἀμφότεροι**: he is addressing the Medes and Armenians on the one hand, and the Hyrcanians on the other.

l. 14. **νυκτοφυλακήσομεν**, 'we will keep the night-watch', an unclassical word.

l. 15. **εὖ τίθεσθε**, ut in promptu sint.

l. 16. **φίλοι**, sc. *εἰσί*.

§ **4.** l. 17. **οἱ ἀμφὶ Τιγράνην**: I iv l. 255. **ἐλοῦντο**, 'went to bathe', according to the Greek custom, before meals: see II iii 21. As to the form **ἐλοῦντο** for *ἐλούοντο*, *λούειν* drops the *υ* before *ε* or *ο*, and is then contracted as a verb in *-όω*, as is shown by the accentuation. See Rutherford's *New Phrynichus* p. 274.

l. 18. **ἦν γὰρ παρεσκευασμένα**: the *γάρ* gives the reason for the statement which follows. Cf. II ii l. 72.

ἱμάτια μεταλαβόντες, 'changing their outer dress'.

l. 19. **αὐτοῖς**: iv l. 6 note.

l. 20. **τῶν ἄρτων τοὺς ἡμίσεις**: see n. to l. 4.

l. 22. **ὁ δὲ Κῦρος ἔλεγεν κτλ.**, 'but what Cyrus meant by this was that hunger was their relish'. Cf. I v l. 118.

l. 23. **τὸν λιμόν** sc. *εἶναι*.

l. 25. **κατά**, distributively, I iv l. 211.

§ **5.** l. 27. **κύκλῳ τοῦ στρατοπέδου**, 'round about the camp', an old locative dative, cf. VIII v 11, Demosth. de cor. § 96 *τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων*. Kü. § 426.

l. 28. **κρυπτεύειν**, *se abdere*, a laconism, whence the word *κρυπτεία*, the 'secret police', which was appointed to watch the Helots.

l. 29. **φυλακὴν ἔσεσθαι** sc. *αὐτούς*.

l. 30. **ἀποδιδράσκῃ**, *aufugere velit*, 'should try to escape'.

l. 31. **πολλοὶ μὲν γὰρ κτλ.**, i.e. 'all that tried to escape (and there were many) were captured'.

65 § **6.** l. 34. **ἐκέλευσεν** sc. *τοὺς λαβόντας* ('the captors') *ἀποσφάξαι τοὺς ἀνθρώπους*.

§ **7.** l. 34. **οὐδὲ βουλόμενος**=*οὐδὲ εἰ ἐβούλου*, I iv l. 56.

l. 35. **τὸν νύκτωρ πορευόμενον**, *eum qui noctu pedem efferret*, 'a night-walker'; ii l. 289. Cf. Isocr. ad Demonic. § 44 *τὸν μετ' εὐνοίας συμβουλεύοντα χαλεπῶς εὑρήσεις*, G. § 276, 2, *MT.* § 108, 2, HA. § 966.

l. 36. **οὕτω διῆγον**, *noctem ita transigebant*, ut vigilias agerent pro castris, I ii l. 19.

l. 37. **ηὐλοῦντο**, 'were played to', 'to the accompaniment of the flute', the causative use of the middle, HA. § 815. Cf. Anab. VI i 11 *ἦσαν ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι.*

εὐθυμίας: i l. 97.

l. 38. **τὰ τοιαῦτα**, 'things of this kind', i.e. subservient to mirth and enjoyment. Cf. vi l. 97. **μὴ ἀπορεῖν ἔργων**, 'were at no loss for occupation'.

§ 8—§ 12. *Cyaxarês, who was carousing with some of his officers the night when Cyrus left on this expedition, was very angry when he found on the next morning how many Medes had deserted him for special service with Cyrus, and sent an angry message to them by one of his officers with a small escort of cavalry ordering them all to return immediately, but leaving Cyrus to do as he pleased.*

§ **8.** l. 40. **τὴν νύκτα**, i.e. the night previous to the pursuit.

l. 41. **τε** answers to *καὶ δέ*, as in v i l. 182, iii l. 254.

l. 42. **ἐσκήνου**: ii l. 68. **ὡς ἐπ' εὐτυχίᾳ**, *tamquam re bene gesta*; *ὡς* marks the mental attitude of the subject.

l. 44. **πλὴν ὀλίγων**: ii l. 68.

l. 46. **ἀνειμένως**, *cum omni licentia*, v iv 45.

l. 47. **ἄλλως τε καὶ...εἰληφότες**, III ii l. 157.

§ **9.** l. 49. **ἐπὶ θύρας**, *ad praetorium*, III iii l. 108. The article is omitted also in II iii l. 170, VIII i 34, vi 10.

l. 51. **τῶν Μήδων καὶ τῶν ἱππέων**: the *καί* here couples the part to the whole.

l. 52. **οὕτως ἔχοντα**, *res ita se habere*. **ἐνταῦθα δή**, II iv l. 212.

l. 53. **ἐβριμοῦτο τῷ Κύρῳ**, 'fumed and chafed against Cyrus'; *βριμοῦσθαι* for *βριμᾶσθαι* is an unclassical form. **τῷ...οἴχεσθαι**, 'because of their having gone away', l. 72, G. § 184, 2, HA. § 764, 2, § 778.

l. 54. **λέγεται**, personal for impersonal construction, HA. § 944,

'it is said that he was', infinitive of the imperfect. **ἀγνώμων**, 'void of sense', 'unreasoning', 'rash', or 'void of feeling', 'unsympathetic'. See Buttmann Index to Dem. *Mid.* p. 170.

l. 56. **τοὺς ἑαυτοῦ ἱππέας**: l. 77.

§ **10.** l. 61. **ἂν μὲν Κῦρος βούληται** sc. *παρεῖναι*, to be understood from *πάρεστε* which follows. The apodosis is here omitted for effect, some such expression as 'it is well' must be supplied. Cf. VII v 54, VIII vii 23, and see G. *MT.* § 53 Note 2.

l. 62. **τὴν ταχίστην**: HA. § 622, § 719 a.

66 § **11.** l. 64. **καὶ πῶς**: see note to I vi l. 268.

l. 66. **πῶς δὲ Κῦρος** sc. *ηὗρεν*, *quomodo Cyrus invenit eos ἐφ' οὓς ἐπορεύετο?*

l. 68. **ὅτι...ἀκούω...τινὰς.. οἴχεσθαι ἡγουμένους αὐτῷ**, propterea invenire potuit *quod habebat qui viam monstrarent* (utinam ego quoque haberem!) *Hug.* According to Dindorf's reading *ὅπῃ δὲ Κῦρος*, we must take *ὅτι* not as, according to the reading adopted, introducing the reply to the question of Cyaxarês introduced by *πῶς*, but as used elliptically in continuation of the orderly's question, 'the reason why I asked is that'. Cf. VII i 42, Oecon. I 40.

l. 69. **δεῦρο**, *huc* sc. ad partes nostras.

§ **12.** l. 72. **τῷ μηδ' εἰπεῖν**: see note on l. 53.

l. 73. **πολλῇ σπουδῇ μᾶλλον**, not *maiore studio* (Bornemann), but *μᾶλλον* qualifies the whole clause, as in III i l. 289, where see note. **ἐπὶ τοὺς Μήδους**, 'to fetch the Medes': cf. l. 193, I vi l. 137. **ὡς ψιλώσων αὐτόν**, 'with the view of stripping him', by drawing off the Medes.

l. 75. **ἀπεκάλει**, 'recalled', I iv l. 309. **καὶ—δέ**: I i l. 16 note.

§ 13—§ 14. *The officer sent with a body of about a hundred horse to bring the Medes back was vexed that he had not volunteered for special service under Cyrus. The party lost their way, but under the guidance of some Assyrians they descried the camp fires, and arrived there about midnight. The sentinels however refused to let them pass until daybreak. Just then the Magi, according to the orders of Cyrus, were busy in setting apart for the gods the customary portion of the spoil in acknowledgment of their brilliant success.*

§ **13.** l. 78. **ὡς**, 'about'; II iv l. 182. **τότε**, 'before', at the time when Cyrus departed. Cf. l. 189, VIII vi 3, viii 3.

l. 80. **διασχισθέντες** sc. *τῆς ὁδοῦ*, 'being thrown out of the right road by taking a by-lane they lost their way', or 'being separated', 'parted'.

l. 82. **ἀποχωροῦσι**: l. 1.

l. 84. **ἀμφὶ μέσας πως νύκτας**, 'some time about midnight': by *νύκτες* we must understand the 'divisions' or 'watches of the night'. Cf. v iii l. 300, Plat. Sympos. p. 217 D *πόρρω τῶν νυκτῶν*.

§ **14.** l. 86. **εἰρημένον ἦν**, 'it had been ordered', ii 26, v 5. **οὐκ εἰσέφρηκαν**, *non intromiserunt*, 'refused them admission'.

This is Cobet's emendation of the vulgate *εἰσαφῆκαν*: cf. Hesychius *εἰσέφρηκεν*: *εἰσήγαγεν*. The same old aoristic form, corresponding to *ἦκα*, *ἔθηκα*, is found in Eur. El. v. 1032 *λέκτροις ἐπεισέφρηκε*: other forms are *ἐπεισφρῶ* Alc. v. 1056, *ἐπεισφρεῖς* Phaëth. fr. like *θεῖς*; the imperative *εἴσφρες* like *ἔκφρες* (Arist. Vesp. v. 162), the fut. *εἰσφρήσω* (Vesp. v. 893), the middle imperfect *εἰσεφρούμην* (Eur. Troad. v. 653, Demosth. p. 473, 6), the fut. *εἰσφρήσομαι* (Dem. p. 93, 17), the aor. 2 *εἰσφρέσθαι*. See *Var. Lect.* p. 575 ff.

l. 87. **ἐπεὶ ἡμέρα ὑπέφαινε**, 'when day was breaking', 'at peep of day'. Cf. Anab. IV iii 9 *ὡς τάχιστα ἕως ὑπέφαινεν*. For the omission of the article see HA. § 661.

τοὺς μάγους: Xenophon's statement (VIII i 23), that Cyrus introduced the Magian priesthood into Persia after the capture of Babylon, agrees with the legend mentioned by Nikolaos of Damascus that it was on occasion of the miraculous escape of Croesus that the Persians remembered the old *λόγια* of Zoroaster forbidding the dead to be burned. The *μάγοι* here spoken of, if we are to accept the statement as true, must have come from a non-Persian province. All classical writers from Herodotus down to Ammianus Marcellinus (XXIII 6) agree in pointing to Media as the seat and native place of the sacerdotal caste, called Magi. There they formed a special tribe (*φῦλον*), like the Jewish Levites (Herod. I c. 120, Strabo Geogr. p. 727, Pausanias V 27, 3). If we think of the influence of the Etruscan augurs at Rome, it will appear less surprising that Persia should have submitted in religious matters to a foreign tribe. The Magi might be hated as Medes, but they were feared and respected as priests, they alone knew how to make themselves heard by heaven (*ὡς αὐτοὺς μόνους ἀκουομένους, Strabo*).

The term Magu (in the Avesta language) was probably not applied to the priest, except as a member of the tribe. The proper word in the Avesta is Athravan, lit. 'fireman', and that this was his name with the Persians too, appears from the statement in Strabo (XV p. 733) that the Magi are called also *Πύραιθοι*. 'We find them' says Duncker (*Hist. of Antiq.* Vol. V p. 196 Eng. Tr.) 'in close proximity to the rulers both of the

Medes and Persians: they were not without influence and importance. In Herodotus (I 120) they tell Astyagês that they had and would have great honours from him. Xen. speaks of them as determining, at the time of Cyrus, which God is to be (Cyr. VII v 20, VIII i 8) honoured on each day. Cambysês charges Magians with the duty of watching the grave of Cyrus, and this office became hereditary in their families (Arrian Anab. VI 29); he also entrusts a Magian with the care of the royal household, while he marches with the army into Egypt. According to Plutarch, Magians were the educators of the Persian princes: Magians also under the Achaemenids performed the consecration at the accession of a new king (Plutarch Artox. c. 3). We are also told that this king of the Medes and that of the Persians took the advice of the Magians on important occasions. Under the Arsacids they formed, along with the members of the race of the kings, the supreme council of the kingdom, and their influence under the Sassanids was even more powerful.' It was reported that it was to carry out Magian principles that Xerxes destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, called Osthanes, who had accompanied that monarch to Greece. What then were these principles? and who was Zoroaster? 'Two general ideas lay at the bottom of the Indo-Iranian religion; first that there is a law in nature and secondly that there is a war in nature; there was in it a latent monotheism and an unconscious dualism. Magdeism lost neither of these two notions. The world, such as it is now, is the work of two hostile beings Ahura Mazda (Ormazd, the good principle) and Angra Mainyu (Ahriman), the evil principle. The history of the world is the history of their conflict, how Angra Mainyu invaded and marred the world of Ahura Mazda, and how he shall be expelled from it at the last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathrustra (Zoroaster). When the appointed time is come, a son of the lawgiver, still unborn, named Saoshyant, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead and everlasting happiness will reign over the world.' J. Darmesteter, Preface to *Transl. of the Zend-Avesta* Oxf. 1880). The founder of Magism was Zarathrustra (Zoroaster, Plato Alcib. I p. 122).

The primitive Avesta (from the old Persian âbastâ 'the law'), the sacred book of the Parsees of India, as revealed by Ormazd to Zoroaster, was supposed to have been contained in 21 Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion collected the various fragments that had escaped the ravages of war and others that they knew by heart and so formed the present collection, which is a very small part of the original book, as only one out of the 21 original Nosks was preserved in its entirety, viz. the Vendîdad, the fragments of which are a sort of catechism on petty questions of ritual.

l. 88. **τὰ τοῖς θεοῖς...ἐξαιρεῖσθαι**, 'to reserve the customary dues to the gods on occasion of such success'. The active is generally used in this sense. Cf. VII iii 1 *ἐκέλευσεν ὁπόσα παραδοίη Κροῖσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν ὁποῖ' ἂν οἱ μάγοι ἐξηγῶνται*, V 35 *τοὺς μάγους καλέσας, ὡς δοριαλώτου τῆς πόλεως οὔσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν*, also below l. 299, VI l. 93, V iii 2, VII iii 1, Hom. Il. XVI 56.

l. 90. **ἀμφὶ ταῦτα εἶχον**, 'were busied with this'. Cf. V i 30, V 44.

§ 15—§ 17. *Cyrus makes a speech to the Peers, in which he announces his intention to send to Persia for more troops. The oldest officer is sent with his own company, with instructions at the same time to consult the king and the civil authorities about the proportion of the spoil to be devoted to the gods and the state respectively.*

§ 15. l. 91. **προφαίνει**: iii l. 27.

l. 93. **ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν**, 'we are rather few to have and hold them'.

For this use of the positive adjective in a sort of comparative meaning, implying that the quality it denotes is inadequate for a given purpose, followed by the infinitive with or without **ὡς** or **ὥστε**, cf. I v l. 106, Mem. III xiii 3 *ψυχρὸν (ἐστι τὸ ὕδωρ) ὥστε λούσασθαι*, Oecon. XVI 11, Thuc. I 50 *ὀλίγαι ἀμύνειν*, II 61, 2 *ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε*, Herod. VI 109 *ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν*, Plat. Protag. p. 314 B *ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι*, Eur. Androm. v. 80 *γέρων γ' ἐκεῖνος ὥστε σ' ὠφελεῖν παρών*. See G. *MT.* § 98, 2 Note 2.

l. 97. **ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις**, 'in charge of what falls into our hands'. Cf. I iii l. 156. 67

l. 98. **ἀναφανούμεθα**: III ii l. 112.

§ 16. l. 98. **δοκεῖ...ἰέναι**: see note to II iv l. 193, and cf. III iii l. 230, IV ii l. 301.

l. 101. **ἐπιπέμπειν**, *denuo mittere*, 'to send after' or 'besides'. Cf. Thuc. VI 73, 1, VII 15, 1 *πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἧσσον ὠφελίαν ἄλλην ἐπιπέμπειν*.

l. 102. **κάρπωσιν**, 'enjoyment of the revenues', an un-Attic word.

§ 17. l. 103. **ὁ πρεσβύτατος**: *τῶν ὁμοτίμων*. **ἰών**: here used as past participle. Cf. Plat. Euthyd. p. 273 B *ἔπειτα ἰόντε ὁ μὲν παρὰ τὸ μειρά̓κιον ἐκαθέζετο, ὁ δὲ παρ' αὐτὸν ἐμέ*.

l. 104. **ἐπειδὰν ἔλθωσι.. μελήσει κτέ.**, 'after they shall have arrived, I will provide for their maintenance'. G. *MT.* § 20 Note 1.

l. 105. **αὐτοῖς**, 'for them.' G. § 184, 3 Note 4, HA. § 768 a. Cf. Thuc. I 5 *τοῖς ἀσθένεσι τροφῆς*, IV 6, 2 *ἐσπάνιζον τροφῆς τοῖς πολλοῖς*, VIII 57, 1 *ἦν ἀπορῶσι πολλαῖς ναυσὶ τῆς τροφῆς*, Dem. 1, 22 *τὰ τῆς τροφῆς τοῖς ξένοις*, 3, 20 *δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις*. Similarly Xen. Hell. I iii 17, III i 28 *μισθὸς τοῖς στρατιώταις* and *τῇ στρατιᾷ*.

l. 107. **ὅ,τι δὲ τούτων ..τὰς ἀρχάς**, *quid autem ego ex his rebus possim salva dignitate et legibus ad Persas mittere, quod quidem ad deos pertinet, patrem meum, quod autem ad commune, magistratus consule* (Gabrieli): 'of all these (spoils) what oblation I should be acting handsomely and according to custom in sending to Persia—as regards the gods, enquire of my father, as concerning the state (*τὸ κοινόν*), of the chief magistrates'.

l. 108. **τὸν πατέρα**: the regal and priestly offices were united amongst most ancient peoples. Cf. I vi 2, VIII v 26. The title *ἄρχων βασιλεύς* is a relic of such primitive usage.

l. 109. **τὰς ἀρχάς**, i.q. *τοὺς ἄρχοντας*, I ii l. 144 note. The Persian officers were (I ii 5) 48 in number, one for each of the four divisions of the twelve tribes (*παῖδες, ἔφηβοι, τέλειοι ἄνδρες, γεραίτεροι*), elected by the elder citizens (ib. 14). **τὰς ἀρχάς** sc. *ἐρώτα*.

l. 110. **ὀπτῆρας**, 'spies', 'eye-witnesses'; **φραστῆρας**=*μηνυτάς* Hesychius, 'informers' or 'advisers'. Cf. V iv l. 278. Xen. was fond of using the forms in *-τηρ*, which were a survival of the older Attic, and became common in later Greek. See a list of some of them in II iii l. 23. The idea is probably taken from an institution at Sparta: de rep. Lac. XIII 5.

l. 111. **συσκευάζου**: III iii l. 156.

l. 112. **τὸν λόχον προπομπὸν ἄγε**, 'take your own company to attend you', i l. 8.

§ 18—§ 19. *Cyrus then called the Medes also. With them the officer is introduced with the message from Cyaxarês, on hearing which they were silent, unable to make up their minds whether to return to their king or not.*

§ 18. l. 113. **καὶ Μήδους**, as well as the Persians. The chief of the Hyrcanians also was present, as appears from § 23.

l. 115. **ἐν πᾶσι**, 'before all': cf. III iii l. 407.

l. 117. **τέλος**: I iv l. 1.

l. 118. **καὶ εἰ**, *etiamsi*, 'even if', HA. § 1053. **μένειν** sc. *αὐτὸς μετὰ τῶν Περσῶν*, cf. § 10 *εἰ δὲ μὴ παρεῖναι βούλεται*; not *αὐτούς*, as some understand with reference to § 12 *ὡς ψιλώσων αὐτόν*.

§ **19.** l. 120. **πῶς χρὴ καλοῦντος ἀπειθεῖν**, 'how they can (are to) disobey him, when he calls for them'; cf. IV ii l. 203, Thuc. I 91 *οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι*. On *πῶς* for *ὅπως* in indirect discourse see n. to I iv l. 24, and on the omission of the noun with gen. absol. *καλοῦντος*, ii 15, HA. § 972 a. **φοβούμενοι πῶς κτέ.**, 'asking themselves in fear how they are to obey him, while he menaces them as he does' (without exposing themselves to the greatest risk).

l. 121. **ἄλλως τε καί**: iii l. 203.

l. 122. **ὠμότητα**: l. 55.

§ 20—§ 21. *Cyrus in reply to the message says that the fears of Cyaxarês, at which he is not surprised, will soon be dispelled, when he hears of the complete rout of the enemy. They certainly did not deserve his censure, since he reaped the benefit of their success. Moreover it was at Cyaxarês' own instance that those Medes who joined the expedition did so.*

§ **20.** l. 123. **ὦ ἄγγελε καὶ Μῆδοι**, 'you messenger and ye (other) Medes'. Cf. the common invocation *ὦ Ζεῦ καὶ θεοί* Arist. Pl. v. 1. **οὐδὲν θαυμάζω εἰ**, 'I am not at all surprised that': on *εἰ* for *ὅτι* see n. to I vi l. 411.

l. 124. **τότε**, 'before' i.e. *ὅτε πρῶτον τοῖς πολεμίοις ἐμάχοντο*. Cf. III iii l. 405, IV i.

l. 125. **ἡμᾶς οὐκ εἰδὼς ὅ,τι πράττομεν**, 'not knowing (about us) how we are getting on', the anticipatory accusative; see note to IV i l. 18, and for *πράττοι* I vi l. 28. **ὄκνει**, 'has misgivings'.

l. 126. **ἐπειδὰν αἴσθηται**: see n. to l. 104. 68

l. 128. **ἔπειτα** without **δέ**: see n. to I iv l. 122.

l. 129. **οὐ νῦν**: 'though he may have been deserted before' is implied.

l. 130. **αὐτοῦ...ἐκείνου**, a juxta-position, where both pronouns refer to the same person, not infrequent though very remarkable. Cf. IV ii 12, V ii 37, Mem. I ii 3 *ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ μιμουμένους ἐκεῖνον τοιούσδε γενήσεσθαι*, Plato Protag. p. 310 D *ἂν αὐτῷ διδῷς ἀργύριον καὶ πείθῃς ἐκεῖνον*, Phaed. p. 111 B *τὰς δὲ ὥρας αὐτοῖς κρᾶσιν ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι*, Thuc. I 132 *παιδικά ποτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ*, where Shilleto quotes St Paul II Ep. Timoth. ii 26 *ἐζωγρημένοι ὑπ' αὐτοῦ (τοῦ διαβόλου) εἰς τὸ ἐκείνου θέλημα*.

§ **21.** l. 130. **ἀλλὰ μὴν μέμψεώς γε πῶς ἐσμὲν ἄξιοι,** 'but further how is it possible that we deserve *blame*?'

l. 131. **εὖ ποιοῦντες...αὐτοματίσαντες,** 'when we are really doing him a service and not even that of our own free will'. The verb *αὐτοματίζειν* is unknown to Attic Greek.

l. 133. **λαβόντα,** 'with', i l. 153.

l. 134. **ἠρωτήσατε εἰ ἐξίοιτε,** 'you asked whether you should go on the expedition': the optative here represents in an indirect question a Present Subjunctive of the direct discourse (*ἐξιώμεν* 'are we to go forth?'); see note to III ii l. 5 and add to the passages there quoted Hell. III iii 9 *ἐρομένου τίνας ἄγοι* (*ducere se oporteret*) *μεθ' ἑαυτοῦ τῶν νέων*, V 22 *ἐβουλεύετο πότερον μάχην ξυνάπτοι ἢ ὑπόσπονδον τόν τε Λύσανδρόν ἀναιροῖτο καὶ τοὺς μετ' αὐτοῦ πεσόντας.* **καὶ νῦν,** 'and so now'.

l. 135. **κελευσθέντες**: see i 21 f.

l. 136. **ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη,** 'any one of you who was not averse to it'. For the construction see HA. § 771 a, G. § 184, 3 Note 5. The participles *ἄσμενος, βουλόμενος, ἡδόμενος, προσδεχόμενος* are used in a similar construction.

l. 137. **σαφ' οἶδα**: parenthetic, cf. I vi l. 117, III iii l. 246. **ὑπὸ τῶν ἀγαθῶν πεπανθήσεται,** 'will be assuaged (lit. 'mellowed') by our successes'. Cf. Arist. Vesp. 646 *τὴν ἐμὴν ὀργὴν πεπᾶναι χαλεπόν.* **σὺν τῷ φόβῳ λήγοντι,** 'with the ceasing of his fear'; cf. I iv l. 356, HA. § 670 a.

§ 22. *Cyrus then bids the Persians prepare themselves so as to present the most imposing appearance possible to the enemy, in case they should come either to fight or to submit, and asks the Hyrcanian chief to wait awhile, after he had instructed his officers to have their men completely armed.*

§ **22.** l. 139. **ἀνάπαυσαι,** 'take some rest', II iv l. 238, III i l. 395, VI i l. 2.

l. 141. **πεισομένους,** 'to offer their submission', i l. 136.

l. 142. **οὕτω γάρ...ὧν χρῄζομεν,** 'for if we are seen thus (*ὡς κάλλιστα ταχθέντες*), it is probable that we shall make further (l. 179) way in (effecting) what we desire', than if we made a less imposing appearance. For the gen. *ὧν χρῄζομεν=τούτων ἃ χρῄζομεν* after the adverb *πλέον* see HA. § 757.

l. 143. **σὺ δ' ὁ ἄρχων**: a nominative with the article may be used as appositive to a vocative, HA. § 707 a.

l. 144. **ὑπόμεινον προστάξας...ἐξοπλίζειν αὐτούς**, not '*sustine, in te recipe imperare, fac imperes*' (*Zeune*), but '*opperire* postquam imperaveris **ἐξοπλίζεσθαι** tantum, non **τάττεσθαι**' (*Dindorf*). The Medes appear (§ 35) to have armed themselves completely without waiting for orders.

§ 23—§ 25. *Cyrus then reminds the Hyrcanian chief, that their interests coincide, both of them being hostile to the Assyrians, and that their object should be not only to make sure of their present allies but to get fresh ones. It would be bad policy to let the Medians go away, as there would be none but foot-soldiers left. They should use their joint endeavours to induce the envoy from Cyaxarês to stay with them. He wishes the Hyrcanian chief to find him a tent, where he will have every need supplied, and to discourse with him on the glorious future that awaited them; Cyrus himself will provide him with some agreeable pastime.*

§ **23.** l. 146. **ταῦτα ποιήσας** sc. **προστάξας τοῖς ἡγεμόσι** κτλ.

l. 148. **ἐγὼ δέ**: the adversative particle refers to some unexpressed thought as, 'How others feel toward you, there is no need to say'. Cf. V iv 10.

l. 150. **φαίνει μοι ἔχειν**, 'you seem to me to possess'; **φαίνει ἔχων** would mean 'you evidently possess'.

§ **24.** l. 152. **οὕτως οὖν**, *quae cum ita sint*, 'under these circumstances then'. **ἡμῖν βουλευτέον**: HA. § 769, § 991.

l. 154. **ἡμῖν** may be the dative after **παρόντων**, or the *dativus incommodi* after **ἀποστατήσει**, 'shall fall off to our loss'.

l. 155. **ἀποκαλοῦντος**: l. 75.

l. 156. **τοὺς ἱππέας**: the cavalry only are mentioned, as being the most important part of the troops: cf. § 9. **ἡμεῖς...μενοῦμεν**, i.e. the Persians with the Hyrcanians. **οἱ πεζοί**, *qui sumus pedites.*

§ **25.** l. 157. **οὕτως ποιεῖν** here takes the construction of a 69
verb of effort, HA. § 885, G. § 217.

l. 158. **καὶ αὐτός**, 'himself also' as well as the other Median horsemen.

l. 159. **σκηνὴν...ὅπου**=**σκηνὴν ἐν ᾗ** (not, as Bigg takes it, **δὸς ...ὅπου** 'give him (a place) where').

l. 160. **διάξει**: III i l. 224.

l. 161. **ἔργον τι**: § 53. **αὐτός**, *ipse* (not 'of his own free will' *Bigg*).

l. 162. **ἥδιον**, *libentius.*

l. 163. **ἐλπίς** sc. *ἐστί*, 'we hope'. **γενέσθαι**, 'will accrue', the inf. aor. for the future or aor. with *ἄν*; see note to I vi l. 99, G. *MT.* § 23, 2 Note 2. **ἢν ταῦτ' εὖ γένηται**, 'if present matters turn out well'. Cf. VII i 17 *ην τάδε γ' εὖ γένηται*, v 52.

l. 164. **ποιήσας αὐτά** sc. *διαλεξάμενος κτλ.*

§ 26. *The Hyrcanian chief takes the Median officer to a tent. Cyrus gives his messenger, who was just starting for Persia, a letter to be delivered to Cyaxarês.*

§ **26.** l. 166. **ἰών** not necessarily *iturus*, as Bornemann, Breitenbach and Schneider followed by Dindorf, translate; *ἰών* and not *ἐρχόμενος* is the regular present participle in Attic Greek of *ἔρχεσθαι*. (Cf. l. 103. On the other hand in Anab. II iii 29, *ἤξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν*, the participle is plainly future. See Buttmann *Gr. Gr.* p. 209.) See Rutherford *New Phrynichus* p. 103 ff.

συνεσκευασμένος, 'packed up', 'ready to start', III ii l. 18.

l. 168. **πρόσθεν**: § 17.

l. 169. **ἐν τῷ λόγῳ**, 'in my narrative', VIII i 7. See the remarks of Sir G. C. Lewis in the *Museum Classicum* Vol. II p. 15 f and cf. Hellen. VI 27 *ἄχρι οὗ ὅδε ὁ λόγος ἐγράφετο*, Herod. V 36, 5, VII 93. **ἀποδοῦναι**, *reddere*, 'to deliver' to the proper person (l. 205). See n. on II iv l. 98 and cf. Thuc. VII 10 *τὴν ἐπιστολὴν ἀπέδοσαν*, Eur. Iph. T. 745 *τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε*, 791 *φέρω σοι δέλτον ἀποδίδωμί τε*.

l. 172. **πρὸς ταῦτα**, 'in reference thereto'.

§ 27—§ 33. *In the letter Cyrus takes his uncle to task for his ungracious conduct in complaining of his having been left unprotected, and recalling all the Medes. He reminds him of his own different behaviour in bringing him as many allies as he could. Whatever thanks he himself owed to the Medes for their services, could not now be shared by Cyaxarês. In a different spirit from that of his uncle he offers to place at his disposal all the Persian reinforcements that he has sent for, and expresses a hope that they would be treated handsomely by him, if he should require their services.*

§ **27.** l. 174. **χαίρειν** without *λέγει* 'sends greeting', as in Latin *S.=salutem* was a common epistolary form for *S. D.=salutem dat* or *dicit*. **οὔτε...οὐδὲ μήν**: cf. I vi l. 46, II ii l. 131.

l. 176. **κρατῇ**: as Cyaxarês, by the victory of Cyrus.

l. 178. **πλέον**, 'further'.

§ **28.** l. 179. **ἐγγύτατα τῶν φίλων**: II ii l. 41.

l. 180. **καθήμενοι**: III iii l. 121 note.

l. 181. **μήκιστον**, 'the greatest distance off'. This form is confined to the poets and later Greek writers.

l. 182. **ἐν ἀκινδύνῳ**, 'out of danger'. Cf. *ἐν ἀσφαλεῖ* III iii l. 241, *ἐν ἴσῳ* VII i 4.

§ **29.** l. 183. **σκέψαι οἵῳ ὄντι μοι περὶ σὲ οἷος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφει**, 'consider what (an ungracious) return you made me (in contrast with) my (generous) conduct to you, and now withal you turn round and find fault with me for it'. Observe how the Greek condenses into one simple and neat sentence three distinct questions *οἷος ἦν ἐγὼ περὶ σέ—οἷος ἦσθα σὺ περὶ ἐμέ—ὡς μέμφει μοι*. HA. § 1013. For the force of *ἔπειτα* see note to I ii l. 20, and for the repetition of *μοί* cf. VI iv 7.

l. 184. **μέν γε**: see note to II i l. 152.

l. 186. **ἐν τῇ φιλίᾳ**: III iii l. 121.

l. 187. **ὅσους δυνασθείην**, a conditional (general) relative clause with past indicative in principal clause, hence the optative. For the form see note to ii l. 75.

l. 188. **ὄντος** sc. *μου*: III iii l. 388. **τὸν θέλοντα**: see note to i l. 138. 70

§ **30.** l. 189. **τοιγαροῦν κτλ.**, sensus est: quare cum antea utrisque gratiam habuerim, nunc solis Medis referre possum (*Hug*). See cr. n. This is an instance of the coordination of contrasted clauses; see note to v i 6, ii 9. **ἀμφοτέροις**: i.e. to yourself for permitting and to the Medes for availing themselves of your permission.

§ **31.** l. 193. **ἐπί**: l. 73 note.

l. 194. **ἴωσιν**, e Persia. **ἤν τι σὺ αὐτῶν δέῃ**: I iv 1 note.

l. 195. **πρὶν ἡμᾶς ἐλθεῖν**, 'before we go back to you'. Cf. *ἥκειν* I v l. 4, IV i l. 144, viii 1, VI ii 3. **σοὶ ὑπάρχειν**, 'to be at your service'. **οὐχ ὅπως ἂν κτλ.**, 'not in any way they please, but in any way you like to employ them'.

§ **32.** l. 198. **ἄν** for *ἃ ἄν*.

l. 199. **ὀφείλωνται**, *debeantur*, implying that they would be deserved.

l. 201. **πολλοῖς ἀπειλεῖν**: cf. V v 11.

l. 202. **σοῦ μὴ φροντίζειν**, 'not to regard you', G. § 171, 2, HA. § 742.

§ **33.** l. 202. **παρεῖναι**, 'to be with you', l. 62. Cyrus goes to Cyaxarês before the arrival of the second Persian force.

l. 203. **ὅταν τάχιστα διαπραξώμεθα κτλ.**, 'as soon as ever we have accomplished the objects, the achievement of which will be a common benefit both to you and to us': *ἂν...πραχθέντα... γενέσθαι = εἰ πραχθείη, γενέσθαι ἄν.*

l. 204. **ἔρρωσο**, *vale*, the usual termination of a Greek letter.

§ **34.** l. 205. **ταύτην** sc. *τὴν ἐπιστολήν.* **ἀπόδος**, *redde*, l. 169.

l. 206. **ᾗ γέγραπται** (sc. *ταῦτα*) **σύμφαθι**, 'answer him in accordance with what I have written therein'. **καὶ γὰρ ἐγὼ .. γέγραπται**, '(and you will be telling the truth) for I give you commission (§ 31) to do, with regard to the Persians, exactly as it is set down in the letter', 'your instructions are in exact agreement with the purport of the letter'. Cf. III ii l. 213.

l. 207. **τούτῳ μέν** without *οὖν*, as in VI iii 35.

l. 210. **παρεῖναι**, 'to be back'.

§ 34—§ 36. *After giving the letter to the courier with a charge to make all haste, as he knew that his speedy return would be expedient, Cyrus inspected the troops all under arms. He gives instructions as to what is to be done with the horses and arms that were being brought in by the neighbouring people.*

§ **35.** l. 212. **τοὺς Μήδους**: see on l. 144.

l. 215. **ἀπέφερον**: l. 246, iv l. 50.

§ **36.** **τοὺς πρόσθεν** sc. *καταβάλλειν ἐκέλευσε*, ii 33.

l. 216. **τοῦτο** sc. *τὸ κάειν*, 'those whose business this was': *ἔργον* is here the predicate, as *νόμος* in I iv l. 350.

l. 217. **ὁπόσων μὴ αὐτοὶ ἐδέοντο**, 'all that they themselves had no need of'; a conditional relative clause, hence *μή*, not *οὐ*, HA. § 913, § 1021, G. § 231.

71 l. 219. **τῶν ἱππέων**, i.e. *τῶν Μήδων*, as appears from l. 255. Armeniorum praefecti praetereuntur, quia Cyrus iis omnia per Tigranem imperabat (*Fischer*).

§ 37—§ 42. *Cyrus directs the Median and Hyrcanian cavalry officers to superintend the partition of the property which the enemy's desertion of their camp had put at the disposal of the victors. He gives particular instructions for their guidance, and directs them to issue a notice to the treasurers in the service of the enemy that the tribute money at present in their possession must be paid to them at an*

appointed rendezvous; the sum thereof must be divided amongst the horsemen and foot-soldiers in the the proportion of 2 : 1. *Provision also must be made for the continuance of the existing market in the camp.*

§ **37.** l. 222. **καινὰ γὰρ ὄντα...πολλὰ αὐτῶν ἐστιν ἀσύντακτα,** 'for owing to the novelty of our present position, many things in it are in a disorganised state'. This may be explained either by taking πολλά as a partitive apposition, or *τὰ παρόντα* as a nominative absolute. There is a precisely similar form of sentence in Oecon. XII 8 *ἑαυτοῖς εὖνοι πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσιν οἳ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι, ὅπως αὐτοῖς ἔσται ταῦτα τὰ ἀγαθά.*

l. 224. **ἃ δ' ἂν ἀσύντακτα ᾖ κτλ.,** 'things that are in a state of confusion must always occasion trouble, until they are reduced to order'. G. *MT.* § 66, 4, HA. § 921.

l. 226. **χώραν,** *suum locum,* iii l. 486.

§ **38.** l. 227. **ἄνδρες ἐπ' αὐτοῖς,** not 'in charge of it' (*Bigg*) as in VI iii 33 *τῶν ἐπὶ ταῖς καμήλοις,* but 'with', 'in addition to it', cf. II i l. 203 *ἐπὶ πᾶσι τοῖς τοιούτοις.* By *ἄνδρες* are meant the *ἐπίτροποι* of ii l. 243, referred to in l. 229 by *τούτους.*

l. 228. **ποῖα:** see note to III ii l. 7.

l. 229. **ὅστις...δεσπότης,** *quis sit cuiusque earum* (rerum) *dominus.*

l. 230. **δή,** 'as a consequence'. **οὐ πάνυ ἔστιν ὁρᾶν αὐτῶν πολλούς,** 'not very many of them can be seen etc.'

§ **39.** l. 232. **ὡς μὴ οὕτως ἔχῃ,** 'in order that this state of things may not continue'.

l. 234. **τοὺς ὑπηρετήσοντας:** see note to ii l. 289 and cf. I vi l. 258.

l. 235. **οἰκεῖται καλῶς,** 'is properly furnished' ('made comfortable' *Bigg*). Cf. V iv 39.

l. 236. **ἐνταῦθα,** *ibi,* 'in this case', referring loosely to *ὅστις* l. 233.

l. 238. **εἰς ἐνδεόμενά του,** 'into (quarters) lacking something'. The general expression of locality is limited and defined by the verb *κατεσκήνωσε.*

l. 239. **τούτοις:** to complete the parallelism of the double clauses, we should have expected *τούτοις δέ* to correspond with *ἐνταῦθα μέν* l. 236, but cf. Oec. IV 7 *οἳ μέν—τούτους μέν—οὓς δέ—τούτους,* Anab. III i 43 *ὁπόσοι μέν—οὗτοι μέν—ὁπόσοι δέ—τούτους.* On *τούτοις—ὅστις* see note to I vi l. 124 and cf. V iii l. 294.

l. 240. Construe: *οἶδα δὲ καὶ ὅτι τὰ περιττὰ ἔσται πολλά*, 'I know that what is left over and above (after such division and assignment) will be considerable in amount'.

§ **40.** l. 241. **ἅπαντα**, 'in all'. **πλείω...ἢ κατὰ τὸ ἡμέτερον πλῆθος**, *plura quam pro multitudine nostra*, 'more than in proportion to', 'too much for the requirements of our numbers', HA. § 646.

l. 243. **οἵ τε τοῦ**, an hyperbaton for *οἱ τοῦ τε*: cf. iv l. 7, v iii 2.

l. 244. **χρυσίον...ἐπίσημον** i.q. *νόμισμα*, vi l. 103.

l. 245. **λέγοντες**, 'meaning thereby'.

§ **41.** l. 245. **κηρύττετε**, *per praeconem imperate*, as in l. 255 *ἐκήρυττον*.

l. 246. **ἀποφέρειν** sc. *τοὺς ταμίας*. **ὅπου ἂν καθέζησθε**, *ubicumque* (in castris) *consederitis*.

l. 247. **ἐπιτίθεσθε**, *onus imponite*: cf. III i l. 231 *οἷον φόρημα ὁ φόβος*.

l. 248. **ἱππεῖ—ἁπλοῦν**: the usual custom in the Greek service.

l. 249. **ἔχητε**, not the officers only whom he is addressing. The order is *ἵνα ἔχητε καὶ ὅτου ὠνήσεσθε, ἢν τινος προσδέησθε*: 'that you may have also wherewithal to purchase anything you may want besides'. **ὅτου** is gen. of price.

72 § **42.** l. 250. **τὴν ἀγορὰν ἀδικεῖν** *vi eripere merces vendentibus*: *ἀγορά* is here put for the 'vendors in the market', 'dealers in provisions': see n. to II iv l. 255. On this custom of the Persians see Anab. I v 6; and on its continuance to the present day Morier *A second Journey through Persia* p. 239.

l. 251. **κηρυξάτω** sc. *ὁ κῆρυξ*. Cf. V iii l. 264 *σημαίνειν*, l. 300 *ἐσήμηνε τῷ κέρατι*, II ii l. 16 *ἤρξατο*.

l. 252. **καπήλους**, the proper word for 'retail dealers')(*ἐμπόρους* 'wholesale dealers', 'merchants'. Cf. VI ii 38.

l. 253. **ταῦτα διαθεμένους**, *his divenditis*, 'when they have disposed of these'.

l. 254. **οἰκῆται**, 'may be made habitable', 'supplied with provisions'. Cf. l. 235.

l. 255. **ἐκήρυττον**: l. 245.

§ **43.** l. 257. **καὶ πῶς**: I. 64 n. **τῶν σῶν** sc. the Persians.

§ 44—§ 49. *Cyrus replies to the objection of the Median and Hyrcanian officers, that they cannot undertake the distribution of the spoil without the assistance of himself and the Persians. He proposes*

that the horses left by the enemy should be given to the Persians—an arrangement which will be for their mutual benefit, as it will enable the Persians to take their share of danger and relieve them from the disgrace of being absent on such occasions as the recent pursuit of the enemy.

§ **44.** l. 259. **προσηνέχθη**, 'applied himself to' i.e. 'replied'.

l. 262. **ἐπὶ πᾶσι**, 'on all occasions', referring to the collective *ὅ τι*, as in III iii l. 474, V iii l. 294. For the paronomasia *ἐπὶ πᾶσι πάντας* see n. to I vi l. 152.

l. 263. **ἀρκέσω πράττων**, 'it will be enough for me to act'; the same personal construction as in V iv 36.

l. 264. **δέῃ** sc. *πράττειν*. **ὑμεῖς**: *ἀρκέσετε πράττοντες*.

l. 265. **πράγματα**: I iii l. 42 note.

§ **45.** l. 266. **γάρ** is explanatory of *ὁρᾶτε*.

l. 268. **αὖ**, *vicissim*.

l. 269. **πιστεύσομεν...διανενεμηκέναι**, 'we shall rely on your having made a fair distribution'. **διανενεμηκέναι** sc. *ὑμᾶς*. Cf. Mem. II vi 6 *τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσειν*.

§ **46.** l. 270. **κοινὸν ἀγαθόν**: iii 7.

l. 271. **ἵπποι ὅσοι** for *ὅσοι ἵπποι*. So *ἄλλα ὁπόσα* I iii l. 166.

l. 272. **οἱ δέ**, 'while others', as if *οἱ μέν* had preceded. Cf. III i l. 308, Anab. II iii 10 *ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον*. **προσάγονται** sc. ab accolis.

l. 273. **ἀναμβάτους**=*μὴ ἔχοντας ἀναβάτην*. So Xen. uses the Ionic and poetic form *ἀμβάτης* by the side of *ἀναβάτης*; so VII v 12 *ἀμβολάς* for *ἀναβολάς*.

πράγματα παρέξουσιν ἐπιμέλεσθαι sc. *αὐτῶν*, 'they will give us the trouble of looking after them'. For this use of the Infinitive after verbs, as a synecdochical accusative, see G. *M. T.* § 93, 2 Note 3 (*b*).

Cf. Anab. III ii 27 *ὄχλον παρέχουσιν ἄγειν*, where the infinitive serves for a nearer definition of the noun *ὄχλον*, as of *πράγματα* here and in Arist. Vesp. v. 311 *τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες;—ἵν' ἐμοὶ πράγματα βόσκειν παρέχῃς*, Plat. Men. p. 76 A *πράγματα προστάττεις ἀποκρίνεσθαι*, Phaed. p. 115 A *μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν*, 'not to give the women the trouble of washing a corpse'. Cobet *Nov. Lect.* p. 393.

l. 277. **ἂν δοίητε**: ii l. 254 note.

§ **47.** l. 278. **ἥδιον**, *libentius.*

l. 279. **δίδοτε**, 'offer'. l. 281. **δότε**, 'give'.

l. 280. **εἰ...ἂν βούλοισθε**; see note to III iii l. 399, and for the repetition of **ἄν** note to II i l. 59.

73 § **48.** l. 281. **προσελάσαντες**, 'riding against the enemy'.

l. 283. **μή τι πάθητε**, 'lest some reverse befall you': cf. V i l. 3 and see note to II i l. 78, and for the conjunctive I iv l. 15.

l. 284. **ὅπουπερ ὑμεῖς** sc. **ἦτε**.

l. 285. **ἐψόμεθα ὑμῖν**. Observe how carefully Cyrus avoids any language which might be construed into an undue assumption of superiority, when he says not *ἡγήσομαι ὑμῖν* nor *συμμαχήσομεν* or *βοηθήσομεν ὑμῖν* but *ἐψόμεθα*.

§ **49.** l. 286. **ἀπ' αὐτῶν** sc. **τῶν ἵππων**. **οὕτω**, 'in that case' i.e. as mounted horsemen. Cf. I iv l. 47, VIII i 35. **προθυμίας οὐδὲν ἐλλείψομεν**, 'we will not in any wise fail in resolution'.

l. 287. **πεζοὶ γενόμενοι**, 'by turning footmen'.

l. 288. **ἐν μέσῳ** sc. **ἔσται**, *in promptu erit*, 'it will be open to us'.

l. 289. **τοὺς ἵππους** depends upon **ἂν παραδοίημεν**, *parabimus quibus equos tradamus servandos.*

§ 50. *The Medes and Hyrcanians give their assent unhesitatingly to the proposal of Cyrus.*

§ **50.** l. 293. **εἰ εἴχομεν...ἂν ᾑρούμεθα**: G. § 222, HA. § 895.

l. 294. **ταῦτα** sc. the formation of a Persian light cavalry.

§ 51. *Cyrus expresses his satisfaction and good wishes for the success of the experiment. He bids the Medes proceed at once with the division of the spoil, reserving for the gods such portion as the Magi advised, and for Cyaxarês what they thought most likely to please him.*

§ **51.** l. 297. **ἀλλά**, 'well, I accept your offer'. Cf. V iv l. 220. Anab. I viii 17. **ἀγαθῇ τύχῃ**, *quod bonum, felix faustumque sit*, 'may success attend us in our transformation into horsemen'.

l. 299. **ἐξαιρεῖτε**: see note to l. 89 and cf. VI l. 92.

l. 300. **ἐξηγῶνται**, 'may declare as their interpretation of the will of the gods'. **ἐκλέξασθε**, 'select' for your own king. He is speaking to the Medes.

l. 301. **ἂν οἴεσθε...χαρίζεσθαι** sc. *ἐκλεξάμενοι*, 'you fancy that you would gratify him most by choosing'. See note to III iii l. 7 and for the hyperbatic anticipation of *ἄν* cf. I vi l. 217 note.

§ **52.** l. 302. **καὶ οἵ**: l. 82. **ὅτι γυναῖκας ἐξαιρετέον εἴη**, *mulieres deligendas esse*. G. § 281, 2, HA. § 990.

l. 305. **ἐπειδὰν...ἐξέλητε...ποιεῖτε εἰς δύναμιν**, 'when you shall have reserved (what you like) for him, then do your best to make these (Medes), who followed me as volunteers, all well content'. For this the active sense of *ἀμέμπτους* cf. VIII iv 28 and see note to ii l. 261.

§ **53.** l. 308. **πρώτους συμμάχους** is predicate. The Hyrcanians are meant.

l. 309. **ὅπως...γενόμενοι**, 'in order that they may consider that they have been well advised in making common cause with us'.

l. 310. **πάντων τὸ μέρος**, 'his proper share of everything', i.e. of all the different kinds of spoil.

l. 312. **ὡς ἐμοὶ τοῦτο συνδοκοῦν**, 'on the understanding that I also approve of' his tarriance with us. See note to I iv l. 264. I 74

l. 313. **ἵνα καί**: see note to III iii l. 285.

l. 314. **τὰ ὄντα**, 'the truth'.

§ **54.** l. 315. **ὑμῶν καλῶς κατεσκευασμένων**, 'when you have been properly supplied'.

l. 316. **μάλα πως** (I i l. 2 note) is to be taken with *χωριτικῶς*, 'in country fashion', as well as with *οὐκ ἐν χλιδῇ*. The word *χωριτικῶς* is un-classical; *χωρίτης* occurs in Hell. III ii 31.

l. 318. **εἴ τι σεμνὸν ἡμῖν περιτεθείη**, 'if any thing gorgeous (apparel etc.) were to be put on us'. Cf. II iv l. 42.

l. 321. **ἐπὶ τῆς γῆς καταπίπτοντες**, 'when we fall from horseback and are lying on the ground'; a pregnant construction, with which cf. III iii l. 207.

§ 55. *Meantime Cyrus called his captains together and directed them to count the number of horses with their appointments and grooms, and each to take an equal number of each, to be determined by lot, for his own company.*

§ **55.** l. 323. **ἐπὶ τῷ ἱππικῷ**, 'at the mention of horsemanship'.

l. 327. **διαλαβεῖν κληρωσαμένους εἰς τάξιν ἴσους ἑκάστοις**, 'to divide them by lot amongst themselves, so that each should have an

equal number for (each) company'. For διαλαβεῖν see cr. n. and cf. V i l. 2, l. 222, VII iii 1. **εἰς τάξιν**: see n. to ii l. 245, l. 325.

l. 328. **ἵππους** does not refer to the grooms only (*Bigg*), but to the horses also and their appointments.

§ 56—§ 58. *Proclamation issued by Cyrus that any slave of Median, Persian or other nationality, late in the service of the Assyrian, Syrian or Arabian army, should declare himself. Cyrus selected the finest of those who came forward, and made them carriers of arms to the Persian horsemen. Each company is henceforward to consist partly of mounted, partly of unmounted men. Each newly mounted captain is to appoint a substitute to take the command of the unmounted men in his own place.*

§ 56. l. 328. **ἀνειπεῖν ἐκέλευσεν** sc. *τὸν κήρυκα*. Cf. I. 251.

l. 329. **Σύρων**: see note to I i l. 58. **Ἀραβίων**: ib. l. 59.

l. 330. **Βακτρίων**: see note to I i l. 61.

l. 331. **Καρῶν ἢ Κιλίκων**: see note to I i l. 60, l. 61. **ἄλλοθέν ποθεν βεβιασμένος**, *aliunde vi abductus*.

l. 332. **ἐκφαίνεσθαι**, *in medium prodire*.

l. 334. **τὰ εἴδη βελτίστους**: HA. § 718 b, G. § 160, 1.

§ 57. l. 335. **ὑποφέρειν**, *suggerere*, 'to carry after' i.e. behind their masters. **ἄν**=ἃ ἄν.

l. 336. **διδῶσι** sc. the newly mounted Persian officers, whom they were to serve as *θεράποντες* 'esquires' or *ὑπασπισταί* 'shield-bearers'.

§ 58. l. 338. **συνέστησεν**, *commendavit*, 'introduced', not, as Gorham takes it, 'constituted' or 'associated'. Cf. VII iii 12.

l. 339. **ψιλάς**, i.e. without belts, not as others understand 'naked', 'unsheathed'. **ὅπως...ἕπωνται**, 'that they may follow with these behind the horses'. Cf. V ii l. 95, l. 261, V 6, VI ii 10 and ii 1 where it is said of the *θεράποντες* that *ἐπὶ τούτοις* (*τοῖς ἱππεῦσιν*) *εἵποντο*.

l. 340. **τἀπιτήδεια τούτοις...λαμβάνειν**, 'to draw rations for them'.

l. 341. **ὥσπερ καί**: I v l. 4. **αὐτοὺς δέ**, ipsos Persas.

l. 342. **ξυστά** (*ξύειν*), 'cavalry-lances', VI l. 6, VII i 33.

75 l. 343. **οὕτω ποιῶν κατῆρχεν**, 'he set the example of doing so'. Cf. I iv l. 45.

l. 344. **ἐπὶ δὲ τοὺς πεζοὺς...τῶν ὁμοτίμων**, 'and over the existing foot-soldiers of the peers (he ordered) each (newly mounted officer) to appoint another officer of the same rank to take his place'. It appears from V ii 1 that only two thousand in all were provided with horses.

l. 345. **τῶν ὁμοτίμων**, *unum ex optimatibus.*

CHAPTER VI

§ 1. *While they were thus employed Gobryas, an old Assyrian chieftain, rode into the camp with a cavalcade, wishing for an interview with Cyrus.*

§ 1. l. 1. **ἀμφὶ ταῦτα εἶχον**: cf. V l. 90. **ἐν τούτῳ**, 'meanwhile'.

l. 2. **πρεσβύτης ἀνήρ**: HA. § 625 a. Cf. II ii l. 53 *ἄνδρα νεανίαν*, IV ii l. 356 *ἀνὴρ Πέρσης*.

l. 3. **θεραπείᾳ** in concrete sense. Cf. V v 6, 8.

l. 7. **τἆλλα**: *ὅπλα*, ii 33, V 36.

l. 8. **πρῶτον**, 'first of all'. **ἰδεῖν**, 'to have an interview with'. Cf. Thuc. IV 125 *τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπελθεῖν*, where the scholiast remarks *πρὶν διαλεχθῆναι τῷ Βρασίδᾳ, οὕτω γὰρ οἱ Ἀττικοὶ λέγουσιν.* See note on V ii l. 201.

l. 9. **αὐτοῦ**, *ibi*, IV i l. 1.

§ 2—§ 7. *Cyrus listens to the sad story of Gobryas and the wrongs he had formerly sustained at the hands of the crown-prince (now king) of Assyria, son of the good king who had recently fallen in battle.*

§ 2. l. 12. **τὸ γένος**: see n. to V l. 334.

l. 13. **ἐπάρχω**, not used of an independent sovereign, but of a satrap or vassal. See I i l. 64.

l. 14. **ἵππον**, collective noun=*equitatum*. Cf. Herod. I, 27 *ἵππος μυρίη*, V 63 *ἵππος χιλίη*, Thuc. I 62, 3 *διακοσίαν ἵππον*, Aesch. Pers. v. 307 *μυρίας ἵππου βραβεύς*. So Anab. I vii 10 *ἀσπὶς μυρία καὶ τετρακοσία*. See HA. § 609. **εἰς**, *circiter, fere.*

l. 15. **ὡς μάλιστα**: I iii l. 10.

l. 16. **τέθνηκεν ὑφ' ὑμῶν**, 'has been done to death by you': see note to I vi l. 500 and for the allusion i § 8. **ἀνὴρ ἀγαθὸς ὤν**, not 'fighting bravely' (*Bigg*), which would require *ἀγαθὸς γενόμενος*, but 'excellent man that he was', in contradiction to *ἔχθιστος ὢν ἐμοί*.

l. 19. **δοῦλον**, 'as a liege subject', 'as your vassal'. Cf. V v 9.

l. 20. **οὕτως ὡς δυνατόν** sc. *ἐστί*, 'in the (only) way in which it is possible for me to do so' viz. by adoption. Gorham's interpretation of *οὕτως* is quite inadmissible here.

l. 21. **δέ**, *autem*. Cf. v l. 8. **ἄπαις ἀρρένων παίδων**, 'having no male issue'. So Isocr. 12, 126; Isaeos 3, 1 *ἄπαις γνησίων παίδων*. **ὅς** sc. *παῖς*.

§ 3. l. 22. **μόνος καί**: the *καί* is not to be translated.

l. 23. **τιμῶν ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν τιθείη**, 'honouring me in the way in which, if a son honoured his father, he would make him a happy man', 'paying me the filial reverence which would make a father happy'. The second *τιμῶν*=*εἰ τιμῴη*.

l. 24. **τιθείη** with double acc.=*ποιοίη*, a sense not infrequent in Ionic, but very rare in Attic, prose. The middle is so used in VIII vii 13. **τοῦτον** is an emphatic repetition of the (omitted) antecedent: see G. § 152 Note 3. The natural conclusion here would have been *ἀφείλετο τὴν ψυχήν*, but in the excitement of his passionate grief the father, unable to refrain from telling all the circumstances that led to his son's death, omits the verb, which does not appear until the end of § 4 with its subject and object repeated. The construction is perhaps designedly irregular.

l. 25. **πατρὸς δὲ τοῦ νῦν**: cf. I v l. 18 with note. **ὡς δώσοντος**, 'with the view of giving in marriage'.

l. 27. **ὅτι δῆθεν**, 'because, as I flattered myself'. The *δῆθεν*, *scilicet*, 'forsooth' serves to indicate the vanity of his hope. **ὀψοίμην**: G. § 203 Note 3, HA. § 855 a.

l. 28. **ὁ δὲ νῦν βασιλεύς** has no verb of its own, but a new subject is introduced in *ὁ μὲν...συνεθήρα* l. 31.

76 l. 29. **ἀνείς**, 'giving him permission', as a special favour, because it was not etiquette to shoot or hunt before Royalty. See I iv l. 166. **ἀνὰ κράτος**, *omni vi*: cf. I iv l. 286.

l. 31. **ὁ μέν**, the son of Gobryas.

l. 32. **ὁ μὲν νῦν...ὁ δ' ἐμός**, in partitive apposition to *ἀμφότεροι*: see note to I i l. 6.

l. 33. **ὡς μήποτε ὤφελεν** sc. *ἁμαρτεῖν*, 'would to heaven he had never' missed his aim, 'alas! the while' (*Holland*).

l. 34. **οὐδὲν δέον** sc. *βαλεῖν*, *quod minime factum oportuit*. Cf. Herod. III 65 *ἀδελφεοκτόνος, οὐδὲν δέον, γέγονα*. G. § 278, 2, HA. § 973; cf. I v l. 111. **καταβάλλει**, 'brings down'; cf. I iii l. 165, iv l. 88.

§ **4.** l. 35. **ἆρα**, 'as it proved'; cf. I iii l. 123 with note. **κατέσχεν ὑπὸ σκότου** 'suppressed, stifled so as to conceal'.

l. 37. **οὐδὲν θαυμαστὸν παθών**, in which there was nothing remarkable, as it might happen to any one. Cf. V iv 19.

l. 38. **κατειργάσατο**, 'killed outright'.

l. 39. **ἆρα**, *nonne?* Cf. V iii l. 17.

l. 40. **ἑκατεράκις**, 'both times', an un-classical word. **ἐν τούτῳ δή**, 'thereat indeed', 'just then': a common use of *δή* to strengthen pronominal words.

l. 42. **τὸν μόνον μοι**, the possessive dative, HA. § 768 b.

§ **5.** l. 43. **τάλας**, a poetical word, not found elsewhere in Xen. In fact the whole of this tragic story is remarkable for the poetic tinge of its sentiment and diction, suitable to its pathos.

l. 44. **ἐκομισάμην**, 'received back', not, as Bornemann takes it, *domum portandum curavi.* **τηλικοῦτος ὤν**, 'aged as I was'.

l. 45. **γενειάσκοντα**, 'growing a beard', a poetical word. **ἀγαπητόν** i.q. *μονογενῆ* sc. *unicum* (Dindorf). Cf. Dem. c. Mid. c. 45.

l. 46. **ὁ κατακανών**, 'his murderer'. **οὔτε μεταμελόμενος πώποτε φανερὸς ἐγένετο κτέ.**, 'has never up to the present time shown any signs of remorse, nor condescended to pay any mark of honour to him under ground as an atonement for his wicked act'. By *τιμή* are meant sacrifices and libations, such as were offered on the tomb of Abradatas VII iii 7. Cf. VIII vii 18.

l. 49. **δῆλος ἦν συναχθόμενός μοι τῇ συμφορᾷ**, 'openly showed that he condoled with me because of my calamity'. G. 280 Note 1, HA. § 981.

§ **6.** l. 51. **ἐπὶ τῷ ἐκείνου κακῷ**, 'with a view to injure him', sc. the late king. Cf. I vi l. 369.

l. 52. **πολλὰ φιλικὰ...ὑπηρέτησα**: cf. I vi l. 436 *τὰ συμφέροντα ὑπηρετεῖν.*

l. 54. **περιήκει**, 'has devolved'. So *περιϊέναι*, *περιελθεῖν* and *περιχωρεῖν* are used by Herodotos. See I c. 120.

l. 55. **εὖ οἶδ' ὅτι**: parenthetical and 'extra constructionem'.

l. 56. **ὡς...ἔχω**, 'how I am affected', 'what my feelings are towards him'.

l. 57. **ὡς διάκειμαι**, 'in what a condition I am now, whereas I once lived so happily, bereft of my only son and heir and passing (I ii l. 151) my old age in sorrow and heaviness'.

§ **7.** l. 59. **εἰ...δέχει καὶ...λάβοιμι**: cf. ii § 37. **τῷ φίλῳ παιδί**, 'for my beloved son', the *dativus commodi*.

77 l. 60. **ἂν τυχεῖν** depends upon **ἐλπίδα**. Cf. I iv l. 317, II iv l. 199 where it is followed by an aor. inf. without **ἄν**. **ἀνηβῆσαι πάλιν**, a strong pleonasm: cf. Arist. Lys. 668, Plat. Phaed. 72 C **πάλιν ἀναβιώσκεσθαι**.

l. 61. **ζῶν**=**εἰ ζῴην** serves as protasis to **ἂν αἰσχυνοίμην**, as **ἀποθνήσκων**=**εἰ ἀποθνήσκοιμι** does to **ἂν τελευτᾶν**.

§ 8. *The reply of Cyrus to the appeal of Gobryas.*

§ **8.** l. 65. **ἥνπερ καὶ φρονῶν φαίνῃ**, i.e. **οὐ μόνον λέγων**, 'should it prove that you mean also (in your heart) all that you speak (with your lips)'.

l. 67. **τιμωρήσειν σοι τοῦ παιδός**, *me opitulaturum tibi esse propter filium* (interfectum), 'that I will help (i.e. by avenging) you because of your (murdered) son'.

l. 68. **σὺν θεοῖς**: see note to II i l. 144. **ἐάν σοι ποιῶμεν**: cf. VII ii 27 **ἣν ταῦτά μοι ποιήσῃς ἃ σὺ λέγεις**.

§ 9. *Gobryas offers to place his fortress at the disposal of Cyrus, to pay him the same tribute as he paid to the king of Assyria, and to serve under his banner and contribute a native force to any expedition of his. He expresses a wish also to make him guardian of his only daughter, whom he had brought up in the hope that she might one day become wife of his king.*

§ **9.** l. 73. **ἔφερον...ἀποίσω**: cf. VIII vi 8.

l. 76. **παρθένος** is in attributive apposition to **θυγάτηρ**, HA. § 624 a. **ἀγαπητή**, *unica:* see n. to v l. 45. **γάμου ὡραία**, 'ripe for marriage', =**ἔχουσα ὥραν γάμου**, 'having the proper age for marriage'. 'With some adjectives derived from substantives, the genitive may be regarded as depending on the included substantive', HA. § 754 e.

l. 77. **γυναῖκα**, 'to be a wife', predicate accusative, HA. § 726.

l. 78. **αὐτή**, *ipsa*. **μοι γοωμένη**, 'lamenting to me': this is the only passage in Attic prose where the verb **γοᾶσθαι** is found.

l. 80. **ὡσαύτως γιγνώσκω**, 'I am of the same mind', v iii l. 296. **βουλεύσασθαι**, 'to form your own plan'; **βουλεύων**, 'taking counsel' or 'advising': but there seems to be no real difference here between the active and subjective middle. See HA. § 814.

§ 10. *Cyrus accepts the offer of Gobryas, and they enter into a solemn contract.*

§ **10.** l. 82. **οὕτω δή**: l. 90. **ἐπὶ τούτοις ἀληθευομένοις**= *ἀψευδοῦντός σου* v ii l. 50, 'on the proviso that these professions are true': see note to III ii l. 164. **δίδωμι...δεξιάν**: ii l. 43.

l. 86. **ἔχοντα τὰ ὅπλα**, 'with his weapons': see n. on l. 6.

l. 87. **πόσῃ τις**: see note to II i l. 14. **ὡς αὐτόν** *ad se* i. e. *ad domum suam.* **ὡς ἥξων**, 'as he intended to come there'.

l. 88. **τῇ ἑτέρᾳ**, 'on the third day'. See note to II iii l. 209. **παρ' ἡμῖν**, *apud nos*, 'chez nous'.

§ 11. *Departure of Gobryas from the camp. Arrival of the Medes with the prizes they had reserved for Cyrus and Cyaxarês.*

§ **11.** l. 90. **ἡγεμόνα**, *ducem viae*, 'a guide' for Cyrus.

l. 91. **οἱ μάγοι**: v l. 299. 78

l. 92. **ἔφασαν...ἐξελεῖν**, not 'said that they had chosen' (*Bigg*), but 'directed them (the Medes) to set apart'.

l. 94. **τὴν Σουσίδα γυναῖκα**, 'the Susan dame' sc. Pantheia, wife of Abradatas: see v i 2 ff. **καλλίστη δή**, 'by far the most beautiful'.

l. 95. **μουσουργούς**, 'singing-girls', 'musicians'. Cf. Ctesias fr. 13 *βασιλέως δούλῳ ὄντι αὐτῷ* ('Ανάρῳ) *εἰς τὸ δεῖπνον εἰσήεσαν πεντήκοντα καὶ ἑκατὸν ψάλλουσαι καὶ ᾄδουσαι γυναῖκες· ἔψαλλον δὲ αὗται καὶ ἦδον ἐκείνου δειπνοῦντος*: Athenaeus XII 2 p. 514 b *φυλάσσουσί τε αὐτὸν (βασιλέα) καὶ τριακόσιαι γυναῖκες, ὡς ἱστορεῖ ὁ Κυμαῖος 'Ηρακλείδης ἐν πρώτῃ Περσικῶν· αὗται δὲ τὰς μὲν ἡμέρας κοιμῶνται ἵνα νυκτὸς ἐγρηγορῶσι· τῆς δὲ νυκτὸς ᾄδουσαι καὶ ψάλλουσαι διατελοῦσι λύχνων καιομένων.*

l. 96. **δεύτερον δέ**, as if *πρῶτον μέν* had preceded. **τὰ δεύτερα** sc. *ἐξηρημένα*, 'the next best'.

l. 97. **τοιαῦτα**: v 7. **ἐκπληρώσαντες...ἐνδεόμενοι**: v 37.

l. 98. **πάντα**, *res omnis generis*, 'things of all kinds'.

§ **12.** l. 100. **ἰσόμοιρον**, according to the wish of Cyrus, v l. 310.

l. 102. **τοῖς Πέρσαις**, 'for the behoof of the Persians'. **τὸ νόμισμα**=*τὸ ἐπίσημον χρυσίον*, v l. 244.

l. 103. **ἐπειδὰν ἅπαν συλλεχθῇ, διαδώσειν**, 'that they will divide, as soon as the whole amount shall have been gathered in, and they did divide it accordingly', IV ii l. 164. Cf. Anab. IV v 15 *τὴν χιόνα εἴκαζον τετηκέναι· καὶ ἐτετήκει.*

END OF NOTES ON FOURTH BOOK

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK V

BOOK V

CHAPTER I

§ 1. *How Cyrus disposed of his own share of the spoils.* 81

§ 1. l. 1. **μὲν δή**: see note to I i l. 76.

l. 2. **διαλαβόντας φυλάττειν**, 'to divide amongst themselves the charge of': see n. to IV v l. 327 and cf. V i 29.

l. 5. **ἀεί**, 'from time to time', 'for the time being'. Cf. VII i 47.

l. 6. **φιλόμουσος**, 'fond of music'; a word not found elsewhere in Xen.

l. 7. **καὶ μήν**, 'well'. **ἀκούσας...ἥκουσα**: cf. iv 51 *πείθων ἔπεισε*, VI i 1 *ὠθοῦντες ἐξώσειν*, VIII iv 9 *ὑπακούων σχολῇ ὑπήκουσα*, Anab. II v 7 *φεύγων ἀποφεύγει*.

l. 8. **ἑσπέρας**, 'yester evening'. **ὧν**, by assimilation or attraction for *ἃs*, HA. § 994, G. § 153. **κἄν** for *καὶ ἐάν*.

l. 11. **δίδωμι** sc. *αὐτήν*.

l. 12. **ἢ σὺ ἐμοί**, sc. *ἔχεις*. **οὕτως**, *adeo*.

l. 13. **διψῶ**, *sitio, vehementer cupio;* cf. Plat. Rep. p. 562 C *πόλις ἐλευθερίας διψήσασα*. So *πεινᾶν* is used metaphorically to denote eager desire in Oec. XIII 9 l. 51 *πεινῶσι τοῦ ἐπαίνου*, where I have collected other similar instances.

§ 2—§ 7. *Cyrus summons Araspas the Mede to his presence and gives into his charge Pantheia and the pavilion. She was the wife of Abradatas, king of Susa, who was absent on a mission to the king of the Bactrians when the Assyrian camp was taken. Araspas gives an affecting description of the striking beauty of the captive queen and her poignant grief when she first heard of her destiny. He ends by urging Cyrus to go and see her himself.*

§ 2. l. 15. **ἐκ παιδός**, 'from a boy'; I ii l. 97, II iii l. 71. **τὴν στολὴν ἔδωκε τὴν Μηδικήν.** For the incident see I iv 26 and, for a description of the Median silk robe, note to I iii l. 18.

l. 18. **τήν τε γυναῖκα καὶ τὴν σκηνήν**: see IV vi 11.

§ 3. l. 19. **ἦν...τοῦ Ἀβραδάτου**, 'was wife of Abradatas'; predicate-genitive of possession, G. § 169, 1, HA. § 732 a. On the romantic story of Pantheia see Introd. Vol. I p. li.

l. 20. **τοῦ Σουσίου**, 'of Susa' (*τὰ Σοῦσα*), which was at a later period the spring residence of the Persian king. It was in the province of Susiana (*Chusistan*).

l. 21. **ὁ ἀνὴρ αὐτῆς**, 'her husband'. Cf. I iii l. 149.

82 l. 23. **πρεσβεύων ᾤχετο**, 'was gone on an embassy'. The supplementary participle contains the leading idea of the expression. G. *MT.* § 112, 2. HA. § 984.

l. 25. **ἐτύγχανε** sc. Abradatas.

l. 27. **αὐτός**, not Abradatas (*Gorham*), but Cyrus.

§ 4. l. 31. **ἐγὼ** sc. *ἑώρακα αὐτήν*. **καὶ δῆτα**, 'and let me tell you'. Cf. Arist. Acharn. v. 142 *καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς*.

l. 33. **οὐ διέγνωμεν αὐτήν**, 'we did not distinguish her from the rest'. **χαμαὶ ἐκάθητο**, a posture expressive of her mourning over her captivity, like that of Hecuba in Eur. Hec. v. 495 *αὐτὴ δὲ δούλη γραῦς ἄπαις ἐπὶ χθονὶ κεῖται κόνει φύρουσα δύστηνον κάρα*.

l. 34. **καὶ τοίνυν** not 'and accordingly' (*Bigg*), but 'and withal': see my note to I i l. 23. **ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα**, 'the dress she wore was like that of her handmaids': *ταῖς δούλαις = τῇ τῶν δούλων ἐσθῆτι*. For a similar elliptical form of comparison see note to II iii l. 143, IV iii l. 46, VI i 50.

l. 35. **ἐπεὶ δέ** answers to *ὅτε μέν* l. 32.

l. 37. **καὶ πασῶν**, 'even all'.

l. 38. **καθημένη κεκαλυμμένη**, 'sitting completely muffled (i.e. using her *ἱμάτιον* as a sort of muffler or veil)'.

§ 5. l. 39. **συνανέστησαν αὐτῇ**: G. § 187, HA. § 775.

l. 41. **τῷ μεγέθει**, *proceritate corporis*, 'in her stature', II l. 42, I iv l. 28, Oecon. V 2. **τῇ ἀρετῇ**, 'her noble presence', seemingly a reminiscence of Odyss. XVIII l. 251 where Penelope says to Eurumachos *ἤτοι ἐμὴν ἀρετὴν εἰδός τε δέμας τε ὤλεσαν ἀθάνατοι*.

l. 42. **ἐν ταπεινῷ σχήματι**, not 'with a dejected air' (*Watson*), but 'in lowly guise', 'in a poor and simple habit' (*Holland*), as is shown by the use of the prepos. *ἐν*, on which cp. l. 35 and see note to II i l. 151.

l. 43. **δῆλα ἦν στάζοντα**: IV vi l. 49 note.

l. 44. **καὶ ἐπὶ τοὺς πόδας**, 'down to her very feet'.

§ **6.** l. 45. **ὡς δ' ἡμῶν ὁ γεραίτατος εἶπε κτλ.**: this clause is resumed in l. 51 *ὡς οὖν τοῦτο ἤκουσεν*: the main (apodotic) clause begins with *περικατέρρηξατο*. Cf. VI ii § 9—§ 12. **καλὸν μὲν γὰρ...ἄνδρα εἶναι**: we have here an instance of a sentence, which is logically subordinate to, though grammatically coordinated with, the main clause. Cf. § 16, ii 9, VI i 45, VIII v 7. The meaning is: 'for although your husband also is (as well as Cyrus) etc....yet he, for whom we select you as a prize of war, is in no way inferior to him'.

l. 47. **εὖ ἴσθι ὅτι**, parenthetical, 'be assured'.

l. 48. **τὸ εἶδος...τὴν γνώμην**, accusatives of specification, IV v l. 334.

l. 49. **εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος**: see note to IV ii l. 7, III ii l. 185.

l. 51. **οὗ σὺ ἔσει**: see note to l. 19. **τὸ ἀπὸ τοῦδε**: IV ii l. 157. **οὖν**, resumptive, *igitur*, 'I say'.

l. 52. **περικατερρήξατο**, a word of singular occurrence in Xen. **τὸν ἄνωθεν πέπλον**, 'her upper robe', by attraction for *τὸν ἄνω πέπλον ἄνωθεν*: see HA. § 788 b and cf. I iii l. 39. For this mode of expressing grief see III i l. 112 with note on *πέπλος*.

l. 53. **δμωαί**, a poetic word.

§ **7.** l. 54. **ἐφάνη μέν...ἐφάνη δέ**, an anaphora, I i l. 37. 83

l. 55. **αἱ χεῖρες**, 'her arms'.

l. 57. **μήπω φῦναι μηδὲ γενέσθαι**, 'there never yet was begotten nor born a woman like her of mortal parents in all Asia'. Cp. Plat. Euthyd. p. 296 D (where he is speaking of the doctrine that all knowledge is only a reminiscence of knowledge acquired in a previous state of existence) *δῆλον οὖν ὅτι καὶ παῖς ὢν ἠπίστω καὶ ὅτ' ἐγίγνου καὶ ὅτ' ἐφύου· καὶ πρὶν αὐτὸς γενέσθαι καὶ πρὶν οὐρανὸν καὶ γῆν γενέσθαι, ἠπίστω πάντα*, Plutarch Cat. min. c. 23 *οὓς ἔδει μὴ γενέσθαι μηδὲ φῦναι*.

l. 58. **ἀπὸ θνητῶν**: cf. IV ii l. 168. **πάντως**, *omnino*, 'by all means'.

§ 8. *The reason why Cyrus declines to visit Pantheia.*

§ **8.** l. 60. **πολύ γε ἧττον**, sc. *θεάσομαι αὐτήν*.

l. 62. **τί δαί;** 'how now?' *δαί* is an Attic equivalent of *δή* used only in questions of surprise or passion, HA. § 1037, 9.

l. 64. **οὐδὲ πάνυ μοι σχολῆς οὔσης**, 'when I have not very much time to spare', or 'when I have no time at all to spare'.

l. 65. **πολὺ θᾶττον: ἢ σύ.** **αὖθις**, 'on her part'.

l. 67. **καθῄμην**, opt. 'I should sit idly': III iii l. 121.

§ 9—§ 11. *The refusal of Cyrus to go and see Pantheia gives rise to a discussion between him and Araspas on the force of Love. Araspas argues that beauty does not attract by a physical law independent of the will; if it were so, every one would be similarly affected by it. But Love is a matter of choice. Law cannot control the operation of natural forces, it can interfere only with actions that depend on free will. But it can check Love, therefore Love must depend on volition.*

§ **9.** l. 69. **ἀναγελάσας**, 'bursting into a laugh'. **οἵει γάρ**, 'why, do you then fancy?' see note to I iv l. 134.

l. 70. **κάλλος ἀνθρώπου**, 'human beauty', 'a beautiful human being'.

l. 71. **ἀναγκάζειν** depends on *ἱκανόν* and itself governs *πράττειν*.

l. 72. **παρὰ τὸ βέλτιστον**, 'contrary to his best interest'. **εἰ τοῦτο ἐπεφύκει**, sc. *κάλλος*: 'had this been the natural law of beauty'; the pluperfect having the meaning of an imperfect: see HA. § 849 c.

l. 73. **πάντας ὁμοίως**, 'all indifferently', I iv l. 39.

§ **10.** l. 74. **ὁρᾷς τὸ πῦρ, ὡς...κάει**; cf. IV ii l. 29 with note.

l. 76. **ἐρῶσι**: the indefinite subject 'men' may be understood from the preceding *πάντας*.

l. 77. **ἐθελούσιον**, 'a matter of free will': see IV ii l. 71 with note.

l. 78. **αὐτίκα**, 'for example', III i l. 274. **οὐκ ἐρᾷ ἀδελφὸς ἀδελφῆς**: Araspas is here speaking the sentiments of a Greek. Among the Persians and Egyptians marriage was allowed between brother and sister (*ὁμομήτριοι*: Herod. III 31, Arist. *Ran.* 849, Eur. *Androm.* l. 173 *τοιοῦτο πᾶν τὸ βάρβαρον γένος· πατήρ τε θυγατρὶ παῖς τε μητρὶ μίγνυται κορή τ' ἀδελφῷ...καὶ τῶνδ' οὐδὲν ἐξείργει νόμος*): but at Athens only brothers and sisters by different mothers could marry. Nepos *Cim.* 1 *Atheniensibus licet eodem patre natas uxores ducere.*

l. 79. **ἄλλος**, 'some one else' i.e. who is not a brother.

l. 80. **ἱκανός** sc. *ἐστί*.

§ **11.** l. 81. **εἰ δέ γε νόμος τεθείη μὴ ἐσθίοντας μὴ πεινῆν**, 'yes and if a law were made forbidding men to be hungry, if they do not eat etc....no (law) would suffice to make men obedient to such injunctions'.

l. 82. **ῥιγοῦν**: this form is said by old grammarians to be un-Attic, and Dindorf alters it into *ῥιγῶν*; but cf. I iv l. 356, where he leaves *ἰδροῦντι* unaltered.

l. 84. **ταῦτα πείθεσθαι**: see note to I iii l. 54, II ii l. 25.

l. 85. **πεφύκασι...κρατεῖσθαι**, 'it is their nature to yield to them'; they cannot help being mastered by thirst, hunger, cold, heat, etc. 84

l. 86. **γοῦν**: cf. l. 117, and see note to I i l. 42. **τῶν καθ' ἑαυτόν**, 'what suits, befits, becomes him'.

§ 12. '*If love depends on free will*', *says Cyrus in reply*, '*we should expect a man to be able to discontinue his love at pleasure; whereas we find men reduced by it to a state of thraldom from which, wish as much as they may, they cannot emerge*'.

§ **12.** l. 89. **τὸ ἐρασθῆναι**, ingressive aorist, 'to fall in love'. See note on I i l. 57. **παύσασθαι ἔστιν**, *desinere licet*.

l. 90. **ὑπό**, *prae, propter*.

l. 91. **καί...γε**: III i l. 193. **καὶ...νομίζοντας**, 'even though, before they were in love, they considered' etc.; *μάλα* qualifies *κακόν*, not *νομίζοντας*: Bigg's translation 'though they know (!) full well' will not hold.

l. 93. **ὧν οὐ βέλτιον** (sc. *ἦν ἢ μὴ*) **στέρεσθαι**, 'which they cannot afford to lose', *οὐ βέλτιον* is a litotes for *κακόν*, 'detrimental'. See my lex. to Oecon. p. 19* b.

l. 96. **ἐν σιδήρῳ**: III iii l. 88 with note.

l. 97. **παρέχουσι...ὑπηρετοῦντας**, 'they surrender themselves as tools in the hands of the objects of their love to be subservient to them in many irrational ways, to their many whims and fancies'. For the combination of adjective and adverb cf. Aesch. Pr. V. v. 1007 *λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν*.

l. 98. **καὶ μέντοι**, *atque adeo*. See note to I iv l. 252.

l. 99. **ἔχοντες**, concessive, 'though they have'. **φυλάττουσι**: cf. IV ii l. 288.

l. 100. **μή ποι ἀποδρῶσι**, *ne quo aufugiant*, ubi reperiri nequeunt.

§ 13—§ 15. *'It is true that some men are so enthralled, but then they are poor wretches, whose life is a burden to them, incapable of resisting any sort of temptation, such as that to fraud and robbery. You have no sympathy with the thief and robber, but punish him because he is a free agent and is not obliged to thieve or rob. Similarly it is not the fault of beautiful objects if others fall in love with them; the fault lies with those who cannot, like highminded men, control their desires. As an instance in point, I have set eyes on the fair dame and, though I thought her absolutely lovely, yet I have not been prevented thereby from discharging my ordinary duties'.*

§ 13. l. 101. **ποιοῦσι γὰρ ταῦτα**, 'yes, they (lovers) do do so'.

l. 102. **μοχθηροί**, predicate adjective, 'poor wretches'.

l. 103. **μέν...δέ**, 'although, yet'.

l. 104. **ἀπαλλαγῆς τοῦ βίου**: the article is omitted as in *τελευτὴ τοῦ βίου* Anab. I i 1, Mem. I v 2, and in *ἐν ἀκμῇ τοῦ βίου* Cyr. VII ii 20.

l. 105. **οἱ αὐτοὶ οὗτοι**, *iidem hi*, sc. *οἱ μοχθηροί*.

l. 108. **σὺ πρῶτος**, 'you are the first, who etc.' The king being the vindicator of the law. Cf. III i l. 95. **ἀναγκαῖον ὄν**: HA. § 974, G. § 278, 2 Note, *MT.* § 110, 2 Note 1. Cf. II ii l. 171.

§ 14. l. 111. **ἀνθρώπους**: see note to I ii l. 70.

l. 112. **ὧν μὴ δεῖ**, sc. *ἐφίεσθαι*. G. § 231, HA. § 913. **ἀνθρώπια**, *homunculi*, a diminutive, expressive of contempt. See note to I iv l. 159. Cf. Arist. Ran. 263 *πονηρὰ ἀνθρώπια*, Ach. 517 *ἀνδράρια μοχθηρά*.

l. 113. **τῶν ἐπιθυμιῶν ἀκρατῆ**: G. § 180, 1 Note 1, HA. § 753 b. **κἄπειτα**, 'and then', 'and for all that'. Cf. IV v l. 184.

85 l. 117. **παρὰ τὸ δίκαιον**: l. 72.

§ 15. γοῦν: l. 86. **ταύτην ἑωρακὼς καὶ πάνυ καλῆς δοξάσης**, not 'though I have seen her and though she seemed' (*Bigg*), but 'after having seen this dame, although she struck me as being absolutely beautiful, yet I...continue to perform the other parts of my devoir in your service'. The *καί* here is not copulative but intensive of *πάνυ*, see note to I vi l. 6, l. 11. For the gen. absolute used needlessly, see note to I iv l. 13, and for the omission of *αὐτῆς* III iii l. 388.

§ 16—§ 17. *Cyrus retorts upon Araspas:—'Your exception proves nothing: you did not give love time to operate; you may touch fire without being burned immediately; timber does not ignite all at once; but I should object to touch fire on that account. Again, love*

is not like fire which burns those only who are in immediate contact with it; but those who see a beautiful person even at a distance are unconsciously caught by its flame. Do not trust yourself then to gaze long upon beauty but follow my example'. 'You need not fear, I warrant you' rejoins Araspas 'that the sight of beauty, even if I never take my eyes off it, will betray me into doing wrong'. 'Well said: I confide this dame therefore to your charge; do you take care of her, for she is precious and may some day be of service to us'.

§ **16.** l. 121. **θᾶττον ἢ ἐν ὅσῳ χρόνῳ**, 'sooner than (or 'too soon for') the time during which'.

l. 122. **συσκευάζεσθαι** means (1) 'to pack up' as in III i l. 411, (2) 'to get up', 'contrive', (3) 'to get' or 'band together'. Various interpretations are given of it in this passage: *corripere et auferre* (Camerarius), *laqueis quasi capere* (Stephanus Thes. *s. v.*), 'to dispose in its own favour' (Liddell Scott), 'to truss up', 'make a helpless captive of' (*Bigg*). Cf. Plutarch Cat. Min. c. 43 *οὓς μὲν δεδιξάμενοι τῶν πολιτῶν, οὓς δὲ συσκευασάμενοι χάρισι καὶ δωροδοκίαις*, Hyperides fr. p. 349 Spp *τὰς μικρὰς πόλεις τοῖς ὅπλοις συσκευάζονται.*

l. 123. **καί**, *vel.* **ἔστι**, 'it is possible'.

l. 125. **ἐκὼν εἶναι**: see note to II ii l. 133. **ὡς**, 'for'.

l. 128. **τὸ μὲν πῦρ...κάει** is logically subordinate, see n. on § 6 l. 48; 'while fire burns those only who touch it, beautiful people kindle a flame even in those who eye them from a distance, without their being conscious of it (*ὑπό*), strong enough to set them on fire'.

l. 130. **αἴθεσθαι**, *flagrare*, a poetical word. For the sentiment cf. Mem. I iii 13 *τοῦτο δὲ (τὸ καλὸν) ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον ὥστε μαίνεσθαι ποιεῖν.*

§ **17.** l. 131. **οὐδέ**, *ne-quidem.*

l. 132. **οὐ μὴ κρατηθῶ**: HA. § 1032, G. § 257, *MT.* § 89, 1. **ὧν**=*τούτων ἅ.*

l. 134. **φύλαττε**, sc. *τὴν γυναῖκα.*

l. 136. **πάνυ ἐν καιρῷ**, 'very serviceable'. Cf. VI i 38.

l. 138. **διελύθησαν**, *discesserunt*, VII v 40.

§ 18. *Araspas after all is not proof against Pantheia's charms, but ends by falling desperately in love with her.*

§ **18.** l. 139. **καλήν**, sc. *οὖσαν*, predicate adjective. Cf. III iii l. 471.

l. 141. **θεραπεύων** *colens*, 'paying attention to'. So *θεράπων* is used in the sense of 'a devoted servant' in Oec. VII 42.

l. 142. **χαρίζεσθαι αὐτῇ**, 'that he pleased her': III iii l. 8.

l. 143. **διά**, 'by the agency of'.

l. 144. **εἰσιόντι**, sc. *εἰς τὴν σκηνήν*.

l. 145. **ἀσθενήσειεν**, 'fell sick', the ingressive aorist, on which see note to I i l. 57. **ἐνδέοιτο**: IV v l. 239. **ἐκ**, *propter*.

l. 146. **ἴσως**, 'doubtless', is often used where there is no uncertainty intended: cf. ii l. 162, VI i 6.

86 l. 147. **ταῦτα οὕτως ἐπράττετο**, 'matters took this turn'.

§ 19—§ 23. *Cyrus calls together the principal officers of the Medes and allied forces and addresses them in a set speech. 'It was personal affection to himself that led them to volunteer for this special service under him; and he was deeply grateful, though he could not at present adequately show his gratitude. He would not make any rash promises to induce them to remain but would endeavour to deserve well of them and earn their continued praises, if success attended him. He should certainly not go back himself; it would not be fair to the Hyrcanians or to Gobryas to do so'.*

§ **19.** l. 151. **τοὺς ἐπικαιρίους**: see note to III iii l. 100.

l. 153. **ὑμᾶς οἶδα ὅτι ἐξήλθετε**: the accusative of anticipation, see n. to IV v l. 125.

l. 155. **τοῦτο ὑπηρετεῖν**, 'that in this you were doing a service', G. § 159 Note 2, HA. § 716 b.

l. 157. **νυκτοπορεῖν**, *noctu iter facere*, an un-Attic word.

§ **21.** l. 158. **εἰ μὴ ἀδικῶ**, 'I should be wrong not to do so'. See note to III ii l. 121.

l. 159. **ἀποδιδόναι ἀξίαν**: IV i l. 16.

l. 160. **αἰσχύνομαι λέγων**: see note to III iii l. 115. **τὸ ἐὰν μένητε...ἀποδώσω**: the whole clause preceded by the neuter article is considered as a noun, the object of *εἰπεῖν*: as to the phrase (usual under such circumstances) 'Should you remain, I will recompense you etc.', see G. § 141 Note 7, HA. § 600 a.

l. 161. **εὖ ἴστε**: parenthetical.

l. 162. **νομίζω ἐμαυτὸν ἐοικέναι λέγοντι**, 'I think that I am like one saying' i.e. 'I think this is like saying'. For the accusative *ἐμαυτόν* see note to I iv l. 44.

l. 164. **γάρ**, 'namely', explains *τάδε*: cf. II iv l. 220. **ὑμῖν... ποιεῖν**: cf. IV vi l. 68.

l. 165. **ἂν ἀγαθόν τι πράξω**, 'should I achieve any success'. Cf. Oecon. XII 38 *ἀγαθόν τί σε βούλονται πράττειν*, 'wish you

success', Arist. Plut. l. 341 χρηστόν τι πράττων, Eccles. l. 108 ὥστ' ἀγαθόν τι πρᾶξαι τὴν πόλιν, in all which passages πράττειν means 'to fare', 'do so and so'.

§ **22.** l. 167. **ἄπειμι**, *abibo*.

l. 168. **τὰς δεξιάς**: see note to IV ii l. 43. **ἐμπεδώσω** sc. αὐτούς. Cf. VIII viii 2 τοῖς τὰ ἔσχατα πεποιηκόσιν, εἴτε ὅρκους ὀμόσειαν, ἠμπέδουν (sc. αὐτούς), εἴτε δεξιὰς δοῖεν, ἐβεβαίουν.

l. 169. **οὔποτε προδιδοὺς ἁλώσομαι**, 'I shall never be caught playing them false': see n. to II ii l. 190.

l. 170. **τῷ...Γωβρύᾳ** depends upon μὴ μεταμελῆσαι. **διδόντι**, 'offering': see IV vi 2. **τείχη καὶ χώραν καὶ δύναμιν**: for the omission of the article in copulative expressions see HA. § 660 and cf. I ii l. 75.

l. 171. **μεταμελῆσαι**: HA. § 742, G. § 171, 2.

§ **23.** l. 172. **τὸ μέγιστον**: see note to III i l. 5. **οὕτω** goes with περιφανῶς. On the use of the gen. absol., though the accusative (αὐτούς) follows, see n. to I iv l. 13.

l. 173. **φοβοίμην ἂν αὐτούς**, ne eos impietate mea, qui nollem bonis eorum uti, violarem: **αἰσχυνοίμην**, ne timidus et ignavus viderer. (*Fischer.*)

l. 174. **εἰκῇ**, *temere*, 'without good cause'.

l. 175. **ὅπως γιγνώσκετε**, 'as you feel', 'according to your sentiments', iii l. 296.

l. 176. **εἶπατε**: IV ii l. 138 with note.

§ 24—§ 26. *Artabazos is the first to reply. He expresses his ardent admiration of Cyrus, and dilates on his kingly qualities and the personal affection and confidence which he inspires in all. He announces the determination of himself and those under his command to stay by Cyrus.*

§ **24.** l. 178. **ὁ φήσας ποτέ**: see I iv 27, IV i 22. 87

l. 179. **ἐγὼ μέν**: the corresponding verb is not found till the close of § 86, the regularity of the construction being interrupted by the speaker's emotion. Cf. IV vi 3.

l. 180. **βασιλεὺς φύσει πεφυκέναι**, 'to be a born king', 'one of nature's kings': βασιλεὺς πεφυκέναι alone would not express his meaning, as the expression might be used of any scion of royalty. See Introd. p. lv. **σύ**: Cyrum cogitatione sua Medus ille comparat cum Cyaxare suo rege (*Hug*).

l. 181. **ὁ τῶν μελιττῶν ἡγεμών**: so in Hell. III ii 28, Aelian N.A. V 10, 11, but in Oecon. VII 17, 32, 33 we find *ἡ ἐν τῷ σμήνει ἡγεμὼν μέλιττα*, corresponding to our 'queen-bee'. Plato Rep. VII p. 520 B makes use of the same simile.

σμήνει: *σμῆνος* here signifies not *examen apum*, but *alveus, apiarium*, 'hive'.

l. 182. **τε** answers to *καὶ...δέ*, as in IV V l. 41.

l. 185. **αὐτοῦ ἀπολείπεται**, 'deserts him'. Cf. Oecon. VII 38 *ἆρά γε καὶ τῆς ἐν τῷ σμήνει ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν, ὥστε, ὅταν ἐκείνη ἐκλίπῃ, οὐδεμία οἴεται τῶν μελιττῶν ἀπολειπτέον εἶναι ἀλλ' ἕπονται πᾶσαι.* I VI l. 262, III i l. 405. **οὕτω**, *adeo.* **δεινός τις ἔρως**, 'an ardent desire'. The *τις* like Latin *quidam* serves to qualify the force of the adjective, either as intensifying or diminishing it. **αὐταῖς ἐγγίγνεται**: G. § 187, HA. § 775.

§ **25.** l. 187. **παραπλησίως πως**: see note to I i l. 2.

l. 188. **εἰς Πέρσας ὅτε ἀπῄεις**: I iv 25.

l. 189. **τὸ μή σοι ἀκολουθεῖν**: the simple negative form *τὸ μή* is sometimes found even when the leading verb is negative, where regularly *τὸ μὴ οὐ* would be used. Cf. Soph. Oed. T. l. 1387 *οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλῆσαι τοὐμὸν ἄθλιον δέμας*, Ant. l. 443 *καί φημι δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή*, G. *MT.* § 95, 3 Note.

l. 190. **ἀπέστρεψεν**, *revocavit* (ex itinere): cf. IV iii l. 2.

l. 191. **σχεδόν** is to be taken with *πάντας*.

l. 193. **τῆς δεῦρο στρατείας**: IV ii 10.

§ **26.** l. 195. **ὡς**, consecutive: cf. III i l. 364 with note. **ὅμως...ὄντες θαρροῦμεν**: *ὅμως* is mostly found in the apodosis with the finite verb, where the protasis is contained in the participle which it follows: sometimes, however, it precedes the participle, as here. Cf. VI iv 6, VIII ii 21, Oec. XIV 8 *οὓς ἂν αἰσθάνωμαι ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους*, ib. XX 10. **ἐν τῇ πολεμίᾳ**: HA. § 621 c.

l. 197. **ὅπως ποιήσουσιν**, *quid facturi sint*, manere velint an se recipere ad Cyaxaren.

l. 199. **ὁρῶντες σὲ ἀνεξόμεθα**, *contenti erimus tuo adspectu*, i.e. desiderium patriae nostrorum facile feremus, dummodo tuo nobis contingat aspectu frui (*Fischer*). There may also be an ironical allusion to I iv 27.

l. 200. **καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι**, facile et patienter feremus indignationem et iram Cyaxaris, dummodo a te ornemur. (*Fischer.*)

§ 27—§ 28. *Tigranês next protests that he is there not to deliberate, but simply to execute the commands of Cyrus. The Hyrcanian chieftain says that, if they were now to go away, he should consider it the malicious act of some malignant power, to prevent their being too successful.*

§ 27. l. 203. **ἄν**=**ἐάν**. **ἡ γὰρ ψυχή...ποιήσουσα** (not 'for my mind is not fitted for council but for action', *Bigg*), but 'my mind is quite made up, not for taking counsel but for execution of your orders, whatever they be'. For the force of the perfect see note to IV ii l. 179.

§ 28. l. 207. **δαίμονος...τὴν ἐπιβουλήν...τὸ μὴ ἑᾶσαι**, 'that it was the plot of some (evil) genius, to prevent you etc.'; the clause *τὸ μὴ ἑᾶσαι* is epexegetic of *τὴν ἐπιβουλήν*.

l. 208. **μέγα**: III i l. 251. **ἀνθρωπίνῃ γνώμῃ**, 'according to the calculation of men')(*δαίμονος ἐπιβουλήν*.

l. 211. **ἄλλως τε καί**: IV v l. 47. 88

l. 213. **ὄμνυμι...τοὺς θεούς** is parenthetical and does not affect the construction.

§ 29. *The Medes all (such was their devotion to their leader) prayed him to keep them with him, until he thought it time for them to return home. Prayer of Cyrus to Zeus that he may be able to outdo in acts of beneficence those who paid him this honour.*

§ 29. l. 219. **αἰτοῦμαί σε**, parenthetical, as *ἱκετεύω* I iv l. 114, cf. VIII vii 26. **νικήσαί με εὖ ποιοῦντα**, 'that I may exceed in good offices', iii l. 195.

§ 30. *Camp arrangements for the day.*

§ 30. l. 221. **ἀμφ' αὐτοὺς ἔχειν**, *corpora sua curare:* see note to IV v l. 90.

l. 222. **διαλαβεῖν**: see note to IV v l. 327.

l. 224. **οὕτω καταστήσασθαι**, 'to make their arrangements such'. **οἱ ἐν ταῖς σκηναῖς**, the commissaries mentioned IV ii 35.

l. 225. **πάντα τὰ δέοντα** is to be taken with *ποιοῦντες* as well as with *φέρωσιν*. Cf. l. 144.

l. 226. **τεθεραπευμένους παρέχωσι**, 'should have their horses properly tended and fed'. Cf. Oecon. XIV 2 *πειθομένους παρέχεσθαι*, XXI 24 *οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται*.

CHAPTER II

§ 1—§ 5. *Cyrus pays his promised visit to Gobryas, escorted by the* 2000 *Persian horsemen and their foot pages, and the rest of his army, all moving with the utmost caution and regularity. On the second day they reach the castle, which they find very strongly fortified, and fully prepared to sustain any attack from without. They observed also many head of oxen and a vast number of sheep close under the buildings. At the invitation of Gobryas Cyrus rides round the castle to take a survey of its strength, and soon sees that it is impregnable. To disarm suspicion, Gobryas comes out to Cyrus, accompanied by all the inmates of the castle with cattle of all kinds, and all kinds of provisions from the accumulated stores within, enough to feast the Cyreian army.*

§ **1.** l. 1. **ἐπορεύοντο πρὸς Γωβρύαν**: IV vi 20.

l. 2. **γεγενημένοι εἰς δισχιλίους**, 'who amounted to 2000'.

l. 3. **οἱ δὲ...ἔχοντες**, the shield-bearers, on whom see IV v 58.

l. 4. **ἐπὶ τούτοις**, *proxime post illos:* V 37, and II 13. **ἴσοι... τὸν ἀριθμόν**: G. § 160, 1, HA. § 718 b.

l. 6. **ἑαυτῶν**: the Persians, as in VI i 53.

l. 8. **κατὰ τὰ πλάγια κτλ.**, 'the flanks outside the line of march'. Cf. IV i l. 132.

§ **2.** l. 10. **δευτεραῖοι**, 'on the second day', as Gobryas had told them IV vi 10.

89 l. 11. **χωρίῳ**, *castello.*

l. 13. **ὡς ἄν...ἀπομάχοιτο**: see note to III i l. 6.

l. 14. **ὑπὸ τὰ ἐρυμνά**, 'under shelter of the fortifications'. Cf. VII i 34.

§ **3.** l. 16. **ἦ...εὐπετεστάτη** sc. *εἴη* or *ἐστί*: 'Ironice et gloriose dictum; nulla sc. ex parte castrum suum infirmum esse' (*Weiske*).

l. 18. **οἵτινες...ἀπαγγελοῦσιν**, *qui renuntient:* see note to IV i l. 152.

l. 19. **τῷ ὄντι**, 'in fact'.

§ **4.** l. 20. **εἴ που**, 'whether in any part'. **εἰ ψευδὴς φαίνοιτο**, 'in case Gobryas should prove false', G. *MT.* § 53 Note 2.

l. 22. **ἰσχυρότερα...ἢ προσελθεῖν**, *munitiora quam ut quis posset adire*. HA. § 954, G. § 266, 2 Note 4 (*b*). We find ἢ ὥστε more commonly than ἤ or ἢ ὡς. See note on II iv l. 20.

l. 24. **ἀγαθά**: IV i l. 69. **ὅσα...μὴ ἂν ἐπιλιπεῖν**, 'enough to last them without failing' (ἂν ἐπιλιπεῖν=ἂν ἐπιλίποι of direct discourse). See HA. § 1000 and cf. note to I ii l. 26, II ii l. 198 for a similar construction of οἷος. **ἐπ' ἀνθρώπων γενεάν**, 'for a whole generation', 'a generation of human life'. According to Herod. II 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

l. 25. **ὡς σφίσι δοκεῖν**: this may be either the infinitive in a subordinate (relative) clause of indirect discourse, or in loose construction like the adverbial accusative, HA. § 956, G. § 268. ἐπιλιπεῖν takes the accusative of the object, like Lat. *deficere*.

§ **5.** l. 26. **ἐν φροντίδι ἦν κτλ.**, 'was concerned to know what was the meaning of all this' (preparation): VI ii 12.

l. 27. **τοὺς ἔνδοθεν πάντας ἐξῆγε**, by attraction for τοὺς ἔνδον ἔνδοθεν ἐξῆγε. See note to II iv l. 131.

l. 28. **ἄλφιτα, ἄλευρα**, *hordeum, frumenta* for farina hordeacea et triticea.

l. 29. **ἄλλους δέ** limits the preceding πάντας μέν, so that the whole expression=τοὺς μὲν φέροντας τοὺς δὲ ἐλαύνοντας. Cf. III ii l. 85. **εἴ τι βρωτόν**, 'whatever (else) there was edible'.

l. 30. **πάντα**, 'of every kind'. **ὡς** for ὥστε.

§ 6—§ 7. *When the castle was emptied of its inmates, Cyrus himself entered with all his personal friends and some of his officers. As soon as they were inside, Gobryas brings out all sorts of treasures —vessels of gold and rich furniture and a vast pile of gold coins, which he offers for Cyrus' acceptance—and lastly his daughter, whom he wishes to confide to the care of Cyrus, begging him to avenge her brother.*

§ **6.** l. 33. **αὐτῷ**: HA. § 768 b.

l. 34. **ὅπως νομίζοι ἀσφαλέστατα** sc. ἂν εἰσιέναι, 'in such manner as he thought he might (enter) most safely': in direct discourse this would be ὅπως ἂν νομίσῃς.

l. 36. **δύναμιν**: not τὴν δύναμιν 'his army', but δύναμιν 'a part of his army'. **καὶ αὐτός**, *et ipse*, ut antea urbem intraverant qui fuerant praemissi (*Hug*). **οὕτως**, 'so' i.e. with this precaution, serves as a corroborating adjunct to the participle. See my lex. to Oecon. p. 111* a, b.

l. 37. **ἀναπεπταμένας** (*ἀναπετα-νύναι*), *apertas.*

§ **7.** l. 41. **δαρεικοὺς ἀμέτρους τινάς**, 'an almost (I iv l. 139 note) immeasurable number of darics'.

Xenophon is guilty of an anachronism here; the *δαρεικός* was not coined until the time of Darius, son of Hystaspes; it is properly an adj. agreeing with *στατήρ*: it was a gold coin, value about 20 silver Attic drachmae, or 17 shillings. The device on it was the figure of a king, holding a bow.

πάντα καλὰ πολλά, 'all sorts of beautiful things in large quantities'. Cf. IV vi l. 98.

90 l. 42. **τέλος**, 'at last': for the asyndeton cf. I v l. 139.
δεινόν τι κάλλος καὶ μέγεθος: editors take these words to be concrete: in this sense our 'beauty' will do for *κάλλος*, but we have no corresponding word for *μέγεθος* (I l. 41, III i l. 389). Lucian uses the plural as concrete, dial. mort. 18, 1 Ἑλένη *καὶ* Λήδα *καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα*, Imagg. *τὰ* Σμυρναϊκὰ *κάλλη*, but instances of abstract words in concrete sense in singular are so rare, that I am inclined to explain *κάλλος* and *μέγεθος* as accusatives of specification, 'a something extraordinary in', 'a marvel of beauty and tallness'.

l. 43. **πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος**, 'in mourning for her brother's death', a causal genitive: *πενθικῶς* is an un-Attic word.

l. 45. **ταύτην ἐπιτρέπω διαθέσθαι**, 'I entrust her to you to dispose of as you like', the infinitive of purpose, HA. § 951. Cf. IV vi 9.

l. 47. **καὶ πρόσθεν**: IV vi 2, 7.

§ 8—§ 12. *Cyrus pledges his word to the daughter of Gobryas, as he had done to her father, that he will avenge her brother's death. He accepts the presents offered him, on behalf of the daughter and her future husband. All the wealth of Babylon or indeed of the whole world would not compensate him for the loss of his good name and honour. And there were many amongst his friends, who held the same sentiments; so that Gobryas need not fear lest his daughter should not find a husband worthy of her.*

§ **8.** l. 49. **σοὶ μέν**, in opposition to *καὶ ταύτῃ* (his daughter). The intermediate *νῦν δέ*, for *καὶ νῦν*, answers to *καὶ τότε*. A neater way of expressing it would have been *σοὶ μὲν καὶ τότε—καὶ νῦν ταύτῃ*.

l. 50. **καὶ τότε**: IV vi 8. **ἀψευδοῦντός σου**: IV vi l. 83 *ἐπὶ τούτοις ἀληθευομένοις*.

l. 53. **σὺν θεοῖς**: IV i l. 87 with note.

l. 56. **ἐν δὲ δῶρον**)(*τὰ δὲ χρήματα ταῦτα*: he means his good name, virtutis suae demonstrandae facultatem § 10. **ἄπειμι ἔχων**, *auferam*, 'I shall go away with'.

l. 59. **ἥδιον**, *libentius*.

§ **9.** l. 60. **τί τοῦτ' εἴη**: l. 26. **ὑποπτεύσας μὴ λέγοι**: *ὑποπτεύειν* here has the same construction as a verb of fearing, G. § 218, HA. § 887. Cf. Hell. VI ii 31 *ὑπώπτευε δὲ μὴ ἀπάτης ἕνεκα λέγοιτο*.

l. 62. **ὅτι...πολλοὺς μέν...ἐμοὶ δὲ κτλ.**: 'it is this that...whereas few men have the opportunity of showing their real character during their lifetime, you have given me the opportunity of showing myself to the world as an honest man'. Another instance of the grammatical coordination of contrasted clauses, the former of which is logically subordinate (i 6 with note). The main thought, to which all the rest from *πολλοὺς μέν* to *ἦσαν* l. 69 is subordinate, begins with *ἐμοὶ δὲ σύ*. On the personal construction *δῆλοι οἷοι ἦσαν* see note to I iv 2.

l. 65. **ἑκόντες εἶναι**: I l. 125 note.

l. 68. **πρὶν δῆλοι γίγνεσθαι οἷοι ἦσαν**, 'before it becomes known to the world, what manner of men they were (during life)'.

§ **10.** l. 70. **ἀξιόκτητον**, 'worth having'; a word unknown to Attic Greek.

l. 72. **ἀσεβεῖν περὶ ξένους**, 'to deal unconscionably with strangers'.

l. 73. **συνθήκας ἂν ψευδοίμην**, 'I would falsify a covenant'. Cf. II ii l. 190, VI i 11, Agesil. I 11 *ἃ ὤμοσεν, εὐθὺς ἐψεύσατο*, 12 *συνθήκας μὴ ψευδόμενον*, Aesch. 1, 143 *τὴν ὑπόσχεσιν ἐψεύσατο*. 91

§ **12.** l. 78. **τῇ θυγατρί**, 'for your daughter'.

μὴ φοβοῦ ὡς, 'have no fear that you will be at a loss'. 'As verbs of fearing etc. imply thought, they sometimes take the construction of ordinary indirect discourse. Here *ὡς* (and even *ὅπως*) may be used to introduce the object of the fear, thus taking the place of *μή* in the common construction'. G. *MT.* § 46 Note 6. Cp. VI ii 30 *μὴ δείσητε ὡς οὐχ ἡδέως καθευδήσετε*, Arist. Eq. 112 *δέδοιχ' ὅπως μὴ τεύξομαι*, Plut. 200 *δέδοιχ' ὅπως—γενήσομαι*, Eur. Heracl. 248, Herod. I 9, Dem. Philipp. p. 141, 3.

l. 79. **γαμεῖ ταύτην**, *ducet hanc uxorem*.

l. 80. **ἕξει** sc. *ὁ γαμῶν*.

l. 81. **πολλαπλάσια τούτων**: cf. IV ii l. 287 with note.

l. 82. **ὧν μὲν σὺ...θαυμάζουσιν**: i.e. *τούτων μὲν τῶν χρημάτων ἕνεκα, ὧν (ἃ) σὺ δίδως, οὐδὲ μικρόν σε μᾶλλον θαυμάζουσιν*, the antecedent *χρημάτων* being incorporated into the relative clause, HA. § 996.

l. 83. **οὐδὲ μικρὸν μᾶλλον**, *ne tantillum quidem magis.*

l. 85. **γενέσθαι ποτέ**, *ut contingat sibi aliquando:* VI iii 11, VIII i 15, ii 2.

l. 87. **ἂν ὑφεῖντο**, *cederent* (pugnantibus).

l. 88. **βλάπτοι**, 'should throw an impediment in their way'.

§ 13. *Gobryas is incredulous and, while he laughs at the idea of men preferring honour to wealth, yet wishes for one of such a knightly character for his son-in-law. Cyrus promises to take him amongst men of such a stamp, of whose worth he will be able to judge for himself.*

§ 13. l. 93. **παιδά μοι γενέσθαι** is epexegetic of *τινά*, 'for one of them, that he may become my son-in-law'. Cf. IV vi l. 19.

l. 95. **ἂν = ἐάν.** **σὺν ἡμῖν ἕπῃ**: § 36, V 6, VI ii 10, VI i 5 *τοιοῦτοι πύργοι σὺν τάξει ἀκολουθοῦντες.* Where there is a common purpose or some bond of connexion between two parties, the prepositions *ἐπί* or *μετά* are used with *ἕπεσθαι*; where, however, mere 'following after' is indicated, the dative alone is used. Cobet *Var. Lect.* p. 22.

§ 14. *Cyrus declines the pressing invitation of Gobryas to sup with him in his castle, but takes Gobryas to supper in the camp.*

§ 14. l. 99. **ἔνδον**, 'in the castle'. **οὐκ ἠθέλησεν.** Cyri consilium vel hoc est, ut suos a mollitie et luxu intactos servet, vel ut Gobryae specimen exhibeat cultus ac disciplinae Persicae (*Weiske*).

l. 101. **σύνδειπνον**, predicate adj. Cf. iv l. 117.

§ 15—§ 20. *Impression produced upon Gobryas by the simple habits, homely fare, abstemiousness and courtesy of the Persians.*

§ 15. l. 102. **στιβάδος**: ut de Lacedaemoniis narrat Plut. Lycurg. c. 16, Cic. pro Mur. c. 35. Est autem *στιβάς* sec. Hesychium *ἀπὸ ῥάβδων καὶ χλωρῶν χόρτων στρῶσις καὶ φύλλων ἢ χαμαικοίτη* (*Zeune*).

92 l. 105. **εὖ οἶδ' ὅτι** is to be regarded as one word, like *δῆλον ὅτι*, which does not affect the construction. This will account for the position of *ἔφη*. Cf. III i l. 211, and see HA. § 1049, 1 a.

l. 107. **οἵ γε...χρῆσθε**, *quippe qui utamini*, in reference to the *ὑμεῖς* implied in *ὑμετέρα*. **οἰκίᾳ**, 'as a dwelling', HA. § 777 a.

l. 108. **κλῖναι δ' ὑμῖν εἰσιν**: when a relative clause is continued by a clause co-ordinate with it, the relative construction is generally abandoned in the second clause and the relative word replaced by a personal (or demonstrative) pronoun. HA. § 1005. Cf. IV i l. 111.

l. 109. **γένοιντ' ἄν**, potential optative. **στρώματα**, predicate accusative, HA. § 726.

l. 111. **ἀνίησι**, *submittunt*, 'yield', 'produce'.

§ **16.** l. 113. **σφᾶς**, *se suosque*.

§ **17.** l. 114. **ἐπεὶ δὲ κατενόησε**: Absolvitur § 20 (*Dindorf*).

l. 115. **ἐπ' οὐδενὶ γάρ...ἐπὶ σίτῳ ὤν**, 'for there is not a Persian of the educated class, who would let it be seen that he is excited at any kind of food or drink, either by look (gloating on it) or eagerness to help himself or by (absorption of) mind, so as not to notice such matters as he would (otherwise) notice, if he were not at meals'. **Πέρσης ἀνήρ**: HA. § 625.

l. 116. **τῶν πεπαιδευμένων**: partitive gen. **ὄμμασιν**: dative of respect, G. § 188 Note 1, HA. § 780.

l. 117. **μὴ οὐχὶ προσκοπεῖν**, *quo minus attendat*. The notion of being hindered is contained in *ἐκπεπληγμένος*, *perturbatus*, hence it is followed by *μὴ οὐ* with the infinitive, G. § 263, 1 Note, HA. § 1034 a.

l. 118. **ἅπερ ἂν...ὦν** i.e. *ἅπερ ἂν καὶ προσκοποίη, εἰ μὴ ἐπὶ σίτῳ εἴη*. **ἐπὶ σίτῳ**, i.q. *ἐν τῷ σίτῳ*, l. 121. For a different meaning of the phrase see I ii l. 133.

l. 119. **οἱ ἱππικοί**, 'good horsemen'.

l. 121. **ἐν τῷ σίτῳ** 'during meals': cf. I iii l. 160 *ἐν τῷ δείπνῳ*.

l. 122. **φρόνιμοι καὶ μέτριοι**: in the nominative referring to the main subject, notwithstanding the intervention of *δεῖν, οἴονται δεῖν* being equivalent to one word 'they think proper'. So even with *ἀνάγκην εἶναι* Hier. II 8, where see other exx. quoted in my note.

§ **18.** l. 124. **ἐνενόησε δὲ αὐτῶν ὡς**, 'he noticed (this) of' or 'in them'; a partitive genitive dependent upon the relative clause which follows, as if it were a single word. Cf. Thuc. I 84, 1 *ὃ μέμφονται ἡμῶν*, Cyr. VIII i 40 *καταμαθεῖν τοῦ Κύρου δοκοῦμεν, ὡς ...ἐνόμιζε* κτλ., Mem. I i 12 *πρῶτον αὐτῶν ἐσκόπει πότερα ἔρχονται*, Hell. VII v 8 *ἐπαινῶ αὐτοῦ, ὅτι...ἐποιήσατο*.

The account given by Xen. of the habits and customs of the Persians at meal-time differs from that of Herodotos, see Intr. p. xlix. It is more a picture of the Spartan *φειδίτια*; cf. de rep. Lac. v 6 *ἐκεῖ ἥκιστα μὲν ὕβριν, ἥκιστα δὲ παροινίαν, ἥκιστα δὲ αἰσχρουργίαν καὶ αἰσχρολογίαν ἐγγίγνεσθαι*, Plut. Lyc. XII 15 *παίζειν εἰθίζοντο καὶ σκώπτειν ἄνευ βωμολοχίας καὶ σκωπτόμενοι μὴ δυσχεραίνειν.*

l. 127. **ἃ ἔπαιζον**: G. § 159 Note 2, HA. § 716 b. **ὕβρεως ἀπῆν**, *aberant a contumeliae inferendae libidine.*

l. 128. **χαλεπαίνεσθαι**: III i l. 366.

§ **19.** l. 129. **τὸ ἐν στρατείᾳ ὄντας ... παρατίθεσθαι**, 'that when on active service they (the *ὁμότιμοι*) did not think it right to have a larger allowance served to oneself (themselves) than (to) any other of those embarked on the same venture (i.e. *τῶν ἑταίρων*)'.

l. 131. **μηδενός**=*ἢ μηδενί*: cf. VIII vii 12 *ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ* (for *ἢ σοί*) *μᾶλλον συμπαρομαρτεῖν*. Others take *μηδενὸς* for the partitive gen. after *πλείω* and *τῶν ἐμβαινόντων* for *ἢ τοῖς ἐμβαίνουσι*. **παρατίθεσθαι**, causative middle: HA. § 815, G. § 199 Note 2. Cf. VIII vi 12.

l. 132. **εὐωχίαν**: cf. IV ii l. 271, l. 281. Gobryas is supping in the pavilion of Cyrus, where all, officers and soldiers, fared alike, as we learn from II i 30. **τοὺς συμμάχεσθαι μέλλοντας**, 'companions in arms'.

l. 133. **παρασκευάζειν**, *efficere, reddere*, epexegetic of *τοῦτο*. Cf. I vi l. 215, II i l. 212.

§ **20.** l. 134. **ἀπιών**, *abiturus:* see n. to IV v l. 166.

93 l. 135. **θαυμάζω ... εἰ**: IV v l. 124 note. **ἐκπώματα μέν ... αὐτοὶ δέ**: see note to I i l. 46, I i l. 48.

l. 138. **ταῦτα** sc. *τὰ ἐκπώματα καὶ ἱμάτια καὶ χρυσίον.* **ὡς πλεῖστα**, *quam plurima.*

§ **21.** l. 141. **ὅπως παρέσει**: see note to I iii l. 210, IV i l. 128.

l. 143. **ἄξεις** i.e. *ὅπως ἄξεις.*

l. 144. **ὅπως ἂν εἰδῶμεν**, 'that so we may know'. G. § 216, I Note 2, *MT.* § 44, 1 Note 2, HA. § 882. **καὶ πολέμια** for *καὶ (ἃ δεῖ) πολέμια.* Cf. Oecon. VII 16 *ἅ τε οἱ θεοὶ ἔφυσάν σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ.*

§ 22—§ 24. *On the following morning Gobryas appears at the head of a troop of horse and leads the way. Cyrus, like a good general, marks with curious and observant eye all that he sees on the march*

likely to strengthen his own side and weaken that of the enemy. He points out to the Hyrkanian chief and to Gobryas that they were more concerned than himself in the defeat of the Assyrians. Both of them express their readiness to take counsel with Cyrus as to their future movements.

§ **22.** l. 149. **ἡγεῖτο**, 'led the way'.

l. 151. **ἅμα προϊών**, 'as he advanced': G. § 277, 6 Note 1, *MT.* § 109, 8 Note 2, HA. § 976. Cf. I iii l. 66.

l. 152. **τι**, adverbial.

§ **23.** l. 153. **τὸν Ὑρκάνιον**: see note to I i l. 48.

l. 155. **ὧν αὐτὸς ᾤετο δεῖσθαι μαθεῖν**, 'which he himself fancied that he needed to learn'; a species of attraction by which the object of *μαθεῖν* is drawn into the government of the verb upon which *μαθεῖν* depends. Cf. Anab. V iv 9 *τί ἡμῶν δεήσεσθε χρήσασθαι*, Madv. § 153.

l. 156. **ἐγώ τοι**, *ego quidem:* VII v 53.

l. 157. **ἄν...ἄν**: see note to I iii l. 135. **βουλευόμενος** = *εἰ βουλευοίμην*.

l. 160. **σκεπτέον**, sc. *ἐστί*.

l. 162. **ἀποστροφή** = *καταφυγή*, 'place of refuge', as in Anab. II iv 22, VII vi 34.

l. 163. **ἀλλότρια γιγνόμενα**, 'that they become other men's'. Anab. III ii 28 *κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια.*

§ **24.** l. 165. **μισῶν**: circumstantial participle implying cause, motive. **ἀσύμφορον** sc. *ὄν*. **μεγάλους**, 'powerful'; l. 258, VII ii 23.

l. 167. **ἀδικεῖσθαι**, 'that he has been wronged by you'. Cf. 94 II iv l. 57.

l. 168. **ἀμφότεροι κατὰ ταὐτά**, *ambo pari ratione.* **περαίνειν ὅ,τι μέλλει**, 'that he should proceed with what he had to say,' cf. Arist. Plut. 648, Ran. 1168: the notion of *κελεύειν* is implied in *ἀπεκρίναντο*, as in Hell. III i 15 *ὁ δ' ἀπεκρίνατο φυλάττειν αὐτά* (*τὰ δῶρα*).

l. 169. **ὡς ταῦτ' εἰδόσι σφίσι**, *dativus commodi.* **μέλον** i.e. *ὡς μέλον*, IV vi l. 34.

l. 170. **ἀποβήσοιτο**: fut. opt. which is only used in indirect discourse after secondary tenses, to represent a fut. Ind. of the direct discourse, G. § 203 Note 3, *MT.* § 26, HA. § 855 a.

§ 25—§ 30. *Cyrus learns from the Hyrkanian chief that several other tribes besides themselves are hostilely disposed to the new Assyrian king, such as the Kadusians and the Sakae, whom he had tried to subdue. But they lay on the other side of Assyria. He had also made many other enemies, Gobryas tells him, by his arbitrary and insolent demeanour; especially Gadatas, whom he had shamefully maltreated, with whom, however, it would be difficult for the same reason to effect a junction. They would have to pass under the very walls of Babylon to get at them, and their numbers were inadequate to cope with those which the enemy could send against them. Even as it was, the Assyrians were beginning to despise the inferiority of their numbers.*

§ **25.** l. 176. **Καδούσιοι**: the Kadusians of history inhabited a country to the north of Media between the Caspian sea and the Euxine; the Kadusians of the Cyropaedeia must be viewed as neighbours of the Assyrians and separated by them from the Medians (§ 26). See Introd. p. xlv.

l. 177. **Σάκαι** (I i l. 62) was a name applied generally by the Asiatic Aryans to the nomad Mongolian tribes of Asia, like Σκύθαι by the Greeks, see Kiepert *Manual of anc. Geogr.* Engl. tr. p. 15.

γε μήν: I ii l. 14 note. **ὅμοροι** sc. *εἰσί*.

l. 178. **κἀκείνους ὥσπερ καί**: see n. to I vi l. 26.

§ **26.** l. 181. **καὶ σφόδρ' ἄν** sc. *ἡδέως αὐτοὺς ἐπιβῆναι τῷ Ασσυρίῳ*, 'right gladly would they combine with us in attacking the chief of Assyria, if only they could find a way of uniting their forces to ours'. For *καὶ σφόδρα* see n. to I i l. 6.

l. 182. **ἐν μέσῳ τοῦ συμμίξαι**, 'between (i.e. a hindrance to) our uniting'. Cf. Anab. III i 2 *ποταμοὶ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ*.

l. 184. **δι' οὗπερ**, 'through whose country'.

§ **27.** l. 185. **τί γάρ**; the *γάρ* expresses surprise and may be translated by our familiar 'why!' 'what now?' HA. § 1050, 4 b.

τοῦ νεανίσκου, 'youngster', the genitive after *κατηγορεῖς*, HA. § 752 a.

l. 186. **εἰς τὴν βασιλείαν καθέστηκεν**: cf. I v l. 73 *εἰς τόδε τὸ τέλος καθέστηκεν*, Hell. II iii 38 *καταστῆναι εἰς τὴν βουλείαν*.

l. 187. **τοῦ τρόπου**, 'of disposition', 'deportment', is the gen. after *ὑπερηφανίαν*. **τοιαῦτα** sc. *ὑπερήφανα*, 'such acts of insolence verily'. **γάρ**: on the meaning of *γάρ* in answers to questions see HA. § 1050, 4 a, and cf. IV v l. 38.

l. 189. **ἐγένετο**, *se praestitit*, 'he behaved'.

§ **28.** l. 191. **οἷα ὑβρίζει**: l. 126.

l. 193. **ἐκείνου**=*ἑαυτοῦ*, as in l. 225, III ii l. 89, IV v l. 130.

l. 194. **ὥσπερ τὸν ἐμόν**, by attraction for *ὥσπερ ὁ ἐμός*. Cf. I iv l. 175.

l. 195. **ἐξέτεμεν**, *castravit*, 'emasculated'.

l. 196. **αὐτοῦ**: *τοῦ Ἀσσυρίου*.

l. 197. **ἐμακάρισε**, *beatum praedicavit*. 95

l. 198. **αὐτός**, *rex ipse*. **ἐπείρασεν**, *mulieris pudicitiam temptavit*.

l. 200. **ἐπεί**, *ex quo*.

§ **29.** l. 202. **εὖ μὲν οὖν οἶδα**, I not only think so, but 'what is more I am sure of it'. The **μὲν οὖν**, like Latin *immo vero*, serves to correct and amplify a previous statement. Cf. iii 8, 27, VIII iii 37, iv 11. **ἔφη, οἶδα, ὁ Γωβρύας**: we have a similar divorce of *ἔφη* from its subject in VIII iii 46, Mem. III v 13 *ἐγὼ μέν, ἔφη, οἶμαι, ὁ Σωκράτης*, Oecon. III 3, XI 14, VII 16 *καὶ τί δέ, ἔφη, ὁρᾷς, ἡ γυνή*;

l. 203. **ἰδεῖν**, *visere*. See note to IV vi l. 8 and to Oecon. XI 14.

l. 204. **εἰ μέλλει...συμμίξειν**, 'if one is to effect a junction with him'. Cf. I vi l. 201.

l. 205. **παρ' αὐτὴν τὴν Βαβυλῶνα**, 'close by Babylon'. Cf. iv 41 *παρ' αὐτὸ τὸ τεῖχος*, Hell. I v 12 *παρ' αὐτὰς τὰς πρῴρας τῶν Λυσάνδρου νεῶν παρέπλει*.

§ **30.** l. 207. **ἐξελθοῦσαν ἄν**, 'that there might issue forth'.

l. 208. **πολλαπλασίαν ἧς**: see n. to III ii l. 117.

l. 210. **ἀποφέρουσι...ἀπάγουσι**: see n. to IV v l. 214.

l. 211. **τοῖς ἰδοῦσιν αὐτῶν**, 'to those of them who saw it'.

l. 212. **πολὺς ἔσπαρται**, 'has been widely spread abroad', IIA. § 619. Cf. II ii l. 131.

l. 213. **φυλαττομένους**, 'warily'.

§ 31—§ 37. *Cyrus gives his opinion that under the circumstances it will be the safest plan to march right upon Babylon, before the enemy have had time to recover from their panic. Large bodies of men are formidable only, when they are inspired with confidence. 'We are now stronger in number and spirit than we were, when we inflicted such a defeat on them. Let us then' he concludes 'go straight to Babylon'.*

§ **31.** l. 220. **τοῦ πρὸς αὐτὴν Βαβυλῶνα ἰέναι**, 'than marching right up to the walls of Babylon', l. 205.

l. 221. **τὸ κράτιστον**, 'the principal fighting strength'.

§ **32.** l. 223. **μὴ ὁρῶντες**, 'if they do not see us, but fancy that we are keeping out of their sight because we are afraid of them'. The antithesis is in l. 228.

l. 225. **ἐκείνους**: l. 193.

l. 226. **αὐτοῖς ἐνεγένετο**: G. § 187, HA. § 775.

l. 227. **ἀντὶ τούτου** sc. *τοῦ φόβου*.

96 l. 228. **ἤδη**, 'incontinently'.

l. 230. **ἔτι τραύματα ἐπιδεδεμένους**, 'still wearing bandages on their wounds', II iii l. 145.

l. 231. The relative clause **ἃ ἔλαβον** is in lieu of the article. See note to I iii l. 77.

§ **33.** l. 234. **οἱ πολλοὶ ἄνθρωποι**=*πολὺ πλῆθος ἀνθρώπων*, 'large bodies of men such as you speak of', or the article may be generic, 'all large bodies of men'. (Certainly not 'most men' as Gorham takes it.)

l. 235. **ἀνυπόστατον**, predicate, 'invincible', 'irresistible'.

l. 237. **ἐκπεπληγμένον**, *insanum*.

§ **34.** l. 238. **κακῶν λόγων**, 'faint-hearted rumours'.

l. 240. **πονηρῶν σχημάτων**, 'wretched figures'; see cr. n. **δυσθύμων...προσώπων**, 'dejected and dismayed countenances'.

l. 241. **ὑπό**, *prae*, 'by reason of'.

l. 242. **αὐτόν**: *τὸν φόβον*. **κατασβέσαι**, *sedare*. Cf. iii l. 316 *τὴν ταραχὴν κατασβεννύναι*.

l. 243. **ἐμβαλεῖν** sc. *τοῖς φοβουμένοις*.

l. 244. **ἀναθρέψαι τὸ φρόνημα**, 'to revive their spirit'.

l. 245. **τοσούτῳ ἐν δεινοτέροις**, 'in so much the greater peril'. On the position of *τοσούτῳ* see note to I vi l. 324.

§ **35.** l. 246. **ἐκεῖνο**, *illud*, referring to the sentence introduced by **γάρ**, 'namely', l. 247.

l. 247. **τὸ ἀπὸ τοῦδε**: IV ii l. 157.

l. 248. **ἔσονται ὁπότεροι**=*τούτων ὁπότεροι*, 'will belong to those of the two parties who etc.' Cf. Anab. III i 21 *ἐν μέσῳ γὰρ*

ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἆθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν.

l. 249. **ὀρθῶς**, 'with good cause'.

l. 251. **διὰ τοὺς εὖ μαχομένους...κρίνονται**, *in fortibus ut decernantur proelia situm est: διὰ τῶν εὖ μαχομένων...κρίνονται* would mean *fortes proelia decernunt.* Cf. VIII i 22 with III iii l. 377.

l. 252. **θαρρῶν**=*εἰ θαρροίης*: 'you cannot doe amisse, if you be bold and confident' (*Holland*).

§ **36.** l. 256. **γάρ** introduces the explanation of *τόδε*, l. 246.

l. 257. **ἐλάττονες**, 'smaller', i.e. reduced in spirit. **ὅτε ἀπέδρασαν ἡμᾶς**: IV i l. 75 *νῦν γὰρ ὅτι οἱ πολέμιοι ἡμᾶς ἀποδεδράκασιν αὐτοὶ ὁρᾶτε.*

l. 258. **μείζονες**, 'bigger': cf. IV iv l. 12 *καὶ γὰρ μείζους φαίνεσθε καὶ γοργότεροι ἢ πρόσθεν ἰδεῖν.*

l. 260. **ἀτίμαζε**, 'think meanly of'. **μηδὲ τοὺς σούς**, *ne* 97 *tuos quidem.*

l. 261. **σύν**: l. 95 note.

l. 262. **θαρροῦντες**, 'boldly', HA. § 968 a. Cf. I iv l. 94.

§ **37.** l. 264. **γοργότεροι**: see IV iv l. 12.

l. 265. **ἰόντες**=*εἰ ἴοιμεν.*

l. 266. **ἐκείνους**: IV v l. 130. **ὡς...γιγνώσκοντος ἄγε**: cf. I vi l. 132.

l. 267. **τὴν ἐπὶ Βαβυλῶνος** sc. *ὁδόν.* See cr. n.

CHAPTER III

§ 1. *Arrival at the frontier of the territory of Gobryas, on crossing which Cyrus kept the infantry and a part of the cavalry in regular array under his own command, while the rest (including the Persians) were sent to make a raid into the enemy's country.*

§ **1.** l. 1. **τεταρταῖοι**: II ii l. 10.

l. 3. **ἦν** sc. *ὁ Κῦρος*, a common transition from the army as a whole to its commander. Cf. VII v 10. **κατέστησε**, *consistere iussit.*

l. 5. **καλῶς ἔχειν**, sc. *λαβεῖν.*

l. 8. **τοὺς δ' ἄλλους**, sc. inermes.

l. 9. **τοὺς Πέρσας** i.e. the mounted Persians.

l. 10. **ἦκον**, *redibant*, l. 43, IV i l. 144. **κατακεκυλισμένοι** (from *κατακυλίνδειν*; the form *κατακυλίειν* was not in use until the Macedonian period, Cobet *Mnem.* VII p. 178), *devoluti ab equis*. Cf. IV v l. 321.

l. 11. **λείαν**, esp. cattle, hence *ἄγοντες*; see n. to III ii l. 93.

§ 2—§ 4. *The greater part of the booty captured in their raid into the enemy's country is given to Gobryas.*

§ **2.** l. 13. **τούς τε** answers to **καὶ τούς**: there is no hyperbaton here, as Hertlein imagines.

l. 16. **ἐξελόντες**: IV v l. 299. **τὰ νομιζόμενα**: IV v l. 88.

l. 17. **ἆρ' ἂν καλὸν ποιήσαιμεν**, *nonne recte faceremus?*

l. 18. **τῷ εὐθὺς φανεροὶ εἶναι**, 'because it would be plain at once that etc.': see note to IV v l. 53.

l. 19. **νικᾶν εὖ ποιοῦντες**: cf. I i l. 219. The *καί* implies *οὐ μόνον τοὺς κακῶς ποιοῦντας κακῶς ποιοῦντες*.

§ **3.** l. 20. **ἐπῄνουν**, *probabant eius sententiam*; **ἐνεκωμίαζον**, *laudabant*, 'glorified'. The word is not found elsewhere in Xen.

l. 22. **τοῦτο ποιήσωμεν**, i.e. *δῶμεν τούτῳ τὴν λείαν*.

98 l. 23. **πτωχούς τινας**, *admodum inopes*, 'no better than beggars': see note to I iv l. 139.

l. 25. **ἔστιν**, *licet*.

§ **4.** l. 26. **ἄγε δή...δότε**: see note to IV ii l. 324. **τὰ τῶν θεῶν**, 'the Deodands' (*Holland*). **ἀποδόντες**: see I vi l. 138 with note.

l. 27. **ὅσα... ἐξελόντες**, i.e. *τῇ στρατιᾷ ἐξελόντες ὅσα ἱκανὰ αὐτῇ ἐστίν*.

l. 29. **ἔδει** sc. *λαβεῖν*.

§ 5—§ 7. *March upon Babylon. The enemy remain within their walls, whereupon Gobryas is sent to challenge the king, who returns him a rough answer.*

§ **5.** l. 32. **ὥσπερ**, 'in the order which'. **ἡ μάχη**, the battle recorded in Book III.

l. 35. **εἰ βούλεται...κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο**, *si velit rex* (Assyrius) *pro tuenda regione sua decertare, se quoque ei auxilio futurum* (Gabrieli). 'When an Indicative in the protasis is followed by an Optative with *ἄν* in the apodosis, the latter properly belongs to an implied protasis in the Optative: thus the protasis *εἰ βούλεται*

belongs as a condition to the expressed apodosis *with* its implied protasis'. G. *MT.* § 54, 1 (*a*). Cf. II i l. 75, III ii l. 156.

l. 37. **ἀνάγκη**: *εἴη* or *ἐστί*, HA. § 611 a. **τοῖς κρατοῦσι**: sc. Πέρσαις, G. § 276, 2, HA. § 966.

§ 6. l. 38. **ἔνθα ἀσφαλὲς ἦν**, *quo appropinquare sine periculo posset* (Hug).

l. 39. **ἀποκρινούμενον** for *τὸν ἀποκρινούμενον*: so **πολεμούντων** for *τῶν πολεμούντων* VII v 73.

l. 41. **ὅτι** after **μεταμέλει**, as in Thuc. V 14, 1 *μετεμέλοντο ὅτι*; otherwise rarely found.

l. 42. **προσαπέκτεινα**, 'put you to death besides'. *πρός* in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it.

l. 42. **ἐὰν βούλησθε, ἥκετε**: G. *MT.* § 50, 1.

l. 43. **εἰς τριακοστὴν ἡμέραν**, 'a month hence', an expression for an indefinite postponement, as VIII iv 27 *εἰς τριακοστὸν ἔτος*. Cf. l. 166, III i l. 399. **σχολὴ** sc. *ἐστί*.

§ 7. l. 46. **τι**, *aliquantum*, 'not a little'. **ἐξ οὗ**, *ex quo*, 'ever since'.

§ 8—§ 10. *The challenge of Gobryas not having been accepted, Cyrus draws off his army. He suggests to Gobryas that he should seek a private interview with Gadatas and sound him on his feelings towards the Assyrian. Gobryas assures Cyrus that Gadatas would be only too glad to do the Assyrian some signal injury.*

§ 8. l. 51. **οὐκ ἔλεγες μέντοι**, 'it is true (is it not?) that you stated'. Cf. Plat. Rep. I p. 339 B *οὐ καὶ πείθεσθαι μέντοι τοῖς ἄρχουσι δίκαιον φῂς εἶναι*; Protag. p. 309 A *οὐ σὺ μέντοι Ὁμήρου ἐπαινέτης εἶ*;

l. 53. **σὺν ἡμῖν γενέσθαι**: cf. l. 36. The *ἂν γενέσθαι* (=*ἂν γένοιτο* the potential optative of direct discourse) almost=our future. See note to II i l. 74. **μὲν οὖν**: see note on ii l. 202.

l. 54. **πολλὰ...ἐπαρρησιασάμεθα**, 'many times used he and I to converse together with unrestrained freedom'. 99

§ 9. l. 57. **ὅπως ἂν αὐτοὶ συνῆτε**, *ut soli una sitis*: **αὐτοὶ**=*μόνοι*, 'by yourselves', as in VIII iv 2. See cr. n. **ἐπειδὰν...ἐὰν...εἶναι, τοῦτο δεῖ μηχανᾶσθαι κτλ.**, 'if, after you shall have conferred with him, you find that he is desirous of making common cause with us, you must contrive to keep it from being known that he is so'.

§ **10.** l. 63. **κἂν πρίαιτο τὸ ποιῆσαι,** 'he would even give money for (rate highly) the chance of doing etc.' Cf. III i l. 342, Plut. Mor. 149 F *ἀλλὰ κἂν ἐπριάμην Ἀρδάλῳ κοινωνεῖν μιᾶς τραπέζης.* See Jebb on Soph. Ajax 477.

l. 64. **Γαδάτας** i.e. *ὁ ἐκτμηθεὶς ὑπὸ τοῦ Ἀσσυρίου.*

l. 65. **δύναιτο** sc. *ποιεῖν*

l. 66. **καὶ ἡμᾶς:** not Gadatas only.

§ 11—§ 14. *Cyrus suggests a plan of getting possession of a frontier fortress through Gadatas*

§ **11.** l. 67. **τὸ πρὸ τῆς χώρας** sc. *τῆς Ἀσσυρίας.* Cf. VIII viii 20 *τοὺς φρουροῦντας πρὸ τῆς χώρας,* Anab. I iv 4 *τὸ πρὸ τῆς Κιλικίας τεῖχος.* **φατε:** there is nothing said on this point in ii 25.

l. 68. **Σάκαις ἐπιτετειχίσθαι,** 'has been built (by the Assyrians) to serve as a basis of operations against the Sakae'. The well-known fort of Dekeleia was an *ἐπιτείχισμα* of this kind, built by the Spartans in the Peloponnesian war to annoy the Athenians. **πρόβολον εἶναι τοῦ πολέμου,** 'for to be a defence or bulwark against war'; the infinitive to express purpose G. § 265, *MT.* § 97, HA. § 951.

l. 69. **ἂν παρεθῆναι,** *intromissum iri.* The apodosis is contained in **ἐλθόντα**=*εἰ ἔλθοι.*

l. 71. **σαφῶς γε,** 'yes, certainly'.

§ **12.** l. 74. **τὰ χωρία,** *loca munita.* **ἀπομάχοιτο:** ii l. 13. Bigg's translation 'to fight me off' will scarcely stand criticism.

l. 75. **ἀνὰ κράτος:** IV ii l. 212.

αὐτοῦ τι, 'something belonging to him'.

l. 77. **τούτους, οὕς:** *Καδουσίους καὶ Σάκας,* ii 25.

l. 79. **ἐπὶ στράτευμα:** cf. l. 289, I vi l. 137.

l. 81. The order is *προσποιήσαιτο παρεῖναι βουλόμενος προαγγεῖλαι ταῦτα.*

§ **13.** l. 82. **γιγνομένων:** see note on I iv l. 215.

l. 83. **παρείη ἂν αὐτόν,** *eum* (Gadatan) *intromitteret* (*ὁ φρούραρχος*) in castellum. **καί...γε,** 'aye, and'.

l. 84. **εἴ γε ἅπαξ εἰσέλθοι,** 'if he could only once get in', *ἅπαξ* being used without any notion of number. Cf. Arist. Vesp. l. 898 *ἢν ἅπαξ ἁλῷ.*

100 § **14.** l. 86. **εἰκός** sc. *ἐστὶν αὐτὸν ὧν ὑποχείριον ποιῆσαι τὸ χωρίον.*

l. 87. **συμπαρασκευάζοντος** sc. *τῷ φρουράρχῳ*, cf. l. 107. **τὰ ἔξωθεν**: for a similar attraction cf. i 6, ii 5 and see HA. § 788 b.

l. 89. **παρεῖναι**, 'to join us here again'. The leading idea of the expression is contained in the participle, 'try and arrange this before you come back'. **πιστά**, 'guarantees of good faith': III ii l. 164.

l. 90. **ὧν**=*τούτων ἅ*.

§ 15—§ 17. *Gobryas pays a visit to Gadatas, who enters heartily into the project, and finally secures possession of the fortress.*

§ 15. l. 93. **συνωμολόγει**, *consentiebat*, 'agreed to the proposal'. Cf. VII i 44.

l. 94. **συνέθετο ἃ ἔδει**, 'covenanted to do all that was to be done', III i l. 204, VII iv 4.

l. 95. **δοκοίη ἰσχυρῶς**, *vehementer placerent*, 'were heartily approved' (not *firma videri* (Weiske), nor 'appeared satisfactorily settled' *Watson*). Cf. l. 205 *ἰσχυρῶς συνεπῄνουν*, and see note to I ii l. 83.

l. 96. **τὰ ἐπισταλέντα**, *mandata:* IV v l. 170.

l. 97. **προσέβαλε** sc. *τῷ χωρίῳ*.

l. 98. **ἀπεμάχετο**: l. 74.

l. 99. **ἦν δὲ καὶ ὃ ἔλαβε χωρίον, ὁποῖον ἔφη ὁ Γαδάτας**, *etiam castellum expugnavit Cyrus, quale ei significaverat Gadatas*, h.e. ut *ἀνύποπτος* esset (*Hug*). See cr. n. **ὃ ἔλαβε**: the relative clause serves in lieu of the article.

§ 16. l. 101. **προειπὼν ᾗ πορεύσοιντο**, 'with instructions which way they should go'. This he did that Gadatas might not be disappointed in them. The messengers themselves were not admitted into the secret by way of precaution.

l. 102. **τὰ στρατεύματα**, of Kadusians and Sakae, cf. l. 79.

l. 103. **οὓς δ' ἔλαβε** takes the place of *τοὺς δέ*: cf. IV v l. 271. **ἐναντίον πολλῶν**: this was done for appearance sake.

l. 105. **συσκευασάμενος**: III ii l. 18, IV v l. 166. **ὡς ἐξαγγελῶν**, 'for the purpose of revealing the plot'.

§ 17. l. 106. **τέλος**, 'finally': I iv l. 1.

l. 107. **τέως**, 'for the while', i.e. until *ὁ Κῦρος ἦλθε*.

l. 109. **συνεργούς**, predicate adj., 'employing them as assistants'.

τοὺς παρὰ τοῦ Κύρου, 'the messengers from Cyrus': see l. 103 (not in *προσβολῇ* § 15 captos *Dindorf*).

§ 18—§ 21. *Meeting between Gadatas and Cyrus. Delight of the Hyrkanians at the capture of the fortress.*

§ 18. l. 111. **τὰ ἔνδον καταστήσας**, 'after putting things in order within the walls'.

l. 112. **τῷ νόμῳ**, 'according to usage', HA. § 779 b. **προσκυνήσας**: IV iv l. 59.

§ 19. l. 113. **ποιῶ ταῦτα**, 'I do so' i.e. *χαίρω*. Cf. l. 272, I ii l. 104 with note.

l. 115. **μέγα ποιοῦμαι...καταλείπων**, 'I reckon it a great thing that I leave'. Cf. Herod. IX 111, 2 *μέγα ποιοῦμαι ἀξιεύμενος θυγατρὸς τῆς σῆς*, the construction being that common to verbs of emotion, HA. § 983.

101 l. 117. **σοῦ...ἀφείλετο**: see note to III i l. 277.

l. 118. **παῖδας...τὸ ποιεῖσθαι** i.q. *τὸ παιδοποιεῖν*: the *παῖδας* is emphasized by its position. Cf. VIII viii 13. **ὡς ἔοικε**, *ut fertur*, a weaker expression than *φαίνεται*, but objective and not subjective like *δοκεῖ*.

l. 119. **γε** emphasizes the phrase *τὸ φίλους δύνασθαι κτᾶσθαι*.

l. 122. **ἢ εἰ...ἐκέκτησο**: the implied apodosis is *παρέστημεν ἄν*. **ἐκγόνους**, 'of your own')(*ποιητούς*, 'adopted'. **ἐκέκτησο**: HA. § 849 c.

§ 20. l. 124. **προσθεῖ**, *accurrit*.

§ 21. l. 128. **τὸ χωρίον**, i.e. the *φρούριον* or *ἐπιτείχισμα* of § 11. **ἀσπάζει**, *colis, magni facis:* cf. III iii l. 89, IV ii l. 301.

l. 129. **ὡς ἂν ..ᾖ**: see note to II iv l. 222.

l. 130. **πλείστου ἄξιον**: III i l. 11.

§ 22—§ 25. *Consultation between the Hyrkanians, Kadusians and Sakae, as to what shall be done with the fortress. It is settled that they shall occupy it jointly, whereupon they are all seized with greater martial ardour and a large accession is made to their several contingents. The neighbouring tribes also contribute arms and horses.*

§ 22. l. 133. **ἐπειδὰν ἔλθωσι...καλέσωμεν**: IV v l. 104, l. 126.

l. 135. **τούτων**, partitive genitive: cf. I iii l. 71, iv l. 249, II iv l. 154.

§ **23.** l. 140. **οἷσπερ ἀγαθὸν ἦν φίλιον ὄν**, *quibus utile esset castellum ab amicis teneri.*

l. 141. **πρόβολος πολέμου**: l. 68.

§ **24.** l. 142. **προθυμότερον καὶ πλείους**, 'with more zeal and in greater numbers'. Adjectives and adverbs are not infrequently connected by copulative conjunctions, e.g. IV ii l. 107 *εὔζωνοί τε καὶ ταχύ*, Hell. II iii 17 *ἀποθνησκόντων πολλῶν καὶ ἀδίκως*, VII i 9 *ἐκεῖνοι κατὰ γῆν καὶ πλεῖστοι καὶ τάχιστ' ἂν ἐξέλθοιεν*.

l. 145. **ἐντεῦθεν**, *ab hoc inde tempore.*

l. 149. **προσεξέπεμψαν**: l. 42. 102

l. 150. **τὸ πρόσθεν**, *antea*, before they revolted to Cyrus.

§ **25.** l. 153. **ἐκαθέζετο ἀμφὶ τὴν...οἰκονομίαν**, 'remained busied with regulations about the fortress'. See note to IV ii l. 242.

l. 155. **ἀπῆγον...ἀπέφερον**: IV v l. 214, V ii l. 210.

l. 157. **τοὺς προσχώρους**, *accolas*, i.e. the Sakae, Kadusians and others against whom the fortress had originally served as a defence.

§ 26—§ 29. *Gadatas hastens back to his own country, on hearing of a threatened invasion of it by the Assyrians.*

§ **26.** l. 163. **ἀφῇς**, *dimittas.*

l. 165. **λόγος** sc. *ἐστί.*

§ **27.** l. 166. **εἰς τρίτην** sc. *ἡμέραν*, 'on the day after to-morrow': see note on l. 43.

l. 168. **μὲν οὖν**: ii l. 202.

§ **28.** l. 170. **ποσταῖος**, 'by what day': ii l. 10. **τῷ στρατεύματι**, dative of accompaniment, HA. § 774.

l. 171. **πολύ**, predicate adjective, 'your army (the army you have) is large'. HA. § 670 a.

l. 172. **μεῖον ἢ** = *ἐν μείονι χρόνῳ ἤ.* Cf. Oecon. XXI 3 l. 17 *πλεῖον ἢ ἐν διπλασίῳ χρόνῳ* with my note: *πλεῖον, μεῖον* and *ἔλαττον* are in these cases indeclinable like Lat. *plus, minus.*

l. 175. **ὡς ἄν**, 'according soever as'.

§ 29—§ 33. *Speech of Cyrus to the officers of the confederate forces, appealing to their sense of gratitude and justice, to say nothing of their own interest, to help Gadatas in his present difficulty.*

§ **29.** l. 178. **ἐν οἷς**, *coram quibus:* III iii l. 407. 103

§ **30.** l. 181. **καὶ ταῦτα**, *idque:* see note to I vi l. 494, IV ii l. 288.

l. 182. **καὶ ὁτιοῦν**, *vel minimum*. Cf. *οὐδ' ὁτιοῦν*, I vi l. 144.

l. 183. **ὁ Ἀσσύριος...ἀγγέλλεται**: personal construction for impersonal, HA. § 944.

l. 184. **δῆλον ὅτι**, 'it is evident that', 'obviously', is parenthetical and does not influence the construction. **ἅμα μέν...ἅμα δέ**: I iv l. 20.

l. 187. **ἐννοεῖται**: observe the transition from the participle (*βουλόμενος*) to the finite verb: as in II iii l. 57 where see note.

ὡς...ὅτι, a repetition of the conjunction similar to that in VI i 30, Anab. V vi 19, VII iv 5, Hell. VI iv 37, V 13.

l. 189. **εἰκός** sc. *ἐστί*.

§ **31**. l. 192. **ἀνδρὶ εὐεργέτῃ**: cf. IV iii l. 60 with note.

l. 193. **ἀποδιδόντες**=*εἰ ἀποδιδοῖμεν*. The *γε* emphasizes *σύμφορα*.

§ **32**. l. 195. **νικᾶν...κακῶς ποιοῦντες**: cf. i l. 219.

l. 196. **ἀγαθοῖς**, *beneficiis*.

l. 197. **ἐκ τῶν τοιούτων**, 'as a consequence of such conduct'.

§ **33**. l. 202. **ἀντιβλέψαι**, 'to look in the face without being ashamed'. Cf. III i 23, Hell. V iv 27 *ἐγὼ μὲν τῷ ἐμῷ πατρὶ οὐδ' ἀντιβλέπειν δύναμαι*.

l. 203. **ἡττῴμεθα...εὖ ποιοῦντος**, the converse of *νικῶμεν εὖ ποιοῦντες*.

l. 204. **καὶ τούτου οὕτω διακειμένου**, *eiusque castrati hominis*; see note to IV ii l. 288. Others take the words to mean 'placed in such a position' in reference to the Assyrians.

§ 34—§ 45. *General feeling in favour of helping Gadatas. Thereupon Cyrus gives detailed instructions for a rapid night march.*

§ **34**. l. 205. **ἰσχυρῶς**: see note to l. 96.

l. 206. **ταῦτα ποιεῖν** sc. *προθύμως Γαδάτᾳ βοηθεῖν*.

l. 207. **ἄγε...καταλίπωμεν**: IV ii l. 324 note.

l. 208. **ἐπί**, 'with' or 'in charge of'.

104 l. 209. **ἕκαστοι**, 'each division'.

§ **35**. l. 211. **ἡμῖν**: *dativus commodi*.

l. 212. **ἔμπειρος** sc. *ἐστί*.

l. 213. **ἵπποις**: see n. to l. 170 and cf. iv l. 135.

l. 214. **τἀπιτήδεια τριῶν ἡμερῶν**, 'rations for three days'. Cf. Arist. Pac. l. 312 *οὐ γὰρ ἦν* (*τὸ κήρυγμα*) *ἔχοντας ἥκειν σιτί' ἡμερῶν*

τριῶν. **ὅσῳ ἂν κουφότερον συσκευασώμεθα καὶ εὐτελέστερον,** 'the lighter and simpler our baggage, the more we shall enjoy etc.'

§ **36.** l. 218. **ὧδε,** 'in the following order'. **τοὺς θωρακοφόρους:** i.e. the 29,000 Persians. Thus the column would be 290 broad, 100 deep.

l. 220. **ἐν μετώπῳ,** 'in front', l. 234.

l. 221. **ἐφ' ἑνός,** 'in single file': II iii l. 161. **ἀθρόοι ὄντες** =*εἰ ἀθρόοι εἴημεν,* 'if in close and compact array', IV ii l. 169, VIII i 3. The shorter the line, the more rapid would be their movement; while the breadth of front would make it easier to form in line of battle on any emergency.

§ **37.** l. 224. **βραδύτατον:** cf. Anab. VII iii 37 *νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἡγεῖσθαί ἐστι τὸ βραδύτατον· οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα καὶ ἥκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους.* **διασπᾶσθαι,** 'that the line should be broken, and a gap formed' by those in front getting ahead of those behind.

l. 228. **τὸ προταχθέν,** *primum agmen.* **ἀποδιδράσκει,** 'gets out of sight'.

§ **38.** l. 229. **τοὺς Περσῶν πελταστὰς καὶ τοξότας:** by these must be meant the Persian troops, who were sent as a reinforcement (IV v 16), although the first mention made of them is in V v 3. The other Persians had all been supplied with heavy arms, as we learn from II i 19.

§ **39.** l. 234. **ἀγόντων,** 'let them march'.

l. 236. **τοῦ ἑαυτῶν πλαισίου,** 'of their own square'. Each nationality drawn up in this way formed its own *πλαίσιον,* as in the army of Artaxerxes, Anab. I viii 9.

l. 237. **οὕτω πορευόμενοι:** sc. *οἱ πελτασταὶ καὶ οἱ τοξόται.* **εὐχρηστότεροι,** *utiliores,* 'more ready for service'. 'Usum demonstrat in Anab. III ii 24 et III iv 11' (*Schneider*).

§ **40.** l. 238. **πάντων,** *omnium gentium.*

l. 240. **συνεσκευασμένοι ὦσι πάντα,** 'they may have everything packed up'. 105

l. 241. **παρῶσιν εἰς...χώραν:** l. 265, I ii l. 37 with note, IV i l. 6.

§ **41.** l. 245. **ὁ ἑκατόνταρχος,** 'each captain'.

l. 246. **εἰς ἕνα** i.q. *ἐφ' ἑνός:* II i l. 248.

§ **42.** l. 249. **μεθ' ὧν** i.e. *μετὰ τούτων μεθ' ὧν.*

l. 251. **Ἀλκεύνα, σὺ δέ:** 'cum subito sermonem ad alium ab alio convertimus, primum nomen ponimus, deinde pronomen, deinde

particulam'. (*Porson* on Eur. Orest. l. 614.) **ἐπιμέλου...τῶν ὄπισθεν,** *curam suscipe omnium qui postremo erunt* (Gabrieli).

l. 252. **τὸ νῦν εἶναι,** 'for the present at any rate', HA. § 956 a, G. § 268, *MT.* § 100 Note 2. Cf. II ii l. 153.

§ **43.** l. 254. **τε...καὶ...δέ**: cf. Mem. I i 3, Hell. II iv 6 *Νικόστρατόν τε...καὶ ἄλλους δὲ δύο.*

l. 255. **διὰ τῶν ὤτων**: cf. Liv. XXI v 4 *erat in tanta caligine maior usus auricium quam oculorum.*

l. 256. **καὶ αἰσθάνεσθαι καὶ πράττεσθαι**: an unusual combination of the middle and passive verb.

l. 258. **πολὺ μεῖζόν ἐστι πρᾶγμα,** *multo gravior est res,* 'is a matter of much worse consequence'.

l. 259. **ξυσκαταστατώτερον,** 'harder to be composed, readjusted', a word of singular occurrence.

§ **44.** l. 263. **πολλὴ οὖσα,** 'by being excessive'.

l. 264. **σημαίνειν** sc. *χρή,* 'the signal must be given'. Cf. l. 300, IV v l. 251, l. 328.

§ **45.** l. 265. **ἔχοντες,** 'with'. **ἃ δεῖ** sc. *ἔχειν.*

l. 266. **ὁ ὁρμώμενος κτέ.,** *dux cuiusque agminis moneat subsequentem,* e.g. Chrysantas Artabazum, Artabazus autem Andamyan Medum. **ἀεί,** 'from time to time', is placed after the participle when it refers to the finite verb no less than the participle. Cf. Hier. VII ii l. 532, Oecon. VIII 7, XVIII 5, XIX 19.

§ 46—§ 50. *After this the officers disperse to their several tents. On their way their conversation turns on the remarkable memory exhibited by Cyrus for the names of the officers under him. Why Cyrus made a point of addressing them each by his name.*

§ **46.** l. 268. **ἅμα ἀπιόντες,** *inter abeundum*: ii l. 120.

l. 269. The order is *ὡς μνημονικῶς ὀνομάζων* ὁ Κῦρος *ἐνετέλλετο πᾶσιν, ὁπόσοις* (by attraction for *ὁπόσους*) *συνέταττε.*

106 § **47.** l. 272. **ἐπιμελείᾳ,** *de industria, consulto,* dative of manner, like *σιωπῇ* l. 314. **τοῦτο ἐποίει,** 'did so' i.e. *ὀνομάζων ἐνετέλλετο*: see note to l. 113.

l. 273. **εἰ οἱ μὲν βάναυσοι...ὁ δὲ στρατηγός**: see note to i l 45, IV ii l. 317. For the meaning of *βάναυσος* see my n. to Oecon. IV § 2 l. 11.

l. 277. **ἔσοιτο** is in the optative, because the posterior clause only is affected by the hypothesis. **εἴσοιτο,** optative by assimi-

lation to ἔσοιτο. **τῶν ὑφ' ἑαυτῷ ἡγεμόνων**: Pliny Nat. Hist. VII 24, Quintilian Inst. XI 2, 51 and Valerius Maximus VIII 7 must have forgotten this limitation, when they tell us that Cyrus remembered the names of all his soldiers.

l. 278. **οἷς...ὀργάνοις χρῆσθαι**: HA. § 777. Cf. ii l. 107.

l. 281. **ὁπότε βούλοιτο** sc. *ὁ στρατηγός*, l. 50.

§ **49.** l. 289. **ἐφ' ὕδωρ**, 'to fetch water': see note to I vi l. 137.

§ **50.** **προσταττομένων**: see note to l. 82, I iv l. 215.

l. 290. **εἰς ἀλλήλους ὁρᾶν**, 'to look at one another', each expecting that some one else beside himself will do the work.

Hertlein compares Isocr. 3, 18 *πολλῶν καταμελοῦσιν εἰς ἀλλήλους ἀποβλέποντες*, and Demosth. 14, 15 *ἀπεβλέψατε εἰς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.*

l. 291. **ἐν αἰτίᾳ εἶναι** i.q. *αἰτίαν ἔχειν, in culpa esse.*

l. 293. **ὁμοίως**, *perinde*, 'in like manner', as if the order had been given to him individually. Cf. I iv l. 39, VIII viii 12.

l. 294. **πάντας...ὅτῳ**, G. § 151 Note 2, HA. § 629. Cf. III iii l. 474.

l. 295. **προστάττοι**, the optative in conditional relative clause, see G. § 233, HA. § 914 B (2).

§ 51—§ 55. *At midnight the signal for marching is given. Cyrus starts a little in advance, in order to superintend personally the execution of his orders.*

§ **51.** l. 296. **ἐγίγνωσκε**: see note to i l. 175.

§ **52.** l. 300. **ἐν μέσῳ νυκτῶν**, 'at midnight': cf. IV iv l. 1 *μέσου ἡμέρας*. For the plural *νύκτες* see note to IV v l. 84.

ἐσήμηνε: on the omission of the subject (*ὁ σαλπιγκτής*) see HA. § 602 c, G. § 134, 3 Note 1 (*d*).

l. 302. **ὑπομενοίη**, fut. opt. 'would wait for him'. On this 107
form of the optative see note to II iv l. 143 and cf. III i l. 128.

l. 303. **ὑπηρέτας**, 'adjutants' or 'aides-de-camp'; cf. II i l. 179.

λαβών and l. 304 **ἄγων**, 'with', HA. § 968 b.

§ **53.** l. 305. **τούτῳ...δοὺς...ἐκέλευεν**: when a participle and a finite verb with different regimen refer to one and the same object, the case of the object is determined by the participle. Thus Thuc. VI xi 1 *ὧν κρατήσας μὴ κατασχήσει τις* for *ἃ μὴ κατασχήσει τις κρατήσας αὐτῶν*, Eur. Hel. 753 *τοῖς θεοῖσι χρὴ θύοντας αἰτεῖν ἀγαθά* for *τοὺς θεοὺς χρὴ αἰτεῖν ἀγαθὰ θύοντας αὐτοῖς*, Hipp. 663 *τῆς σῆς τόλμης εἴσομαι γεγενμένος.*

l. 306. **ἡσύχως**, 'gently')(*θᾶττον* l. 311.

l. 308. **προυπέμπετο ἐν τάξει**, 'sped forward in his rank': *τὸν προσιόντα* and *τὸν ὑστερίζοντα* refer to the officers.

§ **54.** l. 311. **πάντες** sc. *εἰσίν* or *εἶεν*.

§ **55.** l. 312. **παρελαύνων...ἥσυχος**, 'riding leisurely along the column to the front'. For *ἥσυχος* used adverbially see HA. § 619 and cf. VI ii 12 *ἡσυχαίτεροι ἢ ὡς εἰώθεσαν διεφοίτων*.

l. 313. **ἴδοι...πύθοιτο...αἴσθοιτο** are all optatives of indefinite frequency.

l. 314. **σιωπῇ**: l. 272 note.

l. 316. **τούτου** sc. *τοῦ θορυβεῖσθαι*. **κατασβεννύναι**: see note to ii l. 242.

§ 56—§ 59. *One precaution against surprise adopted by Cyrus was to send forth out-scourers on the line of march, with strict injunctions not to lose sight of the head of the column.*

§ **56.** l. 321. **ἐφορωμένους**, 'kept in sight'.

l. 324. **ὅ,τι καιρὸς δοκοίη εἶναι** sc. *σημαίνειν*.

l. 326. **τὸ δὲ μή** sc. *ἄξιον λόγου*, dependent on *λέγων*. Translate: 'he did not trouble (Chrysantas) by reporting what was immaterial'. Observe that the negation belongs to *ἠνώχλει λέγων* taken together = *οὐ λέγων οὐκ ἠνώχλει*. On the double augment of *ἠνώχλει* see G. § 105 Note 3, HA. § 361 a.

§ **57.** l. 328. **καὶ οἱ πεζοὶ ἔσχατοι**: the *καί* is used, as if instead of *παρὰ τούτοις κατέλιπε* it had been *καὶ αὐτοὺς ἐσχάτους* (or *παρὰ τοῖς ἐσχάτοις*) *κατέλιπεν*.

l. 331. **παρελαύνειν**, 'to ride along the flanks'.

108 l. 333. **τὴν ἰσχύν**: I iv l. 239 note, VI i 23.

l. 334. **ὡς ἐξ ἑτοιμοτάτου**, *promptissime*, 'with the utmost readiness'. Cf. VIII v 12, II iv l. 138, VI i 47. On the position of *ὡς* see note to I vi l. 324.

§ **58.** l. 336. **πᾶσαν τὴν τάξιν λυθῆναι οὐδέποτε εἴα**, 'never would he suffer a whole regiment to be dismembered' (*Holland*).

l. 339. **εἴ του δέοιντο** sc. *οἱ στρατιῶται*, to be understood from *τὸ στράτευμα* l. 337. Cf. III iii l. 125.

l. 340. **μὲν δή**: see note to I iv l. 1.

CHAPTER IV

§ 1—§ 9. *Conspiracy against Gadatas by a person of consequence among his own officers—who offers to betray his master to the king of Assyria, in the hope of succeeding to his possessions—frustrated by the timely advent of Cyrus. Flight and slaughter of the Assyrians, amongst others of the traitor, who had only wounded Gadatas.*

§ **1.** l. 1. **τῶν δυνατῶν τις ἀνδρῶν**: for the position of *τις* cf. VII ii 3: it is only in Ionic prose that it can be placed immediately after the article, as *τῶν τις οἰκείων*.

l. 3. **εἴ τι πάθοι**, 'if anything should happen to him', i.e. if he were taken prisoner or put to death. Cf. II i l. 78.

l. 4. **αὐτὸς ἂν λαβεῖν**=in direct discourse *αὐτὸς ἂν λάβοι*.

§ **2.** l. 10. **ἐνετέλλετο**: III iii l. 293 note. **ὅσην**, i.e. 'how small'. **εἶχεν**: see note to IV ii l. 240.

l. 12. **μέλλοι** sc. ὁ Γαδάτας. **προσεπέστειλε**: see note to V iii l. 42.

l. 13. **τοῖς αὑτοῦ οἰκέταις**, whom he had left in charge of the fort. **ὡς**, final.

l. 16. **εἰ μὲν δύναιτο** sc. *ἀποκτεῖναι*.

l. 17. **εἰ δὲ μή** sc. *δύναιτο ἀποκτεῖναι*: see note to III i l. 333.

l. 18. **τὸ λοιπόν**: see note to IV iv l. 39.

l. 19. **ὡς δυνατὸν ἦν τάχιστα**, *quam fieri poterat celerrime.*

§ **3.** l. 21. **πολλὴν ἵππον**: see note to IV vi l. 14.

l. 22. **ἐν κώμαις ἀθρόαις**, 'in the villages standing thicke thereabout' (*Holland*), 'in a cluster of villages' (*Bigg*). Cf. iii l. 221.

§ **4.** l. 24. **προδιερευνησομένους**, 'to make a thorough search 109
beforehand', a word not found elsewhere in Xen.

l. 26. **ἐξαναστάντα**, 'starting from their place of ambush'.

l. 27. **ἵππους**, 'horses' put for horsemen, as in I iv l. 207. **ὡς δὴ φοβηθέντας κτλ.**, 'pretending that they were affrighted and that there were only a few of them', HA. § 978. Cf. VII iv 3.

l. 29. **κατέσειον** sc. *τῇ χειρί*, 'kept beckoning to him' to come on.

l. 30. **καὶ ὅς**: I iii l. 92 note. **ἀνὰ κράτος**: I iv l. 286.

§ **5.** l. 33. **οἱ δ' αὖ**: *οἱ Ἀσσύριοι.*

l. 35. **καιρίας**, 'fatal'.

l. 36. **ποιήσας τοῦτο** sc. *τρώσας αὐτόν.*

l. 37. **ἐξίσταται**, 'makes off'.

l. 38. **ἐπεὶ ἐγνώσθη ὃς ἦν**, 'when it was known (by the Assyrians) who he was', the personal for the impersonal construction, HA. § 944 a. **ὁμοῦ ..τοῖς Ἀσσυρίοις**: HA. § 772 c.

l. 39. **ἐκτείνων τὸν ἵππον**, 'putting his horse to the full stretch', 'urging him at full speed'.

§ **6.** l. 41. **βραδυτάτους**: predicate, HA. § 618. **ὑπὸ τῶν ταχίστους** short for *ὑπὸ τῶν ταχίστους ἐχόντων τοὺς ἵππους.*

l. 42. **διὰ τὸ κατατετρῦσθαι**, 'because they had been (already) jaded and worn out by their march', an Ionic and poetical word.

l. 45. **δοκεῖν χρή**, 'one may imagine'. Cf. *οἴεσθαι δεῖ* IV ii l. 203 with note. **ἁσμένους...προσφέρεσθαι αὐτούς**, 'that they made up to them with delight and like men putting into port out of a storm'. Athenian writers, as they belonged to a seafaring people, were fond of nautical metaphors, cf. VI i 16.

§ **7.** l. 49. **γνόντες...τὸ ὄν**, 'when they perceived the real position of affairs'.

l. 50. **ἐτράποντο εἰς φυγήν**, 'turned and fled', Anab. IV viii 19, V iv 24.

l. 51. **τοὺς πρὸς τοῦτο τεταγμένους**, *quibus hae partes datae erant*, iii l. 58.

l. 52. **ὡς ᾤετο συμφέρειν**, *ut expedire putabat*, np. nunc tardiore, nunc velociore gradu (*Bornemann*).

§ **8.** l. 52. **ἐνταῦθα δή**: II iv l. 212.

l. 53. **ἡλίσκετο...ἡλίσκετο**: cf. I ii l. 425. **ἔνια μὲν καί**: see note on I v l. 36.

l. 54. **ἐν τῇ ἀναστροφῇ**, 'in wheeling round' too sharply.

110 l. 55. **περιτεμνόμενα**, 'intercepted'.

l. 57. **τὸν παίσαντα**: l. 35.

§ **9.** l. 59. **τὸ ἀπὸ Γαδάτου ἀποστάν**: § 2.

l. 60. **φθάσαντες** sc. *κατέφυγον*; see note to I vi l. 439, and cf. III iii l. 142.

l. 61. **ἔνθα** = *ἐν ᾗ.*

§ 10—§ 15. *Cyrus goes on a visit to Gadatas, whom he meets on the way. Gadatas shows his gratitude by word and deed.*

§ **10.** l. 65. **οἷς ἔδει** for *τούτοις οὓς ἔδει.* **ἀμφὶ τὰ αἰχμάλωτα ἔχειν,** *curam habere rerum captivarum:* cf. IV v l. 90 with note.

l. 66. **ἐπισκέψαιτο,** the proper term for 'visiting' a sick person: VIII ii 25 *ὁπότε τις ἀσθενήσειε...ἐπεσκόπει,* Mem. III xi 10. **τὸν Γαδάταν πῶς ἔχοι,** the anticipatory accusative: IV i 3, V 20.

l. 68. **ἐπιδεδεμένος τὸ τραῦμα:** cf. V ii l. 230.

l. 69. **ἐγὼ δέ:** the *δέ* is in reference to a suppressed thought, 'I did not expect you to come to meet me'. Cf. VI i 49, VII i 21.

l. 70. **ᾖα,** another form of *ᾔειν, ibam.*

§ **11.** l. 71. **ἐπαναθεασόμενος,** 'to behold you again'; the word is not found elsewhere.

l. 72. **φαίνει ἰδεῖν,** 'you are in appearance', the infinitive after the verb serving as a synecdochical accusative; cf. IV v l. 273, Plat. Rep. VI p. 495 E *δοκεῖς οὖν τι διαφέρειν αὐτοὺς ἰδεῖν χάλκεως,* Phaed. p. 84 C *ὡς ἰδεῖν ἐφαίνετο.*

l. 73. **ὅστις οὔτ' οἶδα...δεόμενος κτλ.,...ἐβοήθησας,** 'when I wist not myself what need you have now of my help, nor you ever undertook or promised to do this for me...but onely for that I seemed unto you in some measure to benefit my friends, have so lovingly reskued me, as that now for anything in me, I might have perished, but by your means I have been saved' (*Holland*). **ὅστις**=*ὥστε* as in III iii l. 360. **δεόμενος.....ὑποσχόμενος ..πεπονθώς** are all causal participles, co-ordinate with *ὅτι ἔδοξα,* which might also have been expressed participially (*δόξαντος ἐμοῦ*).

l. 75. **εἴς γε τὸ ἴδιον,** 'at least as regards your personal interests'. **οὐδ' ὁτιοῦν:** see note to I vi l. 144.

l. 77. **ὡς,** consecutive=*ὥστε,* cf. l. 120. **τὸ μὲν ἐπ' ἐμοὶ οἴχομαι,** *quantum in me est, actum est de me,* 'I am a lost man, for all I can do to help myself'. Cf. I iv l. 143 note, Anab. VI vi 23 *τὸ ἐπὶ τούτῳ ἀπολώλαμεν πάντες.*

§ **12.** l. 79. **εἰ ἦν οἷος ἔφυν,** *si non essem eviratus.* **εἰ ...ἐπαιδοποιησάμην,** (not 'were I to have children' *Watson,* but) 'had I begotten children'. **οὐκ οἶδ' ἂν εἰ ἐκτησάμην κτλ.,** *οὐκ οἶδ' εἰ ἐκτησάμην ἄν,* 'I doubt whether I should have had a child of my own to behave to me as you have done', i.e. so kind to me as you have been. For the sake of emphasis *ἄν* is often separated from

its verb by such words as *οἴομαι, δοκῶ, φημί, οἶδα*. This is especially irregular in the expression *οὐκ οἶδ' ἂν εἰ* or *οὐκ ἂν οἶδα εἰ* followed by a verb to which the *ἄν* belongs. Cf. Plat. Timae. p. 26 B *οὐκ ἂν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν*.

l. 80. **τοιοῦτον** sc. *ὄντα*.

l. 82. **πολὺ πλείω τὸν ἑαυτοῦ πατέρα ἀνιάσαντα**: HA. § 725.

§ **13.** l. 84. **παρεὶς...θαυμάζεις**, 'you omit to notice a much greater wonder, when you express your wonder at me'. Cf. iii l. 88.

III § **14.** l. 91. **τῷ αἰτίῳ**: sc. Cyrus.

l. 93. **ξένια**, predicate, 'as presents of friendship'; the clause *οἷα ἐγὼ δοῦναι δύναμαι* may take the place of the article. Cf. ii l. 230 note.

l. 94. **ὥστε...ξενίζεσθαι πᾶν τὸ στράτευμα**, 'enough for the whole army to be entertained'.

l. 95. **τὸν βουλόμενον**: I ii l. 170 note.

§ 15—§ 18. *The Kadusian, who brought up the rear guard, did not join in the pursuit, but without consulting Cyrus made a predatory incursion into the country about Babylon, which ended fatally to himself and many of his followers. The survivors and the wounded are treated with great kindness by Cyrus and some of the Persian Peers on their arrival at the camp.*

§ **15.** l. 100. **καταθεῖ**: iii l. 6, III ii l. 8, I iv l. 210 note.

l. 102. **τοῖς ἵπποις** for *τοῖς ἱππεῦσι*: l. 27.

l. 103. **οἱ**=*εἷς ἦν*. Cf. l. 61.

§ **16.** l. 110. **ἐσώζοντο πρός**, 'arrived safely at'. Cf. Anab. V iv 5 *βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα*.

l. 111. **οἱ πρῶτοι**, in partitive apposition to *οἱ Καδούσιοι*, 'the first party of them (arriving) about evening'.

§ **17.** l. 116. **συγκατεσκήνου**, 'he helped to lodge them in their tents'. The word is not found elsewhere.

112 l. 117. **παραλαμβάνων Περσῶν...συνεπιμελητάς**, 'taking some of the Persian Peers to help him in looking after them'. Cf. ii l. 101.

l. 118. **ἐν τοῖς τοιούτοις**, 'in such circumstances'. Cf. iv l. 270. **ἐπιπονεῖν**, *insuper laborare*, 'to undertake extra labour'. Hell. VI i 15, de rep. Lac. ii 5.

§ **18.** l. 119. **καὶ μέντοι**: see note to I iv l. 252. **ἀνιώμενος ἰσχυρῶς**: I iv l. 162 note.

l. 120. **ὡς**, consecutive for *ὥστε*, l. 77. **ὥρα ἦν** sc. (*τοῦ*) *δειπνεῖν*.

l. 122. **ἀτημέλητον**, 'neglected'. Cf. VIII i 14.

l. 123. **εἰ μὴ ἐξανύτοι**, 'if he did not carry his purpose into execution'. **τοὺς θεραπεύσοντας**: IV ii l. 289.

§ 19—§ 20. *Early the next morning Cyrus addressed all the Kadusians, officers and men, in the presence of the officers only of the other nationalities, and inculcates upon them the lesson to be drawn from this misadventure—never to detach from the main body a force inferior to that of the enemy, without taking proper precautions.*

§ **19.** l. 126. **κηρύξας συνιέναι**, 'making proclamation that they should assemble together'. Cf. VII v 34 *τοὺς κήρυκας κηρύττειν ἐκέλευσεν ἀποφέρειν πάντας τὰ ὅπλα.*

l. 129. **ἀνθρώπινον** sc. *ἐστί*: see note to III i l. 381.

l. 130. **ἀνθρώπους ὄντας**, 'that we, as men'.

l. 131. **ἄξιοί ἐσμεν...ἀπολαῦσαι**: the personal for the impersonal construction: see note to IV i l. 146.

l. 132. **τὸ μαθεῖν**, 'the lesson', epexegetic of *ἀγαθόν τι*.

l. 133. **διασπᾷν ἀπὸ τοῦ ὅλου**, 'to detach from the main body', Anab. VI iv 10.

§ **20.** l. 135. **ἐλάττονι ἔτι μορίῳ**, 'with a still smaller detachment'.

l. 136. **ἢ νῦν**, short for *ἢ ᾧ νῦν*, 'than that wherewith'. Cf. l. 227. **ἐάν τις κοινούμενος...ἀπὸ τῶν ἐξεληλυθότων**, 'if a commander, when starting on an expedition, communicates his intention to one that is able to come to his help, it is possible indeed for him to fail of his purpose, but then it is equally possible for the one who remains behind to mislead the enemy and divert his attention from the party forming the expedition'. The mistake made by Datamas was that he started *οὔτε ἀνακοινωσάμενος οὔτε εἰπὼν οὐδὲν Κύρῳ*.

l. 138. **ἔστι...ἐξαπατήσαντι...ἔστι παρέχοντα**: for this variation of construction see HA. § 941, G. § 136 Note 3.

l. 142. **οὐδ' ὁ χωρὶς ὢν...τῆς ἰσχύος**, 'even those apart from the rest will not be out of the reach of the main body, but will keep touch with them'. Cf. VI i 23.

l. 143. **μὴ ἀνακοινωσάμενος**, 'without imparting his purpose', HA. § 969 d.

l. 144. **ἢ εἰ μόνος ἐστρατεύετο**: the apodosis *ἂν ἔπασχε* (or *ἔπαθε*) is implied.

§ 21. *Cyrus promises them that they shall have their revenge, and that he will take them to the scene of their recent disaster, in order that they may bury their dead.*

§ **21.** l. 145. **ἀντὶ τούτου,** 'in return for this misadventure'.

l. 146. **οὐκ εἰς μακράν,** the usual expression for *εἰς οὐ μακράν*, Arist. Vesp. 454, Herod. II 121, Demosth. 18, 36. Cf. III iii l. 156.

ἐπειδὰν τάχιστα...ἐγένετο, 'as soon as ever you shall have broken your fast, I will take you (to the spot) where the affair took place'.

l. 147. **ἔνθα**=*ἐκεῖσε ἔνθα.*

113 l. 150. **κρείττους** sc. *ὄντας*: cf. I l. 139, III iii l. 471. **καὶ ὅπως γε...ὁρῶσιν,** 'aye and (we will take care) that it shall be no pleasure to them even to look on the spot, where they slew our allies'. Before *ὅπως* we must understand *ποιήσομεν* or some equivalent verb by zeugma from the previous *δείξομεν*.

l. 154. **ἃ ἡμᾶς ἐποίησαν**: HA. § 725 a, G. § 165.

§ 22. *The Kadusians are sent away to elect a new Chief.*

§ **22.** l. 155. **οἱ ἄλλοι** in apposition to the *ὑμεῖς* implied in *ἀριστᾶτε*. Cf. III iii l. 151.

l. 157. **ὑμῶν αὐτῶν,** sc. *τινά*, partitive gen., 'from amongst yourselves'.

l. 158. **νόμος,** sc. *ἐστὶν ἑλέσθαι.*

l. 159. **προσδέησθε,** sc. *ἡμῶν.*

§ 23. *Cyrus at the head of his army visits the scene of the recent discomfiture of the Kadusians. He assigns their newly elected chief a position near himself, by way of restoring confidence to them.*

§ **23.** l. 162. **κατέστησεν εἰς τάξιν,** *suum in acie locum tribuit.*

l. 164. **ἄν**=*ἐάν.*

l. 168. **πολεμίας**: III iii l. 121. **τὴν Γαδάτου,** sc. *χώραν.*

§ 24—§ 28. *Cyrus offers to accord protection to private property during the continuance of the war, and persuades the Assyrian to do the same. It was agreed that crops and anything that could not be removed should be left uninjured, but that cattle should be fair prize.*

§ **24.** l. 170. **κακῶς πείσονται,** 'will suffer severely'.

l. 171. On **οὕτως** as an adjunct to the participle see note to I v l. 85.

l. 175. **ἐᾶν,** *sinere*, 'to let them alone'. There is no occasion to supply *ἐργάζεσθαι.*

l. 176. **ἀδικεῖν**: IV v l. 251.

l. 177. **ἐργάτας**: I vi l. 130.

§ **25.** l. 178. **ἢν καὶ δύνῃ**, 'supposing you *are* able'.

l. 180. **ἐνεργόν**: III ii l. 139. **εἰς δὲ τὴν τοῦ καρποῦ κομιδήν**, 114
quod autem ad fructuum perceptionem attinet (Gabrieli), 'but as for the inning of the harvest'. Cf. VIII viii 6, Oecon. II 4 l. 27 with my note, Anab. I ix 16. Hertlein after Camerarius understands it of the time, *quo tempore fruges percipi solent*.

l. 181. **ὁ ἐπικρατῶν**, *victor*. Cf. IV v l. 33.

l. 182. **εἰρήνη** sc. ᾖ.

l. 183. **σύ**, sc. *καρπώσει*. **ἐάν τις—τούτους**: HA. § 629 b. Cf. III i l. 254.

§ **26.** l. 187. **πάντα ἐποίουν πείθοντες**, 'used their utmost exertion to persuade'. Cf. Plat. Euthyphr. p. 8 C *πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην*. **πείθοντες**: cf. *ἔπειθον* V l. 148.

l. 188. **ὅτι μικρότατον...λιπεῖν**, 'to leave as little as possible of war remaining', i.e. to confine the sufferings entailed by war within as narrow limits as possible.

§ **27.** l. 189. **καὶ...μέντοι**: see note to I iv l. 252. **εἴτε καὶ...εἴτε καί**: see note on I v l. 36.

§ **28.** l. 194. **τὰς νομὰς τῶν κτηνῶν**, *greges pecorum armentorumque pascentium* (Schneider). Cf. Anab. III v 2 *νομαὶ πολλαὶ βοσκημάτων*.

l. 195. **τοὺς μὲν ἑαυτοῦ φίλους κτλ.** Ducibus sociorum permisit armenta et pecora sua congregare in regionem Cyri armis occupatam ibique quasi in loco tuto deponere (*καταθέσθαι*), cum interea hostium armenta undique compellerentur et praedae loco haberentur (*Schneider*).

l. 196. **ἑαυτῶν** comprehendit Persas eorumque socios (*Dindorf*).

εἰ βούλοιντο: praeclare Cyri ostendit fiduciam statuentis, etiamsi in hostium terra socii pascere greges suos sinerent, tamen effecturum se esse, ut tuti ab hostium rapina pascant (*Bornemann*).

l. 197. **λείαν** i.q. *κτήνη*, armenta in hostium agris pascuis palantia (*Schneider*).

l. 199. **οἱ μὲν γὰρ κίνδυνοι οἱ αὐτοί κτλ.**, *pericula enim eadem erant, etiamsi res necessarias non caperent; sed quod alimentum ex hostibus pararetur, iucundiorem praestare militiam videbatur* (Philelphus), 'for the risks of war (appeared to be) the same, even

without getting their provisions (i.e. it did not make any material increase of risk to make a raid now and then), but the feeling that they subsisted at the expense of the enemy seemed to lighten the burden of service'.

§ 29—§ 31. *On the eve of his departure, Gadatas brings to Cyrus horses and all sorts of other presents, having no heir to leave them to, and bewails the cruel and unmerited treatment he had received at the hands of the chief of Assyria.*

§ **29.** l. 204. **φέρων καὶ ἄγων**: see note on III iii l. 16.

ὡς ἄν sc. *φέροι τις καὶ ἄγοι*, 'as might be expected from a wealthy establishment'. See note to I iii l. 88.

l. 205. **καὶ ἵππους δὲ ἦγε**: on the transition from the participial construction to that of the *verbum finitum*, see note to III iii l. 78.

l. 206. **ἀφελόμενος τῶν ἑαυτοῦ ἱππέων**: see note to III i l. 279.

l. 207. **διὰ τὴν ἐπιβουλήν**: l. 34.

§ **30.** l. 208. **νῦν...ἐν τῷ παρόντι**: III i l. 272 note.

115 l. 211. **ἀπ' ἐμοῦ φύντι**, the antecedent incorporated with the relative clause.

l. 212. **τὸν ἐμὸν οἶκον**, 'my property', l. 239. Cf. Oecon. I 5 *δοκεῖ πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.*

l. 213. **ἀποσβῆναι**, *exstingui.*

ταῦτα ἔπαθον: ii 28.

§ **31.** l. 214. **ὄμνυμί σοι θεούς**, parenthetical, as in i l. 212.

l. 215. **οἳ ὁρῶσι πάντα καὶ ἀκούουσι πάντα**: cf. VIII vii 22.

l. 217. **ἅμα λέγων**, *inter dicendum.* **κατεδάκρυσε**, ingressive aorist, 'he burst into tears'.

§ 32. *Cyrus accepts the present of horses, hoping to raise his cavalry from* 2,000 *to* 10,000; *but not the money.*

§ **32.** l. 219. **τοῦ πάθους ᾤκτειρεν αὐτόν**, 'he pitied him for his misfortune', the genitive of cause after a verb of emotion, ii l. 43.

l. 220. **ἀλλὰ...δέχομαι**: cf. IV v l. 297.

l. 221. **ἢ οἳ νῦν σοι εἶχον**, 'than those, as it appears, who until now had them for you', i.e. in your service. **νῦν**=*νῦν δή.*

l. 222. **ὡς ἔοικεν**, from the fact of your having deprived them of their horses. **οὗ δὴ πάλαι ἐπιθυμῶ**, 'just the very thing which I have long been desirous of'. G. § 200 Note 4, *MT.* § 10, 1 Note 3, HA. § 826.

l. 223. **θᾶττον**, 'sooner' than I should have done otherwise. **εἰς τοὺς μυρίους ἱππέας**: a numeral may have the article (1) when it is distinguished as a part from the whole number to which it belongs (expressed or implied), (2) when it is merely a number as such, without reference to anything numbered, (3) when, as here, it is an approximate round number, HA. § 664. It might also mean '*the* 10,000', which I have fixed upon as the limit. Cf. I ii l. 148, VI ii 7, Hipparch. 9, 3 *τὸ...ἱππικὸν ἐκπληρωθῆναι εἰς τοὺς χιλίους ἱππέας.*

l. 225. **ἔχοντα** sc. *χρήματα*, 'having enough not to be outdone by you' (not, as Gorham, 'in such a condition').

l. 228. **ὅπως ἂν δυναίμην μὴ αἰσχύνεσθαι**, 'how I could possibly help feeling ashamed of myself'.

§ 33—§ 36. *Gadatas replies that he will not be able to take care of the money now that he has incurred the animosity of the Assyrian.*

§ 33. l. 229. **μέν...μέντοι**: I iii l. 27 note.

l. 230. **φυλάττειν**, in reference to l. 225. **εἰ**, 'whether'. The order is *ὅρα μέντοι εἰ ἐπιτήδειός εἰμι φυλάττειν (τὰ χρήματα).*

§ 34. l. 231. **ἦμεν**: cf. l. 213.

l. 234. **ἐγγὺς οὖσα...ἀπελαύομεν**: construction according to the sense, as if *ἐγγὺς ὄντες* had preceded, the dwellers on the estate being suddenly substituted in the speaker's mind for the estate (*ἡ κτῆσις*) itself. This is better than explaining *κτῆσις* as an absolute nominative. Cf. VI iii 2, VIII viii 10.

l. 235. **ἀπό**: I i l. 30 note.

l. 236. **ἀπελαύομεν** sc. *αὐτῆς*. **ἐνοχλεῖσθαι** sc. *ἔστιν ἀπὸ μεγάλης πόλεως*. **οἰκαδε δεῦρο**: III iii l. 112.

l. 238. **ἐπιβουλευσόμεθα**, the common future for the passive; cf. VI i 10, III ii l. 137 *ἀδικήσεσθαι*, IV ii l. 229 *στερήσεσθαι*.

l. 240. **ὅλως**, to be taken with *λυπηρῶς*.

§ 35. l. 242. **καὶ τί δῆτα**, 'and, pray, why then?' see note to I vi l. 268. 116

l. 244. **σκοποῦσα διῆγεν**: I ii l. 60.

l. 245. **τοῦτο κυοῦσα** sc. *διῆγεν*, 'with child of this thought'.

l. 246. **διατελεῖ μισῶν**, *assidue odit:* I ii l. 63.

l. 247. **οὐκ ἤν**, 'not so much if'.

§ 36. l. 249. **πᾶσι πονηροτέροις ἑαυτοῦ συμμάχοις χρήσεται**, = *πάντες, οἷς συμμάχοις χρήσεται, πονηρότεροι αὐτοῦ ἔσονται,*

'he will find no supporters but those who are worse than himself'. For χρῆσθαι with dative of predicate noun see HA. § 777 a and cf. III ii l. 36.

l. 250. **ἐὰν δέ τις ἄρα καὶ βελτίων αὐτοῦ φανῇ**, 'but if any one, as is possible (though against expectation), *should* be found better'. See note to IV iv l. 55.

l. 251. **θάρρει**, parenthetical, 'be assured'.

l. 252. **ἐκεῖνος**: rex Assyrius. **τούτῳ ἀρκέσει μηχανώμενος**: see note to IV v l. 263 and cf. Oec. XII 4 *ὅστις μέλλει ἀρκέσειν, ὅταν ἐγὼ ἀπῶ, ἀντὶ ἐμοῦ ἐπιμελούμενος*, Hier. VII 12 *πῶς ἂν ἐξαρκέσειε ἑκτίνων;*

l. 253. **ἕλῃ**, *perdat, e medio tollat.* **τοῦ ἐμὲ ἀνιᾶν...κρείττων ἔσται**=*δύνατος ἔσται ἐμὲ ἀνιᾶν*, 'in molesting me he will, even with the aid of bad characters, easily be too strong for me'. Others not so well take *τοῦ ἀνιᾶν* as an infinitive of purpose, *superior me erit, ut mihi sit molestus.*

§ 37—§ 40. *Gadatas resolves to make common cause with Cyrus.*

§ **37.** l. 256. **τί...οὐχὶ...ἐποιήσαμεν**: see note to II i l. 26.

l. 258. **σᾷ**: see note to IV v l. 11. **χρῆσθαι**: the infinitive of purpose, G. *MT.* § 97.

l. 259. **αὐτὸς δέ**: repeat *τί οὐχί.*

l. 261. **ἀλλὰ μή**, 'and not'.

l. 262. **ἤδύ** sc. *ἐστί.*

l. 265. **πειράσομαι** sc. *χρήσιμος εἶναι.*

l. 266. **ἀνέπνευσε**, *respiravit* a metu, 'breathed more freely'.

§ **38.** l. 267. **συσκευασάμενος φθάσαι**=*πρότερον συσκευάσασθαι.*

l. 269. **φθήσει μέντοι** sc. *συσκευασάμενος*, 'you will have plenty of time to pack up before etc.' For *μέντοι* see note to I iv l. 231.

l. 270. **καλῶς ἔχειν**: see note to III i l. 65.

§ **39.** l. 271. **φύλαξι**: see note to III ii l. 83. **ὠχυρώσατο**: not found elsewhere in Xen.

117 l. 272. **καλῶς οἰκοῖτο**: see note to IV v l. 235.

l. 273. **ἤγετο**, *secum duxit.*

l. 274. **ὧν ἠπίστει**=*τούτων οἷς ἠπίστει*: cf. Plat. Protag. p. 361 E *ὧν ἐντυγχάνω μάλιστα ἄγαμαί σε*, Gorg. p. 509 A *ὧν ἐγὼ ἐντετύχηκα...οὐδεὶς οἷός τ' ἐστιν ἄλλως λέγειν.* HA. §·996 a (2).

l. 276. **τούτοις**, neuter, 'by these ties'.

§ **40.** l. 278. **φραστῆρα**, 'as an adviser', 'intelligencer': IV v l. 110. **ὡς εἴη ἐν ἀφθονωτάτοις στρατοπεδεύεσθαι**, *ut liceret ei uberrimis in locis castra ponere.*

§ 41—§ 50. *Cyrus decides to take one of the roads back, which does not pass close by Babylon, and explains his reasons for doing so to Gobryas and Gadatas.*

§ **41.** l. 282. **παρ' αὐτὸ τὸ τεῖχος**: V ii l. 205.

l. 285. **ἄγειν**: cf. I vi l. 474 with note.

§ **42.** l. 286. **καὶ πολλαί**, 'very many': I i l 6 note. The *καί* before *βούλεσθαι* is also intensive.

l. 288. **αὐτῷ**: *τῷ Ἀσσυρίῳ*; see on III i.

l. 289. **ὅτε ἔλαττον εἶχες...ὥσπερ πρὸς σὲ εἶπε**: iii 5, 6.

l. 291. **ἐθεᾶτο**: *ὁ Ἀσσύριος.*

l. 294. **ἀπαρασκευότατα**: II iv l. 126.

§ **43.** l. 297. **ἐν ᾧ μὲν χρόνῳ...νῦν δέ**: see note on i l. 45.

l. 298. **προσῆγον**: I vi l. 472 note.

§ **44.** l. 301. **προσάγειν τε καὶ παράγειν**: see note to I vi l. 309. **προσάγουσι μέν**: answered by *παριέναι δέ* l. 304.

l. 302. **ὡς ἂν ἄριστοι εἶεν** (not final 'that they may be' (*Watson*), which would require *ὦσιν*, but) modal, 'in such manner as they would be best for fighting', 'in the order best for fighting'. See note to I ii l. 58.

§ **45.** l. 304. **παριέναι**, 'to march past'. 118

l. 305. **ἁμάξαις**, dative as in l. 135. **ἀνειρμένοις...ἐπὶ πολύ**, 'in a long line or string'. Cf. VII v 6 and see cr. n.

l. 308. **γυμνὰ ὅπλων**, *nudata armatis*, gen. of separation. Cf. Plato Cratyl. p. 403 E *γυμνὸς τοῦ σώματος.*

§ **46.** l. 309. **οὕτω πορευομένων**, 'when men march in this manner'. See note on iii l. 82. **ἐπὶ λεπτὸν...τετάχθαι**, 'must have been drawn out in a slender and weak line'.

l. 310. **τὸ μάχιμον**, 'the fighting men'. Cf. ii l. 221, Thuc. VI 23. **βούλοιντο** sc. *οἱ πολέμιοι.*

l. 311. **ὅπῃ προσμίξειαν**, 'on whichever part they came to close quarters'.

§ **47.** l. 313. **μακραί** sc. *εἰσί.*

l. 314. **αἱ ἐπιβοήθειαι**, 'their supports'. The word does not occur elsewhere in Xen. **τοῖς δ' ἐκ τοῦ τείχους**, by attraction to *προσδραμεῖν* for *τοῖς δ' ἐν τῷ τείχει*. See note to II iv l. 131.

βραχύ sc. *ἐστί*.

§ **48.** l. 316. **ἀπέχοντες** i.e. from the walls of Babylon.

ἢ ἐφ' ὅσον...πορευόμεθα, 'than the present length of our marching column'.

l. 318. **ὑπὸ τῶν παρυφασμένων ὅπλων**, *propter praetextos armatos*, 'by reason of the fringe of the heavy-armed men', covering the *σκευοφόροι*. The word *παρυφαίνειν* is late Greek.

§ **49.** l. 319. **δ' οὖν**, 'be that as it may'. **τῷ ὄντι**, 'actually'.

l. 320. **ἐκ πολλοῦ**, 'a good way off'.

l. 321. **μᾶλλον δέ**, 'or rather, I should say'.

l. 323. **τῷ ὅλῳ...κρείττους εἶναι**, *se omnibus suis copiis toto nostro exercitu potiores esse*.

l. 324. **φοβερά** sc. *ἐστί*.

§ **50.** l. 326. **παραμειβομένου**: *παραμείβεσθαι* in the sense of *praeterire* is a poetical word.

l. 327. **ἀεί**: see note on iii l. 266.

§ 51. *Cyrus gets possession of three Assyrian forts, one with the assistance of Gadatas.*

§ **51.** l. 329. **γιγνομέναις**, *debitis*.

l. 331. **Σύρων** in the wider sense for *Ἀσσυρίων*. See Kiepert *l. c.* p. 86.

l. 332. **δή**, in apodosis. **ἓν μέν**: in partitive apposition to *φρούρια*: see note to I i l. 6. **αὐτός**, without Gadatas.

l. 333. **τὼ δὲ δύο**, 'the (other) two'. For the article see note to l. 224.

119 l. 334. **φοβῶν...πείθων**, 'by intimidation', 'by persuasion'. **ἔπεισε**, *adduxit, adegit*, 'induced'. Cf. VI iv 18, VIII iv 9.

CHAPTER V

§ 1—§ 4. *Cyrus sends to Cyaxarês to request his presence at a council of war, to consider what is to be done with the forts just taken and concerning the future conduct of the war. Preparations in the camp for the king. Cyaxarês decides that they had better remain on the frontier. Arrival of the Persian reinforcements.*

§ **1.** l. 1. **πρὸς Κυαξάρην,** who had stayed behind in the captured leaguer of the Assyrians, IV v 8.

l. 4. **ὧν,** by attraction for **ἅ.**

ὅ,τι χρήσαιντο, 'what they should do with them'. See note to IV v l. 134 for the optative, and for the accusative **ὅ,τι** after **χρῆσθαι,** HA. § 777 a.

l. 6. **ἐκ τούτου** (not 'under existing circumstances' *Gorham,* but) 'after this', 'next'.

l. 7. **κελεύῃ** sc. *ἐμὲ ὡς ἐκεῖνον λέναι.* **ἂν...ἰοίην:** II i l. 74 note.

§ **2.** l. 10. **ἦν Κυαξάρῃ...ἐξεῖλον:** see IV v 52, vi 11, V i 1.

l. 11. **κατασκευάσαι:** HA. § 942.

l. 12. **τῷ εἰσαγαγεῖν:** see note to iii l. 18, IV v l. 53.

§ **3.** l. 18. **οὗς...ὁ Κῦρος:** IV v 16, 31.

§ **4.** l. 20. **σινομένους:** see note to III iii l. 124.

l. 21. **ἂν...ἀπαλλαγῆναι**=in direct discourse *ἂν ἀπαλλαγείην.* The protasis is not expressed.

l. 24. **ἐπιστολήν,** *mandatum:* see IV v 31.

l. 25. **οὐκ ἔφη,** *negavit.* **αὐθημερόν:** III iii l. 362.

l. 26. **παρόντα,** 'that he was in the neighbourhood' i.e. on the frontier of Assyria and Media.

§ 5—§ 10. *Cyrus with a splendid cavalcade of Persians, Medes, Hyrkanians and the other confederates rides to meet his uncle, who is piqued and hurt at the display, contrasted with his own insignificant retinue. Cyrus takes him aside, and Cyaxarês at once gives vent to his suppressed feelings of disappointment and humiliation.*

§ **5.** l. 35. **ἐπιδεικνύς,** 'by way of displaying', 'parading'. 120

§ **6.** l. 36. **σὺν τῷ Κύρῳ...ἑπομένους:** see note to ii l. 95.

l. 38. **θεραπείαν,** *comitatum:* IV vi l. 3.

l. 39. **ἄχος**: a poetical word, used again in VI i 37.

l. 41. **κατὰ νόμον**: see I iv l. 336.

l. 42. **οὔ**: G. § 29 Note 1, HA. § 112 a.

§ **7.** l. 45. **λαβόμενος τῆς δεξιᾶς**: in iii l. 125 we find *λαβὼν τὴν δεξιάν*.

l. 47. **τῶν Μηδικῶν πίλων**, partitive gen., 'some Median rugs': see note to I iii l. 71. Cyrus does this, as one way of pacifying his uncle by gratifying his luxurious tastes. Cf. Hell. IV i 30 *ὑποτιθέντων δὲ αὐτῷ (τῷ Φαρναβάζῳ) τῶν θεραπόντων ῥαπτά, ἐφ' ὧν καθίζουσιν οἱ Πέρσαι μαλακῶς, ἠσχύνθη ἐντρυφῆσαι.*

§ **8.** l. 54. **τῶν πάλαι προγόνων** sc. *βασιλέων (ὄντων)*.

l. 57. **ταπεινῶς ἐλαύνοντα**, 'with a mean equipage'.

121 § **9.** l. 61. **ὑφ' ὧν** = *ὑπὸ τούτων ὑφ' ὧν*. Cf. iii l. 249.

l. 62. **κατὰ τῆς γῆς καταδῦναι**, 'to sink into the earth' for shame. Cf. VI i 35, 37, Anab. VII i 30, vii 11 *κατὰ τῆς γῆς ὑποδύομαι ὑπὸ τῆς αἰσχύνης*, Hom. Il. IV 182 *τότε μοι χάνοι εὐρεῖα χθών*.

l. 63. **ταπεινός**, 'humiliated'. Note that this word is not used in classical Greek in the sense of 'humble', 'lowly', for which the nearest equivalent is *μέτριος*.

l. 66. **οἱ δοῦλοι** = *οἱ ἀρχόμενοι*, 'my vassals'.

l. 67. **κατεσκευασμένοι ὥστε κτλ.**, 'well enough appointed to do me more harm than I can do them'.

l. 68. **παθεῖν** sc. *κακῶς*.

§ 10—§ 25. *Cyrus remonstrates with his uncle on this unseemly exhibition of feeling, and recalls all the circumstances of his taking the command and his subsequent proceedings, to vindicate his own conduct.*

§ **10.** l. 70. **ἐπεσπάσατο**, 'drew him on'.

l. 71. **τὰ ὄμματα**, the accusative of specification after (not the subject accusative before) *ἐμπλησθῆναι*. **ἐπισχὼν μικρόν**, 'after pausing awhile'.

l. 73. **ἀληθῆ**, predicate adjective = *ταῦτα, ἃ λέγεις, οὔτε ἀληθῆ ἐστίν*.

l. 74. **γιγνώσκεις**, *sentis*, iii l. 296.

l. 75. **κατεσκευάσθαι ὥστε**, l. 67.

§ **11.** l. 77. **φοβεῖν**, *minis terrere*. Cf. l. 83 and see cr. n. **εἰ**, 'whether'. **μέντοι γε**: I vi l. 69.

l. 78. **παρήσω τοῦτο**, *hoc praetermittam, de hoc non quaeram.*

l. 79. **βαρέως ἂν φέροις ἀκούων**: HA. § 983, G. § 279, 1.

l. 84. **ὁμόνοιαν**, 'unity of sentiment' i.e. common sense of wrong.

§ **12.** l. 86. **τούτους**, Medos. **μή τι γένοιτο**: he hints at the possibility of a revolt and conspiracy against the king.

l. 87. **τὴν σὴν ὀργήν**: IV v 9.

l. 88. **μὲν οὖν**, a very common formula of transition, in which *οὖν* connects with what precedes, *μέν* points forward to an antithesis to follow, here *τὸ μέντοι σε νομίζειν*. Cf. note to II ii l. 1. **σὺν τοῖς θεοῖς**: l. 123, IV i l. 87, II i l. 144 note.

l. 90. **χαλεπῶς φέρω εἰ**: for *εἰ=siquidem* see note to IV iii l. 15. This use of *εἰ* for *ὅτι* is an instance of the avoidance in Attic of direct assertion. **ἀσκῶν...ποιεῖν**: I vi l. 439.

l. 91. **ἔπειτα**: see note to I ii l. 20.

§ **13.** l. 92. **ἀλλὰ γάρ**, *at enim*, 'but (no more of this) for'. 122

l. 93. **οὕτως εἰκῇ**, 'thus idly'. Cf. II ii l. 186 with note. (There is no reason why we should take *οὕτως*, as others do, in the sense of the Latin *sic* for *leviter, negligenter*, 'merely'.)

ἡμᾶς αὐτούς=*ἀλλήλους*: VI iv 14.

l. 94. **δυνατόν** sc. *ἐστί*.

l. 95. **τὴν ἐν φίλοις δικαιοτάτην ὑπόθεσιν**, *inter amicos aequissimam conditionem.*

l. 96. **φανῶ...φαίνωμαι**: the Present and Aorist Subjunctive seem to be used here nearly in the same sense. See G. *MT.* § 11 B Remark, and cf. I ii 6, 7 where we find *γνῶσι* by the side of *εὑρίσκωσι*, and VII i 21 where *αἴσθησθε* and *αἰσθάνησθε* are in juxtaposition.

l. 99. **ἀλλ' ἀνάγκη**: cf. IV v l. 297.

§ **14.** l. 100. **ἀγαθά σοι πεπραχώς**: the double accusative is the normal construction, but cf. VIII vii 24.

l. 101. **ὡς ἐγὼ πλεῖστα ἐδυνάμην**: cf. l. 114, I iv l. 170.

l. 102. **σοί**, 'at your hands', 'in your judgment', 'from you'. Cf. Mem. I i 1 *ἄξιος θανάτου τῇ πόλει*, Eur. Hec. 309 *ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς*.

§ **15.** l. 103. **δίκαιον γοῦν** sc. *ἐστὶν ἐπαίνου σὲ μᾶλλον ἄξιον εἶναι ἢ μέμψεως*.

l. 104. **καθ' ἓν ἕκαστον**: see note to I vi l. 272.

§ **16.** l. 107. **ἐκ τῆσδε τῆς ἀρχῆς,** (not, as Bigg, 'from this commencement', but) *ab hoc imperio*, 'from the time of my undertaking this command', I v 4; so Dindorf 'quam ex Cyaxaris voto susceperat'. **εἰ**, 'whether or no'.

l. 110. **τὸ κοινόν**; see note to I v l. 45.

l. 111. **πρὸς ἐμὲ ἰδίᾳ**: I v 4.

l. 112. **αὐτὸν ἐμέ**, *me ipsum*.

l. 115. **γὰρ οὖν**: 'certainly', used of frank assent, cf. I vi l. 268.

§ **17.** l. 116. **ἐν τούτῳ**, to be taken with *κατέγνως*.

l. 117. **ἀδικίαν μου κατέγνως** 'you imputed to me wrong-doing'. We must supply some other verb by zeugma to fit *εὐεργεσία*, since *καταγιγνώσκειν* refers usually to faults.

§ **19.** l. 122. **οὐ μὰ τὸν Δί' οὐ μὲν δή**: cf. I vi l. 90 with note, VI iii 10. **τί γάρ**, 'furthermore'.

123 l. 123. **ἡμετέρας**, predicate.

l. 124. **παρεκάλουν**: IV i 11 ff.

l. 125. **κοινῇ μέν...κοινῇ δέ**: i l. 54.

l. 127. **πλεονεξίαν**, 'undue assumption'.

§ **20.** l. 130. **ἥδιον** sc. *ἐστί*, *magis libet*. Cf. VI ii 7 *ἥδιστον*.

l. 133. **σὲ αὐτὸν ἀφῆκα τοῦ κινδύνου τούτου μετέχειν**, *te ipsum liberavi hoc periculo*. Observe that *μετέχειν* is added epexegetically to the noun: it was not from the actual risk that he exempted him, but from the contingent risk of participation in the expedition, so that the sentence is equivalent to *ἀφῆκά σε τοῦ μετέχειν τοῦ κινδύνου τούτου*. See similar instances in Kühner Gr. II p. 1080, 3.

l. 134. **καὶ τοῦτο**: silentium Cyaxaris interim pro criminatione assumens Cyrus ita pergit: huc refertur etiam sequens *τοῦτ' αὖ* l. 136 (*Schneider*).

l. 135. **ἄλλως τε καί**, *praesertim cum*, 'and that too though'. See my note on Cicero de off. II § 56.

§ **21.** l. 138. **μηδὲ τοῦτο**, *ne hoc quidem, etiam non hoc*.

l. 139. **σὺ δέ**: 'after a conditional or relative sentence, the apodosis (or principal sentence) is sometimes introduced by *δέ*. Hom. *εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη* 'while he was revolving these things in mind and soul, then came Athene'. Here *δέ* is used as if the former sentence were coordinate

with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer. HA. § 1046, 1 e, cf. G. *MT.* § 57. **τοὐντεῦθεν**, *dehinc.*

l. 141. **εὐθυμουμένους**: IV i l. 135 f. **τούτου**: *τοῦ εὐθυμεῖσθαι.*

l. 142. **εἴ τι αὖ...ποιῆσαι**=*εἰ τοῦτο, ὃ ἐποίησα, χαλεπόν τί σοι δοκεῖ.* 'Post interposita verba plura repetitur, quod supra diversis verbis fuerat inchoatum, *εἴ τι αὖ ἠδίκουν*' (*Schneider*).

l. 143. **ὅτι ἀμελήσας τοῦ ὀργίζεσθαι κτλ.**, *quod nihil prorsus eo nomine tibi succensuerim, sed rursus id petierim, quo nihil te posse noveram nec mihi minus concedere nec Medis facilius imperare.* (Gabrieli). **ἀμελήσας τοῦ ὀργίζεσθαι**: cf. VII ii 17.

l. 144. **ἐπὶ τούτοις**, 'thereupon', or if dependent, as it may be, on *ὀργίζεσθαι*, 'because of this'.

§ **22.** l. 147. **οὐδὲν ἦν**, *nihil poteram.* Cf. VI ii 8 *ὡς οὐδὲν ὄντα* (h.e. *δυνάμενα*) *τὰ τῶν πολεμίων.* **εἰ μὴ...πείσαιμι**: the optative sometimes stands in the Protasis, when the Apodosis contains a primary tense of a verb denoting necessity, propriety, possibility. G. *MT.* § 54, 2 (*b*).

l. 148. **ἔπειθον**, conative imperfect, *suadebam*, 'I tried to persuade'.

l. 149. **ἔπεισα**: IV l. 334. **ἔχων**: I ii l. 121.

§ **23.** l. 155. **ἀλλὰ μήν**: I vi l. 223. 124

l. 157. **γε μήν**: see note to I ii l. 14. **φερόντων καὶ ἀγόντων**: see note to III ii l. 93 and cf. IV l. 204.

l. 159. **τὰ μέν...τὰ δέ**, in partitive apposition to *χρήματα*, I i l. 6. **τοῖς ὑπὸ τὴν σὴν ἀρχήν**, 'to those under your dominion': see on I v l. 28.

§ **24.** l. 159. **τὸ πάντων μέγιστον**: see note to III i l. 5.

l. 162. **φρούρια**: V iv 51. **ἐχόμενα**, 'occupied by you'.

l. 163. **συγκαταρρυέντα**, *simul delapsa*: see cr. note.

l. 164. The order is *οὐκ οἶδα μὲν ὅπως ἂν εἴποιμι βούλεσθαι μαθεῖν εἴ τι τούτων κακὸν ἢ εἴ τι μὴ ἀγαθόν (ἐστί) σοι.*

l. 165. **μαθεῖν μέν...ἀκοῦσαι μέντοι γε οὐδὲν κωλύει**, 'though I cannot say that I wish it to be proved...yet there is no reason why I should not hear what you have to say on the subject'. On *μέντοι γε* cf. I vi 8.

l. 167. **οὐδὲν κωλύει**, *nihil obstat quo minus.* Cf. Hier. IX 5 *τί κωλύει καὶ τὰ ἄλλα τὰ πολιτικὰ οὕτω περαίνεσθαι*; Oecon. II 12 *τί οὖν κωλύει καὶ σὲ ἐπίστασθαι*; **ἀλλά**, 'then'. **γιγνώσκεις**, *sentis:* I i l. 33.

§ 25—§ 34. *Reply of Cyaxarês. Your achievements with the help of my Median men-at-arms, in proportion as they are honourable to yourself, bring me by contrast into contempt. Only put yourself in my place, and you will realise the feelings with which I regard them. Honour and respect are worth all other things in the world besides, and of these I have to suffer the loss.*

§ 25. l. 171. **ὅπως χρὴ λέγειν**: see iv l. 45 with note.

§ 26. l. 174. **τε** corresponds to the *καὶ* before *χρήματα* l. 179.

l. 175. **ἂν...ἐβουλόμην**, *vellem*, I should now wish (on a certain condition, not fulfilled); the condition (*εἰ ἐδυνάμην*, 'if I had the power', which I have not) is not expressed. See G. § 226, 2 (*b*), *MT.* § 52, 2, HA. § 903

l. 178. **πῇ**, *quodammodo.*

§ 27. l. 179. **οὕτως**, *hac lege.* **ἥδιον**, *libentius*, serves as the protasis to *ἂν δωρεῖσθαι.*

l. 181. **καὶ μᾶλλον**: I i l. 6.

l. 182. **οἷς**: the dative of manner used to denote the degree of difference, G. § 188, 2, HA. § 781. He means honour and respect, as is seen from § 34.

l. 183. **ἰδών**=*εἰ ἴδοιμι.*

125 **§ 28.** l. 186. **ἀγνωμόνως**, *temere*, 'inconsiderately'. **ἐνθυμεῖσθαι**, 'to take to heart'. **μὴ ἐν ἐμοὶ αὐτὰ...καταθέασαι**: we must not take *μή* with the imperative, which would be a violation of the rule that prohibitions are expressed by either the present imperative or aorist subjunctive (HA. § 874, G. § 254), but closely with *ἐν ἐμοί*, 'consider them not in my case but applying them to yourself' i.e. putting yourself in my place; or we may supply *καταθεάσῃ* from *καταθέασαι*, 'do not (consider them) in my case, but turn them from me to yourself and then take everything into your consideration, and see in what light they appear to you'.

l. 187. **τί γὰρ ἄν...ἆρ' ἄν**: the repetition of the interrogative is due to the length of the intervening clause. Dindorf approves of Fischer's omission of *ἄν* after *γάρ.* **εὐφράναι**, *delectaret*, opt. from *εὐφραίνειν*, to be distinguished from *εὐφρᾶναι*, *delectare*, aor. inf., and *εὔφραναι* aor. mid. imper., G. § 22 Note 1, § 96 Note 3, HA. § 386.

l. 189. **γνωριμωτέρους**, 'more familiar'.

l. 191. **θεραπεύματι**, a word not found elsewhere in Xen.

§ **29.** l. 192. **ἐκεῖνο**, *illud*, referring to what follows. Cf. v ii l. 246.

l. 194. **τούτους**, emphatic repetition of the antecedent, as in l. 189. **οὕτω διατιθείη**, 'were so to dispose them': see note to III iii l. 386 and cf. Anab. I i 5. **ἐκείνου** for *αὐτοῦ*: cf. l. 199.

l. 195. **εὐεργεσίας**, said ironically.

l. 196. **χάριν εἰδείης**: I iii l. 157 with note.

§ **30.** l. 196. **ὅ**: the neuter refers in general terms to *γυναῖκα*. Cf. ii 31, iv 46.

l. 197. **θεραπεύουσιν οἰκειότατα**, *familiarissime colunt*, 'cherish most dearly'.

l. 200. **πολλοῦ γ' ἂν καὶ δέοι**, 'very far indeed from it', G. § 172, 2 Note 2 (*b*), § 743 b.

l. 202. **τοῦτο ποιήσας**=*εἰ τοῦτο ποιήσειε*.

§ **31.** l. 203. **ἐμφερές**, 'answering to', 'parallel with'; an Ionic and poetical word.

l. 204. **αὐτῷ**, not *αὐτῷ*: see note to l. 194.

l. 205. **πολεμιώτερον ἄν** sc. *αὐτὸν νομίζοις*. **οὔ**: II iii l. 62.

§ **32.** l. 207. **εἰπόντος λαμβάνειν**, 'bidding him take', l. 214, HA. § 946 (*b*).

l. 208. **τοῦτο ἀκούσας**, 'on hearing you say so'. **λαβὼν οἴχοιτο**, 'were to go off with', l. 214, HA. § 268 b.

l. 209. **αὐτός**, emphatic in antithesis to *σύ*.

l. 211. **ἄμεμπτον**, passive, but in IV v l. 307 it is used actively. Cf. VIII iv 28.

§ **33.** l. 212. **εἰ μή...ἀλλά**, 'if not...yet at least'.

l. 213. **ἀληθῆ λέγεις· εἰπόντος ἐμοῦ**, short for *ἀληθῆ μὲν λέγεις εἰπεῖν ἐμὲ τοὺς ἐθέλοντας ἄγειν· εἰπόντος δ' ἐμοῦ τοῦτο σὺ λαβών*.

l. 215. **ἔρημον**, 'unprotected', IV v l. 5.

l. 216. **δή**, ironical, 'forsooth'. 126

l. 217. **σύν**, 'by the aid of'.

l. 218. **παρέχειν ἐμαυτὸν ὥσπερ γυνὴ εὖ ποιεῖν**, 'to submit myself passively, like a woman, to be treated with favours', which I cannot expect to repay. See note to I ii l. 152 and cf. Anab. II iii 22 *ἠσχύνθημεν προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.*

l. 220. **ἀνήρ**, emphatic; cf. II ii l. 183, Hier. II I.

§ **34.** l. 223. **ἂν...ἀποστερεῖν ἐφυλάττου**, 'you would have guarded against robbing', 'taken care not to rob'.

l. 224. **τί ἐμοὶ πλέον** sc. *ἐστί*, 'what advantage is it to me?' **πλατύνεσθαι**, a word unknown to classical Greek.

l. 227. **ἡμᾶς**, plural as in iv l. 231. **πάντα**, adverbial, 'in all respects'. Cf. I vi l. 78.

§ 35—§ 36. *The reconciliation between Cyrus and Cyaxarês.*

In the reconciliation scene between Cyaxarês and his nephew, his resentful sullenness and womanish emotion, the respectful bearing and soothing eloquence of Cyrus, and the gradual reaction of good feeling in the bosom of the pettish monarch, are all true to nature, and render this the most effective piece of dramatic action in the *Cyropaedeia.* MURE *Hist. of Greek Literature*, V p. 412. See also Introduction p. xliii note 76.

§ **35.** l. 229. **ὑπολαβών**, II ii l. 10.

l. 230. **κἀγώ...καὶ σύ**: see note on I vi l. 26.

l. 232. **τὸ νῦν εἶναι**: iii l. 252.

l. 233. **ἐπειδάν—ἐάν**: see note on iii l. 57. **πεῖραν λάβῃς**, IV i l. 43. **ἡμῶν** sc. *ἐμοῦ καὶ τῶν ἀκολουθησάντων ἐμοὶ Μήδων.*

l. 236. **ἀσπαζομένου μου...με**: HA. § 972 d, cf. I iv l. 13 with note.

l. 237. **ἐπὶ θάτερα** sc. *ἐπὶ τῷ σῷ κακῷ*, 'with a tendency to the opposite'.

§ **36.** l. 237. **ἀλλ' ἴσως...καλῶς λέγεις**: (non deest quidem quod contradicam) *sed fortasse tamen recte dicis* (Bornemann).

l. 239. **οὕτω**, 'as you desire'.

l. 240. **οὐκ ἀποστρέψει με;** 'will you not turn away from me?'

l. 241. **ὥσπερ ἄρτι**, l. 42. **καὶ ὅς**: I iii l. 92.

§ 37—§ 40. *The reconciliation between Cyrus and his uncle causes general delight. They ride into camp, Cyaxarês at the head of the Medes, Cyrus of the Persians. The Medians bring all sorts of presents to the pavilion of the king, to testify their undiminished respect for him by ministering to his sensual enjoyments.*

§ **37.** l. 244. **πᾶσι γὰρ ἔμελεν**: on the position of the clause introduced by *γάρ* see note to IV v l. 18.

l. 245. **ἐφαιδρύνθησαν**, a word not found elsewhere in Xen.

l. 247. **ἡγοῦντο**, *praeibant*, 'rode in front'. **ἐπί**, *post*. 127

§ **38.** l. 250. **τὸ στρατόπεδον**, castra Cyri, quae erant in confiniis Assyriorum et Medorum (*Fischer*).

l. 251. **κατέστησαν**, active, 'had lodged'. Cf. Hell. v ii 29 *καταστήσας ἐκεῖ τὸν Φοιβίδαν*.

l. 252. **οἷς ἐτέτακτο...τῷ Κυαξάρῃ**, *hi, quibus id negoti fuerat datum, omnes ei res necessarias suppeditabant* (Gabrieli).

l. 255. **αὐτοὶ καθ' ἑαυτούς**, *ipsi per se* i.e. *sua sponte*.

l. 256. **ἐγκέλευστοι**: cf. Anab. I iii 13 *ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι*.

§ **40.** l. 259. **ὡς ἐπὶ τὸ πολύ**, *plerumque*, 'as a rule'.

l. 260. **μεταγιγνώσκειν** short for *μεταγνόντα γιγνώσκειν*, *mutata sententia sentire*; cf. Thuc. I 44 *μετέγνωσαν Κερκυραίους ξυμμαχίαν μὴ ποιήσασθαι*, Aesch. Ag. 221, and see note to Cyr. I i l. 39.

l. 261. **ἀφίστη**, 'tried to alienate', 'had stolen away their hearts from him' (*Holland*).

§ 41—§ 43. *Cyrus declines his uncle's invitation to supper, pleading urgent business. He proposes to hold a council of war on the following day.*

§ **41.** l. 265. **διὰ χρόνου ἰδών**, 'as it was a long time since he had seen him'. Cf. I iv l. 351.

l. 267. **ἤ**, *an*.

l. 268. **ὑφ' ἡμῶν ἐπαιρόμενοι πάρεισιν**, 'are here at our instance'. Cf. l. 244.

l. 271. **στρατιῶται οἱ μέν...οἱ δέ**; see note to I i l. 6. **ἀθυμότεροι**, supply *ἢ μὴ δοκοῦντες ἀμελεῖσθαι*. Hertlein compares for the sentiment Sallust Iug. 31, 28 *bonus tantummodo segnior fit, ubi neglegas, at malus improbior*.

§ **42.** l. 275. **ἵνα καί**: III iii l. 285. **σὲ θαρρήσωσιν**, *tibi confidant* (Gabrieli), 'may not be afraid of you'. Cf. I v l. 135, Anab. III ii 20 *εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε κτέ*, Eur. Androm. 993 *θάρσει γέροντος χεῖρα*, Demosth. p. 30, 15 *οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὗτοι Φίλιππον*.

§ **43.** l. 276. **ἐπὶ τὰς σὰς θύρας**: see IV v l. 49 with note.

l. 277. **οἱ ἐπικαίριοι**: see note to III iii l. 110.

128 l. 278. **τὸ ἐκ τοῦδε**, like *τὸ ἀπὸ τοῦδε* IV ii l. 157.

l. 279. **<βουλήν>**: cf. II ii l. 154. See cr. note.

l. 280. **δοκεῖ**, 'it seems good'. **καιρός** sc. *ἐστί* or *δοκεῖ εἶναι*.

§ 44—§ 48. *While Cyaxarês was at supper, Cyrus held a consultation with a select number of friends. His speech to them.*

§ 44. l. 282. **ἀμφὶ δεῖπνον εἶχεν**: cf. i l. 221.

l. 286. **σὺν θεοῖς**: IV i l. 87.

l. 287. **καὶ μὲν δή**: see note to I vi l. 22.

§ 45. l. 292. **καιρός** sc. *εἴη*.

l. 294. **οὐδὲν μᾶλλον**: see note to I iv l. 265. **τοῦτο** depends on *μηχανᾶσθαι*. **ἐμὸν ἔργον** sc. *ἐστί*.

l. 295. **ἢ καί**: l. 262.

§ 46. l. 295. **ὥσπερ καί**: see note to I vi l. 26.

l. 296. **ἀλκιμώτατος**: a poetical word, cf. I iv l. 270, II iii l. 61.

l. 299. **ἄν...ἄν**: see note to I iii l. 135.

§ 47. l. 300. **μὴ μέντοι...μελετᾶτε, ἀλλὰ...παρασκευάζεσθε**, 'do not however make this your study, viz. to show off with a set and formal oration before us, such as you deliver to every one of them, but set to work with the feeling, that those who are persuaded by any of you will show what they are by what they do'. **οἷον ἄν εἴπητε**, *qualemcumque dixeritis*. E. Poppo gives the sense of the passage: *Facundiam vestram nolite nobis probare sermonibus, quos habueritis, nobiscum communicatis, sed factis eorum quibus persuaseritis.*

l. 302. **ὡς ἐσομένους**: HA. § 974, G. *MT.* § 113 Note 10 (*b*). Cf. I iv l. 264 with note.

l. 303. **οἷς**=*τούτοις ἅ*.

§ 48. l. 304. The order is: *ἐγὼ δέ, ὅσον ἂν ἔγωγε δύνωμαι, πειράσομαι τούτου ἐπιμελεῖσθαι, ὅπως ἂν οἱ στρατιῶται, βουλεύωνται περὶ τοῦ στρατεύεσθαι ἔχοντες τὰ ἐπιτήδεια.*

END OF NOTES ON FIFTH BOOK

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)(indicates 'as distinguished from'.

The numbers affixed to words denote respectively :—

1 doubtful or suspected words
2 words that occur only once in Xen.
3 words that occur only once in Xen. and seldom, if ever, in other writers
4 Ionic words
5 Doric words
6 poetical words
7 un-classical words

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